AfO 18

The Old-Babylonian Omen Text VAT 7525.*

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In memoriam F. W. Geers.

The tablet VAT 7525 has been repeatedly mentioned and quoted in Assyriological literature [1]. It is published here jointly with Dr. Franz Köcher, who contributed the copies on plates V—IX. Dr. H. G. Güterbock has added in an appendix (cf. p. 78) a translation and discussion of a small group of Hittite omens which bear on a number of lines of this tablet.

I wish to thank the authorities of the Staatliche Museen, Berlin, Vorderasiatische Abteilung, as well as Dr. Köcher and Dr. E. Weidner for permission to publish the present tablet. Dr. Weidner was kind enough to place his own copy of VAT 7525 at my disposal. Thanks are likewise due the authorities of the British Museum, Department of Western Asiatic Antiquities, for permission to publish here a number of small fragments [2], of which I got cognizance through copies made by the late Dr. F. W. Geers. I also used a copy made by Friedrich Delitzsch of the obverse of a tablet in private possession called by him (cf. HWB, p. XIII) Funck 3 [3] which happens to parallel the British Museum tablet Sm. 332. Dr. Landsberger has kindly placed this copy at my disposal; it is reproduced on p. 72 [4]. I also have to thank Dr. Landsberger for his suggestions in reading a number of difficult passages of tablet VAT 7525.

The 124 lines of VAT 7525 appear in three columns (obverse: col. I with 44 and col. II with 45 lines, reverse: col. III with 35 lines); the fourth column is empty. All omens begin with a vertical wedge and have their second and third lines carefully indented. Division lines are used quite frequently but not consistently in col. I and at the beginning of col. II, but only rarely further on. The script is often cramped and therefore a number of passages could not be read (cf. I 10; III 4, 21 and 25). Errors of the scribe have been found in a few instances (cf. II 4, 10; III 38, see also the footnotes 14 and 18).

The 59 omens of the tablet all belong to the genre called «physiognomic» [5], but their range is far more diversified than that of the known texts of this type coming from Assur, Nineveh, etc. The small group of extant Old Babylonian physiognomic omens (Goetze, YOS 10, nos. 54 and 55; Si. 33 [cf. for the latter F. R. Kraus, MVAG 40/2, p. 57, also *Texte*, pl. 63f.]) therefore receives an important addition by the present text. Apart from this, the omens in VAT 7525 happen to shed some light on the history of the late series *Šumma ālu*, as will be shown on pp. 67 ff.

The topics of the physiognomic omens of our texts fall into two groups: those which can be paralleled by passages from later texts of the same type and those that deal with topics so far not known from such texts. To the former group belong the omens referring to the fingernails (I 15—16; cf. for a parallel Kraus, *Texte*, no. 22 IV 1—3), to the hair (II 37—41; cf. ibid., no. 3b II 19ff., especially 51—52), to the eyebrows (II 31—34; cf. ibid., no. 22 II 7f.), to the ankles (I 26—28; cf. ibid., no. 36 V 4—9), the testicles (I 23—25; cf. ibid., no. 9e r. 5), the navel (III 17; cf. ibid., index p. 18a, 26a), the texture of the skin (III 1; cf. ibid., no. 57a III 22′), and to moles (III 4—16; cf.

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*) The abbreviations and stylistic conventions used here are those of the *Chicago Assyrian Dictionary*. Add: Meloni *Saggi* = Gerardo Meloni, *Saggi di filologia semitica*, Rome 1913. For reading the manuscript and various suggestions I have to thank my colleague Erica Reiner.

[1]) Cf. for lines I 15—16, von Soden in Bottéro, *Le problème des Ḫabiru*, p. 158, for lines I 21—22, Weidner in AJSL 38, p. 201, note 3, for lines I 23—35 Weidner in AOB 1, p. 68, note, for line I 25 von Soden in Or. NS 20, p. 264, for lines I 26—28 Landsberger apud Kraus, Or. NS 16, p. 198, note 1, for line II 27, Meissner, MAOG 13/2, p. 26. See also Kraus, JCS 4, p. 143, note 4.

[2]) K. 2244 (cf. copy on p. 72), Sm. 332 (cf. photograph on p. 71), K. 8768 (cf. transliteration on p. 76), K. 8927 (cf. transliteration on p. 77).

[3]) The obverse of tablet Funck 2 was given in transliteration and translation by Landsberger, *Fauna*, p. 51f.; the whereabouts of tablet Funck 1 is unknown.

[4]) See note 38 for certain peculiarities of this copy.

[5]) For this type of omen, cf. F. R. Kraus, *Die physiognomischen Omina der Babylonier* (MVAG 40/2), *Ein Sittenkanon in Omenform*, ZA 43, p. 77ff., *Babylonische Omina mit Ausdeutung der Begleiterscheinungen des Sprechens*, AfO 11, p. 219ff., *Texte zur babylonischen Physiognomatik* (AfO, Beiheft 3), *Weitere Texte zur babylonischen Physiognomatik*, Or. NS 16, p. 172ff.

ibid., no. 7 : 8f., CT 28, pl. 29 r. 19, also YOS 10, no. 55 : 1), as well as to the twitching of the leg (III 20—27, cf. Kraus, *Texte*, no. 49 : 1ff.). As to novel topics, note the omens derived from the positions and acts of a sleeping person (I 39 — II 1, cf. also I 33—34), those which deal with the way a garment fits a person (II 2—9) [6] and the behavior of a person looking at somebody (II 12—30). Furthermore, there are omens referring to dreams in various ways (I 30f. and III 28—35) [7], to the appearance of the hair of the body (I 19—22, II 35—42, also III 18f.), and several isolated omens (I 29f., II 10f., etc.). The predictions are, as can often be observed in Old Babylonian omen texts, less standardized than those of the established collections of the later period, cf., e. g., I 30 and 38, II 7, 13 and 44f., III 13f., 30 and 34f. Their contents are sometimes diagnostic rather than prognostic, cf. I 22, 25, II 17.

VAT 7525.

Col. I.

1. [DIŠ LÚ . . . . . *-m*]*u*
2. [. . . . . *ir-t*]*a-na-aš-ši*
3. [. . . . . *i-il-l*]*a-ak*
4. [DIŠ LÚ . . . . .] x-*a-at/d*
5. [. . . . .] *ir-ta-na-aš-ši*
6. [DIŠ LÚ . . . . .] x *ma da* [*i*]*t-ta-na-bal*
7. [. . . . .]-*ra* ⌜*i*⌝-[x]-⌜*it/d*⌝
8. [DIŠ LÚ . . . . . *t*]*u-ur-ra qá-ia-pa-nu-tam* [8]
9. *i-ip-pu-uš*
10. [. . . . .] *šu* x y *bu ta wi i*

11. [DIŠ LÚ . . . . .] *sà-a-ar*

12. [DIŠ LÚ . . . . . *ki-ma r*]*i-ḫu-ut ka-ka-bi-im* [9]
13. [. . . . .] x ^{d}ŠUL.PA.È
14. [. . . . .]-*šu iz-zi-iz*
15. [DIŠ LÚ *ṣú-up-r*]*a-šu ar-ra-ki-a* [10] *qá-ia-al*

16. [DIŠ LÚ *ṣú-up*]-*ra-šu ku-ur-ri-ia ḫa-bu-ur*

17. [DIŠ LÚ *ša*]*r-tam da-mi-iq-tam šu-uk-lu-ul*
18. UD-*ma-tu-šu qí-ir-ba*

19. DIŠ LÚ *šar-tum ša i-ir-ti-šu sú-ḫu-ra-at-ma*
20. *sú-qá-as-sú i-na-ṭa-al ri-šu-tam i-il-la-ak*

21. DIŠ LÚ *šar-ti pu-di-šu ku-un-nu-na-at*
22. *sí-in-ni-ša-tum i-ra-am-ma-šu*

Col. I.

1. [If a man . . . . .].
2. he will always have [. . . . .]
3. he will become [. . . . .]
4. [If a man . . . . .]. . . . . .
5. he will always have [. . . . .]
6. [If a man] always carries [. . . . .]. . . . . .
7. [. . . . .]. . . . . .
8. [If a man's . . . . .] are turned back: he will become
9. a creditor,
10. [. . . . .]. . . . . .

11. [If a man . . . . .]: he is a liar.

12. [If a man's . . . . . are like that of (the demon)] offspring of the star
13. [. . . . .]. . Šulpae:
14. he has been standing [. . . . .]. .
15. [If a man's nai]ls are very long: he is taciturn.

16. [If a man's na]ils are very short: he is noisy.

17. [If a man] is distinguished by beautiful [ha]ir:
18. (the end of) his days is near.

19. If the hair on a man's chest is turned (upward) and
20. points towards his chin: he will become a slave.

21. If the hair on a man's shoulders is curled:
22. women love him.

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[6]) For a parallel taken from the fragment K. 11716 + K. 12895 (unpubl., copy Geers), DIŠ *lu-bu-uš-ta-šu ú-ka-an-nu* ^{d}UTU [. . .] between physiognomic omens referring to the teeth and the nose. On the rev. a damaged passage refers to sandals. Here belongs most likely the fragment K. 10862 (cf. Bezold, *Cat.* 3, p. 1119), which I have not been able to check.

[7]) For translation and discussion, cf. my *The Interpretation of Dreams in the Ancient Near East* (*Transactions of the American Philosophical Society* 46/3, 1956), p. 229 and 232.

[8]) This apodosis is very rare, cf. Kraus, *Texte*, No. 50 : 40 *qa-a-a-pa-nu-tam* DÙ, and K. 3953, r. III 16′ (unpubl., copy Geers) if a snake enters the house of a man from the . . . .-door, *qa-a-a-pa-nu-tam* DÙ.

[9]) The expression *riḫût kakkabim* is new; it denotes either a disease (cf. *ri-ḫu-ut* ^{d}ŠUL.PA.È as disease in Labat, TDP, p. 220 : 23) or refers to demons (addressed, e. g., as *ri-ḫu-ut šamê* in CT 16, pl. 15 : 43, or *ri-ḫu-ut* ^{d}*A-nim* CT 16, pl. 15 V 3 and passim).

[10]) This irregular fem. pl. of the adjective seems to be formed in analogy to *kurria* (I 16) and *rabbia* (I 23 and 26) of our tablet.

23. DIŠ LÚ *tu-ka-na-at iš-ki-šu ra-ab-bi-a*
24. *ù iš-ka-šu na-ša-al-lu-la*
25. *a-na si-in-ni-iš-tim qí-ru-ub*

26. DIŠ LÚ *ki-ṣa*-IL-*la-šu*[11] *ra-ab-bi-a na-zi-iq*

27. DIŠ LÚ *ki-ṣa-al-li-in la i-šu ni-zi-iq-tum*
28. *ú-ul i-ṭe-eḫ-ḫi-šum*

29. DIŠ LÚ *it-ti ra-ma-ni-šu-ma qú-lum i*[*m*]-*qú-us-sú*
30. *e-zi-iz*(text *ma*) *i-lim ta-ia-ar-tam i-šu*

31. DIŠ LÚ *šu-ut-tam ša i-im-ma-ru la ú-ka-al*
32. DINGIR-*šu it-ti-*[*š*]*u ze-e-ni*

33. [DIŠ L]Ú *ma-ia-al-šu it-*[*ta-na-a*]*s-sú-uk-šu*[12]
34. LÚ *šu-ú* ⌜*i*⌝-[x x *i-i*]*m-ma-ar*

35. DIŠ L[Ú] Ì.GIŠ *ip-ta-ša-aš z*[*u-mu-u*]*r-*[*šu*] *ki-ma* Ì.GIŠ *ru-pa-šu*
36. *lu-*⌜*um*⌝*-nu ša-a-ti ù ṭi-iḫ-ḫi-šu i-ṣa-ba-at*

37. DIŠ LÚ Ì.GIŠ *ip-ta-ša-aš-ma i-na zu-um-ri-šu*
38. *e-r*[*i*(?)]-*ša-am la* ⌜*i*⌝-*šu* DINGIR-*šu ù* EŠ+DAR$_4$-*šu ú-ul sà-an-qú-šu*

39. [DIŠ LÚ] *i-na ṣa-la-li-šu iṣ-ṣi-iḫ*[13]
40. *ma-di-iš i-ma-ra-aṣ*

41. [DIŠ LÚ] *i-na ṣa-la-li-šu ši-*[*i*]*n-*[*ni-šu*] *i-ka-ṣa-aṣ*[14]
42. [*i-na*]*-an-zi-iq*

43. [DIŠ LÚ *i-na ṣa-la*]*-li-šu i-*[*ba*]*-ak-ki*[13]
44. [x (x)]*-ti-šu i-ši-a-am*

Col. II.

