

GIG(*simmi*) ŠUB-*di(tanaddi)*, 'its name is *kamkadu*, good for a lesion which exudes sweat, you pound (it) and apply it to the surface of the lesion.'

121ff. These and the following lines are restored from duplicates, RA 13 25f. and STT 92 ii (see Attia-Buisson [JMC 19]: 25 for a full list of duplicates).

124. Cf. the parallel passage in STT 92 ii 6, *Ú šim-gu-uš-ti GIŠ.SAR SIG₇' : Ú amurriqānu : saku ina Ī.GIŠ GUD NAG*, 'The fresh garden drug *šigguštu* : a jaundice-drug: to pound in ox-fat and make (one) drink'.

127. This and the following entry are restored by Attia and Buisson 2012 (JMC 19): 42 from BAM 578 iii 11-12, giving instructions for using the same drugs against the same disease, *amuriqānu*-jaundice (see Scurlock 2014: 514, 524). It will be useful to see the passage in BAM 578 iii 10-11 in full, to see the degree of correspondence with this section of BAM 1 dealing with this particular ailment:

únam-ruq-qa SÚD ina KAŠ NAG únam-ruq-qa SÚD ina A NAG
IM.SAHAR.NA₄.KUR.RA(*gabú*) ina A.MEŠ ŠUB *tu-zak* NAG^{sim}LI(*burāšu*) SÚD ina GA NAG,

'you pound *namruqu* (*nabruqu*), you (have one) drink in water, you put alum in fluid, you clarify, you (have one) drink, you pound juniper, you (have one) drink in milk.

129. See Šammu šikinšu (Stadhouders 2011 [JMC 18]: 8: 33 and 11: 67, in which drugs for rectal disease are also mixed with fat and put into the rectum, which helps restore column three of this section.

139. The same drug (^{sim}*murru*) is also deemed to be beneficial for the anus in Šammu šikinšu (Stadhouders 2011 [JMC 18]: 25, §4 and §5: ^{sim}ŠEŠ(*murru*) šum-[šú] ana DÚR(*suburri*) SIG(*damiq*), '*murru* is its name, it is beneficial for the anus.'

144. See Attia-Buisson 2012 (JMC 19) 45-46, citing various interpretations of this phrase, but the present translation assumes simplest explanation as most likely. The healing goddess Gula is often depicted with her dog, whose saliva might have been thought to have healing properties.

151. Col. 2 reads: *ummi* (KÚM) *libbi* (ŠÀ) *šá tebû* (ZI), which is a designation of symptoms rather than a disease. See also Attia-Buisson 2012 (JMC 19): 46, citing BAM 421 i 31', in which the same drug (*šizbānu*) is employed against the same symptoms (KÚM *lib-bi* ZI).

156. Reading ŠÀ.ZI.GA or *nīš libbi* for 'sexual potency', which actually refers to ritual recipes to treat male impotence. The term *nīš libbi* or 'sexual potency' actually refers to the lack of this condition, i.e. impotence. An entry for impotence (ŠÀ.ZI.GA) occurs in Šammu šikinšu (Stadhouder 2011 [JMC 18]: 11, 71', although the name of the drug is lost.

158. The head of a raven (*qaqqad āribi*) is fairly common in medical recipes, cf. for convenience CAD A/2 266, and it also appears in A 522 = BAM 318 ii 3, see Schwemer 2013: 186. In the Syriac Book of Medicine, the head of black raven (*rš' d'wrb' 'wkm*) was also used, but only for its brains (*mwḥ* = Akk. *muhhu*).

159. This line appears to allude to an Assur text (A 522 = BAM 318 iii 19, now Schwemer 2013: 181-200), as noted by Attia-Buisson 2012 (JMC 19): 47. The Syriac Book of Medicines recommends applying the liver of a raven for the white of the eyes (*kbdh ḥšyḥ lhwr' d'yn'*), which might also reflect the idea of brightening the eyes. The Syriac text also lists the egg of a white raven (*b' d'wrb' blq'*) as one of series of *simplicia* used to improve the condition of 'whiteness of eyes' (*lhwr' d'yn'*).