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OLD BABYLONIAN OMEN TEXTS

BY

ALBRECHT GOETZE

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PREFACE

During the last few years the treasures preserved in the Yale Babylonian Collection have attracted my attention to an ever-increasing degree. As a first fruit of my preoccupation with this material I present here the Old Babylonian Omen Texts.

Some outside material has also been included in the volume. The kindness of Professor J. A. Wilson, the Director of the Oriental Institute of the University of Chicago, enabled me to add to the Yale material three texts now in the Oriental Institute collections. Of these Professor A. Poebel graciously consented to let me publish the tablets A 7477 and A 7677, while Professor T. Jacobsen generously ceded to me his publication rights on A 7762. The Chicago Natural History Museum through Mr. R. A. Martin, its Curator of Near Eastern Archaeology, obliged me by the permission to include the tablet No. 156010 of that museum in this volume. Smith College (Northampton, Mass.) cooperated by permitting me to copy and to publish the tablet No. 12 of its collection which is under the care of the Department of Religion and its Chairman, Professor Margaret B. Crook. The Director of the Pierpont Morgan Library has kindly authorized the publication of three tablets, numbered MLC 86, 1716, and 2077, from its collection. It is an agreeable duty to express my grateful appreciation to all these institutions and persons.

The volume, in the form it is given out here, owes much to my colleague Professor Ferris J. Stephens, the Curator of the Yale Babylonian Collection. Not only has he given freely of his time for talking over numerous problems of reading and interpretation, whenever they arose, he has also collated with faithful patience all my copies with the original tablets. Thereby he has contributed much to their decipherment, still more to the accuracy in rendering the sign forms of the originals. I gratefully acknowledge his help, and above all the spirit of unselfish cooperation in which it was given.

The publication of full transliterations and translations is contemplated for the future.

ALBRECHT GOETZE

New Haven, Conn.
March, 1946

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ABBREVIATIONS

Museum Signatures of Tablets

AO	Louvre, Paris
BM	British Museum, London
CBS	Catalogue of the Babylonian Section; signature of the Museum of the University of Pennsylvania, Philadelphia, Pa.
HSM	Harvard Semitic Museum, Cambridge, Mass.
MLC	Morgan Library Collection, on deposit at the Yale Babylonian Collection, New Haven, Conn.
NBC	Nies Babylonian Collection, part of Yale Babylonian Collection, New Haven, Conn.
UCBC	University of California Babylonian Collection, Berkeley, Calif.
VAT	Vorderasiatische Abteilung Tontafel, signature of the Staatliche Museen, Berlin
YBC	Yale Babylonian Collection, New Haven, Conn.

Periodicals and Publication Series

AfO	Archiv für Orientforschung
Bab.	Babyloniaca
BE	The Babylonian Expedition of the University of Pennsylvania, Cuneiform Texts
CT	Cuneiform Texts from Babylonian Tablets in the British Museum
JAOS	Journal of the American Oriental Society
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland
KB	Keilinschriftliche Bibliothek
KBo	Keilschrifttexte aus Boghazköi
KUB	Keilschrifturkunden aus Boghazköi
LTBA	Die lexikalischen Tafelserien der Babylonier und Assyrer in den Berliner Museen
MAOG	Mitteilungen der Altorientalischen Gesellschaft
MVAeG	Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft
OLZ	Orientalistische Literaturzeitung
R	Sir H. C. Rawlinson, The Cuneiform Inscriptions of Western Asia
RA	Revue d'assyriologie et d'archéologie orientale
UCP	University of California Publications in Semitic Philology
UMBS	University of Pennsylvania. The Museum. Publications of the Babylonian Section
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
YBT	Yale Oriental Series, Babylonian Texts
YOR	Yale Oriental Series, Researches
ZA	Zeitschrift für Assyriologie

INTRODUCTION

Provenience and Age of the Texts

The provenience of most of the tablets in this volume is unknown. Only the numbers 60 and 63 were found in regular excavations, No. 60 at Khafaje and No. 63 at Kish. All the others were acquired from dealers. As far as it was possible to ascertain, the bulk of the tablets marked YBC has been at Yale at least since 1913.

None of the tablets is dated. A definite date can be assigned to them only on the basis of internal evidence. The language is Old Babylonian of the southern variety.[1] It is written with relatively few ideograms, most of them technical terms.

The script varies a good deal. Some tablets are written in an archaic cursive, others in a younger cursive, still others mix archaic and younger sign forms, i. e. are archaizing. The details can be seen from the sign list which is attached to this volume (plates CXXVII ff.). In the Catalogue (below pp. 13 ff.) the type of script used on the individual tablets is indicated by the abbreviations a. (i. e. archaic), y. (i. e. young), and m. (i. e. mixed). Moreover a characteristic example of each type is presented in photographic reproduction at the end of this volume. The archaic cursive resembles that used in letters and contracts of Rīm-Sīn of Larsa, while the younger cursive is that also employed in Hammurapi's chancellery.

The texts, when written down in the form in which they have survived, had apparently been in existence for quite some time. For a number of texts we possess duplicates.[2] Others show markings which testify to the fact that the formation of "series" had already begun.[3] Still more important is the circumstance that not infrequently variants[4] have been incorporated in the texts. This means that several versions must already have been current.

An examination of the terminology the tablets employ and a comparison with that of the surviving dated examples of the same kind (see below p. 4 f.) confirm the conclusion to be drawn from all this evidence, namely that our tablets were written, at least in part, prior to the reign of Hammurapi,[5] and that their composition

[1] See for the time being the chapter I contributed to O. Neugebauer and A. Sachs, *Mathematical Cuneiform Texts* (*American Oriental Series* 29) 146 ff.

[2] See the Catalogue (below pp. 13 ff.) on Nos. 22, 24, 26, 34, 35, 47, 48, 49, 51, 52, 57, 58.

[3] The following series are recognizable: *naplastum*, Nos. 13, 14, 15, 16; *bāb ēkallim*, No. 22; *martum*, No. 32; *libbum* etc. No. 42; behavior of the sacrificial lamb (*šumma immerum ištu ṭabḫu*), Nos. 47, 49.

[4] The formula that introduces variants is *šanū(m) šum-šu* "another *šumum* of it" (ideographically m u - n i k i . m i n). This *šumum*, literally "name," appears frequently in colophons with the ideographic spelling m u .

[5] Since the chronology has again become an issue, I avoid here the assigning of absolute dates to this king and his dynasty.

took place in the earlier part of the Hammurapi period. A terminus post quem is provided by the historical allusions contained in the texts[6] the latest of which is to Išbī-Irra, the founder of the dynasty of Isin.[7]

Previously Published Material of the Same Character

Only relatively few omen texts as old as those published here have been known heretofore. The list follows:

(1) Models

Liver models from Mari (Old Akkadian): *RA* 35 36 ff.
AO 8894: *RA* 35 pl. XVIII.
BM 92668: *CT* VI 1 ff.[8]

(2) Reports on acts of extispicy

Istanbul Tello (?) 1486: *OLZ* 1908 457.[9]
BM 78680: *CT* IV 34.[10]
Text Meissner: *Bab.* 2 pl. VI.[11]
VAT 6678: *Bab.* 3 pl. IX.[12]
Strasbourg 370: C. Frank, *Strassburger Keilschrifttexte* No. 5.[13]

(3) Liver omina

Leningrad/Moscow: two short texts and a quotation from a third: *AfO* 5 214 ff.
Two Larsa texts in Istanbul: *RA* 27 pp. 142 and 149 respectively.[14]
AO 7028, 7029, 7030, 7033: *RA* 38 80 ff.[15]

[6] They are collected in a special article to appear elsewhere. Cf. Weidner, *MAOG* 4 226 ff.

[7] No. 46 V 5 f. and probably also No. 33 I 42.

[8] A. Boissier, *Note sur un document babylonien se rapportant à l'extispicine* (Genève, 1899); additions and corrections to these remarks in *Bab.* 4 85 ff. and in the same author's *Mantique babylonienne et mantique hittite* (Paris, 1935) 13 ff. In the last mentioned place a photographic reproduction of both sides (different from that in *CT* VI) is also found. Incidentally the language of the liver is a northern Old Babylonian that uses the sign 'ab' with the value *ès*. Nougayrol (*RA* 38 77 ff.) has made it probable that the purpose of this liver is to show "comment la valeur prophétique d'un phénomène—ici la perforation—varie suivant la zone où on le rencontre."

[9] Only partially communicated in a transliteration by Boissier of a copy made by Virolleaud.

[10] Published under the number Bu. 88-5-12, 591. Discussed by A. Boissier, *Note sur la nouvelle publication des textes divinatoires du British Museum* (Genève, 1905) 14 f.; M. Jastrow, *Die Religion Babyloniens und Assyriens*, 2 274 ff.; Nougayrol, *RA* 38 73 f.

[11] Published by Ungnad and interpreted *ibid.*, 258 ff.

[12] Published by Ungnad and interpreted *ibid.*, 141 ff.

[13] Cf. Frank's remarks *ibid.*, 17 ff.

[14] Transliterations and translations by Scheil *ibid.*, 141 ff.

[15] Volume 38 of the *Revue d'assyriologie* became available to me just in time to be utilized for this introduction. Thanks are due to A. Sachs for having placed his copy at my disposal.

(4) Physiognomic omina

S(ippar) 33: F. R. Kraus, *Texte zur babylonischen Physiognomik* (*AfO*, Beiheft 3) pl. 63 f.[16]

(5) Oil omina[17]

BM 22446: *CT* V 4 ff.
BM 22447: *CT* III 2 ff.

(6) Incense omina[18]

CBS 14089: *UMBS* I/2 99.
UCBC 755: *UCP* IX/5.

(7) Astrological omina

Text Šileiko: *ZA* NF 9 309 ff.[19]

The New Material

The material published in this volume contributes to the first five classes enumerated in the preceding section. Its bulk has to do with extispicy.

(1) Models

The models are represented by the Nos. 1, 3, 4, and 5 (see in addition the photographic reproductions on plate CXXXIII).

Among them No. 1 is of the same type as the Mari livers. It was made in order to record what the liver of the sacrificial lamb[20] looked like at a specific event; in this case, when the stairs collapsed upon king Sīn-iddinam's[21] entry into the temple of Šamaš. It is a fair assumption that the systematization of the series texts was based on empirical material of this kind.

The inscription begins with the words *annītum amūtum ša* . . . "this is the liver of . . ." There is no doubt possible that *amūtum* is the word for "liver." This becomes particularly evident from No. 11 II 33 ff., III 3 ff., 18 ff., where various omina begin with the protasis *šumma amūtum naplastam padānam bāb ēkallim martam išū* "if the *amūtum* has a lobe, a path, a palace door, a gall bladder" and

[16] Cf. F. R. Kraus, *Die physiognomischen Omina der Babylonier* (*MVAeG*, 40/2, 1935) 57.

[17] Studied by J. Hunger, *Becherwahrsagung bei den Babyloniern* (*Leipziger Semitistische Studien*, I/1, 1903).

[18] See E. Ebeling, *Weissagung aus Weihrauch im alten Babylonien* (*Sitzungsberichte der Preussischen Akademie der Wissenschaften*, phil.-hist. Klasse 1935, XXIX).

[19] The original publication in *Comptes-rendus de l'Académie des Sciences de l'URSS* 1927, 125 ff., is not accessible to me.

[20] The word *immerum*, "sheep," used for it, e. g., Nos. 47 ff., and in the phrase *bēl immerim* denoting the diviner's client, is replaced by *puḫādum*, "lamb," in the prayers that precede the slaughtering (HSM 7494, see below n. 37, and its duplicates AO 7031 and 7032, *RA* 38, 85 ff.).

[21] The ninth king of the dynasty of Larsa, not quite a century prior to the great Hammurapi.

continue by describing peculiarities of the *ubānum* "*lobis pyramidalis.*"[22] In the first of these passages the apodosis consists of the construct *amūt* and a dependent genitive. This frequent expression, then, simply means: "(it is) the liver of. . . ." In omina based on *kakkum* or *šēpum* (see below p. 10), e. g., we find in analogous fashion the expressions: "(it is) the *kakkum, šēpum* of. . . ."

The models Nos. 3, 4, and 5 were made for purposes of instruction. They picture specific configurations which are defined by the inscriptions they bear. No. 3 is clearly a liver, but certainly Nos. 4 and 5 are not. The inscriptions they offer prove that the part of the body they represent is the *ḫašūm*. Their appearance confirms the view previously arrived at on independent grounds[23] that *ḫašūm* denotes the "lung." This is rather significant. It shows that the art of the diviner, the *bārūtum*, was not limited to hepatoscopy; it investigated besides the liver all the other viscera, i. e. it was extispicy. This point will become still clearer when the anatomical terminology of the *bārūm* has been investigated in detail (see pp. 5 ff.). It becomes evident now that the model Rm 620[24] of the British Museum which has played an important role in the discussions concerning this terminology does not represent a liver at all, but a lung.[25] The use made of it, then, could only result in utter confusion.

(2) Reports on acts of extispicy

In this class fall Nos. 7, 8,[26] 10, and 19, furthermore the younger text No. 2. These texts, when compared with those previously known (see above p. 2), are significant in a twofold sense. Firstly, they enable us to establish the list of the viscera which the *bārūm* had to inspect, and the order in which he was accustomed to take them up;[27] it has remained virtually unchanged through the centuries. Secondly, the reports reveal a change in the terminology, and thereby make it possible to assign the extant texts to various periods. The terminology is here tabulated:[28]

[22] For the meaning of these terms see presently.

[23] Holma, *Festschrift Setälä*, 42 ff.; E. Ebeling, *Keilschrifttexte medizinischen Inhalts* (*Archiv für Geschichte der Medizin*, 13, 1921) 5. C. Bezold had quite correctly conjectured the meaning "lungs" in his *Catalogue*, sub K 11340; he was too much under the influence of Boissier (see the following note) when he withdrew this interpretation in his contribution to G. Blecher, *De extispicio capita tria* 250.

[24] A. Boissier, *Note sur un nouveau document babylonien se rapportant à l'extispicine* (Genève, 1901) and the same author's *Choix de textes relatifs à la divination assyro-babylonienne*, p. 76 ff. (with plates 1 and 2). A reproduction can be found also *apud* C. O. Thulin, *Die Haruspicin* (*Göteborgs Högskolas Aarsskrift* 12/1, 1906), plate 3 and *apud* E. G. Klauber, *Politisch-religiöse Texte aus der Sargonidenzeit*, p. xxxvii.

[25] Denner, *WZKM* 41 194, has justly stressed the point that ḪAR (i. e. *ḫašūm*) and *amūtum* must be kept apart.

[26] This text reports on a double extispicy. The first act is technically called *rēštītum*, the second *piqittum*. Cf. Denner, *AfO* 7 185 ff.

[27] In the excerpt tablets Nos. 9 and 11, the sequence is partially unorthodox. No. 9 begins, as is normal, with *naplastum, bāb ēkallim, martum, nīrum*, but continues with *libbum, karšum, ḫašūm*. No. 11 has quite irregularly *padānum, naplastum, ubānum, martum, tīrānū*.

[28] The tabulation is not complete for all periods. Parts that occur only in the younger texts have been omitted here.

	Old Babylonian I [29]	Old Babylonian II [30]	Old Babylonian III [31]	Kassite [32]	Neo-Assyrian [33]	Neo-Babylonian [34]
(1)	*naplastum*	*mazzāzum*	ki.gub	ki.gub	NA	NA
(2)	*padānum*	*padānum*	gìr	gìr	gìr	gìr
(3)	*danānum*		kal	kal	kal	
(4)	ká é.gal	ká é.gal	ká é.gal	ká é.gal	ME.NI [35]	
(5)	*šulmum*	*šulmum*	DI	DI	DI	DI
(6)	*martum*	*martum*	zé	zé	zé	zé
(7)	*takāltum*			TUN		
(8)	*ubānum*	*ubānum*	šu.si	šu.si		šu.si
(9)	*ṣibtum*			máš	máš	máš
(10)	*ḫašūm*	*ḫašūm*	ḪAR	ḪAR	ḪAR	ḪAR
(11)				kak.zagga	kak.zagga	*kaskasu*
(12)	*karšum*					
(13)	*kunukkum*			*kunukku*		
(14)	*šuptum*					
(15)	*libbum*	*libbum*	šà	šà		
(16)	*tīrānū*	*tīrānū*	*tīrānū*	*tīrānū*	šà.nigin	šà.nigin

It seems desirable to summarize here what we know about the meaning of these terms. They may be briefly discussed in their proper order.

(1) *naplastum*, ideographically igi.bar, also igi.dáb.[36] Etymologically the word is clearly connected with the verb *naplusum* "look (upon somebody), see." The way in which the connection is envisaged seems indicated by the equation igi.dáb.anše | *nap-la-sa-tu* (Zürich Voc. *apud* F. Delitzsch, *Ass. Lesestücke* 3rd ed. 84 f. IV 30). Like ka.dáb.anše "bridle" it is part of the donkey's harness, and thus obviously "blinkers." In consequence, *naplastum* as a part of the liver should be translated as "flap" or with the proper technical term "lobe," thus coinciding with the classical term *lobus*.

[29] Istanbul Tello (?) 1486; Nos. 7 and 8 of this volume.

[30] BM 78680 (*CT* IV 34).

[31] Text Meissner; VAT 6678. These texts are dated to the 10th and the 15th year of Ammī-ṣaduqa respectively. The Strasbourg text deviates in offering kas instead of gìr, and *da-na-nu* instead of the expected kal.

[32] Our No. 2. Furthermore CBS 10495 (*BE* XIV 4) (from the 11th year of Burnaburiaš); CBS 13517 (*JAOS* 38 82 ff.) (from the 21st year of Burnaburiaš); two Nippur tablets in Istanbul published by Scheil in *RA* 14 146 (one of them from the 27th year of an unnamed Kassite king).

[33] E. G. Klauber, *Politisch-religiöse Texte aus der Sargonidenzeit* (Leipzig, 1913).

[34] Texts of Nabonidus included as Nos. 7 and 8 in S. Langdon, *Neubabylonische Königsinschriften*. See A. Boissier, *Choix des textes relatifs à la divination assyro-babylonienne*, 48 ff.; M. Jastrow, *Die Religion Babyloniens und Assyriens*, 2 252 ff.

[35] For the equation ME.NI = *bāb ēkallim*, see Denner, *WZKM* 41 220. Reconstruct accordingly *VR* 16 II 53: [ME.]NI | *bāb ēkalli*.

[36] Thus BM 92668. Cf. also [ig]i.bar | *nap-la-su* Voc. Martin A (*AfO* 7 273, cf. 8 54) I 27.

Beginning with the period Old Babylonian II *naplastum* is replaced by *mazzāzum* (southern form *manzāzum*). The reason for the change in terminology is revealed by the large tablet HSM 7494[37] where one reads (l. 41 f.): *a-na ša-la-mi-šu na-ap-la-as-tum ki-it-tum lu ša-ak-na-at ma-an-za-az ilim*^{lim} *ki-nu-um lu* [*ša-ki-in*] *i-na na-ap-la-as-tim ni-iš re-ši-im ki-nu-um lu ša-ki*[*-in*] " as an indication of his (i. e. the client's) well-being let there be found a normal *naplastum*, let there be found a normal station of the god, let there be found on the *naplastum* a normal rise of the head." The *manzāz ilim*, then, was part of the *naplastum*; it was considered so important that its name became used as a virtual synonym of *naplastum* and finally replaced the older term.

The liver models from Boğazköy *KUB* IV 71, 72, 73, 74 prove that the *mazzāzum* (ideographically ki.gub) is a marking on the *lobus dexter* of the liver.[38] See plate CXXVI.

(2) *padānum* means literally " path." Again the liver models from the Hittite capital *KUB* IV 71, 72, 73 are instrumental in determining its exact location. See plate CXXVI.

(3) *danānum* is probably correctly translated by " reinforcement." For its localization the liver models *KUB* IV 72 and 74 are significant. They point to the free end of the *lobus sinister* near the *incisura umbilicalis*. See plate CXXVI.

(4) *bāb ēkallim* is literally " door of the palace." For its location we depend entirely on the omina themselves. They show that the *bāb ēkallim* lies between the *naplastum* (see under 1 above) and the *rēš martim* " the head of the gall-bladder "[39] which, according to *KUB* IV 72, is on (or beyond) the margin of the *lobus dexter*. Furthermore, sometimes markings on the rear side (*warkatum*), i. e. the dorsal side, of the liver are said to point toward the " door of the palace " (*bāb ēkallim iṭṭulū*).[40] This evidence suggests that " the door of the palace " is the *incisura umbilicalis* of modern anatomists.[41] See plate CXXVI.

(5) *šulmum* is uncertain even as to its primary meaning. The spelling by DI (Sum. silim = Akk. *šlm*) cannot be considered sufficient proof that the word is

[37] This important tablet is being prepared for publication by Professor Mary I. Hussey. I am quoting here and below with her permission.

[38] As was shown by Nougayrol *RA* 38 77 ff., the three omina dealing with igi.dáb found on the liver BM 92664 belong to the holes 11, 12, and 13 of his numbering; they are precisely located where the *mazzāzum* should be.

[39] Relation to *naplastum*: No. 25 9; to *rēš martim*: No. 25 25; to *qutun martim* " the thin part of the gall-bladder ": No. 25 75.

[40] *AfO* 5 214. See also No. 25 14 and No. 26 III 56 where a " foot " from the rear of the liver " crosses " (*ibir*) to the *bāb ēkallim*. In No. 24 17 and No. 22 9 a second *bāb ēkallim* lowers itself (*ušappil*) and reaches behind the liver.

[41] The *porta hepatis* which the Greeks called πύλαι is not identical with the " door of the palace." It probably corresponds with the *abullum* " gate " which according to No. 30 is different from the *bāb ēkallim*.

etymologically connected with Akk. *šlm* "of good health." It may by mere accident be homonymous with *šulmum* "well-being."[42] The customary translation "blister, vesicle" is based on an uncertain interpretation of the word *šulmum* in the oil omina.[43] The context of the liver omina favors a position between the *bāb ēkallim* and the gall-bladder, close to the root of the latter.[44] The fact that the *processus papillaris* is distinctly indicated on the liver model BM 92668 makes the identification of the *šulmum* therewith a decided possibility. See plate CXXVI.

(6) *martum* "gall-bladder" (*vesica fellea*) is well-established; compare moreover *KUB* IV 71, 72, 73. See plate CXXVI.

(7) *takāltum*[45] must have been considered as a part of the liver, since otherwise it would not have found its place between *martum* and *ubānum*.[46] On the other hand, it is certain that it sometimes occurs as a separate part of the intestines, and then in parallelism with the liver.[47] Nothing final can be proposed yet; but it can be stated that the "pancreas" would meet the requirements from the anatomical point of view.

(8) *ubānum*, literally "finger," is identical with the *processus pyramidalis* which is so prominent on the BM liver. Compare also the liver model *KUB* IV 72.[48] See plate CXXVI.

(9) *ṣibtum*, literally probably "increase" and identical with the well-known word for "offspring" and "interest," is closely associated with the *nīrum* literally "crosspiece, yoke." No identification is possible as yet. It may be pointed out, how-

[42] It may be remarked here that the meanings of Arabic **talmum* "notch, gap" and **ṯulmatum* "notch, gap; breach, split, cleft" would fit in remarkably well with the mode of thinking practiced by the diviners of antiquity.

[43] J. Hunger, *Becherwahrsagung* 20 f.

[44] HSM 7494 49: *šu-lum te-eš-mi-im iš-tu mas-ra-aḫ mar-tim a-na bāb ēkallim*^{lim} *lu ma-qí-*[*it*] "let a *šulmum* indicating hearkening fall from the beginning of the gall-bladder to the door of the palace." According to the following line *šulmum*, it is hoped, will be found *i-na i-mi-it-ti ta-ka-al-tim* "at the right hand side of the *takāltum*."

[45] The series ḪAR.gud | *imrū* | *ballu* (*LTBA* I 86 and duplicates, see Zimmern, *ZA* 33 18 f.) offers the following equations:

31 ^{uzu} kin.ge$_4$-a | *ta-kal-tu* | *ḫa-šu-u*
32 ^{uzu} kin.ge$_4$-a | *a-mu-tu* | *ka-bi-du*

They should not be stressed too much. They seem to indicate merely that the respective parts were considered ominous, that they were "parts conveying a message." Most certainly *takāltum* is not a synonym of *amūtum*.

The equation of ḪAR (i.e. *ur*$_5$) with *ḫašū*, *kabittu*, *tērtu*, *ṭulīmu*, and *tūltu* in K 2045 (*RA* 14 82) rev. I 34 ff. (cf. BM 93040 [*CT* XII 21] rev. II 18 ff.) is to be judged in an analogous fashion. The noun *tērtu* is a technical term for "omen"; the other words denote ominous parts of the viscera. They are certainly different parts.

[46] See also Denner, *WZKM* 41 193.

[47] This point was emphasized by H. Holma, *Die Namen der Körperteile* 93. However, the meaning "stomach" that Holma proposes as a possibility (see also C. Frank, *Studien zur babylonischen Religion* 133) cannot be correct. See below sub (14).

[48] G. F. Moore, without showing any knowledge of the Akkadian terminology, demonstrated in *Orientalische Studien Theodor Nöldeke gewidmet* II (1906) 761 ff. that the *processus pyramidalis* was known to the Jews not only under the name *yōθœræθ ha-kkāβēδ* "protuberance of the liver," but also under the other name *ḥisar kaβdā* "little finger of the liver."

ever, that neither the region of the *lobus dexter*, nor the rear (dorsal) side of the liver are covered by the terminology, as far as it has been reconstructed.[49] The circumstance must also be kept in mind that *ṣibtum* and *nīrum* form the end of a section in the enumeration which continues with the "stomach."

(10) *ḫašūm* "lung"; see above p. 4.

(11) *kaskasum*[50] is most likely a loanword from Sumerian kak.zag-ga. In the lexical series ḪAR.gud | *imrū* | *ballu* it is explained by *šitik ertim*[51] and hence denotes in all probability the "breastbone."

(12) *karšum* "stomach" is also used in speaking of human beings. Ruminating animals have four stomachs;[52] since *karšum* is the general word for "stomach," it is probably to be interpreted as the "maw" (*abomasum*).

(13) *kunukkum*, literally "seal," is, to judge from its place in this enumeration, located at the very beginning of the intestinal track. A meaning "*pylorus*" would fit the circumstances.

(14) *šuptum* is indetermined. For its general location see presently.

(15) *libbum* "heart" is a very common word.

(16) *tīrānū* "convolutions of the intestine."[53]

Against the definitions as they have been proposed here the objection might be raised that they imply a constant shift from the abdominal to the thoracic cavity. This may be countered with the suggestion that the shift was intended, and connected with the successive removal of the respective parts by the inspecting *bārūm*. Be this as it may, the objection becomes invalid as soon as the order of the same parts of the sacrificial lamb in the large tablet HMS 7494[54] is taken into consideration.

Here the sequence proceeds strictly from the head toward the tail of the animal. It begins with the *kaskasum* "breastbone" and then deals in some detail with the *ḫašūm* "lung."[55] There follows the *libbum* "heart" after which the *tallum* (*ša libbim*)

[49] In No. 26 II 33 we read: [*šumma*] *bāb ēkallim a-na ni-ri-im pa-li-iš* "supposing the door of the palace is pierced toward the *nīrum*." Does this mean that the *nīrum* is located opposite the *bāb ēkallim* on the rear side of the liver? Note that the sequence of parts of the liver in No. 42 suggests that the *nīrum* lies toward the *tallum* "diaphragm."

[50] Also No. 47 72 ff. (duplicated by 48 10 ff.), here between *ertum* "chest" and *ṣēlum* "rib." Another occurrence is No. 48 34 (duplicated by 49 6) between kak.ti "'peg' of the rib" and *kunuk eṣemṣērim* "'seal' of the backbone." Cf. presently.

[51] *LTBA* I 86 I 13; cf. Zimmern, *ZA* 33 18 and Langdon, *RA* 34 70 ff.

[52] See below p. 9.

[53] P. Jensen, *KB* VI/1 456; E. G. Klauber, *Politisch-religiöse Texte* p. LV; Böhl, *Analecta Orientalia* 12 20 ff.; F. R. Kraus, *Die physiognomischen Omina* 93.

[54] See above n. 37. Compare now also the duplicate AO 7031 (*RA* 38 85 f.).

[55] See above p. 4. On the Etruscan mirror which depicts the seer Calchas inspecting the *exta* (E. Gerhard, *Etruskische Spiegel*, pl. 223; also in G. Blecher, *De extispicio*, pl. 2, fig. 3 and in A. Boissier, *Mantique babylonienne et mantique hittite*, pl. 5) the lungs lie in front of him on a table.

"diaphragm"[56] (very pronounced in sheep) is mentioned. It is only then that the parts of the liver are taken up in the canonical order, beginning with the *naplastum* and closing with the group *ubānum—ṣibtum—nīrum*. Finally the enumeration turns to the four stomachs[57] and the abdominal region where two groups are discernible. One clearly represents the digestive tract and comprises *qerbum*, *šuḫum*,[58] *tīrānū*, and *surummum*. In this group the *tīrānū*, of which we possess drawings (see below p. 11), are certainly the "colon" of the sheep. It is therefore necessary to interpret the *qerbum*[59] and the *šuḫum* that precede as its "small intestine" and its "*caecum*" respectively, and the *surummum* that follows as its "rectum."[60] The second group must include the remainder of the abdominal organs, most of them difficult to define. They are *bāmtum*,[61] *šuptum* and *šupat šuptim*,[62] *šašallum*,[63] *qerbetum*,[64] *kalītum*, and *kalīt birkim*.[65] Among them only *kalītum*, the "kidney," is immediately identifiable.

(3) Liver omina

This category fills the bulk of this volume: Nos. 6, 9, 11-18, 20-46, 59-61, and

[56] A loanword from Sumerian d a l as best demonstrated by the mathematical tablet YBC 4675: see O. Neugebauer and A. Sachs, *Mathematical Cuneiform Texts* (*American Oriental Series* 29) 49.

[57] The Akkadian words are *karšum*, *pī karšim*, *reqētum*, and *kukudrum*. Since *karšum* is probably to be identified with the "maw" (*abomasum*) of the sheep in which the digestion takes place, the *pī karšim* is likely to be the *omasum*. The more frequent *kukudrum* (cf. Zimmern, *ZA* 33 19 n. 4; *LTBA* II 1 XIII 125 ff.) is probably the "paunch" or "*rumen*" and the rarer *reqētum* (Zimmern, *l. c.* 16 n. 3; *LTBA* II 1 XIII 126) the "*reticulum*."

[58] The spelling *šu-ḫu-um* in this text proves that the *ŠU-ḫu* of *LTBA* I 86 I 18 must be read *šu-ḫu* and not ŠU-*ḫu* (i. e. *šamaḫ-ḫu*), as is commonly assumed. The "synonym" is *irru kabru*, literally "thick intestine." The *caecum* or "blind gut" has the form of a sac of considerable proportions from which the large intestine issues.

[59] Cf. Hebrew *qærœβ* in the ritualistic passages Ex. 29 13, 22; Lev. 3 3, 9.

[60] The ideogram in *LTBA* I 86 I 23 is š à . g a r . g a r - r a and the "synonym" *irru gamertu*, literally "the intestine that comes to an end." For the latter see also *LTBA* II 1 XIII 129 and Kish 1929. 799 (*RA* 34 71 = *Iraq* 6 177) obv. 12. Holma's interpretation "anus" or "buttock" (*Die Namen der Körperteile* 68, 172) is to be corrected.

[61] The same word occurs No. 48 41 f. between *šutqum* and *šuptum* (see presently), furthermore No. 41 67 in connection with *kalīt birkim* (see also presently). The meaning "belly," suggested by the well-known passages in the Amarna letters where the proskynesis is described, and universally accepted (see H. Holma, *Die Namen der Körperteile* 55 ff.), is not specific enough. The more specific original meaning may be "*peritoneum*"; the plural *bāmātum* (*LTBA* I 86 I 11) may mean "*pleura*." Cf. Zimmern, *ZA* 33 24 n. 2.

[62] Cf. the preceding note. In No. 18 38 ff. *šuptum* (st. cstr. *šupat*) is associated with the *padānum* of the liver, a fact which seems to indicate closeness to that organ. The word is no doubt the same as that quoted by H. Holma, *Die Namen der Körperteile* 172.

[63] Just as *bāmtum* is not simply "belly," its opposite *šašallum* (see H. Holma, *l. c.*, 52) is not simply "back" either. The word is borrowed from Sumerian s a . s a l (Langdon, *JRAS* 1927 538). As an external part it probably means "hind quarters" (cf. Code of Hammurapi § 248 and the descriptions of images translated by P. Jensen in *KB* VI/2 1 ff.). As an internal part it may conceivably be a special word for the dorsal part of the *peritoneum*.

[64] This word is commonly translated "viscera" (see H. Holma, *l. c.*, 68 f.). Quite obviously this is too vague. What one expects in this place, is a reference to the genital parts: perhaps *qerbetum* is a euphemism therefor.

[65] Literally "kidney of the *penis*." This is hardly "Nebenniere," as Weidner (*MAOG* 4 233) proposes with some hesitation; perhaps "scrotum."

the younger tablet No. 63. A list may be inserted here which specifies the parts of the liver, and the other viscera that are represented:

naplastum:	Nos. 13, 14, 15, 16, 17.
padānum:	Nos. 18, 20.
danānum:	No. 21.
bāb ēkallim	Nos. 22, 23, 24, 25, 26, 27, 29, 30.
šulmum:	No. 61.
martum:	Nos. 28, 31, 32, 59, 60.
ubānum:	Nos. 33, 34.
ṣibtum:	Nos. 35.
ḫašūm:	Nos. 36, 37, 38, 39, 40.
ṭulīmum [66]*—kalītum—libbum:*	No. 41.
libbum—tallum—nīrum:	No. 42.
ZI:	No. 45.

Another set of tablets deals with certain markings on various parts of the liver:

kakku imittim: [67]	Nos. 43, 46.
šēpum: [68]	No. 50.
AŠ: [69]	No. 44.

The behavior of the sacrificial lamb when slaughtered is likewise considered as predictive of future events. The younger tablets of this type [70] are now augmented

[66] This part of the body has not been mentioned before. It likewise occurs in LTBA I 86. The respective lines (15 f.) read:

15 uzu šà.gig	ŠU-*qu*	*ṭu-li-mu*
16 uzu šà.MI	*ir-ru ṣal-mu*	"

It is not absolutely necessary to consider *ṭulīmum* as part of the digestive tract. The fact that it occurs together with *karšu* "stomach" in one section and just before the other words for the various stomachs of the ruminants in *KBo* I 51 II 13, and the further circumstance that in our tablet it is treated together with the kidney and the heart seem to point to a large gland in the vicinity of the stomach. This indicates the "spleen." The word *ṭù-li-tù* (*KBo* I 51 II 14) or *ṭú-ul-tum* (K 2045 [RA 14 82] rev. II 38; BM 93040 [CT XII 21] rev. II 22) is apparently closely related.

The meaning "spleen" gets some support from the etymology. West-Semitic possesses a word **ṭihālu* "milt"; the longer form may well be represented by Šḫauri *ṭalḫím* "spleen" (M. Bittner, *Sitzungsberichte der Wiener Akademie*, philos.-hist. Klasse 183/5 66).

Recent discussions of *ṭulīmu* are by Meissner in *Beiträge zum assyrischen Wörterbuch* 2 (1932) 35 f. and by Holma in *Orientalia* NS 13 105.

[67] "Weapon on the right hand side." For "weapon," the most common marking on the liver, see G. E. Klauber, *Politisch-religiöse Texte*, p. LII and the picture of such a "weapon" on the liver model *KUB* IV 73 left upper corner.

[68] Literally "foot." It is not known in what way this marking differs from a "weapon."

[69] There are indications that suggest AŠ might be an ideogram (or stenography) for *šēpum*. Firstly, the apodosis sometimes begins with *šēp* . . . "(it is) a foot indicating . . ." Secondly, there are up to ten AŠ just as there are up to ten "feet" (see No. 50). Thirdly, the Akkadian equivalent of AŠ must be a feminine, since the predicative adjectives and the possessive suffixes referring to it are in that gender.

[70] See E. Ebeling, *Tod und Leben*, No. 9 and the material enumerated *ZA* NF 9 253.

by our Nos. 47, 48, and 49. Among them No. 48 is a duplicate to the second part of No. 47 and of No. 49. In the first line of No. 47 we read *šumma immerum ištu ṭabḫu* . . . "supposing the sheep, after it has been slaughtered, . . . ," and the tablet is marked as the first of a series. The second tablet of the same series (or part of it) is represented by No. 49.

(4) Physiognomic omina

Physiognomics, in its widest sense, deals not only with human beings, but also with animals. From external peculiarities of the sacrificial lamb, its internal peculiarities, and thereby indirectly the future, were presaged.[71] Two tablets of the present volume, the duplicates Nos. 52 and 53, make predictions from colored dots[72] on various parts of a "bird." It is probably a sacrificial bird, most likely a hen, or a pigeon.[73] Physiognomics with reference to man[74] is represented by the Nos. 54 and 55. The No. 56 may be added here. It is part of an Old Babylonian prototype of the well-known series *šumma izbu* "if a foetus";[75] it deals with the young of animals.[76]

(5) Oil omina

This group is enriched by the Nos. 57 and 58, both duplicates of BM 22446 (= *CT* V 4 ff.); they offer some interesting variants. The No. 62 deals likewise with oil. Its style deviates considerably from the other oil tablets.[77] It is unfortunate that its state of preservation is poor.

(6) Tablets with drawings of entrails

Three tablets with such drawings are presented in photographic reproduction as Nos. 64, 65, and 66. Another view of No. 66 is contained in E. D. Van Buren, *Clay Figurines of Babylonia and Assyria* (*YOR* XVI) fig. 274. In the same book two other pieces from the Yale Collection are found as figs. 272 and 273. Together with *UMBS* XIV 1060 and C. Frank, *Strassburger Keilschrifttexte* 5 they are to be added to the literature quoted by Böhl in *Analecta Orientalia* 12 6 ff.

[71] See Meissner, *AfO* 9 118 ff.

[72] *sūmum* "red mark" passim; *pūṣum* "white mark" No. 51 II 25.

[73] Cf. F. Blome, *Das Opfermaterial in Babylonien und Israel*, 191 ff. For Etruria see C. O. Thulin, *Die Haruspicin* (*Göteborgs Högskolas Aarsskrift* 12/1, 1906) 19.

[74] Cf. the book by F. R. Kraus quoted above, n. 16.

[75] C. Fossey, *Présages tirés des naissances* (*Bab.* 5, 1912-14); L. Dennefeld, *Babylonisch-assyrische Geburts-Omina* (*Assyriologische Bibliothek* 22, 1914).

[76] Ungnad (*OLZ* 1917 139), it can be stated now, was too skeptical about the Old Babylonian origin of the series.

[77] The *šumma* is written by UD on this tablet. This finds its analogon in the three protases that appear on the liver model BM 92668, a document from a still undefined part of northern Babylonia (see n. 8).

CATALOGUE

REGISTER AND DESCRIPTION OF THE TEXTS

Text	Description	Paleographic Type *	Measurements **	Museum Number
1	Model of a liver. Reproduction on plate CXXXIV.	m.	74 x 69	YBC 9832
2	Report on an act of extispicy.	Kass.	53 x 55	YBC 4363
3	Model of a liver. Reproduction on plate CXXXIV.	y.	61 x 49	YBC 11003
4	Model of a lung. Reproduction on plate CXXXIV.	y.	51 x 41	YBC 11004
5	Model of a lung. Reproduction on plate CXXXIV.	y.	63 x 40	YBC 11129
6	Two unconnected liver omina.	y.	57 x 34	YBC 5079
7	Report on an act of extispicy.	y.	94 x 57	YBC 5018
8	Report on an act of extispicy.	a.	50 x 102	MLC 86
9	Selected liver omina.	y.	52 x 86	YBC 5009
10	Report on an act of extispicy.	y.	42 x 66	NBC 7842
11	Selected liver omina.	y.	153 x 185	YBC 4639
12	Two unconnected omina based on extispicy.	y.	49 x 26	NBC 8174
13	Omina dealing with *naplastum*. The tablet is marked as 10th in a series.	a.	100 x 68	YBC 5019
14	Omina dealing with *naplastum*. The tablet is marked as 12th in a series.	a.	98 x 71	YBC 5028
15	Omina dealing with *naplastum*. The tablet is marked as 13th in a series.	a.	98 x 69	YBC 5021
16	Omina dealing with *naplastum*. The tablet is marked as 17th in a series.	a.	97 x 64	YBC 5012
17	Omina dealing with *naplastum*. The Tablet is restored from numerous fragments and the reverse badly preserved.	m.	100 x 171	NBC 7840
18	Omina dealing with *padānum*.	m.	125 x 190	YBC 12016
19	Report of a *bārūm* called Sīn-ašarēd on an act of extispicy.	m.	31 x 32	YBC 5105
20	Omina dealing with *padānum*.	a.	119 x 76	YBC 5034
21	Omina dealing with *danānum*.	y.	92 x 45	MLC 2077
22	Omina dealing with *bāb ēkallim*. The tablet			

* See p. 1.

** Measurements are given in millimeters. The first figure indicates the greatest dimension taken parallel with the lines of writing, the second figure the greatest dimension taken perpendicular to the lines of writing.

Text	Description	Paleographic Type *	Measurements **	Museum Number
	is marked as 1st of a series. Most of the lines are duplicated in No. 24 and some also in No. 26.	m.	106 x 74	YBC 5036
23	Omina dealing with *bāb ēkallim.*	m.	96 x 70	YBC 4627
24	Omina dealing with *bāb ēkallim.* Cf. remark on No. 22. Reproduction on plate CXXXV.	a.	121 x 141	YBC 4642
25	Omina dealing with *bāb ēkallim.*	m.	92 x 152	YBC 4619
26	Omina dealing with *bāb ēkallim.* Cf. remark on No. 22.	m.	207 x 239	YBC 4636
27	Omina dealing with *bāb ēkallim.*	y.	56 x 83	YBC 5049
28	Omina dealing with *martum.*	y.	86 x 58	YBC 7193
29	Omina dealing with *abullum.*	m.	41 x 36	YBC 5080
30	Omina dealing with *abullum* and *bāb ēkallim.* Only the left half of the tablet is preserved.	y.	25 x 33	YBC 11102
31	Omina dealing with *martum.*	y.	195 x 212	YBC 4638
32	Omina dealing with *martum.* The tablet, badly preserved, is marked as 9th in a series.	y.	76 x 65	YBC 6805
33	Omina dealing with *ubānum.*	a.	217 x 250	YBC 4635
34	Omina dealing with *ubānum.* Rough duplicate of the last two-thirds of col. III of No. 33.	y.	52 x 90	NBC 7841
35	Omina dealing with *ṣibtum.* The ll. 20-31 are duplicated by AO 7033 (*RA* 38 88).	a.	72 x 108	YBC 8648
36	Omina dealing with *ḫašūm.*	y.	157 x 223	YBC 4628
37	Omina dealing with *ubān ḫašīm.*	m.	54 x 30	YBC 5078
38	Omina dealing with *ubān ḫašīm qablītum.* Cf. AO 7030 (*RA* 38 83 f.).	a.	60 x 85	YBC 7638
39	Omina dealing with *ubān ḫašīm qablītum.* Reproduction on plate CXXXVI.	m.	108 x 176	YBC 4630
40	Omina dealing with *ubān ḫašīm qablītum.*	a.	109 x 72	YBC 5039
41	Omina dealing with *kalītum* etc.	y.	118 x 206	YBC 4640
42	Omina dealing with *libbum, tallum,* and *nīrum.* The latter part is marked as 1st "tablet" of a series.	m.	147 x 236	YBC 4629
43	Omina dealing with *kakkum.*	y.	81 x 49	YBC 5056
44	Omina dealing with AŠ.	m.	101 x 121	NBC 7809
45	Omina dealing with ZI.	m.	86 x 120	NBC 7808
46	Omina dealing with *kakkum.*	y.	220 x 274	YBC 4634
47	Omina dealing with the behavior of the sacrificial lamb. The tablet is marked as 1st in a series. Beginning with l. 64 the following No. is a duplicate.	m.	94 x 200	YBC 4641

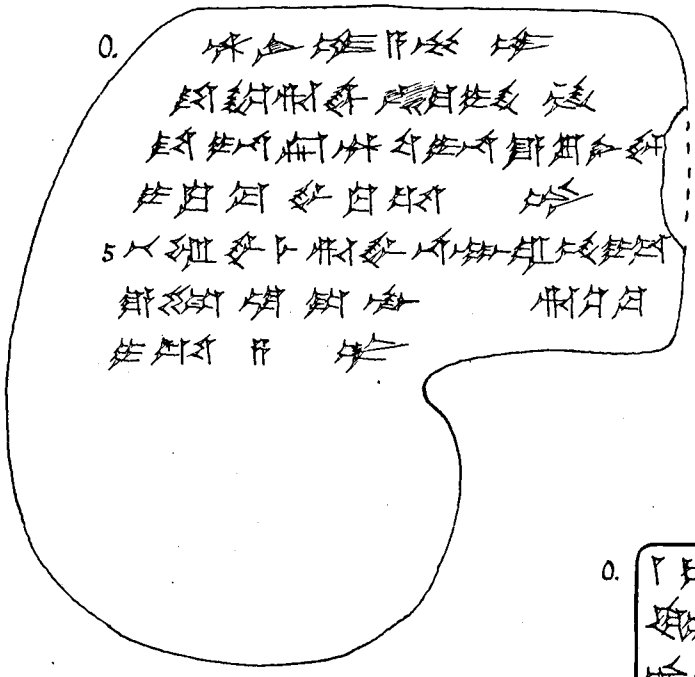
Text	Description	Paleographic Type *	Measurements **	Museum Number
48	Omina dealing with the behavior of the sacrificial lamb. The ll. 1-28 are duplicated by No. 47 64-91; the ll. 29-48 are duplicated by No. 49 1-20.	m.	71 x 135	YBC 5035
49	Omina dealing with the behavior of the sacrificial lamb. See remark on No. 48.	m.	106 x 76	YBC 5024
50	Omina dealing with *šēpum*.	m.	91 x 53	YBC 5016
51	Omina dealing with spots on the body of the (sacrificial) "bird," Duplicate of No. 52, Reproduction on plates CXXXVII and CXXXVIII.	y.	109 x 205	YBC 4631
52	Duplicate of No. 51.	y.	133 x 200	YBC 4637
53	Omina dealing with peculiarities of the (sacrificial) "bird."	a.	65 x 72	YBC 4589
54	Physiognomic omina dealing with *umṣatum*.	y.	97 x 131	YBC 4646
55	Physiognomic omina, fragmentary.	m.	45 x 176	YBC 5074
56	Birth-omina of the series *šumma izbum*.	y.	132 x 176	YBC 4632
57	Oil omina. Duplicate of BM 22446 (*CT* V 4 ff.) 1-23. See also No. 58.	y.	93 x 127	NBC 7801
58	Oil omina. Duplicate of BM 22446 (*CT* V 4 ff.) 1-4 and 55-67. See also No. 57.	y.	90 x 30	YBC 9872
59	Omina dealing with *martum*.	y.	84 x 57	Smith Coll. 12
60	Omina dealing with *martum*.	y.	110 x 63	Or. Inst. A 7762
61	Omina dealing with *šulmum*.	m.	78 x 66	Or. Inst. A 7677
62	Oil omina.	y.	75 x 114	Or. Inst. A 7477
63	Omina from *manzāzum*.	Kass.	108 x 66	Chicago Nat. Hist. Museum 156010
64	Tablet with drawing of the *tīrānū*. Reproduction on plate CXXXIII.	—	73 x 42	MLC 1716
65	Approximately round tablet with drawing of the *tīrānū*. Reproduction on plate CXXXIII.	—	108 x 80	YBC 2168
66	Model of a configuration of the *tīrānū*. Reproduction on plate CXXXIII; another photograph is contained in E. D. Van Buren, *Clay Figurines of Babylonia and Assyria* (*YOR* XVI) fig. 274.	—	52 x 45	YBC 3000

REGISTER OF MUSEUM NUMBERS

Museum number	Text number	Museum number	Text number	Museum number	Text number	Museum number	Text number
YBC 2168	65	YBC 4636	26	YBC 5021	15	YBC 5105	19
3000	66	4637	52	5024	49	6805	32
4363	2	4638	31	5028	14	7193	28
4589	53	4639	11	5034	20	7638	38
4619	25	4640	41	5035	48	8648	35
4627	23	4641	47	5036	22	9832	1
4628	36	4642	24	5039	40	9872	58
4629	42	4646	54	5049	27	11003	3
4630	39	5009	9	5056	43	11004	4
4631	51	5012	16	5074	55	11102	30
4632	56	5016	50	5078	37	11129	5
4634	46	5018	7	5079	6	12016	18
4635	33	5019	13	5080	29		
NBC 7801	57	NBC 7809	44	NBC 7841	34	NBC 8174	12
7808	45	7840	17	7842	10		
MLC 86	8	Or. Inst. A 7477	62	Smith College 12	59		
1716	64	A 7677	61	Chicago Natural History Museum 156010	63		
2077	21	A 7762	60				

AUTOGRAPHED TEXTS

1



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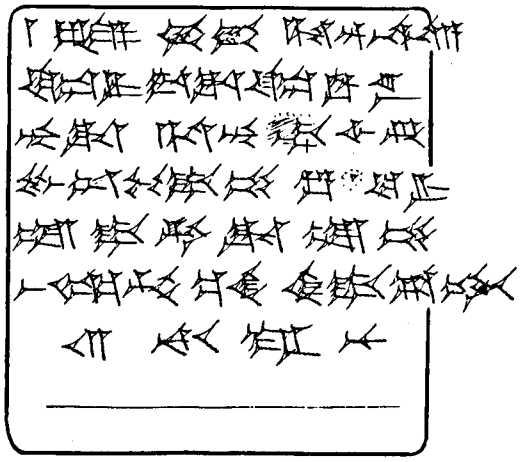

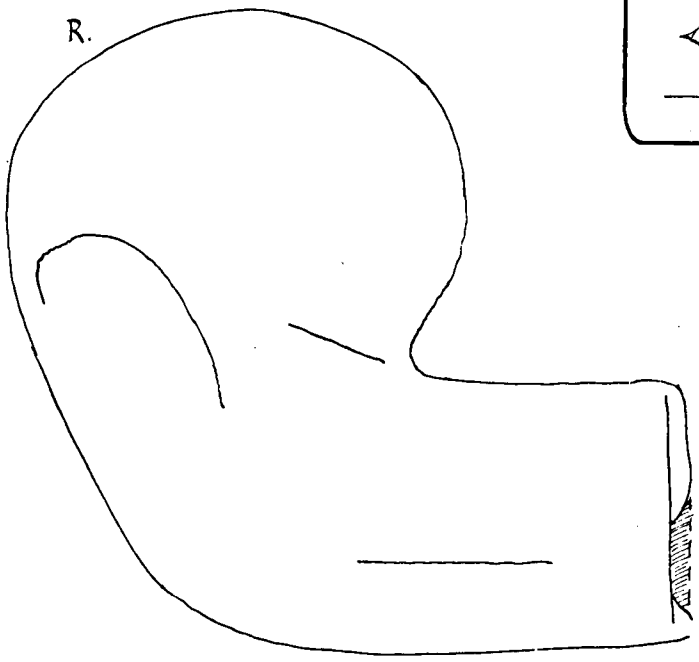

PLATE II

3

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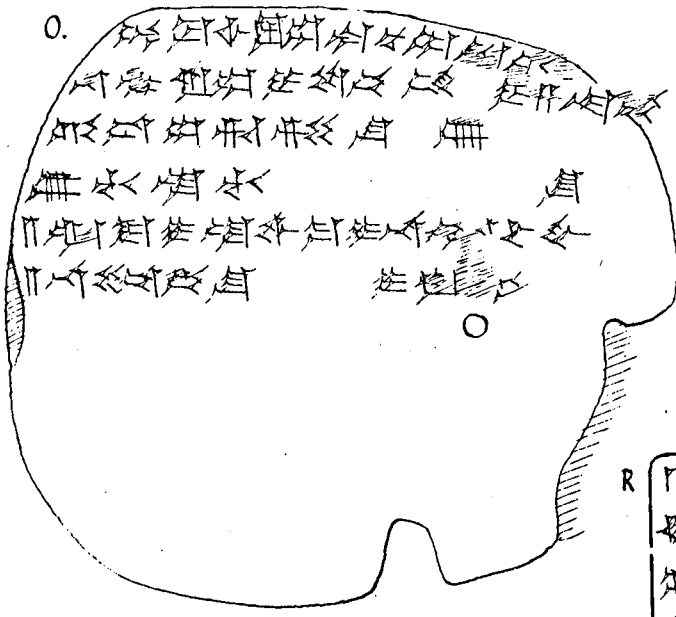

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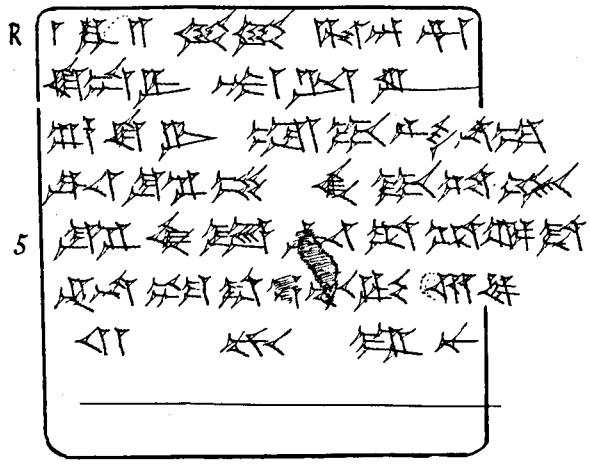

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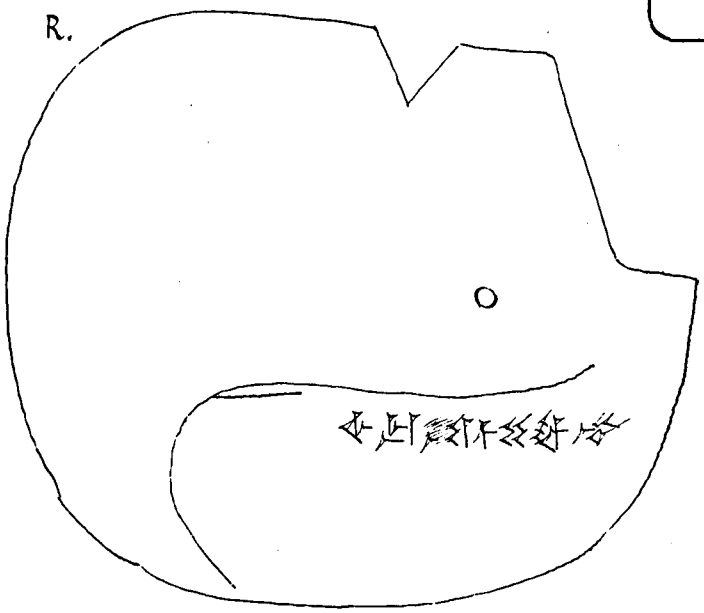

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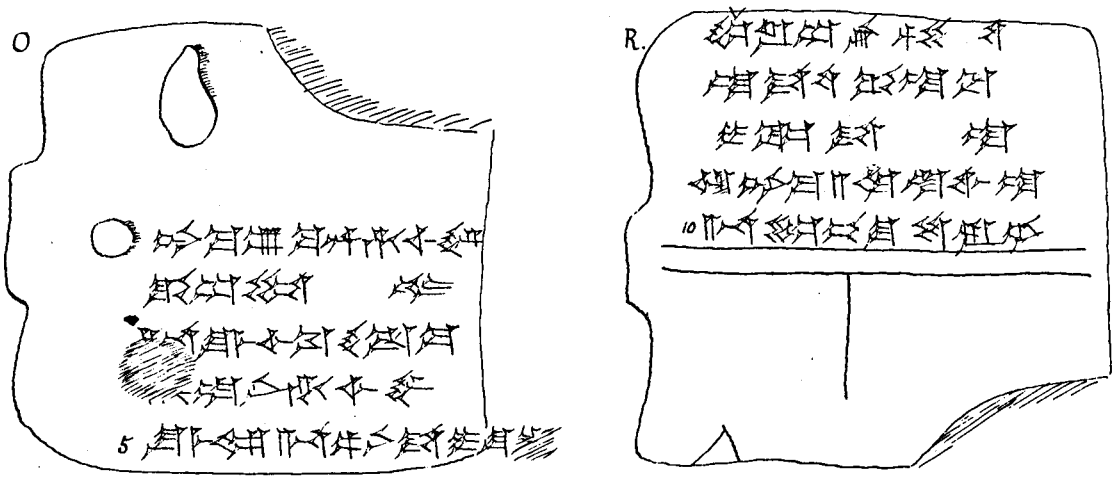

