

ANCIENT MESOPOTAMIAN DIVINATORY SERIES FROM THE BRITISH MUSEUM: NEW TEXTS AND JOINS

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Abstract

This paper contains editions of three previously unpublished omen texts and one commentary text from the collections of the British Museum. BM 36165 and BM 34999 are Late Babylonian manuscripts of *Šumma ālu* tablet 1 while K 6260 is a join to *Šumma izbu* tablet 4. BM 47684+ is part of a large Late Babylonian four-column tablet containing a new commentary on physiognomic omens. The edition of these tablets is accompanied by an extensive commentary that discusses the placement of the tablets within the divinatory series, as well as orthographic and interpretative issues.

1. The Terrestrial Omen Series *Šumma ālu ina mēlê šakin* “If a City Is Set on a Height”¹

BM 36165 (fig. 1)

The unpublished tablet BM 36165² (Sp. III 713; 5,5 × 6 cm) is a Late Babylonian manuscript of the first tablet of the omen series *Šumma ālu*.³ The tablet contains firing holes. This new tablet is particularly im-

1. The abbreviations used in this article are those listed in the Cuneiform Digital Initiative (CDLI) at https://cdli.ox.ac.uk/wiki/abbreviations_for_assyriology. This article results from research conducted under the auspices of the project REPAC “Repetition, Parallelism and Creativity: An Inquiry into the Construction of Meaning in Ancient Mesopotamian Literature and Erudition” (2019–2024, University of Vienna) that received funding from the European Research Council (ERC) under Horizon 2020 research and innovation program (Grant agreement no. 803060). The cuneiform tablets BM 34999, BM 36165, and BM 47684 + BM 48455 + BM 48474 are published here by kind permission of the Trustees of the British Museum. For helpful suggestions, my thanks go to Michael Jursa (University of Vienna), Francis Simons (University of Vienna), and an anonymous reviewer. Any mistakes and omissions remain my responsibility. Michael Jursa and Paula Weszeli are thanked for helping with inking and finishing of the copies.

2. I identified this tablet as a manuscript of *Šumma ālu* tablet 1 in the summer of 2017. The tablet is listed in Leichty, Finkel, and Walker 2019: 313 (“Omens; *Šumma ālu*”).

3. The series collects unsolicited terrestrial omens taken from the diviners’ physical, everyday surroundings, including human and animal behavioral omens. It originally contained more than 13,000 individual omens (Koch 2015: 240), which were distributed over more than 100 thematic chapters. On the *Šumma ālu* catalogue, see now also Rochberg 2018: 124–31. Large sections of the series are edited in Freedman 1998 (tablets 1–21), 2006 (tablets 22–40), and 2017 (tablets 41–63). Additional material is published in Heeßel 2007. See also, Fincke 2020. For a summary of the content and publication status of *Šumma ālu*, see Koch 2015: 242–56. A new edition of the animal omens (tablets 22–49, 63), and the first full edition of the bird omens from Tablets 64–79, is currently being realized in the context of the project *Bestiarium Mesopotamicum: Animal Omens in Ancient Mesopotamia* (Austrian FWF, P31032).

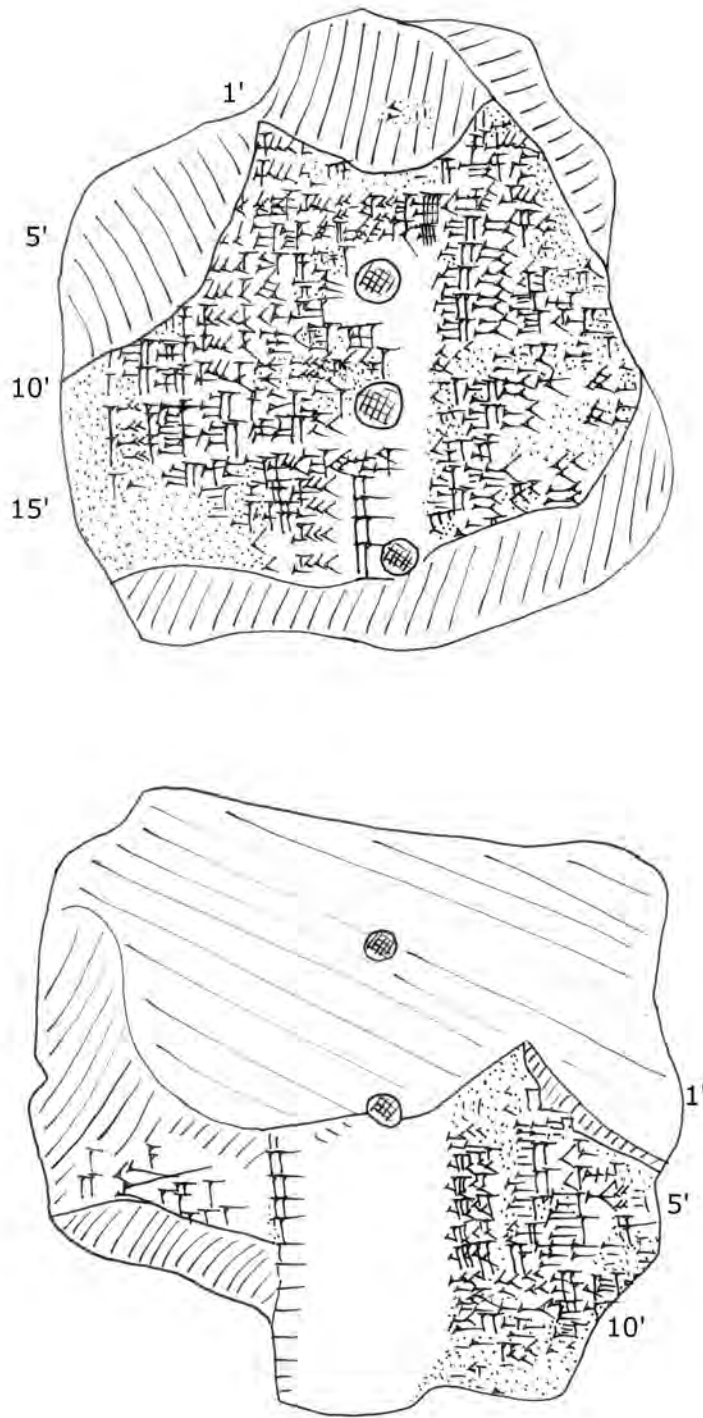


Fig. 1. BM 36165

portant because it fills two gaps in the omen sequence as reconstructed in S. Freedman (1998: 26–43). On the obverse, it has seventeen lines: lines 7'–8' and 13' correspond to omens 78–80 (Freedman 1998: 30–31), while lines 14'–17' duplicate omens 85–88. The rest of the obverse, lines 2'–6', 9'–12', contains new omens, bringing the number of reconstructed omens to 193 (of a total of 213 according to the colophon of one of the two main manuscripts), an addition of nine omens to Freedman's edition.⁴ The discrepancy between the omen sequence on BM 36165 and the one in Freedman 1998 is due to the nature of Freedman's sources: all the manuscripts used by Freedman to reconstruct this section of *Šumma ālu* tablet 1 are excerpt texts, while BM 36165 is a standard manuscript documenting the whole sequence. The reverse of BM 36165 has thirteen lines that can be associated with omens 191–210 (Freedman 1998: 40–43). The omens on the obverse represent the first part of a large sequence of omens concerning the city's inhabitants (78–146 in Freedman 1998: 30–37). Those on the reverse deal with the responses of various animals and buildings to the yelping of a dog (omens 191–210 in Freedman 1998: 40–43). In the following edition, the number within parentheses following the line count is the number of the corresponding omen in Freedman's 1998 edition.

