

# The Prayer of Nabû-šuma-ukīn, Text and Translation

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For epigraphic & philological notes: <http://akkpm.org/P499184.html>. The site doesn't work well on mobile devices. Click "View ATF" for my most recent updates. I have disabled "ORACC View" due to current problems with that platform. For slides & handout: <http://akkpm.org/RAI2024.pdf> (5.5MB).

o 1	[u <sub>2</sub> ]-[sap <sup>1</sup> -paḥ ep-še-et rag <sup>1</sup> -gi i- <sup>r</sup> na DINGIR <sup>1</sup> -MEŠ <sup>d</sup> AMAR. <sup>r</sup> UTU <sup>1</sup>	(Only) Marduk among the gods [fr]ustrates the deeds of the wicked,
o 2	<sup>r</sup> nik <sup>1</sup> -la-a-ti NAM.LU <sub>2</sub> .U <sub>18</sub> .LU u <sub>2</sub> -ša <sub>2</sub> -ab- [bal <sup>1</sup> ša <sub>2</sub> -a-ru	He makes the wind carry off the schemes of humankind.
o 3	u <sub>2</sub> -paṭ-ṭar ri-kis nik-la-a- <sup>r</sup> ti <sub>3</sub> <sup>1</sup> rag-gi i- <sup>r</sup> na <sup>1</sup> [DINGIR-MEŠ <sup>?</sup> ] <sup>r</sup> d <sup>1</sup> AMAR. <sup>r</sup> UTU <sup>1</sup>	(Only) Marduk among [the gods] releases the binding of the schemes of the wicked,
o 4	i-kam <sub>2</sub> -ma lem-nu i-šab-bat [pi <sup>1</sup> -i da-bi-bi [ni-kil-ti] <sup>r</sup> d <sup>1</sup> AMAR. <sup>r</sup> UTU <sup>1</sup>	Marduk binds the evil one, he seizes the mouth of the one speaking [a scheme].
o 5	a-mat pi-i ša <sub>2</sub> ina ni-kil-ta-ab-bab-ba-lu i- [šem <sup>1</sup> -me i-lam-mad u <sub>2</sub> -tar a-[na lem-ni] <sup>r</sup> d <sup>1</sup> AMAR. <sup>r</sup> UTU <sup>1</sup>	Marduk hears, he discerns the report (lit. the word of the mouth) brought forward deceitfully; he turns (it) back o[n the evil one].
o 6	u <sub>2</sub> -paṭ-ṭar ri-kis eg-ru u za- <sup>r</sup> ma-nu <sup>1</sup> u <sub>2</sub> -ša <sub>2</sub> - ab-[bal <sup>1</sup> [ša <sub>2</sub> ]- <sup>r</sup> a-ru <sup>1</sup>	He releases the binding of the crooked and the hostile; he makes the [w]ind carry (it) off.
o 7	ri-kis ni-kil-ti pu-uṭ-ṭu-ru i-le- <sup>r</sup> -e <sup>r</sup> d <sup>1</sup> AMAR. <sup>r</sup> [UTU]	(Only) Mard[uk] is capable of releasing the binding of deception,
o 8	ša <sub>2</sub> a-na ni-ik-la-at lib <sub>3</sub> -bi-šu <sub>2</sub> tak-la u <sub>2</sub> -ša <sub>2</sub> - ab-bal-šu <sub>2</sub> ša <sub>2</sub> - <sup>r</sup> a-ru <sup>1</sup>	He makes the wind carry off the one who trusts in the schemes of his heart.
o 9	a-na IGI-MIN ša-pi-ir-ti ik-ke-lem-ma <sup>r</sup> d <sup>1</sup> AMAR. <sup>r</sup> [UTU]	Mar[duk] looks disapprovingly at the squinting eyes,
o 10	šap-ta-an mu-lam-mi-na-a-ti <sup>d</sup> GIŠ.BAR u- ša <sub>2</sub> -aq-ma	He causes Girra (i.e., the fire god) to burn trouble-making lips.
o 11	i-re- <sup>r</sup> -e <sup>1</sup> la mu-du-u <sub>2</sub> la na-ṭi-lu <sup>d</sup> AMAR.UTU	Marduk shepherds the ignorant (and) the inattentive,
o 12	<sup>r</sup> man <sup>1</sup> -nu <sup>r</sup> it-ti <sup>1</sup> -šu <sub>2</sub> i-ban-na-a nik-la-a-ti	Who could devise schemes like him?
o 13	<sup>r</sup> i <sup>1</sup> -re-e-ma en-šu <sub>2</sub> la <sup>r</sup> le- <sup>r</sup> -a <sup>d</sup> AMAR.UTU	Marduk has mercy on the weak (and) the powerless,
o 14	<sup>r</sup> mu <sup>1</sup> -ud-da i-da-a-tu <sub>4</sub> nik-[la]- <sup>r</sup> a <sup>1</sup> -ti ka-la- ma ḥa-mi-im ka-ra-as-su! (ŠU)	The signs are manifest, his heart gathers all the sch[e]mes.
o 15	<sup>r</sup> nik <sup>1</sup> -la-a-ti eg-ru ri- <sup>r</sup> kis še <sup>1</sup> -e-nu pu-uṭ-ṭu- ur-ši-na i-le- <sup>r</sup> -e	(Only) he is able to release the schemes of the crooked (and) the binding of the malevolent,
o 16	[na]-ši-ir rama-ni-šu <sub>2</sub> [me]-ḥu-u <sub>2</sub> i-ba- <sup>r</sup> -uš	[The one who r]egards (only) himself, [the st]orm overtakes him,
o 17	[ta]-kil a-na nik-la- <sup>r</sup> at lib <sub>3</sub> <sup>1</sup> -bi-šu <sub>2</sub> ar <sub>2</sub> -kat <sub>3</sub> - su za-q <sub>12</sub> -qu-um-ma	[The one who] trusts in the schemes of his heart leaves no legacy.
o 18	[min]-mu-u <sub>2</sub> še-e-ri i-na na-ma-ri	[At] the first light of dawn,
o 19	[i]-na mu-uš-la-lu i-na šal-la-a-ti	[I]n the afternoon, while sleeping,
o 20	<sup>r</sup> i <sup>1</sup> -na li-la' (ŠI)-a-ti i-na še-mi-tan	In the evening, at nightfall,
o 21	<sup>r</sup> i <sup>1</sup> -na ka-la mu-ši i-na EN.NUN.UD.ZAL.LE	Throughout the night, during the last watch,
o 22	<sup>r</sup> na-as <sup>1</sup> -su <sub>2</sub> an-ḥu i-bak-ki	The wretched, weary one was weeping,
o 23	<sup>r</sup> na <sup>1</sup> -as-su <sub>2</sub> la na-ṭi-lu i-ḥe-eṭ-ṭi <sub>3</sub> -ip di-im-tu <sub>4</sub>	The wretched, inattentive one was wiping away (his) tears,
o 24	[aš]- <sup>r</sup> šum <sup>1</sup> nik-la-a-tu <sub>4</sub> a-me-lut-tu <sub>4</sub> di-ma- ta-am-ma i-ḥe-eṭ-ṭi <sub>3</sub> -ip	[On] account of the schemes of humanity, he was wiping away (his) tears.