1. DIŠ LÚ *i-na ṣa-la-li-šu i-da-ab-bu-ub* [x x]

2. DIŠ LÚ *ṣú-ba-at-sú i-ti-šu ma-ga-al i*-x-[x]
3. *nu-šu-úr-ru-um i-na bi-ti-šu ša-ki-i*[*n*]

23. If the scrotum of a man's testicles is large
24. but his testicles are hidden:
25. he has close relations to a woman.

26. If a man's ankles(?) are large: he is a worrier.

27. If a man has no ankles(?): worries
28. will not affect him.

29. If silence falls upon a man without any reason:
30. the wrath of the deity will change into mercy.

31. If a man does not remember the dream he had:
32. his deity is angry with [h]im.

33. [If a ma]n's bed throws him off repeatedly:
34. this man will [exp]erience [.....].

35. If a m[an] anoints h[ims]elf with oil and the .... of his body is like oil:
36. e[v]il will seize him and his entourage.

37. If a man anoints himself with oil but on his body
38. there is no .....: neither his god nor his goddess are near him.

39. [If a man] laughs in his sleep:
40. he will become very sick.

41. [If a man] grinds his teeth in his sleep:
42. he will [wo]rry.

43. [If a man] cries [in] his [sle]ep:
44. his [....].. will establish his destiny.

Col. II.

1. If a man speaks in his sleep: [....].

2. If the sides of a man's garment are very ....[..]:
3. there will be losses in his house/estate.

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[11]) The use of the sign IL for AL is not unique, cf., e. g., *ma*-IL-*ki ù ru-be-e* KAH 1, no. 3 : 11, 19, also ibid. 41, *im-ma*-IL-*li* JAOS 36, p. 335 : 8 (NB let.), *i-šá*-IL UET 4, no. 162 : 2 (NB let.). Note, however, that AL can stand for IL as, e. g., *Gi-mi*-AL-*lum* YOS 5, no. 240 (OB seal), *A-wi*-AL-DINGIR BIN 7, no. 190 : 14 (OB).

[12]) This idiomatic expression referring to falling out of bed while sleeping has been literally translated in the Hittite omen cited on p. 79. Cf. also K. 8821 : 12—14 in Section 3, p. 74.

[13]) Cf. the Oneirocriticon of Astrampsychus quoted by Suidas: Laughter in sleep presages difficult circumstances, to weep in sleep is a sign of utmost joy. The colophon of LKA 136 (r. 24) contains the first line of a conjuration against laughing in one's sleep: DIŠ NA *ina* KI.NÁ-*šú* KA.KA-*si iṣ-ṣi-ni-iḫ*.

[14]) For a conjuration against grinding one's teeth while sleeping, cf. LKA 136 rev. 17—23 DIŠ NA *ina i-tu-li-šú* ZÚ.MEŠ-*šú i-kaz-za-az* «if a man grinds his teeth while sleeping (he should take a human skull, wash it in water, anoint it with oil, place it for seven days beside his bed, kiss it seven times before he goes to sleep, lick it seven times, and he will become well)».

4. DIŠ LÚ *ṣú-ba-at-sú ma-ga-al it-⟨ta⟩-na-ra-a[d]*
5. *di-il-ḫu-um ib-ba-aš-ši*

6. DIŠ LÚ *ṣú-ba-at-sú wa-ri-id ù pu-ṣa-am i-t[a-ad-du]*
7. *ṣú-ba-at ta-am-ṭi-a-tim*

8. DIŠ LÚ *ṣú-ba-at-sú i-na pa-ag-ri-šu la i-ka-an-m[a]*
9. *ma-ga-al it-ta-na-aš-ḫa-aṭ* LÚ *šu-ú* x x x [x]

10. [DIŠ] LÚ *id-da-ú* DINGIR-*šu it-ti-⟨šu⟩ ze-e-ni ta-ia-ar-[tam ul i-šu]*
11. [DIŠ L]Ú *ši-ki-in qá*(text *bi*)*-ti-šu im-ta-na-aš-ši bi-tum šu-ú* ⌈i⌉-[x x]
12. [DIŠ] LÚ *i-na na-ap-lu-sí-šu a-wi-lam la ú-te-ed-di*
13. LÚ *šu-ú a-na qá-ti mu-tim pa-qí-id*
14. DIŠ LÚ *iš-tu* 1 UŠ *a-na* 30 GAR LÚ *ú-we-ed-di* [15]
15. LÚ *šu-ú* DINGIR-*šu it-ti-šu ka-ia-an*
16. DIŠ LÚ *i-na na-ap-lu-sí-šu i-ni-šu za-qá-pa-am ú*-GAL-*la-al-ma* [16]
17. *la i-li-i* LÚ *šu-ú ṭé-em-šu pu-ur-ru-ur*
18. DIŠ LÚ *i-na na-ap-lu-sí-šu i-na-šu it-ta-na-za-az-za*
19. *di-li-iḫ ra-ma-ni-šu na-di-i-šu*
20. DIŠ LÚ *na-ap-lu-sú ḫa-mi-iṣ mu-ut ḫi-in-qí i-ma-at*
21. DIŠ LÚ *na-ap-lu-sú šu-šu-ri-iš i-ba-aš-ši*
22. DINGIR-*šu a-na da-mi-iq-tim ka-a-a-an-šum*
23. *i-na ki-na-tim i-il-la-ak*
24. DIŠ LÚ *i-na na-ap-lu-sí-šu i-in-šu ša i-mi-tim iṣ-ṣa-pa-ar* [17]
25. *i-na da-an-na-tim i-il-la-ak*
26. DIŠ LÚ *i-na na-ap-lu-sí-šu i-in-šu ša šu-me-lim iṣ-ṣa-pa-ar*
27. *i-na i-ša-ra-a-tim i-il-la-ak*
28. DIŠ LÚ *i-ni-šu ša ki-la-at-tim-ma iṣ-ṣa-pa-ar*
29. *mu-uḫ-ḫa-šu ma-ḫi-iṣ ki-ma mu-uḫ-ḫi-šu-ma*
30. *ṭé-em-šu i-ba-aš-ši*
31. DIŠ LÚ *šu-uḫ-ra-šu i-ni-šu ka-at-ma*
32. *a-ka-lum it-ti i-li na-di-iš-šum*
33. DIŠ LÚ *šu-uḫ-ra-šu la i-ba-aš-ši-a*
34. LÚ *šu-u lu-ub-kum ú-ul na-di-iš-šum*

4. If a man's garment hangs down all the time:
5 there will be confusion.

6. If a man's garment hangs down and is do[tted] with white spots:
7. (this is) the garment of privations.

8. If a man's garment does not sit on his body and
9. moves out of its place all the time: this man .....[..].

10. [If] a man does .....: his deity is angry with ⟨him⟩, there [is no] merc[y] for him.
11. [If a m]an repeatedly forgets what he is about to do: this house will ..[....].
12. [If] a man does not recognize another man when looking at him:
13. this man is given into the hands of death.
14. If a man recognizes another man (when approaching) from (a distance of) one UŠ to thirty GAR:
15. with this man will his deity always be.
16. If a man cannot focus(?) his eyes .... when looking:
17. the mind of this man is deranged.
18. If a man's eyes stare all the time when he looks:
19. confusion of mind will be inflicted upon him.
20. If a man's way of looking is oblique: he will die of constriction.
21. If a man's way of looking is straight:
22. his deity will always be with him for his luck,
23. he will live in truth.
24. If a man winks with his right eye when looking:
25. he will live in hardship.
26. If a man winks with his left eye when looking:
27. he will live in righteousness.
28. If a man winks with both his eyes:
29. his skull has been hit — exactly as his skull
30. will his mind be.
31. If a man's eyebrows cover his eyes:
32. food is given to him from the gods.
33. If a man's eyebrows are non-existent:
34. this man is not (even) given *lubku*.

[15]) Note this unique reference to shortsightedness.

[16]) Text obscure, *ú*-GAL-*la-al-ma* interrupts the context (*inîšu zaqāpam la ili*). Note the vocabulary passages (lú.igi.gu]b.ba = *ša i-na-šu iz-za-aq-qá-pa*, [lú.igi.z]i.ga = *ša i-na-šu iz-za-az-za* from OB Lu B IV 39f. Cf. also Kraus in ZA 43, p. 113.

[17]) This passage, in combination with Ludlul I 81 (cf. presently), brings out clearly that *ṣapāru* means «to wink» («to twinkle» when said of stars, cf., e.g., ACh, Ištar 1 : 3); cf. «ears are pricked up when I walk along the street, *er-ru-ub* É.GAL *i-ṣa-pu-ra i-na-a-ti* eyes wink when I enter the palace» Lambert and Gurney, ASt 4, p. 75 : 81.

35. DIŠ LÚ *ša-ra-sú ki-ma na-ba-si ṣa-ar-pa-at*
36. LÚ *šu-ú i-na la ṭú-ub li-ib-bi i-ta-na-la-ak*
37. DIŠ LÚ *ša-ra-sú ki-ma qí-it-mi* [18] *ṣa-al-ma-at*
38. LÚ *šu-ú a-ka-lum* ⟨⟨1⟩⟩ DINGIR-*šu a-na a-ka-lim i-na-di-šum*
39. DIŠ LÚ *ša-ra-sú pu-ṣa-am na-di-a-at-ma*
40. *na-ab-li-iš i-ba-aš-ši*
41. LÚ *šu-ú i-na ba-la-ṭim i-il-la-ak*
42. DIŠ LÚ *pa-ga-ar ši-ru-šu* [19] *pu-ṣa-am ku-ul-lu-u[m]-ma*
43. *ù nu-uq-di i-ta-ad-du*
44. LÚ *šu-ú it-ti i-li-šu sà-ki-ip*
45. *it-ti a-wi-l[u-t]i sà-ki-ip*

35. If a man's hair is as red as (red)-dyed wool:
36. this man will live without peace of mind.
37. If a man's hair is as black as ashes:
38. to this man will his deity give food to eat.
39. If a man's hair has a white spot and
40. it assumes the form of a flame:
41. this man will live in good health.
42. If the flesh of a man shows white spots and
43. is dotted with *nuqdu*-marks:
44. this man is rejected by his deity
45. (and) rejected by mankind.

Col. III.

1. DIŠ LÚ [*ši-ru-š*]*u ki-ma ša ša-am-nam pa-aš-šu*
2. *ka-a-a-n*[*i*]*-iš i-ba-aš-šu-ú*
3. LÚ *šu-ú i-na* x x x x-*ru-um na-di-iš-šum*
4. DIŠ LÚ *ḫa-li ṣa-al-mu-tim ma-ga-al ma-li*
5. *m*[*a*]*-an-za-*⌈*az*⌉ *la ar bi* [20]
6. DIŠ LÚ *ḫa-li* [*ṣa-a*]*l-mu-tim iš-*[*t*]*i-na-a i-ta-ad-du*
7. x x [ ]
8. DIŠ LÚ *ḫa-li ṣa-al-mu-tim pa-nu-*[*š*]*u i-ra-sú*
9. [*li*]*-ib-ba-šu qá-ta-šu še-pa-a-šu mi-it-ḫa-ri-iš ma-li*
10. x x [*i*]*-li-šu ú-ul šu-ut-tu-un*
11. DIŠ LÚ ⌈*um*⌉*-ṣa-tim* [*m*]*a-li i-na da-an-na-tim a-ka-lam* [*i*]*k-kal*
12. DIŠ LÚ [*um*]*-ṣa-tim šu-ut-tu-qá-tim ma-li la ṭú-ub li-ib-bi*
13. DIŠ LÚ [*um*]*-ṣa-tim* [*nu-u*]*r-ru-ba-tim ma-li* LU *šu-ú* ⌈*i-na ṣí*⌉*-iḫ-r*⌈*u-ti*⌉*-*[*šu*]
14. *d*[*a*]*-an-na-tam* [*im-ma-ar-m*]*a i-na ši-bu-ti-šu* NINDA *i-ra-ši*
15. DIŠ [LÚ *um*]*-ṣa-t*[*im ta-a*]*r-ka-tim ma-li*
16. [*i-na na-am-r*]*a-*[*ṣ*]*i-im a-ka-lam i-ka-al*
17. [DIŠ LÚ *a*]*-b*[*u-u*]*n-na-sú lu-ṭi-it a-na la i-di-*⌈*e*⌉ *iš-ta-na-ru*
18. [DIŠ LÚ x x *ša*]*-ar-*[*t*]*i-šu pa-ḫa-al-li* x [. . .]
19. *da-an-na-tum i-ṣa-ba-as-sú*
20. [DIŠ LÚ *še-er-ḫa-a*[*n*] *ša še-pí-šu it-ta-na-la-ku*
21. [. . .] x x x *it bu šum* [x x] *še-li-iḫ-tim-ma*
22. [DIŠ] LÚ *še-er-ḫa-nu ša še-pi-šu* [x]
23. [*it-t*]*a-na-az-za-z*[*u* x x x x]*-zu ši-ir-šu is*(text *t*/*ša*)*-sà-ḫa-al*

Col. III.