Obverse

- 1'. [...] x [...] x x [...]
- 2'. [...].MEŠ *ma*[*li*](D[IRI?]) ... *iššakkanū*(GAR.'MEŠ') [...]
- 3'. [...].MEŠ *mali*('DIRI') [(0)?] *ugār*(A.GĀR) *āl*[*i*](UR[U]) [...]
- 4'. [*šumma*(DIŠ) *ālu*(URU)] [*eṭlūtu*]*šu*([GURUŠ.MEŠ]-šú) *hurrāti*(HABRUD.MEŠ) *pu-ut-tu-ú maršūtu*(-GIG.MEŠ) [...]
- 5'. [*šumma*(DIŠ) *ālu*(URU)] [*eṭlūt*]*ušu*([GURUŠ.MEŠ]-šú) *ma-gal im-taḥ-ḥu-ú ālu*(URU) *šū*(BI) *maru*[*šta*](NÍG.G[IG]) [*immar*(IGI)]
- 6'. [*šumma*(DIŠ) *ālu*(URU)] [*eṭlū*]*tušu*([GURUŠ.MEŠ]-šú) *qa-a-lu' ālu*('URU') *šū*(BI) x [...]
- 7'. (78) [*šumma*(DIŠ) *ālu*(URU)] [*eṭlūtu*]*šu*([GURUŠ.MEŠ]-šú) *ṭābū*(DÛG.GA) *ālu*(URU) *šū*(BI) *salīma*(SILIM-'ma') *iras*[*ši*](Ī.[TUK])
- 8'. (79) [*šumma*(DIŠ) *ālu*(URU)] [*eṭlūtu*]*šu*([GU]RUŠ.MEŠ-šú) *lemnū*(HUL) *ālu*(URU) *šū*(BI) *qāt*(ŠU) *ili*(-DINGIR)-[*šú*]
- 9'. *šumma*('DIŠ') *ālu*('URU') *eṭlūtu*š(u)(GURUŠ.MEŠ-šú) *i-du' -lu ālu*(URU) *šū*(BI) *qāt*(ŠU) *lemutti*('HUL') [...]
- 10'. *šumma*(DIŠ) *ālu*('URU') *eṭlūtu*š(u)(GURUŠ.MEŠ-šú) *up-taḥ-ḥa-ru' sapāḥ*('BIR') *'il-la'-[ti]*
- 11'. *šumma*(DIŠ) *abul*(KĀ.GAL) *āli*(URU) *šá-qa-at' libbi*(ŠĀ) *āli*(URU) *šuāti*(BI) *ul*(NU) *iṭā*[*b*](DÛG'.G[A])
- 12'. *šumma*(DIŠ) *abul*(KĀ.GAL) *āli*(URU) *šap-lat libbi*(ŠĀ) *āli*(URU) *šuāti*(BI) *iṭā*[*b*](DÛG'.G[A])
- 13'. (80) [*šumma*(DIŠ) *ina*] *āli*(URU) *tu'amū*(MAŠ.TAB.'BA'.MEŠ) *ma-a-du nadē*(ŠUB-e) [*āli*(URU)]
- 14'. (85) [*šumma*(DIŠ) *ina*] *āli*(URU)] *pessātu*('BA.AN'.ZA.MEŠ) MIN *na-zaq māti*('KUR') [...]
- 15'. (86) [*šumma*(DIŠ) *ina*] *āli*(URU)] *pessātu*(^{munus}'BA.AN'.ZA.MEŠ) MIN *ālu*('URU') *šū*(BI) *libbašu*('ŠĀ'.BI) [*iṭāb*(DÛG.GA)]
- 16'. (87) [*šumma*(DIŠ) *ina*] *āli*(URU)] [*li*]*lū*([LI]L'.MEŠ) MIN *libbi*(ŠĀ') *āli*('URU') [*iṭāb*(DÛG.GA)]
- 17'. (88) [*šumma*(DIŠ) *ina*] *āli*(URU)] [*li*]*lātu*(^{munus}LIL'.MEŠ) MIN [*ālu*(URU) *šū*(BI) ...]

(Break)

4. The actual number might be 191, if lines 2'–3' should turn out to duplicate one of the broken omens between 67 and 74 in Freedman 1998: 30–31; see commentary below.

Reverse

- 1'. (191?) [...] *maḥīru*²(¹KI².LAM²) [*imatti*(LAL)³]
 2'. (192?) [...] ¹MIN¹ x x ¹MIN¹ *šarru*(¹LUGAL¹) *i-¹ma¹*-[*at* (0)²]
 3'. (202) [*šumma*(DIŠ) *pān*(IGI) *parakkī*(BARA₂.MEŠ) *āliya*(URU-ia) *kalbu*(UR.GI₇)] MIN (= *is-si-ma*)
lītu(ÁB) MIN (= *i-pu-ul-šú*) *ebūr*(BURU₁₄) *āli*(URU) *pān*(IGI) [...]
 4'. (203) [*šumma*(DIŠ) *pān*(IGI) *parakkī*(BARA₂.MEŠ) *āliya*(URU-ia) *kalbu*(UR.GI₇) MIN] *būrtu*(¹ÁB.
 MÁH¹) MIN *ebūr*(BURU₁₄) *āli*(URU) *pān*(IGI) *ilī*(DINGIR) x [...]
 5'. (204) [*šumma*(DIŠ) *pān*(IGI) *parakkī*(BARA₂.MEŠ) *āliya*(URU-ia) *kalbu*(UR.GI₇) MIN *alpu*(GU₄)]
 [*šul*]*ušū*([MU].¹3¹) MIN *ebūr*(BURU₁₄) *āli*(URU) *ba-ṭil-t*[*u irāšši*(TUK-ši)]
 6'. (205) [*šumma*(DIŠ) *pān*(IGI) *parakkī*(BARA₂.MEŠ) *āliya*(URU-ia) *kalbu*(UR.GI₇) MIN *alpu*(GU₄)
šunu'ú(MU.2)] MIN *ebūru*(BURU₁₄) *im¹-ma-šá¹*-[*á* (0)²]
 7'. (206) [*šumma*(DIŠ) *pān*(IGI) *parakkī*(BARA₂.MEŠ) *āliya*(URU-ia) *kalbu*(UR.GI₇) MIN *alpu*(GU₄) *mār*
šatti(MU.1) MI]N *ebūru*(BURU₁₄) *mū*(A) *i-tab¹-ba-lu¹* [(0)²]
 8'. (207) [*šumma*(DIŠ) *pān*(IGI) *parakkī*(BARA₂.MEŠ) *āliya*(URU-ia) *kalbu*(UR.GI₇) MIN *enzu*(ŪZ) MI]N
šar(LUGAL) *Bābili*(TIN.TIR^{ki}) x [...]
 9'. (208) [*šumma*(DIŠ) *pān*(IGI) *parakkī*(BARA₂.MEŠ) *āliya*(URU-ia) *kalbu*(UR.GI₇) MIN *ekallu*(É.GAL)
 MI]N *šarru*(LUGAL) *ina mit-lu-k*[*u* ...]
 10'. (209) [*šumma*(DIŠ) *pān*(IGI) *parakkī*(BARA₂.MEŠ) *āliya*(URU-ia) *kalbu*(UR.GI₇) MIN *dūru*(BĀD) MI]N
¹*iš-pi-ku*¹ [...]
 11'. (210) [*šumma*(DIŠ) *pān*(IGI) *parakkī*(BARA₂.MEŠ) *āliya*(URU-ia) *kalbu*(UR.GI₇) MIN *šulḥū*(BĀD.ŠUL.
 HI) MI]N *ḥegallu*(¹HÉ.GÁL¹) x [...]
 12'. (211?) [... MI]N x x [...]
 13'. (212?) [... MI]N x x [...]
 (Break)

Obverse

¹[...] (illegible traces) [...] (illegible traces) [...]; ²[...] is fu[ll] of [...] (they) will occur [...]; ³[...] is fu[ll] of [...]—the city's meadow [...]; ⁴[If a city's] [young men] open holes—sick people [...]; ⁵[If a city's] [young men] get exceedingly frenzied—that city [will experience] trouble; ⁶[If a city's] [young men] are quiet—that city ... [...]; ⁷[If a city's young m]en are good—that city will hav[e] peace; ⁸[If a city's] young men are evil—that city (will suffer from) the hand of [its] god; ⁹If a city's young men wander around aimlessly—that city (will suffer from) the hand of evil; ¹⁰If a city's young men gather together—dispersion of the troop[s]; ¹¹If the city's gate grows high—that city will not be happy; ¹²If the city's gate lies low—that city will be happy; ¹³[If] twins are numerous [in] the city—abandonment [of the city]; ¹⁴[If] male dwarves are numerous [in] the city—[there will be] grief for the country; ¹⁵[If] female dwarves are numerous [in the city]—that city [will be happy]; ¹⁶[If idio]ts² are numerous [in the city]—that city [will be happy]; ¹⁷[If female idi]ots are numerous [in the city]—that city [...].

