E. Schmidtchen

3 The Edition of Esagil-kīn-apli's Catalogue of the Series Sakikkû (SA.GIG) and Alamdimmû

Manuscripts

- A ND 4358 + 4366 (Kinnier Wilson 1956: 130-148; CTN 4, 71 Pl. 44), 8th 7th century BCE, from Nimrud; Plate 14-15
- B BM 41237 + 46607 + 47163 (Finkel 1988: 143-159), 6th-5th century BCE, from Babylon (coll. 11/2014); Plate 16-17
- A_1 [SAG DUB.MEŠ u] 「ŠU.NÍGIN MU.MEŠ 「ša" SA.GIG.MEŠ MU. NE These are the names of the [tablet incipits and] the sum total of the entries of $Sakikk\hat{u}$.

- A_2 [x *e-nu-ma ana* É] ^{riú}GIG KA.PIRIG DU-ku [x (entries): "When] the KA.PIRIG goes [to the house of] a sick man".
- A_3 [x DIŠ NA ana É] 'iúGIG' DU-ku [x (entries): "If a man] goes [to the house] of a sick man".
- A_4 [...] $\lceil x(x)$ bi \rceil GIBIL NU TIL [...] new, not finished.

 A_5 [NIGIN x e-nu]- rma $^{\gamma}$ ana É rlú GIG $^{\gamma}$ KA.PIRIG DU- rku $^{\gamma}$ [Total of ...]: "When the KA.PIRIG goes to the house of a sick man".

- A_6 [x] ana 'GIG' ina TE-'ka' [x (entries):] "If you approach a patient".
- A_7 [x] DIŠ SAG.KI *he-si-ma* [x (entries):] "If he (feels) a pressing (pain in his) temple and ...".
- A_8 [x] DIŠ IGI 15- $\check{s}\acute{u}$ GU $_7$ - $\check{s}\acute{u}$ [x (entries):] "If his right eye hurts him".
- A_9 [x] DIŠ KIR₄- $\dot{s}\acute{u}$ <SA₅- $\acute{a}t$ > [x (entries):] "If his nose (is red)".
- A_{10} [x] DIŠ EME!-šú SA_5 -rát [x (entries):] "If his tongue is red".
- A_{11} [x] DIŠ GEŠTU 15-*šú tar-* $^{\Gamma}kat^{\Gamma}$ [x (entries):] "If his right ear is dark".
- A_{12} [x] DIŠ GIG pa-nu-su SA $_5$ [x (entries):] "If the patient, his face is red".
- A_{13} [x] DIŠ GIG 'GÚ-su' [ana 15 NIGIN.ME'] [x (entries):] "If the patient, his neck [turns to the right']".

14 A_{14} [x] 「DIЬ rit-ta- $s\acute{u}$ $s\acute{a}$ 15 「GU $_7$ - $s\acute{u}$ ¬

[x (entries):] "If his right wrist hurts [him]".

15 A_{15} [x DIŠ] GABA-su 'GU₇'-[šú]

[x (entries): "If] his chest hurts [him]".

16 A_{16} [x DIŠ] 「SAG¬ ŠÀ-šú [SA₅]

[x (entries): "If] his epigastrium [is red]".

17 A_{17} [x DIŠ] gi-liš 15-šú [SA₅]

[x (entries): "If] his right hip [is red]".

18 A_{18} [NIGIN x ana] 'GIG' ina TE-[ka]

[Total of ...: "If you] approach [a patient]".

19 A_{19} [... (sa-di-ru?)] 'šá' SUR.GIBIL ṣab-[tu₄]

[... sections] for which an edition has been undertaken.

20 A_{20} [x DIŠ] "UD" 1.KAM GIG-ma šá TAG-" ti?" [(x)]

[x (entries): "If] he is sick for one day and", "(entries/prognoses) which are ill-portending".

21 A_{21} [x DIŠ] "UD" 1.KAM GIG-ma "SAG"-su GU₂-"šú"

[x (entries): "If] he is sick for one day and his head hurts him".

22 A_m [x] 'DIŠ' ina SAG GIG-šú IR bu-bu-'-ta ir-ta-'si⁻¹

[x (entries):] "If at the beginning of his sickness he constantly has sweat and boils".

23 A_{xx} [x] DIŠ GIG SU-[šú <KÚM-im u SED>]

[x (entries):] "If the patient's body [gets hot and cold]".

24 A_{24} [x] DIŠ *i-mim u* SED

[x (entries):] "If he gets hot and cold".

25 A_{25} [x] DIŠ GIG IR \hat{u} - $\hat{k}al^{\gamma}$

[x (entries):] "If the patient presents sweat".

26 A₂₆ 60 40 DIŠ NIGIN SA.MEŠ SILIM. MEŠ-*ma*

100 (entries): "If all of his sinews are healthy and ...".

27 A₂₇ 60 20 8 DIŠ GIG iṣ-búr ʿ1ʾ 2 u 3 GIG ina ʿšeʾ-re-e-ti ʿilʾ-te-ʿnéʾ-eb-bu

88 (entries): "If the patient has been spasmodic, one, two and three (times and if) the patient keeps on groaning in the morning".

28 A₂₈ 60 40 3 DIŠ ʿZɬ ip-ʿru¬

103 (entries): "If he vomits bile".

¹ Alternatively, read *ir-ta-*^r*na*[¬]-[*ši*].

 $A_{29} 606010^{4}7^{?7}$ DIŠ 「GIG¬ giš HAŠ HUR URU,-iš 137 (entries): "If the patient requests an apple".

DIŠ 「IZI¬.GAR šá ina SAG lúGIG kun-nu A_{20} 60 20 5 85 (entries): "If a lamp which has been set up at the patient's head".

A₃₁ 「ŠU'.NIGIN 10 4 UŠ 20 DIŠ UD 「1'.KAM GIG-ma sa-「di-ru' SUR.GIBIL ṣab-「tu_n' Total of 860 (entries): "If he is sick for one day and ..."; sections edited.

DIŠ ŠUB-tu ŠUB-su-ma A_{32} 60 32 60 (entries): "If collapse befalls him and ...".

A₃₃ 「60[¬] DIŠ NA mi-šit-ti pa-ni ma-šid-ma 60 (entries): "If a man is stricken with stroke of the face and ...".

34 A_{34} $(x)^{?}$ šum,-ma ŠU.GIDIM.MA ana AN.TA.ŠUB.BA GUR-šú $[(x)]^2$ (entries): "If Šugidimmakku turns into Antašubbû".

'DIŠ' LUGAL.ÙR.RA 'KI!''.BI Ù.TU A₃₅ 60 60 20 4 B_{1} , $[x(x)]^{r}x^{r}[...]$

144 (entries): "If Lugalurra is born with him".

 A_{36} 60 20 4 DIŠ GIG-ma KA-šú BAD.BAD-「te" 36 B_{y} [...] [x]84 (entries): "If he is sick and he constantly opens his mouth".

 ${\rm A_{_{37}}} \lceil \rm N \acute{I} \rm G \rm IN \rceil 42U \check{S} \lceil 20 \rceil \lceil (x \ x) \rceil \lceil x \rceil \ \check{S} \rm UB- \textit{su-ma} \ SA. G \rm IG \ \lceil AN \rceil. TA. \lceil \check{S} \rm UB \rceil. BA \ ^su S U K U D. G \rm IM \rceil \rceil = 0$ B₃, [.....]-"su-ma "SA".[GIG ...]

Total of 380+ (entries): ["If collapse] befalls him and ..." (including?) the symptoms of Antašubbû; according to (topics) recorded (on the tablets?).

A₃₈ 「60?」201 DIŠ UD.DA TAB-su-ma B_{α} [..... x^{γ} [...]

81(?) (entries): "If sētu-fever has made him feverish and ...".

 $A_{39} [x+]$ DIŠ IM iš-bit-su-ma DIŠ] [IM][...] [x (entries)]: "If wind has struck him and ...".

40 $A_{40}[x+]$ DIŠ 'GIG' GAR-šú EN 'sa'-ma-nu ŠU dME.ME DIŠ] GIG GAR-šú EN [...]

[x (entries)]: "If the nature of the lesion" including "Sāmānu (is) Hand of Gula".

² The copy of CTN 4, 71 shows no trace of a possible number, but indicates a slight damage.

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DIŠ 'NA' ana 'MUNUS' ŠÀ-šú 'ÍL'-šú-ma
41
      A_{41} [x+]
      B<sub>-</sub>, [...]
                                         DIŠ NA ana 'MUNUS'-šú 'ŠÀ''-[šú ...]
[x (entries)]: "If a man is aroused towards a (var. his) woman and ...".
                                         'DIŠ' 'NA' IGI.ME-šú NÍGIN. 'ME'-'du'
      A_{42} [x+]
                                         DIŠ NA IGI.MEŠ-šú 'NÍGIN' [...]
      B<sub>o</sub>, [...]
[x (entries)]: "If a man's face is constantly trembling".
     A_{i3} [x] '3?' [x] 'UŠ? 5' DIŠ 'UD.DA TAB-su'-ma SUKUD.'GIM'
      B<sub>o</sub>, [......] UŠ 5 DIŠ UD.DA 'TAB'-su-ma [...]
[Total of x]+185? (entries): "If sētu-fever has made him feverish and ..."; according to (topics) recorded (on the tablets?).
                                         šum,-ma TU [PEŠ,-ma UGU SAG]. KI'-šú [SIG,]
     A<sub>44</sub> 60 60 20 7
44
                                         šum,-ma TU 'PEŠ, '-ma UGU [...]
      B_{10}, [x]<sup>2</sup>0?<sup>9</sup>
147/149 (entries): "If a fertile woman is pregnant and the top of her [forehead is green-yellow]".
                                         DIŠ munus [PEŠ, ] 「GIG¬-ma
45
      A<sub>45</sub> 60 50 8
                                         DIŠ munus PEŠ, GIG [...]
      B<sub>11</sub>, [x] 50? 8
118 (entries): "If a pregnant woman is sick and ...".
46
      A<sub>46</sub> 60 60 20 1
                                         DIŠ MUNUS [.....] 'DU!-ku?'
      B<sub>12</sub>, 「60?」 60 20 9
                                         DIŠ MUNUS A-šá 'ina' UD 3.KÁM [...]
141/149 (entries): "If a woman's water flows for three days (i.e. over a three-day period)".
47
      A_{47} 60 60(?) [30] 2
                                         DIŠ MUNUS 'ha'-[riš-tu i-di-ip i]-'giš'-šú
      B_{12}, 60 <60?> 20 2
                                         DIŠ MUNUS ha-riš-'ti i'-di-ip u 'i'-[giš-šú]
152/82 (entries): "If a woman in labour is bloated and belches".
                                         DIŠ lú[TUR] 'x?' la-'-ú
48
      A<sub>48</sub> 60 2/60! 20 「3/4"
      B<sub>10</sub> 60 60 20 3/4
                                         DIŠ lúTUR la-r''-[ú]
124 (entries): "If an infant, a suckling".
      A<sub>49</sub> 「NÍGIN 4/5? 6 「UŠ 40? 2 munus「PEŠ<sub>4</sub>  [
                                                                             GIŠ.GIŠ.A
      B<sub>15</sub>, NIGIN 4/5<sup>?</sup> 6 UŠ 「40<sup>?</sup>¬ [2
                                                                ] 'GIG'-ma GIŠ'.GIŠ'.[A]
Total of 642/702(?) (entries): "(If) a pregnant woman(?) is sick (and)"; properly arranged(?).
      A<sub>50</sub> ŠU.NÍGIN 40 DUB.MEŠ 60 10 60 10 <sup>6</sup>0 10 60 10 60 10 6<sup>2</sup> 4<sup>27</sup> [(x)]
50
                    「MU¬.MEŠ šá SA.GIG ZAG.TIL.LA.BI.ŠÈ
      B<sub>15</sub>, ŠU.NIGIN 40 <DUB.MEŠ> 60 10 60 10 60 10 "x" [...]
Total of 40 Tablets (and) 3000+(?) entries of Sakikkû; complete.
      A<sub>51</sub> ša ul-tu ul-la 'SUR'.[GIBIL'] 'la' ṣab-tu<sub>4</sub>
51
      B_{16} ša ul-tu ul-[la ...]
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That which since old times had never received an edition,