o 25	ʿi¹-[bak]-ʿki¹ i-na me-se-ʿri¹-šu₂ aš-šum lum-mu-na-at a-mat-su	He was w[ee]ping in his confinement because his situation was (so) troubling.
o 26	[aš-šum la²] qa-ba-a-tu₄ ḪUL-ta-šu₂ i-ʿḫe¹-eṭ-ṭi₃-ip di-im-ʿti¹	[On account of] his [un]speakable misfortunes, he was wiping away (his) tears.
o 27	[ri-kis] eg-ru u za-ma-nu u₂-na-ak-ki-il ni-kil-ʿtu₂¹	[The binding] of the crooked and the hostile instigated a deception (against him).
o 28	[...] ʿnik-la-a-ti² a-me¹-lut-ti uš-šu-tu ri-kis lum-ni-ʿšu₂¹	The schemes of humanity [(are) . . .], they make the binding of its evil rigid.
o 29	[...] ina ki-šu-u₂ la-mu-ʿu₂¹ [(x x)]	[. . .] surrounding (him) in fetters.
o 30	[...] ʿx¹-ti ina ʿni-kil¹ u₂-ʿdan¹-ni-nu sa-pa-ra [ka?-su?]-ʿu₂?-a²¹	[. . .] . . in the deception with which he/they reinforced the net [bindi]ng(?) me.
o 31	[... dun-na]-ʿmu¹-u₂ ʿiz-za-az-ma¹ an-ḫu ʿi-bak¹-ki	[. . . the pe]ron was standing, the weary one was weeping.
o 32	[... ina me]-ʿsi¹-ru i-bak-ki u₂-ʿsa-ap¹-pi i-ša₂-ʿas¹-[si a]-ʿna¹ dAMAR.UTU	[. . . in confi]nement he was weeping. He was imploring, he was calling o[ut t]o Marduk,
o 33	[ana? ša₂?-kin?] ʿan¹-du-ra-ri a-[na IGI-šu₂] ʿu₂-lab¹-[ban] ʿap¹-pi	[To the one who establishes(?)] freedom, i[n his presence], he (i.e., the supplicant) was demons[trating] submission (lit. he was touching the nose),
o 34	[li-ip-pa]-ʿṭi¹-ir ri-ki-ʿis¹ [eg-ru ni-ik]-ʿla!?-a²¹-[at] ʿlib₃¹-bi-šu₂	(That) the binding of [the crooked (one), the sche]me[s] of his heart, would be released.
o 35	[mu?-sar?-ri?]-ru u₂-ʿru¹-[uḫ?] dʿAMAR¹.UTU	Dest[roy](?), O Marduk, [the one who deceiv]es(?).
o 36	[mu?-kar?]-ru-u₂-a ʿu₂¹-[su?-uk?] dʿAMAR¹.UTU	Th[rown off](?), O Marduk, [the one who br]ings me hardship(?).
o 37	[mu]-kam₂-mu-u₂-a ʿu₂¹-[su?-uḫ?] dʿAMAR].UTU	Re[move](?), O [Mar]duk, [the one w]ho overtakes me.
o 38	ʿmu¹-kas₃-su-u₂-a ʿx¹ [...] dʿAMAR.UTU¹	[. . .], O Marduk, the one who binds me.
o 39	mu-lam-mi-na [...] ʿx¹ dʿAMAR.ʿUTU¹	[. . .], O Marduk, the one who means me harm.
o 40	mu-lam-mi-nu-u₂-a [...] ʿx¹ dʿAMAR.UTU	[. . .], O Marduk, those who mean me harm.
o 41	mu-kaš-ši-di!(ID-)ʿia²¹ [a]-ʿbu?¹-ut dʿAMAR.UTU	[D]estroy, O Marduk, the one who pursues me.
o 42	na-ki-il ni-ki-lu-u₂-a ʿšum¹-qit dʿAMAR.UTU	Bring to ruin, O Marduk, the one who engages in deception against me.
o 43	mu-ut-ta-am-mu-u₂-a ʿšu¹-[uḫ]-ʿmi¹-iṭ dʿAMAR¹.[UTU]	R[a]ze, O Mar[duk], the one who binds me with an oath.
o 44	mu-kam₂-mi-mu-u₂-a ʿḫu¹-ul-li-iq dʿAMAR¹.[UTU]	Destroy, O Mar[duk], the one who nods (his head) at me.
o 45	mu-ut-te-ke-lem-mu-u₂-a ʿšu¹-ri-is dʿAMAR.UTU]	Smite(?), O [Marduk], the one who looks disapprovingly at me.
o 46	mu-nak-ki-il ni-kil ḪUL-ti-ia₂ lu-u₂ ti-i-di ru-us-si-ʿib¹ [dʿAMAR.UTU]	Thrash, [O Marduk], the one who instigates evil deception against me. Indeed, you know (him)!
o 47	šap-ta-an ṭu-ub-ba-a-ti ka-ʿra-as-su¹ sur-ra-a-ti i-še-ʿpe¹-[er ...]	Goodwill (may be on his) lips, (but) lies (are in) his heart. He win[ks . . .]
o 48	ʿx x-ta¹-an-ni a-ʿna¹ [...]	. . . me, to [. . .]
r 1	ša₂ a-na lum-ni-ia₂ u₂-dan-ni-nu ri-ʿkis¹-su ḫi-i-ṭi-ma a-na a-ra-ʿal¹-[le-e šu-rid-su]	Seek out the one who strengthens his binding for my misfortune and [send him down] to the netherwo[ld].