Reverse

¹[...] commerce² [will decrease²]; ²[...] ditto ... ditto (= answers it)—the king will d[ie] (0)²; ³[If, before the daises of my city] ditto (= a dog yelps and) a cow ditto (= answers it)—the city's harvest [...] in front [...]; ⁴[If, before the daises of my city ditto (= a dog yelps and)] a mature cow ditto (= answers it)—the city's harvest [...] in front of the god; ⁵[If, before the daises of my city ditto (= a dog yelps and) a] three-[year old ox] ditto (= answers it)—the city's harvest will [suffer] interrupt[ion]; ⁶[If, before the daises of my city ditto (= a dog yelps and) a two-year-old ox] ditto (= answers it)—the harvest will be taken away by force [(0)²]; ⁷[If, before the daises of my city ditto (= a dog yelps and) a one-year-old ox di]tto (= answers

it)—water will carry off the harvest [(0)⁷]; ⁸[If, before the daises of my city ditto (= a dog yelps and) a goat di]tto (= answers it)—the king of Babylon ... [...]; ⁹[If, before the daises of my city ditto (= a dog yelps and) the palace di]tto (= answers it)—the king [will ...] during/by deliberation; ¹⁰[If, before the daises of my city ditto (= a dog yelps and) a fortification wall di]tto (= answers it)—the yield [...]; ¹¹[If, before the daises of my city ditto (= a dog yelps and) an outer wall di]tto (= answers it)—abundance [...]; ¹²[... di]tto (= answers it)—(illegible traces) [...]; ¹³[... di]tto (= answers it)—(illegible traces) [...].

Commentary

Obv. 1'–3': The subject of these omens is uncertain. However, on the basis of the content of the following section, they should probably be associated with omens 71–74 (Freedman 1998: 30–31) that deal with people on a city's street; unfortunately, these are also incompletely preserved. One possible reconstruction of our omens 2'–3' is as follows: [DIŠ URU SILA-šú UN].MEŠ DIRI, “[if a city street] is full of [peop]le.”

Obv. 4': This is the first of a sequence of seven omens dealing with the young men of a city. After line 10', two omens concerning the city gate are inserted, followed by an omen about twins, which starts a long sequence dealing with the concentration of various types of people in the city (Freedman 1998 omens 80–146).

Obv. 5'–6': Note the phonetic association between *ma-gal* (obv. 5') and *qa-a-lu* (obv. 6').

Obv. 11'–12': This omen couplet concerning the city gate is constructed as a pair of polar opposites, reflecting an associative pattern characteristic of the divinatory logic of *Šumma ālu* omens (Guinan 1989): features such as being “big” or “high” are deemed negative, while the opposites, being “small” or “low”, are deemed positive. This clearly reflects cultural values concerning the importance of modesty and unpretentiousness when it comes to human phenomena.⁵ In the case of our two omens, a city gate rising high is a negative sign for the city, while a low-lying gate is interpreted as a favorable omen. A similar couple of omens about the position of a city—*ina mēlê*, “on a height” (negative) or *ina mušpali*, “on a depression” (positive)—inaugurates tablet 1 (omens 1–2).

Obv. 13'–14': The omen about dwarves (*pessûtu*) immediately follows the one about twins (*tu'āmū*). Note that Freedman (1998: 32–33), who was working only with excerpt texts, suggested a possible gap of four omens between the two.

Obv. 14'–17': The same association between dwarves (*pessûtu*) and idiots (*lillū*) can be observed in *Šumma izbu*; see De Zorzi (2014: 353–54, tablet 1, omens 52–54).

Rev. 2'–3': On this tablet, rev. 3' immediately follows the broken omen with the apodosis *šarru imât*, “the king will die.” Note that Freedman (1998: 40–43) suggested a gap of several lines between the two omens: our tablet appears to indicate that there might be nothing missing between the end of Sm 1406 col. iv (Freedman 1998 MS a₂) and the beginning of K 9071 col. iv (Freedman 1998 MS B₂).

Rev. 6': The sign read as *šá*, while slightly damaged, seems closer to ZA. Still, *mašā'u* makes the most sense in the context.

5. The same divinatory logic plays an important role in physiognomic omens: see, most recently, De Zorzi 2019.

Rev. 9': Note the associative link between the echo from the palace and deliberation (*mitluku*) at court.

Rev. 12'–13': According to Freedman's (1998: 42–43) reconstruction, only one omen is missing before the end of tablet 1. This should mean that part of the reverse of our tablet was uninscribed.

BM 34999 (fig. 2).

The unpublished fragment BM 34999 (Sp. II 523; 8 × 4.5 cm) is another Late Babylonian manuscript of the first tablet of *Šumma ālu* (see also Leichty, Finkel, Walker 2019: 274). The tablet, which probably stems from Babylon,⁶ is inscribed both on the obverse and on the reverse. It documents twelve omens that correspond with some variants to omens 113–124 in Freedman (1998: 34–53). However, since BM 34999 is better preserved than the previously known manuscripts documenting this omen sequence, it allows us to restore many of the breaks in Freedman's edition. Like the previous fragment BM 36165, BM 34999 documents the section from *Šumma ālu* tablet 1 that deals with the concentration of various types of people in the city. The numbers within parentheses after the line count correspond to the omen count in Freedman 1998.