1. If a man's [flesh] is as if anointed with oil
2. and always remains (like that):
3. to this man is given in . . . . . .
4. If a man is to a great extent covered with black moles:
5. the sign of . . . . .
6. If a man is dotted with isolated [bl]ack moles:
7. . . . . [ ].
8. If a man's face, breast,
9. [ab]domen, hands (and) feet are evenly covered with black moles:
10. the . . . . of his [de]ity does not belong to him.
11. If a man is [co]vered with [wa]rts: he will have food to eat (even) in a famine.
12. If a man is covered with cleft(?) [wa]rts: no peace of mind.
13. If a man is covered with [so]ft(?) [wa]rts: [in] his [y]ou[th] this man
14. [will experience] hard times, in his old age he will have riches(?).
15. If [a man] is covered with [br]uised(?) [wa]rts:
16. he will have food to eat (even) [in diffic]ult circumstances.
17. [If a man's n]a[ve]l is split: he will become rich without knowing (it).
18. [If a man's h]air [. .] testicles [. .]:
19. hard times will seize him.
20. [If] the sinews [of a man's] feet constantly twitch
21. [. . .] . . . . . [. . . .] . . . . . .
22. [If] the sinews of a man's feet [. .]
23. «[st]and» all the time: [. . . . .]. . he will have the disease *siḫil-šēri*.

---

18) The reading *qitmu* (instead of **kitmu*, cf. Meissner, MAOG 13/2, p. 26) is based on Syriac *qeṭmā* «ashes» (cf. Brockelmann, *Lex. Syr.* [2], p. 659a), according to a suggestion of Dr. Landsberger.

19) Obviously a mistake of the scribe or a gloss showing a variant from a duplicate (*pa-ga-ar-*⟨*šu*⟩ *ši-ru-šu*).

20) Obscure, *ma*(*n*)*zazu* in apodoses of OB omens is usually followed by a divine name.

24. DIŠ LÚ [š]*e-er-ḫa-nu ša še-pi-šu* x x x *šu*
25. ITI 2.KAM ITI [3].KAM *la iḫ mu* x x x
26. *ki-a-am i-ba-aš-šu-ú*
27. LÚ *šu-ú a-na* MU 2.KAM *i-ma-at*
28. DIŠ LÚ *i-nu-ma ṣa-al-lu a-lum im-ta-na-qú-ta-šum*
29. *ù i-ḫa-az-zu-ma* [21] *la i-ši-im-mu-šu*
30. LÚ *šu-ú* dKAL *ù še-e-du i-na zu-um-r*[*i-š*]*u ra-ki-is*

24. If the sinews of a man's feet [.....] him
25. and do not ..... for two or [three] months
26. but stay like this:
27. this man will die in two years.
28. If a man while he sleeps (dreams that) the town falls again and again upon him
29. and he groans and no one hears him:
30. the (protective spirits) Lamassu and Šēdu are attached to this man's body.

31. DIŠ LÚ *i-nu-ma ṣa-al-lu*
32. *a-lum im-ta-na-qú-ta-šum*
33. *ù i-ḫa-az-zu-ma i-še-mu-šu*
34. *ši-id lu-um-nim i-na zu-um-ri-šu*
35. *ra-ki-is*

31. If a man while he sleeps (dreams that)
32. the town falls again and again upon him
33. and he groans and someone hears him:
34. an evil Šēdu-demon to his body
35. is attached.

Lines I 39 to II 1, dealing with omens derived from the acts (laughing, grinding one's teeth, crying, speaking) of a sleeping person shall be taken here as the starting point of an investigation of a group of similar omens preserved on a number of fragments which come from Assur (KAR 390) and from the library of Assurbanipal (cf. below). Most of these texts have been known for quite some time, but no attempt was made to collect and study them. There are, futhermore, five omens of a similar nature which appear on two tablets from Boghazköy (KUB 29, nos. 9 and 10) isolated among physiognomic and astrological omens translated into Hittite (cf. below p. 78 for details).

This distribution bears upon the problem of the continuity of the Mesopotamian omen tradition. We know that certain types of omens — such as those concerned with extispicy, astrology, dreams (cf. my *Dream-book* p. 242), and the physiognomic group can be traced back from the Seleucid or Kuyundjik period to the Old Babylonian, while other types, such as the smoke omens and oil omens, are attested only in the latter period [22]. The «sleep-omens» therefore belong to the first group.

It so happens that a study of the late «sleep-omens» reveals, furthermore, that they all belong to that compendium of assorted omens which we know from Assur, Nineveh and Neo-Babylonian tablets as the series *Šumma ālu ina melê šakin*. In fact, we shall be able to locate these fragments within the series although none of them contains a colophon indicating its number or to what series it belongs.

We thus obtain the first clear-cut evidence that the material incorporated in that late series comes from tablets written in the Old Babylonian period, as it was only reasonable to expect.

In the following pages an attempt is made to reconstruct the sequence of topics within the group called «sleep-omens» on the basis of a number of fragments. This reconstruction is, of course, far from any claim to completeness; it can only show in what order these fragments must have appeared in the series *Šumma ālu*.

These are the texts which have been utilized:

K. 1562 (published in Boissier, *Choix* 2, p. 41f.), see photograph p. 70.
K. 2244 (unpublished), see copy of Delitzsch p. 72.
K. 3756 (published in Meloni, *Saggi*, pl. 7)
K. 4134 (published in Thompson, AMT 65, 4)
K. 6530 (published in Meloni, *Saggi*, pl. 7)
K. 6759 (published in Thompson, AMT 66, 2)
K. 8821 (published in CT 28, pl. 41b)
K. 8768 (unpublished), see photograph p. 70.
K. 8927 (unpublished), see photograph p. 70.
K. 9537+11837 (published in CT 37, pl. 45)

[21]) Cf. the commentary passage *i-ḫa-az-zu* = *i-šá-as-su* CT 41, pl. 27 r. 9 (Alu Comm. to CT 38, pl. 39 : 23).

[22]) An Akkadian text from Boghazköy (KUB 34, no. 5) also represents the Old Babylonian period, cf. also Ehelolf, MDOG 70, p. 27. Note, however, KAR 151 r. 31—46, containing oil omens.

K. 9739 (published in CT 37, pl. 49f.)
K. 14843 joint to K. 9739, see photograph p. 70.
Sm. 332 (unpublished), see photograph p. 71.
VAT 10526 (published in KAR 390).

These texts are arranged in six «Sections». Since only a few of the fragments come from the original text of the series *Šumma ālu* and are, moreover, mostly too short to be of much value for an attempt to reconstruct the sequence of individual omens, the proposed arrangement relies primarily on excerpt tablets which by their very nature cover a much larger range, exceeding, as a rule, that of an individual tablet of the series. These excerpt tablets, however, overlap at times, a circumstance which, together with the fact that a number of smaller fragments cannot be placed exactly in the suggested sequence, underlines the hypothetical nature of the proposed arrangement. In one important point, nevertheless, our reconstruction is firmly based within the series *Šumma ālu*. The fragment Sm. 332, r. 12 (see Section 5, Text A) shows, after a division line, the omen DIŠ SILA *ina* GIN-*šú šá* DINGIR *na-šu-u* IG[I . . .] «if, while walking along a street, he sees a person carrying the image of a deity». This omen corresponds nearly to the word to the catchline preserved on the small fragment Rassam1, published in AfO 11, pl. I (cf. ibid., p. 358f.) after a copy made by Pinches: LÚ SILA *ina* GIN-*šú* LÚ DINGIR ÍL-*ma* IGI [. . .] «if a man, while walking along a street, sees a person carrying the image of a deity». According to the subscription of this fragment, the line just quoted formed the incipit of Tablet 85 of the series *Šumma ālu*. Since Tablet 79 of the series *Šumma ālu* refers to birds (cf. Nötscher, Or. 51—54, p. 166ff.) and Tablet 88 to ominous happenings occurring in cities (cf. Nötscher, Or. 31, p. 58ff.), it can be safely assumed that the «sleep omens» should be placed somewhere between Tablets 80 and 84 of the canonical text of the series.

Here are the arguments on which the proposed arrangement of fragments in the reconstruction (cf. pp. 73ff.) is based.

KAR 390: 1′—9′ presents Section 1; its protases all begin alike: DIŠ LÚ *i+na* GIŠ.NÁ-*šu* GÌR-[*šú* . . .] «if the foot of a man [does . . .] when he is on his bed», but not much else is preserved. The next ten lines of this fragment, written after a division line, correspond to lines 1—8 of CT 37, pl. 49f. and thus make the latter text, as well as its duplicates K. 4134 and K. 8821, Section 2. There, K. 9739, published in CT 37, pl. 49f. and since enlarged by the joining fragment K. 14843, has, as the largest text extant, been made the basis of the transliteration and provided with an *apparatus criticus* (cf. note 28) to take cognizance of the minor differences among the parallel passages. The protases of the first twenty lines all begin with DIŠ NA *ina* KI.NÁ-*šú* «if a man when in his bed» and then change to DIŠ NA *ina ṣa-la-li-šú* «if a man while he is sleeping».

The first omens refer to the position of the sleeper (right and left side, on his back, on his belly, contorted like a praying person, arms folded over the belly or above the head), the balance mostly to noises produced by the sleeping person (snoring, laughing, grinding his teeth, speaking, moaning, etc.), with the exception of the last omen: «if saliva(?) (IM) constantly comes out of his mouth: he will have an evil demon». The next four omens deal with pronouncing good or evil words in one's sleep, whereupon the text turns to the eyes and derives predictions from the fact that the eyes or one eye of the sleeping person remains open.

The same topic is taken up at the beginning of K. 8821, which thus naturally represents Section 3 [23]. Every protasis of this fragment is replaced by DIŠ KI.MIN, but it can safely be assumed that this refers to DIŠ NA *ina ṣa-la-li-šú*, as is shown by the parallel fragment K. 4134.

After six lines, K. 8821 takes up another topic: spittle running out of the mouth of the sleeper, moving of the bowels and urinating while asleep. Then follows a group of four lines «if, while the person is in his bed (asleep), his bedstead throws him off» (lines 12—15), and six more lines speaking of his feet or hands becoming numb (*bullulu*) while he sleeps. It should be noted that all extant Hittite «sleep-omens» (cf. p. 78ff.) have their Akkadian correspondences in this fragment; they must have been copied from an Old Babylonian text of nearly the same content and sequence.

The sequel to this fragment (Section 4) is indicated not by the transliterated text K. 8821 but by its duplicate K. 4134, whose lines 6 to 11 run parallel with lines 7 to 11 of the former text. Then, however, follow on K. 4134 three groups of excerpts, each dealing with a different topic. The first two groups we have assigned to our Section 4.

[23]) Cf. also the excerpt tablet K. 3756: 15—22 given here as the first text in Section 6.

The first group of three omens on K. 4134 (Section 4) deals with animals (a snake, a scorpion and a gecko are listed) found in one's lap, obviously in the morning on awakening. The second continues as follows: «if a person [sees] a man when going out through the door in the morning», then enumerating a woman, a dog, a pig, a bull and a donkey. In the omens of the third group we are on the street: «if a person while walking along the street on business meets a [...]». Only line 22 preserves the name of the animal the person may encounter: the fox; line 24 may be restored to [AN]ŠE.[LIB]IR.R[A], but line 23 remains obscure: GUD.x.

