

TAKAYOSHI OSHIMA

Babylonian Poems
of Pious Sufferers

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in der Antike*

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Mohr Siebeck

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14



Takayoshi Oshima

Babylonian Poems of Pious Sufferers

Ludlul Bēl Nēmeqi and the Babylonian Theodicy

Mohr Siebeck

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To Sabina

הודו לאל השמים כי לעולם חסדו
(Ps. 136: 26)

Foreword

This is a study of the two ancient Babylonian poems known as *Ludlul Bēl Nēmeqi* ('Let Me Praise the Lord of Wisdom') and the *Babylonian Theodicy*. The former is also known as the *Poem of the Righteous Sufferer* or the *Babylonian Job*. The research was carried out between June 2010 and May 2013 with a generous grant from the Deutsche Forschungsgemeinschaft.

Because they deal with the suffering of the pious and are thus reminiscent of the Old Testament *Book of Job*, the two poems *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy* are probably among the Babylonian texts most thoroughly studied not only by Assyriologists but also by scholars from the fields of biblical exegesis, Jewish and Christian theology, and religious studies. In this, they rank alongside the *Atra-ḥasīs Epic*, the *Gilgameš Epic*, and *Enūma Eliš*. This monograph, therefore, is addressed not only to the community of Assyriologists, but also, more generally, to researchers and students of theology, of biblical studies, and of comparative religious studies.

My first serious encounter with *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy* was about 10 years ago, during my PhD research on Sumeru-Akkadian hymns and prayers addressed to the god Marduk. When I was studying the texts dedicated to the god Marduk, I noticed that Sumeru-Akkadian hymns and prayers were closely related to this so-called Babylonian wisdom literature. That should not be surprising because these texts were composed on the same principles that the ancient thinkers had maintained throughout the history of ancient Mesopotamia. Similarities between them are also found not only in basic beliefs but also in motifs and phraseology. For me, studying *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy* was thus a natural extension of my PhD and post-doctoral research. My initial work on *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy* began in 2006, when I was in London for three months as a short term British Academy fellow. Alongside my main research on Akkadian prayers to Marduk, I gathered information about the manuscripts of these poems belonging to the tablet collections of the British Museum. Given the dozens of materials either as yet unpublished or published after W. G. Lambert's *Babylonian Wisdom Literature*, Oxford 1960, I became strongly aware of the urgent need for new critical editions of *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy*. However, only in 2010, when I was granted the three years research grant from the Deutsche Forschungsgemeinschaft, I could start working on these Babylonian poems.

First of all, I would like to thank the Deutsche Forschungsgemeinschaft for financially supporting my research project on these ancient poems for three years. Also, I would like to thank the mentor of my research project, Prof. Manfred Krebernik, the director of the Altorientalisches Institut of the Friedrich-Schiller-Universität Jena, for

his generous help in so many matters. Their support enabled me to complete my research project with the publication of this monograph.

For this study, I have copied and collated from the original tablets all the relevant cuneiform manuscripts in the collections of the British Museum in London and the Vorderasiatisches Museum in Berlin. I am very grateful to the Trustees of the British Museum and to Prof. Joachim Marzahn, the Curator of the Vorderasiatisches Museum in Berlin, for their kind permission to collate, copy, and publish the cuneiform tablets in their collections.

I am in debt to many colleagues and friends. In particular, my gratitude is due to: Dr Nils Heeßel, Prof. Hermann Spieckermann, Prof. Edward Greenstein, Prof. Uri Gabbay, Prof. Michael P. Streck, Prof. Simo Parpola, Dr Ulrike Steinert, Prof. Jan Dietrich, the late Dr Bendt Alster, Prof. Manfred Dietrich, Dr Irving L. Finkel, the late Prof. Avigdor Victor Hurowitz, the late Prof. W.G. Lambert, Mr Christopher Walker, Ms Nadine Pavie, and Ms Josephine Schubert. They all gave me helpful suggestions and comments. Particularly, I am grateful to Dr Heeßel, Prof. Gabbay, Prof. Parpola, Prof. Spieckermann, Prof. Greenstein, and Prof. Streck for their critical readings of my earlier manuscripts and helpful comments on various subjects. Dr Gabbay also made his study on the bilingual lamentations from the first millennium available prior to its publication. Moreover, I would like to thank Mr Walker for sharing information about the tablets belonging to the Babylon Collection of the British Museum. My thanks are also due Prof. Jacob Klein for letting me use his unpublished edition of the Sumerian *Man and His God*. This book also owes much to Dr Thomas Riplinger who not only edited my English text but also gave me many constructive and insightful comments. He too is thanked.

All errors of omission or commission remaining in the book are mine alone.

Jena, May 2013

T. Oshima

Addendum to Foreword

After having completed revision of the manuscripts of this monograph, I was informed by Prof. Andrew R. George that he had found many hitherto unpublished pencilled hand copies of new manuscripts of *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy* among the late Prof. W. G. Lambert's *Nachlass*. In November 2013, he kindly sent me a set of photocopies of Lambert's manuscripts. He also informed me that he and his team would ink these hand copies and publish them together with Lambert's other unpublished hand copies of various cuneiform texts. For this reason, in this monograph, I also refer to Lambert Folio numbers for these unpublished copies so that the reader can easily consult the Lambert copies when they have been published by George and his team. These Lambert's copies are very valuable, not only because generally his copies

are very reliable, but also because they often give witness to earlier, and thus better-preserved states of these cuneiform texts. I would like to thank Prof. George for making Lambert's unpublished manuscripts available to me.

During my last meeting with Prof. Lambert at the British Museum in September 2011, as at many previous meetings with him, I asked him about his knowledge of manuscripts of *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy*. In our previous meetings, he used to answer my question by changing the subjects of our conversation. Frankly speaking, I was expecting a similar reaction from him. But this time was different. He asked me to show him the list of the manuscripts I had. After having taken a quick glance at my list, he said: "I have to investigate." He asked whether I would be in the student room on the next scheduled Lambert-Day (i.e. the following Thursday). When I told him that I had to leave London for Germany on the next day, he said: "Then we shall meet next year." That was my last conversation with him. Shortly after our last meeting in September 2011, Prof. Lambert's health condition suddenly deteriorated, and, after two months, he passed away.

Exactly two years have passed since Prof. Lambert's death. There is no way of knowing what he exactly meant when he told me that he would have to investigate. Yet, his unpublished hand copies testify that he had been working very hard on these poems since 1960. By looking at all his carefully drawn hand copies, I can still sense his passion for Babylonian wisdom literature, his eagerness to reconstruct the ancient poems in full. He was truly a giant of twentieth century Assyriology.

Leipzig, November 2013

T. Oshima

Further Addendum to Foreword

I am very grateful to Prof. Angelika Berlejung for inviting me to publish this study of *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy* in the ORA and for her kind support on numerous matters. Also I would like to thank the other series editors and Mohr Siebeck for accepting my book for publication. I would like to thank Prof. Annette Zgoll for her insightful comments, particularly on various aspects of dreams in ancient Mesopotamian thought. In addition, I thank Prof. Yoram Cohen for sending me his *Wisdom from the Late Bronze Age* immediately after its publication.

Leipzig, April 2014

T. Oshima

Conventions

I refer to individual tablets and their divisions, i.e. columns, in the following manner. When referring to a particular verse from an ancient text extending over a series of tablets, I use Roman numerals in uppercase to indicate the ordinal number of the tablet (i.e. chapter/section) within the series. Thus, ‘*Ludlul* II’ means ‘the second tablet’ or ‘Tablet II’ of the *Ludlul Bēl Nēmeqi* series. On the other hand, I use a lowercase Roman numeral to indicate the column number on a tablet, e.g. ‘MS K iv 24’ indicates line 24 in the fourth column of MS K of a particular text. When the first line of an ancient composition has not been preserved, I follow conventional Assyriological practice and assign the number 1’ to the first identifiable line.

In connection with references to the titles of ancient Babylonian texts in this monograph, I would like to call attention to one further point. Contrary to the general rule of English style according to which titles of literary texts should ordinarily be preceded by ‘the’ whenever they are referred to, Assyriologists do not use ‘the’ before Babylonian titles like *Ludlul Bēl Nēmeqi* and *Enūma Eliš*. Thus, I have followed their usage here and generally omit ‘the’, unless it is needed to make the sentence more intelligible.

Basically, I follow the abbreviation system of *CAD*. If my abbreviations of certain references differ from these or if they are not listed in *CAD*, I use the abbreviations listed in pp. XIX–XX below.

When I cite an ancient text, I normally present a transliteration followed by a translation. I follow this practice also for ancient lexical lists with the exception of *Malku* = *Šarru*. For *Malku* = *Šarru*, I offer transcribed texts following I. Hrůša, *Die akkadische Synonymenliste*, *malku* = *šarru*, in which the editor offers a composite text in transcription. However, when I cite texts from my own corpus, with the exception of some occasions, in which the Akkadian texts are relevant for the discussion of a particular subject, I present only the English translations. The ancient words cited in this monograph are normally directly followed by their English translations set off simply by commas; however, for the sake of clarity, I sometimes introduce especially longer translations with the abbreviation ‘i.e.’. Since this monograph is not a dictionary, I present only those meanings of a term that are relevant to the discussion. Normally, I indicate my translations of ancient words with single quotation marks, e.g. ‘*translation*’, whereas I use double quotation marks, e.g. “*translation*”, to indicate translations that have been suggested by other scholars.

As for the texts outside of my own corpus, I have for the most part based my transliterations and translations on the text editions established by other scholars. The references given for these texts refer to the text editions that I used. Yet, the readers are advised to bear in mind that, when alternations are called for, I have occasionally altered the readings of individual signs without calling attention to such changes; essentially,

therefore, the translations of the ancient texts offered in this monograph are my own. As one will see, for the readers' convenience, all the translations of the ancient texts are offered in English, although some of the primal editions included translations in other languages (e.g. German, French).

Although my method of citing ancient texts published elsewhere might at first confuse readers, there are two advantages to my method: 1) As one often finds in the publications of other scholars, I could have referred to the original cuneiform manuscripts by their museum registration numbers or publications of the hand copies of these texts. Yet, particularly for non-Assyriological readers, it is very difficult to appreciate the significance of museum registration numbers or to use hand copies. 2) More importantly, if one wishes to study a text, it is far more effective to refer to a recent text edition (i.e. transliterations and translations with or without concise philological notes) than to struggle with the cuneiform signs in the primal publication, because a text edition of a cuneiform text normally includes not only readings of the signs and their renderings, but also all the relevant information about it (i.e. the museum registration numbers of the cuneiform manuscripts, publications of the hand copies or photographs of these texts, previous publications, further studies, and so forth).

Incidentally, because the current monograph is also intended for the non-Assyriological community, readers are advised to keep in mind that my translations are attempts to convey not only the literal meaning of each phrase, but also an understanding of the general conceptions behind it. Any attempt to translate ancient poetry into English represents a compromise between fidelity to the original text and meeting the demands of readable English. For instance, there are no articles in Sumerian or Akkadian, but English without articles is difficult if not impossible to read, and so I have inserted articles where I felt the context demanded them, but, for the most part, I have not put these additions in parentheses like the other insertions I have made in the text, since doing so would cause other difficulties in reading the text. Similarly, these languages have no punctuation corresponding to our periods and commas, though they do have a sign consisting of two or three so-called '*Winkelhaken*', that functions rather like our colon and they sometimes make use of horizontal dividing lines to mark off verses. Thus the periods and commas that appear in the English translation represent, for the most part, an interpretation of the sense of the text rather than anything contained in the text itself.

Likewise, the translation of individual words or phrases often poses problems, since it is not always possible to distinguish a figurative or idiomatic usage from the literal meaning or to judge which of a variety of English synonyms and quasi-synonyms best fits the term in question. Where I felt it absolutely necessary, I have added comments in parentheses, either citing the literal text in the form '(lit.: ...)' when my 'interpretation' differs significantly from the literal wording, or giving my 'interpretation' in the form '(i.e. ...)' when I have literally translated the original, despite its strangeness, and attempt to suggest its meaning. Nevertheless, I have tried to keep such insertions to a minimum, since they disturb the flow of the text.

As for the proper nouns, I use the orthographies most commonly accepted by the modern scholars following reference books such as *RIA*, although they might not always accurately follow Sumerian and Akkadian grammars.

As for the transliterations of the ancient texts, I have followed the sound values of signs and Sumerograms assigned by R. Labat and F. Malbran-Labat, *Manuel d'épigraphie akkadienne*, Paris 1995. In principle, I present both a composite text for each work in Chapters I–II and a *Partitur* (scores of all available manuscripts) in Chapter IV, even though this might appear redundant in some cases. Incidentally, in order to avoid confusing non-Assyriological readers, I have decided not to distinguish between <g> and nasal <g> (i.e. \hat{g}) in Sumerian transliterations. There is no dispute about the fact that ancient Sumerians distinguished <g> from < \hat{g} >. Akkadian speakers, however, generally did not appreciate the value of < \hat{g} > (nasal g). As an example, for the syllable <ga>, Assyro-Babylonian scribes used interchangeably both the sign GA and the sign $\hat{G}A$ despite the difference in their original Sumerian sound values (i.e. ga and $\hat{g}a$ respectively). In *Syllabary Lexical List B*, II 3 (=MSL 3, p. 132), the orthography di-in-gir (Sm 14) instead of di-gi-ir (VAT 8410) for the sign AN (i.e. dingir) = *ilum*, ‘god’, hints that Akkadian speakers occasionally did recognize a distinction between <g> and nasal < \hat{g} >, but this was apparently seldom. Because most of the Sumerian texts cited in this monograph are known only from manuscripts of the Old-Babylonian period or later, even though many of them might have been composed before the Old-Babylonian period when the Sumerian language was still spoken, I have decided not to distinguish between <g> and nasal < \hat{g} >. This should cause no problem for well-trained Sumerologists.

The essential unit of poetry in Akkadian (as well as Sumerian) is the poetic line (or verse). As with other literary texts in Akkadian, the beginning and the end of a line on the tablet correspond to the beginning and the end of a verse in the texts of my corpus. Thus, one can expect a pause at the end of each line. For this reason, I often use the word ‘line’ instead of ‘sentence’ or ‘verse’. Occasionally, however, in Akkadian poetry, two or more lines form a single sentence. Moreover, in Akkadian literary texts, two or four sentences very often form a single stanza (couplet and quatrain). *De facto*, one often finds horizontal ruling lines on the tablets that are drawn either after a set of two lines or after a set of four lines; at first glance, such horizontal lines might seem to set off poetic couplets or quatrains, but many of them were evidently drawn without regard to logical groupings, and there are many cases when these ruling lines do not match the stanzas at all. For this reason, in the composite texts and the translations, I ignore such physical separations marked by ruling lines, but I do insert a blank line to indicate logical partitions.

Further Conventions

In the *transliteration* of the ancient texts:

- | | |
|------------------------|---|
| <i>be-lum še-zu-zu</i> | Texts in <i>italics</i> are Akkadian. |
| DINGIR.MEŠ | Texts in UPPERCASE (CAPITALS) are Sumerograms, while syllables in SMALL CAPITALS are signs marking plurality. |
| dingir šà-lá-sù | Texts in lowercase but not in italics are Sumerian words or passages. |

AN/DINGIR	Slashes indicate alternative possibilities.
LIIM	<i>ITALIC-CAPITAL</i> letters indicate signs whose exact readings are not certain.
<i>ma-a[h-r]i-^rka¹</i>	Square brackets and half square brackets are used to indicate the damaged signs.
ŠÀ [?]	A question mark in superscript indicates an insecure reading.
<i>iḫ-te[!]-ṭam[!]-ma</i>	Exclamation marks in superscript indicate signs which have been collated using the original cuneiform manuscripts.
<i>a-ra-an-<šū></i>	Angle brackets indicate omissions by the ancient scribes.
<i>mu-«UZ»-ḫir</i>	Double angle brackets indicate a sign erroneously inserted by the ancient scribes, e.g. a dittography.
×	A diagonal cross (saltire) indicates that there are some traces of a sign but that it is beyond recognition due to the damaged state of the tablet.
[×]	The same mark as above but in square brackets indicates high probability for the existence of a sign when the text was complete.
[(×)]	The same mark as above but in both square brackets and parentheses indicates a possible place for an extra sign.
[...]	Ellipsis points mark a lacuna of an uncertain numbers of signs.
[...	Ellipsis with only one square bracket indicates a lacuna of uncertain length at the beginning or the end of a line.
<i>mal*-ku*-ut*-ka*</i>	Asterisks indicate signs that have been copied by others but which are no longer visible, probably due to the subsequent deterioration of the tablet.
(error)	Smaller parentheses are used to indicate miscellaneous remarks.
In the <i>translations</i> of the ancient texts:	
In [yo]ur pre[sence]	Square brackets indicate that the translations of these words are based on a reconstruction of the text.
<i>heart</i>	<i>Italics</i> are used to indicate translations significantly differ from their literal meanings; when followed by ^{c?} , e.g. <i>heart</i> [?] , they indicate insecure decipherments or restorations.
..	Ellipsis points in the translation are used to indicate signs whose readings cannot be established.
(var.: his)/(He is)	Parentheses indicate miscellaneous remarks, such as readings from variants, complements and supplemental information.

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List of Abbreviations¹

AfO B = *Archiv für Orientforschung Beiheft*

AuOr = *Aula Orientalis: Revista de estudios del Próximo Oriente Antiguo*

BaF = *Baghdader Forschungen*

CAD = *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*

CDA = BLACK, GEORGE, and POSTGATE eds., *A Concise Dictionary of Akkadian*

CDOG = *Colloquien der deutschen Orient-Gesellschaft*

DBH = *Dresdner Beiträge zur Hethitologie*

FAOS = *Freiburger Altorientalische Studien*

Foster, *Before the Muses*³ = FOSTER, *Before the Muses: An Anthology of Akkadian Literature*, Third Edition

Fs. Böhl = BEEK *et al.* eds., *Symbolae Biblicae et Mesopotamicae: Francisco Mario Theodoro de Liagre Böhl Dedicatae*

Fs. Borger = MAUL ed., *Festschrift für Rykle Borger zu seinem 65. Geburtstag am 24. Mai 1994: tikip santakki mala bašmu ...*

Fs. Cagni = GRAZIANI ed., *Studi sul vicino oriente antico: dedicati alla memoria di Luigi Cagni*

Fs. Deller = MAUER and MAGEN eds., *Ad bene et fideliter seminandum: Festgabe für Karlheinz Deller zum 21. Februar 1987*

Fs. Finkelstein = DE JONG ELLIS ed., *Essays of the Ancient Near East in Memory of Jacob Joel Finkelstein: Memoirs of the Connecticut Academy of Arts & Sciences*

Fs. Hallo = COHEN *et al.* eds., *The Tablet and the Scroll: Near Eastern Studies in Honor of William W. Hallo*

Fs. Hruška = VACÍN ed., u₄ du₁₁-ga-ni sa mu-ni-ib-du₁₁: *Ancient Near Eastern Studies in Memory of Blahoslav Hruška*

Fs. Klein = SEFATI *et al.* eds., “An Experienced Scribe Who Neglects Nothing”: *Ancient Near Eastern Studies in Honor of Jacob Klein*

Fs. Lambert = GEORGE and FINKEL eds., *Wisdom, Gods and Literature: Studies in Assyriology in Honour of W. G. Lambert*

Fs. Landsberger = GÜTERBOCK and JACOBSEN eds., *Studies in Honor of Benno Landsberger on his Seventy-Fifth Birthday, April 21, 1965*

Fs. Matouš = HRUŠKA and KOMORÓCZY eds., *Festschrift Lubor Matouš, I and II*

Fs. Meek = MCCULLOUGH ed., *The Seed of Wisdom: Essays in Honour of T. J. Meek*

Fs. Reiner = ROCHBERG-HALTON ed., *Language, Literature, and History: Philological and Historical Studies Presented to Erica Reiner*

Fs. Sjöberg = BEHRENS *et al.* eds., DUMU-E2-DUB-BA-A: *Studies in Honor of Åke W. Sjöberg*

Fs. von Soden = DIETRICH and LORETZ eds., *Vom Alten Orient zum Alten Testament, Festschrift für Wolfram Freiherrn von Soden zum 85. Geburtstag am 19. Juni 1993*

Fs. Wilcke = SALLABERGER, VOLK, and ZGOLL eds., *Literatur, Politik und Recht in Mesopotamien: Festschrift für Claus Wilcke*

Horowitz, MCG = HOROWITZ, *Mesopotamian Cosmic Geography*

JCM = *Le Journal des Médecines Cunéiformes*

KAL = *Keilschrifttexte aus Assur literarischen Inhalts*

¹ Basically I follow the abbreviation system of CAD. When my abbreviations of certain references differ from or are not listed in CAD, I use the following abbreviations.

- Litke, AN: ^dA-NU-UM = LITKE, *A Reconstruction of the Assyro-Babylonian God-Lists*, AN: ^dA-NU-UM and AN: ANU ŠÁ AMĒLI
- Mayer, *UFBG* = MAYER, *Untersuchungen zur Formensprache der babylonischen "Gebetsbeschwörungen"*
- Nougayrol, *Ugaritica 5* = NOUGAYROL, Textes suméro-accadiens des archives et bibliothèques privées d'Ugarit, in Nougayrol, J. and Laroche, E., et al., *Ugaritica 5: Nouveaux textes accadiens, hourrites et ugaritiques des archives et bibliothèques privées d'Ugarit commentaires des textes historiques*
- RIA* = *Reallexikon der Assyriologie*
- SANE = Sources and Monographs on the Ancient Near East
- SEL* = *Studi Epigrafici e Linguistici sul Vicino Oriente antico*
- Seux, *Hymnes* = SEUX, *Hymnes et prières aux dieux de babylonie et d'assyrie*
- TUAT = Texte aus der Umwelt des Alten Testaments

Introduction

The main objective of this monograph is a new critical text edition of both *Ludlul Bēl Nēmeqi* ('Let Me Praise the Lord of Wisdom'), known also as the 'Babylonian Job' or 'Poem of the Righteous Sufferer', and the so-called *Babylonian Theodicy*. The monograph consists of six parts: 1) Chapters I–II: introductory sections and editions of these Babylonian poems, i.e. transliterations and translations of composite texts; 2) Chapter III: detailed philological and critical notes on the poems; 3) Chapter IV: *Partitur* – an arrangement of the texts of all the manuscripts known to me in a manner rather like a musical score; 4) Chapter V: critical editions of related texts; 5) a list of bibliography, glossary, and various indexes; and 6) hand copies and photographs of the cuneiform manuscripts.

The introductory sections preceding the transliteration and translation of *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy* include discussion of previous editions, translations, and major studies;¹ of possible dating of the composition; and of its author(s); followed by a literary analysis and discussions of the cultural and/or historical backgrounds, of the main messages, and of special topics.

The composite texts were prepared based on the score-like arrangement of all the known manuscripts, both those previously published and those hitherto unpublished (Chapter IV: *Partitur*). The hand copies of the cuneiform manuscripts whose publication rights were granted to me are found at the end of this monograph. The identifications of many tablets and the readings of some lines from these texts can also be found in the museum catalogues, *The Assyrian Dictionary of the Oriental Institute of the University of Chicago (CAD)*, and other studies of cuneiform texts. In particular, the catalogues of the British Museum Tablet Collections prepared by scholars like W. G. Lambert and E. Leichty,² as well as Petra Gesche's study of school tablets from the Neo- and Late-Babylonian periods³ were very helpful. The identifications of the manuscripts of *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy* belonging to the Babylon Collec-

¹ I make no attempt to list each and every reference to these texts in the enormous mass of secondary literature. For example, I do not give references for every single line from my corpus which is discussed or cited in *CAD*; *AHw*; GRONEBERG, *Syntax* etc. In fact, it would be humanly impossible to trace and mention each single allusion to *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy* in the secondary literature, which, in addition to Assyrological special literature, includes numerous works of biblical exegesis and theology as well as comparative religious studies.

