LOOSE THREADS OF TRADITION:
TWO LATE HEMEROLOGICAL
COMPILATIONS

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Abstract

Hemerologies were among the most widespread texts in ancient Mesopotamia. Known already in the Old Babylonian period, they were copied until the end of cuneiform culture, but the manuscripts often elaborate on their originals to create new, heterogeneous compositions. This paper suggests dividing hemerologies into two broad categories, according to the way they were transmitted: the first group consists of standardized texts, such as series and short manuals, which were transmitted in a more or less fixed format. The second category contains treatises composed ad hoc by combining various pieces of hemerological lore. These treatises, which are here called “hemerological compilations,” were usually short-lived and are typically preserved in only one manuscript. It will be shown that several of the most important hemerological texts known today are best described as “hemerological compilations.” In addition, two almost completely preserved tablets from Babylon are edited here for the first time. Dating to Achaemenid and Seleucid times, they represent the latest known examples of such “hemerological compilations.”

Introduction

One of the most resilient Assyriological beliefs is that the “stream of tradition,” the corpus of texts copied from generation to generation throughout the first millennium BCE, had its origins in the late second millennium BCE.¹ According to this opinion, it was at that time that the literary traditions of Babylonia were standardized and given the serialized forms that they retained until the end of cuneiform culture. This notion, which was first enunciated by von Soden in 1953, is underpinned by two main pieces of evidence, cited by all scholars studying the process of formation of the Babylonian “canon.” These are two scribal notes appended to first-millennium tablets that describe the process of “canonization” and connect it with scholars who lived in the second half of the second millennium BCE. The first is a rubric to a catalog of the series Saghig and Alamdimmû, which credits Esagil-kin-apli, a scholar who lived during the reign of the Isin II monarch Adad-apla-iddina (1068–1047 BCE), with having produced a “new edition” (zarâ) of texts “which from old times had not received a new edition, were entangled like threads, and contained no (reference to their) originals.”² The second of these scribal notes describes how some

¹. Thanks are expressed to J. C. Fincke, E. Frahm, M. Frazer, U. Gabbay, and A. Hätinen, for their kind corrections and suggestions. All remaining mistakes are the author’s sole responsibility. The abbreviations used here follow those of W. von Soden, Akkadisches Handwörterbuch III (Wiesbaden: Harrassowitz, 1981) ix–xvi. Note in addition CCP = Cuneiform Commentaries Project (http://ccp.yale.edu/catalog).
². ša al-tu al-la zarâ(sur·gībīl) la šab-tu₄ ā kūna(gīm) qē(gu₃u₃) etgarā(gīl₃u₃)-ma? gabârē(gaba₃ rá) lá(nu) lâ(tuku), in CTN 4: 71 rev
hemerological texts (ūmē tābūte, lit. "favorable days") were compiled from seven tablets from seven different cities by scholars for the Kassite king Nazi-Maruttaš:

\[ u\text{-me tābūte (dug \cdot ga\text{-mū)} pī(ka) 7 t\{up-pa-a-n\}i | gabarē\{gaba\text{-ri} \} sippar\{zimmīr\text{-bū} \} | bābīli\{kā\text{-}dingir\text{-ra}\text{-bū} \} larsa\{ud\text{-}unug\text{-bū} \} | ur\{ūrīm\text{-bū} \} uruk\{unug\text{-bū} \} u\text{-ri-du}_{\text{bē}} | um-ma-a-nī ū-na-as\text{-}si-hū-ma | ū-na-as-sī\text{-}qu-mu | a-na "na\text{-}zi\text{-}mūru\text{-}taš" | šar\{lugal\} kīšāti\{šū\} īddīnu\{šum\text{-}nu} \]  

"Favorable days from seven tablets, whose originals were from Sippar, Nippur, Babylon, Larsa, Ur, Uruk, and Eridu; (which) scholars excerpted and selected and gave to Nazi-Maruttaš, king of the Universe."

VAT 9663 (KAR 177) iv 25–32

This passage has been cited in every study of the process of “canonization” since von Soden’s pioneering article.1 It is indeed important for the study of the process of compilation of new texts from old ones, but, contrary to the use made of it in many of these studies, it is largely irrelevant for the question of “canonization,” for the simple reason that the text it describes was never “canonized” in any of the possible meanings of the word.2 The tablet in which this rubric appears, VAT 9663 (KAR 177), was found in a private Neo-Assyrian house in Assur (N3, Pedersén 1986: 39 no. 33). It contains a combination of several known hemerological texts, as represented in the adjoining image (fig. 1). The obverse of the tablet contains: (1) an abridged version of Iqqur īpuš (Labat 1965: 11–12), followed by (2) a list of auspicious days for each month. These two sections are followed by the Nazi-maruttaš rubric. After it, the first section of the reverse (rev i 4–38) is (3) another list of favorable days for each month, followed by (4) a short hemerology for the month of Nisannu (rev i 41–ii 7). This section is seamlessly followed by (5 and 6) two variant versions of the Tašrītu Hemerology (ii 8–iii 45 and iii 46–iv 44), the first of which is followed by a rubric stating that it had an Assyrian Vorlage and the second of which has a rubric claiming that it had a Babylonian one.

It is uncertain whether or not the combination of Iqqur īpuš and the list of lucky days on the obverse of KAR 177 (or perhaps only the latter) goes back to a text compiled for Nazi-Maruttaš, as claimed in the rubric. If it did,

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2. The Hemerology for Nazi-Maruttaš meets only one of the twelve criteria proposed by Hallo 1991: 8–10 to identify a text as canonical, namely, the fact that it was copied from several tablets. This was duly noted by Heeßel 2011: 173: “die Passage [bietet] zwar Erläuterungen zu diesem einen Text, aber nicht zum Prozess der Serienbildung, da diese Hemerologie in keiner Serie integriert war, sondern ein solitärer Text blieb.”
it would be remarkable that a text that had undergone such a long process of transmission should be preserved only on this tablet and another small fragment from the same city, and apparently absent from the "stream of tradition." Be that as it may, the Hemerology for Nazi-Maruttaš does contain a new "warp" of old texts, but a far less successful and influential one than Esagil-kin-apli's. Many other "warps" of older hemerological texts are known in first-millennium Mesopotamia: they are usually short-lived manuals, typically preserved in only one tablet. Here these compositions are dubbed "hemerological compilations." As will be shown below, many of the longest hemerological treatises known today are best described as members of this category: ephemeral compilations or failed series, ad hoc re-elaborations of hemerological prognoses that never achieved entry to the "stream of tradition." These compilations survive side by side with two other types of hemerological treatises that display a higher degree of standardization: series and short manuals. The first part of this paper will sketch a division of all known hemerologies according to these three categories: series, short manuals, and hemerological compilations. The second part will present two previously unpublished hemerological compilations, dating to Achaemenid and Seleucid times.

Hemerologies in the Stream of Tradition

Standardized Texts: Series and Short Manuals

No major hemerological series was ever compiled in the manner of other divinatory series, such as Enûma Anu Enil or Bārûtu. The few hemerologies that entered the "stream of tradition" are either short manuals or series that display a low degree of standardization. The most important representative of the latter group is the menology Iqqur īpuš, a treatise whose text, in the words of its editor, "n’a jamais, une fois pour toutes, été établi ne varietur" (Labat 1965: 15–16). Its different manuscripts contain largely divergent recensions, which add or omit entire paragraphs and divide the text in several ways. Two different versions, one with ten tablets and another one with seven, were kept in Ashurbanipal’s libraries; and at least two further editions, of three and four tablets, were found at Aššur (Labat 1965: 15). Besides widely divergent sets of tablets, there existed also many other variant versions of the text of the series, such as tablets that group all the prognoses of the series according to the month they refer to (the série mensuelle), digests of the entire series in only a few columns, tablets with extracts (see Labat 1965: 16), and combinations of Iqqur īpuš and other texts.

At the same time as the never completely canonized series Iqqur īpuš was transmitted, and often combined with it, a large number of calendrical prognoses and relatively small hemerological treatises were produced in dozens of combinations and tablet formats. The most popular of these short manuals is the much-copied Babylonian Almanac, known in over seventy manuscripts that span the late Old Babylonian period to the Hellenistic period.

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5. The only duplicate of the tablet is the fragment VAT 11609 (Heeßel 2011), which contains the Nazi-Maruttaš rubric followed by the first few lines of an unidentifiable composition.

6. If one accepts the rubric’s claim as genuine, the lack of duplicates from other cities and periods is best explained by assuming that the Assur tablets reflect the discovery and copy of an old manuscript by an ancient antiquarian, rather than an uninterrupted transmission. A similar situation is that of the economic document BM 38287, discussed by Frazer 2013: 203–4: it is a copy made in 588 BCE (during the reign of Nebuchadnezzar II) of an account of oil that was written during Nazi-Maruttaš’s 18th regnal year (i.e., 1289 BCE).

7. Edited by Labat 1965: 205–39. See also pp. 20–21, where Labat concludes that the série mensuelle (in which the different actions are listed under the epigraph of each of the months) is older than the série générale (in which the months are subordinated to the actions), in spite of the fact that the latter is much better attested.

8. See above on KAR 177.


10. Most known manuscripts of the Almanac were recently published by Livingstone 2013: 5–82 (see the corrections in Marti 2014: 167–69). Unpublished manuscripts of the Babylonian Almanac not used by Livingstone, identified by the author, include: (1) K.12000i, (2) BM 39837 (both for an unidentified month), (3) BM 40691 (Tāṣritu and Arahṣamnu), (4) BM 61639+ BM 61640 (Nisannu-Simānu and Tēbētu-Addaru).
The variations in the text of these manuscripts suggest that at least some of the Almanac’s entries were composed at different places independently, following “an underlying notion of a precise positive or negative quality of the day, [which] found its expression in different exemplars of the Almanac in comparable but not identical terms.”

Quite a few of its seventy-odd manuscripts contain the entire Babylonian Almanac in twelve columns (one per month). Many other manuscripts contain two particularly popular subproducts of the Almanac: small tablets with prognoses for individual months, probably composed ad hoc; and lists of favorable or unfavorable days, “minimalistic derivatives of the Babylonian Almanac.” Other variations are also attested, such as tablets combining the prognoses of the Almanac and Iqqur īpuš for certain months, or the Almanac and the Prostration Hemerology.