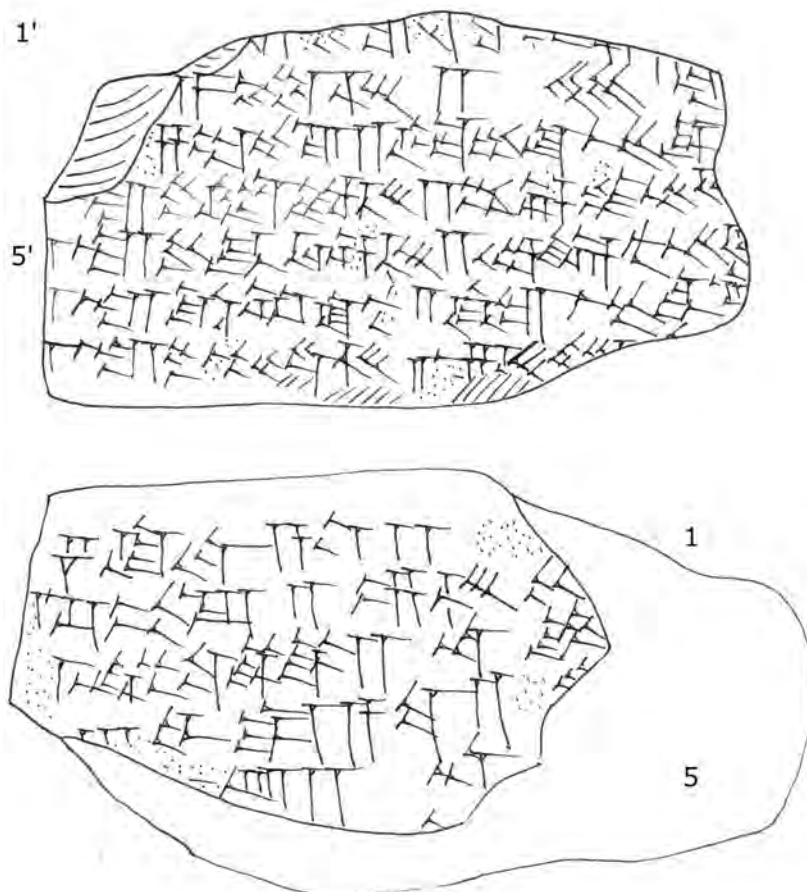


Fig. 2. BM 34999

6. See Leichty, Finkel, and Walker 2019: 250 (Sp. II 523).

Obverse

- 1'. (113³) [...] illegible traces [...]
 2'. (114) [šumma(DIŠ) ina āli(URU)] A.BIL.MEŠ MIN (= *ma-a'-du*) sapāḥ(BIR) ā[li](U[RU])
 3'. (115) [šumma(DIŠ) ina āli(URU)] za-ab-bi-lu MIN aššatu(DAM) šum-šu ina māti(KUR) išeḥḥ[ir](TUR-
 [ir])
 4'. (116) [šumma(DIŠ) ina] āli(URU) tamkārū¹⁶(DAM.GĀR.MEŠ) MIN taq-rub-tu₄ ina māti(KUR)
 (ibb[ašši])(G[ĀL])
 5'. (117) šumma(DIŠ) ina āli(URU) ṭābiḥānu¹⁶(UKUR₂.MEŠ) MIN muršu(GIG) dan-nu ina māti(KUR)
 (ibb[ašši])(G[ĀL])
 6'. (118) šumma(DIŠ) ina āli(URU) šašak-ki-nu MIN maḥīru(KILLAM) ina māti(KUR) išeḥḥir(TUR-i[r])
 7'. (119) šumma(DIŠ) ina āli(URU) sābū¹⁶(KAŠ.DIN.NA.MEŠ) MIN nišū(UN.MEŠ) issa[pp]aḥ[ū]
 (B[IR].M[EŠ]) [maḥīru(KILLAM) išeḥḥir(TUR-ir)]

Reverse

1. (120) [šumma(DIŠ) ina āli(URU)] ša ki-na-a-^rti₄¹ MIN [ŠU.BI.GIN₇.NAM]
 2. (121) [šumma(DIŠ) ina] [ā]i([UR]U) ḥab-bi-lu MIN nišū(UN.MEŠ) māti(KUR) [issappaḥū(BIR.MEŠ)]
 3. (122) [šumma(DIŠ) ina āli(URU)] išibbandū(IŠIB.BĀN.DU) šeḥḥerūtu(TUR.TUR) MIN na-zaq
 [āli(URU)]
 4. (123) [šumma(DIŠ) ina āli(URU)] ša^rpi-ra-a-tú MIN sap[āḥ](B[IR])⁷ [āli(URU)]
 5. (124) [šumma(DIŠ) ina āli(URU)] bu-r]u-ú MIN na-zaq āli(URU)]
 (Break)

Obverse

¹[...] (traces) [...]; ²[If] the ... ditto (= are numerous) [in the city]—dispersal of the ci[ty]; ³[If] sheaf-carriers ditto (= are numerous) [in the city]—a spouse's reputation will diminish in the city; ⁴[If] merchants ditto (= are numerous) [in] the city—there will [b]e battle in the land; ⁵If butchers ditto (= are numerous) in the city—there will b[e] severe illness in the land; ⁶If contractors for dates ditto (= are numerous) in the city—commerce will diminish in the land; ⁷If tapsters ditto (= are numerous) in the city—the people will be di[spers]ed; [commerce will diminish].

Reverse

¹[If] just people ditto (= are numerous) [in the city—ditto (= the people will be dispersed; commerce will diminish); ²[If] evildoers ditto (= are numerous) [in the cit]y—the people of the land [will be dispersed]; ³[If] low-ranking young purification priests ditto (= are numerous) [in the city]—trouble [for the city]; ⁴[If] overseers ditto (= are numerous) [in the city]—disp[ersal of the city]; ⁵[If *burrū*-pri]ests ditto (= are numerous) [in the city]—trou[ble for the city].

Commentary

Obv. 2': For the uncertain profession A.BIL, see the Freedman's comments (1998: 34, note to 113–114).

Obv. 4': BM 34999 introduces a variant in the apodosis: the two other sources for this omen, BM 121041 (CT 51, 146) ii 10 (Freedman 1998 MS D) and BM 35582 (CT 38, 2–6) ii 30 (Freedman 1998 MS e), both have

7. The reading BIR of this broken sign was suggested by the anonymous peer reviewer.

nērubtu ina māti ibbašši (Freedman 1998: 54), “there will be a rout in the land,” instead of *taqrubtu ina māti ibbašši*, “there will be battle in the land.” The variant *taq(ŠUM)-rub-tu₄* might be the result of *aberratio oculi* due to *šum-šú* in line 3’, which lies directly above *taqrubtu*.

Obv. 6’: The subject of the protasis is spelled *ša-ki-n[u]* in Freedman’s manuscript B (Sm 797 ii 16, B₃). Our manuscript uses the variant *šak-ki-nu* and adds *ša* as a phonetic complement explaining the reading of the sign SAG.

Obv. 7’: BM 34999 confirms the conjectural reading DIŠ [*i-na* URU LÚ.KAŠ].DIN.NA.MEŠ suggested by Freedman (1998: 34).

Rev. 1–4: The fragment restores omens 120–123, which are incomplete in Freedman (1998: 34).

Rev. 1: *ša kitti*, “just person,” is hitherto attested only lexically, according to CAD K:472 (which is also true for other professions mentioned in this section of the text, e.g., *burrû*, rev. 5). Note the pluralization of the whole achieved by pluralization of the *nomen rectum*.

Rev. 3: The profession IŠIB.BÀN.DU TUR.TUR is, as far as I know, previously unattested, but similar words, *išibgallu*, *išibkigallu*, *išibmaššugallu*, appear in lexical texts (CAD I:242a). The parallel manuscript BM 121041 (CT 51, 146; MS D in Freedman 1998) ii 16 has [...] x TUR TUR: the broken x on the hand copy looks like it could be the end of Ú, which would fit our reading *išibbandû*. TUR.TUR is clearly an adjective qualifying IŠIB.BÀN.DU as the verb of the protasis, MIN (= *ma-a’-du*), follows it.

Rev. 4: The fragment restores the apodosis of omen 123, which was broken in Freedman 1998: 34 ([*he*]-*pî*).

Rev. 3–5: Connective wordplays seem to have played an important role in the creation of these three omens: IŠIB.BÀN(TUR).DU TUR.TUR *šá-pi-ra-a-tú bu-ru-ú*. In fact, the whole sequence is pervaded by associations on the phonetic and graphic levels running on the vertical axis, that is, between protases or between apodoses: A.BIL.MEŠ (obv. 2’), *za-ab-bi-lu* (obv. 3’), and *hab-bi-lu* (rev. 2); ^{sa}*šak-ki-nu* (obv. 6’) and *šá ki-na-a-’ti₄* (rev. 1); *šum-šú* (obv. 3’), *taq(ŠUM)-rub(KAL)-tu₄* (obv. 4’), and *dan(KAL)-nu* (obv. 5’).

2. The Teratomantic Omen Series *Šumma izbu* “If a Miscarried Foetus”

K 6260 (CDLI: P396415)

This unpublished fragment is a new manuscript of *Šumma izbu* tablet 4.⁸ It joins K 3680 + K 3963 + K 6790 (CT 28, 1–2) + K 8081 (CT 28, 1–2) + K 9791 (CT 28, 1–2), which is manuscript A in De Zorzi (2014: 439–54).⁹ The new fragment is inscribed on both sides and it represents the bottom right corner of K 3680+. It fills the gap between omens 82 and 83’ in De Zorzi (2014: 452): thus, 83’ is now omen 111. The fragment also helps place three of the hitherto unplaced citations from the principal commentary on *Šumma izbu* tablet 4 (De Zorzi 2014: 439–41). Unfortunately, only the right-hand side of the tablet is preserved, so the subject

8. The series largely collects omens from malformed animal births, lambs mostly, as well as omens from odd births and behavioral peculiarities among specific animals (sheep, goats, cattle, donkeys, horses, pigs, dogs, gazelles); see De Zorzi 2014 for more details. No copy of the tablet is offered here in view of the good legibility of the CDLI photo.