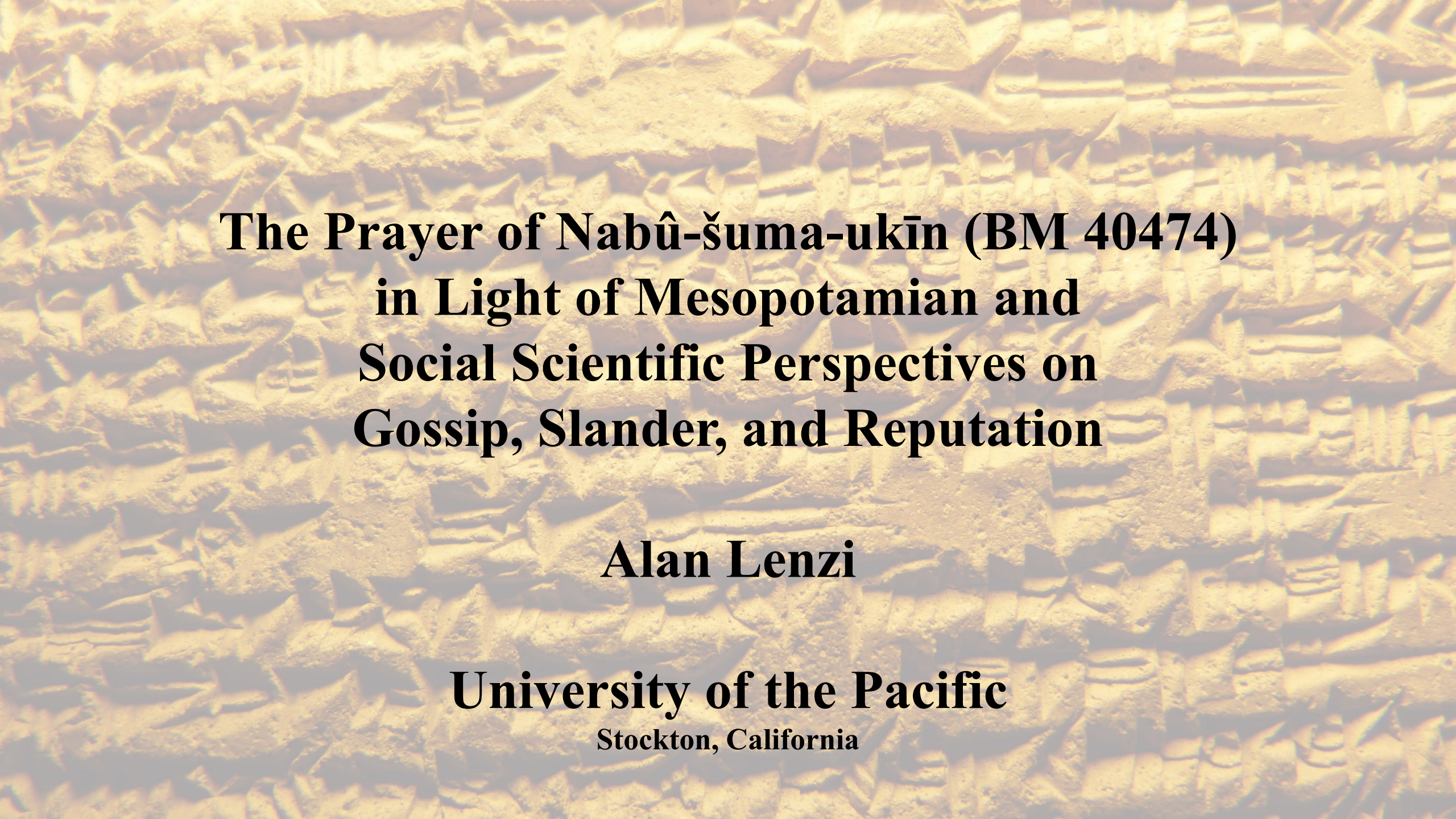
r 2	aš-tu sa-pa-ru ša <sub>2</sub> mu-lam-mi-nu ʿina ni <sup>1</sup> -kil il-mu-u <sub>2</sub> -[an-ni li-mi-šu <sub>2</sub> ]	[Surround] the one who means me harm with (his own) unyielding net, with the deception that surrounds [me].
r 3	li-ir-te-ʿ-e-ma na-ʿram <sup>1</sup> dš <sub>3</sub> -zu d <sup>+</sup> AG liq- ba-a a-na [a-bi-šu <sub>2</sub> dum-qi]	May Nabu, the beloved of Shazu (i.e., Marduk), shepherd me and speak [favor] to [his father] for me.
r 4	ša <sub>2</sub> i-na nik-lat lib <sub>3</sub> -bi-šu <sub>2</sub> u <sub>2</sub> -dan-ni-nu ri- kis lum-ni-ia <sub>2</sub> i-na ʿši <sup>1</sup> -[it KA-šu <sub>2</sub> ]	(As for) the one who strengthens the binding of my misfortune with the schemes of his heart, with the utter[ance of his mouth]
r 5	ar <sub>2</sub> -ḫi-iš li-is-ʿsu <sup>1</sup> -[uḫ-šu <sub>2</sub> ]	may he (i.e, Nabu) rem[ove him] quickly.
r 6	ša <sub>2</sub> a-na dum-mu-qa rama-ni-šu <sub>2</sub> u lum-mu- na lib <sub>3</sub> -bi-ia <sub>2</sub> i-pu-ša <sub>2</sub> -an-ni an-na ʿkab <sup>1</sup> -[ta e-mid-su]	[Impose] a griev[ous] punishment on the one who manipulated me so as to make (things) favorable for himself and evil for me.
r 7	ʿd <sup>1</sup> AMAR.UTU at-ta-ma lu-u <sub>2</sub> e-pi-šu <sub>2</sub> le- ʿmut-ti-šu <sub>2</sub> <sup>1</sup>	O Marduk, may you indeed be the one who does him harm!
r 8	[mu]-šad-bi-bu ḪUL-ti-ia <sub>2</sub> zu-kur a-na ʿḪUL <sup>1</sup> -ti d <sup>+</sup> AMAR.UTU nik-la-a-tu <sub>2</sub> a-me- lut-ti man-nu ʿit-ti-ka <sup>1</sup> su-up-ʿpu <sup>1</sup> -[uḫ]	Order evil [against the ones who] incited evil against me. O Marduk, who can scatter the schemes of humanity like you?
r 9	[di]-ʿib <sup>1</sup> -bi a-na da-bi-bi u <sub>2</sub> -ša <sub>2</sub> -an-ni a-na mu-lam-me-ni-ia ḫu-su-us d <sup>+</sup> AMAR.UTU	Consider, O Marduk, (how) he repeated the [ru]mors (lit. utterances) to a gossip (lit. one who speaks), to one who means me harm!
r 10	[a?-ma?]-ʿta? <sup>1</sup> mu-ša <sub>2</sub> -an-ni-i u <sub>2</sub> -lam-me- na-an-ni <<a-na>> a-pil i-di-šu <sub>2</sub> u <sub>2</sub> -šad-bi- ba-an-ni li-mad d <sup>+</sup> AMAR.UTU	Recognize, O Marduk, (how) the one who repeated [the matt]er(?) meant me harm, (how) he incited the one who represents him (lit. answers at his side) to gossip about me.
r 11	[dib?]-ʿbi? da-bi <sup>1</sup> -bi-ia <sub>2</sub> ʿma <sup>1</sup> -ḫar mu-lam- me-nu-u <sub>2</sub> -a iš-te-ʿ-e ḫi-i-it!(TU) d <sup>+</sup> AMAR.UTU	Discover, O Marduk, (how) he (see line 10) has constantly searched out the [rumo]rs(?) of the one gossiping about me in the presence of those who mean me harm.
r 12	[sar?]-ʿtu <sup>2</sup> ni-ʿkil ul <sup>1</sup> da-ab-ba-ku da-bi-bu u <sub>2</sub> -šad-ba-ab li-mad d <sup>+</sup> AMAR.UTU <sup>1</sup>	Recognize, O Marduk, (how) he incites the gossips to spread (lit. speak, gossip) [a li]e(?), a deception I did not speak.
r 13	ʿe <sup>1</sup> -nu-u <sub>2</sub> ša <sub>2</sub> ʿMU?-ia <sub>2</sub> <sup>1</sup> ša <sub>2</sub> -a-ru lem-nu u <sub>2</sub> - šat-ba-a ana ia <sub>2</sub> -a-tu <sub>2</sub> ši-ma-a ʿd <sup>1</sup> AMAR.UTU	Listen to me, O Marduk, (how) the one who changed what I said has made an evil wind rise up against me.
r 14	ša <sub>2</sub> -a-ri lem-nu ša <sub>2</sub> ʿit <sup>1</sup> -ba-ʿa <sup>1</sup> ana ia <sub>2</sub> -ʿa <sup>1</sup> - [tu <sub>2</sub> ] si-kip d <sup>+</sup> AMAR.UTU li-tir ʿri <sup>1</sup> -kis lum- ʿni-ia <sub>2</sub> <sup>1</sup> ba-ʿbil nar <sup>1</sup> -ru	Fend off, O Marduk, the evil wind that arose against m[e]. May the one who carries off criminals (i.e., Marduk) turn back the binding of my misfortune.
r 15	nik-la-a-ti rama-ʿni <sup>1</sup> -šu <sub>2</sub> ʿme-ḫu-u <sup>1</sup> li-ba-ʿ ši-me-e lib <sub>3</sub> -bi-šu <sub>2</sub> lu-ʿu <sup>2</sup> <sup>1</sup> za-qi <sub>2</sub> -qu-ʿum <sup>1</sup> - ma	May a storm overtake his own schemes. May the desires of his heart come to nothing.
r 16	a-na mu-lam-me-di mu-uš-ʿta <sup>1</sup> -[an?-ni? ke?]-ʿe <sup>1</sup> -na na-ra-ma-ak ša <sub>2</sub> u <sub>2</sub> -ša <sub>2</sub> -ḫi-za ʿan-na? <sup>1</sup> -[ta? še?]-ʿet <sup>1</sup> -ti zu-kur ana ʿḪUL- ti <sup>1</sup> d <sup>+</sup> AMAR.UTU	I am the beloved to the one who teaches (me), who constantly rep[resents tr]ue (words)(?). Order evil against the one who instigated (this) stri[ke](?) (and) cr[ime](?).
r 17	ša <sub>2</sub> e-li-ti iṣ-bu-ru ša <sub>2</sub> ʿx <sup>1</sup> -[x x x]-ʿma? <sup>1</sup> -ak e-te-ep-pu-šu ʿUŠ?-x <sup>1</sup> -[x x] ʿx <sup>1</sup> šap-ti KUR ʿi-gi la KIM? <sup>1</sup> TE? ZA A	The one who blathered insincerities, who . . . [ . . . ] . . . constantly did . . . [ . . . ] . . . . he neglected (my) reputation(?) in the community(?) (lit. lips of the land), not . . . .
r 18	lum-[nu x x] ʿx ga?-ga?-de?-e? <sup>1</sup> [(...)]	(Rather?), evi[l . . . ] . . . constantly(?) [( . . . )]
r 19	ʿx <sup>1</sup> -šu <sub>2</sub> UGU e-ni-ta ʿta <sup>1</sup> -[x x x x]-ʿx galam? <sup>1</sup> -me-e [x] ʿx la? <sup>1</sup> i-gi la it-ʿta-aṣ-ba- ru <sup>1</sup> [šap]-ʿta-šu? <sup>1</sup>	. . . for punishment [ . . . ] . . . trickery; . . ., he was not negligent; his [li]ps were not blathering on.
r 20	ib-nu-u <sub>2</sub> ga-ʿla <sup>1</sup> -[ma-a x x x x a]-ʿna <sup>1</sup> lum-ʿni-ia <sub>2</sub> <sup>1</sup> a-na ŠU DU <sub>3</sub> .DU <sub>3</sub> .A rama-ni- šu <sub>2</sub> uš-ʿtam?-ḫu? <sup>1</sup> sik-ri-ia <sub>2</sub>	They created a dece[ption . . . f]or my misfortune. To the hand of all (i.e., to every single person?), they have disregarded(?) my utterances.
r 21	u <sub>2</sub> -ša <sub>2</sub> -aš <sub>2</sub> -mu-u <sub>2</sub> [...] ʿti u <sub>2</sub> <sup>1</sup> -ḫi-ib <bi> ga-la- ma-a-šu <sub>2</sub> UGU pa-ti-qu za-ru-u <sub>2</sub> -ʿa <sup>1</sup>	They caused [ . . . ] to hear. His deception pleased the (divine) one who created my progenitor.
r 22	a-na da-bi-ʿbi <sup>1</sup> [...] ʿx <sup>1</sup> [...] ʿu? <sup>1</sup> PA ʿx <sup>1</sup> A ʿBI? <sup>1</sup> ga-la-ma-a uš-ši-ḫu ʿki-šuk <sup>1</sup> -[ki]	To the gossip [ . . . ] . . . a deception; they fortified [my] captivi[ty].
r 23	AT ʿx <sup>1</sup> [x x] ʿx x x <sup>1</sup> -tu-um-ma a?-na? ʿx x x <sup>1</sup> [...] ša <sub>2</sub> a-ḫu-zu-šu tuk-ka lu-u <sub>2</sub> uš-šu-ḫu sik-ʿru? <sup>1</sup> -[šu?]	. . . [ . . . ] . . . to . . . [ . . . ] . . . the one whom I seized with your incantation, may [his] speaking become ineffective (lit. be made rigid, difficult).