Other examples of short hemerologies in the “stream of tradition” are the Prostration Hemerology and the Tašrītu Hemerology. The former is a text of some forty lines in length attested in manuscripts from the Neo-Assyrian to the Hellenistic periods, whose prognoses were incorporated into other contemporary hemerologies and later microzodiacs and Kalendertexte. The Tašrītu Hemerology is a short manual with prognoses for the first few days of the seventh month, days regarded as particularly ominous.

Hemerological Compilations

One of the most important hemerological compilations is the text called by Livingstone Offering Bread Hemerology, which was previously known as Hemerology of Assur. The main manuscripts of this text are several large tablets from Aššur, especially KAR 178. Older manuscripts from Hattuša and Ugarit contain prescriptions that parallel to some extent those of the Offering Bread Hemerology, but they are not, strictly speaking, duplicates.

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12. E.g., VAT 3, VAT 11614, VAT 11800, and VAT 14280, all published by Labat 1957: 309–13 and 333–37. To the same category belong two tablets not utilized by Livingstone: (1) BM 42312 (Ayyāru and Simānu, whole tablet), and (2) BM 95163 (Waerzeggers 2012, Tašrītu and Araḫsamnu, whole tablet), the latter with a list of auspicious days.
13. Livingstone 2013: 84. In addition to the lists of auspicious days (Lucky Days) edited by Livingstone 2013: 84–101, note (1) BM 29162 (mentioned by Waerzeggers 2012: 653 n. 4), (2) BM 40544 and (3) BM 78073.
14. E.g., VAT 9591 (Labat 1957: 313, 320–22, and 339) and K.106 (Boissier, DA 100, see Marti 2014: 167).
15. Such as the tablet BM 47498, edited below.
16. This hemerology is edited and studied in Jiménez and Adalı 2015.
17. The most recent edition of the Tašrītu Hemerology can be found in Casaburi 2000. Hitherto unpublished manuscripts of the text are BM 128051 (days 3–5, see Lambert and Millard 1968: 45) and VAT 11220 and VAT 14210 (the last two are courtesy of A. Hätinen, they will appear in the series Keilschrifttexte aus Assur literarischen Inhalts). Livingstone 2013 fails to recognize that text as an independent hemerological treatise, and divides the manuscripts between three different, larger hemerologies (Jiménez and Adalı 2015).
A small fragment of a Neo-Babylonian duplicate survives,\(^{23}\) which suggests that this text was not as ephemeral as other hemerological compilations.

As far as can be judged, this text did not receive any discrete title in antiquity: the colophon of KAR 178 calls it simply *ūmū ṭābūtu*, "favorable days," a generic term for "hemerology" (Livingstone 2006: 138). The text of the Offering Bread Hemerology is very heterogeneous. As studied by Labat (1939: 38–48) and Casaburi (2003: 7–8), it is made up of (1) a long hemerology for Nisannu (ca. 250 lines) combined with (2) shorter chapters for each of the remaining months, ranging from fifty to one hundred lines (the chapter on Taṣritu is slightly longer). The most important source for the text is the Babylonian Almanac, which the Offering Bread Hemerology quotes verbatim in 127 of its entries (Livingstone 2013: 103–4). Other hemerologies have been incorporated as well into this hemerological compilation, but in many cases the hypotext is difficult to identify.\(^{24}\) The quotations from different sources are divided by means of the sign *kimin*, which is probably to be rendered as *šaniš*, "alternatively." This adverb is also used in text 1 below to distinguish between the prognoses taken from different hemerologies.\(^{25}\)

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**KAR 177**

KAR 177, the tablet with the Hemerology for Nazi Maruttāṣ presented above, could be described as a "super-compilation," since it appends three different hemerologies to the text compiled for Nazi-Maruttāṣ. The text compiled for the Kassite king can be regarded as the earliest example of a hemerological compilation composed under royal patronage. The longest example of such "royal hemerological compilations" is *Inbu bēl arḫi*, "Fruit, Lord of the Month." *Inbu bēl arḫi* also constitutes what is probably the most serious attempt to combine divergent hemerological traditions into a large, coherent series. This text takes its prognoses mainly from *lqgr ipûš*, the Prostration Hemerology, and the Babylonian Almanac; but the particular form these texts display in *Inbu bēl arḫi* is unique to it and specific to a royal officiant (see Jiménez and Adalı 2015). Thus the prognosis of the Prostration Hemerology for the 5th of Simanu, *ina šēri u šumšî šallim*, "he will succeed in whatever he undertakes during the day or night," is transformed in *Inbu bēl arḫi* into *ina šēri u šumšî šarru šu šallim*, "that king will succeed in whatever he undertakes during the day or night" (see Jiménez and Adalı 2015: 179 ad 9).

It remains uncertain for which king *Inbu bēl arḫi* was produced. It is known only from a set of perhaps fifteen large tablets from Kuyunjik (one for each month plus three intercalary months). Seven badly broken tablets and several smaller fragments survive,\(^{26}\) but none of them seems to duplicate text from other tablets. Thus only one set of *Inbu bēl arḫi* seems to have been kept at Nineveh, which suggests perhaps that the text was compiled for an Assyrian king.\(^{27}\) Since, however, one colophon claims that one of the tablets was copied "from a tablet whose original

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\(^{23}\) LKU 52, which preserves prognoses for Simānu 15th–23rd. As noted by Marti 2014: 169, the fragment K.15161, which duplicates partially the prognoses for the 21st Nisannu and was considered by Livingstone to be a manuscript of this text (Livingstone 2013: 113–14 F and 159), belongs in fact to *Inbu bēl arḫi*.

\(^{24}\) One of the hemerologies quoted is a short treatise involving the recitation of *šigā*-prayers, which is known from tablets found at Hattuṣa and Nineveh. See below n. 36.

\(^{25}\) For the use of *šaniš* to separate the readings and interpretations from different sources in commentaries and other types of texts, see Gabbay in press. Note that, in Text 1 (BM 34584+), the form of the sign *E* is used in l. 98 is different from the *Es* in l. 10, 14, 15, 80, and 89, which is also suggestive of the use of multiple manuscripts in the genesis of the text.


\(^{27}\) A purported quotation of the title of *Inbu bēl arḫi* in the Diviner’s Manual is considered by Livingstone 2013: 200b a strong argument
Fig. 2. BM 34584+ obverse (Text 1)
Fig. 3. BM 34584+ reverse (Text 1)
was a writing board” (K.2809 = Livingstone 2013: 227), it should be assumed that Inbu bēl arḫi underwent a period of transmission. As far as it can be ascertained, Inbu bēl arḫi was a short-lived series, but one that enjoyed certain prestige at the Neo-Assyrian court.

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The two texts edited here for the first time can be considered a continuation of the tradition of hemerological compilations: while they are unique compositions in the sense that no duplicate is known, they draw their material mostly from the traditional, Babylonian calendrical divinatory texts. Dating to the Achaemenid and Seleucid period, they indicate the continued malleability of the hemerological tradition in the later periods of Mesopotamian civilization.

The first text, BM 34584 (text 1), is a large manuscript that contains predictions for the months Abu (V) to Arahšammu (VIII); it was probably the second of a set of three tablets covering the entire year. The second tablet edited here, BM 47498 (text 2), is a small hemerological vademecum with predictions for Addaru (XII), intercalary Addaru, Nisannu (I), and Ayyāru (II). The main sources of both tablets are the Babylonian Almanac and the Prostration Hemerology, two of the most popular and widely copied short hemerological manuals from ancient Mesopotamia. Text 2 juxtaposes monthly sections from different hemerologies, whereas text 1 combines the hemerological material on a day-by-day basis. This technique allows for a greater flexibility in the adaptation process. Thus text 1 translates into Akkadian some of the pseudo-Sumerian entries from the Babylonian Almanac; and also adds occasional comments using the technical terms that also appear in Babylonian commentaries.

Hemerologies constitute a good example of texts that were transmitted from generation to generation without ever having been “warped” into a comprehensive series. The individual hemerological treatises surface in different periods with different forms and formats, such as amulet-shaped tablets, impromptu excerpts, and short-lived compilations. The multiplicity of ways in which hemerologies were transmitted becomes explicable when considering the immediacy of their subject matter (the calendar), which required no specialist or indeed no particular technique to obtain or interpret signs. This easy accessibility no doubt made the demand for hemerologies great, and prompted the plethora of manuscripts and plurality of formats that are known to us. None of these formats, however, seems ever to have achieved the canonical status that other series enjoyed: hemerologies remained verifiable loose threads in the Mesopotamian tradition.

**Text 1: An Early Seleucid Manuscript of a Hemerological Compilation**

The tablet BM 34584+BM 35349 (figs. 2–3) contains a compilation of hemerological prognoses pertaining to the months of Abu (V), Elūlu (VI), Tašritu (VII), and Arahšammu (VIII). After the Arahšammu section, the tablet contains the first two lines of Kislimu (IX), consisting of the title of the segment (l. 128, see below) and the prognosis for the first day of the month (ll. 129–130). These lines are followed by the colophon (ll. 131–136), which suggests that they represent the catchline with the incipit of the following tablet. The presence of a catchline probably means that the present tablet was part of a set of at least three, the first one containing prognoses for Nisannu (I) to Duʿūzu (IV) and the third dealing with Kislimu (IX) to Addaru (XII). However, no fragment of these alleged first and third tablets has been found.

in favor of a Babylonian origin of this hemerological compilation. The line in question, ana latāk bibil u nammarti inbu bēl arḫi (Oppenheim 1974: 200), is translated by Livingstone (following Oppenheim) as “to predict the (days) of disappearance and reappearance you study the series Inbu bēl arḫi.” However, as E. Frahm suggests (private communication), it is better to understand it as “to predict the new moon and the rising of the fruit, the lord of the month (sc. the moon),” taking inbu bēl arḫi as an epithet of the moon. The question of the Assyrian or Babylonian origin of Inbu bēl arḫi must thus be left open (see also Marti 2014: 181–82).
The tablet is formed by seven joining fragments, whose accession numbers are either Sp.2 or 82-7-4: Sp.2,56+Sp.2,151+Sp.2,647+Sp.2,924+82-7-4,81+82-7-4,146+82-7-4,182. Both consignments of tablets, Sp.2 and 82-7-4, were bought from Spartali and Co. in 1879 and 1882, respectively: they show close affinities, and a number of joins between the two collections have been found. Both consignments come in all likelihood from Babylon.