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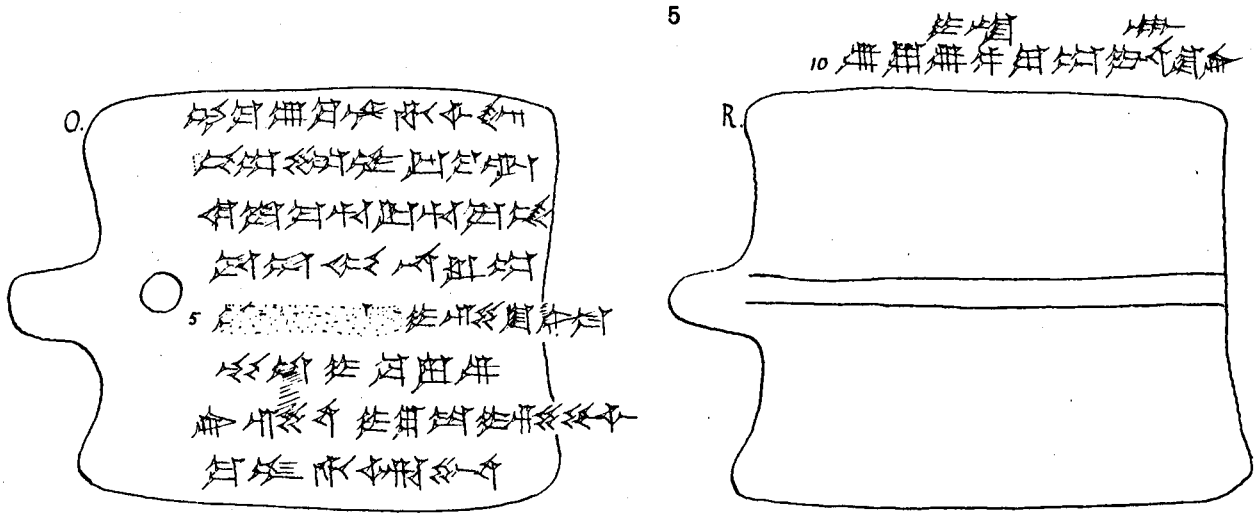

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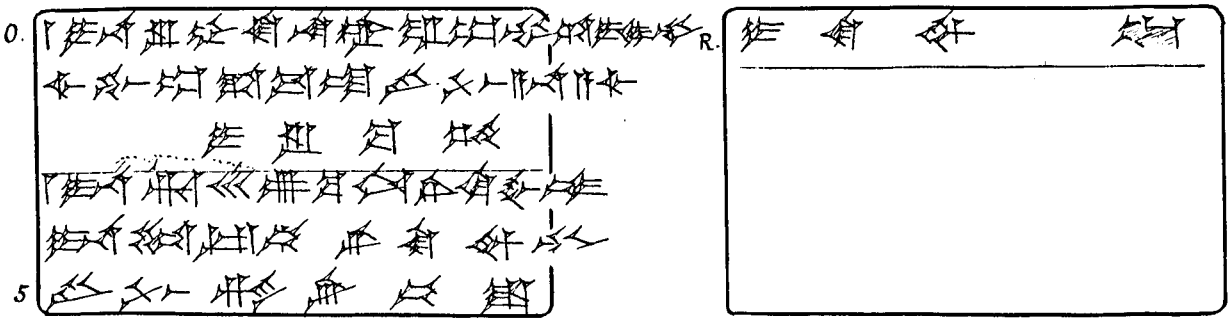

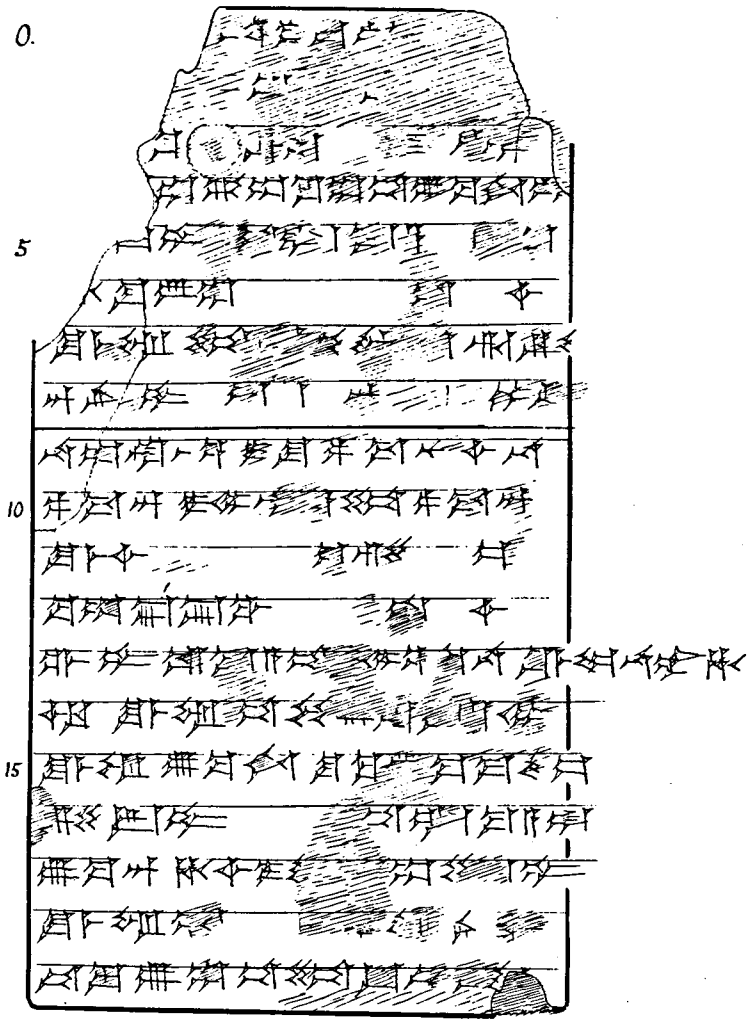
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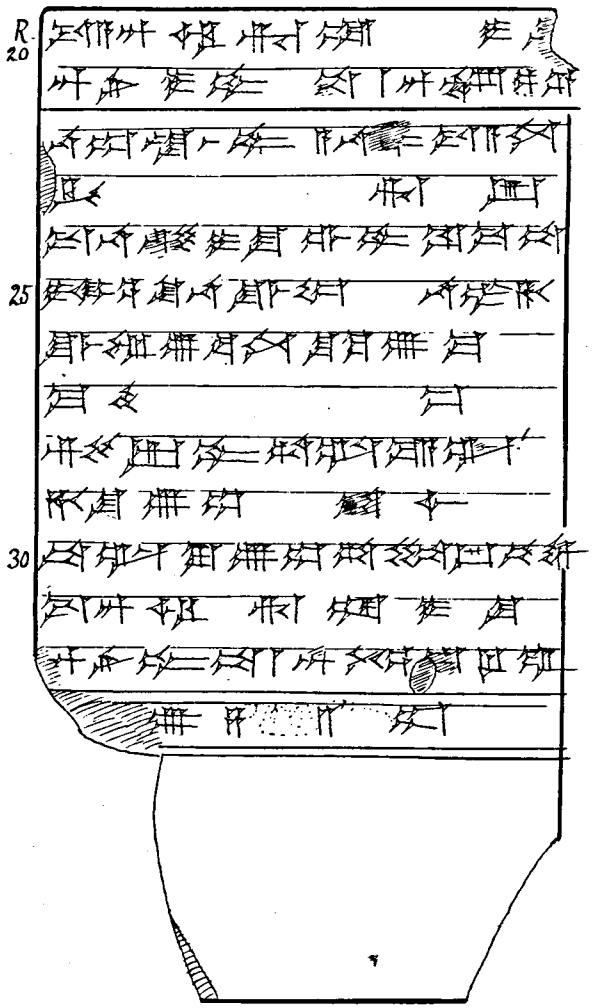
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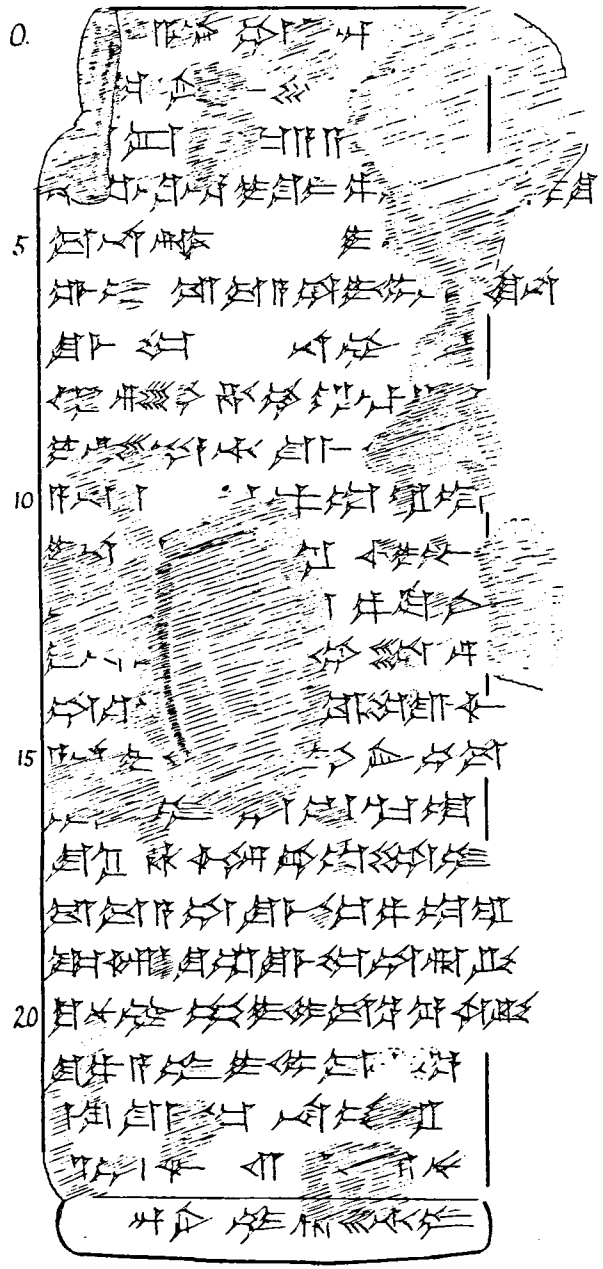

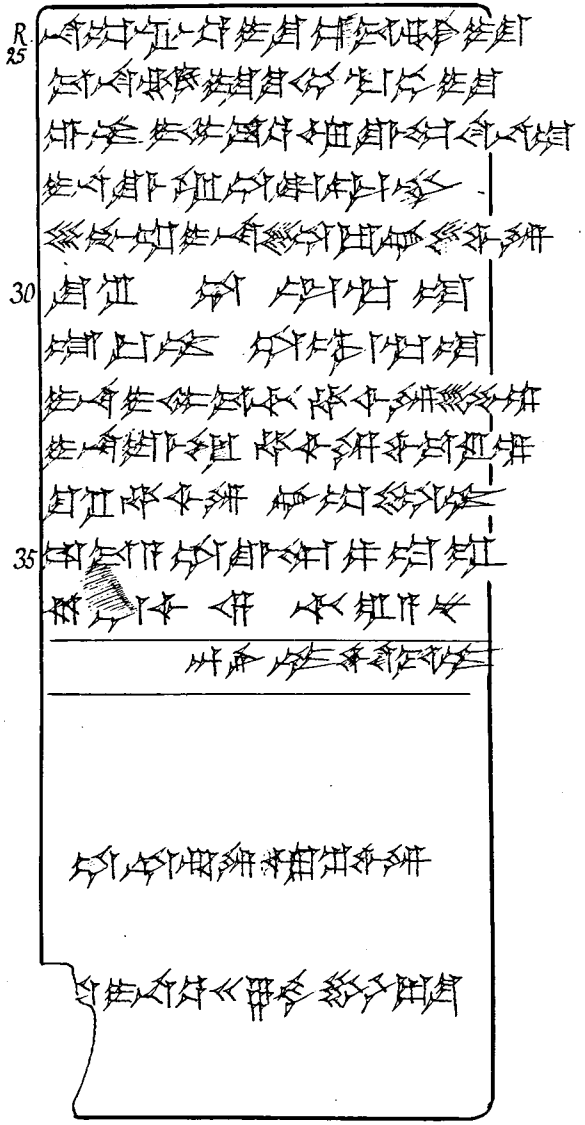

PLATE V

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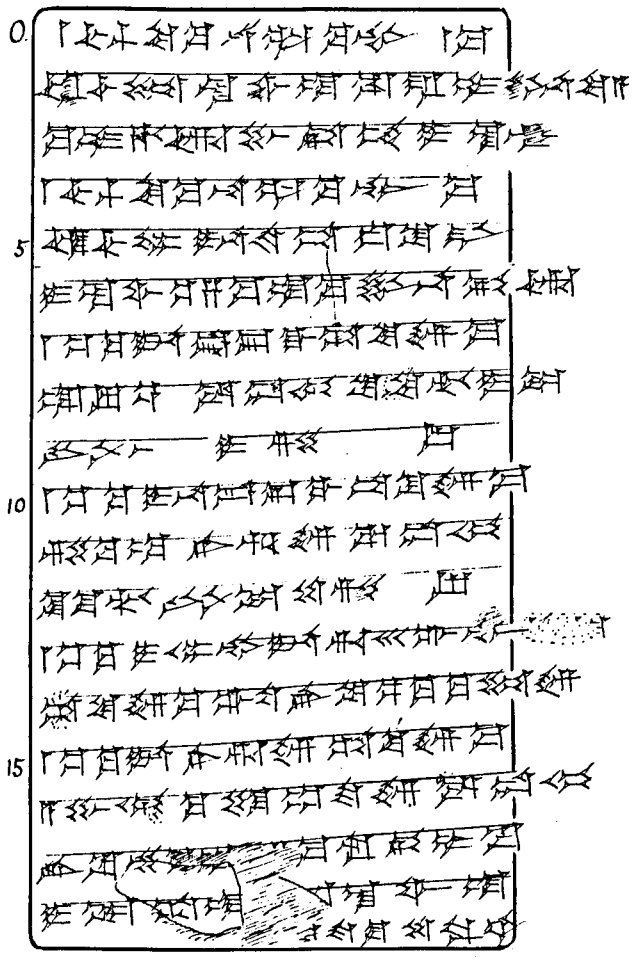

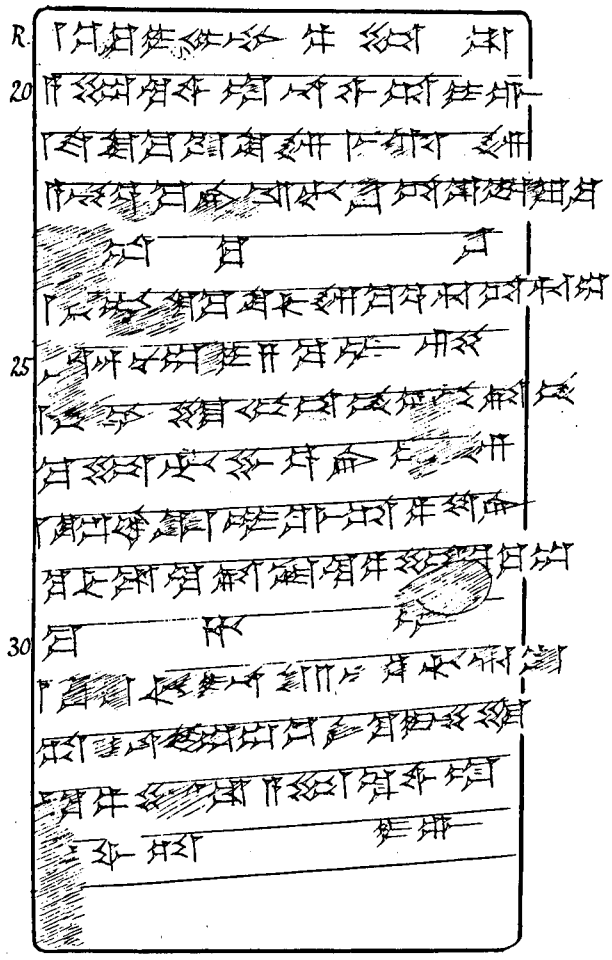

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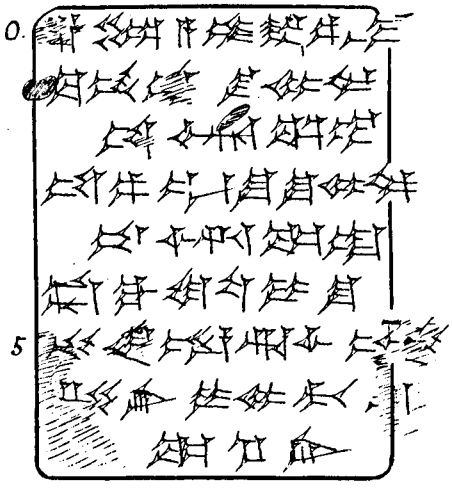

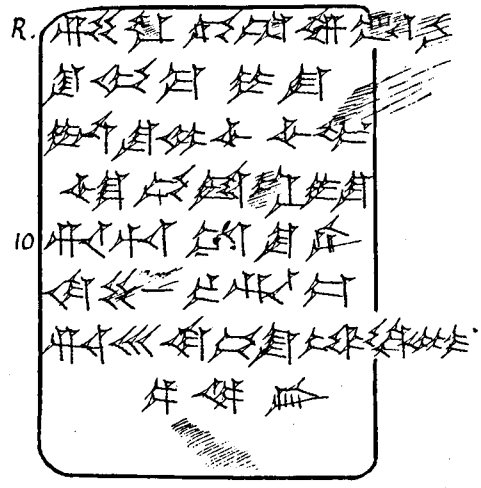

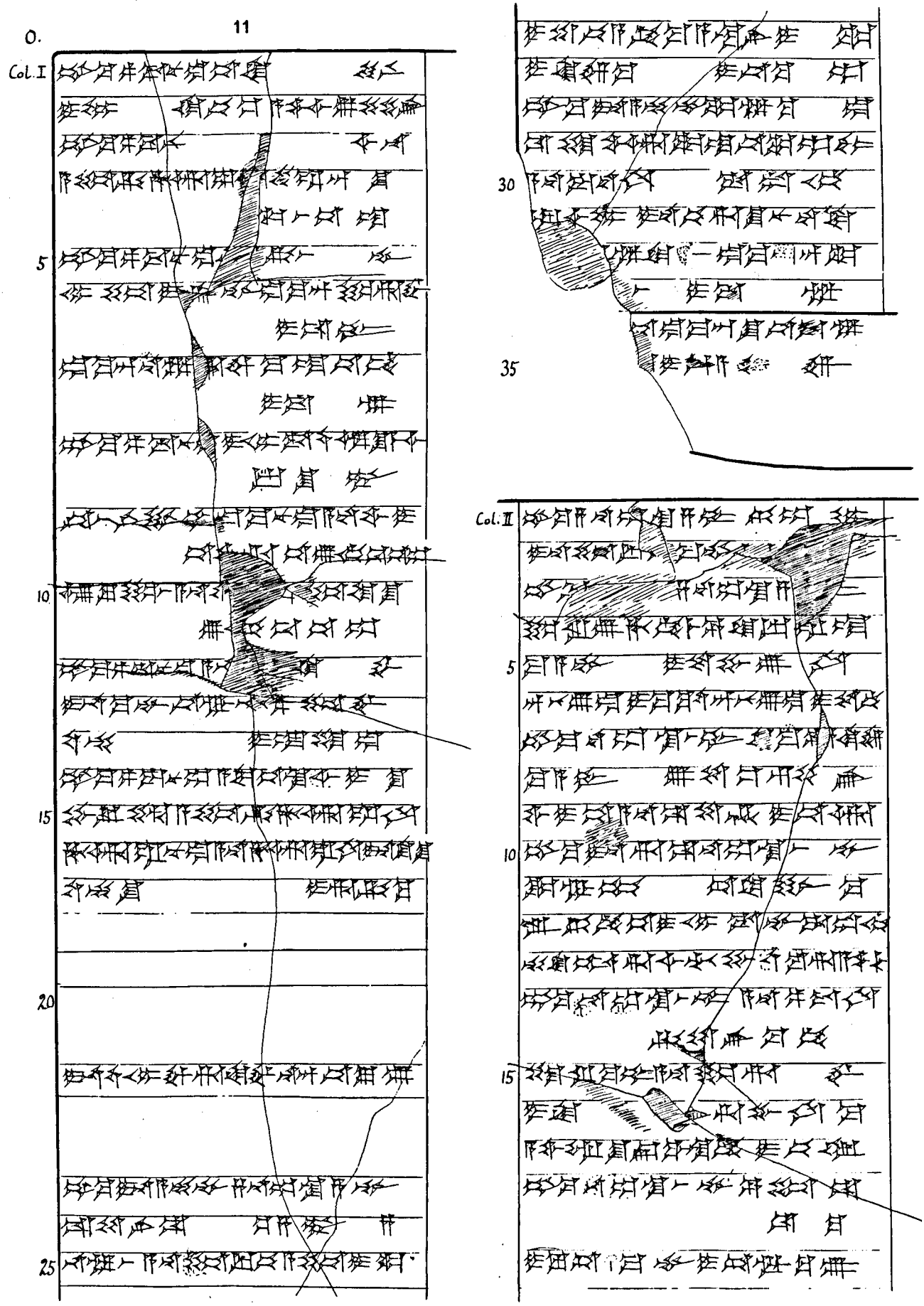
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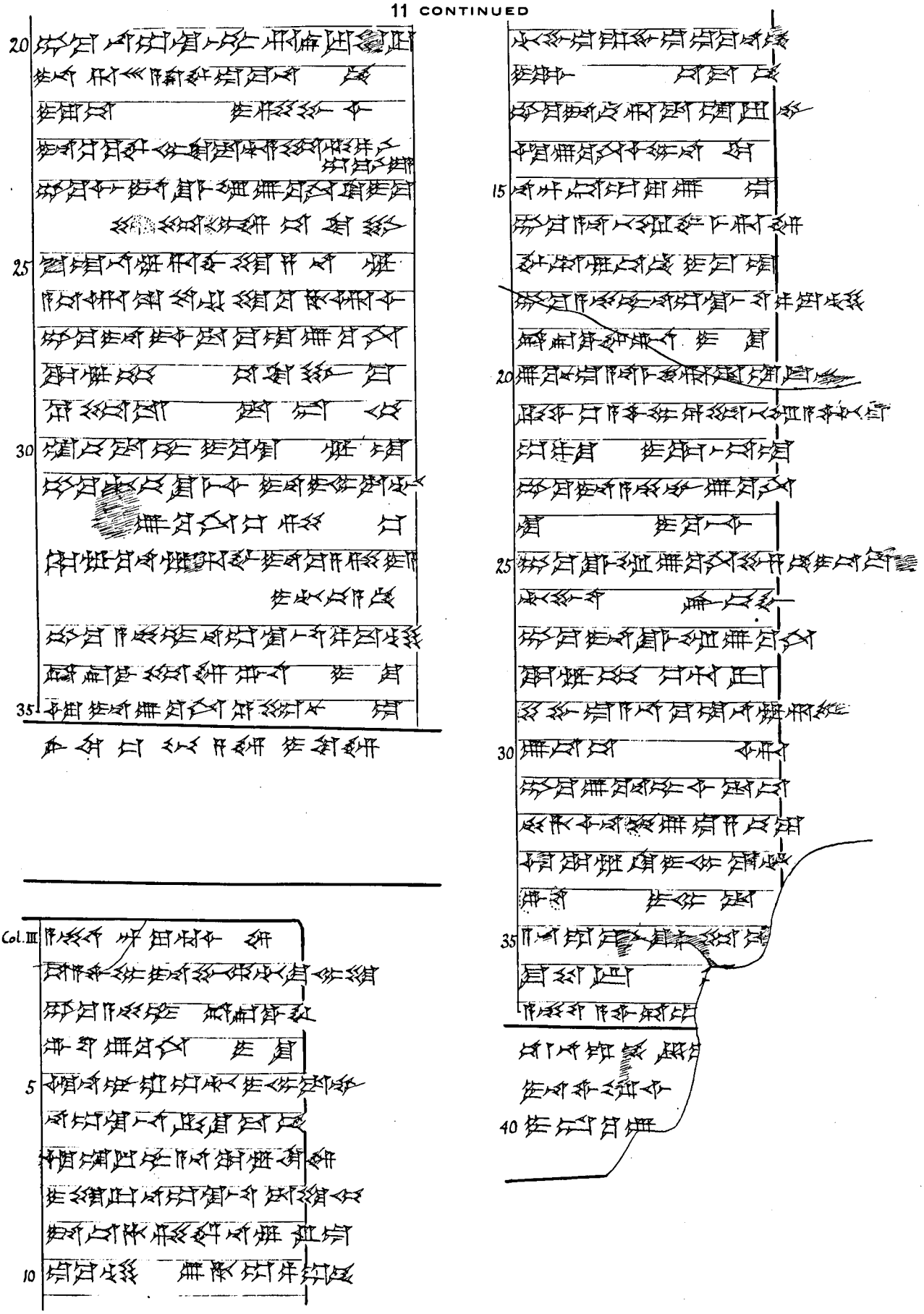

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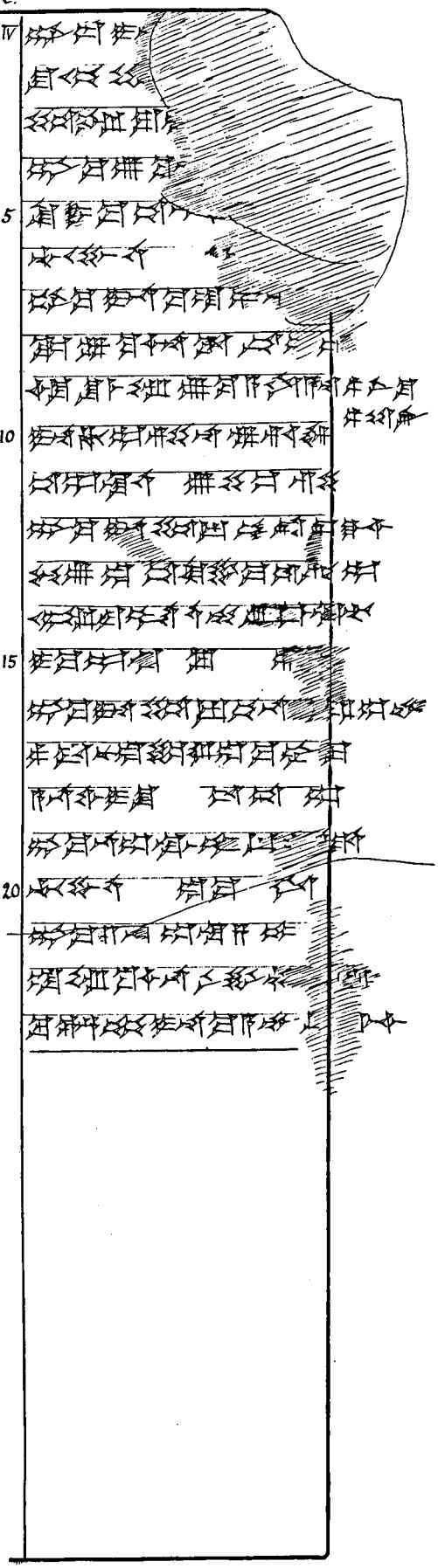

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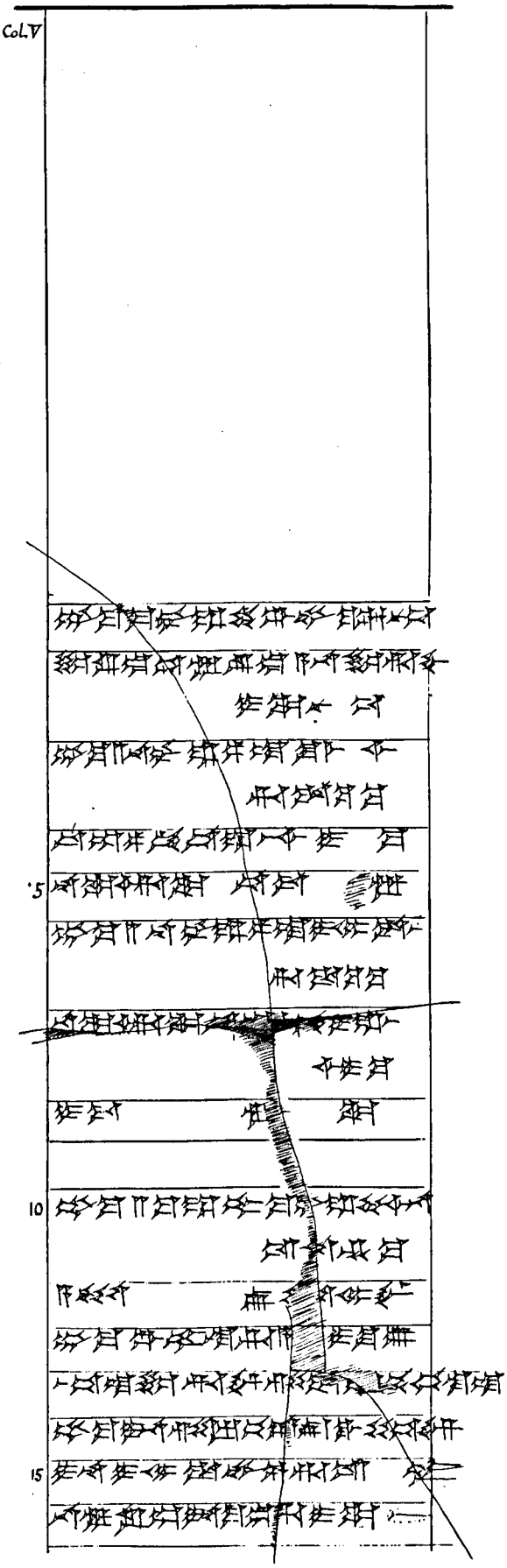

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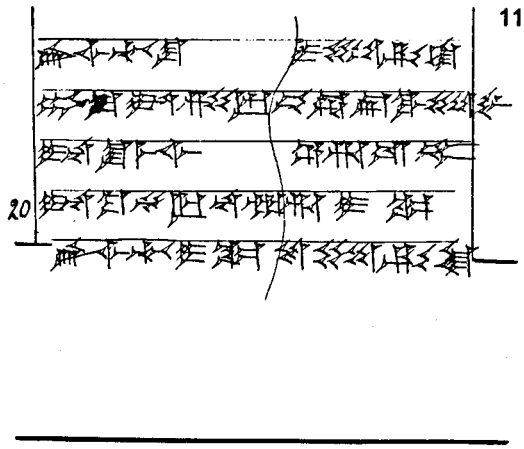

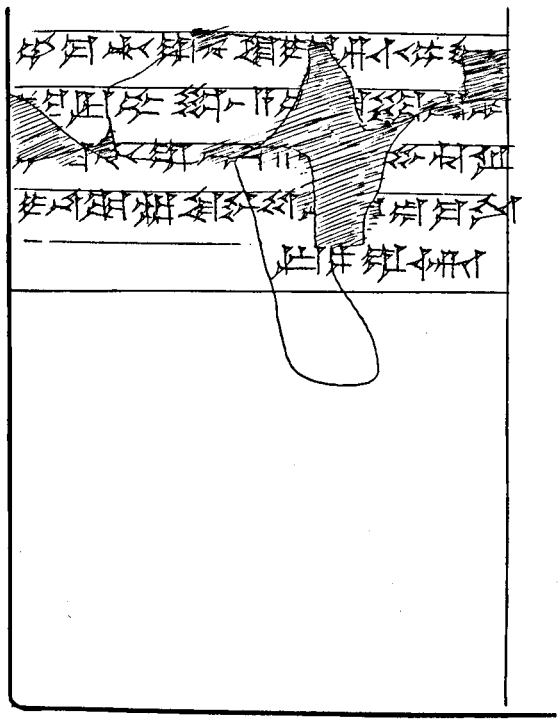

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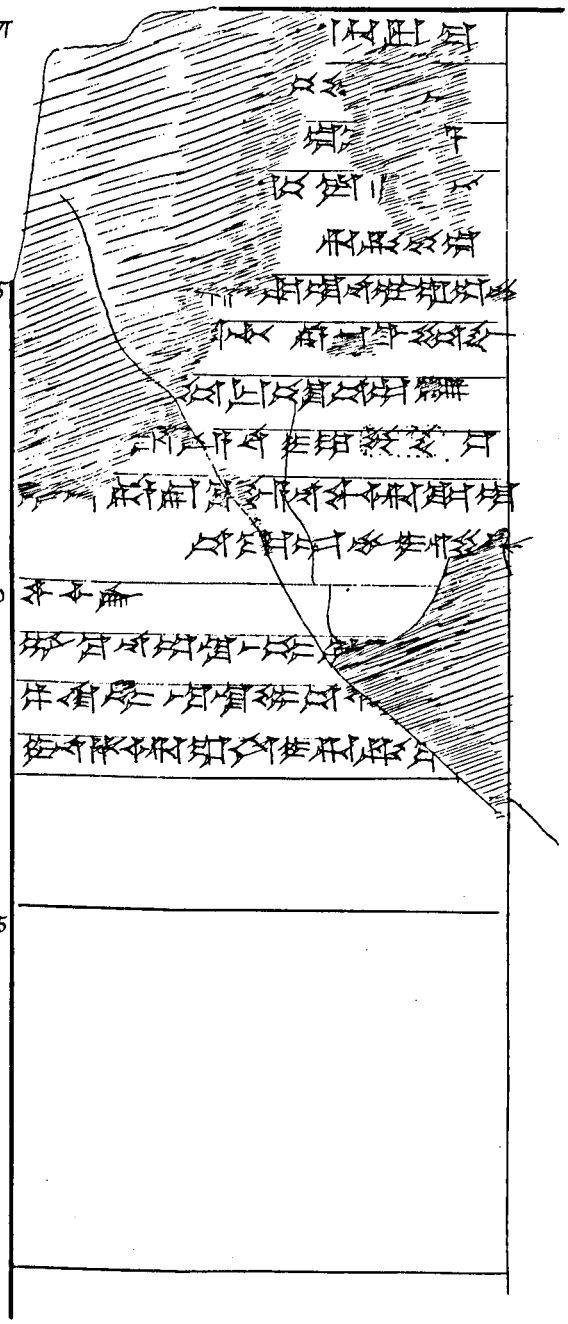

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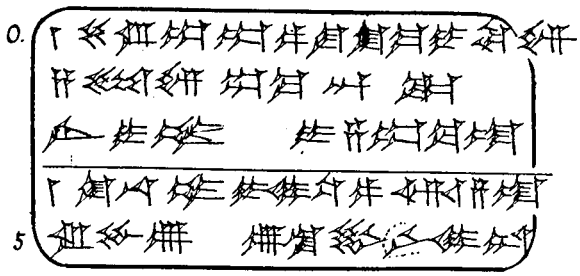

Rev. not inscribed

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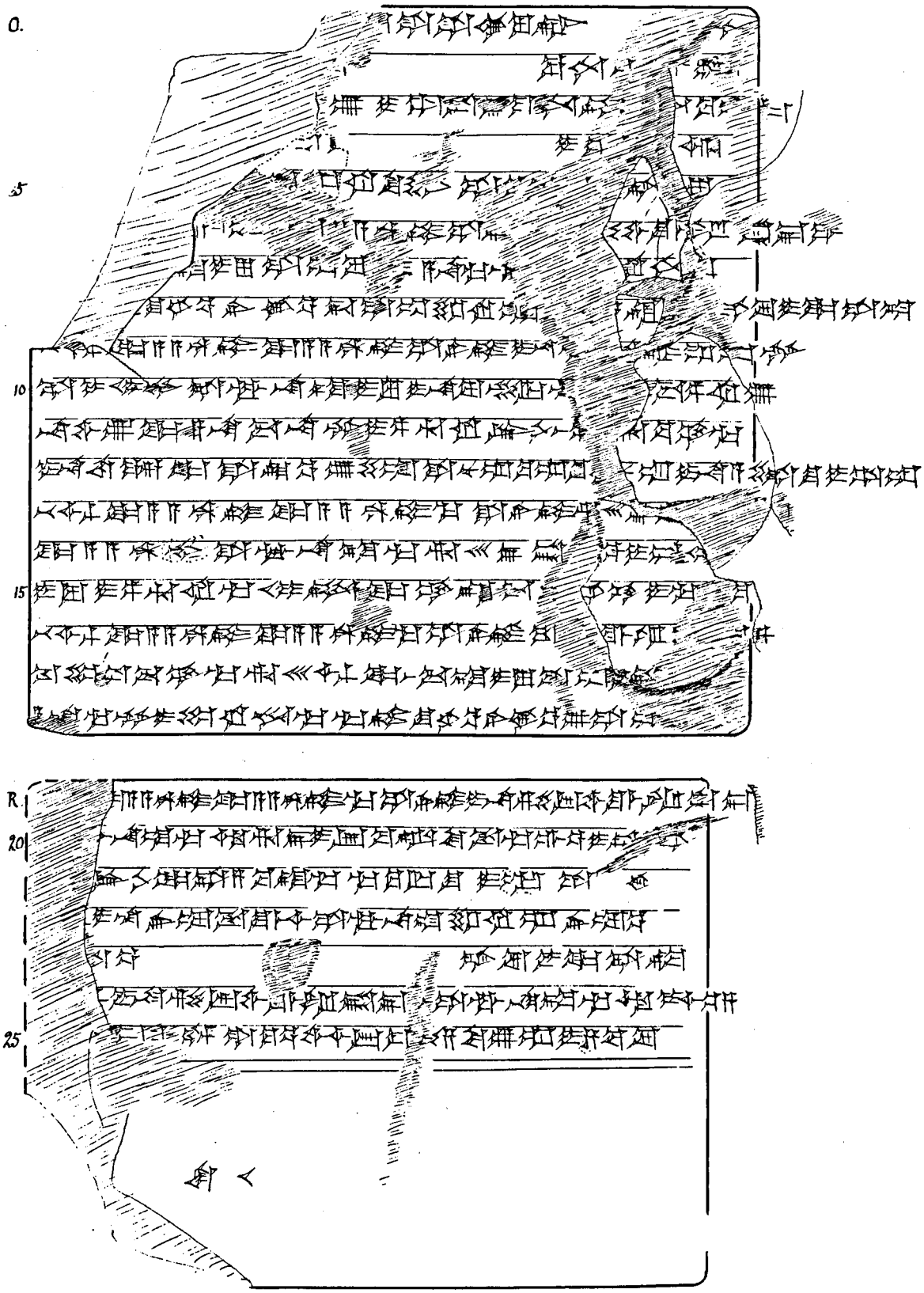

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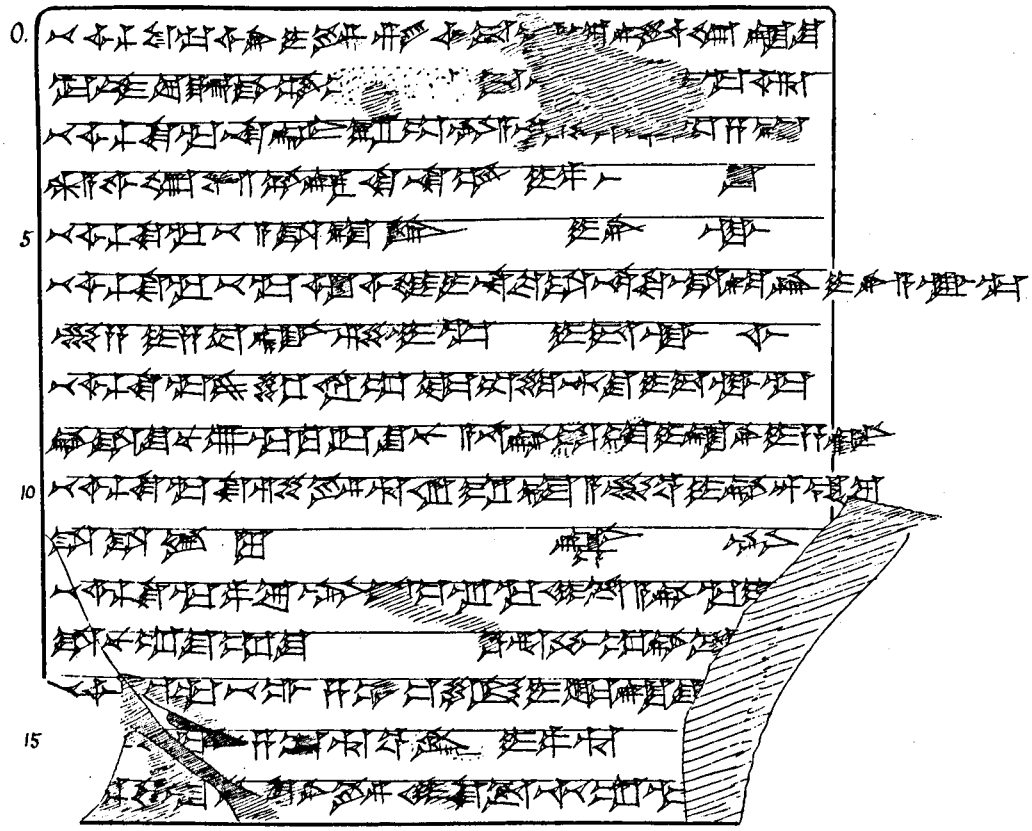

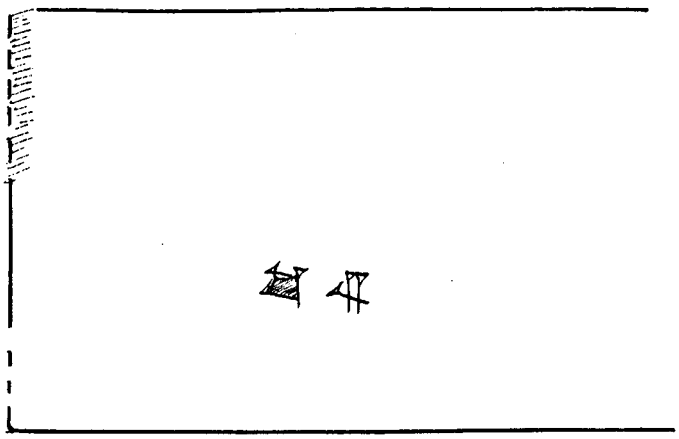

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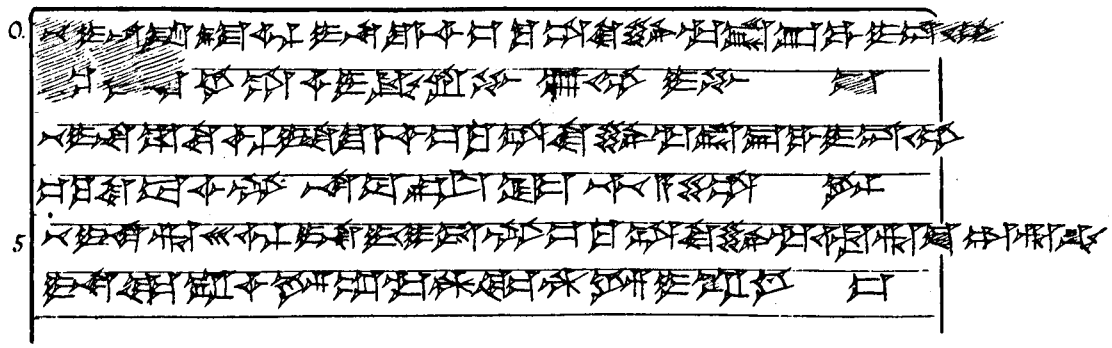

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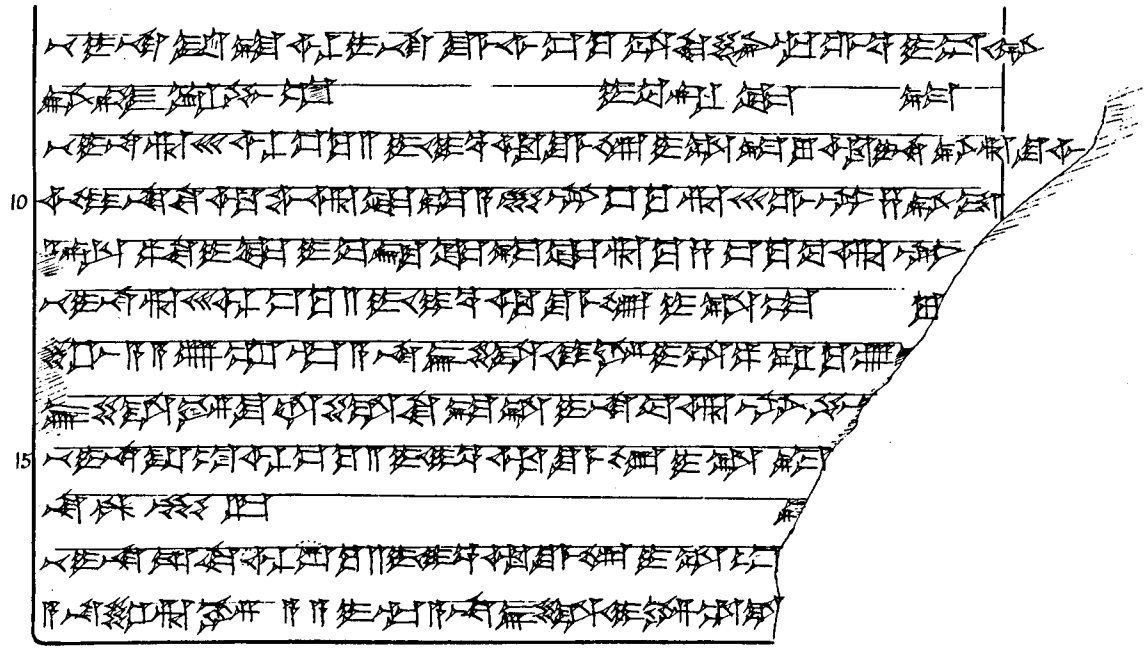

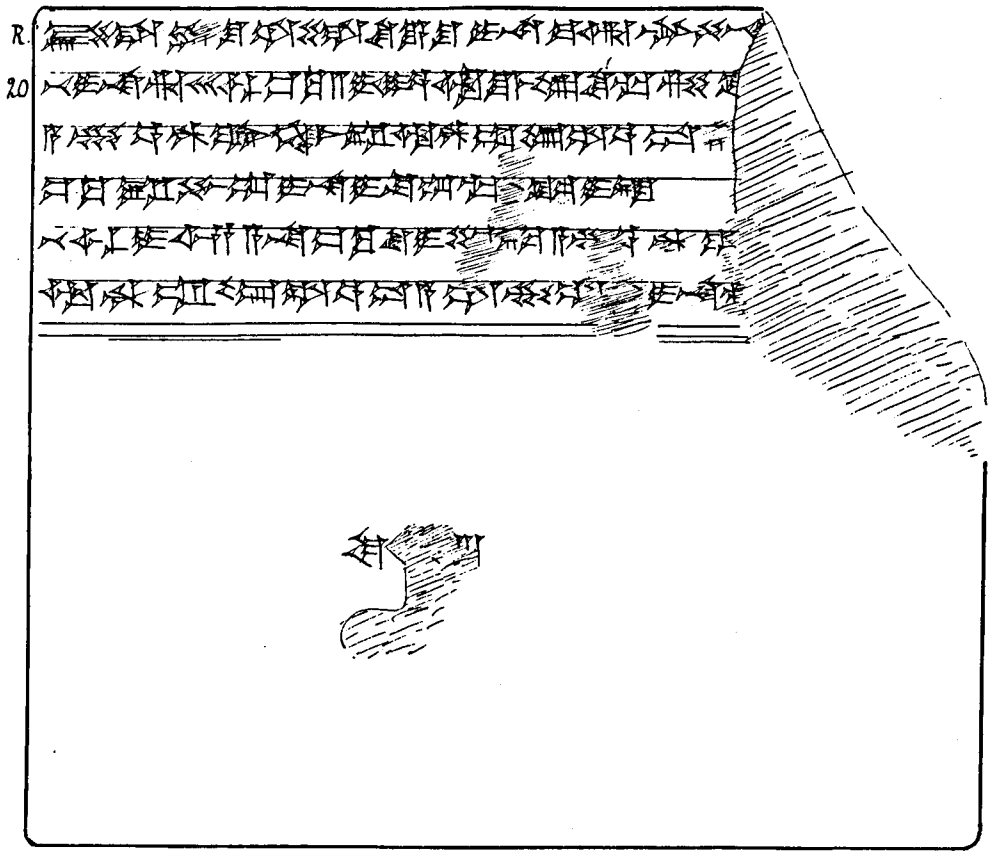

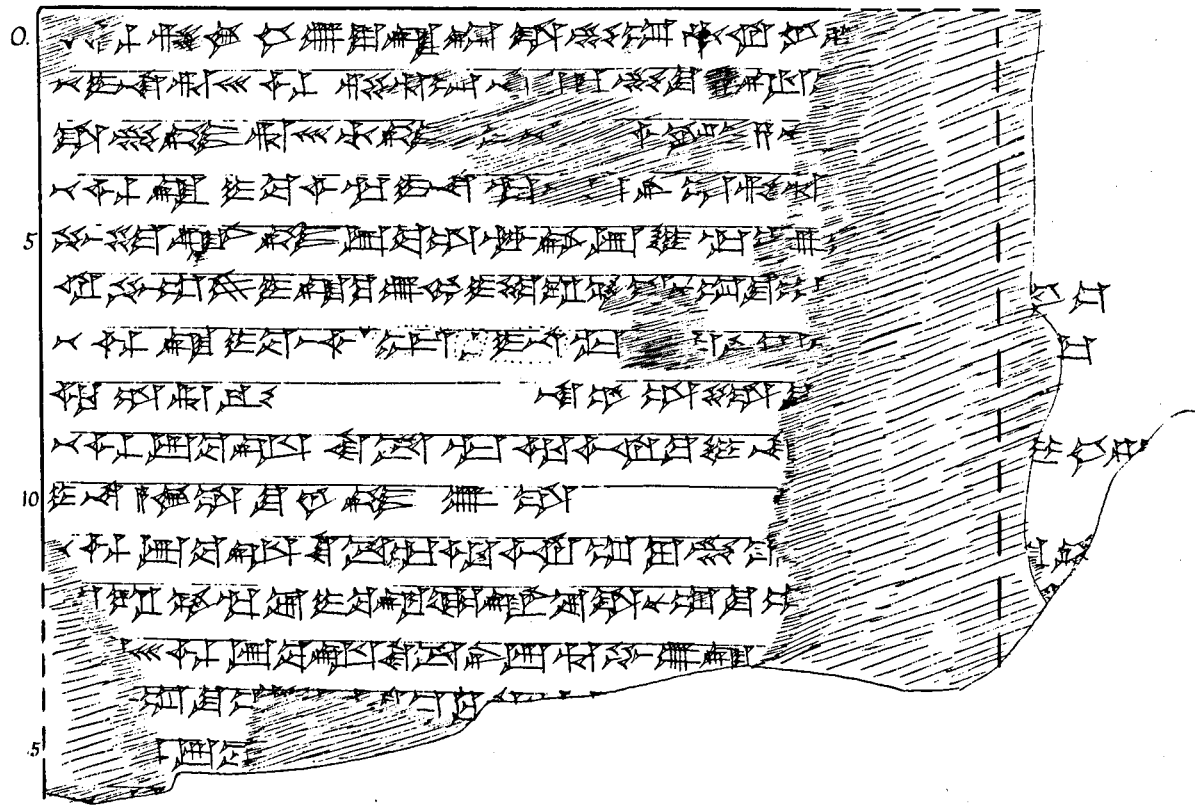

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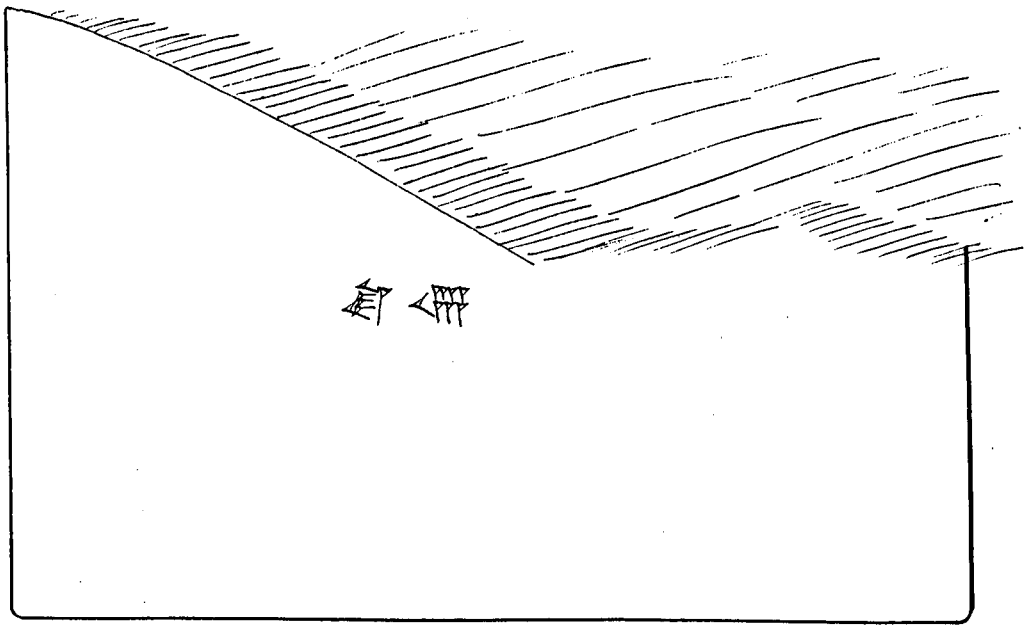

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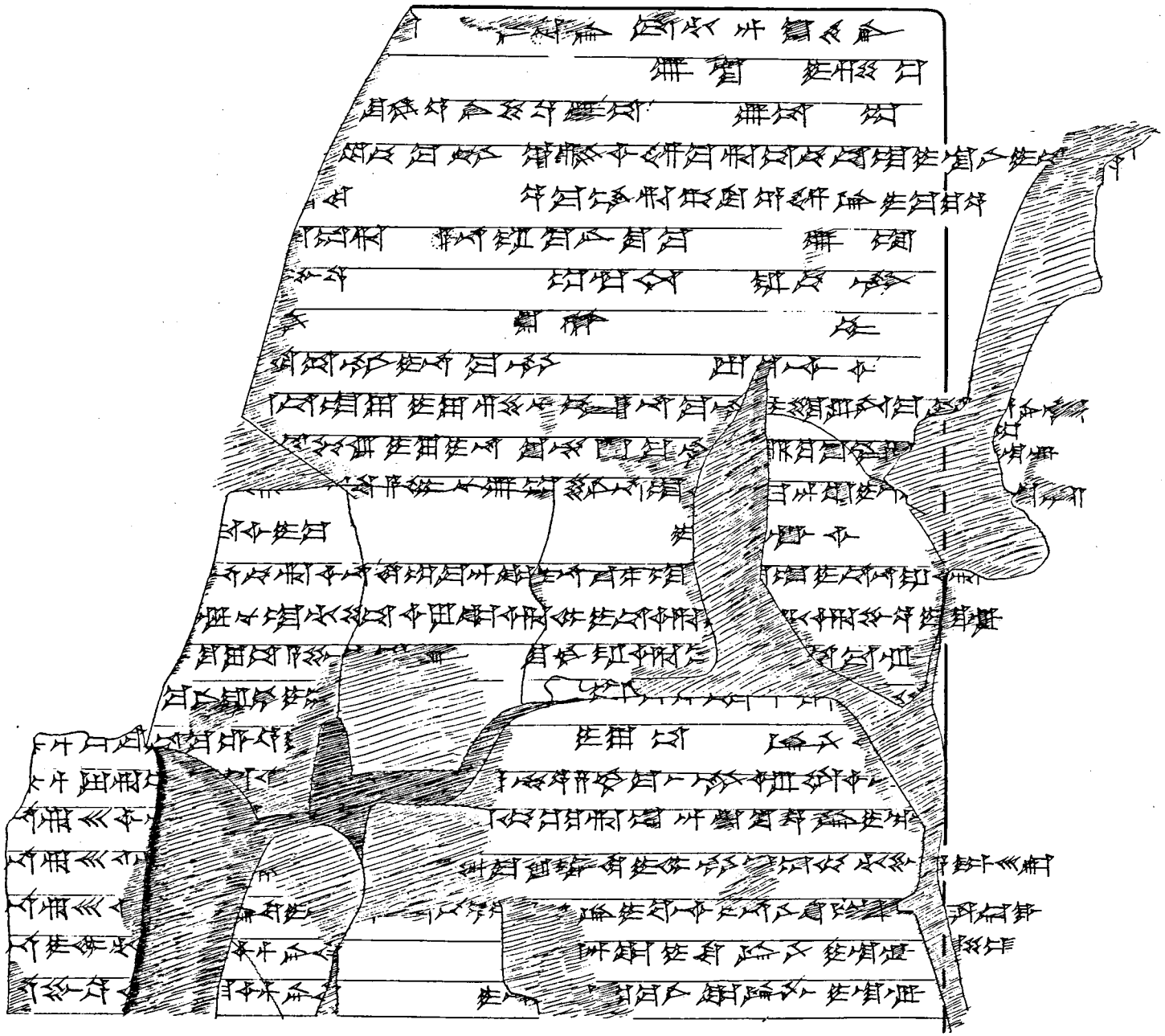
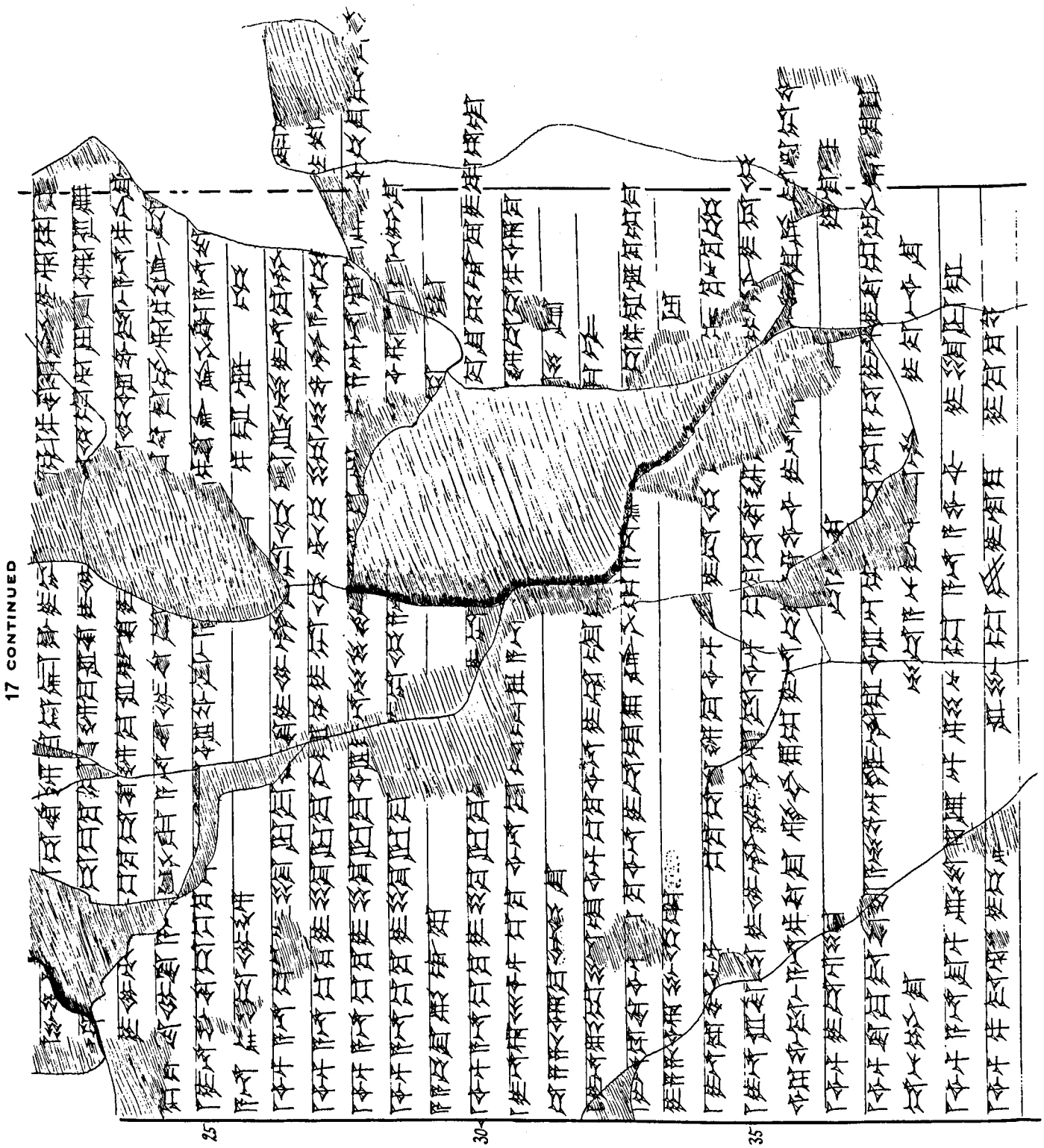


