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Tablet 80 of the series *Šumma ālu ina mēlê šakin*

Kaira BODDY – Catherine MITTERMAYER

Tablet 80 of the omen series *Šumma ālu*¹, known by its incipit as “If a dog approaches a woman (for sex)” (DIŠ UR.GI₇ *ana* MUNUS TE)², deals with anomalous behavior of animals and humans. The Tablet is mainly known from a manuscript of unknown provenance, BM 47938 (P366127)³, the bottom part of which is broken off. The omens on the obverse deal with sexual encounters between different types of animal and between humans and animals. These are followed, on the reverse, by a *namburbû* ritual against the evil portended by a man having intercourse with a goat⁴. About half of the ritual is lost in the break. After the *namburbû* ritual, the manuscript continues with omens about anomalous phenomena concerning animals.

According to its colophon, BM 47938 was copied from an original from the Ezida temple in Borsippa⁵. This same colophon identifies the manuscript as Tablet 72 of the series *Šumma ālu*. However, in the current reconstruction of the canonical series it represents Tablet 80, because its incipit is preserved as the catchline of Rm. 2 135 (P366128)⁶, a Tablet 79 manuscript from Nineveh⁷.

¹ This article was written in the context of the project “Edition of the Omen Series *Šumma Alu*” (100011 175970) funded by the Swiss National Science Foundation (<http://p3.snf.ch/project-175970>). For the scores of the *Šumma ālu* Tablets under discussion see the forthcoming online edition of the project. Provisional working drafts are available in the *Archive ouverte* of the University of Geneva. We would like to thank Enrique Jiménez for generously allowing us to use the Electronic Babylonian Literature (eBL) database prior to its introduction to the public. P numbers (Pnnnnnn) refer to the entries of the Cuneiform Digital Library Initiative (CDLI) database, which can be accessed under <http://cdli.ucla.edu> to find more information (bibliographical and other) about the manuscripts referred to in this article.

² The incipit is preserved as the catchline of two manuscripts: 1) Rm. 2 135 (P366128; CT 39, pl. 28) rev. 3': DIŠ UR.GI₇ *ana* MUNUS TE-*he* TIL PAL-*e na-zaq* : DINGIR GU₇ KUR (identified as Tablet 79 in the colophon); 2) K. 4110+ (P366129; CT 39, pl. 29–30) rev. 61: DIŠ UR.GI₇ *ana* MUNUS TE-*he* TIL PAL-*e* [...]. A very similar incipit is preserved in a catalogue recently published by Finkel (2018, 25–31), BM 103690 (P413539), where the dog approaches a man, rather than a woman (obv. i 4).

³ BM 47938 was edited by Nötscher (1930, 161–166) as Tablet 72. The manuscript was also briefly discussed by Freedman (1978, 218; 2017, 4). A copy was published as CT 39, pl. 26–27. For the photograph of BM 47938, see Appendix.

⁴ The *namburbû* ritual was edited by Caplice (1967, 9–14) and Maul (1994, 415–420).

⁵ The colophon of BM 47938 was published by Hunger (1986, no. 427).

⁶ For a copy of the tablet, see Boissier (1894, 204–205) and CT 39, pl. 28.

⁷ See already Freedman (1978, 217; 1998, 340). Tablet 79 was edited by Leichty and Kienast (2003). Another manuscript of Tablet 79 (K. 4110+ = P366129) gives the same catchline, but it does not include a Tablet number (see note 2 above).

rev. 3'–4':

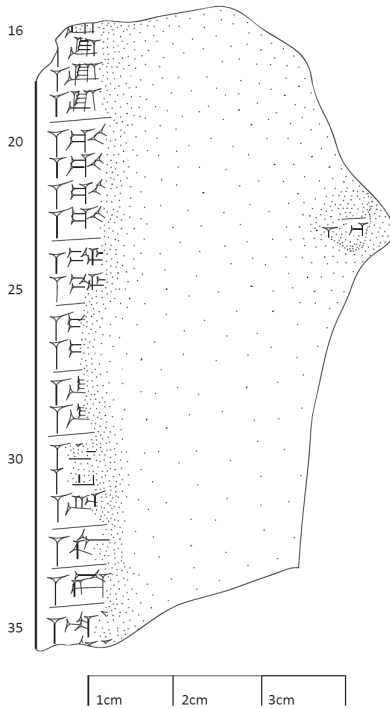
DIŠ UR.GI₇ *ana* MUNUS TE-*he* TIL PAL-*e* na-*zaq* : DINGIR GU₇ KUR
DUB 79.KÁM.MA DIŠ URU *ina* me-*le-e* GAR 91.TA.ÀM MU.BI.IM

If a dog approaches a woman (for sex): end of the reign; worry (or) pestilence for the land.

Tablet 79 of If a city is set on a height. 91 are its lines.

This position directly after the bird omen Tablets 64–79 is not altogether surprising, seeing that the reverse of BM 47938 contains several omens that concern the *eššebu* bird.

1. Reconstruction of *Šumma ālu* 80



BM 47938 (partly) preserves 29 omens on the obverse, to which we can add 18 omens in the break. Together with the 8 omens preserved on the reverse this adds up to 55 omens, the total number given in the colophon. A manuscript from Nineveh, K. 11611 (P399349), preserves the beginnings of some of the omens that are broken away from the obverse of BM 47938 and, thus, allows for a more complete reconstruction of the beginning of Tablet 80⁸.

Together, BM 47938 and K.11611 give the following sequence of animals and humans functioning as the subject in the protases:

UR.GI₇ – ŠAH – UDU – GU₄ –
ANŠE(.KUR.RA) – KA₅.A – UR.X –
MUNUS – NÍTA – NA

Fig. 1: Copy of K. 11611 obv. (C. Mittermayer)

⁸K. 11611 was published by Freedman (2017, 3–4) in the context of Tablets 41–48.

The attribution of K. 11611 to Tablet 80 and the reconstruction proposed above are confirmed by Rm. 429 (P424760) (see Fig. 2). This fragment gives the incipits of different sections from several tablets of *Šumma ālu* as a continuous text.

Rm. 429⁹:

- 1' [...] 'X' [...]
 2' [...] s]IG⁵-šú ki 'X X' [...]
 3' [...] 'X' HÚL NUN [...]
 4' [...] DIŠ UR.GI⁷ ana MUNUS] TE DIŠ 'ŠAH' [ana MUNUS TE ...]
 5' [...] DIŠ ANŠE.(KUR.RA)] 'ana' GU⁴ TE DIŠ KA⁵.A ana X X' TE DIŠ [UR.X X X T]E [...]
 6' [...] DIŠ MUNUS ana X T]E DIŠ NÍTA ana 'X' TE DIŠ 'NA' ana 'X'.NÍTA : 'X' [...]
 7' [...] DIŠ N]A u₄-um DINGIR ut-'nin'-nu DIŠ NA ana DINGIR i-kar-[rab-ma ...]
 8' [...] DIŠ ^dAMAR.UTU ina] 'É'.SAG.GÍL ina 'TUŠ' 'šú DIŠ ^{giš}MÁ.TUŠ.A ^{giš}MÁ ^d[AMAR.UTU ...]
 9' [...] DIŠ ANŠE.KUR.RA š]á ^{giš}GIGIR DINGIR is-kil DIŠ DINGIR 'X X' [...]
 10' [...] DIŠ u₄-um DINGIR URU š]ÈG ŠUR-nun DIŠ LU[GAL ŠU DINGIR DIB-ma ...]