r 24	ᵏᵏ¹ [x] ᵏᵏ¹-šū? dam-qu ŠU UR MU [x x (x)] ᵏᵏ¹ la i-šak-ka-nu ᵏᵏ¹-un-gi-ᵏᵏ¹	His good [. . .] . . . ; . . . not (be ?) establish(ed) . . .
r 25	[su?]-ᵏᵏ¹-mu ina ka-mu-ti₃-ma a-ᵏᵏ¹ uš-te-eš-še-ra ra-ma-nu u₂-kan NU du-ᵏᵏ¹ [qu?]	[(As) a do]ve(?) in captivity, until I myself am given justice, he will impose (that which is) unplea[sant(?)].
r 26	[UGU]-ᵏᵏ¹ it-taš-ba-ra a-na mu-šad-bi-bi a-na KUR i-gi iz-kur-ma uš-ši-tu sik-ri-ia₂ li-mad ᵏᵏ¹[AMAR.UTU]	Recognize, [O Marduk], (how) he was blathering on to the ones who incited gossip [against] me to the land, (how) he was negligent, (and how) he spoke so that they made my speech ineffective (lit. made rigid, difficult).
r 27	[bi?]-ᵏᵏ¹ kar-ši ši-mi ᵏᵏ¹-la-ma-a ša₂ e-ri-mi-ia₂ pu-uṭ-ṭir nik-la-a-ti-šu₂ ša₂-a-ri lim-ᵏᵏ¹hur an-na¹	[Ins]pect(?) my mind; hear the deceptions of my enemy. Release his schemes (from me). May the wind receive the punishment (i.e., carry it off).
r 28	[pu?-uṭ-ṭir?] ᵏᵏ¹-si eg-ri ᵏᵏ¹ [x] ᵏᵏ¹-a¹-ru me-ᵏᵏ¹u ga-la-ma-a-šu₂ za-qi₂-qu li-paṭ-ṭi-ru rik-ᵏᵏ¹si?¹-šu₂	[Release(?)] the binding of the crooked. [. . .] the wind (and) storm [. . .] his deception (as) nothing. May his bindings unravel.
r 29	[ana (x)]-ᵏᵏ¹-ka lu-u₂ da-ᵏᵏ¹mi-iq¹ ᵏᵏ¹-sis-ka a-na an-ᵏᵏ¹u ᵏᵏ¹-si-si-ka re-šiš re-ᵏᵏ¹e-mu¹	[To] your [. . .] may your attention (lit. ear) be favorable. Have mercy on the weary one who subserviently remembers you (in prayer).
r 30	[UGU ba]-ᵏᵏ¹-nu-u₂¹ ga-la-ma-a mu-uš-ši-tu ri-kis lum-ni-ia₂ ku-šu-ud er-nit-ᵏᵏ¹ti¹	Vanquish (lit. achieve victory [over]) [the one who fab]ricated the deception, who reinforced the binding of my misfortune.
r 31	[x] ᵏᵏ¹ ᵏᵏ¹TUKUL-ka a-bu-bu ša₂ iš-mu-u₂ pi-iš-ti al!-tu it-ta-ma-ru iᵏᵏ¹-su-su MU-ka DU <sub>10</sub> .GA	Your [. . .] weapon (is) a flood. Those who listened to the fierce abuse (and) experienced (lit. saw it) repeatedly, did they consider your good name?
r 32	[a]-ᵏᵏ¹tam₂¹-ra nar-bu-ka ur-ri-iᵏᵏ¹ ku-šu₂-ud er!(NI)-ni-it-ti pu-uṭ-ṭi-ir ma-ak-si-ia₂	[I] have experienced (lit. seen) your greatness (in the past). Quickly achieve victory (and) release my shackles!
r 33	ᵏᵏ¹lik¹-ru-bu-ka ᵏᵏ¹i₃-gi₂-gi₂ ᵏᵏ¹a-nun-ᵏᵏ¹na¹-ki lik-tar-ra-bu-ka ᵏᵏ¹AN¹-e u ABZU li-ri-ᵏᵏ¹šu-ka¹	May the Igigi bless you. May the Anunnaki bless you repeatedly. May the heavens and Apsu rejoice on account of you!
r 34	ᵏᵏ¹e₂¹-a LUGAL ABZU ᵏᵏ¹diš ᵏᵏ¹li¹-riš-ᵏᵏ¹ka¹	May Ea, the king of the Apsu, rejoice with joy on account of you!
r 35	ᵏᵏ¹ut-nin¹-nu an-ᵏᵏ¹u ka-su-u₂ ša₂ EN ᵏᵏ¹HUL-ti iᵏᵏ¹-su-šu₂ u₂-ša₂-an-nu-u₂ a-na ᵏᵏ¹AMAR.UTU ina un-nin-nu ša₂ ᵏᵏ¹AMAR.UTU¹	The prayer that a weary (and) bound (person), whom an adversary (lit. lord of evil) has bound, repeats to Marduk. By means of (this) prayer of Marduk may
r 36	li-ip-pa-ṭir-ma UN-MEŠ u KUR li-mu-ru tar-ᵏᵏ¹ba-ti-šu₂¹	(that person) be released, and may the people and the land experience (lit. see) his (i.e., Marduk’s) magnificence!
	(2 lines blank)	
r 37	i-piš-ti an-ᵏᵏ¹u šu-nu-ᵏᵏ¹u ᵏᵏ¹MUATI-MU-ᵏᵏ¹GI¹.NA A ᵏᵏ¹MUATI-NIG₂.DU-ᵏᵏ¹URU₃¹ [LUGAL? E?ᵏᵏ¹i?]	The work of the weary, exhausted Nabu-shuma-ukin, descendant of Nebuchadnezzar, [king of Babylon(?)].
r 38	ᵏᵏ¹li-ta-am¹-ma-ru kal GIG-MEŠ an-na-a-ti	May they (i.e., the people and the land) come to understand (lit. see) all these afflictions!
	(rest of reverse blank)	

