

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.”

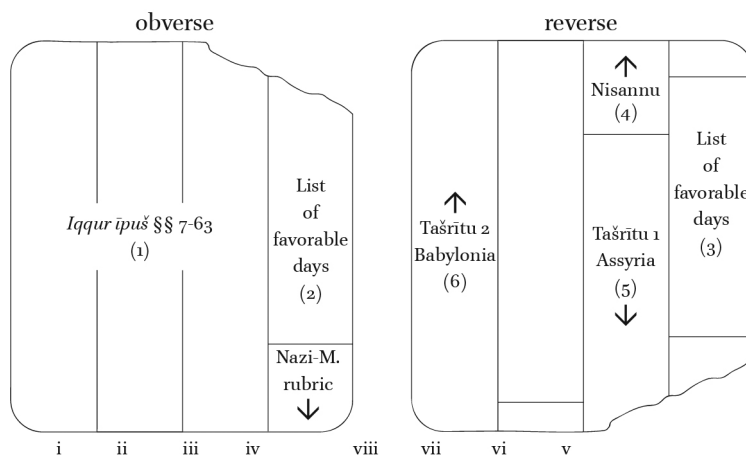
Introduction

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 Sagig and Alamdimmu, which credits Esagil-kīn-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. Hänen, 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 ul-tu ul-la zarâ*(sur-gibil) *la šab-tu₄ ù kima*(gim) *qê*(gu^{mes}) *etgurû*(gil^{mes})-*ma?* *gabarê*(gaba-ri) *lā*(nu) *išû*(tuku), in CTN 4: 71 rev

Fig. 1. Distribution of hemerological treatises in KAR 177 (Hemerology for Nazi-Maruttaš)



hemerological texts (*ūmē ṭābūte*, lit. “favorable days”) were compiled from seven tablets from seven different cities by scholars for the Kassite king Nazi-Maruttaš:

u₄-me ṭābūte(dug₄-ga^{mes}) *pī*(ka) 7 *t[up-pa-a-n]i* | *gabarē*(gaba-ri) *sippar*(zimbir^{ki}) *nippur*(nibru^{ki}) | *bābili*(ká-dingir-ra^{ki}) *larsa*(ud-unug^{ki}) | *ur*(úrim^{ki}) *uruk*(unug^{ki}) *u eri-du*₁₀^{ki} | *um-ma-a-ni* *ú-na-as-si-ḫu-ma* | *ú-na-as-si-qu-ma* | *a-na* ^{ma}*na-zi-múru-taš*³ | *šar*(lugal) *kiššāti*(šú) *iddinū*(sum-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.³ 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.⁴ 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 ipuš* (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 *Tašritu* 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 ipuš* 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,

8–9 // BM 41237+ o 18’ (Finkel 1988: 148; gīl^{mes} is here taken as a predicative, rather than an attributive adjective).

3. E.g., in von Soden 1953: 22; Lambert 1957: 8–9; Hunger 1968: 8; Rochberg 1984: 137; Hallo 1991: 3; Koch[-Westenholz] 1995: 75; Frahm 2011: 323; Heeßel 2011; and Livingstone 2013: 272.

4. 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,⁵ and apparently absent from the “stream of tradition.”⁶ 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 reelaborations 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 Enūma Anu Enlil or Bārūtu. 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*),⁷ digests of the entire series in only a few columns,⁸ tablets with extracts (see Labat 1965: 16), and combinations of *Iqqur īpuš* and other texts.⁹

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.¹⁰

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.

9. Additionally, noncanonical (bar^{mes}) tablets of *Iqqur īpuš* are mentioned in the catalog K.14067+ 14 (Lambert 1976: 314).

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 (Tašritu and Araḥsamnu), (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."¹¹ 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*;¹² and lists of favorable or unfavorable days, "minimalistic derivatives of the Babylonian Almanac."¹³ Other variations are also attested, such as tablets combining the prognoses of the Almanac and *Iqqur ipuš* for certain months,¹⁴ or the Almanac and the Prostration Hemerology.¹⁵

Other examples of short hemerologies in the "stream of tradition" are the Prostration Hemerology and the Tašritu 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.¹⁶ The Tašritu Hemerology is a short manual with prognoses for the first few days of the seventh month, days regarded as particularly ominous.¹⁷ Short Tašritu hemerologies whose prognoses partially parallel those of the later Tašritu Hemerology are already known in Old Babylonian Sumerian and Middle Babylonian bilingual tablets.¹⁸ Its brevity (between thirty and fifty lines, depending on the manuscript) and particularly ominous subject matter made it an ideal text for copying onto amulet-shaped tablets, some examples of which have been found.¹⁹ Moreover, several "variorum tablets" combine the Tašritu Hemerology with other short treatises, such as the Prostration Hemerology or extracts from *Iqqur ipuš*.²⁰ The variability of tablet format and text combinations in short hemerologies contrasts starkly with the relative stability of the text they contain.

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.²¹ 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.²²

11. Livingstone 2007: 89 = Livingstone 2013: 8b.

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, Tašritu and Arahsamnu, 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 Tašritu 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. Hänen, 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).

18. See Gurney 1953: 25 no. 28 = Livingstone 2013: 193–94; Cavigneaux and Al Rawi 1993: 96–104; and Cavigneaux and Donbaz 2007.

19. E.g., VAT 8780 = KAR 147 (from the "Exorcist's House" in Assur) and ND 5545 = CTN 4, 58 (from Nabû's temple in Nimrud). Both tablets preserve rubrics that label them as *utukku ša tašriti*, "Hemerology for Tašritu."

20. A tablet that combines the Tašritu Hemerology with *Iqqur ipuš* is BM 34602 (Labat 1961). The Tašritu Hemerology and the Prostration Hemerology appear together in K.2607(+) and BM 134501 (CT 51: 161) (Jiménez and Adalı 2015). Both short treatises are combined with the Lying Down Menology (unpubl.) in BM 34090+ (Jiménez and Adalı 2015).

21. Edited by Livingstone 2013: 103–59, and previously by Labat 1939 and Casaburi 2003.

22. See Fincke 2010 esp. 130–31 and Marti 2014: 164.

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 tābūtu*, “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 Tašritu 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 *šanīš*, “alternatively.” This adverb is also used in text 1 below to distinguish between the prognoses taken from different hemerologies.²⁵

KAR 177, the tablet with the Hemerology for Nazi Maruttaš presented above, could be described as a “super-compilation,” since it appends three different hemerologies to the text compiled for Nazi-Maruttaš. 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 *Iqqur ipuš*, 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 šumši išallim*, “he will succeed in whatever he undertakes during the day or night,” is transformed in *Inbu bēl arḫi* into *ina šēri u šumši šarru šū išallim*, “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

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 *šigū*-prayers, which is known from tablets found at Hattuša and Nineveh. See below n. 36.

25. For the use of *šanīš* 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 É is used in l. 98 is different from the És in ll. 10, 14, 15, 80, and 89, which is also suggestive of the use of multiple manuscripts in the genesis of the text.

26. The series was recently edited by Livingstone 2013: 199–48 (see the many corrections by Marti 2014: 181–96); the description in Landsberger 1915: 100–105 is still useful. Fragments of *Inbu bēl arḫi* not published by Livingstone are (1) K.12000s, (2) K.12000t, (3) K.12000r, (4) K.12000v (these four are mentioned, but not edited, by Livingstone 2013: 201b), (5) K.12000o, (6) K.12000x, (7) K.12000u, and (8) K.12000w (K.12000u and K.12000v are copied in Virolleaud 1906: 381–82). Small fragments of the series, already mentioned by Pinches 1891: 33 but not considered by Livingstone are (9) K.9479 (19th–21st perhaps Šabātu, now edited by Marti 2014: 193–94, and see Jiménez and Adalı 2015: 182–83 *ad* 36), (10) K.10629 (28th–30th Šabātu, now edited by Marti 2014: 194–95, and see Jiménez and Adalı 2015: 183 *ad* 38), (11) K.11650 (15th–19th of some month, compare Elūlu II, edited in Marti 2014: 195–96), (12) K.15161 (21st Nisannu, see Marti 2014: 169). Of uncertain status are (13) K.3597 // K.5645, copied by Virolleaud 1906: 382–83 but not used by Livingstone (N. Heeßel has kindly informed us that he has identified a duplicate to these tablets from Assur).