PLATE XV



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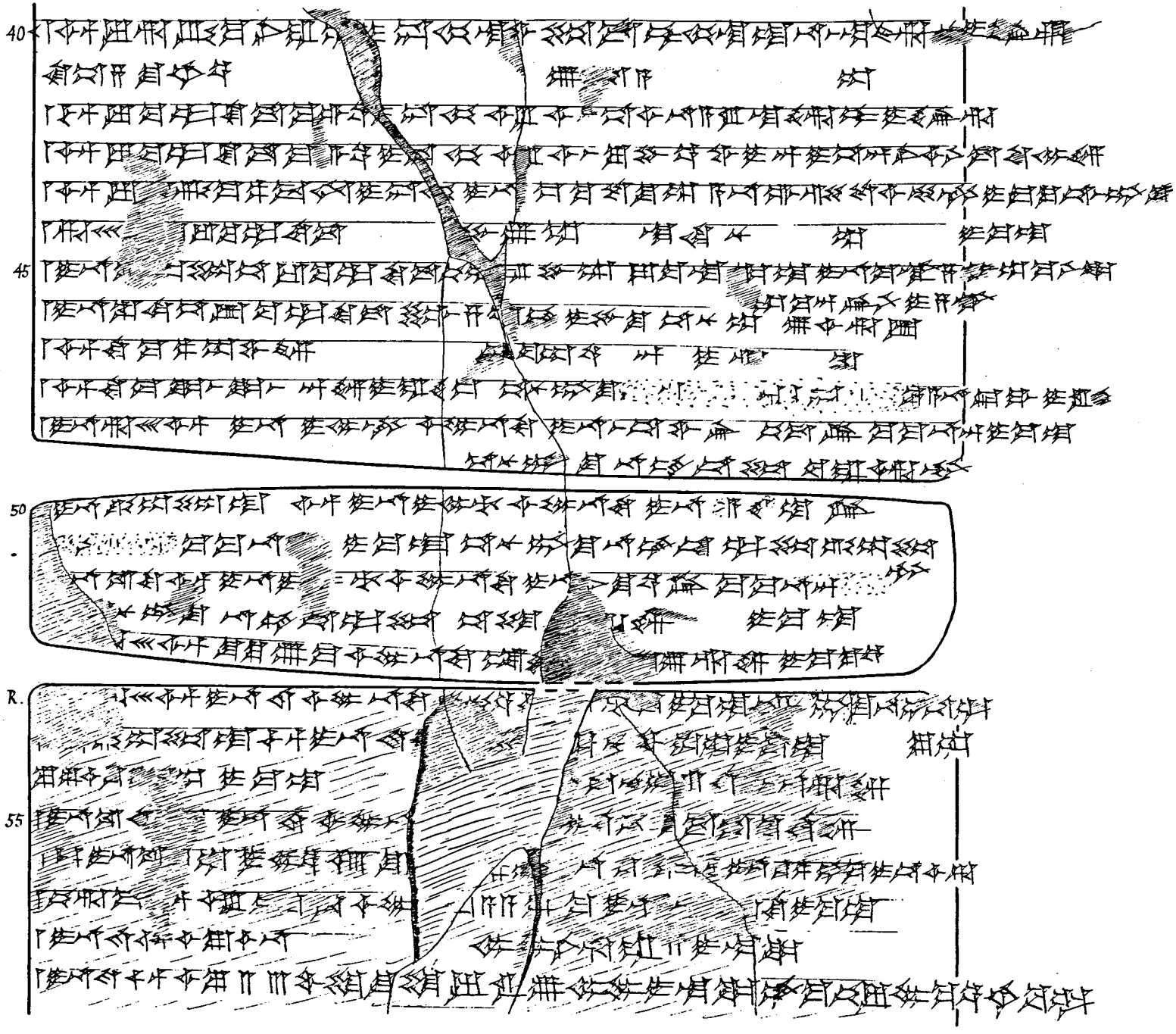
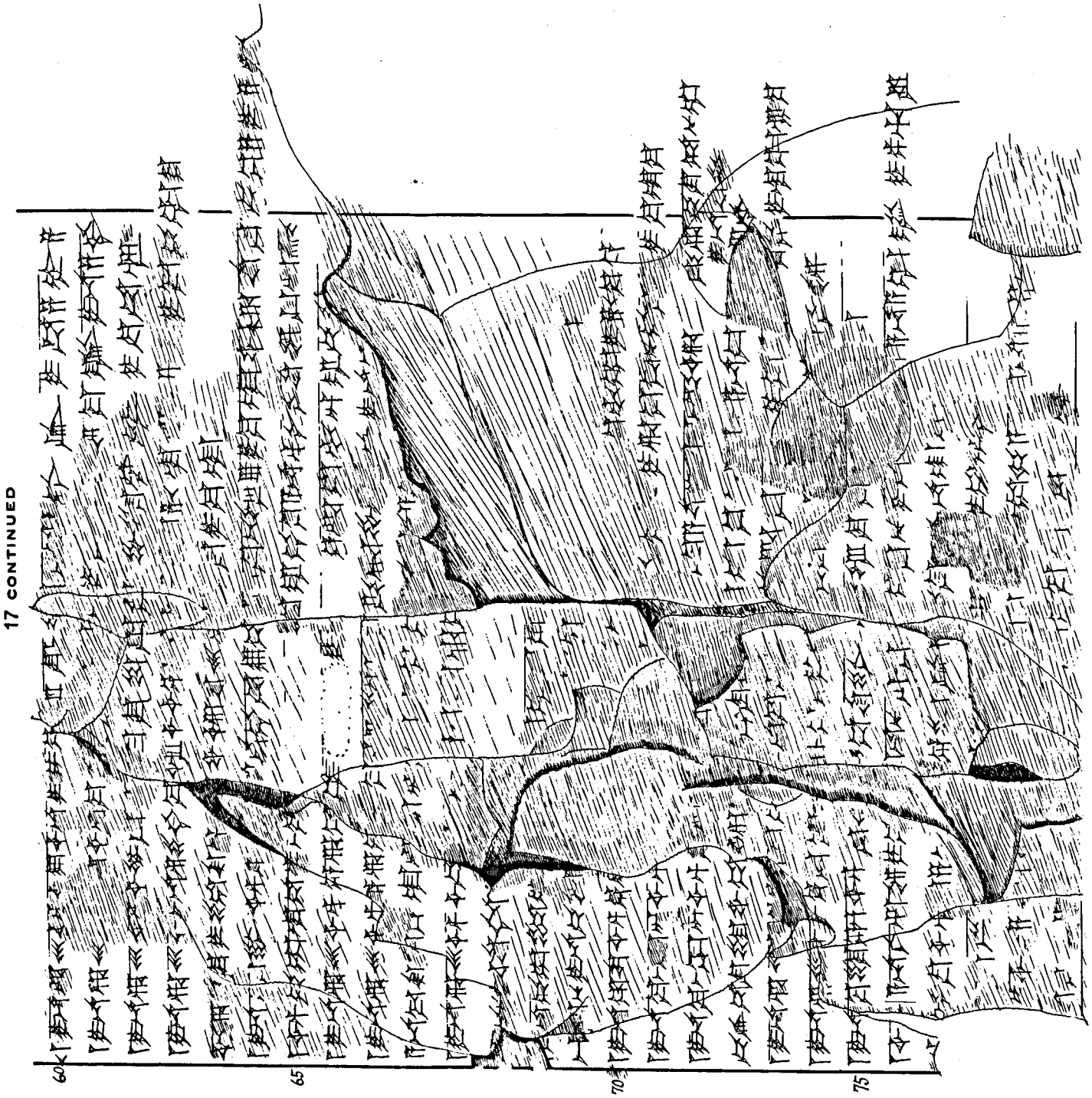


PLATE XVII



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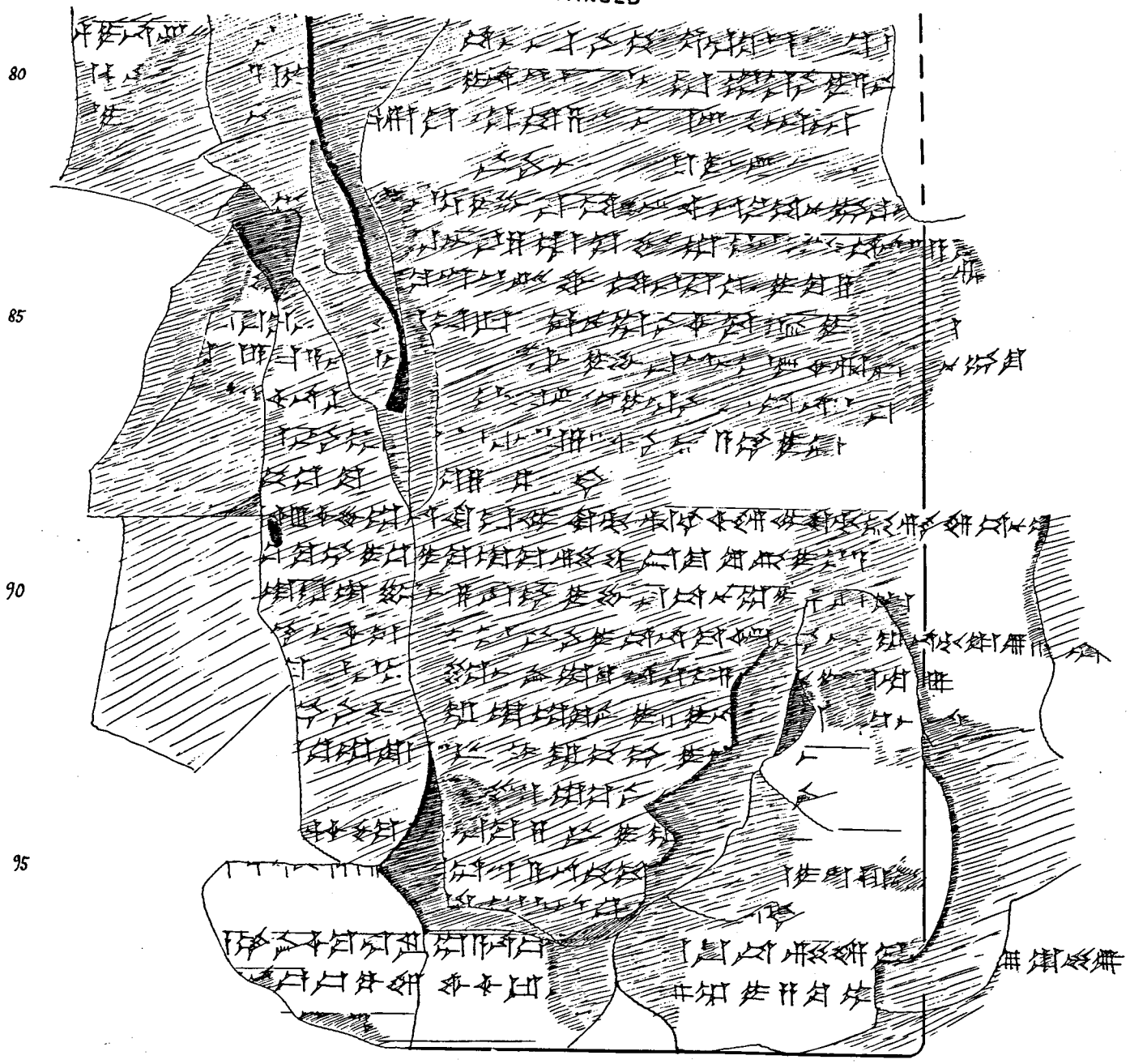

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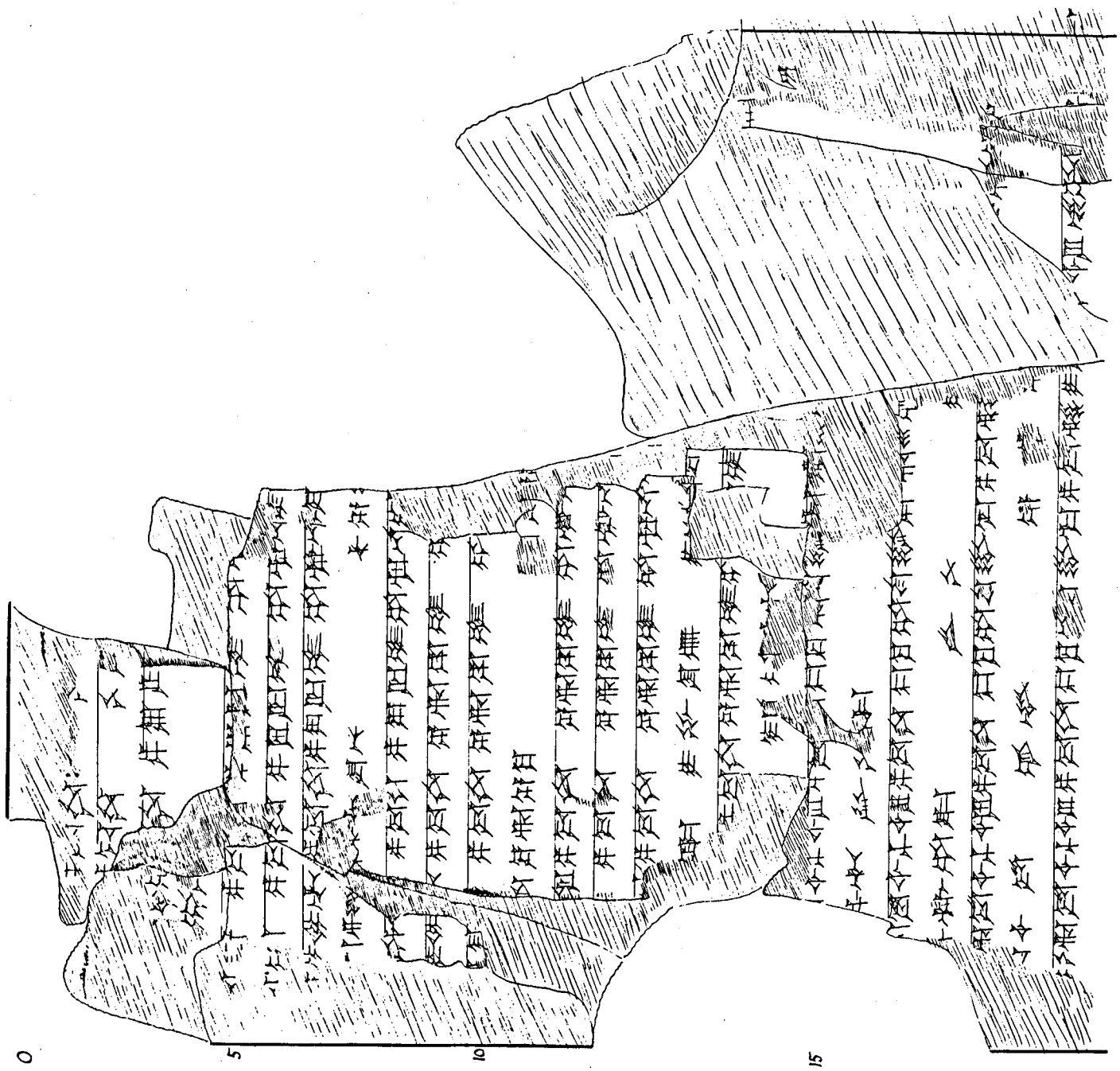
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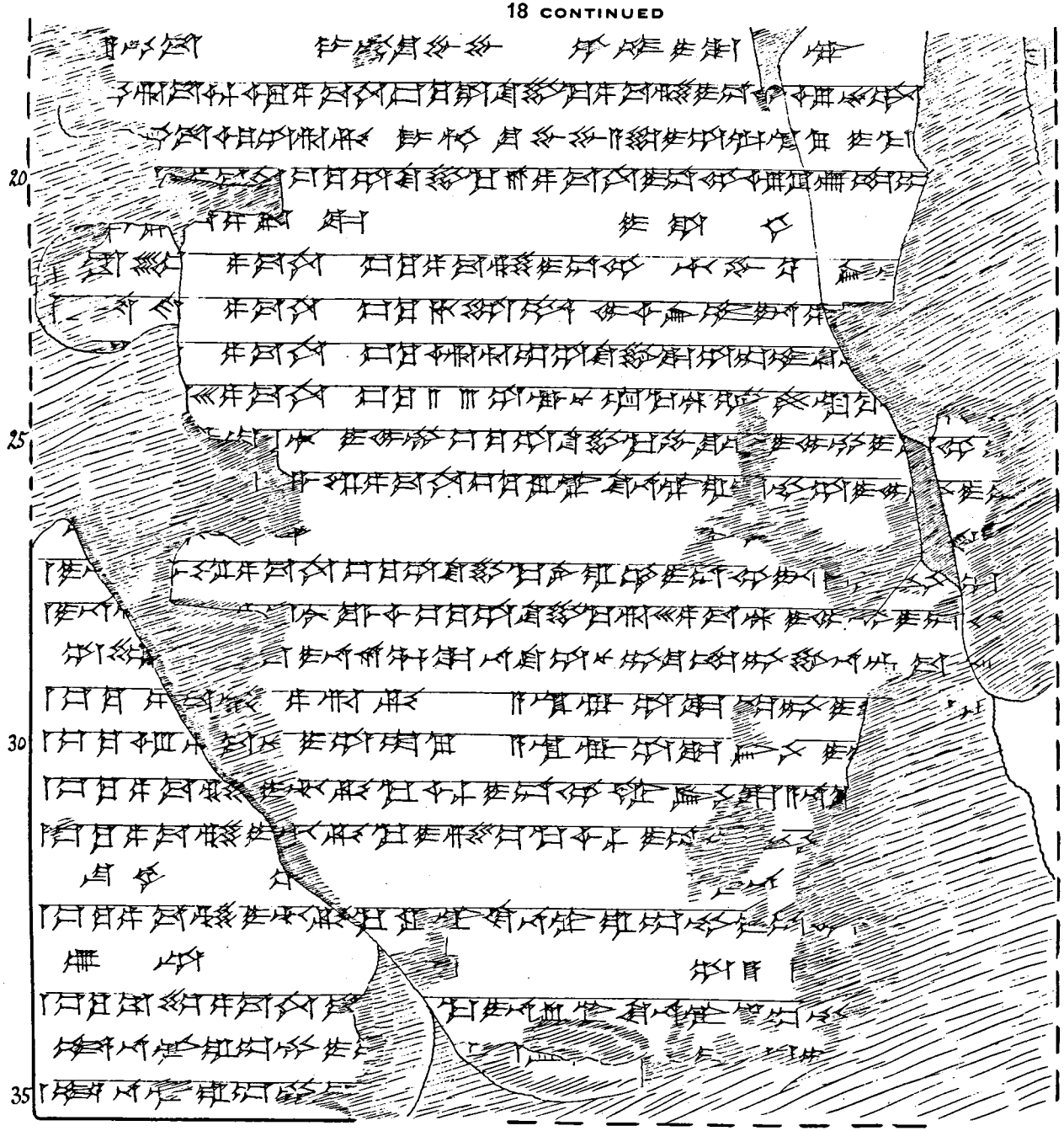

PLATE XXI

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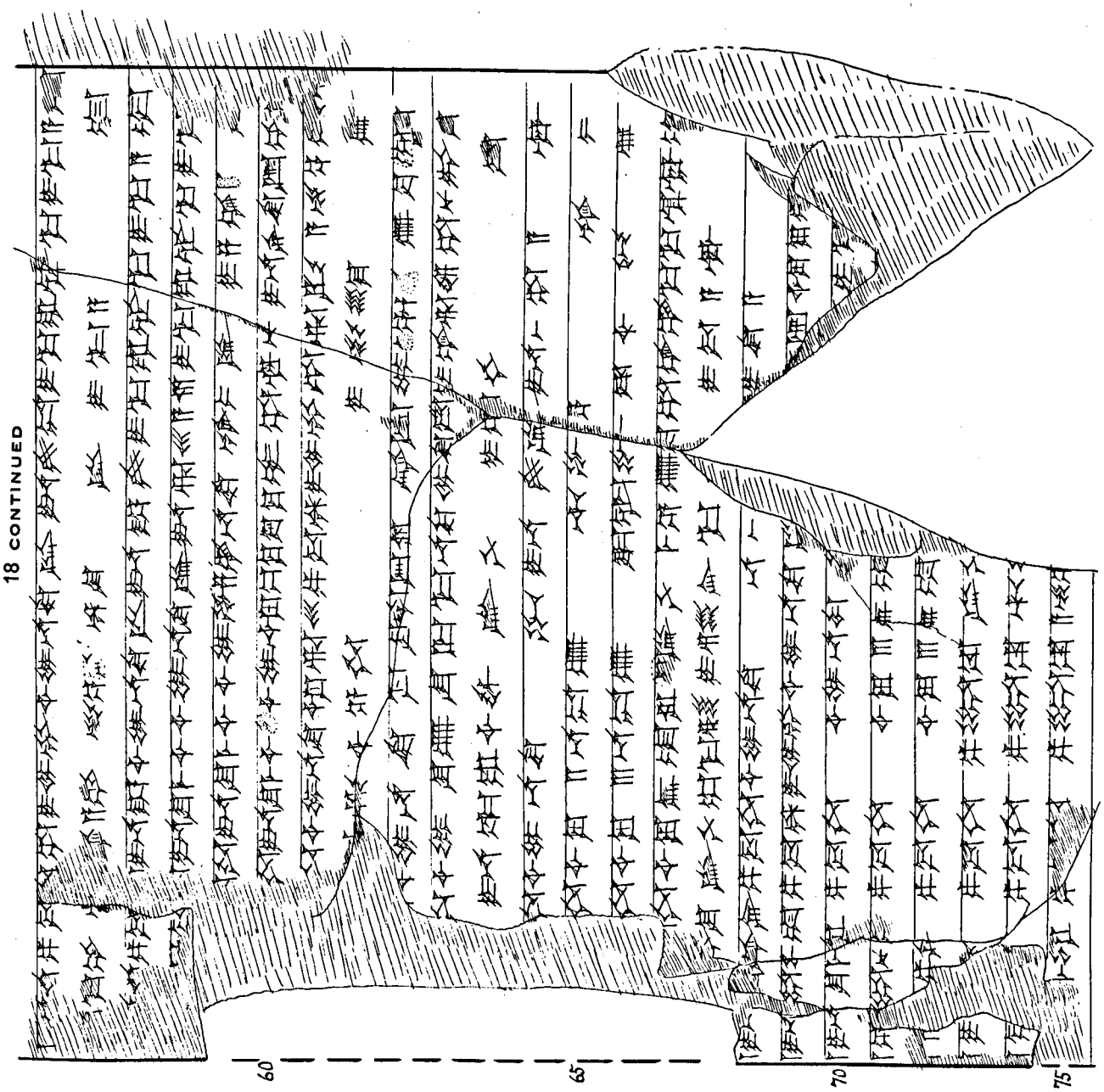
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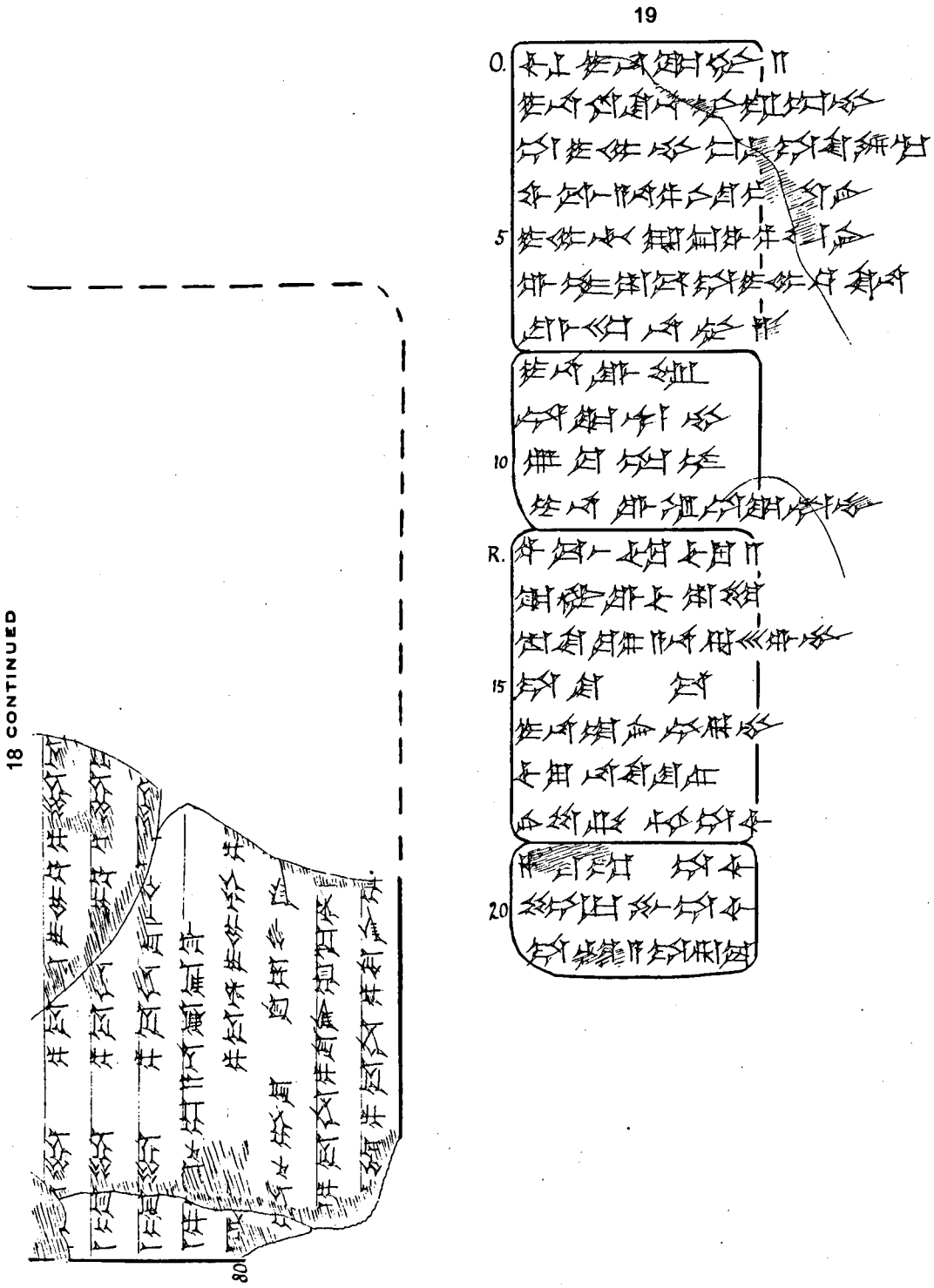
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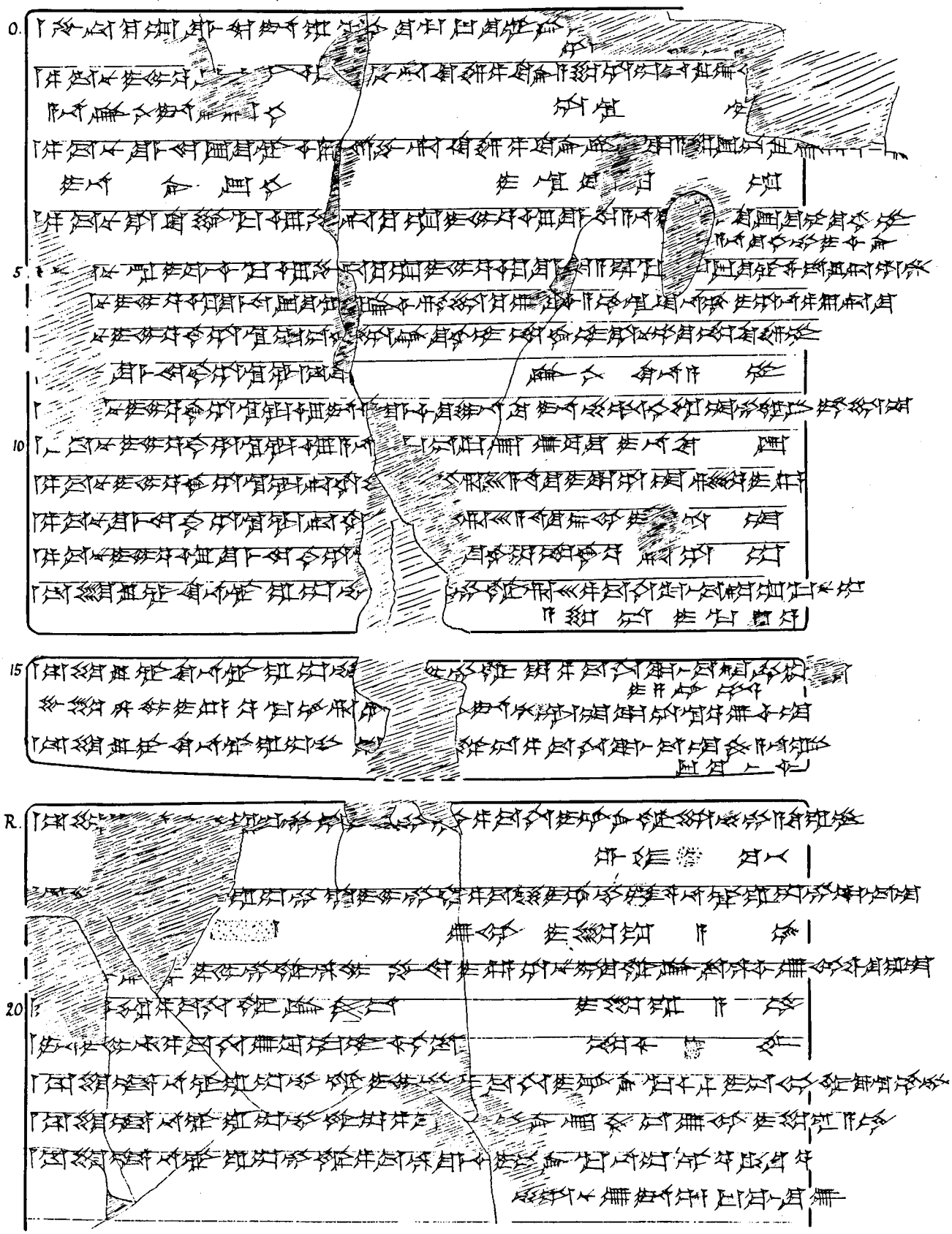

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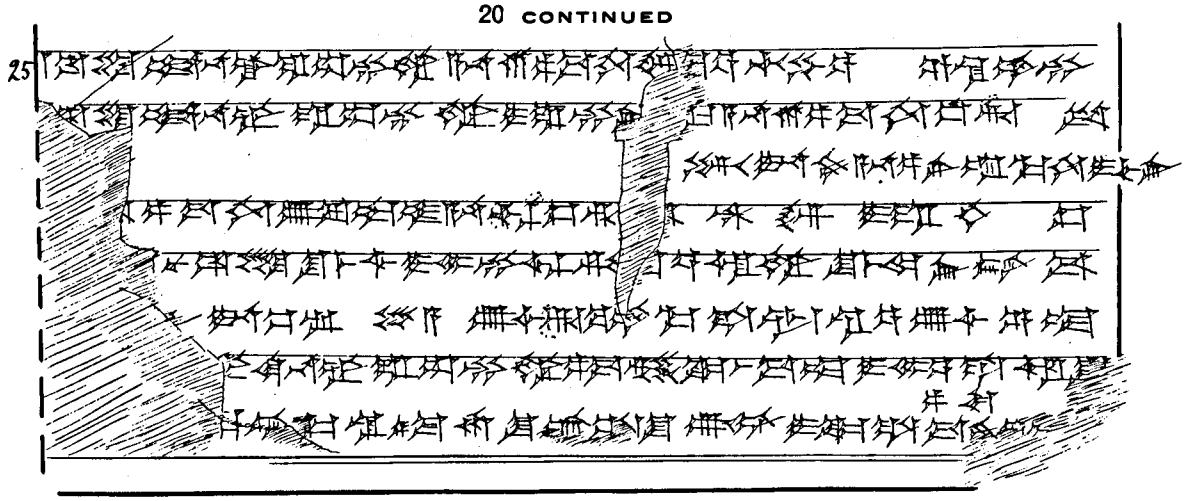

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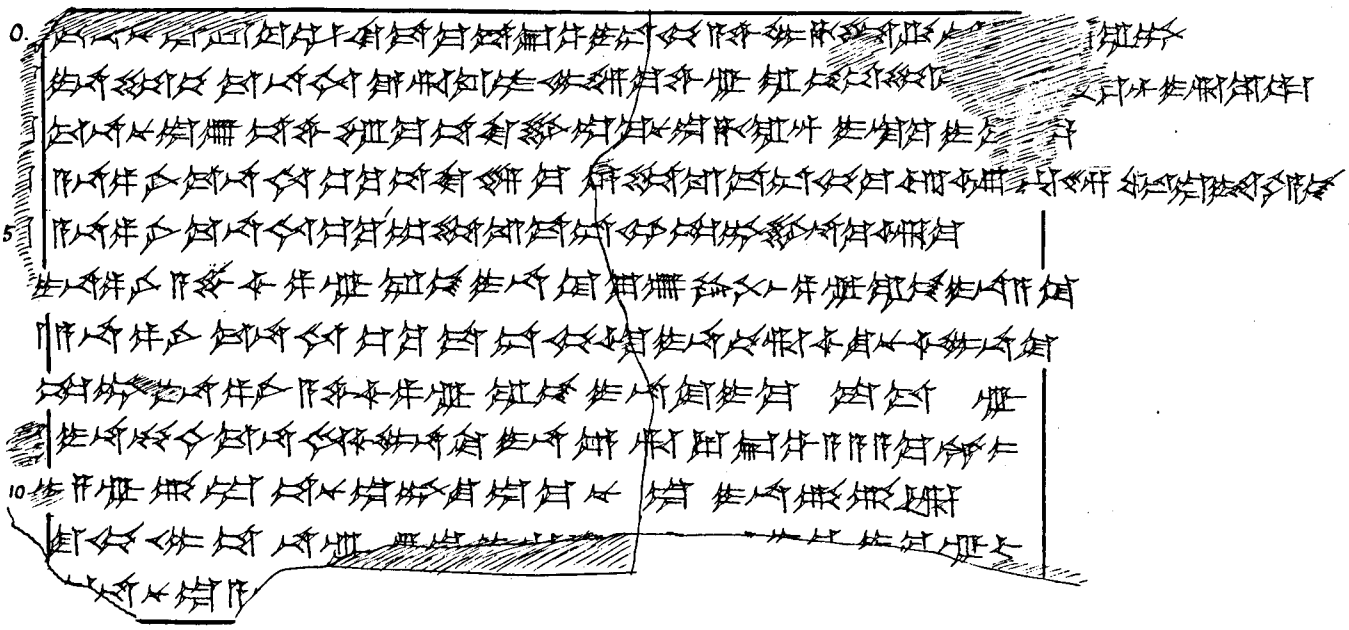

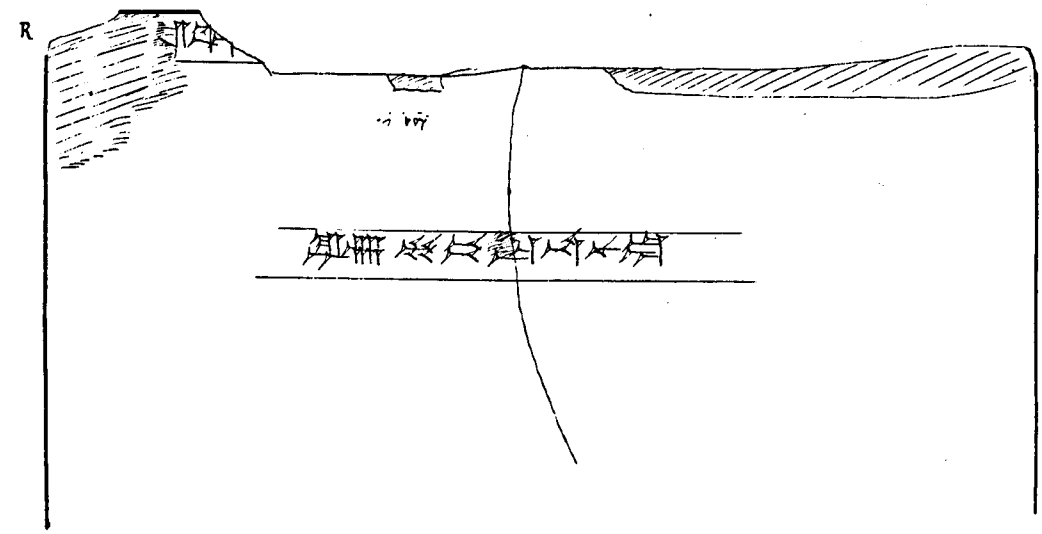

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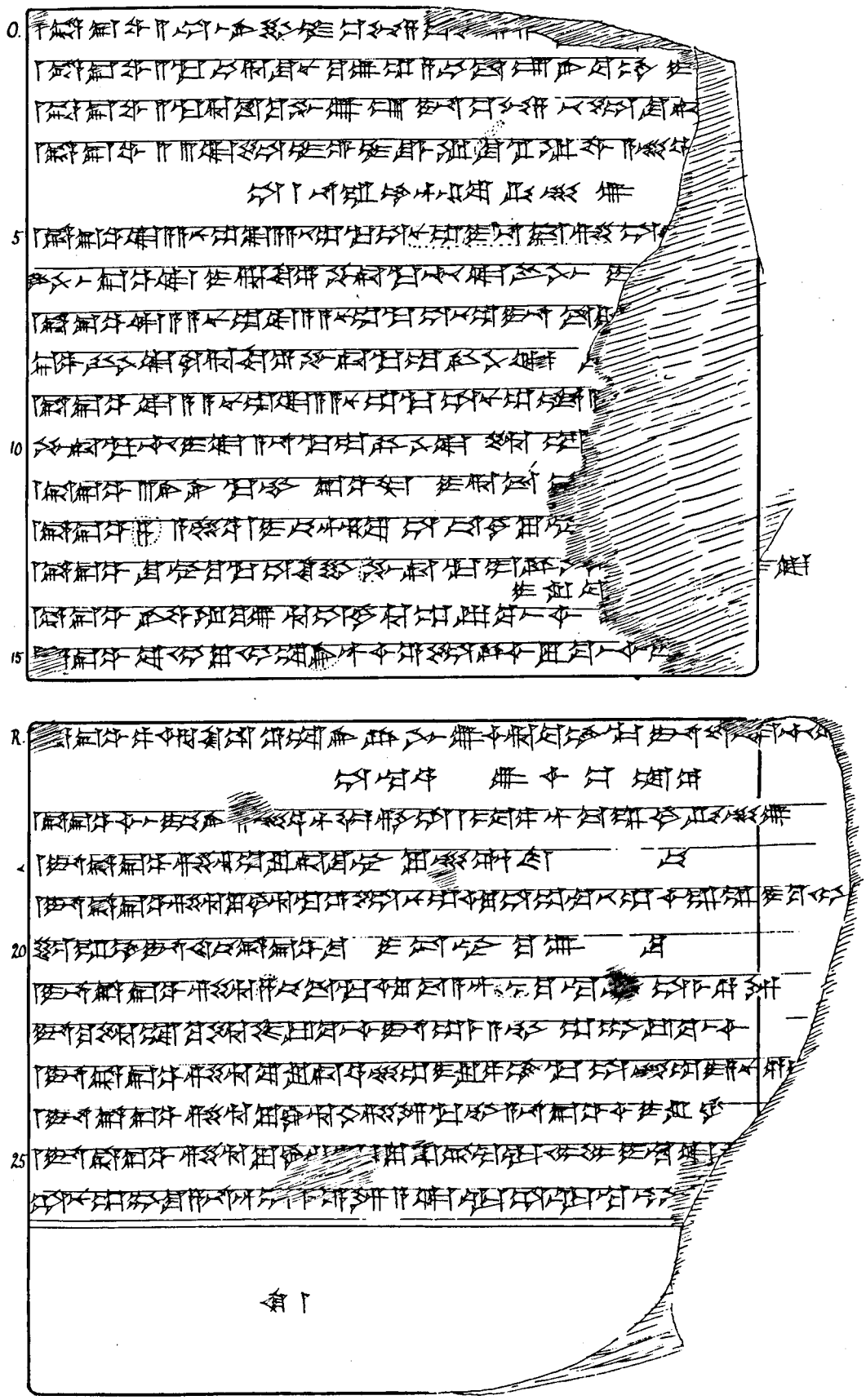
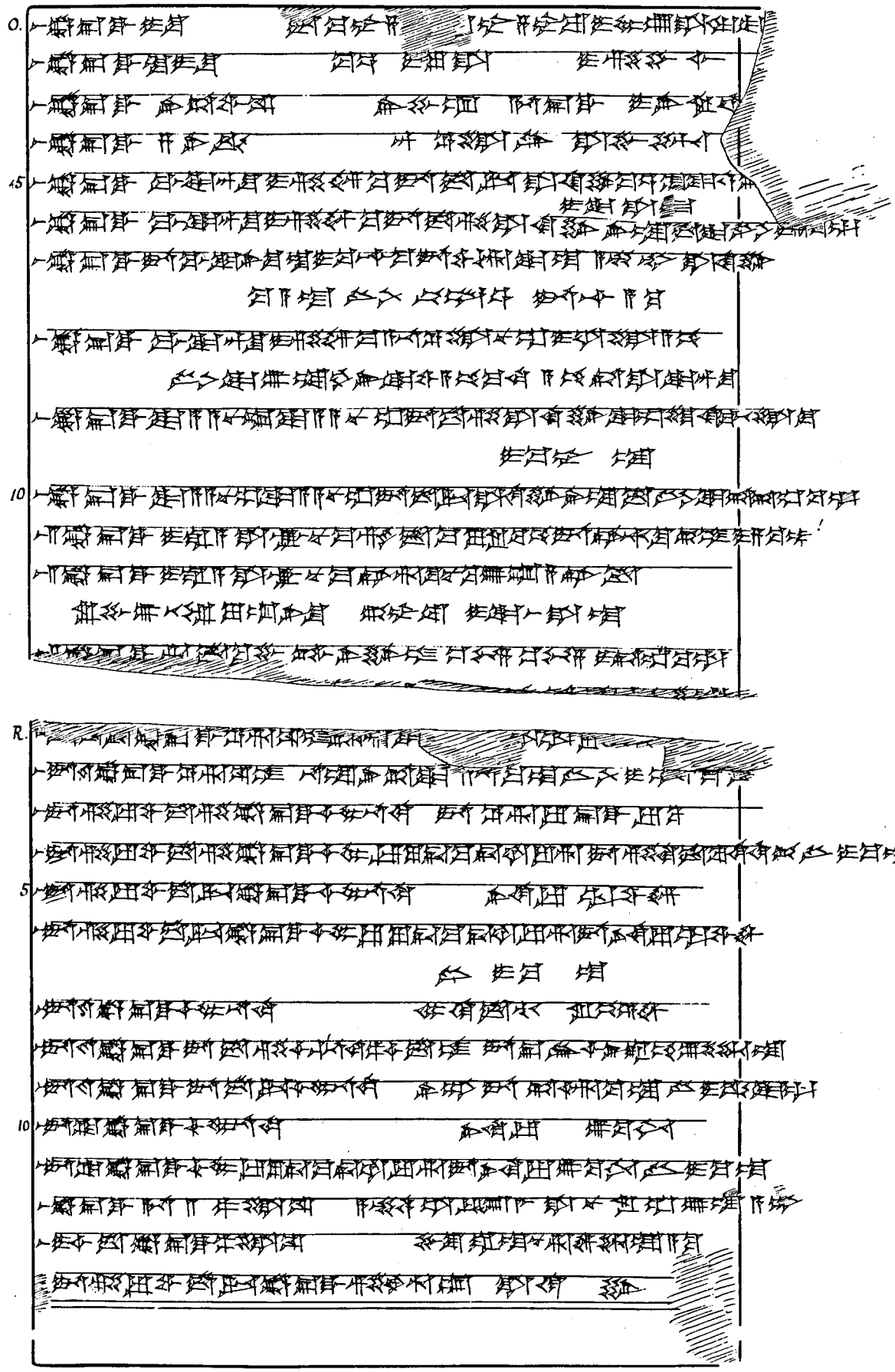


PLATE XXVIII



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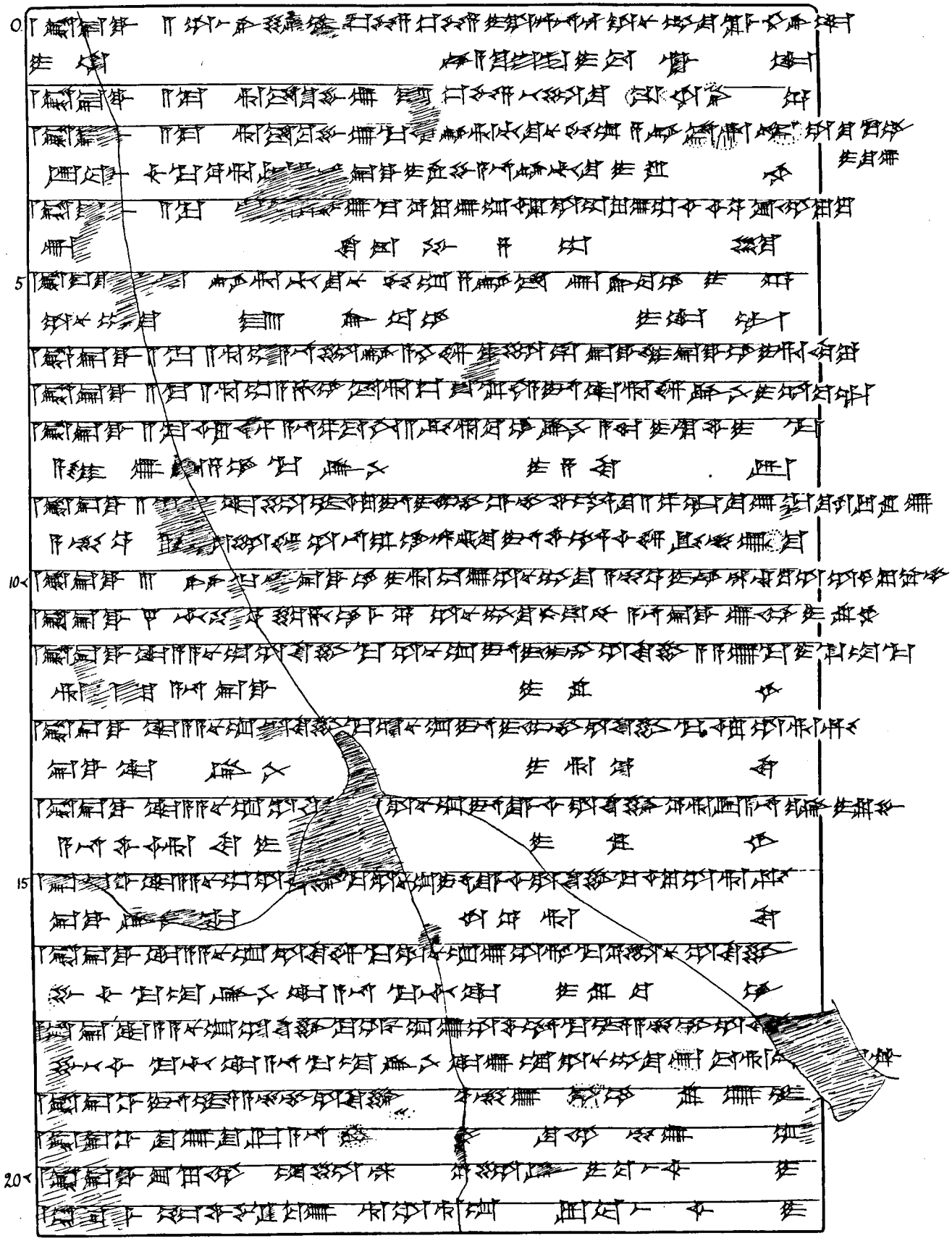

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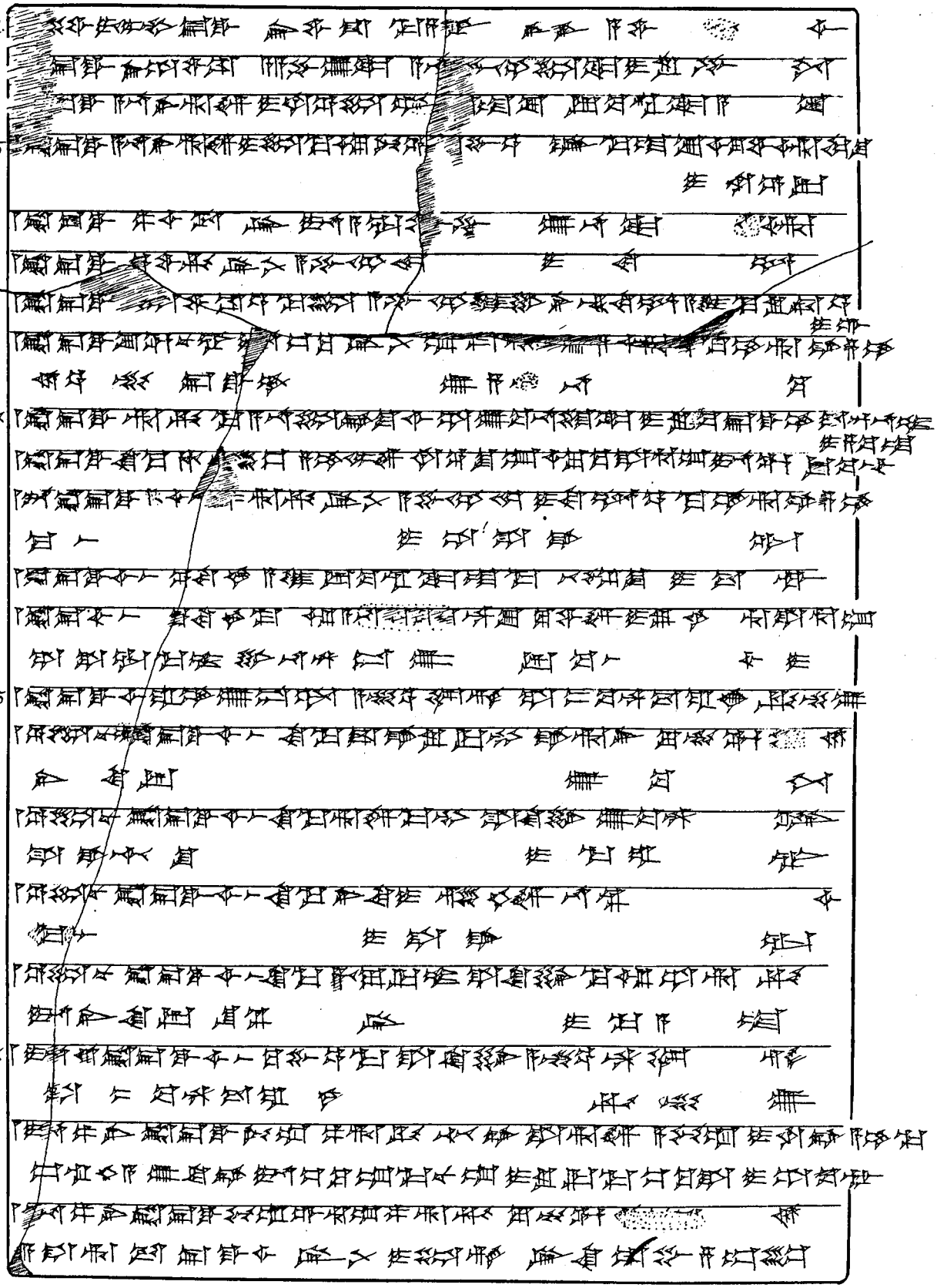

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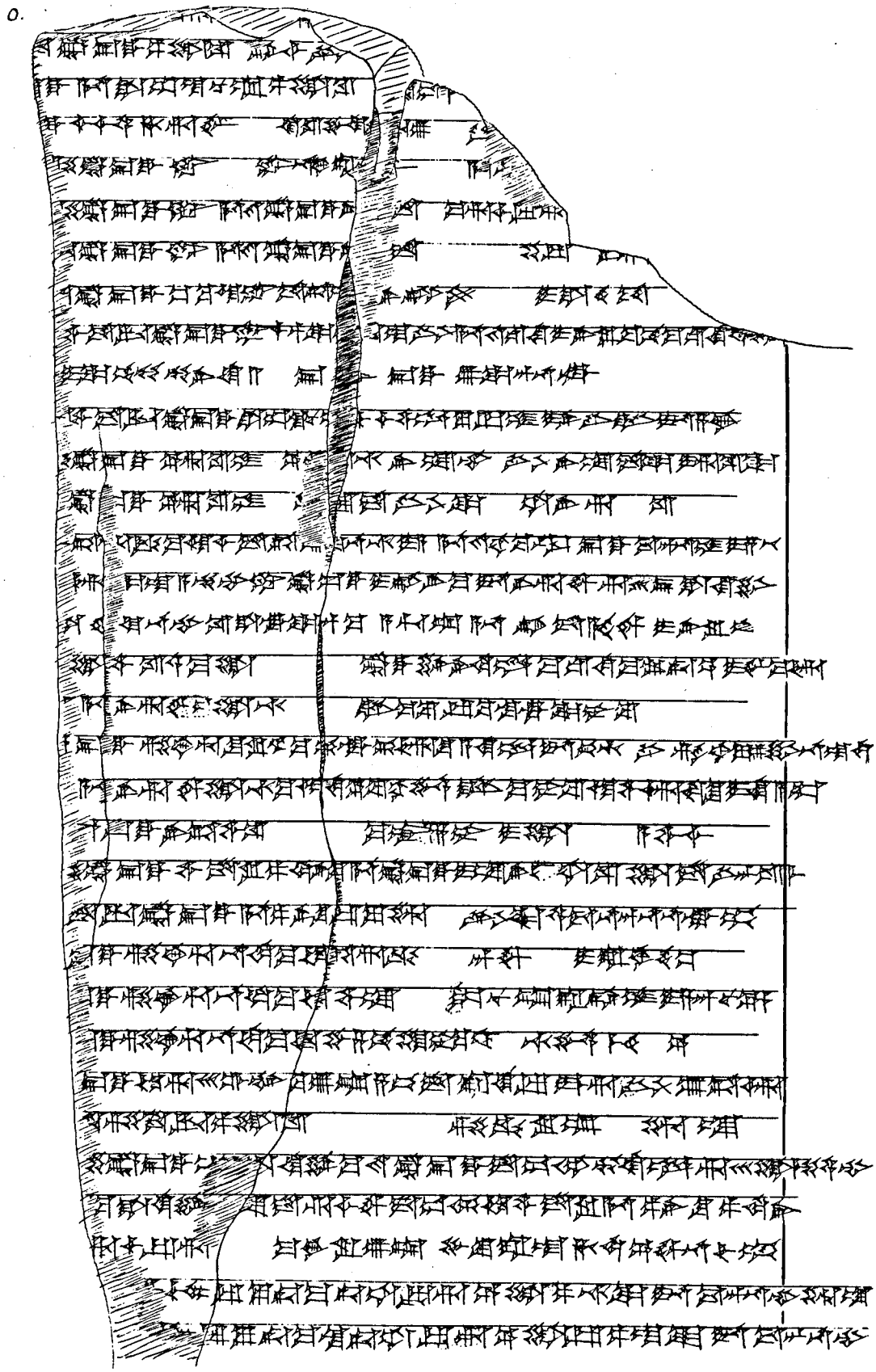