- 1' [...] ... [...]
 2' [...] his fortune? [...]
 3' [...] ... the joy of the prince? [...]
 4' [...] If a dog] approaches [a woman] (= Tablet 80 1); If a pig [approaches a woman] (= Tablet 80 10); [...] (= Tablet 80 16; 20)
 5' [...] If a horse/donkey] approaches a bull (= Tablet 80 24); If a fox approaches a ... (= Tablet 80 28); If a [lion/wolf approa]ches [a ...] (= Tablet 80 30)
 6' [...] If a woman approa]ches a [...] (= Tablet 80 33); If a male approaches a ... (= Tablet 80 34); If a man [approaches] a male ... (or) a ... (= Tablet 80 35)
 7' [...] If a m]an on the day he prays to a god (= u₄-um section 1¹⁰); If a man pra[ys] to a god [and ...] (= Tablet 95 1¹¹)

⁹The transliteration does not aim to precisely render the distribution of the text over each line. It seems rather unlikely that every line began with the sign DIŠ.

¹⁰The u₄-um section (known, for example, from the excerpt tablet K. 4057 rev. 2'-7' = P366136; CT 39, pl. 38) deals with a man walking along the street on a day of prayer and belongs to a Tablet to be placed between the fire omens and Tablet 95 (*egirru* omens). For an overall reconstruction of Tablets 80 through 95 see Boddy/Huber Vuillet/Mittermayer (in press).

¹¹See Rendu Loisel (2016, 300).

- 8' [... If Marduk] while he is sitting [in] the Esagil (= Tablet 120 1¹²); If the *matuša*, [Marduk's] boat [...] (= Tablet 120 36)
 9' [... If a horse o]f the god's chariot balks (= Tablet 120 84); If the god ...
 [...] (= Tablet 120 ?)
 10' [... If it r]ains [on the day of the city god] (= Tablet 120: 88); If the ki[ng
 takes the god's hand and ...] (= Tablet 120: 80)

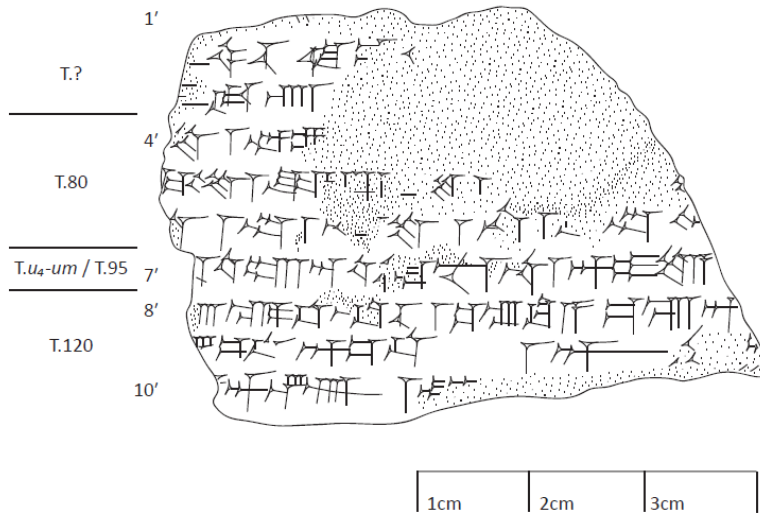


Fig. 2: Copy of Rm. 429 (C. Mittermayer)

The incipits from Tablet 80 found in lines 4'–6' reveal the same sequence of animals and humans as found in the reconstruction proposed above:

[UR.GI7] – ŠAH – [UDU – GU4 – ANŠE(.KUR.RA)] – KA5.A – [UR.X – MUNUS] – NÍTA – NA

¹²See Pongratz-Leisten (1994, 257–262); Sallaberger (2000, 232–234). Cf. the provisional editions in the *Archive ouverte* of the University of Geneva (<https://archive-ouverte.unige.ch/>; search for “Shumma alu”).

2. Structure and contents of the Tablet

The first nine omens of Tablet 80 concern the sexual partners of a dog, then follow those of a pig, a sheep, an ox, a donkey, a horse, and a fox¹³. In the following three lines we can restore either a wolf or a lion. The subject of the protasis now switches from an animal to a person: a woman, a young man, and a man. This continues to be the case until omen 47, which deals with sexual relations between a man and a goat, as the *namburbû* ritual that directly follows indicates.

The first 29 omens (except for omen 9) are built in pairs, in which the subject and the object of the protasis are repeated. In each case, the first omen uses the verb *teḥû* (TE) and the second omen uses the verb *ḥanāṣu* (*ú-ḥa-an-ni-iṣ*). From the wolf (or lion) onward, the alternation between *teḥû* and *ḥanāṣu* appears to have been abandoned and all preserved protases use *teḥû*. An excerpt of the sex omens, starting (after a broken passage) with the pig and ending with the horse, is found on K. 5348b + K. 10202 (P396004) (see Fig. 3). This excerpt (obv. 3'–9') only includes the omens that use the verb *teḥû*.

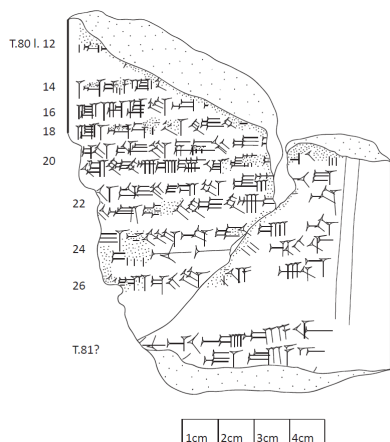


Fig. 3a: Copy of K. 5348b + K. 10202 obv.
(C. Mittermayer)

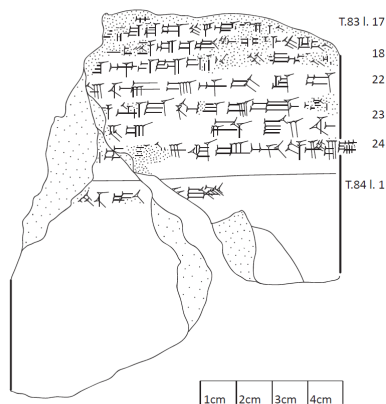


Fig. 3b: Copy of K. 5348b + K. 10202 rev.
(C. Mittermayer)

The omens of Tablet 80 that follow the *namburbû* ritual are handed down in two different versions. BM 47938, which allows for a complete recon-

¹³Parallels to some of these omens are found in Tablets 41 (sheep), 42 (oxen), and 43 (horses) of the series.

struction, includes 8 omens. A single omen dealing with a horse that tramples or bites a man is followed by a horizontal ruling. The omens of the next section concern the appearance of a mongoose (*šikkû*) in the house of a man (49–50), and the unusual assembling and behavior of *eššebu* birds (51–55)¹⁴. Remarkably, the omens of this section begin with *šum-ma* instead of the usual logogram *DIŠ*¹⁵. The Nineveh version is preserved by K. 13258 (P400191) + K. 15994 (P401731) (see Fig.4), two small fragments that have to be joined to K. 9006 + 9988 + 13294 (P397855), a manuscript preserving part of the *namburbû* ritual¹⁶.

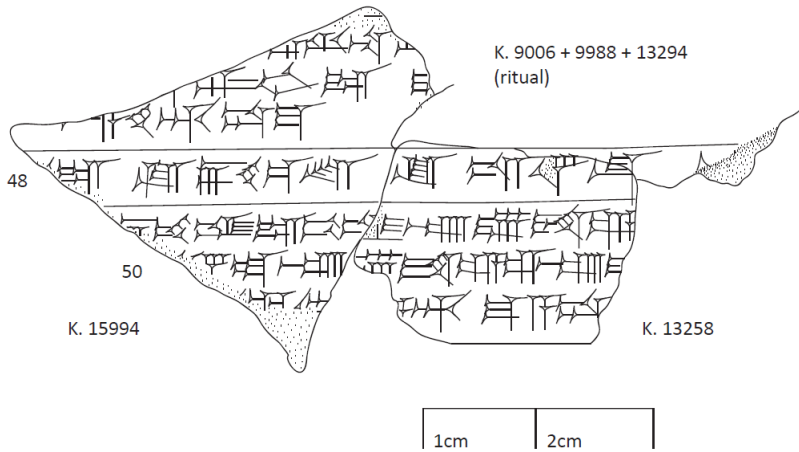


Fig. 4: Copy of K. 13258 + K. 15994 with position of the join (C. Mittermayer)

After the ritual, also the Nineveh version continues with the horse attacking the man, but the section that follows is much shorter: it only includes the *šikkû* omens (49–50) and one of the *eššebu* omens (53). A horizontal ruling marks the end of the section, after which the fragment breaks off.