A₅₂ ù GIN₇ GU.MEŠ GIL. MEŠ ša⁷ GABA.RI NU TUK B₁₆ [...]

and (which has been) like twisted threads for which there was no copy,

A₅₃ *i-na*¹ BAL-*e* ^{m.dr}IŠKUR-IBILA¬-SÚM-*na*³ 「LUGAL KÁ¬.DINGIR.「RA¬ B₁₇, ina BAL-e dIŠKUR-IBILA-MU LUGAL TIN.TIR^{rki¬} during the reign of Adad-apla-iddina, King of Babylon,

A₅₄ GIBIL.BI.ŠÈ [DÙ[?]]. ʿÀMʾ mÈŠ.GÚ.ZI-GIN-A A mʿASALʾ.LÚ.HI-MA.AN.SUM $\mathbf{B}_{_{17'f}} \text{ [......] / }^{\mathrm{m}!} \grave{\mathbf{E}} \check{\mathbf{S}}^{!}\text{-}\mathsf{G} \check{\mathbf{U}}.\mathsf{ZI}\text{-}\mathsf{GI}\text{-}\mathsf{A} \text{ DUMU }^{\mathrm{m}}\mathsf{ASAL}.\mathsf{L} \check{\mathbf{U}}.\mathsf{HI}\text{-}$

to work it anew(?), Esagil-kīn-apli, son of Asalluhi-mansum,

- $\rm A_{55}~AB[GAL]~^m\it ha-^r\it am^?^-\it mu-ra-\it pi~LUGAL~um-mat~^cd^3\rm 30~^d\it li_9-si_4$ $B_{18'f}$ 「ABGAL?¬ $^{m}ha^{2}$ -[x x] 「x¬ [...] / um-mat $^{d}30$ $^{d}li_{o}$ - si_{a} the sage of Hammurapi the king, the descendant of Sîn, Lisi
- 56 A₅₆ [d] ra-na -a bár-sipaki-i reš -ti-i B₁₀, dna-na-a bár-sipaki-i reš -ti-i and Nanaya, a prominent (citizen) of Borsippa (lit. a noble Borsipaean),
- A₅₇ [ZABA]R[?]. ʿDAB ʾ É.ZI.DA *pa-šiš* d¹⁴l̀.ZU. ʿZU ʾ B₂₀₁ ZABAR.DAB.BA É.ZI.DA *pa-šiš* dì.ZU.ZU chamberlain of the Ezida, anointed one of Nabû,
- A_{58} [x x] 「DUB¬ [ši]-「mat¬ DINGIR.MEŠ sa-ni-qu⁵ 「mit-hur-ta₅¬¬ B₂₀, na-áš DUB ši-mat DINGIR.MEŠ sa-níq mit[!]-hur-^rta₅ who holds the tablet of the gods' destinies, who checks conflicting (versions),
- $A_{sq}[x x]^r x^r [x]^r x^r dNIN.ZÍL.ZÍL.^r be-let tak-^r né^r e^r ta^?^- [li-mat nar-mi-šú?]$ B₂₁, ˈiʾ-šip-pu ram-ku šá dNIN.ZÍL.ZÍL.LE be-let tak-né-e¹ ta-li-mat nar-mi-ſšúʾ the išippu (purification-) and ramku (ablution)-priest of Ninzilzil, patron-lady of careful preparation, close sister of his loved one (i.e. Nabû),
-] 「EME.GI₇」 u URI^{ki} ina GEŠTU! ni!-kil-ti šá 「40¬6 u 「x¬ […] B₂₂, 'UM'.ME.A KUR EME.GI, u URI^{ki} ina GEŠTU^{II} ni-kil-ti šá 40^l(50) u BÚLUG(PAB-PAB) scholar of the land of Sumer and Akkad, with the skillful wisdom with which Ea and Marduk (or Gula?)
- $A_{61} [x x (x)] r^{3} ina ka-bat-ti-šú uš-ta-bil-ma SA.GIG.MEŠ r^{3} [x x (x x)]^{7}$ B_{22'f} iš-ru-ku-「šú¬ / 「ina¬ ka-bat-ti-šú uš-ta-bil-ma SA.GIG ΤΑ UGU-hi EN GÌR. MEŠ

³ Finkel (1988: 148 n. 40) reads SÚM.NA.

⁴ The copy of witness A (CTN 4, 71) reads HAL which might be a mistake for the similar DINGIR sign.

⁵ Possibly, emend to $-iq^{(!)}$?

⁶ For the sign form of NIMIN in this manuscript cf. witness A line 67, which clearly reads 40 (NIMIN).

⁷ Finkel (1988: 148 n. 49) reads SA.GIG 'iš'-[tu ...] which is hardly legible on the copy.

gifted him, in *a methodical manner*, he *undertook an edition* (lit. weaving together) of $Sakikk\hat{u}$ from the top of the head to the feet.

- 62 A_{62} [.....] DAB.MEŠ-ma $ana^!$ NÍG.ZU DU-in it-id [...] B_{24} , "SUR".GIBIL DAB.MEŠ-ma ana NÍG.ZU DU-in it-id "pit?"-[qad] and he established it for instruction. Pay attention! Take care!
- 63 A₆₃ [...].ZU.ŠÈ NAM.BA.ŠE. ʿBÉ[?] ·.[DA] B_{25'} [NÍG]. ʿZU ·.ZU.ŠÈ NAM.BA'.ŠE.BÉ.DA Do not neglect your knowledge!
- 64 A_{64} [.....] 'x' GUB.BÉ sa-kik-ka 'x x' [...] B_{25} šá NÍG.ZU NU GUB.BÉ 'sa'-kik-ka ul DU_{11} . 'GA''-[ma] The one who has not obtained knowledge shall not speak (about) Sakikkû,
- 65 A_{65f} [......] $^{r}x^{-}a$ ul i-nam-bi ^{s}a -kik-ka> [ri]- $kis^{?}$ ku- $^{r}i^{?}$ - $[kis^{?}GIG^{?}]$ / [(u) ri- $kis^{?}$ a]- $^{r}dir^{-}ti$ B_{26} $^{r}alam^{-}dim$ -ma-a ul i-nam-bi sa-kik-ka ri- ^{r}kis GIG^{r} u ri-kis ^{r}ku ? r -[ri ...] 8 and tell (about) $Alamdimm\hat{u}$. $Sakikk\hat{u}$ is a compilation concerning disease, depression [and anxiety],
- 66 A_{66b} 'alam-dím'-mu-ú bu-'un''-[na-an-né-e ...]
 B_{27'} 'alam''-dím-mu-ú bu-un-na-an-né-e la-a-nu
 Alamdimmû (concerns) the (external bodily) features and shape,
- 67 A_{67} [] $\dot{s}\acute{a}$ 40 u [...] $B_{27'5}$ $\ddot{s}\ddot{a}$ -mat NAM.LÚ.U $_{18}$. \ddot{L} LU \ddot{b} / [$\dot{s}\acute{a}$ 40] \ddot{u} BÚLUG(PAB-PAB) (reflecting) the fate of mankind which Ea and Marduk (or Gula?)
- 68 A_{68} [x x] 'x x (x)' [(x)] 'x KÉŠ'-su-nu [x x (x x)] B_{28} *i-ši-mu šá* ÉŠ.GÀR *ki-lal-la-an* 'KÉŠ'-su-nu DIŠ-ma'9 established. Regarding both series, their *arrangement* (lit. bundling) is a unity.
- 69 A_{69} [x x] $^{\circ}$ x 10 KUD $^{\circ}$ -[is EŠ.BAR ha- $^{\circ}$]-it [...] B_{29} [a-si-pu/MAŠ.MAŠ $^{\circ}$] KUD-is EŠ.BAR ha- $^{\circ}$ - $^{\circ}$ it $^{\circ}$ ZI-ti $^{\circ}$ UN.MEŠ [The exorcist $^{\circ}$] who makes decisions, who watches over people's life,
- 70 A_{70} [SA]. GIG kau'x' [x x (x)] xx' [...] $B_{30'a}$ [SA.GIG] ka'u' alam dim-ma-a ka-liš ZU-u' who knows $Sakikk\hat{u}$ and $Alamdimm\hat{u}$ in its entirety,
- 71 A₇₁ *'li-hi'-iṭ lib-ri 'lib'-[bi' ...*]
 B_{30'f} *'li-hi'-iṭ lib-ri* ŠÀ-*bi / [liš-ta-bil']-ma ana* LUGAL ME-*a liš-kun*(he) shall inspect, check, [ponder], and offer (his) *interpretation* to the king.

 $^{{\}bf 8}\,$ Witness B most likely omits the following [rikis] adirti in A.

⁹ The sign looks rather like DAB.

¹⁰ The traces in witness A could be interpreted as [lúMAŠ.MA]Š.

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A<sub>72</sub> DIŠ SAG.DU IGI BAR-at 'DINGIR'\(^1\).MEŠ': DIŠ [...]
B<sub>aut</sub> [.......] 'x' KÁR 'BAR''-at DINGIR'. 'MEŠ'' / 'DIŠ ŠÀ.NIGIN' [ina'
                 SAG]. ^{\circ}DU^{\circ}LÚ^{\circ}<<ana?>>^{11}15^{\circ} sah-ru
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"If the head appears to resemble the gods". "If the curls on a man's head turn (to) the right".

 A_{73} [DIŠ?] SAG.KI NU TUK : DIŠ 「SIG,?" IGI-「šú" [...] B₃₆₅ DIŠ 'SAG.KI' NU TUK / DIŠ SIG₇ IGI-[šú] 15 ka-'bar' "If a man has no forehead". "If his right eyebrow is thick".

 $A_{7/4}$ 'DIŠ KIR₄'-šú a-rik : DIŠ 'EME'-šú nam-'rat x x' [...] B_{3gsf} 「DIŠ KIR, ?¬-šu a-ri-ʿik¬ [:] ¬(x) DIŠ EME¬-šú nam-ʿrat¬ / DIŠ 'TE.MURUB_a?''.MEŠ-šú 'ba'-'-'la'

"If his nose is long". "If his tongue is shiny". "If his cheek bone is pronounced".