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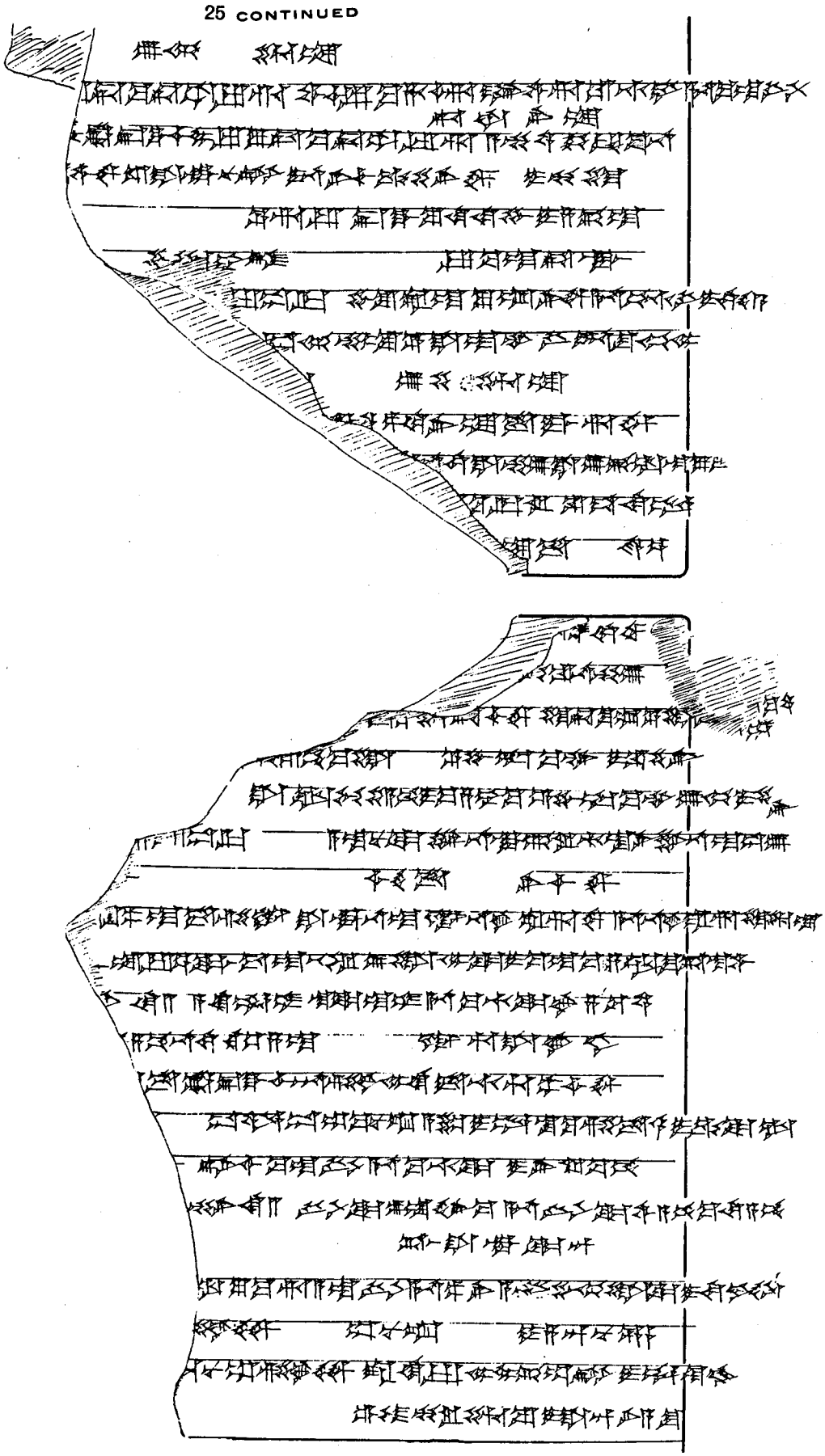

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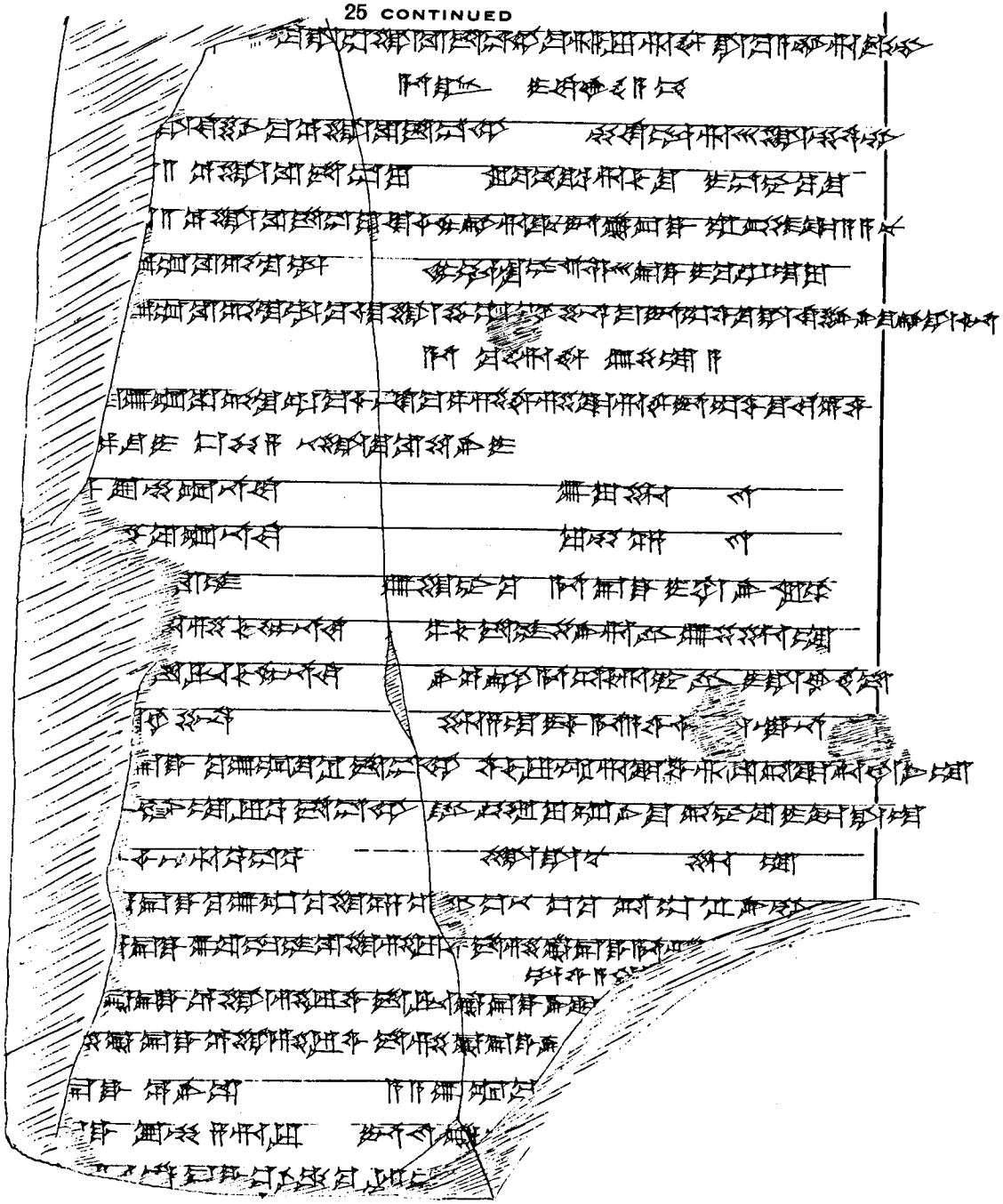

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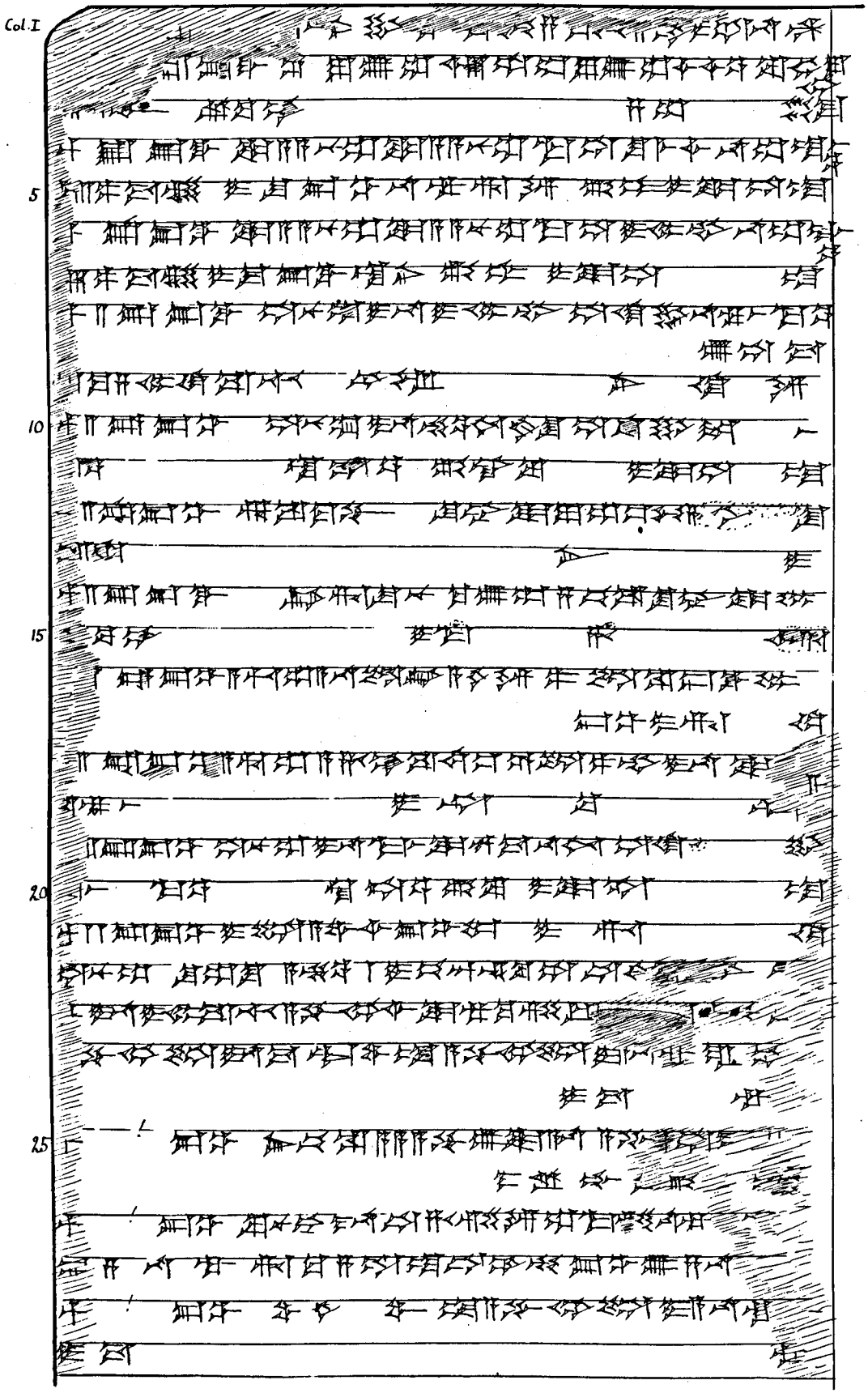
Col. I



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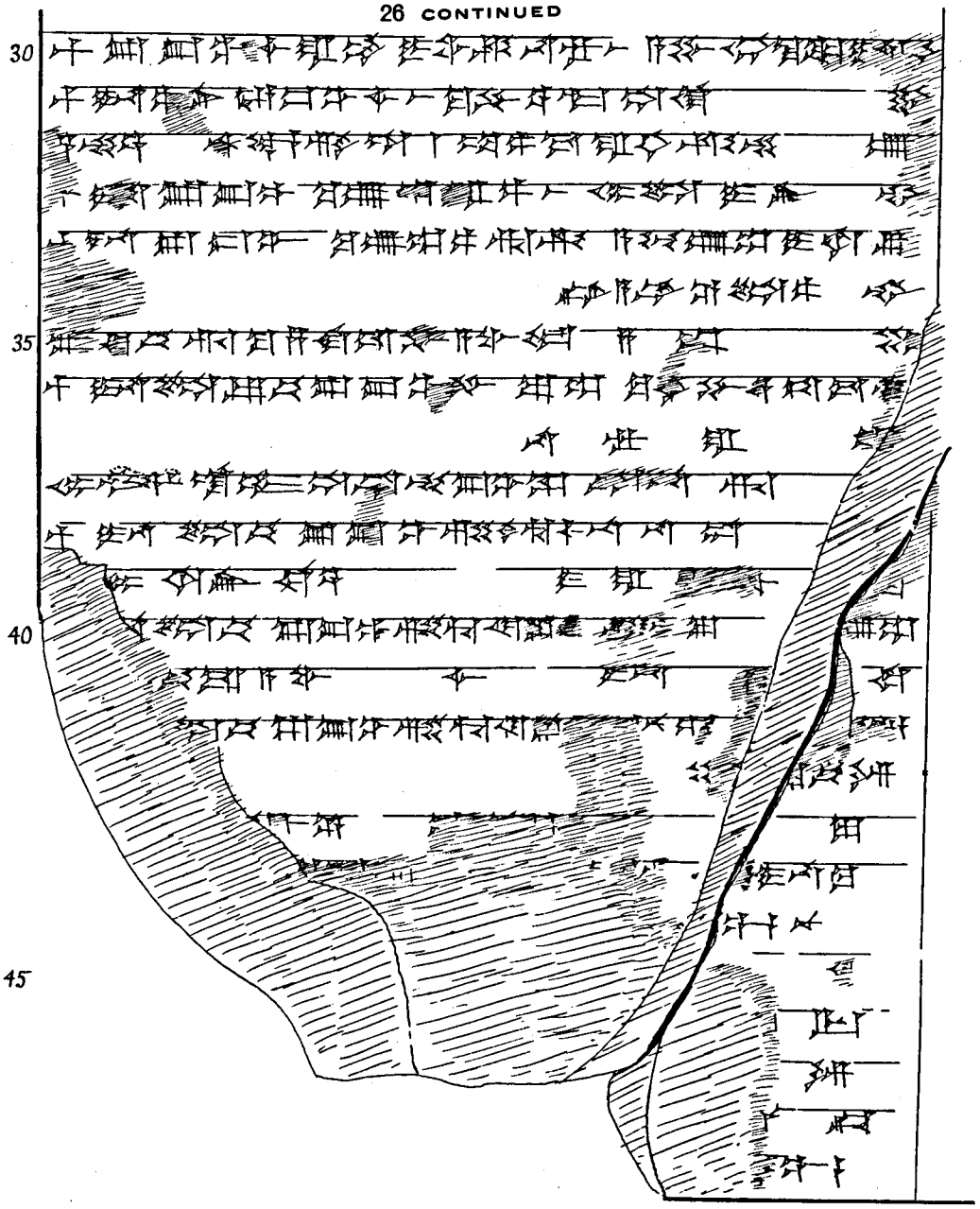

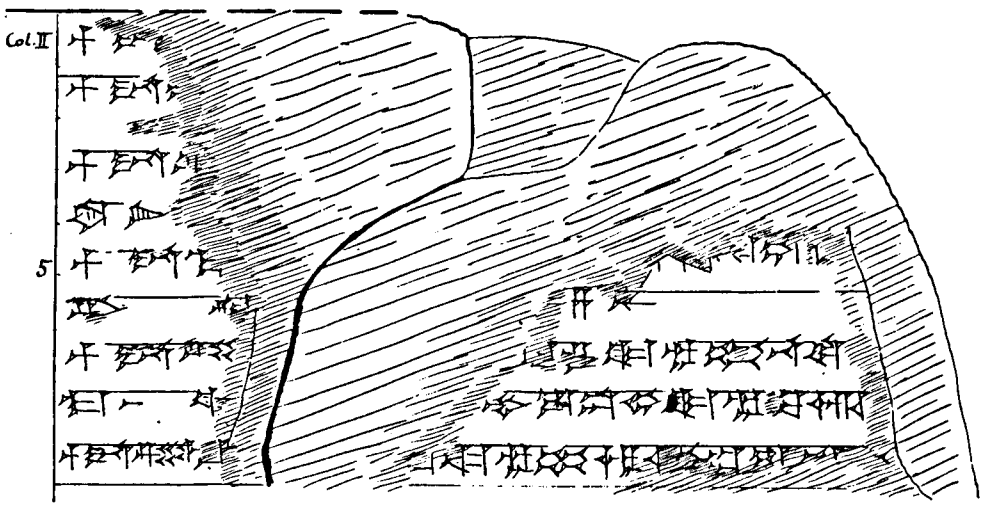

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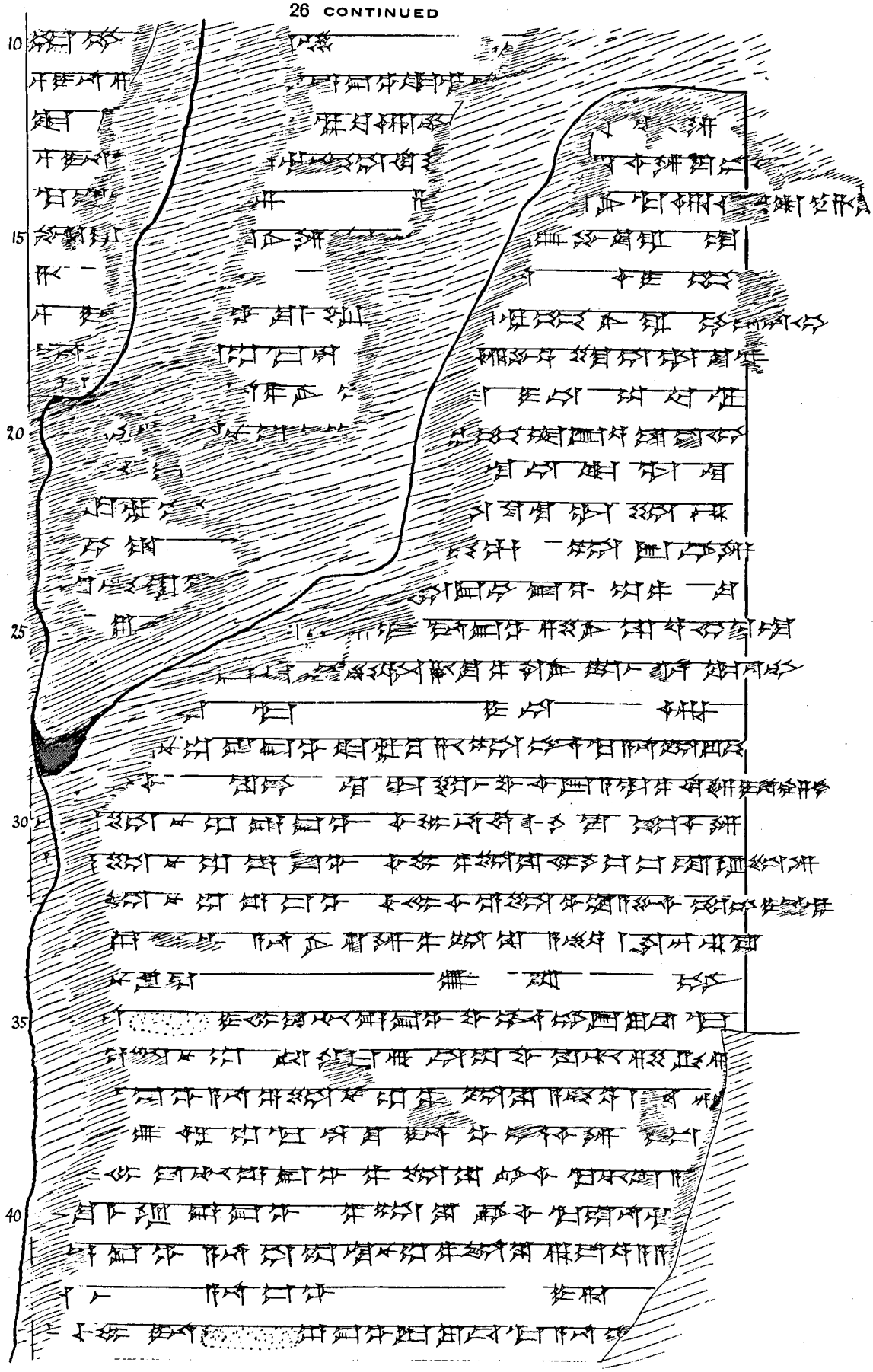

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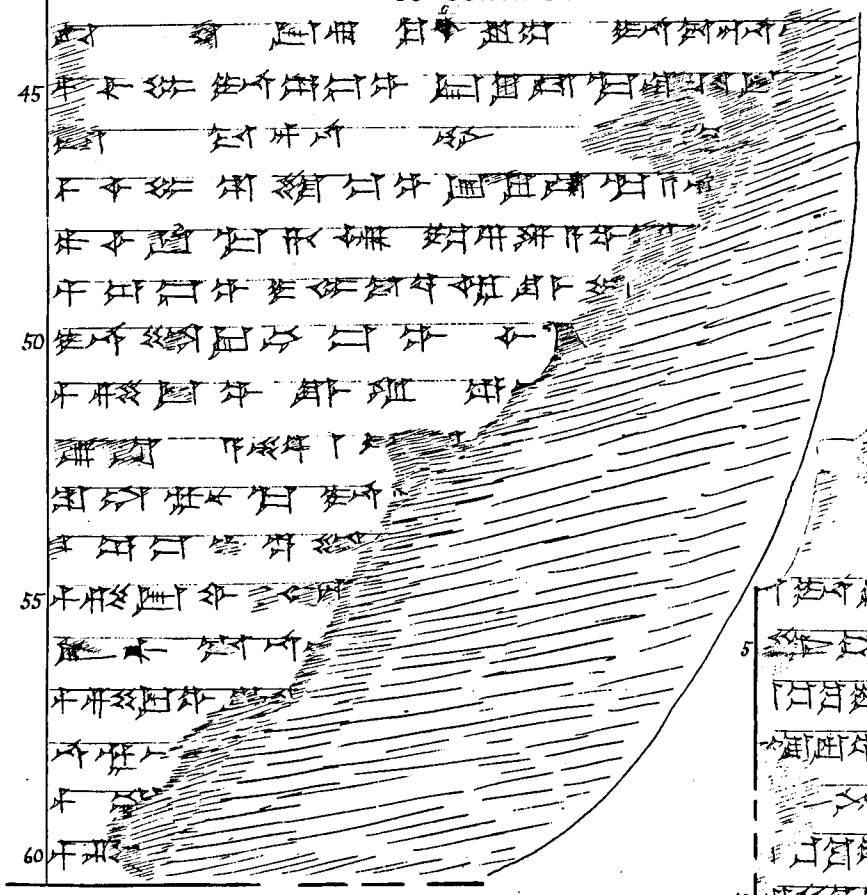

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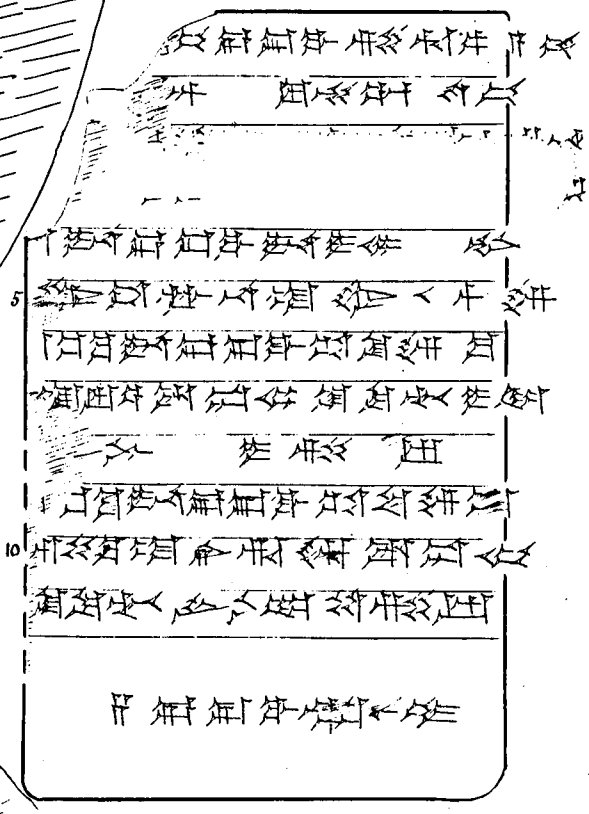

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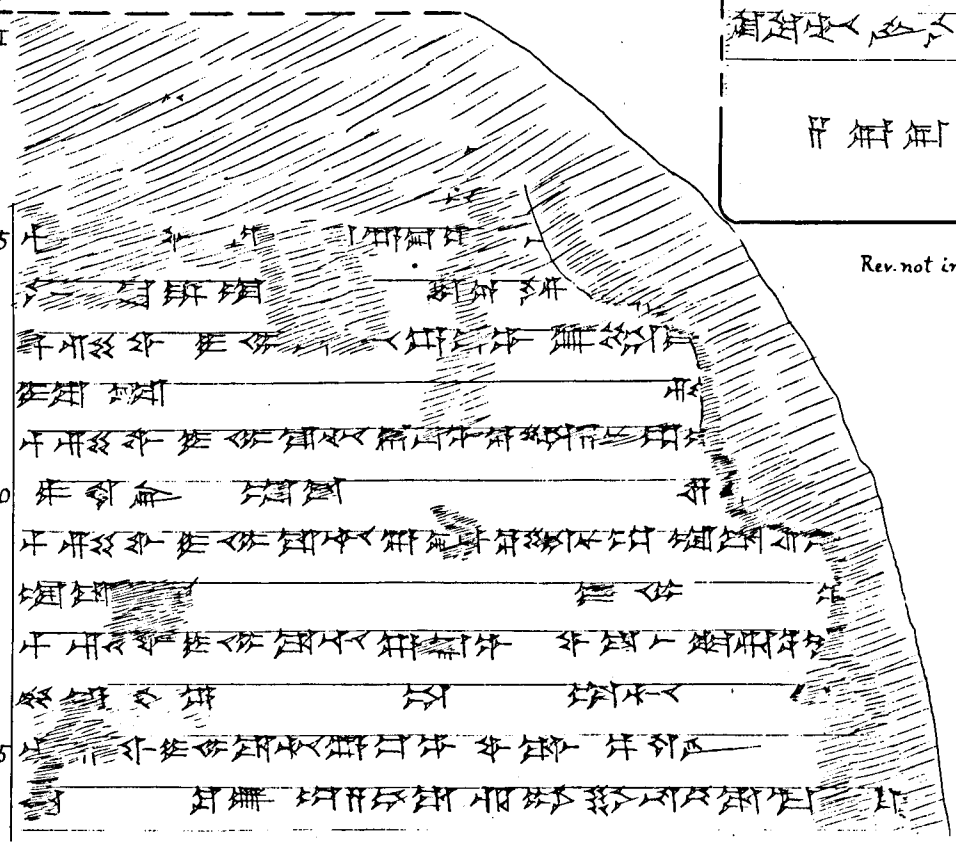
Col. III



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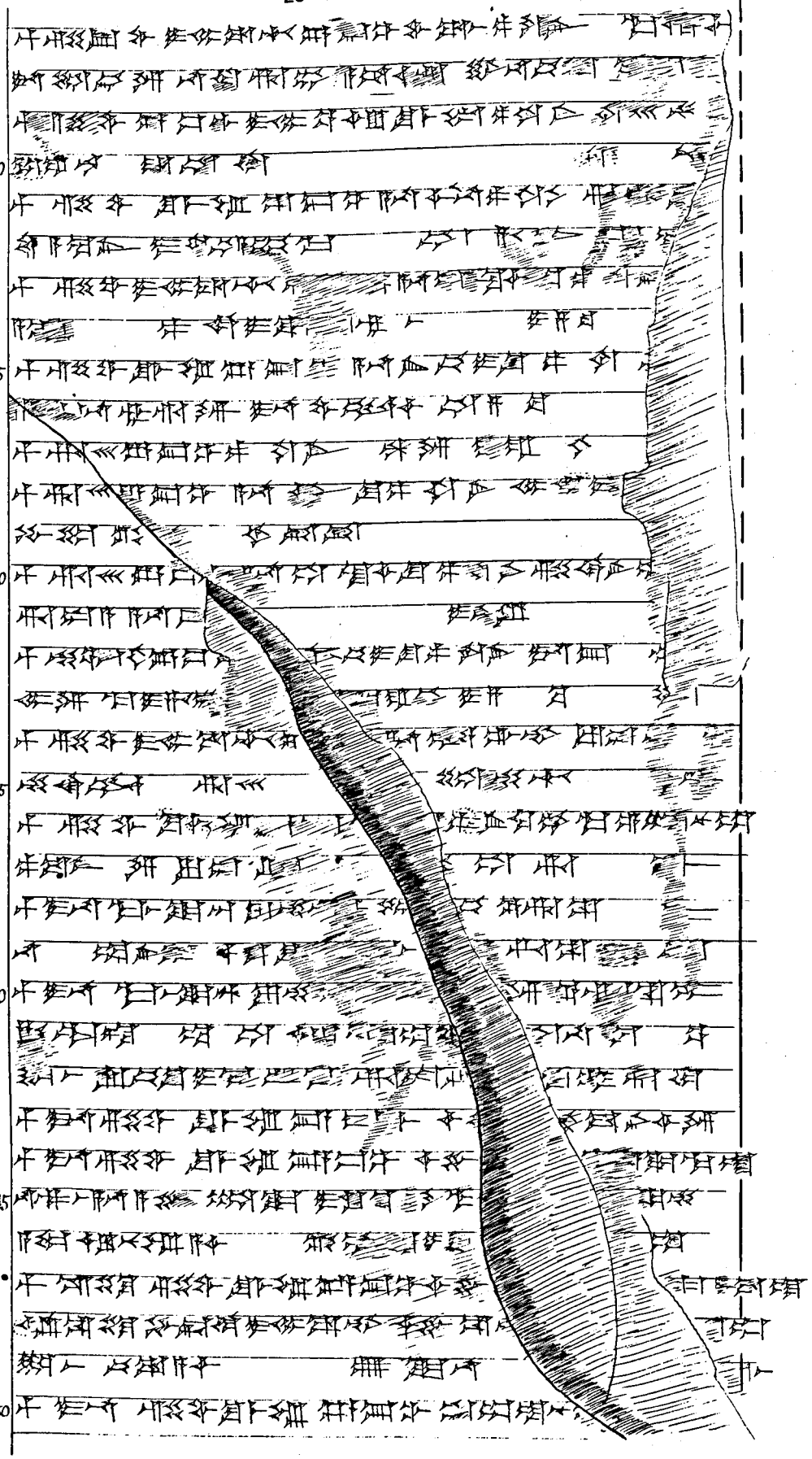

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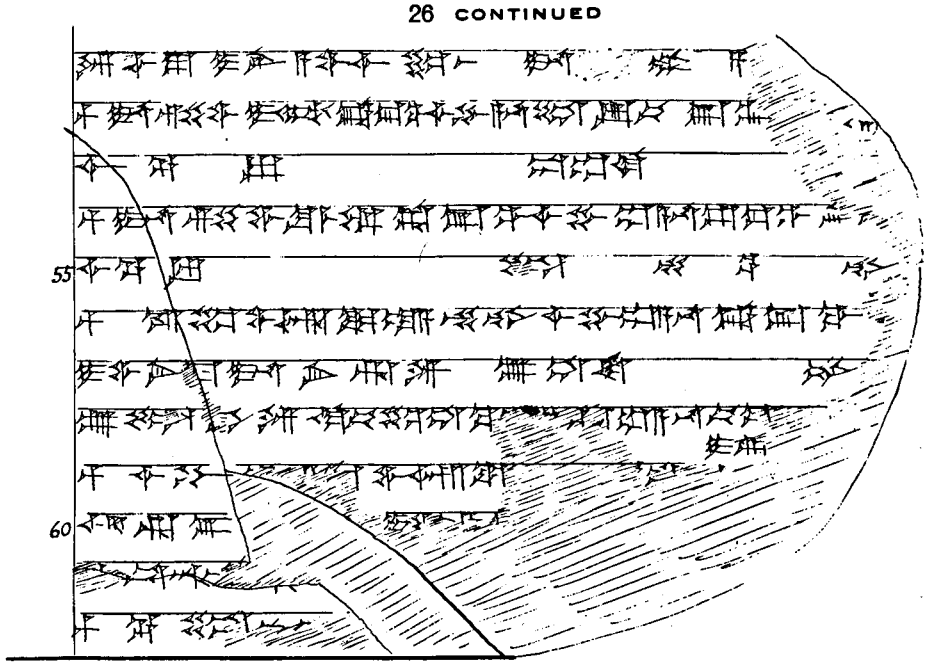
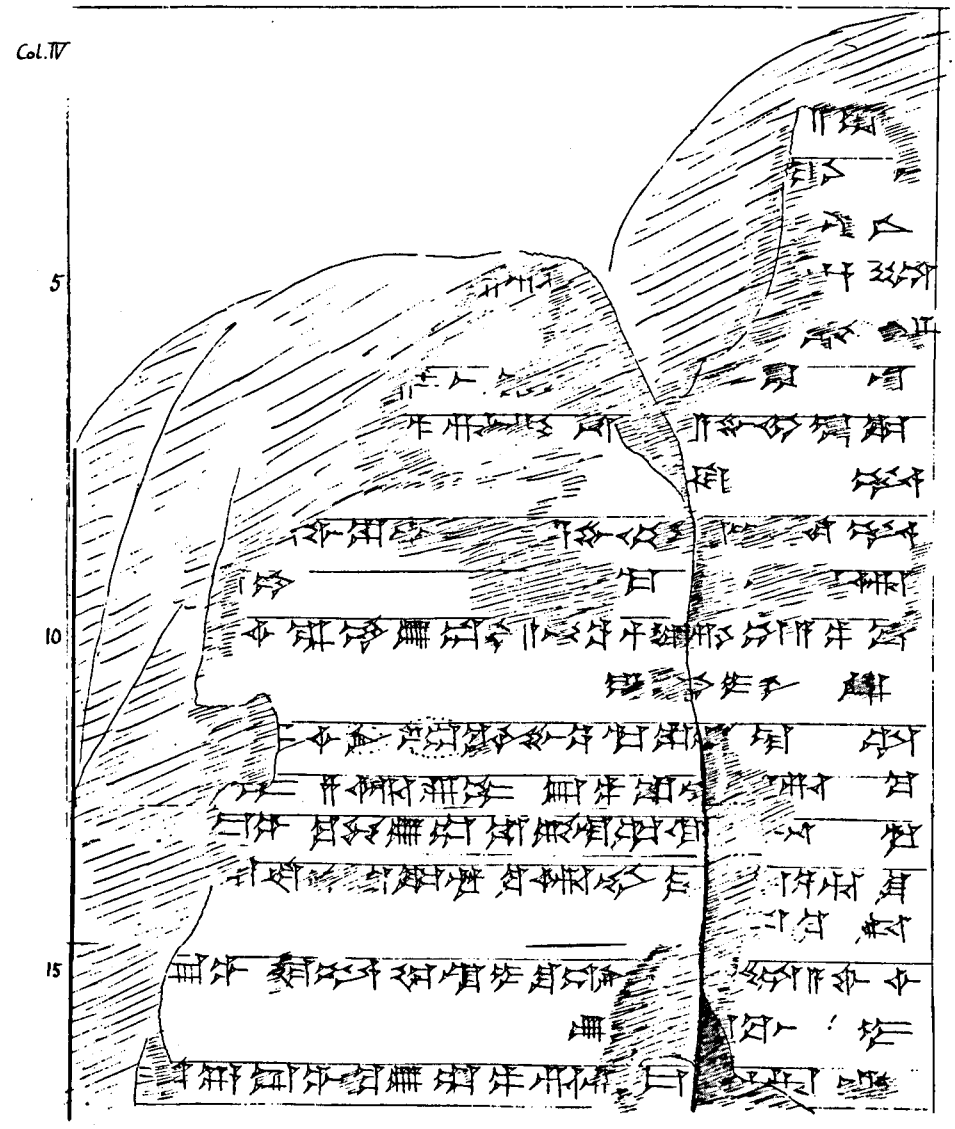


Col. IV



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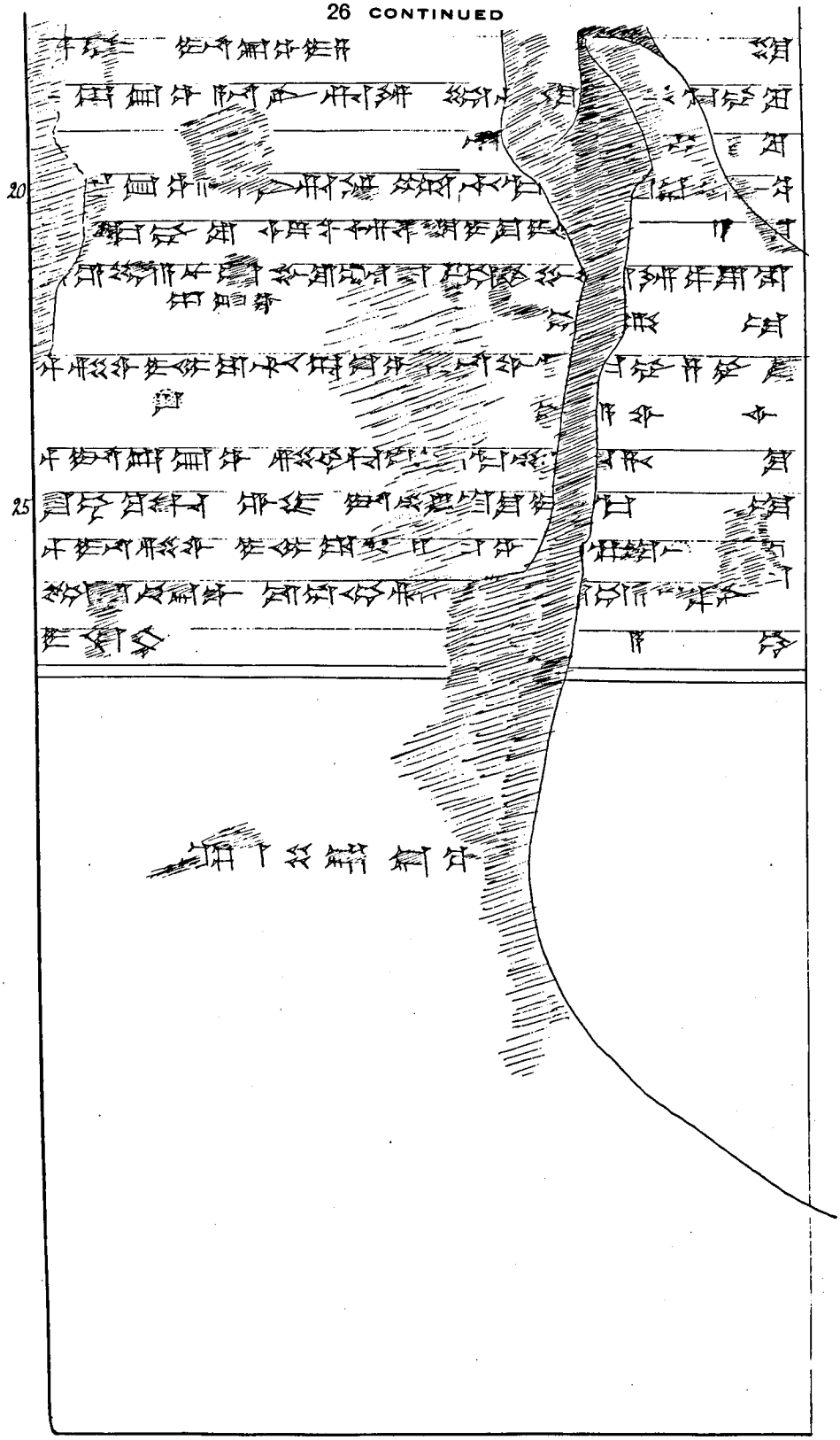
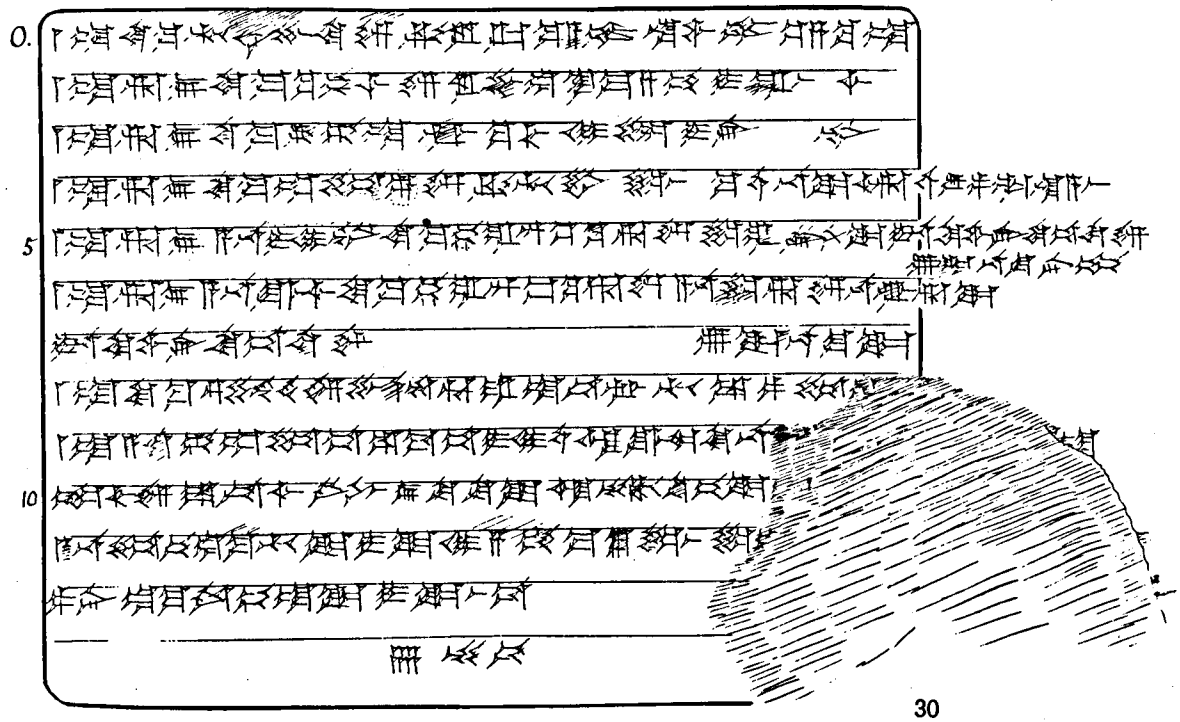


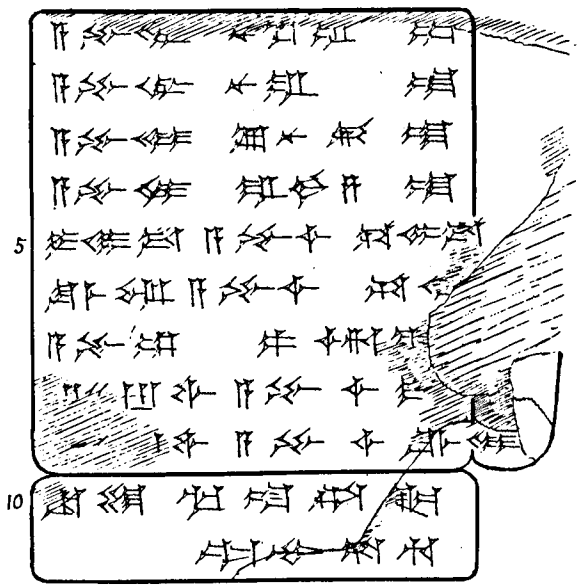
No. 27 on plate XXXVII.

28



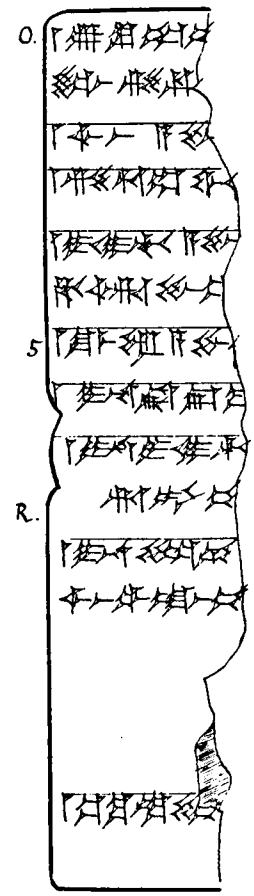
Rev. not inscribed

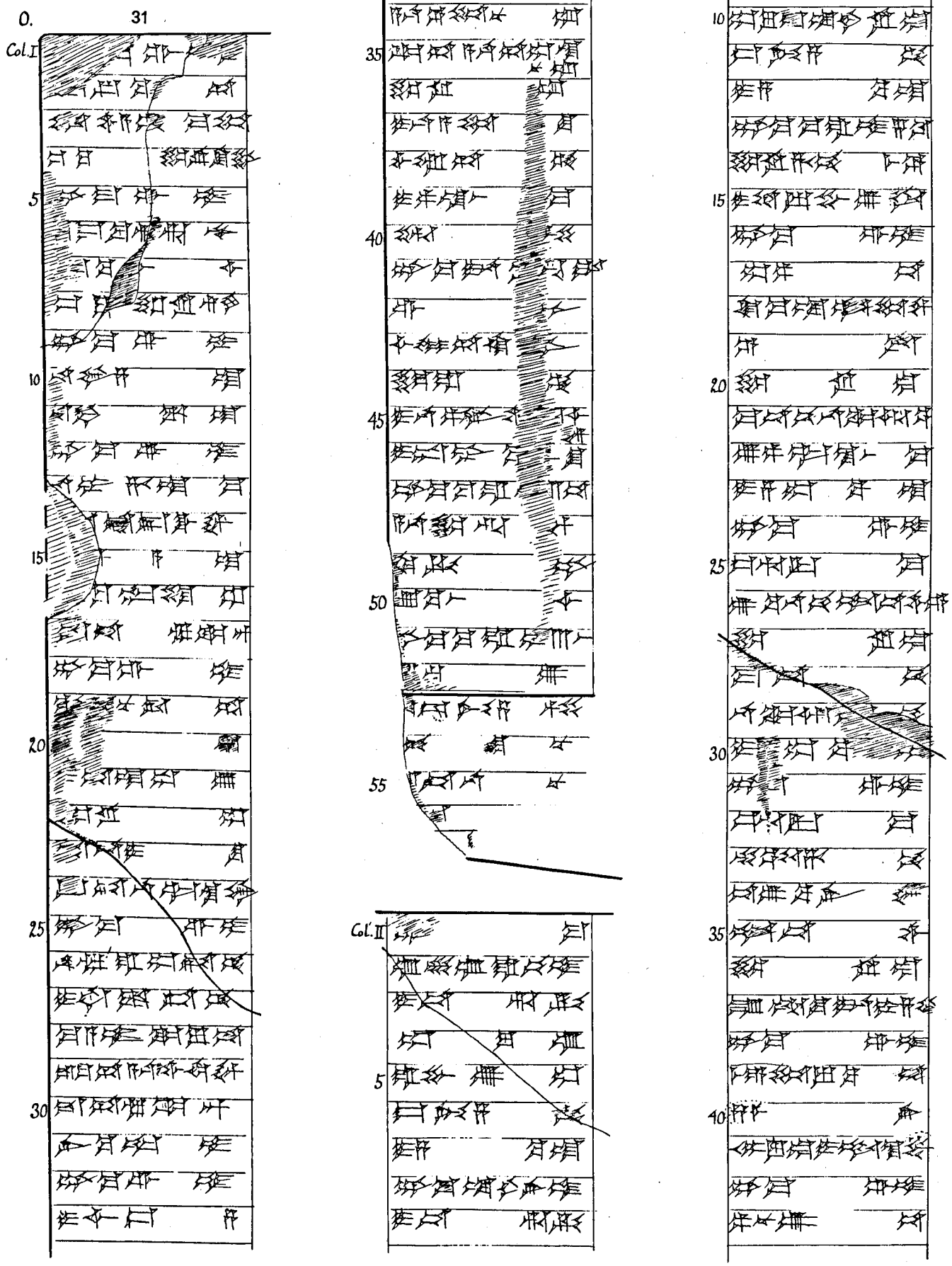
29



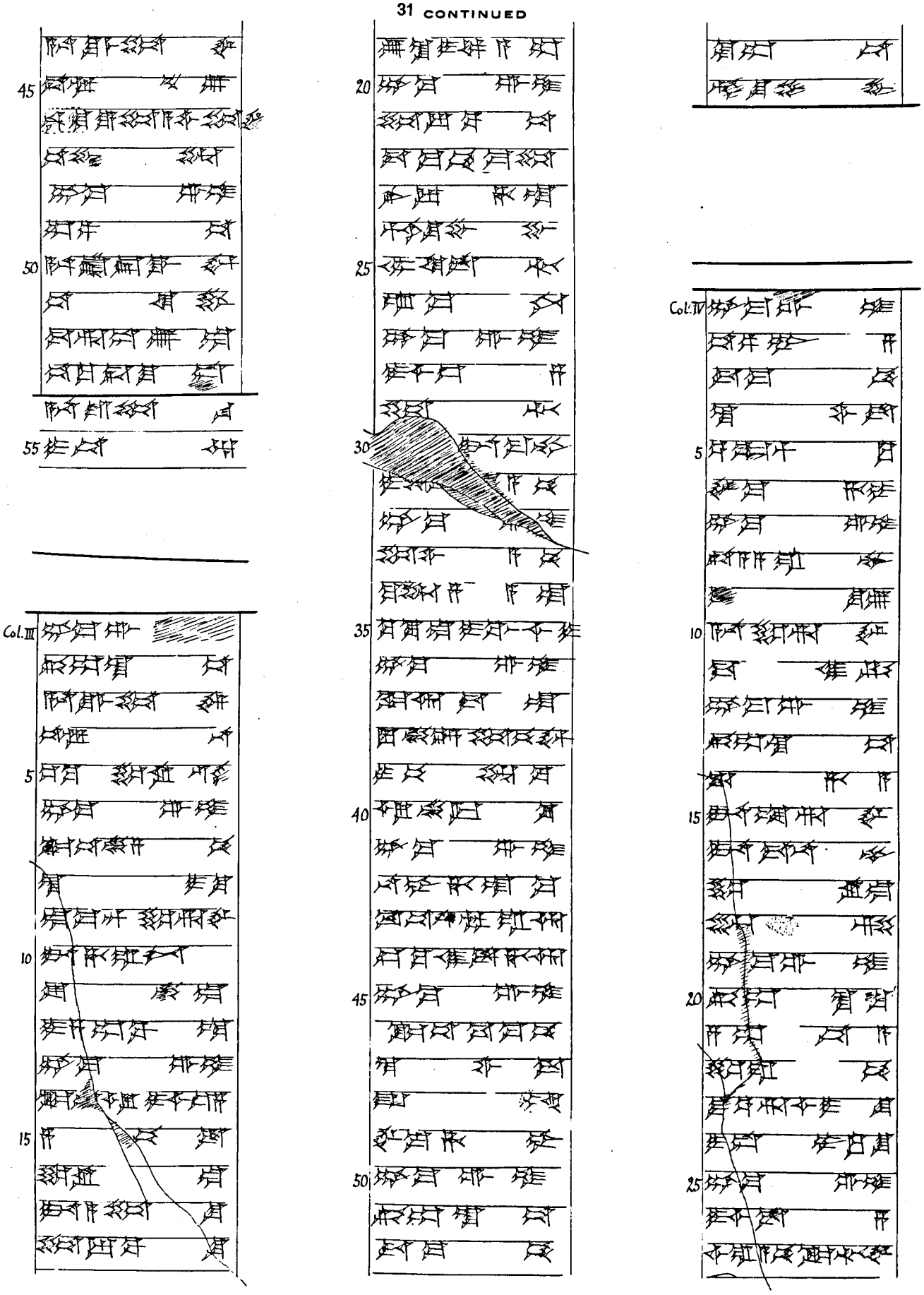
Rev. not inscribed
except one erased line

30




0.
31
Col. I
Col. II

31 CONTINUED



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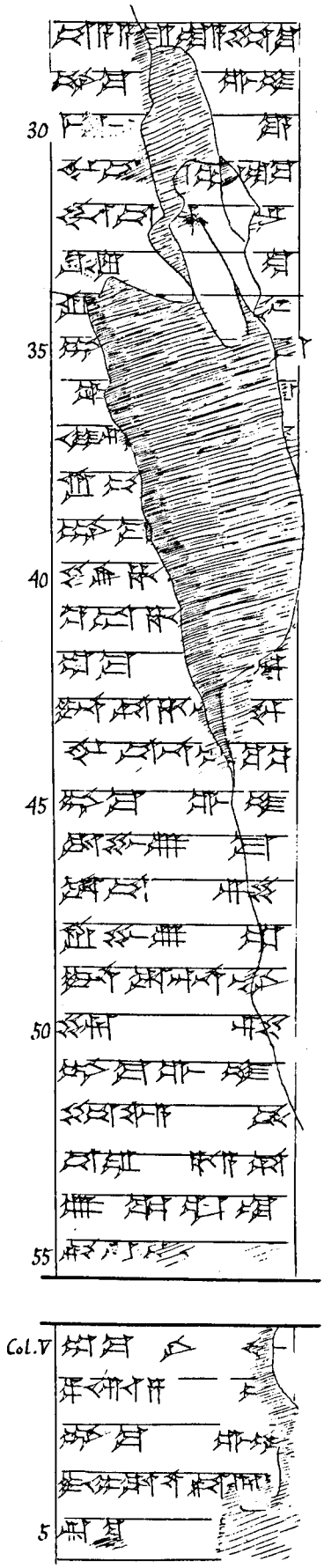

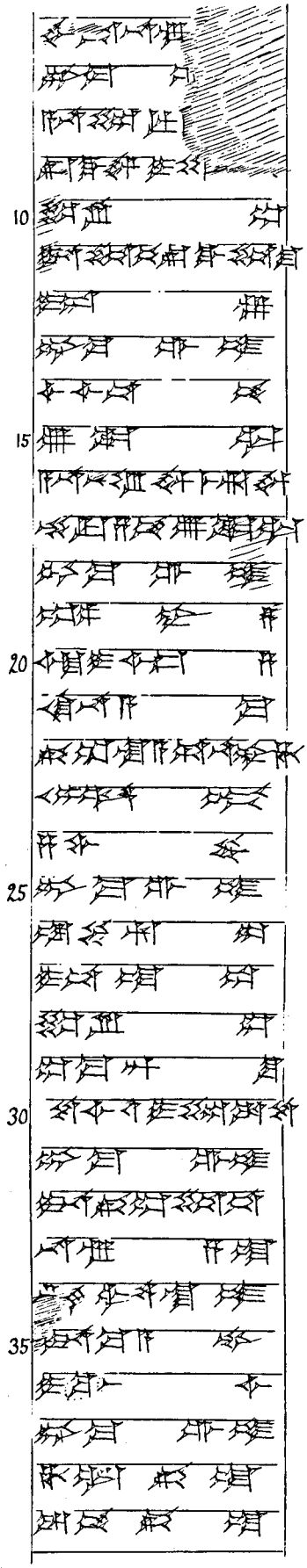

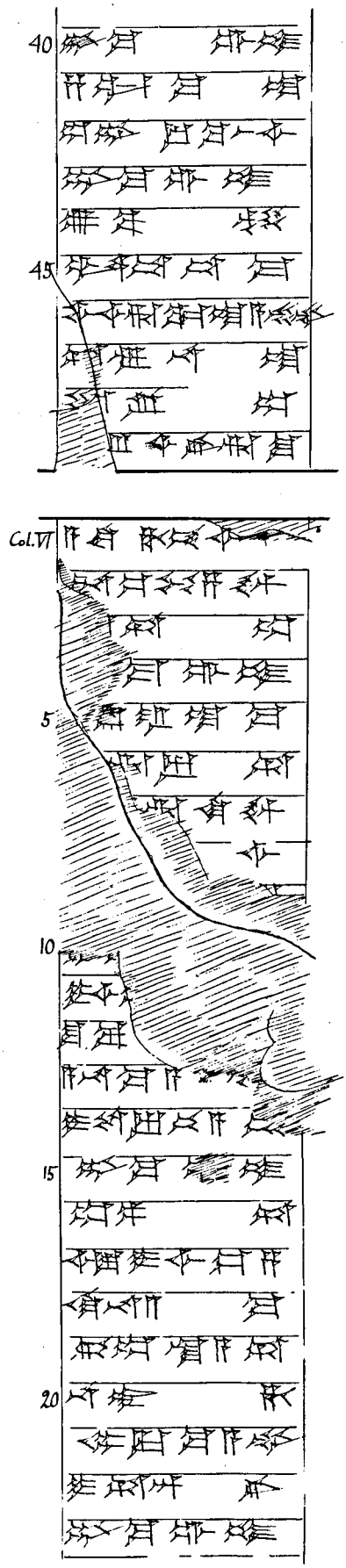

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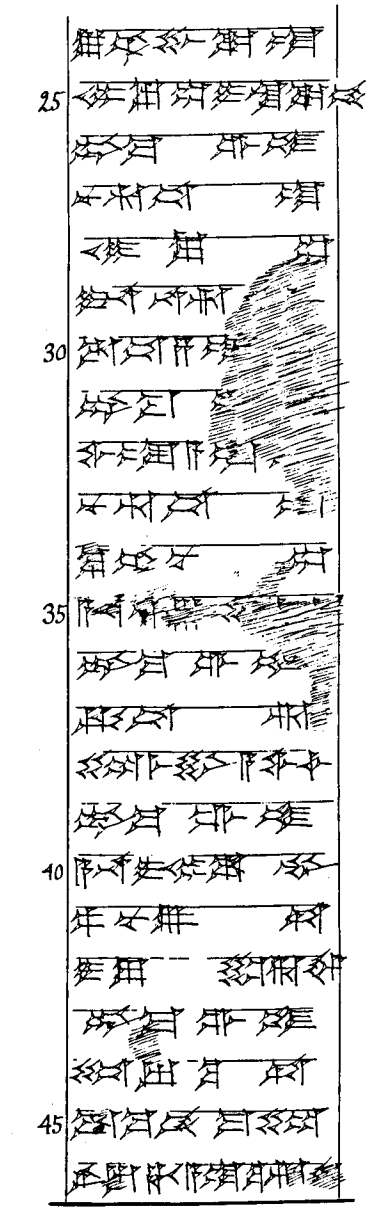