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

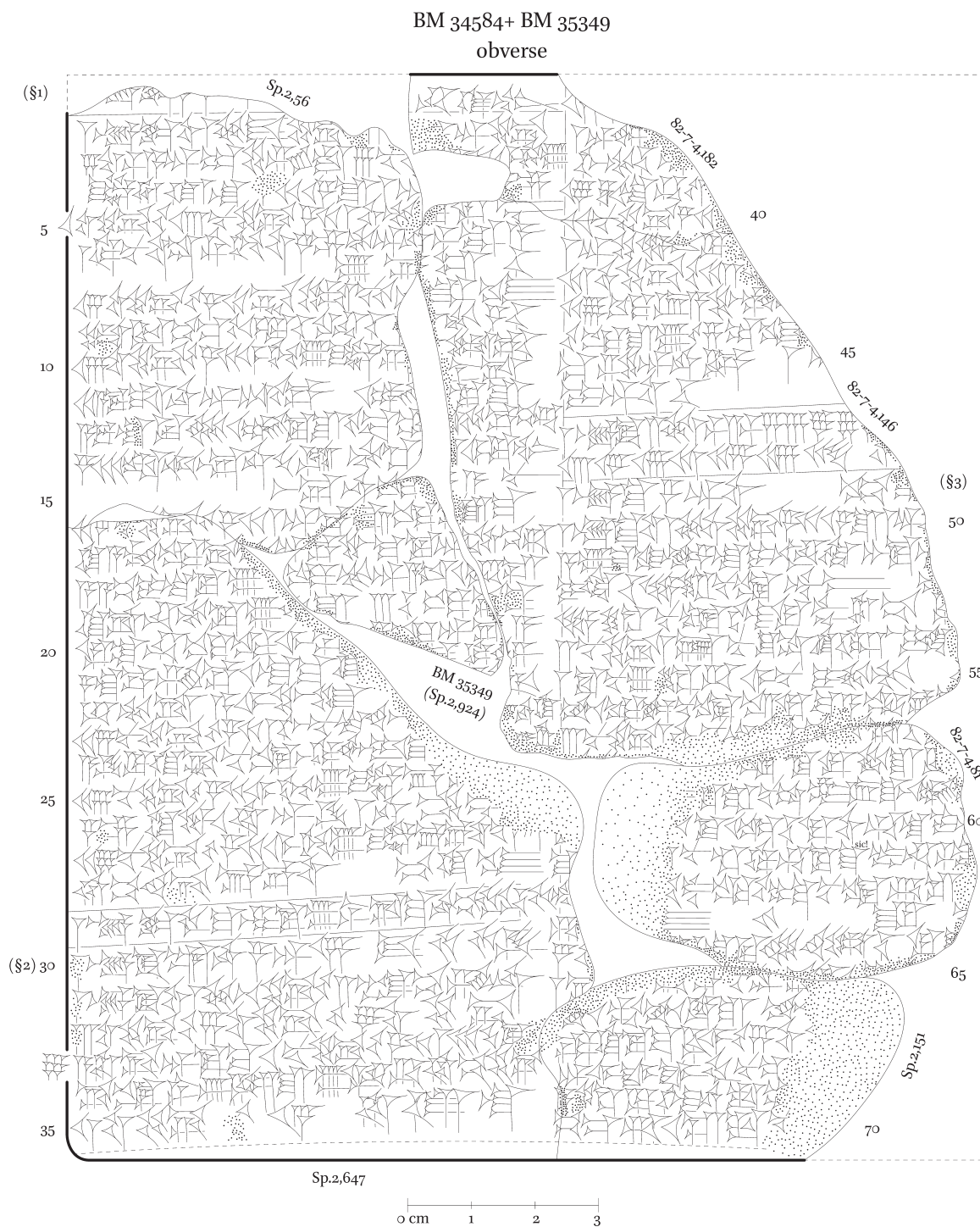


Fig. 2. BM 34584+ obverse (Text 1)

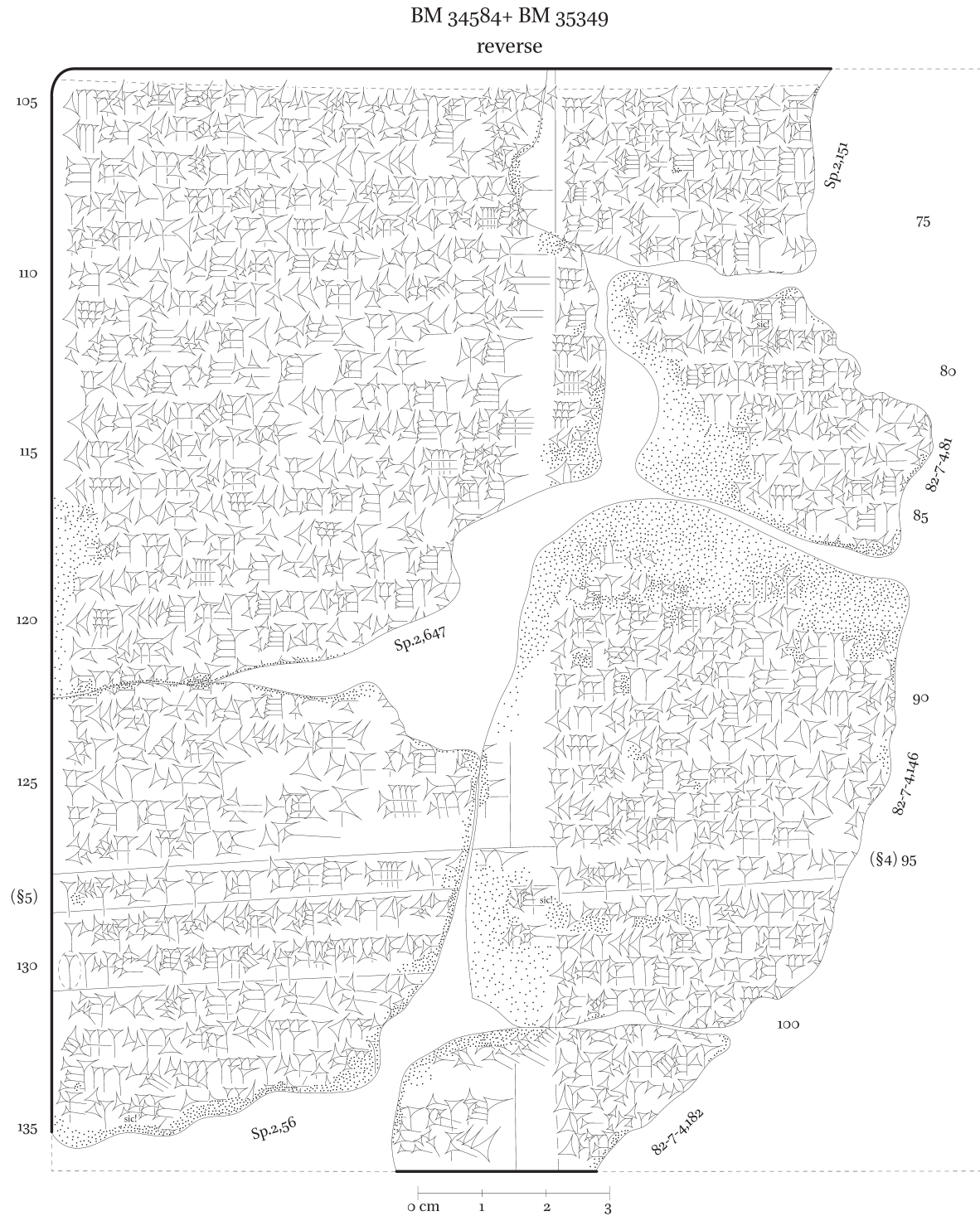


Fig. 3. BM 34584+ reverse (Text 1)

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.

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 Araḫsamnu (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 veritable 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 Araḫsamnu (VIII). After the Araḫsamnu 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 Du’ūzu (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 bibli u nanmurti 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+ 82-7-4,182.²⁸ 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.²⁹ 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).³⁰

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.³¹ 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.³²

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.³³ 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;³⁴ 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.³⁵ It is therefore not surprising that the interests of this Hellenistic astronomer also included hemerological treatises.

28. The fact that the six joining fragments of BM 34584 (Sp.2,56+ Sp.2,151+ Sp.2,647+ 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.

29. See Britton 1991–93: 71–73 (information and reference courtesy of M. Frazer).

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 copyist 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 ⁴+en-lí]1-lá nu al-til, 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 Itti-Marduk-balātu (Oelsner 2000: 810).

33. The known procedure texts written by this scribe are: (1) MNB 1856 (*TBE* pl. 82), edited by Neugebauer and Sachs 1968/69: 92–94. (2) BM 33801, most recent edition in Ossendrijver 2012: 320–22 no. 44, photo p. 560. (3) BM 36004, most recent edition in Ossendrijver 2012: 444–47 no. 72, photo p. 578 (where the colophon reads *pa^a-liḫ^a sag-me-gar u¹ [al-la o o o o-r]u lā(nu) ú-kal-lam*, “he who reveres Jupiter (i.e., Marduk) and [Mars (i.e., Zarpānitu?)] should not show it to anyone [except for ...], cf. BM 36772+). (4) BM 36722+, most recent edition in Ossendrijver 2012: 344–57 no. 52, photo p. 562. (5) BM 37266, most recent edition in Ossendrijver 2012: 334–35 no. 47, photo p. 560. (6) BM 41004 (*JCS* 21 217), see Brack-Bernsen and Hunger 2005/6: 97–98 and Steele 2012.

34. See Jiménez and Adalı 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 Kislimu portions, respectively; the microzodiac tablet BM 33535 obv 7–13 and rev 7–12 (edited by Hunger 2007) cites the Simānu and Du'ūzu 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 (íd-da na-an-bal-e gig 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” (*nāra(íd) la ib-bir muršu(gig) išabbat(dab-su)*). This Akkadian translation is then justified, in the spirit of Babylonian commentaries, by explaining that “the sign BAL, when read /ball/, means ‘to cross’” (*ba-a*[^lB] AL : *e-bé-ri*).

