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4 The series *Šumma Ea liballiṭka* revisited

The physiognomic standard series (*Alamdimmû*) and supplementing texts

An exceedingly interesting aspect of the first millennium Mesopotamian physiognomic standard series (*Alamdimmû*)¹ is the extensive supplementary literature that grew up around it, in the form of commentaries as well as excerpts. Both of these formats might, on the one hand, document non-serialized or non-standardized (*aḥû*) contents,² or, on the other hand, list contents already known from the standard series, but which had been arranged within new textual contexts.

In this sense a library record that documents Assurbanipal's project of acquiring authoritative texts and series for his library is telling and reads as follows:

“[... ?]+37 (tablets) of the series(ÉŠ.GÀR) *Alamdimmû* /
[...] including *aḥû*-tablets(?), (and the sub-series) *Nigdimdimmû*, /
[...] (and) *Kataduggû*.”
(K. 13818: 10–12 = TBP 51)³

Alamdimmû

According to the text catalogue of the Borsippean scholar Esagil-kīn-apli,⁴ who is recognized as the compiler of the diagnostic-prognostic standard series (*Sakikkû*)⁵ as well as the physiognomic standard series (*Alamdimmû*) during the reign of the

1 See generally Kraus 1935 and 1939 as well as the latest edition of the series in Böck 2000. A useful introduction is now provided by Koch 2015, 285–290.

2 Koch 2015, 288 notes that texts labelled as *aḥû* differ especially in the arrangement of their entries and not or just conditionally regarding the content of their entries.

3 Cf. Parpola 1983, 24–25 and Böck 2000, 18 with additional literature.

4 See Finkel 1988 as well as Schmidtchen 2018a; 2018b.

5 See the short introduction in Koch 2015, 273–282 and the *editio princeps* in Labat 1951 (= TDP) as well as the recent edition of the chapters 3 to 5 in Heeßel 2000. Cf. also the overview in Scurlock 2014, chapter 1 which gives a composite transliteration but offering some at least interpretative readings, presumptions and reconstructions.

Note: I would like to thank Cale Johnson for giving me the occasion to present the following material as well as Krisztián Simkó for providing me with excellent photos of K. 3679+.

Babylonian king Adad-apla-iddina (11th century), the physiognomic standard series should consist of ca. 25 tablets.⁶

The first sub-series, which is named after its last (i.e. 12th) tablet (*Šumma Alamdimmu* “If the shape”, resembling the overall title *Alamdimmu*, lists omens over twelve tablets pertaining to the human body *a capite ad calcem*.⁷ The listed signs are mainly concerned with the outer appearance, the shape and features of body parts and the different regions of the body as well as resemblances and similarities, especially with the features of animals. The interpretations given in the apodoses almost exclusively address the fate, character as well as the economic outcome and status of the person on which the signs in question are found. It is therefore reasonable to expect a practical context for the use of the series within the general framework of investitures and (politically as well as economically important) marriages.

The second sub-series, named *Nigdimdimmu* “deeds; actions”, is only fragmentarily preserved but should have consisted originally of two tablets according to the text catalogue mentioned above.⁸ Following the traces of the first incipit given in the Esagil-kin-apli text catalogue,⁹ the first tablet might have been concerned with ethical and/or moral evaluations and interpretations of certain behaviour and actions. The second tablet, in as far as it is possible to judge from the fragmentary traces within the catalogue as well as the also fragmentarily preserved textual witness, lists omens regarding unintentional behaviour while speaking.

The third sub-series, *Kataduggu* “utterance(s)”, which is far better preserved than its preceding sub-series, consists of one tablet.¹⁰ Similar to the last tablet of *Nigdimdimmu*, it is concerned with speech-omens and other unconscious behaviour. Even though it is similar to *Nigdimdimmu*, most of the entries in *Kataduggu* seem to be concerned with moral as well as ethical ideas and beliefs. Thus, some interesting connections to so-called wisdom literature are also noticeable.¹¹

Sub-series four “If a woman has a big head” (*Šumma sinništu qaqqada rabât*) lists omens concerning anatomical features and the appearance of a woman, using again the *a capite ad calcem* structure.¹² One should emphasize that the interpretations of the observable signs on the feminine body point mainly towards an analysis of a woman’s character and her traits as a potential spouse and keeper of the household.

⁶ See for the problems regarding the last sub-series *Šumma liptu* and its uncertain tablet number Schmidtchen 2018a, 2.1.2.

⁷ According to the extra-serial excerpt BM 1993-11-8, 1 = TBP 64 (BE 13618) the first just fragmentarily preserved tablet might have been concerned with the general appearance of a man which resembles in some way the appearance of a deity or the iconography of its divine statue.

⁸ See Böck 2000, 128–129 and Kraus 1936–1937.

⁹ Cf. the commentary to ll. 78a–b in Schmidtchen 2018b.

¹⁰ See Böck 2000, 130–145 as well as Kraus 1936.

¹¹ Cf. Kraus 1936 and Böck 2010.

¹² See Böck 2000, 148–173.

According to the catalogue the sub-series consists of two tablets. Otherwise, some serial witnesses suggest an abridgement of both tablets on one physical tablet with a different positioning of the tablets in the first millennium.¹³

The last sub-series *Šumma liptu* “If a *liptu*-mole”¹⁴ deals with the observation of different moles and (birth) marks¹⁵ – again structured *a capite ad calcem* in each tablet. Since the overview of the incipits of this sub-series within the catalogue is only fragmentarily preserved, the suggested number of 5 to 6 tablets is merely an approximation. On the other hand, the manuscript witnesses to the series indicate a slightly higher number of 8 tablets. Thus, an explicit answer to this essential editorial question would require new textual finds or identifications.

Thus, it is uncertain how to classify the Neo-Assyrian and Neo-Babylonian witnesses of a tablet concerning *kittabru*-moles on women as well as a tablet on jerking and moving blood-vessels or sinews.¹⁶ The ordering structure is once again from head to toe and the colophon of the *kittabru*-tablet refers to the following tablet on jerking sinews. Nevertheless, there is no indication of these two tablets within the *Alamdimmû*-catalogue of Esagil-kīn-apli, so it can be assumed that these tablets represent earlier supplementary material which has been added to the standard series in the Neo-Assyrian period or somewhat earlier.

Supplementary material and commentaries on *Alamdimmû*

The texts which have been designated as extra-serial by Assyriologists differ significantly from one another, depending on their chronological as well as textual contexts. The rubric of the extra-serial text BM 1993-11-8, 1 (TBP 64, BE 13618), for example, describes the text as *alamdimmû imitta*(15) *u šumēla*(150) *ištu*(TA) *libbū*(ŠĀ) *liqtī aḥūti* “*Alamdimmû*-(omens concerning the) right and left (side), (taken) from extra-serial excurses”.

Another text which has been preserved in several manuscripts, in which the arrangement of entries differs significantly in the different witnesses, is labelled in one preserved colophon simply as a *Vorlage* from Aššur.¹⁷ Of particular interest are the interlinear commentaries which have been added to some entries, and whose specific method of notation is also known from an early Neo-Assyrian text from Aššur (VAT 10493 + VAT 10543).¹⁸ According to N. P. Heeßel, this text can be ascribed to an older recension of a

¹³ See the commentary to l. 84 in Schmidtchen 2018b as well as Schmidtchen 2018a, 2.1.1.

¹⁴ See Böck 2000, 174–229.

¹⁵ The preserved incipits of the catalogue regarding this sub-series mention the following moles: *liptu*, [*kurāru*?], *umṣatu*, *pindū*, *urāšu*, [...] *ibāru*(?) [...]. In slight contrast, the serial witness list omens concerning *liptu*, *kurāru*, *umṣatu*, *pindū*, *urāšu*, *tirku*, *ibāru* and *kittabru*-moles.

¹⁶ Böck 2000, 230–237.

¹⁷ Böck 2000, 274 the Babylonian witness C (BM 38597).

¹⁸ See Heeßel 2010, 143ff.

physiognomic compilation or even handbook which continued to exist, at least in Aššur, besides the standard series of Esagil-kīn-apli until the first centuries of the first millennium.¹⁹ Two further texts with interlinear commentaries are known, whose partially serial and partially extra-serial content overlap with each other in certain instances.²⁰

In addition, an excerpt series, exclusively in landscape format and known from Neo-Assyrian Nineveh, designates itself in the respective rubrics as “x-th *liḡinnu*-excerpt tablet of extra-serial *Alamdimmû*-omens (*alamdimmê aḥûti*),²¹ which have not been recorded on a wax tablet (*ša ina lē'i ul šaḫir*)”.²² A very similar text, also written in landscape format, might likewise be attributed to this excerpt series, although it labels itself as the “6th *liḡinnu*-excerpt tablet from (the series) *Alamdimmû* (ŠĀ-ú *alam-dīm-mu-û*); completed”.²³ Note, furthermore, that none of these tablets make use of interlinear commentaries.

Another highly unusual extra-serial text is TBP 27_{a+b},²⁴ which compares the wrinkles on the forehead with archaic cuneiform signs, which are graphically reproduced and inserted alongside the interpretations.²⁵

Besides the above mentioned extra-serial texts, interlinear commentaries are also known for serialized tablets.²⁶ The explanations given in these commentaries refer especially to the signs within the protasis, most likely to clarify the exact visual nature or appearance of the described phenomena. Additionally, one *šātu*-commentary is known from Late Babylonian Uruk, which mainly explains certain words. As far as the state of preservation of this tablet allows, the commentary describes and comments on conspicuous and difficult spellings attested in several tablets of the first sub-series. One should note that, in general, no further commentary is attested for the remaining sub-series of *Alamdimmû* on behavioural omens (*Nigdimdimmû* and *Kataduggû*), physiognomic omens for women²⁷ as well as for the sub-series on body marks, moles (*Šumma liptu*) and the additional materials that follow.

¹⁹ The Assur-tablet VAT 10155 might likewise belong to this recension. See Böck 2000, 290–295.

²⁰ Böck 2000, 274–279, “Omina über Hals und Gang” as well as “die sog. Stevenson Omen Tablet”.

²¹ Böck 2000, 280–287.

²² Tablets 2 and 3 are attested.

²³ See Böck 2000, 288–291.

²⁴ See Böck 2000, 258–261.

²⁵ The unpublished fragment BM 76301 represents a newly identified duplicate of this text which has been generously made known to me by Jeanette Fincke.

²⁶ See Koch 2015, 288–289 (4.8.4.–4.8.6.) and in particular Böck 2000, 238–256. See further TBP 17 (K. 9222) “If he has the head of a chameleon” a commentary to *Alamdimmû* tablet 2. See also the text TBP 21 (K. 8140) which is a commentary to *Alamdimmû* tablet 8. It is uncertain how to classify the extensive text TBP 12a–e, which lists interlinear commented as well as not commented entries. The structure is furthermore *a capite ad calcem*. Due to the fragmentary preservation of the first sub-series of *Alamdimmû* the identification as overall commentary for instance is uncertain.

²⁷ The only exception is the 6th excerpt tablet on *Alamdimmû* (Böck 2000, 288–291) which lists physiognomic as well as few behavioural signs concerning men and women of which some entries show likewise interlinear commentaries.

In comparison with the heavily standardized recension of the *Diagnostic Handbook* (*Sakikkū*) in the Neo-Assyrian period, there seems to be particular interest, among the scholars who participated in the library programme of Assurbanipal in Nineveh, in the collection of not only standard recensions of the physiognomic series *Alamdimmū* but also any extra-serial texts as well as additional supplementary material like commentaries or other explanatory texts, such as the above mentioned text with illustrations of wrinkles on the forehead and their resemblance with cuneiform signs.

The small and scarcely mentioned series *Šumma Ea liballiṭka*, which I will discuss here, stands likewise in a rather uncertain position vis-à-vis the main series *Alamdimmū*.²⁸

The series *Šumma Ea liballiṭka*

The first partial edition of the series *Šumma Ea liballiṭka* (tablet 2) was published by W. von Soden in 1981,²⁹ after the earlier publication of some witnesses in copy by F. Kraus in 1939 (TBP 13–16).³⁰ The primary occasion for von Soden’s publication was the join of TBP 13 (K. 3679+) to the larger fragment K. 3953 whose column ii offered interestingly content which is rather similar to the animal omens within the extensive terrestrial omen series *Šumma ālu ina mēlê šakin* “If a city has been built on a height”,³¹ and which stood in sharp contrast with the physiognomic omens within the tablet’s first column. Its identification as a series consisting of two or possibly more tablets that stand in some kind of relation with the physiognomic series *Alamdimmū* can be demonstrated by the only witness of tablet 1 BM 122626 (CT 51, 147), whose rubric notes:

DIŠ ṣil-la-šú ki-ma ri-mi i-na-ṭal ina ^{gis}TUKUL GAZ

DUB 1.KĀM DIŠ ^dÉ-a TI.LA-ka ŠĀ-bu-ú DIŠ alam-dīm-me-e

“(Catchline:) If his shadow looks like an ox: he will be killed by weapon. /

Tablet 1: If (he says) ‘Ea may let you live’ out of (the physiognomic series) *Alamdimmū*”

(BM 122626 Rs. lines 23–24)

28 For unknown reasons this excerpt series has been left out in the last edition of the physiognomic standard series in Böck 2000.

29 See von Soden 1981. See *ibid.* 109–110 for further remarks regarding the identification of the single witnesses.

30 See Kraus 1939, texts TBP 13–16, Pl. 22–23. Although the content corresponded with some passages in *Alamdimmū* tablet 8 it was impossible to position the fragments within the main series. The fragments have been therefore correctly attributed as excerpts by Kraus.