## Parallels between Our Prayer and the Anti-Witchcraft Corpus:

### 0. Gossip and Slander.

1. A common notion of “binding.”
2. The wind carries off the witch or her machinations.
3. “Schemes of Humanity” (obv. 2, 28, rev. 8) recalls “Hand of Humanity” = Witchcraft.
4. Seizing of the mouth imagery (see obv. 4).
5. Girra (see obv. 10) is ubiquitous in the anti-witchcraft corpus.
6. Marduk knows the identity of the slanderer; the supplicant does not (obv. 46).
7. The use of *epēšu* in rev. 6 and 7 looks like the verb’s technical usage “to do magic.”
8. The reversal trope (obv. 5 and rev. 2): Turning the evil back upon the evil doer.
9. The common use of *bēl lemutti* (rev. 35) for the adversary and witch.



**The Prayer of Nabû-šuma-ukīn (BM 40474)  
in Light of Mesopotamian and  
Social Scientific Perspectives on  
Gossip, Slander, and Reputation**

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# Overview

**Focus:** The Prayer of Nabû-šuma-ukīn (BM 40474), in which gossip, slander, lies, and evil speech have overwhelmed the supplicant, who cries out to Marduk for remedy.

## **Outline:**

### A. Introductory matters:

1. Structure of the Text
2. Content of the Text
3. Identity of Nabû-šuma-ukīn

### B. Gossip Gleanings from the Social Sciences

### C. Slander in Ancient Mesopotamia

1. Its Ubiquity
2. Its Supra-Human Associations (with the gods and with witches)

### D. Our Prayer in Light of Anti-Witchcraft Literature



BM 40474 = 1881-04-28, 13  
not BM 40475 / 1881-04-28, 9

Editio Princeps:

- Irving L. Finkel. 1999. “The Lament of Nabû-šuma-ukîn.” Pages 323–42 in *Babylon: Focus mesopota-mischer Geschichte, Wiege früher Gelehrsamkeit, Mythos in der Moderne: 2. Internationales Colloquium der Deutschen Orient-Gesellschaft 24.–26. März 1998 in Berlin*. Ed. Johannes Renger. CDOG 2. Berlin: SDV Saarbrücker.

Subsequent Editions:

- Takayoshi Oshima. 2011. *Babylonian Prayers to Marduk*. ORA 7. Tübingen: Mohr Siebeck, 95–96, 316–327.
- Alan Lenzi. 2022–2024. *Akkadian Prayer Miscellany*, <http://akkpm.org/P499184.html>.

Translations:

- Benjamin Foster. 2005. *Before the Muses*, 3rd ed. Bethesda: CDL Press, 852–856. English.
- Karl Hecker. 2013. TUAT, n.f. 7, 91–94. German.

I would be very grateful to learn of any other bibliographical references.

# Structure of the Prayer

## Hymnic Preamble (obv. 1–17):

- Praise for Marduk’s unique ability to thwart the evil schemes and deceit of the wicked.

## Third-Person Narrative (obv. 18–34):

- Description of the supplicant’s present suffering with an emphasis on his weeping and tears.

## First-Person Litany of Petitions (obv. 35–rev. 34):

- Pleas for Marduk to overthrow the supplicant’s slanderer.
- Concludes with several benedictory wishes (rev. 33–34), a kind of concluding praise (*sans* the supplicant).

## Outside the Prayer Proper (rev. 35–38):

- Two-part, semi-parallel scribal subscriptions (“meta-data”) on the text (rev. 35–36, 37–38).



# Conspiracy

*nikiltu, niklātu*<sup>†</sup>, “scheme(s<sup>†</sup>)”: (–): obv. 2<sup>†</sup>, 3<sup>†</sup>, [4], 5, 7, 8<sup>†</sup>, 15<sup>†</sup>, 17<sup>†</sup>, 24<sup>†</sup>, 27, 28<sup>†</sup>, [34<sup>†</sup>], rev. 4<sup>†</sup>, 8<sup>†</sup>, 15<sup>†</sup>, 27<sup>†</sup> (+): obv. 12 (Marduk’s schemes), obv. 14 (Marduk gathers schemes)

*niklu*, “deception”: obv. 30, 42, 46, rev. 2, 12

*nakālu*, “to scheme”: obv. 27 (D pret.), 42 (G part.), 46 (D part.)

*galammû*: “trickery”: rev. 19, 20, 21, 22, 27, 28, 30

# Binding

*riksu*, “binding, bond”: obv. 3, 6, 7, 15, [27], 28, 34, rev. 1, 4, 14, 28(×2), 30

*kamû*, “to bind”: obv. 4

*kasû*, “to bind”: obv. [30], 38, rev. 35

# Speaking

## Forms of *dabābu*, “to speak, accuse, gossip”

*dābibu/ū*<sup>†</sup>, “gossip(s<sup>†</sup>)”: obv. 4, rev. 9, 11, 12<sup>†</sup>, 22

*mušadbibu*, “inciter of gossip”: rev. 8, 26

*dibbī*, “rumors”: rev. 9, [11]

*ušadbibanni*, “he incited (someone) to gossip about me”: rev. 10

*ušadbab*, “he incites (someone) to gossip”: rev. 12

*ul dabbāku*, “I did not speak”: rev. 12

## Forms of *šabāru*, “to blather, prattle”

*išburu*, “he blathered”: rev. 17

*lā ittašbarū*, “(his lips) were not blathering”: rev. 19

*ittašbara*, “he was blathering”: rev. 26

## Contrast between the Suppliant vs. Adversary

### The suppliant is:

*lā mūdû*, “ignorant”: obv. 11

*lā nāṭilu*, “inattentive, ‘blind’”: obv. 11, 23

*enšu*, “weak”: obv. 13

*lā lē’û*, “powerless”: obv. 13

*nassu*, “wretched”: obv. 22, 23

*anḫu*, “weary”: obv. 22, 31, rev. 29, 35, 37

[*dunna*]mû, “[pe]on”: obv. 31

*mušta[nni kē]na*, “who constantly re[peats tr]ue  
(words)”: rev. 16

*narāmu*, “beloved”: rev. 16

*ḫāsisīka*, “who remembers you (in prayer)”: rev. 29

*kāsû*, “bound”: rev. 35

*šūnuḫu*, “exhausted”: rev. 37

### The adversary is:

*riggu*, “wicked”: obv. 1, 3

*lemnu*, “evil”: obv. 4, [5]

*dābibi nikilti*, “conspirator”: obv. 4

*egru*, “crooked”: obv. 6, 15, 27, [34]

*zāmânû*, “hostile”: obv. 6, 27

*ša ana niklāt libbīšu tākla*, “who trusts in the schemes  
of his heart,” obv. 8, ~17

*ana inī ṣapirti*, “(the one with) squinting eyes”: obv. 9

*šaptān mulammināti*, “(the one with) trouble-making  
lips”: obv. 10

*šēnu*, “malevolent”: obv. 15

*bēl lemutti*, “adversary”: rev. 35

Unlisted: Many participial phrases in obv. 35–rev. 34

# Wind

*šāru*, “wind”: obv. 2, 6, 8, rev. 13, 14, 27, 28  
with *abālu*, “to carry off” (+): obv. 2, 6, 8  
with *maḥāru*, “to receive” (+): rev. 27  
with *tebû*, “to rise up” (–): rev. 14

*meḥû*, “storm”: obv. 16, rev. 15, 28

*zāqīqu*, “wind, nothing”: obv. 17, rev. 15, 28

# Who is the Supplicant?

Finkel (1999):

Nabû-šuma-ukīn is the birth name of Nebuchadnezzar II's son Amēl-Marduk (a.k.a, Evil-Merodach), who was imprisoned by his father (ruled 604–562 BCE) and released in due course. After Marduk effected his release, the prince changed his name to Amēl-Marduk to honor Marduk. Amēl-Marduk was eventually elevated to kingship after his father's death and reigned from 561–560 BCE.