Another text extensively quoted in this present 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 arḫi* already adopted—and adapted—every line of the Prostration Hemerology (see Jiménez and Adalı 2015); in contrast to *Inbu bēl arḫi*, 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, a divinity that is said to be the patron of that month, and an epithet for that deity. Thus Abu “belongs to Ningišzida, the lord of the earth” (l. 1), Elūlu “belongs to Ištar, the lady of the lands” (l. 30), Tašrītu “belongs to Šamaš, the warrior of the Universe” (l. 49), Araḫsamnu “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 *šaniš*, “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 *šaniš*.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

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, transliterated by Livingstone 2013: 132 as “x [x x] x ta liš-kun | 'ù¹-[ma] šà-bi du₈-su,” should be read in the light of K.4131+ as *t[ák*-ri]b*-ta liš-kun | k[i*-šir] lib-bi <dingir> du₈-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 *šaniš* 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 *šaniš* to introduce an alternative commentarial interpretation, in line 113.

39. A Neo-Assyrian astrological report, K.738 (SAA 8: 232), probably written by Adad-šuma-ušur (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 <i>šigû</i> -lament |
| P | Prostration Hemerology |
| T | Tašritu Hemerology |
| Italics | Text that appears to belong to a hemerological treatise, but that is hitherto unattested in the known manuscripts of that text |
| c | Commentarial addition (includes Akkadian translations) |
| ø | Quotation from unknown source |

Edition

§1 i 1. [¶ *ina*] *abi*(^{iti}ne.gar¹) ^ršá¹ ^rd¹[*nin-giš-zi-da*] *bēl*(en) *eršeti*(ki-tim)

| | |
|--|-------|
| 2. ¶ <i>ina</i> <i>abi</i> (^{iti} ne) <i>ūmu</i> (ud) 1-kam ^y <i>bēltu</i> (gašan) <i>magrat</i> (še-ga) ^r 2 ¹ <i>kimilti</i> ([nig-b]a) <i>ili</i> (dingir) <i>magir</i> (še-ga) | A A |
| 3. 5 ud sa ₉ -ām ab-še-gi-da 6 <i>ul</i> (nu) <i>magir</i> (š[e-ga]) ^r šá ¹ -niš <i>ši-gu-ú</i> | A Š |
| 4. <i>lissi</i> (dé) <i>ḥūd-libbi</i> (šà-ḥūl-la) ^r šá ¹ -niš <i>kurummat</i> (šuk)- <i>su ana</i> ^r d ¹ [o o <i>liškun</i> (ga)r-un) | Š O |
| 5. 10 <i>ūmu</i> (ud) <i>magru</i> (še-ga) : 13 <i>ul</i> (nu) <i>magir</i> (še-ga) <i>šá</i> -niš <i>ana</i> <i>ūmi</i> (ud-mu) ^r lik-ru ¹ -ub | A A P |
| 6. <i>ana</i> <i>dīni</i> (di) <i>lā</i> (nu) <i>uṣṣi</i> (è) <i>ni-gu-tú</i> <i>liškun</i> (gar-un) <i>šattu</i> (mu-an-na) <i>maš-ra-a</i> | P |
| 7. <i>ú-kal-lam-šú</i> | P |
| 8. 15 <i>ūmu</i> (ud) <i>magru</i> (še-ga) : <i>šá</i> -niš <i>inba</i> (gurun) <i>li-kul m[īt]-ra-tum</i> | A P |
| 9. <i>li-kab-bi-is</i> : <i>lumunšu</i> (ḥul-šú) <i>izzibšu</i> (tag ₄ -šú) <i>š[á-l]a-mu iššakkanšu</i> (gar-šú) | P |
| 10. 16 <i>ūmu</i> (ud) <i>magru</i> (še-ga) : <i>šá</i> -niš <i>ši-gu-ú</i> <i>lissi</i> (dé) <i>bīt</i> (^r é ¹) [<i>l]a-le-e-šú</i> | A Š |
| 11. <i>ippuš</i> (dù-uš) | Š |
| 12. 20 <i>íd-da na-an-bal-e</i> <i>gig</i> <i>dab-su</i> | A |
| 13. <i>nāra</i> (íd) <i>la ib-bir</i> <i>muṣu</i> (gig) <i>išabbat</i> (dab)- <i>su</i> : ^{ba-a} [b]al : <i>e-bé-ri</i> | c |
| 14. <i>šá</i> -niš <i>qúl-ti ina</i> <i>bīt</i> (é) <i>amēli</i> (na) <i>liš-kun mu-kil rēš</i> (s[a]g) <i>lemutti</i> (ḥul-tim) | P |
| 15. <i>ina</i> <i>bīt</i> (é) <i>amēli</i> (na) <i>ka-r¹a¹-a-nu</i> | P |

heart [shall rejoice] (*šabi duga*),” is explained as: “what it says, *šabi duga*, means ‘happiness’ (*tūb libbi*).” 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 *Iqqur ipuš*, the last lines of SAA 8: 232 contain an “etymographical” rendering of the name of the month Ayyāru (^ugu₄-si-sá) as “the month to put everything in order” (*arḫu šutēšur kalāma*), 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: xxiff. and 309ff. [*non vidī*], 1993, 1995/1996, and 1997: 169–70), as well as by other authors (Casaburi 1998; Frahm 2011: 215 and 284).

| | |
|--|-----------|
| 16. ¹ 24 ul(nu) ¹ magir(še-ga) : šá-niš ana šamê(an-e) qātī(š ^{min})-ka tanašši(íl)-ma | A ø |
| 17. ki-a-am taqabbi(dug ₄ -ga) ¹ šar(lugal) šamê(an-e) ¹ gīt-ma-lu marduk(^d amar-utu) gaš-ri | ø |
| 18. a-a-bi i-te-lu-ú(-)ka mu ^d a-nim u ^{d+} en-líl | ø |
| 19. šapliš(ki-ta) bēl(en) mu-lu-ú bulliṭ(d[i]n ²)-su 3-šú taqabbī(dug ₄ -ga)-ma | ø |
| 20. maqāt(šub-at) bēl(en) dabābi(du ₁₁ -du ₁₁) immar(igi-m[a]r) šá pí(ka) ^d é-a | ø |
| 21. šá la e-ge-e u la ma-k[e-e inneppuś(dù)]- ¹ ma ¹ išallim(silim-im) | ø |
| 22. išēn(1+en) šumu(mu) ultu(ta) a-ši-pu-tu našḥa(¹ zi ¹ -ḥa) | ø |
| 23. 25 ul(nu) magir(še-ga) : šá-niš ana sinništi(munus) lā(nu) iṭeḥḥi(te-ḥi) ina [kirī(^{giš} kiri ₆) ana ^d a-nu]n-na-ki | A P |
| 24. mē(a ^{mes}) liq-qī inba(gurun) lā(nu) ikkal(gu ₇) ina di- ³ -i u šu-[ru-up-pe-e inneṭter(k]ar-er) | P |
| 25. 26 ul(nu) magir(še-ga) : šá-niš šī-gu-ú lissi(dé) táq-r[ib-tú ø] | A O |
| 26. liškun(gar-un) ki-šīr lib-bi ilī(dingir ^{mes}) ana amēli(na) ippaṭṭar(du ₈ -á[r]-(šú)) | O |
| 27. 28 ul(nu) magir(še-ga) : šá-niš šī-gu-ú lissi(dé) táq-rib-tú lā(nu) išakkan(¹ gar-an ¹) | A O |
| 28. libbašu(šà-bi) iṭāb(dùg-ga) táq-rib-tú bi-ki-tum | O c |
| 29. ¶ ina abi(^{iti} ne) amēlu(lú) ma-aq-lu-ú ippuś(dù-uš)-ma amēlu(na) šū(bi) nakir(^{lu} kúr)-šú ikaššad(kur-ád) | ø |
| <hr/> | |
| §2 30. ¶ ina elūli(^{im} kin- ^{d+} innin-na) šá ištar(^d 15) bēlet(gašan) mātāti(kur-kur ^{mes}) | |
| 31. ¶ ina elūli(^{iti} kin) ūmu(ud) 1-kam ^v kabtu(idim) magir(še-ga) : 2 išissu(suḥuš-bi) kīn(gi-na) | A A |
| 32. 3 ūmu(ud) magru(še-ga) : 5 ūmu(ud) magru(še-ga) : 7 ūmu(ud) magru(še-ga) | A A A |
| 33. 8 a-šà-ga an-dab-ba 10 ul(nu) magir(še-ga) : šá-niš ana 30 liš-ken | A A P |
| 34. šizba(ga) likul(gu ₇) ḥimēta(i-nun-<na>) lipšuś(šés)-su ú-taṭ-ṭal libbašu(šà-bi) magir(še-ga) | P |
| 35. 11 ūmu(ud) magru(še-ga) : 14 ḥūd-libbi(šà-ḥúl-la) | A A |
| <hr/> | |
| ii | |
| 36. ¹ 15 ¹ ūmu(ud) ¹ [magru(še-ga) šá-niš ina ša-túr-ri miḥret(igi-it) amurri(^{im} mar-tu)] | A [P] |
| 37. ana ¹ adad(^d iškur) ¹ [liš-ken qīšta(níg-ba) lik-ru-ub ina riḥši(gir-bal)] | P |
| 38. mim-mu-šú l[a irahḥiṣ(ra-iṣ) : o o o o o o] | P [...] |
| 39. 17 zittu(ḥa-la) ḥu-ud [lib-bi : o o o o o o] | A [...] |
| 40. 20 ul(nu) magir(še-ga) šá-niš [ana ^d uraš qīšta(níg-ba) lik-ru-ub liš-ken] | A P |
| 41. ana ^d nissaba lik-r[u-ub ^d nissaba irašši(tuku-ši)] | P |
| 42. 21 ūmu(ud) magru(še-ga) : 22 ūmu(u[d] magru(še-ga) : o o o o o] | A A [...] |
| 43. 29 ka-sa-a pu-ṭu[r ernitta(ù-ma) takaššad(sá-sá)] | A |
| 44. : ka-su-ú : ša-ab-tum ¹ 1 [30 ul(nu) magir(še-ga) (?)] | c [A] |
| 45. sissinnu(^{giš} zi-an-na-gišimmar) ana ¹ d ¹ [x o (o)] | ø |
| 46. tazzimta(i- ^d utu)-šú [ikaššad(kur-ád)] | ø |
| <hr/> | |
| 47. ¶ ina elūli(^{iti} kin) šanê(min-kam ^v) 1 ½ 2 ½ 5 6 7 8 ¹ 9 ¹ [10 11 12] | A |
| 48. 13 14 16 21 25 26 29 ūmū(ud)[^{mes}] ṭābūtu(dùg-ga ^{mes}) | A |
| <hr/> | |
| §3 49. ¶ ina tašrīti(^{iti} du ₆) šá šamaš(^d utu) qu-r[a-dī ka-la-ma] | |
| 50. ¶ ina tašrīti(^{iti} du ₆) ūmu(ud) 1-kam ^v ūmu(ud) magru(še-ga) šá-niš kurummat(šuk)-su ana šamaš(^d u[tu] liškun(gar)-ma (šá-niš)) | A T |
| 51. a-šam-šu-tum ina šēri(edīn) la i-maḥ-ḥar ḥal-lu-l[a-a-a] | T |
| 52. i-ḥar-šú šūmī(sum-sar) lā(nu) ikkal(gu ₇) zuqīqīpu(gír-tab) izaqqat(p[a]-su) | T |
| 53. šamaškillu(sum-<sikil> ^{smr}) lā(nu) ikkal(gu ₇) šu-ru-up lib-bi irašši(t[uku-ši]) | T |
| 54. 2 ul(nu) magir(še-ga) ana ūri(ūr) lā(nu) illi(e ₁₁) ardat-lilī(ki-sikil-lá) i-ḥar-[šú] | A T |
| 55. ana būri(pú) lā(nu) ú-šar-ri lem-nu i-kam ^v -mu-š[ú] | T |