31 See for a short discussion of this curious phenomenon point 4 below.

Therefore, this tablet had to be the first tablet of a series that deals with excerpts from *Alamdimmû*, since the rubric clearly states the tablet number (which is 1), the name of the series or compilation (“If (he says) ‘Ea may let you live’”) and the origin of the text (“out of (the physiognomic series) *Alamdimmû*”). Furthermore, the rubric refers to the second tablet by its catchline (“If his shadow looks like an ox: he will be killed by weapon”), which allowed von Soden to link this tablet with the previously published but not yet positioned fragments TBP 13, 15 und 16.³² The fragments published by von Soden (see above) must therefore have belonged to the second tablet of the respective excerpt series *Šumma Ea liballiṭka*.

The first edition of CT 51, 147 (Tablet 1) was published a year later by E. Reiner in the *Festschrift* for F. Kraus in 1982.³³ The text is concerned mainly with speech and behavioural omens. Hence, it is reasonable to assume that most of the excerpts come from the *Alamdimmû* sub-series *Nigdimmû* and *Kataduggû*, which likewise show numerous overlaps with the topics of the higher tablet numbers of *Šumma ālu*.³⁴

As was the case with the first edition of the second tablet by W. von Soden, the occasion for the present contribution is the discovery of three new joins for the witnesses A and B of the alleged second tablet, which I will present here in transliteration, translation as well as a short commentary. Additionally, the content of the first tablet will be presented here in transliteration, translation and with some supplementary remarks on the edition of E. Reiner.

The textual witnesses

All of the witnesses (for both tablets 1 and 2) stem, as far as it is evident from the accession numbers of the Kuyunjik Collection, in particular from the context of the so-called Ashurbanipal’s Library (7th century, nA, Nineveh).

The new joins concern the alleged witnesses A and B of tablet 2. The fragments K. 5934 and K. 8149 belong to witness A (K. 3679+, nA). While K. 5934 joins directly the broken part in the middle of column i, K. 8149 should be considered an indirect join.

Fragment K. 9878 directly joins witness B (K. 10349, nB) and gives us the bottom of the obverse as well as the top of the reverse of this one column tablet. This fragment is particularly important since the entries from this passage are mostly broken in witnesses A and D. Furthermore, it provides the connection with fragment K. 8149 in witness A, which otherwise would not have been attributed to this tablet.

³² See von Soden 1981, 110.

³³ See Reiner 1982.

³⁴ See thereto also Böck 2000, 13–14.

Šumma Ea liballiṭka, Tablet 1**Tablet 1:** *šumma Ea liballiṭka* “If (he says) ‘Ea may let you live’: (...)”

A: BM 122626 CT 51, Nr. 147 Reiner (1982)

(break of approximately 5 to 10 lines)

- 1' A_{obv1'} [x x (x)] ʿTIʿ [...]
 2' A_{2'} [x x (x)] TI.LAʿ [...] [...]
 3' A_{3'} [x x] x TI.LA-ʿk[a ...]
 4' A_{4'} [x x] x³⁵ TI.LA-k[a ...] ʿxʿ
 5' A_{5'} [x x] ʿud²ʿ³⁶ TI.LA-k[a ... ZI]-ʿaḥʿ
 6' A_{6'} [DIŠ ^dGUʿ].LA TI.LA-ʿkaʿ [i-ḥa]d-du
 7' A_{7'} [x (x)] ʿgu/kur²ʿ GAL³⁷ TI.LA-ka ʿina²ʿ [x (x)] ʿZIʿ-aḥ
 8' A_{8'} DIŠ ʿ^dIŠ₈.TÁR TI.LA-ka ŠĀ.ḤUL (*lumun libbi*)
 9' A_{9'} DIŠ NINDA i-na pi-i NU DU₁₀.GA a-na ^dUTU ka-rib
 10' A_{10'} DIŠ tam-ṭa-tu₄ šak-na-šú a-na DINGIR-šu ka-rib
 11' A_{11'} DIŠ ŠĀ ú-ḥa-maṭ-an-ni 30 UGU-šu ʿTUKʿ-ši
 12' A_{12'} DIŠ GĪR ú-za-qat-an-ni 20 UGU-šu TUK-ši
 13' A_{13'} DIŠ SAG.DU iṣ-ša-nun-dan-ni ^dAMAR.UTU UGU-šu TUK-ši
 14' A_{14'} DIŠ i-na-a-a it-ta-na-za-za ina-ziq
 15' A_{15'} DIŠ i-na-a-a iṣ-ša-nun-du ŠĀ-bi iḥ-ḥe-ʿpiʿ
 16' A_{16'} DIŠ i-na-a-a it-ta-na-az-qa-pa U.BAR-rù KU₄-ʿšuʿ
 17' A_{17'} DIŠ SIG₇.IGI-šu GU₄.GU₄ i-ḥad-ʿduʿ
 18' A_{18'} DIŠ ŠU.MEŠ-šu i-ra-ú-ba kiš-pi šu-kul
 19' A_{19'} DIŠ uz-ni GÛ.GÛ-si ana SIG₅-tì i-da-ab-bu-ub-šú
 20' A_{20'} DIŠ i-gir-re-e SIG₅-iq di-bi-ri GAR-šú
 21' A_{21'} DIŠ TE-su ṣa-bit ŠĀ.ḤUL IGI-mar
 22' A_{22'} DIŠ ru-a-ti-šu i-šal-lu ŠĀ.ḤUL IGI ŠU-su NÍG ZI.GA
 23' A_{23'} DIŠ SAG.DU-su ú-na-a-aš a-šar DU₁₁-ú NU TE
 24' A_{24'} DIŠ SAG.DU-su us-sâ-na-ḥar ÚŠ TAG-it
 25' A_{25'} DIŠ KI ŠĀ-šu DU₁₁.DU₁₁-ub ŠE-am TUK-ši
 26' A_{26'} DIŠ KI NÍ-šu DU₁₁.DU₁₁-ub É DÛ-uš
 27' A_{27'} DIŠ na-su-us KAR-ta₅ DU-ak

35 The traces could be read either IŠ, LU or GUR, which might belong to the spelling U.GUR for Nergal.

36 Maybe AMAR.UTU.

37 Maybe NIN.GAL.

28'	A _{28'}	DIŠ <i>i-na</i> SAG.DU LÚ <i>ḥa-zu</i> ¹ (URU)- <i>úr</i> ^{ki} <i>qá-lál</i> LÚ
29'	A _{29'}	DIŠ <i>i-na</i> E.SÍR URU 20 <i>ú-qá</i> GE ₆ - <i>šú/ú-qá-mi-šú i-ḥal-liq</i>
30'	A _{30'}	DIŠ <i>pá-riḍ ina-[ziq]</i>
31'	A _{31'}	DIŠ <i>ba-a-a-áš ina-[ziq]</i>
32'	A _{32'}	DIŠ <i>qar-rad</i> ŠĀ.BI ʾNUʾ [DU ₁₀ (.GA)]
33'	A _{33'}	DIŠ <i>mu-ḥi ma-ḥi-iṣ</i> NIN.DINGIR <i>i-[ni-ik]</i>
34'	A _{34'}	DIŠ <i>ṭe-e-ma ma-qiṭ</i> DUMU ^{munus} .A.NI <i>i-[ni-ik]</i>
35'	A _{35'}	DIŠ KA <i>na-ṣir</i> DINGIR TUK ŠĀ.BI NU ʾD[U ₁₀ (.GA)]
36'	A _{36'}	DIŠ KA NU <i>na-ṣir ina di-bi-ʾr¹ ʾDUʾ¹-[ak]</i>
37'	A _{37'}	DIŠ <i>iz-ze-né-en-ni</i> TIL-it ʾUD ² . [MEŠ]
38'	A _{38'}	DIŠ <i>u₄-mi-šam iḥ-ta-na-ad-du</i> TIL-it ʾUD.MEŠ ¹
39'	A _{39'}	DIŠ <i>a-na</i> DINGIR- <i>šu di-na sa-dir šib-ʾsat</i> ¹ DINGIR
40'	A _{rev 1}	DIŠ ʾDINGIR ¹ <i>ina-ad šib-sat</i> DINGIR
41'	A ₂	DIŠ ʾDINGIR ¹ <i>ú-sap-pi</i> DINGIR TUK
42'	A ₃	DIŠ ʾi-šar ¹ <i>im-ṭú-ú</i> GAR-nu-šú <i>sa-dir</i> EGIR-su <i>šal-mat</i>
43'	A ₄	DIŠ ḤUL SIG ₅ EGIR-su ZĀḤ
44'	A ₅	DIŠ <i>la-la-a-ni mim-ma</i> NU <i>ut-tú</i>
45'	A ₆	DIŠ <i>lum</i> ¹ (I)- <i>na-ni mim-ma</i> NU <i>i-kāṣ-šar</i>
46'	A ₇	DIŠ <i>muš-tap-pit ú-kul-li</i> KA-šú LĀ- ¹ ṭi ¹
47'	A ₈	DIŠ <i>mu-šab-bir ina</i> NU <i>šat-ti-šu i-še-ú-šu</i>
48'	A ₉	DIŠ <i>kam-ma i-ta-ʾnam¹-da-ru-šu lu-ḥu-um-ma-a</i> ša- ¹ bit ¹
49'	A ₁₀	DIŠ <i>šul-ma-ʾnam lid¹-di-nam</i> NUMUN-šú <i>i-ḥal-liq</i>
50'	A ₁₁	DIŠ <i>mu-šal ma-la i-šu-ú</i> ʾZĀḤ ¹
51'	A ₁₂	DIŠ <i>a-na tam-ṭi-a-ti sa-niq</i> TAG-sú <i>ana</i> IGI-šú DU
52'	A ₁₃	DIŠ <i>tam-ṭi-a-ti ú-la-qat e-ka-a-am</i> GAR-un DU ₁₁ .GA
53'	A ₁₄	DIŠ <i>šú-ḥa-a-ni</i> ŠĀ.ḤUL ÚS.ÚS.MEŠ-šú
54'	A ₁₅	DIŠ <i>na-mu-ta₅</i> DÛ-uš TAG-sú <i>me-ḥu-ú</i>
55'	A ₁₆	ʾDIŠ UGU ² ? LÚ.MEŠ <i>sa-bu-us i-qá-lil</i>
56'	A ₁₇	[DIŠ UG]U ² ? LÚ.MEŠ <i>i-ga-ša-aš</i> TIL-it <i>u₄-mi</i>
57'	A ₁₈	[DIŠ ṇ]é ² -eḥ ¹ NINDA <i>sad-ra</i> GU ₇
58'	A ₁₉	[DIŠ i]- <i>na</i> SILA <i>i-nam-din e-tel-lu-ta₅ ú-šak-lal</i>
59'	A ₂₀	[DIŠ a/ta]- <i>dir-tu₄ ina</i> ŠĀ LÚ <i>ma-da-at</i> KUR ÁŠ
60'	A ₂₁	ʾDIŠ <i>na¹-a-ik mim-mu-šú</i> LĀ-ṭi <i>muš-ke-nu-ta₅</i> DU
61'	A ₂₂	DIŠ MUNUS-šú <i>ú-na-qá-as-su di-nu ḥe-pi eš¹-šú</i>

Catchline:

A₂₃DIŠ *šil-la-šú ki-ma ri-mi i-na-ṭal ina* ^{giš}TUKUL GAZ

Rubric:

A₂₄DUB 1.KĀM DIŠ ^{dĒ}-a TIL.LA-ka ŠĀ-bu-ú DIŠ *alam-dim-me-e*

Colophon³⁸:

A ₂₅	É.GAL ^m AN.ŠĀR-DÛ-IBILA ³⁹ LUGAL ŠÚ LUGAL KUR aš- ^r šur ^{ki¹}
A ₂₆	ša ^d MUATI ^d taš-me-tu ₄ GEŠTU ^{ll} DAGAL-tu iš-ru-ku- ^r uš ^{2⁷}
A ₂₇	i-ḫu-uz-zu IGI ^{ll} na-mir-tu ni-siq tup-šar-ru-ti
A ₂₈	ša ina LUGAL.MEŠ a-lik maḫ-ri-ia má-ma šip-ru šu-a-tu ^r la ^{2⁷} i-ḫu-uz-zu
A ₂₉	^r ne ² -me-qi ^d MUATI ti-kip ^r sa ¹ -a[t-tak-ki ma] ^r - ^r la ba ⁷ -áš-mu
A ₃₀	[ina] ^r DUB ⁷ .MEŠ áš-ṭ[ur ² ...] x

Translation:

- 1'–5' (broken)
- 6' If (he says) “May [Gula?] let you live!”: he will be happy.
- 7' [If (he says)] “May [...] let you live!”: he will be removed [from his office?].
- 8' If (he says) “May Ištar let you live!”: grief.
- 9' If (he says) “The bread in (his) mouth is distasteful (lit. not good)”: he has made a blessing/dedicatory offering(?) to Šamaš.
- 10' If deprivation is assigned to him: he has made a blessing/dedicatory offering(?) to his personal god.
- 11' If (he says) “The belly burns me!”: (the anger?) of Sîn is above him.
- 12' If (he says) “The foot is stinging me!”: (the anger?) of Šamaš is above him.
- 13' If (he says) “The head is spinning around for me (viz. I am dizzy)!”: (the anger?) of Marduk is above him.
- 14' If (he says) “My eyes are standing still!”: he will be worried.
- 15' If (he says) “My eyes are spinning around”: the “heart” will get broken.
- 16' If (he says) “May eyes are opened wide (lit. erected)”: a stranger will enter (into his household).
- 17' If his eyebrow twitches: he will be happy.
- 18' If his hands are trembling: he was given bewitched (food?).
- 19' If (he says) “My ear is constantly ringing”/If he constantly cries “My Ear!”: they (will) speak well of him.
- 20' If (he says) “My utterance/omen(?) is good!”: harm is assigned to him.
- 21' If his cheek is seized/he seized his cheek(?): he will experience grief.
- 22' If he spews his spittle: he will experience grief; his hand is raised(?) (towards) wealth(?).
- 23' If he moves his head uncontrollably: he will not approach the place (he has been) told of.
- 24' If he keeps on turning his head: he has touched a dead person/is touched by death(?).
- 25' If he speaks (constantly) with his heart: he will have barley.