 $\mathbf{A}_{75} \ \ [\mathrm{DI\check{S}}] \ ^{r}pa^{?} - nu^{? \ 12} - \check{s}\check{u} \ \mathrm{G\acute{I}D.DA} : \mathrm{DI\check{S}} \ \mathrm{G\acute{U}} - ^{r}su \ ^{"} \ \mathrm{G\acute{I}D.} \ ^{"}DA \ ^{"} : \mathrm{DI\check{S}} \ ^{"}\mathrm{GABA} \ ^{"} \ [...]$ $\mathsf{B}_{40'\mathrm{ff}}\ulcorner\mathsf{D}\check{\mathsf{I}}\check{\mathsf{S}}\;pa\urcorner\text{-}nu\text{-}\check{\mathsf{s}}\check{\mathsf{u}}\;[\mathsf{G}\check{\mathsf{I}}\mathsf{D}].\mathsf{D}\mathsf{A}\;/\;\ulcorner\mathsf{D}\check{\mathsf{I}}\check{\mathsf{S}}\;\mathsf{G}\check{\mathsf{U}}\;(\mathsf{x})\urcorner\;[\mathsf{G}\check{\mathsf{I}}\mathsf{D}].\mathsf{D}\mathsf{A}\;/\;\ulcorner\mathsf{D}\check{\mathsf{I}}\check{\mathsf{S}}\;\mathsf{G}\mathsf{A}\mathsf{B}\mathsf{A}\urcorner\text{-}[\mathsf{s}u^?]$ GÍD.DA]

"If his face is long". "If his neck is long". "If (his) chest [is long]".

 $\mathbf{A}_{_{76}}\ ^{\mathsf{r}}\mathsf{DI\check{S}}\ \textit{is-qu}^{!?}\textit{-bit}^{!?^{\mathsf{1}3}}\ \mathsf{GU}_{_{4}}\ \mathsf{GAR}\textit{-}^{\mathsf{r}}\textit{in}^{\mathsf{r}}\ [:]\ ^{\mathsf{r}}\mathsf{DI\check{S}}^{\mathsf{r}}\ \mathsf{ALAM.D\check{I}M.MA}\ [...]$ $\mathbf{B}_{43^\circ \mathbf{f}} \left[\mathrm{DI\check{S}} \right] \ulcorner is \text{-} qu \text{-} bit^? \ \mathrm{GU_4} \urcorner \left[\dots \right] / \left[\mathrm{DI\check{S}} \right] \ulcorner \mathrm{ALAM^?} \urcorner . \mathrm{D\acute{I}M^!} (\mathrm{NIM^?}) . \mathrm{MA} \left[\dots \right]$ "If he has the hump of an ox". "If the shape [...]".

A₇₇ [(x)] 10 2 'DUB.MEŠ alam-dím-mu-ú TA UGU-hi' EN 'GÌR' [SUR.GIBIL $sab-tu_{4}$?]¹⁴

 B_{as} , $\lceil 10 \rceil$ 2 DUB.MEŠ alam-dím- $\lceil x \rceil$ [...]

[Total of] 12 tablets of *Alamdimmû*; from the cranium to the foot; [edition undertaken].

 A_{78} 「DIŠ? $pa^{?}$ (x) [ana DINGIR]-šú ŠÀ.GI. [GURU, a sa-dir] [:] [DIŠ x (x)] [15] SAG.DU- $su \ x \ x \ x$ B_{46f} [DIŠ] 'x' ana DINGIR-šú {erasure} ŠÀ.GI. 'GURU₆ 'x (x)' [...] / [DIŠ] [x] ina DU_{11} . $[DU_{11}]^{?}$ 16-šú [...]

"[If ... is] continuously (giving) a free-will offering(?) to his god". "If ... (while speaking?) his head [...]/ B: [If a man] while speaking [...]".

 B_{48} [2] DUB. MEŠ [níg-dím-dím-mu-ú ...] [Total of 2?] tablets of [Nigdimdimmû ...].

11 Here as well as in B ll. 36'-37' the traces should be interpreted as scratches.

¹² Or [DIŠ] "IGI.ME?"-šú?

¹³ The copy of witness A reads is-'ÚR-SU/bit¹.

¹⁴ Finkel (1988: 151) restores ZAG.TIL.LA.BI.ŠÈ but according to the copy there does not seem to be enough space for this restoration.

¹⁵ Maybe 'KI.MIN?'.

¹⁶ The traces could also be read GA.

79 A₇₉ [UD-*ma*[?]] 'DINGIR.MEŠ' GAL.MEŠ NAM.LÚ.'U₁₈.LU? *za*'-*q*í-i*q*-'šá ana d+EN.LÍL-[*ti*' GAR-*nu*]

 $B_{\Delta Q}$, [x] 'x' DINGIR.MEŠ GAL. 'MEŠ NAM.LÚ.U₁₈?''.[LU ...]

"[When] the great gods [established] the *spirit* of mankind for *rulership*,

80 A_{80} [$\dot{u}^{?}$ KA.TA]. $^{\circ}$ DU $_{11}$ $^{\circ}$.GA- $\dot{s}\acute{a}$ ana re-te-ed- $^{\circ}$ d $\dot{u}^{?}$ - $\dot{s}\acute{a}$ \dot{u} - $^{\circ}$ kin $^{\circ}$ -nu B_{50} , [(x x)] \dot{u} KA.TA. $^{\circ}$ DU $_{11}$ $^{\circ}$.[GA ...] and established its (i.e. mankind's) utterance for its constant guidance."

81 A_{81} [(x x)] 1 DUB 'KA.TA.DU₁₁.GA'- \hat{u}^{17} B_{51} , [...] (empty) [...]

[...] One tablet of *Utterance* (*Kataduggû*).

82 A_{82} [.....] 'x' GAL-at B_{52} [DIŠ MUNUS] 'SAG'.DU! [GAL-at']

"[If] the head [of a woman] is big".

83 A_{83} [DIŠ MUNUS SAG.DU] GAL-at GIBIL NU TIL B_{53} [x (x)] [x (x)] [...]

"[If the head of a woman] is big"; new, not finished.

84 A₈₄ [DIŠ MUNUS ŠÀ[?]]. 'NIGIN' SAG.DU-šú 15 GUR-ru "[If (regarding) a woman, the curls(?)] of *her* head turn to the right".

85 A_{85} [x x DUB]. MEŠ DIŠ MUNUS SAG.DU GAL-at [Total of 2(?) tablets]: "If the head of a woman is big".

86 A_{86} [DIŠ TAG- $tum^?$ ina SAG]. DU NA BAR- $ma^?$ [GAR?] EN $^{r}li^{?}$ - ip^- te $^{?}$ pe-li-i ["If a liptu-mark] on a man's head is scattered and [present]", including "(If) the liptu-mark is light-red".

87 A_{87} [...] 'x bi/qu ku⁻¹⁸ [x x DIŠ SAMAG' ina] 'SAG'.DU NA ZAG GAR-'á $t^{?}$ 'DUB/TA' pe-en-[di]

[... "If an *umṣatu*-mark] is present on the right side of a man's head", (including?) the tablet(?) (concerning) the *pin-dû*-mark(?).

A₈₈ [DIŠ pi-in-du-u? ina SAG].DU NA [GAR (:) DIŠ ina SAG.DU NA?] "IB?".MEŠ ŠUB.MEŠ MIN ina "SAG?.KI?"[x (x)]

"[If a *pindû*-mark(?) is present on] a man's head". "[If] *urāšu*-marks are situated [on a man's head(?)]", (including?) "ditto on the [forehead(?) ...]".

¹⁷ In witness A (CTN 4, 71 rev. 38), this line is inscribed in slightly smaller script over the ruling separating the incipits of the section *Katadug-* $g\hat{u}$ from the following "If the head of a woman is big".

¹⁸ It is possible that these traces represent the incipit of the sub-series Šumma kurāru (read: [DIŠ GI]G'.P[EŠ'...]?).

¹⁹ Finkel (1988: 152) reads *zaq-pat* [Š]À um ud en [(x)], but an entry matching this reading is so far unattested in the witnesses of the *Šumma liptu* sub-series.

 A_{gq} [...] \hat{u} i- $\hat{b}a^{?}$ - $[ru^?(x)]$ (x) $x \in AL^{?}$ [...] and an *ibāru*-mark(?) [...] is present(?).

90 A_{00} [NIGIN ... DUB]. MEŠ? [...] li? li? li? li? [Total of ... tablets: "If a(?)] liptu-mark(?)".

A₀₁ [ŠU.NIGIN ... šá] ˈalam-dím-muʾ-ú ˈZAG.TILʾ.LA.BI.ʿŠÈʾ GIŠ.GIŠ.A [Total of ... tablets of] *Alamdimmû*. Completed (and) *properly arranged*.

A₉₂ [ŠU.NIGIN ... SA?]. GIG MEŠ alam dím-mu-ú munus ŠEŠ ABGAL A (Total of ... tablets of) Sakikkû and Alamdimmû, secret of the apkallu-sage.

 A_{o3} [...] 'lú?TU?'.RA TAG-'ma ME'{-a?} (...) a sick man is touched and the *interpretation*(?).

Notes

- 1) The reconstruction SAG DUB.MEŠ "incipits" was already proposed by Kinnier Wilson 1962. Since most of the other compendia catalogues with preserved heading also begin with this expression, this reconstruction is very likely. Cf. the *Šumma ālu* catalogue from Assur in Freedman 1998: 322 (SAG DUB.MEŠ *ša* DIŠ URU *ina* SUKUD-*e* GAR ÉŠ.GÀR ʿMU'ʾ.NE [(x)])²² and the Exorcist's Manual (KAR 44: 1 //: SAG.MEŠ ÉŠ.GÀR MAŠ.MAŠ-ti šá a-na NÍG.ZU u IGI.DU., A kun-nu PAP MU.NE),²³ see Geller infra, p. 296.
- 3) The reconstruction DIŠ NA ana É ¹⁶GIG follows the serial witness A of Sakikkû Tablet 2 (A 3439), which reads DIŠ NA ana É lúGIG DU-ma SÚR.DÙ^{mušen} ana 15-šú DIB-iq (...), see Labat 1951: 6. But witness D (LKU 98) differs to some degree (DIŠ UD-ma ana É GIG KA.PIRIG DU-ku / SÚR.DÙ^{mušen} ana 15 NA DIB!-ma), offering a phrasing reminiscent of the incipit of Sakikkû Tablet 1. Cf. also the catchline in witness D (BM 38362) of Sakikkû Tablet 1, see George 1991: 144. Finkel (1988: 146) inserts a ruling after line 3 in his transliteration of the catalogue, which is not in the copy of manuscript A (CTN 4, 71).
- 4) As is known from the serial witnesses, the first section of *Sakikkû* consisted of two tablets, registered in lines 2-3 of the catalogue. Line 4 seems to contain an editorial remark. But differently from other occurrences in the catalogue, where such remarks are found in the ruled-off summary sections following the total (of entries) and the section title, the fragmentary line 4 is not ruled off from the preceding incipits (cf. ll. 19, 31, 37, 43, 49). The traces ([...] 'x a? bi' GIBIL NU TIL "[...] new, not finished") suggest that this section or possibly only its second tablet contained some newly arranged material, but that the redaction process was not completed. Cf. also the section on women in the $Alamdimm\hat{u}$ catalogue (ll. 82-84), where the remark GIBIL NU TIL "new, not finished" is added to one the enumerated tablet incipits, at the end of line 83. Since the remnants of the first signs in line 4 do not resemble the end of one of the previous lines (both end in DU-ku), it is uncertain whether one should restore one of these incipits or take the traces as they are. Possibly, read 「KÉŠ?.BI' or 'x DÙ?.A?.BI' ("its arrangement / all of it (is new, not finished)".