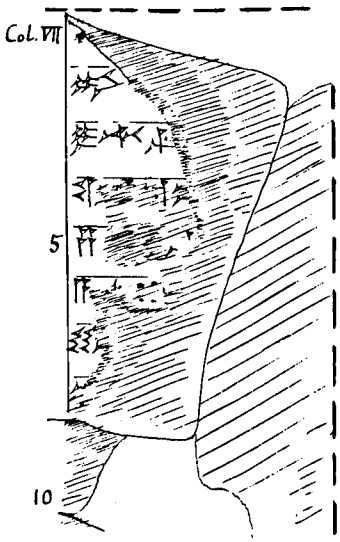

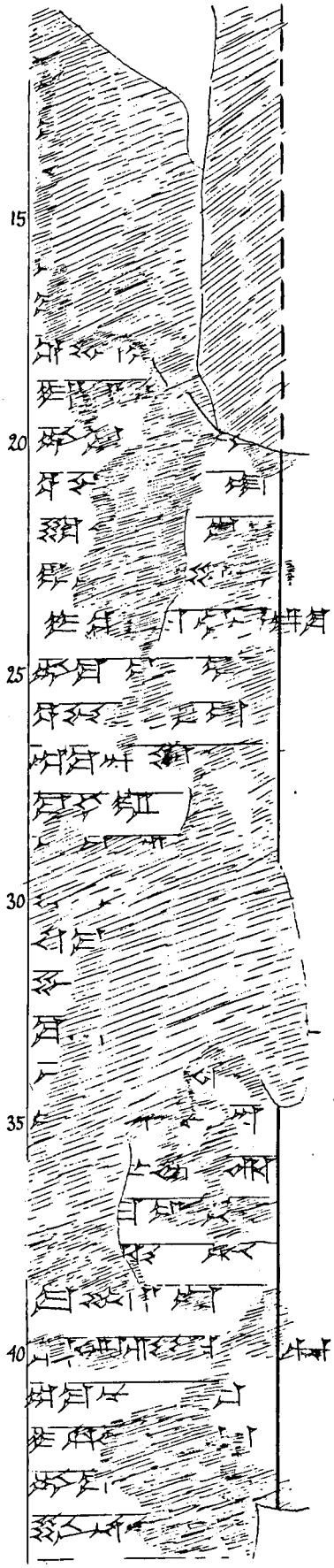

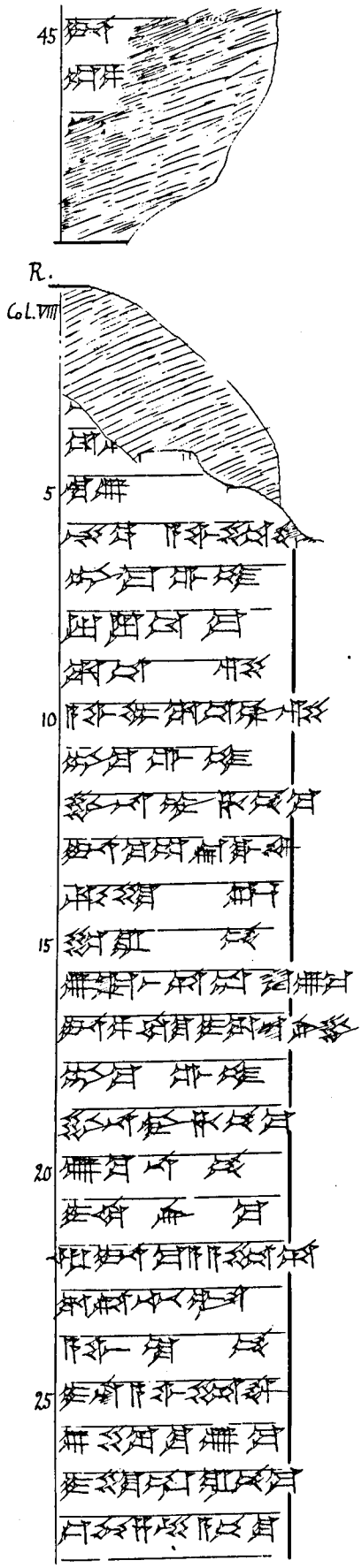

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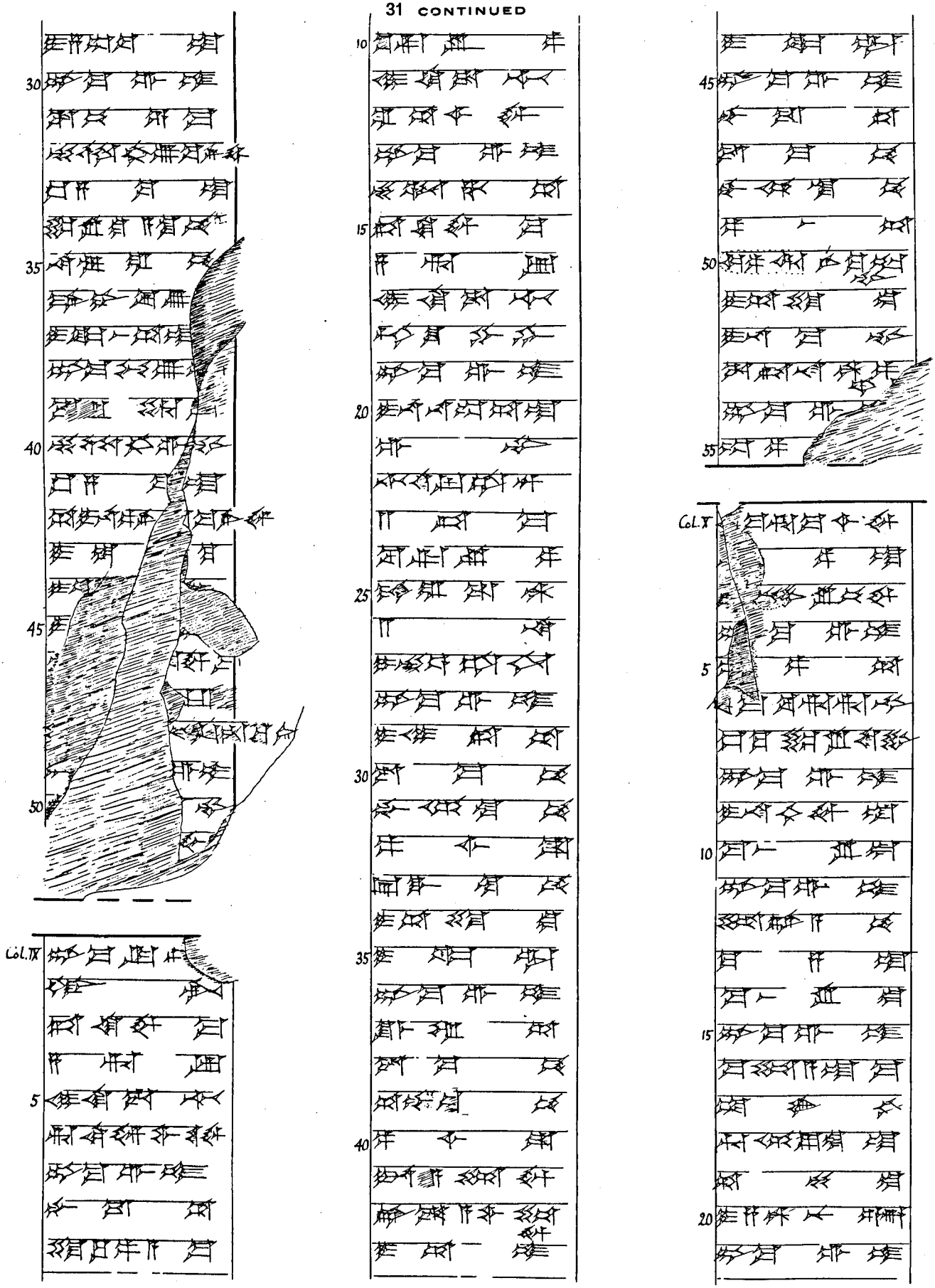

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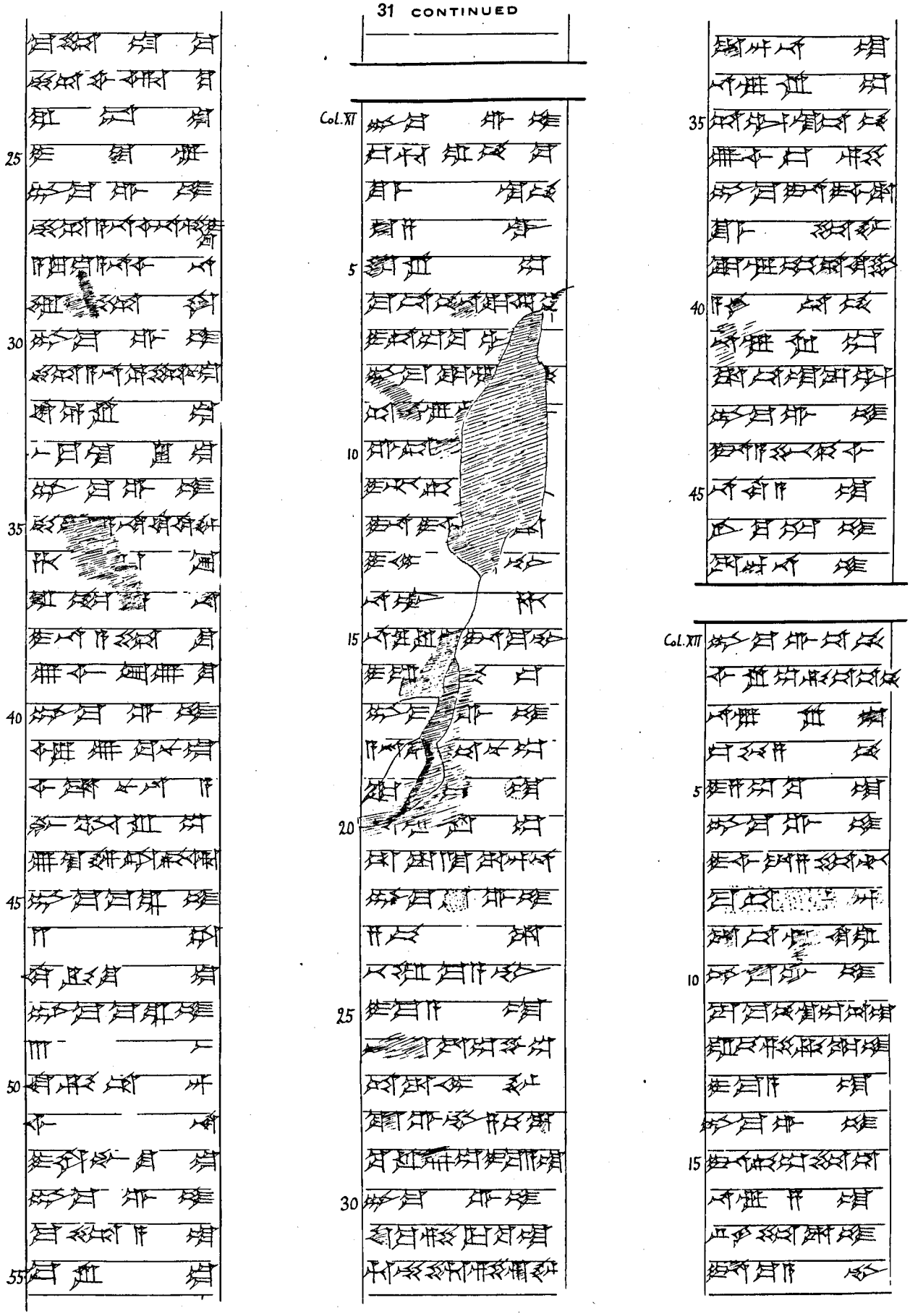

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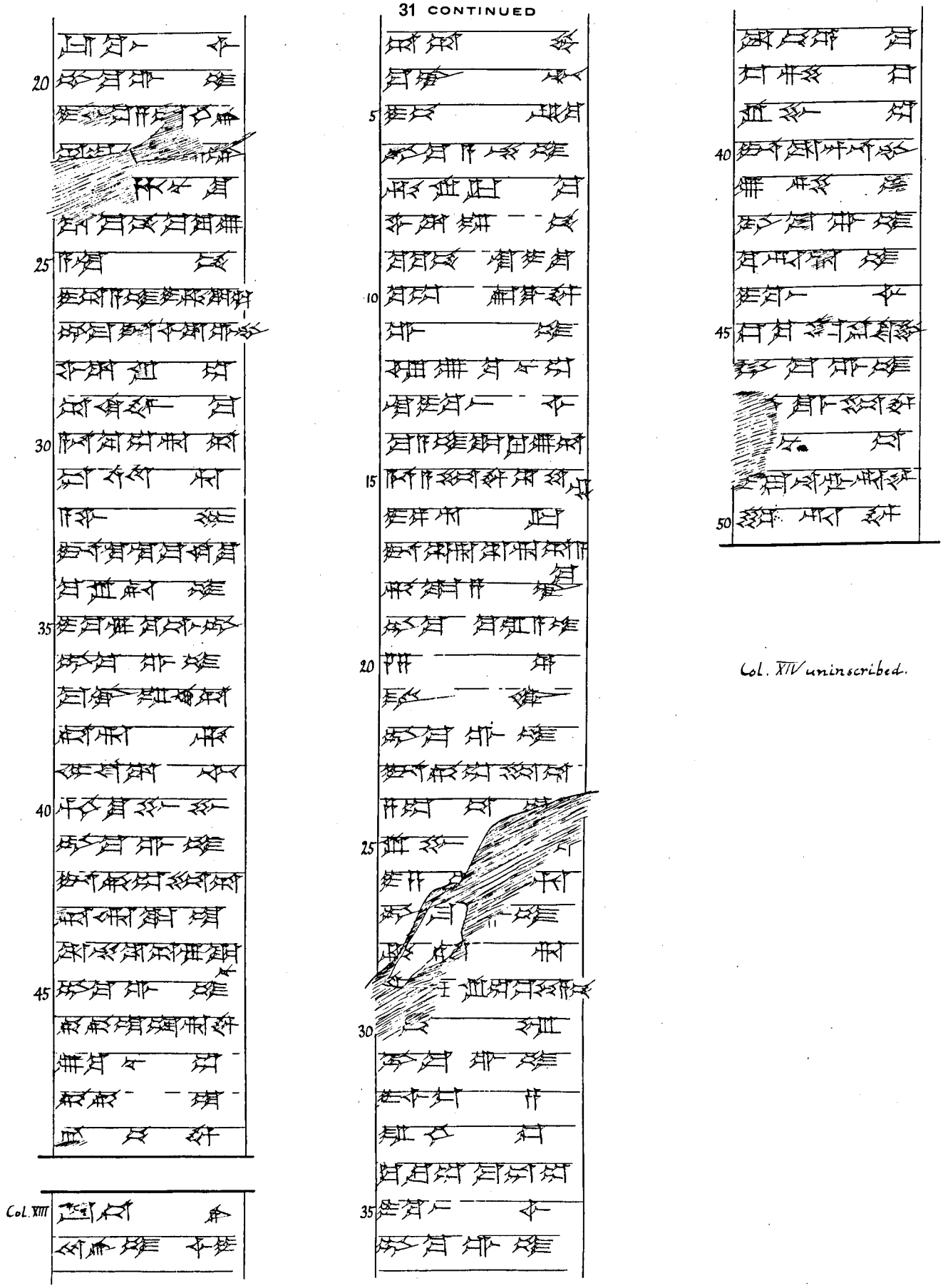

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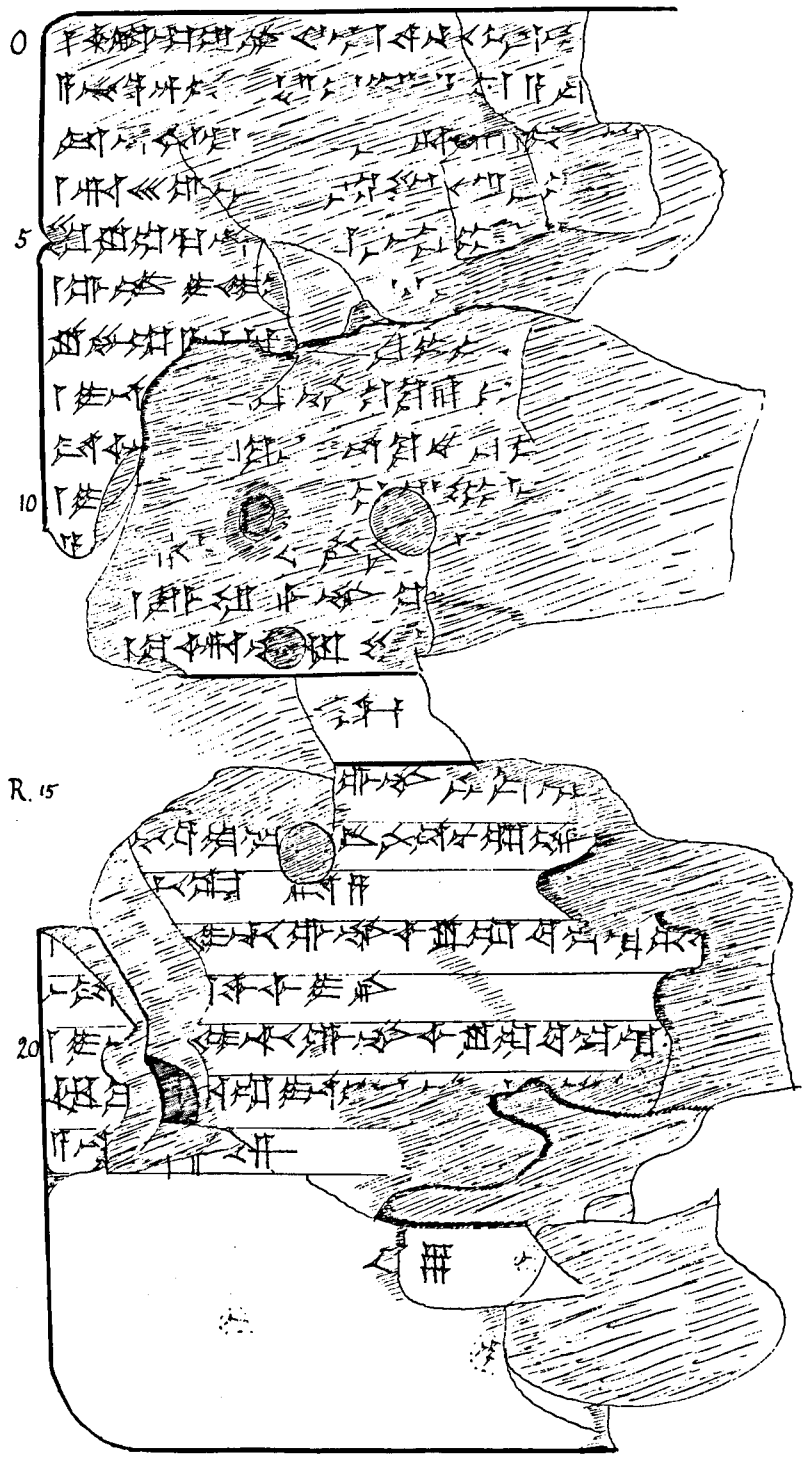
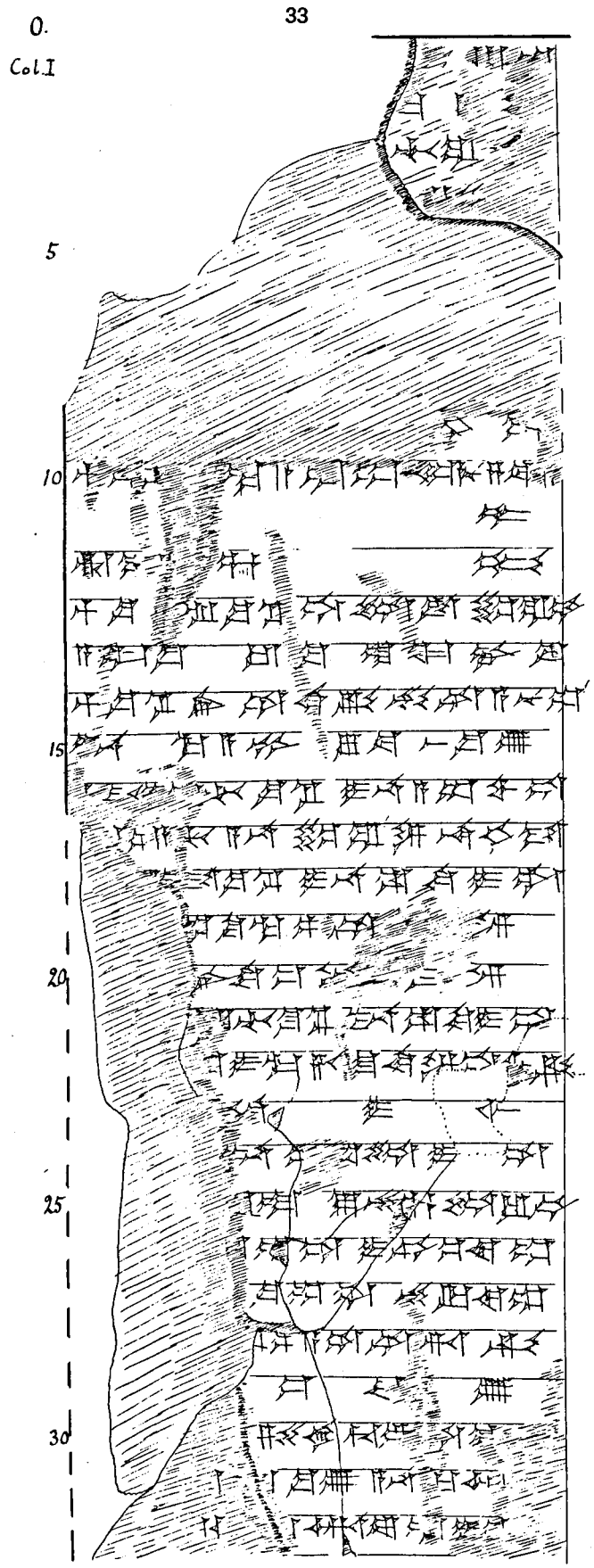


PLATE L



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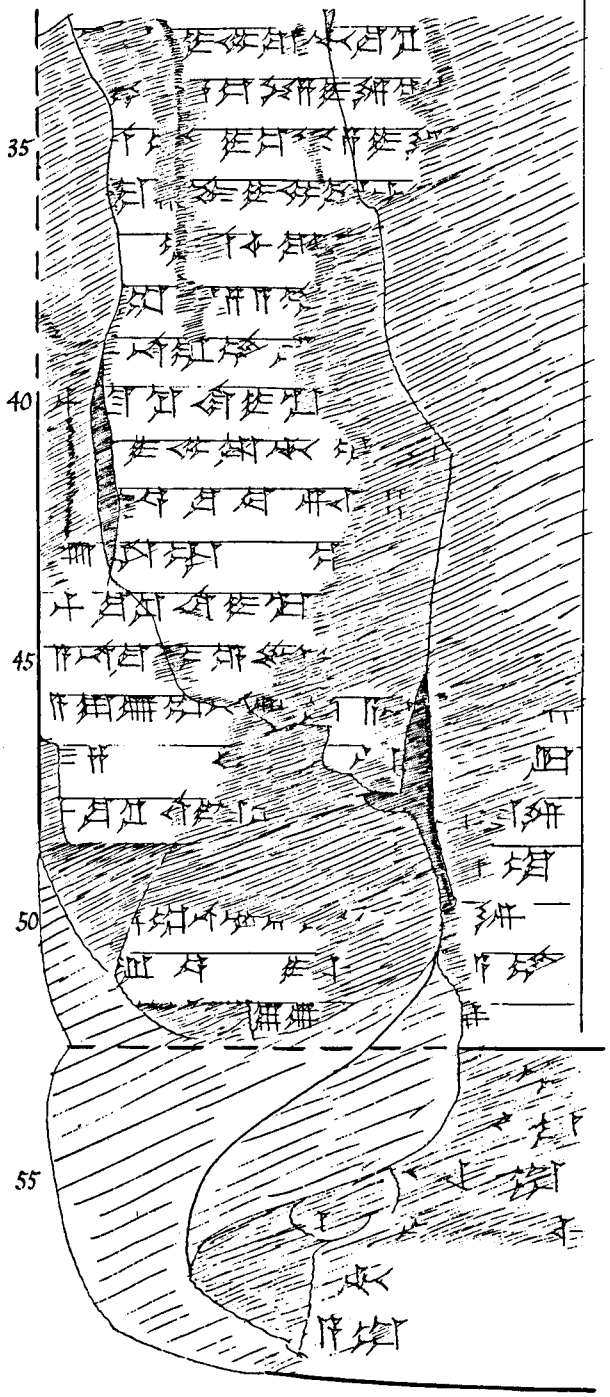

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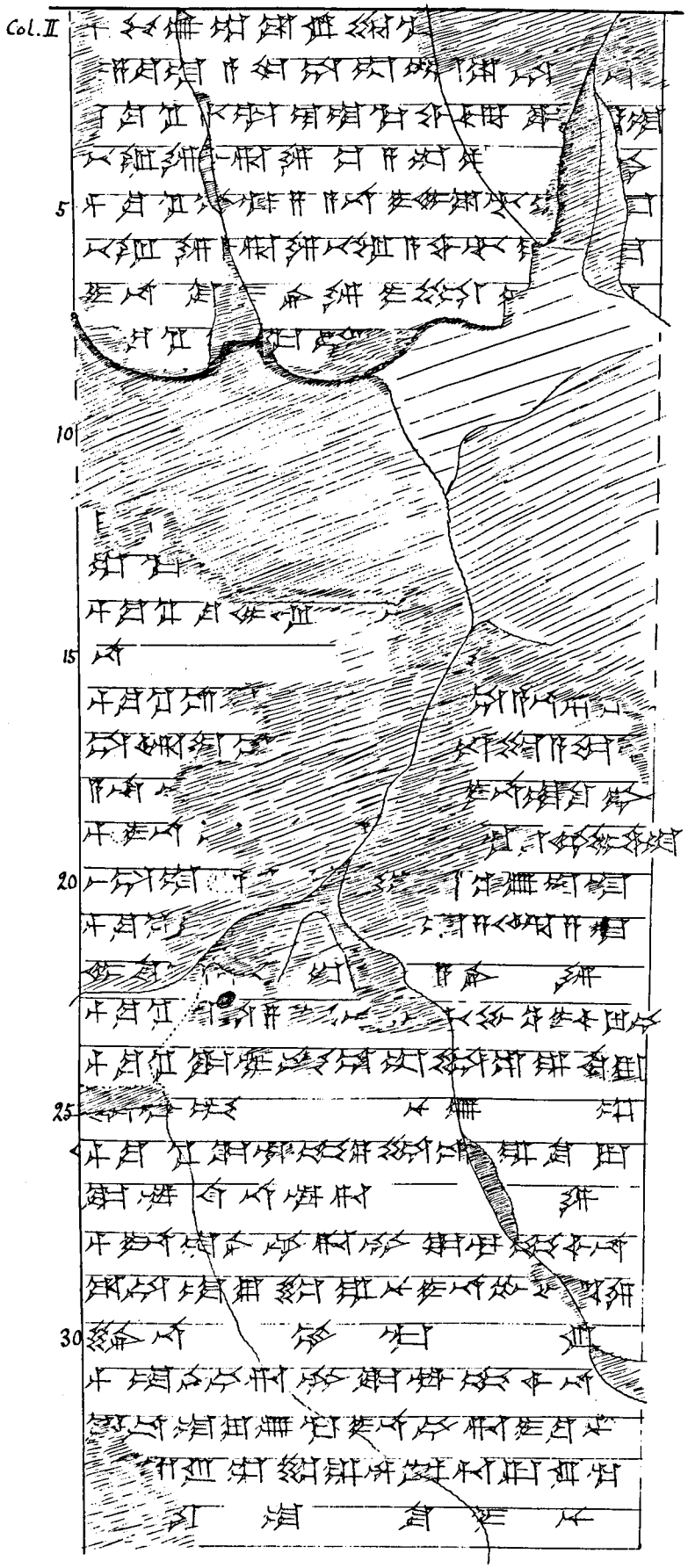

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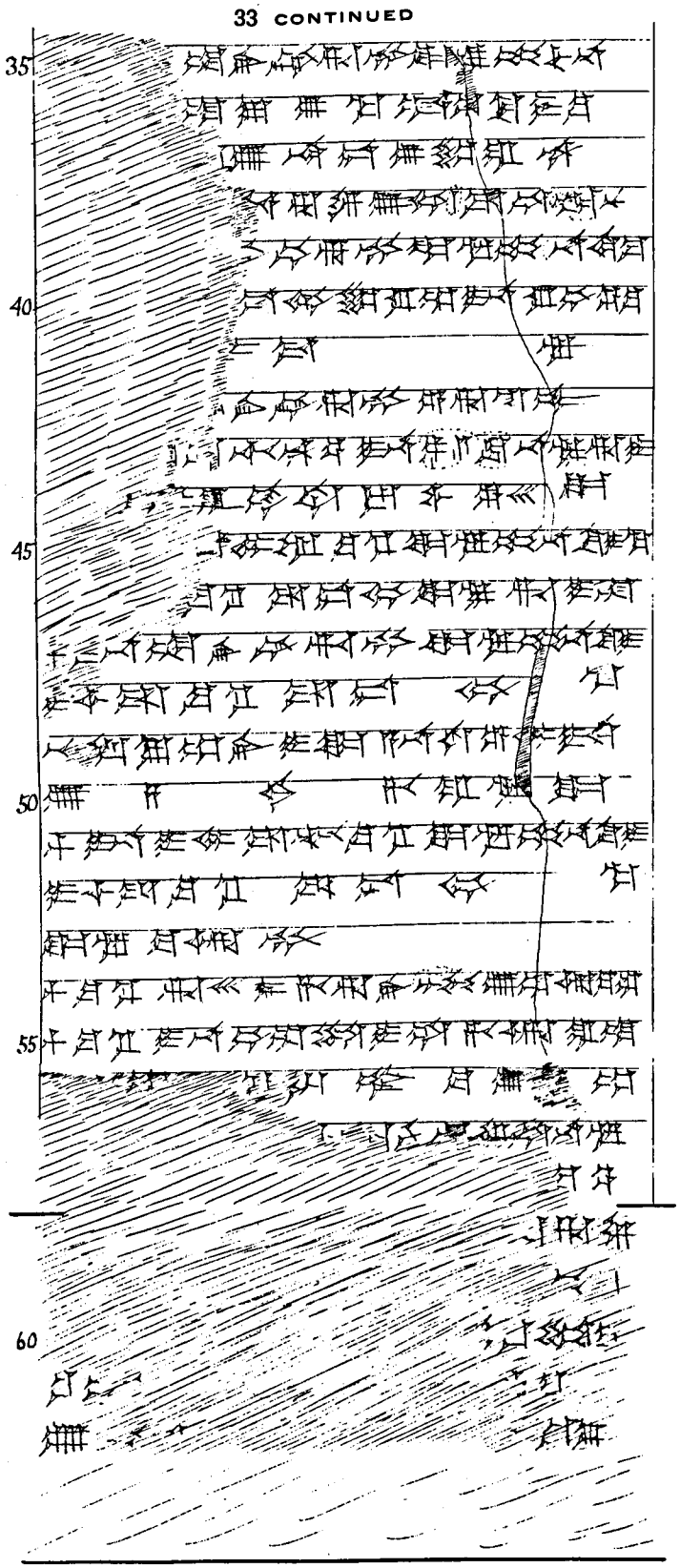

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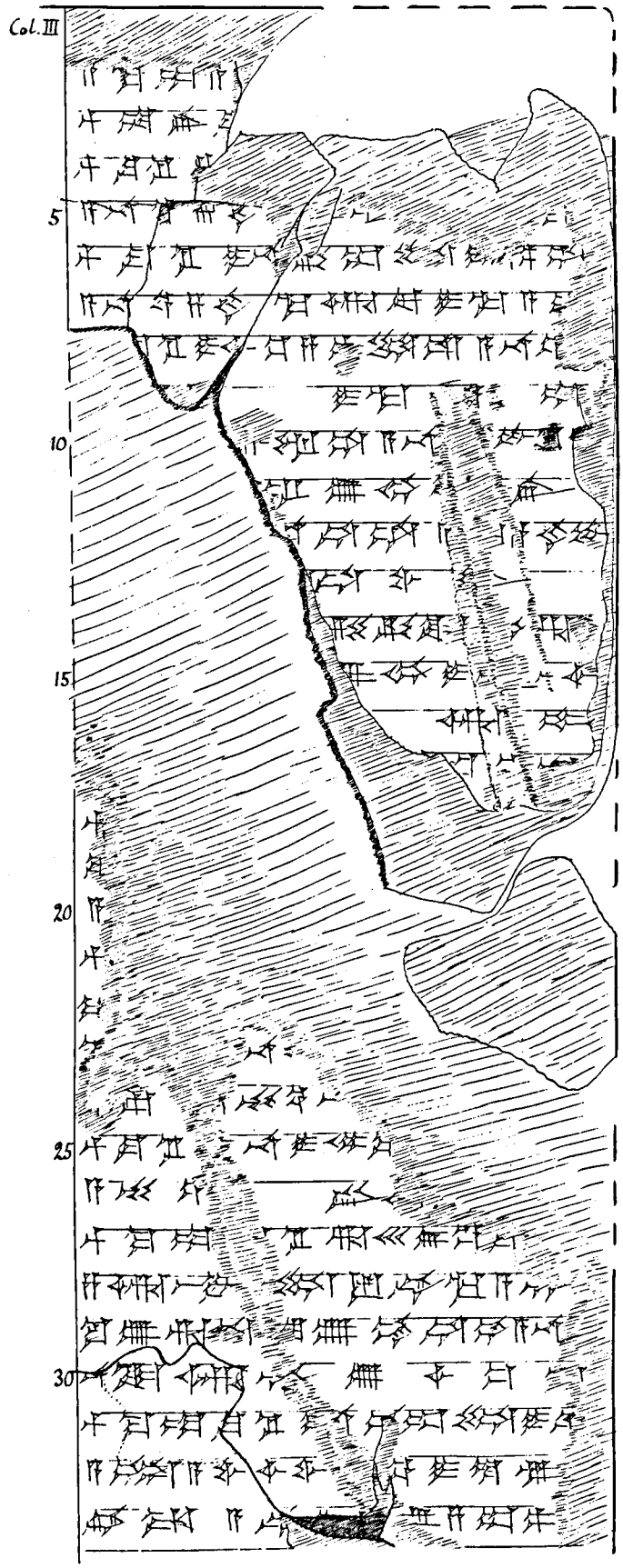

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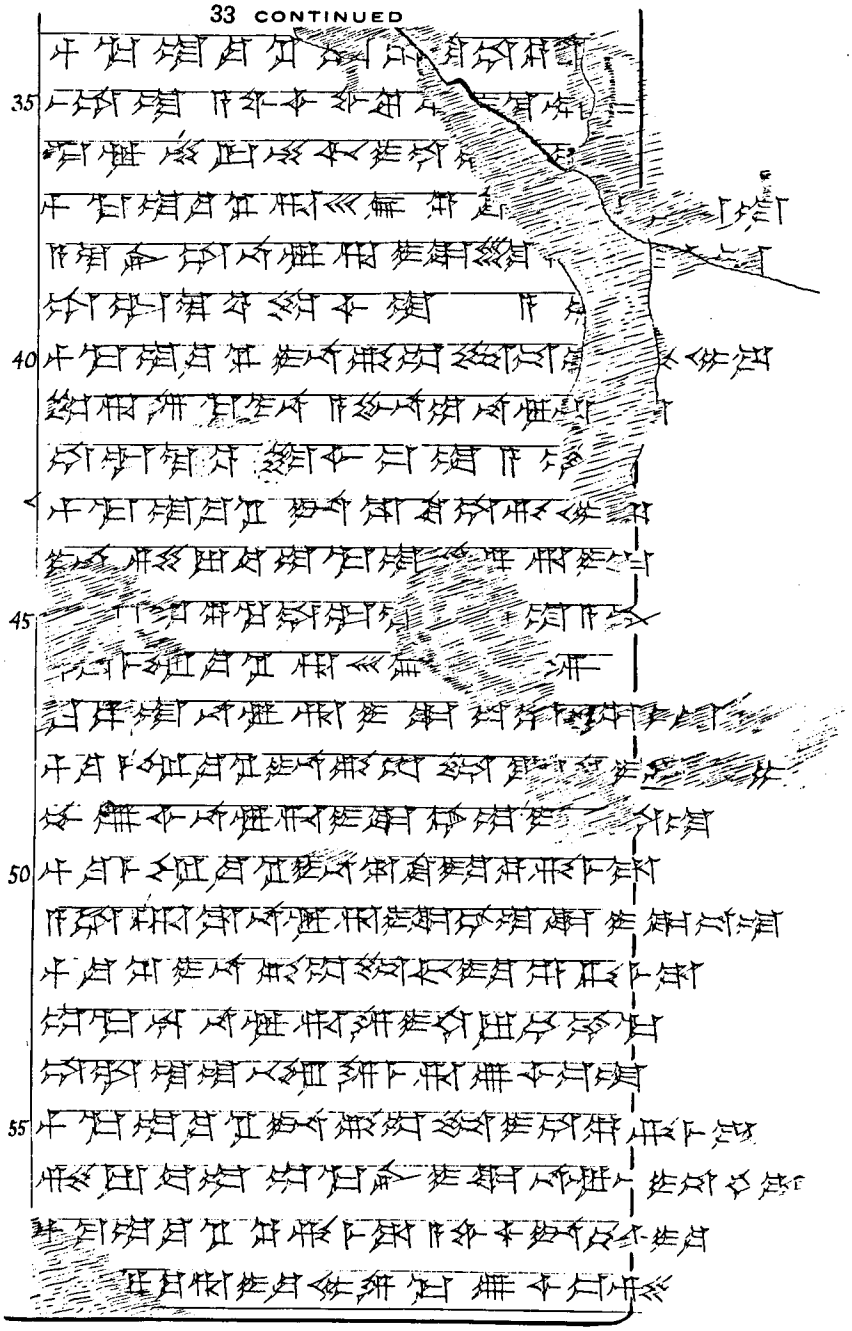

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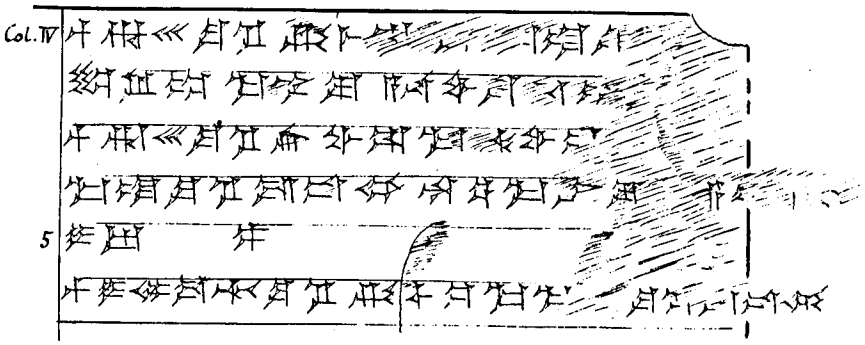

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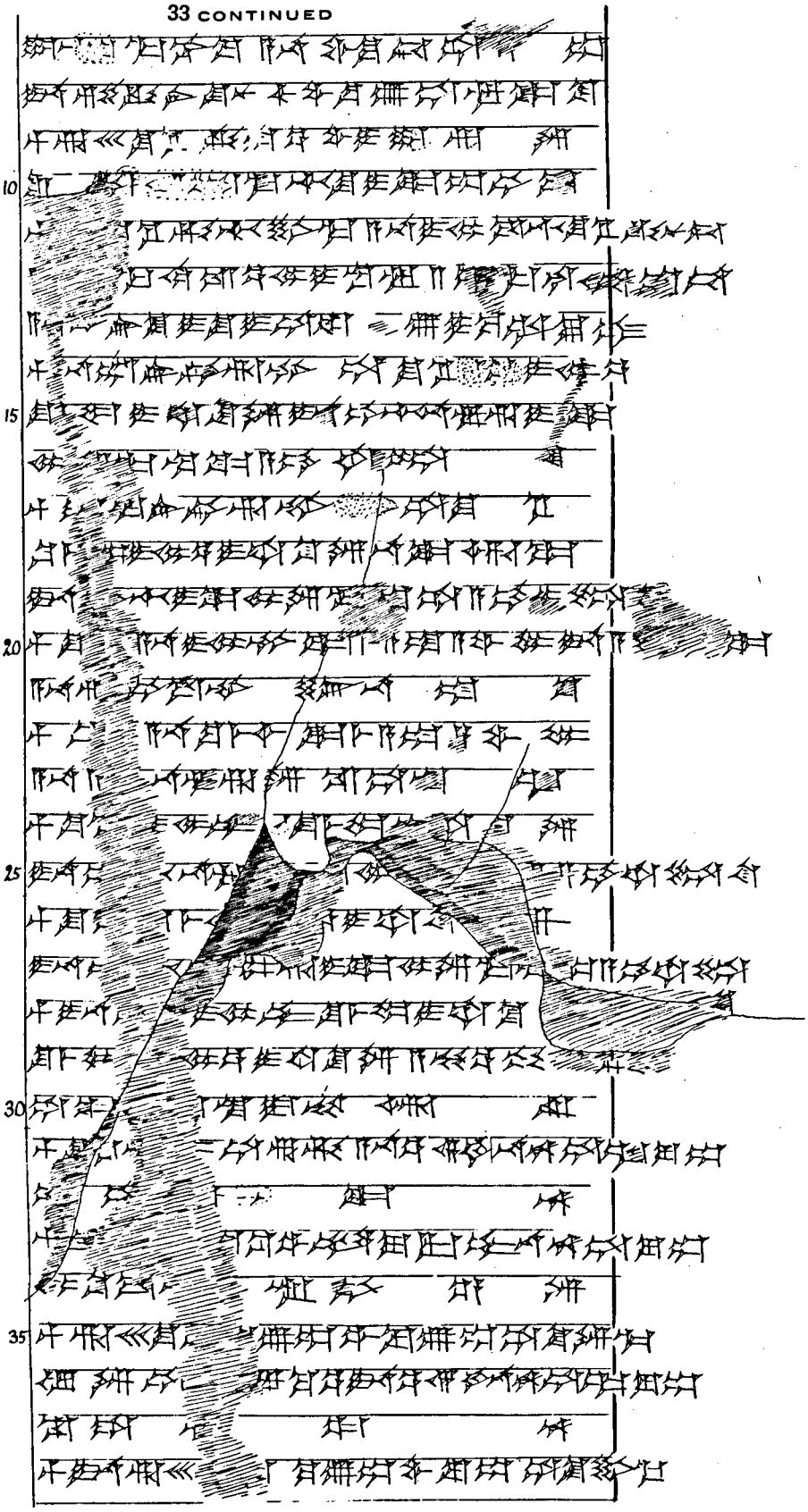

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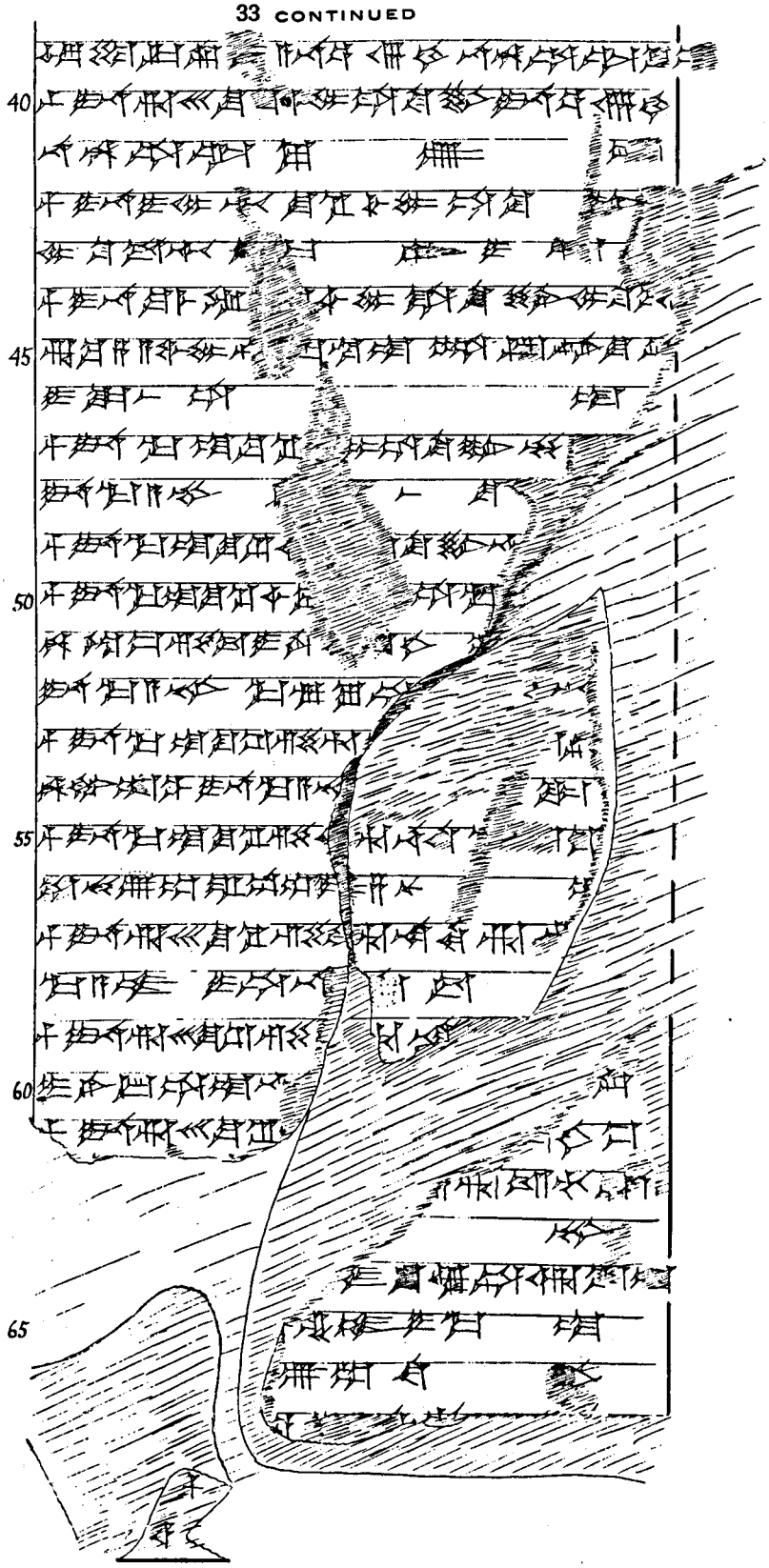

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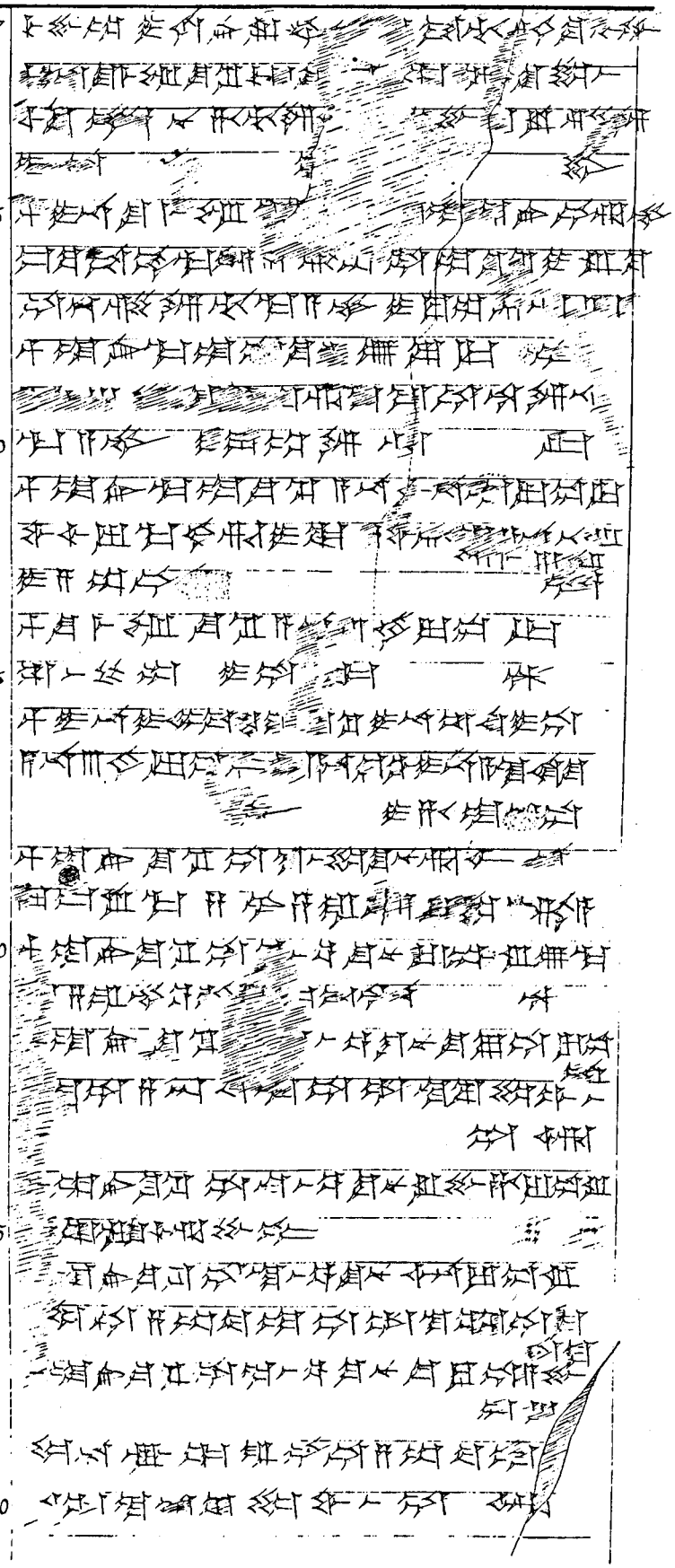

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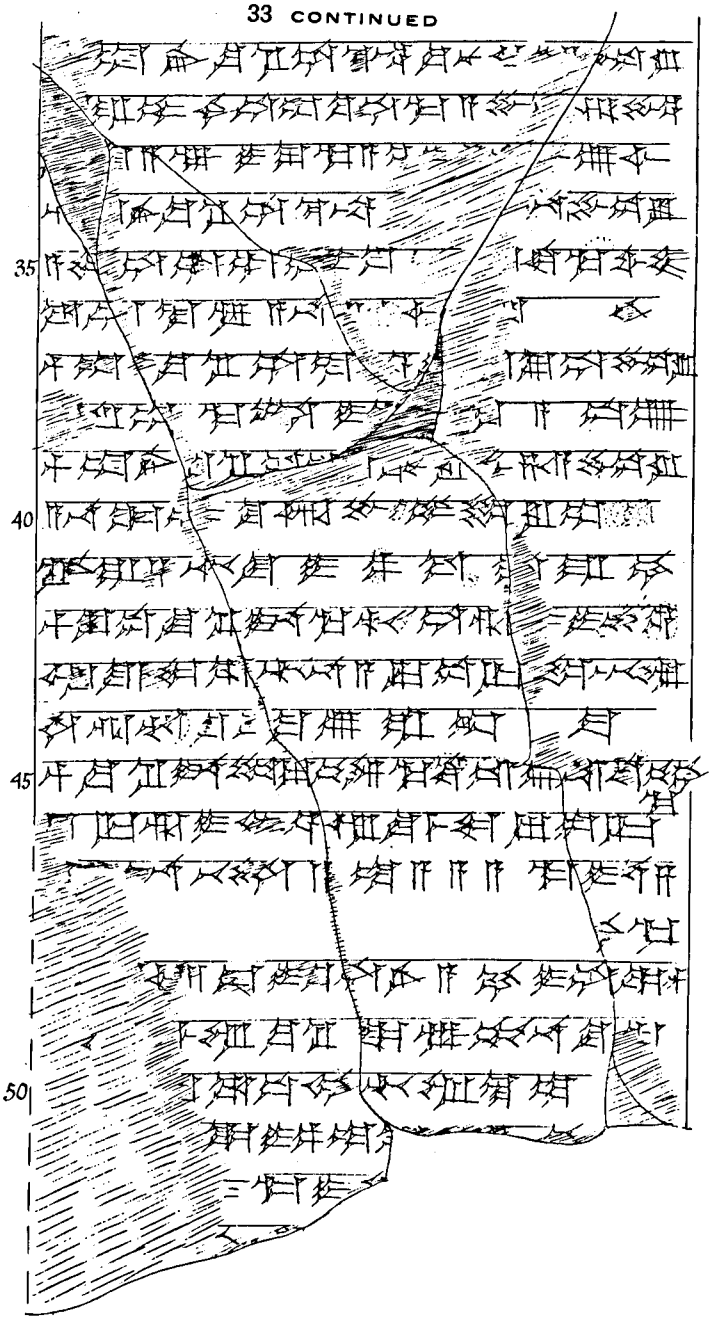
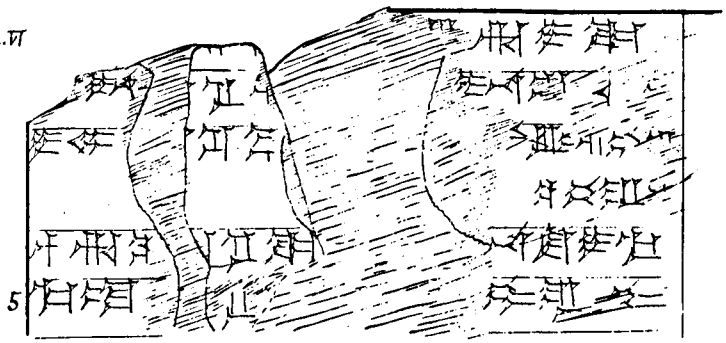