³⁸ BAK 319d.

³⁹ Note the different forms of TUR here and in obv. 34'.

- 26' If he speaks (constantly) with himself: he will establish a household (lit. make a house).
- 27' If he is a sniveller: he will have to flee (constantly) (lit. he takes flight).
- 28' If (he is) on/has a head(?) (like) a man (from) Ḫazor(?): denigration of the man(?).
- 29' If the sun has burned him on the main street of the city: he will (have to) flee.
- 30' If he is fearsome: he will be worried.
- 31' If he is timid: he will be worried.
- 32' If he is brave: his heart will [grieve].
- 33' If he is *affected* on the head: he has had [sexual intercourse with] an *ēntu*-priestess.
- 34' If he is fallen (in his) reasoning: he has had [sexual intercourse with] his daughter.
- 35' If (lit. he is continually concerned about the mouth/speech) he is cautious: he will have a (personal) god; his heart will not be [happy].
- 36' If he is not cautious: with harm/in disaster he will walk.
- 37' If he gets constantly angry: end of days.
- 38' If he rejoices all day: end of days.
- 39' If he is constantly going to his god for an oracular decision: anger of the god.
- 40' If he worries because of a god: anger of the god.
- 41' If he prays/supplicates the god: he will have a (personal) god.
- 42' If he is straight (but) losses are constantly assigned to him: his “inheritance” will remain intact.
- 43' If he is (sometimes) evil/treacherous, (sometimes) good/straight: his inheritance will perish.
- 44' If (he is) cheerful: he will find nothing.
- 45' If he is doleful/ill-natured: he will collect nothing.
- 46' If he is intimidating: the ration for his mouth will be small.
- 47' If he is a gossip: they will frequent him outside the “season”.
- 48' If one steadily fears him: he is afflicted with mud (*luḫummû*).
- 49' If (he says): “He shall give me a greeting-present!”: his descendant will perish.
- 50' If he is quarrelsome: all that he owns will perish.
- 51' If he checks (his) losses: his work will prosper.
- 52' If he gathers losses: he will say (to himself): “Where I can put it down”.
- 53' If he is often smirking: grief will follow him constantly.
- 54' If he is mocking (someone): his work is (just) wind (i.e. naught).⁴⁰

⁴⁰ Suggestion by H. Stadhouders.

- 55' If he is angry against “fellow-citizens” (lit. people): he will be denigrated.
- 56' If he rages against people: end of (his) days.
- 57' If he is calm: he will eat regular food.
- 58' If he is selling in the street: he will achieve a state like a sovereign.
- 59' If a dark mood is plenty in the heart of a man: achieving of a wish.
- 60' If he is one who has (illicit) sexual intercourse: his possessions will be diminished; he will become a *muškēnu*.
- 61' If his wife makes him worry: a lawsuit(?) {new break}.

Catchline tablet 2: “If his shadow looks like an ox: he will be killed by weapon”.

(Assurbanipal colophon BAK 319d)

Commentary:

1'–6' Reiner 1982, 288 understandably hesitates to restore the broken deity names but suggests possible restorations for l. 3' *Sîn* or *Šamaš* ([... ^d(X)X]^rX^r), l. 4' *Nergal* ([... ^dU.G]UR), and l. 5' *Marduk* ([... ^dAMAR].UTU) as well as l. 7' *Ningal* ([... ^dN]IN^r. GAL). However, according to the traces in l. 7' I would instead restore [(x)]^rGU/KUR^r. GAL. For the omission of a possible *verbum dicendi* in these and later lines, see *ibid.* 283. The respective verb should be expected in the first entry of this tablet.

7' According to Reiner 1982, 288, the missing word in the gap might be the term *tērtu* ((^{uzu})HAR(.BAD) or KIN) “office; function”. For the possible restoration of *ina*^r [*tērti*(KIN)-šú] (*innassah*)BIR-ah, see also *Kataduggū* 34 for the same apodosis.

9'–10' The term *kāribu* might describe the wish of a deity to be provided with a dedicatory prayer as well as an offering or a dedication which has already be done. See CAD K, 216f. esp. sub 1. See also the comparable formulations within the *Diagnostic Handbook* such as *qāt Šamaš ana ikrib qibūt pīšu* (*Sakikkū* 10:3; 11:1), *ikriba ana il ālišu iqbi* (4:27), *ilšu u il ālišu izzur ikrib ilišu iqbi* (*Sakikkū* 4:29), *ikribū Šamaš elišu ibaššū* (*Sakikkū* 6:19).⁴¹ Besides the city god mentioned here, these entries also list the two deities mentioned in our text ll. 9'–10' (*Šamaš* and the personal god of the respective client).

11'–13' The formulation *elišu irašši* is reminiscent, following Reiner 1982, 288⁴² referring to Harris 1960, 126ff., of the formulations used for temple loans in the Old Babylonian period. Note as well the aforementioned and comparable formula-

⁴¹ See TDP I, 34 l. 27 (*Sakikkū* 4:27) and p. 36 l. 30 (*Sakikkū* 4:29) p. 54 l. 14 (*Sakikkū* 6:19), p. 80 l. 7 (*Sakikkū* 10:3), p. 88 l. 1 (*Sakikkū* 11:1). See for the broken passage in *Sakikkū* 4:29 Scurlock 2014, 30 l. 30.

⁴² In Reiner 1982, 288 mistakenly referred to as ll. 12'–14' instead of ll. 11'–13'.

tion (*ikribū Šamaš*) *elišu ibaššū* (6:19) in connection with the preceding apodoses. There are similar aetiologies within the *Diagnostic Handbook* about retained payments to the temple or to a god (i.e. the temple of this particular god) – especially to Šamaš.⁴³

15' See the similar Middle Babylonian entry PUM 4501 in Kraus 1936–1937, 223 l. 20 which differs only in its apodosis: [DIŠ] IGI.MEŠ-šu *iš-ša-nun-da i-na-ziq*. This text might be seen as a possible forerunner to *Nigdimdimmū*, tablet 2.

16' Pace Reiner 1982, 285, the spelling U.BAR-rù should stand for *ubāru* “stranger; foreign guest, resident alien; guest-friend” (CAD U, 10f.) or “Ortsfremder, Beisasse; Schutzbürger” (AHw III, 1399). The term has been positively interpreted by E. Reiner as “an honored guest” but it might likewise refer to a stranger or unwanted guest inside the house.

17' The frequently used logogram for *šahātu* “to jump, twitch” is GU₄.UD, of which the form we have here (GU₄.GU₄) might be considered a variant.

20' See Reiner 1982, 288 which refers to the similar entry *Kataduggū* 74: DIŠ *šu-na-tu-ú-a dam-qa* NE *šul-me* NA x).

22' See the similar Middle Babylonian entry PUM 4501 in Kraus 1936–1937, 223 l. 74: [DIŠ *ru-a*]s-su *i-šal-lu* KA-šu *i-na-šar ši-il-la-an-ni*. E. Reiner hints regarding the difficult apodosis ŠU-su NÍG/šá ZI.GA at a possible connection to the expression ZI.GA ŠU (*šit qāti*) “debit” which is known from other divinatory contexts as apodosis. See CAD Š, 219ff. sub 4b–1'.

28' The protasis is obscure. Especially the beginning *ina qaqqad (amēli)* can only rather ineptly be applied to the alleged characteristic of a “head like(?) a man from Ḥazor(?)” which seems to lack a proper verb.⁴⁴ Thus, it is very likely that this present passage has been corrupted in some way.

29' E. Reiner translates differently “he waits (*ú-qá*) for the sun to rise: he will perish that same night (GE₆-šú)”. In connection with the surrounding entries (esp. ll. 27'–28' and maybe likewise the fear in l. 30'), that touch more or less frequently the topics of capture, degradation and escape, the present entry should refer to these key aspects as well. The “burning on the main street” might therefore also be seen as a metaphoric degradation or denunciation in the midst of the public area of a city, which is why the man has to flee.

30' See the similar Middle Babylonian entry PUM 4501 in Kraus 1936–1937, 223 l. 31: DIŠ *pa-riḍ la ka-šad* ÁŠ.

⁴³ See especially the aetiology *qāt Šamaš aššu kasap ešerti* (*Sakikkū* 4:39, 40; 10:80'; 11:19; 14:187').

⁴⁴ This assumption seems likewise to underlie the translation in Reiner 1982, 287 l. 28'.

32' See the similar passage in *Kataduggû* 65: DIŠ *ana-ku qar-ra-da-ku i-ba-āš*.

33' E. Reiner translates literally “If he is struck on the head”. Since the construction “(ina) body part + *maḥiṣ*” is also a frequent expression in diagnostic entries, describing most likely the location of an affection, it might be reasonable, in connection with other symptom-like phenomena (cf. ll. 11'–19', 21'–24'), to translate it likewise as “he is *affected* on the head”. The uncommon spelling *mu-ḥi* (maybe for *muḥḥi* “my head(?)” might be a mistake for *muḥḥa* “on the head” (accusative of relation).⁴⁵ Note the possible *double entendre* of *mu-ḥi* “my cranium” and *mu-šar₂* “penis” which might point to the connection of protasis and apodoses (viz. an illicit sexual relation), resulting from the similar sign form of 𐎢 and ŠÁR in Neo-Assyrian palaeography.

33'–34' Both apodoses refer to an illicit sexual relationship (*niāku* G preterit) either with an *entu*-priestess (which might refer to the client's mother?) or with his daughter. See the similar aetiological expressions *ana aḥātišu iṭḥi* “he approached his sister (sexually)” (*Sakikkû* 12:138'), *ana enti ilišu iṭḥi* “he approached the *entu*-priestess of his god (sexually)” (*Sakikkû* 13:19; 14:130, 133–134),⁴⁶ and *mār iliša'(-šū) iṭḥiši* “the son of his/her(?) god approached her (sexually)” (*Sakikkû* 37:19–20)⁴⁷ from diagnostic contexts.

35' See the similar entry in *Kataduggû* 61 (see Böck 2000, 134): DIŠ *na-šir pi-šu ka-ba-tu* UN *na-mur(-šū)* : GAR-šū. “To protect the mouth” should be regarded as an idiom for “fine speech” or the like. See also the Middle Babylonian PUM 4501 in Kraus 1936–1937, 223 l. 74: [DIŠ *ru-a*]s-su *i-šal-lu* KA-šu *i-na-šar ši-il-la-an-ni* where fine speech in combination with spitting could be seen as an abomination since both actions seem to contradict each other on an ethical level.

36' The damaged traces *ina di-^rNE^r* should most likely be read *ina di-bi-^rni^r DU^r-[ak]* (coll.) referring to the term *dibiru* “harm/disaster” together with the common expression *alāku* “to walk; experience/change into (in future)” as already suggested by Reiner 1982, 288.

37' See the similar protasis in the *Alamdimmû*-excerpt 3 (see Böck 2000, 288, K 105) l. 14: DIŠ *iz-ze-nen-ni* [...].

42' E. Reiner interprets the traces at the beginning of the protasis differently, as *a-šar^r*. But see the similar entry in *Kataduggû* 145: DIŠ *i-šar im-ṭú-ú* GAR-šū EGIR-su SI[G₅-iq].

43' See the similar entry in *Kataduggû* 146: DIŠ *le-mun šu-šur* EGIR-su Z[ÁḤ].⁴⁸

⁴⁵ Suggestion by H. Stadhouders.

⁴⁶ See TDP I, 108 l. 17 (*Sakikkû* 12:138'), p. 112 l. 24' (*Sakikkû* 13:19), p. 136–138 ll. 62, 65–67 (*Sakikkû* 14:130, 133–134). See for the broken passages also Scurllock 2014, 123 ll. 134, 137–139.

⁴⁷ See TDP I, 214 l. 20 (*Sakikkû* 37:19–20).

⁴⁸ Consider the semantically varying translation of the protasis by B. Böck “Wenn er ins Unglück gerät und dann auf dem richtigen Weg ist (...)”.

46' See also the Gt adjective *muštaptu* “treacherous”. The meaning of the rare term *muštappit* is applied more or less according to the semantics of the term *muššabru* “rapidly moving, prattling, gossiping, malicious” (CAD M/2, 245) and **mušabb/ppiru* “gossiper(?)”, used in the following protasis.

47' See also *šapparrû* “Tuschler” (AHw III, 1082) as well as the qualification of a witch as *šabburitu* in *Maqlû* III:53 (see Abusch 2015, 72, with the slightly varying translation “mutterer”).

52' Reiner 1982, 287 rev 13 translates differently “he will say: where shall I store (*luškun*) it”. E. Reiner refers further to similarities with the Parable of the Rich Fool (Lk 12:16ff.) as well as the comparable apodoses in CT 39, 33:62(!)⁴⁹ (*Šumma ālu*, tablet 88: *e-ki-a-am lu-uš-kun i-qab-bi*), CT 40, 47:15 (*Šumma ālu*, tablet 61: *e-ki-a-am lu-uš-kun i-qab-[bi]*) and CT 38, 36:68 (*Šumma ālu*, tablet 22: *e-ki-a-am KÛ.BABBAR' GAR-un GÛ-si*).⁵⁰

55' See the possible parallel in Böck 2000, 288 (excerpt 3, K 105) l. 16: DIŠ UGU LÛ.MEŠ *sa-bu-us* [...].

56' For the transferred meaning of *gašāšu* “to gnash (the teeth)” with the meaning “to rage” see CAD G, 52 sub 3.

57' See the slightly differing entry in *Nigdimdimmû* tablet 2:11': [DIŠ] ṛ^{né}-eḫ bu ṛ^{uš}/da² [...]. In this case, one should consider the preceding phrase *dabāba ma'da* (l. 2'), which may likewise precede the signs in the following entries. Cf. also the comparable entry Böck 2000, 283ff. (excerpt 2) l. 12: DIŠ *ina* DU₁₁.DU₁₁-šú *ne-[e]ḫ* NA BI *ka-bat* SAG. DU TUK-ši and the Middle Babylonian entry PUM 4501 in Kraus 1936–1937, 223 l. 85: DIŠ *ne-eḫ* [k]a-š[ad ÁŠ]. All variants of the apodoses including the one in our text are positive.