²⁰ The traces could be interpreted either as GI, ZI or GÁL.

²¹ Finkel (1988: 152) reads niṣirti E[zida] ("SAL.ŠEŠ" é-[zi-da]) instead of NUN [M]E).

²² Copy in Weidner 1941-44: pl. 3 ii 6' (VAT 9438+).

²³ The Babylonian witnesses of the Exorcist's Manual (d and f) begin somewhat differently: KA DUB.MEŠ.

- 6) The incipit of *Sakikkû* Tablet 3, which is cited in abbreviated form in the catalogue, can be restored [*ana* G]IG *ina* TE-*ka* EN É[N *ana* NÍ-*ka*] ŠUB-*ú ana* GI[G NU TE-*hi*] ["When you approach the sick man, [do not approach the sick] man before you have cast a spe[ll over yourself]" (Scurlock 2014: 13). R. Labat has previously suggested that the incipit alludes to the prophylactic incantation KAR 31 (ÉN ĝá-e ^{lú}kíĝ-gi₄-a dingir gal-gal-e-ne), which was spoken by the *āšipu* before approaching the sick man (Labat 1951: 18-19 n. 27). A commentary on *Sakikkû* Tablet 3 recently identified by E. Jiménez (BM 55491, CCP 4.1.3B; Jiménez and Schmidtchen, forthcoming) confirms this assumption and connects the introductory reference in *Sakikkû* 3 further with another core text of *āšipūtu*, the spell Udug-hul 3: 124-145 (ÉN ĝá-e d'namma me-en ĝá-e lú d'nanše me-en), see Geller 2016: 114-120.
- 9) The restoration of SA_5 - $\hat{a}t$ at the end of the catalogue incipit of $Sakikk\hat{u}$ Tablet 6 stems from the citation of the tablet incipit in the Late Babylonian commentary SpTU 1, 31 (W 22307116): 39 (catchline).
- 12-13) The phrase DIŠ GIG (+ body part) appears sporadically within the $Sakikk\hat{u}$ catalogue, see ll. 12 and 13 (= $Sakikk\hat{u}$ Tablets 9^{24} and 10), l. 23 (= $Sakikk\hat{u}$ 18) and possibly also ll. 27 and 29 (= $Sakikk\hat{u}$ 22 and 24). But in contrast to the witnesses of several tablets of the second section of $Sakikk\hat{u}$ from Nineveh, whose incipits frequently begin DIŠ GIG, the catalogue seems to omit GIG in most instances, see the incipits of $Sakikk\hat{u}$ Tablets 5 (attested as catchline on Tablet 4), 7, 8, 10, 11, 12, 13, 21²⁵, 22, 23 (attested as catchline of $Sakikk\hat{u}$ Tablet 22, which is actually a Neo-Babylonian witness). Since GIG is not grammatically integrated into the conditional clause, it has to be regarded as a topicalisation clarifying that the context of the examination is a sick person not to be confused with the examination of a healthy person by means of physiognomic omens ($Alamdimm\hat{u}$).
- 13) The restoration of the incipit of $Sakikk\hat{u}$ 10 is based on the serial witnesses A (AO 6679, Neo-Babylonian), B (K. 3687+, Neo-Assyrian), and C (LKU 86, Neo-Babylonian), see Labat 1951: 80; Scurlock 2014: 74. Since the catalogue incipit of $Sakikk\hat{u}$ Tablet 9 differs from that of the serial witnesses (see above), it is possible that the fragmentarily preserved catalogue incipit of $Sakikk\hat{u}$ 10 may have been different as well, cf. the third entry in $Sakikk\hat{u}$ Tablet 10: DIŠ GÚ-Su GU $_7$ -Su ($Sakikk\hat{u}$ 10: 7). Su00 ($Sakikk\hat{u}$ 10: 7). Su10 (Su10) Su10 (Su
- 19) The translation and interpretation of the idiomatic phrase SUR.GIBIL *ṣabtū* is discussed elsewhere in this volume. See especially Schmidtchen *infra* 3.1.1. as well as Steinert *infra*.
- 27) The serial witnesses of $Sakikk\hat{u}$ 22 (A = AO 6678 (Neo-Babylonian), B = K. 2603 (Neo-Assyrian) and C = K. 2203+ (Neo-Assyrian)) preserve only an abbreviated version of this incipit (DIŠ GIG $ina~\check{s}e$ -re-e-ti~il-te- $n\acute{e}$ -eb-bu, Heeßel 2000: 250). The verbal form $i\dot{s}$ - $b\acute{u}r$ could be connected either with $\dot{s}ab\bar{a}ru$ I "to move quickly; to flit; to wink, squint (with the eyes)", in transferred meaning "to whisper; to chirp" or with $\dot{s}ab\bar{a}ru$ II "to recurve sth., to bend" (AHw 1065-1066). Both verbs are sparsely attested in diagnostic texts, and a connection of $i\dot{s}$ - $b\acute{u}r$ in the present passage with the verb $\dot{s}ap\bar{a}ru$ "to pinch (hard); to press in, to incise" (AHw 1082) cannot be excluded. The verb $\dot{s}ab\bar{a}ru$ probably refers here to an unstable or jerky movement of the patient and could tentatively be translated as "he is spasmodic" or "he squirms" (cf. Heeßel 2000: 258; Scurlock 2014: 188 translate the verb with "to groan").
- 29) Due to the slightly damaged sign it is unclear whether one has to restore the number 4 or 7. In comparison with the number signs 4 (NÍG) and 7 (IMIN) preserved in other lines of witness A (see e.g. CTN 4, 71 obv. 35 (NÍG) and rev. 1 (IMIN)), both readings are possible.

²⁴ The incipit of *Sakikkû* Tablet 9 attested in the serial witnesses ([*šumma marşu*] *pānūšu zu'ta ukâl u iktanattam*) differs from the one given in the catalogue (*šumma marşu pānūšu sāmū*), the latter of which forms the second entry in the manuscripts of Tablet 9.

²⁵ The incipit is not attested on a serial tablet, but it is found as incipit and rubric in a commentary to *Sakikkû* 21 (FLP unn. 73 obv. 1 and 14, Heeßel 2000: 247).

 $[\]textbf{26} \ \ \text{It is noteworthy that the same symptom } (\text{GU}_7 \\ \text{$\acute{\text{S}}$} \\ \text{$\acute{\text{U}}$}) \ \text{occurs within the incipits of the following Tablets 11 and 12, cf. also the incipit of } \\ \textbf{Sakikkû 5}.$

- 31) The signs before SUR.GIBIL sab-tu, have been read previously as SA x 'SA' in Finkel (1988: 147), but the copy of witness A (CTN 4, 71) suggests the reading sa-'di-ru' which is underscored by the similar phrase sa-di-ru šá SUR.GIBIL sab-tu in comparable rubrics of the AMC (ll. 58, 122 and 123), see Steinert et al. infra.
- 34) The copy of witness A (CTN 4, 71) indicates a slightly damaged area, but no sign traces at the beginning of the line, whereas Finkel (1988: 147) restores the number '60?' as the number of entries in Sakikkû Tablet 28. In the standard version of $Sakikk\hat{u}$, Tablet 27 and 28 are abridged to one physical tablet²⁷ consisting of a total of 54 entries all together. Thus, it could be assumed that the preceding number of 60 entries mentioned for Sakikkû Tablet 27 in line 33 of the catalogue may also have referred to both Tablets 27 and 28 in the catalogue. In this case, no number was inscribed at the beginning of line 34. If this interpretation is correct, it would imply that both tablets were already abridged at the time of the series' compilation by Esagil-kīn-apli. However, one should note that the summary rubric in line 37 counts $42 \text{ UŠ} \text{ }^{2}\text{O?} \text{ }^{2}\text{ }$ 26-31 in lines 32-36. Therefore the restoration of '60?' in line 34 cannot be excluded on the basis of the serial witnesses from the first millennium alone, and it is possible that the total number given in line 37 for the entries in section 4 was in fact 408.
- 36) A serial tablet of *Sakikkû* 30 has not been identified, but ND 4368 (CTN 4, 72) vi 1' begins in the same way as the incipit of Sakikkû Tablet 30 in the catalogue (DIŠ GIG-ma KA-šú BAD.BAD-te).²⁸ The preceding passages in CTN 4, 72 (especially col. i) contain similar entries as Sakikkû Tablet 27 focussing on demonic attacks.²⁹ Therefore, it is possible that CTN 4, 72 belongs to a varying recension of the standard series Sakikkû or to the so-called "Second Diagnostic Handbook".30
- 37) Cf. also the discussion concerning the total of entries for the section, in the commentary to line 34 above. It is notable that the summary in line 37 does not only repeat the section title ("If collapse befalls him"), but appends the phrase "(including) symptoms of *Antašubbû*/epilepsy", providing additional information about the contents or main topic of the section. Such references to topically related information are also attested in AMC, where they are usually introduced by adi "including; together with", which is omitted in line 37 of the Sakikkû catalogue. Such additional information is not found in other section rubrics in the catalogue. It is noteworthy however that in some instances, the contents of individual Sakikkû tablets are registered in the catalogue not only by listing the respective tablet incipit, but by appending additional citations from entries included on a tablet, which are either introduced by adi (see ll. 40 and 86) or appended in an unintroduced format (ll. 20, 87(?)).

The reading SUKUD is confirmed by the gloss suSUKUD. The phrase and editorial remark SUKUD.GIM encountered in line 37 (proposed reading kīma šūlî "(structured) according to (topics) recorded (on the tablets)") could refer to a sectional arrangement, in which each tablet has its own topic, as implied by the incipits of Sakikkû Tablets 26-30, in contrast to a "sectional order" (sadīru) found in Sakikkû sections 2 and 3 (= Sakikkû Tablets 3-14 and 15-25), in which all constituent tablets are arranged according to one ordering principle (e.g. "from head to toes" in section 2). See the discussion in Schmidtchen infra 3.2.1.

38-39) Of Sakikkû Tablets 31-32, only Tablet 31 (with a fragmentary incipit matching line 38 of the catalogue) is attested in textual sources. But it is interesting to note that treatments for the diseases *himit ṣēti* and *šibiṭ šāri*, which indicate

²⁷ See Heeßel 2000: 297-317. Three witnesses (A (= AO 6680), B (= A 3441), C (= SpTU 3, 89)) bear the complete text of both tablets on one physical tablet. Witness D of Sakikkû Tablet 28 (CTN 4, 70) is fragmentary and only preserves some lines of the tablet's last section. It is thus not possible to say whether also this Neo-Assyrian text contained the text of Tablets 27-28. None of the witnesses insert a rubric at the end of the text of Tablet 27, only a ruling. However, the beginning of Tablet 28 is marked in witnesses A/B through an additional DIŠ ("one (item)") preceding the incipit (see Heeßel 2000: 307, 315). Cf. also the comments on SUKUD.GIM in line 37 as well as the detailed discussion in Schmidtchen infra.