56. *šumá*(uzu-ka-ne) *lā*(nu) *ikkal*(gu₇) *saharšubbâ*(saḥar-sub-ba-a) *il-lab-bi*[š] T
57. 3 *ul*(nu) *magir*(še-ga) ¹*ana sinništī*(munus) *lā*(nu) *itehḫi*(te¹-ḫ[i]) *sinništu*(¹munus¹) *šī*(¹bi¹) ¹*bal¹-ta-šú¹*
i[k-kim-šú] A|T
58. *eqel*([a]-¹šà¹) *šamaššammī*(¹še¹-[giš-i] *mē*(a^{mes}) *lā*(nu) *išaqqi*(n)ag *ku-ru-sis-su ibašši*(gá[l] a-šar] T
59. [*imēru*(anše) *ig-ga-r*]a-ra *lā*(nu) *izzaz*(gub-az) *sagalla*(sa-gal) *imarraš*(gig-a[s]) T
60. *nūna*(k[u₆]) *lā*(nu) *ikkal*(gu₇) *šil-la*]t *tuš elī*(ugu-šú) *imaqqut*(šub-ut) *iššūra*(mušen) *la i-b*[ar] T
61. *šu*-[*ku-us-s*]u *ul*(nu) *iššir*(si-sá) mušen dab-ba¹ ḫé-en-bar-r[a] T|A
62. [*iššūra*(mušen) *ša-bit-tú ipaṭtar*(d)u₈-ár) *suluppa*(zú-lum-ma) *lā*(nu) *ikkal*(gu₇) *ri-qit*-[*tum imarraš*(gig)] c|T
63. *r*[*i-qit-tu*]m : *šin-n*[u] c
64. 4 *ūmu*(u[d] *magru*(še-ga)] *nāra*(¹id¹) *la ib-bir kuzub*(ḫi-li)-šú *imaqqut*(šub)-s[u] A|T
65. *ana adurē*(¹é-duru²-re-e¹) *lā*(¹nu¹) *illak*(¹gen¹) ¹*ga-ru-u¹* ¹*i-gār¹*-[*ri-šú*] T
66. *šir*(uzu) *alpi*(gu₄) *šir*(uzu) *kizzi*(máš-zu) *šir*(uzu) [*šaḫē*(šaḫ) *lā*(nu) *ikkal*(gu₇)] T
67. *sankidabbâ*(sag-ki-dab-ba) *irašši*(tuku-ši) : 5 *ūmu*(ud) *magru*(š[e-ga] *ana kirī*(^{8is}kiri₆) *la ur-rad*] T|A|T
68. ^digi-sig₇-sig₇ *nukaribbi*(^{lu}nu-^{8is}[kiri₆]) ^{d+}en-líl *imaḫḫassu*(sig-su)] T
69. ¹a¹-šar *ur-šu na-da-a*[t *lā*(nu) *izzaz*(gub) *ru-tib-tú ina-aš-ši*] T
70. *bi-is-ri u saḫ-le₉* *lā*(n[u] *ikkal*(gu₇) *ši-i-qu iṣabbat*(dab)-su] T
- iii
71. 6 *ūmu*(ud) *magru*(še-ga) *šal-tum lā*(nu) *ippuš*(dù-u[š] *e-gi-ta irašši*(tuku-ši)] A|T
72. *šir*(uzu) *maš-te-e lā*(nu) *ikkal*(gu₇) *ma-mit iṣabbat*(dab)-[*su ana bīt*(é) *mu-sa-a-ti*] T
73. : *lā*(nu) *irrub*(ku₄-ub) *šu-lak imaḫḫassu*(sig)-su ^rd¹[*gaz-ba-ba li-šur* (?)] T
74. *itti*(ki) *sinništī*(munus)-šú *liš-ta-ḫi šuma*(mu) *irašši*(tuku-ši) *šá-n*[*iš la-am ana ši-gu-ú*] o|š
75. *i-ru-bu ana ili*(dingir) *li*-[*sap-pi* (?) (o o)] š
76. *te-és-li-it-su ilu*(dingir) [*i-šem-me*] š
77. 7 *k*[a]-*la-m*[u] *lā*(¹nu¹) *ikkal*(¹gu₇) *ikkib*(¹nig¹-g[ig] ^duraš u ^dbēlet(nin)-ēkalli(é-gal)] T
78. *la* [*i-t*]am-mu *ilu*(dingir^{mes}) *iṣabbat*(¹dab-su¹) [*kurummat*(šuk-su) *ana* ^duraš *liškun*(gar-un)] T
79. 8 *ud-s*[a₉-àm] *še-ga lim-te-si¹* *li-te-e*[*b-bi-ib ana* ^duraš u ^dbēlet(nin)-ēkalli(é-gal)] A|T
80. *ú-p*[u-un-tú] ¹liš¹-ruk ^dbēlet(nin)-ēkalli(é-gal) *ana* ^rd¹[*uraš a-bu-su iṣabbat*(dab-bat)] T
81. 9 *ul*(n[u] *magir*(še-ga) *šá-niš kurummat*(šuk-s[u] *ana enzi*(^{mul}üz) *liškun*(gar-¹un¹) ¹ina¹ *šamē*(a[n]-e u *eršet*i(ki-tim)] A|T
82. [*i-šap-pi-ši*] ¹ka¹ *šatti*(mu) *mušsu*(gig) *ul*(nu) *itehḫē*(t[e]-šú] T
83. ¹11¹ [*ūmu*(ud) *magru*(še-ga) 12 *ul*(nu) *magir*(še-ga) 1]3 *ud-sa₉-àm š*[e-ga] A|[A]|A
84. [14 *ab-še-ge-d*]a (?) : 16 *ul*(nu) *magir*(še-ga) *la-a*[*m ši-gu-ú*] A|A|š
85. ¹r²-ru²-bu¹ ¹[*ana ili*(dingir) *ut-ne-en-ni*] *ḫūd-libbi*(šà-húl-[la] : o o (o)) š|[A]|
86. ¹:¹ *ina* su ¹bu² k¹[a? o] x x x [o] ¹r¹:¹ *zi¹*-[*im-tú ikaššad*(kur-ad)] O|A
87. : *ta-aš-mir-tum* : 21 [*ma-gār ē*(še)] c|A
88. : *ma-gār ē*(še-im) : *ma-¹ka¹-¹a-ri¹* [*ē*(še-im)] c
89. *šá bīt*(é)-su *ē*(še-im) *i-ma-ak-k*[*i-ru* (o o)] c
90. 22 *še-ga lugal-la-ke₄* : 23 *še-g*[a lugal-la-ke₄] A|A
91. 26 *kabtu*(idim) *magir*(še-ga) : *šá-niš ši-gu-¹ú¹* [*lā*(nu) *išassi*(dé)] A|O
92. *mimma*(nig-nam) *la i-ga-ri ina pān*(igi) *amēli*(na) [*išū*(dingir-šú) *illak*(du-ak) (?)] o
93. 29^{sc} *ernitta*(ù-ma) *ikaššad*(sá-sá) : *šá-niš ši-g*[u-ú *lissi*(dé)] A|O
94. *mimma*(nig-nam) *li-iq-ru-uš ūmū*(u[d ^{mes}]-šú *irrikū*(gid-da^{mes})] O