A few lines missing

Col. VI



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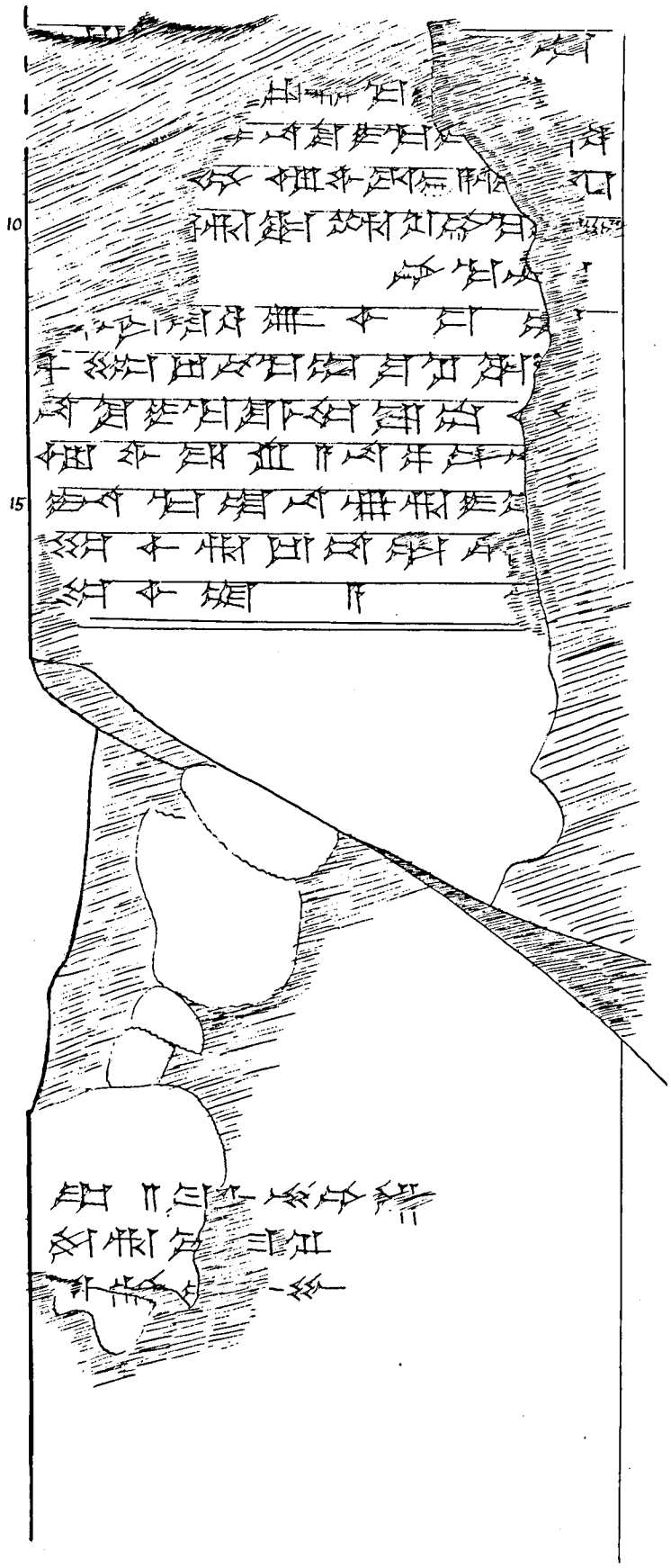

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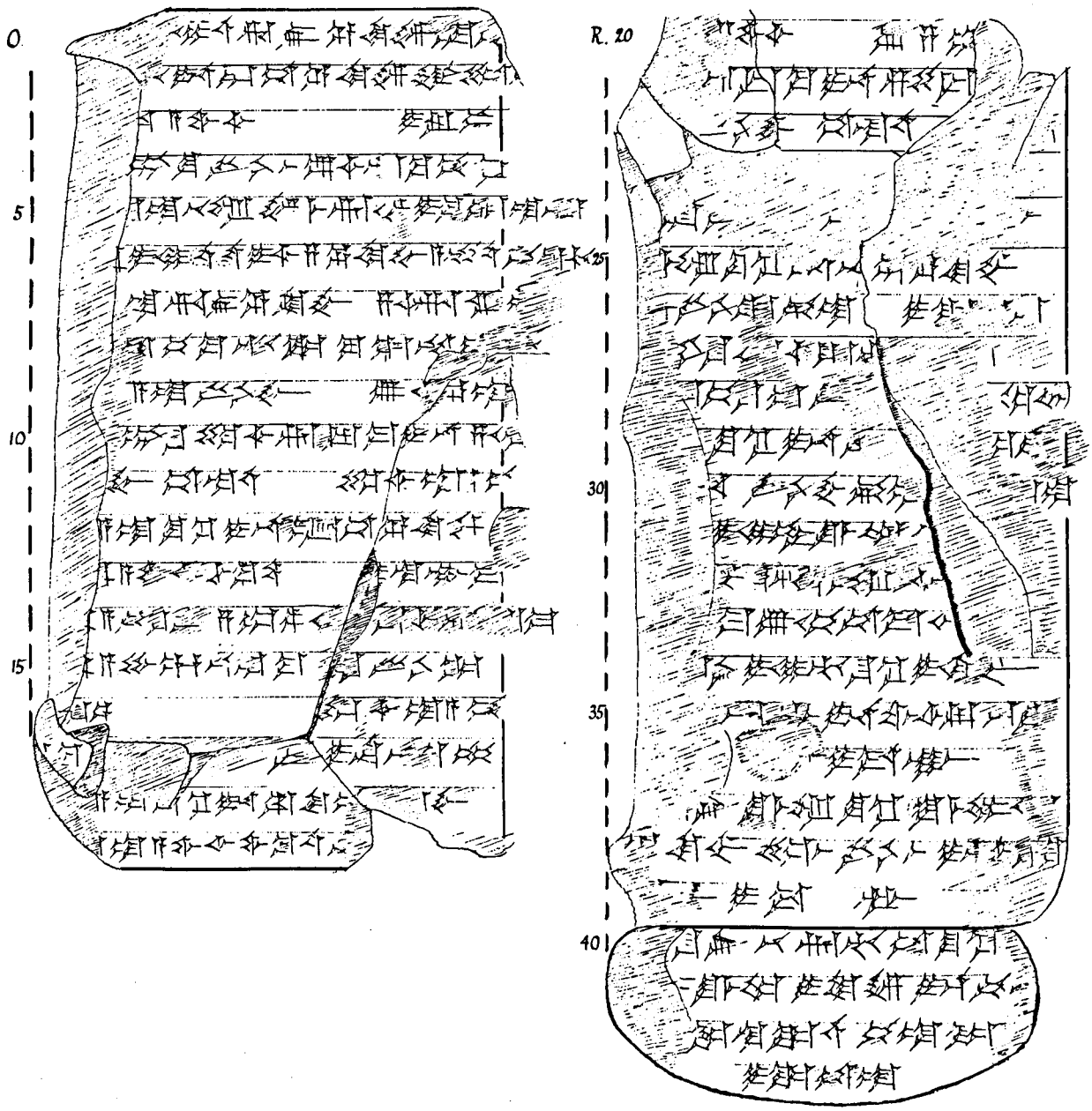

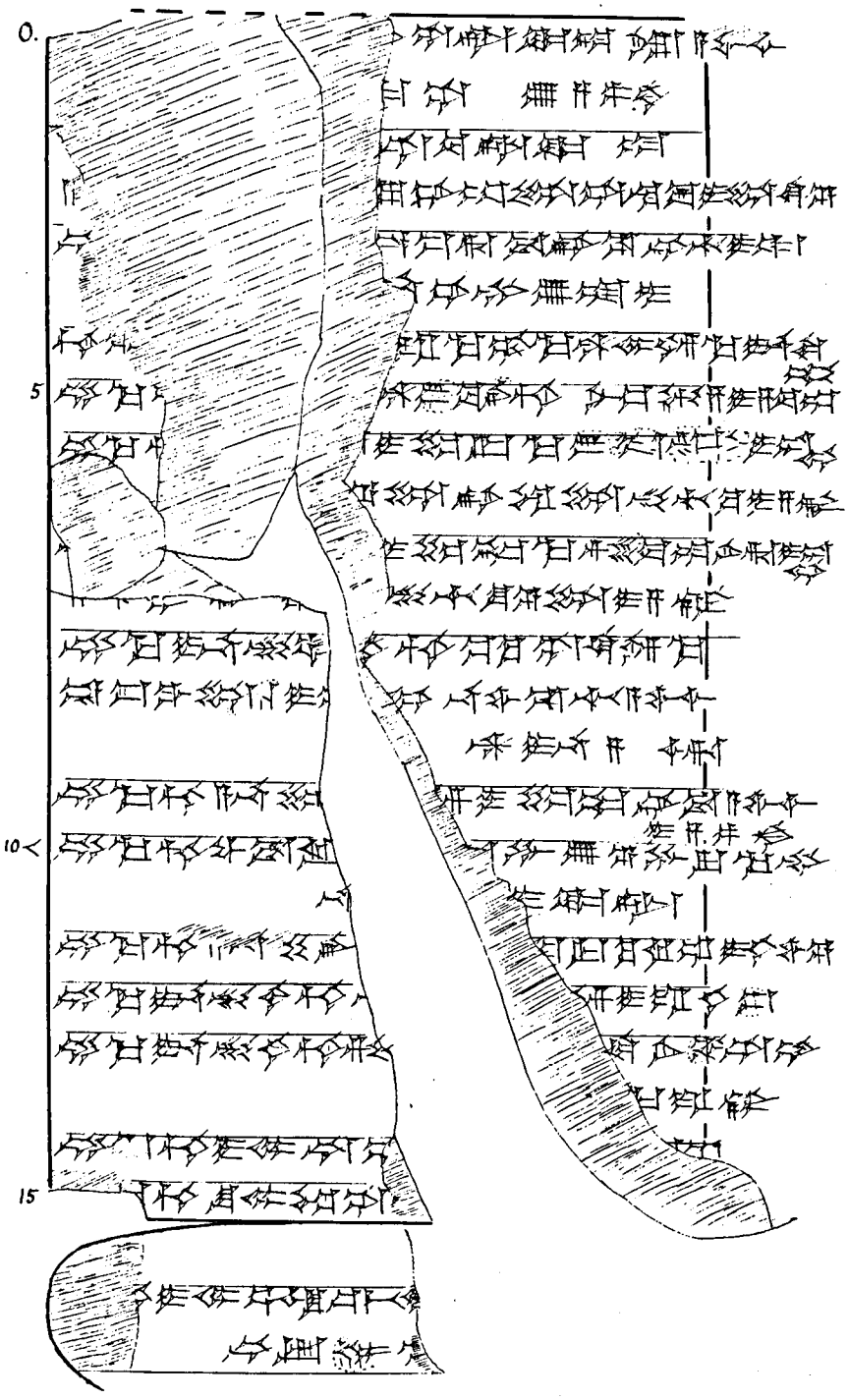
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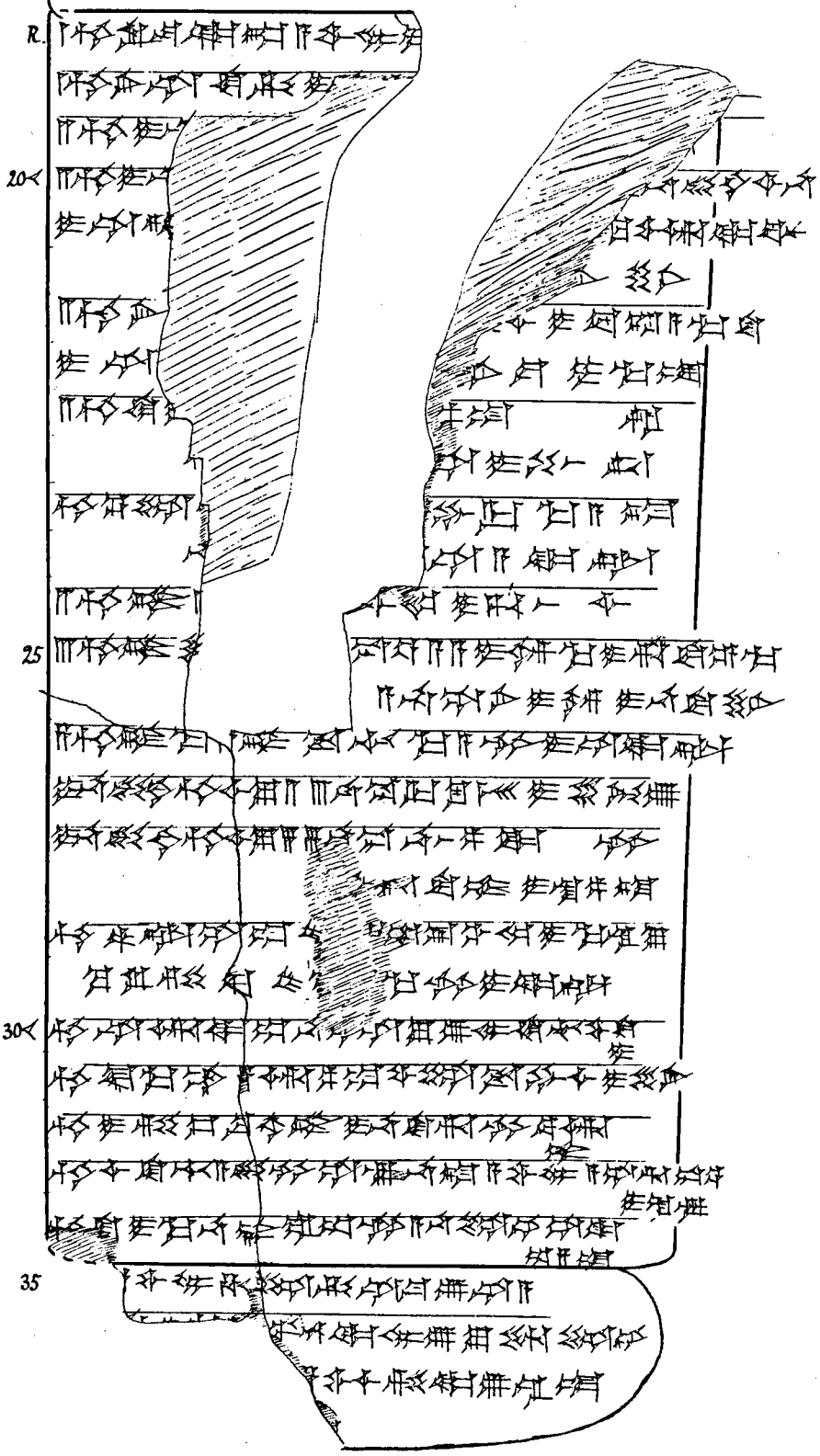
15

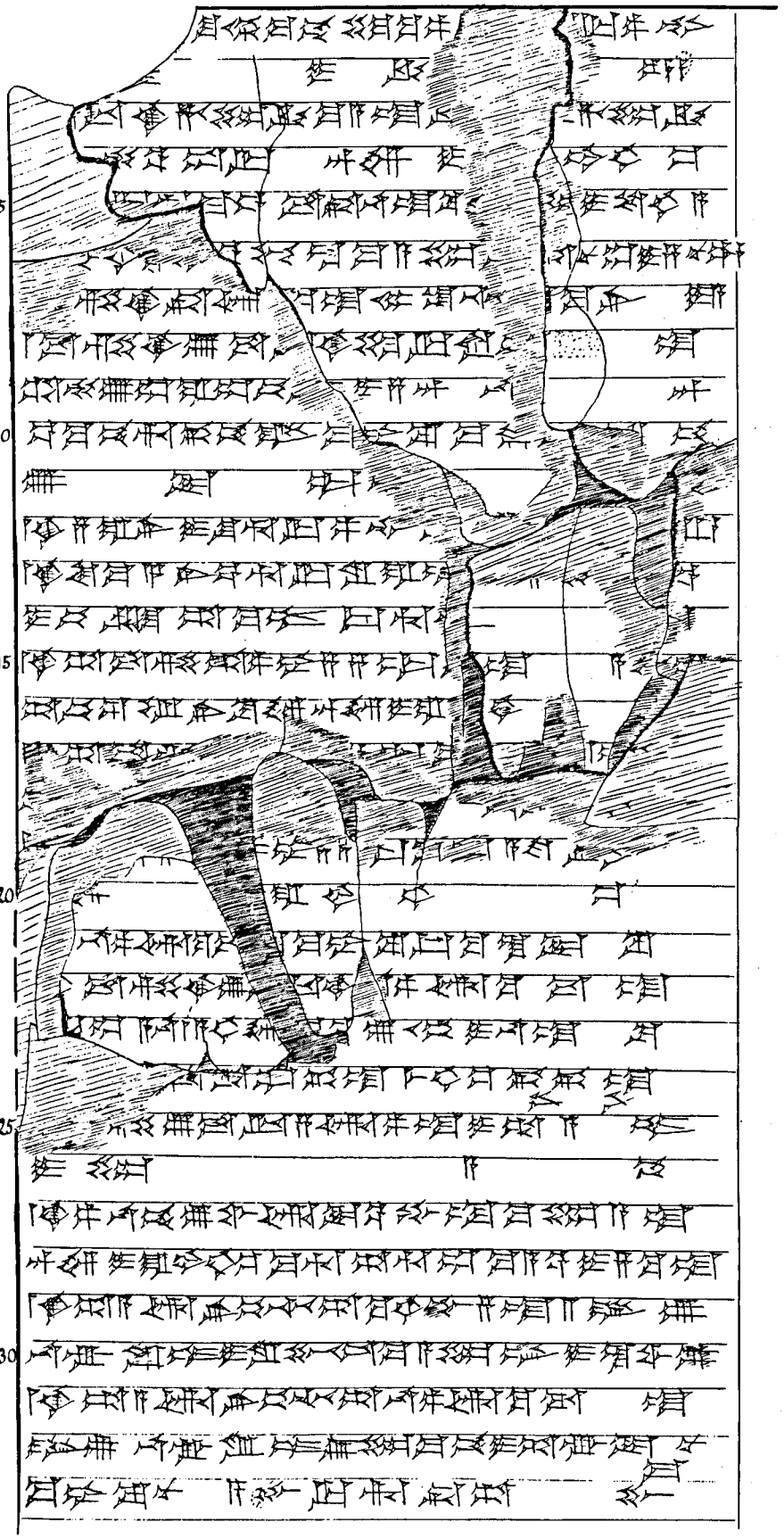
35 CONTINUED



C

36

Col. I



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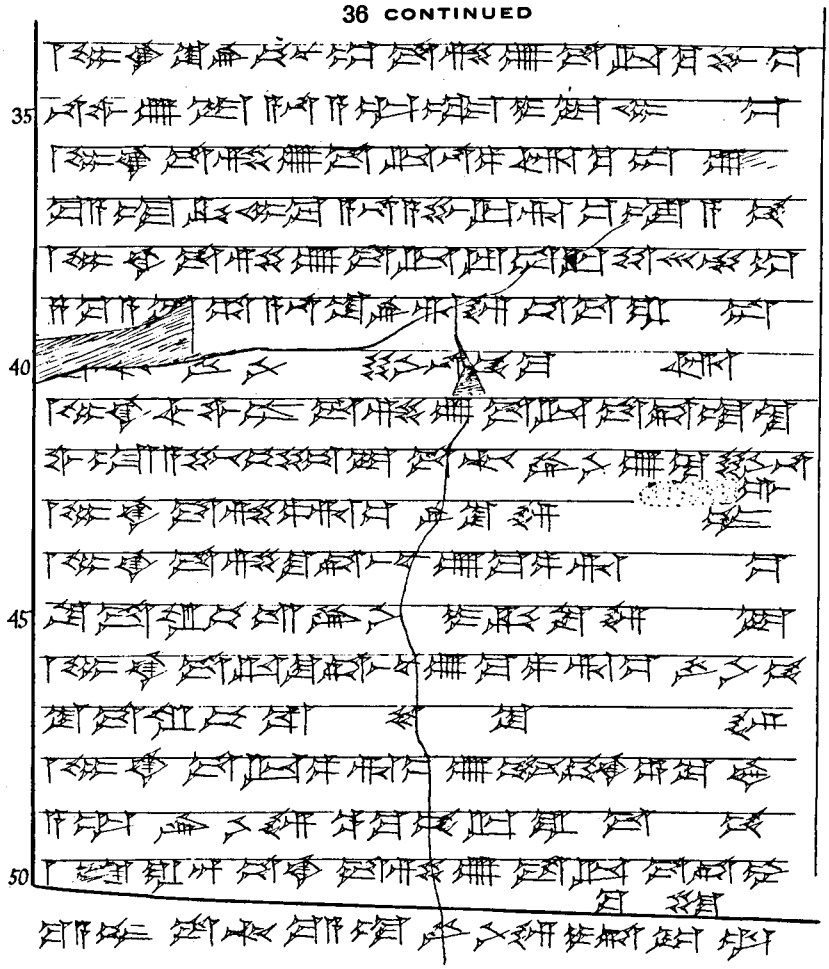
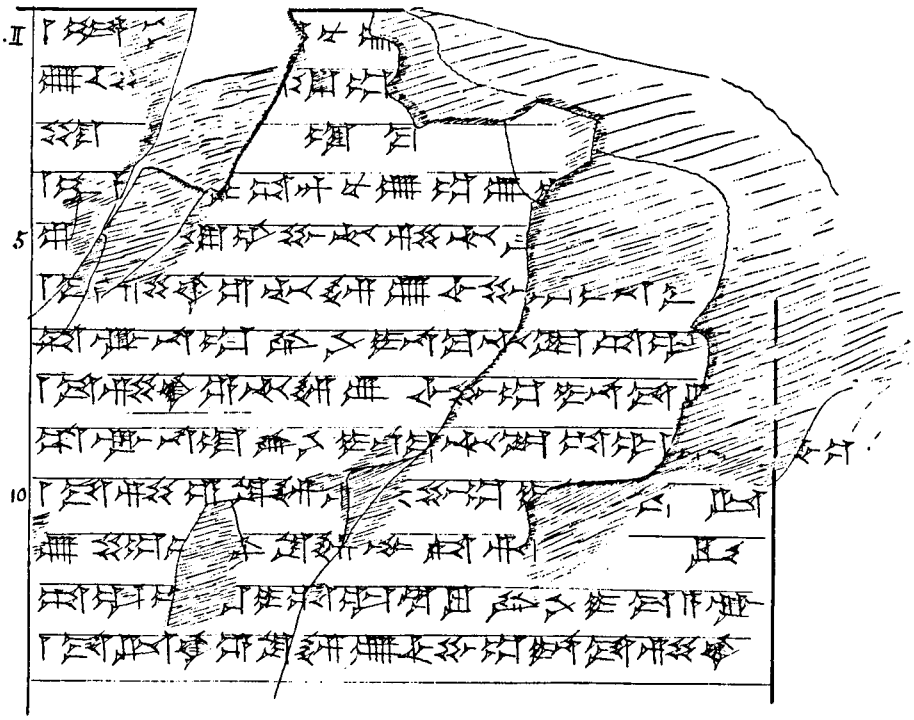


Col. II



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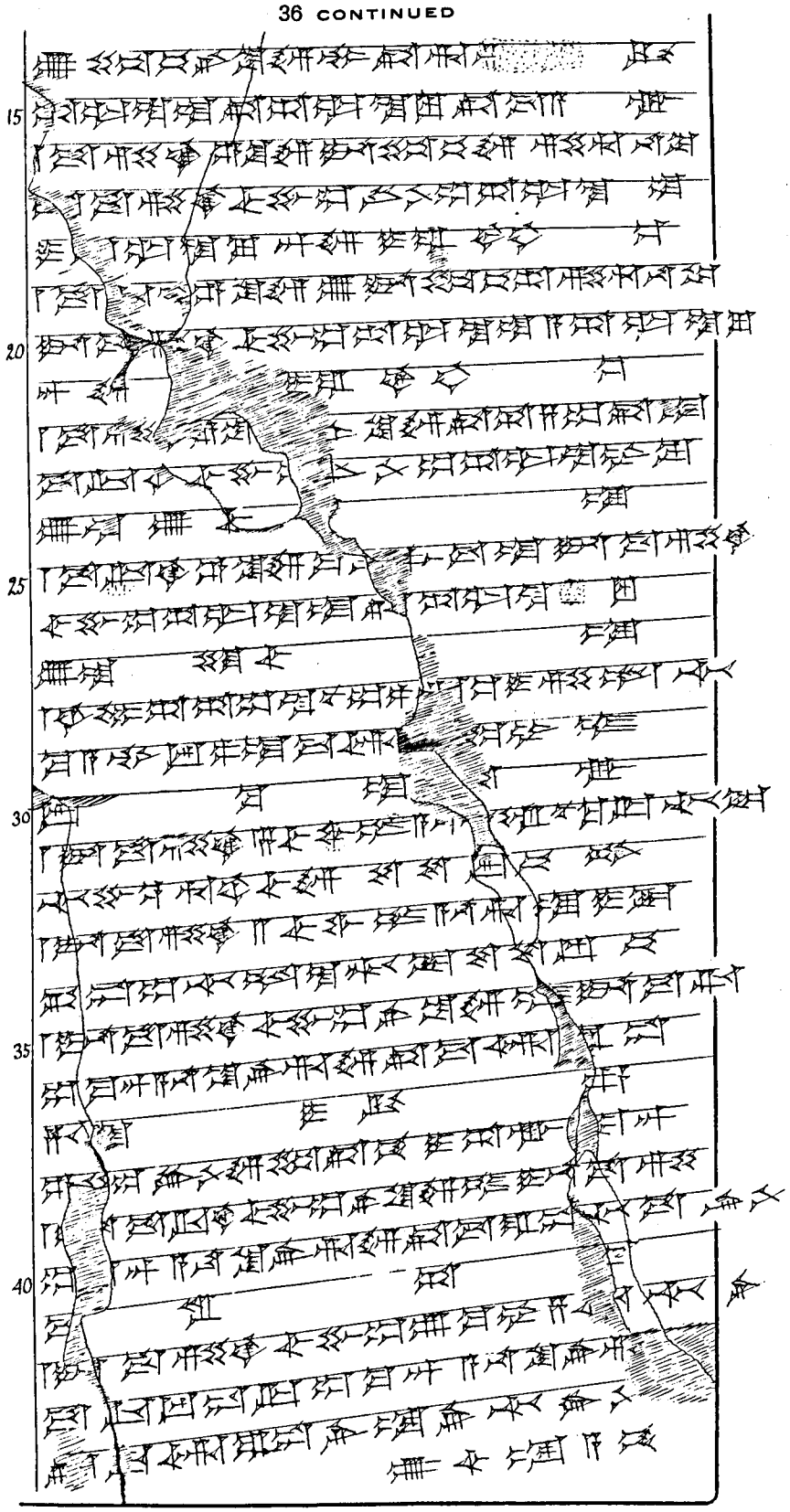
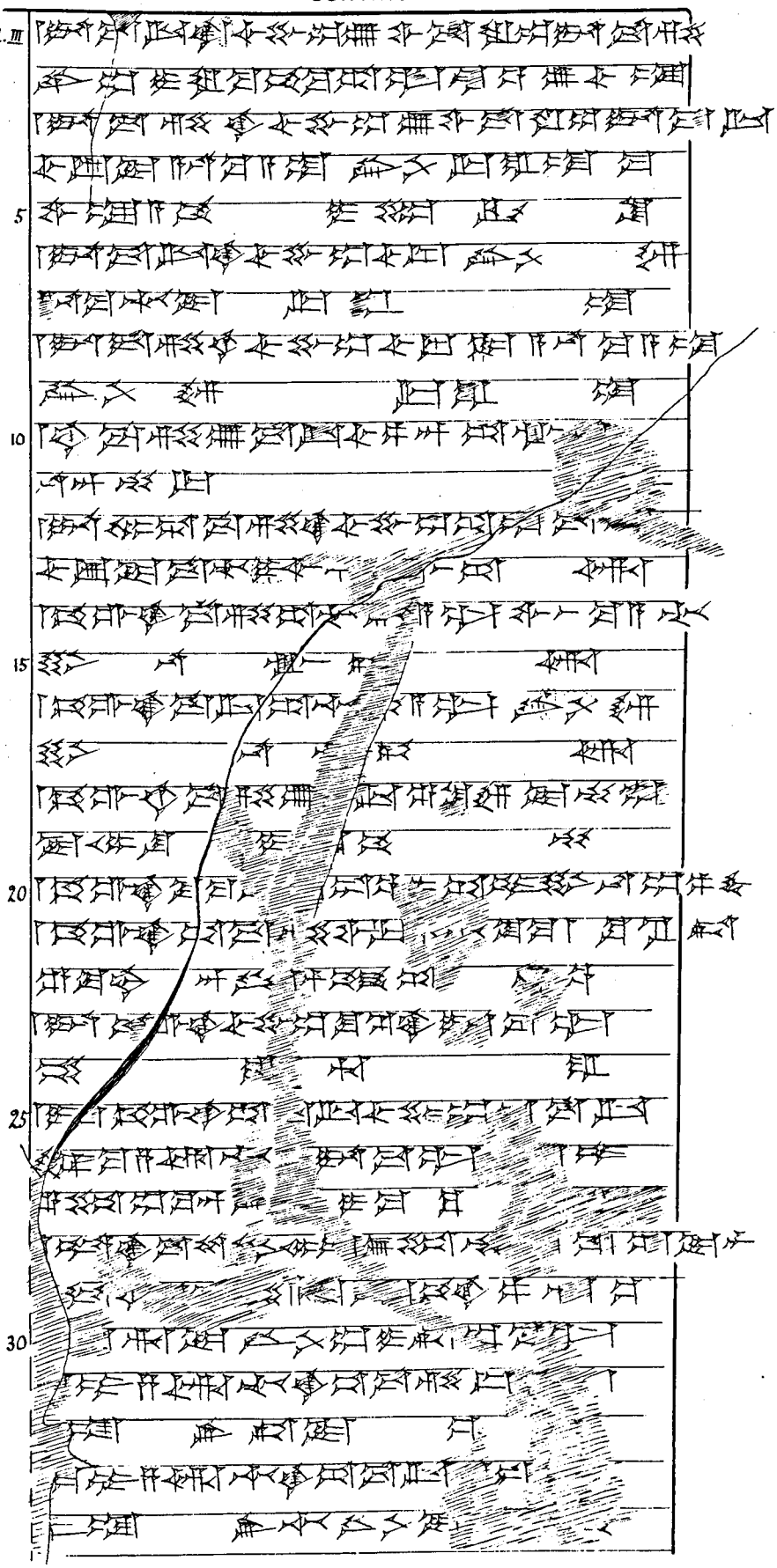


R. 36 CONTINUED

Col. III



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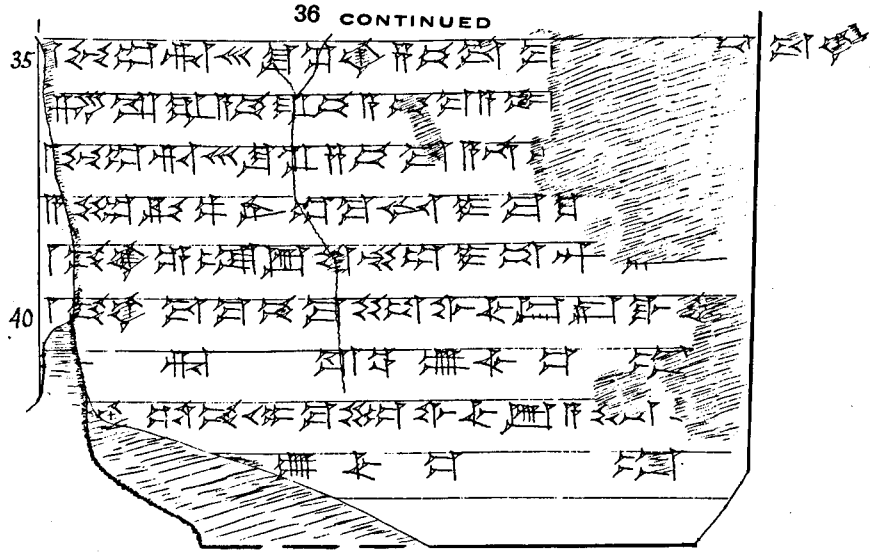

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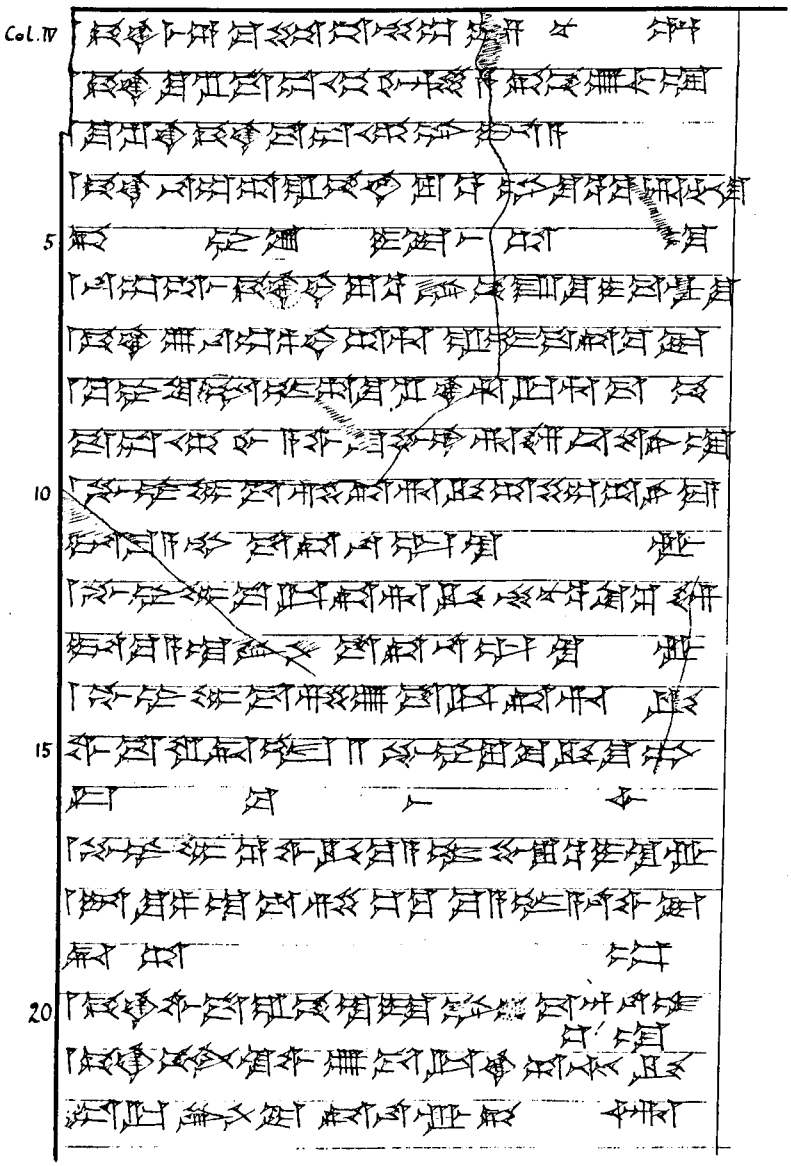
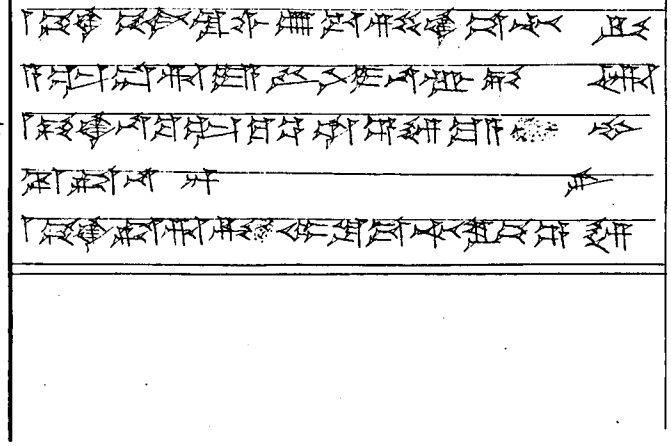


36 CONTINUED



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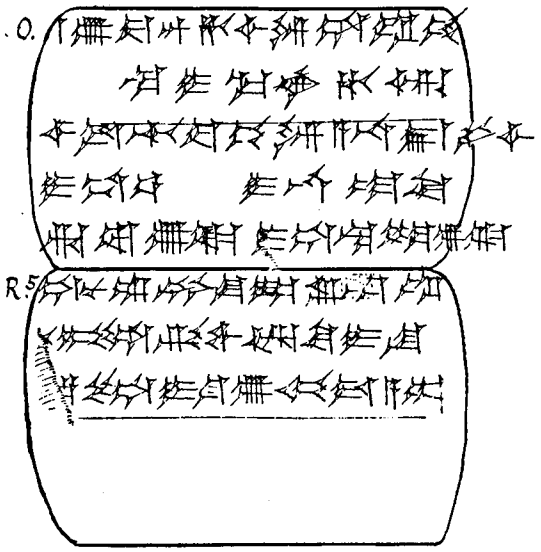

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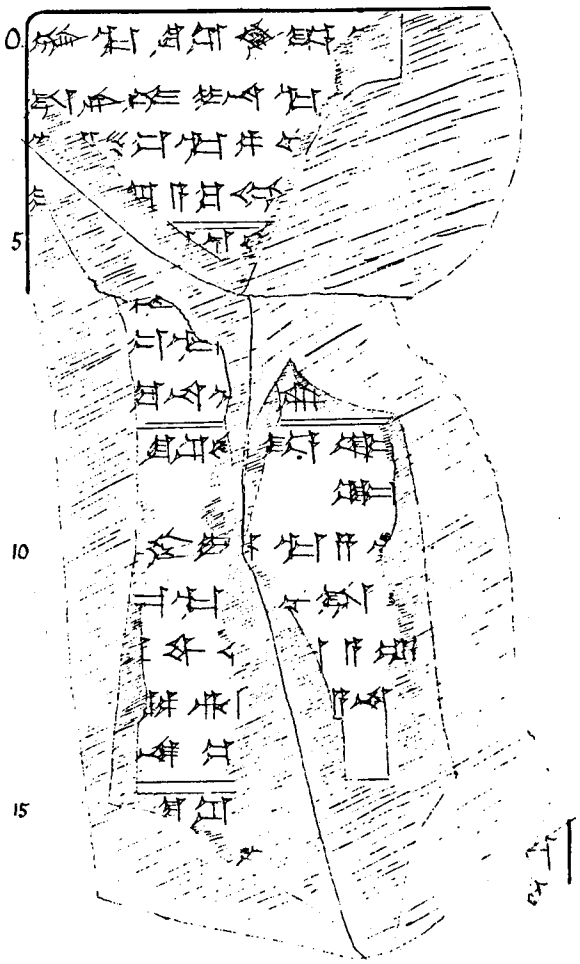

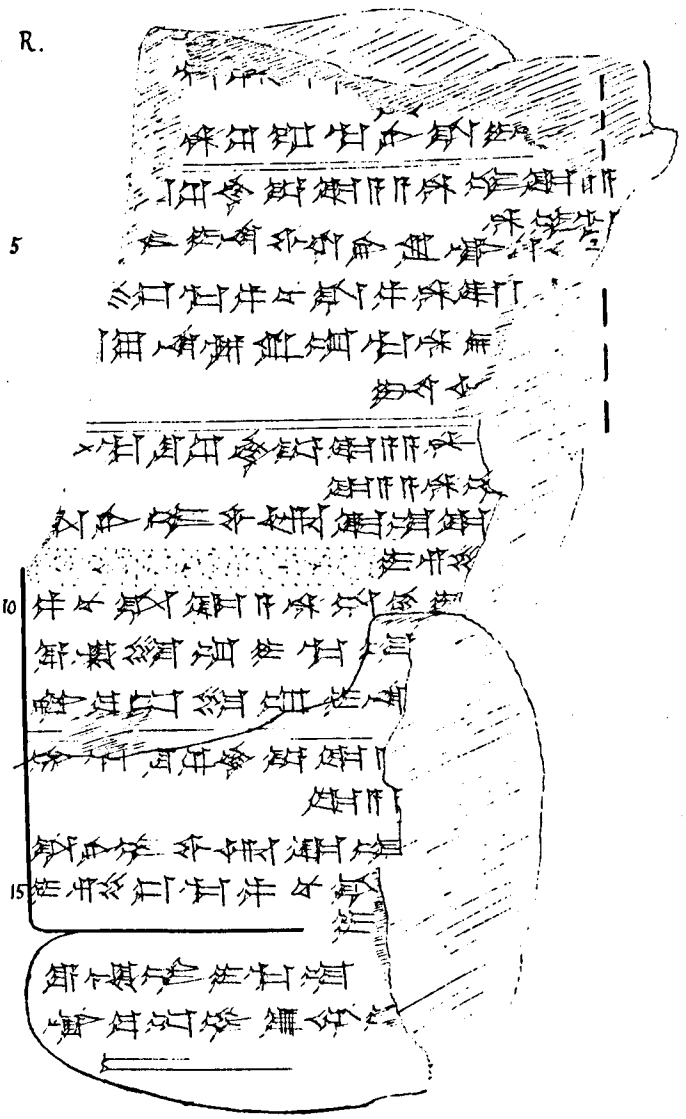

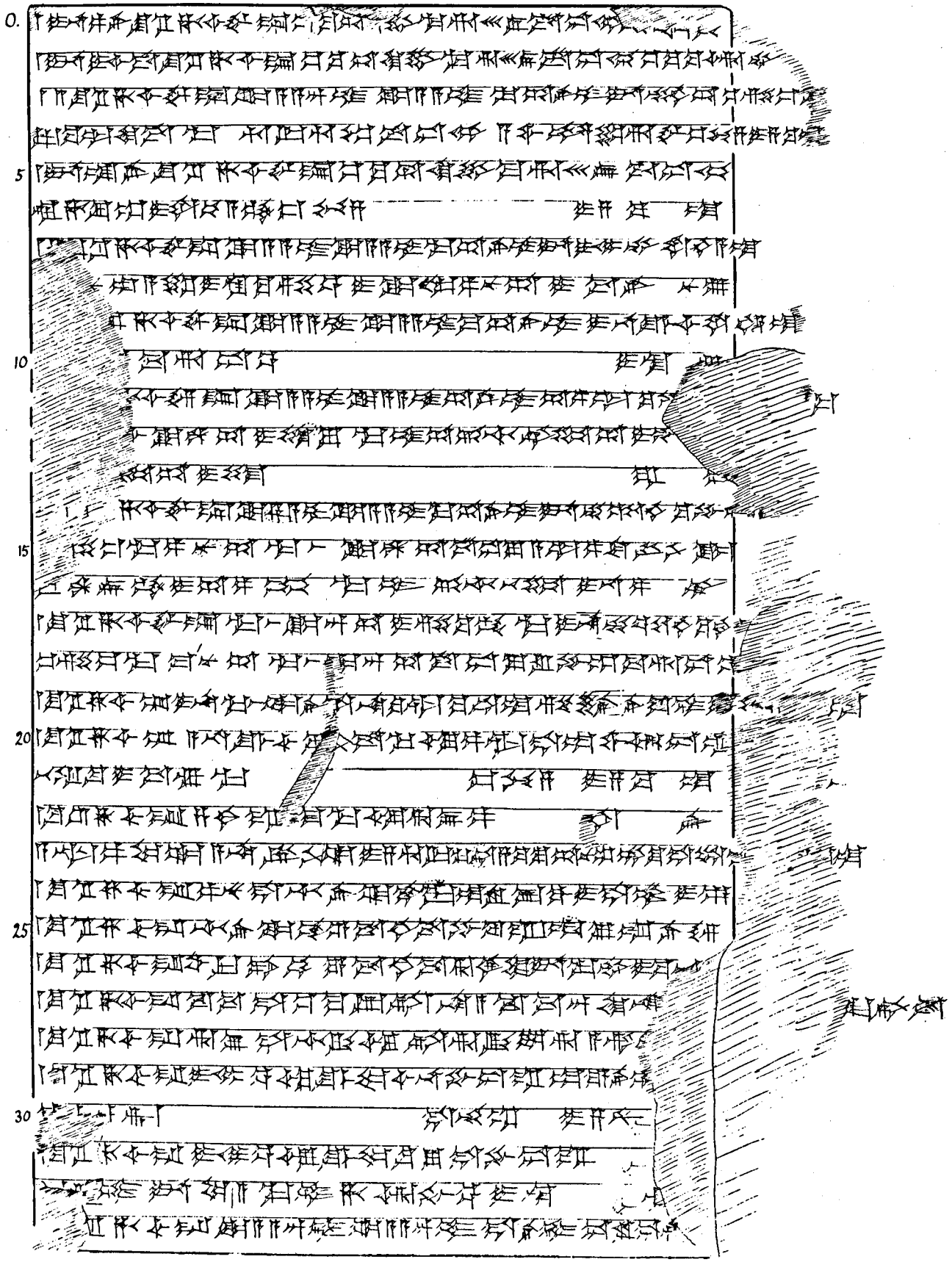

39 CONTINUED

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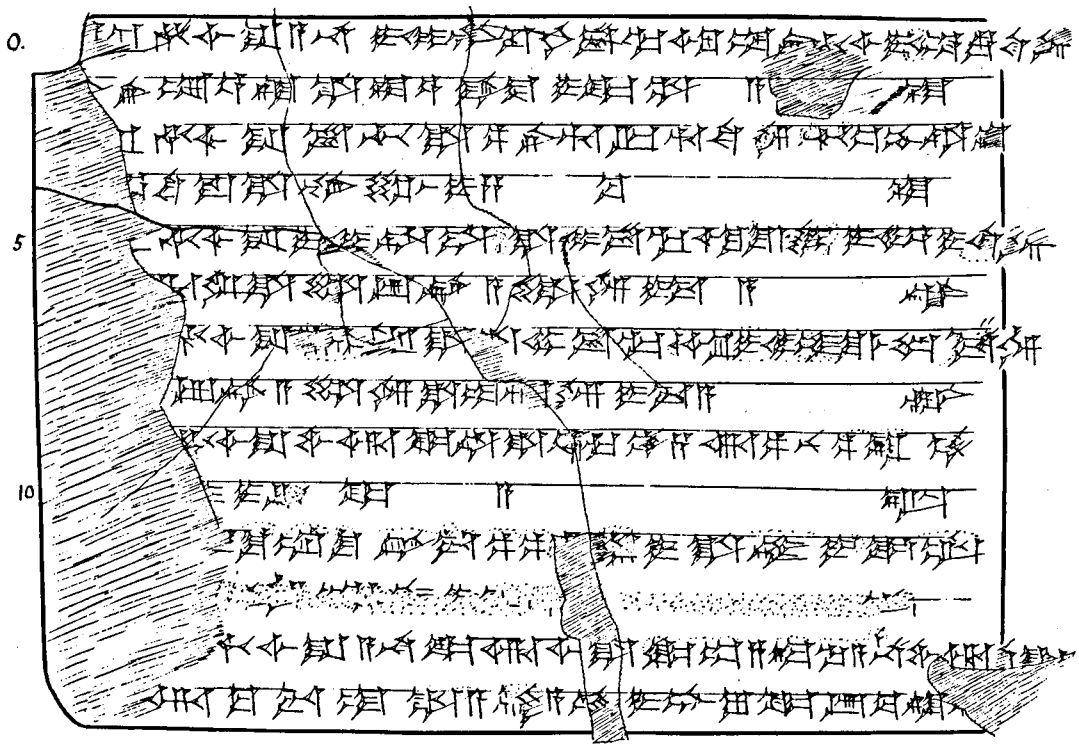

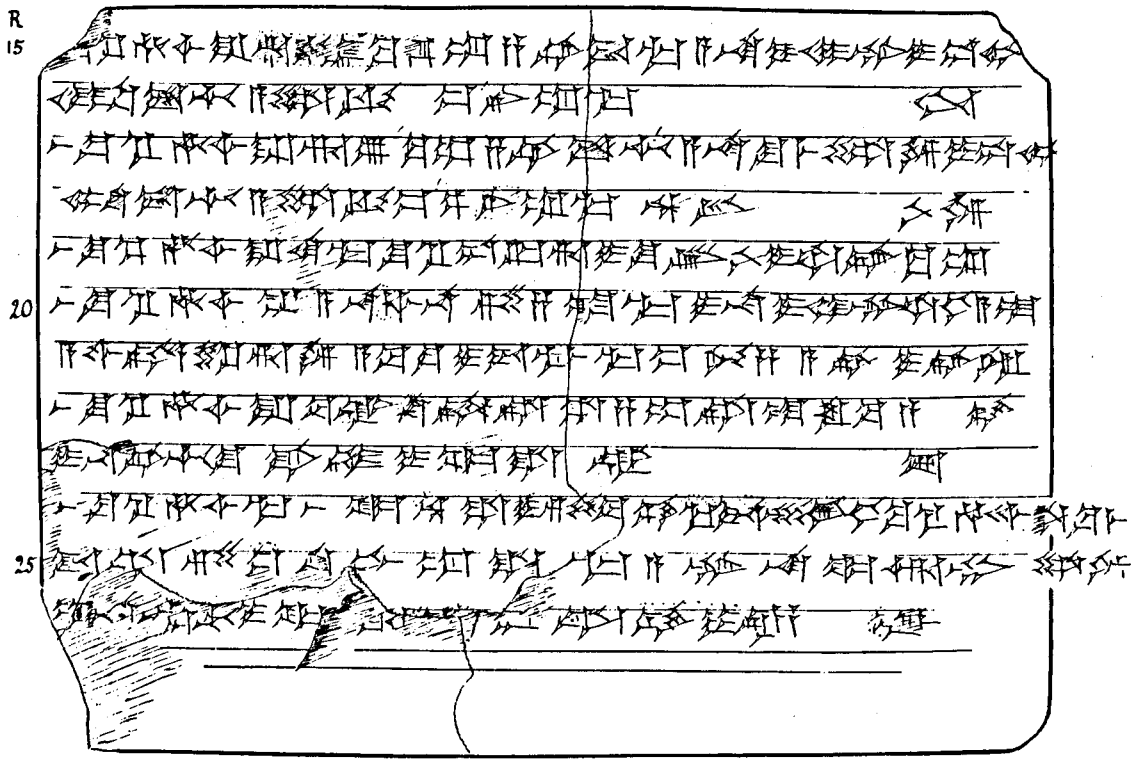

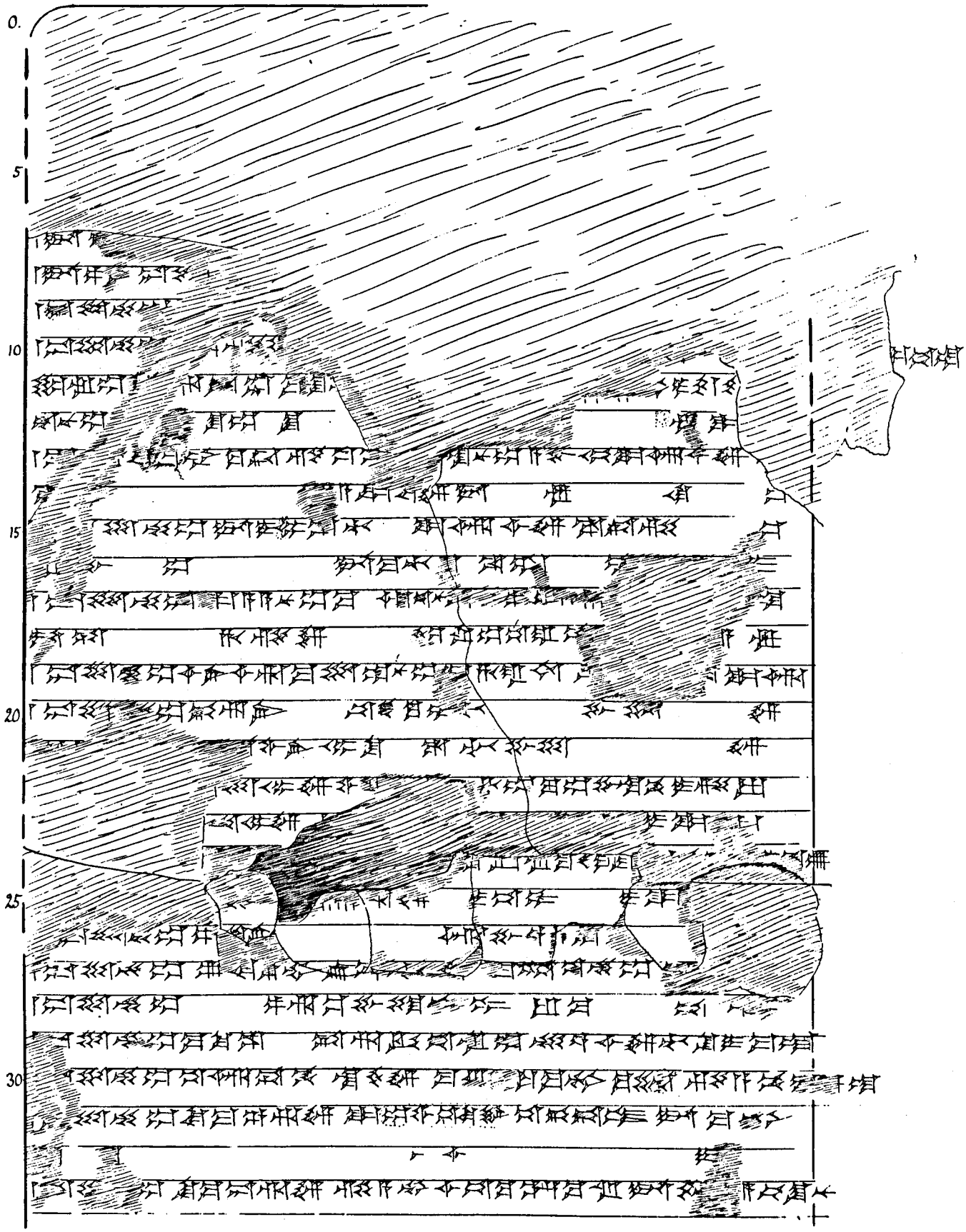

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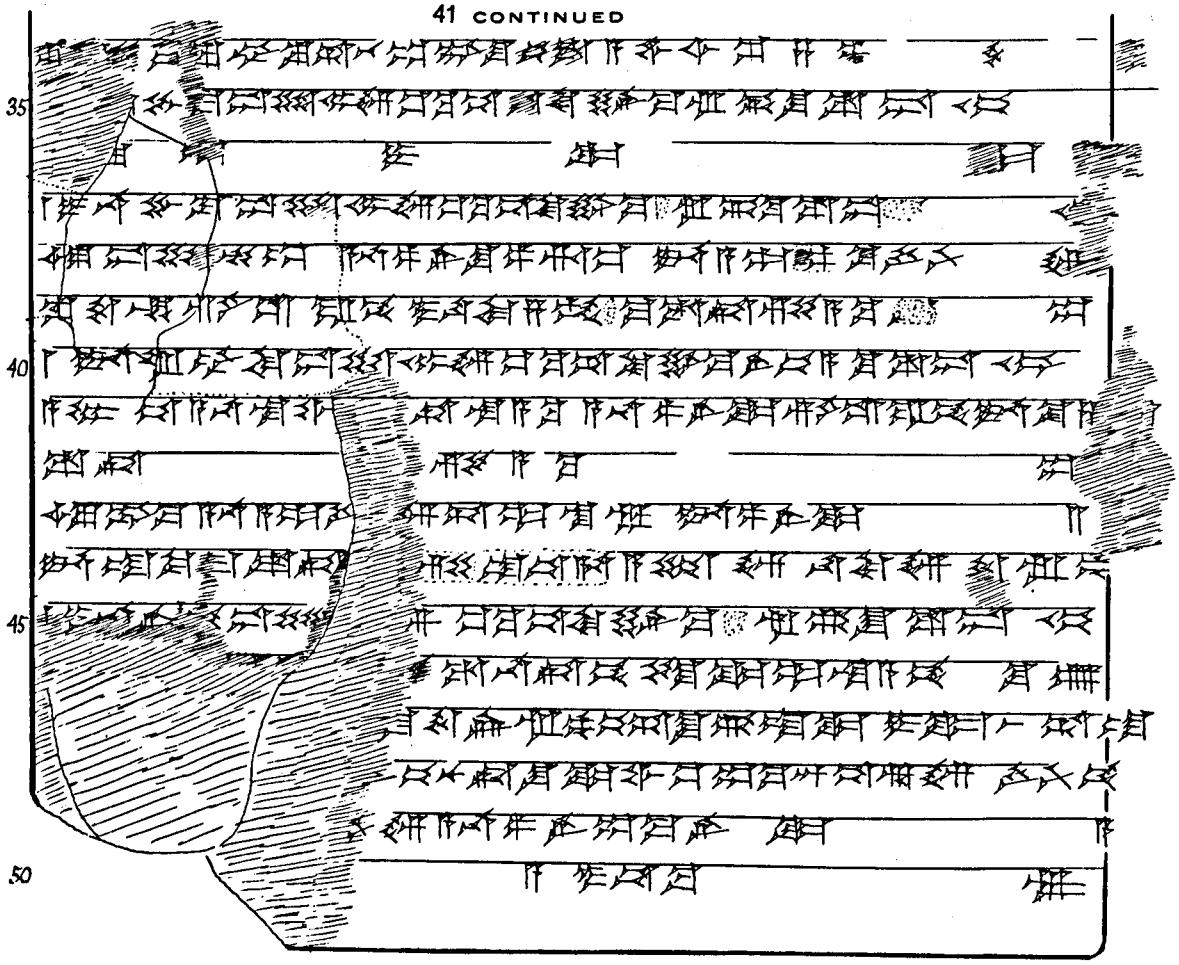