²⁸ See Stadhouders 2011: 44; Scurlock 2014: 223. This incipit is also attested as catchline in a manuscript of Sakikkû Tablet 29 (Heeßel 2000: 323': 87').

²⁹ See the entries in CTN 4, 72 i 3'-9', 10'-14' and 26' are similar or parallel to *Sakikkû* 27: 14-15, 16-17, and 18.

³⁰ Cf. Stol 1991-92: 43 and Heeßel 2000: 102 and 107-108. See further STT 89 for another first millennium witness of this alleged series. See also Labat 1956 for a Middle Babylonian witness.

the topics of *Sakikkû* 31-32, are also grouped together within therapeutic contexts. See e.g. the Assur text BAM 146 (VAT 13793), which is concerned with treatments for *himiṭ ṣēti* and related symptoms and presents a catchline that echoes the incipit of *Sakikkû* Tablet 32 *verbatim* (*šumma šāru išbissuma magal ēm*).

- 40) For the use of *adi* (EN) in the *Sakikkû* catalogue, see Schmidtchen *infra* 3.1.2.
- 41) For a discussion of the incipit of $Sakikk\hat{u}$ Tablet 34, which is attested as catchline in a manuscript of $Sakikk\hat{u}$ Tablet 33, see Schmidtchen infra 2.1.1. The complete incipit of $Sakikk\hat{u}$ Tablet 34 reconstructed from this serial witness (DIŠ NA ana MUNUS-šú ŠÀ-šú \tilde{L} -šú-ma [ana MUNUS BAR]-ti ŠÀ-šú NU \tilde{L} -šú MUNUS BI ŠÀ- \tilde{S} 4. "If a man feels sexual desire for (his/a) woman but he does not feel sexual desire for [another?] woman: this/his woman [has ...] his heart/desire [...]") suggests that this tablet dealt not only with potency loss, usually connected with the term ŠÀ.ZI.GA. The incipit could rather indicate that the topic of $Sakikk\hat{u}$ 34 was concerned with minor magical acts, which induced various symptoms such as peculiar behaviour patterns (e.g. excessive wailing) and changes in usual capabilities (e.g. loss of potency). This is furthermore underscored by the commentary SpTU 2, 39 (W 22730/2) which shows a nearly identical incipit with that of $Sakikk\hat{u}$ Tablet 34 as the title of the composition on which it comments (see also Frahm 2011: 128), and which comments explicitly on magical practices referred to in an apodosis of the source text (rev. 6: [...] ta mu: NA BI ina kiš-pi du-um-ma "[...]: this man has been brought to tears by sorcery").
- 42) No serial witness of $Sakikk\hat{u}$ Tablet 35 has been identified so far, but the symptom listed in the incipit ($\S umma p\bar{a}n\bar{u}\S u$ is incipit ($\S umma p\bar{a}n\bar{u}\S u$ is incipit ($\S umma p\bar{u}$) suggests that $Sakikk\hat{u}$ 35 was concerned with illnesses attributed to witchcraft. "Trembling(?) of the face" is frequently attested as a symptom of witchcraft-induced ailments, see Abusch and Schwemer 2011. The non-canonical diagnostic text STT 89 also seems to begin with this main symptom and continues with illnesses due to different types of sorcery throughout the obverse (up to line 102, e.g. "cutting of the throat", "hate magic" and "seizing of the mouth"), see Abusch and Schwemer 2011: 434ff.
- 43) See the comment on line 37 above and the discussion of SUKUD.GIM in Schmidtchen infra 3.2.1.

44-49) This section of the catalogue is preserved in both witnesses, but they show considerable differences in a number of details. Line 44 (= $Sakikk\hat{u}$ Tablet 36) registers 60 60 20 7 = 147 entries in witness A against [60 (60²)] 20 9 = 149(?) entries given in witness B. Similarly, in line 46 (= $Sakikk\hat{u}$ Tablet 38), witness A counts 60 60 20 1 = 141 entries against 60² 60 20 9 = 149(?) entries in witness B. Further divergences in the number of entries are found in line 47 (= $Sakikk\hat{u}$ Tablet 39), where A gives this time a slightly higher total (60 60 °30° 2 = 152) than B with (60 <60² > 20 2 =) 82/142(?) entries. Also line 48 (= $Sakikk\hat{u}$ Tablet 40) offers two different numbers: witness A reads (60 120²/60¹ 20 °3/4² =) 143/144(?) in B. The summary rubric for $Sakikk\hat{u}$ section 6 (l. 49) seems to give an identical total of 642 entries in both catalogue manuscripts (read 4 6 UŠ 40 2 (in A) and 4 6 UŠ °40² (in B)). Note that the 4 (UŠ) at the beginning of the total has been interpreted by Finkel (1988: 148) as a mistake for 5 (UŠ), since a total of 702 would come closer to the total of entries listed before for the individual tablets of section 6, which is in minimum 682 and in maximum 712. However, it is noteworthy that the totals given in the preserved series witnesses are much lower than in the catalogue, 32 and one has thus to assume a textual reduction, see Schmidtchen infra 2.1.1.

46) The reading $^{\circ}$ DU!- $^{\circ}$ Au! $^{\circ}$ in witness A is confirmed by the catchline of the serial witness A of $Sakikk\hat{u}$ Tablet 37 (A 3348 rev. 3'), which reads [DIŠ MUNUS A- $^{\circ}$ 3', UD] $^{\circ}$ 3'.KÁM DU- $^{\circ}$ 4 ($^{\circ}$ 4') GE $_{6}$ 6 IGI GAR- $^{\circ}$ 5i "[If a woman's (amniotic) fluid] flows [for] three [days (...)], trouble is set for her" (cf. Labat 1951: 216, with a different interpretation of the signs).

³¹ See e.g. BAM 317 rev. 24 (Abusch and Schwemer 2011: 49 Ms. C sub 3), BAM 214: 1 (Abusch and Schwemer 2011: 247 text 8.1 Ms. A). See also Abusch and Schwemer 2011: 275: 31 and KAR 80 obv. 1 (Abusch and Schwemer 2011: 294 text 8.4 Ms. A). Similar are BAM 231 obv. 1 (Abusch and Schwemer 2011: 337 text 8.7 Ms. A₁) and AMT 13/4 + BAM 460 (Abusch and Schwemer 2011: 417 text 10.4. obv. 1).

³² Cf. the preserved rubrics in *Sakikkû* Tablets 36, 37 and 40, which count 114 (Tablet 36), 64 (Tablet 37), and 112 entries (Tablet 40). See Labat 1951: 212, 216, and 230.

46-47) Up to now, no serial witness could be identified for *Sakikkû* Tablets 38 and 39. For possible source texts, cf. also Schmidtchen infra 2.1.1.

49) The summary rubric for section 6 of the diagnostic series shows a further peculiarity, since it seems to label the section with the title munus [PEŠ] GIG-ma, which would rather correlate with the incipit of the second tablet (= $Sakikk\hat{u}$ 37) than with the expected incipit of the first tablet (= Sakikkû 36, šum,-ma TU PEŠ,-ma). It is possible that the label in line 49 is a descriptive designation for the whole section ("(for) a [pregnant] woman being sick", cf. also the discussion on line 36 above). Note that at least the serial witnesses of Tablets 37 and 40 designate the section by the incipit of its first tablet (šum,-ma TU PEŠ,-ma). For a tentative interpretation of GIŠ.GIŠ.A as šūtešur "properly arranged", see Schmidtchen infra 3.2.2. Cf. likewise the commentary on line 91 of the catalogue below.

51-52) For the phrase SUR.GIBIL *lā sabtū* in this section cf. Schmidtchen *infra* 3.1.1. See also Kinnier Wilson 1956: 138, Lieberman 1990: 333 n. 182; Stol 2007: 241-242, Frahm 2011: 326-328, Wee 2015: 251-255. It is uncertain whether the verb sabātu should be considered as a singular or plural form. The grammatical forms used in ll. 19, 31, and 62 as well as in AMC ll. 58, 122, and 123 (cf. the comment on l. 31) suggest a plural, but the introduction with δa in this case could also indicate a subordinate clause with singular subject. The logograms GEN, GU.MEŠ GIL.MEŠ (l. 52) may hint at a plural form of the verbal subject. Thus, apart from the usual interpretation as kīma qê itgurūti "like entangled threads", the whole passage ša ultu ulla zarâ lā sabtū u kīma qê etgurū ša gabrê lā irašši could also be translated "(The (series) 'Symptoms' (Sakikkû)), for which (pl.) since old times no edition had been undertaken, but (which) was twisted (stative, pl.) like threads, for which there was no copy ...").

53-54) For the reading of the names cf. Schmidtchen infra 2.1.3. with additional literature. Notice the slight differences in the use of certain logograms (for Adad-apla-iddina, A: m.dr IŠKUR-IBILA'-SÚM-na 'LUGAL KÁ'.DINGIR.'RA', B: dIŠKUR-IBILA-MU LUGAL TIN.TIR^{rki¬}; for Esagil-kīn-apli, A: mÈŠ.GÚ.ZI-GIN-A A mrASAL¬.LÚ.HI-MA.AN.SUM, B: x ÈŠ!². GÚ.ZI-GI-A DUMU "ASAL.LÚ.HI-MA.AN.SUM). The phrase GIBIL.BI.ŠÈ [DÙ?]. AM in line 54 of witness A may have stood in the broken passage of line 17' in witness B.

- 55) The exact meaning of *ummatu* is still uncertain. Finkel (1988: 149 n. 57) assumes the meaning "descendant". See also Jursa 2001-02: 84 II 5' (in connection with a list of "temple personnel"). A more neutral rendering "(a member of a group of cultic) personnel" could likewise cover the attested contexts referring to temples and deities.33
- 57) For the equation of di.ZU.ZU with Nabû cf. Pomponio 1978: 158-159.
- 58) The title "the one who checks the opposing (things)" (or: correspondences?) could refer to omens in the series Sakikkû that contradict each other and have to be brought into harmony with each other. It is not entirely certain whether this and the second title in line 58, "the one who holds the tablet of destinies of the gods" refers to Nabû as divine scribe and patron of the scholar, or whether it refers to Esagil-kīn-apli and his outstanding capabilities of dealing with contradicting omens and traditions – a circumstance alluded to at the beginning of Esagil-kīn-apli's editorial note in l. 52.
- 59) Nanaya (here named Ninzilzil)³⁴ usually appears as the "twin-sister; close sister" or "favourite sister" (cf. AHw 1310, s.v. talimtu) of Šamaš and as the daughter of Sîn, but not as sister of Nabû who is usually considered to be her consort. According to Finkel (1988: 149 n. 61) one should consider translating the word talimtu here as "lover".

55-59) Since the beginning of line 55 presents an epithet of Asalluhi-mansum and not of Esagil-kīn-apli, it is uncertain whether the epithets of Esagil-kīn-apli continue from the latter half of line 55 onward (... um-mat d30 dli_o-si_a / dna-na-a

³³ Cf. also the meanings given in CAD U/W 117 "main contingent, unit (of an army or workforce), mainstay, principal support, main part (of something), pack (or animals)".