This last group of omens of K. 4134 is of special importance for our reconstruction because it links the two large texts of Section 5 to the «sleep-omens» proper (Sections 1—3) and also because it bears out a rational principle of arrangement with regard to the omens presented here: omens derived from sleeping habits, etc., are followed by those which base predictions upon happenings occurring when awakening, when leaving the house, and eventually upon encounters in the street.

Section 5 is formed by two texts, Sm. 332 and Funck 3.

Sm. 332, called here Text A, shows at least three quite extensive topical groups; the first (up to line 15') seems to refer to animals seen by a person, the second to human beings encountered while walking along the street in the morning. The thirteen omens speaking of animals encountered and corresponding thus to the second group of Section 4 must have been preceded by omens derived from seeing human beings of every description in an enumeration which ends with LÚ.ADDA «corpse», which is the only line extant on our fragment Sm. 332.

After a dividing line the text takes up a new topic, «if a man is walking along a street on business and a person in fetters crosses in front of him (*ana* IGI-*šú* GIL)». Apart from human beings, such as people carrying reeds, bundles of straw, etc., and, apparently, the «image of a worshipper in a praying attitude» (line 17) and the female demon(?) *Gaz-ba-a-a* [24], we read in line 20 «if a potsherd is standing on edge in the street in front of him». Then animals are enumerated, but most of the pertinent omens are broken. On the reverse, very much damaged in its first lines, we seem to have a continuation; with line 5', however, animals are replaced by human beings such as ecstatics (NÍ.ZU.UB and LÚ.GUB.BA, i. e., *zappu* and *maḫḫû*) and sick persons (LÚ.DINGIR.BA.AN.DA.KÚR(!).RA «a person from whom his deity has turned away», *šá* UR.GU.LA [...] «one [possessed(?) by] the *urgulû*-demon», one suffering from dropsy, a leper).

In the last group, Text A turns to persons seen (IGI) [25] in the street rather than encountered (GIL), as in the preceding. Here we find a person carrying the image of a deity, somebody possessed by a demon (uncertain, DÌM.ME.GAR.GAR), a corpse, a leper, one suffering from dropsy, somebody called IZI.TA.GUR.RA, an obscure term which is mentioned in the Old Babylonian list OB Lu A 234 as lú.izi.da.gur.ra, explained by *ša iš-tu i-ša-*[*tim*] *i-*[*tu-ra-am*]. Then follow a person affected by the *quqānu* eye-disease, one carrying the symbol of a deity, a person speaking incoherently (EME.KÚR.RA), a lucky person (*rāš ili*), a midwife, an ecstatic, a prostitute, a diviner, a *mašmāšu*-priest, a physician, a blind man.

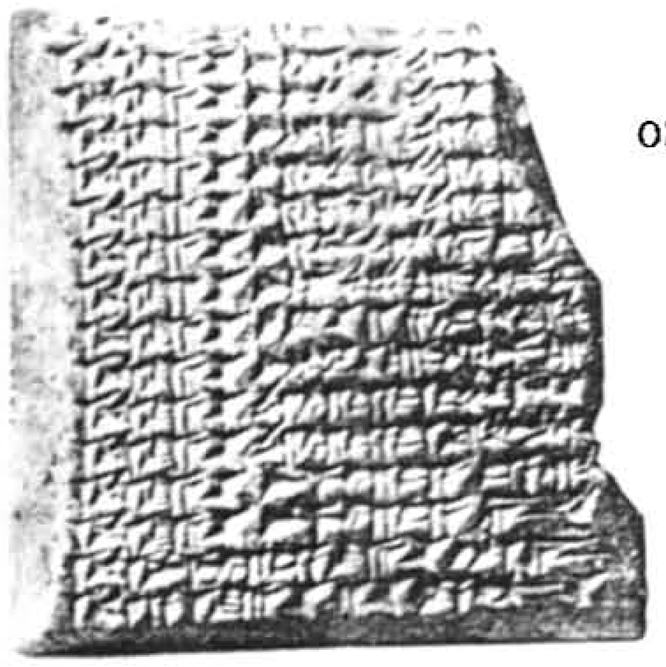
With regard to Text B, we have, unfortunately, to rely upon a rather incomplete copy (obverse only) by F. Delitzsch (cf. note 38) of a Neo-Babylonian tablet. This obverse shows two groups, the first with the «kenning» IGI, the second with GIL, thus corresponding to groups two and three of Text A.

The first group of Text B seems somewhat disorganized; line 15 shows a different «kenning», DIB-*iq*. It lists persons, among them «one who is carrying *karku*-yarn», and also the mysterious «migratory god» (*ilu saḫḫiru*), whom we know from Labat, TDP 4 : 37, where a prediction is derived from the fact that the exorcist saw the or an *ilu saḫḫiru* while en route to a patient.

The second group of Text B runs parallel to lines 16ff. of Text A but is richer in its elaboration and shows the interesting addition of a minimal propitiatory ritual after several of its apodoses, cf. below. As to the protases, instead of one omen mentioning a prostitute, our text has three: if there are prostitutes in front of him, if an «unclean» prostitute is in front of him, and if (a prostitute) is in front of him in a blind alley (lines 26—28). Instead of one line dealing with the ominous implications

[24]) For this demon or goddess (mostly written ^{d}*Gaz-ba-ba*) cf. Zimmern, ZA 32, p. 179.

[25]) There exists a number of fragments containing omens with the «kenning» IGI; of those Sm. 1139 (referring to the seeing of all kinds of animals) may well belong here, possibly also K. 10198, K. 11997 and Sm. 2156.



Obv.

Rev.

K. 1562

K. 9739 +
K. 14843

K. 8768

K. 8927

Obv.

Rev.

Sm. 332

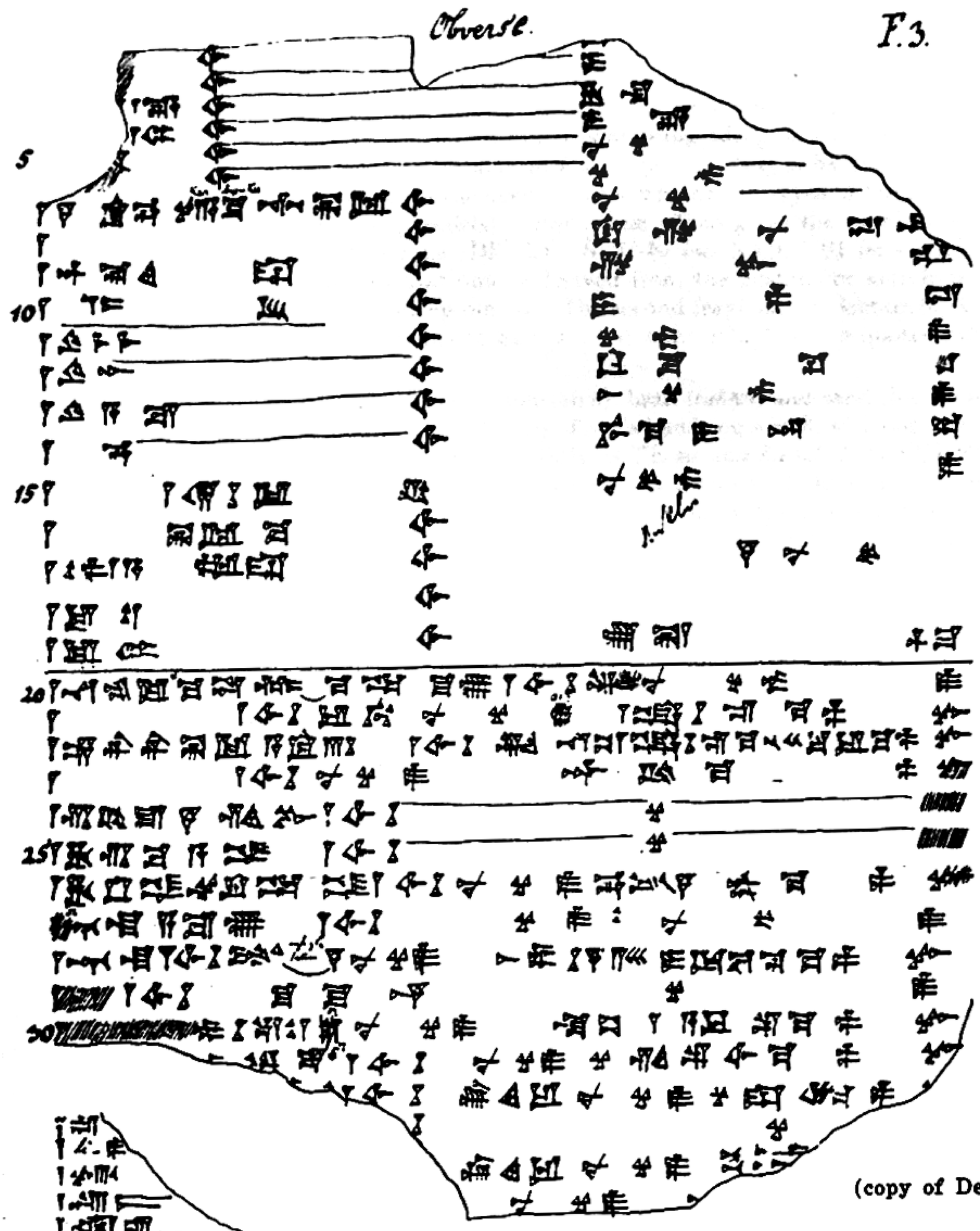
of a potsherd (cf. also K. 2244 : 14′ in note 35) encountered, there are at least four: if a potsherd stands on edge in front of him in the street, if a potsherd is swept off before him in the street, [if a potsherd] falls down before his foot, if a pot is in front of him (lines 28—31).

The short instructions added in this text after an unfavorable apodosis are quite unique [26] in Mesopotamian omen literature, where shorter or longer ritual prescriptions added in a special section are the rule. Cf., e. g., line 21: «if there is a [[. . .]] (cf. note 38) in front of him: no obtaining of wishes — he may turn back and will (then) be released (from the consequences of the evil portent)», line 26: «if there is an «unclean» prostitute in front of him: no obtaining of wishes — he may touch her breast and will (then) be released» [27], line 28: «if a potsherd stands on edge in front of him on the street: no obtaining of wishes — he may step on it with his left foot and (then) be released», line 30: «[if a potsherd] falls down before his foot: no obtaining of wishes — he may throw this potsherd into the river and (then) be released», line 31: «[if a] pot is in front of him: no obtaining of wishes —he may look at a *kurgarrû*-priest and (then) be released», line 32: «[if a . . .] lies prostrate in front of him: no obtaining of wishes — he may look at a *kurgarrû*-priest and (then) be released». The last two prescriptions remind one of a specific feature of the ritual to be performed in case an eclipse of the moon occurs in the month Ajāru: «(the king) looks at a *kurgarrû* and the *kurgarrû* greets the king, (then) the evil will be dissolved» CT 4, pl. 5 : 10.

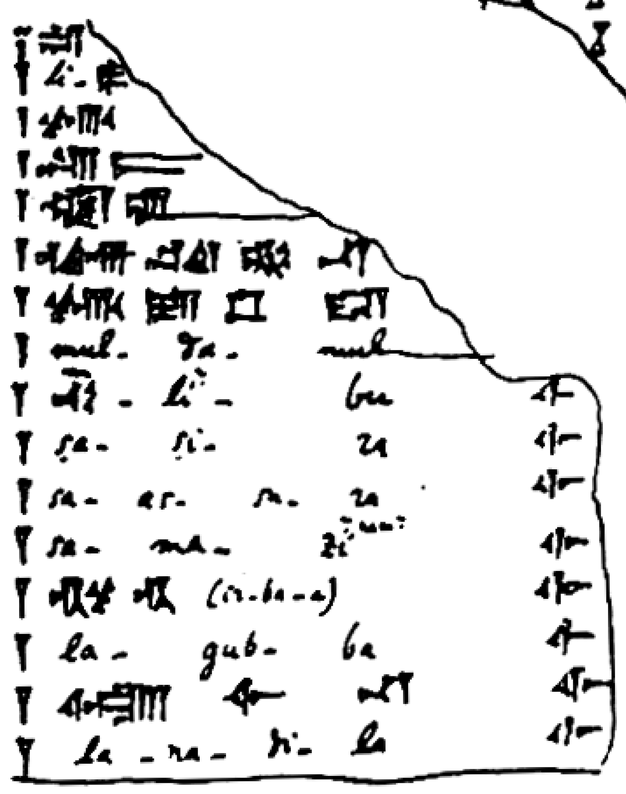
To Section 5 likewise belong the first four omens of K. 8768, cited here on account of their protases («if a man walks along a street»). It cannot be determined, however, whether K. 8768 belongs to the context of the series *Šumma ālu* in which we are interested here or to another part of the series where the phenomena called AŠ, AN.KI.NU.TE, AN.KI.NU.DI or *aśqulālu* (cf. note 40) are treated. The very fact that the subsequent group of omens on this fragment begins with DIŠ AŠ

[26]) Cf., however, CT 39, pl. 45 : 22 (Alu).