| | |
|---|---------|
| §4 95. ¶ <i>ina araḥsamni</i> ^(ti) apin-du ₈ -a) <i>šá bēl</i> (en) <i>ilī</i> (dingir ^m [^{cs}] <i>marduk</i> (^d amar-utu)] | |
| 96. [¶] <i>ina araḥsamni</i> ^(ti) apin) ud 2-kam ^v dingir-re še-[ga : 3 še nu sum-mu] | A [A] |
| 97. <i>šá-niš ana sîn</i> (30) <i>liš-ken qīšta</i> (nig-ba) <i>lik-ru-u</i> [<i>b ana ištar</i> (^d 15) <i>parša</i> (garza) <i>liš-lim</i>] | P |
| 98. <i>li-pit qātī</i> (š ^u min)-šú <i>iššir</i> (si-sá) 4 <i>sūqa</i> (si[la] <i>la i-ba-³i</i>] | P A |
| 99. <i>ibissá</i> (i-bi-za) <i>immar</i> (igi-mar) : ¹ 6 ¹ <i>ūmu</i> (u[d] <i>magru</i> (še-ga) o o o (o)) | A A |
| 100. <i>amēlu</i> (na) <i>šū</i> (bi) <i>libbašu</i> (šà-bi) <i>iṭāb</i> (dùg-g[a] : 7 <i>ūmu</i> (ud) <i>magru</i> (še-ga) (?) : 9] | Š [A] A |
| 101. ab-še-gi-da [(³) 10 zú-lum nu gu ₇ -e] | A [A] |
| 102. igi-gu-lá a[n-gig : <i>qu-qa-na i-mar-ra-aš</i> (?)] | A c |
| 103. igi-gu lá [: <i>qu-qa-nu</i> o o o o] | c |
| 104. ù [o o o o o o o o] | |
| iv | |
| 105. 12 kù-babbar dam-gàr-ke ₄ na-an-sum-mu nu gur-ru-dam-bi : | A |
| 106. 13 ab-še-ge-da 15 še-ga lugal-la-kam ^v | A A |
| 107. <i>ma-ga-ri šar-ri</i> : <i>šá-niš ana sîn</i> (30) <i>uskara</i> (u ₄ -sar) | c P |
| 108. <i>ana šamaš</i> (^d utu) <i>šamšat</i> (aš-me) <i>ḥurāši</i> (kù-gi) <i>lik-ru-ub erba</i> (máš-da-ri) <i>irašši</i> (tuku-ši) | P |
| 109. <i>ṭe-em ilī</i> (dingir) <i>u šarri</i> (lugal) <i>iššakkanšu</i> (gar-šú) 16 <i>ul</i> (nu) <i>magir</i> (še-ga) <i>ši-gu-ú lissi</i> (dé) | P A Š |
| 110. <i>ab-bu-ut-tum li-gal-lib amēlu</i> (na) <i>šū</i> (bi) <i>ul-tab-bar</i> | O |
| 111. 18 ab-še-gi-da : 20 ^{sic} <i>kimilti</i> (dib-tim) <i>murši</i> (gig) <i>ippaṭtar</i> (du ₈ -ár) | A A |
| 112. : <i>mur-šu kam^v-lu u bi-i-šú iššakkan</i> (gar)-šú <i>amēlu</i> (lú) <i>ippaṭtar</i> (du ₈ -ár) | c |
| 113. <i>šá-niš mur-šu ár-ku ip-paṭ-tár</i> | c |
| 114. 20 ab-še-gi-da : 22 <i>ḥūd-libbi</i> (šà-ḥúl-la) | A A |
| 115. 24 <i>bu-us-rat dumqi</i> (sig ₃) : <i>ši-mu-tum šá dum-qí</i> | A c |
| 116. 26 dingir-re še-ga : <i>šá-niš ši-gu-ú lissi</i> (dé) | A Š |
| 117. <i>amēlu</i> (¹ na ¹) <i>šū</i> (bi) <i>ultabbar</i> (sumun-bar) : 27 sila al-dib-ba na-an-dib-ba | Š A |
| 118. <i>ibissá</i> ([i]-bi-za) <i>immar</i> (igi-mar) : 28 <i>ūmu</i> (ud) <i>magru</i> (še-ga) | A A |
| 119. ¹ šá ¹ -niš ši-gu-ú <i>mim-ma lā</i> (nu) <i>ušši</i> (è) <i>ḥūd-libbi</i> (šà-ḥúl-[la]) | O |
| 120. 29(u.u.ilimmu) <i>ana sîn</i> (30) <i>la uš-ke-en ù kurummat</i> (šuk-su) <i>lā</i> (nu) [<i>iššakan</i> (gar-an) :] | A |
| 121. <i>ul</i> (nu) <i>magir</i> (še-ga) : <i>šu-ke-en : šu-u</i> [¹ lu-ú (?)] | A c |
| 122. <i>šu-ke-en la-¹ban¹ ¹appi</i> (kir ₄) ¹ ¹ : ¹ [o o o (o)] | c |
| 123. <i>šá-niš abulla</i> (ká) <i>lā</i> (nu) <i>ušši</i> (è) ¹ itti(ki) <i>sinništi</i> (munus) <i>lā</i> (nu) ¹ <i>ināl</i> (n[á]) | ø |
| 124. <i>libbašu</i> (šà-bi) <i>iṭāb</i> (dùg-ga) 29(u.u.ilimmu ₄) <i>ka-liš magir</i> (š[e-ga] (:)) | O A |
| 125. <i>šá-niš ana šamaš</i> (^d utu) <i>u ^dnin-u</i> [rt]a | P |
| 126. <i>qīšta</i> (nig-ba) <i>lik-ru-ub ina tērti</i> (kin)-šú <i>ú-lab-bar</i> | P |
| 127. <i>ā(še-im) u kaspā</i> (kù-babbar) <i>irašši</i> (tuku-ši) | P |
| §5 128. ¶ <ina> <i>kislīmi</i> ^(ti) gan-na) <i>šá qarrādi</i> (ur-sag) <i>rabi</i> (gal-ú) <i>nergal</i> (^d u-[g]ur) | |
| 129. ¶ <i>ina kislīmi</i> ^(ti) gan) <i>ūmu</i> (ud) 1-kam <i>kabtu</i> (idim) <i>magir</i> (še-ga) <i>ina ereb</i> (ku ₄) <i>bu-lim ana pān</i> (igi) <i>bu-l</i> [im <i>mē</i> (a ^{meš}) <i>liqqi</i> (ba)]-qí] | A P |
| 130. «ana» (erased) <i>ana šakkan</i> (^d gīr) <i>liš-ken šība</i> (^h šū-gi) <i>liš-šiq iš-di-ḥu irašši</i> (tuku-ši) <i>naplus</i> (igi-bar) [<i>ilī</i> (dingir) <i>u šarri</i> (lugal)] <i>immar</i> (igi-mar) | P |
| 131. <i>kīma</i> (gim) <i>labīri</i> (sumun)-šú <i>šaṭir</i> (sar)-ma <i>ba-ár u up-pu</i> -[uš] | |
| 132. <i>tuppi</i> (im) ^m marduk(^d šú)-šāpik(dub)-zēri(numun) <i>māri</i> (a) <i>šá ^mbēl</i> (umun)- <i>apla</i> (a)- <i>iddina</i> (m[u] <i>mār</i> (dumu) ^{la} mu-še-zib] | |

133. *qāt(šu^{min}) mⁱiddin(mu)-bēl(^{d+}en) mār(a) šá^mmarduk(^dšú)-šāpik(du[b]-zēri(numun) mār(du)mu) ^{rlú}mu-
še-zib¹*
134. *pa-liḫ nabû(^{d+}ag) ina ^ršur-qa¹ lā(^rnu¹) inaššišu(g[iš-šú])*
135. [*bābilu(e^{ki}) (?) ^{iti}x ud] ^r12-kam^{v1} [mu x-kam ^ms]i-lu-ku*
136. [*ú^man-ti-²-i-ku-su (mār(a)-šú)] šarrū(lugal^{mes})*

Translation

§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 (8) *on the balks (of a field)*, (9) 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 (10) the house that he desires.

(12) The 20th *ida nanbale gig dabsu* (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 Elūlu (VI) belongs to Ištar, the lady of the lands.

(31) In the month of Elūlu, 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 Šin. (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 Elūlu (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 Tašritu (VII) belongs to Šamaš, the warri[or of the Universe].