³⁴ Ninzilzil is the Emesal name of Nanaya who is also associated with Ištar in her connections with sexuality and desire. Cf. for example the syncretistic hymn KAR 109, see also Reiner 1974. Cf. also Finkel 1988: 149 n. 60.

bár-sipa^{ki}-i ˈreš¬-ti-ˈi¬) or whether they are resumed at a later point (line 60?). However, since the respective passage is concerned with attributing authority and competence to Esagil-kīn-apli, it is relatively likely that the epithets "noble Borsippaean" and "*ummatu* of Sîn, Lisi and Nanaya" refer to him and not to Asalluhi-mansum. Especially the association of Nabû with the Ezida (cf. line 57) and his strong connection with Borsippa during the Middle Babylonian period (at least since Marduk-šāpik-zēri und Adad-apla-iddina), further hint at Esagil-kīn-apli as the subject of the epithets in ll. 56-57. In line 59, where the scholar is described as *išippu*-and *ramku*-priest of Ninzilzil, a further connection is drawn between Nabû and Nanaya/Ninzilzil. This connection is attested especially in the post-Old Babylonian periods, when Nabû and Muati became syncretised and when Nabû took over from Muati the association with his spouse Nanaya.³⁵

60-61a) As Finkel (1988: 149 n. 62) has argued, the first deity, written in abbreviated form with the number 40^{17} (in witness A) and mistakenly with 50^{36} for 40^{17} (in witness B) should represent Ea, the god of wisdom and magic, since he is usually responsible for human fate and associated with the lore of exorcism or conjuring. Finkel identifies the following cryptic signs PAB-PAB/BÙLUG with Ea's son Marduk/Asalluhi who is considered as the patron of the $\bar{a}sipu$ par excellence. This view has been contested by E. Frahm (2011: 327 n. 1561) who interprets PAB-PAB as a spelling for Nisaba or Gula, which finds support in some equations of the form PAB-PAB with ME.ME, a varying rendering of Gula's name. Alternatively, the signs PAB-PAB could be interpreted as ba_{14} - ba_{14} , another one of Gula's names.

On the other hand, M. Geller stresses the point (as Finkel before him did) that one should expect Marduk/Asalluhi standing next to Ea/Enki in such a sequence, especially since both are most closely connected with the profession of \bar{a} sipūtu and appear regularly together within incantations. According to Geller *infra*, PAB-PAB should be read BÙLUG, standing for the homophonous word BULUG, which is rarely used for Akk. *aplu* or *bukru* "(first-born) son", ³⁸ a designation that would perfectly fit Marduk standing next to his father Ea. However, since Frahm's arguments (see above) offer direct equations of the form PAB-PAB, i.e. for the deity Gula, this proposition is likewise worth considering and should still be regarded as an option until new evidence is available.

The phrase in line 60 itself resembles the corresponding formulation in KAR 44: 41 //, where Ea and Marduk/Gula are said to have bestowed wide understanding (GEŠTUG(.MIN) DAGAL.LA GAR.RA.NA (var. SUM.MU) on Esagil-kīnapli, see Geller *infra*, p. 311).

62a) Cf. the similar formulation in KAR 44: 1 ($\S\acute{a}$ *a-na* NÍG.ZU u IGI.DU₈.A kun-nu "which are established for teaching and reference").

62b-63) See Finkel 1988: 148, n. 50 and 57, citing the text K. 2596 rev. iii 24' with a similar passage *it-id pit-qad la te-gi la te-rmi*? [...] "Take care! Pay attention! Do not be neglectful! Do not ...!". The logographic phrase in line 63 of the *Sakikkû* catalogue is equated with Akk. *ana ihzīka lā teggi* (cf. also the Diviner's Manual, Oppenheim 1974: 200: 71 for *it-i-id la te-eg-gi*). For a different interpretation of the expression *ana ihzi kunnu* see Geller *infra* commentary on KAR 44: 1 //.

64a) The phrase NÍG.ZU NU GUB.BÉ has been interpreted by Finkel 1988: 148 n. 51 as a logographic spelling of the common Akkadian expression *ihza lā kašādu* "not to be versed in the precepts (of a craft)" (cf. CAD I/J 47 sub *ihzu*). Since the equation of GUB with *kašādu* is not attested so far in lexical lists, it could be speculated whether the signs GUB BI represent a cryptographic syllabic spelling *du:kaš*, to be read *kaš-du* (stative). Other possible readings for GUB are *kânu* (i.e. "whose knowledge is not firm for him") or *izuzzu*, which are however not attested in this negative formulation with *ihzu* (*lā* X).

³⁵ Cf. Pomponio 1998: 21 §§ 4-5. See also the remark about "Nanaya of the Ezida, whom Nabû loves" going into the *bīt mummi* of Nabû-šuma-iškun of Babylon (SpTU 3, 58 ii 7f.; RIMB 2, 119).

³⁶ The number 50 (NINNU) conventionally represents Enlil.

³⁷ See Frahm 2011: 327 n. 1561, with additional literature and attestations. The "Weidner God List" identifies PAB-PAB with Nisaba, Gula and a mother goddess (see also the Syllable Alphabet A, and the Middle Babylonian Syllable Alphabet). Note further the passage in KAR 44: 41 //, which presents varying forms of the name: PAB.MIN.NA.BI (witness A), d ME.ME.KE₄ (witness d) and BÙLUG.KAM (witness e). The pairing of deities is also similar to the sequence of deities in the *liŝlim*-formula found in Late Babylonian scholarly texts, which likewise uses the form AN-AN (maybe a pseudo-syllabic spelling for a_1 - a_2 , i.e. Aya = Ea).

³⁸ See Sjöberg 1967: 216f.; cf. further CAD B 308f. *Bukru* can also be written with the logogram PAB.

64b-65a) Finkel (1988: 149) translates the phrases Sakikkâ ul iqabbi and Alamdimmâ ul inambi as "(he) must not speak/ pronounce aloud (the Sakikkû omens/Alamdimmû)". 39 But these expressions may also refer to the activity of reading ominous signs, e.g. "he shall not diagnose symptoms nor determine physical signs". Since the noun qību derived from $qab\hat{u}$ (DU,) can mean "interpretation; prognosis, diagnosis", it is possible that the verb $qab\hat{u}$ could likewise mean "to diagnose" in the context of Sakikkû.

- 65b) The expression rikis murşi "the compilation of (all forms of) sickness" is attested several times as a regular circumscription of SA.GIG in commentaries. 40 This explanation of the series title may have emerged from its use in the Esagilkīn-apli catalogue, and is underscored by the common rendering of SA (usually Akk. šer'ānu "sinew; muscle") as riksu "compilation/bundle" (also often equated with *napharu* "all") in the commentaries on the diagnostic series from the second half of the first millennium BCE. 41 The following expressions in line 65 of the catalogue, rikis kūri "the compilation (lit. bundle) concerning depression" and rikis adirti(?) "the compilation concerning distress" (the latter of which is probably omitted in witness B), are otherwise not attested as descriptive titles for the diagnostic series.
- 68) The phrase KÉŠ-su-nu DIŠ-ma (rikissunu ištēnma) "their arrangement (or: structure) is one" possibly refers to the a capite ad calcem organisation principle, which is encountered in the two main sections of the diagnostic and physiognomic series (Sakikkû section 242 and Alamdimmû sub-series 1).43 Cf. Finkel 1988: 149, n. 64 who renders šá ÉŠ.GÀR kilallān as "(regarding) the twin-series".
- 69) The characterisation of the āšipu(?) (restored in the break at the beginning of line 69) as pāris purussê "the one who determines the (oracular) decision" is otherwise not attested, but the expression is used idiomatically to describe oracular decisions, predictions and prognoses, which partially belong to the field of āšipūtu (i.e. celestial signs, signs stemming from animals etc.) and to the field of *bārûtu* (extispicy), cf. CAD P 533f. s.v. *purussû* sub 3. Note also Marduk's self-description in Marduk's Address to the Demons (Geller 2016: 355 l. 65: ana-ku dasal-lu-hi MAL pu-ru-us-su-u pa-ri-is hal-hal-li "I am Asalluhi, seer who gives decisions, who assigns lots"), which shows him in the role of a seer who gives oracular decisions. The restoration of MAŠ.MAŠ or a-ši-pu at the beginning of line 69 of the catalogue follows Finkel 1988: 148, and is further supported by the traces in witness A, which suggest the reading [liMAŠ.MA]Š.

The second characterisation of the healer as $h\bar{a}'it$ napišti nišī "who watches over people's life" is reminiscent of several divine epithets such as hā'it/hayyiṭ nišī "who watches over the people" for the god Dayyānu or hayyiṭ urti gimri "who watches over all commands" for Nusku.44

71) The restoration follows Finkel 1988: 148 l. 71. For the idiomatic use of (w)abālu Š together with libbu, kabattu, and karšu as "to ponder" cf. CAD A/2 28 sub 10d.45

Following Finkel 1988: 150, n. 65, ME-a is interpreted as qība (accusative), a noun which is regularly used with šakānu in divinatory texts, to refer to the activity of prognostication (see the attestations in CAD Q 249 s.v. qību sub 4).

72) Only one textual witness can be ascribed with certainty to "If the head appears to resemble the gods", which preserves traces of five or six lines, a catchline and the beginning of a rubric designating it as first tablet (of *Alamdimmû*). Cf. further the ahû-tablet TBP 64 related to Alamdimmû Tablet 1 (Böck 2000: 262). B. Böck (2000: 24) interprets the whole sentence tentatively as "Wenn ... das Abbild der Götter ist", regarding the phrase BAR-at DINGIR.MEŠ as Akk. maṭṭalat ilī/ilāni "an image/resemblance of the gods". Böck also points out similarities between the beginning of Alam-

³⁹ See also Heeßel 2010: 141, translating the passage "(...) Wer kein Wissen erwirbt, der soll die Einträge des Diagnosehandbuchs nicht lesen noch soll er die physiognomischen alamdimmû-Omina erklären. (...)".

⁴⁰ Cf. the commentaries on Sakikkû Tablets 1 (a = AO 17661: 47), 5 (SpTU 1, 31: 33f.), and 36 (SpTU 1, 39, rev. 9').

⁴¹ Cf. the *Sakikkû* commentary to Tablets 13 and 12/14(?) (a = GCCI 2, 406: 7).

⁴² See Heeßel 2010: 141, Wee 2015: 253.

⁴³ The sub-series Šumma sinništu qaqqada rabât and the tablets concerned with moles and body marks in the sub-series Šumma liptu of the physiognomic series are also organised in this way.

⁴⁴ See for both attestations CAD H 159, sub hâţu.

⁴⁵ More often $libbu + (w)ab\bar{a}lu$ G is attested with the meaning "to wish, yearn", cf. CAD A/1 21f. sub 5d.

 $dimm\hat{u}$ 1 and a passage in the god-list AN = Anum (CT 24, 45-46 vii 50-69), see Böck 2000: 24, which equates different body parts with certain deities and features the same expression in CT 24, 45: 49-50.