² For the bibliographical references, see under W. G. Lambert and E. Leichty in the List of Bibliography in this volume.

³ GESCHE, *Schulunterricht*.

tion of the British Museum were given by Ch. Walker.⁴ Other manuscripts and joins were made by myself by studying the Geers Copies and examining tablets and tablet fragments in the museums.

Given the relatively short time period granted for my project, I had to concentrate all my efforts on philological work, i.e. establishing the texts and their interpretation, a task rather typical of Assyriology. That means that, despite the striking similarities between these Babylonian poems and the Old Testament *Book of Job*, I regrettably cannot present here either an in-depth comparative literary analysis of these poems nor an in depth discussion of the Babylonian views the divine judgment over humankind and its effects on their *Weltanschauung*. Doing that would require a systematic theo-anthropological approach that would go well beyond the philological framework of this study; thus, I hope to take up these topics in detail in a future publication.⁵

⁴ Most of the manuscripts of *Ludlul Bēl Nēmeqi* are also found on ANNUS and LENZI, SAACT 7, pp. xli–xlix.

⁵ Incidentally, in this monograph, I consciously avoid using the term “wisdom literature” as a term collectively referring to cuneiform texts like *Ludlul Bēl Nēmeqi*, the *Babylonian Theodicy*, or other texts that are customarily labelled with this term by modern scholars. “Wisdom Literature” is originally the terminology referring to a particular group of books in the Old Testament, namely Proverbs, Job, Qohelet, and portions of Psalms. For example, the choice and arrangement of texts in Lambert’s *Babylonian Wisdom Literature*, evidently, as in the case of earlier and later studies of similar nature, reflect the biblical wisdom literature, although Lambert himself admits that the term “wisdom literature” is a misnomer, *BWL*, p. 1. As concisely outlined by COHEN, *Wisdom from the Late Bronze Age*, pp. 7–19, this terminology very often creates riddles instead of offering a clear definition of the purpose of the ancient Mesopotamian texts discussed in the present monograph. Instead, therefore, I used “didactic texts” to refer to ancient proverbs and instructions (e.g. the *Counsel of Wisdom*, the *Instruction of Šuruppak*, etc.). I believe that the *Babylonian Theodicy* also belongs to this category. I often use the term “Scripture” following PARPOLA, *LAS II*, p. XXI. Although the ancient scribes faithfully copied older texts for hundreds of years (i.e. they were canonized), the fact that many texts were not widely available even to the ancient Assyro-Babylonian scribal community also justifies the use of this term. Yet, I do not think that the terminology “Wisdom Literature” is entirely a misnomer. Their *raison d’être* was, as Beaulieu points out, to comprehend the will of the gods, “to build a channel that could reach onto the transcendental world of the gods”. BEAULIEU in CLIFFORD ed., *Wisdom Literature*, p. 19. That is a loose definition of the biblical “Wisdom Literature”. As many modern scholars have observed (e.g., COHEN, *op. cit.*) the cuneiform texts used for that purpose consisted of a wide variety of text genres many of which have no obvious connection to the biblical wisdom texts.

Chapter I

Ludlul Bēl Nēmeqi

Introduction

The ancient text known by its incipit *Ludlul Bēl Nēmeqi* ('Let Me Praise the Lord of Wisdom')¹ is a monologue recounting a man's suffering and his miraculous recovery from illness with help of the god Marduk.² As is evident from the contents, especially from its epilogue, this lengthy poem was composed for the sake of the narrator himself, a certain Šubši-mešrê-Šakkan, in order to praise the god's saving power and to warn people of potential harsh punishment for sins committed against Marduk or his temple.

Because of similarities in motifs between Tablet II of *Ludlul Bēl Nēmeqi* and the Book of Job,³ modern scholars customarily refer to this Babylonian poem as *The Babylonian Job* or *The Righteous Sufferer*, and they treat it as a part of the corpus of 'wisdom literature'.⁴ In Tablet II, like the biblical Job, the narrator of *Ludlul Bēl Nēmeqi*

¹ It is evident from the colophons of this composition's different manuscripts that the ancient scribes used *ludlul bēl nēmeqi* as the 'title' of this poem. Like different books of the Hebrew Bible, in fact, many ancient Sumero-Akkadian canonical texts (e.g. myths, epics, hymns, prayers, incantations, lamentations, lexical lists, omen-series) were commonly referred to by their incipits. Typically this is evident in the ancient lists of such texts. See, e.g., LAMBERT, *JCS* 11, pp. 1–14; *idem*, *JCS* 16, 59–77; GRONEBERG, *JCS* 55, pp. 55–74; GELLER, *Fs. Lambert*, pp. 225–258.

² Many scholars from the field of Assyriology and other studies have already conducted studies of varying length and depth regarding the Babylonian deity Marduk. Some examples of recent encyclopaedic or general discussions are: SOMMERFELD, 'Marduk', *RIA* 7, pp. 360–370; BLACK and GREEN, 'Marduk', in *Gods, Demons*, pp. 128–129; ABUSCH, 'Marduk', *DDD*², pp. 543–549 and OSHIMA, 'Marduk', in LEICK ed., *The Babylonian World*, pp. 348–360.

As I shall discuss below, the poem was initially composed as a thanksgiving-prayer for the sake of Šubši-mešrê-Šakkan, who functions as the protagonist or 'narrator'. This means that the poem basically recounts past events. However, as observed by Foster in his study of 'Self-Reference' in *Ludlul* (= *JAOS* 103, pp. 123ff), the present tense is frequently employed in the poem. Foster analyses the use of the present tense forms as follows (*ibid.*, p. 126):

"The author uses the present to draw the reader into the time of his discourse. Since he uses the present in moments of introspection and in statements about his feelings, or for vivid narration, and, insofar as the present tense and autobiographical narrative are inherently contradictory, one can assign the present tense of the verb particularly self-referential value."

³ Tablet II was the first section of the poem to be identified, and it was published as early as 1875. The first manuscript of *Ludlul Bēl Nēmeqi* K 3972, had already been published by G. Smith as *IVR*¹, pl. 67, no. 2, but Smith believed that it belonged to a lamentation.

⁴ Jastrow was the first scholar who offered an in-depth study of the parallelism between *Ludlul Bēl Nēmeqi* and the Book of Job, JASTROW, *JBL* 25, pp. 135–191. Although as early as the 1920's such interpretations of *Ludlul* had been criticized, many scholars have continued to seek better un-

expresses his piety towards the gods and complains that he has not deserved his adversities, namely hostility from his family, friends, colleagues, and even the king, and subsequent severe illnesses, all of which, following traditional Mesopotamian belief,⁵ he takes to be divine punishments. Therefore, he appears to question the principle of divine retribution as such. As Lambert had already noted in 1960,⁶ as long as the knowledge on this Babylonian poem was restricted to the second Tablet, such modern interpretations expressed in titles like *The Babylonian Job* or *The Righteous Sufferer* might have been justified. However, as more portions of the text have been recovered,⁷ it has become evident that, on the whole, the basic schemes of the *Book of Job* and *Ludlul Bēl Nēmeqi* are quite different. As Foster points out, “the author of The Book of Job makes clear that Job’s suffering had nothing to do with his righteousness, but was a test of faith”.⁸ By contrast, despite initial protests of his piety, the protagonist of the Babylonian poem in the end comes to accept his guilt and acknowledges that, unlike the biblical counterpart, his sufferings were indeed deserved punishments for his sins. For this reason, the Babylonian sufferer sees his recovery from illness not as proof of his righteousness but rather as an act of Marduk’s mercy for which then he thanks the god in the last section of the poem. Therefore, the modern titles, *The Babylonian Job* and *The Righteous Sufferer*, are in fact misnomers.⁹

In 1960, in his monumental study, *Babylonian Wisdom Literature*, pp. 21–62, W. G. Lambert published the most recent comprehensive critical text edition of the entire text of *Ludlul Bēl Nēmeqi* (with transliteration, translation, notes to variants, and hand-copies of different manuscripts) together with a commentary in pp. 283–302. His edition was based on 29¹⁰ exemplars, most of which had previously been published by other scholars prior to his work.¹¹ Lambert also published his copies of K 3291, an an-

derstanding of *Ludlul* and the *Book of Job* by comparing the literary motifs in the two works. For an early critique, see LANDSBERGER, *Islamica* 2, pp. 355–372. For the most recent discussion of parallelisms between *Ludlul Bēl Nēmeqi* and the *Book of Job*, see LUX, *Hiob*, pp. 28–43. For summaries of the major comparative studies between Mesopotamian literature (including *Ludlul*) and the Bible, see also UEHLINGER in KRÜGER *et al.* eds., *Das Buch Hiob*, pp. 110–120; and further references in 137–138, note 138. Note also E. Greenstein’s discussion of the multilingualism of the *Book of Job*, among which is Akkadian, in KRÜGER *et al.*, *ibid.*, pp. 81–96, esp. 88–89 and 94.

⁵ For the ancient understanding of retribution, see below.

⁶ LAMBERT, *BWL*, p. 27.

⁷ For an abstract of *Ludlul Bēl Nēmeqi*, see below pp. 9ff.

⁸ FOSTER, *Before the Muses*³, p. 394.

⁹ See, e.g., FOSTER, *ibid.*; ALBERTZ, *Fs. Deller*, p. 49; SITZLER, *Vorwurf gegen Gott*, p. 231; cf. also, MÜLLER, *Keilschriftliche Parallelen*, pp. 362–363. Albertz and Müller also argue that *Ludlul Bēl Nēmeqi* does not concern the question of ‘theodicy’.

¹⁰ Because it is very difficult to relate the sigla assigned by Lambert to the manuscripts to the proper position of their texts within the poem, I have assigned a new set of sigla to the manuscripts. For example, Lambert assigned D and C to K 3323+K 18186+Rm 444+Rm 941 and K 8396 respectively. Yet, as Lambert himself had already suggested, they are really indirect joins. The same holds for BM 32964 (Lambert’s MS K) and BM 32214 (Lambert’s MS J). In particular, BM 32214 and BM 32694 have now been joined to more fragments to form part of an eight column tablet, BM 32208+32214+32371+32378+ 32449+32659+32694+ four unnumbered fragments. Lambert already knew K 9724 in 1960 but he assumed that it did not belong to the poem.

¹¹ The works prior to *BWL* are listed on LAMBERT, *BWL*, pp. 27–28.

cient commentary on *Ludlul Bēl Nēmeqi* (henceforth referred to as *Ludlul Commentary*). Since then, his edition has served as the basis of further studies of this poem. Since 1960, however, additional manuscripts of this poem have been identified and published: the most important publications are Wiseman, *AnSt* 30, pp. 101–107; and George and Al-Rawi, *Iraq* 60, pp. 187–206. These two articles offer editions of Tablet I of this lengthy poem, significant portions of which were missing in Lambert's work. Foster's translation of the poem in *Before the Muses*³, pp. 392–409 incorporates these new publications.¹²

Above and beyond the works of Wiseman and of George and Al-Rawi, various scholars have identified 37 additional new exemplars of *Ludlul Bēl Nēmeqi* since Lambert's *Babylonian Wisdom Literature*. The museum registration numbers of these newly identified manuscripts have been announced in the British Museum Tablet Collection catalogues; Gesche, *Schulunterricht*; CADs and elsewhere. These scholarly efforts have made new materials accessible. One fruit of such efforts is A. Annus and A. Lenzi, *Ludlul bēl nēmeqi: The Standard Babylonian Poem of the Righteous Sufferer*, (SAACT 7), Helsinki 2010 – their work includes a transliteration, a translation and computer-generated cuneiform texts based on their composite text.¹³

Manuscripts of the Poem

We now have 66 tablets and tablet fragments which preserve various portions of *Ludlul Bēl Nēmeqi*. The *Ludlul Commentary* further offers additional 15 or 16 lines which have not yet been correlated in the main poem. Based on their scripts, all of these exemplars are dated to the first millennium. Although the oldest datable manuscripts are those from the Library of Aššurbanipal from the seventh century BCE,¹⁴ it is very likely that the poem was composed late in the Kassite period.¹⁵

The manuscripts of *Ludlul Bēl Nēmeqi* were found in different major cities of Assyria (Sultantepe, Assur, Nineveh, Kalah) and Babylonia (Babylon, Sippar and Kiš).¹⁶

¹² Von Soden has also provided a translation using Wiseman's text in TUAT III/1, pp. 110–135. His translation, like Foster's, also contains many useful notes that, needless to say, have contributed much to a better understanding of this difficult text.

¹³ Note LENZI and ANNUS, *JNES* 70, pp. 181–205, where they publish photographs of BM 32208+. Note also, Lenzi's transliteration of all the manuscripts known to him at <http://oracc.museum.upenn.edu/cams/ludlul/corpus>.

¹⁴ Very interestingly, one finds many parallel phrases between *Ludlul Bēl Nēmeqi* and the royal inscriptions of Esarhaddon and Aššurbanipal. See the philological notes of *Ludlul, passim* below. Note also SAA 10, no. 294, a letter sent by Urad-Gula to Aššurbanipal requesting his reinstatement. For this letter, see fn 22 below. These facts probably attest to the poem's popularity among the Assyrian scribes of the seventh century BCE.

¹⁵ For a late second millennium date, more specifically, a late Kassite period, see, e.g., LAMBERT, *BWL* p. 26; VON SODEN, TUAT III/1, p. 112; DALLEY, *BiOr* 52, p. 85; VAN DER TOORN in LAATO and DE MOOR, *Theodicy*, p. 77. Moran also dates this text to the second millennium but later than the other scholars, and he prefers a Second Isin Dynasty date, more specifically during the reign of Nebuchadnezzar I, *Most Magic Words*, p. 198. See also, ANNUS and LENZI, SAAC 7, p. xviii. For further discussion of the date of composition, see below.

¹⁶ For the manuscripts of the poem, see pp. 377–379 below.

Moreover, 12 manuscripts are school texts containing excerpts of the poem. This fact clearly suggests the importance of *Ludlul Bēl Nēmeqi* in the scribal education in ancient Babylonia.

It has been long assumed that the entire text of *Ludlul Bēl Nēmeqi* must have consisted of 480 lines on four tablets, (120 lines on each tablet).¹⁷ However, it is very likely that this poem was significantly longer than previously suspected and that it probably consisted of five tablets with 600 lines in all when it was complete.

With the exception of some very minor lacunae that could easily be reconstructed, the first two chapters, i.e. Tablets I–II, have been recovered almost in entirety from manuscripts of various sizes and conditions. It is also well established that the first two tablets contained 120 lines each. The state of the rest of the poem, however, is not as good as that of the first two tablets. The identification of Tablet III has been secured by its incipit and the catch-line preserved on Tablet II. One of the manuscripts of Tablet III, VAT 9954 (MS III.E), is a half tablet which contains 60 lines in total on its obverse and reverse. This fact speaks in favour of 120 lines as the total length of Tablet III just as with the first two tablets. Yet, as seen in the *Partitur* of Tablet III below, there are still 2 lacunae – 2 lines in the mid section and another 10 lines at the end of the tablet.

Ludlul Commentary rev. 14 and 31 have been identified as Tablet III, line 106 and lines 14–15 of the last tablet of the main poem respectively, but there are still 15 or 16 lines in the *Ludlul Commentary* which have not been correlated.¹⁸ Needless to say, the lacunae of only an estimated 10 lines at the end of Tablet III is not large enough to accommodate these uncorrelated 15 or 16 lines from the *Ludlul Commentary*. Given this, it is evident that there must have been another tablet between Tablet III and the last tablet, so that the latter, which was previously been taken to be Tablet IV, must have been Tablet V. Put simply – *Ludlul Bēl Nēmeqi* must have consisted of five tablets.

There are three fragments which might belong to Tablet IV of *Ludlul Bēl Nēmeqi*. The first exemplar is Si 728 (MS IV.B), a small fragment from Sippar written in Neo-Babylonian script. It preserves 11 lines, two of which (Si 728 lines 3' and 7') have been now identified as *Ludlul Commentary* rev. 20 (line f) and rev. 21 (line g) respectively. Although one cannot with certainty eliminate a possibility of coincidence, the fact that this fragment preserves two lines from the *Ludlul Commentary* suggests a high probability that it indeed belongs to the poem. The exact identification of the two other fragments, on the other hand, has not been secured. Following Lambert, *CAD A/2* implies that BM 123392 (CT 51, no. 219=MS IV.D) belonged to *Ludlul Bēl Nēmeqi*.¹⁹ This fragment preserves 10 lines on one side, while on the second side, only a handful of signs is visible. Because it preserves only a first half of one line paralleling *Ludlul Commentary* rev. 30 (= Section C, 6'''), it can not be determined with certainty whether it belongs to *Ludlul* or not. The third possible candidate is K 9724 (=Lambert, *BWL* pl.

¹⁷ Already in 1906, Jastrow had suggested a possibility that the poem consisted of four tablets (120 lines each, 480 in all), *JBL* 25, p. 146. This theory has not been challenged since then and repeated by the various scholars. E.g., LAMBERT, *BWL* p. 25; LENZI and ANNUS, *JNES* 70, pp. 181ff.

¹⁸ Because the tablet does not preserve *Ludlul Commentary* rev. 26–27, it is impossible to know with certainty how many lines from the main text were cited here, see p. 425 below.

¹⁹ *CAD A/2*, p. 22, *amāru* A, 5, *qātu* b).

17 = MS IV.C). Lambert has asserted that it does not belong to *Ludlul*.²⁰ Yet, as seen on p. 427 below, at least one sentence is attested on both K 9724 and the *Ludlul Commentary*.²¹ Moreover, it seems that line o (*Ludlul Commentary* rev. 29) is in fact line 16' of K 9724, although, because of the poor state of preservation of the tablet fragment, its exact reading cannot be determined.²²

Because we do not have enough evidence to ground discussion, it is impossible to determine the exact length of Tablet IV. Even if all the three small fragments discussed above (Si 729, BM 123392, and K 9724) do belong to Tablet IV, they represent, at best, only 48 or 49 recovered lines in all (37 lines from the three fragments and additional 11 or 12 lines from the *Ludlul Commentary* which have not been correlated in the main poem). Given these uncollated 11–12 lines in the *Ludlul Commentary* (i.e. 11–12 lines), one may tentatively surmise that Tablet IV, just like Tablets I–III, also comprised 120 lines in total when it was complete.

Apparently, Tablet V also consisted of 120 lines in total. Although, in the present condition, MS V.F (VAT 10538+10650) preserves 39 lines, judging from its length, this exemplar must have had 60 lines in total when it was complete. Because it is another half-tablet from Assur just like VAT 9442 (MS V.E), it is very likely that Tablet V also contained 120 lines. In fact, by combining phrases preserved on 13 tablets and tablet fragments as well as the *Ludlul Commentary*, I have already recovered all 120 completely or partially preserved lines for Tablet V of *Ludlul*. Needless to say, the condition of Tablet V is still mostly very fragmental and there are lines whose reading or rendering has not been established.

On Assur MSs, a section-dividing line is drawn after each 10 lines. Yet, the very last strophe preserved on VAT 10538+10650 consists of only 8 lines. This fact, however, does not mean that Tablet V consisted of 118 lines. A closer examination of this manuscript reveals that the scribe who copied this particular exemplar was not careful or he used an already corrupt original to prepare his copy and omitted several lines (see, e.g., line 72). In fact, he did not even keep the same phrase divisions of lines 119–120 like other manuscripts (i.e. MSs A and V.B) and he wrote them in three lines instead of two. Clearly, when he was about to complete his copying the tablet, he must have realized that he had erroneously omitted several lines, and in order to compensate, he wrote these sentences in 3 lines instead of 2 lines.

How to reconstruct the last chapter (i.e. Tablet V) of *Ludlul Bēl Nēmeqi* has long been a matter of discussion mostly because of the poor state of manuscript preserva-

²⁰ LAMBERT, *BWL*, p. 345.

²¹ K 9724, line 10' and *Ludlul Commentary* rev. 25 (line k). LAMBERT, *BWL*, p. 345.

²² Note the Akkadian prayer (K 2765) that Lambert cites on *BWL*, p. 288 (copy on *ibid.*, pl. 19). As noted by Lambert, this prayer also contains phrases paralleling some lines from *Ludlul Bēl Nēmeqi* Tablet I. Note also SAA 10, 294, a letter from Urad-Gula. For the primal edition, see PARPOLA, *Fs. Reiner*, pp. 257–278. The sender of the letter used phrases reminiscent of *Ludlul*, probably in order to remind the king of the favour that the narrator of the ancient poem had gained from the god Marduk, and “simultaneously” to elevate the king Aššurbanipal “to the role of Marduk who in *Ludlul* is the preferred address for appeals and ultimate source of the sufferer’s salvation”, HURWITZ, *SAAB* 14, p. 131. Note also, *idem* in PERDUE ed., *Scribes, Sages, and Seers*, pp. 77–94. Incidentally, as it has been observed by Parpola, this Urad-Gula also cites the *Advice to a Prince*, the *Poor Man of Nippur*, and *Enūma Anu Enlil*, PARPOLA, *ibid.*, pp. 272–274.

tion.²³ But a thorough examination of the 13 manuscripts of Tablet V, particularly those exemplars preserving the lower or bottom edges of tablets, enables us to arrange them in their right order and thus to reconstruct the story line of the last chapter. The exemplars of Tablet V which have been identified after the publication of Lambert's *BWL*, particularly VAT 10650, prove particularly useful by providing key-references for arranging them.

BM 34650 (MS V.B) is one of the manuscripts which was not available to Lambert in 1960.²⁴ This tablet fragment preserves, on its obverse, the first 22 lines and, on its reverse, the last 23 lines of the last chapter of the poem.²⁵ This can be confirmed by two facts: 1) there is no lacuna before the first line of its obverse; and 2) the reverse includes a part of the epilogue of the poem and a colophon. Based on this fragment, we can, relatively straightforwardly, arrange most of the exemplars of Tablet V in their proper order. Given the partial parallelisms with BM 34650, we now know that a multi column tablet BM 77253 (MS V.C)²⁶ col. i' preserves lines 8–27 of *Ludlul V*.²⁷ The fact that the first 16 lines preserved on the obverse of BM 34650 parallel the obverse of VAT 9442 (MS V.E)²⁸ confirms that the latter indeed belongs to the poem despite Lambert's hesitation to assign it there.²⁹ Because VAT 9442 reverse preserves what appears to be a catch-line for the next tablet but these lines on its reverse do not parallel any lines preserved on the reverse of BM 34650, we must now conclude that VAT 9442 was another half tablet and what is preserved on its reverse belongs to the mid section of Tablet V.³⁰

The reverse of VAT 9442 (MS V.E) partially overlaps what has survived on a side of VAT 9303 (MS V.D). When Lambert published his edition in *BWL* in 1960, he took this side of VAT 9303 to be its reverse. However, because VAT 9442 is a half tablet while VAT 9303 is a full tablet, we should now see it to be the obverse of VAT 9303 and hence Lambert's obverse is really the reverse of that tablet. This arrangement had already been suggested by M. Vogelzang in 1979.³¹

My reconstruction of the positions and arrangements of the other manuscripts belonging to *Ludlul Bēl Nēmeqi* Tablet V rests on these facts set forth above and on the overlapping lines they share. The chart below shows their arrangements in Tablet V.

²³ For the previous suggestions by Lambert, von Soden and Foster, see ANNUS and LENZI, SAACT 7, p. xiii.

²⁴ LEICHTY, *Fs. Kilmer*, pp. 133–135.

²⁵ A multi column tablet BM 32208+ rev. col. ii' preserves sentences partially parallel the lines attested on BM 34650 reverse.

²⁶ Like BM 34650, this fragment was not available to Lambert in 1960.