¹⁴ Beaulieu (2000, 354) suggest that both the *šikku* and the *eššebu* are birds.

¹⁵ Omens 51–53 have a parallel in Rm. 488 (discussed below), where they begin with *šum-ma* (line 3') and *DIŠ šum-ma* (lines 4'–5'). Syllabically written *šum-ma* is found in some Old Babylonian omen texts, as well as in the first millennium omen series *Bārûtu* and *Šumma izbu* (Fincke 2007, 132). Fincke (2007, 136) discusses an example where a scribe sets an *ad hoc* addition to a collection of *Enūma Anu Enlil* omens apart from the traditional material by writing *šumma* syllabically.

¹⁶ Manuscript C in Maul (1994, 415–420) and manuscripts B and E in Caplice (1967, 9–14).

The majority of the apodoses of Tablet 80 are negative¹⁷. They concern either an individual (a man or the king) or are of a more general nature. The section with the sex omens gives an unusually large number of alternatives in the apodoses. Fifteen of the first 28 omens offer more than one prediction. The alternative apodoses are separated by a *Glossenkeil* in one of the following three formats¹⁸:

- 1) The *Glossenkeil* is found between two complete phrases, to be understood as “event 1 (or) event 2”. This is the best attested format, with examples in lines 17, 20, 22, 23, 24 (only ExNinNA), 25, 26, and maybe in line 10, of which the second half is broken.
- 2) The *Glossenkeil* separates two nouns in the construct state, both of which govern the noun in the genitive that follows, to be understood as “this (or) that of sth./sb.”. Line 13 gives the singular and plural forms of the same noun as the two options (*sunnuq* : *sunqū ništ* “famine (or) famines of the people”). In line 28 we find two semantically related infinitives that both govern the following genitive (*sapāḥ* : *ḥalāq ništ* “dispersal (or) perishing of the people”).
- 3) The *Glossenkeil* stands between an incomplete and a complete phrase. The best example of this format is found in line 24, where one manuscript (ExNinNA) has a complete first prediction (*nazāq bīt amēli* :) and thus belongs to format 1 discussed above, whereas another manuscript (UncNB) gives only an abbreviated form (*nazāq* :). Another possible example is found in line 4 (*namkur ili āli <iṣeḥḥir>* : *ṣeḥēr* [...]) “the property of the city god <will diminish> (or) decline of [...]”). However, the scribe may also have used the writing TUR-*e/ir* in a double sense, both as the verbal form *iṣeḥḥir* and as *ṣeḥēr* “decline” in the construct state, followed by a genitive¹⁹.

3. Parallels and related texts

An interesting parallel to the sex omens of Tablet 80 can be found on VAT 10504+ (P369368), a Middle Assyrian manuscript from Assur²⁰. Only part of the reverse of the manuscript is preserved. It contains sections on different topics, such as the appearance of spirits of the dead and of animal footprints

¹⁷The only exception is the apodosis of omen 54. Here, perhaps, the positive outcome may be connected to the direction in which the bird takes his eggs in the protasis, namely, into the house.

¹⁸For alternative predictions in the apodoses see, most recently, De Zorzi (2014, 90).

¹⁹The apodoses of omens 1 and 11 seem to be of the same type; they are discussed in the commentary.

²⁰VAT 10504+ was published by Heeßel (2007, 26–30, 150–152).

in the house of a man. Several omens of these sections have parallels in Tablet 19 of *Šumma ālu*²¹. Of the section that deals with sexual intercourse between different species (col. iv 1'–17'), 15 omens are preserved²². At least six of these have a parallel in Tablet 80, but they appear in a different order. The other nine omens may very well have parallels in the passage of Tablet 80 that is, so far, incomplete.

VAT 10504+ rev. iv	T. 80
2' ANŠE – G[U ₄]	24
3' ANŠE.[K]UR.RA – [GU ₄]	26
4' UR.GI ₇ – KA ₅ .A	5
5' [UR].GI ₇ – [UDU.N]ÍTA	7 UR.GI ₇ – UDU
6' [LÚ – UDU].NÍTA	cf. 35–46 NA – [?]
7' [LÚ – GU ₄ ']	cf. 35–46 NA – [?]
8' L[Ú – ANŠE]	cf. 35–46 NA – [?]
9' L[Ú – ANŠE.KUR.R]A	cf. 35–46 NA – [?]
10' LÚ – [UR.GI ₇]	cf. 35–46 NA – [?]
11' LÚ – ŠA[H]	cf. 35–46 NA – [?]
12'–13' ŠA[H] – UR.[GI ₇]	12
14' UR.GI ₇ – ŠA[H]	3
15' UR.BAR.RA – MAŠ.DÀ	cf. 30–32 UR.X – [?]
16' UR.MA[H] – UR.BAR.RA	cf. 30–32 UR.X – [?]
17' UR.BAR.RA – UR.MA[H]	cf. 30–32 UR.X – [?]

Like the excerpt tablet K. 5348b+ discussed above, the Assur manuscript only contains parallels to the omens that use the verb *teḥû* in the protasis.

Three omens found after the *namburbû* ritual in the BM 47938 version (51–53) have a parallel in Rm. 488 (P424798)²³, an excerpt tablet that appears to deal solely with the *eššebu* bird, using a different writing for the name of the bird in each section. The section that parallels Tablet 80 (lines 3'–5') uses the syllabic writing *iš-še-bu*. In the preceding section (of which only two fragmentary omens are preserved), the same bird is written logographically as ^dNIN.NINNA^{mušen}. The subjects of the other two preserved sections are birds called *našpartu* and [*iššûru*] *lemuttu*, both of which are equated with the *ešše-*

²¹ As pointed out by Heeßel (2007, 26), col. iv 18'–26' parallel Tablet 19 51'–53', 55'–60' and 62', and col. v 8'–10' parallel Tablet 19 39', 41' and 38'.

²² The reconstruction of these omens seems to be based on an unpublished parallel from Babylon, VAT 12103; see Heeßel (2007, 26).

²³ CT 41, pl. 4; Holma (1923, pl. XXV).

bu in other texts. For example, the *našpartu* bird is explained as an *eššebu* in obv. 4' of the commentary K. 4229 (P238313)²⁴, and *eššebu* is set against *iššur lemutti* in several lexical lists²⁵. Further examination of Rm. 488 and of the connection between Tablet 80 and the bird omen Tablets will have to await the publication of the latter by Nicla de Zorzi.

4. Edition of *Šumma ālu* 80

*Manuscripts*²⁶

NinNA1	Mus. no.:	K. 11611 ²⁷
	CDLI:	P399349
	Copy:	Fig. 1 (p. 351)
	Edition:	Freedman (2017, 4)
	Provenience:	Nineveh
NinNA2	Lines:	obv. 1'–21' = 16–36
	Mus. no.:	K. 9006 + K. 9988 + K. 13294 + K. 13258 (join C. Mittermayer) + K. 15994 (join E. Jiménez, Electronic Babylonian Literature)
	CDLI:	P397855 (= K. 9006 + K. 9988 + K. 13294) + P400191 (= K. 13258) + P401731 (= K. 15994)
	Copy:	Fig. 4 (p. 355: K. 13258 + K. 15994)
	Edition (ritual):	Caplice (1967, 9–14 no. 14); Maul (1994, 415–420 no. 17)
	Provenience:	Nineveh
UncNB	Lines:	rev. 1'–18' = ritual rev. 19'–21', 22' = 48–50, 53
	Mus. no.:	BM 47938
	CDLI:	P366127 (without photograph)
	Copy:	CT 39, pl. 26–27
	Photographs:	See Appendix.
	Edition:	Nötscher (1930, 160–166)
	Edition (part.):	lines 1–9 (Freedman 2017, 59–60); lines 10–15

²⁴ A copy was published by Meek (1920, 140–141). An edition can be found online under <https://ccp.yale.edu/P238313> (Jiménez 2015; last access January 2021).