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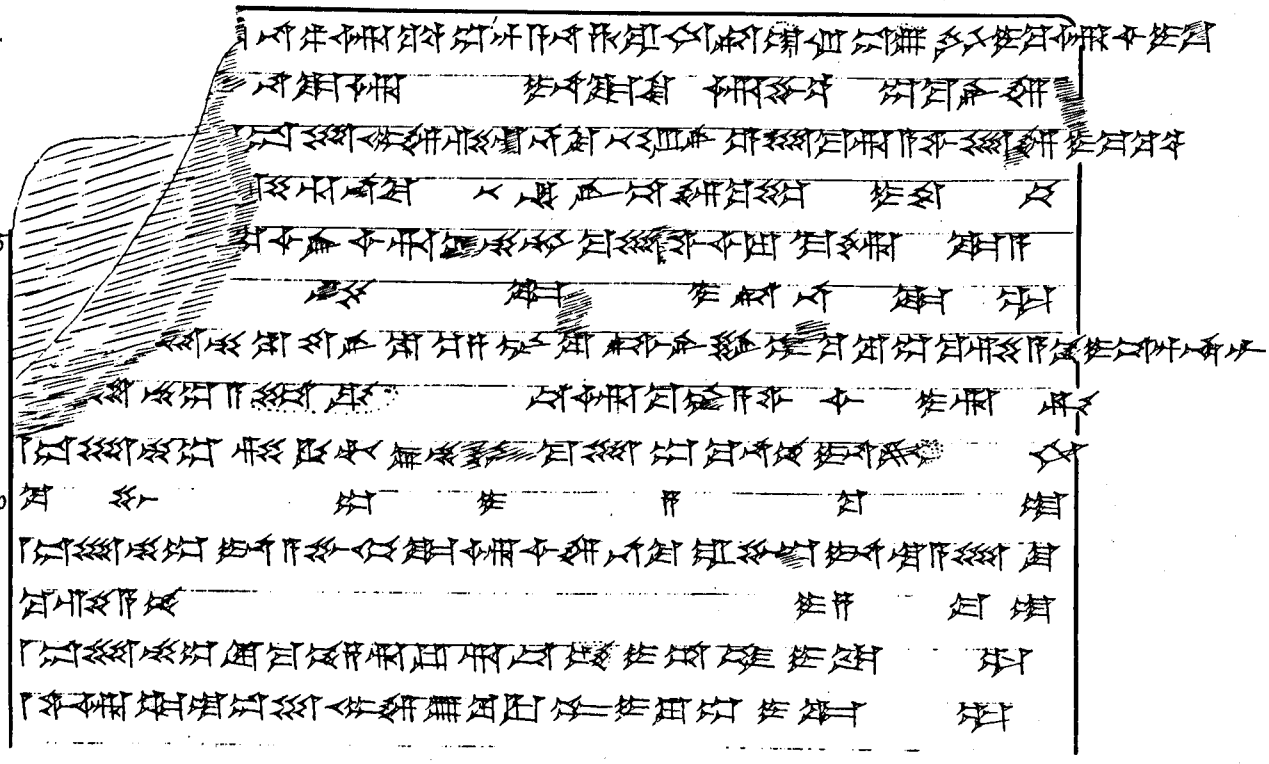

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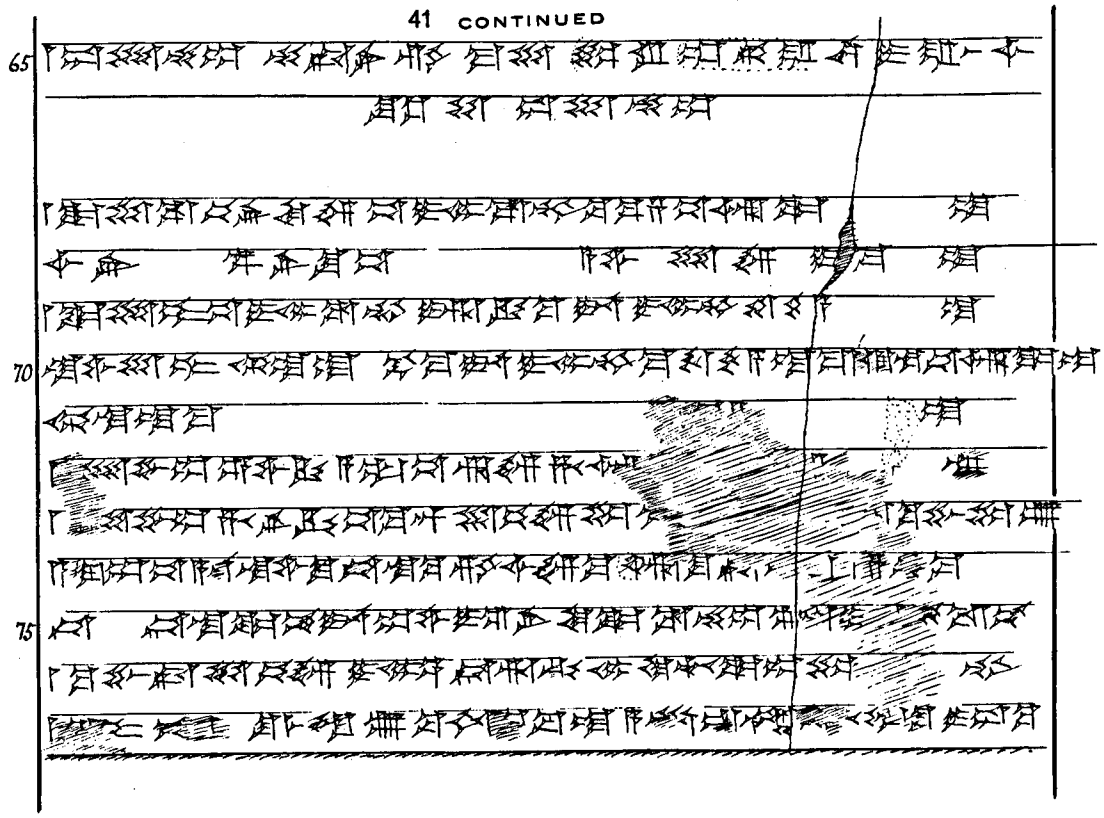

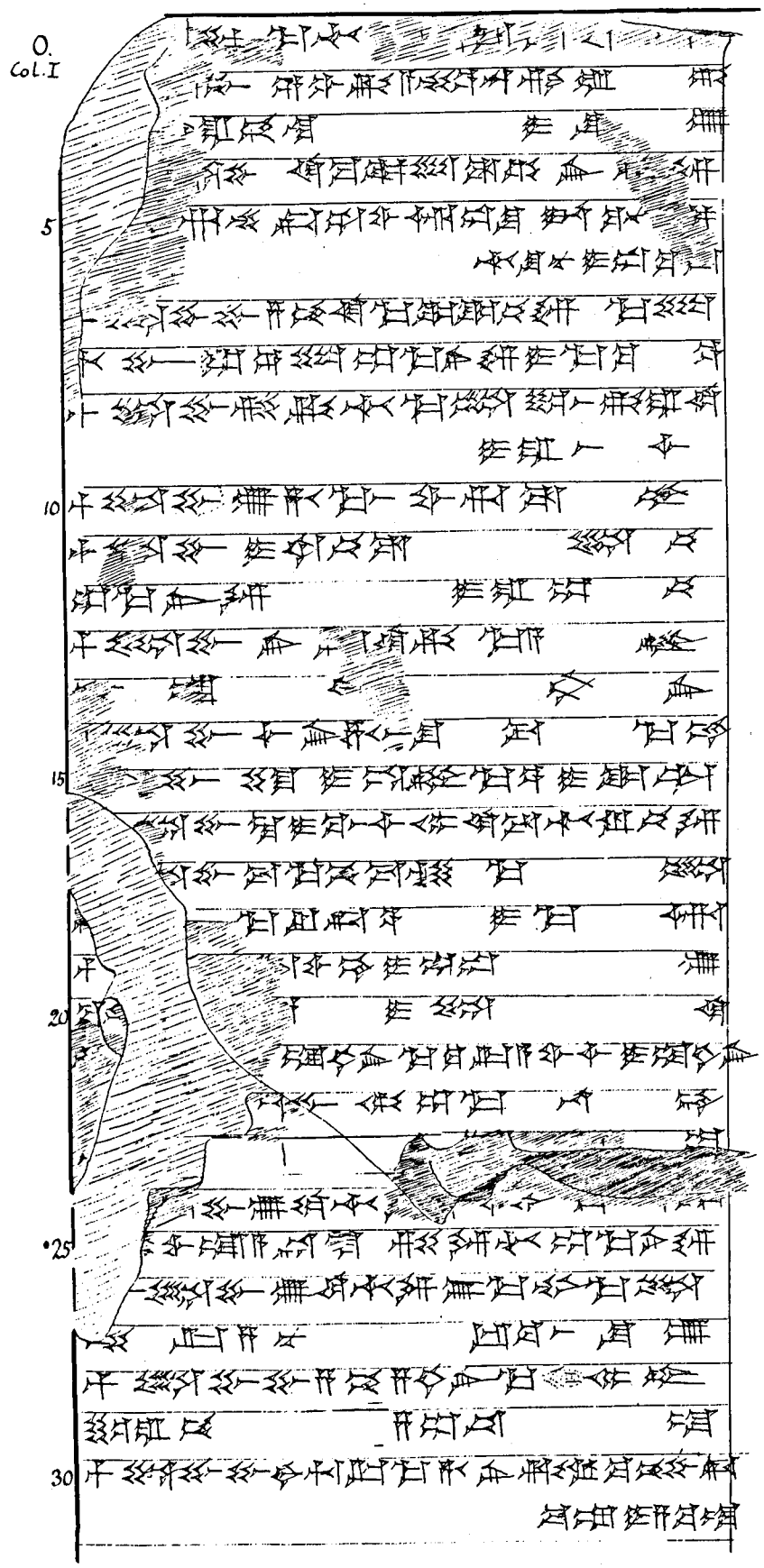
O.
Col. I
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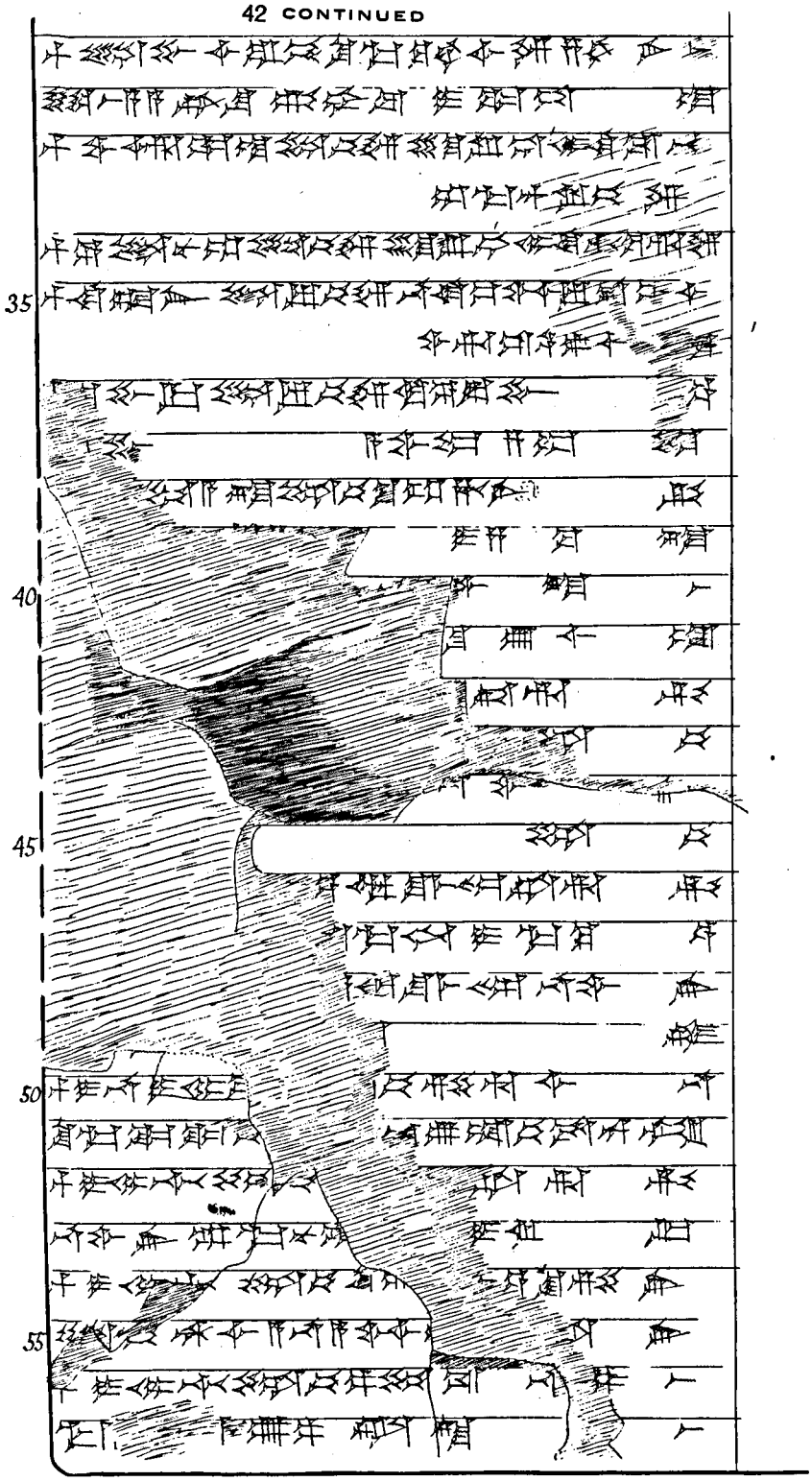
42 CONTINUED



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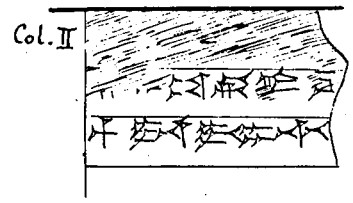

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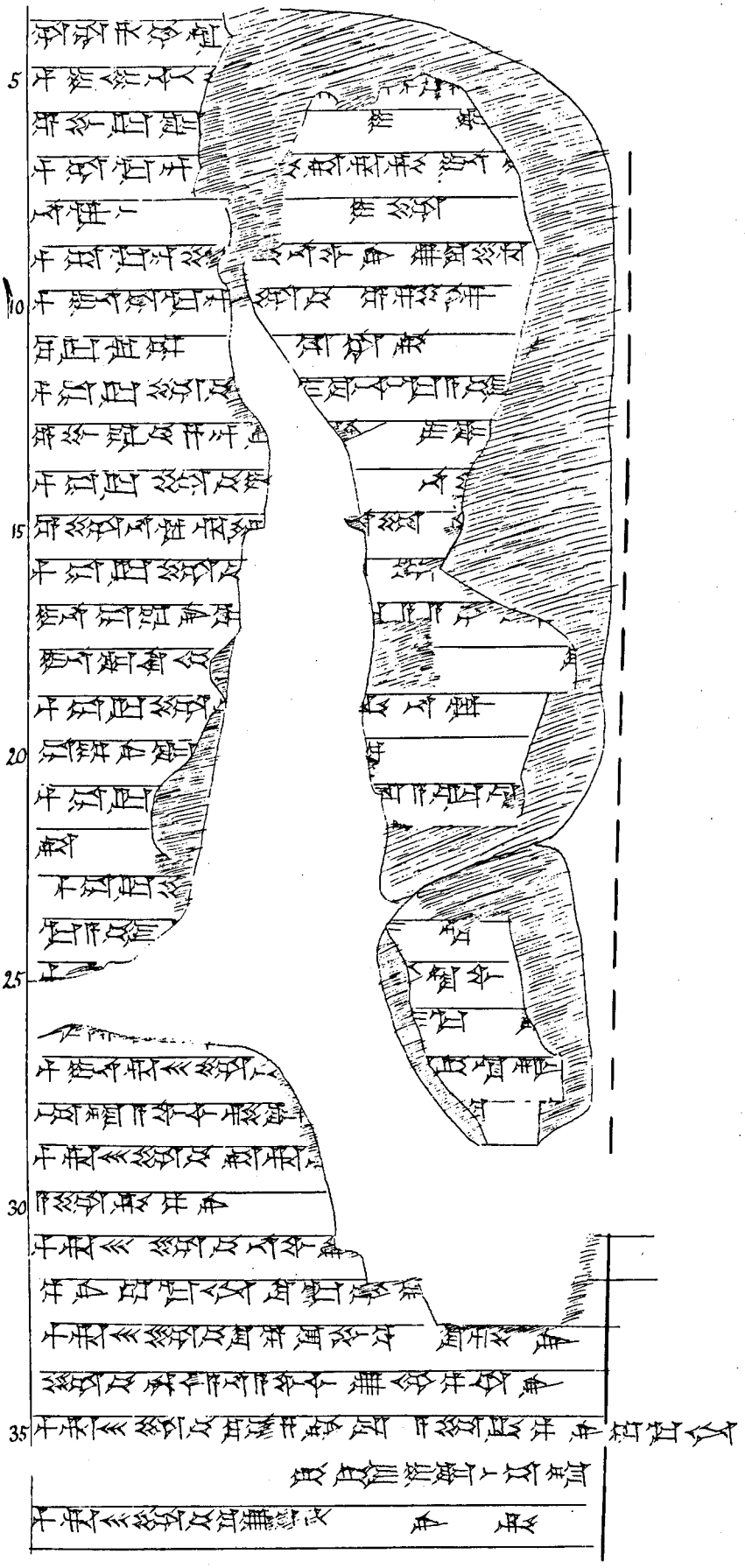

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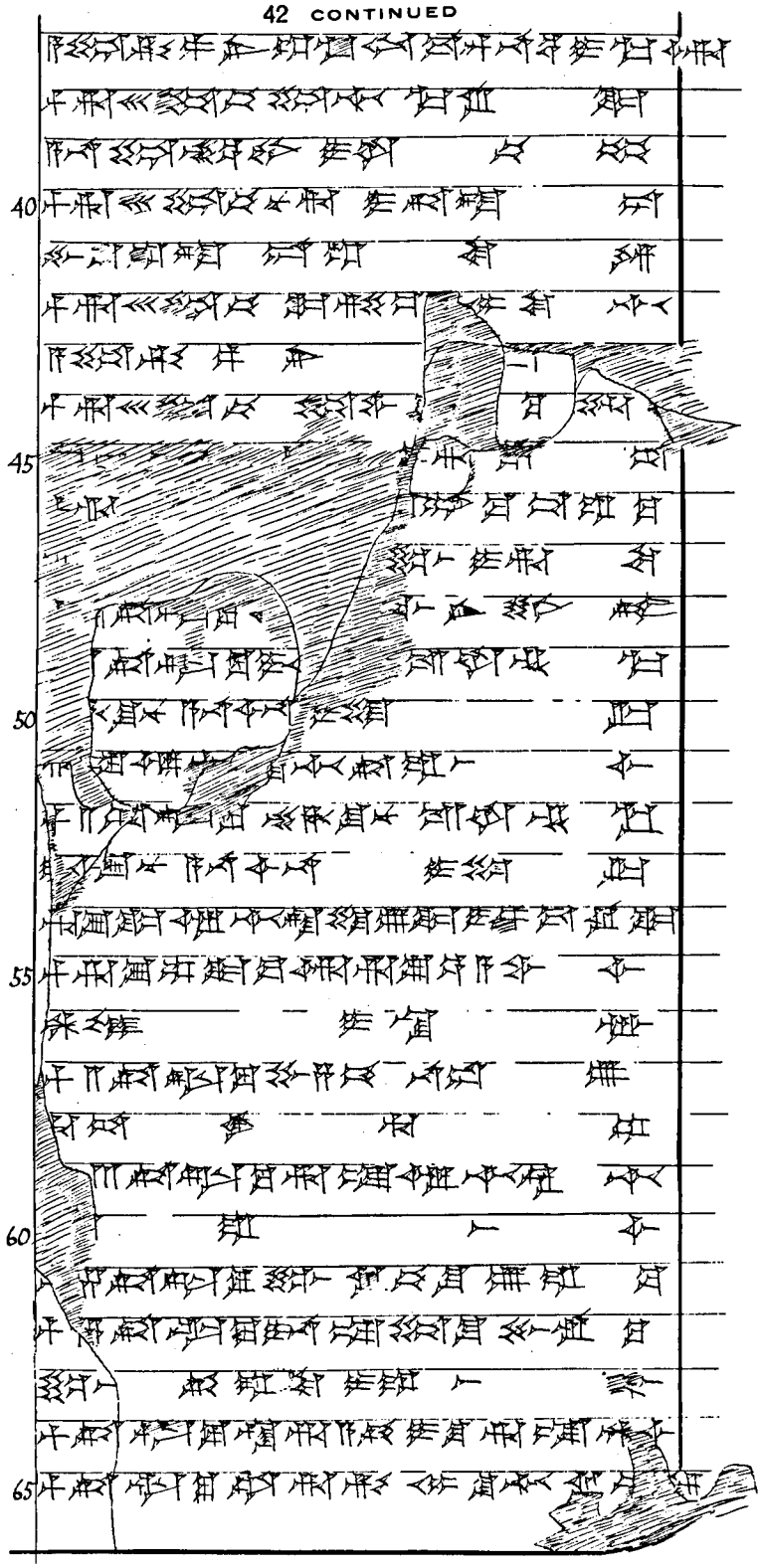

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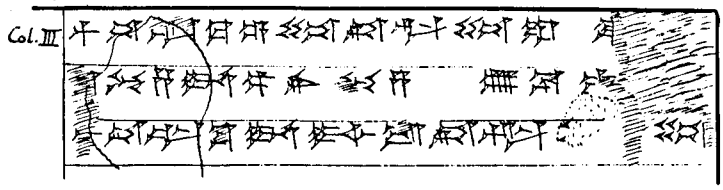
Col. III



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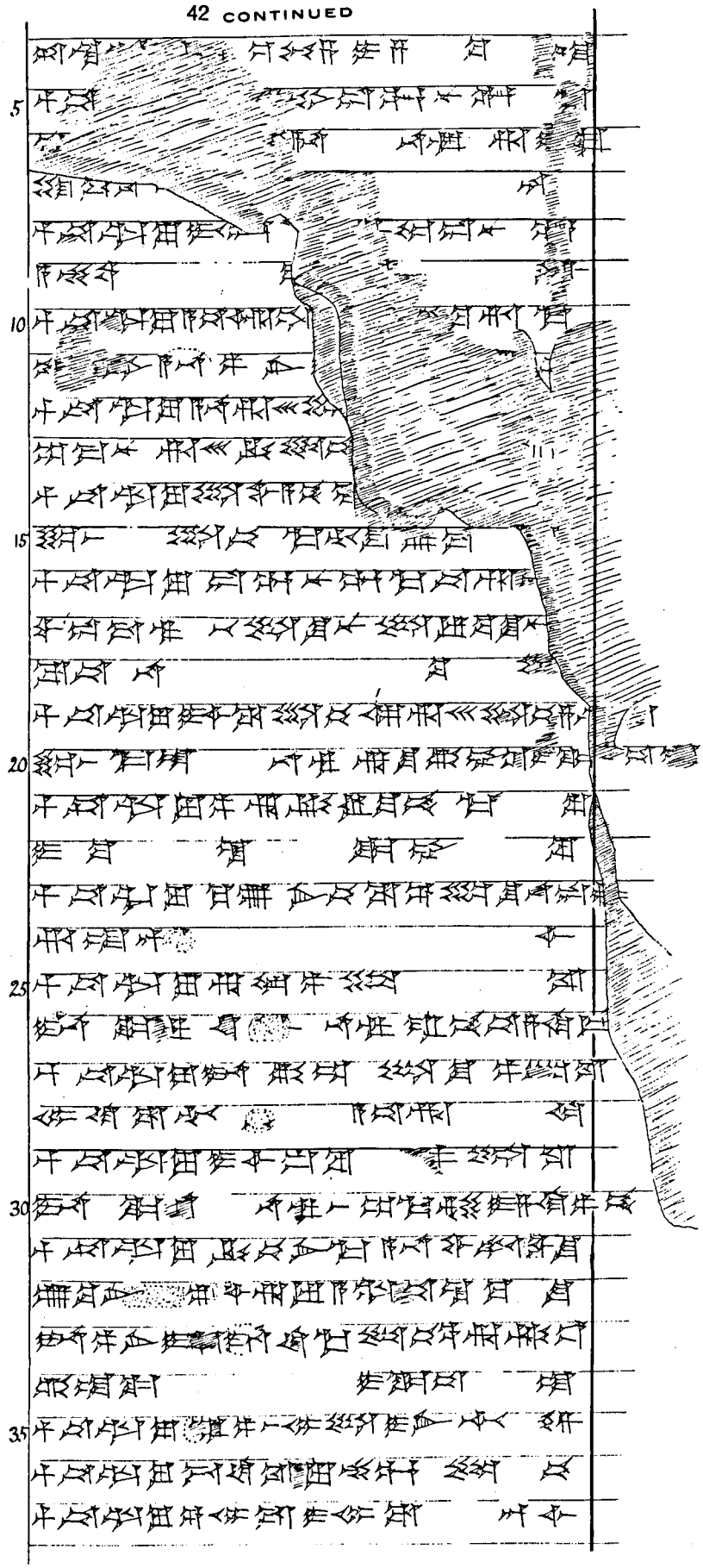

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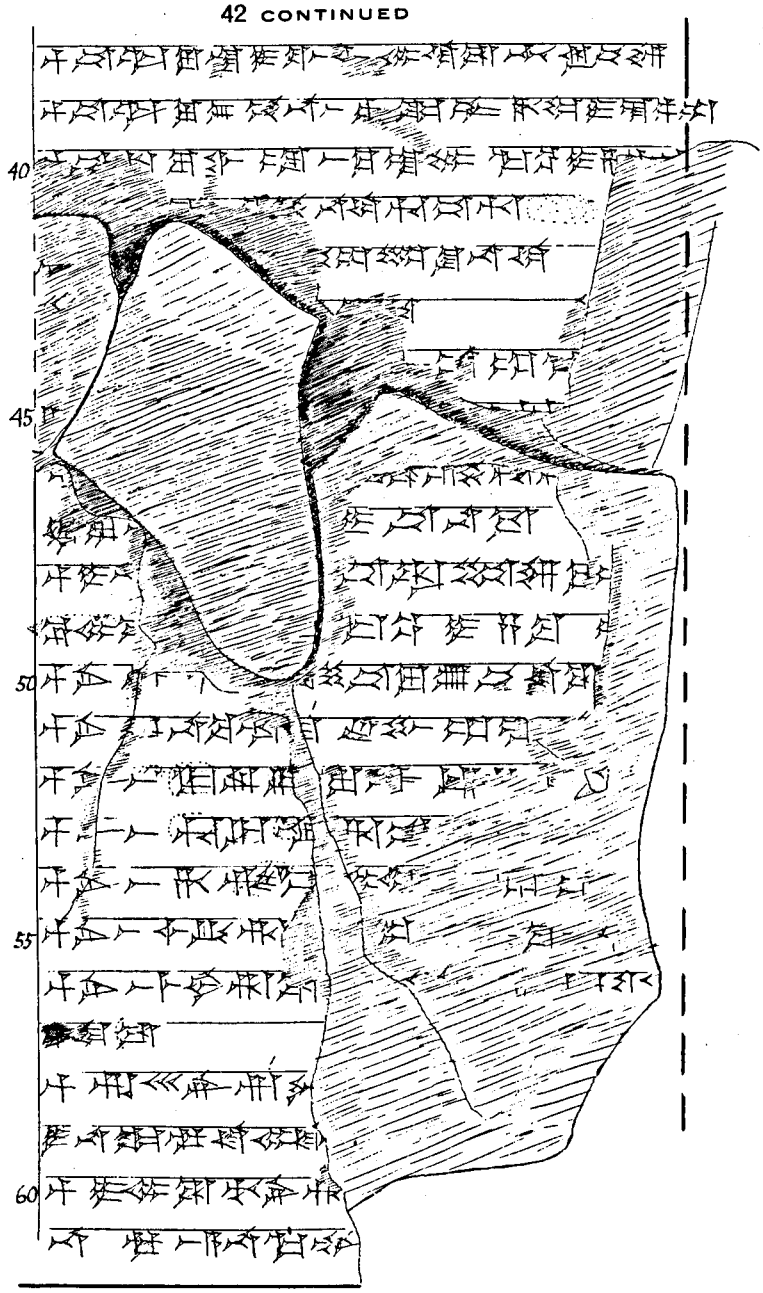

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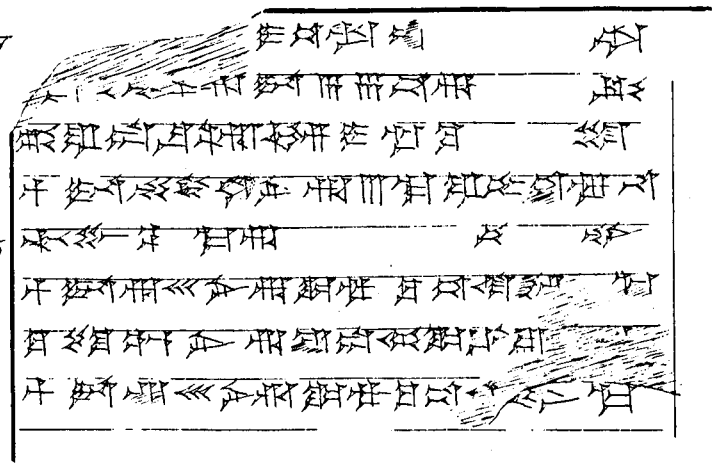

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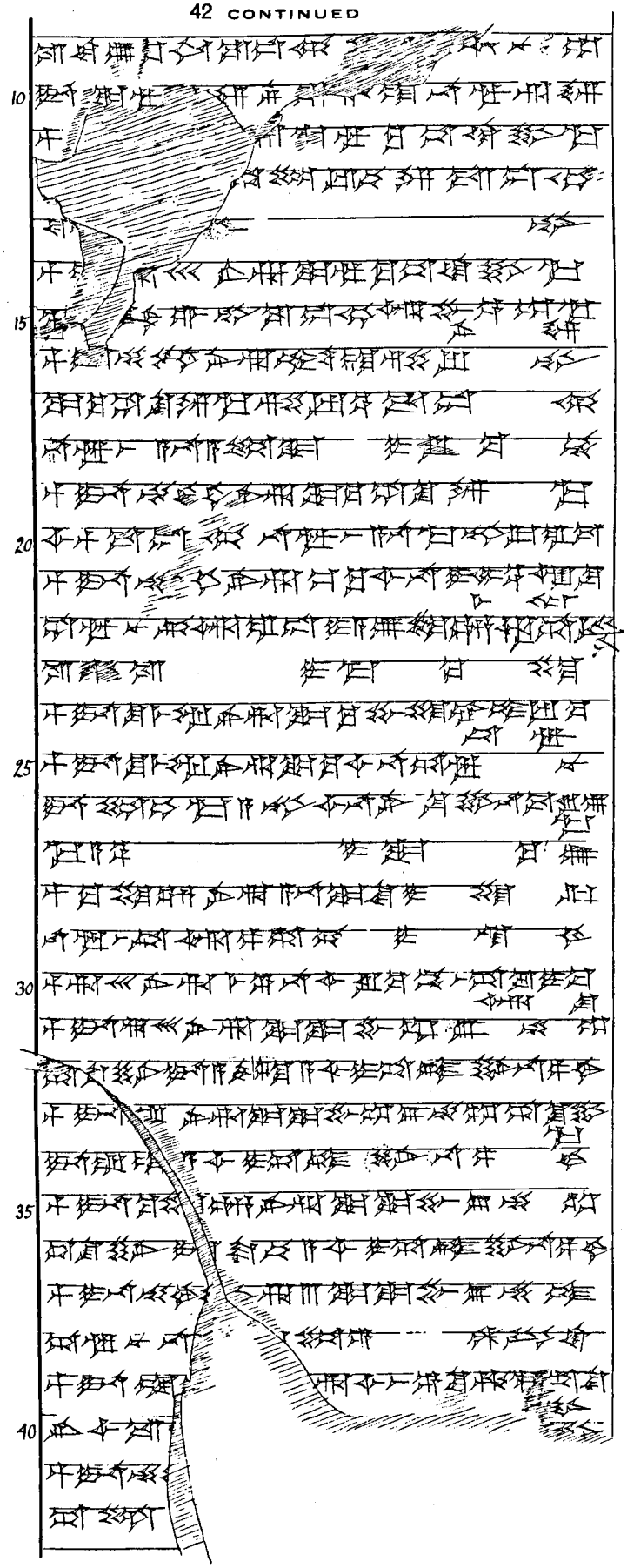

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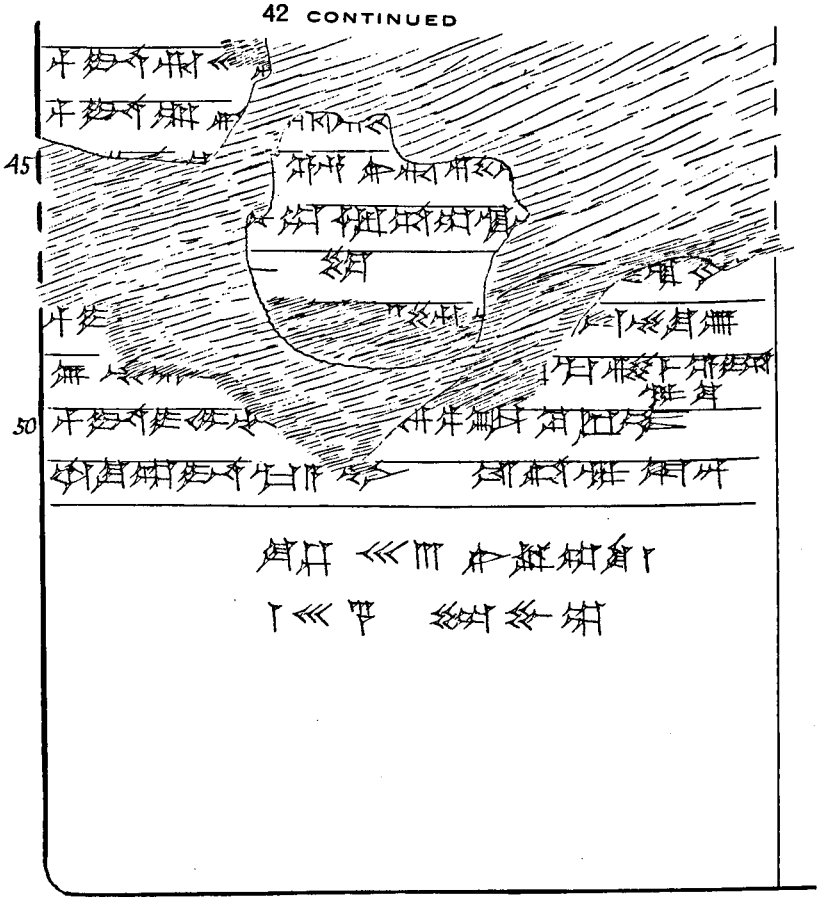

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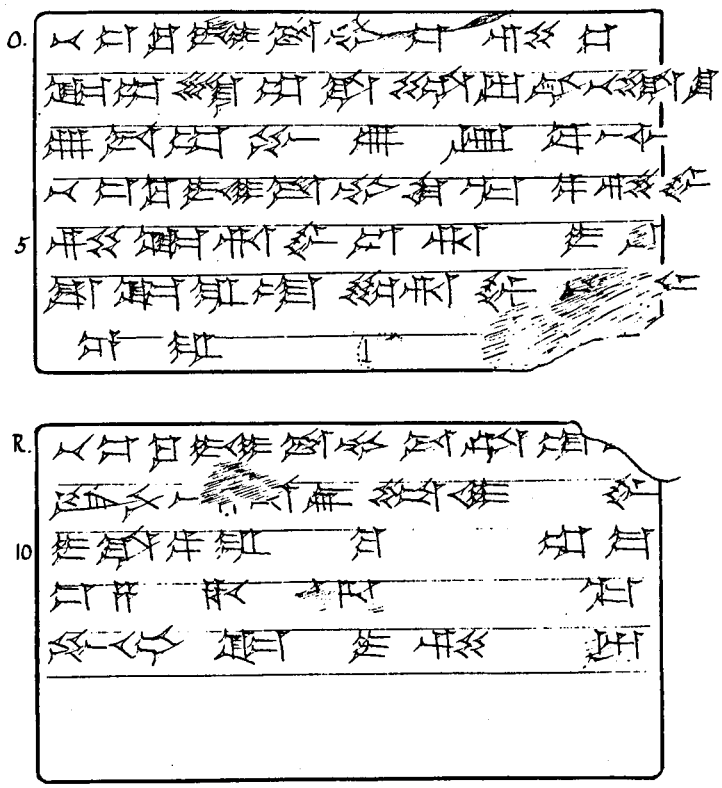

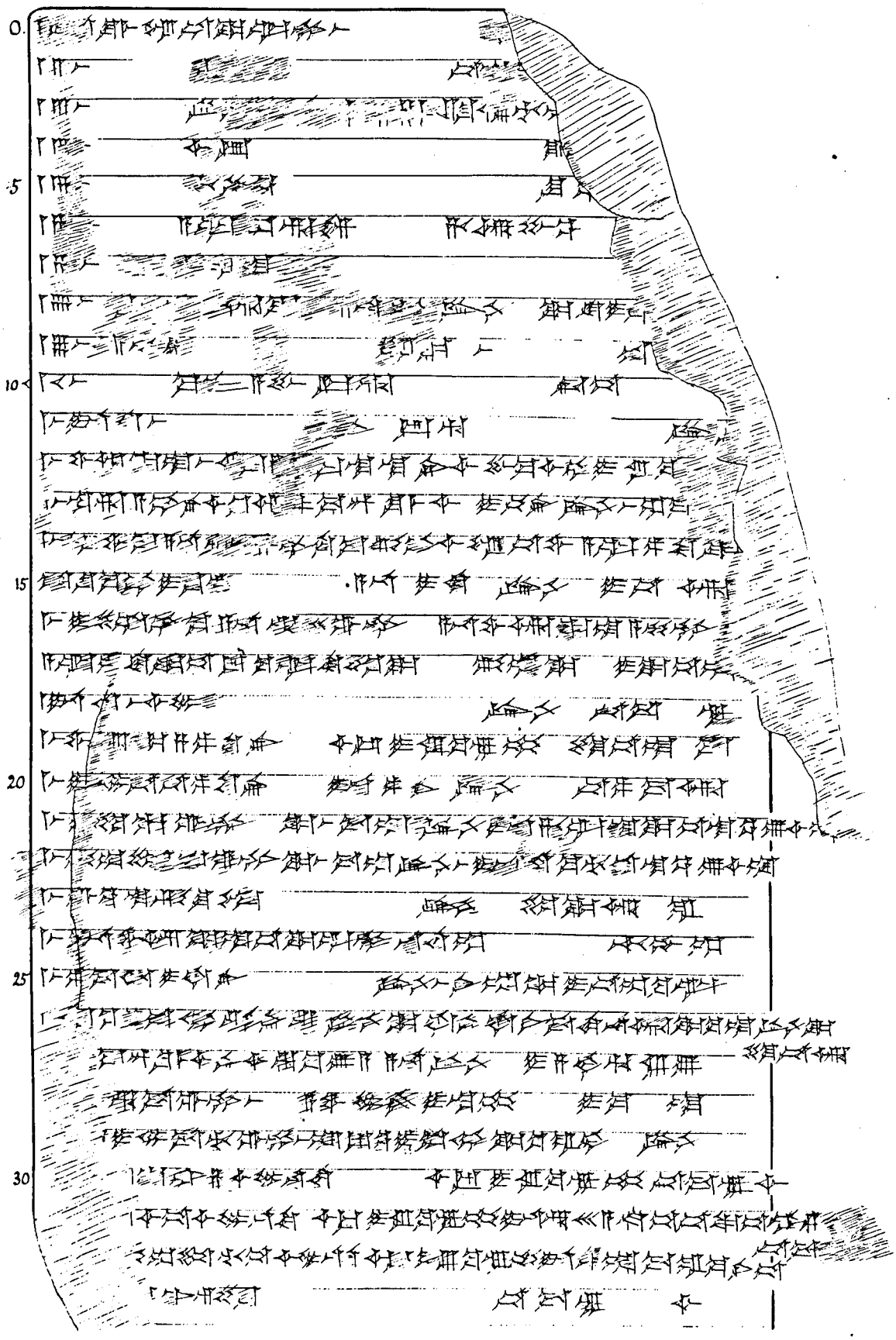

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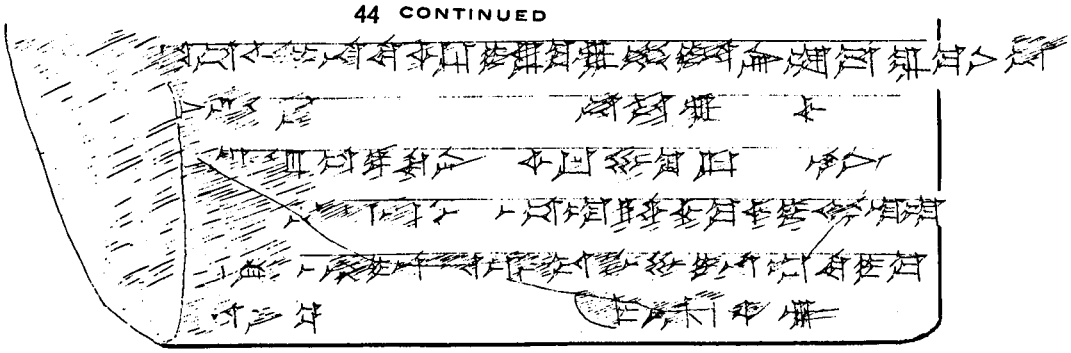

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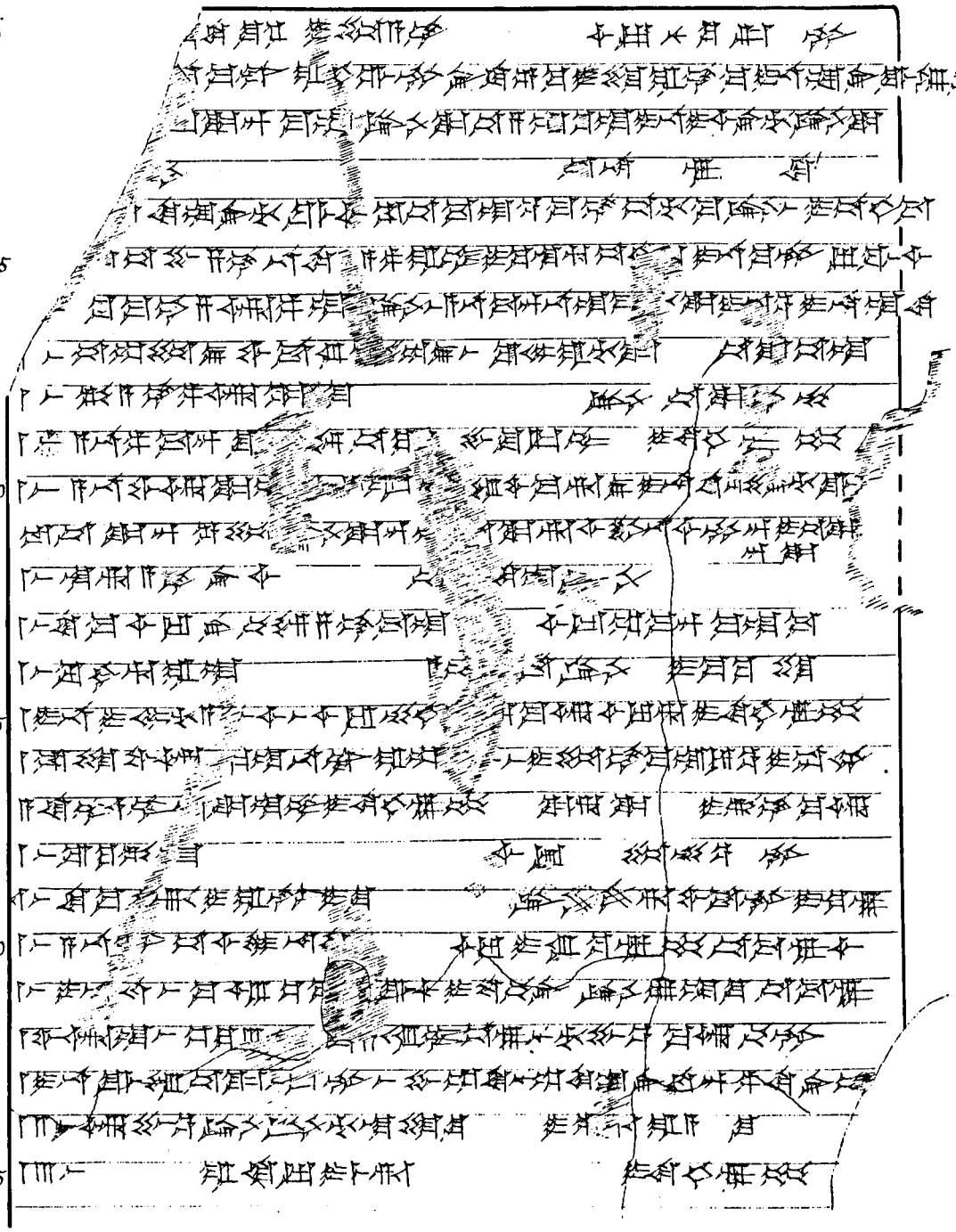

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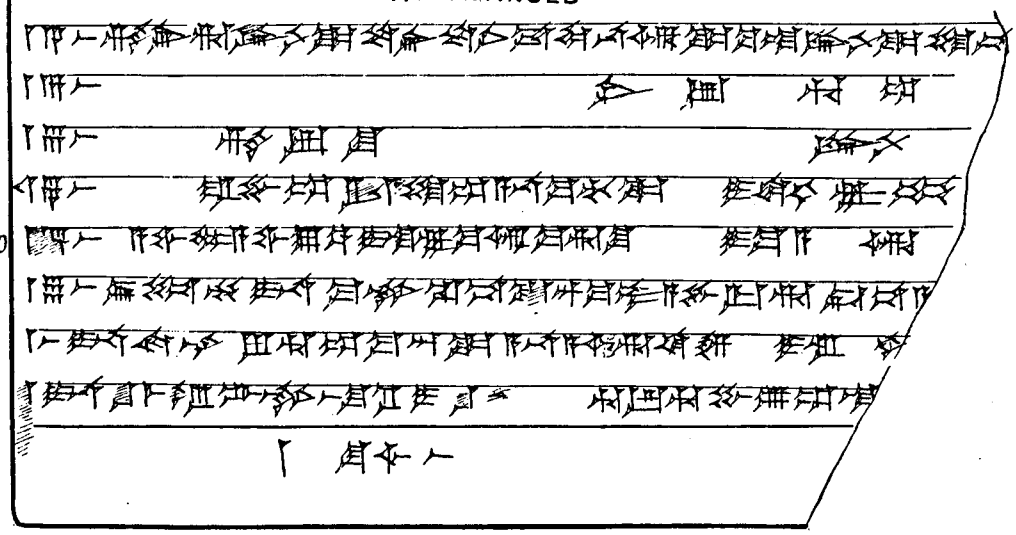

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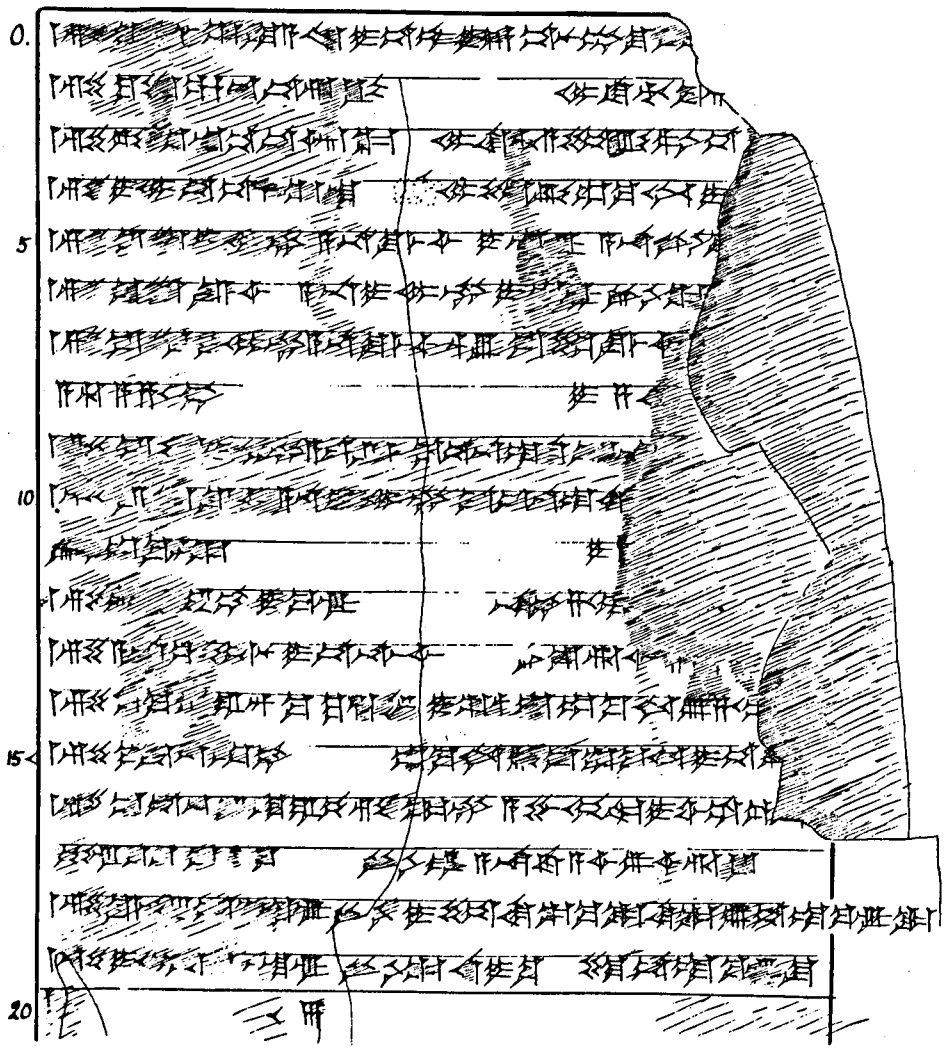

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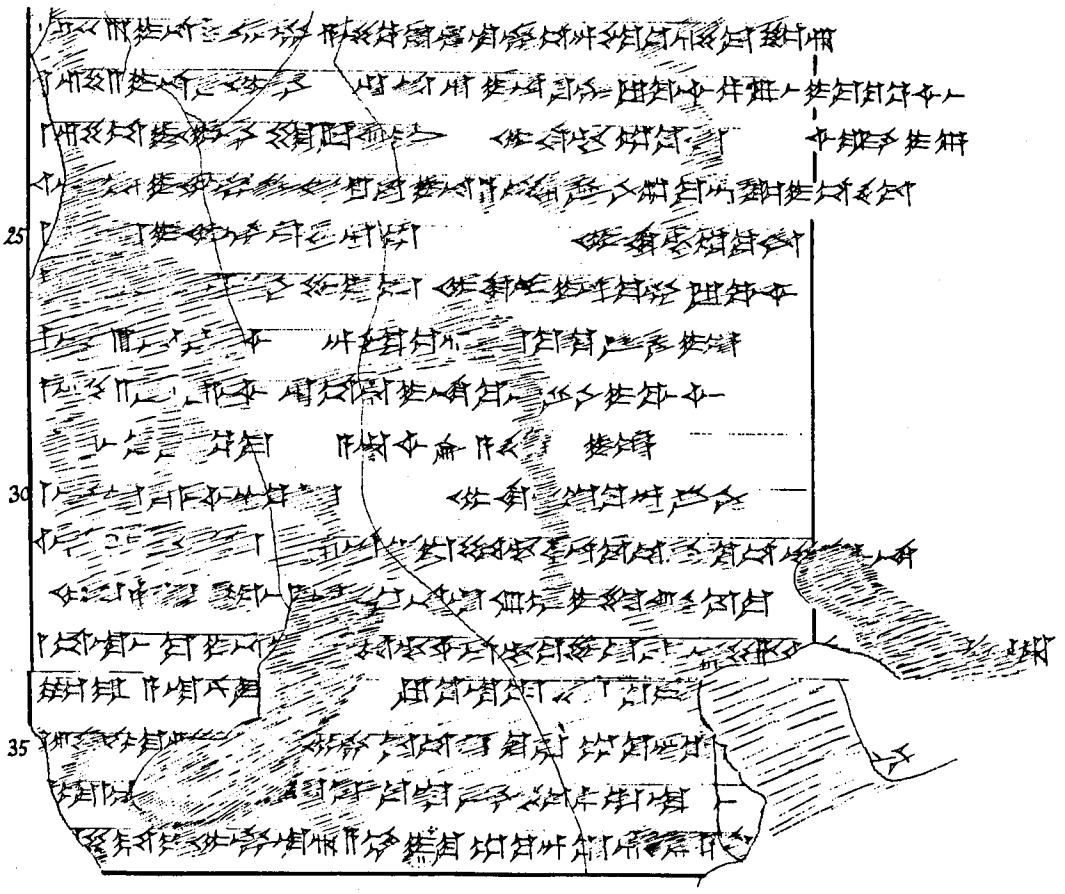

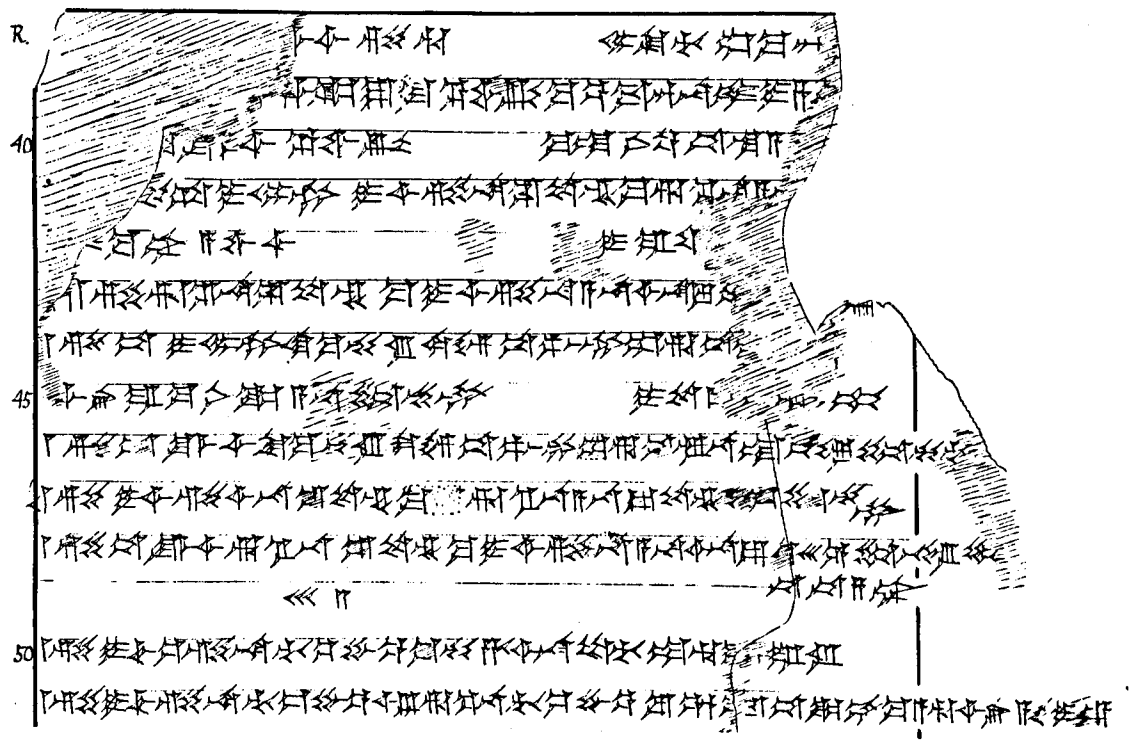

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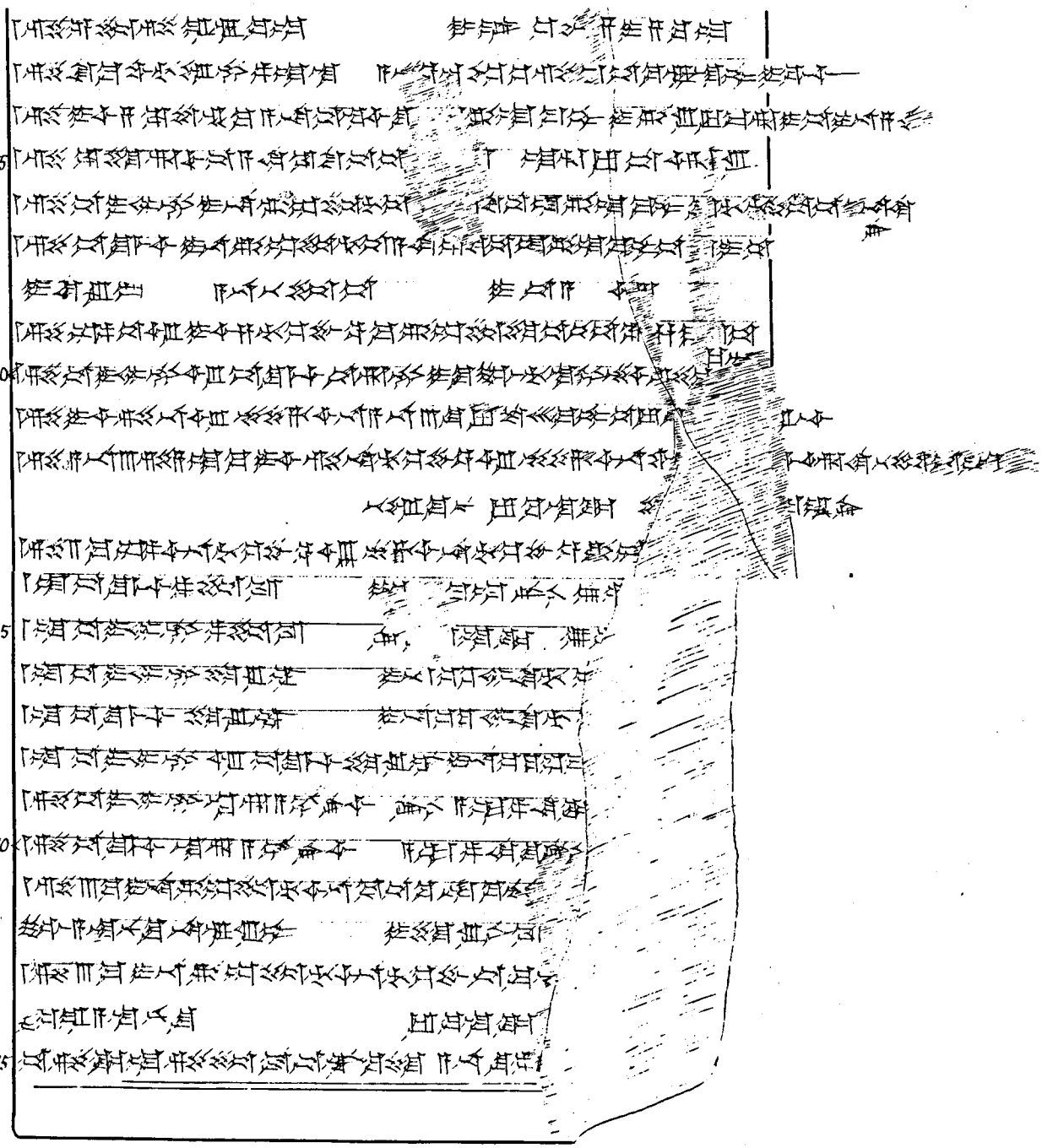