[27]) Cf. [*m*]*u-su-uk-ka-ta e-ti-iq-ti il-pu-ut* 7 UD-*mi ul* [. . .] if he has touched an unclean woman who passed by he is [unclean] for seven days KAR 300 r. 6′.



(copy of Delitzsch)



K. 2244 (copy of Delitzsch)

ù AN.KI.NU.TE *it-lu-[pu]* «if an *ašqulalu* and an AN. KI.NU.TE are intertwined» speaks for the latter possibility.

Since the excerpt tablets omit entire groups of omens, we place the two fragments K. 3756 and K. 1562, which happen to inform us concerning the topic of these omissions, in Section 6. The first fragment comes from the end of a two-column tablet containing «sleep-omens», which show the unusual wording DIŠ LÚ *ina ṣa-al-lu-ti-šu* «if a man in his sleep». The text is badly preserved, but it is clear that it refers towards the end to omens derived from whether the eyes of the sleeper have been open or closed (cf. above p. 68 for parallels). After a line which gives the number of omens listed on the entire tablet, the catchline runs [DIŠ LÚ] ŠU^{II}-*šu ina* ŠA[GA.SI *im-si*] «if a man washes his hands with soap». This shows that omens derived from the customary activities of the morning follow those which we term here «sleep-omens». The second fragment of Section 6, K. 1562, is a small excerpt tablet which happens not only to have as incipit the colophon just quoted but itself contains another catchline.

Apart from ŠAGA.SI, K. 1562 mentions plaster (*sīru*), bran (*tuḫḫu*) and sand (*bāṣu*) used for washing, furthermore cold, warm and river water, drying of one's hands on a wall, with one's garment, etc. The catchline is of special interest: DIŠ NA *ina* GIN-*šú* TE-*su ana ku-tal-*[*li-šu* ŠUB.ŠUB-*u*] «if a man usually keeps his cheek turned back while walking». It shows that the series *Šumma ālu* had one tablet with so-called physiognomic omens between the topic sleeping-washing-leaving the house on one hand, and meeting a person, animal, etc., in the morning while walking along the street on the other hand. Of that group of physiognomic omens we have nothing but the incipit just quoted and the very last lines, including the incipit of the next tablet on the fragment Rassam 1 (for details cf. above p. 68).

These last lines (on Rassam 1) deal with predictions derived from favorite phrases and exclamations used by a person, such as line 3′ «if he says *bi-lam ma-ʾ-diš* 'bring me in great number!'»; line 5′ «if he says *pal-ḫa-ku* 'I am afraid!'». Omens of this type occur likewise in the texts edited by F. R. Kraus under the title «Ein Sittenkanon in Omenform» (ZA 43, p. 77ff.), especially pp. 86f., 92f., 96f. and 104f. (cf. also Kraus in Or. NS 15, p. 199ff.).

At the end of Section 6 was placed the small fragment K. 8927 mainly on account of its catchline [*šu*]*m-ma* KÁ *ina* È-*šú* «if upon his leaving the door». The few beginnings of omens preserved on the obverse of this fragment seem likewise to refer to happenings and encounters to be expected when leaving the house and walking along a street. The person meets an «unclean» woman, steps into dirty water, sees a corpse in the river, speaks with an ecstatic, etc. It remains obscure where this particular fragment ought to be placed in our reconstruction.

Section 1.

VAT 10526 (= KAR 390)

broken
1′. [DIŠ LÚ *i+na* GIŠ.N[Á-*šu* . . .]
2′. [DIŠ L]Ú *i+na* GIŠ.NÁ-*šu* G[ÌR . . .]
3′. [DIŠ] LÚ *i+na* GIŠ.NÁ-*šu* G[ÌR . . .]
4′. *a-na* KI [. . .]
5′. DIŠ LÚ *i+na* GIŠ.NÁ-*šu* G[ÌR . . .]
6′. DIŠ LÚ *i+na* GIŠ.NÁ-*šu* GÌR [. . .]
7′. DIŠ LÚ *i+na* GIŠ.NÁ-*šu* GÌR [. . .]
8′. DIŠ LÚ *i+na* GIŠ.NÁ-*šu* GÌR [. . .]
9′. *šu* x ḪAR

Section 2.

K. 9739 (= CT 37, pl. 49f.) + **K. 14843** (unpubl.), with restorations taken from **K. 9537** + **K. 11837** (= CT 37, pl. 45) [28]

1. DIŠ NA *ina* KI.NÁ-*šú* ZAG *ṣa-lil* NU KUR Á[Š]
2. DIŠ GÚB *ṣa-lil* ŠÀ.[BI . . .]
3. DIŠ *pur-ki-dam ṣa-lil* ḪUL.BI TAG$_4$.MEŠ-*šú* : DIŠ *bu-up-pa-ni-šu ṣ*[*a-lil* . . .]
4. [DIŠ GI]M *un-ni-ni ṣa-lil i*-x-[ ]

[28]) *Apparatus criticus*:

Text **a**: K. 9537 + K. 11837, published in CT 37, pl. 45, previously Meloni, *Saggi*, pl. 5. — Text **b**: VAT 10526, published in KAR 390. — Text **c**: K. 8821, published in CT 28, pl. 41b. — Text **d**: K. 4134, published in Thompson, AMT 65,4, previously Meloni, *Saggi*, pl. 8.

a covers lines 1—24 and replaces the DIŠ NA *ina* KI.NÁ-*šú* from line 2 on by KI.MIN. — **b** covers with its lines 10—20 lines 1—8 of **a** and replaces *i+na* KI.NÁ-*šú* by ŠÚ from line 12 on. — **c** covers with its lines 1—6 lines 28ff. of **a**. — **d** covers with its lines 1—5 lines 21—24 of **a**.

lines 3, 4 and 5: **a** adds NA.[BI . . .] after *ṣa-lil*.

line 5: **a** has *šu-te-lu-pa* GAR.MEŠ instead of *šu-te-ʾ-la-ma ṣa-lil* and *ina* IGI ŠÀ-*šú* instead of *ina pa-pa-an* ŠÀ-*šú*. — **b** shows a different apodosis: [. . .] LÚ.BI *ki-ti*-x [. . .]

5. DIŠ ŠUII-*šú ina pa-pa-an* ŠÀ-*šú šu-te-ʾ-la-ma ṣa-lil* TIL UD-*me-*[*šu*][29]
6. DIŠ ŠUII-*šú ina* SAG.DU-*šú šu-te-ʾ-l*[*a-m*]*a ṣa-lil* x [...]
7. DIŠ *i-iḫ-ḫu-ur* KUR ÁŠ DINGIR-*šú* KI-*šú sa-*[*lim*]
8. DIŠ *i-ra-m*[*u*]-*um* DINGIR-*šú i-*[...]
9. DIŠ *i-ṣi*(text *ta*)-*ni-iḫ* ŠÀ.ḪUL.[ ]
10. DIŠ ZÚ.MEŠ-*šu i-gaz-za-az* [...]
11. DIŠ ZÚ.MEŠ-*šu gi-na-a ig-ta-na-za-az* x [...]
12. DIŠ *ina* GE$_6$.AN.NE *e-ma* NÁ *is-ta-*[...]
13. DIŠ *i-dub-bu-ub ki-lum sa-dir-šú* KI.MIN [...]
14. DIŠ *i-ra-aq-qu-du ù* NE.ZA-*šú i-ṣab-*[...]
15. DIŠ *i-ra-mu-um u ra-ḫi-šú ú*-UD-*da-me-*[...]
16. DIŠ *i-lab-bu šá ana* UGU-*šú i-maṭ-ṭi ut-ta*[*l-*...]
17. DIŠ *iš-ta-na-as-si* UD.MEŠ-*šú* (LU)GUD.DA [...]
18. DIŠ *in-na-aḫ-ḫu-ur sa-di-ir* UD.[...][30]
19. DIŠ *ina* GE$_6$.AN.NE *e-ma* NÁ *i-na-aḫ-*[*ḫu-ur* ...]
20. DIŠ IM *ina* KA-*šú* ŠUB.ŠUB-*di* SAG.ḪUL.ḪA.ZA TUK-[*ši*]

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21. DIŠ NA *ina ṣa-la-li-šu* INIM GIG-*tim i*[*q-*...]
22. DIŠ NA *ina ṣa-la-li-šu* SAG.DU-*su* x [...]
23. *šum-ma* TAB.BA BAR.MEŠ *šum-ma* DAM *u* DAM [...]

---

24. DIŠ NA *ina ṣa-la-li-šu* INIM SIG$_5$-*ti*[*m* ...]
25. DIŠ *ma-ag-ri-a-tim i-ta-wi* [...]
26. DIŠ KA-*šu ṣa-bit-ma ú-kal* [...]
27. DIŠ IGIII-*šú bu-ul-lu-ṣa* SAG.ḪUL.ḪA.ZA TUK-[*ši*]
28. DIŠ IGIII-*šú* BAD.MEŠ-*ma* IM *ina* KA-*šu* Š[UB ...]
29. DIŠ IGIII-*šú* BAD.MEŠ [...]
30. [DIŠ] ⌜IGIII-*šú*⌝ TAG$_4$.MEŠ-*ma*[31] KA-*šu ù* ŠÀ-[*šú* ...]
31. [DIŠ IGI-...] IGI GÙB [...]
broken
rev. traces of colophon only.

---

line 6: b has ŠU.MEŠ-*šú i+na* ŠU.MEŠ x.[...]. — a has ŠUII-*šú ina* SAG.DU G[AR ...]

line 7: a has *i-na-ḫu-ur* instead of *i-iḫ-ḫu-ur* and adds as next line: DIŠ KI.MIN *i-*[*d*]*a-k*[*i* ...] if he stirs. — b adds *i-da-ki*.

line 9: a has *iṣ-ṣi-ni-*[*iḫ*] if he laughs constantly.

line 12: a has ina GE$_6$.ḪAL.AN.N[E ...].

line 13: a has *i-dab-bu-*[*ub*] instead of *i-dub-bu-ub*.

line 16: a inserts another line: DIŠ KI.MIN *gi-na-a* x [...].

line 18: a has *i-bal-la*(text *ad*)-x instead of *i-na-aḫ-ḫu-ur*.

line 20: a adds another line: [DIŠ K]I.MIN *ka si* [...].

line 21: appears in a before line 24.

[29]) The ends of these lines are preserved on K. 14843.

[30]) Cf. the analogous apodosis: *sa-dir* É.BI CT 40, pl. 15 : 18.

Section 3.

K. 8821 (= CT 28, pl. 41 b)[32]

1′. DIŠ KI.MIN [IGI. ...]
2′. DIŠ KI.MIN IGI.M[EŠ ...]
3′. DIŠ KI.MIN IGI.MEŠ-*šú* BAD.MEŠ x.MEŠ [...]
4′. DIŠ KI.MIN IGI ZAG-*šú* BAD IGI GÙB-*šú* D[UL ...]
5′. DIŠ KI.MIN IGI GÙB-*šú* BAD IGI ZAG-*šú* DUL [...]
6′. DIŠ KI.MIN IGI.MEŠ-*šú* BAD.MEŠ-*ma im-mir-q*[*u*]
7′. DIŠ KI.MIN *ana* KI *ru-ʾ-ta-šú i-lak* [...]
8′. DIŠ KI.MIN *ana* ZAG *i-lak* [...][33]
9′. DIŠ KI.MIN *ana* GÙB *i-lak* [...]
10′. DIŠ KI.MIN KU-*šú iz-zi* [...]
11′. DIŠ KI.MIN KÀŠ-*šú iš-tin* INIM *i-dir-ti* [...]
12′. DIŠ NA *ina* GIŠ.NÁ-*šú* KI.NÁ-*šú* ŠUB x [...]
13′. DIŠ KI.MIN *ana* ZAG ŠUB ZI.[GA ...]
14′. DIŠ KI.MIN *ana* GÙB ŠUB Á.[TUK ...]
15′. [DIŠ] KI.MIN *ana pa-pa-an* ŠÀ-*šú* ŠUB INIM x.[...]
16′. [DIŠ] KI.MIN ŠU-*su šá* ZAG *bul-lu-lat* ZI.G[A ...]