²⁵ See CAD E, 370b (lexical section).

²⁶ Sources for Tablet 80 are listed by Freedman (1978, 218) and Koch (2015, 252 n. 652). Two of these, K. 8013 (P397437; T.42) and Rm. 488 (P424798; bird excerpts), are not Tablet 80 manuscripts, but do contain parallels to some of the omens.

²⁷ Jeannette Fincke kindly checked a possible join between NinNA1 and NinNA2, for which we wish to express our thanks. For the moment, a join between the two manuscripts cannot be proven and seems unlikely.

		(ibid. 72); lines 16–19 (ibid. 8); lines 20–23 (cf. ibid. 13 = Tablet 42 lines 34–37; reconstructed on the basis of BM 47938)
	Edition (ritual):	Caplice (1967, 9–14 no. 14); Maul (1994, 415–420 no. 17)
	Colophon:	Hunger (1968, 125 no. 427)
	Provenience:	unknown (after an original from the Ezida of Borsippa)
	Lines:	obv. 1–31 = 1–31 rev. 1'–14' = ritual rev. 15'–22' = 48–55 rev. 23'–26' = catchline, colophon
ExNinNA	Mus. no.:	K. 5348b + K. 10202
	CDLI:	P396004
	Copy:	Fig. 3a and 3b (p. 354)
	Provenience:	Nineveh
	Lines:	obv. 1'–8' = 12, 14, 16, 18, 20, 22, 24, 26
	Content:	The obverse of the excerpt tablet gives a passage from Tablet 80 followed (after a blank space) by two unattributed lines that might belong to the hitherto unknown Tablet 81; the reverse shows a passage from Tablet 83 ²⁸ . The tablet closes (after a single ruling) with the catchline of Tablet 84 [DIŠ NA KI.N]Ā-šú ʾZAG ʾša-lil.

Catalogue of incipits

Rm. 429	Mus. no.	Rm. 429 (identification H. Stadhouders, Electronic Babylonian Literature)
	CDLI:	P424760
	Copy/Edition:	Fig. 2 (p. 353)
	Provenience:	Nineveh
	Lines:	lines 4'–6' = 1, 10, [16, 20], 24, 28, 30, 33, 34, 35
	Content:	The manuscript lists incipits of different

²⁸ The omens on the reverse were previously attributed to Tablet 88 (Guinan 2002, 8). We now know that these were excerpted from Tablet 83, which has several parallels to Tablet 88. The main Tablet 83 manuscript, K. 3969 + K. 7120 (P395333), was hitherto considered a Tablet 88 manuscript (Guinan 2002, 8) or a text related to Tablet 88 (Freedman 1978, 225; 2020, 1). Two other excerpts of Tablet 83 (K. 6229 + K. 17236 + K. 18025 = P396396 + P402599 + P403297 and K. 6458 + K. 10457 (+) K. 9238 = P396551 + P398700 (+) P397987; joined by the authors), that are likewise followed by omens from Tablet 84, confirm our new identification. Cf. link given in note 12.

sections of Tablet 80 (obv. 4'–6') and Tablet 120 (obv. 8'–10'). For line 7' see above (p. 352 with n. 10).

Parallels

Rm. 488	Mus. no.:	Rm. 488
	CDLI:	P424798
	Copy:	CT 41, pl. 4; Holma (1923, pl. XXV)
	Provenience:	Nineveh
	Content:	The manuscript preserves four sections dealing with birds: ^d NIN.NINNA ^{mušen} , <i>iššebu</i> , <i>našpartu</i> , and [<i>iššuru</i>] <i>lemuttu</i> .
VAT	Mus. no.:	VAT 10504 + VAT 10583a + VAT 10763 + VAT 10800
	CDLI:	P369363 (no photo)
	Copy:	Heeßel (2007, 150–152)
	Edition:	Heeßel (2007, 26–30 no. 6)
	Date:	Middle-Assyrian
	Provenience:	Assur
	Parallel:	VAT 13102 (o 1–17 // VAT r i 1'–16') from Babylon (unpubl.)

T.80 parallels several lines of Tablets 41 through 44 (references can be found in the score).

Reconstructed text and translation

- 1 DIŠ UR.GI₇ *ana* MUNUS TE [TIL PAL-*e na-zaq* : DINGIR GU₇ KUR²⁹]
šumma kalbu ana sinništi iṭḫe [*qīt/taqtūt palē nazāq : ilu ikkal māti*]
 If a dog approaches a woman (for sex): [end of the reign: worry (or) pestilence for the land].
- 2 DIŠ UR.GI₇ *ana* MUNUS *ú-ḫa-an*-[*ni-iš* ...]
šumma kalbu ana sinništi uḫan[*niš* ...]
 If a dog ru[bs] itself against a woman: [...]
- 3 DIŠ UR.GI₇ *ana* ŠAH [TE X] 𐎶𐎶 [(X) X GÁL-ši NU ...]
šumma kalbu ana šahē [*iṭḫe* ... *ibbašši ul* ...]
 If a dog [approaches] a pig [(for sex): ... will occur; no ...]

²⁹ Following Nötscher (1930, 160), the apodosis is restored according to the catchlines of Rm. 2 135 and K. 4110+ (see note 2 above).

- 4 DIŠ UR.GI₇ *ana* ŠAH ū-h[an-ni-i]š ʾNÍG¹.GA DINGIR URU : ʾTUR-er¹ [x x]
šumma kalbu ana šahē uha[nni]š namkūr ili āli : šeḫēr [...]
 If a dog r[ub]s itself against a pig: the property of the city god (will diminish) : decline of [...]
- 5 DIŠ UR.GI₇ *ana* KA₅.A TE MU.3.KAM KI.LAM T[UR-ir]
šumma kalbu ana šēlebi iḫe šalāš šanāti maḫīru iš[ehḫir]
 If a dog approaches a fox (for sex): for three years commercial activity will [diminish].
- 6 DIŠ UR.GI₇ *ana* KA₅.A ū-ʾḫa-an¹-ni-iš ŠUB-e A.ŠÀ A.GÀR [x x]
šumma kalbu ana šēlebi uḫanniš nadē eqel ugāri [...]
 If a dog rubs itself against a fox: abandonment of the field of the arable land; [...]
- 7 DIŠ UR.GI₇ *ana* UDU TE TUR-er TÙR BIR-aḫ ʾÉ¹ [NA[?]]
šumma kalbu ana immeri iḫe šeḫēr tarbaši sapāḫ bīt [amēli]
 If a dog approaches a sheep (for sex): decline of the cattle pen; dispersal of the house [of the man].
- 8 DIŠ UR.GI₇ *ana* UDU ʾú-ḫa-an-ni-iš ú-kul-ti (gloss: SU.GU₇) ʾèr-ra ina KUR GÁL-š[í² x x] ʾX¹
šumma kalbu ana immeri uḫanniš ukulti (gloss: ḫušahḫu) *erra ina māti ibbašši ...*
 If a dog rubs itself against a sheep: a raging (gloss: famine) of Erra will occur in the land ...
- 9 DIŠ UR.GI₇ *ana* UR.ʾBAR¹.[R]A TE EN A.GÀR MAN-ni URU B[I ...]
šumma kalbu ana barbari iḫe bēl ugāri išanni ālu š[ū ...]
 If a dog approaches a wolf (for sex): the owner of the arable land will change; th[at] city [...]
-
- 10 DIŠ ʾŠAH *ana* MUNUS¹ TE ŠUB-e É : [x] ʾX¹
šumma šahū ana sinništi iḫe nadē bīti : [...]
 If a pig approaches a woman (for sex): abandonment of the house (or) [...] ...
- 11 DIŠ ŠAH ʾana MUNUS¹ ū-ḫa-an-ni-iš SU.GU₇ : bu-lì ʾX¹-ší²
*šumma šahū ana sinništi uḫanniš ḫušahḫi : būli [...]*šī
 If a pig rubs itself against a woman: famine (of the land) (or) of the herd of cattle ...