But:

1. Evidentiary basis is precarious and without corroboration in the cuneiform record.

2. Confinement vocabulary, common in prayers, need not be taken literally.

*mēseru*, “confinement”: obv. 25, 32; *kīšū*, “fetters”: obv. 29; *sapāru*, “net”: obv. 30, rev. 2; *kišukku*, “captivity”: rev. 22; *kamūtu*, “captivity”: rev. 25; *maksû*: “shackles”: rev. 32; *andurāru*, “freedom”: obv. 33.

3. Why not Nabû-šuma-ukīn II, a usurper who ruled briefly in 732 before being removed? (A descendant, rather than son of Nebuchadnezzar I?)

# Gossip is . . .

“evaluative talk about third parties in their absence” (25).

Francesca Giardini and Rafael Wittek. “Gossip, Reputation, and Sustainable Cooperation: Sociological Foundations.” Pages 23–46 in *The Oxford Handbook of Gossip and Reputation*. Edited by Francesca Giardini and Rafael Wittek. New York: Oxford University Press, 2019.

“simply, talking about other people behind their backs. . . . it is not necessarily malicious . . . it is not gendered. . . it is not necessarily idle or arbitrary (much gossip is self-interested or manipulative, or else essential information exchange); it is not necessarily about secret behaviour . . . and, finally, it is certainly not necessarily untrue” (11).

Chris Wickham. “Gossip and Resistance among the Medieval Peasantry.” *Past & Present* 160 (1998): 3–24.

# Gleanings from the Social Scientific Literature on Gossip and Reputation

1. Gossip is a two-edged sword: it enforces conformity but also allows individuals to advance their own personal interests, sometimes at the expense of the group.

“Strategy-Learning Gossip”: How to live in one’s society, socialization.

“Reputation Gossip”: Intends to change the perception of oneself or another person.

2. Gossip is most often (though not exclusively) an oral exchange among known associates (family, friends, and colleagues) and especially pervasive in small social networks.

3. Gossip relies on reputation just as gossip can form and re-form reputation. And reputation is not within one’s own control.

4. Gossip is a safe, low-stakes way to inject (positive, negative, benign, or malicious) information into a social network without easily being held accountable for doing so.

5. Once released into the network, gossip is also difficult to control and contain. This explains the moral condemnations of gossiping and various attempts to prosecute gossipers.

6. Fear of gossip is widespread. And there is a close association in the historical and ethnographic record of gossip-mongering and accusations of witchcraft and sorcery.

7. The target of negative gossip may respond with shame and/or anger, the latter especially so if the gossip is considered negative and false information, damaging to the target’s self-perception of their reputation (= slander).



# Slander and the Gods

**Inana: Inana C, line 157** (ETCSL 4.07.3)

eme sig inim a-ša-an-ga-ra KA-e<sub>2</sub>-gal kur<sub>2</sub> dug<sub>4</sub>-ga taḥ dug<sub>4</sub>-dug<sub>4</sub> <sup>d</sup>inana za-a-kam  
“slander, untruthful words, abuse, to speak inimically and to overstate are yours, Inana.”

**Marduk: Udug-Ḫul XI 81** (Geller 2016: 358)

*anāku* <sup>d</sup>*Asalluḫi mušaššik karṣī ṣābit qatī naski*

“I am Aslluḫi who gives rise to slander; who takes hold of the hands of the downcast.”

Note the alliteration between the Š of *našāku*, “to bite,” in the first half of the line and *nasku*, “thrown down,” in the second.

**Zarpanitu: Hellenistic *Akītu* in Nisannu** (Linssen 2004: 219, line 258)

*Zarpānītu . . . ākilat karṣū ṣābitat abbūtu*

“Zarpanitu . . . the one who slanders and intercedes.”

**Text from the Temple of Nabû ša ḫarê** (Cavigneux 1981: 138, rev. 1–2)

<sup>d</sup>*Nanāya* <sup>d</sup>*Gazbaba* <sup>d</sup>*Kanisurra* <sup>d</sup>*Taḫâra-pî-nīši* <sup>d</sup>*ākilat karṣī* <sup>d</sup>*abbūtānītu*

“Nanaya, Gazbaba, Kanisurra, Taḫâra-pî-nīši, Slander, (and) Intercession”

# Witchcraft as Etiology of Slander

*Corpus of Mesopotamian Anti-witchcraft Rituals* (online) Text 3.4.2 = SpTU 2 22+

- 3.4.2:1 *šumma amēlu bēl lemutti irši bēl amātīšu zīra dibalâ zikurudâ*
- 3.4.2:2 *kadabbedâ epīš(ī) lemnūti ishuršu ina maḥar ili šarri kabti u rubê šuškun*
- 3.4.2:3 *ginâ šūdūr urra u mūša inanziq šītu sadrassu*
- 3.4.2:4 *karšīšu ikkalū amātūšu uštanannū išdihšu paris*
- 3.4.2:5 *ina ēkallīšu lā maḥrāšu šunātūšu pardā*
- 3.4.2:6 *ina šunātīšu mītūti idaggal ubān lemutti arkīšu tarṣat*
- 3.4.2:7 *īnu lemuttu irteneddīšu dīna ītanaddar itti bārī u šā'ili*
- 3.4.2:8 *dīnšu u purussūšu lā šurši amēlu šū qāt amēlūti kimilti Marduk*
- 3.4.2:9 *irteneddūšu ilu šarru kabtu u rubū ittīšu ana sullumi eli bēl amātīšu ana ušuzzi*

(3.4.2:1) If a man has acquired an adversary, his litigant <sup>(2)</sup>has employed <sup>(1)</sup>hate-magic, ‘distortion-of-justice’ magic, ‘cutting-of-the-throat’ magic, <sup>(2)</sup>‘seizing-of-the-mouth’ magic, evil sorcerous devices against him, from before god, king, magnate and nobleman he is dismissed, <sup>(3)</sup>he is constantly frightened, he is upset day and night, he repeatedly suffers losses, <sup>(4)</sup>(people) slander him, they constantly distort his words, his profit is cut off, <sup>(5)</sup>in his palace he is not well received, his dreams are terrifying, <sup>(6)</sup>he keeps seeing dead people in his dreams, (people) maliciously point at him, <sup>(7)</sup>the evil eye constantly stalks him, he is in constant fear of a lawsuit, with diviner and seer <sup>(8)</sup>his (oracular) judgment and decision cannot be obtained. That man: the ‘hand of mankind’ (and) the anger of Marduk <sup>(9)</sup>constantly pursue him. So that god, king, magnate and nobleman be reconciled with him (and so that) he prevail over his opponent:

# Studies on the Egalkura Texts

Henry Stadhouders and Strahil V. Panayotov. “From Awe to Audacity: Stratagems for Approaching Authorities Successfully: The Istanbul Egalkura Tablet A 373.” Pages 623–697 in *Mesopotamian Medicine and Magic: Studies in Honor of Markham J. Geller*. Edited by Strahil V. Panayotov and Luděk Vacín. Leiden: Brill, 2018.

JoAnn Scurlock. “Just in Case: Rituals for Entering the Palace or Perversion of Justice.” Pages 23–33 in *Patients and Performative Identities: At the Intersection of the Mesopotamian Technical Disciplines and Their Clients*. Edited by J. Cale Johnson. University Park: Eisenbrauns, 2020.