The colophon of the tablet states that its scribe was Iddin-Bēl son of Marduk-šāpik-zēri, and that its owner was Marduk-šāpik-zēri son of Bēl-apla-iddina, both from the Mušēzib family. If the scribe was the son of the owner, as it seems, the present tablet may represent a school exercise, perhaps from an advanced stage in the scribal curriculum, as other Late Babylonian tablets written by a son for a father seem to do (George 2003: 37–38; George and Frame 2005: 266; and Veldhuis 2014: 16).

Iddin-Bēl, son of Marduk-šāpik-zēri, grandson of Bēl-apla-iddina, great-grandson of Mušallim-Bēl, of the Mušēzib family, is a well-known scribe from the Hellenistic and Seleucid periods. Although the year in the present tablet’s colophon is broken, the text is dated to the co-regency of Seleucus I and Antiochus I, that is, to some point between 292–281 BCE. Another tablet copied by this scribe, MNB 1856, describes astronomical events during the 5th regnal year of Philip III Arrhidaeus, that is, 319/318 BCE: it can thus be safely assumed that Iddin-Bēl was active during the early Hellenistic and early Seleucid periods.

The other tablets known to have been copied by Iddin-Bēl are procedure texts, that is, texts with indications on how to predict astronomical quantities. Late Babylonian astrology makes abundant use of traditional Mesopotamian hemerologies. Thus, prognoses from the Prostration Hemerology reappear in microzodiac tablets from Hellenistic Uruk and Babylon; and the Lying Down Menology, a text with instructions to obtain oracular dreams, is cited in Kalendertexte and microzodiac tablets from Seleucid Uruk and Babylon. It is therefore not surprising that the interests of this Hellenistic astronomer also included hemerological treatises.

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28. The fact that the six joining fragments of BM 34584 (Sp.2,56+Sp.2,151+Sp.2,647+Sp.2,924+82-7-4,81+82-7-4,146+82-7-4,182) have not been assigned discrete BM numbers suggests that they were joined long ago, probably by Theophilus G. Pinches, before BM numbers were systematically given to the whole British Museum non-Kuyunjik collection. The fragment BM 35349 (Sp.2,924) was later identified and joined to the main manuscript by the present author. Thanks are expressed to D. Justel, who photographed the fragment in the British Museum at the author’s request.


30. If the tablet is a school exercise, it is relatively free of mistakes. Other Late Babylonian colophons stating that the scribe is the son of the owner usually make the filiation explicit with the formula “tablet of PN1 (…) handwriting of PN2, his son,” which does not appear in the present tablet. Note however that other tablets copied by this scribe also omit the filiation formula: e.g., BM 41004 (see below n. 38 no. 6).

31. His genealogy and the tablets copied by him were studied by Britton and Walker 1991: 110–12 and by Oelsner 1986: 454 n. 798, and esp. Oelsner 2000: 802–11, on which the following discussion is based.

32. Note however that another Iddin-Bēl (II) son of Marduk-šāpik-zēri, also from the Mušēzib family, is known as the copyst of two astrological tablets dated to ca. 170 BCE: (1) BM 36318+ (Verderame 2002: 49 and pl. 4), dated to [1]42 SE “of Antiochus and Antiochus,” i.e., 170 BCE (note that this tablet’s rubric is to be read […] ud an ʾe-ni-ti|l-lā nu al-ti, and its colophon to be corrected following Finkel 2007: 30 no. 2); and (2) BM 36319 (van Soldt 1995: 40 and pl. iv–v), dated to the [nth year] of “Antiochus, the great king, and [his son] Antiochus,” i.e., between 175 and 170 BCE (but see also Oelsner 2000: 806). Both Iddin-Bēl I and Iddin-Bēl II seem to have had a son with the name Iṭti-Marduk-balatu (Oelsner 2000: 810).


34. See Jiménez and Adah 2015: 189.

35. The Kalendertexte VAT 7816 rev 17–20′ (Weidner 1967: 44) and VAT 7815 rev 9′–11′ (Weidner 1967: 46) cite the Nisannu and Kislīmu portions, respectively; the microzodiac tablet BM 33535 obv 7–13 and rev 7–12 (edited by Hunger 2007) cites the Simānu and Duʾuzū portions. The Lying Down Menology (attested in manuscripts from Babylon, Sippar, and Assur) will be published elsewhere by the author and A. Hättinen.
The sources of the present compilation are many. First and foremost, the text borrows from the Babylonian Almanac the prognosis for every day. Not only does this tablet cite the Babylonian Almanac, but occasionally it also expands on it. For instance, the prognosis of the Babylonian Almanac for the 20th of Abu ({id-da na-an-bal-egig dab-su}) is first cited in l. 12, and then translated into Akkadian in l. 13 as "he shall not cross a river lest disease infect him" (nara{id} la ib-bir murus{gig} isabbat{dab-su}). This Akkadian translation is then justified, in the spirit of Babylonian commentaries, by explaining that "the sign BAL, when read /bal/, means 'to cross'" (ba-[B] AL: e-bé-ri).

Another text extensively quoted in this compilation is the Prostration Hemerology. In fact, the present text cites every single prognosis from this hemerology for the days with which it is concerned. The royal hemerological compilation Inbu bēl arḫī already adopted—and adapted—every line of the Prostration Hemerology (see Jiménez and Adalı 2015); in contrast to Inbu bēl arḫī, however, the present compilation cites the Prostration Hemerology without changing its wording.

The third text from which our compilation draws its prognoses is the Tašrītu Hemerology, which is cited in its entirety in the section devoted to Tašrītu in the present text (ll. 49–95). Predictions from other hemerological texts are occasionally intertwined with those of the Tašrītu Hemerology. Moreover, some of its prognoses are explained by means of lexical lists (see l. 63 and commentary ad loc.). Another small hemerological treatise quoted in this tablet is the text preserved in K.4131+ (Labat 1962), which contains prescriptions concerning the recitation of šigû-laments.36

At the beginning of each month’s section, the present tablet provides the name of the month, and an epithet for that deity. Thus Abu “belongs to Ningišzida, the lord of the earth” (l. 1), Ešu “belongs to the lady of the lands” (l. 30), Tašrītu “belongs to Šamaš, the warrior of the Universe” (l. 49), Arahšamnu “belongs to the lord of the gods, Marduk” (l. 95), and Kislimu “belongs to the great warrior, Nergal” (l. 128). The associations between gods and months and the epithets the gods receive are identical with those of the last paragraph of Iqqur īpuš (§105 = Labat 1965: 196–97),37 from where they are probably taken.

The text separates the quotations from different sources by means of the adverb šanîš, "secondly." This practice is also attested in other older hemerological compilations, in particular in the Offering Bread Hemerology. As stated above, this text divides the various prognoses it contains for each day by means of the sign kimin, which at least on some occasions seems to be used as a logographic rendering of the adverb šanîš.38

As discussed above, this text occasionally adds commentarial notes to the text it cites. The notes are intended mostly to clarify obscure words or expressions by means of equations attested in the lexical tradition, rather than to speculate about alternative meanings of the text.39

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36. See also Groneberg 1989 and Labat 1965: 96–97. The latter identifies this hemerology as "un extrait de notre série générale," but Fincke 2009: 119–20 has noted that earlier forms of some of this tablet's prognoses can be found in a hemerology from Hattuša: the text may thus represent a short, independent hemerological treatise. Casaburi 2003 used this tablet for her reconstruction of the hemerology christened by Livingstone Offering Bread Hemerology (KAR 178 and dupls., now reedited by Livingstone 2013: 103–59), but this use was questioned by Livingstone 2006: 138, who described the issue as an "elementary problem of text definition." It is however a fact, already acknowledged by Labat 1962: 3–8 nn, that K.4131+ does quote from the Offering Bread Hemerology (or, more likely, from some other hypotext common to both). K.4131+ in fact allows some improvements on Livingstone's edition of the Offering Bread Hemerology: for instance, the 26th of Abu, transcribed by Livingstone 2013: 132 as "x [x x] x ta liš-kun | lú-[ma] mà ša-bi du₂-su," should be read in the light of K.4131+ as [lakš-rî]b-ta liš-kun | [kš-sîl] lû-bi <dîngi> du₂-su, as already seen by Labat 1962: 6 n. 10.

37. A new manuscript of this section of Iqqur īpuš, 79-7-8, 141 (unpubl.), was identified and joined to K.129 (AAT 57) by the author. It will be published in J. C. Fincke's new edition of the series.

38. See Hunger and Pingree 1989: 130b. The use of šanîš to introduce readings from different hemerological traditions can be compared to its use in commentaries, where it usually precedes alternative interpretations: the present text does in fact also use šanîš to introduce an alternative commentarial interpretation, in line 113.

39. A Neo-Assyrian astrological report, K.738 (SA 8: 232), probably written by Adad-šuma-šar (Hunger 1992: 127 n. and Villard 1998: 430–31), contains a similar compilation of favorable prognoses for the month of Ayyāru with occasional commentarial additions. The obverse of this tablet draws on the Babylonian Almanac, whereas its reverse mainly contains quotations from the series Iqqur īpuš. These quotations are occasionally furnished with explanations: thus the entry from Iqqur īpuš §17, "If in the month of Ayyāru he moves into his new house, his
The present tablet contains sparse quotations from texts other than hemerologies. Two of them stand out: the first, contained in ll. 16–22, seems to stem from an unknown incantation. If it has been interpreted correctly, l. 22 would identify the text as “one entry [excerpt]ed from the exorcistic corpus,” a highly uncommon paratextual note. The second important quotation from a nonhemerological text appears in l. 29, after the section that the tablet devotes to the month Abu. There it is stated that “in the month of Abu, a man should perform the ritual Maqlû, then that man will defeat his enemy.” The idea that the ceremony described in the ritual tablet of Maqlû was performed at the end of the month of Abu was proposed some forty years ago by Abusch (1974: 259–61; also Abusch 2002: 234–36), but the present line contains the most explicit connection between the antiwitchcraft ceremony and the fifth month. Again, it is uncertain from which exact text, if any, the line is quoted.