- 12 DIŠ ŠAH ana UR.GI₇ TE GAL.MEŠ TUR.MEŠ EN URU BI ʾURU¹-šú ʾÈ²
šumma šahû ana kalbi iṭhe rabûtu iṣehḫirû bēl āli šuāti ālšu uṣṣi
 If a pig approaches a dog (for sex): the great will become small; the ruler
 of that city will leave² his city.
- 13 DIŠ ŠAH ana UR.GI₇ ú-ḫa-an-ni-iṣ su-un-nu-uq : su-un-qu ni-[ši G]ÁL.ʾX¹.
 MEŠ
šumma šahû ana kalbi uḫanniṣ sunnuq : sunqû ni[šī ib]baššû
 If a pig rubs itself against a dog: famine (or) famines of the people will
 occur.
- 14 DIŠ ŠAH ana UDU TE MÁŠ.ANŠE KUR ʾIŠKUR [R]A-iṣ
šumma šahû ana immeri iṭhe bûl māti adad [ir]aḫḫiṣ
 If a pig approaches a sheep (for sex): Adad [will] devastate the herd of
 cattle of the land.
- 15 DIŠ ŠAH ana UDU ú-ḫa-an-ni-iṣ ŠUB-tì M[Á]Š.ANŠE
šumma šahû ana immeri uḫanniṣ miqitti b[û]li
 If a pig rubs itself against a sheep: death among the h[erd] of cattle.
-
- 16 DIŠ UDU ana UR.GI₇ TE ba-mat KUR KÚR DIB-bat
šumma immeru ana kalbi iṭhe bamat māti nakru iṣabbat
 If a sheep approaches a dog (for sex): an enemy will seize half of the
 land.
- 17 DIŠ UDU ana UR.GI₇ ú-ḫa-an-ni-iṣ ŠUB-e É : [NA]M.RA [a-n]a LÚ
šumma immeru ana kalbi uḫanniṣ nadê bīti : [šal]latu [an]a amēli
 If a sheep rubs itself against a dog: abandonment of the house (or) [plund]er
 [fo]r the man.
- 18 DIŠ UDU ana ŠAH TE BIR-aḫ É NA
šumma immeru ana šahê iṭhe sapāḫ bīt amēli
 If a sheep approaches a pig (for sex): dispersal of the house of the man.
- 19 DIŠ UDU ana ŠAH ú-ḫa-an-ni-iṣ ŠUB-e É NA [GÁ]L-ši
šumma immeru ana šahê uḫanniṣ nadê bīt amēli [ibba]šši
 If a sheep rubs itself against a pig: the abandonment of the house of the
 man will oc[cur].

-
- 20 DIŠ GU₄ *ana* ANŠE TE *ni-ir* KUR *i-dan-nin* KIMIN BIR-*aḫ* É LÚ : LUGAL KUR
[x] ʾxʾ KUR-*ād*
šumma alpu ana imēri iṭhe nīr māti idannin KIMIN *sapāḫ bīt amēli* : *šar māti* [...] *i(k)kaššad*
If a bull approaches a donkey (for sex): the yoke of the land will become strong. Ditto, dispersal of the man's house (or) the king of the land will reach/be defeated [...] ...
- 21 DIŠ GU₄ *ana* ANŠE *ú-ḫa-an-ni-iš* ŠUB : ZI-*ut* KÚR ʾÉʾ NA
šumma alpu ana imēri uḫanniš miqitti : *tibūt nakir bīt amēli*
If a bull rubs itself against a donkey: downfall (or) uprising of an enemy of the man's house.
- 22 DIS GU₄ *ana* ANŠE.KUR.RA TE LUGAL ÚŠ-*ma* KUR-*su* TUR-*ir* : BIR-*aḫ* ʾÉʾ NA
šumma alpu ana sīsē iṭhe šarru imātma māssu iṣeḫḫir : *sapāḫ bīt amēli*
If a bull approaches a horse (for sex): the king will die and his land will become small (or) dispersal of the house of the man.
- 23 DIŠ GU₄ *ana* ANŠE.KUR.RA *ú-ḫa-an-ni-iš* SÁ.SÁ ^{lu}KÚR : ŠUB-*e* ʾÉʾ NA
šumma alpu ana sīsē uḫanniš kašād nakri : *nadē bīt amēli*
If a bull rubs itself against a horse: defeat of an enemy (or) abandonment of the house of the man.
-
- 24 DIŠ ANŠE *ana* GU₄ TE *na-zaq* (É NA) : *dan-nu ina* KUR GÁL-*ši* ZÁḫ [KUR]
šumma imēru ana alpi iṭhe nazāq (*bīt amēli*) : *dannu ina māti ibbašši ḫalāq* [*māti*]
If a donkey approaches a bull (for sex): worry (for the house of the man) (or) a despotic person will appear in the land; destruction of [the land].
- 25 DIŠ ʾANŠEʾ *ana* GU₄ *ú-ḫa-an-ni-iš* TUR-*er* TÙR : TUR-*er* AMA[Š x x]
šumma imēru ana alpi uḫanniš šeḫēr tarbaši : *šeḫēr supū*[*ri...*]
If a donkey rubs itself against a bull: decline of the cattle pen (or) decline of the sheep fo[ld...]
- 26 DIŠ ANŠE.K[UR].ʾRAʾ *ana* GU₄ TE *na-zaq* É : ZÁḫ TÙ[R x x]
šumma sī[sū] ana alpi iṭhe nazāq bīti : *ḫalāq tarba*[*ši...*]
If a hor[s]e approaches a bull (for sex): worry for the house (or) perishing of the cattle [pen].

- 27 DIŠ ANŠE.[KUR.RA ana G]U⁴ ú-ḥa-an-ni-iš AMAŠ [TIL³⁰]
šumma sī[sū ana alp]i uḥanniš supūru [iqatti]
 If a hor[se rubs itself against a bul]: the sheep fold [will perish].
-
- 28 DIŠ KA₅.ṚA ana¹ [UD]U².NÍTA² TE ṚBIR-aḥ¹ : ZÁḤ ni-ši [...]
šumma šēlebu ana [im]meri² iṭṭe sapāḥ : ḥalāq nišī [...]
 If a fox approaches [a ma]le sheep (for sex): dispersal (or) perishing of
 the people [...]
- 29 DIŠ K[A₅.A ana UDU².NÍTA² ú]-ḥa-an-ni-iš [A.Š]À A-GÀR-Ṛšú¹ URU^{ki} [...]
šumma šē[lebu ana immeri u]ḥanniš [eq]el ugārīšu ālu [...]
 If a f[ox ru]bs itself [against a male sheep]: the city [will ... the fi]eld of
 its arable land.
-
- 30 DIŠ UR.[BAR.RA/MAḤ ana X] TE [A.ŠÀ] A.GÀ[R].BI [...]
šumma nē[šu/bar[baru ana ...] iṭṭe [eqel] ugār[ī]šu [...]
 If a li[on]/wo[lf] approaches [a ...] (for sex): the [field] of its arable land,
 [...]
- 31 DIŠ UR.[BAR.RA/MAḤ ana X] ṚTE² [...] *šumma nē[šu/bar[baru ana ... iṭṭe ...]*
 If a li[on]/wo[lf] approaches a ... (for sex): ...]
- 32 DIŠ UR.[BAR.RA/MAḤ ana X TE ...] *šumma nē[šu/bar[baru ana ... iṭṭe ...]*
 If a li[on]/wo[lf] approaches a ... (for sex): ...]
-
- 33 DIŠ MUNUS [ana X] ṚTE¹ [...] *šumma sinništu [ana ...] iṭṭe [...]*
 If a woman approaches [a ...] (for sex): [...]
-

³⁰ For the reconstruction of the apodosis see Tablet 43 line 38' (cf. line 25 above).