58' See Reiner 1982, 289 arguing that the protasis “selling on the (main) street” should be seen as an echo of Old Babylonian practices. But this phenomenon might be likewise seen as a common feature of the Mesopotamian *sūqu* in general and must therefore not necessarily hint on an Old Babylonian origin of this omen entry.

59' See the very similar entry in *Kataduggû* 123: DIŠ *ta-di-ir-tu ina* ŠĀ-šú *ma-da-at* x [...].

⁴⁹ Reiner 1982, 288 notes mistakenly l. 11.

⁵⁰ See also Freedman 2006, 18–19, l. 82.

Šumma Ea liballiṭka, tablet 2

Tablet 2: *šumma šillašu kīma rīmi inaṭṭal ina kakki iddak* “If his shadow looks like an ox: he will be killed by weapon”.

A: K. 3679 + K. 3953 + K. 3961 + K. 4119b (+) K. 5934 (+) K. 8149	K. 3679 + K. 3961 + K. 4119b: Kraus 1939, nr. 13	K. 3679 + K. 3953 + K. 3961 + K. 4119b: von Soden 1981	1–55 (i), 69’–99’, 100’–104’ (ii), 105’–132’ (iii), catchline(?), rubric, colophon (iv)
B: K. 9878 + K. 10346	K. 10346: Kraus 1939, nr. 14	K. 10346: von Soden 1981	19–48 (+ 16 more entries not attested in A and D)
C: K 16371	Kraus 1939, nr. 15	von Soden 1981	1–3
D: K 6280	Kraus 1939, nr. 16	von Soden 1981	1–23 (i), 56’–68’ (?) (ii, 61’ might be connectable with A ii 1’–3’), rubric(?) (iv)

- 1 A_{i1} DIŠ *šil-la-šú ki-ma ri-mi i-na-ṭal ina* ^{ṛgiš}TUKUL GAZ
C₁ []-*šú, ki-ma ri-mi i-na-ṭal* [...]
D_{i1} ^ṛDIŠ ^ṛ*šil-la-šú* ^ṛ*ki*-^ṛ*m*[*a ri-mi i*]-^ṛ*na-ṭal* [...]
- 2 A_{i2} DIŠ IGI GÍR.TAB.LÚ.U₁₈.LU GAR GABA.RI NU TUK-*ši*
C₂ [] LÚ.₁₈[U₁₈.LU].GAR GABA.RI [...]
D_{i2} [DIŠ IGI]I GÍR.TAB.^ṛLÚ.U₁₈.LU^ṛ GAR GABA.RI ^ṛNU^ṛ T[UK-*ši*]
- 3 A_{i3} DIŠ IGI.MEŠ-šú SIG₇ *maḥ-šu u la-ḥu-šú paṭ-ra ina* LA-šú ÚŠ
C₃ []-*šu u la-ḥu-šú* [...] [...]
D_{i3} [DIŠ] ^ṛIGI.MEŠ^ṛ-^ṛšú^ṛ?^ṛ ^ṛSIG₇^ṛ ^ṛ*maḥ*-^ṛšu, ^ṛ*u* ^ṛ*la-ḥu-šú paṭ-ra ina* LA-šú ÚŠ
- 4 A_{i4} DIŠ IGI ÁB.ZA.ZA GAR NÍG.TUK DUGUD-*it* UD.^ṛMEŠ-šú LÚGUD.DA.MEŠ
D_{i4} [DIŠ IGI]I ÁB.^ṛZA.ZA^ṛ ^ṛGAR ^ṛNÍG.TUK^ṛ [DUGUD-*it* ^ṛUD.MEŠ-šú LÚGUD.DA.MEŠ
- 5 A_{i5} DIŠ IGI *pa-zu-zu* GAR NINDA NU ZU GU₇ *ina* ^ṛgišTUKUL GAZ
D_{i5} [DIŠ IGI]I *pa-z*[*u-z*]^ṛu GAR ^ṛNINDA^ṛ N[U Z]U ^ṛGU₇^ṛ *ina* ^ṛgišTUKUL GAZ
- 6 A_{i6} [DIŠ IGI] *ku₆-sa-rik-ki* GAR NÍG.TUK DUGUD *ina* ^ṛgišTUKUL GAZ
D_{i6} ^ṛDIŠ^ṛ IGI *ku₆-sa-rik-ki* ^ṛGAR^ṛ. [NÍG].^ṛTUK^ṛ? ^ṛDUGUD^ṛ-*it ina* ^ṛgišTUKUL GAZ
- 7 A_{i7} [DIŠ IGI]I *la-bi* GAR *ga-mi-ru-ta₅* DÛ-uš
D_{i7} [DIŠ] IGI *la-b*[*i*] GAR *ga-mi-ru-ta₅* DÛ-uš
- 8 A_{i8} [DIŠ IGI]I *kal-bi* GAR ÚKU UD.MEŠ-šú *i-šu*
D_{i8} [DIŠ] IGI *kal-*[*bi*] GAR ^ṛÚKU^ṛ UD.MEŠ-šú *i-šu*
- 9 A_{i9} [DIŠ IGI] Š[AḤ] GAR ḤUL IGI *ina la-li-šú* BA.ÚŠ
D_{i9} DIŠ IGI ^ṛŠ[AḤ] GAR ^ṛḤUL IGI *ina* ^ṛ*la*-^ṛ*li*?-^ṛšú ^ṛBA^ṛ.ÚŠ
- 10 A_{i10} DIŠ IGI [K]A₅.A GAR *ina at-ṛmé-e* GÛ-šú *iḥ-ḥa-ših*
D_{i10} DIŠ I[GI] [] GAR *ina* ^ṛ*at*-^ṛ*mé-e* ^ṛGÛ^ṛ?-šú^ṛ? ^ṛ*iḥ-ḥa-ših*
- 11 A_{i11} DIŠ IGI.MEŠ-šú *ši-i-ṛli* ^ṛDIRI.MEŠ NÍG.TUK *na-an-da-ṛ-ṛ-ú ina*
NAM NU SUMUN-*bar*

- D_{i11f} DIŠ ʾIGI.MEŠ-ʾ-š[ú ši-i-l]i ʾDIRIʾ. MEŠ {(x)} NÍG.TUK / na-ʾan-da^{2-ʾ}-ú ina ʾNAMʾ NU SUMUN-*bar*
- 12 A_{i12} DIŠ IGI.MEŠ-šú *um-ša-a-ti* DIRIʾ. MEŠ ENʾ TI NÍG NU *ut-tú*
D_{i13} DIŠ IGI.MEŠ-šú *um-ša-a-ti* DIRI.MEŠ EN TI NÍG NU *ut-tú*
- 13 A_{i13} DIŠ IGI.MEŠ-šú GUG.MEŠ DIRI.MEŠ NÍG.TUK
D_{i14} DIŠ IGI.MEŠ-šú ʾGUGʾ. MEŠ DIRI.MEŠ NÍG.TUK
- 14 A_{i14} DIŠ IGI.MEŠ-šú UGU.DIL.MEŠ DIRI.MEŠ NÍG.TUK ʾUL IGI
D_{i15} D[IS IGI] .MEŠ-šú UGU .DIL.MEŠ DIRI.MEŠ NÍG.TUK ʾUL IGI
- 15 A_{i15} DIŠ IGI.MEŠ-šú *šur-ru-pu* ʾUL IGI
D_{i16} []-*ru-pu* ʾUL IGI
- 16 A_{i16} DIŠ IGI.MEŠ-šú *ha-šu-ú* ÚŠ ŠÀ.GAR ÚŠ
D_{i17} []š[u¹²(-s)u²]-ú ÚŠ ŠÀ.GAR ÚŠ
- 17 A_{i17} DIŠ ÚNU 15-šú GÍD.DA DINGIR-ʾšú Á^{1ʾ}.TAḤ-šú
D_{i18} [] GÍD] .DA DINGIR-šú Á.TAḤ-šú
- 18 A_{i18} DIŠ ÚNU 150-šú GÍD.DA DINGIR-ʾšú KIʾ-šú *ze-ni*
D_{i19} []x DINGIR-šú KIʾ-šú *ze-ni*
-
- 19 A_{i19} DIŠ *na-ḫi-ra-šú* KI-šú DU₁₁.DU₁₁ *ina* ^{giš}TUKUL GAZ
B_{Vs1ʾ} DIŠ ʾn[*a-ḫi-ra-šú* ...]
D_{i20} []DU₁₁ *ina* ^{giš}TUKUL GAZ,
- 20 A_{i20} ʾDIŠ^r *na-ḫir^{2ʾ}* ʾ1[5-šú² ...]x ra ʾḫi^{2ʾ}-ʾṭam^{2ʾ} TUK-š*i*
B_{Vs2ʾ} DIŠ ʾn[*a²-ḫir* ...]
D_{i21} []ra *ḫi-ṭam* TUK [(x)]
- 21 A_{i21} DIŠ *na-ḫir* [150-šú² ...] NÍG.TUK *ina* [^{giš}TUKUL] ÚŠ
B_{Vs3ʾ} DIŠ ʾn[*a-ḫir* ...]
D_{i22} []T]UK *ina* ^{giš}TU[KUL x]
- 22 A_{i22} DIŠ *šu-ra-niš* ʾD[U² ...] x *ina² lu-up-nu u ba-ki*[(x)] ÚŠ
B_{Vs4ʾ} DIŠ *šu²-[ra-niš* ...]
D_{i23} []x¹-*up-ni u ba-k[i* ...]
- 23 A_{i23} DIŠ *bi-ni-it* KIR₄ ʾx¹ [(...)] x NU² TUK DUMU [...] x
B_{Vs5ʾ} DIŠ *bi-[ni-it* ...]
D_{i24} [] (blank) x [...]
- 24 A_{i24} DIŠ *ku-tal na-ḫi-ri ba-ʾx* [...] *-ziq i-*[...]
B_{Vs6ʾ} DIŠ *ku-tál*[*na-ḫi-ri* ...]
- 25 A_{i25} DIŠ *i-si nu-ut-tur ma-la* GU₇ *i-na-ṭal ina* ÚŠ² [...]
B_{Vs7ʾ} DIŠ *i-si nu-ut-ʾtur¹ ma-la* GU₇¹ *i-ʾna-ṭal ina* ÚŠ² ḫi^{2ʾ}-ʾma [x(x)]
- 26 A_{i26} DIŠ *ap-pi* TI₈^{mušen} GAR DU₁₁.DU₁₁-*ma iq-qap²¹* *mé-tel-lu-ta* DU².
UD.M[E(Š) ...]
B_{Vs8ʾ} DIŠ *ap-pi* TI₈^{mušen}[GAR] DU₁₁.DU₁₁-*ma* ʾiq-*qip/qa²-ʾap²* *mé-tel-lu-ta*
DU-*ak* UD.MEŠ-ʾšú¹ LÚGUD.ʾDA.MEʾ
- 27 A_{i27} DIŠ SUḤUŠ KIR₄-šú *pa-ri-is* ÚŠ *ha-[an-ṭa*]
B_{Vs9ʾ} DIŠ SUḤUŠ KIR₄-ʾšú^{2ʾ} *pa-ʾri¹-is* ÚŠ *ha-an-ṭa* ÚŠ

- 28 A_i 28 DIŠ KIR₄ *ša-ru-uḥ i* [...]

B_{Vs} 10' DIŠ KIR₄ *ša-ru-uḥ i-šár-rù*
- 29 A_i 29 DIŠ MUNUS KIR₄ *šar-ḥat É KU₄* [EN]

B_{Vs} 11' DIŠ MUNUS KIR₄ *šar-ḥat É KU₄* EN
- 30 A_i 30 DIŠ MUNUS KIR₄ *ša mit-ḥur DUMU.MEŠ* [...]

B_{Vs} 12' DIŠ MUNUS KIR₄ *ša^r mit-ḥur DUMU.MEŠ TUK-ši*
- 31 A_i 31 DIŠ KIR₄ *kà-pí-ip NÍG* [...]

B_{Vs} 13' DIŠ KIR₄ *kà-pí-^rip NÍG ut-tú*
- 32 A_i 32 DIŠ KIR₄ *su-um-ma-ti GAR da-ma-ma ul i* [...]

B_{Vs} 14' DIŠ KIR₄ *su-um-ma-^rti^r GAR^r da-ma-ma ul i-kal-lu¹(ŠU)*
- 33 A_i 33 DIŠ *pi-sa-an* KIR₄ *šú^r šur^r-du* [...]

B_{Vs} 15' DIŠ *pi-sa-an* KIR₄ *šú^r šur^r-du^r ḥi^r-ṭam TUK-ši*
- 34 A_i 34 DIŠ KIR₄ *ša-pir* [...]

B_{Vs} 16' DIŠ KIR₄ [*ša-pir*] (leer) *ḥi-ṭam TUK-ši*
- 35 A_i 35 DIŠ *na-ḥi-ir šil(NUN)^r* [...]

B_{Vs} 17' DIŠ *n[ā-ḥi-ir^r] (leer) šil-ta₅ DÛ-uš ÚŠ*
- 36 B_{Vs} 18' [...] GABA.RI NU TUK-ši
- 37 B_{Vs} 19' [...] *x^r nam EN TI NÍG NU ut-tú*
- 38 B_{Vs} 20' [...] NÍG²-ma NU *tar-šu-šú*
- 39 B_{Vs} 21'a [...]