²⁷ Judging from the fact that the lines preserved in col. ii' are now assigned to lines 85–101 of Tablet V, it is very likely that BM 77253 (MS V.C) is a part of another 8 column tablet like BM 32208+ (MS A).

²⁸ Incidentally, the scribe of the Assur manuscript erroneously omitted line 6. This means that line 15 of VAT 9442 (MS V.E) is in fact line 16 of Tablet V. Annus and Lenzi independently came to the same conclusion, ANNUS and LENZI, SAACT 7, p. xiii, note 15.

²⁹ LAMBERT, *BWL*, p. 30.

³⁰ Just like the scribe who copied V.F, the scribe of MS V.E (VAT 9442) erroneously omitted several lines with the notable example of line 6.

³¹ VOGELZANG, *RA* 73, p. 180. Cf. also ANNUS and LENZI, SAACT 7, p. xiii, note 11.

MS	1	30	60	90	120
A			(ll 25–53)	(ll 101–119)	
V.B		(ll 1–22)		(ll 107–120)	
V.C		(ll 8–27)		(ll 85–101)	
V.D		(ll 39–60)		(ll 64–86)	
V.E		(ll 1–16)		(ll 48–64)	
V.F			(ll 69–90)	(ll 105–120)	
V.G ³²		(ll 35–39)		(ll 91–103)	
V.H				(ll 71–82)	
V.i		(ll 54–55)	(ll 57–60)		
V.j		(ll 49–50)	(ll 53–54)		
V.k		(ll 6–7)			
V.L				(ll 119–120)	
V.m		(ll 16–22)			

Incidentally, if my restoration of the colophon of MS V.B (=BM 34650) is correct, namely [DUB.5.KÁM *lud-lul* EN *né-me-qi* 'ZAG'.TIL.B[*I*].ŠE₄¹, '[The fifth Tablet of *Ludlul Bēl Nēmeqi*-(series), (the series) en[ds]', Tablet V concludes this lengthy poem. The epilogue of this Tablet V further suggests that this lengthy composition is praise (*zamāru*, *dalīlu*, and *tanittu*) to Marduk in the name of Šubši-mešrê-Šakkan. This also explains its very first word, *ludlul*, 'let me praise', which is a very common verb in the opening line of Akkadian hymns and praise offering-prayers.³³

Plot of the Poem

The plot of the poem is as follows: The narrator opens the poem with praise of Marduk's anger and his compassion (I, 1–40). Each couplet of the first forty lines of Tablet I presents two opposing images of Marduk – on the one hand, the image of a furious god whose anger is devastating and, on the other, the image of a merciful god who drives away misfortune. This arrangement strongly indicates that one cannot understand Marduk's nature and role without taking these opposing aspects in connection with each other. Put differently, the author regards Marduk's chastisement and his blessing as representing two complementary poles of Marduk's divine authority.

Despite expressions of the harshness of Marduk's anger, the overall message of the poem calls attention to the blessing which emerges from his mercy, *Ludlul* I, 38–40:

- 38 As quickly as he forgives, so he gives life to the dead people.
 39 Let me teach the people how close their salvation is.
 40 May a favourable *invocation* to him carry away their [*sins*].

Taken together with the immediately preceding praise of Marduk's wrath in *Ludlul* I, 37, these passages clearly indicate the importance of accepting both aspects of Marduk,

³² It is very likely that KAR 116 (MS V.G) is a direct join to VAT 9303 (MS V.D). Unfortunately I could not confirm my educated guess because Ebeling had noted a false VAT number for this manuscript in KAR and I could not find the original tablet.

³³ HECKER, *Untersuchungen zur akkadischen Epik*, pp. 77ff; SEUX, *Hymnes*, p. 15; and OSHIMA, *Babylonian Prayers to Marduk*, p. 34. For further discussion on *Ludlul* being praise to Marduk, see below.

his harshness and his benevolence. The ancient thinkers evidently believed that only absolute submission and devotion to Marduk – one might even call it blind faith in him – would be rewarded with his redemption.³⁴

After lengthy expressions of reverence, the narrator states that, all of a sudden, adversities have struck him. He claims that his misery started when Marduk decided to punish him, thus causing his protective spirits and his personal gods to abandon him (I, 41–46). Evil portents had been shown to him but no one could explain the omens (I, 49–54). The narrator states that his misfortune had first manifested itself in the royal court. While other courtiers plotted hostility against him, the king also turned on him with anger (I, 55ff). As the result, as van der Toorn suggests, the protagonist seems to have lost his position at the royal court.³⁵ The narrator then goes on to relate how everyone, i.e. his city, his friends, and his family, turned hostile to him (I, 82–92). He found no more good will, not even a kind word of sympathy; he says that he has become a curse (I, 95–97). He has lost everything – his properties, his friends, his family, his physical strength, and his health (I, 93ff). He turned to his personal gods and protective spirits, but they did not come to rescue him. He asked diviners to find out what his sin was. But no one could help him (II, 3–9).

The narrator claims that he has always been pious and neither neglected his prayers nor forgotten offerings to the gods (II, 10–32). He complains that no one understands the gods' behaviour (II, 33–38): What people find proper to the gods, gods take to be inappropriate; whereas what people regard to be inappropriate, the gods accept as righteous (II, 39–47). Thus he claims to find no correspondence between human acts and the divine response to them (II, 48). With these words, he seems to suggest that the gods have wrongfully punished him. Despite his protests, illness has taken him prisoner. He is now afflicted by different illnesses all over his body (II, 49ff). And when his condition worsened, he could do nothing but wait for the end of his life. Already before his death, his family was conducting his funeral. He saw his grave opening, he heard the funeral laments (II, 114–120).

In a series of dreams, the protagonist saw various men and a woman with remarkable appearances (III, 10ff). The first man, a young man, was sent by the protagonist's lord (III, 15 and 18). Due to lacuna in III, 16, it is difficult to follow the story but it seems that the appearances of this young man itself constituted a sign of his deliverance. The second person who appears in the narrator's dream is a priest who is carrying a tamarisk and probably a water basin for a purification ritual (III, 23–24). It is very likely that he was an incantation-priest, but rather interestingly this person says to the narrator: "Laluralimma, an incantation-priest of Nippur, sent me in order to purify you (III, 25–26)." This episode in *Ludlul* III suggests that, at least when *Ludlul Bēl Nēmeqi* was composed, a purification ritual took place before an incantation-priest carried out the main ritual.³⁶ Given the reference to the action of rubbing (III, 28), the ritual which

³⁴ E.g., SPIECKERMANN in KRATZ and SPIECKERMANN eds., *Divine Wrath and Divine Mercy*, p. 8. For this see pp. 34ff below.

³⁵ VAN DER TOORN in LAATO and DE MOOR, *Theodicy*, p. 78.

³⁶ Needless to say, purification-priests (i.e. *išippu* and *ramku*) were trained in the lore of the incantation-priesthood, although they might hold a lower rank than *āšipu* or *mašmaššu*. For example, Esagil-kīn-apli, known as the 'author' of the *Sakikkū*-series (the *Diagnostic Handbook*), *Alamdimmū*

Glossary for *Ludlul Bēl Nēmeqi* and the *Babylonian Theodicy*

A

abāku (to overturn) *Ludlul* II 70

(w)*abālu* (to carry, bring) II 20; III 44; 45; 66; 70; 77; 94; 106; V 87; *Theodicy* 51; 125 (*Theodicy Comm. ub-bal: ba-ba-l[i: n]a⁹-šū-u*); 144; 202 (*Theodicy Comm. ú-bil-lu: ba-ba-lu: na-da-nu*)

abāru (embrace, physical strength) *Ludlul* IV c (*ša abāri, gāmer abāri* = wrestler) (*Ludlul Comm. a-ba-ri = e-mu-qu*)

abātu (to destroy) *Ludlul* II 68; *Theodicy* 274

abbuttu (a hair-style as the mark of slavery): *Ludlul* IV 10" (=k) (*Ludlul Comm. [ab-bu-ut-t]u bi-ri-tu*)

abšānu (yoke, harness) *Theodicy* 74

abu (father): *Theodicy* 11; 16

abūbu (flood, deluge) *Ludlul* I 7; III 3

adannu (time, period, specific timing) *Ludlul* II 1 (+*etēqu*); 111

adāru (to be/become afraid, fear) *Ludlul* I 68; II 40; III 2

adi (until) *Ludlul* II 115 (with *lā*)

adi lā (before) *Ludlul* II 115

adirtu (fear) *Ludlul* I 111

adnātu (world, people) *Theodicy* 243

agarinnu (womb, mother) *Theodicy* 10 (*Theodicy Comm. a-ga-ri[in-nu: um-mu: ba-a]n-[i]u: × [...] NÍGIN: ta-a-ri: NÍGIN: a-lak*)

agašgū (youngest son, junior) *Ludlul* I 75

aggu (angry) *Theodicy* 50 (*Theodicy Comm. ag-gu: dan-nu*)

agū I (crown, headgear) *Ludlul* III 41

agū II (high wave, flood) *Ludlul* III 74; *Theodicy* 138

agubbū'egubbū (^{du}g.A.GÚB.BA: basin) *Ludlul* III [23]

aḫāzu (to hold, seize; to understand, learn) *Ludlul* I 58; 68; 76; II 30; 75; 95; *Theodicy* 2; 45 (*Theodicy Comm. a-ḫa-za: la-ma-du*); 86; 137; 204; 285

aḫītu (side, aside) *Ludlul* I 44; II 105

aḫū I (brother) *Ludlul* I 84; *Theodicy* 56; 247

aḫū II (arm) *Ludlul* I 76; II 17 (+*nadū*)

aḫū (*adj.* strange, outside) *Ludlul* I 84; 104

aḫulap (it is enough!) *Ludlul* I 96; III 35 (*Ludlul Comm. a-ḫu-la-pi a-di ma-ti*); 38; 55

aḫurrū (junior, younger child) *Theodicy* 9; 253

ai/ajju (alas) *Ludlul* III 78

ajja (lest, shall not) *Theodicy* 134; 165

ajjābu (enemy, foe) *Ludlul* I 82

ajjana (where?) *Theodicy* 5 (*Theodicy Comm. a-a-na: ia-a-nu*)

ajjiš (which, where, whither) *Theodicy* 6 (*Theodicy Comm. a-a-iš: ia-a-nu-uš*)

ajju/ajjītu (which, what, who) *Ludlul* I 32; 36; II 10; 36; III 39; V 74; *Theodicy* 161

akalu (food, bread) *Ludlul* II 19; *Theodicy* 136; 240

akālu (GU₇: to eat) *Ludlul* I 37; II 19; V 14; *Theodicy* 50

akāšu (to go, walk) *Theodicy* 65

akkannu (wild-ass) *Theodicy* 48

akkāta (*ana kāta*, to you) *Theodicy* 47 (*Theodicy Comm. ak-k[a]-ta: k[u-a-ti ...*)

akšū (*adj.* brazen, dangerous, severe) *Ludlul* I 17

(w)*alādu* (to give birth) *Theodicy* 262

alaktu (act, behaviour, course, situation) *Ludlul* I 30; 52; II 38; *Theodicy* 25 (*Theodicy Comm. a-lak-tū: tē-e-mu*); 33; 244

alāku (to go, come, walk) *Ludlul* I 77; 98; II 113 (*illik + idāja*); III 49; V 33 (*attalak + eṭemmūtu*); 36 (*attalak + šalamta*); 79; 86; *Theodicy* 16; 37 (*Theodicy Comm. tu-š[á]-l[ik]*); SI: *šu-lu-ku*: SI: *ma-šá-lu*); 65; 70; 137; 282

alālu (to hand up, suspend, sustain) *Ludlul* I 36

ali (where) *Theodicy* 7

(w)*ālidul*(w)*ālittu* (begetter) *Ludlul* I 18; *Theodicy* 10

- alīlu* (powerful, warrior) *Theodicy* 212
(*Theodicy Comm. a-li-li: qar-ra-du*)
- alpu* (ox) *Ludlul* II 106
- ālu* (URU: city, town) *Ludlul* I 82; 102; 102;
V 26; 102; *Theodicy* 291
- amališ* (like *amalu*-tree) *Ludlul* IV b (*Ludlul Comm. a-ma-lu = GIŠ.†Ü.KU†*)
- (w)*amālu* (to be/become veiled, covered) *Ludlul* I 47; III 102
- amāru* (to see, witness) *Ludlul* I 91; 98; 120;
II 11; 14; III [14]; IV 6^m (8); V 52; 69; 71;
76; 113; *Theodicy* 288; 290
- amātu* (=awātu: word) *Theodicy* 267
- amēlu* (=awīlu: man, person) *Ludlul* III 18;
Theodicy 283
- amēlātu* (=awīlūtu: mankind) *Theodicy* 149;
279
- amīru* (obstacle in ear, ear-wax) *Ludlul* III 85
(*Ludlul Comm. a-mi-ra: ze-e uz-ni*)
- ammatiš* (=abbatiš: strongly, stably,
concerning land) *Theodicy* 58 (*Theodicy Comm. a-ba-lu* (an error for *tīš?*): *am-ma-tiš*: GIM *er-še-tū*)
- ammatu* (forearm, force) *Ludlul* II 39
- amtu* (GEMÉ: female-servant, maid) *Ludlul* I
90
- amū* (=awū, to speak) *Ludlul* I 62; 94; 118; II
46; III 17; 93; *Theodicy* 7
- ana* (to) *Ludlul* I 16; 17; 33; 34; 78; 79; 84; 85;
87; 92; 93; 94; 96; 99; II 1; 12; 21; 28; 29;
34; 48; 96; III 26; 44; 46; 56; 57; 69; 70; IV
c; 1^m; 2^m; 3^m; 6^m; 7^m; V 27; 32; 35; 40; 40;
41; 41; *Theodicy* 26; 31; 41; 47; 49; 52; 53;
80; 85; 142; 159; 209; 216; 220; 227; 231;
242; 244; 250; 279
- ana balāṭ* (next year) *Ludlul* II 1
- anāḫu* (to be/become tired. See also *šūnuḫu*)
Ludlul I 105; III 35; 55
- anāku/ana* (I) *Ludlul* II 22; *Theodicy* [4]; 77;
252; 289
- angubbū* (AN.GUB.BA: tutelary deity) *Ludlul*
V 59
- anni* (yes!) *Ludlul* V 31; 32; 33; [36]
- annu* (see *arnu*)
- annū* (this) *Ludlul* II 33; 48; *Theodicy* 65
- anzanunzū* (subterranean water) *Ludlul* II 37
- anzillu* (taboo, abomination) *Theodicy* 269
(*Theodicy Comm. an-zil-[um: i]k-ki-bi*)
- apālu* (to answer) *Ludlul* II 82; III 19
- apāru* (to be dressed with headgear, crown)
Ludlul III 41
- apātu* (*adj.* numerous, epithet of mankind)
Ludlul II 38; V 82; *Theodicy* 18; 84; 276
- aplu* (son, heir) *Theodicy* 249
- appatiš* (as with a bridle, reins) *Ludlul* I 70
- appu* (nose) *Ludlul* II 14 (+*enū*); 41 (+*šibtu*);
III 86; V 40 (*ana labān appi*); *Theodicy* 73
- appūna* (very, extremely) *Ludlul* II 90 (*Ludlul Comm. ap-pu-na-ma = ma-²-diš*)
- apsū* (Apsū, abyss) *Ludlul* II 53; III 71
(*apsūššu*)
- (w)*apū* (to appear, Š-stem, proclaim) *Ludlul* I
37; II 7; 110; III 56; V 70; 78; [105]
- (w)*aqāru* (to be/become rare, precious) *Ludlul*
II 30
- (w)*aqru* (valuable, rare) *Theodicy* 46; 53; 56
- (w)*aqū* (to wait) *Theodicy* 265 (*Theodicy Comm. ú-te-eq-q[a-am]: ú-te-eq-qu-ú: q[a-a-l]u: ana [... : š]á-niš ú-te-e[q-qu-ú: ×]×-zu-us-zu*)
- (w)*arādu* (to descend) *Ludlul* II 47; 55; III 71;
79; V
- arāku* (to be/become long) *Ludlul* II 87; 90;
Theodicy 191
- arāmu* (to cover) *Ludlul* II 81; 93; 120
- (w)*arāqu* (to be/become green, pale) *Ludlul* I
112
- arāru* (to curse, insult) *Ludlul* I 89
- (w)*arāšu* (to be/become dirty) *Ludlul* I 87
- ardatu* (young woman) *Ludlul* III 31
- (w)*ardu* (slave, servant) *Ludlul* I 89; V [69]
- (w)*arhiš* (quickly, suddenly) *Ludlul* III 50; V
31
- arḫu* (cow) *Ludlul* I 20
- (w)*arḫu* (ITI: month, moon) *Ludlul* I 106; 120
- arīktu* (length) *Ludlul* II 6
- (w)*arkatu* (behind, after, condition) *Ludlul* II
6; 11
- (w)*arki/ū* (behind, after) *Ludlul* I 20; *Theodicy*
261
- arku* (long) *Ludlul* V 95; *Theodicy* 126
- arnu/annu* (= *annu*: sin, crime) *Ludlul* I 24; III
58; V 113; *Theodicy* 273
- (w)*arqu* (= *erqu*, *urqu*, *murqu*: green,
vegetable, green, sense, reason) *Theodicy*
37; 46 (*Theodicy Comm. [aq-ri: mu]r-qa: aq-ri*); 78; 185
- arratu* (curse) *Ludlul* III 62
- (w)*āru* (to go, advance, D-stem govern) *Ludlul*
V 112
- aspu* (= (w)*aspu*: sling, catapult) *Ludlul* V 17
(*Ludlul Comm. ás-pu = uš-pu*)
- assukku* (sling-stone) *Ludlul* V 17 (*Ludlul Comm. a[s-s]uk-k[u] = [ku-u]b-[t]u*)
- (w)*ašābu* (= *ašāpu/ēsēpu*: to add, increase,
multiply) *Ludlul* II 3; *Theodicy* 52

(w)*ašū* (to come out) *Ludlul* I 50; II 53; 54; IV d (*Ludlul Comm.* ¹⁰*šū-ʿšū-ū*¹ = *šá* ^d*iš-tar ana išāti* (IZI) *ušāšá* (È-a). Prob. an erroneous interpretation.)
ašar (where, place) *Ludlul* IV j
 (w)*ašāru* (D-stem release) *Ludlul* V 30; *Theodicy* 138
ašāšu (to be distressed) *Ludlul* II 47
 (w)*ašāšu* (to be/become hard, difficult) *Ludlul* I 117; III 90
 (w)*ašīpu* (MAŠ.MAŠ: incantation-priest) *Ludlul* II 110; III 25
ašīšu (wise from *ašāšu*, to catch, encompass) *Theodicy* 1 (*Theodicy Comm.* a-š[i]š: *it-pe-šú*: MIN: *ma-li-ku*)
ašluš (see *šalšu*)
ašnan (grain, cereals) *Ludlul* II 88; V 63; 65
ašnīma (see *šanū*)
ašpaltu (social inferior) *Theodicy* 252
 (w)*ašru* (humble) *Theodicy* 166
aššaru (expert, epithet of *īemu*) *Theodicy* 167
aššu (as for) *Ludlul* III 11; *Theodicy* 285
ašū (living creatures) *Theodicy* 162
atāku (to be/become bent) *Ludlul* II 65
 (w)*atāru* (to be/become outsize, surpluses, greater) *Ludlul* III 9; *Theodicy* 69; 251
atmū (= *atwū* speech) *Ludlul* III 95; *Theodicy* 46; 266; 292
 (w)*atū* (to find) *Ludlul* II 3; *Theodicy* 165

B

bābu (gate) *Ludlul* II 86
baḥū (to be/become thin) *Theodicy* 240 (*baḥi*)
bakkū/bakkītu (wailer) *Ludlul* II 83; V 19; 20
bakū (to cry, wail) *Ludlul* I 109; II 83
bal (without) *Theodicy* 11 (*Theodicy Comm.* *ba-lu: šá la*)
balālu (to mix) *Ludlul* II 107
balāḫu (TIN: life, health) *Ludlul* I 97; II 1 (*ana balāḫ*); III 28; V 45; 97; 107 (*lalē balāḫu*, ‘long life’)
balāḫu (to be/become heath, live) *Ludlul* I 22 (*uballaḫū*); 38 (*uballīḫu*); II 39 (*ibluḫu*); IV 8" (*bulluḫu*); 9" (*uballīḫanni*); V 4 (*uballīḫanni*); 69 (*uballaḫū*); 73 (*uballīḫ*); 75 (*bulluḫa*)
balḫu (living, alive) *Ludlul* V 46
bālu (to supplicate, request) *Ludlul* II 8; *Theodicy* 40 (*Theodicy Comm.* *ba-a-lu: la-ban ap-pī*)
bāntu (mother) *Theodicy* 11; 159
banū I (to build, create) *Theodicy* 276

banū II (to be/become beautiful) *Ludlul* III 31; *Theodicy* 128
barū (to see, observe, examine) *Ludlul* I 29; 31; 109; III 39; *Theodicy* 61 (*Theodicy Comm.* *bit-ru: bit-ru-u: ba-ru[ḫ]: puq-q[u]*); 243
bārū (¹⁰HAL: diviner) *Ludlul* I 52; II 6; 109; 111
bāštu/bāltu (dignity, pride) *Ludlul* I 47
bašū (to be, exist) *Ludlul* V 72; *Theodicy* 49; 146; 218
batāqu (to cut off) *Theodicy* 150
baṭālu (to cease, abandon, fail to do) *Ludlul* II 16; *Theodicy* 29
bā'u (to go along) *Ludlul* I 80; IV 16" (=o); V 118; *Theodicy* 291
ba'ūlātu (subjects, people) *Ludlul* V 110
beḫēru (to select) *Theodicy* 130
belū (to be extinguished, come to an end, D-stem to bring to end, destroy, extinguish) *Ludlul* V 31; *Theodicy* 127; 286
bēlu (EN: lord, owner, master) *Ludlul* I 1; 3; 29; 41; II 21; III 15 (*bēlka*); 51 (*bēlija*); V 1; 2; 3; 4; 30; 103; *Theodicy* 20; 52; 63; 124; 187; 275
bēl mešrē (rich man) *Theodicy* 20; 187
bēl paku, (wise) *Theodicy* 5
bēl pāni (wealthy man) *Theodicy* 52 (*Theodicy Comm.* [EN³ *pa'-an'*:] MIN: EN *pa-ni*: EN NÍG.GA); 63; 275
bēlu (to master, govern, rule) *Ludlul* V 84; 103
bēru I (DANNA: double hour, league) *Ludlul* III 83
bēru II (= *bīru*: bull calf. But also hunger, thirst in jB) *Theodicy* 136
bēru (distant) *Theodicy* 139
bēru (to examine) *Ludlul* IV j (*ibbirrū*)
bēšu (far apart, distant) *Theodicy* 143
bēšu (to go away, move away) *Ludlul* I 44; *Theodicy* 44 (*Theodicy Comm.* *bé-e-šú: pe-tu-ú*)
bētu (= *biātu*: to spend night) *Ludlul* II 106
bikītu (wailing, lamentation) *Ludlul* II 115
biltu (GU.UN: burden, tax) *Theodicy* 184
bīnu (tamarisk) *Ludlul* III 24
biri (among) *Theodicy* 163
biriš (over, to the other side) *Theodicy* 141
birītu I (= *birtu*: distance) *Theodicy* 137
birītu II (fetter) *Ludlul* III 50; 93
birku (knee) *Ludlul* II 78; IV 3' (f)
bīru I (divination) *Ludlul* II 6; III 39