- 34 DIŠ NITA *ana* ʾXʾ TE [...] *šumma zikaru ana ... iṭhe* [...]
 If a male approaches a ... (for sex): [...]
-

- 35 DIŠ NA *ana* ʾX.NÍTA³¹ [TE...] *šumma amēlu ana ... iṭhe* [...]
 If a man [approaches] a ... [(for sex): ...]

- 36 [DIŠ] ʾNA *ana* ʾ [X TE/ú-ḥa-an-ni-iš ...] *[šumma] amēlu ana ... iṭhe/uḥanniš* [...]
 If a man [approaches] a ... [(for sex): ...]

37–46 [DIŠ NA *ana* X TE ...]

47 [DIŠ NA *ana* ÛZ TE ...]

 Ritual³¹

- 48 DIŠ NA ANŠE.KUR.RA *lu ir-ḥi-is-su lu iš-šuk-šú* T[1]L *u₄-mi*
 šumma amēlu sīsū lū irḥissu lū iššukšu [qī]/[taqtī]t *ūmī*
 If a man, a horse either tramples him or bites him: [en]d of days.
-

- 49 *šum-ma šik-ku-ú sa-am-ma-tu₄ ra-bi-tu₄ ina É LÚ it-tan-[ma]r É BI BIR-aḥ*
 šumma šikkû sammatu rabītu ina bīt amēli ittan[ma]r bītu šū issappah
 If a mongoose, a large *sammatu*, is regularly see[n] in a man's house: that house will be dispersed.

- 50 *šum-ma* MIN *šá ka[p]-pi GAR-at ina É LÚ it-tan-mar É [B]I ʾÚKU-maʾ*
 BIR-aḥ
 šumma šikkû ša ka[p]pī šaknat ina bīt amēli ittanmar bītu [š]ū ilappinma
 issappah

³¹ The ritual is preserved on NinNA2 and UncNB. For further parallels, a score text and a translation see Maul (1994, 415–420).

If a ‘win[g]ed šikkū’ is regularly seen in a man’s house: [th]at house will become poor and will be dispersed.

- 51 *šum-ma eš-še-ṛbuṇ e-li mi-na-ti-šú-nu ṛimṇ-ti-du ZI-ut ḡisMAR u ḡiDUŠU*
 KUR *ka-liš [s]U.GUṇ IGI-mar*
šumma eššebū eli minâtīšunu imtīdū tibūt marri u tupšikki mātu kalīš
[ḥu]šahḥa immar

If *eššebu* birds are regularly numerous beyond their normal number: uprising of spade and basket (laborers); all the land will experience [fa]mine.

- 52 *šum-ma MIN ša kap-ṛpīṇ GAR.MEŠ e-li mi-na-ti-šú-ṛnuṇ im-ti-du [K]UR*
 NÍG.ŠU-šá *i-gam-mar*
šumma eššebū ša kappī šaknū eli minâtīšunu imtīdū [m]ātu būšēša
igammar

If *eššebu* birds that have wings are regularly numerous beyond their normal number: [the l]and will use up its possessions.

- 53 *šum-ma MIN ana É NA e-ṛlīṇ mi-na-ti ma-a-du É NA ṛisṇ-sà-pa-aḥ*
šumma eššebū ana bīt amēli eli mināti mādū bīt amēli issappaḥ
 If *eššebu* birds on the house of a man are numerous beyond the normal number: the house of the man will be dispersed.

- 54 *šum-ma MIN ina SILA Û.TU-ṛmaṇ [x (x)] ṛanaṇ É ú-za-ṛabṇ-bi-il a-na ṛÉṇ*
 NA *maš-ru-ú*
šumma eššebu ina sūqi ulidma [...] ana bīti uzabbil ana bīt amēli mašrū
 If an *eššebu* bird lays in the street and carries [the eggs?] into the house: wealth for the [hou]se of the man.

- 55 *šum-ma MIN ina É Û.TU-[ma x (x) ana SI]LA ú-[za]-ab-bi-il [ú]KU É*
šumma eššebu ina bīti ulid[ma ... ana sū]qi u[z]abbil [lu]pun bīti
 If an *eššebu* bird lays in the house [and c]arries [the eggs? into the st]reet: [po]verty for the house.

Score

- | | | |
|---|------------|--|
| 1 | UncNB o 1 | DIŠ UR.GI ₇ <i>ana</i> MUNUS [TE TIL PAL- <i>e na-zaq</i> : DINGIR GU ₇ KUR] |
| | Rm. 429 4' | [] TE --> (1. 10) |
| 2 | UncNB o 2 | DIŠ UR.GI ₇ <i>ana</i> MUNUS <i>ú-ḥa-an-[ni-iš</i>] |

- | | | |
|-------|--|---|
| 3 | UncNB o 3
// VAT r i 13' | DIŠ UR.GI ₇ <i>ana</i> ŠAḤ [TE X] ʾXʾ []
[DIŠ UR.GI ₇ <i>ana</i> ŠAḤ TE- <i>he</i>] ʾXʾ GÁL-šī N[U] |
| 4 | UncNB o 4 | DIŠ UR.GI ₇ <i>ana</i> ŠAḤ <i>ú-h[a-an-ni-i]</i> š ʾNÍGʾ.GA DINGIR URU :
ʾTUR-erʾ [X X] |
| 5 | UncNB o 5
// VAT r i 4' | DIŠ UR.GI ₇ <i>ana</i> KA ₅ .A TE MU.3.KAM ^v KI.LAM T[UR- <i>ir</i>]
DIŠ UR.GI ₇ <i>ana</i> ʾKA ₅ ʾ.A [T]E- <i>he</i> 3 MU.MEŠ ʾKIʾ. LAM [] |
| 6 | UncNB o 6 | DIŠ UR.GI ₇ <i>ana</i> KA ₅ .A <i>ú-ʾha-anʾ-ni-iš</i> ŠUB-e A.ŠÀ A.GÀR [X X] |
| 7 | UncNB o 7
// VAT r i 5' | DIŠ UR.GI ₇ <i>ana</i> UDU TE TUR-er TÙR BIR- <i>aḥ</i> ʾÉʾ [NAʾ]
D[IŠ UR].ʾGI ₇ <i>ana</i> ʾ [UDU.N]ÍTA TE-[<i>h</i>]e TUR TÙR ʾBIR.BIR
Éʾ [] |
| 8 | UncNB o 8 | DIŠ UR.GI ₇ <i>ana</i> UDU ʾ <i>ú-ha</i> ¹² ʾ-an-ni-iš <i>ú-kul-ti</i> (gloss: SU.GU ₇)
⁴ <i>èr-ra ina</i> KUR GÁL-š[<i>i</i> ² X X] ʾXʾ ³² |
| 9 | UncNB o 9 | DIŠ UR.GI ₇ <i>ana</i> UR.ʾBARʾ.[R]A TE EN A.GÀR MAN- <i>ni</i> URU B[I] |
| ----- | | |
| 10 | UncNB o 10
Rm. 429 4' | DIŠ ʾŠAḤ <i>ana</i> MUNUSʾ TE ŠUB-e É : [X] ʾXʾ
--> DIŠ ŠAḤ ʾanaʾ [X X] --> (line 16) |
| 11 | UncNB o 11 | DIŠ ŠAḤ ʾana MUNUSʾ <i>ú-ha-an-ni-iš</i> SU.GU ₇ : <i>bu-li</i> ʾXʾ-šī ² |
| 12 | UncNB o 12

ExNinNA o 1'
// VAT r i 12' | DIŠ ŠAḤ <i>ana</i> UR.GI ₇ TE GAL.MEŠ TUR.MEŠ EN URU BI
ʾURUʾ-šú ʾÈ ² ʾ ³³
ʾDIŠ ŠAḤʾ [] / ʾXʾ []
ʾDIŠʾ ŠAḤ <i>ana</i> ʾURʾ.[GI ₇ TE- <i>he</i>] EN É <i>ina qin-ni-šu</i> ZI[.GA] /
[X].ʾMEŠʾ ÚŠ.MEŠ |
| 13 | UncNB o 13 | DIŠ ŠAḤ <i>ana</i> UR.GI ₇ <i>ú-ha-an-ni-iš su-un-nu-uq</i> ³⁴ : <i>su-un-qu</i>
<i>ni-šī</i> G[ÁL.ʾXʾ. MEŠ |

³²The end of the last sign is clearly visible on the right edge of the tablet.