# Parallels between Our Prayer and the Anti-Witchcraft Corpus

## 0. Gossip and Slander.

### 1. A common notion of “binding.”

### 2. The wind carries off the witch or her machinations.

#### CMAwR vol. 2, text 7.26: a

7.26:1' [...] ... [...] *ina kišādīšu [tašakkan]*

7.26:2' ÉN *attamannu kaššāptu ša kīma mārī nāri immū ši[pta?]*

7.26:3' *irkusu rikis tībīša?*

7.26:4' *etebbīkim-ma kīma Manzāt ina tallak ḥarrānāti*

7.26:5' *rikiski apaṭṭar puḥurki usappah*

7.26:6' *apaṭṭar riksiki šāru ušabbalki?*

7.26:7' *mimmū tēpušu ū tuštēpišu liḥurū-ma liḥbatūki*

7.26:8' *kāši-ma anāku lūšer ina qibīt Šamaš dayyānu*

7.26:9' *ellēku ebbēku u zakāku té ÉN*

7.26:10' KA.INIM.MA UŠ<sub>11</sub>.BÚR.[RU.DA].KAM

#### CMAwR vol. 2, text 7.26: a

(7.26:1') [ ... ] ... [ ... you put] around his neck.

(7.26:2') Incantation: “Whoever you are, witch, who like the singers  
*recited an in[cantation]*

(7.26:3') who tied a bond of her attack:

(7.26:4') I rise against you like the (divine) Rainbow in the course of the  
*(heavenly) paths,*

(7.26:5') I dissolve your band, I disperse your host,

(7.26:6') I dissolve your bindings, I let the wind carry you off.

(7.26:7') Anything that you have done or have had done: may it turn and  
seize you <sup>(8')</sup>yourself! But may I become well at the command of  
Šamaš, the judge!

(7.26:9') I am pure, I am clean and I am clear!” Incantation formula.

(7.26:10') It is the wording (of an incantation) [to] undo witchcraft.

# Parallels between Our Prayer and the Anti-Witchcraft Corpus

## 3. “Schemes of Humanity” (obv. 2, 28, rev. 8) recalls “Hand of Humanity” = Witchcraft.

3.4.2:1 *šumma amēlu bēl lemutti irši bēl amātīšu zīra dibalâ zikurudâ*  
3.4.2:2 *kadabbedâ epīš(ī) lemnūti iṣhuršu ina maḥar ili šarri kabti u rubê*  
*šuškun*  
3.4.2:3 *ginâ šūdūr urra u mūša inanziq ṣītu sadrassu*  
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(3.4.2:1) If a man has acquired an adversary, his litigant<sup>(2)</sup> has employed<sup>(1)</sup> hate-magic, ‘distortion-of-justice’ magic, ‘cutting-of-the-throat’ magic,<sup>(2)</sup> ‘seizing-of-the-mouth’ magic, evil sorcerous devices against him, from before god, king, magnate and nobleman he is dismissed,<sup>(3)</sup> he is constantly frightened, he is upset day and night, he repeatedly suffers losses,<sup>(4)</sup> (people) slander him, they constantly distort his words, his profit is cut off,<sup>(5)</sup> in his palace he is not well received, his dreams are terrifying,<sup>(6)</sup> he keeps seeing dead people in his dreams, (people) maliciously point at him,<sup>(7)</sup> the evil eye constantly stalks him, he is in constant fear of a lawsuit, with diviner and seer<sup>(8)</sup> his (oracular) judgment and decision cannot be obtained. That man: the ‘hand of mankind’ (and) the anger of Marduk<sup>(9)</sup> constantly pursue him. So that god, king, magnate and nobleman be reconciled with him (and so that) he prevail over his opponent:

# Parallels between Our Prayer and the Anti-Witchcraft Corpus

## 4. Seizing of the mouth imagery (see obv. 4).

### CMAwR vol. 3, text 7.38: a

7.38:1 ʾÉN<sup>1</sup> alsīka Šamaš ina qereb šamê ellūti

7.38:2 [anāku annann]a mār annanna ša ilšu annanna ištaršu annannītu

7.38:3 [ša m]angu [lu ]tu

7.38:4 [kišp]ū ruḥū <rusū> [u]mallūni-ma

7.38:5 [qā]tu lemuttu ša amēlūti

7.38:6 [ure]ḥḥānni<sup>?</sup> ugarrānni

7.38:7 [u]le ʾānni ulappitanni

7.38:8 [pīy]a u lišānī iṣbatu-ma

7.38:9 [atm]āya umaṭtu

7.38:10 [... p]ān[ī<sup>?</sup> ...] ...-ma

7.38:11 [...] ... [...] ...

7.38:12 [zikurudā ka]dabbedā puš

7.38:13 [itti ili ištar]i u] ametutu

7.38:14 [uzennānni] usahḥirānni<sup>?</sup>

7.38:15 [...] ... redānni-ma

7.38:16 [...] lā īdū

### CMAwR vol. 3, text 7.38: a

(7.38:1) [Incan]tation: “I call upon you, Šamaš, in the midst of the pure heavens,

(7.38:2) [I, N.]N., son of N.N., whose god is N.N., whose goddess is N.N.

(7.38:3) [The one who] <sup>(4)</sup>has filled me <sup>(3)</sup>with [st]iffness, [deca]y, <sup>(4)</sup>[witchcra]ft, magic (and) <sorcery>,

(7.38:6) (who) [has im]pregnated me <sup>(5)</sup>with the evil [ha]nd of men, <sup>(6)</sup>(who) has attacked me,

(7.38:7) defiled me (and) affected me.

(7.38:8) (who) has seized m[y mouth] and tongue and (thus)

(7.38:9) has diminished my [ability to] speak,

(7.38:10) [... f]ac[e ...] ... and

(7.38:11) [...] ... [...] ...

(7.38:12) (who) has practised [‘cutting-of-the-throat’ magic (and) ‘seizing]-of-the-mouth’ magic against me,

(7.38:14) [(who) has made] <sup>(13)</sup>[god, goddess and] humans <sup>(14)</sup>

[angry with me], turned (them) away from me,

(7.38:15) [...] ... persecutes me and

(7.38:16) [...] I do not know.

# Parallels between Our Prayer and the Anti-Witchcraft Corpus

## 5. Girra (see obv. 10) is ubiquitous in the anti-witchcraft corpus.

Oracc Search   (j=η sz=š s,=ş t,=ţ 0-9=0-9; !=alef)

185 lines / 8 Pages [198 matches]

**M. Maqlû**

anāku ētelil ēteb[ib azzaku ina maḥar Nuska] u **Girra** [(ilī) dayyānī TU<sub>6</sub> ÉN]  
[K] ana-ku e-te-lil e-te-<sup>r</sup>bi<sup>1</sup>-[ib az-za-ku ina lGI<sup>1</sup> d<sup>r</sup>nuska (...)]  
[LL] <sup>r</sup>ana<sup>1</sup>-ku <sup>r</sup>e-te<sup>1</sup>-[lil ] / ù d<sup>r</sup>gíra [(...) DI.KU<sub>5</sub>.(MEŠ) TU<sub>6</sub> ÉN]  
[K] (ruling; end of column)  
[LL] (ruling) (Maqlû Tablet V 97)

anāku ana puššur kišpīya u ruḥēya ina amāt Ea u Asalluḫi **Girra** assaḥri  
[K] ana-ku ana pu-uš-<sup>r</sup>šur<sup>1</sup> kiš-pi-ia u ru-ḥe-e-a ; ina a-mat d<sup>r</sup>DIŠ u d<sup>r</sup>asal-lú-ḫi d<sup>r</sup>gíra as-saḥ-ri (Maqlû Tablet V 117)

nīš **Girra** qāmīkunu lū tamātunu  
[K] ni-iš<sup>r</sup> d<sup>r</sup>gíra<sup>1</sup> qa-mi-ku-nu KIMIN  
[J<sub>1</sub>] ni-iš<sup>r</sup> d<sup>r</sup>gíra qa-mi-ku-<sup>r</sup>nu<sup>1</sup> [ ]  
[a<sub>1</sub>NinB] <sup>r</sup>ni<sup>1</sup>-[iš] <sup>r</sup>d<sup>r</sup>gíra qa-mi-ku-nu lu-ú [ta-ma-tu-nu] (Maqlû Tablet V 174)

kurummat (var.: kurummāt) eṭemmi riḫīt **Girra** qāmīki  
[F<sub>2</sub>] <sup>r</sup>KURUM<sub>6</sub><sup>1</sup> GIDIM ri-ḫi-it d<sup>r</sup>gíra qa<sup>1</sup>-mi-ki  
[θexc] KURUM<sub>6</sub>.<sup>r</sup>ḫi.A<sup>1</sup> [ ] (Maqlû Tablet VI 141'')

uštepēlūki [**Girra** u Marduk?]  
[H<sub>1</sub>] uš-te-pé-lu-ki [ilī] d<sup>r</sup>gíra u d<sup>r</sup>AMAR.UTU?