---

[31]) The use of TAG$_4$ in contrast to BAD recurs in K. 3756 : 18 and 20 (section 6).

[32]) *Apparatus criticus*:

Text K. 4134 (published Thompson, AMT 65, 4, previously Meloni, *Saggi*, pl. 8) yields in lines 6—11 the following variant to our lines 7—11:

DIŠ NA *ina ṣa-la-li-šú ru-ʾ-ta-šú ana* ZAG [*i-lak* ...]
DIŠ NA *ina ṣa-la-li-šú ru-ʾ-ta-šú ana* GÙB ⌜*i*⌝-[*lak* ...]
KI.MIN *ina-ziq i-*[...]
DIŠ NA *ina ṣa-la-li-šú* KÀŠ-*šú iš-tin* x-[...]
DIŠ NA *ina ṣa-la-li-šú it-bi-ma* [*im-qut* ...]
GIG *dan-nu* [...]

To lines 11 and 12 should be mentioned a parallel passage from the text K.6759 (published Thompson AMT 66, 2, previously Meloni, *Saggi*, pl. 6) which comes from a section which refers to omens derived from the activities, etc., of a man and woman sleeping in a bed:

K. 6759 7—8
[DIŠ UŠ *u* SA]L *i-na* KI.NÁ *i-ṣal-lu-ma* UŠ KÀŠ-*šú it-b*[*u-uk* ...]
[DIŠ UŠ *u*] SAL *i-na* KI.NÁ *i-ṣal-lu-ma* UŠ KU-*šú it-b*[*u-uk* ...]

To lines 11—12 should be mentioned a parallel passage from K. 6530 (published Meloni, *Saggi*, pl. 7) lines 6—8:

[DIŠ NA] *ina* KI.NÁ-*šú* ZI-*ma im-qut* NU. [...]
[DIŠ ...] NIGIN-*ma im-qut* NU.[...]
mukil SAG *i-mur da-bi-b*[*u idabbubušu*]

[33]) These two lines, lines 18—19 and 12, correspond to the omens of the Hittite version, see p. 78.

17′. [DIŠ KI].MIN ŠU-*su* *ša* GÙB *bul-lu-lat mim-m*[*a* . . .]
18′. [DIŠ KI.MI]N GÌR-*šu* *ša* ZAG *bul-lu-lat* NU K[UR ÁŠ]
19′. [DIŠ KI.MIN] GÌR-*šu* *ša* GÙB *bul-lu-lat* [. . .]
20′. [DIŠ KI.MIN] ŠUII-*šú* *bul-lu-l*[*a* . . .]
21′. [DIŠ KI.MIN GÌRII-*šú* *b*[*ul-lu-la* . . .]
broken

Section 4.

K. 4134: 12 ff. (published Thompson, AMT 65, 4, previously Meloni, *Saggi*, p. 8) [34]

12. DIŠ NA *ina* ÚR-*šú* MUŠ IGI [. . .]
13. DIŠ NA *ina* ÚR-*šú* GÍR.TAB IGI x [. . .]
14. DIŠ NA *ina* ÚR-*šú* MUŠ.GIM.GURUN.N[A IGI . . .]

15. DIŠ NA *ina* Á.GÚ.ZI.GA KÁ *ina* È-*šú* UŠ [IGI . . .]
16. DIŠ SAL *ina* Á.GÚ.ZI.GA IGI LÚ.[BI . . .]
17. DIŠ UR.ZÍR *ina* Á.GÚ.ZI.GA IGI LÚ.[BI . . .]
18. DIŠ ŠAḪ *ina* Á.GÚ.ZI.GA IGI LÚ.[BI . . .]
19. DIŠ GUD *ina* Á.GÚ.ZI.GA IGI L[Ú.BI . . .]
20. DIŠ ANŠE *ina* Á.GÚ.ZI.GA IGI [. . .]

21. DIŠ NA *ana* Á.ÁŠ-*šú* SILA DIB-*ma* DU-*ak-ma* [. . . *ina* IGI-*šú* . . .]
22. DIŠ KA_5.A *ana* IGI-*šú* NU.KUR ÁŠ
23. DIŠ GUD.x *ana* IGI-*šú* N[U . . .]
24. [DIŠ AN]ŠE LIB[IR.RA *ana* IGI-*šú* . . .]
break

Section 5.

Text A.

Sm. 332 [35]

1. DIŠ LÚ.ADDA [IGI . . .]
2. DIŠ SA.A.R[I IGI . . .]
3. DIŠ KA_6.A [
4. DIŠ UR.KI [
5. DIŠ dNIN.KI[LIM
6. DIŠ ŠAḪ [
7. DIŠ PÉŠ [
8. DIŠ MUŠ [
9. DIŠ GÍR.TAB [
10. DIŠ EME.ŠID [
11. DIŠ KUN.DAR.GURUN.NA [
12. DIŠ MUŠ.GIM.GURUN.NA [
13. DIŠ MUL.DA.MUL [
14. DIŠ ŠÀ.TÙR [

15. DIŠ NA *ana* ÁŠ-*šú* SILA DIB-*ma* *ka-su-u* *ana* IGI-[*šú* GIL . . .]
16. DIŠ *ṣal-mu* *un-nin-nu* [. . .] [36]
17. DIŠ ŠÌR *šá* GI.MEŠ [. . .] [37]
18. DIŠ KAR.KID *mu-suk-ka-t*[*i* . . .]
19. DIŠ *ina* SILA LA-*tú* *ina* IGI-*šú* *zaq-*[*pat* . . .]
20. DIŠ *šá* GI *na-šú-u* [. . .]
21. DIŠ *šá* SA.ḪAR *na-šú-u* [. . .]
22. *si-is-sin-na* x [. . .]
23. DIŠ SA.ḪAR ŠE.IN.NU [. . .]
24. DIŠ SA.ḪAR SUD [. . .]
25. DIŠ *gaz-ba-a-a* *ana* IGI-[*šú* GIL]
26. DIŠ *šá-lam-te* [. . .]
27. DIŠ UR.ZÍR NITA [. . .]
28. DIŠ UR.ZÍR *it-b*[*u* . . .]
29. DIŠ UR.ZÍR *ana* IGI-*šú* x [. . .]
30. [DIŠ UR.Z]ÍR *ana* EGIR-*š*[*ú* . . .]
31. [DIŠ *ana*] IGI-*šú* [. . .]
32. [DIŠ] x y [. . .]
33. [DIŠ] x [. . .]
break
rev.
break
1. [DIŠ MIN x] MI[N . . .]
2. [DIŠ MIN] GUD MIN [. . .]
3. [DIŠ] MIN SAL.ANŠE MIN [. . .]
4. [DI]Š ANŠE.KUR.RA MIN [. . .]
5. [DIŠ] NÍ.ZU.UB [. . .]
6. [DIŠ] LÚ.GUB.BA [. . .]
7. DIŠ SA ḪAR [. . .]

---

[34]) *Apparatus criticus*:

The fragment K. 6530 (published Meloni, *Saggi*, pl. 7), probably a diagnostic text, parallels lines 11—13 with [DIŠ] *ina* KI.NÁ-*šú* *lu* MUŠ.GIM.[GURUN.NA]

lu $KIŠI_3$.ÙR.[. . .] (lines 10′f.). The preceding omen seems to refer to sleepwalking: «if a person rises from his bed and falls down: no [. . .], [if] he walks around (the bed) and falls down: no [. . .], he has seen the *mukil rēši* demon, slanderers [will slander him]».

[35]) *Apparatus criticus*:

For lines 9—15 cf. the fragment K. 2244 (copy of Delitzsch), which seems to run parallel but might belong in a different context:

1. DIŠ *ta*-[
2. DIŠ *li*- [
3. DIŠ MUŠ [IGI . . .]
4. DIŠ GÍR.TAB [IGI . . .]
5. DIŠ EME.ŠID [IGI . . .]
6. DIŠ KUN.DAR.GURUN.NA [IGI . . .]
7. DIŠ MUŠ.DA.GUR_4.RA [IGI . . .]
8. DIŠ MUL.DA.MUL [IGI . . .]
9. DIŠ *kul-ba*(?)-*bu* IGI [. . .]
10. DIŠ *ṣa-ṣi-ra* IGI [. . .]
11. DIŠ *sa-as-su-ra* IGI [. . .]
12. DIŠ *sa-ma-nam* IGI [. . .]
13. DIŠ $BURU_6$.MUŠEN *ir-ba-a* IGI [. . .]
14. DIŠ LA GUB.BA IGI [. . .]
15. DIŠ IZKIM *lem-na* IGI [. . .]
16. DIŠ *la na-ṭi-la* IGI [. . .]

[36]) Instead of *ṣal-mu* *un-nin-nu* [. . .], Text B 22 has *un-ni-ni* ÍL.

[37]) ŠÌR *šá* GI.MEŠ corresponds to *ri-ik-su* *šá* GI MEŠ(!) of text B 24.

8. DIŠ LÚ DINGIR.BA.AN.DA.KUR(!).
RA [...]
9. DIŠ *šá* UR.GU.LA [...]
10. DIŠ *šá* A.DIR [...]
11. DIŠ *šá* SAḪAR.ŠUB.BA [...]

12. DIŠ SILA *ina* GIN-*šú šá* DINGIR *na-šú-u*
IG[I ...]
13. DIŠ DÌM.ME.GAR.GAR [...]
14. DIŠ LÚ.UG$_x$(BAD) [...]
15. DIŠ SAḪAR.ŠUB.BA [...]
16. DIŠ *a-gal-*⟨⟨*ki*⟩⟩*-la-ti-la* [...]
17. DIŠ IZI.TA.GUR.RA [...]
18. DIŠ *ša* IGI.GU [LÁ ...]
19. DIŠ *na-áš* PA.AN *šá* DINGIR I[GI
20. DIŠ EME.KÚR.RA [...]
21. DIŠ *ra-áš* DINGIR [...]
22. DIŠ SAL.ŠÀ.ZU [...]
23. DIŠ NÍ.ZU.UB [...]
24. DIŠ KAR.KÍD [...]
25. DIŠ LÚ.ḪAL [...]
26. DIŠ LÚ.MAŠ.MAŠ [...]
27. DIŠ LÚ.A.ZU [...]
28. DIŠ IGI.NU.TU[K ...]
29. DIŠ LÚ.[...]
two or three lines broken

Text B.