B_{Vs} 21'b [...] : DIŠ²] *KIR₄² GÍD. DA ina-an^r-ziq UD.MEŠ-šú GÍD.DA*
- 41 B_{Vs} 22' [...] UD.MEŠ-šú LÚGUD.DA
- 42 B_{Vs} 23' [...] *ta^r mu ina GAL-šú ÚKU*
- 43 A_{2,1}' [] *ÚKU^r*

B_{Rs} 1 [...] *lu NÍG.TUK ÚKU*
- 44 A_{2,2}' [...] NÍG^r. *TUK^r-ma ÚKU*

B_{Rs} 2 [...] NÍG.TUK-*ma ÚKU*
- 45 A_{2,3}' [...] *te² šam-ḥat ARḤUŠ LUGAL IGI-mar*

B_{Rs} 3 [] *x^r ḥat² ARḤUŠ^r LUGAL IGI*
- 46 A_{2,4} [] *SUHUS² i-kab-ba-as/aš ina^{giš}TUKUL ÚŠ*

B_{Rs} 4 DIŠ *ki-bi-[ir² IGI² i-kab-]^rba²-as/aš ina^{giš}TUKUL ÚŠ*
- 47 A_{2,5} [DIŠ *ziq^r-ni^r DAGAL-áš GABA.RI-šú ina IGI-šú DU₈-ár*

B_{Rs} 5 DIŠ *ziq-n[i² DAGAL-áš GABA].^rRI^r-šú ina IGI-šú DU₈-ár*
- 48 A_{2,6} [DIŠ *šap-ti ku-ši-i GAR GABA.RI NU TUK-ši*

B_{Rs} 6 DIŠ *šap-ti [ku-ši-i] GAR GABA.RI NU TUK-ši*
- 49b B_{Rs} 7 DIŠ KIR₄/KA *kal-bi^r GAR UD.MEŠ-šú LÚGUD.DA.ME*
- 50b B_{Rs} 8 DIŠ ZÚ.MEŠ-šú *ma-ḥa^r [(x)]^r x^r tu/KU₄² ana ŠÀ NU GUR.ME-ni*

qa-a-a-pa-nu-ta₅ DÛ-uš
- 51b B_{Rs} 9 DIŠ SIG₇.IGI^{II}-šú *ana^r kak²-kul-ti IGI^{II}-šú ŠUB-ú MIN*
- 52b B_{Rs} 10 DIŠ IGI *šik-ke-e GAR ge-ra-nu-šú NU TUK*
- 53b B_{Rs} 11a DIŠ SAG.DU GU₄ GAR NÍG. *TUK^r* :

- 54_b B_{RS} 11b DIŠ GÍR GU₄ GAR NINDA *i-šeb-bi ina* ^{giš}TUKUL ^rRA²
 55_b B_{RS} 12 DIŠ *ša-pu-li pa-^rlu^r-uk haṭ-ṭi-²i ina* ^{giš}TUKUL RA
 56_b B_{RS} 13 DIŠ UGU LÚ.MEŠ ^rša^r-*qu ina* ^{giš}TUKUL GAZ
 57_b B_{RS} 14 DIŠ ^{he-pí}*ik-bir-^rma^r ki-i-si-šú* ^rim² xx ni² NÍG.TUK
 58_b B_{RS} 15a DIŠ ^{he-pí}*ina* ^{giš}TUKUL [x] ^r(x)^r :
 59_b B_{RS} 15b DIŠ ^{he-pí}GAR ^rDIRI/SA₅² [...] ^rti^r
 60_b B_{RS} 16 DIŠ ^{he-pí}*ra* x [...]
 61_b B_{RS} 17 DIŠ ^{he-pí}IGI/^rÚ² [...] [...]
 62_b B_{RS} 18 DIŠ ^{he-pí}*ina*² x [...]
 63_b B_{RS} 19 DIŠ *tuḥ-r*[i² ...]
 64_b B_{RS} 20 DIŠ ^rḥe² [...] [...]

- 49 A_{2,7}' [DIŠ *na-ḥ*]/*tu*ḥ²-*ri qú-up-pu-ti* u KIR₄/KA-šú *ana* 15 *zi-ir ina* GIŠ RA
 50 A_{2,8}' [DIŠ x x]-*ri-is up-pi a-ḥi-šú* BAL-*at ḥi-ṭam* TUK
 51 A_{2,9}' [DIŠ MI]N² *tuḥ-ri-šú* (leer) MIN MIN
 52 A_{2,10}' [DIŠ] *ša²-pu-li* SA₅ *ì-šarru*(LUGAL)
 53 A_{2,11}' [...] x *i-ḥa-šu-šu* ÚŠ *le-mé-ni* ÚŠ
 54 A_{2,12}' [...] x MEŠ ÚKU *dan-nu* TI.LA² 72² MU² [(x)]
 55 A_{2,13}' [...] x (leer) MU₁.BI₂ x [x (x)]

(break of unknown length)

- 56' D_{ii} 1 ^rDIŠ^r [...]
 57' D_{ii} 2 DIŠ ^r*pa-an*² [...] [...]
 58' D_{ii} 3 DIŠ ŠU *giš/is*² [...] [...]
 59' D_{ii} 4 DIŠ GÍR^{ll}-^ršú^r [...] [...]
 60' D_{ii} 5 DIŠ MUNUS₁ SUḤUŠ² [...] [...]
 61' D_{ii} 6 DIŠ GEŠ[TU² ...]
 62'–68' D_{ii} 7–13 DIŠ [...]

(break of unknown length)

- 69' A_{ii} 1 DIŠ GEŠTU-šú *š[á 15² ...]*
 70' A_{ii} 2 DIŠ GEŠTU-šú *šá [150² ...]*
 71' A_{ii} 3 DIŠ GEŠTU^{ll}-šú MIN [...] [...]
 72' A_{ii} 4 DIŠ LÚ *ina* N[Á² ...] x
 73' A_{ii} 5 DIŠ KI.MIN *ana* [...] SUMUN]-^r*bar*²
 74' A_{ii} 6 DIŠ NA *ina* KI.[NÁ² *ana* 15² ... k]al²
 75' A_{ii} 7 DIŠ KI.MIN *ana* 1[50 ... SUMUN²]-*bar*
 76' A_{ii} 8 DIŠ MUŠ.DÍM.GURUN.[NA ... DAGAL²]-*aš*
 77' A_{ii} 9 DIŠ *ḥu-mu-ši-ru* [...] kal
 78' A_{ii} 10 DIŠ KI.MIN TUŠ² [...] k]al²

- 79' A_{ii} 11 DIŠ lu SA.A lu ka[l-bi² ... GI]G ÚŠ
- 80' A_{ii} 12 DIŠ KI.MIN [...] ṛTI
- 81' A_{ii} 13 DIŠ NIM^{na4}ZA.G[ĪN² ...]ṛKU₄
- 82' A_{ii} 14 DIŠ ḥa-ma-ši-ru [... k]al²
- 83' A_{ii} 15 DIŠ KI.MIN [... SUMUN²]-bar
- 84' A_{ii} 16 DIŠ KI.MIN TA e [...] am²
- 85' A_{ii} 17 DIŠ GĪR.TAB TA ú-r[i ...] ṛDIRI².MEŠ
- 86' A_{ii} 18 DIŠ GĪR.TAB TA TÙR [...] ṛx x² DIRI/NUN².MEŠ
- 87' A_{ii} 19 DIŠ MUŠ [ina 1]50 NA [...] ṛDU²-lik² ṛDINGIR².BI i-dal-laḥ⁵¹
- 88' A_{ii} 20 DIŠ na-an-[du-ru² (x)] lú/rap², ṛx(x) a²-na GURU[Š²] sik-ka-ta ina KA-šú i-rat-tu-u
- 89' A_{ii} 21 DIŠ x [...] ina UGU^{giš}NÁ² DÚR.RE² ina MU¹(DU₈) BI ÚŠ
- 90' A_{ii} 22f DIŠ [x x x M]UŠ.MEŠ lu 2 lu 3 lu 4 EGIR a-ḥa-meš / [x x x x (x)] ḥa-al-qa EN qin-ni-šú IGI-mar
- 91' A_{ii} 24 [DIŠ ... Z]I-šú GAR-un ZI-šú in-na-šar
- 92' A_{ii} 25f [DIŠ ...] lu ru-us-su lu KĀŠ-šú / [x x x x (x)] e-šir NA BI ip-pa-ṭar
- 93' A_{ii} 27 [DIŠ ... it-t]a-na-ṛla²¹-ṛku²¹ DÚR-šú iz-zí NA BI BIR-šú² ZI-ḥa
-
- 94' A_{ii} 28 [DIŠ ...] bad EN TILA UGU-šú ba-ši
- 95' A_{ii} 29 [DIŠ ...] UD/BABBAR.MEŠ ḤA.LA GU₇
- 96' A_{ii} 30 [DIŠ ...] UD/BABBAR.MEŠ i-dir-tu₄
-
- 97' A_{ii} 31 [DIŠ ...] i-dam-mi-iq
- 98' A_{ii} 32 [DIŠ ...] i-dir-tu₄ ÚS-šú
- 99' A_{ii} 33 [DIŠ ...]x^dNIN.URTA

(break of unknown length)

100' A_{2 ii} 1' DIŠ ṛKI.MIN²[...]

101' A_{2 ii} 2' DIŠ SÚR.DÙ^[mušen ...]

102' A_{2 ii} 3' DIŠ a-ri-b[u ...]

103' A_{2 ii} 4' DIŠ ši-ka² [...]

104' A_{2 ii} 5' DIŠ x [...]

(break of unknown length)

51 Von Soden 1981 notes mistakenly *id-da-laḥ*.

105'	A _{iii} 1'	[...] ʾKI.MIN :?ʾ
106'	A _{iii} 2'	[...] TI
107'	A _{iii} 3'	[...] TIL/SUMUN
108'	A _{iii} 4'	[...] GUR.MEŠ
109'	A _{iii} 5'	[...] GI.NA
110'	A _{iii} 6'	[...] <i>ut-tú</i> ²
<hr/>		
111'	A _{iii} 7'	[... GI]G TI- <i>uṭ</i>
112'	A _{iii} 8'	[...] DÁBDA/TIL.TIL ²
113'	A _{iii} 9'	[...] x <i>ina</i> É NA GÁL
114'	A _{iii} 10'	[...] x ŠĀ.BI NU DU ₁₀ .GA
115'	A _{iii} 11'	[...]-šú TAR- <i>as</i>
116'	A _{iii} 12'	[...] ŠĀ.BI NU DU ₁₀ .GA
117'	A _{iii} 13'	[... Š]Ā.BI TA NU ÍL
118'	A _{iii} 14'	[... <i>ina</i> ²] ʾg ^{is} TUKUL ÚŠ
119'	A _{iii} 15'	DIŠ KI.MIN x x [...] x EN DU ₁₁ -šú ÚŠ
120'	A _{iii} 16'	DIŠ MUŠ TA KÁ [x x (x)] <i>ana</i> É NA KU ₄ <i>qa-a-pa-nu-ta₅</i> DŪ
121'	A _{iii} 17'	DIŠ MUŠ TA ḤABRUD <i>ul-ta-nar-ra</i> ZI.GA <i>dan-nu ina</i> É NA GÁL
122'	A _{iii} 18'	DIŠ MUŠ <i>iz-qup-ma</i> IGI NA <i>ina-ṭal</i> ZI.GA ZI-šú
123'	A _{iii} 19'	DIŠ MUŠ <i>iz-qup-ma ku-tál-la-šú ana</i> IGI NA GAR-un <i>ti-bu-šú</i> È
124'	A _{iii} 20'	DIŠ <i>ina šu-pa-al ma-a-a-al-ti</i> NA MUŠ <i>iq-nun-ma NÁ-iš</i> NA BI <i>ina</i> ʾg ^{is} TUKUL GAZ
125'	A _{iii} 21'	DIŠ MUŠ ʾg ^{is} PA NA NIGIN- <i>ma</i> SAG.DU- <i>su ana</i> IGI KI GAR <i>ana</i> EN DU ₁₁ -šú IGI
126'	A _{iii} 22'	DIŠ KI.MIN- <i>ma ana e-le-nu</i> GAR EN DU ₁₁ -šú IGI-šú
127'	A _{iii} 23'	DIŠ <i>ina</i> TUŠ NA <i>bir-šu ib-ru-uš ma-ru-uš-ta</i> IGI- <i>mar</i>
128'	A _{iii} 24'	DIŠ <i>lil-lu la še-mu ina</i> É NA Û.TU É BI BIR
129'	A _{iii} 25'	DIŠ UZU.DIR <i>ina ḥar-ba-ti</i> IGI <i>ḥar-ba-tu ši-i</i> TUŠ- <i>ab</i>
130'	A _{iii} 26'	DIŠ UZU.DIR <i>ina</i> É <i>ina</i> KAŠ ² IGI É BI ŠUB- <i>di</i>
131'	A _{iii} 27'	DIŠ <i>an-zu-zu ina</i> É NA IGI É BI ŠUB- <i>di</i>
132'	A _{iii} 28'	DIŠ UZU.DIR <i>ina</i> É NA IGI- <i>ma</i> ZI-šú <i>la</i> [x x] / SIG ₅ (leer) [x (x)]

(break of unknown length)

Catchline(?):

A_{iv} 1' ʾDIŠ é² x² [...]

Rubric und colophon A:

A_{iv} 2' DUB 1² „KÁM, [...]