(50) In the month of Tašritu, 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 impud]ence and slander fall over him; he should catch no birds, (61) lest his allotted field not prosper. *mušen daba ḫenbara* (62) [(means) “he should rel]ease [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 d]ay, 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 Igisi, 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 pur[ify 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 he[aven 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 ... [...].

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

The 21st is [good for the barley]. (88) “Good for the barley” (*magār ē*) means “to sell [barley]” (*makār ē*), (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 Araḫsamnu (VIII) belongs to the lord of the gods, [Marduk].

(96) In the month of Araḥsamnu, 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 lugalakam*, (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[sech],” (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 Kislimu (IX) belongs to the great warrior, Nergal.

(129) In the month of Kislimu, 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.

(132) Tablet of Marduk-šāpik-zēri, son of Bēl-apla-iddina, [descendant of Mušēzib]. (133) Handwritten by Iddin-Bēl, son of Marduk-šāpik-zēri, descendant of Mušēzib.

(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.

Commentary

10. The apodosis *bīt lalēšu ippuš* is elsewhere attested, besides the Šigû Hemerology l. 25 (Labat 1965: 98, as *Iqur ipuš* §34–35), only in *Alamdimmû* X 73 (Böck 2000: 122). See also K.9330 l. 4’ (unpubl.).

16–22. These lines, which can now be partially restored thanks to the identification of BM 35349, contain a quotation from an unidentifiable source. Lines 17–19 might contain individual, unconnected lines from one or several incantations, which would explain the difficulty of interpreting them as a single text. The interpretation of ll. 18–19 is uncertain. In l. 20 the paratextual note *ša pi ea*, “from the mouth of Ea,” occurs elsewhere only in two texts. The first is the Catalog of Texts and Authors (Lambert 1962), a text that begins by listing a series of work that were composed “from the mouth of Ea”: the first of them is in fact the [*āšipūt*]u, “exorcistic corpus,” which is mentioned in l. 22 of the present text. The second attestation of the phrase “from the mouth of Ea” can be found

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 *mê(a)-eli šá pî(ka) dē-a*). One of the sections of the “twenty-one poultices” myth in fact bears some resemblance with the present line: compare, for example, l. 20 in the present text with *LKA* 146, o 20: *iqabbî(dug₄-ga)-ma bēl(en) amātî(inim)-ia gîl-la-tú lirši(tuku-ši) irašši(tuku-ši)*, “he should say, ‘may my adversary carry guilt!’ then he will carry it”

21. On the formula *inneppuš-ma išallim* 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(mu^{meš}) ultu(ta) libbi(šà) incipit nashā(zī-ḥa || na-as-ḥa)*, “n lines extracted from (tablet incipit),” in Leichty (1970: 45, 65, 73, 120, 130, 151, 166, 176).

25–26. The corresponding passage of the Offering Bread Hemerology for 26th of Abu (*KAR* 178 rev i 53–55) is to be read, *pace* Livingstone (2013: 132), as *ḡ^r u d 26ⁱ-kām nu še šī-gu-u dé | t[ák-ri]b-ta liš-kun | k[i-šir] lib-bi <dingir> du₈-su* (see above n. 36).

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-taⁱ nuⁱ gar-an*, *pace* Livingstone (2013: 132), as already read by Labat (1962: 6 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 variation⁴⁰ or, more likely, a commentarial entry, as suggested by U. Gabbay (personal communication).

33. On a-šà-(ga) an-dab-(ba) see below the commentary on *BM* 47498 (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-Maruttaš iv 6–7 (Livingstone 2013: 178, correct the translation there to “Intercalary Elūlu: 3rd, 5th,” etc.).

55. Observe the “overhanging” vowel in *ú-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* for *tēmu*) is rather uncommon (Streck 2014: 260).

63. The equation *riqittu = šinnu* is taken from *Ḥargud B IV 4 (MSL 9, p. 34)*, which can now be read with certainty as ^{uz}*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).

67. On the *sankidabbū* disease see Pangas (1989: 222–23).

68. ⁴¹*IGI.SIG₇.SIG₇*, is elsewhere said to be gardener of either Enlil⁴¹ or Anu.⁴² Igisīsi’s association with gardens is further attested in the name of a gate in Nineveh, “Igisīsi is he who makes the gardens thrive (*mušammeh šippāti*),” 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.).

70. On the *šiqu* disease, see Jiménez (2013: 322–24).

40. Compare the prognosis of the Offering Bread Hemerology for the 19th of Nisannu (Livingstone 2013: 113, l. 51): *ér ù bi-ki-tú*.

41. In the cultic commentary edited by Livingstone 1986: 178 l. 43.

42. In *An = Anu* I 92 (Litke 1998: 30) and various incantation texts, e.g., Farber 1977: 61 Ia 68, *Udughul* XV 128 (Geller 2007: 171), and *Mis pī I/II B i 6* (Walker and Dick 2001: 97 and note).

43. Note moreover that in Inana and Šukaletuda 92 (Volk 1995: 172–73) he is said to be father of Šukaletuda according to a new manuscript from the Schøyen collection, which in fact reads the name as *igi-si₁₂-a*: see provisionally the note by Volk *apud* Attinger 2011–13. The name is perhaps also alluded to in Enki and Ninḥursaḡa 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]).

liš-ta-ḥu-ma : ana ru-uh¹-ḥu | sá-niš šu-ta-ḥu-u : šu-taš-bu-tu | šu-ta-ḥu-u : mál-ma-liš
 “lištaḥû-ma derives from ruḥḥû, alternatively, it can derive from šutāḥû, which means šutašbutu (i.e., “to make someone take”). šutāḥû means “equally.”

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

K.2607+ rev 26. BM 34602 rev 3'f. VAT 9663 rev iv 35.

[ḡ ud 8-kam^v l]im-te-es-si li-t[e-bi-i]b* ana ^duraš u ^dnin-é-gal
 ḡ ud 8-kam^v lim-te-es-si l[i-te-bi-ib] | ana ^duraš u ^dnin-^ré'-[gal →
 ud 8-kam^v li-te-lil li-te-bi-ib ø

K.2607+ rev 27. BM 34602 rev 4'f. VAT 9663 rev iv 36ff.

[(o) ú-pu-un-t]u* li-is^{*sicl}-ru-u[k* šuk-s]u gar-un bal-tú bal-qí
 o o o (o o) | šuk-su liš-kun ma-aq-qi-[tú bal-qí →
 ø ^ru'-pu'-un^r-tam liš-ru-uk | ma-qi-tam liq-qi | šuk-su ana dingir-šú liš-kun

K.2607+ rev 28. BM 34602 rev 5'f. VAT 9663 rev iv 39.

[o o o (o) x ^d]rⁿⁱⁿ-[é-gal ana ^du]raš a-bu-us-su dab-bat
 o o o (o o) | ^dnin-é-gal a-na ^du[raš^g a-bu-us-su dab-bat]
 ø ^dnin-é-gal ana ^duraš a-bu-su dab-bat

87. Compare in *Izbu girru mahīru* 98: *i-zi-im-tú = ta-az-zi-[im-tu]*.⁴⁷

47. Note that the entry is only preserved in one manuscript (VAT 9718), published in transliteration only by Leichty 1970: 211–29. There the entry is given as *i-zi-im-tú = ta-az-zi-[im-tú]* (Leichty 1970: 215). However, both CAD I/J, 318b and AHw, 411 transliterate *i-zi-im-tú = ta-az-[zi-im-tu]*, which would allow for a reconstruction of the *explanans* as *ta-as-[mir-tum]*, as in the present text. Collation of the tablet is needed.

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 *ši-gu-u lā(nu) išassi(dé) [tāq-rib-t]a⁴⁸ lā(nu) išakkan(gar-an)*, “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” (*mimma lā iggar*), it could be compared with the prescription of BM 32641 (5R 48–49, Babylonian Almanac) for Elūlu 25th (Livingstone 2013: 41), *níg-nam na-an-ša₁₀-ša₁₀*, “he should not buy anything.” If one emends the first sign, it could be understood as *dī(GAR)-nam la igerri*, “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) šū(bi) ina ūm([u d]-um) balāti(ti-la) ilu(dingir) [ina pāni(igi)-š]ú illak(du-^rak¹)* (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 *ši-gu-u lissi(dé) akla(ninda¹) li¹-iq-ru¹-u^š ud^{meš}-šú gíd-da^{meš}* (*KAR* 178 rev iv 16, correct accordingly Livingstone 2013: 139).⁵⁰ In view of this parallel, the present line should probably be corrected to *akla(ninda)* «NAM» *liqrūš* (NÍG.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 ^dINNIN ŠE-GA (Livingstone 2013: 29 l. 13, 47 l. 2, 52 l. 26) should probably be read DINGIR-RE ŠE-GA (they are written with RI, and this sign is easily distinguishable from MÛŠ 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 ₇) | ud 12-kam ¹ ^r kù*-babbar ¹ * dam-gār-šè* na-an-š[ú ^m -mu o o (o)] |
| VAT 14525 (Uruk) | 12 ^r kù-babbar nu-šú ^m -mu ¹ ul* gur* |
| BM 32641 (Bab ⁷) | 12 kù-babbar dam-gār-šè* na-an-šú ^m -mu nu gur*-šú níg-ga i-ḥaš-šaḥ |
| BM 40691 (new MS) | [... na-an-šú]m nu gur-šú |

The prognosis thus makes a distinction between šÚM and GUR (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 *Hh* I 58–59 (translation from *MSL* 1: 14)

| | | |
|----------------|---------------------------------|---|
| máš šum-mu-dam | (<i>šibtu</i>) <i>inaddin</i> | He will pay interest (at the proper time) |
| máš gur-ru-dam | (<i>šibtu</i>) <i>utâr</i> | He will pay interest (at the return of the capital) |

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

48. Rather than [d u]g₄, pace Livingstone 2013: 139 (see above commentary on line 27).

49. It would also be possible to parse *i-ga-ri* as a G Present of *giāru* 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': [u d 18-kám ... u d^{meš}-šú] gíd-da.