- bīru* II (= *bēru*: baulk, ridge between fields, canals) *Theodicy* 138
bīšu (possession, property) *Theodicy* 134
bībīūiš (from house to house) *Theodicy* 140
bītu (Ē: house, temple, building) *Ludlul* I 50; 62; II 96; V 64; 68; *Theodicy* 133
bubūtu (hunger) *Ludlul* II 87; *Theodicy* 140
bukru (son, first-born) *Theodicy* 19; 246
bullu (to throw, strike) *Theodicy* 9 (+*šīmtu*, work of fate strike down, *ubtīl*); 231
būlu (animals, livestock) *Theodicy* 61
būnu (goodness) *Theodicy* 235
buppaniš (face down) *Ludlul* II 70
buqlu (malt) *Theodicy* 183
būru (calf) *Ludlul* I 20; *Theodicy* 260 (*Theodicy Comm. bu-ū-ri: ma-ri*)
bussuru (to bring message, send a news) *Ludlul* II 118
būšu (partridge; hyena) *Ludlul* IV 3' (=f) (*Ludlul Comm. bu-ši: iṣ-šur ḥur-ri*)
būštu (= *būltum*: shame) *Theodicy* 229
būšu (property) *Theodicy* 223
bu'ū (to seek) *Theodicy* 132; 164; 239
- D
- dabābu* (talk) *Theodicy* 46; 279
dabābu (to speak, complain) *Ludlul* I 95; II 47; *Theodicy* 281
dadmū (settlement, inhabited world) *Ludlul* V 85
daddariš (like centaur, stinkweed) *Ludlul* II 88 (*Ludlul Comm. da-da-ru: bu'-šā-nu*)
da'imu (gloom or lance) *Ludlul* I 117 (*da'imī aštā'/a?*)
dalāḥu (to disturb, stir up) *Ludlul* I 51; II 65
dalālu (to praise, sing praise) *Ludlul* I 1; V 82; 120; *Theodicy* 4; 294
dalīlu (praise) *Ludlul* V 120
daltu (⁸¹⁵IG: door) *Ludlul* V 62
damāmu (to moan) *Ludlul* I 107
damāqu (to be/become favourable, good, beautiful) *Ludlul* II 34; 35; *Theodicy* 20
damāṣu (to humble) *Theodicy* 251
damiqtu (goodness, favour) *Ludlul* I 93; 119; II 28; 220
damqu (*adj.* good, beautiful) *Ludlul* I 40; III 48; *Theodicy* 68
dāmu (blood) *Ludlul* I 87 (*nāq dāmi*, 'pouring blood' = 'bloodshed'); II 92
danānu (to be/become strong, hard, severe) *Ludlul* I 114; II 99; III 4; *Theodicy* 273
dannatu (hardship, difficulty) *Ludlul* V 9
dannātu (severe, strong word) *Ludlul* III 88
- dannu* (strong, hard, severe) *Ludlul* III 5
darāsu (to trample over, push) *Theodicy* 274
dārū (ever-lasting) *Theodicy* 66
dāšu (to treat unjustly, with disrespect) *Theodicy* 255
dekū (to raise, lift) *Ludlul* V 7
deššū (exceedingly opulent) *Ludlul* V 61
dī'ū (= *de'ū*, *dīḥu*: a deadly disease) *Ludlul* II 52; III 70
dimtu (tear) *Ludlul* I 110
dimtu (tower) *Ludlul* IV 1'
dīnu/dēnu (judgment, verdict) *Ludlul* II 7; IV j
dubbubu (incoherent speech) *Theodicy* 35 (*Theodicy Comm. dub-bu-biṣ: DIMA.KŪR.RA: dub-bu-bu: šā-né-e ʔè-e-me: du-[lu-uḥ-ḥu]*)
dumqu (goodness, favour) *Ludlul* I 45; V 106; *Theodicy* 33; 50; 66; 70; 143; 208; 228; 281
dunnamū (person of lowly status, pitiable) *Theodicy* 268; 283
dunnu I (power, strength, a type of bed³) *Ludlul* IV 6'
dunnu II (a type of bed) *Theodicy* 246
duppušū (= *duppušū*: younger son) *Theodicy* 248 (*Theodicy Comm. dup-pu-us-su-u: tar-den-nu*)
duššupu (very sweet, sweetened) *Ludlul* V 58
dūtu (virility, manliness) *Ludlul* I 47; IV i (*Ludlul Comm. du-ū-tu: bu-un-na-nu-u* 'physiognomy, facial features, image')
- E
- ebēbu* (to be/become clean, D-stem, purify) *Ludlul* III 26 (*ana ubbubika*)
ebēru (to cross) *Theodicy* 17
ebētu (to bind) *Ludlul* III 92; 94; IV 3' (=f)
ēdāniš (alone) *Ludlul* I 79
edēdu (to be sharp, to hurt³) *Ludlul* I 19
edēlu (to close, bolt) *Ludlul* II 86
edēqu (to dress, clothe) *Ludlul* II 71
edēšu (to be/become new) *Ludlul* III 10
edlu (locked up) *Theodicy* 207 (*Theodicy Comm. ed-lu-tū: ana e-de-lu*)
edū (to know) *Ludlul* I 30; II 33; *Theodicy* 288
egerrū (ENEM.GAR: reputation, utterance, ominous utterance, cledomancy) *Ludlul* I 53
egītu (negligence, omission) *Ludlul* III 61; 66 (*Ludlul Comm. e-ga-a-ti: ḥi-ṯa-a-ti*)
egū (to be/become negligent) *Ludlul* IV 6''' (=p) (*Ludlul Comm. e-gu-u = ḥa-ṯu-u*)
e'iltu (bond, obligation, penalty) *Ludlul* I 24; 65; V 48

- ēkā* (where, who, which) *Ludlul* II 38
ēkallu (Ē.GAL: palace, temple) *Ludlul* I 81; II 32
ekēlu (to be/become dark) *Ludlul* II 60
ekēmu (to take away, deprive, rescue) *Ludlul* V 5; 17; 18
ela (apart from, except for, if it were not) *Ludlul* I 36; V 74
elēlu (= *alālu*, *alīlu*: work song, joyful song) *Ludlul* I 101; II 41
elēlu (to be/become pure, clean, D-stem, purify) *Ludlul* III 24; V 37
eleppu (boat, ship) *Theodicy* 245
elēpu (to grow, root) *Ludlul* V 98
elēšu (to swell, rejoice) *Ludlul* V 61; *Theodicy* 248
eli (UGU: on, above) *Ludlul* I 57; 69; II 35; 50; 76; 78; 89; III 13; 27; 81; V 66; 110
eliš (above, over) *Ludlul* III 101
ellu (sesame oil) *Ludlul* V 63
ellu (KÜ, SIKIL, pure, holy) *Ludlul* I 26; III 45; V 58
elū (to ascend; be/become high) *Ludlul* I 43 (*īli*+*šadāšu*); II 46; 66; V [40]; *Theodicy* 76 (*īlānu*, prob. for *īlāni*) (*Theodicy* Comm. *il*¹*an-ni*: *ana e-lu*¹ [: ...]; 293 (ullū))
ēma (whatever, wherever) *Ludlul* V 77
emēdu (to impose) *Ludlul* I 91 (*īmid* + *šahātu* = to take cover); II 58; *Theodicy* 36 (*Theodicy* Comm. *e-me-du*: *na-šū-u*)
emēqu (to be/become wise, Št -stem, pray devoutly) *Theodicy* 71
emēšu (to be/become hungry) *Ludlul* II 44 (*immuša*. *Ludlul* Comm. *un-šu=bu-bu-tum*)
emqu (= *enqu*, wise) *Theodicy* 206 (*Theodicy* Comm. *en-qa*: *ṭup-šar-ri*)
emū (= *ewū*, to turn, become) *Ludlul* I 71 (*Ludlul* Comm. *e-mu-u* = *ma-šá-lu*); 79; 97; II 44; V 116; *Theodicy* 15
enēnu I (to grant favour, forgive) *Ludlul* I 38 (*īnunamma*)
enēnu II (to punish) *Ludlul* I 41 (*īninanni*)
enēšu (to be/become weak) *Ludlul* I 74; II 50; *Theodicy* 29; 71
ennetu/ennettu/ennittu (sin, punishment) *Ludlul* I 17; III 3²; 59; IV 4¹
enšu (poor, weak) *Theodicy* 19
enū (to change) *Ludlul* II 14 (*enū+appī*)
enūma (when) *Ludlul* V [113]
epēšu (to do, make) *Ludlul* V 38; 68; [153]; *Theodicy* 62
epištu/epšetu (deed, act, action) *Ludlul* II 10; IV 8^m; V [113]; *Theodicy* 145; 148
erbu (income, donation to temples, entry fee to a temple) *Ludlul* V 56
erēbu (to entre) *Ludlul* I 62; 81; III 13; 34; V 27; 41; *Theodicy* 140; 142
erēnu (root) *Ludlul* IV a (*Ludlul* Comm. *e-re-e-na* : *šur-šu* : *e-ri-na-ti*)
erištu (demand, request) III 53
erkallu (netherworld, lit., the great city) *Ludlul* II 47; V 32
erqu see (w)arqu.
ersū/eršū (adj. ready) *Ludlul* II 114
eršetu (KI: land, netherworld) *Ludlul* II 52; 57; III 70; 79; V 77; [88]
eršu (⁶³NÁ: bed) *Ludlul* II 95
ērūtu (wakefulness) *Ludlul* III 6
ešēpu (to gather, shovel up) *Ludlul* V 6
ešequ (to carve) *Ludlul* II 93
ešēru (to enclose, confine) *Ludlul* III 96
ešettu (= *ešettu*: bone) *Ludlul* II 93
ešēru (to be/become straight, go straight, go well, lead something straight) *Ludlul* I 119; II 50; III 73; 99; IV 4¹; *Theodicy* 8 (*Theodicy* Comm. *i-ši-ru*: *a-šá-ri*: *sa-na-qa*: *a-šá-ri*: *a-lak*); 41 (*Theodicy* Comm. *la šu-šu-ri*: *la eš-[ri]*)
ešē²u (to muzzle) *Ludlul* I 70
eššēšu (feast, holiday) *Ludlul* II 16
ešū (to be/become confused, to confuse) *Ludlul* I 115; II 109
etandu (touching, laid against each other) *Ludlul* V 56
etelliš (lordly, princely) *Ludlul* I 77
etēqu (to pass) *Ludlul* II 1 (+*adanna* *ītiq*); 61 (*ītiqū*, *Ludlul* Comm. *i-ti-qū* : *ra-mu-u* : *šebé-ru*); V 72; *Theodicy* 28; 81
etguru (crossed over, intertwined) *Ludlul* III 49; *Theodicy* 279 (*Theodicy* Comm. *et-gu-ri*: *la kit-tú*)
etmušu (very weak, poor) *Theodicy* 275 (*Theodicy* Comm. *et*-[*nu-š*]ú: *en-šú*)
ețemmu (ghost) *Ludlul* V 33 (+*alāku* = to die)
ețēru (to take away, save) *Ludlul* I 47; II 62; V 76
ețlu (young man) *Ludlul* III 9; 41
ețú (to be/become dark, dim) *Ludlul* II 119
ežēbu (to leave, abandon) *Ludlul* II 20; 92; V 34; *Theodicy* 11; 165; 296 (*Theodicy* Comm. [*iz-ban-ni*:] ¹ *e²*-*zeb*: *na-par-ku-u*: *ba-ṭa-lu*)
ežēzu (to be/become angry, furious) *Ludlul* I 2; 4
ežzu (adj. angry, furious) *Ludlul* III 3

G

- galātu* (to tremble) *Ludlul* I 113
gamālu (to do a favour, spare, be favourable)
Theodicy 59 (*Theodicy Comm.* [gi-it-mul:]
gīt-ma-lu: dan-nu)
gamāru (to finish, complete, end, put an end)
Ludlul II 115; III 50; IV c (*gāmer abāri* =
wrestler); *Theodicy* 8
gāmīlu (merciful, pardoner) *Ludlul* I 98
gana (come on, *yallah*) *Theodicy* I (*Theodicy*
Comm. *ga-na: al-k[a]; ga-na: i-na-an-na*);
47; 61
gaššu (cruel, murderous) *Ludlul* I 34
gattu (form, physical build) *Ludlul* II 69; III
11; *Theodicy* 27 (*Theodicy Comm.* *gat-ti:*
la-a-nu)
genū (to thrust, butt) *Ludlul* I 19
gerānu (wailing, lamentation) *Ludlul* I 105
(*Ludlul Comm.* *ger-ra-a-ni* = *bi-[ki-tum]*)
gerru I (way, path) *Theodicy* 65; 225
gerru II (lion cub) *Ludlul* V 14 (*Ludlul Comm.*
rev 31a, *ger-ra* = UR.MAḪ)
gerū (to attack, to be/become hostile)
Theodicy 61
gēsu (to assign) *Theodicy* 44 (*Theodicy Comm.*
li-gi-sak-ku: RIG7: 1 liš²-ku²-un-ku: ge-e-
s[u]: pa-qa^{du}: ge-e-su: R[IG7: šá-ra]-ku);
63
gillatu (transgression) *Ludlul* I 23; *Theodicy*
62
gimillu (v. *gumallu*: requital, favour,
salvation) *Ludlul* I 39; *Theodicy* 66
gimru (totality, all, whole) *Ludlul* I 107; II
119; *Theodicy* 57; 60 (*Theodicy Comm.* *gi-*
mi[s: g]a-ma-ri)
ginū (regular, established) *Theodicy* 58
(*Theodicy Comm.* *gi-na-ta-[ma]: gi-nu-u*)
gipšu (uprising, welling up) *Theodicy* 24
(*Theodicy Comm* *g[i]-ip-šu: a-gu-u: ga-pa-*
šu: ma-a-dī)
girra (^dNE.GI= *gīru*: Girra, fire-god, fire)
Ludlul V 78; *Theodicy* 127
gīriš (like Girra, like fire) *Theodicy* 64
gišimmaru (date palm) *Theodicy* 56
gullultu (sin, transgression) *Ludlul* II 34
- Ḫ
habālu (to destroy, ruin, oppress) *Ludlul* II
116; *Theodicy* 271
habāru (to make noise, clamour) *Ludlul* II 40
hadādu (to make sharp, understandable³)
Ludlul III 95
- hādū*, *hādītu* (ill-wisher, lit. the one who
gloats) *Ludlul* II 117; 118; V 21; 22; 28; 29
haḫḫu (phlegm, sputum) *Ludlul* II 66
hakāmu (to understand) *Ludlul* II 37; *Theodicy*
234
halālu I (to pipe, murmur) *Ludlul* III 97
halālu II (to creep, slink) *Ludlul* I 77
halāpu (to slip in, clad) *Ludlul* III 12; IV 10';
Theodicy 181
halāqu (to be lost, perish, D-stem lose,
destroy) *Ludlul* V 28; *Theodicy* 236; 242
hamātu (to hurry, hasten) *Ludlul* I 96; 115
hamsā/haššē (fifty) *Ludlul* I 63; 110
hamšu/haššu (fifth) *Ludlul* I 63
hamū (to paralyse) *Ludlul* III 14
harā'iš (from *herū*, to dig) *Ludlul* III 102
harḫaru (scoundrel, rascal, villain, rogue)
Theodicy 77 (*Theodicy Comm.* *har-ḫa-ri:*
gu-[z]al-lu: MIN: še-e-rum: [...]; 221
(*Theodicy Comm.* *har-ḫa-ri: pe-¹hi¹-[i]z: šá*
niš ku-lu⁻²-u); 235
harūbu (carob (tree)) *Theodicy* 186
hasāsu (to remember, understand, think about)
Ludlul II 23; 82; *Theodicy* 61
hasāḫu (to need, desire) *Theodicy* 27
(*Theodicy Comm.* *ḫa-ša-ḫi: ḫu-šaḫ-ḫu: bu-*
bu-tū); 38; 65; 80; 134; 145; 235
hašikkiš (like a deaf man) *Ludlul* I 71; III 84
(*Ludlul Comm.* *ḫa-šik-ku = suk-ku-ku*)
hašikku (a deaf) (*Ludlul Comm.* *ḫa-šik-ku =*
suk-ku-ku)
haššamū (= for *haššā'u*: feeble²: It may be an
error for *hiššamū*, 'superb') *Theodicy* 210
haštu (hole, grave pit) *Ludlul* I 93 (*Ludlul*
Comm. *ḫa-āš-tum = šu-u[t-ta-tum]*); V 5;
Theodicy 62 (*Theodicy Comm.* *ḫa-āš-tú:*
KI-tim: ana UGU ḪAŠ: šá-ga-šú)
hašū (lung) *Ludlul* II 66
hašū (to crush) *Theodicy* 60
hašūru/hašurru (a type of cypress) *Ludlul* V
66
hātu/hattu (fear, panic, terror) *Ludlul* I 112
hegallu (fertility) *Ludlul* V 42
hepū (to break) *Ludlul* III 50
hiātu (to check, supervise) *Theodicy* 53
hibiltu (wrongdoing, damage) *Theodicy* 268
hidūtu (joy, rejoicing) *Ludlul* II 27
himātu/himētu (ghee) *Ludlul* V 63
hissatu (understanding, mention) *Ludlul* I 40
hišihū (requirement) *Theodicy* 132
hubūru (beer) *Theodicy* 224 (*Theodicy Comm.*
ḫu-bu-ru: ši-kar: šá-niš × [...])
hūdu (joy) *Ludlul* V 158 (with *libbu*)

ħurbāšu (frost, terror) *Ludlul* I 26
ħurpū (early crop) *Theodicy* 209
ħursānu (= *ħursānu*: mountain) *Theodicy* 211

I

ibru (friend, colleague) *Ludlul* I 85; *Theodicy* 12; 23; 144; 265; 287
idiltu (locking, brocade) *Ludlul* III 99
idirtu (hardship, dismay) *Ludlul* I 106; *Theodicy* 12
idu (hand, wing, strength, side) *Ludlul* I 45; 98; II 77; 97; 113; *Theodicy* 243; 282
igāriš (*igāru*+*iš*: like a wall) *Ludlul* II 68
igisū/gisū (free-will offering) *Ludlul* V 56
ikribu (prayer, dedication, blessing) *Ludlul* II 27
ilku (state-service, corvée) *Theodicy* 74
illatu (band, horde) *Ludlul* I 65
illu (reasoning, sense) *Theodicy* 68 (*Theodicy Comm.* [*il-lu* or *mil-ku*]: [*l̄*è-e-mu])
illukku (a precious stone) *Theodicy* 57
illurtu (handcuffs) *Ludlul* II 97 (*Ludlul Comm.* ^{g18}*il-lu-ur-tum*: *is-qa-tum*)
iltānu (= *ištānu*: north, north-wind. Otherwise, *iltānu* for *ištēn*, ‘one, the first one’) *Theodicy* 67
iltēn (= *ištēn*: one, first) *Theodicy* 69
iltu (goddess) *Theodicy* 55; 83 (*Theodicy Comm.* DINGIR-ti (or *il-ti*): ^d*iš-tar*); 86
ilu (DINGIR: a god) *Ludlul* I 1; 3; 16; 28; 29; 30; 31; 32; 43; 55; 95; II 4; 12; 16; 19; 22; 25; 29; 31 (*iliš*); 33; 34; 35; 36; 38; 45; 112; III 32 (*iliš*); IV 3"; 2"; 4"; V 87; [115]; [117]; *Theodicy* 21; 49; 54; 58; 66; 70; 72; 75; 79; 80; 82; 85; 131; 135; 219; [227]; 237; 239; 240; 241; 244 (*Theodicy Comm.* *i-la*: *e-li*); 255; 256; 264; 270; 295; 297
ilūtu (divinity, godhead) *Theodicy* 51
imbariš (like fog) *Ludlul* III 79
imħullu (evil-wind) *Ludlul* II 51; III 69
immeru (UDU.NITÁ: sheep, cattle) *Ludlul* II 107
imniš (on the right) *Ludlul* V 10
ina (in) *Ludlul* I 13; 14; 24; 26; 31; 53; 54; 89; 90; 100; 101; 104; 109; 110; 113; II 6; 7; 9; 13; 15; 35; 39; 41; 42; 46; 64; 84; 91; 103; 104; 106; 107; III 11; 22; 30; 37; 39; 40; 45; 47; 49; 78; 86; 104; IV j; 16"; 16"; V [5]; [6]; [7]; 8; 9; 14; 18; 19; 37; 39; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 59; [61]; 68; 72; 73; 75; 76; 86; [88]; [98]; [118]; *Theodicy* 39; 40; 64; 146; 163;

177; 178; 189; 193; 243; 245; 246; 249; 251; 252; 294
inātu see *unūtu*
īnu (IGI, IGI.MIN, IGI.MEŠ: eye) *Ludlul* I 81; 109; II 60; 73; III 82
inūšu (at that time, then) *Ludlul* I 14
ippēru (conflict, trouble) *Ludlul* II 11 (*Ludlul Comm.* *ip-pe-ri*: *ma-na-aḫ-tum*: GIG (= *murš*))
iptennu (meal, meal-time) *Ludlul* III 106 (*Ludlul Comm.* *ip-te-en-ḫ[u*": *m*]a-ka-lu-ú);
irītu (guidance) *Theodicy* 285
irtu (breast, chest, front, edge) *Ludlul* I 75; II 52 (*irat eršetim*); 62; III 70 (*irat eršetim*); 97
išappu (villain, rogue, incompetent) *Theodicy* 222 (*Theodicy Comm.* *is-ħap-pu*: *sak-lu*); 237
iššāru (MUŠEN: bird) *Theodicy* 160
išu (tree) *Theodicy* 56
išartu (prosperity) *Ludlul* II 3
išāriš (like fire) *Ludlul* I 68
išātu (fire) *Ludlul* I 114; II 64
išdīḫu (income, profit) *Theodicy* 29
išdu/irdu (base, foundation) *Ludlul* II 51 (*išid šamē*); III 69 (*išid šamē*); 75; 93
iširtu (offering) *Ludlul* I 23
išpikku (stores (of crops), grain-bin) *Theodicy* 272 (*Theodicy Comm.* *iš-pik-ku*: I.D[UB] or 'KÚ': MU.AN.NA: *la kit-tú*)
ištaru (=ištartu: a goddess) *Ludlul* I 28; 44; II 5; 13; 20; 26; 30; 113; IV 4"; 3"; 5"; V 74; 115; 117; *Theodicy* 22; 40; 71; 73; 81; 132; 197; 296
ištēn/ištānu (one, the first, once) *Ludlul* I 59; 67; III 9; 23; 31
ištēniš (together) *Ludlul* II 58; III 7; 92
išti (with) *Theodicy* 6
ištu/ultu (from) *Ludlul* I 41; II 51; 52; 54; 55; III 51; V 41; *Theodicy* 17; 198
išū (to have, there is/are) *Ludlul* II 84 (*išī*); *Theodicy* 24 (*išū*); 268 (*išū*); 285 (*išū*)
itbārtu (consortium) *Theodicy* 294
itti (with) *Ludlul* I 42; 52; II 33; 56; 57; IV 8"; V 46; 52
ittu/ettu (sign, omen) *Ludlul* I 49; III 48; V 47
itū (boundary, bank) *Ludlul* IV j (*i-te-e* ^d*nāri* = *ħur-šā-an*, river ordeal)
itūlu (to lie down, sleep) *Ludlul* I 54
izuzzu (to stand) *Ludlul* I 104 (*ušzizū*); III 13; 16; 34