³³ The final three signs are not read by Nötscher (1930, 160).

³⁴Nötscher (1930, 160) reads *su-un-qa* PIRIG.

- 14 UncNB o 14 DIŠ ŠAḤ *ana* UDU TE MÁŠ.ANŠE KUR 𐎠IŠKUR [R]A-iš
ExNinNA o 2' DIŠ ŠAḤ *ana* 𐎠UDU TE []
- 15 UncNB o 15 DIŠ ŠAḤ *ana* UDU *ú-ḥa-an-ni-iš* ŠUB-tì M[Á]Š.ANŠE

- 16 NinNA1 o 1' [x] 𐎠UDU []
UncNB o 16 DIŠ UDU *ana* UR.GI7 TE *ba-mat* KUR KÚR DIB-bat
ExNinNA o 3' DIŠ UDU *ana* UR.GI7 TE *ba-ṛma*³⁷-[]
Rm. 429 4' --> [] --> (l. 20)
// T.41 18' DIŠ UDU *ana* UR.GI7 TE-ḥe *ba-ma-at* KUR []
- 17 NinNA1 o 2' 𐎠DIŠ UDU []
UncNB o 17 DIŠ UDU *ana* UR.GI7 *ú-ḥa-an-ni-iš* ŠUB-e É : [NA]M.RA
[a-n]a LÚ
// T.41 19' DIŠ UDU *ana* UR.GI7 *ú-ḥa-ni-iš* NAM.RA []
- 18 NinNA1 o 3' DIŠ UDU []
UncNB o 18 DIŠ UDU *ana* ŠAḤ TE BIR-aḥ É NA
ExNinNA o 4' DIŠ UDU *ana* ŠAḤ TE BIR-a[h]
// T.41 20' DIŠ UDU *ana* ŠAḤ TE-ḥe BIR-aḥ []
- 19 NinNA1 o 4' DIŠ UDU []
UncNB o 19 DIŠ UDU *ana* ŠAḤ *ú-ḥa-an-ni-iš* ŠUB-e É NA [GÁ]L-ši³⁵
// T.41 21' [x] UDU *ana* ŠAḤ *ú-ḥa-ni-iš* ŠUB-e []
-
- 20 NinNA1 o 5' DIŠ GU4 []
UncNB o 20 DIŠ GU4 *ana* ANŠE TE *ni-ir*³⁶ KUR *i-dan-nin* KIMIN³⁷ BIR-aḥ 𐎠É
: LUGAL KUR [x] 𐎠x KUR-ád
ExNinNA o 5' [DIŠ] GU4 *ana* ANŠE TE *ni-ir* KUR *i-d[an-x]* / KIMIN BIR-aḥ É
LÚ KIMIN LUGAL 𐎠x x KUR³⁷-ád³⁷
Rm. 429 4' --> [] (line 24)
// T.42 34 DIŠ GU4 *ana* ANŠE TE *ni-*[]

³⁵Nötscher (1930, 160) tentatively reads É NA BI IGI, but the traces on the tablet rather suggest the reading [GÁL]-ši.

³⁶Nötscher (1930, 160) reads *i-li*, but the two signs clearly differ in the number of small wedges contained (NI vs. IR).

³⁷Nötscher (1930, 160) appears to read KI.A, taken as a logographic writing for *ajakku*.

- 21 NinNA1 o 6' DIŠ GU₄ []
 UncNB o 21 DIŠ GU₄ *ana* ANŠE *ú-ḫa-an-ni-iš* ŠUB : ZI-ut KÚR ʾÉ¹ NA
 // T.42 35 DIŠ GU₄ *ana* ANŠE *ú-ḫa-an-ni-iš* []
- 22 NinNA1 o 7' DIŠ GU₄ []
 UncNB o 22 DIŠ GU₄ *ana* ANŠE.KUR.RA TE LUGAL ÚŠ-*ma* KUR-su TUR-ir :
 B[IR-*aḫ*] ʾÉ¹ NA
 ExNinNA o 6' [DIŠ G]U₄ *ana* ANŠE.KUR.RA TE LUGAL [Ú]Š-*ma* / [KU]R-su
 TUR: BIR-*aḫ* ʾÉ¹ NA
 // T.42 36 DIŠ GU₄ *ana* ANŠE.KUR.RA TE LUG[AL]
- 23 NinNA1 o 8' DIŠ GU₄ []
 UncNB o 23 DIŠ GU₄ *ana* ANŠE.KUR.RA *ú-ḫa-an-ni-iš* SÁ.SÁ¹⁶ KÚR : ŠUB-*e*
 ʾÉ¹ NA
 // T.42 37 DIŠ GU₄ *ana* ANŠE.KUR.RA *ú-ḫa-an-ni-iš* []
-
- 24 NinNA1 o 9' DIŠ ANŠ[E *ana* N]A[?] d[an[?]-]
 UncNB o 24 DIŠ ANŠE.KUR.RA *ana* GU₄ TE *na-zaq* : *dan-nu ina* KUR GÁL-
 [š]i ʾZÁḫ²¹ [KUR[?]] ³⁸
 ExNinNA o 7' [DIŠ ANŠ]E *ana* ʾGU₄¹ TE *na-zaq* Á NA / ʾdan¹-*nu ina* [K]UR
 GÁL-šⁱ
 Rm. 429 5' [] ʾana¹ GU₄ TE --> (line 28)
 // VAT r i 2' DIŠ ANŠE *ana* G[U₄ TE-*ḫe* B]A[D₄] ʾina¹ KUR ʾGÁL¹-šⁱ ZÁḫ
 K[UR *na-zaq* KUR]
 // T.43 37' DIŠ ANŠE *ana* GU₄ TE-*ḫe* ZÁḫ TÙR KIMIN *dan-nu ina* URU BI
 ZÁḫ
- 25 NinNA1 o 10' DIŠ ANŠ[E *ana*]
 UncNB o 25 DIŠ ANŠE.KUR.R[A] *ana* GU₄ *ú-ḫa-an-ni-iš* TUR-er TÙR : TUR-
 er AMA[š x x]
 // T.43 38' DIŠ ANŠE *ana* GU₄ *ú-ḫa-an-ni-iš* AMAš TIL (cf. also Tablet 43
 73' ad line 27)
- 26 NinNA1 o 11' DIŠ A[NŠE.KUR.RA]
 UncNB o 26 DIŠ ANŠE.K[UR.RA *ana* G]U₄ TE *na-zaq* É : ZÁḫ TÙ[R x x]

³⁸Nötscher (1930, 162) restores [É NA], but there does not seem to be enough space for these two signs.