The edition below specifies the source of each entry. The conventions used are:

A Babylonian Almanac
O Offering Bread Hemerology
Š Hemerology concerning the recitation of a šigû-lament
P Prostration Hemerology
T Tašrîtu Hemerology
Italics Text that appears to belong to a hemerological treatise, but that is hitherto unattested in the known manuscripts of that text
‐ Commentarial addition (includes Akkadian translations)
ø Quotation from unknown source

Edition

§1 i 1. [§ ina] abī(“ne,gar”) ša3 ša3*[nin-giš-zi-da] beṭ[en] eteṣiti(ki-tim)

2. § ina abī(“ne,ùnu(ud) 1-kam* bêltu(gašan) magrût(še-ga) 2/̱ kimîlti([nîg-b[a] ili(dingir) magîr(še-ga) A|A
3. 5 ud sa,ām ab-šê-gi-da 6 u(lu) magîr(šê-ga) ̵ša3-niš ši-ga-ú A|Š
4. liṣṣ(ê)dû ḫûd-lîbbû(ṣa-hûl-la) ša3-niš kurummat(šuk)-su ana ̵ša3(o o liškun[g]a)r-ûn) Š|O
5. 10 ûmu(ud) magrût(še-ga) : 13 u(lu) magîr(še-ga) ̵ši-ku-an(ud-mu) ̵ši-ru-û-ub A|A|P
6. ana dîn(î) lâ(ñu) usṣî(ê) ni-gu-tû liškun(gar-ûn) šattû(mu-an-ña) maṣ-ra-a P
7. ú-ka[l]-lam-šû P
8. 15 ûmu(ud) magrût(še-ga) : ša3-ši-nû inba(guru)n li-kul m[i]l-rā-tum A|P
9. lî-ka[b]-bi-is : lumûnšû(ḫul-šû) izzibšû(tag₄-šû) Š[û]-l[a]-mu iš̱akkanšû(gar-šû) P
10. 16 ûmu(ud) magrût(še-ga) : ša3-ši-ga-ú iṣṣ(ê)dû bī(tê) e3 )[la-ke-e-šû] A|Š
11. ippuš(dû-ûš) Š
12. 20 id-da na-an-bal-e gig dâb-su A
13. nūra(ûd) la iš-bîr mûrûṣu(gi) ṣâbbatt(dab)-su : ̵b[r][al : e-bê-ri] c
14. ša3-ši-nû qûl-ti ina bit(ê) amēl(î) liš-kun mu-kîl réš(s)a[g] le Muṭtû(ḫul-tum) P
15. ina bit(ê) amēl(î) ka-[š]-a3-ñu P

heart [shall rejoice] (šabi duga),” is explained as: “what it says, šabi duga, means ‘happiness’ (ṭîb liḥī).” The explanations are occasionally more complex, and in a couple of lines they seem to refer to cultic events of the Assyrian calendar (see George 2000: 292). After the quotations from the series ḻaq̱ar īpi, the last lines of SAA 6: 232 contain an “etymographical” rendering of the name of the month Ayyāru (itigu 4-si-sá) as “the month to put everything in order” (araḫ luṭēlaš扎实), which is then proved to derive etymologically from the name of the month with a series of ingenious etymological operations. This text has been dealt with in a number of studies by Livingstone (1992: 292ff. and 309ff. [non vidi]), 1993, 1995/1996, and 1997: 169–70), as well as by other authors (Casaburi 1998; Frahm 2011: 215 and 284).
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30. intra abi(m-na) amēlu(lu) ma-aq-lu-um īppu(dû-um)-ma amēlu(na) ša(bi) nakir(=kûr)-ša ikaššad(kur-âd) o

31. a ša-ga-a an-dab-ba 10 ul(nu) magir(=se-ga) : ša-nîš ana 30 liš-ken A[A]

32. šamaškillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš (še-ga) : 5

33. šamaškillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 15

34. šamaškillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 20

35. šamaškillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

36. šamaškillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

37. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

38. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

39. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

40. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

41. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

42. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

43. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

44. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

45. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

46. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

47. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

48. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

49. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

50. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

51. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

52. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

53. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

54. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

55. šamašskillu ša-naš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : ša-niš ana šamaš (še-ga) : 55

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56. šāmā(uzu-ka-ne) lāt(nu) ikkal(gu,) saharšubbā(sahar-sub-ba-a) il-lab-bī[š]

57. 3 ul(nu) magir(še-ga) 'ana sinmistut(munus) lāt(nu) ṣēl[mīt(še-l[ī]) sinmistut(munus)] šī(šī'[ba][l]-ta-[šī] 1[ī]-[kīm-šū])

58. eqel(a)-[šā] šāmašlammi(še-l-[giš-ī] mē(āmē) lāt(nu) iṣaq[ai][n]ṣag ka-ru-sis-su iṣaq[ai][n] gāl(l) a-[šar]

59. [imēru(ānē) ig-ga-ṛ]a-ra lāt(nu) iṣaq[ai][n] gub-az sagall(sal-ga) imarras(gig-al[ς])

60. nūnu(k[u₄]) lāt(nu) ikkal(gu,) šīl-la'[t' uṣi eli(u-gu-šu) iṣaq[ai][n] gub-az la i-[b][aʃ]

61. šu-[ku-us-su] ul(nu) iṣṣir(si-sā) mušen dab-ba ḥe-ə-en-bar-[a]

62. [iṣṣir[ai][n](mušen) sa-bit-tū ṣuṭṭar(du₄-ā[r] sulappa(zu-lum-ma) lāt(nu) ikkal(gu,) ri-qit[tum imarras(gig)]

63. r[i-qit-tu][m] : šin-[n][u]

64. 4 iṣmu(u[d) magru(še-ga)] nāra(ış(ś]][l) il-bī-[kur(ḥ-]=l]-šu iṣaq[ai][n] gub-az la-[b][aʃ]

65. ana adur[ē][e-dur(a),-re-č] ši(l'[n]u-) illak(ši'[g-e] ši-gu-šu)[i-gār-][i-šū]

66. šir(uzu) alpi[gu] šir(uzu) kizzzi(māz-šu) šir(uzu) šābi(šā[ḥ] lāt(nu) ikkal(gu,]

67. sankidâb[ā][za(ši-dab-ba)] iṣṣir(tu-ši) : 5 iṣmu(u) magruš(š[e-ga] ana kiri(š[ki] i la ur-rad)

68. ìgi-sig-sig, nukaribbi(šu=l[ki],[š][i-lil imalḥ̱assu(sig-su])

69. 'a₁-šar ur-šu na-da-a[t lāt(nu) iṣaq[ai][n] gub-ru-tiš-tú ina-ši]

70. bi-is-rt u šaḥ-š-e lāt(nu) ikkal(gu,) ši-i-qu ṣasqasbat(dab-su)

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71. 6 iṣmu(u(d magru(še-ga) šal-tum lāt(nu) iṣaq[ai][n] iṣaq[ai][n] thuṣa(du-u-ši) e-gi-ta ṣašu(tu-ši)

72. šir(uzu) maš-te-e lāt(nu) ikkal(gu,) ma-mi ṣasqasbat(dab-[su ana bit(ē) mu-sa-a-ti]

73. 3 : lāt(nu) ṣurub(ḥ-ub) šu-lak imalḥ̱assu(sig-su) d[ep-gaz-ba ba li-šur ]?

74. itti(ki) sinimīt(munus)-šu šē-ta-ši šummu(mu) iṣṣir[tu-ši] šā-niš(la-am ana ši-gu-ǔ)

75. i-r[u-šu ana līl(dingir) li-[šap-p]i (?) (θ θ)

76. te-ēs-li-[tu][l-in(dingir) i-[šem-mc]

77. 7 k[ä]-l[a-m[u] lāt('[n]u-) ikkal(gu,) ikkib(nig'-gi[gi] ṣara u 1[še]-leit(nin)-ēkali(če-ga]

78. 8 la-[i-še-mu-šil(dingir=) 1[iši] šah[mat]šu-su] ana 1[še]-liškun(gar-un)

79. 8 ud-s[a,'-ām] še-ga lim-te-si-il-te-e-[b-bi-b] ana 1[še]-leit(nin)-ēkali(če-ga]


81. 9 ul(nu) magir(š[a-ga] ša-[n,iš kurummat(šuk-su) ana enzi]-šaš[leit(nin)-ēkali(gar-u[n]) išaš]-šaš[leit(nin)-ēkali(gar-u[n])]

82. 8 l[i-šap-pi-ši] 'kalš šattiti(mu) mursu(gig) u[l(nu) ițēli(č-eš]-šā]

83. d11 iṣmu(u) magruš(š-e-ga) 13 ud-sa₄ âm š[e-ga]

84. 14 ab-[še-ma-ga] : 16 u[lu(nu) magir(š-ga) la-[n] ši-gu-ǔ]

85. i'[r][u]-ši[š]-šu ana līl(dingir) ut-ne-en-niš haš-[šaš]-hā-[la:] o o (o)

86. f₁₀ ina su 'bu' k'[a]: o x x o [i]'f₁₀'-zi'[im-ti iškšad(kur-ad)]

87. : ta-ā-mir-tum : 21 [ma-gār ĕ(še)]

88. : ma-gār ĕ(še-im) : ma'[ka]₃-a-ri₃ [ē(še-im)]

89. šā bit(ē)-su (še-im) 1-ma-ak-k][i-[u o o)]

90. 22 še-ga lugal-la-ke₄ : 23 še-ga lugal-la-ke₄

91. 26 kabtu(idim) magir(š-e-ga) : ša-niš ši-gu₁₂-[u₁]: [lāt(nu) iṣassid(šē)]

92. mimma[n-i-nam] la i-ga-ri ina pān(ig) amel(na) lišu(dingir-šu) illak(du-ak) [?]