J

jāši (me, to me) *Theodicy* 275

jāti (me) *Ludlul* II 49

K

kabāsu (tread, tramp) *Theodicy* 135

kabattu (liver, feeling, mind, emotion) *Ludlul* I 8; 34; 36; II 118; III 52; V 60; *Theodicy* 80; 168; 192; 216

kabātu (to be/become heavy, important, honoured, severe) *Ludlul* III 1 (*Ludlul Comm. kab-tu = dan-nu*); 80; V 115; 117

kabbaru (very thick) *Ludlul* I 74

kabtu (adj. heavy, important, honoured, severe) *Ludlul* I 17; 33; II 22; III 5; *Theodicy* 123; 186; 267

kakkabu (MUL: star) *Ludlul* V [99]

kakku (^{gis}TUKUL weapon, mace) *Ludlul* I 34; 87; V 13; *Theodicy* 238

kala/kalū/kal (DÛ: all) *Ludlul* II 75; 102; 116; V 70; 84; 85; *Theodicy* 222; 285

kalīš (all, totally) *Theodicy* 259

kalū (to hold back, stop) *Ludlul* V 20; *Theodicy* 54

kamāru (to pile up, heap up, gather) *Theodicy* 22 (*Theodicy Comm.* ^uī¹-kam-mar: GAR: ka-ma-ri šá NÍG.G[A ...] kúm-mu-ri: p[u]-uḫ-ḫur)

kamāsu (to bow) *Theodicy* 45 (*Theodicy Comm. ak-tam-sak-ku: ka-ma-su: ka-na-šú: D[ÜG²: ka-m]a-su: DÜ[G² ...]; 223; 252*

kamātiš = kawū/kamātu (outside) *Ludlul* I 50

kanāšu (to bow down) *Ludlul* I 73

kānšu (submissive) *Theodicy* 166

kānu (to be/become permanent, firm, regular, true) *Ludlul* II 12; V 83; *Theodicy* 33 (*Theodicy Comm. ku-un-nam-ma: i-kun-na-a: k[a-a-nu]*)

kapādu (to plan) *Theodicy* 13 (*Theodicy Comm. tu-šak-pi-du: ka-pa-du: ša-ra-mu*); 284 (*Theodicy Comm. ki-pi-id: šu-m[i-rat ...]*)

kapāpu (to bend, curve) *Ludlul* IV a

kapāru (to wipe) *Ludlul* III 89

kāpištu (a female-performer) *Ludlul* III 32

kaqdâ/û (constantly) *Theodicy* 42 (*Theodicy Comm. [qaq-d]â-¹a¹: ka-a-a-nu: ana šú-uḫ-nu: NIGIN: sa-ḫar: NIGIN: bu-¹u*)

karābu (to bless, offer prayer) *Theodicy* 55; 204 (*Theodicy Comm. ka-ar-ba: ana ka-ra-bi*)

karānu (GEŠTIN: wine) *Ludlul* V 58

karāšu (to break off, pinch off, slander) *Ludlul* I 88; V 80; *Theodicy* 277

karašū/karāšu (catastrophe, disaster, slaughtering, place of the river-ordeal²) *Ludlul* I 14; V 7; 76

karātu (in N-stem, to be merciful) *Ludlul* I 18

karšu (stomach, interior, emotion) *Ludlul* I 8; *Theodicy* 3

kasāsu (to gnaw, chew up) *Theodicy* 136

kasū (to bind) *Ludlul* IV 3' (=f)

kašāru (to tie, knot, gather) *Ludlul* I 56; 65; *Theodicy* 207 (*Theodicy Comm. ka-ša-ru: ra-kas*)

kašādu (to reach, accomplish, conquer, capture) *Ludlul* II 80; V 16

kāša (to you) *Theodicy* 4

kašāme (*kīšamma*, even though, as if) *Theodicy* 208 (*Theodicy Comm. ka-šā-me: kī-šā-ma*)

kašāšu (to acquire) *Theodicy* 200 (*Theodicy Comm. k[a-āš-šā-a-t]a: ḫa-am-ma-a-tú : UR₄: a-šā-šú : UR₄: ḫa-ma-mu: ša-niš ka-[šā-šú ...]*)

kāšu (to delay, linger) *Ludlul* V 29

katāmu (to cover, close) *Ludlul* I 76; II 43 (*Ludlul Comm. petē u kamātu = u₄-mu ù mu-šī*); 72; 87; III 90; *Theodicy* 27; 203 (*Theodicy Comm. ka-at-mu: ¹e-de¹-l[i]*)

kattū (one who guarantees, guarantor) *Theodicy* 49 (*Theodicy Comm. kat₆-[tu-u paq-q]i²: DÛ-u: MIN: um-man-nu*); 52

katū (weak, needy) *Theodicy* 182; 250

katūtu (poverty) *Theodicy* 75 (*Theodicy Comm. [ka-tu-ta: la i-šā-n]u: ka-tu-u: muš-ke-nu*)

keršu (pinched-off piece, lump) *Ludlul* V 80

kī (how, like) *Ludlul* I 20; 33; 34; 38; 117; II 12; 33; 43; 70; 106; 107; 116; III 104; IV 4'; V 69; [104]; *Theodicy* 75; 82

kiāšu (to help) *Ludlul* I 10; 12; 97

kibs (track, footprint, route, mode of life) *Theodicy* 86

kīdu (outside, countryside) *Theodicy* 139

kidudū (rites) *Theodicy* 80

kiḫullū (KI.ḪUL: lamentation ritual) *Ludlul* V 23 (+ *nadū. Ludlul Comm. KI.ḪUL-u = bi-ki-tum*)

kikiṭṭū (a ritual) *Ludlul* II 9 (*ki-kiṭ-ṭu-ú = né-pi-ši*); III 57

kikurru (cella, shrine, temple) *Theodicy* 226 (*Theodicy Comm. ki-kur-r[i:] ¹a-rat-tu-u: ¹[...] KUR: šub-tú: RU: na-[du-u]*)

kilallān/kilallān (both) *Ludlul* IV 6'

kīma (like) *Ludlul* I 5; 6; 37; 61; 82; 102; 107; 114; 115; 116; II 72; III 67⁷; 68; 75; 77; 81; 91; IV d; 1¹; 10¹; V [99]; *Theodicy* 256; 286
kimahḥu (grave, tomb) *Ludlul* II 114
kimiltu (wrath, anger) *Ludlul* II 9; *Theodicy* 51 (*Theodicy Comm. ki-mil-t[ú: sa-ba-su/ze-nu-tum]*)
kimtu (family) *Ludlul* I 79; 92; II 119
kinattu (employee, staff) *Ludlul* I 87 (*Ludlul Comm. [ki]-na-¹ti¹ = [d]a-mi ta-[li-mu]*)
kīniš (truly, genuinely, reliably, faithfully) *Theodicy* 84
kinnū/ginnū (mountain) *Ludlul* IV b (*Ludlul Comm. kin-nu-u = KUR-ú*)
kīnu (permanent, true, reliable) *Theodicy* 78; 81; 270
kipdu (efforts, plan) *Theodicy* 85
kisukku/kišukku (captivity, prison) *Ludlul* II 96 (*Ludlul Comm. ki-suk-ku=ki-lum*)
kišru (bond) *Ludlul* III 89
kišādu (neck) *Ludlul* II 61; IV a
kitmuru (piled up) *Ludlul* III 101
kittu (truth, justice, correctness) *Theodicy* 79; 280
kuāšu (to you) *Theodicy* 25 (*Theodicy Comm. ku-a-šú: ana ka-a-šú*)
kubukku (strength) *Theodicy* 29 (*Theodicy Comm. ku-bu-uk-ku: e-mu-qa*)
kullatu (all) *Theodicy* 200
kullumu (to reveal, show) *Ludlul* III 48; 54
kumurrú (sum, total) *Theodicy* 24 (*Theodicy Comm. ku-mur-re-e: a-gu-u: ana ka-pi or ka-mar*)
kunnū (to take care of) *Theodicy* 269
kuppu (cistern, water-source) *Theodicy* 23 (*Theodicy Comm. ku-up-pi: ana kap-pa: na-a-ri*)
KUR NU GI₄ (The Land-of-No-Return) *Theodicy* 10
kūru (depression) *Theodicy* 30 (*Theodicy Comm. [ku-u-r]i: pu-ul-ḥa: [aq]-ri: mur-šur¹*)
kurummu (allocation, ration) *Theodicy* 31 (*Theodicy Comm. ku-ru-um: ku-ru-um: KUR: ṭa-pa-pu: še-bu-u*)
kurunnu (a kind of beer) *Ludlul* V 58; *Theodicy* 32
kuššudu (cripple, crippled) *Theodicy* 76
kušru (profit, success) *Theodicy* 28 (*Theodicy Comm. ku-ši-ri: ¹iš-di¹-ḥu: MIN: tak-si-tú: nik-k[a]s-su*); 161; 239

L

lā (not, non-, without) *Ludlul* I 7; 9; 11; 35; 66; 92; 97; II 12; 13; 14; 14; 18; 19; 20; 48; 54; 91; 115; III 5; 32; 36; 72; 76; 94; 98; IV 4^{'''}; 5^{'''}; V 73; *Theodicy* 14; 23; 24; 36; 38; 41; 64; 70; 74; 78; 80; 124; 145; 231; 237; 239; 257; 259; 264; 268; 274; 280; 285
lā ṭēme (senseless, meaningless) *Theodicy* 36
la'ābulābu (to harass, afflict) *Ludlul* II 66; 67
la'ātu (to swallow up) *Ludlul* II 88
labābu (to be/become furious) *Ludlul* III 88
labānu (to stroke, point with a finger; with *appa*, to point the nose, the mark of respect, worship) *Ludlul* V 40 (*ana labān appi*); *Theodicy* 73
labānnullabiānu (neck, tendons) *Ludlul* II 61
labāšu (to clothe) *Ludlul* II 101; III 12; *Theodicy* 182
labērtu (LABIR: old, ruined) *Ludlul* V 38
lābiš (= *labbiš*: like a lion) *Ludlul* IV 11^{''}; *Theodicy* 247
lābu (lion) *Theodicy* 50; 61
lagabbiš (like a lump) *Ludlul* III 96 (*Ludlul Comm. la-gab-biš: šá a-mat pag-ri*)
lagā'u (scale, dirt, scum) *Ludlul* III 99
lakādu (to run) *Theodicy* 247 (*Theodicy Comm. i-lak-kid: la-ka-du: la-[sa²-mu² ...]*)
lallariš (like a professional mourner) *Ludlul* II 42
lalū (plenty, exuberance) *Ludlul* V 107 (*lalē balāṭi*); *Theodicy* 233
lamādu (to know, understand) *Ludlul* I 32; 39; 77; II 18; 32; 36; 38; 48; *Theodicy* 25; 33; 84; 257; 264; 265; 267
lamassu (^dLAMA₂: female spirit, female protective spirit) *Ludlul* I 15; 46; V 43; 59; *Theodicy* 21
lamaštu (Lamaštu) *Ludlul* II 55; III 73
lāmi iššūrī (fowler) *Theodicy* 160
lāmu (glowing ashes) *Theodicy* 286 (*Theodicy Comm. la-²-me: ṭi-¹ik-me-en¹-[nu]*)
lānu (form, stature) *Ludlul* II 68
lapānu (to be/become poor) *Theodicy* 71 (*iltapni*, prob. for *iltapnū*); 198
lapātu (to touch, take hold of, infect, sprinkle, fumigate) *Ludlul* II 63; V 66
lazzu (persistent, enduring) *Ludlul* III 80
lē'iš (*lā lē'iš* like the incompetent) *Theodicy* 14 (*Theodicy Comm. la le-²-iš: ki-ma ¹la¹ le-²-ú*)
lemēnu (to be/become evil, bad) *Ludlul* I 53; 56; II 2; 2; *Theodicy* 255; 283

- lemnu* (adj. evil) *Ludlul* I 85; II 53; III 71
lemuttu (evil) *Theodicy* 13
leqû (to take) *Ludlul* I 103; III 53; 88; V 26
lê'û (capable) *Theodicy* 254; 263; 274 (*lā lê'û*, powerless, incapable)
le'û (to be able to) *Ludlul* III 1; 94; V 75
lê'u (writing board) *Ludlul* III 42
lê'ûtu (competence) *Theodicy* 257
libbātu (rage, fury) *Ludlul* I 13
libbu (heart, mind, inner body, internal organs, womb, thought, wish) *Ludlul* I 29; 31; 33; 35; 56; 74; 111; 113 (*inātī libbija*); II 25; 35; 64 (*rēš libbi*); III 51; V 61; 72; 118 (*hūd libbi*); *Theodicy* 8; 23; 155; 203; [217]; 234; 256
libītu (brick, mud-brick) *Ludlul* V 59
ligimû (kernel, sprout, *illigimīja* in my youth) *Theodicy* 72; 128 (*Theodicy Comm. li-g*]i-ma-šû: tēš-mu-'u'[: ××]); 261
lillidu (offspring) *Theodicy* 259
lillu (idiot) *Theodicy* 76 (*Theodicy Comm. lil-lu: še-e-ri: li[l-lu: lu-la-nu-u:]a tē-ma-nu*); 262
liptu (undertaking, job, creation) *Theodicy* 258
lišānu (tongue) *Ludlul* III 94
littu (= *litu*: cow) *Theodicy* 260
lī'u (bull) *Ludlul* V 57
lū (precativ particle) *Ludlul* II 33; V 30; 34; *Theodicy* 188; 226; 240; 250; 288
lubuštu (clothing, garment) *Ludlul* III 10
lumnu (evil, action of harm) *Theodicy* 8; 285
lu'tu (debility) *Ludlul* II 57 (*Ludlul Comm. lu'-tum = mur-šu*); 78; III 75
lu'u (throat) *Ludlul* III 98 (v. [*mal*]-'a-ti)
- M**
mā (introducing a direct speech) *Theodicy* 223
madādu (to measure) *Ludlul* I 100; *Theodicy* 184
ma'du (= *mādu*: many, numerous) *Theodicy* 162
mādu (to be/become many, numerous) *Ludlul* I 27; *Theodicy* 269
magal (very, greatly) *Ludlul* III 35; 38; 55
magāru (to consent, agree, be/become favourable) *Ludlul* I 69; II 33
maḥāru (to accept) *Ludlul* III 74; 98; 106; V 45; 56; *Theodicy* 189
maḥāšu (to press, strike, beat) *Ludlul* II 62; 94; V 10; 12; 12
maḥru (adj. can be faced, withstood) *Ludlul* I 7 (*lā maḥar*)
- maḥru* (front) *Ludlul* V 27; 54; 55; *Theodicy* 251
maḥû (to be/become insane, to rave) *Ludlul* II 21 (*Ludlul Comm. im-ḥu-û ka-ba-tum*)
mākālu (meal) *Ludlul* II 13; 91; V 61
makkūru (= *maqqūru*: treasure, riches) *Theodicy* 63; 221; 237
makû (poverty) *Theodicy* 27
mala/mali (as much as) *Ludlul* V 82; *Theodicy* 5; 161; 165; 180; 205
malāku (to give advice, counsel, discuss, rule) *Theodicy* 200
malālu (to eat) *Theodicy* 185
malilīš (like a pipe) *Ludlul* III 97 (*Ludlul Comm. ma-li-lum: im-bu-bu = nabābu*); *malku* (governor, ruler, king) *Theodicy* 64
malmališ (equally) *Ludlul* III 8;
malû (to be/become full) *Ludlul* II 100 (*malā*, v. *malāt*); III 77; V 21; *Theodicy* 271
malû (full) *Ludlul* V 37
mamma(n) (someone, anyone) *Ludlul* III 19
mammû (frost) *Ludlul* IV h (*Ludlul Comm. ma-am-mu-u : š[u]-uḥ-tu*)
mānaḥtu (weariness, fatigue) *Ludlul* IV e (*Ludlul Comm. ma-na-aḥ-[a]: mur-šu*); V 114
mangu (paralysis or skin-disease) *Ludlul* II 77
mānitu (gentle wind, breeze) *Ludlul* I 6; *Theodicy* 67 (*Theodicy Comm. 'ma-ni-tum'*: 'šā'-a-r[*i* ...)
mannu (who, whoever) *Ludlul* I 30; 35; II 37; V 30; 34; 71; 72; 73; *Theodicy* 20; 163; 178
manû (to count, assign, recite) *Ludlul* V 35; 46
maqātu (to fall, drop) *Ludlul* II 76; 78; 98; *Theodicy* 160; 168; 187
maqtīš (suddenly³) *Ludlul* II 80
maqtu (adj. fallen) *Ludlul* I 14
marāšu (to be/become ill, sick, displeasure, hard, difficult) *Ludlul* II 89; 99; III 8; 16; 38; IV 7"; *Theodicy* 4
marru (spade) *Ludlul* V 18
maršu (difficult, painful) *Ludlul* IV 8"; V [113]
mārtu (daughter) *Theodicy* 159; 164
marû (adj. fat, fatten) *Ludlul* V 57
māru (DUMU: son, resident) *Ludlul* V 67 (DUMU KĀ.DINGIR.RA^{ki}); 69 (<DUMU> KĀ.DINGIR.RA^{ki}); *Theodicy* 164; 181; 182; 186; 262
masāku (to be/become bad) *Ludlul* II 35
mašḥatu (ZĪ.MAD.GĀ: flour offering) *Ludlul* II 20; *Theodicy* 51
maššaru (guard, watchman) *Theodicy* 183

- mašû* (to correspond, be worth) *Theodicy* 5; 261
- mašādu* (to strike, beat) *Ludlul* IV 10" (=k) (*ammašid*; Lambert, *am-ma-rit*, scratch, scrape off)
- mašālu* (to be/become equal) *Ludlul* I 66; II 22; 31; III 32; IV c; *Theodicy* 14; 35 (*Theodicy Comm.* [tu-maš-š]il: ma-šā-lu)
- mašāšu* (to wipe) *Ludlul* III 91; 95; IV a (*Ludlul Comm.* ma-ša-a-šú : ka-pa-ru); h
- mašā'u* (to take away, remove) *Ludlul* III 28 (*maškanu* (place of putting, site, fetter, shackles) *Ludlul* II 98 (*Ludlul Comm.* maš-kan = bi-ri-tum)
- mašku* (skin) *Ludlul* II 93;
- mašmaššu* (¹⁶MAŠ.MAŠ: exorcist, incantation-priest) *Ludlul* II 9; 108; III 42
- mašqītu* (drinking place, drink potion) *Ludlul* III 106
- mašqū* (watering place, drinking place) *Ludlul* II 86
- mašrū/mešrū* (riches, wealth) *Theodicy* 20; 56 (*išši mešrē*); 63; 75; 187; 198; 282
- maššaku/muššaku* (incense) *Ludlul* II 7 (*maš-šak-ku* = *sur-qé-nu šá* ¹⁶EN.ME.LI)
- mašû* (to forget) *Ludlul* II 21; 79; III 6; V 100 (*namšāi*⁹)
- mātītān* (all counties, everywhere) *Ludlul* II 10
- mātu* (KUR: land) *Ludlul* I 83; II 29; 116; V [112]; 112; *Theodicy* 179
- mātu* (to die) *Ludlul* II 39
- mēdelu* (bolt-bar) *Ludlul* 62
- meḥû* (storm, gale) *Ludlul* I 5
- melammū/melemmu* (fearsome radiance, aura, a shining garment) *Ludlul* III 12
- memmū/mimmū* (whatever, everything) *Ludlul* III 37
- mērēnu* (naked) *Theodicy* 182
- mēseru* (confinement, enclosure) *Ludlul* II 95
- mēsû* (= *mû*: a purification rite, ritual) *Ludlul* II 17; 29; V 37; *Theodicy* 81 (*Theodicy Comm.* me-e-si: par-ši); 219 (*Theodicy Comm.* mi-si: par-ši [: ...])
- mēšaru* (= *mīšaru*: justice) *Theodicy* 42 (*Theodicy Comm.* mé-š[á-ru: kit-tu⁹])
- mešrētu* (limbs) *Ludlul* II 67; 105; IV 8'
- mēšu* (to scorn, disregard) *Ludlul* II 17; *Theodicy* 81; 135; 214 (*Theodicy Comm.* me-e-šû: e-te-q[a])
- mīḥištu* (strike, blow, wound) *Ludlul* I 27; 35; II 99; III 87; *Theodicy* 206 (*Theodicy Comm.* mi-ḥi-iš-tum: mi-ḥi-il-tum)
- milku* (advice, counsel, resolution) *Ludlul* II 37; *Theodicy* 34; 45; 58; 68
- mīlu* (ILLU (=A-KAL): seasonal-flood) *Ludlul* II 56; V 86
- mimma* (what, whatever) *Ludlul* I 29; 31
- mimmû* (possession) *Ludlul* I 99
- minītu* (measurement, pl. body, limb) *Ludlul* III 10; IV 9'
- minsu* (why) *Theodicy* 259
- mīnu* (what) *Theodicy* 239; 251; 264
- miqtu* (fall, falling sickness) *Ludlul* II 49
- mišittu* (stroke) *Ludlul* II 76
- mithāriš* (equally, as a whole, in the same manner) *Theodicy* 18; 258
- mītu* (dead) *Ludlul* I 10; 12; 38; V 73
- mītūtu* (death, state of death) *Ludlul* II 115
- miḥirtu* (watercourse, canal, irrigation system) *Theodicy* 245 (*Theodicy Comm.* miḥ-rat: n[a-a-ru])
- miḥītu* (decrease, reduction) *Theodicy* 24
- mû* (v. of *mēsû*)
- mû* (A.MEŠ: water) *Ludlul* II 56; III 27; 105; V 51; 79
- mūdû* I (acquaintance) *Ludlul* I 91; II 120
- mūdû* II (learned man, knowledgeable person, specialist) *Theodicy* 6 (*mu-du-u: ṭup-šar-ri: [... u-ma]n⁹-nu⁹-u⁹*)
- muhḥu* (skull, top) *Ludlul* II 59
- mulmullu* (arrow) *Theodicy* 60 (*Theodicy Comm.* mul-mul: šil-taḥ)
- munattu* (morning slumber, awake) *Ludlul* III 8; 11; 47
- mundalku* (= *mumdalku*, sage, counsellor from *mumtalku*, *malāku*, Gt-stem participle) *Theodicy* 7
- munnarbu* (= *munnarbu*, fugitive, runaway) *Theodicy* 190
- munnišu* (weakening, debilitating from *enēšu*) *Ludlul* II 50
- murqu* = *urqu*
- murrû* (attentive⁹) *Theodicy* 259
- muršu* (GIG: illness, disease) *Ludlul* II 50; 80; 110; III 5; 50; 80
- mūšû* (exit) *Ludlul* II 95; IV 11'
- mušītu* (night-time) *Ludlul* III 22; 30
- muštālu* (who considers, deliberate, judicious) *Ludlul* I 1; 3
- mūšu* (night) *Ludlul* I 2; 4; 54 (+šāt); 105; II 103 (+šāt); III 7; 39 (+šāt); 81
- mutnennû* (who prays much, pious) *Theodicy* 289
- muttabbilu* (servant) *Ludlul* III 46
- muttallu/muttellu* (princely, noble) *Ludlul* I 70