**CMARo : Corpus of Mesopotamian Anti-witchcraft Rituals**

# Parallels between Our Prayer and the Anti-Witchcraft Corpus

## 6. Marduk knows the identity of the slanderer; the supplicant does not (obv. 46).

73 ÉN *Nuska annûtu şalmû êpišîya*  
74 *annûtu şalmû êpišîya*  
75 *şalmû kaššāpîya u kaššāptîya*  
76 *şalmû êpišîya u muštēpišîya*  
  
77 *şalmû sāhirîya u sāhertîya*  
78 *şalmû rāhîya u rāhîtiya*  
79 *şalmû bēl ikkîya u bēlet ikkîya*  
80 *şalmû bēl şerrîya u bēlet şerrîya*  
81 *şalmû bēl rīdîya u bēlet rīdîya*  
82 *şalmû bēl dīnîya u bēlet dīnîya*  
83 *şalm[û] bēl amātîya u bēlet amātîya*  
84 *şalmû bēl dabābîya u bēlet dabābîya*  
85 *şalm[û] bēl egerrêya u bēlet egerrêya*  
86 *şalmû bēl lemuttîya u bēlet lemuttîya*

(ruling)

87 *ša attā Nuska dayyānu tīdēšunūti-ma anāku lā idēšunūti* (var.: idūšunūti)  
88 *ša kišpī ruḥê rusî upsāšê lemnūti*  
89 *ipšu bārtu amāt lemutti rāmu zīru*  
90 *dibalâ zikurudâ kadabbedâ šurḥungâ*

(73) Incantation. O Nuska, these are the figurines of my sorcerer,  
(74) These are the figurines of my sorceress,  
(75) The figurines of my warlock and my witch,  
(76) The figurines of my sorcerer and the woman who instigates sorcery against me,  
(77) The figurines of my enchanter and my enchantress,  
(78) The figurines of my male and female inseminators,  
(79) The figurines of the male and female who are enraged at me,  
(80) The figurines of my male and female enemies,  
(81) The figurines of my male and female persecutors,  
(82) The figurines of my male and female litigants,  
(83) The figurines of my male and female accusers,  
(84) The figurines of my male and female adversaries,  
(85) The figurines of my male and female slanderers,  
(86) The figurines of my male and female evildoers,

((ruling))

(87) Whom, you, Nuska, the judge, know, but I do not know,  
(88) Who witchcraft, spittle, enchainment, evil machinations ((of mankind)),  
(89) Sorcery, rebellion, evil word, love (-magic), hate (-magic),  
(90) Perversion of justice, Zikurrudâ-magic, muteness, pacification (lit.: the calming of anger),



# Parallels between Our Prayer and the Anti-Witchcraft Corpus

7. The use of *epēšu* in rev. 6 and 7 looks like the verb's technical usage "to do magic."

rev. 6: *ša . . . īpušanni*

"the one who manipulated me"

rev. 7: *Marduk attā-ma lū ēpišu lemuttīšu*

"O Marduk, may you indeed be the one who does him harm!"

# Parallels between Our Prayer and the Anti-Witchcraft Corpus

## 8. The reversal trope (obv. 5 and rev. 2): Turning the evil back upon the evil doer.

### CMAwR vol. 2, text 7.26: a

7.26:1' [...] ... [...] *ina kišādīšu [tašakkan]*

7.26:2' ÉN *attamannu kaššāptu ša kīma mārī nāri immū ši[pta?]*

7.26:3' *irkusu rikis tībīša?*

7.26:4' *etebbīkim-ma kīma Manzāt ina tallak ḥarrānāti*

7.26:5' *rikiski apattar puhurki usappah*

7.26:6' *apattar riksiki šāru ušabbalki?*

7.26:7' *mimmū tēpušu ū tuštēpišu lišhurū-ma lišbatūki*

7.26:8' *kāši-ma anāku lūšer ina qibīt Šamaš dayyāmu*

7.26:9' *ellēku ebbēku u zakāku tē ÉN*

7.26:10' KA.INIM.MA UŠ<sub>11</sub>.BÚR.[RU.DA].KAM

### CMAwR vol. 2, text 7.26: a

(7.26:1') [ ... ] ... [ ... you put] around his neck.

(7.26:2') Incantation: “Whoever you are, witch, who like the singers  
*recited an in[cantation]*

(7.26:3') who tied a bond of her attack:

(7.26:4') I rise against you like the (divine) Rainbow in the course of the  
*(heavenly) paths,*

(7.26:5') I dissolve your band, I disperse your host,

(7.26:6') I dissolve your bindings. I let the wind carry you off.

(7.26:7') Anything that you have done or have had done: may it turn and  
seize you<sup>(s)</sup> yourself! But may I become well at the command of  
Šamaš, the judge!

(7.26:9') I am pure, I am clean and I am clear!” Incantation formula.

(7.26:10') It is the wording (of an incantation) [to] undo witchcraft.

# Parallels between Our Prayer and the Anti-Witchcraft Corpus

0. Gossip and Slander.

1. A common notion of “binding.”

2. The wind carries off the witch or her machinations.

3. “Schemes of Humanity” (obv. 2, 28, rev. 8) recalls “Hand of Humanity” = Witchcraft.

4. Seizing of the mouth imagery (see obv. 4).

5. Girra (see obv. 10) is ubiquitous in the anti-witchcraft corpus.

6. Marduk knows the identity of the slanderer; the supplicant does not (obv. 46).

7. The use of *epēšu* in rev. 6 and 7 looks like the verb’s technical usage “to do magic.”

8. The reversal trope (obv. 5 and rev. 2): Turning the evil back upon the evil doer.

9. The common use of *bēl lemutti* (rev. 35) for the adversary and witch.

# Two-Part Scribal “Meta-Data” (rev. 35–38)

Rev. 35–36:

*utninnu anḫu kasû ša bēl lemutti iksūšu ušannû ana Marduk  
ina unninnu ša Marduk lippaṭir-ma nišū u mātu līmurū tarbâtīšu*

The **prayer** that a **weary** (and) bound (**person**), whom an afflicter (lit. lord of evil) has bound, repeats to Marduk. By means of (this) prayer of Marduk may (that person) be released, and may the people and the land **experience** (*amāru*, 3mp G precative) his (i.e., Marduk’s) **magnificence!**

(2 lines blank)

Rev. 37–38:

*ipišti anḫu šūnuḫu Nabû-šuma-ukīn apil Nabû-kuddurī-ušur [šarri Bābili]  
lītammārū kal maršī annāti*

The **work** of the **weary**, exhausted **Nabu-šuma-ukīn**, descendant of Nebuchadnezzar, [king of Babylon(?)]. May they (i.e., the people and the land) **come to understand** (*amāru*, 3mp Gtn precative) **all these afflictions!**

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