9. K 6260 physically joins K 3963, which I joined to K 3680+ in 2013.

of this large section of *Šumma izbu* tablet 4 remains unclear. In the following edition, the first set of numbers between parentheses represents the new line count of K 3680 +, while the second one represents the new omen count.

Obverse

1. (83) (82) [... *qīt*(TIL)] *ūmī*(^rU₄-*mī*¹)
2. (84) (83) [...] *ila*(DINGIR) *irašši*(^rTUK-*ši*¹)
3. (85) (84) [...] *qīt*(TIL) *ūmī*(^rU₄¹-*mī*)
4. (86) (85) [...] *iq-ta-na-a-a-al*
5. (87) (86) [...] *lumunša*(HUL-*šá*) *ipparras*(KUD)
6. (88) (87) [...] *lumunša*(HUL-*šá*) *ipparras*(KUD)
7. (89) (88) [... *šumm*] *irātiša*([S]Ē.SĒ.KI-*šá*) *ikaššad*(KUR-*ád*)
8. (90) (89) [... B]¹ *bilta*(GU₂-UN) *irašši*(TUK-*ši*)
9. (91) (90) [... *ana*] *bēl*(EN) *bīti*(É) *šuāti*(BI) *iššakkanšu*(GAR-*šú*)
10. (92) (91) [...] ^rx¹.MEŠ *bīt*(É) *amēli*(NA)
11. (93) (92) [...] *lumunša*(HUL-*šá*) *ipparrassi*(KUD-*si*)

Reverse

1. (94) (93) [...] *tar-ku uq-ta-at-tar*
 2. (95) (94) [...] *aruq*(SIG₇) *qīt*(TIL) *ūmī*(U₄-*mī*)
 3. (96) (95) [...] *sām*(SA₃) *ramānša*(NÍ-*šá*) *ikkal*(GU₇)
 4. (97) (96) [...] *si-ḫi-il-ti šīri*(UZU)
 5. (98) (97) [...] *mimmaša*(NÍG-*ša*) *izzibši*(TAG₄-*ši*)
 6. (99) (98) [... *ta-z*] *i-im-ta-šú ikaššad*(KUR-*ád*) (ruling)
 7. (100) (99) [...] *raši*(TUK) *ni-ši*
 8. (101) (100) [...] {erasure} DIŠ {erasure} *qīt*(TIL) *ūmī*(U₄-*mī*)
 9. (102) (101) [...] DIŠ *qí-ta-a-a-ú-li iššakkanšu*(GAR-*šú*)
 10. (103) (102) [...] DIŠ *zittu*(HA.LA) *iššakkanšu*(^rGAR¹-*šú*)
 11. (104) (103) [...] ^rDIŠ¹ *zitti*(HA.LA) *il[i]*(DI[NGIR])
 12. (105) (104) [...] *raši*(TUK) *ili*(DINGIR)
 13. (106) (105) [...] x *ina-an-z[iq?]*
 14. (107) (106) [...] x *mimmašu*(NÍG.BI) *innaddi*(ŠUB-[*dí*]) (ruling)
 15. (108) (107?) [...] *mē*(^rA¹) *būrti*(PÚ) *mē*(A) *ḫi-ri-[ti]*
 16. (109) (108?) [...] *in²-n*] *a²-mir-ma ippaṭtar*(DU₈-[*ár²*]) (ruling)
 17. (110) (109) [... *ka*] *l ūmī*(U₄-*mī*) *lu ina kal mūši*(GE₆) *ibak[ki]*(É[R])
 18. (111) (110) [...] x^r *ana¹ arkât*(^rEGIR¹) *ūmī*(U₄.ME) [x (x)]
 19. (112) (111) [...] ^rBI¹ ^rŠÀ¹ [x]
- (K 3680+: 113–125)

Obverse

¹[... end] of days; ²[...] he will have a god; ³[...] end of days; ⁴[...] he will keep silent constantly; ⁵[...] her misfortune will be blocked; ⁶[...] her misfortune will be blocked; ⁷[...] she will attain what she strives for; ⁸[...] ... he will have a yield; ⁹[...] will be in store for the owner of that house; ¹⁰[...] ... of the man's house; ¹¹[...] her misfortune will be blocked for her.

Reverse

¹[...] are black—he will become dejected; ²[...] is yellow—end of days; ³[...] is red—she will consume herself; ⁴[...] (there will be) puncture of flesh; ⁵[...] something of her will leave her; ⁶[...] he will attain his [de]sire; ⁷[...] (there will be) winning of life; ⁸[...] end of days; ⁹[...] a dazed state will be his lot; ¹⁰[...] a(n) inheritance) share will be allotted to him; ¹¹[...] a portion for the go[d]; ¹²[...] (there will be) good fortune; ¹³[...] ... he will be worri[ed]; ¹⁴[...] something of his will be discarded; ¹⁵[...] water from a well (and) water from a dit[ch]; ¹⁶[... it has app]eared but will be undone; ¹⁷[...] he will cr[y a]ll day or all night; ¹⁸[...] ... in the future [...]; ¹⁹[...] ...

Commentary

Obv. 7: The apodosis is mentioned in the principal commentary line 26: ŠÀ.S[È.SÈ].KI : *šu-me-ra-tú*, “ŠÀ.S[È.SÈ].KI (means) aspirations” (De Zorzi 2014: 440).

Rev. 5: The apodosis is mentioned in the principal commentary lines 30–31: NIG : *mim-ma*, NÍG : *bu-šu-u*, “NÍG (means) something, NÍG (also means) property” (De Zorzi 2014: 440).

Rev. 8–11: In these lines, the isolated DIŠ between erasures (8) or after the break (9–11) seems to be superfluous; it remains unexplained (reading *ana* does not solve the problem).

Rev. 9: The apodosis is mentioned in the principal commentary line 32: [*qí-ta-a*]-*a-u-lu* (var. *qí-ta-a-a-^ru¹*-[*lu*]) : *bi-ki-tu*, “to keep silent constantly (means) weeping” (De Zorzi 2014: 440).

Rev. 15–16: It is not certain that these two lines should be interpreted as part of the apodosis section. They might be part of a two-line ritual section, divided from the rest by two horizontal rulings. Another example of a ritual section inserted within the main text appears in *Šumma izbu* tablet 19: De Zorzi (2014: 817).

Rev. 14: Assuming that NÍG stands for *mimma* as in rev. 5.

3. The Physiognomic Omen Series *Alamdimmû*

BM 47684 + BM 48455 + BM 48474 (fig. 3)

This is part of a large (6.5 × 7 cm) Late Babylonian four-column tablet containing a commentary on physiognomic omens.¹⁰ Most of the preserved omens are taken from *Alamdimmû* 8, albeit in a loose fashion.¹¹ The tablet contains firing holes and probably originated in Babylon.¹² The identification of obverse and reverse on this tablet rests on the order in which the omens commented upon appear in *Alamdimmû* 8. Column one is entirely broken away; columns two and three are inscribed with physiognomic omens dealing with the aspect of a man’s face, accompanied by explanations that focus on rendering explicit

10. The series *Alamdimmû* has twelve tablets: see Böck 2000. For the catalogue of *Alamdimmû*, see now Schmidtchen 2018a: 137–57, 313–33. The omens are concerned with a person’s external features and provide prognoses about his or her health, life expectancy, character, and social standing. 1881-11-03, 389 + 1165 + 1184. I joined BM 48474 to BM 47684+ in the summer of 2017. The tablet is listed in Leichty, Finkel, Walker 2019: 668 (“Omens; physiognomic”).

11. This loose arrangement seems to be typical of most *Alamdimmû* commentaries: see Frahm’s 2011: 211.

12. The fragment 1881-11-03, 1165 (BM 48455) was registered as coming from H. Rassam’s excavations at Babylon: see Leichty, Finkel, Walker 2019: 656.