93. 29w ernitta[ū-[u] iškšad(sā-sā) : ša-niš ši-gu₁₂[-u liši(dē)]

94. mimma[n-i-nam] li-q-[u-šu iṣīmu(u[d-ma]=šu irrikā(gd-dara)])
§495. 4 ina aralsummi("apin-du,-a) ša bēl(en) ili(dingir")["marduk("amar-utu")]

96. 4 ina aralsummi("apin) ud 2-kam' dingir-re še-[ga : 3 še nu sum-mu]

97. šá-niš ana sin(30) līš-ken qūšu(nig-ba) lik-ru-u[ba ana ištar["15) parsā(garza) līš-lim]

98. li-pā qātim(šu",") šú īšir(si-sá) 4 sūq(s)(la) li-[i-ba":i]

99. ibiššāt-bi(-za) immar(iqi-mar) : 16' ūmu(u[d] magru(se-ga) o o (o)

100. amēlu(na) šâ(bi) libbasā(šâ-bi) itāb(dūg-g[a] : 7 ūmu(u)d) magru(se-ga) (?) : 9

101. ab-še-gi-da [(:) 10 zū-Šum nu gu,-c]

102. ige-gu-lā a[n-gig : qu-qa-na i-mar-ra-aš (?)]

103. ige-gu lā : [qu-qa-nu o o o o]

104. ū [oooo00000]

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105. 12 kū-babar dam-gār-ke, na-an-sum-mu nu gur-ru-dam-bi :

106. 13 ab-še-ga-da 15 še-ga tag-lā-lam" A\[A\]

107. ma-ga-ri šar-ri : šá-niš ana sin(30) uskara(ugu-sar)

108. ana šamaš(šuttu) šamaš(aš-me) ūrāši(ši[k]-gi) lik-ru-[u]b erba(mās-da-ri) iraši(tukū-šī)

109. te-šu še-[gingur] išakkanššu(gar-[sà] 16 ūmu(u) magir(se-ga) šù-gù-lissi(dè)

110. ab-ba-tu-tum li-gal-lib amēlu(na) šâ(bi) ul-tab-bar

111. 18 ab-še-gi-da : 20" kimm[i]t(tib-tim) marsi(gig) īpaṭtar(du,-ār)

112. 2 mar-šu kam’-lu u bi-i-šâ išakkàn(gar)-šâ amēlu(lu) īpaṭtar(du,-ār)

113. šá-niš mar-šu ar-ku īp-paṭ-šār

114. 20 ab-še-gi-da : 22 ūšù-lībbi(šâ-[šù]-lā)

115. 24 bu-us-rat dumqig(siq,) : ší-mu-tum šâ dam-qi

116. 26 dingir-re še-ga : šâ-niš śi-gù-ù lissi(dè)

117. amēlu(na) šâ(bi) ul-tabar(sunum-bar) : 27 sila al-dib-ba na-an-dib-ba

118. ūbiššāt[i]-bi(-za) immar(iqi-mar) : 28 ūmu(u)d) magru(se-ga)

119. šâ-niš †ši-gù-ù mím-[ma lä](nu) ušši(ē) ūšù-lībbi(šâ-[šù]-lā)

120. 29(U.u,limmu) ana sin(30) la šù-ke-en u kurummat(sek-s[ù] lä(nu) [išakkan(gar-an) -]

121. 1 ūmu(u) magir(se-ga) : ša-ke-en : ši-[u]l-[u]-ù (?)

122. ša-ke-en la-‘1 ban[1 app[kir]1 : 0 o o o (o)]

123. šā-niš abulla(kâ) lä(nu) ušši(ē) iši(ki) sinništi(munu[n]) lä(nu) išal(n[a-i])

124. libbasâ(šâ-bi) itâb(dūg-ga) 29(U.u,limmu) ka-šiš magir(š(e-ga))

125. šâ-niš ana šamaš(šuttu) u[‘i-nun-u(ù)]a

126. qūšu(nig-ba) lik-ru-ub ina īteri(kin)-šâ ū-lab-bar

127. 1(uš-im) u kaspa(kù-babar) iraši(tukū-šī)

§5128. 4 <sinra> kislimi("gan-na) šâ qarrādi(ür-sag) rabā(gal-ù) nergal("u-ù-g)ur

129. 4 ina kislimi("gan) ūmu(u)d) 1-kam kāb(u)(tidim) magir(se-ga) ina ēreb(ku) bu-lim ana pān(Ig) bu-[li]m(mè[ā)] liq[jīl(ba)-q[-g]i]

130. "ana( erased) ana šakkan(gig) liš-ken šība(šu-gi) liš-šiq liš-di-šu iraši(tukū-šī) napiš(igi-bar)

[iši(dingir u] šarri(lugal)] immar(iqi-mar)

131. kin(a) labir(sunum)-šâ šar(i-sar)[ma ba-ār u up-pu-[ù]š]

132. tu[p[im] marduk(šù)-šāpik(dub)-qerr(nunum) mārri(a) šâ "bēl(umum)-apl(a)-iddina[m(u)
mard(dum)] š̄μu-šē-zib]
§1 (1) The month of Abu (V) belongs to [Ningišzida], the lord of the earth.

(2) In the month of Abu, the 1st, a lady is favorable; the 2nd, wrath of a god, favorable; (3) the 5th is a favorable day at midday. The 6th day is not favorable; alternatively, he should (4) utter a lamentation, then he will find happiness; alternatively he should place his offering bread to the god […]. (5) The 10th is a favorable day. The 13th is not favorable; alternatively he should address prayers to the day; (6) he should not go out to a lawsuit; he should celebrate a festival; then the year shall (7) show him (8) wealth.

(8) The 15th is a favorable day; alternatively, he should eat fruit and (9) tread on the balks (of a field), then his disease will leave him, and health will be placed for him. (10) The 16th is a favorable day; alternatively, he should utter a lamentation, then he shall (11) build the house that he desires.

(12) The 20th (13) (means) “he should not cross a river lest disease infect him,” (since) the sign BAL, (when pronounced) /bal/, means “to cross.” (14) Alternatively, he should keep his house quiet; then a good spirit shall be (15) constantly present in the man's house.

(16) The 24th is not favorable; alternatively you should raise your hands to the sky (18) and say as follows: “Perfect king of the sky, mighty Marduk! (18) The enemy … Anu and Enlil; (19) below (he is the) 'lord of heights.' Heal him!” (Thus) he should say three times, (20) then he shall see the downfall of the adversary, (this is) from the mouth of Ea, (21) [it should be carried] out without delay or neglect, then he will recover. (22) One entry [excerpted] from the exorcistic corpus.

(23) The 25th is not favorable; alternatively he should not approach a woman; (24) he should libate water (23) to the Anunnaki in [the garden]; (24) he should not eat fruit; then [he will be safe] from headache and flu. (25) The 26th is not favorable; alternatively, he should utter a lamentation (26) and perform (25) a taqribtu-ritual, (26) so that the rage of the god's heart against the man is dissolved.

(27) The 28th is not favorable; alternatively, he should utter a lamentation but not perform a taqribtu-ritual, (28) then he will be happy. A “taqribtu-ritual” (means) cry.

(29) In the month of Abu, a man should perform the ritual Maqlû, then that man will defeat his enemy.

§2 (30) The month of Elûlu (VI) belongs to Ištar, the lady of the earth.

(31) In the month of Elûlu, the 1st a nobleman is favorable; the 2nd his foundations will be firm; (32) the 3rd is a favorable day; the 5th is a favorable day; the 7th is a favorable day; (33) the 8th he will take possession of a field; the 10th is not favorable, alternatively, he should prostrate himself to Sin. (34) He should consume milk and anoint himself with butter. Then he will thrive. His heart will be propitious. (35) The 11th is a favorable day; the 14th (there will be) happiness.

(36) The 15th [is a favorable day; alternatively, at dawn, facing west] (37) [he should prostrate himself] to Adad. [He should dedicate him an offering. Then Adad] (38) [will not flood away] his possessions. […]

(39) The 17th (there will be) distribution and happiness; […]; (40) the 20th is not favorable; alternatively, [he should offer a present to Uraš and prostrate himself]. (41) He should address prayers to Nissaba. [Then he shall have grain].
(42) The 21st is a favorable day; the 22nd is [a favorable day; …]. (43) (on) the 29th release a captive, [and you will achieve your goal], (44) “captive” (means) “prisoner.” [The 30th is not favorable,] (45) [he should …] a date-palm spadix to the god […] (46) then [he will attain] his desire.

(47) In the month of Intercalary Elûlu (VI/2), the 1st at midday, 2nd at midday, 5th, 6th, 7th, 8th, 9th, [10th, 11th, 12th], (48) 13th, 14th, 16th, 21st, 25th, 26th, and 29th are [favorable] days.

§3 (49) The month of Tašrītu (VII) belongs to Šamaš, the warrior of the Universe.

(50) In the month of Tašrītu, the 1st day is favorable; alternatively, [he should place] his offering bread to Ša[maš; alternatively], (51) he should not face a sandstorm in the open country, lest the demoness Ḫalullāya (52) marry him; he should eat no garlic, lest a scorpion bite him; (53) he should eat no onion, lest he suffer internal fever.

(54) The 2nd is not favorable; he should not ascend to the roof, lest the “Ghost Maid” marry him; (55) he should not descend to the well, lest an evil person capture him; (56) he should not eat roast meat, lest leprosy cover him.

(57) The 3rd is not favorable; he should not approach a woman, lest that woman take away his strength; (58) he should not irrigate a sesame field, lest field mice appear in it; (59) he should not stand [where a donkey] has been wallowing, lest he fall ill with muscle ache; (60) [he should not eat fish, lest impudence and slander fall over him; he should catch no birds, (61) lest his allotted field not prosper. mušen daba hēnbara (62) [means “he should release a captive bird.”] He should not drink date(-juice), lest he fall ill with stomach (ache). (63) “Stomach means “tooth.”

(64) The 4th is [a favorable day], he should not cross a river lest his virility become diminished; (65) he should not go to a farmstead, lest an enemy start a fight with him; (66) he should not eat ox, goat, or [pig] meat, (67) lest he suffer from migraine.

The 5th is a favorable day; [he should not go down to the garden], (68) lest Igisisi, the gardener [of Enlil, strike him]. (69) [He should not stand] where a pestle has been placed, [lest he suffer from dropsy]; (70) [he should not eat] leek or cress, [lest the “dampness disease” infect him].

(71) The 6th is a favorable day; he should not start a quarrel, [lest he commit sin]; (72) he should not eat dried meat, lest the Oath capture him; (73) he should not go (72) [to the lavatory], (74) lest the demon Šulak smite him. [He should take care (?) of the goddess Gazbaba], (74) he should lie with his wife: then he shall have offspring. Alternatively, [before] (75) entering (the temple to recite) (74) [a lament], (75) he should [supplicate] to his god and […] (76) the god will heed his prayer.