Funck 3 (copy of Delitzsch, copy of obverse only extant), which is here given in a provisional transliteration [38]:

1. [DIŠ] IGI [...]
2. [DIŠ] IGI *i*-[...]
3. [DIŠ] x SA$_5$ IGI ḪA.LA [...]
4. [DIŠ] x GE$_6$ IGI *i-dir*-[...]
5. [DIŠ] x IGI NU KUR-[*ád* ÁŠ]
6. [DIŠ] IGI KUR-*ád* [ÁŠ]
7. DIŠ *šá qí-e kar-ku-ti* ÍL IGI NU KUR-[*ád* ÁŠ]
8. DIŠ [[...]] IGI *ki zi nu* GIN-*a*[*k*]
9. DIŠ DINGIR *saḫ-ḫi-ra* IGI *zi bu um*
10. DIŠ x.MEŠ IGI *i-ḫad-du*
11. DIŠ LÚ.MAŠ.MAŠ IGI KUR-*ád* ÁŠ
12. DIŠ LÚ.ḪAL IGI x-*šu* SI.SÁ
13. DIŠ LÚ.A.ZU IGI NU(!) KUR-*ád* ÁŠ
14. DIŠ x IGI *mim-ma i*-x
15. DIŠ [[...]] *ana 15-šú* DIB-*iq* NU KUR-*ád* ÁŠ
16. DIŠ [[...]] ÍL-*ma* IGI [[...]]
17. DIŠ x (x)-*a šap/b-ra* IGI [[...]] *šá* NU KUR [[...]]
18. DIŠ UDU.BABBAR IGI [[...]]
19. DIŠ UDU.GE$_6$ IGI *ú-ta*-x

20. DIŠ NA KASKAL DIB-*ma* GIN-*ak-ma ka-su-ú ana* IGI-*šú* GIL NU KUR-*ád* ÁŠ

21. DIŠ [[...]] *ana* IGI-*šú ip-rik*(?) NU KUR ÁŠ *ana* EGIR-*šú* GUR-*ma pa-šir*
22. DIŠ *un-ni-ni* ÍL *a-di 3-šú ana* IGI-*šú* GIL NA.BI *ana* EGIR-*šú* GUR-*ma nu* x x x-*ma pa-šir*
23. DIŠ [[...]] *ana* IGI-*šú* NU KUR ÁŠ x x-*ma pa-šir*
24. DIŠ *ri-ik-su šá* GI.MEŠ (text BU) *ana* IGI-*šú* KUR [ÁŠ]
25. DIŠ *ḫa-ri-ma-a-tum ana* IGI-*šú* KUR [ÁŠ]
26. DIŠ *ḫa-rim-tum mu-suk-ka-tum ana* IGI-*šú* NU KUR ÁŠ UBUR-*šá* TAG-*ma pa-šir*
27. DIŠ *ina* SILA *la a-ṣú-ú ana* IGI-*šú* KUR ÁŠ: NU KUR ÁŠ
28. DIŠ *ina* SILA LA *ana* IGI-*šú zaq-pat*[39] NU KUR ÁŠ *ina* GÌR-*šú šá 150 i-kab-ba-si-ma pa-šir*
29. DIŠ ⌜LA⌝ *ana* IGI-*šú šu-šu-rat*(!) KUR ÁŠ
30. D[IŠ LA ...] *ana* GÌR-*šú* ŠUB-*ut* NU KUR ÁŠ LA.BI *ana* ÍD ŠUB-*ma pa-šir*
31. [DIŠ DUG DU]G.SÌLA.BUR *ana* IGI-*šú* NU KUR ÁŠ *kur-gi-ru* IGI-*ma pa-šir*
32. [DIŠ *a*]*na* IGI-*šú sa-ḫi-ip* NU KUR ÁŠ KUR.⟨⟨GAR⟩⟩.RA IGI-*ma pa-š*[*ir*]
33. [DIŠ *ana* IGI]-*šú* KUR [ÁŠ]
34. [DIŠ] *sa-ḫi-ip* NU KUR ÁŠ x x [...]
35. [DIŠ] NU KUR ÁŠ x [...]
break

K. 8768 (unpubl.)

1. DIŠ NA SILA *ina* GIN-*šú* AŠ TA AN-*e* [...]
2. DIŠ NA SILA *ina* GIN-*šú* AŠ TA AN-*e ana* IGI [...]
3. KI.MIN *lu-ú* GIG *dan-nu* [...]
4. DIŠ NA SILA *ina* GIN-*šú* AŠ TA AN-*e ana* UGU [...]
5. : *ṣal-tum i-ši-t*[*um* ...]
6. DIŠ NA SILA *ina* GIN-*šú* AŠ TA AN-*e ana* UG[U ...][40]

Section 6.

K. 3756 (rev. left col.), published Meloni, *Saggi*, pl. 7.

1. [DIŠ LÚ ...]
2. *la* [...]

[38]) Since in Delitzsch's copy those passages which he could not read have been omitted, his copy and the transliteration given here are only of limited value. The omitted passages are indicated in my transliteration by [[...]].

[39]) The fem. *zaqpat* and *šūšurat* indicate that LA cannot be read *ḫaṣbu* but rather *ḫaṣbattu*.

[40]) AŠ is taken here as an abbreviation for *ašqulālu*, as it likewise appears in Labat, TDP, no. 12 : 51 (wr. *aš-qu-la-lu*) and 52—56 (wr. AŠ). The following sections of K. 8768 (lines 7—13 and 14ff.) apparently refer, with AN.KI.NU.TE (cf. ú.an.ki.nu.di = *áš-qu-la-lu* Hh. XVII 143), to the same word or a similar phenomenon. For speculations about the possible meaning of this word, cf. my *Dream-book* index s. v.

3. DIŠ LÚ *ina* [. . .]
4. *ki-lum* [. . .]
5. DIŠ LÚ *ina ṣa*-[. . .]
6. *ma-ru* [. . .]
7. DIŠ LÚ *ina ṣa*-[. . .]
8. *šá sa*-[. . .]
9. DIŠ LÚ *ina ṣa-al*-[. . .]
10. *šum-ma* MAŠ.[EN.DÙ . . .]
11. DIŠ LÚ *ina ṣa-al-lu-t*[*i-šu* . . .]
12. *i-na la i-du-ú* [. . .]
13. ⌜DIŠ LÚ *ina ṣa*⌝*-al-lu-ti-šu* x [. . .]
14. DINGIR.BI [. . .]
15. DIŠ LÚ *ina ṣa-al-lu-ti-šu* IGI.ME[Š-*šu* . . .]
16. *mu-ki-il ri-eš* SIG$_5$-*tim* x [. . .]
17. DIŠ LÚ *ina ṣa-al-lu-ti-šu* [IGI ZAG-*šu* . . .]
18. IGI GÙB-*šu* NU TAG$_4$-*ma* [. . .]
19. DIŠ LÚ *ina ṣa-al-lu-ti-šu* [IGI GÙB-*šu* . . .]
20. IGI ZAG-*šu* NU TAG$_4$-*ma* [. . .]
21. LÚ *ina ṣa-al-lu-ti*-[*šu* . . .]
22. É-*su i-pi-ir-šum* [. . .]

23. [ ] IZKIM.[MEŠ . . .]

24. [DIŠ LÚ] ŠUII-*šu ina* NA[GA *im-si*]

Continued on K. 1562, published Boissier, *Choix* 2, p. 41 f.

1. DIŠ NA ŠUII-*šú ina* NAGA.SI *im-s*[*i* . . .]
2. DIŠ NA ŠUII-*šú ina si-ri im-s*[*i* . . .]
3. DIŠ NA ŠUII-*šú ina tuḫ-ḫi im-si* [. . .]
4. DIŠ NA ŠUII-*šú ina ba-ṣi im-si* [. . .]
5. DIŠ NA ŠUII-*šú ina* A.KÚM-*ti im-si* [. . .]
6. DIŠ NA ŠUII-*šú ina* A.ŠED$_7$-*ti im-si* [. . .]
7. DIŠ NA ŠUII-*šú ina* ÍD *im-te-ni-is-s*[*i* . . .]
8. DIŠ NA ŠUII-*šú ina* É.SIG$_4$ *ú-šak*-x [. . .]
9. DIŠ NA ŠUII-*šú ina* TÚG-*šú* MIN *ḫa-šaḫ* LIBIR UD-[*me* . . .]
10. DIŠ NA ŠUII-*šú ina* KA-*šú ú-kab-bar* x [. . .]
11. DIŠ NA ŠUII-*šú im-si-e-ma* UZU.MEŠ-*šú* [. . .]
12. DIŠ NA ŠUII-*šú im-si-e-ma ip-pu-uṣ* [. . .]
13. DIŠ NA ŠUII-*šú ina me-si-e e-zi*-[. . .]
14. DIŠ NA ŠUII-*šú ina me-si-e ni-ḫi* [. . .]
15. DIŠ NA *ina me-si-e* ŠUII-*šú ba-ni*-[. . .]
16. DIŠ NA A *ana* ŠUII-*šú 2-šú* SUM-*nu-šú* [. . .]

rev.

17. DIŠ NA A *ana* ŠUII-*šú 4-šú* SUM-*nu-šú* [. . .]
18. DIŠ NA A *ana* ŠUII-*šú 5-šú* SUM-*nu-šú* [. . .]
19. DIŠ NA A *ana* ŠUII-*šú 6-šú* SUM-*nu-šú* [. . .]
20. DIŠ NA ŠUII-*šú im-si-e-ma ina il-la-ri ú*-[. . .]
21. DIŠ NA MIN-*šú* MIN-*ma pa-ni-šú i-še-eb*-[. . .]
22. DIŠ NA MIN-*šú* MIN-*ma ina ḫur-ba-tim ú*-[. . .]
23. DIŠ NA MIN-*šú* MIN-*ma* ŠIR-*šú* TAG x [. . .]

24. DIŠ NA *ina* GIN-*šú* TE-*su ana ku-tal*-[*li-šu* ŠUB.ŠUB-*u*]

K. 8927 (unpubl.)

break

1′. [DIŠ] x GAR [. . .]
2′. DIŠ *ana* É [. . .]
3′. DIŠ *ina zu-u*[*b* . . .]
4′. DIŠ *ina* NÍG.KA.[. . .]
5′. DIŠ *gal-la-bu* [. . .]
6′. DIŠ A.MEŠ *ir-muk-ma* [. . .]
7′. DIŠ SAL *mu-suk-ka-t*[*e* . . .]
8′. DIŠ *ri-is-nu ik-bu-us* x [. . .]
9′. DIŠ LÚ.UG$_x$ (BAD) *ina* ÍD IGI.DU$_8$ [. . .]
10′. [DIŠ KI] LÚ.GUB.BA *id-bu-ub* [. . .]
11′. [DIŠ KI x] *a-me-lu-ti id-bu-ub* [. . .]

break

rev.

fragments of the beginnings of seven lines (not omens), after a division line:

[*šu*]*m-ma* KÁ *ina* È-*šú* [. . .]
[DUB x]+4 [KAM]
[. . .]

*

Addendum:

After the MS had been sent to the AfO, I happened to notice a remark of C. J. Gadd in the introduction to CT 41 that referred to an »unpublished tablet of the Isin-Larsa period found at Ur in 1919« which contained omens of the *Šumma ālu* type. Upon my inquiry Mr. Gadd was kind enough to send me his transliteration of that tablet (113915) and a photograph of the obverse, the reverse being completely destroyed. The obverse contains four columns with omens derived from the activities of birds, such as the *igirû*, the *iṣṣur šadîm*, the *erûm*, the *kazūzu* and the *iṣṣuru* [. . .], with a summary after each group styled, e. g., 10 *e.ru.um*.kam ten (omens concerning) the eagle (III 20). For the relationship between the Old Babylonian tablet and the series *Šumma ālu* as preserved in the library of Assurbanipal see the remarks of Gadd, *loc. cit.* All Assyriologists will join me, I am sure, in expressing the hope that the important literary texts from Ur will be published soon.

Appendix.

A Hittite Parallel.

By H. G. Güterbock (Chicago).

The Hittite text referred to by A. L. Oppenheim in the preceding pages exists in two copies published by H. Ehelolf in KUB XXIX as Nos. 9 and 10 [41]. As already stated by the editor [42], the Hittite text combines omens pertaining to a man and to the moon, as reflected in the colophon, which reads (9 IV 13ff.):

DUB.1.KAM UN-*aš* ^{D}EN.ZU-*aš*	One tablet, of Man and Moon;
[?] *QA* - *T*[*I*]	(text) complete(?) [43]
[. . . . .] . . . . . .[. . . .	(traces)

Both copies are badly damaged. The beginning is missing in both. No. 9 has 29 lines preserved in col. I; of these, lines 6—16 are duplicated by the first column of No. 10. Of the second column, the beginnings of 15 lines are preserved in No. 9, and 12 lines in No. 10; these portions are not duplicates, and from the publication it is impossible to determine whether No. 9 col. II precedes or follows No. 10 col. II. Col. III is lost in both copies. Of col. IV, twelve lines are preserved in No. 9 only, followed by the colophon transliterated above.

Turning to the contents of the extant parts of the text, we find seven omens preserved (or partly so) in col. I. The first (9 I 1—3) is badly damaged, only the apodosis «he will be angry» remains. The second omen (9 I 4—8) [44] speaks of an incident happening when a man enters his house. The remaining five omens of col. I deal with happenings while he is asleep.

In col. II of No. 9 one only recognizes the beginnings of two pairs of omens, each starting with the words «If to a man . . .»; in the second pair a contrast is made between «the right [. . . .]» and «the left [. . . .]». The apodosis in these four omens is «to/for that man [. . . . .] will fall.» In the remnants of No. 10 col. II, the only word intelligible beside «if» and «man» is *puriš* «lip». All this taken together makes it seem likely that the omens collected in the second column were physiognomic in nature, or at least dealt with phenomena concerning (left and right) parts of a man's body.