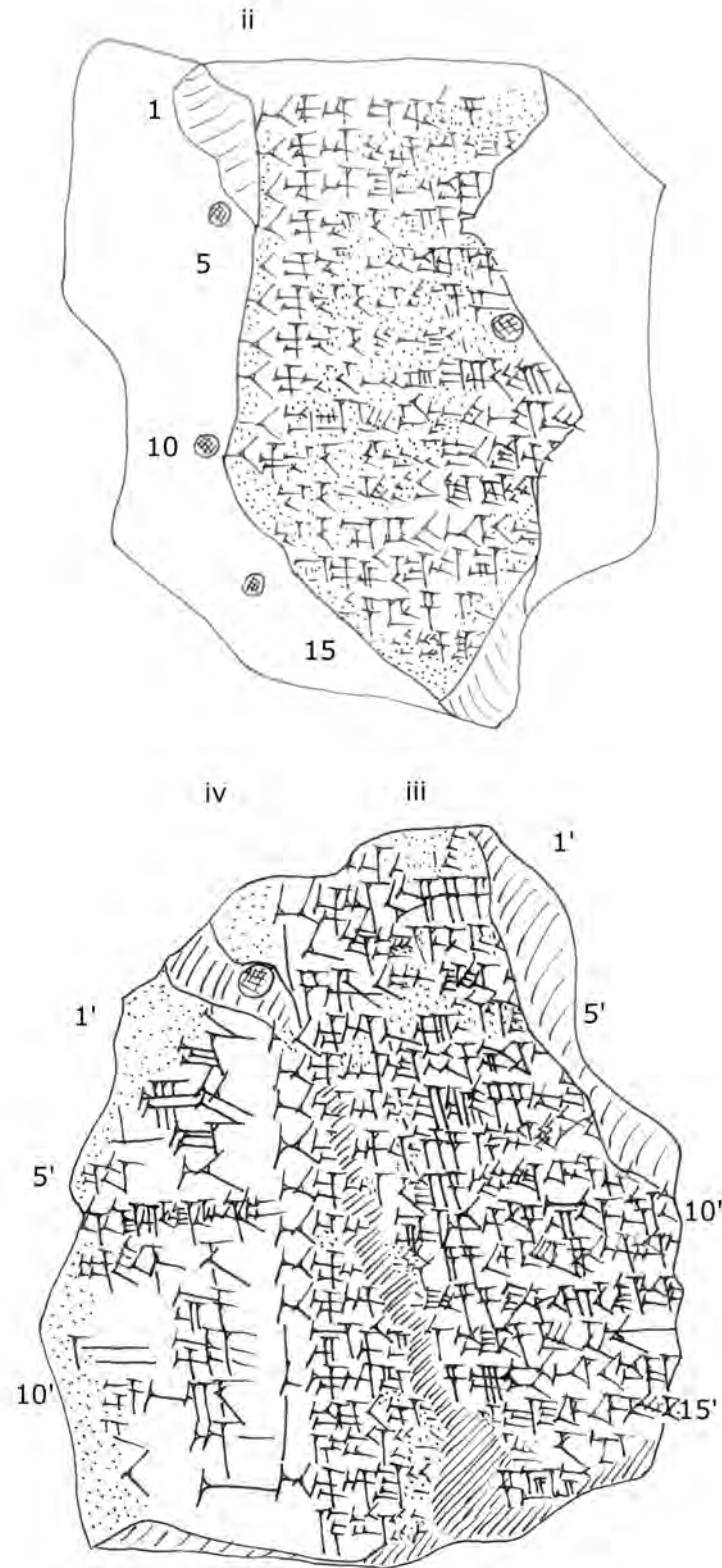


Fig. 3. BM 47684 + BM 48455 + BM 48474

the meaning of the animal comparisons listed in the main text; column four only preserves the traces of some apodoses. The obverse of the tablet is for the most part in a worse state of preservation than the reverse and it seems that the handwriting is slightly different, less neat. Furthermore, the scribe employs some unorthodox orthography. For the omens on the obverse a few parallels could be identified, but the sequence itself is so far unparalleled. Some of the entries might correspond to the broken *pa-nu-šú* section from *Alamdimmû* tablet 8: 23–41 (Böck 2000: 110–11). The omens in column iii deal with comparisons of a man's face to the faces of various animals: the same omens are attested in *Alamdimmû* tablet 8: 127–139 (Böck 2000: 114–17),¹³ albeit with major variants in the sequence and in some cases also in the formulation of the omens. The reverse of BM 47684+ is related to the Neo-Assyrian commentary text K 8140 (Böck 2000: 250–53, *Kommentartafeln* 3), which comments on the same section from *Alamdimmû* tablet 8, but in the Babylonian tablet the omen entries are introduced with BE, written over the vertical ruling, and not with DIŠ. Moreover, the sequence of the omen entries in BM 47684+ is different from the one in K 8140. The latter gives yet another variant sequence for the omens from *Alamdimmû* 8.¹⁴ Interestingly, three of the omen entries from the reverse of BM 47684+ (5', 7', 14'–16') find their closest parallels in the second tablet of the series *Šumma Ea liballiṭka*, which also contains physiognomic omens and is closely related to *Alamdimmû*:¹⁵ omens four to ten from *Šumma Ea liballiṭka* tablet 2 parallel *Alamdimmû* tablet 8: 128–136. Like K 8140 and other commentaries on physiognomic omens, the explanations on BM 47684+ are generally indented.¹⁶ Since the explanations focus on the meaning of the protases, these are generally inserted between the protasis and the apodosis, and the latter is also often indented.

BM 47684+ provides another reminder that there is still much to learn about *Alamdimmû* and ancient Mesopotamian physiognomic omens.¹⁷ In the following edition, the numbers in parentheses represent the number of the parallel omens from *Alamdimmû* 8 according to Böck's edition (2000: 108–16).

Obverse

ii (col. i is lost)

1. *šumma*(BE) *pa-an dalti*(^{GIS}IG¹) *šakin*(GAR) [...]
2. [*šum*] *ma*([B]E) *pa-an* ^r*še-e-ti* ŠU¹ x [...]
3. [*šum*] *ma*([B]E) *pa-an* ^r*šu-uš-ka*-[*al-li* ...]
4. (29) [*šum*] *ma*([B]E) *pa-r nu¹-šú* *sām*(^rSA₅¹) x [...]
5. (24²) [*šum*] *ma*([B]E) *pa-r nu¹-šú* *kīma*(GIM¹) *ka-r a¹-p*[*i²* ...]
6. [*šum*] *ma*([B]E) *pa-r nu¹-šú* ^r*ge²-e²*? *šakin*(GAR) [...]
7. (1) [*šum*] *ma*([B]E) *pa-r nu¹-šú* *īrik*(^rGÍD.DA¹) [...]
8. [*šum*] *ma*([B]E) *pa-r nu¹-šú* *kīma*(^rGIM¹) *sa-r ma¹-ri* *kar-r*[*a-ma binātu ina* ...]
9. *u šapāti*(^rNUNDUM.MEŠ¹) *banâ*(DÛ) ^r*i¹-šár-rù* *ūmū*[*šu*](U₄.MEŠ-[*šú*]) [...]
10. [*šu*] *mma*([B]E) *pa-r nu¹-šú* *pi-r i¹-i* *u šūr*(SIG₇)² <<DIŠ>> *īn*[*išū*](IG[*I.II-šú*])² [...]
11. (25²) [*šumma*(BE) *p*] *a-r nu¹-šú* *kīma*(^rGIM¹) ^r*hi-in¹-qí* *immeri*(UDU.NITA₂) [...]
12. (5) [*šumma*(BE) *pa*]-^r*nu¹-šú* *si-iq* *balāṭa*(^rTI.^rLA¹) [*ur-rak* ...]
13. [x] x *pa-ni-šú* *ba-na* *bītu*(Ē) x [...]
14. [...] x *mešrâ*(^rNÍG¹.TUK) *irašši*(^rNÍG¹.TUK¹) *ūm*[*ūšu*](U₄.[MEŠ-*šú*]) [...]
15. [...] x *abullu*(^rKÁ.GAL¹) [...]

13. A new join to Böck's manuscript A for this sequence, K 2718+, has been recently published by Schmidtchen 2018b: 484–85 (K 7956).