(77) The 7th day he should not eat anything whatsoever—it would be abhorrent to [Uraš and Bēlet-ēkalli]; (78) he should not swear, lest a god capture him; [he should place his offering bread to Uraš]. (79) The 8th is a favorable day at midday, he should cleanse and purify himself, (80) he should present a flour offering to [Uraš and Bēlet-ēkalli], then Bēlet-ēkalli will intercede for him before Uraš.

(81) The 9th is [not favorable; alternatively], he should place his offering bread to the Goat constellation (i.e., Gula’s star); (82) he should pray to her (sc. Gula) (81) in heaven and earth] (i.e., to her celestial and terrestrial hypostases); (82) then disease will not approach him during the whole year. (83) The 11th [is a favorable day. The 12th is not favorable. The] 13th is a favorable day at midday. (84) [The 14th is favorable]. The 16th is not favorable; before (85) entering (the temple to recite) (a lament, (he should) pray to a god], then (there will be) happiness. [The …th is (not) favorable], (86) in […] (87) “wish.”

[The 19th …, he will achieve] a desire, (“desire”) means (87) “wish.”

The 21st is [good for the barley]. (88) “Good for the barley” (magār ê) means “to sell” [barley] (makār ê), (89) it refers to the man whose household sells barley […].

(90) The 22nd is favorable for the king. The 23rd is favorable [for the king]. (91) The 26th a nobleman is favorable; alternatively, [he should not utter] a lament, (92) he should not hire anything, then [his god shall walk] in front of the man. (93) The 29th he will achieve (his) desire; alternatively, [he should utter] a lament, (94) he should nip off something, and then [his] days [shall be long].

§4 (95) The month of Arah samnu (VIII) belongs to the lord of the gods, [Marduk].
In the month of Arahṣamnu, the 2nd a god is favorable; [the 3rd he should not disburse barley], (97) alternatively, he should offer a present to Sin [and complete the rituals to Ištar]; (98) then his undertakings shall prosper. The 4th [he should not cross] the street, (99) lest he suffers financial loss. The 6th is a favorable day, […], (100) then that man will be happy. [The 7th is a favorable day. The 9th] (101) is favorable. [The 10th he should not eat dates], (101) igigula an[gig], (means) “lest he be infected by the quqānu-disease,”] (103) (since) igigula [means “quqānu-disease” …] (104) and […]. (105) The 12th he should not disburse silver to a merchant, because it would not be returned. (106) The 13th is favorable; the 15th šega lugakam, (107) (means) "it is favorable for the king;” alternatively, he should consecrate a crescent emblem to Sin (108) and a golden sun-disc to Šamaš. Then he shall have profits (109) and the attention of both god and king will be set on him.

The 16th is not favorable; he should utter a lament, (110) he should shave a slave’s hair (i.e., release him). That man will become old. (111) The 18th is favorable; the 20th the illness-causing anger will be released, (112) (which means) “a furious and evil sickness will be set on him, (but then) the man will be released”; (113) alternatively, (it means) “a long illness will be released.” (114) The 20th is favorable. The 22th (he will find) happiness. (115) The 24th (there will be) good news, ("good news" means) "good report." (116) The 26th a god is favorable; alternatively, he should utter a lament, (117) then that man will grow old. The 27th he should not go down a street that he went down before, (118) lest he suffer financial loss. The 28th is a favorable day. (119) alternatively, (it is a day of) lamentation, nothing should go out, (then he will find) happiness.

(120) The 29th he should not prostrate himself to Sin [nor place] his bread offering (to him); (121) it is not favorable. “To prostrate" means "to be[seech]," (122) “to prostrate" means “to stroke the nose,” […]. (123) Alternatively, he should not go out a gate nor lie with a woman; (124) then he will be happy. The 29th is completely favorable; (125) alternatively, (126) he should offer a present (125) to Šamaš and Ninurta; (126) then he shall grow old in his post (127) and he shall acquire both barley and silver.

§5 (128) The month of Kislīmu (IX) belongs to the great warrior, Nergal.

(129) In the month of Kislimu, the the 1st day a nobleman is favorable; he should libate water in front of the cattle when the cattle comes back. (130) He should prostrate himself to Šakkan and kiss an old man. Then he will obtain profit, and he will find the favor of both [god and king].

(131) Copied, collated and finished according to its original.


(134) He who reveres Nabû shall not steal the tablet.

(135) [Babylon (?)], 12th [day of the … month of the … year of] Seleucus (136) [and Antiochus (his son)], kings.
in a short aetiological myth that narrates how Ea created “twenty-one poultices” to soothe Nabû’s anger (LKA 146 // BAM 313 and BM 33999, see Lambert 1980 and Böck 2004: 142–43). These twenty-one poultices are said in the rubric to be “from the mouth of Ea” (21 mē(a)-eli šā pi(k)a ‘ē-a). One of the sections of the “twenty-one poultices” myth in fact some resemblance with the present line: compare, for example, l. 20 in the present text with LKA 146, o 20: iqabbī(du g-ga)-ma bēl(ēn) amātī(i nim)-ia gīl-la-tú lirīši(tuku-ši) irāšši(tuku-ši), “he shold say, ‘may my adversary carry guilt!’ then he will carry it.”

21. On the formula inneppus-ma šallim see Borger 1975: 56 ad 69.

22. The restoration of the verb at the end is based on the paratextual note that appears in the rubrics of some tablets with extracts of Šumma Izbu: n šumātu(na=um) uulu(ta) libbi(šā) incipit nasḫā(zi-ḫa | na-as-ḫa), “n lines extracted from (tablet incipit),” in Leichty (1970: 45, 65, 73, 120, 130, 151, 166, 176).


27. The present line recommends reading the corresponding passage of the Offering Bread Hemerology for Abu 28th (KAR 178 rev ii 2) as tāq-rib-ta’ nu’ g a r-an, pace Livingstone (2013: 132), as already read by Labat (1962: n. 11). See also below the commentary on ll. 91–92. The two words at the end of the line, takribtu bikītu, do not appear in the line from the Offering Bread Hemerology. It could represent a recensional variation10 or, more likely, a commentarial entry, as suggested by U. Gabbay (personal communication).

33. On a-šā- (g a)n a-dāb (-ba) see below the commentary on BM 47948 (Text 2) i 2’ and ii 9’. In the Babylonian Almanac it is attested for the 9th of Elūlu, not for the 8th, as in this text. In the present text the number was inadvertently left out by the scribe, who then proceeded to add it on the left margin. The fact that he wrote a number 8, instead of 9, might thus be explained as a further mistake.

34. The last two words of the line do not feature in any of the manuscripts of the Prostration Hemerology, and their meaning is ambiguous.

47. A list of lucky days for Intercalary Elūlu can be found in the Hemerology for Nazi-Maruttāš iv 6–7 (Livingstone 2013: 178, correct the translation there to “Intercalary Elūlu: 3rd, 5th,” etc.).

50. Observe the “overhanging” vowel in û-šar-ri (ušār(i)): see GAG §§ 18e and 82e.

60. If left uncorrected, the writing of tuššu simply as tuš would be elsewhere unattested. Note that the writing of entire words with CVC signs (such as *tem tor ūṭēmu) is rather uncommon (Streck 2014: 260).

63. The equation riqittu = šinnu is taken from Ḫargud B IV 4 (MSL 9, p. 34), which can now be read with certainty as uuru-ri - qit- t [um] = [bibēnu] = šinnu, as suggested in MSL 9, p. 36. The equation is also now attested in the commentary BM 41623 o 5’ (CCP 3.7.2.K).


68. 4g.i.g, 1.g.g, is elsewhere said to be gardener of either Enlil or Anu.42 IgISIS’s association with gardens is further attested in the name of a gate in Nineveh, “IGISIS is he who makes the gardens thrive (mušammeḫ šippāt),” a gate which in fact is said to face “the gardens” (Frahm 1997: 77 ll. 187–188).43 The association of the god with gardens is thus the rationale behind his presence in the prognosis of the present entry. Note also that he is mentioned in the hemerological fragment BM 51433 9’ (unpubl.).


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40. Compare the prognosis of the Offering Bread Hemerology for the 19th of Nisannu (Livingstone 2013: 113, l. 51): šī a ši-ki-tū.
41. In the cletic commentary edited by Livingstone 1986: 178 l. 43.
42. In An = Anu I 92 (Lietke 1998: 30) and various incorporation texts, e.g., Farber 1977: 61 Ia 68, Uduqšul XV 128 (Geller 2007: 171), and Mīs pl 1/II B i 6 (Walker and Dick 2001: 97 and note).
43. Note moreover that in Inana and Sükeletuda 92 (Volk 1995: 172–73) he is said to be father of Sükeletuda according to a new manuscript from the Scheuwen collection, which in fact reads the name as igi-ših- a: see provisionally the note by Volk apud Attinger 2011–13. The name is perhaps also alluded to in Enki and Ninňursaša 168, where Enki “makes his eyes yellow (i.e., like a blind man’s)” to disguise himself as a gardener (Attinger 1986 and Steinkeller 2013 [the latter reference is courtesy of U. Gabbay]).
74. liš-ta-ḫi could be parsed a Neo/Late-Babylonian spelling of lirtaḫ(ł̣)i, reḥū Gū/Dt (GAG §35c). Alternatively, it could be understood as a form of šutāḫū (aḫā Št). In fact a similar form, liš-ta-ḫu-ma, is parsed in both ways in the commentary CT 41: 43b rev 10–13 (CCP 4.2.S):


"lištaḫ-ma" derives from ruḫḫu, alternatively, it can derive from šutāḫū, which means šutesbutu (i.e., "to make someone take"). šutāḫū means "equally."

In both cases the meaning would be that the man should lie with his wife. The line thus suggests that the prognosis šuma iššuši, elsewhere very common as an apodosis and usually translated as "he will gain fame,"44 is a consequence of the instruction to the man to lie with his wife. It should therefore be interpreted as "he will have offspring,"45 in view of the following line from an ikrib-prayer to Sin (K.2751+ iv 9, unpubl., joined by W. G. Lambert):

ša šerra zummū šuma tušarša
“You ‘grant a name’ to him who is deprived of children.”