- muttatu* (half of parts of the body, esp. head, hear) *Ludlul* IV 10^a (k)
- mutu* (front part) *Theodicy* 69 (*Theodicy Comm. mut-ta-ka: mu-u[t-tú ...] IGI: a-mar: šá-niš ku[l-lu-mu: ...] ×: re-e-šú: SAG: pa-ni*)
- mut(t)ūtu* (manliness) *Theodicy* 28 (*Theodicy Comm. mu-ut-tu-tú: eṭ-lu-tú: mu-tú: eṭ-lu*)
- mūtu* (death) *Ludlul* I 96; II 81; III 82; *Theodicy* 16
- N**
- na'ādu* (to be attentive, concerned) *Ludlul* II 18; *Theodicy* 264 (*Theodicy Comm. [prob. li-³i-id: na-a-d]u: ¹ana qu¹-u-lu: še-[mu-u: ...]*)
- na'ālu* (to moisten, flood) *Ludlul* II 60; 69
- nabalkutu* (to cross over, go over, change side) *Ludlul* I 63; II 104
- nabātu* (to shine) *Ludlul* III 91
- nablu* (flame) *Ludlul* I 115
- nadānu* (to give, Št-stem, to exchange advice with one another, ponder) *Ludlul* I 57; II 4 (*iddina+pānišu*); 111; V 42; *Theodicy* 16; 78
- nadū* (to cast, abandon, recite) *Ludlul* I 43; 67; II 17 (*iddū + aḥu*); 63; 70; 84; 97; 105; III 27; 28; V 13; 15; 19; 23 (*iddi + kiḥullū*); 106; *Theodicy* 79 (*Theodicy Comm. [ta²-at²-ta²-du²: ...]: na-du-u: ŠUB: e-ze-bi*); 133; 160; 295 (*Theodicy Comm. šá id-dan-ni: ŠUB [: na-du-ú]*)
- na'du* (careful, attentive) *Theodicy* 14
- nādu* (to praise) *Ludlul* V [115]; [117]
- nagāru* (to denounce) *Ludlul* I 86
- nagbu* I (spring, depth) *Ludlul* V 86; *Theodicy* 23
- nagbu* II (all) *Theodicy* 57 (*Theodicy Comm. na-gab: nap-har*)
- naḥarmumu* (to break down, Š, cause to collapse) *Theodicy* 286 (*Theodicy Comm. uš-ḥa-ram-ma-mu-uš: n[a-ḥa-r-mu-mu: na-ḥ]ar-muṭ: MIN: la-ba-ku*)
- naḥāšu* (to be/become luxuriant) *Theodicy* 52
- naḥbalu* (trap, snare) *Ludlul* II 84
- nāḥu* (to be/become calmed) *Ludlul* III 51
- najjādu* (attentive, careful) *Theodicy* 12
- nakāru* (to be/become, strange, different, hostile) *Ludlul* II 91
- nakāsu* (to chop, cut, hack) *Theodicy* 136
- nakbatu* (weight, combat power) *Ludlul* I 9; 11
- nakimtu* (= *naqimtu*: lump?) *Ludlul* IV d
- naklu* (skilful, elaborate, clever) *Theodicy* 212
- nakru* (*adj.* foreign, hostile) *Ludlul* I 83; 102
- nakrūtu* (mercy) *Theodicy* 44 (*Theodicy Comm. na-a[k-ru-ṭu: re-e-mu²:]*) MIN: *na-as-ḥu-ri*)
- nalbubu* (furious, raging) *Ludlul* I 86 (*Ludlul Comm. na-al-bu-bu = ši-gu-ú*)
- nalšu* (morning dew) *Ludlul* III 81
- namāru* (= *nawāru*: to be/become bright) *Ludlul* I 120; II 117; III 83; V 24; 47
- nammaššū* (= *nammaštū*, moving thing, animal) *Theodicy* 194
- nammušīšu* (mobile, agile) *Ludlul* II 79
- namrāšu* (hardship, difficulty) *Theodicy* 2 (*Theodicy Comm. [n]am-ra-ša: mar-ša-a-tū*); 288
- namru* (= *nawru*: bright) *Theodicy* 15; 20
- namtar* (fate, death, the demon of death) *Ludlul* I 22
- namū* (*nawū*: to turn into desert) *Ludlul* I 5; IV 5'
- nanduru* (very wild, furious) *Ludlul* I 83
- nannāru* (light of the sky, moon) *Ludlul* V 92
- nanzāzu/nanzāzū* (courtier, attendant) *Ludlul* I 57
- napāḥu* (to blow, light up) I 51; II 64 (*ippuḥū + išātu*); 94; V 78
- nāpalū* (talk, conversation) *Ludlul* I 118
- napāqu* (to harden? D-stem be constipated) *Ludlul* II 80; III 86; 96; 98
- napardū/neperdū* (to shin brightly) *Ludlul* II 118; IV i; V 60
- naparkū* (to cease, stop, desert (people, work place)) *Ludlul* I 44; II 15; *Theodicy* 38 (*Theodicy Comm. la na-par-ka-a: la ba-ṭa-lu*); 203
- naparšudu* (to flee, escape) *Ludlul* I 72
- napāšu* (to breathe, to be/become wide, relax) *Ludlul* II 102; III 87
- napḥartu* (sum, total) *Ludlul* V 102
- napištu* (life, vigour, soul) *Ludlul* I 59; 88; II 89; V 31; 74; 81 (*šakittu napšātu*); 96; 101; *Theodicy* 32; 258
- napraku* (bolt-bar, obstacle) *Ludlul* I 69 (*Ludlul Comm. nap-ra-ku = pi-ir-ku*); 118; II 85;
- napsamu* (nose bag) *Ludlul* V 15 (*Ludlul Comm. nap-sa-mu = ma-ak-ša-ru šá ANŠE.KUR.RA*)
- naptanu* (meal(-time)) *Theodicy* 185
- naqbītu* (utterance) *Ludlul* IV 5'
- naqdu* (the one who is in danger, critically ill) *Theodicy* 22

- naqû* (to pour, sacrifice) *Ludlul* I 87 (*nāq dāmi*, 'pouring blood' = 'bloodshed'); V 58; V [65] ([*aqqīšu*])
- narāmu* (beloved one) *Theodicy* 13 (*Theodicy Comm. na-ra-am: ana [ra³-a³-mu³]*)
- narbû* (greatness) *Ludlul* V 70
- nāru* (river, canal) *Ludlul* I 100; V 8 (*nār ḥubur*); *Theodicy* 17
- našāḥu* (to tear out, pull out) *Ludlul* III 75; 81
- našāku* (to throw, hurl) *Ludlul* II 49
- našāsu* (to weep, lament) *Ludlul* III 7
- našḥuru* (favourable attention, lenity) *Ludlul* III 54
- našāru* (to keep, protect, watch, Š-stem, put in safekeeping, obey, observe) *Ludlul* II 29; *Theodicy* 80; 219; 266
- nāšu* (to despise, look down) *Theodicy* 79; 253 (*Theodicy Comm. i-na-ša-an-ni: na-a-ši* [...])
- našāqu* (to kiss) *Ludlul* V 53
- našāšu* (= *nešēšu*: to shake) *Ludlul* III 78
- našû* (to carry, hold, sustain; *rēšu našû* to save, to honour) *Ludlul* I 9; 11; III 1; 23 (*nāš* [...]); 27; 42; V 90; *Theodicy* 184; 218
- nāšu* (to rock, shift, be loose of rock) *Ludlul* II 56; 67
- naṣālu* (to look, see gaze, observe) *Ludlul* II 73; III 20; 21; 22; 29; 30; 37; 40; *Theodicy* 18; 19; 21; 59; 293
- naṣû/netû* (to beat) *Ludlul* II 100
- ne'ellû* (to roam around) *Theodicy* 141
- nēḥiṣ* (calmly, quietly) *Theodicy* 291
- nekelmû* (to frown at) *Ludlul* I 15; 82
- nēmelu* (profit, benefit) *Ludlul* II 26; *Theodicy* 74
- nēmequ* (wisdom) *Ludlul* I 1; 3; *Theodicy* 47; 57; 200; 213
- nērtu* (murder) *Theodicy* 284 (*Theodicy Comm. [ner-t]û²: m]u-tû: ba-aš-tû*)
- nēru* (to strike) *Ludlul* II 59; *Theodicy* 10
- nesiṣ* (to distance, at a distance, afar) *Theodicy* 215
- nesû* (far) *Theodicy* 137
- nesû* (to be/become distant, far) *Ludlul* I 15; 101; III 81; *Theodicy* 31; 82; 187; 256
- nēsu* (nobleman³) 234
- nešû* (also *nesû*: to be strong, prevail) *Theodicy* 58
- nešbû* (satisfaction) *Theodicy* 31
- nešmû* (sense of hearing) *Ludlul* III 85
- nēšu* (UR.MAḤ: lion) *Ludlul* V 36; *Theodicy* 62
- nēšu* (to stay alive, Š-stem, cure, keep alive, recover) *Ludlul* I 34
- nē'u* (to turn back, both trans. and intrans.) *Ludlul* I 75; II 54 (*lā nē'i*, irresistible); III 72 (*lā nē'i*); 78; *Theodicy* 140
- nibītu* (name) *Theodicy* 217; 263
- nigûtu* (joyful song, musical celebration) *Ludlul* II 28
- nindabû* (cereal-offering) *Theodicy* 54
- nīqu* (offering, sacrifice) *Ludlul* II 24
- nīru* (yoke) *Theodicy* 240
- nissatu* (wailing, lamentation) *Ludlul* V 109; *Theodicy* 7 (*Theodicy Comm. ni-is-sa-tû: ni-iš-šā-tû*); 30; 287
- niširtu* (treasure) *Theodicy* 271
- nišû* (UN.MEŠ: people) *Ludlul* I 39; 55; II 18; 30; 89; III 32; 33; 48; IV j; V 68; 84; 103; 116; *Theodicy* 18; 32; 67; 85; 129; 145; 148; 180; 200; 257; 264; 297
- nīšu* (life, oath of the life) *Ludlul* II 22
- niṣātu* (beating) *Ludlul* I 21; II 99
- niṣlu* (vision, view, look) *Ludlul* III 83
- nullīātu* (maliciousness, foolish talk) *Ludlul* I 58; 95; *Theodicy* 284 (*Theodicy Comm. 'nu-ul¹-[la-t]i: la kit-tû*)
- nūnu* (fish) *Ludlul* I 37
- nūru* (ZALAG: light) *Ludlul* V 105
- nussuqu* (chosen) *Theodicy* 37; 68; 266
- nu'ūtu* (= *namūt*: mockery, derision) *Theodicy* 230

P

- pādû* (forgiving, merciful) *Ludlul* I 66 (*lā pādû*, merciless)
- pagru* (body, corpse) *Ludlul* II 75; IV 7' (=g)
- pahāru* (to gather, assemble) *Ludlul* I 58; III 17; *Theodicy* [224]
- pakku* (consideration, reasoning, sense, sagacity) *Theodicy* 5; 35; 49; 147; 264
- palāḥu* (to fear, revere) *Ludlul* II 18; 25; III 36; IV 4^m; 5^m; *Theodicy* 22; 122
- palāqu* (to slaughter, strike down) *Ludlul* V 57
- palāsu/palāsu* (to look at, towards, D-stem, direct, vision, divert attention) *Ludlul* I 16; *Ludlul* II 73; V 44; *Theodicy* 228
- palkû* (wide, broad, an epithet used to describe scholars and scribes) *Theodicy* 217 (*Theodicy Comm. pa[l]-ku-u: ṭup-šar-ri*); 254; 289
- palû* (reign) *Ludlul* V 95
- pānītu* (earlier) *Ludlul* V 104
- pānu* (front, pl. face) *Ludlul* I 90; 111; II 4 (+*nadānu*); 81; 117; *Theodicy* 21; 52; 63;

- 207 (*pānū petū* make someone cheerful); 275
- pānū* (former, first) *Theodicy* 262
- panū* (to face, be ahead) *Theodicy* 76
- paṣallu* (shoot, sprout, offspring) *Ludlul* V 99
- paqādu* (entrust, deposit) *Ludlul* III 46
- parādu* (to be scared, terrified) *Ludlul* I 46; 54; *Theodicy* 147
- parakku* (sanctuary, dais) *Ludlul* V 87
- parāru* (to be scattered, smashed) *Theodicy* 122 (*Theodicy Comm. up-tar-ri-ir: s[u-up-pu-ḥu ...]*)
- parāsu* (to divine, decide, determine) *Ludlul* I 48; 52; II 6; *Theodicy* 193; 244 (*alaktu parāsu* to break the path, block the way)
- paršu* (GARZA: cult, cultic order, office) *Ludlul* I 103; V 64; *Theodicy* 135
- parū* (mule) *Theodicy* 248
- paruššu* (rod, sharp stick) *Ludlul* II 101 (*Ludlul Comm. ^{gis}pa-ru-uš-šú: ^{gis}GIDRU*)
- pasālu* (to turn around, twist, obstruct) *Theodicy* 210
- pašādu* (to smash, break apart) *Theodicy* 129
- pašāḥu* (to rest, cool down, ease) *Ludlul* I 22 ; 35; III 52; 87; V 1; 114
- pašallu* (a type of gold) *Theodicy* 271 (*Theodicy Comm. pa-šal-la: ḥu-[r]a-šu: ana pa-šá-lu [: ×(×)]×*)
- pašāqu* (to be/become narrow, difficult) *Theodicy* 257
- pašāru* (to release, free, N-stem, to become reconciled to, forgive) *Ludlul* I 2; 4; IV 10"
- patānu* (to be/become strong) *Ludlul* IV b
- patāqu* (to create, form) *Theodicy* 278
- patū* see *petū*
- pātu/pattu* (border, district) *Ludlul* V 70
- paṭāru* (to undo, release, absolve one of) *Ludlul* I 24; 56; II 9; 104; III 89; V 3; 48; 50; 113; *Theodicy* 51
- paṭū* (to rejoice) *Theodicy* 206 (*Theodicy Comm. ú-paṭ-ṭá-an-ni: ʿpu¹-u[ṭ²-ṭu²-u²: ḥu²-ud²-du²-u²: ...]*)
- peḥū* (to close up, seal) *Ludlul* II 86; *Theodicy* 125
- pelludū* (cult, cultic rite) *Ludlul* I 104; *Theodicy* 135
- pēšu/pa'āšu* (to break up, crush) *Ludlul* II 57; *Theodicy* 126 (*Theodicy Comm. up-te-e-ša-am-ma: pe-e-š[a ...]*)
- petū/patū* (to open; D-stem, open, remove) *Ludlul* I 13; 93; II 8 (+uznu); 42 (*ina pīt purīdī*); 43; 74; 114; III 85; 93; 99; V 81
- (*pētā purīdū*); *Theodicy* 62; 138; 207 (+ *pānū*, 'to bring joy)
- pirittu* (terror) *Ludlul* I 49; 74; 112
- pisannu/pišannu* (a box, reed basket) *Ludlul* III 104
- pisnuqiš* (wretchedly) *Theodicy* 142
- pisnuqu* (feeble, wretched) *Theodicy* 272
- pišertu* (release, liberty) *Ludlul* IV 16" (=o)
- pitru* (stomach) *Ludlul* II 67
- pū* (mouth) *Ludlul* I 53; 63; 67; 70; 100; II 15; 84; III 90; V [6]; 14; 20; 21; 22; 49; 83; *Theodicy* 34; 83
- puhpuhū* (squabble, brawl) *Ludlul* I 116
- puḥru* (UKKIN: assembly, all) *Ludlul* I 89; II 58; *Theodicy* 166; 273; 294
- pūḥu* (exchange, substitute) *Theodicy* 230
- puluḥtu* (fear, fearsome) *Ludlul* II 32; III 2; 12; 89
- pulumku* (= *pulukku*: border) *Theodicy* 225
- puqqu* (to pay attention, heed) *Theodicy* 131; 227; 270
- purīdu* (leg) *Ludlul* II 42; IV 4'; V 81 (+ *petū*); *Theodicy* 236
- puttū* (informed, acknowledgeable) *Theodicy* 226
- pūtu* (forehead, face) *Ludlul* II 60
- Q
- qablu* (middle, midst) *Theodicy* 189
- qabru* (tomb, grave) *Ludlul* I 13; V [6]; 41; 68; 75
- qabū* (to say, pray, Comm.and) *Ludlul* I 23; 60; 90; 93 (*qāb* for *qābi*); 96; II 116; III 15; 35; 36; 38; 55; V 71; *Theodicy* 1; 12; 17; 26; 47; 159
- qaddadāniš* (bowed down, bent over) *Ludlul* IV 13"
- qadmu* (pre-eminent, epithet of gods) *Theodicy* 39 (*Theodicy Comm. qād-m[u]: ʿre²-e²-[šī²]: ana qu-ud-mu: maḥ-ri*); 251; 276
- qadūtu* (silt, dregs) *Ludlul* II 81
- qajjašu* (generous) *Theodicy* 196 (*Theodicy Comm. [qa-a]-ʿa¹-ás: qa-a-šú: ʿna-da¹-nu*)
- qalliš* (lightly) *Ludlul* II 22
- qālu* (to pay attention, be silent) *Ludlul* I 106 (*Ludlul Comm. qī-ta-a-a-ū-lu = qu-ú-[lu]*); III 19; *Theodicy* 26 (*Theodicy Comm. qa-a-lu: ša-ta-qa*)
- qamū* (to burn) *Theodicy* 64
- qaqdū* See *kaqdā/ū*
- qaqqadu* (SAG.DU: head) *Ludlul* II [59]; III 80; V 103 (*šalmāt qaqqadi*)

qaqqaru (ground, earth) *Ludlul* I 73; *Theodicy* 293
qarānu (to pile up, heap) *Theodicy* 63
 (*Theodicy Comm. qur-ru-nu: pu-u[ḫ]-ḫur* ...)
qardu (heroic) *Theodicy* 43; 263
qarrādu (warlike, hero, warrior) *Ludlul* I 42
qarū/querū (to invite, remove) *Ludlul* IV 6'
qatāru (to smoke) *Theodicy* 30
qātu (ŠU, ŠU. MIN, ŠU.MEŠ: hand, example)
Ludlul I 9; 11; 33; 36; II 112 (+*ṣabātu*); III
 1; 45; 46; IV 6''' (=p); V 9 (+*ṣabātu*); 18;
 19; *Theodicy* 258
qatū (to come to an end) *Theodicy* 23
qebēru (to bury) *Ludlul* V 18
qerbetu (= *qarbatu*: environs, meadowland)
Ludlul I 101; *Theodicy* 60 (*Theodicy*
Comm. qar-bat: ta-mer-tú)
qerbu I (centre, inner) *Ludlul* II 36; 48; 55;
 65; IV 2'; *Theodicy* 82 (*Theodicy Comm.*
qé-reb: lib-bi); 124; 142; 211; 246; 256
qerbu II (near, relative) *Ludlul* II 120
qerēbu (to be/become near, close) *Ludlul* I 39;
Theodicy 87
qerītu (banquet) *Ludlul* V 67; 68
qiāšu (to give, grant) *Ludlul* V 74
qibītu (speech, command) *Theodicy* 55; 83
qiptu (trust, belief, position of trust) *Ludlul* I
 61
qinnāzu (whip) *Ludlul* II 100 (*Ludlul Comm.*
qin-na-zu= is-tuḫ-ḫu)
qū (a metal jar) *Ludlul* III 91
qubū/qubbū (lamentation) *Ludlul* I 108; V 20
qutrēnu (incense offering) *Ludlul* V 55
qutru (smoke, incense) *Ludlul* III 77

R
ra'ābu (to shake, tremble) *Ludlul* I 113
rabbu (*adj.* gentle) *Ludlul* I 10; 12
rabū (big, great) *Theodicy* 247
raggu (evil, criminal, wicked) *Theodicy* 269
rahāšu (to trust, trample) *Ludlul* III 36²;
Theodicy 60
ra'ību (shivering) *Ludlul* I 25; II 63
rakāšu (to bind, tie up) *Ludlul* III 104
ramāku (to bathe, wash, Š-stem, cause to be
 drenched (in oil)) *Ludlul* V [63]
ramānu (-self) *Ludlul* I 58; II 23; 34; 83; 98;
 III 5
ramku (cleansing priest) *Ludlul* III 23
ramū (to slacken, cast down, lay down) *Ludlul*
 II 61; IV a; *Theodicy* 246

rapādu (to roam, wander) *Ludlul* I 50; III 6;
Theodicy 139
rapāšu (to be/become wide) *Theodicy* [217]
rapšu (*adj.* wide) *Ludlul* I 75; 79; II 69
rāqu (= *riāqu*: to be/become empty) *Theodicy*
 272
rāqu (= *ruāqu*: to be/become far, distant)
Theodicy 32
rāšu (to rush to help, come to help someone)
Ludlul II 112; *Theodicy* 288 (*Theodicy*
Comm. [ri-ša-a]m-ma: ra-a-ša: a-lak: šá-
niš DAḪ: r[a-a-ša: ××]-BU: id-daḫ)
rašū (to obtain, acquire, own) *Ludlul* I 23; 25;
 98; V 108; *Theodicy* 21; 78 (*rāš* for *rāši*);
 163; 212; 237; 296
rebītu (square, plaza, district, quarter) *Ludlul*
 V 26; *Theodicy* 291
rebū (fourth) *Ludlul* I 62
redū (to lead, pursue) *Ludlul* I 64; II 102;
Theodicy 219 (*Theodicy Comm. ri-di-ma:*
re-du-u: a-lak); 238; 248; 275
reḫū (to pour out) *Ludlul* III 76
rēmēnū (merciful) *Ludlul* I 33; III 52;
Theodicy 287
rēmu (mercy) *Ludlul* V 104; *Theodicy* 296
rēmu (to have mercy) *Ludlul* II 113; *Theodicy*
 41 (*Theodicy Comm. i-ri-im-mu: ana re-e-*
mu)
rēšiš (like a slave) *Theodicy* 294 (*Theodicy*
Comm. re-ši-iš: GIM ĪR)
rēštū (first) *Theodicy* 260
rēšu (head, top, servant, slave) *Ludlul* I 73; 78
 (*Ludlul Comm. re-e-su = ¹⁰¹ĪR*); 94; II 5
 (+*šaḫū*); 64 (*rēš libbi*=epigastrium); V 11
 (+*šaḫū*); *Theodicy* 216 (*Theodicy Comm.*
SAG: re-eš: SAG: qaḫ-qa-du: šá-niš re-e-
š[ú: ...]); 218; 289; 293
rēš libbi (epigastrium) *Ludlul* II 64
re'ū (to shepherded, guide) *Ludlul* V 85
 ([*lir*]'*i*)
rē'ū (shepherd, herdsman, title of the king)
Theodicy 297
riābu (to replace, restore) *Theodicy* 242
ridātu (pursuit, persecution) *Ludlul* II 11
riddu (guidance, common sense) *Theodicy* 214
 (*Theodicy Comm. rid-di: ṭè-e-mu*)
riḫū (driving, succession, pursuit, persecution)
Ludlul II 102; III 86
ridūtu (procession³) *Ludlul* II 26
rigmu (noise, scream) *Theodicy* 292
riḫištu (flood, a disease³) *Ludlul* I 27
riksu (bond) *Ludlul* I 65; II 104
rimku (bathing ritual) *Ludlul* V 38