14. See Böck's composite edition of *Alamdimmû* 8 and *Kommentartafeln* 3 (2000: 114–15, 250–52).

15. The most recent study and edition of this series is Schmidtchen 2019.

16. See Frahm 2011: 210–14.

17. Several new fragments of *Alamdimmû* have recently been published by Schmidtchen 2018b. Other new physiognomic fragments are published by Fincke 2018 and 2019.

16. [...] x [...]

(Break)

Reverse

iii

- 1'. (127) [šumma(BE) *pa*]-*an* šalmi(^rALAM¹)? [...]
 2'. (135) šumma(BE) *pa-an* apsasi(ĀB.ZA.ZA) šakin(GAR) [...]
 3'. *u usukkātušu*(UNU₂.ME-šú) šarat(SÍK) x [...]
 4'. išarru(NÍG.TUKU) ikabbit(DUGUD-it) šu[m](M[U]) [damiqti(SIG₅-ti) ...]
 5'. (128) šumma(BE) *pa-an* ^rku₆¹-*sa-^rrik¹-k*[i ...]
 6'. (129) šumma(BE) ^rpa¹-*an la-bi* šakin(GAR) *ga-m*[*e-ru-ta₅ ippuš*(DÛ-uš) ...]
 7'. šumma(BE) ^rpa¹-*an* ^rpa¹-*zu-zu²* šakin(GAR) *akal*(NINDA) *lā*(NU) *īd*[*ū*]²(Z[U²]) [ikkal(GU₇) ...]
 8'. (133) šumma(BE) ^rpa¹-*an* šahē(ŠAH) šakin(GAR) *ilappin*(ÚKU-in) *ūm*[*ūšu*](^rU₄¹.[MEŠ-šú]) [...]
 9'. (137) šumma(BE) *pa-^ran¹* *bibrī*(HÚL^{<mušen>}) šakin(GAR) *šumšu*(MU.NE) *idammīq*(SIG₅-^riq¹) [...]
 10'. šumma(BE) ^rpa¹-*a*[*n*] *surdī*(SÚR.DÛ^{mušen}) šakin(GAR) *ga-me-ru-t*[*a₅ ippuš*(DÛ-uš)] [...]
 11'. (134) šumma(BE) *pa-^ran¹* šēlebi(KA₅.A) šakin(GAR) *pānūšu*(IGI.MEŠ-šú) *ha-an-tu m*[*u²-ša^l-lī²* ...]
 12'. (130) šumma(BE) *pa-an* [g] *amli*([G]ĀM) šakin(GAR) *šá šūr inīšu*(SIG₇.IGI.II-šú) *itti*(KI) *appi*[*šu*](KI[R₄-šú]) [...]
 13'. *bīta*(Ē) *ippuš*(DÛ-^ruš¹) *arkātušu*(EGIR.MEŠ-šú) *ul*(NU) [*iššakkanā*(GAR.MEŠ)]
 14'. (132) šumma(BE) *pa-an* *kal*[*bi*](UR.[GI₇]) šakin(GAR) *ú-šur-ti appi*[*šu*](KIR₄-[šú]) [...]
 15'. *appu*(KIR₄) *u pū*[*t*]*u²*(^rSAG².[K]I²) ^rx¹-*ma šūr inīšu*(SIG₇.IGI.MEŠ-šú) [...]
 16'. *ilappin*(ÚKU-*i*[*n*]) [*ū*]*mūšu*([U₄].^rMEŠ¹-šú) *kar*[*ū*](LUGUD₂.[DA.MEŠ]) [...]
 17'. (138) šumma(BE) *pa-an* *hā*[*zī*](ŠU.L[^rmušen²]) šakin(^rGAR¹) *suq-t*[*a-šú* ...]
 18'. *ilappin*(ÚKU-*i*[*n*]) [...]

(Break but no line appears to be missing)

Reverse

iv.

(Faint traces of two or three broken lines)

- 1'. [...] ^rx¹
 2'. [...] -*ma*
 3'. [...] x *ú-sat*
 4'. [...] ^rx¹ -*ma*
 5'. [... *l*] *i*-BAD
 6'. [...] *pi ku-tal-la-ši-na šalim*(GE₆)
 7'. [...] [*maru*] *štu*([NÍG.G]IG) *imaḥḥaršu*(IGI-šú)
 8'. [...] ^rx¹ -*kal*
 9'. [...] ^rx¹ -*šak*
 10'. [...] ^rx¹ -*e aš-ri*
 11'. [...] *iššakkan*(GAR-*an*)
 12'. [... *i-šá*] *r-rù*

(Break)

Obverse i: Not preserved

Obverse ii

¹If he has a face (like) a door [...]; ²If he has a face (like) the net of a *hun[ter ...]*; ³If he has a face (like) a *šuškallu* net [...]; ⁴If his face is red [...]; ⁵If his face is like a cliff[?] [...]; ⁶If his face displays *filaments* [...]; ⁷If his face is long [...]; ⁸⁻⁹If his face is ... like a *samaru* object [and abnormal growths] show up [on his ...] and his lips—he will become rich, [his] days [...]; ¹⁰If his face is red and [his] eyeb[rows[?] ...]; ¹¹If his face is like (that of someone afflicted with) “sheep stricture” [...]; ¹²⁻¹³[If his] fa[ce] is narrow—he will have [a long life, ...] his face is well-formed—the house ... [...]; ¹⁴[...] ... he will gain riches; [his] day[s ...]; ¹⁵[...] ... the city gate [...]; ¹⁶[...] ... [...].

Reverse iii

¹If he has the face of a statue[?] [...]; ²⁻⁴If he has the face of a sphinx [...] and his cheekbones [...] with hair [...] he will be rich, he will be honored, [he will have a good] na[me ...]; ⁵If he has the face of a biso[n...]; ⁶If he has the face of a lion—[he will show] overpowering stren[gh ...]; ⁷If he has the face of Pazuzu—he [will have to eat] food that is unknow[n to him ...]; ⁸If he has the face of a pig—he will become poor, [his] day[s ...]; ⁹If he has the face of a *bibrû*-bird—his reputation will be good [...]; ¹⁰If he has the face of a falcon—[he will show] overpowering streng[th ...]; ¹¹If he has the face of a fox, his face is burning, he is be[lligerent[?] ...]; ¹²⁻¹³If he has the face of a curved staff, (this refers to someone) whose eyebrows [...] with [his] no[se ...] he will build a family but his estate will not [be deposited]; ¹⁴⁻¹⁶: If he has the face of a do[g], the *design* of [his] nose [...] the nose and the fore[hea]d[?] ... and his eyebrows [...] he will be poor, his [day]s will be sho[rt ...]; ¹⁷If he has the face of a *ḫa[zû*-bird[?], his] chi[n ...] he will be poor [...].

Reverse iv: Too fragmentary for translation.

Commentary

Obv. ii 2: The end of the line is broken, but may perhaps be restored as ŠU.H[A¹ ...], yielding “fishermen/hunter’s net.”

Obv. ii 4: The sign after PA is consistently written with a horizontal and an oblique wedge crossed by one vertical. In the present sequence, *pānu/pānū* was clearly intended (see also the parallels noted below). Why the scribe should have chosen a sign form that approximates a second or third second millennium form (when NU was written with three wedges) is unclear.

Obv. ii 5: This omen might parallel *Alamdimmû* 8: 24 (Böck 2000: 110): DIŠ (*pa-nu-šû*) GIN₇ šá ka-[...], “If his face is like a ... [...].”

Obv. ii 6: The interpretation of this damaged passage is obviously uncertain. The traces allow the reading ‘GE’ ‘E’ which I propose to take as an unorthographical Late Babylonian spelling of *qû*, “capillary” or “filament” (*CAD* Q:288b). Note that judging from the traces, the first vertical wedge of E is placed above the preceding upper horizontal wedge. This is a variant of the standard Neo-/Late Babylonian sign form that is occasionally attested, see <https://labasi.acdh.oeaw.ac.at/tablets/sign/detail/119> (e.g., in BM 17304, BM 61774, BM 84105).

Obv. ii 7: The same omen opens *Alamdimmû* 8 (Böck 2000: 108).