74–76. The passage from the Šigû Hemerology quoted in these lines reads: [ina tašrīti(ṭu) ṣu-du] ud 6-kam śig-

78. The line presents yet another instance of the well-known Late Babylonian writing of the singular of ilu, "god," as dingirmoš. For more examples, see Lambert (1967: 132), George (2003: 804), Foster (2005: 317), and Borger (2010: 249 no. 10). See also l. 26 above.

79–80. The Tašrītu Hemerology (edited by Livingstone 2013: 170, ll. 79–82 as Prostration Hemerology, and in 190 ll. 35–40 as Hemerology for Nazi-Maruttaš; K.2607+ and BM 34602 have been collated) reads in the section on the 8th of Tašrītu:

84–86. The passage from the Šigû Hemerology quoted in these lines can now be restored as: [u d 16-kam ṣa-

87. Compare in Iṣbu girru maḫûru 98: i-zi-im-tū = ta-az-zi-[im-tu].47
88–89. Although the line in the Babylonian Almanac probably needs to be interpreted as “favorable for grain” (magār ē), the commentator interprets it as makāru. U. Gabbay, to whom the correct interpretation of l. 88 is due, suggests understanding this verb as “to sell,” like its West Semitic counterpart. This sense is attested, albeit rarely, in Akkadian (CAD M/1, 126–27 and AHw, 588). The syntax of l. 89, the second part of the commentarial explanation, is unclear.

91–92. The Offering Bread Hemerology for Tašritu 26th (KAR 178 rev iv 12) cited in l. 91 reads ʾi-gu-ʾu ʾāl(nu) ṣassiddé ʾi-aq-ri-b-t ʾi-šakkan ʾa ʾār-ʾa-nu, “he should not utter a lament nor perform a taqribtu-ritual.” Line 92 in our text seems not to be duplicated elsewhere and is difficult to understand. As understood here, “he should not hire anything” (minnuma Ṽā ʾiggur), it could be compared with the prescription of BM 32641 (5R 48–49, Babylonian Almanac) for Elūlu 25th (Livingstone 2013: 41), nīg-nām na-an-šā ʾāl šā ʾa Ṽ, “he should not buy anything.” If one emends the first sign, it could be understood as dē(GAR)-nam la ʾiggeri, “he should not start a lawsuit,” a prescription well attested in hemerologies.49

The restoration at the end of 92 is hypothetical, it is based on amēlu(na) ʾsūtbi ina ūm([ud]-um) baləti(ti-1a) ilu(dingir) [ina pānī(ig)-šū] illak(du-1ak4) (Offering Bread Hemerology for Elūlu 30th, see Livingstone 2013: 136, rev iii 10–11, but note that the restoration there is also uncertain).

93–94. The first part of the line contains the prognosis of the Babylonian Almanac for Tašritu 28th (not 29th!), see Livingstone (2013: 46). It allows reading it as ʾi-gu-ʾu ʾissi(ḏé) akla(nin da) lī-ʾi-ʾq-ruʾ-uṣ udmes-šū gīd-دام (KAR 178 rev iv 16, correct accordingly Livingstone 2013: 139).50 In view of this parallel, the present line should be probably corrected to akla(nin da) «NAM» liquṣ (nīg. nam is probably a dittography caused by the similarly beginning line 92). The verb qarāšu, when said of bread, describes “the action of nipping off bits of dough to make individual loaves” (George 1993: 68).

96. Note that the instances of the Babylonian Almanac where Livingstone transcribes as ʾınnin šē-ga (Livingstone 2013: 29 l. 13, 47 l. 2, 52 l. 26) should probably be read dīngir-re šē-ga (they are written with RI, and this sign is easily distinguishable from MÙŠ in most NA and NB scripts).

102–104. These lines probably contained a translation of the pseudo-Sumerian prognosis of the Babylonian Almanac for the 10th of Araḫsamnu and some philological justification of it.

105. Livingstone’s transliteration of the manuscripts of Araḫsamnu 12th should be revised as follows (all the manuscripts have been collated):

K.4326 (Nin.) ud akš-šum-mu ʾa ʾāl šī Ṽam-su o o o (o)
VAT 14525 (Uruk) 12 Ṽu-babbar nu-šām-mu 1 ul ē Ṽur
BM 32641 (Bab.) 12 Ṽu-babbar dam-gār-ʾē ʾa na-an-šī ē Ṽam-su ʾi-na Ṽa Ṽah
BM 40691 (new MS) […] na-an-šūm nu Ṽur-šū

The prognosis thus makes a distinction between šūm and Ṽur (not SI, as transliterated by Livingstone!). Both verbs are used with the meaning “to return a loan” in Old Babylonian contracts, but the specific nuance of each one is difficult to ascertain (Skaist 1994: 195–201). They also appear juxtaposed, for example, in Ḫûl 1 58–59 (translation from MSL 1: 14)

māš šīm-mu-dam (šibtu) ianaddin He will pay interest (at the proper time)
maš Ṽur-du-maš (šibtu) Ṽār He will pay interest (at the return of the capital)

The translation adopted here follows a suggestion of E. Frahm.

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48. Rather than [du]g, pace Livingstone 2013: 139 (see above commentary on line 27).
49. It would also be possible to parse i-ɡa-ri as a G Present of gišar with overhanging vowel, but the verb is poorly attested elsewhere (AHw 287a and Borger 1996: 44).
50. The line is also partially preserved in K.4131+ (Labat 1962: 8 = Labat 1965: 100) 41': [ud 18-kām ... Ṽdmes-šū] gīd-đa.
110. On the “shaving” of the abbuttu-mark of a slave as a sign of manumission, see Fox (2011: 268–69), with previous bibliography. The entry for Araḫsamnu 16th in K.4131+ 44′ (Labat 1962: 8 = Labat 1965: 100) can be restored as [abbuttu ligallib amēlu šū ul-tab-b]ar*.

111. The prognosis that the present text assigns to Araḫsamnu 20th appears in the entry of Araḫsamnu 19th in the Babylonian Almanac (Livingstone 2013: 51). Since our text contains a different prognosis for Araḫsamnu 20th only a few lines below (l. 114), it is clear that the numeral 20 written on the tablet is a mistake for 19.

112. Neither kamlu nor bīšu seem to be elsewhere predicated of a disease or wound. The use of kamlu in the explanation is motivated by the presence of the etymologically related word kimiltu in the base text. The interpretation of these lines follows a suggestion by U. Gabbay, according to which the explanation would be based in a different parsing of the logogram gig in the base text: the first explanation would take it as marṣu, “sick person,” and understand that “the man” is the subject of the verb patāru. The second explanation interprets it as mursu, “disease,” and makes this the subject of the verb.

113. The phrase marṣu arku is poorly attested elsewhere (Stol 2010: 38). The rationale behind the explanation of kimilti murs as marṣu arku is unknown.

115. On this line see Butts and Jiménez in press.

119. The Offering Bread Hemerology reads at this point (KAR 178 rev iii 69) mim-ma ú-ta šà-ẖúl-la, “he will find something, (then he will find) happiness,” which suggests emending the present tablet to mim-ma nu ut-ta(DU).

121–122. The equation šukēnu : labān appi, not booked in the dictionaries, is elsewhere apparently attested only in the commentary fragment BM 39005 l. 5′ (on Šumma Ālu (?), edited as CCP 7.2.u116). Si vera lectio, the equation šukēnu : hullû would also be elsewhere unattested, but compare [lab]ān appi = sullû in the synonym list An (CT 18: 6 rev 33).

Text 2: A “Poor Man’s Hemerology” for the End of a Year and the Start of a New One

BM 47498 contains prognoses for the 12th, intercalary 12th, 1st, and 2nd months of the year, in this order. This small tablet, of which only a few lines from the upper part are missing, borrows its prognoses from two main sources: the Babylonian Almanac and the Prostration Hemerology. Apart from the Intercalary Addaru section (section i B in the following table), the present tablet concerns itself exclusively with favorable days: only the favorable prognoses from the Almanac are cited. The Prostration Hemerology, whose prognoses are always positive, is cited in its entirety.51

The provenance of the prognoses is presented in the following table:

<table>
<thead>
<tr>
<th></th>
<th>A 1′–8′</th>
<th>Babylonian Almanac</th>
<th>Addaru (XII), days […] 6, 8, 9, 10, 12, 15, 16, 20, 22, 24, 25, 27, 30</th>
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<tbody>
<tr>
<td>B</td>
<td>9′–16′</td>
<td>Unknown52</td>
<td>Intercalary Addaru (“diri.še”), days 1–30</td>
</tr>
<tr>
<td>C</td>
<td>1′–5′</td>
<td>Prostration Hemerology</td>
<td>20th Addaru (Prostation l. 40)</td>
</tr>
<tr>
<td>D</td>
<td>6′–13′</td>
<td>Babylonian Almanac</td>
<td>Nisannu (I), days 1, 4, 6, 8, 10, 11, 14, 16, 23, [(o)]</td>
</tr>
</tbody>
</table>

51. The selection of dates is similar to that of the Lists of Lucky Days, called by Livingstone “minimalistic derivatives of the Babylonian Almanac” (Livingstone 2013: 83). It is also similar to that of the Neo-Assyrian report SAA 8: 232, mentioned above, and of many other reports. For a study of several reports that excerpt the favorable days of Ayyāru, see Lieberman 1990: 321–27.

52. Although the style of this section is reminiscent of the Babylonian Almanac, none of the many manuscripts of the Almanac preserves a section for Intercalary Addaru (note however that some of the Lists of Lucky Days do include a section for this month, see Livingstone 2013: 97–98). This, together with the fact that the section in BM 47498 i B contains prognoses for every day of Intercalary Addaru, including those for which the prognosis is negative, suggests that section i B was borrowed from a different source.
BM 47498 (81-11-3, 203) comes from Rassam’s excavations at Babylon (fig. 4). The consignment 81-11-3 contains several tablets of scientific nature whose colophons mention Iprāʾya,53 son of Marduk/Zababa-pir u-usru descendant of ʾEtiru, as their scribe.54 Although the colophon of the present tablet is not preserved, it seems possible that it was written by this scribe. This is suggested first by a series of epigraphical traits that it shares with other tablet from Iprāʾya’s collection (see the comparison with other tablets written by Iprāʾya in fig. 5). While none of the sign forms appear exclusively in Iprāʾya’s tablets, the co-occurrence of several diagnostic sign forms is suggestive of a single scribal hand or scribal school.