- rīmu* (wild bull) *Ludlul* I 19
rīmātu (kind of paralysis) *Ludlul* II 75
ripittu (straying, errancy) *Theodicy* 212
 (*Theodicy Comm. ri-pi-it-tum: ana ra-pa-du*: ...)
rīšu (help, aid) *Ludlul* I 95; V 89; *Theodicy* 290
 (*Theodicy Comm. ri-ša: MIN: a-lik i-di* [: ...]); 295
riṭpāšu (very wide) *Ludlul* V 77; *Theodicy* 234
riṭtu (hand, palm) *Ludlul* I 10; 12; III 24; V 12
rubšu (animal's litter, dung) *Ludlul* II 106
rubû (prince) *Theodicy* 185; 226
rûbu/ru'ubu (anger, turmoil) *Ludlul* I 7
rukûbu (vehicle) *Theodicy* 210
rûqu (distant) *Theodicy* 201
ruššû I (red) *Ludlul* V 65
ruššû II (red-gold) *Theodicy* 184
rûšu (dirt) *Ludlul* III 91; IV e (*Ludlul Comm. ru-u*)]š-šá-šú: SAG.DU); h (*Ludlul Comm. ru-ši-iš* : *ib-bi*)
rušumtu (*rušund/tu*: wet mud, silt) *Ludlul* I 37
rû'u (colleague, friend) I 88; *Theodicy* 45
- S
- sabāšu/šabāšu* (to be/become angry) *Ludlul* I 42; *Theodicy* 39 (*Theodicy Comm. sa-ba-sa: ze-nu-u*)
sadāru (to place in order, do regularly) *Theodicy* 240
sadru (in order, regular) *Theodicy* 35
 (*Theodicy Comm. sa-ad-ri: sa-da-ri: ka-anu*)
sagû (= *sāgu*, ritual, cella) *Theodicy* 84
 (*Theodicy Comm. sa-ga-a: sak-ku-ú: par-š[ú²]*)
saḡālu (to prick, pierce) *Ludlul* I 21; II 101
saḡāru (to turn around, seek, N-stem, turn towards, favour) *Ludlul* I 8; 16; 20; II 2; V 17; *Theodicy* 39; 42; 72; 297 (*Theodicy Comm. li-saḡ-ḡ[er: su-uḡ-ḡur]*)
saḡḡu (meadow) *Ludlul* III 105; *Theodicy* 13; 31
sakāku (to block) *Ludlul* III 84
sakāpu (to push off, overthrow) *Ludlul* I 16; III 73
sakikkû (SA.GIG: symptom) *Ludlul* II 108
sakīku (silt, mud) *Ludlul* I 100
sakkû (religious rite) *Ludlul* II 24 (*Ludlul Comm. sak-ku-u = par-ši*)
salāḡu (to sprinkle) *Ludlul* V 51
salāmu (to be/become at peace, keep peace, to be/become reconciled) *Ludlul* I 28
salātu (to slit, slice, split) *Ludlul* I 45
- salittu* (= *salmu*, peaceful) *Theodicy* 40
 (*Theodicy Comm. sa-lit-tú: sa-[al¹-mu²]*)
samiš (like one undecided) *Theodicy* 37
 (*Theodicy Comm. sa-miš: GIM sa-mi-i*)
samku (buried) *Theodicy* 41 (*Theodicy Comm. sa-am-ku: sa-an-gu*)
sanninu (obstinate, tenacious) *Theodicy* 43
 (*Theodicy Comm. sa-an-n[i-nu]* šap-ṣu: *dan-nu*)
sanqu (checked) *Theodicy* 34 (*Theodicy Comm. sa-an-qa*): [s]a-naq: GI: *ka-a-nu*)
santakku (triangle, wedge, regularly, always, continuously) *Theodicy* 38 (*Theodicy Comm. sa-a[n-tak-ku]*: [ka-a]-a-nu); 280
 (*Theodicy Comm. sa-an-ta[k-ku* :] *ka-a-nu*)
sapāḡu (to scatter, disperse) *Ludlul* II 105
sapḡu (scattered, dispersed) *Theodicy* 36
sāqu (= *siāqu*: to be/become narrow) *Ludlul* III 11
sarriš (falsely) *Theodicy* 285
sarru (false, criminal) *Theodicy* 280
sattukku (regular delivery, regular offering) *Theodicy* 55 (*Theodicy Comm. sat-tuk-ku: gi-nu-ú šá* DINGIR.DI[NGIR: *gi-nu-ú: šá-nu-ú: gi-mil: ana ga-ma-lu*)
sebettu (a group of seven) *Ludlul* I 65
sebû (seventh) *Ludlul* I 64
seḡpu (surface) *Ludlul* V 88
sekēru (to bar, close) *Ludlul* II 85 (*sekir*)
serrēnu (onager) *Theodicy* 48; 59
sili'tu/silītu (illness, disease) *Ludlul* II 90
 (*Ludlul Comm. GIG (muršū)*); 111; III 49
simtu (characteristic, appropriate, symbol) *Ludlul* I 48
sippu (door-jamb) *Ludlul* [V 62]
sirāšu (^dSIM: beer) *Ludlul* II 89
sûiš (like a grinding stone) *Ludlul* III 80
sullû (to pray, request) *Ludlul* II 5 (*usallī*)
sulû (see *šulû*)
summu (dove, pigeon) *Ludlul* I 107
suppû (supplication, petition) *Ludlul* I 116; II 15; 23; V 54; *Theodicy* 39
suppû (to pray) *Theodicy* 54
sūqu (SILA: street, plaza) *Ludlul* I 53; 80; V 72; *Theodicy* 249
surri in *ana surri* (forthwith, soon) *Ludlul* I 17; *Theodicy* 26; 242
surriš (quickly, soon) *Ludlul* II 40; 103
surru (harp or harp stick) *Ludlul* V 19

Ş

- ş**abāru** (to twinkle, blinker, mutter) *Ludlul* I 71 (*Ludlul Comm.* [şa-ba-ru = da-b]a-bu); 81; III 90
- ş**abātu** (to seize, hold) *Ludlul* II 77; 112 (*işbat* + *qātī*); III 92; V 9 (*işbat*+ *qātī*)
- ş**abū** (to wish) *Theodicy* 218
- ş**ādu** (to prowl, roam, turn) *Theodicy* 141; 209; 249
- ş**alālu** (to sleep) *Ludlul* III 76
- ş**alāmu** (to be/become black, dark) *Ludlul* I 111 (*uşşallim*)
- ş**almu** (dark, black) *Ludlul* V 103 (*şalmāt qaqqadi*)
- ş**āltu/şēltu** (fight, combat) *Ludlul* I 116; II 100 (*Ludlul Comm.* *şel-la-a-tum=ka-ta-a-tum*)
- ş**amādu** (to tie, apply a healing plaster, i.e., heal) *Ludlul* V 2
- ş**apāru** (to press down, D-stem make impression of) *Ludlul* IV d
- ş**arāpu** I (to burn) *Ludlul* I 110; 114
- ş**arāpu** II (to be laud, resound) *Ludlul* I 108; 110; II 42
- ş**arāşu** (to spread) *Ludlul* V 99
- ş**arīru** (flashing red of a gold alloy) *Theodicy* 53; 183
- ş**elū** (to ignite, burn incense) *Ludlul* V 55
- ş**erru** (snake) *Ludlul* III 49
- ş**ēru** (back, upper-side, open country) *Ludlul* II 63; *Theodicy* 59; [59]; 162
- ş**ibtu** (seizure) *Ludlul* II 41 (*ina şibit appi*, 'moment')
- ş**imdu** (binding, healing plaster) *Ludlul* I 22; III 44; 45
- ş**indu u birtu** (riffraff) *Ludlul* I 99
- ş**ubātu** (textile, garment) *Ludlul* II 71
- ş**upru** (nail, claw) *Ludlul* IV d
- ş**urru** (interior, heart) *Theodicy* 146; 212; 255

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- ş**a** (relative pronoun) *Ludlul* I 5; 9; 11; 13; 16; 35; 37; 45; 45; 55; 61; 71; 77; 96; 97; II 12; 21; 34; 35; 37; 39; 119; 120; III [18²]; 39; 51; 52; 68; 80; 82; 84; 86; 88; 90; 92; 94; 96; 98; 104; IV a; 3'; [5']; 6''; 7''; V 16; 39; 41; 73; 104; *Theodicy* 4; 12; 23; 24; 38; [46]; 48; 50; 52; 61; 62; 63; 66; 71; 74; 78; 125; 160; 162; 166; 223; 225; 233; 234; 235; 237; 239; 241; 242; 251; 263; 267; 268; 269; 270; 271; 272; 273; 281; 295; 296
- ş**abāhu** (to settle, to be deposited) *Ludlul* III 82

- ş**abbasū** (very angry) *Ludlul* I 28
- ş**adādu** (to drag) *Ludlul* V 8; *Theodicy* 240; 245
- ş**adālu** (to be/become wide) *Ludlul* IV 7' (=g)
- ş**addīhu** (far-reaching) *Ludlul* I 76
- ş**adū** (KUR, mountain, hill) *Ludlul* I 43 (+*elū*, disappear); II 55; III 73; *Theodicy* 34
- ş**agāşu** (to murder) *Theodicy* 267
- ş**aggāşu** (murderer) *Theodicy* 238
- ş**agimmatu** (roar, cry) *Ludlul* I 72 (v. *rimmatu*)
- ş**aḥāhu** (to become loose, fall out, disintegrate) *Ludlul* II 92
- ş**aḥātu** (side, corner) *Ludlul* I 91
- ş**aḥātu/şahātu** I (to jump, take flight) *Ludlul* I 48
- ş**aḥātu/şahātu** II (to be/become afraid of, scared of) *Ludlul* II 108
- ş**ā'ilu** (¹⁰EN.ME.LI, dream-interpreter) *Ludlul* I 52; II 7; 82
- ş**akānu** (to place, install, set, establish) *Ludlul* I 49; 92; 94; IV 5''; 8''; V 77; *Theodicy* 43; 75; 180; 216; 220; 295
- ş**aknu** (placed, deposited) *Ludlul* V 81 (*şakittu napšātu*, animal); 96; 101
- ş**alamtu** (corpse) *Ludlul* II 44; V 36
- ş**alāmu** (to be/become well, healthy, intact) *Theodicy* 152
- ş**albābu** (wise) *Theodicy* 204 (*Theodicy Comm.* *şal-ba-ba: né-me-qa: SAL: ra-pa-şū: BA: e-peš* [...])
- ş**alşu/şalsi** (third) *Ludlul* I 61; III 29 (*aş-lu-uş*)
- ş**alţu** (authoritative) *Theodicy* 273
- ş**ālu** (to ask, investigate) *Ludlul* V 49
- ş**amaş/şamşu** (^dUTU, the sun, Sun) *Ludlul* I 55; 120; II 120; V 71; 78; *Theodicy* 297 (but it is *şamşī*, my Sun)
- ş**ama'ū/şamū** (AN, the heavens) *Ludlul* I 9; 11; II 36; 46; 51; III 69; 77; V 77; 88; 99; 108; *Theodicy* 82; 193; 256
- ş**amḥu** (luxuriant, lush) *Theodicy* 253; 256
- ş**ammāhu** (large intestine, paunch) *Ludlul* III 104
- ş**ammu** (plant) *Ludlul* III 75; 236²
- ş**amū** (see *şama'ū*)
- ş**anānu** (to be equal, match) *Ludlul* II 45; *Theodicy* 6
- ş**anītu** (something other, second time or from *şanū*, second, next, other) *Theodicy* 195
- ş**anū** I (second) *Ludlul* I 60; III 21; *Theodicy* 263
- ş**anū** II (*adj.* strange, bizarre, other) *Ludlul* I 46; 103; II 10

- šanū* I (to be/become different) *Ludlul* II 43; *Theodicy* 243
šanū II (to repeat, do twice, report, recount) *Theodicy* 2
šapāku (to heap up, pour) *Ludlul* III 101
šapālu (to be/become low, D-stem, make lower, humiliate,) *Theodicy* 77; 220; 260; 268; 292
šapāru (to send) *Ludlul* III 15; 18; 26; 43; 47
šaplu (bottom) *Theodicy* 252
šaptu (lip) *Ludlul* I 71; 117; II 85; III 88; V [106]; *Theodicy* 204
šaptu (high quality sheep) *Ludlul* V 57
šapū (*adj.* dense, thick, loud) *Ludlul* I 72
šapū (to be/become dense, loud) *Theodicy* 292
šaqu (*adj.* high) *Ludlul* I 73
šaqu (to be/become high, elevated, with *rēšu*, pay attention, heed) *Ludlul* II 5 (*išaqqā. v. šaqā, ušaqqā + rēšiša*); III 100; V 11 (*ušaqqā + rēšt*); *Theodicy* 77; 267
šaqummiš (quite silently) *Ludlul* I 72
šaqummu (quite silent)
šār (3600) *Ludlul* III 83
šarāhu (to take pride, be/become splendid) *Ludlul* III 10
šarāku (to present, bestow) *Theodicy* 250; 279; 280; 284
šarbābiš (impotently) *Theodicy* 286 (*Theodicy Comm.* ¹*šar-ba-bi*¹-[iš: š]ar-ba-b[a:] [×××]×-na)
šarhiš (proudly) *Theodicy* 281
šarhu (proud, splendid, admirable) *Ludlul* V 105; *Theodicy* 277
šarrahu (very proud) *Ludlul* I 78
šarraqiš (like a robber) *Theodicy* 139; 283
šarratu (queen) *Ludlul* III 33; *Theodicy* 278
šarru (LUGAL: king, monarch) *Ludlul* I 55; II 27; 31; III 18; V 105; *Theodicy* 181; 210; 276; 282
šāru (IM: wind) *Ludlul* III 66; [98]; V 79; *Theodicy* 241
šarū (to be/become rich) *Theodicy* 19
šarū (rich) *Theodicy* 186; 253; 281
šasū (to call) *Ludlul* II 4; IV [14"]
šāt (who, those which) *Theodicy* 232
šāt mūši (night time, lit. that of night) *Ludlul* I 54; II 103; III 39
šattu (year, harvest time) *Ludlul* I 106; II 1; *Theodicy* 242 (*Theodicy Comm.* [MU[?].AN[?].NA[?]:] *hi-šib-šu: du[m]-qi-šū*)
šātu (to pull, tow yoke) *Theodicy* 74 (*Theodicy Comm.* [a-šā-a:] šā-a-tu: šā-da-du)
šebū (to be full, satisfied) *Ludlul* II 45; V 107
šēdu (⁴ALAD₃: spirit, protective spirit) *Ludlul* I 15; 45; 64; 97; V 59
šemū (to hear) *Ludlul* II 74; 117; III 20; V 39; *Theodicy* 26; 83
šēpu (foot) *Ludlul* II 79; 98; IV 5'; V 53
šer'ānu (vein, artery, tendon, nerve) *Ludlul* II 94
šērtu I (crime, sin, offence, punishment) *Ludlul* III 60; IV 9"; 9"
šērtu II (morning) *Ludlul* I 6
šeššu (sixth) *Ludlul* I 64
šētu (hunting net) *Theodicy* [160]
šētu (to miss) *Theodicy* 28 (*Theodicy Comm.* *še-te-ku: še-e-tū: e-te-qa*)
šētu (to neglect, to be/become negligent) *Ludlul* II 16
še'ū (to search, look for) *Ludlul* I 46; *Theodicy* 66; 70 (*Theodicy Comm.* *muš-te-mu: [...]*; 73; 241; 287
šī (she, her) *Ludlul* II 27
šīāhu (to grow tall) *Ludlul* II 52
šibbu (snake) *Ludlul* IV 12"
šibhu (deposit, layer) *Ludlul* III 82
šibqū (scheme, plan, idea) *Theodicy* 82; 265
šību (old man, elder) *Theodicy* 223
šiddu (side) *Ludlul* III 11
šigaru/šigarru (door lock, bolt) *Ludlul* V 62
šigū (*Šigū*-prayer) *Ludlul* IV 14" (n); 15"
šikaru (KAŠ: beer) *Ludlul* V 65
šikittu (form, appearance) *Ludlul* III 9;
šiknu (form, appearance, character, installation) *Ludlul* II 110
šīmtu (fate) *Theodicy* 9; 64 (*lā šīmti*, before one's time)
šinnu (tooth) *Ludlul* III 92
šipirtu (message) *Ludlul* III 47
šiptu (incantation, spell) *Ludlul* III 28
šīru (UZU: flesh, body) *Ludlul* I 55 (*šīr ilī*); 67; 92 (*lā šīrīšu*); 112; II 76; 92; 97; III 14; V 35; *Theodicy* 50
šittīm (= *šittān*: twice, two thirds) *Theodicy* 261
šittu (sleep) *Ludlul* II 72; III 76
šū (he) *Ludlul* I 25
šubultu (ear of barley) *Theodicy* 48
šu'ētu (lady, mistress) *Theodicy* 278 (*Theodicy Comm.* *šu-'e-e-tum: be-el-[tum]*)
šuhūhu (to remove) *Theodicy* 215 (*Theodicy Comm.* ¹*šu-uh-šu: pu-[ut-]u-nu*)
šukānu (scribal art) *Theodicy* 205
šukānu (ornament, jewellery, funerary ornament) *Ludlul* II 114

- šukēnu/šukennu* (to prostrate) *Ludlul* II 14 (+*amāru*)
šuklulu (form of a man) *Ludlul* IV 7' (=g) (*Ludlul Comm. šuk-lul-tú : la-a-nu*)
šuklulu (to complete) *Ludlul* III 57
šullumānu/šulmu (wellness, well-being) *Ludlul* V 44
šulmāniš (in peace) *Ludlul* V 116
šulú (*sulú, sullú*, street, lane) *Theodicy* 141; 209
šūlu (cough, disease, demon) *Ludlul* II 53 (*Ludlul Comm. šu-lum: e-ṭém-mu*); III 68; 71
šumēlu (on the left) *Ludlul* V 11
šumma (*adv.* when, now, truly) *Ludlul* I 59; II 28; 88
šummu (edict, law) *Theodicy* 198; 214
šumu (name) *Ludlul* II 30; *Theodicy* 161; 190
šunatu (see *šuttu*)
šūnuḫu (< *anāḫu*: much troubled, wearied) *Ludlul* II 49; III 55
šūpīš (openly, publically) *Ludlul* I 89
šūqammumu (to fall silent, be/become still, to make/keep s.o./s.th. quiet) *Ludlul* I 102
šūquru (superb, extra ordinal) *Theodicy* 167
šuršu (root) *Ludlul* V 98
šūrú (to teach, instruct) *Ludlul* II 29; 48
šuruppú (chill, frost) *Ludlul* I 26; II 56; III 74
šušallu (battle-net) *Ludlul* II 72
šūt (those which/who) *Ludlul* III 20; V 80; 83; *Theodicy* 189
šuttu (MAŠ.GE₆: dream) *Ludlul* I 54; III 8; 21; 22; 29; 30; 37; 40
šū'u (=šuwā'u: master, lord) *Theodicy* 188; 254
- T**
tabāku (to pour out, lay flat) *Ludlul* I 59; IV e
tabālu (to carry away) *Ludlul* I 40; III 85
tabāštānu (excrement) *Ludlul* II 107
tabīnu (shelter, stall) *Theodicy* 226
taḥāntu (help) *Theodicy* 43 (*Theodicy Comm. ta-ḥa-na-[at: ta-li-ma-tú: a-z]il-'ba-tú': ú-sat: gi-mil-tú: me-sù: ME: ta-ḥa-na-tú: ana muḫ-ḥa-[...)*
tajjāru (*adj.* returning, lenient) *Ludlul* I 8
tallaktu (KI.GUB: way, walkway) *Ludlul* III 4
tamāḫu (to grasp, control) *Ludlul* I 61 (*Ludlul Comm. ta]-ma-ḫu = ṣa-ba-tum*); III 24
tāmtu (= *tiāmtu*: sea, ocean, lake, subterranean sea) *Ludlul* III 74; V 93; *Theodicy* 24
tamú (to swear) *Ludlul* V 39; *Theodicy* 188
tanattu (praise, glory) *Ludlul* II 31
tānēḫu (sighing, distress, torment) *Ludlul* II 95; V 50
tanittu (praise) *Ludlul* V 120
tappú (companion, partner) *Ludlul* I 86; *Theodicy* 2 (*Theodicy Comm. tap-pu-ú: šu-ta-pi: MIN: šu-za-pi: tap-pu-ú: šu-t[aš-nu]*)
taqqītu (= *tanqītu/tamqītu*: libation, offering) *Ludlul* II 12; V 60
tarānu (roof, shelter) *Ludlul* I 48 (*Ludlul Comm. ta-ra-nu = ṣil-lu*)
tarāšu (to stretch out) *Ludlul* I 80
tardennu (= *terdennu*: younger, second(ary)) *Theodicy* 250
tarú (to turn up, cramp³) *Ludlul* III 104 (*Ludlul Comm. rev 13 it-tar-ru-ú*)
tārú (child-minder, fosterer) *Theodicy* 11 (*Theodicy Comm. ta-ru-u: ru-ub-bu*)
tāru (to turn) *Ludlul* I 18; 78; 84; 85; II 96; III 72; V 41; 102; *Theodicy* 40
taslīttu (= *taslīmtu*: denigrating talk) *Ludlul* I 57
tašīmtu (sagacity) *Ludlul* II 24 (v. *tazzīmtu* wish); *Theodicy* 199 (*Theodicy Comm. [ta-šī]m-tú: mil-ki*); 254
tatturru (profit) *Ludlul* II 26
tebú (to get up, arise) *Ludlul* I 14; 60; III 79; 83
tēdištu (renewal) *Ludlul* V 38
teknītu (loving care) *Ludlul* V 108
tēlīltu (purification) *Ludlul* V 51
tēmīqu (prayer, supplication) *Ludlul* V 54; *Theodicy* 73
tērtu (instruction, omen) *Ludlul* I 51; 60; II 109
teslītu (supplication, prayer) *Ludlul* I 115; II 15; 23; 24; V 39
tē'u (covered, daubed) *Ludlul* III 82
tē'u (to cover) *Ludlul* II 59
ti'ātu (nourishment, sustenance) *Theodicy* 250; 272
tú (incantation, spell) *Ludlul* I 26; III 68
tukultu (trust, help) *Ludlul* V 89; *Theodicy* 290
tulú (breast, chest, rib³) *Ludlul* II 62
tupšikku (brick-carrying frame, brick hod, earth basket) *Theodicy* 215
tušāma (as if) *Ludlul* I 83; 119
tuššu (hostile, malice malicious talk) *Ludlul* I 69
- Ṭ**
ṭabāḫu (to slaughter) *Ludlul* V 57
ṭabtu (salt) *Ludlul* I 118