The omens of col. IV are astrological: eclipses of the moon occurring at the time of its setting in the [third ?] and fourth month (no indication of the day!); the apodoses, as is customary with astrological omens, are political.

From this summary it appears that, apart from the astrological omens of col. IV, the remainder looks like an excerpt from the series *Šumma ālu*, containing omens based on 1) phenomena occurring upon a man's entering his house (9 I 4—8), 2) during his sleep (ibid. 9—29), and, after a gap, 3) omens that may be physiognomic (9 II and 10 II). Oppenheim has stated (above, p. 68) that the Akkadian parallels to the Hittite text are in Section 3 of the excerpt tablets from the library of Ashurbanipal, and (p. 67) that according to Section 6 of these excerpts physiognomic omens were inserted into *Šumma ālu* between the topics of sleeping etc. and of encounters in the street. The question arises, therefore, as to whether the Akkadian original underlying this part of the Hittite version was an excerpt tablet; the addition, in col. IV, of astrological omens, however, must in any case be considered a peculiarity of the Boghazköy school.

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[41]) No. 9, field no. 70/g, found by Bittel in 1937 in Building D of Büyükkale, now in the museum of Ankara. No. 10 = Bo 2204, from Winckler's excavation, now in Istanbul. For No. 10 alone see Ehelolf, OLZ 1933, p. 6, n. 3.

[42]) KUB XXIX, p. IV (Vorwort).

[43]) UN-*aš* ^{D}EN.ZU-*aš* could be nom. or gen.; more likely gen., depending on DUB. The break at the beginning of 14 leaves enough space for [*UL*] or even [*Ú-UL*], but with an excerpt of this kind it seems more likely that there was no continuation. DUB.1.KAM *QATI*, meaning not «first» but rather «one tablet containing the entire text», is frequent in Boghazköy.

[44]) Transcription and German translation *Corolla Linguistica, Festschr. F. Sommer* (1955), p. 65. Add there the variant [*ap-pa-ši-wa*]-*at-ta-aš* from No. 10 I 3.

KUB XXIX 9 and 10

9 col. I (beginning broken)

x + 1. [. . . . .] *nu-uš-ši* x [. . .
2. [. . . . . *-k*]*án an-da-an na-*x [. . .
3. [. . . . .] *kar-tim-mi-ja-at-ta*[*-ri*]

4. [*ták-k*]*u-kán an-tu-wa-aḫ-ḫa-aš I-NA É-ŠÚ*
5. *an-da-an pa-iz-zi nu-uš-ši ša-ku-wa-aš*
6. *pí-ra-an É-ri-kán an-da kat-kat-ti-ja-zi*
7. *li-in-ga-iš-ši-kán* EGIR-*pa* UD.KAM-*aš*
8. *pár-ni-eš-ši an-da-an ki-ša-ri*

9. *ták-ku-kán an-tu-wa-aḫ-ḫa-aš* GIŠNÁ-*aš*
10. *še-eš-zi nu-uš-ši-kán iš-ša-al-li*
11. *pa-ra-a* ZAG-*ni mi-e-ni ar-ši-ja-az-zi*
12. *nu-uš-ši-kán pa-ra-a ku-it-ki pa-iz-zi*

13. *ták-ku-kán an-tu-uḫ-ša-aš* GIŠNÁ-*aš še-eš-zi*
14. *nu-uš-ši-kán* KA×U-*az iš-ša-al-li*
15. [*pa-r*]*a-a* GÚB-*li mi-e-ni a-ar-aš-ši-ja-zi*
16. [*A-NA*] EN *DI-NI-kán pa-ra-a ku-it-ki*
17. [*pa-iz*] *-zi*[45]

18. [*ták-ku-uš*]*-ša-an an-tu-uḫ-ša-aš* GIŠNÁ-*aš*
19. [*še-eš-zi nu-u*]*š-ši-kán ma-a-an* ZAG-*na-aš*
20. [ŠU-*aš na-aš-m*]*a* GÌR-ŠÚ *ta-pa-an-ni-ta-ri*
21. [*a-pa-a-aš* UN]*-aš kar-tim-mi-ja-ta-ri*

22. *ták-ku-kán* UN-*aš* GIŠNÁ-*aš še-eš-zi nu-uš-ši-kán*
23. *ma-a-an* GÚB-*la-aš* ŠU-*aš na-aš-ma* GÚB-*la-aš*
24. GÌR *ta-pa-an-ni-it-ta-ri*
25. *nu-uš-ši aš-šu-ul ki-ša-ri*

26. *ták-ku-kán* UN-*an* GIŠNÁ-*an-te-eš kat-ta-an*
27. *ša-ra-a ši-ja-an-zi na-aš-ša-an*

---

[45]) The variant, No. 10 I, corresponding to 9 I 7—16, reads:

x+2. [. . . . . *li-i*]*n-ga-ši-kán*
3. [*ap-pa-ši-wa*]*-at-ta-aš pír-ni-iš-ši*
4. [*an-da-a*]*n ki-ša - ri*

5. [*ták-ku*]*-kán* UN-*aš* (erasure) *še-eš-zi*
6. [*nu-u*]*š-ši-kán* KA×U-*az iš-ša-al-li*
7. *pa-ra-a* ZAG-*ni mi-e-ni ar-ši-iz-zi*
8. *nu-uš-ši-kán pa-ra-a ku-it-ki pa-iz-zi*

9. *ták-ku-kán* UN-*aš* GIŠNÁ-*aš še-eš-zi nu-uš-ši-kán*
10. *iš-ša-az iš-ša-al-li pa-ra - a*
11. GÚB-*li mi-e-ni a-ar-aš-ši-iz-zi*

9 col. I (beginning broken) (with variants in 10 I)

. . . . . (1) [. . . . .] and to him [. . . . .] into [. . . . . This man] will become angry.

---

(4) If a man enters his house and there is a trembling in the house in front of his eyes: an oath of the end-of-days will occur in his house.

---

(9) If a man is sleeping on (his) bed and spittle flows out (of his mouth, var.) unto the right (side of his) face: something will happen to him [46].

---

(13) If a man is sleeping on (his) bed and spittle flows out of his mouth unto the left (side of his) face: something will happen to (his) (var.: your) opponent-in-court [46].

---

(18) If a man is sleeping on (his) bed and if his right hand or foot becomes numb [47]: [that man] will become angry.

---

(22) If a man is sleeping on (his) bed and if his left hand or his left foot becomes numb [47]: friendliness will happen to him.

---

(26) If the bed (beddings?)[48] push(es)/toss-(es) [49] a man from the bottom upward and he

---

12. *A-NA* EN *DI-NI-KA-kán pa-ra-a ku-it-ki* broken

[46]) *para paizzi* (12 and 16f.) in the apodosis literally «will come out, come forth». The analogy between this verb and the spittle flowing «out» (*para*) is obvious. According to the principle that disagreeable phenomena occurring to the right are evil omina, *para paizzi* seems to mean «something (bad) will happen to him»; in the second omen, the same will happen to the man's opponent.

[47]) This meaning of *tapanni-* (medium) (20 and 24) was proposed by Laroche on the basis of this text: RA 48, p. 48 «être engourdi».

[48]) GIŠNÁ-*anteš* (26), nom. plur. of what seems to be a derivative in *-ant-* (cf. A. Kammenhuber, *Münch. Stud. z. Sprachwiss.* 8 [1956], p. 43ff.) from GIŠNÁ «bed». Normal reading of GIŠNÁ is *šašta-*; is the derivative **šaštant-*? Note that GIŠNÁ-*aš* in the preceding paragraphs is dat.-loc. of the plural, too!

[49]) For *šai-* (*šijanzi*, 27), see Friedrich, *Heth. Wb.* s. v.; the meaning can be «push, press, shoot», etc. Here the action of the bed is described by this verb with the preverbs *kattan šara* «von unten nach oben». The result is *lak-*, for which Friedrich gives «sich neigen, wanken» (medium). The result of the bed's action must be more than that!

28. [GÙB(?)-*l*]*a*(?) *la-ga-a-ri a-pé-e-da-ni*
29. [UN-*ši kar-tim-m*]*i-ja-az ki-ša-r*[*i*]

broken

9 col. II (beginning broken; II 1′ on the level of I 8′)
x + 1 and 2 traces only

3. *ták-ku* U[N-*ši* ...
4. *a-pé-e-da*[-*ni-kán* UN-*ši* ...

5. *ták-ku* UN-*ši* [...
6. *a-pé-e-da-ni*[-*kán* UN-*ši* ...
7. *ma - uš* [-*zi*]

8. *ták-ku* UN-*ši* ZAG-*aš* [...
9. *a-pé-e-da-ni-kán* [UN-*ši* ...
10. *ma-uš-zi* []

11. *ták-ku* UN-*ši* GÙB-*la-a*[*š* ...
12. *a-pé-e-da-ni-kán* U[N-*ši* ...
13. *ma-uš* [-*zi*]

14. *ták-ku-za* U[N-*aš*(?) ...
15. *nu-uš-š*[*i* ...
broken

10 col. II (beginning broken; II 1′ on the level of I 1′ || 9 I 6′)
x + 2. *ap-pí-iz-z*[*i*-...

3. *ták-ku an-tu-u*[*ḫ*-... 7. *ḫa-ap-pí*-x [...
4. *pu-u-ri-iš* x [... 8. *ki-iš*-x [...
5. *na-at-ša-a*[*n* ... 9. *ḫu-wa*-x [...
6. *še-er ma-u*[*š-zi* ...

10. *ták-ku* [... 11. *pu-u-r*[*i*-...
12. *na*[-...
broken

(9 col. III and 10 col. III and IV lost)
9 col. IV (beginning broken)
x + 1. *lu*-x [...
2. *I-NA* K[UR ...
3. *nu* KUR LÚKÚR x [...

4. *ták-ku I-NA* ITU x[.KAM] DEN.ZU[-*aš*]
5. *kat-ta-an-ta pa-a-u-wa-aš me-e-ḫu-ni a-k*[*i*]
6. *a-pu-u-un-kán ku-en-zi ku-iš-ki*
7. *I-NA* GIŠGU.ZA-*ŠU-ma-za-kán ta-ma-iš*
8. *e - ša - ri*

9. *ták-ku I-NA* ITU.4.KAM DEN-ZU-*aš*
10. *kat-ta-an-da pa-a-u-wa-aš me-e-ḫu-ni a-ki*
11. GE$_6$-*an la-ak-nu-uz - zi*
12. LÚ KUR *Ḫur-la-aš a-ki*

(13 ff., colophon, see above, p. 78)

is thrown [49] [toward the lef]t [50]: anger will happen to that man.

broken
9 col. II x + 1 and 2 traces only

(3) If to a man [.....]: to/for that man [..... will fall.]

(5) If to a man [.....]: to/for that man [.....] will fall.

(8) If to a man the right (nom.) [..... ...]: to/for that man [.....] will fall.

(11) If to a man the left (nom.) [..... ...]: to/for that man [.....] will fall.

(14) If a(?) man [.....] (for) himself, and to him [...
broken
10 col. II (relation to 9 II not clear)
..... (2) last [.....]

(3) If [to(?)] a man [.....] the lip (nom.) [.....] and it there [... .....] fall[s] upon [..... .....] rich(?)[.....].....

(10) If [to(?) a man .....] the li[p.....
broken
9 col. IV (beginning broken)
..... (2) in the cou[ntry.....], and the country of the enemy [.....].

(4) If in the [third(?)] month the Moon 'dies' at the time of (its) going down: someone will kill that one (i. e., the king), but on his throne another (man) will sit.

(9) If in the fourth month the Moon 'dies' at the time of (its) going down (and thereby) brings the night to an end: the Hurrian will die.

[50]) The restoration [GÙB-*l*]*a* (28) is based on the fact that the remnant of a sign looks like *la* and certainly cannot be *na*, so that [ZAG-*n*]*a* «to the right» is precluded.

*

Addendum:
Recently E. Laroche published the section of his «Catalogue des Textes Hittites» which contains omen texts: RHA, fasc. 59 (1956) p. 94ff. The text treated above is listed there as No. 199, 2 under «Présages corporels (*Šumma âlu*)». Another fragment of *Šumma ālu* is Laroche's No. 201, KUB XXXIV 22, which contains omens derived from the appearance of certain animals in the house (cf. Otten, *ibid.* p. II): «If *aśku*-animals jump forward» from various locations, and «If red (or black) *ḫallija*-animals come».