A_{iv} 3' KUR² [ʾmAN.ŠĀR-DŪ-A MAN ŠÚ KUR AN.ŠĀR^{ki}] /

(not inscribed for the length of ca. 20 lines)

Rubric and colophon D:

D_{iv1'} [... *nis*²]-*ḫu* DIŠ ALAM⁷.D[*ÍM-mu-ú*² (x)]
 D_{iv4'ff} (BAK 319d)

Translation:

- 1 If his shadow looks like an ox: he will be killed by weapon.
 - 2 If he has (lit. it is set) the face of a scorpion man: he will have no opponent.
 - 3 If his face is streaked with yellow-green and his chin is loose: he will die in the prime of his life.
 - 4 If he has the face of an *apsasû*-bovine: he will be rich (and) reputable; his days will be short.
 - 5 If he has the face of the *Pazuzu*-demon: he will consume food without knowing it; he will be killed by weapon.
 - 6 If he has the face of a bison: he will be rich (and) reputable; he will die by weapon.
 - 7 If he has the face of a lion: he will act competently.
 - 8 If he has the face of a dog: he will be poor; his days will be short.
 - 9 If he has the face of a pig: he will experience evil; he will die in the prime of his life.
 - 10 If he has the face of a fox: his voice fails while speaking.
 - 11 If his face is full of *holes*: he will be rich (?); by fate he will not grow old.
 - 12 If his face is full of *umšatu*-moles: as long as he lives he will find nothing.
 - 13 If his face is full of *pindû*-moles: he will be rich.
 - 14 If his face is full of *ugudilû*-moles: he will be rich; he will experience evil.
 - 15 If his face is reddish (like fire): he will experience evil.
 - 16 If his face is darkened/*gloomy*(?): he will die by starvation.
 - 17 If his right cheek-bone is long: his god (is) his supporter.
 - 18 If his left cheek-bone is long: his god is angry with him.
-
- 19 If his nostrils *speak* with him (i.e. they move while he is speaking?): he will be killed by weapon.
 - 20 If his right nostril(?) [...] he will have a sin.
 - 21 If his [left?] nostril [...]: he will be rich; he will die by weapon.
 - 22 If he walks(?) like a cat [...] he will die either in poverty or weeping.
 - 23 If the in-between of (his) nose [...] he has not(?); a son [...].
 - 24 If on the back of the nostrils [...] he will worr]y(?), [...]
 - 25 If his jaws are widely opened, he looks at everything that he eats: he will (?) (...).
 - 26 If he has the nose (like the beak) of an eagle, (when) he speaks it/he(?) (i.e. the nose or the client) consequently leans back (lit. caves in or back): he will *live* (lit. walk) excellently; his days will be short.
 - 27 If the foundation of his nose is divided: he will die by fever.

- 28 If the nose is noble: he will be rich.
 29 If a woman has a noble nose (lit. is noble concerning the nose): she will command(?) the household that she enters.
 30 If a woman, her nose is *even*: she will have sons.
 31 If the nose is curved: he will find something.
 32 If he has a nose (like the beak) of a dove: he will not cease mourning.
 33 If the *cartilage*(?) (lit. box) of his nose is *movable*(?) (lit. let flow, return): he will have a sin.
 34 If the nose is crinkled: he will have a sin.
 35 If the nose [...]: he will cause conflict; he will grow old(?).
 36 [...] he will have no opponent.
 37 [...] as long as he lives he will find nothing.
 38 [...] he will be rich(?) but it will not be appropriate for him(?).
 39 [...]
 40 [If] the nose(?) is long: he will worry; his days will be long.
 41 [...] his days will be short.
 42 [...] (?), when he grows up he will be poor.
 43 [...] he will be rich (but) become poor (later on).
 44 [...] he will be rich but become poor (later on).
 45 [...] (?) is extraordinary: he will have (lit. see) the mercy of the king.
 46 If the lid-edge(?) [...] he/it treads on/constricts(?): he will die by weapon.
 47 If the beard is wide: his opponent will be vanished (from) before him.
 48 If he has the lips of a *crab*(?): he will have no opponent.

(just witness B)

- 49_b If he has the snout of a dog: his days will be short.
 50_b If his teeth are *turned around*(?), (and the) [...(?)] does not turn to the centre(?): he will become a creditor.
 51_b If his eyebrow(s) are laid over the iris: {ditto} (he will become a creditor).
 52_b If he has the face of a mongoose: he will have adversaries.
 53_b If he has the head of an ox: he will be rich.
 54_b If he has the foot of an ox: he will consume food(?); he will *die* (lit. will be beaten) by weapon.
 55_b If his groin is divided(?): he is a sinner; he will *die* (lit. will be beaten) by a weapon.
 56_b If (he behaves like) he is high (in rank) above (other) people: he will be killed by weapon.
 57_b If {broken} (he/it) has been thickened/got thick and his money-bag(?) [...] he will be rich(?).
 58_b If {broken}: by a weapon [...].
 59_b If (he has the) {broken}: [...].
 60_b If {broken} [...].

- 61_b If {broken} [...].
 62_b If {broken}: by [...].
 63_b If the Achilles tendon/heel(?) [...].
 64_b If {br[oken?] ...}.

(A continues)

- 49 [If] (he has) collapsed nostrils/heels(?) and his nose/mouth turns to the right: he will *die* (lit. will be beaten) by weapon.
 50 [If ...] is [separated?], his upper arm is contorted(?): he will have a sin.
 51 [If ...] is {ditto}(?), his Achilles tendon/heel(?) {ditto} (is contorted): {ditto} (he will have a sin).
 52 If the groin is red: he will be rich.
 53 [If ...] are swollen(?): he will have a severe(?) death (lit. die a death of evil).
 54 [If ...] are [...]: severe poverty(?); he will live for 72 years(?).
 55 [...] his(?) name [will be ...].

(gap of unknown length)

(D ii)

- 56' If [...].
 57' If the face(?) [...].
 58' If the hand(?) [...].
 59' If his feet [...].
 60' If a woman, the base [of her ...(?)] [...].
 61' If [the/his] ear(?) [...].
 62'–68' (too damaged for translation)

(gap of unknown length)

(A ii)

- 69' If his ear o[n the right side? ...].
 70' If his ear on [the left side? ...].
 71' If his ears {ditto} (?) [...].
 72' If a man while sleeping [...].
 73' If {ditto} to the [...].
 74' If a man in his b[ed(?) to the right ...].
 75' If {ditto} to the le[ft ... he will grow] old(?).
 76' If a gecko [... he will] increase(?) [his wealth?].
 77' If a mouse [...].
 78' If {ditto} [...].
 79' If either a cat or a dog(?) [... a sick pers]on will die(?).
 80' If {ditto} [... he will] live(?).

- 81' If a lapis-coloured(?) fly [...] he will enter(?) [...].
 82' If a mouse [...].
 83' If {ditto} [...] he will grow] old(?).
 84' If {ditto} from [...].
 85' If a scorpion from the roof(?) [...] (?).
 86' If a scorpion from the yard [...] (?).
 87' If a snake [to] the left of a man [...] and we]nt (away?): his god will be concerned.
 88' If a cent[ipede(?) ...] regarding a young man(?), they will stick a nail in his mouth.
 89' If [...] sits(?) on the top of the bed: he will die within the same year.
 90' If [...] snakes, either 2, 3 or 4 after each other / [...] he will *find* (lit. see) a missing/fugitive person as well as his family.
 91' [If ...] (has been) set(?) on his throat: his life will be defended.
 92' [If ...] either his spittle or his urine / [...] is drawn/planned: this man will be released.
 93' [If ... wherever(?)] he walks his anus is spattering: scattering (concerning him) will be torn out(?).

-
- 94' [If ...] is present(?) as long as he lives.
 95' [If ...] days(?)/are white: he will consume his share.
 96' [If ...] days(?)/are white(?): distress.

-
- 97' [If ...] will be good.
 98' [If ...] distress will follow him.
 99' [If ...] Ninurta(?).

(gap of unknown length)

(A₂ ii)

- 100' If {ditto} [...].

-
- 101' If a falcon [...].
 102' If a raven [...].

-
- 103' If a mungo(?) [...].

-
- 104' If [...].

(gap of unknown length)

(A iii)

- 105'–106' (too damaged for translation)
 107' [If ...] he will grow old(?).

- 108' [If ...] will turn/follow (him) repeatedly(?).
 109' [If ...] is firm(?).
 110' [If ...] he will find [...].
-
- 111' [If ...] he will be healed/healthy(?).
 112' [If ...] he will grow (very?) old/defeat(?).
 113' [If ...] will be in the house(hold) of (the) man.
 114' [If ...] his heart will not be happy.
 115' [If ...] his [...] will be cut off/decided(?).
 116' [If ...] his heart won't be happy.
 117' [If ... (of?)] his heart since he cannot bear it(?).
 118' [If ... he will] die by weapon.
 119' If {ditto} [...] his opponent (at court) will die.
 120' If a snake from the gate [...] (and) enters the house of a man: he will become a creditor.
 121' If a snake is repeatedly led(?) out of a hole: a strong claim(?) will be in/on the household of (the) man.
 122' If a snake has been erected and looks towards the face of a man: a claim(?) will come up against him.
 123' If a snake has been erected and its back is set towards the face of a man: a claim will fade away (lit. goes out; leaves).
 124' If a snake has nested under the sleeping place of a man and *lurks*: this man will be killed by weapon.
 125' If a snake entwines the stick of a man and its head *points* (lit. is set) towards the surface of the ground: he will face his opponent at court.
 126' If {ditto} and it (i.e. the head of the snake) *points* upwards: an opponent at court will face him.
 127' If a *shine* lit up in the homestead of a man: he will experience hardship.
 128' If a *mentally disabled* child, incapable of hearing, is born inside the house of a man: this household will be scattered.
 129' If *kamūnu*-fungus is seen in the wasteland: this wasteland will be inhabited.
 130' If *kamūnu*-fungus is seen inside a (man's) house⁵²: this household will be thrown down.
 131' If an *anzuzu*-spider is seen inside a man's house: this household will be thrown down.
 132' If *kamūnu*-fungus(?) is seen inside a man's house and its raising/emergence(?) is not [...] / (it is) good [...].

52 The text adds *ina KAŠ* “inside the beer” which is most likely a mistake for *ina É NA* “inside a man's house”.

Commentary:

2 Like the demon *Pazuzu* in l. 5 the scorpion man (maybe pronounced *girtablilu*⁵³) is a mythological being. He is also known from the Gilgameš-epic tablet IX as well as one of the demons created by Tiamat at the beginning of the *Enūma Eliš* myth beneath others together with the *kusarikku* (“wisent” or “(European) bison”, see l. 6).⁵⁴

4 See slightly varying *Alamdimmû* 8:135: DIŠ ÁB.ZA.ZA GAR NÍG.TUK DUGUD ʾMUʾ SIG₅-ti UD.ʾMEŠ⁵⁷ [... *i-šu*]).

5 See *Alamdimmû* 8:136, interestingly with an obscure variation within its protasis: DIŠ *pi-ʾ-a-zi* GAR NINDA NU ʾZUʾ GU₇ *ina* ^{giš}TUKULʾ [...]. This deviation might have been caused either by miscopying or a phonological(?) association of the word *piʾazu* “a mouse” and the name of the demon *Pazuzu*.

6 See *Alamdimmû* 8:128 with variants within its apodosis: (...) *i-šarru*(LUGAL) ÚŠ ^{giš}TUKUL ÚŠ : UD.MEŠ-šú LÚGUD.MEŠ. Consider likewise the graphical peculiarity of the spelling *ku₆-sa-rik-ki* in contrast to *ku-sa-rik-ki* in witness B, which is also attested in the commentary text TBP 21 (K. 8140 obv 6ʾ–8ʾ: *ku₆-sa-rik-ki*).

7 See the parallel *Alamdimmû* 8:129.

8 Cf. *Alamdimmû* 8:132 with a slightly varying apodosis: (...) UD.MEŠ LÚGUD.DA.MEŠ NÍG.ŠU-šú IZI GU₇-šú).

9 See *Alamdimmû* 8:133 with a slightly varying apodosis: (...) ÚKU-ʾinʾ UD.MEŠ [LÚGUDʾ(.DA)].MEŠ.

10 See *Alamdimmû* 8:134 with the varying apodosis: (...) *mu-šal-li pa[r-ri-iš ...]* ÚKU-*in* “he is a lyer, [his brother] will be poor”. It is particularly interesting that the commentary TBP 21 (K. 8140) obv 17ʾ–18ʾ: [D]IŠ IGI KA₅.A GAR *mu-šal-li pa[r-ri-iš ŠÉŠ-šú ÚKUʾ]* / *ina at-me-e KA-šú iḫ-[...]x* : IGI.MEŠ-šú *ḫa-[...]* seems to refer to this passage. It is therefore quite possible that our text might have interpreted the commentary remark “his voice fails while speaking” as part of the apodosis.

11 See *Alamdimmû* 8:12 which lists a variant of the same puzzling passage: (...) NÍG₇.TUK *na-an-ʾ-du-ú ina* NAM NU SUMUN-*bar*.⁵⁵ The interpretation as *ina ūmi*(UD) *ilu*(DINGIR) *da/ta-ʾu-u* “on (that/a) day a god will (?)” in von Soden 1981, 112 (ibid. 116, translating: “wenn der Gott ...”) is doubtful since the sign sequence is almost certainly to be read *na-an-* (instead of *ina* UD DINGIR) in witness A (coll.). Witness D is less clear concerning the sign form NA or AŠ UD AN, although the reading and its interpretation remains unclear.

⁵³ See CAD U, 165.

⁵⁴ See Lambert 2013, 58–59.

⁵⁵ This passage from the apodosis has not been translated or commented upon in Böck 2000, 109.

12 See *Alamdimmû* 8:11 with a considerably differing apodosis: (...) NÍG.TUK.MEŠ IBILA *za-kir* MU TUK-ši.

14 See *Alamdimmû* 8:16 with a considerably differing apodosis: (...) ÚŠ-*ma* EGIR-šú Ê-*su* BIR-*aḥ*.

16 The rare verb *ḥašû* “to darken” in connection with features of the human body is also attested in *Sakikkû* 3:98 (referring to the hair of a sick person).⁵⁶ The other attestation presumably referring to the eyes, i.e. the entry discussed here, in AHw I, 335 *ḥašû* VI as well as CDA, 111 *ḥašû* V should be considered a feature of the face. It might have similar transferred semantics as is the case with the meanings of *adāru* “to be dark, sombre” as well as “to fear, to be afraid”. Von Soden 1981, 120 interprets the verbal form in D according to the traces [... -s]u²-ú as *ḥesû* “to cover, to press” which might be seen as a variant to *ḥašû* “to darken; be disturbed/gloomy(?)”.