The interpretation of the logograms IGI (in witness A) vs. [... IGI?].KÁR (in witness B) remains difficult. However, a reading of IGI as $\bar{i}nu$ "eye" should be rejected because of KÁR in witness B. IGI.KÁR is conventionally equated with $bar\hat{u}$ "to see", which also means "to check; inspect; to establish by observation". If IGI(.KÁR) is to be identified with a form of $bar\hat{u}$, it could be a reference to the context of examinations of the human body, from which these omens stem. The literal wording of this phrase would then be "If the head has been examined (and) it (resembles) the image of the gods" – supposing that this resemblance refers to special features of divine statues or divine iconography in general.

The restoration of the incipit of *Alamdimmû* Tablet 2 is based on the serial witnesses A (K. 227+ obv. 1, TBP 2a) and C (K. 3804 obv. 1, TBP 3a), and on the catchline of *Alamdimmû* Tablet 1 A (K. 12484 rev. 7', TBP 1), see Böck 2000: 71-72. It is conspicuous that all serial witnesses preserve the syllabic spelling *ti-ra-nu* "curls", whereas witness B of the catalogue gives the logogram ŠÀ.NIGIN.

73b) The incipit of *Alamdimmû* Tablet 4 is attested as catchline in manuscripts of *Alamdimmû* Tablet 3, see witnesses A (K. 8071, TBP 5) and B (K. 3815+, TBP 6) in Böck 2000: 96: 135. However, no textual sources for Tablet 4 have been identified yet.

74) Apart from the catalogue, the incipit of $Alamdimm\hat{u}$ Tablet 5 is not preserved on serial witnesses. The incipits of Tablets 6 and 7 are otherwise attested only as catchlines on Tablet 5 Ms. A (W 22660/7a+ = SpTU 4, 151) and Tablet 6 Ms. A 2 (W 22695 = SpTU 4, 150), see Böck 2000: 98: 37 and 104: 88.

75b) The pronoun (GÚ)-su given in the catalogue incipit of $Alamdimm\hat{u}$ Tablet 9 is omitted in the catchline preserved on a manuscript of $Alamdimm\hat{u}$ Tablet 8 Ms. A (K. 6473+, TBP 7), see Böck 2000: 116: 148. According to Finkel (1988: 151 n. 72), manuscript B of the catalogue likewise omits the -su after GABA in the incipit of $Alamdimm\hat{u}$ 10 in line 75c (B l. 42'), which might also be the case for GÚ in B l. 41. The new join of $Alamdimm\hat{u}$ Ms. A with K. 7956 (identified by the author) now allows a full reading of the catchline (DIŠ GÚ GÍD.DA ŠÀ.HUL i-sarru(LUGAL) U_4 .MEŠ-su "If (his) neck is long: happiness, he will be rich, (but) his days will be few"). Since no serial witnesses of Tablet 9 are attested, it is uncertain whether the pronominal suffix was generally omitted in the source texts or only in the respective catchline.

75c) Cf. the varying incipit of *Alamdimmû* Tablet 10 mentioned in the unpublished *Alamdimmû* commentary BM 38788 (CCP 3.7.2.J): 10 (DIŠ GABA DAGAL-*aš*).

76b) No witness to *Alamdimmû* Tablet 12 has been identified. It is interesting to note that, differing from the usual practice of naming a series according to the incipit of the first tablet, in this case the incipit of the last tablet was chosen as the name for the sub-series as well as for the whole physiognomic series. In accordance with the incipit *šumma alamdimmû* "If the form (or: shape)", it can be assumed that this tablet was concerned with general signs derived from the shape of the whole human body. The tablet may have included entries concerned with behavioural peculiarities during actions such as walking, as is suggested by some commentaries⁴⁶ and *ahû*-tablets. ⁴⁷ See further the *Alamdimmû*

⁴⁶ Cf. Böck 2000: 246 ll. 114-119 witness E (K. 12087, TBP 12e) and F (BM 65706).

⁴⁷ Cf. Böck 2000: 272-274 ll. 105-126 witness A₁ (K. 141+, TBP 22), e (BM 66963), and f (K. 2166+, TBP 24).

commentary BM 38788 (CCP 3.7.2.J) ll. 24-30. The mention of ALAM = *lānu* (in l. 25 of the commentary) underscores the suggestion that *Alamdimmû* Tablet 12 was concerned with observations derived from the whole body or from a person's habitus.

77) Finkel (1988: 151) restores ZAG.TIL.LA.BI.ŠÈ in the break at the end of the summary line for the sub-series Alamdimmû. But in terms of space one could rather suppose fewer signs missing in the gap. Since the sub-series Alamdimmû is organised in an a capite ad calcem structure (see ll. 72-76), which is highlighted in the editorial note as a special feature of Esagil-kīn-apli's editorial programme, the editorial remark SUR.GIBIL şab-tu (cf. ll. 19 and 31) could also form a possible restoration at the end of line 77.

78a) Just a small fragment from the end of *Nigdimdimmû* Tablet 2 has been identified (Ms. A = K, 9779+, TBP 53) so far. Thus, the reading of the incipit of Nigdimdimmû Tablet 1, "If ... constantly gives a free-will offering" (DIŠ x (x) ana DINGIR-šú ŠÀ.GI.GURU, sa-dir), is not confirmed by textual sources. A similar section in connection with the "throne" (BÁRA) is attested in the Šumma ālu excerpt tablet K. 2192 obv. 8: DIŠ BÁRA a-na DINGIR-šú ŠÀ.GI.GURU, sa-dir (CT 40, 8), followed on the reverse by entries attributed to Šumma ālu Tablet 8. See Šumma ālu Tablet 11 in Freedman 1998: 182.

78b) The reading of the traces in A is uncertain (except for the last signs SAG.DU-su) and in need of collation. Witness B suggests the reading ina $dab\bar{a}b\bar{i}$ ina DU_{11} . DU_{11} . The only identified serial fragment of this tablet (A = K. 9779+, TBP 53) also indicates omens drawn from a person's behaviour during speaking, see Böck 2000: 128f. See further the fragment K. 12495 + 82-3-23, 56, which may likewise be part of K. 9779+ and which lists similar omens beginning with the phrase DIŠ ina da-ba-'bi'-[sú ...], see Kraus 1939: 13. Cf. further the possible Middle Babylonian forerunner PUM 4501⁴⁸ in Kraus 1936-37: 222-226.

The name of the sub-series, NÍG.DÍM.DÍM.MA or Nigdimdimmû in Akkadian, has been formerly interpreted as "äußere Form" (Böck 2000: 16 and 128) or "appearance" (CAD N/2 212f. s.v. *nigdimdimmû*). But in the light of the incipits of Nigdimdimmû listed in the catalogue, which refer to a person's behaviour and actions, one could propose to interpret the title Nigdimdimmû as "deeds" or "actions" (cf. the equations with epšētu in Igituh 389ff. and HAR-ra = hubullu XI 348f., see CAD N/2 121 lex. section). Thus, this section of the physiognomic omen series seems to have been concerned with behavioural omens stricto sensu. It is likely that both Nigdimdimmû and the following sub-series Kataduggû are steeped in human behaviour that is interpreted in ethical and moral terms. In this connection, it is conspicuous that witness A does not insert a summary rubric for the sub-series Nigdimdimmû. The incipits of Nigdimdimmû are inscribed on a single line (1.78) followed by a ruling and the tablet incipit of *Kataduggû*.

79-80) The incipit of the single-tablet section *Kataduggû* can be restored following the incipit preserved in the serial witnesses (A = K, 3994+, TBP 54 + 59, and E = CTN 4, 74); the first signs in line 79 probably have to be read as e-nu-ma or UD-ma (see Böck 2000: 130). In its phrasing, tone and mythological allusions, the incipit of Kataduggû is rather unusual for a "divinatory" series, which seems to underline the more morally oriented content of the omens, which are partially reminiscent of precepts uttered in proverbs and wisdom texts, cf. Böck 2000: 41f., Böck 2010: 204-206, and generally Kraus 1936.

81) In witness B, the summary rubric is inscribed in a separate ruled-off line (but the inscribed text is completely lost in the gaps). In witness A, the summary rubric was written over the ruling separating the incipits of *Kataduggû* from those of the following section Šumma sinništu qaqqada rabât.

82-83) Several texts representing witnesses that belong to the section Šumma sinništu qaqqada rabât "If a woman has a large head" (lit. "is big-of-head") have been published in Böck 2000: 152-173, but none of them preserves an incipit. 49 Since this section of the catalogue is likewise fragmentary, it is difficult to provide a firm reconstruction of the section

⁴⁸ Formerly published with autography in Lutz 1919: 155f.

⁴⁹ Note Böck 2000: 172 witness 6 A l. 7' (BM 30209), which may have preserved the rubric [DIŠ ...] SAG.DU GAL-at ana [...]. The main witness for the section is K. 6190+ (Böck 2000: 152ff., 4 A), a large eight-column tablet of which only the reverse is preserved. The omens begin with the ears of a woman and move downward to the toes, followed by more elaborate entries that combine multiple body features for a prognosis.

and clear attribution of the textual sources to specific tablets of the section. Line 83 of the catalogue in witness A is unusual, adding the editorial remark "new, not finished" (GIBIL NU TIL) to a tablet incipit (this phenomenon is also encountered at the end of the catalogue section listing the incipits of $Sakikk\hat{u}$ section 1 (witness A line 4)). Furthermore, it is unclear why the incipit of the first tablet of *Šumma sinništu qaqqada rabât* stated in line 82 is repeated once more in line 83, as the traces seem to suggest ([...] GAL-at GIBIL NU TIL). It is not excluded however that the incipit cited in line 83 differed from that of *Šumma sinništu qaqqada rabât* Tablet 1 and thus represents an additional tablet, recently added to the section.

84) Until now, no serial witness has been identified for this tablet of *Šumma sinništu qaqqada rabât*. But the possible join of K. 6551+ (+) K. 8625 suggests that at least in the Neo-Assyrian period, the text of the whole sub-series could have been compiled on one physical tablet. K. 8625(+) is concerned with different characteristics of women's hair on its obverse and could have belonged to the main witness for the subseries (K. 6190+), see the argument in Schmidtchen infra 2.1.2. If this interpretation is correct, the sequence of the tablets would have been reversed in comparison with the order of the catalogue, possibly analogous to the organisation to the physiognomic omens drawn from the male body in the sub-series *Alamdimmû*.

Conspicuous but not extraordinary is the use of the third person masculine pronominal suffix -šú instead of the assumed feminine form $-\dot{s}\dot{a}$ in this line of the catalogue.

86) The first incipit of the sub-series on skin moles (with the reconstructed title Šumma liptu) is further explained in the catalogue by registering content included in the tablet, which is introduced by adi (EN) "including". The same phenomenon occurs in line 40 of the catalogue, which lists not only the incipit of Sakikkû Tablet 33, but also another entry marking the beginning of a second section included on the tablet. An entry corresponding to the phrase following adi in line 86 of the catalogue is attested in the serial witnesses A (Rm. 268+, TBP 50, Assyrian script) and C (VAT 17299, Babylonian script), see Böck 2000: 176, Šumma liptu l. 43, offering a section beginning with the entry DIŠ li-ip-tum pe-lu-ú ina SAG.DU NA GAR "If a red *liptu*-spot is present on a man's head").