A second reason for thinking that BM 47498 belongs to the tablet collection of Iprāʾya is the fact that several other unconventional treatises consisting of ad hoc compilations from different sources were copied or composed by this scribe. This is the case of BM 47687+, the text dubbed by Finkel “Poor Man’s TDP” (Finkel 1988: 153 and 158–59), which represents a sort of digest of Sagig. Another tablet from the same collection, BM 47494, is a compilation of correlations of constellations and cities, constellations and their spheres of influence, and omens (Hunger 2004). The tablet edited here, BM 47498, represents a similar compilation of traditional scholarly data, of hemerological rather than medical or astrological nature.

Since one Iprāʾya tablet (BM 47447, edited as CCP 3.1.16) is dated to the 19th regnal year of one Artaxerxes (i.e., to 445, 385, or 339 BCE),55 our tablet should also be dated to the Achaemenid period.

**Edition**

<table>
<thead>
<tr>
<th>iii</th>
<th>E</th>
<th>1–15</th>
<th>Prostration Hemerology</th>
<th>4th, 6th, 13th, and 20th Nisannu (Prostration ll. 1–4)</th>
</tr>
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<tr>
<td></td>
<td>[s]</td>
<td>Blank (?)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>iv</td>
<td>F</td>
<td>1–11</td>
<td>Babylonian Almanac</td>
<td>Ayyāru (II), days 2, 6, 8, 10, 12, 15, 16, 18, 20, 22, 24, 26, 28, 29, 30</td>
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<td></td>
<td>G</td>
<td>12–22</td>
<td>Prostration Hemerology</td>
<td>1st, 6th, 15th and 20th Ayyāru (Prostration ll. 5–8)</td>
</tr>
</tbody>
</table>

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53. Formerly read as Šēbāʾya or Šemāʾya. See Schwemer 2009: 58 on the reading of the name.
54. Finkel 1988: 153–55 provides a list of tablets that can be ascribed to this scribal family. Two tablets copied by this scribe can be added to his list: (1) BM 47938 (CT 39, pl. 27), whose colophon reads “še-št e-ša a mār(a) ša-ša ʾšú-a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ša a mār(a) ša-ş
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6.  20
14.  10
13.  28
8.  26
15.  ¶

12.  ¶
11.  30
7.  22
9.  10 aššata(šam) šà an-dab

10.  ¶

4.  15
3.  10

iv

1.  ayyāru(šu) um(u) 2-kam’ 1 magar(še-ga) kaht(i) idim)

2.  aššata(dam) širri(tuku) ilabbir(libir-ra) 8 kabtu(idim) magar(še-ga)

3.  ḫōm(u) magar(še-ga) 12 in sūq(si) magar(še-ga)

4.  15 šeru(še-numun) šukulu(šu-d) 16 ḫud-libbi(ša-ḫul-la)

5.  18 za-ḫu-tu pu-šur

6.  20 ʾēšra(muš) lidūk(ḥē-en-gaz) ašarēdu(ta(sag-kal-tu) illak(du)

7.  22 ḫinu(ddi) magar(še-ga) 24 ḫud-libbi(ša-ḫul-la)

8.  26 bu-ši-ra-tum

9.  28 ka-liš magar(še-ga) 29

10.  šēra(muš) lidūk(ḥē-en-gaz)

11.  30 ittu(giskim(UD.UM)) damqit(u)
Fig. 4. BM 47498 (Text 2)
Translation

(i) (In the month of Addaru (XII), [...]). (i 1) The 6th day: finding of a sought-after object. (2') The 8th day: he takes a field. (3') The 9th day: favorable day. The 10th day: favorable day. (4') The 12th day: achievement of a desire. The 15th day: favorable day. (5') The 16th day: favorable day. The 20th day: favorable day. (6') The 22nd day: favorable day. The 24th day: he should give a share. (7') The 25th day: favorable day. The 27th day: favorable day. (8') The 30th day: completely favorable.

(9') In the month of Intercalary Addaru, the 1st day: favorable. (10') The 2nd day: completely favorable. The 3rd day: ruin. (11') The 4th day: not favorable. The 5th and 6th days: favorable. (12') The 7th day: not favorable. The 8th and 9th days: not favorable. 10th ... (13') The 12th and 13th days: favorable. The 14th and 15th days: not favorable. (14') The 16th, 17th, 18th, 19th, and 20th days: favorable. (15') The 21st, 22nd, 23rd, 24th, 25th, (16') and 26th days: [not favorable]. The 27th, 28th, 29th, and 30th days: favorable.
(ii) [On the 20th day of Addaru] (ii 1') [he should not] eat [milk, flesh or blood], (2') he should not wipe (1') [his hands] on his clothes. (2') Then the income of (3') Šakkan (i.e., shepherding) will be regular [for him], (4') the work of Uttru (i.e., needlework) (5') will prosper (4') in his house.

(6') In the month of Addaru (I) the 1st day: completely favorable. (7') The 4th day: favorable at midday. The 6th day: favorable at midday. (8') The 8th day: overthrow of an enemy. (10') The 11th day: he takes a field.

(iii 1) In the month of Nisannu (I) the 4th day: (2) he should prostrate himself to Marduk. (3) He should make (2) his condition (3) known (to him). Then [fam]e and (4) profit will be granted to him.

(5) On the 6th day he should prostrate himself to Bēlet-ilī (6) and approach a woman. Then he will obtain (his) desires, his heart will rejoice.

(7) On the 13th day he should prostrate himself to Šamaš (8) and libate water to the west. (9) He should invoke his goddess (lit., “his fate”). (10) Then he will go around safely.

(11) On the 20th day he should prostrate himself to Šin (12) and libate water to the winds. (13) Then sorcery and witchcraft [will not approach him]; (14) he will achieve his desire and [his] evil portents (15) will be dissolved.

(iv 1) In the month of Ayyāru (II) the 2nd day: consent of an important person. (2) The 5th: he should take a wife, then he will grow old. The 8th: an important person is favorable. (3) The 10th day: favorable (in) court. The 12th day: favorable in the street. (4) The 15th: perfect seed. The 16th: happiness. (5) The 18th: sell the barley. (6) The 20th day: he should kill a snake, then he will achieve preeminence. (7) The 22nd day: favorable (in) court. The 24th day: happiness. (8) The 26th day: good news. (9) The 28th day: completely favorable. The 29th day (10) he should kill a snake. (11) The 30th day: a good omen.

(12) In the month of Ayyāru on the 1st day he should prostrate himself to Ea. (13) He should eat fish and bathe in fish (oil) instead of water. (14) Then he will achieve attention (from the gods) and will quickly be granted mercy.

(15) On the 6th [day] he should prostrate himself to Sin and (16) perform (15) a funerary offering (16) [in] his house. Then he will find what he yearns for.

(17) On the 15th day he should prostrate himself to Ea. (18) He should release [a pri]soner. Then whatever he has (19) will be [highly] praised.

(20) [On the 20th day he should eat] [emmer bread. (22) He should prostrate himself] to [Nuska (21) facing a] she[pherd's bellows]. (22) Then his eyes will not suffer illness (and he will reach)] hap[iness].

**Commentary**

The passages from the Prostration Hemerology quoted in BM 47498 are studied in depth in Jiménez and Adali 2015 and the commentary is not repeated here.

i 1’. This prognosis is cited from the Babylonian Almanac for the 6th of Addaru, edited by Livingstone (2013: 66). Livingstone’s understanding of the line as “office of doorkeeper—to open” yields little sense. Moreover, it overlooks an analogous prognosis for a different date in a Middle Babylonian copy of the Almanac, whose similarity with the present line was already noted by Matouš (1961: 57). That line, a-ti-tam ú-ta, suggests understanding the present passage as a-tu-tú wa-tu-ú, a *figura etymologica* with the meaning “finding of what he looked for,” which can be compared, for example, with l. iv 16 of the present tablet, *bibil libbišu utta*, “he will find what he

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56. Contrary to what is indicated in that edition, two manuscripts (MSS Nin4 = K.3564 and Nin5 = K.3560) have room for one more word after a-tu-tú||a, as already indicated in Labat's edition (Labat 1941: 40). This word is in all likelihood *pi-tu-ú*, i.e., the same that appears in the other manuscripts of the Babylonian Almanac. Note that BM 61639+, an unpublished manuscript of the Babylonian Almanac, reads at this point a-tu-tú pe-[tu-ú] (rev iii 6).
yearns for.” The writing wa-tu-ú of the present manuscript is explicable in view of the fact that archaizing writings feature frequently in hemerological texts.

This interpretation assumes a noun atûtu or atūtu derived from (w)atū, “to find.” There is in fact a known noun derived from that verb: itûtu, “choice” vel sim., of which the dictionaries book the writings i-tu-ut[i-ti-it (Nabonidus), and ú-tu-ut (Assyrian), but which is also attested as e-ta-at. It is assumed here that atûtu is a by-form of the noun e/i/itû/i/ātu, which has the basic meaning of “sought-after person or object.”

atûta wâtu would thus mean “to find a sought-after object.” The construction noun + infinitive is, however, apparently unattested in the Almanac, a text in which the prescriptions are usually formulated with infinitive + noun, or noun + durative/imperative/precative.

i 2’ and ii 9’. The difficult prognosis a-šà an-dab-bi-[(o)] appears several times in the Babylonian Almanac. Livingstone translates it as “he takes over a field” (Livingstone 2013: 39 and 73b), which is possible but not certain (see also the discussion in Labat 1941: 23–24 and CAD §, 26b.). In Text 1 l. 33 it appears as a-šà ga an-dab-ba (l. 33).

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57. In the Great Gula Hymn 93 (Lambert 1967: 122, restored with unpublished duplicates), gal-ru ra-dá e-ma-qa e-ta-at (|| i-tu-at) ku-un lib-li’-en-li, “mighty, endowed with strength, steadfast choice of Enlil’s heart.” MS Ash 1937.620 (Borsippa?) reads ’e*-[-o o] (collated), whereas two other unpublished manuscripts read e-ta-at (Nineveh) and i-tu-at (Sippar).
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