20 Von Soden 1981, 112 l. 20 interprets this passage differently, as [... i]-*ra-ḥi* DAM TUK-ši “... bekommt er eine Gattin” (ibid. p. 116). Against this the spatial distribution of *x-ra*⁷ and *ḥi-ṭam*/DAM in the new join to witness A shows a clear division between the signs *ra* and *ḥi*.

26 Both witnesses (A and B) differ from each other in the spelling of the verbal form A: *iq-qab*⁷ and B: *iq-qip/qa*⁷-*ab*⁷. The interpretation of these forms in von Soden (1981), 112 i 26 as *ik-zer*¹⁷ “(...), wenn er spricht, sie kräuselt” is certainly improbable. The most promising verbal root would be *qâpu* “to buckle, to cave in” which is otherwise attested in reference to the nose within the *qutāru*-commentary BRM IV nr. 32:23 regarding the snout of an ape.⁵⁷

28 See for the protasis *Alamdimmû* 5:21: DIŠ *šá-ru-uḥ* [...] as well as the excerpt-tablet 3:11 (DIŠ KIR₄-šú *šá-ru-uḥ* x[...]) and the *Alamdimmû*-commentary 1:64: BE KIR₄ *šá-ru-u[ḥ ...]* / *šar-ḥu* [...].

29 See the similar entry in the *Alamdimmû* excerpt-tablet 3:23 (Böck 2000, 288): DIŠ MUNUS KIR₄ *šar-ḥat-ma šá-pa-tu šá* GÜB [...], which in most cases refer to a woman’s physiognomy. The unusual construction with an accusative of relation (“a woman is noble with respect to her nose”) is also attested in the incipit of the first tablet on women’s physiognomy *Šumma sinništu qaqqada rabât* “If a woman is big regarding

⁵⁶ CAD H, 145f. lists the verb separately with the differing meaning “to become disarranged or the like” (*ḥašû* D). It should be mentioned that the presumed meaning “to be dark” relies solely on the lexical attestation of the adj. *ḥašû* within the equation u₄ šú.uš.ru = u₄-mu *ḥa-šû-u* “a dark/cloudy day” in the lexical list Nabnitu IV:246 (see MSL 16, 86).

⁵⁷ See Geller 2010, 168–173.

(her) head”. Some constructions within the main series on men’s bodily features might use a similar construction which is somewhat blurred by facilitating translations.⁵⁸

31 See for the protasis the *Alamdimmû*-commentary 1:68 (Böck 2000, 242f.): BE KIR₄ *kà-pi-i[p ...]*.

32 See, for the apodosis, the interesting passage in the ritual for observing an eclipse BRM IV nr. 6:7 *kabtu ša di-im-ma-at da-ma-ma ul ikallu*. The symbolic connection between the dove and mourning is apparent. Likewise, see the expression *idammumū summatiš* “they mourn like a dove” in STT 68:24.

33 See AHW II, 868 sub 3c *redû* Š with the literal translation “laufen des Kastens der Nase”. It might be possible that *pisannu* describes the layer of cartilage covering the inner parts of the nose. The verbal form *šurdu* (*redû* Š stative) has been tentatively translated as “moveable” or “can be moved” even if the other attestations of the Š-stem of *redû* offer a wider range of meanings but not as such referring a particular feature of an anatomical area.⁵⁹

34 See *Alamdimmû*-excerpt 3 (see Böck 2000, 288, K 105) l. 10: DIŠ KIR₄-šú *ša-pir ħi-ṭam TUK-ši šá bu-u[n-na-nu-ú-šú? ...]*.

38 The meaning of *taršu* “correct; appropriate” or *tarāšu* “to spread, to stretch”⁶⁰ in this position is unclear. Thus, the translation provided here is provisional.

40–41 Both entries might possibly form a pair regarding the length of the nose which is indicated by the parallel construction of the apodoses l. 40b “[If the] nose(?) is long: his days will be long” and l. 41 “[If the nose? is short?]: his days will be short. See the similar pair in the *Alamdimmû* commentary 1:65–66 (Böck 2000, 242).

49_b It is unclear whether one has to read *pû*(KA) “mouth” or *appu*(KIR₄) “nose” but the surrounding entries, referring to the lips and the teeth, might suggest the anatomical region of *pû*(KA) “mouth”. The apodosis “his days will be short” is likewise attested in a number of other similes of the face and its resemblance with the face of a dog.⁶¹

⁵⁸ See for instance *Alamdimmû* 95–104 which has been regularly translated “If his face is . . .” but which has been noted as “DIŠ *pa-ni* + (verb indicating a change of colour in singular)”. Since Akkadian “face” is usually attested as *plurale tantum* (*pānū*) one might think of a similar construction with an accusative of relation (here obliquus *pāni*) as in the case of the women’s tablet. The singular verbal feature would then, being grammatically correct, refer to the man who is “so and so coloured regarding his face”.

⁵⁹ See the differing contexts of the attestations in CAD R, 243–244. sub 12–14 “to have (something) led, sent, driven; (idiom.) give in exchange; to advance, proceed; to make (fluid) flow, to sweep away”.

⁶⁰ See also CAD T, 242ff. in prepositional use with *ina* in *ibid.* p. 243 sub a 2’ (spatial, “in front of; facing”) and *ibid.* p. 244 sub b 3’ (temporal, “course of a certain (former) time span”).

⁶¹ See *Alamdimmû* 8:132 as well as the *Alamdimmû* commentary 1:36 and 3:13 (Böck 2000, 240 and 252) (face of a dog)

Other similes with body parts of a dog refer mostly to loss of property and bad reputation, even in death.

52_b See the similar apodoses in the *Alamdimmû*-commentary 1 (TPB 12c iii 12') l. 85 as well as the *Alamdimmû aḥû*-tablet 2 (TBP 22) l. 121 (see Böck 2000, 244 and 274). The use of TUK in our text (in comparison to GÁL in TBP 12c, see above) which might be seen as analogous to the construction GABA.RI (NU) TUK “he will have (no) opponent” suggests the interpretation *gērānu* “adversary” and not *gerrānu* “lament” as it has been proposed in Böck (2000), 245.

53_b–54_b See the similar entries in *Alamdimmû* 2:162: DIŠ SAG.DU GU₄ GAR [x x] ʿi-šarru(LUGAL) and *Alamdimmû*-commentary 2 (see Böck 2000, 248) l. 4: DIŠ SAG.DU GU₄ GAR *i-šār-rù* [...]. See further the physiognomic tablet TBP 22 (141+) and parallels which might have contained non-serialized physiognomic *aḥû*-omens (see Böck 2000, 267 text 2) l. 35: DIŠ GĪR GU₄ GAR NINDA *i-šeb-bi* ŠE u KÛ.BABBAR TUK *ana EGIR u₄-me* : DAM TUK-ši.

55_b See the aforementioned physiognomic *aḥû*-tablet TBP 22 in Böck 2000, 266 l. 24 with the varying spelling *i-dak* instead of RA.

56_b See similar *Šumma Ea liballiṭka* Tfl. 1:55'–56' (“DIŠ UGU² LÚ.MEŠ *sa-bu-us* (...) / [DIŠ UG]U² LÚ.MEŠ *i-ga-ša-aš* (...)).

57_b The occurrence of *kīsu* “money-bag; money(?)” is obscure. It is unclear if the term belongs to the protasis which has been marked as “broken” or “break” or if it belongs to the apodosis. Because of the enclitic *-ma* suffixed to *ikbir* “he/it got thick” both elements are to be seen as belonging together either to the protasis or apodosis. On a contextual level, the term would be particularly unexpected within the protasis.

49 If the interpretation of the spelling [... *na-ḥ*]i-ri is correct, the entry reminds us of the *Alamdimmû* excerpt tablet 1 (K. 130 see Böck 2000, 281) l. 14: DIŠ KA.BÛN^{II}-šú *šum-mu-ṭa-ma* KIR₄-šú ʿana⁷ 15 *zi-ir ina GIŠ RA-[aš⁷]* “If his nostrils are pushed in and his nose is turned to the right: he will be *killed by a weapon*(?) (lit. he will be beaten with a piece of wood)”. Consider the comparable verbal root *qāpu* “to buckle, to cave in” for the plural adjective *quppūtu*. Note further the uncommon predicative construction without verbal form in the first part of the protasis “If (he has) sunken nostrils(?)”.

50–51 The traces of the verbal form might be interpreted as stative of *parāsu* “to stop, cut off, block; to divide, severe”.

52 See the *Alamdimmû aḥû*-tablet 2 (TBP 22) l. 23: DIŠ *ša-pu-li* SA₅ *i-šarru*(LUGAL). The whole entry is identical with our l. 52, especially the cryptographic writing NI.LUGAL for *išarru* “he will be rich”. Like in l. 29 (see above), the noun *šapūli* is to be seen as standing in an oblique case, so the protasis reads literally “If he is red concerning (both sides of) the groin”.

53 The traces *i-ḥa-šu-šu* might be interpretable as the present 3rd person plural of the verb *ḥašāšu* “to rejoice; to swell, inflate”,⁶² the last of these possible meanings is otherwise, especially in connection with body parts or organs, attested only with the lung.

69–71 The arrangement of this passage on signs of the ear might be reminiscent of the obscure physiognomic passage within the *Diagnostic Handbook* 8:13–15: DIŠ NA GEŠTU 15-šú GÛ.GÛ-si me-sér D[AB-s]u : [DIŠ] GEŠTU 150-šú GÛ.GÛ-si Á.TUK IGI / DIŠ GEŠTU¹¹-šú GÛ.GÛ.MEŠ ina-an-ziq “If a man, his right ear is constantly *ringing* (lit. screaming): confinement will seize him. If his left ear is constantly *ringing*: he will have gain. / [If] both ears are constantly *ringing*: he will worry”. But one should otherwise consider the different formulation with *šá* in our text.

87' Von Soden 1981, 113 ii 19 reads UR *gub-bi i-dal-laḥ* “... trübt das ... der Zisterne”. After collating the passage the author prefers the much more meaningful reading [...] “DU²⁷-lik ‘DINGIR’.BI *id-dal-laḥ* “his god will be disturbed/concerned”.

88' The animal in question is certainly *nandālu*, a kind of centipede, cf. CAD N/1, 225 (partly equated with ŠĀ.TUR = *šaturru* „centipede“). See the passages regarding this animal in *Šumma ālu* tablet 38: 85'–95' (ŠĀ.TUR) without parallels.

89' The reading *ina*^{gis}NÁ *ku-ri* in von Soden 1981, 114 ii 21 as “auf dem Bett der Depression” is highly uncertain since this expression is 1) never attested and 2) the phrase *ina*^{gis}NÁ + (verb) is a very common pattern within the animal sections of *Šumma ālu*. Therefore, the signs *ku ri* might be better interpreted as DŪR^{re} or DŪR.RE (referring to the verb *wašābu* “to sit; to dwell”), explaining that a certain (not preserved) animal is sitting on the bed of a man about whom it is forecasted that he will die during this year.

93' The interpretation as UR.ZĪR(ŠĒ-KA) *iš-ši-na* in von Soden 1981, 113 ii 27 “(...), ein Hund schnüffelt (...)” (ibid. 117) is unlikely due to the preserved signs which resembles [... *i²-t*]a-na-la-ku¹/ma² *ku šu iz zī*. The reading DŪR-šu *iz-zī* “his anus spattered (wherever he goes)” matches better the topical focus of the previous entry regarding saliva as well as urine. The following sign is certainly to be read as BI and not NU and might therefore belong to the well-known introductory phrase NA BI “(concerning) this man” of the apodosis. I have interpreted BIR as the verbal-noun *sapāḥu* “scattering” which is uncertain to some degree since it does not seem to be attested in combination with *nasāḥu* “to tear out”. Otherwise, it would again perfectly fit into the sequence of positive apodoses beginning with line 90'.

95'–96' UD.MEŠ “days”, as interpreted by von Soden 1981, 113 ii 29–30, might be, due to the spacial distribution, likewise considered as part of the protasis. In this position

⁶² The verb is distinguished in CAD H, 138 as *ḥašāšu* B.

one would rather expect a verb than a noun which might suggest the interpretation BABBAR.MEŠ “they are white/whiten”.

99' The sign ŠU before the deity ^dNinurta as it has been read in von Soden 1981, 114 ii Z. 33 is highly uncertain since the damaged sign shows traces of a *Winkelhaken* before the last vertical wedge.

121' Following the topics of the apodoses in 119'–120' (opponent at court and the position as creditor) the present author prefers to translate *tību* as “claim”⁶³ rather than as “(starker) Aufbruch”, see von Soden 1981, 118 iii 17–19. Note the non-standard orthography of -lt- > -št- within the spelling *ul-ta-nar-ra* standing most likely for the Štn-stem of *tāru* “to lead, return(?) repeatedly” which is otherwise not attested in the dictionaries.

129' See the similar but with differing apodosis *Šumma ālu* 13:13: DIŠ UZU.DIR (var. UZU.DIR.MEŠ) *ina ḥar-ba-ti* IGI.MEŠ TUŠ-*ab* URU.

130' The unusual sign of *kamūnu*-fungus in beer(!), which is unique and might be considered as scribal mistake, may be misunderstanding the spelling *ina É NA*¹ “inside the house of a man” or *ina É <<aš>>.BI* “inside his house”. See also l. 131' with the spelling *ina É NA*.

132' It is unclear if *ZI-šú* (*tībšú*²) refers to *kamūnu*, perhaps in the meaning “its emergence” or to another not yet mentioned item of the protasis. The interpretation of this second passage as a part of the apodosis is unlikely since it is connected with the first passage via the enclitic particle *-ma* which is usually not used to connect protasis and apodosis in divinatory texts.