34 NinNA1 o 19' Diš NITA []
 Rm. 429 6' --> Diš NÍTA *ana* 'X' TE --> (line 35)

 35 NinNA1 o 20' DIŠ NA ʾanaʾ []
 Rm. 429 6' --> DIŠ NA ana X.NÍTAʾ : ʾXʾ [...] ³⁹

36 NinNA1 o 21' [DIŠ] ʾNA anaʾ [] (rest broken)
 [37–47]

 Ritual⁴⁰

48 NinNA2 r 19' [KU]R.RA lu ir-ḫi-is-su lu iš-šuk-ʾšurʾ T[IL]
 UncNB r 15' DIŠ NA <<ana>> ANŠE.KUR.RA lu ir-ḫi-is-su lu iš-šuk-šú
 [T]IL u₄-mi

 49 NinNA2 r 20' [s]a-am-tu₄ ra-bi-tu₄ ina É LÚ it-tan-[]
 UncNB r 16' šum-ma šik-ku-ú sa-am-ma-tu₄ ra-bi-tu₄ ina É L[Ú i]t-ʾtanʾ-
 [ma]r É BI BIR-aḫ

50 NinNA2 r 21' [-p]i GAR-at ina É LÚ it-tan-mar É L[Ú]
 UncNB r 17' šum-ma MIN ša ka[p]-pi GAR-at ina É LÚ it-tan-mar ʾÉʾ [B]I
 ʾÚKU-maʾ BIR-aḫ

51 UncNB r 18' šum-ma eš-še-ʾbuʾ e-li mi-na-ti-šú-nu ʾimʾ-ti-du / ZI-ut
 ʾgišʾ MAR u ʾgiDUŠU KUR ka-liš [S]U.GU₇ IGI-mar
 // Rm. 488 3⁴¹ [šum-ma iš-še-bu [] / ZI-[u]t ʾgišMA[R]

52 UncNB r 19' šum-ma MIN ša kap-ʾpiʾ GAR.MEŠ e-li mi-na-ti-šú-ʾnuʾ im-
 ti-du [K]UR NÍG.ŠU-šá i-gam-mar
 // Rm. 488 4' DIŠ šum-ma iš-še-bu šá [] / im-te-du KUR []

³⁹The incipit of the section DIŠ NA ana ... TE seems to offer a choice between different animals. It is followed in line 7' by the incipit of the u₄-um section (see note 10 above).

⁴⁰The ritual is preserved on NinNA2 and UncNB. For further parallels, a score text and a translation see Maul (1994, 415–420).

⁴¹This line is preceded by a section with omens that start with DIŠ ^dNIN.NINNA^{mušen}; see the above discussion of Rm. 488.

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6 For A.ŠÀ A.GÀR, see CAD E 250 (sub *eqlu*; special designation of a field without known Akkadian correspondence). We follow AHW 1402b (sub *ugāru*) with the reading *eqel ugāri*.

11 Freedman (2017, 72) reads SU.GU₇ : *bu-li è* and translates “famine / cattle will go out”, but the traces do not support the reading è. Furthermore, *bu-li* as subject would be astonishing. Perhaps, the alternatives offered in this apodosis are to be understood as “famine (of the land) (or) of the herd of cattle”, followed by a verb (presumably *ibbašši*). Alternatively, cf. the apodosis in *Šumma ālu* 39–40 line 3' (SU.GU₇ : *ina KUR GÁL bu-li*), where the *Glossenkeil* is placed before the two possibilities, rather than in between (“famine will occur in the land (or) famine of the herd of cattle”). Along similar lines we could reconstruct a second noun after *bu-li* in our apodosis, *nišīl* being the most likely option.

21 Freedman (2017, 13) ad Tablet 42 line 35 reconstructs the apodosis as ŠUB: ZI-ut KÚR ‘*ana*’ NA (on the basis of BM 47938); Nötscher (1930, 161) reads “[*ana bī*]ti *amēli*” at the end of the line. The traces on the tablet support a reading ‘É’ NA (without a preposition); furthermore, in the apodosises the scribe of manuscript UncNB seems to use NA only after a noun in the construct state.

24–27 Manuscript UncNB writes ANŠE.KUR.RA in all four lines, whereas the Nineveh texts have two lines with ANŠE as subject, followed by two omens concerning the ANŠE.KUR.RA. In manuscript NinNA1, only the first two signs of each line are preserved, but the single ruling after line 25 indicates that the subject changes.

30–32 Because manuscript NinNA1 only preserves initial DIŠ UR for these three lines, the question as to the subject of this section remains open. It seems that the omens were not built in pairs such as found in the preceding sections, where the verbs *teḥû* and *ḥanāṣu* alternate. The section can be compared to VAT rev. 15'–17', which contains omens concerning the UR.BAR and the UR.MAḤ. In the Assur manuscript, the three lines start (r. 15') with the wolf approaching a gazelle (for sex). It is highly likely that we have to restore a sexual encounter between the UR.BAR and a MAŠ.DÀ also in our line 30, because the A.ŠÀ A.GÀR is mentioned, a location found in several omens of Tablet 44 in connection to the MAŠ.DÀ. Moreover, in *Šumma ālu* Tablet 44 the omens concerning the fox follow those with the UR.MAḤ, UR.BAR and MAŠ.DÀ as subject.

35–47 Thanks to the tally in the colophon of UncNB, we know that we have to reconstruct another 13 omens before the ritual. The last omen has to correspond to the first line of the ritual.

49 For a discussion of *šikkû sammatu rabītu* see Nötscher (1930, 166). Durand (1997, 352) suggests translating *sammatu* as otter, because ARM 18 no. 23 mentions fish as its food and the mongoose does not eat fish. However, the otter is normally connected with the Akkadian terms *kalab mē* (UR.A) and

tarpašu. CAD K 61 translates *kalab mē* as “otter” for etymological reasons. On the same grounds, AHW 425 suggest “Fischotter od. Biber”. In lexical lists, the animal *tarpašu* is found in the context of the rodents, directly following the mongoose (*šikkû*). This connection is not surprising, when considering the writing of their names: both use the logographic element ^dNIN.KILIM (= *šikkû*; ^dNIN.KILIM.BAR = *tarpašu*), which means they were conceived as belonging to a similar group of animals. In Hh 14 line 201 (MSL 8/2, p. 23 = DCCLT Ura 14 line 203) the *tarpašu* is qualified as *emru* “reddish”. Could the term *sammatu* be another designation for the reddish *tarpašu*, derived from the color of the animal (cf. *sāmu*, *sammu* “red”)? Whether this animal is to be identified with the otter remains uncertain. Between the otter and the beaver, at least in regard to the color of its fur, the latter would be the more likely candidate. In the present line, the apposition *sammatu rabītu* might indicate that we are dealing with an exceptionally large *šikkû*.

50 The ‘winged *šikkû*’ may represent an animal completely unrelated to the mongoose that only shares part of its name. The idea of a *šikkû* with wings might be inspired by its logographic writing ^dNIN.KILIM, which can also refer to a bird; for ^dNIN.KILIM^{mušen}, see Veldhuis (2004, 269 s. v. *muš*-^dNIN.KA_{5/6}^{mušen}). The reading of the logogram as ^dNIN.KA₆ is discussed by Veldhuis (2002, 67–69).

51–55 The identification of the *eššebu* bird is disputed. CAD E 371a describes it as “a nocturnal bird of ill portent, related to the owl” and AHW 258 similarly suggests (eine Eulenart?). Veldhuis (2004, 272), on the other hand, identifies the ^dnin-ninna₂^{mušen} = *eššebu* as a bird of prey, “perhaps the hen harrier”. For a discussion of the *eššebu* bird, see, most recently, Verderame (2017, 407–408), Groneberg (2006, 160 with n. 126), and Osten-Sacken (2002, 481–82 with n. 23–16) with earlier references.

Catchline For TUKUM.BI ^{iti}APIN⁷.DU₈.A.TA, see the *Diviner’s Handbook* line 22 (Oppenheim 1974, 199). Despite Oppenheim’s concerns (ibid. 203 n. 18), it is now understood as the name of a series of 14 tablets listing terrestrial omens (none of them preserved); see Maul (1988, 50) and Ambos (2004, 29–31). The same catchline can, probably, be reconstructed on Rm. 2 285 (CDLI P425037) rev. 4’ (TUKUM.BI ^{iti}A[PIN.DU₈.A.TA]); here it follows three fragmentary lines that correspond to the last lines of the *egirru* section of Tablet 95. For the attribution of Rm. 2 285 to Tablet 95 see Rendu Loisel (2016, 299 n. 67).

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Appendix



BM 47938 (obverse) by the *Šumma ālu* project (courtesy of the British Museum)



BM 47938 (reverse) by the *Šumma ālu* project (courtesy of the British Museum)