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 Araḥsamnu 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 Araḥsamnu 20th appears in the entry of Araḥsamnu 19th in the Babylonian Almanac (Livingstone 2013: 51). Since our text contains a different prognosis for Araḥsamnu 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 *maršu*, “sick person,” and understand that “the man” is the subject of the verb *paṭāru*. The second explanation interprets it as *muršu*, “disease,” and makes this the subject of the verb.

113. The phrase *muršu arku* is poorly attested elsewhere (Stol 2010: 38). The rationale behind the explanation of *kimilti murši* as *muršu 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-ḥ ul-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* : *ḥullū* would also be elsewhere unattested, but compare [*lab*]ān *appi* = *sullū* 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:

| | | | | |
|----|---|--------|------------------------|---|
| i | A | 1'–8' | Babylonian Almanac | Addaru (XII), days [...], 6, 8, 9, 10, 12, 15, 16, 20, 22, 24, 25, 27, 30 |
| | B | 9'–16' | Unknown ⁵² | Intercalary Addaru (^{III} DIRI.ŠE), days 1–30 |
| ii | C | 1'–5' | Prostration Hemerology | 20th Addaru (Prostration l. 40) |
| | D | 6'–13' | Babylonian Almanac | Nisannu (I), days 1, 4, 6, 8, 10, 11, 14, 16, 23, [(o)] |

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.

| | | | | |
|-----|-----|-----------|------------------------|---|
| iii | E | 1–15 | Prostration Hemerology | 4th, 6th, 13th, and 20th Nisannu (Prostration ll. 1–4) |
| | [ø] | Blank (?) | | |
| iv | F | 1–11 | Babylonian Almanac | Ayyāru (II), days 2, 6, 8, 10, 12, 15, 16, 18, 20, 22, 24, 26, 28, 29, 30 |
| | G | 12–22 | Prostration Hemerology | 1st, 6th, 15th and 20th Ayyāru (Prostration ll. 5–8) |

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 Iprā'ya,⁵³ son of Marduk/Zababa-pir'u-ušru descendant of Ētīru, 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 Iprā'ya's collection (see the comparison with other tablets written by Iprā'ya in fig. 5). While none of the sign forms appear exclusively in Iprā'ya'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 Iprā'ya 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 Iprā'ya 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

- i 1'. [6 a]-^rtu¹-tú¹ ^rwa-tu¹-[ú]
 2'. ^r8¹ a-ša an-dab-bi-[(o)]
 3'. 9 ūmu(ud) magru(še-ga) 10 ūmu(ud) magru(še-ga)
 4'. 12 ka-šad šibūti(áš) 15 ūmu(ud) magru(še-ga)
 5'. 16 ūmu(ud) magru(še-ga) 20 ūmu(ud) magru(še-ga)
 6'. 22 ūmu(ud) magru(še-ga) 24 zitta(ḥa-la) liqīš²(ba)
 7'. 25 ūmu(ud) magru(še-ga) 27 ūmu(ud) magru(še-ga)
 8'. ūmu(ud) 30-kam^v ka-liš magir(še-ga)
 9'. ina ⁱⁱⁱdiri-še 1 magir(aš)
 10'. 2 ka-liš magir(aš) 3 ḥi-bil-tum
 11'. 4 ul(nu) magir(aš) 5 6 magir(aš)
 12'. 7 ul(nu) magir(a[š]) 8 magir(aš) 9'(LIMMU) ul(nu) <magir(aš)> 10 gùb munus
 13'. 12 1[3] magir(aš) 14 15 ul(nu) magir(aš)

53. Formerly read as Šebā'ya or Šemā'ya. 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 ^mše.^rba¹*-^ra māra(a)-^ršú* šá¹* ^rm¹arad(ir)-^dba-ú māra(a) ^ma-^rtī¹-[ru] (collated); and (2) BM 47798+ (see the next footnote).

55. Another tablet written by Iprā'ya, BM 47456 (unpubl.), is dated to Artaxerxes's 9th year. Note also BM 47798+, edited by Ambos 2013: 170, copy 263 (where the name is left undeciphered), [im ^mše].ba¹*-^ria dumu* šá¹* ^mr¹d¹*[za-b]a⁴-^rba⁴-nunuz*-^rru¹* | [dumu ^me-^r]ⁱ*-ru (note the archaizing form of the aleph sign, as drawn by Ambos). The tablet is dated to Artaxerxes, but the regnal year is broken. Thanks are expressed to Claus Ambos for generously making available photographs of this tablet.

- 14'. 16 [17] 18 19 20 *magir*(aš)
 15'. 21 2[2 2]3 24 25
 16'. 26 [ul(nu) *magir*(aš) 2]7 28 29 30 *magir*(aš)
 ii
 1'. [u *dāma*(múd) *lā*(nu) *ikkal*(gu)₇] *ina lubāri*(túg^b[^{i-a}] *qātī*(šū^{min})-šú]
 2'. *la i-kap-par* [i-rib]
 3'. *šakkan*(^dg[i]r) *sa-d*[ir-šú]
 4'. *li-pit uttu*(^dr tag×túg¹) ^r*ina bīti*(é)-šú¹
 5'. *iš-ši-ir*
 6'. *nisannu*(^{iti}bára) *ūmu*(ud) 1-kam^v *ka-^rliš¹* [*magir*(še-g)a]
 7'. 4 *mišil*(bar) *ūmi*(ud) *magir*(še-ga) 6 ^r*mišil*(bar) *ūmi*(ud)¹ [*magir*(še-g)a]
 8'. 8 *sà-kap nakri*(^{lu}kúr)
 9'. 10 a-šà an-dab
 10'. 11 *ūm*(ud) *ḥu-ud libbi*(šà)
 11'. 14 *in dīni*(di) *magir*(še-ga)
 12'. 16 *ernitta*(ù-ma) ^r*ikaššad*(sá-sá)¹
 13'. 23 *mišil*(b[ar]) ^r*ūmi*(ud)¹ *magir*(^rše¹-[ga] (28 *magir*(še-ga))

 iii
 1. ¶ *ina nisanni*(^{iti}bára) *ūmi*(ud) ^r4¹-[kam^v]
 2. *ana marduk*(^damar-utu) *liš-ke[n]* ^r*itta*(giskim)-šú¹
 3. *li-še-di* [šū-m]u ù¹
 4. *iš-di-ḥu iššakkanšu*(gar-šú)
 5. *ūmi*(ud) 6-kam^v *ana bēlet-ili*(dingir-maḥ) *liš-ken*

 6. *ana sinništi*(munus) *liḥi*(te-ḥi) *kašād*(kur-ád) *šibūti*(áš) *libbašu*(šà-bi) *iṭāb*(^rdùg-ga¹)
 7. *ūmi*(ud) 13-kam^v *ana šamaš*(^dutu) *liš-ken*
 8. *ana ereb-šamši*(^dutu-šú-a) *mê*(a^{mes}) *liqqi*(bal-qí)
 9. *šim-ta-šú liq-ri*
 10. *ina damqāti*(^{munus}sig^{mes}) *itanallak*(gin^rmeš¹)
 11. *ūmi*(ud) 20-kam^v *ana šin*(^r30¹) ^r*liš-ken*¹
 12. *ana šāri*(im^{mes}) *mê*(a^{mes}) *liqqi*(bal-^rqí¹)
 13. *ip-šú u kiš-pi ul*(nu) [*iṭṭeneḥḥi*(te^{mes})-šú]
 14. *ernitta*(ù-<ma>) ^r*ikaššad*(sá-sá)¹ *lumun*(ḥ[ul]-šú]
 15. *ippaṭṭar*(du₈)-[šú]

 iv
 1. *ayyāru*(^{iti}g]u₄) ^r*ūmu*(ud) 2-kam^v¹ *magār*(še-ga) *kabti*(idim)
 2. ^r5¹ *aššata*(dam) *lirši*(tuku) *ilabbir*(libir-ra) 8 *kabtu*(idim) *magir*(še-ga)
 3. 10 *dīnu*(di) *magir*(še-ga) 12 *in sūqi*(sila) *magir*(še-ga)
 4. 15 *zēru*(še-numun) *šuklulu*(šu-du₇) 16 *ḥūd-libbi*(šà-ḥúl-la)
 5. 18 *za-ku-tú pu-šur*
 6. 20 *šēra*(muš) *lidūk*(ḥé-en-gaz) *ašarēdūta*(sag-kal-tú) *illak*(du)
 7. 22 *dīnu*(di) *magir*(še-ga) 24 *ḥūd-libbi*(šà-ḥúl-la)
 8. 26 *bu-sú-ra-tum*
 9. 28 *ka-liš magir*(še-ga) 29
 10. *šēra*(muš) *lidūk*(ḥé-en-gaz)
 11. 30 *ittu*(giskim¹(UD.UM)) *damiqtu*(sig₃)