Variations or contradictions?

Some general observations regarding differences among the alleged several witnesses of *Šumma Ea liballiṭka* will be presented here.

W. von Soden pointed out that tablet 1 (see 2.3.1.), which is up to now only attested by the witness CT 51, 147, consists of just one column⁶⁴ (preserving 61 entries). According to the shape and distribution of the tablet, one might expect no more than 5 to 10 further entries within the broken beginning which would, together with the remaining entries of the reverse, add up to roughly 70 entries for the first tablet – maybe fewer. In contrast, at least two of the witnesses, A and D, of tablet 2 (see 2.3.2.)

⁶³ See CAD T, 388–389, sub 2.

⁶⁴ von Soden 1981, 110.

have two columns on each side. Both witnesses are written up to approximately the halfway point of the fourth column which indicates a possible length of around 180 to 200 entries, of which 132 are more or less preserved. This would, therefore, represent a remarkable deviation between the lengths and layouts of tablet 1 and tablet 2.

This discrepancy is enlarged by the new join of tablet 2 witness B which has, comparable to tablet 1, just one column and represents the bottom of the respective tablet. The text duplicates the already known entries from witnesses A and D, beginning after a break from l. 19 to 35, where A and D break off. Witness B goes on with 7 further entries until the new fragment K. 8149 (witness A) continues, again duplicating the course of B until l. 48. From this point on the text of A differs considerably from B, which lists 16 further lines that are not attested in the following course of A. The last legible signs at the end of witness B reverse l. 19 might read *DIŠ tuḥ-r[i ...]* a body part which is likewise mentioned in A₂ l. 9 (l. 51: [*DIŠ MI*]N² *tuḥ-ri-šú* (blank) *MIN MIN* “[If ... dit]to(?) his heel(?) {ditto} (is contorted): {ditto} (he will have a sin).”). But it is unclear if the mentioning of *tuḥru* in both texts hints at a possible textual overlap. One should bear in mind that half of these entries, which are unknown to witness A (ll. 49b–64b), mark their protases with the gloss “broken” (*ḥepi*).

In light of the fact that B follows in the break at the beginning of the course of A, C and D, the obverse would have contained 42 entries, which reminds us of the length of the obverse of tablet 1, with 39 preserved and possibly 5 to 10 more lines expected in the broken beginning passage. Depending on the length of a possible colophon on the reverse, witness B could have contained, in total, approximately 60 and 80 entries – likewise a number that fits better with the scope of tablet 1 with around 70 entries rather than the approximately 180 to 200 entries in A and D.

Then again, this would indicate that witness B would most likely not have contained the omens on animal behaviour which are attested for columns ii and iii in witness A (see l. 76’ff.),⁶⁵ and which might in consideration of the format and presumable length also be true for witness D.

In short, it is unlikely that witness B belongs to the same composition as A and D.⁶⁶ Both compositions share, supposedly, the same physiognomic passage at the beginning (ll.1–48). After l. 48 both texts continue with physiognomic omens that differ from each other. It is therefore probable to suppose that both compositions might share the same or a very similar *Vorlage*. Since the corresponding passage in B is extensively marked as “broken” (on the original) it might be the case that A skipped the broken passage and continued on the next undamaged text portion or reorganized it, depending on the state of preservation of the original.

⁶⁵ This possibility has been previously proposed by von Soden 1981, 121 col. iv.

⁶⁶ The status of C is uncertain since it duplicates three lines at the beginning of column i and then breaks off. It is therefore unclear if C is also a multi-column witness or not.

Tablet 1 is described in its colophon as “from amidst/out of (*libbū*) *Alamdimmū*” (reverse l. 24) and witness B of tablet 2 certainly contained only the physiognomic passages and not the terrestrial omens on animal behaviour. It is therefore likely, also due to the similar textual extant and the assumed resumption of the catchline given in tablet 1, that both tablets belong to the same excerpt series for otherwise unserialized variants associated with the standard series on (human) physiognomy and behaviour (viz. *Alamdimmū*), namely *Šumma Ea liballiṭka*.

Another piece of evidence that is not mentioned by W. von Soden in his article is the tablet number mentioned within the fragmentarily preserved colophon of witness A. It reads⁶⁷:

ṚDIŠ é² x¹[...] ⁶⁸
 DUB 1², KĀM₁[...] ⁶⁸
 KU[R^mAN.ŠĀR-DÛ-A ...]
 “If [...] / Tablet 1 [...] / Palace of [Assurbanipal ...]”
 (A: K. 3679+ iv 1’–3’)

The colophon of A again contradicts the information given in the colophon of *Šumma Ea liballiṭka* tablet 1 (see above) since it is labelled as the “first tablet” as well. Together with the above-mentioned arguments regarding the extended content of A as well as D, this colophon shows that in Nineveh a second excerpt-series might have been compiled by adding entries from the already known excerpt series *Šumma Ea liballiṭka* or other excerpt tablets containing omens that were similar to but not serialized within the physiognomic series *Alamdimmū* and the terrestrial omen series *Šumma ālu*. Unfortunately, the partly preserved colophon of D includes a passage that mentions only excerpts of *Alamdimmū*:

[... nis²]-ḫu DIŠ ALAM¹.ṚD[ĪM-mu-ú² (x)]
 “[... and(?) exc]erpt(s) (from) If the shape”.
 (D: K. 6280 iv 1’)

Since, due to its length, it is very probable that witness D might have contained *Šumma ālu*-like omens (like witness A) as well, one should probably assume that the series *Šumma ālu* or a respective excerpt series or tablet has been, likewise, included within the broken part of this passage.

⁶⁷ See the copy of TBP pl. 23, text 13 as well as the photo of the join of TBP 13 (K. 3679+) with K. 3953 in von Soden 1981, 111.

⁶⁸ The tablet needs a collation for this passage.

Two series?

The preceding problems and contradictions seem to indicate an interpretation that involves two different compositions.

One excerpt-series (*Šumma Ea liballiṭka*; tablet 1: BM 122626; tablet 2: (B) K. 9878 + K. 10346) of the physiognomic standard series *Alamdimmû*, and one excerpt-series (*Šumma šillašu kīma rīmi*; tablet 1: (A) K. 3679+; (D) K. 6280(?))⁶⁹ that combines the beginning of *Šumma Ea liballiṭka* tablet 2 together with terrestrial and animal omens from or akin to omens from *Šumma ālu*. Since none of these entries within the sections of terrestrial and animal omens (preserved in witness A) parallel or duplicate entries of *Šumma ālu* exactly,⁷⁰ it is much more likely that these entries are non-canonical or non-standardized as well.

Physiognomy, behaviour, and animal omens

The practise of combining topically differing kinds of omens within a larger series or collection as well as within supplementary texts is a well-known phenomenon in Assyriology. Thus, most of the later tablets of the huge omen series *Šumma ālu* list behavioural omens for the most part, although the majority of it consists of terrestrial omens regarding the city, the house, animals, gardens and fields as well as other phenomena of human life and various natural phenomena.⁷¹ The overlap of physiognomic and behavioural omens is likewise attested in supplementary texts to *Alamdimmû* – probably because of the connection between the main series (*Alamdimmû*) and the sub-series *Nigdimdimmû* and *Kataduggû*, which are concerned with human behaviour, especially in connection with other humans or the gods. This contextual overlap might also hint at a connection between both sub-series and the later parts of the series *Šumma ālu*, which shares these topical foci (human-human relationships as well as human-god relationships).⁷²

A rather curious phenomenon is the combination of physiognomic omens with omens dealing with the behaviour of animals which is seen in the alleged excerpt

⁶⁹ It is unclear whether the small fragment K. 16371 (witness C) belongs to *Šumma Ea liballiṭka* tablet 2 or to *Šumma šillašu kīma rīmi* tablet 1 since it preserves just parts of ll. 1–3 which are shared by both of these series.

⁷⁰ See the commentary on *Alamdimmû* tablet 2 ll. 76'–132'.

⁷¹ See the overview of the tablet incipits in Freedman 1998, 19–23 as well as Koch 2015, 242–256.

⁷² See also my remarks in the introduction of point 2. See further the text BM 38585 which deals with physiognomic topics like the appearance of mouth and face. Interestingly, the text attributes itself as part of *Šumma ālu* (37-ÅM MU.ŠID.BI.IM DIŠ URU ina SUKUD GAR). See further tablet 87 of *Šumma ālu* (“If a man falls from the barn”) which deals with incidents, and which parallels some entries of the second tablet of the so-called *Diagnostic Handbook* (*Sakikkû*). See thereto Moren 1978, 222–223.

series “If his shadow looks like an ox” (*Šumma šillašu kīma rīmi*, see above). A similar connection between physiognomic omens, behavioural omens and content similar or equal to content of *Šumma ālu*⁷³ is likewise present within the so-called “Lost Omen Tablet”⁷⁴ listing omens concerning behaviour, personal traits and certain aspects of a man’s house. See, in addition, the text BM 66963 which lists omens concerning the movement of the neck and walking on the obverse and omens concerning animals (maybe birds) entering the house of a man on its reverse.⁷⁵

Recently, a late Old Babylonian text from the Schøyen Collection (MS 3104) has been published by Andrew George,⁷⁶ which lists on its preserved obverse (which still comprises eight columns) various omens ranging from behavioural omens (while walking, activities at night, bathing, building of a house), animal omens (which appear on different occasions), growth of plants, omens concerning the garment of a man as well as diagnostic omens. Another allegedly Old Babylonian tablet combines physiognomic omens, omens regarding the garment of a man as well as sleep omens.⁷⁷

Since the status of these texts remains elusive (whether, for instance, they are excerpts or another kind of supplementary collection dependent on existing series or if they are independent series compiled from different sources) a comparison with these Old Babylonian collections of various divinatory contents remains problematic. Furthermore, these texts do not show a clear-cut division between physiognomic and animal omens as it is attested in *Šumma šillašu kīma rīmi* and BM 66963, which seems to be a phenomenon of the first millennium.

Due to the fact that the similes for certain anatomical features of man and the corresponding features of an animal (1–2, 4–10, 22, 26, 32, 48, 49b, 52b–54b) are particularly frequent within the physiognomic section (ll. 1-71/75(?)) at the beginning of the text of *Šumma šilla kīma rīmi* tablet 1 (or *Šumma Ea liballiṭka* tablet 2 respectively),⁷⁸ one might argue that one point of contact between both types of omens could be the symbolic value which is ascribed to certain animals. The passages concerning body marks or blemishes (ll. 11–13) as well as general features of some anatomical areas (ll. 3, 15–18, 19–21(?), 23–25, 27–31, 33–34, 45–47, 50b–51b, 55b–56b, 49–53) speak against this interpretation. Even more puzzling are some re-interpretations of similes that involve mythological beings like the scorpion man in l. 2 or the demon *Pazuzu*, which is derived from the reference to a “mouse” (*pi’azu*) in l. 5. Furthermore, most of the animals mentioned within the sections on animal omens (i.e. the fly,

⁷³ See generally Böck 2000, 14

⁷⁴ Moren 1977, 65–72. It seems probable that this fragment belongs to the first tablet of the *Alamdimmû*-sub-series *Nigdimdimmû*.

⁷⁵ See for the obverse *ibid.* S. 274–277 and Pl. 30; a copy of the reverse is given in Böck 2002, 361.

⁷⁶ George 2013, nr. 16 p. 90–100.

⁷⁷ See Köcher et al. 1958, 62–67.

⁷⁸ One should note that animal similes are frequent within the physiognomic main series as well.

the gecko, the snake or the centipede) are not mentioned within the physiognomic section. Additionally, the last preserved section in column iii includes various phenomena connected with the house of a man such as a certain shining (l. 127'), the birth of a mentally disabled child (l. 128') or the appearance of fungus (ll. 129'-130', 132'). For this reason, it seems unlikely that the similes with and symbolic values of animals play a particular role for the arrangement of this excerpt series. The same is true for the similar text BM 66963, mentioned earlier, which is concerned with signs while walking on the tablet's obverse and possibly the entering of birds into a house on its reverse.⁷⁹ Interestingly, the text also mentions two mythological animals, the *ušumgallu*-dragon-snake in l. 6 and the *ugallu*-hybrid creature, translated by Lambert as "the Great Demon",⁸⁰ in l. 7.

Thus, the question must be left open as to why certain non-serialized compositions combine physiognomic omens with animal and partly also other terrestrial omens. But it is likely that beneath the numerous fragments of the Kuyunjik Collection, which can be roughly attributed as terrestrial or animal omens, some might belong to passages of the witnesses A and D (= *Šumma šilla kīma rīmi*). And with the discovery of this new content the elusive context of this excerpt series might also be much more easily conceptualized than it has been before now.

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⁷⁹ See Böck 2000, 274–277.

⁸⁰ Lambert 2013, 59.

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Abbreviations

AHw	W. von Soden, <i>Akkadisches Handwörterbuch</i> , 1–3 (Wiesbaden 1959–1981).
AOAT	Alter Orient und Altes Testament (Neukirchen-Vluyn 1969ff.).
BAK	H. Hunger, <i>Babylonische und assyrische Kolophone</i> . AOAT 2 (Kevelaer/Neukirchen-Vluyn).
BRM	Babylonian Records in the Library of J. Pierpont Morgan, 1–4 (New Haven etc. 1912–1923).

- CAD A. L. Oppenheim/E. Reiner et al. (ed.), *The Assyrian Dictionary of the University of Chicago* (Chicago 1956ff.).
- CT *Cuneiform Texts from Babylonian Tablets in the British Museum* (London 1896ff.).
- MSL B. Landsberger/M. Civil et al., *Materialien zum sumerischen Lexikon/* *Materials for the Sumerian Lexicon* (Rom 1937ff.).
- TBP see Kraus (1939)
- TDP Labat, René: *Traite akkadien de diagnostics et pronostics medicaux*. (Paris/Leiden 1951).