Obv. ii 8-9: This is largely paralleled by an omen from the excerpt tablet TBP 25 (Böck 2000: 288-90), line 26, which, however, begins with DIŠ MUNUS IGI.II-šá, “If a woman’s eyes,” and is broken after *binātu*. B. Böck (2000: 291 n. 920) suggests taking *kar-ra-ma* as a form of *karû* and translates, “Wenn die Augen

einer Frau wie *ein Schmuckstück* sehr zusammengeschrumpft sind,” but, as the nature of the comparison is unclear, I prefer to follow *CAD*, which derives this from an unclear verb *karāru* B (see also *CAD* S:113b) and leave the verb untranslated.

Obv. ii 10: While not entirely certain, this reading of the quite abraded line seems the most probable solution: *pi* and *i* seem certain, *li* is at least possible. For a “red face” see, for example, *Alamdimmû* 8: 101 (Böck 2000: 114). The vertical wedge crossing the final horizontal of SIG_7 appears to be superfluous.

Obv. ii 11: This is paralleled by a diagnostic omen TDP 78: 74. It might also parallel *Alamdimmû* 8: 25 (Böck 2000: 110): $DI\check{S}$ (*pa-nu-šú*) GIN_7 *šá hi-i[n ...]*, “If his face is like a ... [...].”

Obv. ii 12: This is paralleled by *Alamdimmû* 8: 5 (Böck 2000: 108).

Obv. ii 14: One would expect $NÍG.TUK TUK$ rather than $NÍG.TUK NÍG.TUK$.

Rev. iii 1’: This omen probably corresponds to *Alamdimmû* 8: 127 (Böck 2000: 114–15).

Rev. iii 2’–4’: This omen is paralleled by *Alamdimmû* 8: 135 (Böck 2000: 116–17; see also Schmidtchen 2018b: 484 K 7956 [+ K 2718+ Böck 2000 MS A]: 5’). The same entry appears in K 8140: rev. 14’–16’ (Böck 2000: 250–51, *Kommentartafeln* 3: 9). Note, however, that the apodosis in K 8140 rev. 14’ does not have $MU SIG_5-ti$.

Rev. iii 5’–6’: These two omens correspond to *Alamdimmû* 8: 128–129 (Böck 2000: 116–17). For rev. iii 5’, see also K 8140: rev. 6’ (Böck 2000: 250–51, *Kommentartafeln* 3: 4). The (mythical) bison’s name is written $ku_6-sa-rik-ki$ in our text, $ku-sa-rik-ki$ in *Alamdimmû* 8: 128 (82-5-2 196a: 21, Böck 2000 MS B), and $ku_6-sa_4-rik-ki$ in K 8140: rev. 6’. Interestingly, a parallel to *Alamdimmû* 8: 128 in the series *Šumma Ea liballiṭka* tablet 2: 6 has the same writing as our tablet: $DI\check{S}$ $IGI ku_6-sa-rik-ki$ GAR , “If he has (the face) of a bison” (Schmidtchen 2019: 95).

Rev. iii 7’: The second ZU of *Pa-zu-zu* is written over an incomplete erasure: the resulting sign form is neither a canonical ZU nor any other clear sign. However, there can be little doubt about the correct reading. There is no parallel to this omen in *Alamdimmû* 8: 127–139, but a similar apodosis is associated with *Alamdimmû* 8: 136 (Böck 2000: 116–17 and Schmidtchen 2018b: 484 K 7956 [+ K 2718+ Böck 2000 MS A]: 6’): $\check{s}umma(DI\check{S})$ ($pān(IGI)$ pi^2-a-zi $\check{s}akin(GAR)$ $akal(NINDA)$ $lā(NU)$ $īdū(ZU)$ $ikkal(GU_7)$ $ina kakkī^{GIS}TUKUL$) [*iddāk*], “If he has the face of a mouse—he will have to eat food that is unknown to him; he will [die] by a weapon.” The closest parallel, however, is found within the series *Šumma Ea liballiṭka* tablet 2: 5: $\check{s}umma(DI\check{S})$ $pān(IGI)$ $pa-zu-zu$ $\check{s}akin(GAR)$ $akal(NINDA)$ $lā(NU)$ $īdū(ZU)$ $ikkal(GU_7)$ $ina kakkī^{GIS}TUKUL$) [*iddāk(GAZ)*], “If he has the face of Pazuzu—he will have to eat food that is unknown to him; he will die by a weapon” (Schmidtchen 2019: 95). As suggested by Schmidtchen 2019: 106, a phonological association between the word *pi’azu*, “mouse,” and the name of the demon *Pazuzu* may lie behind these variants.

Rev. iii 8’: This omen is paralleled by *Alamdimmû* 8: 133 (Böck 2000: 116–17; and Schmidtchen 2018b: 484 K 7956 [+ K 2718+ Böck 2000 MS A]: 3’); see also K 8140: rev. 3’ (Böck 2000: 250–51, *Kommentartafeln* 3: 3).

Rev. iii 9’: This omen is paralleled by *Alamdimmû* 8: 137 (Böck 2000: 116–17; and Schmidtchen 2018b: 484 K 7956 [+ K 2718+ Böck 2000 MS A]: 7’).

Rev. iii 10': There is no parallel to this omen in *Alamdimmû* 8: 127–139, but the apodosis is paralleled by K 8140: rev. 25' (Böck 2000: 252–53); the broken protasis, [...^{mu}]^{sen} GAR, should probably be integrated as follows: [DIŠ IGI SÚR.DÛ^{mu}]^{sen} GAR.

Rev. iii 11': This omen probably corresponds to *Alamdimmû* 8: 134 (Böck 2000: 116–17); see also K 8140: rev. 17'–18' (Böck 2000: 250–51, *Kommentartafeln* 3: 10).

Rev. iii 12'–13': The protasis of this omen may correspond to *Alamdimmû* 8: 130: DIŠ *gam-lim* GAR. Böck (2000: 117), against CAD G:35b, interprets *gam-lim* as a by-form of *gammalu*, “camel,” arguing that a reading *gamlim*, “(If he has the face of) a curved staff” does not fit the context (animal comparisons). Our new manuscript’s logographic reading GÂM suggests that *gamlu*, “curved staff,” might indeed be the correct interpretation. Note, however, that the apodosis of the omen entry in this commentary is partially different from the one of *Alamdimmû* 8: 130 (*ul-ta-ma-ša-ma É DÛ-uš*). Interestingly, the final section of the variant apodosis, EGIR.MEŠ-šú NU [GAR.MEŠ], corresponds to the apodosis of *Alamdimmû* 8: 131 (Böck 2000, 116–17; see also K 8140: rev. 2', Böck 2000: 250–51), whose protasis—“If he has the face of an eagle”—is missing from the sequence on BM 47684+.

Rev. iii 14'–16': This omen is paralleled by *Alamdimmû* 8: 132 (Böck 2000: 116–17); the same entry is attested by K 8140: rev. 22'–24' (Böck 2000: 252–53, *Kommentartafeln* 3: 13). Böck’s [x-b]i²-ti KIR₄-šú can now be corrected to [ú-š]ur-ti KIR₄-šú. The x preceding -ma in line 15' could be BAR: although the parallel section on K 8140: rev. 24' is damaged as well, the traces visible allow the reading BAR-ma. A closely related omen appears in *Šumma Ea liballiṭka* tablet 2: 8 (Schmidtchen 2019: 95): *šumma*(DIŠ) *pān*(IGI) *kal-bi šakin*(GAR) *ilappin*(ÚKU) *ūmūšu*(U₄.MEŠ-šú) *i-šu*, “If he has the face of a dog—he will be poor; his days will be few.” Interestingly, this parallel text and BM 47684+ both have ÚKU at the beginning of the apodosis, while neither *Alamdimmû* 8: 132 nor K 8140: rev. 22'–24' have it. The second part of the apodosis has the variant *i-šu* instead of LÚGUD.DA, which is the chosen variant in our commentary, as well as in both *Alamdimmû* 8: 132 and K 8140: rev. 22'–24'.

Rev. iii 17'–18': This omen probably corresponds to *Alamdimmû* 8: 138 (Böck 2000: 116–17).

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