87a) The text of the catalogue witness A is too fragmentary for a reconstruction and needs collation. The reconstruction of ll. 87-89 of the catalogue relies primarily on the serial witnesses and is far from certain. According to the catchline of the serial tablet A from Nineveh, which contains the "first tablet of Šumma liptu" (DUB 1.KÁM DIŠ TAG-tu,, witness A rev. 37', see previous note above), the tablet whose incipit is cited at the beginning of this line of the catalogue should be concerned with the kurāru-mark (written GIG.PEŠ, see Böck 2000: 178: 88). However, the traces in line 87a suggest the signs 'qu/bi ku', which does not fit the incipit preserved in the source texts (DIŠ GIG.PEŠ ina SAG.DU LÚ GAR "If a kurāru-mark is present on a man's head"). It is noteworthy that a Neo-Babylonian tablet seems to contain the text of Šumma liptu and Šumma kurāru on one physical tablet (see the text VAT 17299, Böck 2000: 174ff., 179ff. witness C Šumma liptu and witness A Śumma kurāru). It is therefore not possible to say whether the text in line 87a of the catalogue continued over from line 86, listing material included in *Šumma liptu* Tablet 1 or whether it listed a varying incipit for the second tablet of the sub-series *Šumma liptu* that differed from the incipit of *Šumma kurāru* attested at Nineveh.

It is further noteworthy that the unpublished Neo-Babylonian text BM 39166 (obv.) contains omens that belong to a tablet of the sub-series on moles entitled Šumma tirku, whereas the catchline on the reverse identifies the following tablet as DIŠ SAMAG ina SAG.DU LÚ ZA[G GAR ...] "If an umşatu-mark is present (on) the right side of a man's head".50 This could suggest that the tablet incipit in line 87a of the catalogue, cited before that of *Šumma umṣatu* (l. 87b), could have been the tablet on tirku-moles, whose position in the sub-series is not entirely certain due to the lack of preserved catchlines and tablet incipits (Böck 2000: 17-18). A further problem is posed by the traces of the catchline in the Nineveh recension of Šumma tirku ([...] ÚKU-in), which does not match the incipit of Šumma umṣatu at Nineveh (DIŚ SAMAG ina SAG.DU LÚ ZAG GAR HUL ŠÀ GIG di-hu ana IGI-šú GAR KI.MIN du-us-su KAR-ir "If an umṣatu-mark is present on the right side of a man's head: unhappiness, illness and di'u-disease are in store for him; (if) ditto: his manliness will be taken away", cf. Böck 2000: 184: 1 (Ms. A obv. i 1); 210: 114 (Ms. A rev. 45)). One should therefore reckon with discrepan-

⁵⁰ The following rubric reads DUB '1/2'.KÁM' DIŠ x x[...], which could imply that the tablets following *Šumma liptu* could be counted either independently from one another or according to the overarching section title (Šumma liptu).

cies in the order of the tablets forming part of the sub-series, between the recensions from Nineveh and later recensions from the Neo- and Late Babylonian period.

87b) The restoration of the second entry in this line is supported by the serial witness A (K. 12548+, TBP 36) offering the matching incipit [DIŠ S]AMAG ina SAG.DU LÚ ZAG GAR (Böck 2000: 184). It is uncertain whether the signs given at the end of the line ("TA/DUB" pe^{2} "-en-[du^{2} (x)]) refer to material included in the umsatu-tablet. The $pind\hat{u}$ -mark which may be mentioned here could alternatively have formed the topic of the following tablet cited in line 88a. Another possible reading instead of (ZAG GAR)-'át' could be 'ŠÀ/TA' DUB *pe-en-[di]* "from/according to(?) a tablet on *pindû*-moles".

88a) The restoration of the incipit is based on the tablet sequence suggested by the traces of the catchline in witness A of the tablet Šumma umṣatu (K. 12548+ vi 1: [... ni-ṣ]ir-ta, IGI-mar), which corresponds to the incipit of Šumma pindû witness A (K. 2063+, TBP 38a obv. 1: DIŠ pi-in-du-ú ina SAG.DU LÚ GAR ni-şir-ta, IGI-[mar] "If a pindû-spot is present on a man's head, he will find a treasure"), see Böck 2000: 192: 157 and 195: 1. It is interesting to note that catalogue and serial witnesses differ in their rendering of amēlu "man" (NA vs. LÚ).

88b) In accordance with the traces [...] 'IB'.MEŠ ŠUB.MEŠ, the second entry can be identified with the incipit of the tablet Šumma urāšu, see Böck 2000: 202 Ms. A (K. 10667, TBP 43) obv. 1 and Ms. B (BRM 3, 23) rev. 2, which read (DIŠ ina SAG.DU) LÚ/NA IB ŠUB.MEŠ "[If] urāšu-spots are situated [on a man's head]". The following signs at the end of line 88 of the catalogue are debatable, but the entry begins with MIN "ditto", which probably stands for DIŠ ina SAG.DU NA IB. Thus, the entry very likely represents a citation from a section of the tablet Šumma urāšu, indicating material included in the text. Note that a group of protases in the serial witnesses focus on *urāšu*-marks on the forehead (SAG. KI), comparing them with specific objects such as snakes, a lentil etc. This section could possibly be referred to at the end of line 88 of the catalogue.

89) This line is too fragmentary to gain much information regarding a possible sequence of the remaining tablets of the sub-series on skin moles. The only certain signs are [...] \hat{u} i- $^{\Gamma}ba^{\gamma}$ -[ru^{γ} ...], which points to the fragmentarily preserved tablet on *ibāru*-moles, see Böck 2000: 210-211 A (K. 7176, TBP 37). The textual evidence from the Neo-Assyrian period reveals the existence of two or three other tablets whose incipits are not preserved or represented in the catalogue. They are concerned with tirku-moles (Böck 2000: 204ff.), kittabru-spots (Böck 2000: 212ff.) and with kittabru-spots on the female body (Böck 2000: 230ff.). The latter two tablets followed each other in a sequence, as is indicated by the catchline preserved in two manuscripts of Šumma kittabru (Böck 2000: 228: 132, Ms. B (K. 4039+) rev. 6 and Ms. I (VAT 17022, TBP 63) rev. 24'. The catchline preserved on manuscripts of the tablet on kittabru-spots for women shows that it was followed by a tablet dealing with twitching muscles (Böck 2000: 232 Ms. A rev. 9' and Ms. B rev. 8'; Böck 2000: 234ff.).

The tablet on *tirku*-moles may have preceded the tablet concerned with *umsatu* (see above comment on line 87a), but the incipits of the other tablets on kittabru-moles and twitching muscles could hardly have fitted all into the space of line 89. These tablets may represent, at least in part, later additions to the series. However, the sign \hat{u} "and" before $i^-ba^-[ru^2]$ in line 89 rather suggests that this catalogue passage did not list complete incipits, but only keywords referring to the topics covered by the remaining tablets of the sub-series. The fragmentary state of line 89 precludes definite conclusions.

- 90) If the reconstruction [NIGIN x DUB], $ME\check{S}^{?1}$ [...] $li^{?1}$ - $lip^{?1}$ - $lip^{$ after the incipit or topic of its first tablet, Šumma liptu. On the other hand, most of the tablet witnesses for this sub-series which preserve rubrics are not identified as belonging to a series with the name Šumma liptu. All the Neo-Assyrian witnesses are connected only through their catchlines (and incipits). The only exception is the first tablet of Šumma liptu (Rm. 268+, TBP 50 rev. 37'), which is indeed designated in a rubric as DUB 1.KÁM šumma liptu "Tablet 1 (of) 'If a liptu-mark" (see the discussion on line 87a above).
- 91) None of the serial witnesses of the sub-series belonging to the physiognomic omen series *Alamdimmû* are linked explicitly through a serial rubric or an overall numbering of the constituent tablets (as in the case of *Sakikkû*). However, the summary rubric in line 91 of the catalogue shows that the five sub-series of the physiognomic and behavioral omens were grouped together as a text corpus under the name *Alamdimmû*. This point is also hinted at by the excerpt tablet

K. 105+ (TBP 25), which lists physiognomic omens from the sub-series *Alamdimmû*, from the series on women (Šumma sinništu qaqqada rabât) and from the Neo-Assyrian excerpt series Šumma Ea liballiṭka⁵¹, the letter of which contains omens that may have been excerpted from *Kataduggû*, *Nigdimdimmû* and Šumma ālu.⁵²

For a tentative interpretation of GIŠ.GIŠ.A (also found in l. 49 of the catalogue) as *šūtešur* "properly arranged" see Schmidtchen *infra* 3.2.2. Furthermore, it is striking that the term is used here for the whole series. Since most of the sub-series within *Alamdimmû* could have been regarded as series in their own right (see the discussion concerning *Nigdimdimmû* and *Kataduggû* in Schmidtchen *infra* 2.1.2. as well as 3.2.2. n. 133), this editorial remark may indeed point to a secondary editorial process, during which the tablets of the sub-series were arranged according to a systematic ordering principle.

The total of tablets belonging to the physiognomic series $Alamdimm\hat{u}$ is still uncertain due to the problems regarding the allocation of tablets in the last sub-series on skin moles. A library account from the Neo-Assyrian period lists around 37+ tablets, together with $ah\hat{u}$ -tablets and commentaries, cf. Parpola 1983: 24-25 and Böck 2000: 18 with additional bibliographical information. However, additional material such as commentaries and $ah\hat{u}$ -tablets are not expected to have been mentioned in the catalogue.

92) An overarching summary rubric stating the total of tablets registered in the catalogue, representing a corpus of texts divided into two parts or series, is likewise attested in the final section of AMC l. 123, see Steinert et al. *infra*. Contrary to Finkel's reading *niṣirti Ezida* at the end of line 92 (Finkel 1988: 152), the restoration <code>"munusNUN"</code> NUN.[M]E(= ABGAL) for *niṣirti apkalli* "secret of the sage" is preferred here. For the secrecy label cf. Lenzi 2008: 251 and 269 with further attestations. None of the secrecy labels discussed by Lenzi occur in a major divinatory series, although the lore of the *kalû* is described in one Neo-Assyrian colophon as "the wisdom of Ea, the lore of the *kalû*-singer, the secret of the sage" (*nēmeq Ea kalûtu niṣirti apkalli*), see Lenzi 2008: 142.

93) In correspondence with AMC, one would expect a tablet colophon here. However, the preserved signs do not support this possibility. The interpretation of the signs <code>FAL</code>? TU RA TAG MA ME ALA remains difficult. Finkel (1988: 152) reads ALA. TU.RA ŠUM.MA. ME, which he interprets as "the *šummus* (i.e. omen entries starting with *šumma* "if") concerning a sick person". Another possibility is to read the signs ŠUM.MA as TAG-*ma* (*lapātu*), referring to the sick man being "touched" (e.g. by a deity?). The remaining ME{-*a*} may be interpreted as *qība* "interpretation, prognosis" in the accusative. However, this reading poses a problem for the syntax of line 93, since one expects that *qību* would be followed by *šakānu*, i.e. "to make a prognosis". Cf. also the comment on l. 71 above.

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⁵¹ For the series see Reiner 1982 and von Soden 1981.

⁵² The rubric of K. 105+ identifies it as the 6^{th} and final gittu-excerpt of $Alamdimm\hat{u}$ (l. 13: 6-ti IM.GÍD.DA ŠÀ-u alam-dim-mu-u ZAG.TIL.LA.BI. ŠÈ).

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