- tābu* (DÜG.GA: *adj.* good, sweet, pleasant) *Ludlul* I 6; 88; II 46; III 54; 76; V 55; 66; *Theodicy* 67; 241
- taḥādu* (to flourish, be/become luxuriant) *Ludlul* III 107
- tāmu* (specialist, wise) *Ludlul* V 64²
- tapālu* (slander, insult) *Theodicy* 214
- tapapiš* (for satiation, contentment) *Theodicy* 32
- tapāpu* (to be very full) *Theodicy* 48
- tapāru* (to drive away) I 26; III 69
- tapiltu/tapultu* (slander, denigration) *Ludlul* I 90; 94
- tarādu* (to send off, send away, dispatch) *Theodicy* 213 (*Theodicy Comm.* [tu-*tar-rid: tu-ur-ru-du:*] ta-ra-du: 'ra¹-da-du); 270
- tarru* (beard) *Ludlul* III 41 (*Ludlul Comm.* *tār-ru: dan-nu*)
- ta¹tu* (gift, bribe) *Ludlul* V 56
- teḥū* (to come close, approach) *Ludlul* II 58; III 68; V 43
- tēmu* (thought, plan, rational mind, reason) *Ludlul* I 32; II 36; 43; III 17; *Theodicy* 14; (*lā tēme*, senseless, meaningless) 36; 67; 72; 87; 167; 227; 239; 270
- tīābu* (to be/become pleasant, sweet, good) *Ludlul* I 117; III 97; IV e; V 109; 120
- tīṭtu* (= *tīdu*, clay) *Theodicy* 277
- tūbu* (goodness, happiness, prosperity, welfare) *Ludlul* II 25 (*tūb libbi*, satisfaction); V [118] (*[tūb sēri]*)
- tuḥdu* (plenty, abundance) *Ludlul* V 63; *Theodicy* 22
- tummumu* (to block) *Ludlul* III 84
- tuppu* (tablet) *Theodicy* 205
- tupuštu* (fatty layer³) *Ludlul* III 95
- U
- u* (and, but) *Ludlul* I 6; 15; 24; 26; 28; 42; 52; 64; 67; 69; 85; 104; 112; II 13; 15; 18; 28; 32; 43; 49; 85; 109; 111; III 7; 37; 78; V 39; 40; 54; 86; 88; 93; 105; 112; 118; *Theodicy* 11; 30; 73; 164; 182; 186; 198; 220; 253; 275; 280; 290
- ū¹a* (woe, alas) *Ludlul* III 78; V 21
- ubānu* (finger) *Ludlul* I 80
- uddakam* (everyday, for ever) *Ludlul* I 51
- uddeš* (in distress) *Ludlul* II 39
- uggatu* (rage, fury) *Ludlul* I 5; 37
- ukkuliš* (very dark) *Theodicy* 15
- ukkupiš* (very early, near) *Theodicy* 208
- ukultu* (food, consumption) *Theodicy* 186
- ul* (not) *Ludlul* I 30; 32; 52; 98; II 3; 4; 5; 6; 7; 8; 9; 73; 74; 82; 83; 103; 110; 111; 112; 112; 113; 113; III 1; 19; *Theodicy* 83; [203]; 244; 290; 292; 293; 294
- ulālu* (weak, powerless, helpless) *Theodicy* 274
- uliltu* (bog plant, dried fig) *Ludlul* II 70 (*Ludlul Comm.* *su-un-gir-tum*, a meadow plant used as drug)
- ulla* (at some time) *Theodicy* 17
- ullilu* (for *ullalla*, anyone) *Theodicy* 19
- ullū* (ancient time, distant time) *Theodicy* 198
- umāšu* (grappling-hook (for wrestlers), strength) *Ludlul* IV c (*Ludlul Comm.* *ū-ma-ši = šal-mu*)
- ūmiš* (like a storm) *Ludlul* I 66
- ūmišam* (daily) *Ludlul* V 118
- ummānu* (people, folk, crowd) *Ludlul* I 90; II 32
- ummu* (fever) *Ludlul* III 86
- ummulu* (*adj.* stifled, suppressed, darkened) *Ludlul* IV i
- ūmu* I (a day) *Ludlul* I 24; 41; 105; 107; II 16; 25 (*ūmu palāḥ ilī*); 26 (*ūmu ridūt ištār*, the day of procession of the goddess?); 102; 119; V 95; 97; *Theodicy* 33; 64; 191
- ūmu* II (storm, demon) *Ludlul* I 5
- unninnu* (prayer) *Ludlul* III 53
- unšu/umšu* (hunger) *Ludlul* III 104 (*Ludlul Comm.* *un-šu = bu-bu-tum*)
- unūtu* (tool. *unūt libbi*, internal organ) *Ludlul* I 113; II 65
- urbātiš* (= *urubā¹iš*: like rushes. cf. *urbātu*, rush for boats) *Ludlul* II 69 (*Ludlul Comm.* *ur-ba-tu: ^{GIS}ur-ba-nu*)
- urḥu* (path) *Theodicy* 16; 70; 208; 247
- uriqtu* I (green, jaundice) *Ludlul* II 57
- uriqtu* II (neck², nape³) *Ludlul* II 94²
- urqu* (green, sense, reason) *Theodicy* 37 (*Theodicy Comm.* *ur-qa: tē-e-mu*); 78 (*Theodicy Comm.* *la mur-qa: la tē-e¹-[mu ...]*)
- ur²udu* (windpipe, throat) *Ludlul* II 87; III 96
- urru* (day, daytime) *Ludlul* I 2; 4; 119; III 7
- uršu* (wisdom) *Theodicy* 57
- usandū* (fowler) *Theodicy* 202 (*Theodicy Comm.* *ū-sa-an-du-u: tūp-ša[r]-ri*)
- ūsu* (good practice, usage, custom) *Theodicy* 219 (*Theodicy Comm.* *ū-su: kib-su*)
- usukku* (temple, upper cheek) *Ludlul* I 110
- (*w)uṣṣusu* (to investigate, question) *Theodicy* 25 (*Theodicy Comm.* *lu-uṣ-ṣi-iṣ-ka: uṣ-ṣu-ṣu: ṣi-ta-lu: MIN: ṣā-a-[l]u*)

uṣurtu (plan) *Theodicy* 79 (*Theodicy Comm.* *ú-šur-tú: par-ši* [: ...])
utnēnu (to pray) *Ludlul* V 54
utninnu (prayer) *Ludlul* V 40
utukkiš (like a demon) *Ludlul* I 66
utukku (demon, spirit) *Ludlul* I 25; II 54; III 72
uznu (GEŠTU, GEŠTU.MIN: ear, wisdom) *Ludlul* II 8 (+*patū*); 74; III 84; *Theodicy* 49; 78
uzzu (rage, anger) *Ludlul* I 7

Z

zakāru (to call, invoke) *Ludlul* II 13; 19; 22
zakū (to clean, purify) *Ludlul* IV h
zamar (quickly, immediately) *Ludlul* I 18; 38; II 40; III [87]; *Theodicy* 236; 290
zamāru (praise song) *Ludlul* III 103; V 119
zamāru (to sing) *Ludlul* II 41
zammāru (singer, musician) *Ludlul* I 108
zapru (*adj.* evil) *Ludlul* II 3 (*za-pur-tum = ru-ub-bu*)
zaqāpu (to fix up-right) *Ludlul* IV b
zaqātu (to sting, be/become pointed) *Ludlul* I 21
zāqīqu/zīqīqu (wind, ghost, spirit, a god of dream) *Ludlul* II 8
zaqru (*adj.* high) *Ludlul* II 68;
zārū (begetter, progenitor) *Theodicy* 9; 245
zāzu (to divide, distribute, get a share) *Ludlul* I 99
ziāqu (to blew, gust) *Ludlul* I 6 (*zāqšu* is this a word play with *zāqu*, ‘strength?’); II 51; V 79
zikru (also *seqru*, word, speech, command) *Theodicy* 46 (*Theodicy Comm.* *si-qir: a-mat*); 69 (*Theodicy Comm.* *zik-ri: a-mat*); 266
zilulliš (like a vagrant, tramp) *Theodicy* 249
zīmu (appearance) *Ludlul* II 91; III 31; *Theodicy* 15; 30 (*Theodicy Comm.* *zi-me: bu-un-na-an-nu-u*)
ziqtu (sting, sharp point) *Ludlul* II 101
zulummaru (Zulummaru = Enki/Ea) *Theodicy* 277 (*Theodicy Comm.* ^d*su-l[um-ma]r: ^dIDIM: šá šá -lum-ma-tú na-šú-u: su-lim: šá-l[um-m]a-tum (: MAR: GAR: na-šú-u)*)
zummū (to miss, lack) *Ludlul* III
zumru (body) *Ludlul* I 21; II 71; III 28 (*z[umrī]*); IV 9'
zunnu (rain) *Ludlul* III 100

Divine Names

adad (^dIM: Adad, storm-god) *Ludlul* I 27
alū (Alū-demon) *Ludlul* II 71
arūru (Arūru, mother-goddess) *Ludlul* V 80; *Theodicy* 258
asakku (Asakku-demon, illness) *Ludlul* V 35 (*ana šir asakku manū*, prob. ‘to die’)
erra (Erra) *Ludlul* I 27
gallū (Gallū-demon) *Ludlul* I 85
girra (^dNE.GI: fire-god, fire) *Ludlul* V 108; *Theodicy* 127
lamaštu (Lamaštu) *Ludlul* II 55; III 73
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DT 151		<i>Ludlul II.O</i>	XLV
DT 358	See K 2518+		
Rm 444	See K 3323+		
Rm 941	See K 3323+		
Sm 89		<i>Ludlul I.M</i>	VI
Sm 147	See K 1743+		
Sm 624	See K 1743+		
Sm 1745		<i>Ludlul II.K</i>	XLVI
Sm 2139	See K 10503+		
Vorderasiatisches Museum, Berlin			
VAT 9303		<i>Ludlul V.D</i>	
VAT 9442		<i>Ludlul V.E</i>	
VAT 9954		<i>Ludlul III.E</i>	
VAT 10071		<i>Ludlul I.x</i>	
VAT 10522		<i>Ludlul I.N</i>	
VAT 10538+10650		<i>Ludlul V.F</i>	
VAT 10567		<i>Theodicy I</i>	
VAT 10569		<i>Ludlul II.L</i>	
VAT 10601		<i>Ludlul II.M</i>	
VAT 10650	See VAT 1053+		
VAT 10657		<i>Ludlul II.N</i>	
VAT 10756		<i>Ludlul I.y</i>	
VAT 11100		<i>Ludlul I.O</i>	
VAT 11179		<i>Ludlul III.F</i>	
VAT 11565		<i>Ludlul I.P</i>	
VAT 17374			
VAT 17489		<i>Ludlul V.k</i>	
VAT unknown		<i>Ludlul V.G</i>	
Iraq Museum, Baghdad			
Si 1.D.4		<i>Ludlul I.F</i>	
IM 67628+ IM – = ND 5485+ ND 5497/20		<i>Ludlul I.Q</i>	
Archaeological Museum, Istanbul			
Si 37+881		<i>Ludlul II.F</i>	
Si 55		<i>Ludlul III.D</i>	
Si 728		<i>Ludlul IV.B</i>	Geers Copy
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SU 1951, 32		<i>Ludlul II.O</i>	
SU 1951, 212+291+302		<i>Ludlul V.H</i>	
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SU 1951, 302

See SU 1951, 212+

Birmingham City Museum, Birmingham

1982.A 3115

Ludlul I.G

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Index of Lambert's Unpublished Copies according to their Museum Numbers

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The British Museum, London BM 32208+32214+32371+ 32378+32449+32659+ 32694+four unnumbered fragments	1557; 1558; 1559; 1561; 1562	<i>Ludlul A</i>
BM 33861	1540	<i>Ludlul II.Q</i>
BM 34650	1560	<i>Ludlul V.B</i>
BM 37576	1540	<i>Ludlul II.p</i>
BM 37695	1528	<i>Ludlul I.B</i>
BM 38002	1551	<i>Ludlul V.m</i>
BM 38067	1548	<i>Ludlul II.B</i>
BM 40098+40124+77255	1564	<i>Theodicy D</i>
BM 40124	See BM 40098+ 1564	
BM 47745	1565, 1567	<i>Theodicy E</i>
BM 54794	1544	<i>Ludlul II.C</i>
BM 55481	1539, 1554	<i>Ludlul III.C</i>
BM 65956+67872+93047	1541, 1544, 1545, 1546; 1547	<i>Ludlul II.D</i>
BM 66345	1542	<i>Ludlul I.C</i>
BM 66882+76009+76506+ 76832+83044+83045+ 83046	1568, 1569, 1570, 1571, 1572, 1573	<i>Theodicy Commentary</i>
BM 68435	1546	<i>Ludlul III.g</i>
BM 68444	1543	<i>Ludlul I.D</i>
BM 68589	1563, 1566	<i>Theodicy F</i>
BM 73592	1559	<i>Ludlul I.E</i>
BM 74201	1592	<i>Ludlul V.i</i>
BM 77093	1549	<i>Ludlul III.H</i>
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BM 82957	1545, 1580	<i>Ludlul II.E</i>
BM 99811	1539	<i>Ludlul III.i</i>
BM 123392	1553	<i>Ludlul III.D</i>
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K 8576	1555	<i>Ludlul V.L</i>
K 18963	1539	<i>Ludlul I.H</i>

79-7-8, 225	1528	<i>Ludlul I.L</i>
Sm 624	1621	
Vorderasiatisches Museum, Berlin		
VAT 10650	Join to VAT 1053	1555
		<i>Ludlul V.F</i>
Archaeological Museum, Istanbul		
Si 728	1550	<i>Ludlul IV.B</i>

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Ebeling, LKA 24	VAT 10522	<i>Ludlul</i> I.N
George and Al-Rawi, <i>Iraq</i> 60, pp. 188–189	Si 1.D.4	<i>Ludlul</i> I.F
Gesche, <i>Schulunterricht</i> , p. 246	BM 36386+36716	<i>Ludlul</i> I.s
Gesche, <i>Schulunterricht</i> , p. 558	BM 68435 obv	<i>Ludlul</i> III.g
Gesche, <i>Schulunterricht</i> , p. 614	BM 74201	<i>Ludlul</i> V.1
Horowitz and Lambert, <i>Iraq</i> 64, p. 240	K 9392+9810	<i>Ludlul</i> I.J
Horowitz and Lambert, <i>Iraq</i> 64, p. 241	Birmingham 1982.A 3115	<i>Ludlul</i> I.G
KAR 116	VAT unknown	<i>Ludlul</i> V.G
KAR 279	VAT 11565	<i>Ludlul</i> I.P
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Lambert, <i>BWL</i> , pl. 3, n	VAT 11100	<i>Ludlul</i> I.O
Lambert, <i>BWL</i> , pl. 3, O	K 9237	<i>Ludlul</i> I.I
Lambert, <i>BWL</i> , pl. 3, X	K 10503+Sm 2139	<i>Ludlul</i> I.K
Lambert, <i>BWL</i> , pl. 4, A	K 2518+DT 358	<i>Ludlul</i> II.G
Lambert, <i>BWL</i> , pl. 4, F	Sm 1745	<i>Ludlul</i> II.K
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Lambert, <i>BWL</i> , pl. 4, k	BM 32694	<i>Ludlul</i> A
Lambert, <i>BWL</i> , pl. 5, B	K 3972	<i>Ludlul</i> II.I ₁
Lambert, <i>BWL</i> , pl. 5, c	K 8396	<i>Ludlul</i> II.H ₂
Lambert, <i>BWL</i> , pl. 6, D	K 3323+ K 18186+Rm 444+ Rm 941	<i>Ludlul</i> II.H ₁
Lambert, <i>BWL</i> , pl. 6, E	DT 151	<i>Ludlul</i> II.O
Lambert, <i>BWL</i> , pl. 6, h	VAT 10657	<i>Ludlul</i> II.M ₂
Lambert, <i>BWL</i> , pl. 6, r	VAT 10601	<i>Ludlul</i> II M ₁
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Lambert, <i>BWL</i> , pl. 12, p	VAT 9954	<i>Ludlul</i> III.E

¹ Only the latest publication of each manuscript is listed.

Lambert, <i>BWL</i> , pls. 13–14, q	Si 55	<i>Ludlul</i> III.D
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Lambert, <i>BWL</i> , pl. 20, i	BM 40124	<i>Theodicy</i> D
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Lambert, <i>BWL</i> , pls. 21–22, E	K 8491+13929	<i>Theodicy</i> G ₅
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Lambert, <i>BWL</i> , pl. 74	VAT 10569	<i>Ludlul</i> II.L
Lambert, <i>BWL</i> , pl. 74	VAT 11179	<i>Ludlul</i> III.F
Lambert, <i>BWL</i> , pl. 74	VAT 11565	<i>Ludlul</i> I.P
Lenzi and Annus, <i>JNES</i> 70, pp. 182–183	BM 32208+32214+32371+ 32378+32449+32659+ 32694+ four unnumbered fragments	<i>Ludlul</i> A
OECT 11, pl. 57, no 48	1924.1795	<i>Ludlul</i> I.w/V.j
STT no. 33	SU 1951, 32	<i>Ludlul</i> II.N
VS 24, no. 124	VAT 17489	<i>Ludlul</i> V.k

Index of Texts according to Lambert, *BWL*
and
Annus and Lenzi, SAACT 7²

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<i>Ludlul A</i>	K 2518+DT 358	<i>Ludlul II.G</i>
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<i>Ludlul c</i>	K 8396	<i>Ludlul II.H₂</i>
<i>Ludlul D</i>	K 3323+ K 18186+Rm 444+ Rm 941	<i>Ludlul II.H₁</i>
<i>Ludlul E</i>	DT 151	<i>Ludlul II.O</i>
<i>Ludlul F</i>	Sm 1745	<i>Ludlul II.K</i>
<i>Ludlul G</i>	K 3291	<i>Ludlul Commentary</i>
<i>Ludlul h</i>	VAT 10657	<i>Ludlul II.M₂</i>
<i>Ludlul i</i> ³	SU 1951, 32	<i>Ludlul II.N</i>
<i>Ludlul j</i>	BM 32214	<i>Ludlul A</i>
<i>Ludlul k</i>	BM 32694	<i>Ludlul A</i>
<i>Ludlul L</i>	Si 37+881	<i>Ludlul II.F</i>
<i>Ludlul m</i>	SU 1951, 10	<i>Ludlul I.R</i>
<i>Ludlul n</i>	VAT 11100	<i>Ludlul I.O</i>
<i>Ludlul O</i>	K 9237	<i>Ludlul I.I</i>
<i>Ludlul p</i>	VAT 9954	<i>Ludlul III.E</i>
<i>Ludlul q</i>	Si 55	<i>Ludlul III.D</i>
<i>Ludlul r</i>	VAT 10601	<i>Ludlul II.M₁</i>
<i>Ludlul t</i>	VAT 9303	<i>Ludlul V.D</i>
<i>Ludlul u</i>	VAT 9442	<i>Ludlul V.E</i>
<i>Ludlul v</i>	VAT 10538	<i>Ludlul V.F</i>
<i>Ludlul w</i>	SU 1951, 212+291+302	<i>Ludlul V.H</i>
<i>Ludlul X</i>	K 10503+Sm 2139	<i>Ludlul I.K</i>
<i>Ludlul Y</i>	K 6935	<i>Ludlul II.J</i>
<i>Ludlul z</i>	VAT 11565	<i>Ludlul I.P</i>
<i>Ludlul AA</i>	K 9392+9810 ⁴	<i>Ludlul I.J</i>
<i>Ludlul bb</i>	VAT 10522 ⁵	<i>Ludlul I.N</i>
<i>Ludlul cc</i>	VAT 10569	<i>Ludlul II.L</i>
<i>Ludlul dd</i>	VAT 11179	<i>Ludlul III.F</i>

² This index was prepared because many scholars follow Lambert's sigla system as in the case of ANNUS and LENZI, SAACT 7.

³ ANNUS and LENZI, SAACT 7, p. xlii, jk (=BM 32208+32214+32371+32378+32449+32659+32694+ four unnumbered fragments). Note also HOROWITZ and LAMBERT, *Iraq* 64, p. 238.

⁴ This MS is given another siglum, "KK", by HOROWITZ and LAMBERT, *ibid.*

⁵ This fragment is called "VV" by HOROWITZ and LAMBERT, *ibid.*

<i>Ludlul ee</i>	BM 54821	<i>Ludlul III.B</i>
<i>Ludlul ff</i>	IM 67628+ IM (= ND 5485+ND 5497/20) ⁶	<i>Ludlul I.Q</i>
<i>Ludlul gg</i>	Si. I. D. 4 ⁷	<i>Ludlul I.F</i>
<i>Ludlul hh</i>	BM 61433	<i>Ludlul I.u</i>
<i>Ludlul ii</i>	BM 66345	<i>Ludlul III.g</i>
<i>Ludlul JJ</i>	79-7-8, 225	<i>Ludlul I.L</i>
<i>Ludlul kk</i> ⁸	BM 68444	<i>Ludlul I.D</i>
<i>Ludlul LL</i>	K 1757+18963	<i>Ludlul I.H</i>
<i>Ludlul mm</i>	BM 93079	<i>Ludlul I.v</i>
<i>Ludlul nn</i>	BM 73592	<i>Ludlul I.E</i>
<i>Ludlul oo</i>	BM 36386+36716	<i>Ludlul I.s</i>
<i>Ludlul pp</i>	BM 37576	<i>Ludlul II.p</i>
<i>Ludlul qq</i>	BM 38069	<i>Ludlul II.B</i>
<i>Ludlul rr</i>	BM 37695	<i>Ludlul I.B</i>
<i>Ludlul ss</i>	BM 68435 obv	<i>Ludlul III.g</i>
<i>Ludlul tt</i>	BM 74201	<i>Ludlul V.i</i>
<i>Ludlul uu</i>	BM 34650	<i>Ludlul V.B</i>
<i>Ludlul vv</i> ⁹	1924.1795	<i>Ludlul I.w/V.k</i>
<i>Ludlul ww</i>	Birmingham 1982.A 3115 ¹⁰	<i>Ludlul I.G</i>
<i>Ludlul xx</i>	VAT unknown	<i>Ludlul V.G</i>
<i>Ludlul yy</i>	BM 65956+67872+93047	<i>Ludlul II.D</i>
<i>Ludlul zz</i>	BM 54794	<i>Ludlul II.C</i>
<i>Ludlul a3</i>	BM 82957	<i>Ludlul II.E</i>
<i>Ludlul b3</i>	VAT 17489	<i>Ludlul V.k</i>
<i>Babylonian Theodicy</i>		
<i>Theodicy a</i>	BM 34773	<i>Theodicy B</i>
<i>Theodicy B</i>	K 8463	<i>Theodicy G₄</i>
<i>Theodicy C</i>	K 3452+Sm 147	<i>Theodicy G₂</i>
<i>Theodicy D</i>	K 9290+9297	<i>Theodicy H</i>
<i>Theodicy E</i>	K 8491+13929	<i>Theodicy G₅</i>
<i>Theodicy f</i>	VAT 10567	<i>Theodicy I</i>
<i>Theodicy G</i>	K 10301	<i>Theodicy G₄</i>
<i>Theodicy H</i>	K 5932	<i>Theodicy G₃</i>
<i>Theodicy i</i>	BM 40124	<i>Theodicy D</i>
<i>Theodicy j</i>	BM 40098	<i>Theodicy D</i>
<i>Theodicy k</i>	BM 66882+76503	<i>Theodicy Commentary</i>
<i>Theodicy L</i>	BM 35405	<i>Theodicy C</i>
<i>Theodicy m</i>	BM 34633	<i>Theodicy A</i>
<i>Theodicy N</i>	K 1743+10858	<i>Theodicy G₁</i>

⁶ HOROWITZ and LAMBERT, *ibid.* assigned Nim as its siglum.

⁷ It is called Si by HOROWITZ and LAMBERT, *ibid.*

⁸ *Ludlul KK* on HOROWITZ and LAMBERT, *ibid.*

⁹ *Ludlul VV* is assigned to VAT 10522 (=LKA 24) by HOROWITZ and LAMBERT, *ibid.*

¹⁰ This MS is called Bi by HOROWITZ and LAMBERT, *ibid.*

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1538	K 1757+18963	<i>Ludlul I.H</i>
1538	K 18963	<i>Ludlul I.H</i>
1539	BM 55481	<i>Ludlul III.C</i>
1539	BM 99811	<i>Ludlul III.i</i>
1540	BM 33861	<i>Ludlul II.Q</i>
1540	BM 37576	<i>Ludlul II.p</i>
1541, 1544, 1545, 1546; 1547	BM 65956+67872+93047	<i>Ludlul II.D</i>
1542	BM 66345	<i>Ludlul I.C</i>
1543	BM 68444	<i>Ludlul I.D</i>
1544	BM 54794	<i>Ludlul II.C</i>
1544	See 1541	
1545, 1580	BM 82957	<i>Ludlul II.E</i>
1545	See 1541	
1546	BM 68435	<i>Ludlul III.g</i>
1547	See 1541	
1547	BM 54794	<i>Ludlul II.C</i>
1548	BM 38067	<i>Ludlul II.B</i>
1549	BM 77093	<i>Ludlul III.H</i>
1550	Si 728	<i>Ludlul IV.B</i>
1551	BM 38002	<i>Ludlul V.m</i>
1552	1924.1795	<i>Ludlul I.w/V.k</i>
1553	BM 123392	<i>Ludlul III.D</i>
1554	BM 55481	<i>Ludlul III.C</i>
1555	K 8576	<i>Ludlul V.L</i>
1555	VAT 10650	<i>Ludlul V.F</i>
1556	BM 77253	<i>Ludlul V.C</i>
1557, 1558, 1559, 1561, 1562	BM 32208+32214+32371+ 32378+32449+32659+ 32694+four unnumbered fragments	<i>Ludlul A</i>
1558, 1559, 1561, 1562	See 1557	
1559	BM 73592	<i>Ludlul I.E</i>
1560	BM 34650	<i>Ludlul V.B</i>
1561	See 1557	
1562	See 1557	
1563	BM 68589	<i>Theodicy F</i>
1564, 1566	BM 40098+40124+77255	<i>Theodicy D</i>
1565, 1567	BM 47745	<i>Theodicy E</i>
1566	See 1564	

1567	See 1565	
1568, 1569, 1570, 1571, 1572, 1573	BM 66882+76009+76506+ 76832+83044+83045+ 83046	<i>Theodicy Commentary</i>
1569	See 1568	
1570	See 1568	
1571	See 1568	
1572	See 1568	
1573	See 1568	
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1592	BM 74201	<i>Ludlul V.i</i>
1621	Sm 624	