 12. ¶ *ina ayyāri*(^{iti}gu₄) *ūmi*(ud) 1-kam^v *ana ^dé-a liš-ken*
 13. ^r*nūna*(ku₆)¹ *likul*(gu₇) *nūna*(ku₆) *kīma*(gim) *mê*(a) *lirmuk*(tu₅)

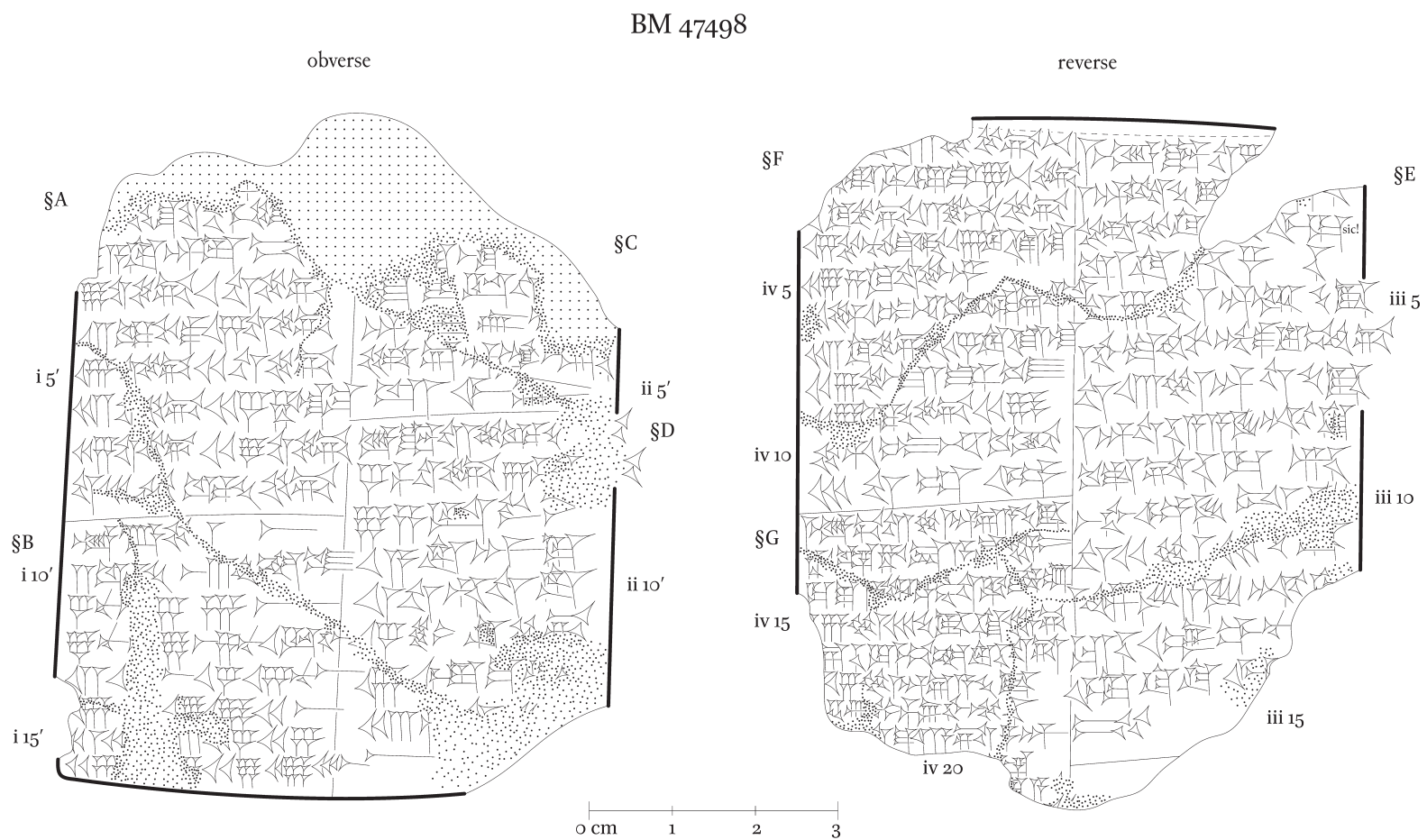


Fig.4. BM 47498 (Text 2)

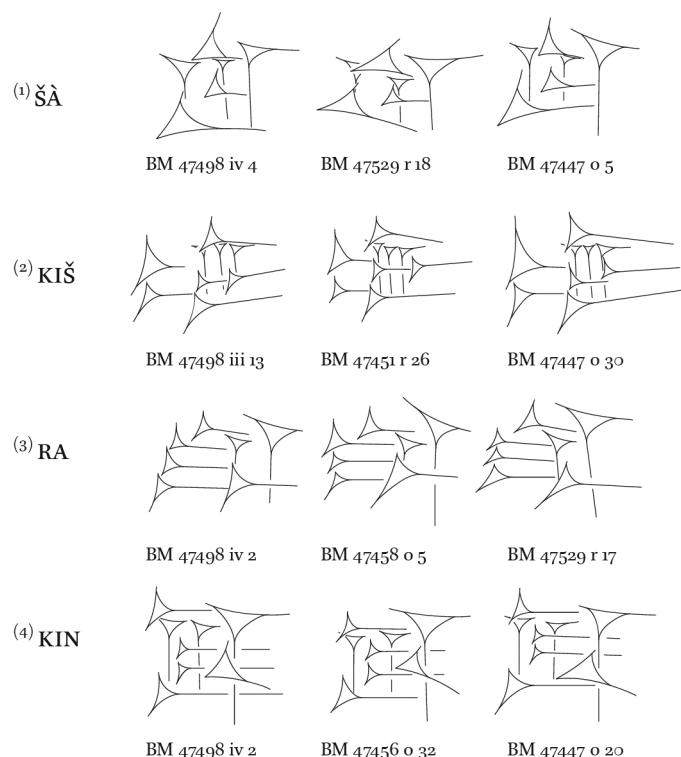


Fig. 5. Features of Iprā'ya's script. (1) In the sign ŠÀ the diagonal wedges are almost horizontal. (2) The two first wedges of KIŠ are horizontal, not diagonal; and the three verticals are inscribed. (3) The sign RA begins with three horizontals, not four. (4) The sign KIN has two horizontals inscribed, not just one.

14. *téš-ma¹-^ra¹ uš-šab ár-ḥiš iq-qar-riṭ*
15. [*ūmi*(ud)] 6-kam^v ana *sín*(30) *liš-ken kispā*(ki-si-ga)
16. [*ina*] *biti*(^ré¹)-šú *lik-sip bi-bil libbī*(šà)-šú *ut-ta*
17. *ūmi*(ud) 15-kám ana ^dé-a *liš-ken*
18. [*šá šibitti*(e)n-nun-tim) *limaššir*(bar-ir) *mim-mu-šú*
19. [*a-na ta-n*]a-da-a-ta *iššakkan*(gar-an)
20. [*ūmi*(ud) 20-kám *akal*(ninda) *kunāši*(āš-ām) *likul*(g)u₂]
21. [*miḥret*(igi-et) *nap-pa-ḥat rē³i*(si)pa] ^ra-na¹
22. [*nusku*(^dnuska) *liš-ken ināšu*(igi^{min})-šú ul *imarrašā*(gig)^{r^{meš}1}] [*tūb*(dùg-ub) *ka-bat-ti*]

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 3th 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 Uttu (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*. (11') The 14th day: favorable in court. (12') The 16th day: he will achieve his desire. (13') The 23rd day is [favorable] at midday. ([The 28th day: favorable]).

(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 Sîn (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 Sîn 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 e]at [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[piness].

Commentary

The passages from the Prostration Hemerology quoted in BM 47498 are studied in depth in Jiménez and Adalı 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).⁵⁶ 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 libbīšu utta*, “he will find what he

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*||*ta*, as already indicated in Labat's edition (Labat 1941: 40). This word is in all likelihood *pi-tu-u*, 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-u]* (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 *atûtu* derived from (*w*)*atû*, “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||ti*, *i-ti-it* (Nabonidus), and *ú-tu-ut* (Assyrian), but which is also attested as *e-ta-at*.⁵⁷ It is assumed here that *atûtu* is a by-form of the noun *e/i/utû/i/âtu*, which has the basic meaning of “sought-after person or object.”

atûta watû 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/precativ.

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 Š, 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), *gaš-ru ra-áš e-mu-qa e-ta-at* (|| *i-tu-ut*) *ku-un lib-bi*^d*en-lil*, “mighty, endowed with strength, steadfast choice of Enlil’s heart.” MS Ash 1937.620 (Borsippa?) reads ^r*e*^{1x}-[o o] (collated), whereas two other unpublished manuscripts read *e-ta-at* (Nineveh) and *i-tu-ut* (Sippar).

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