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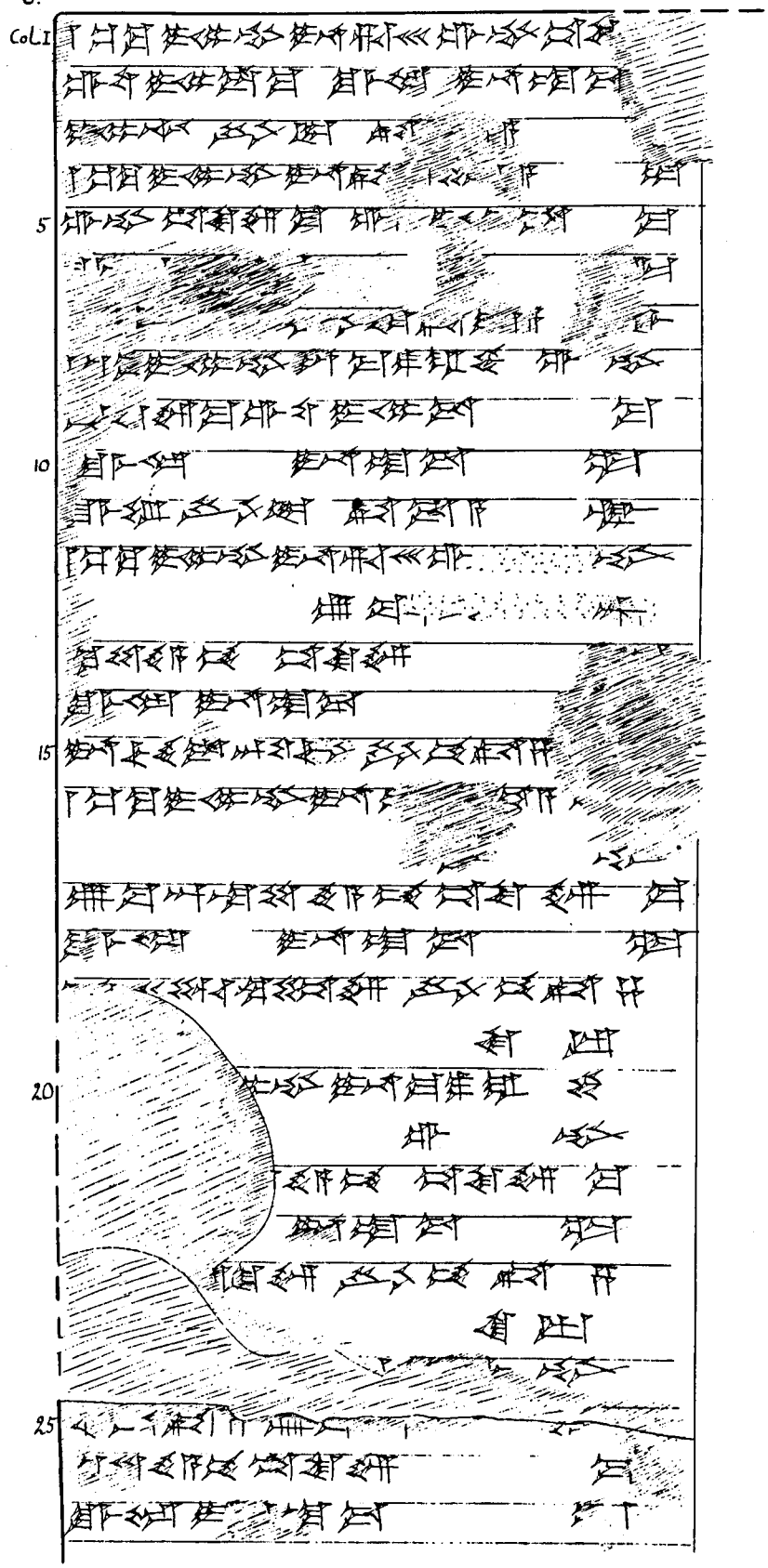

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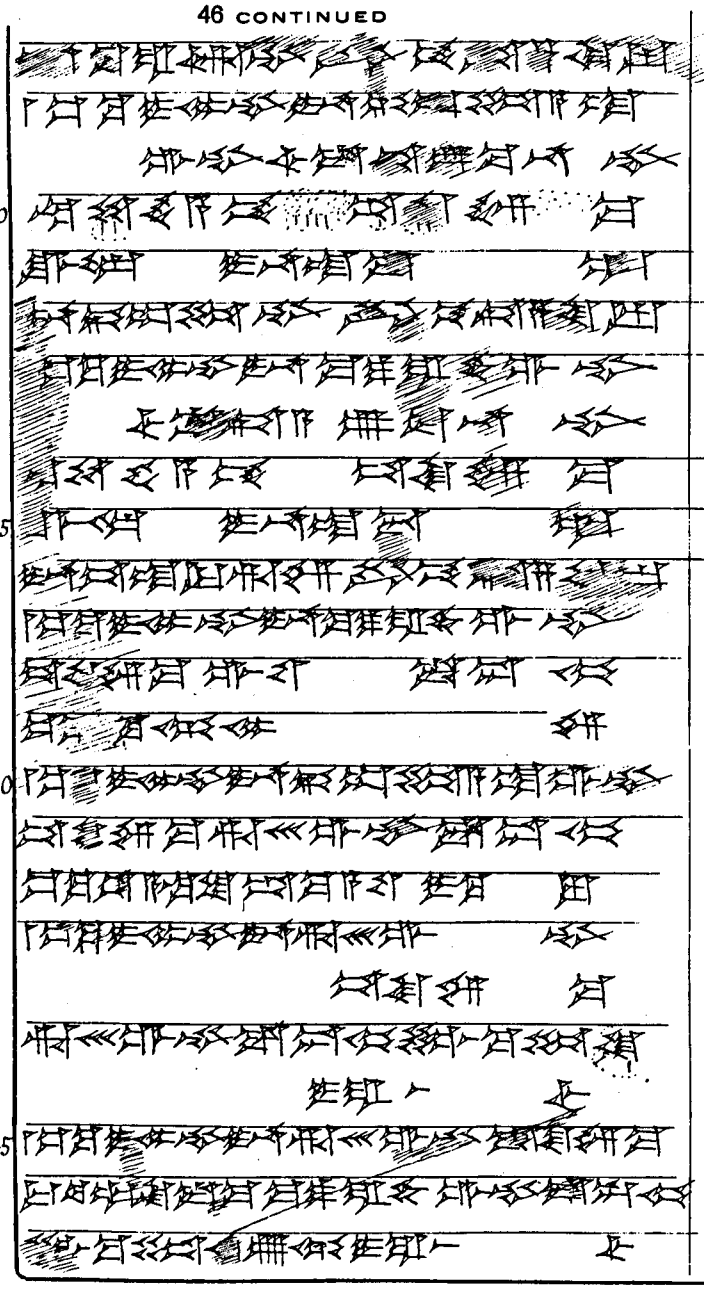

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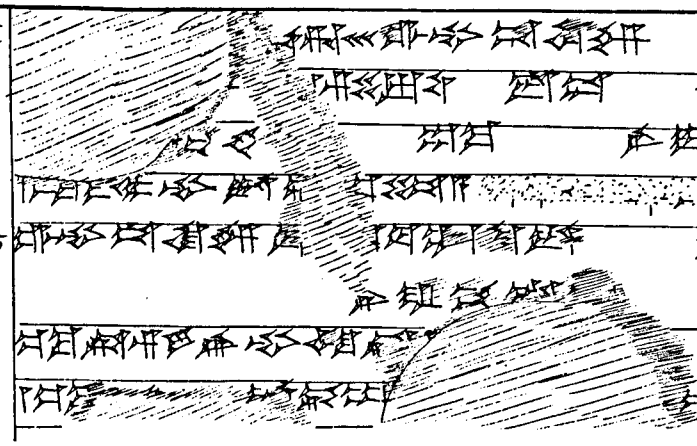

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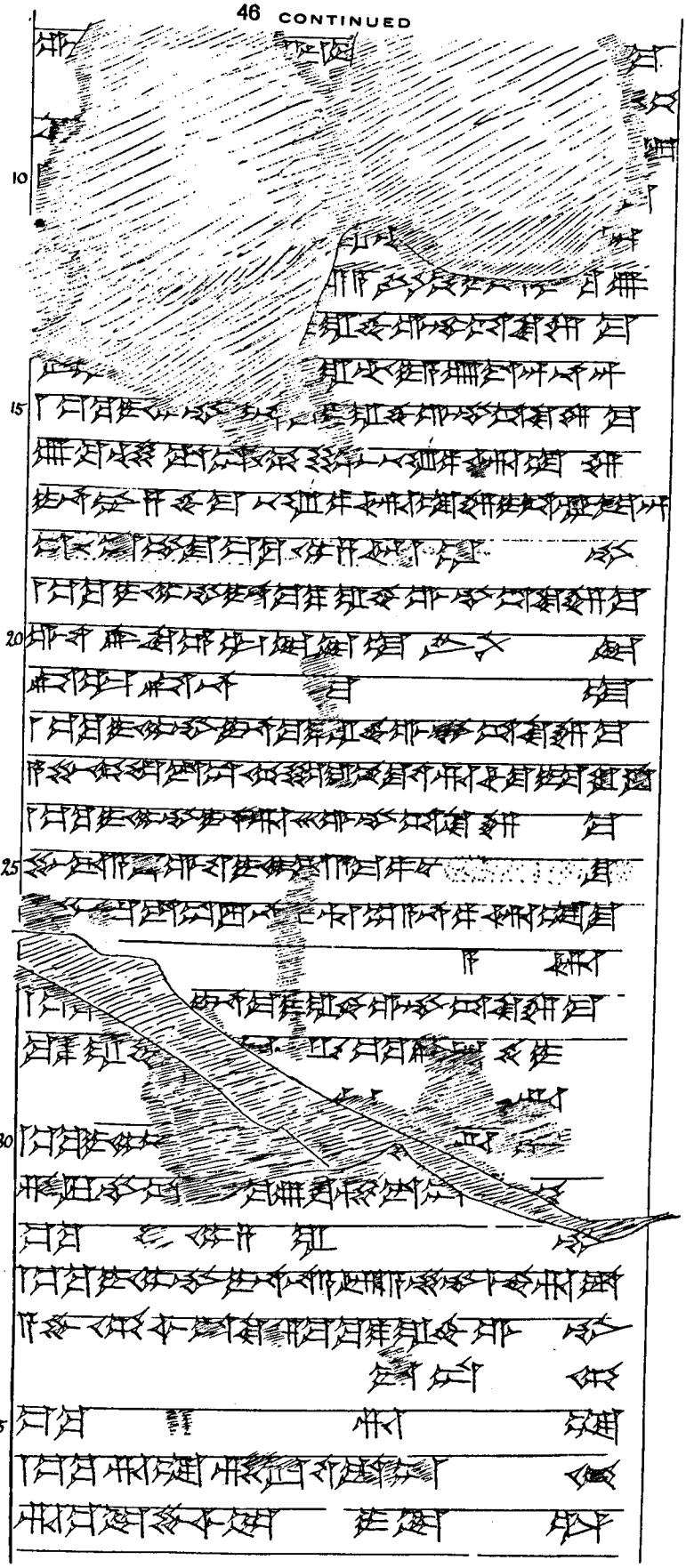

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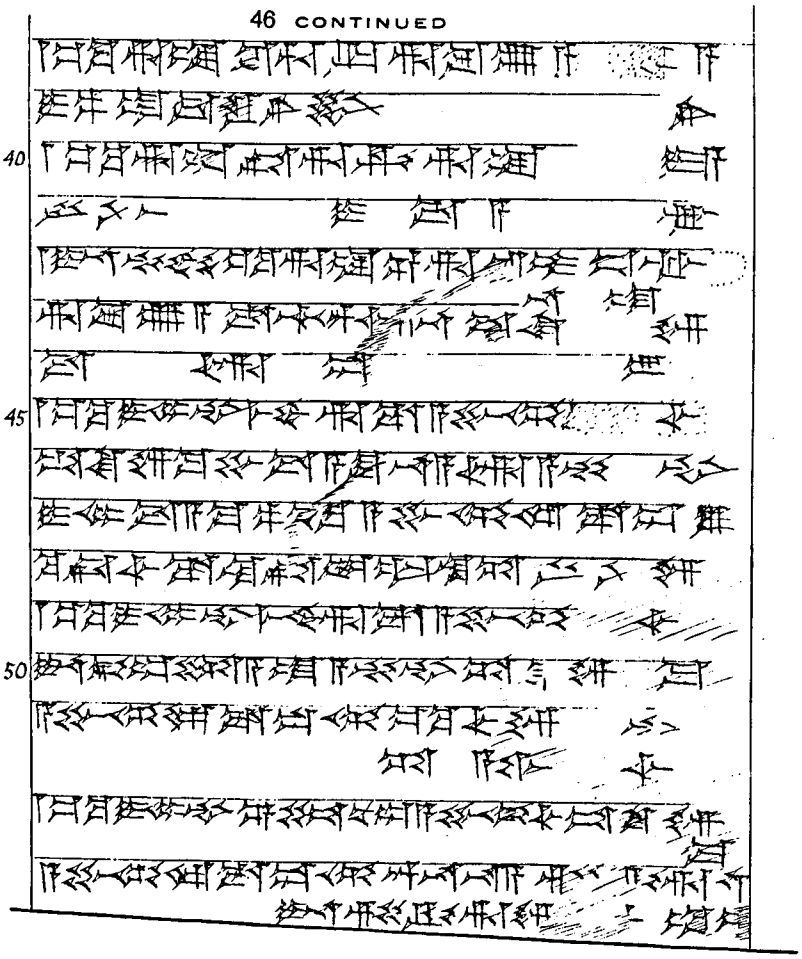
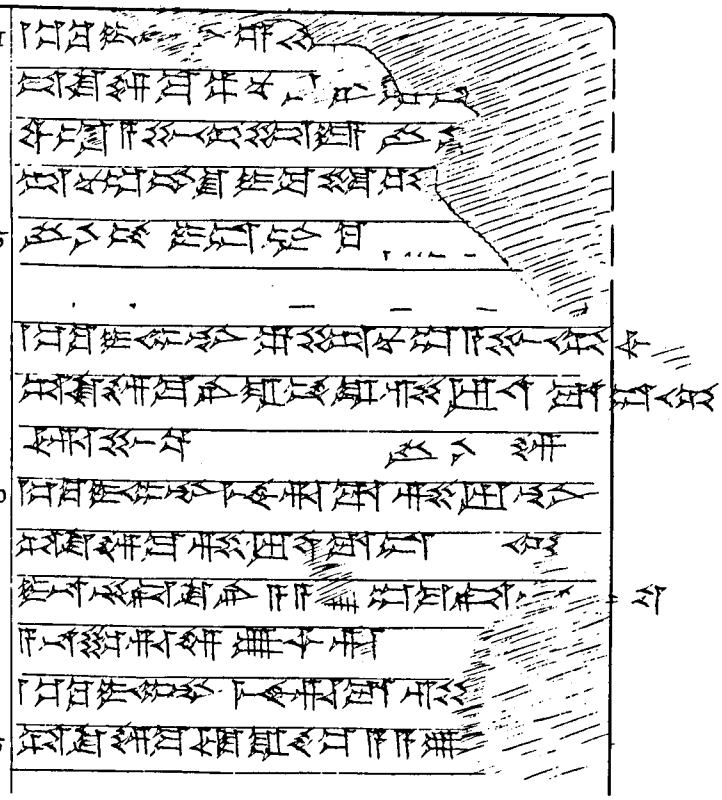


Col. III



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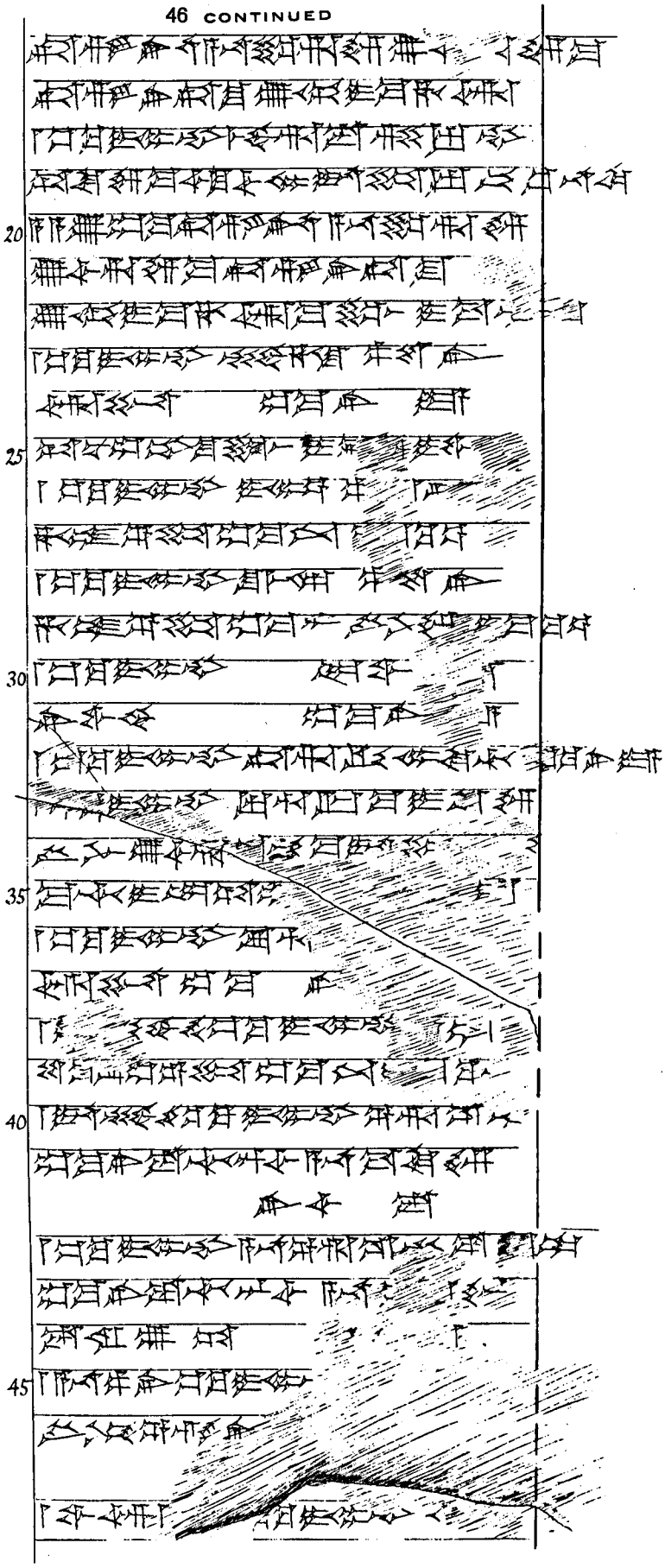

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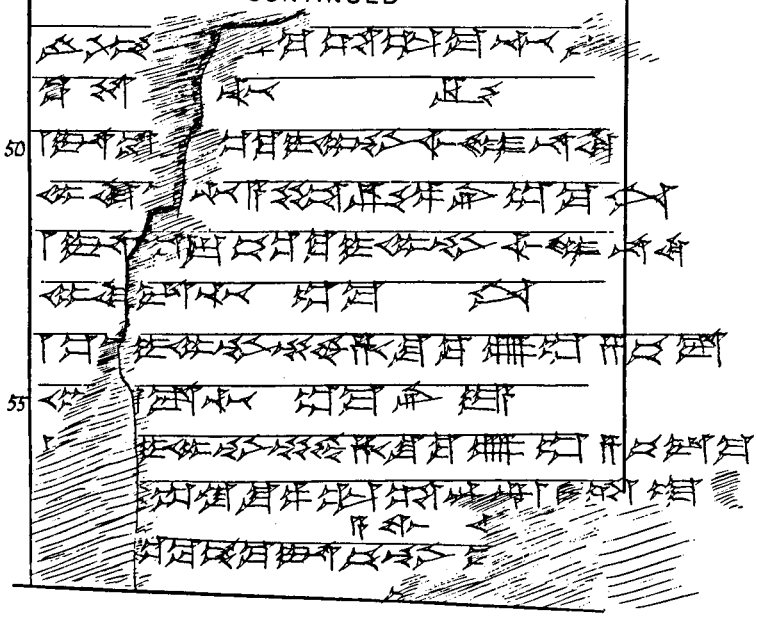

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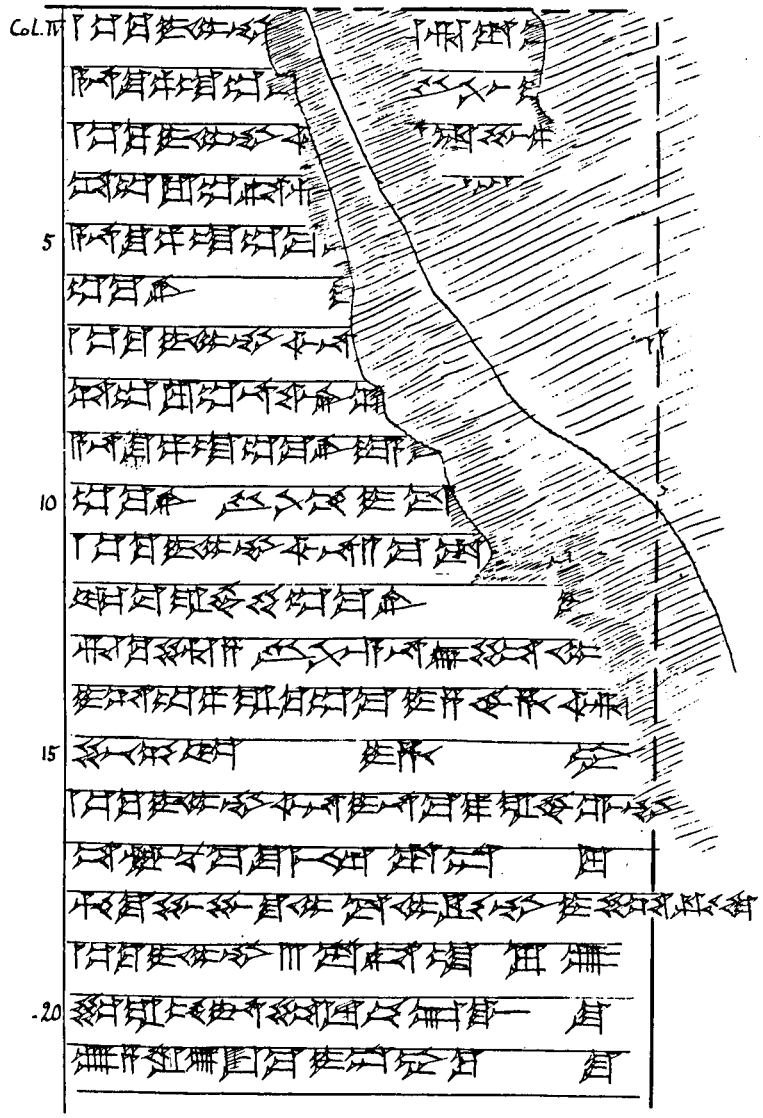

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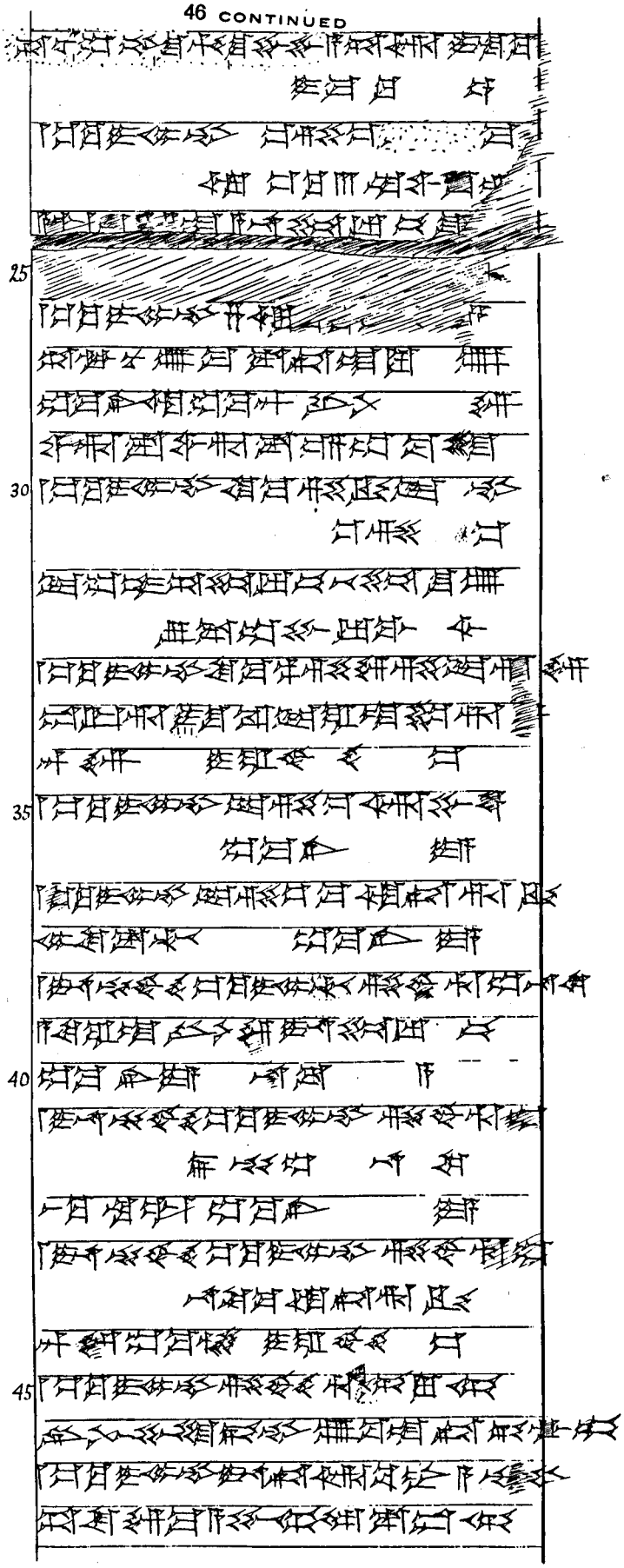

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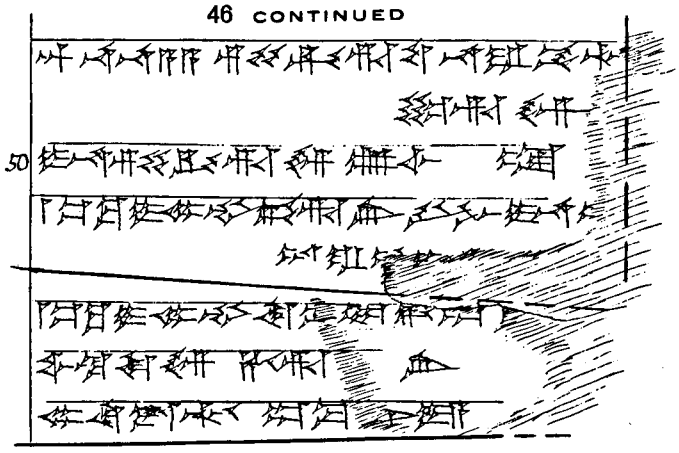

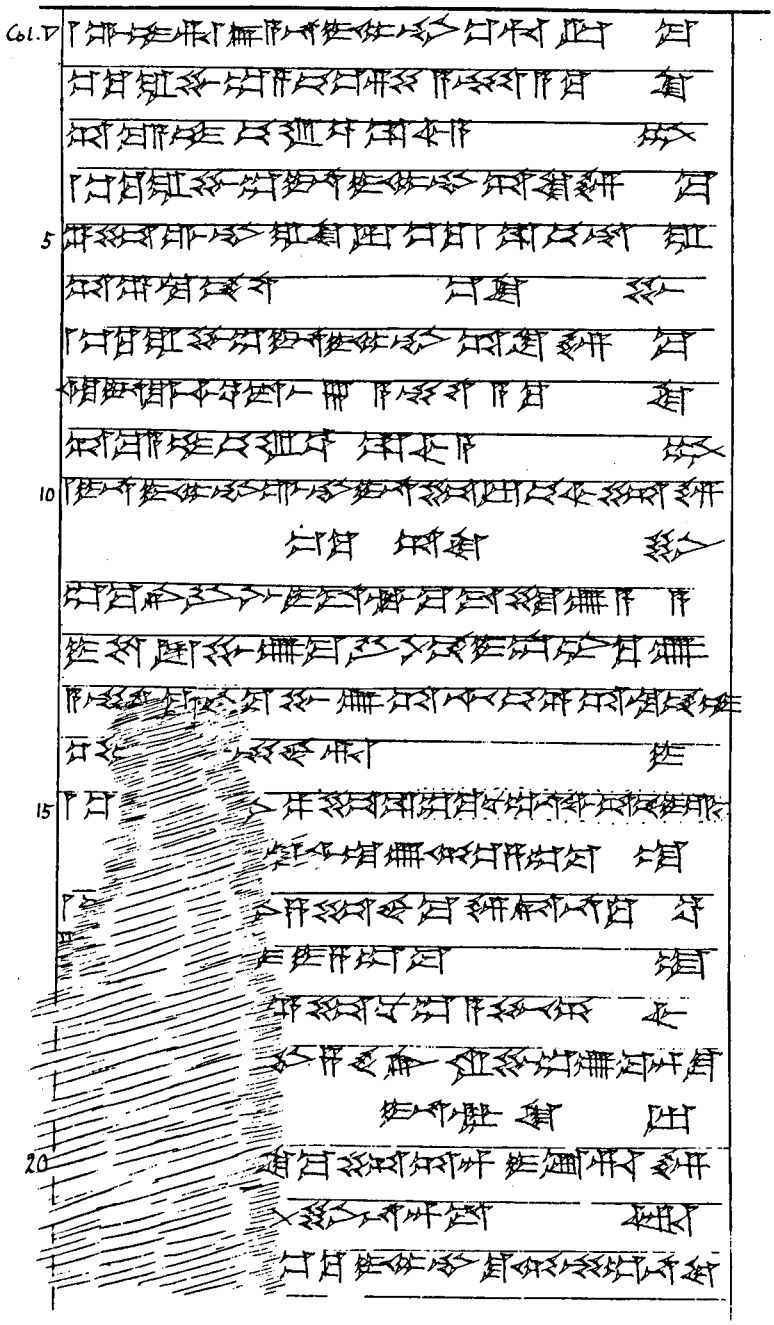

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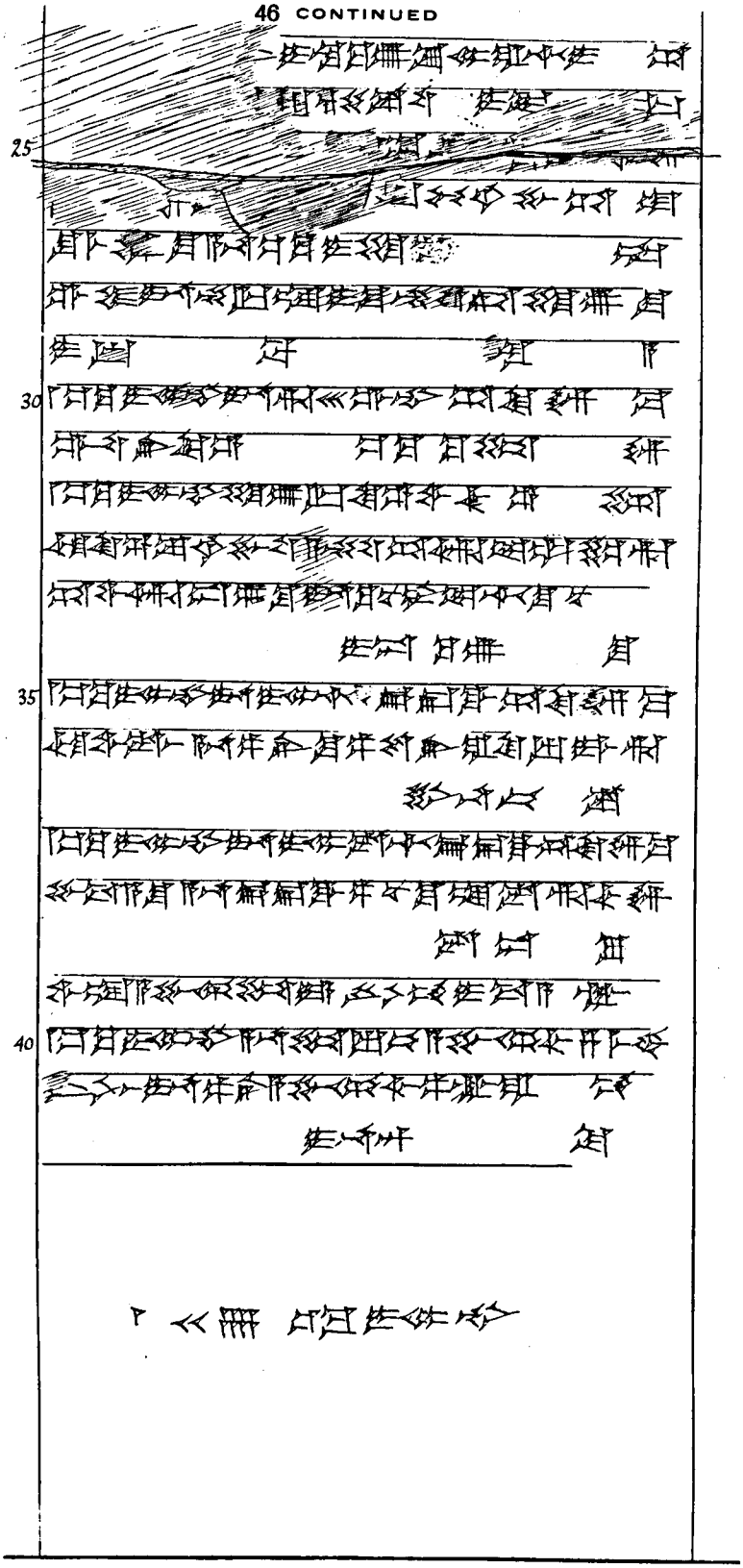
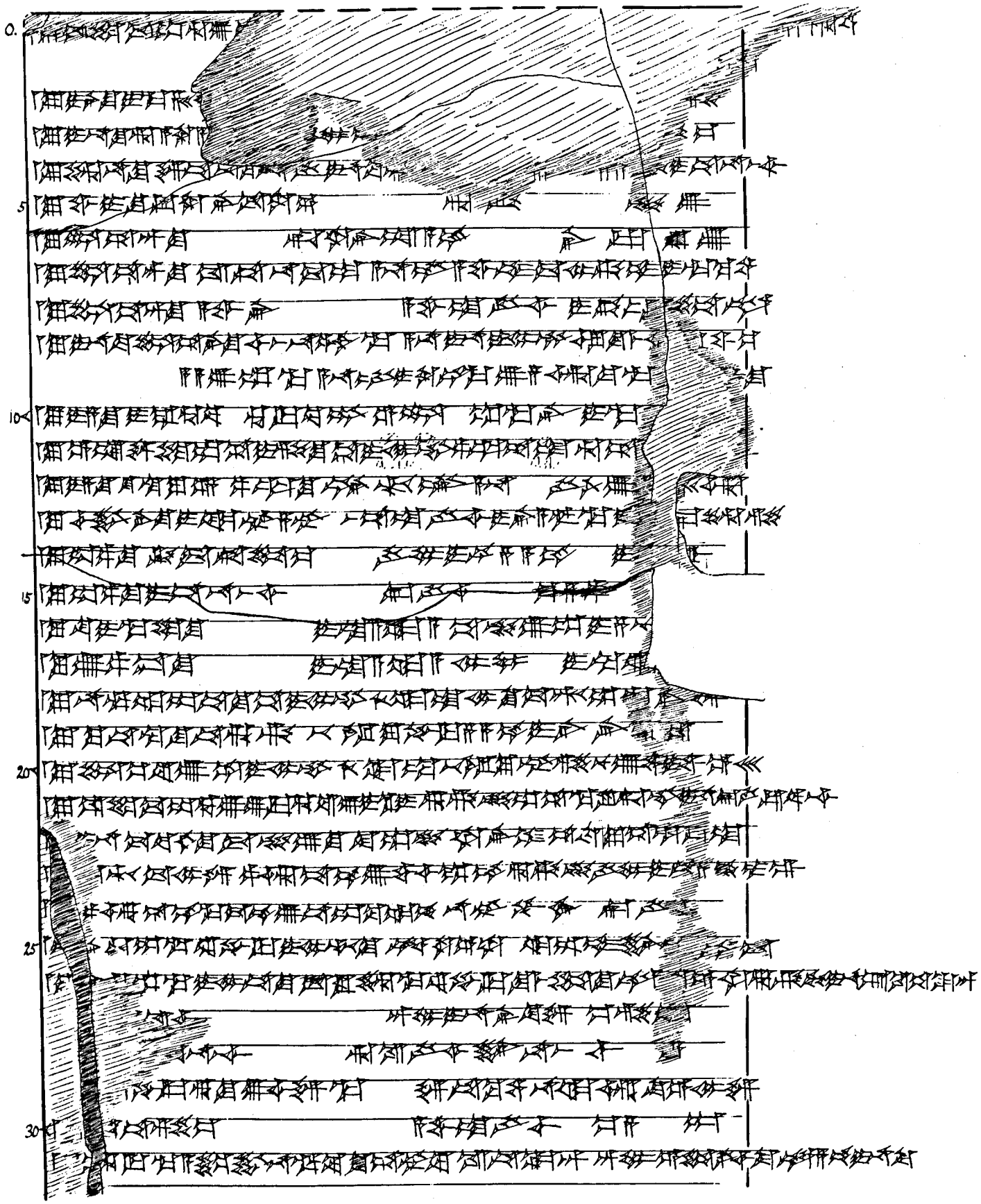


Col. VI not inscribed

PLATE XCVIII



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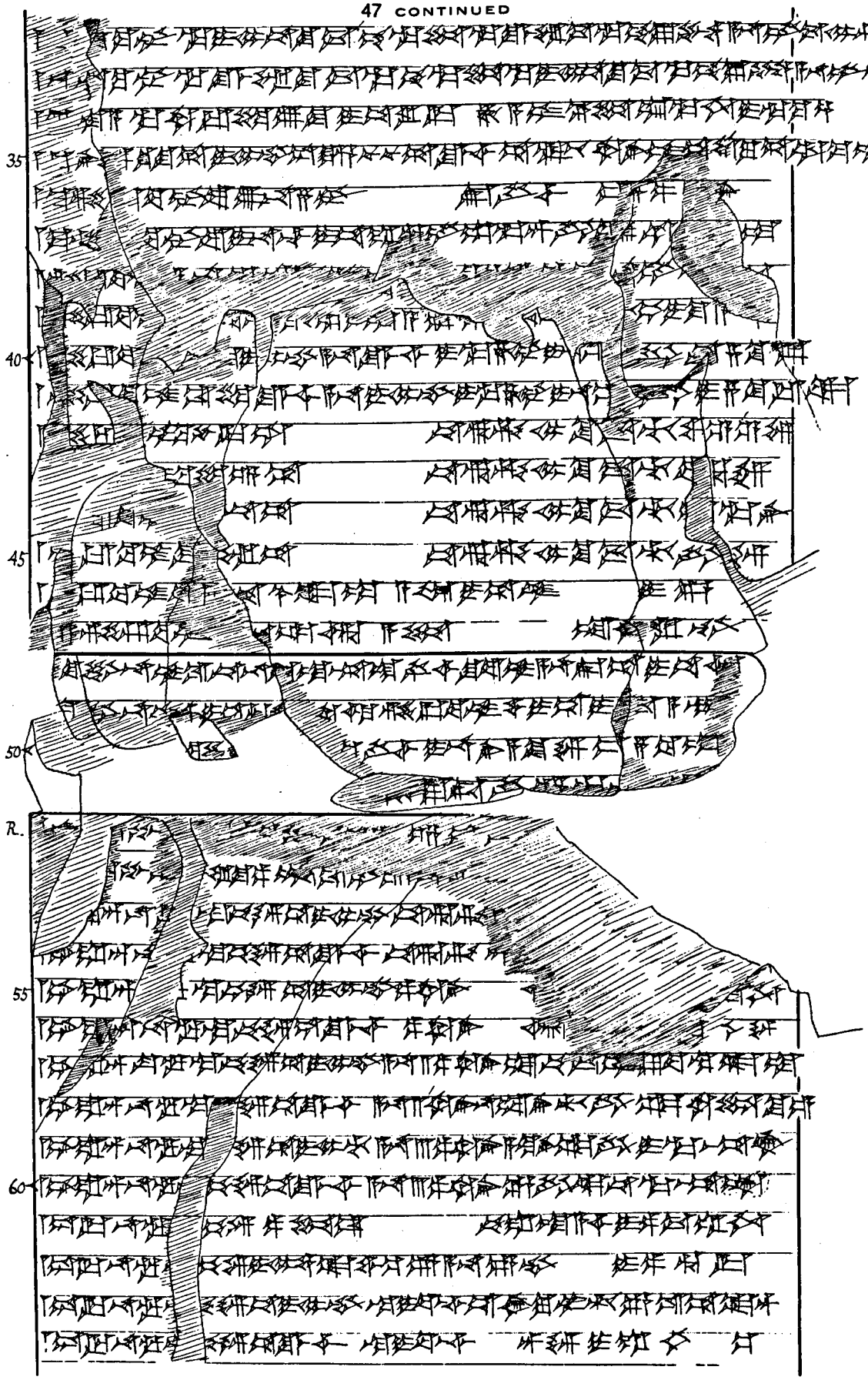

PLATE C

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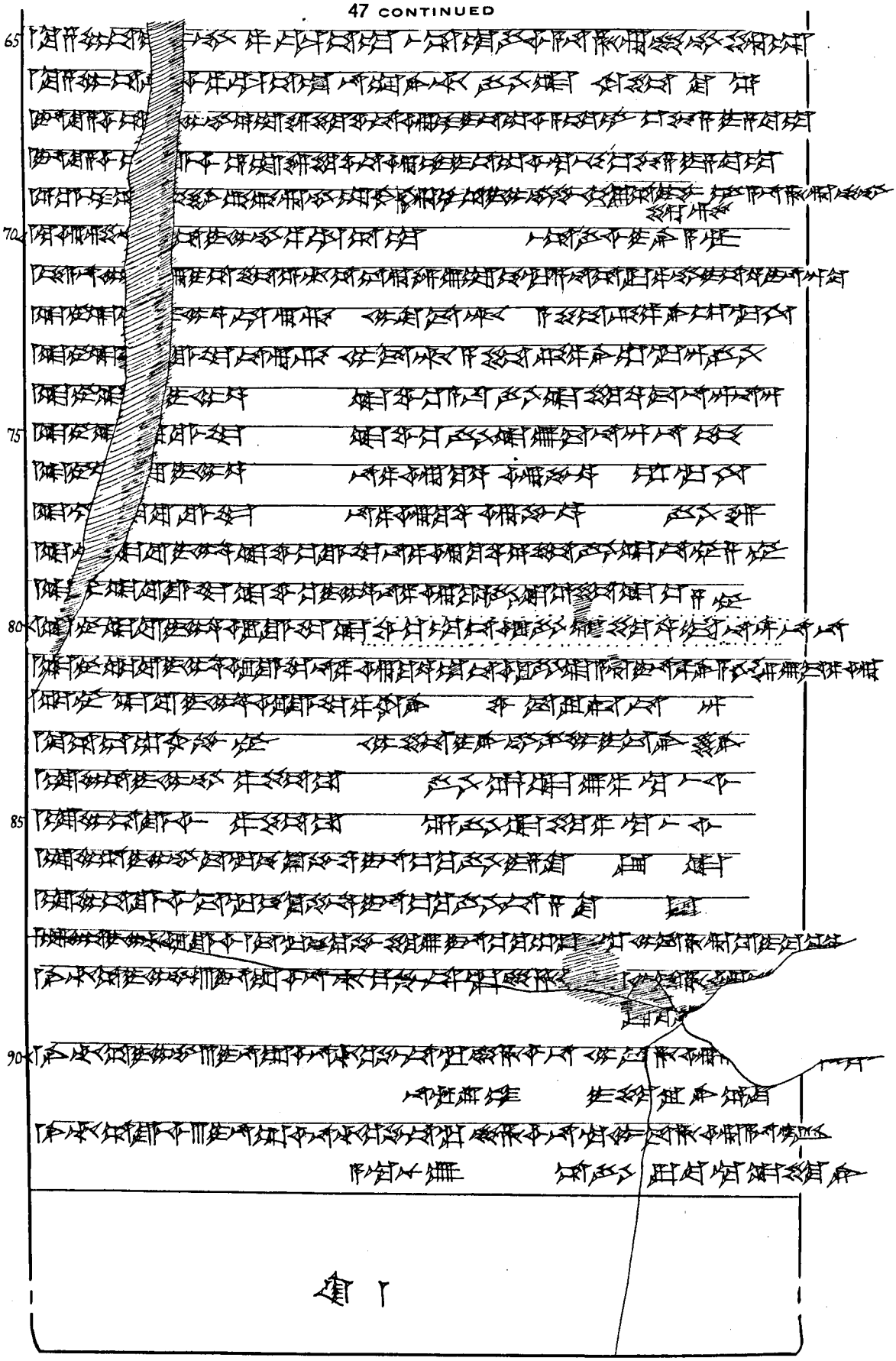

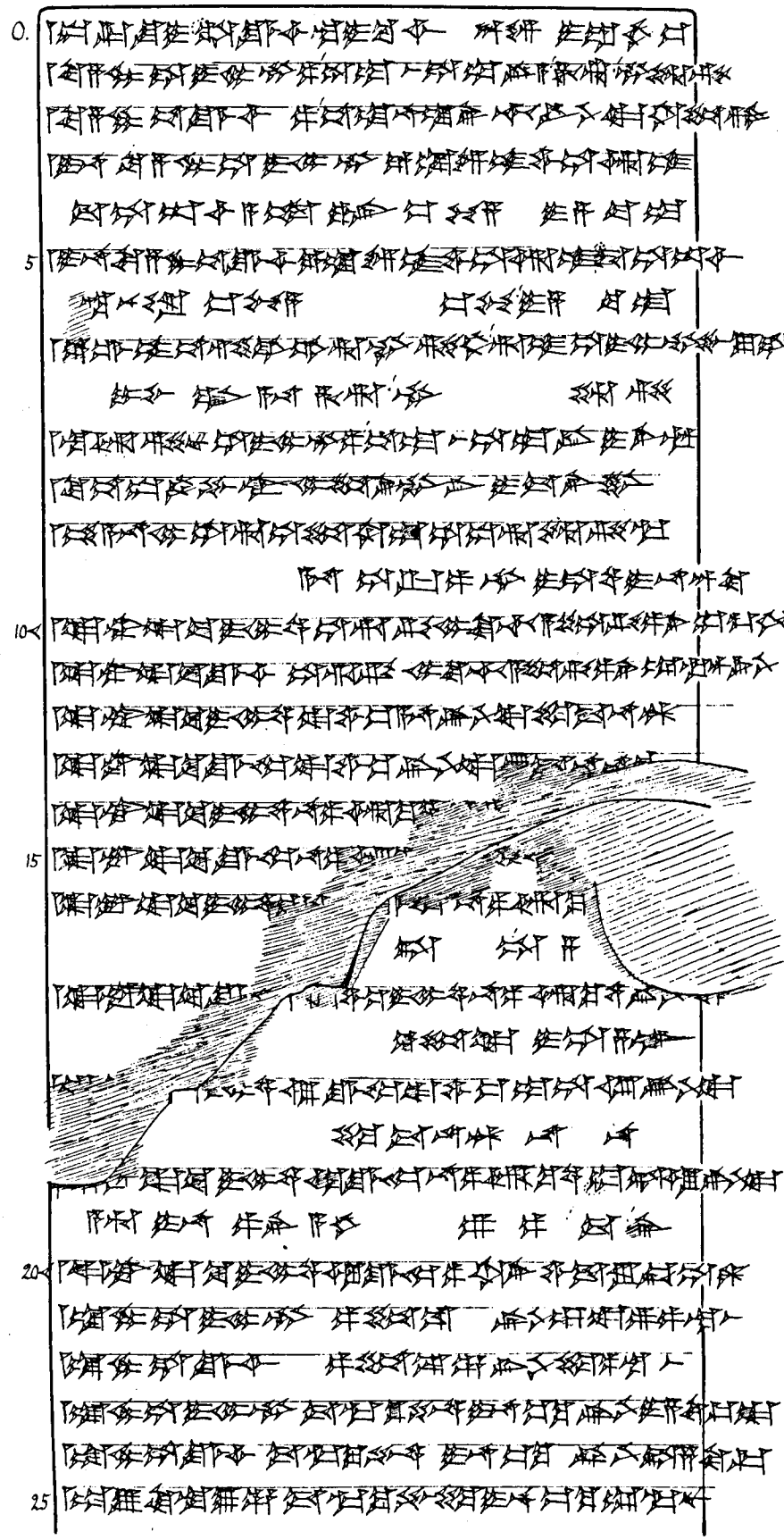

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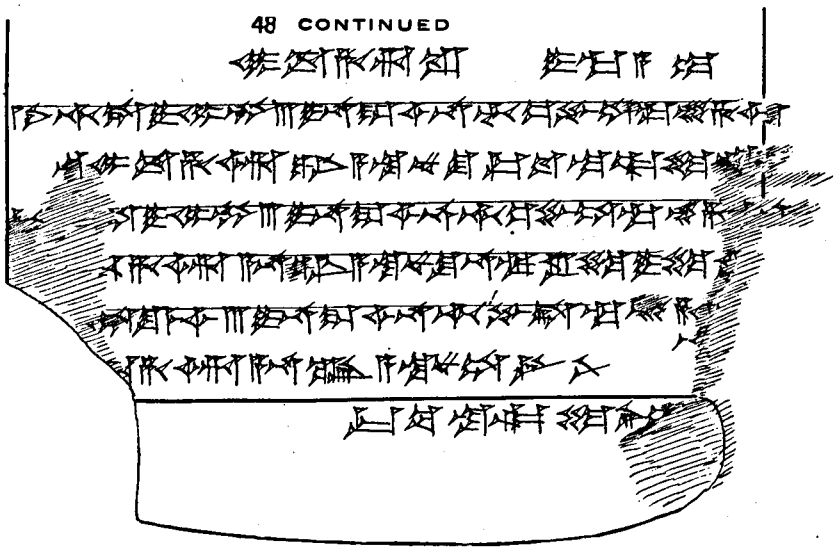
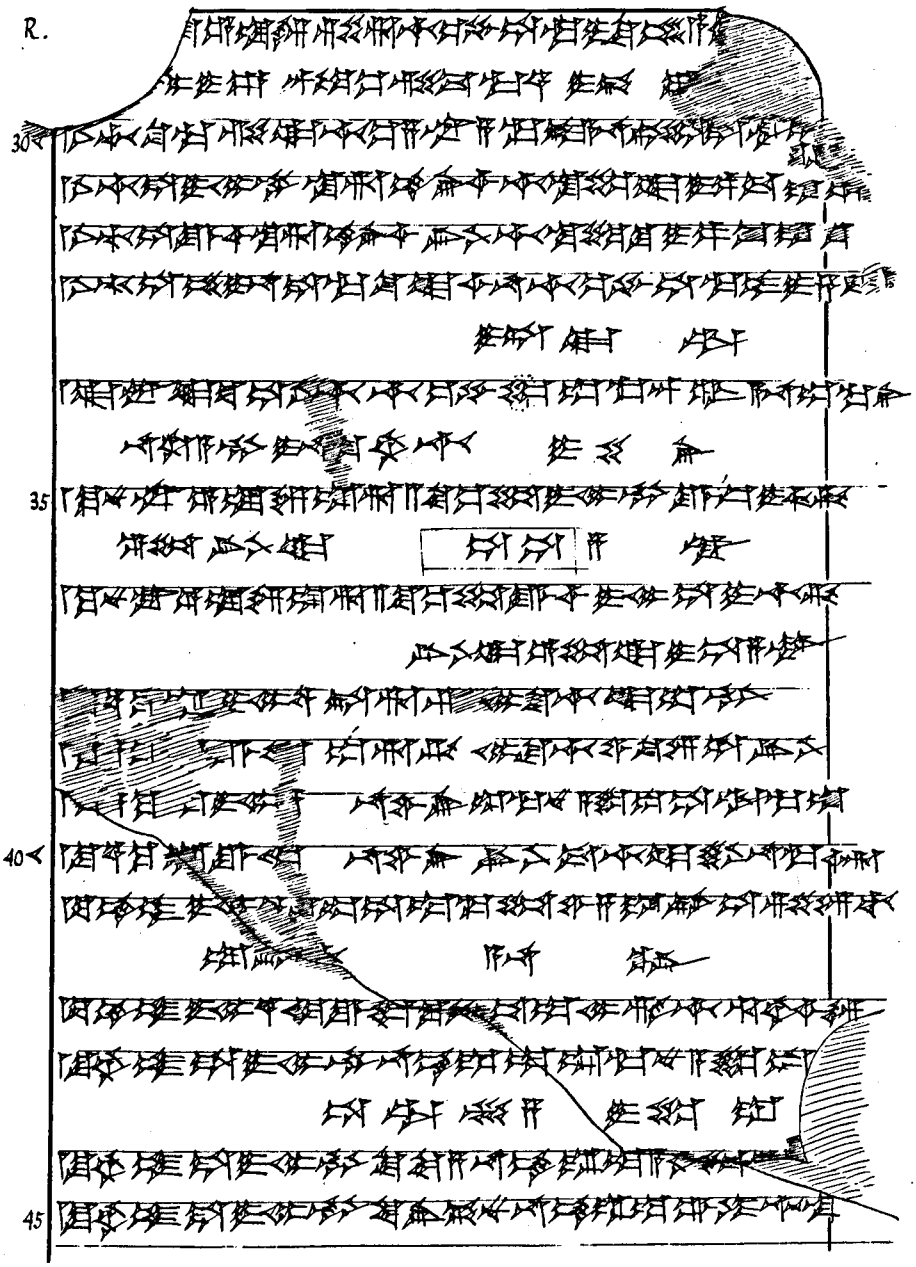


R.



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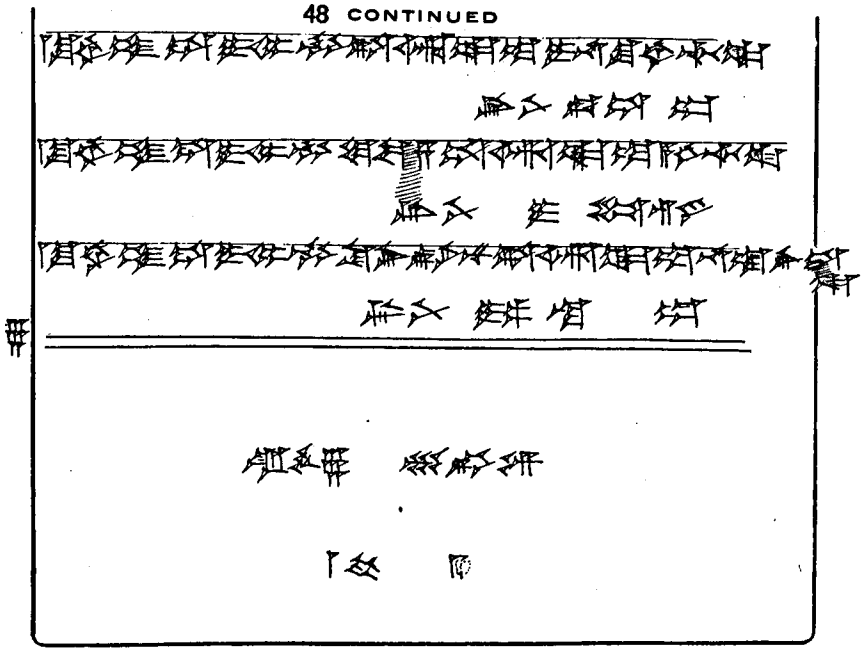

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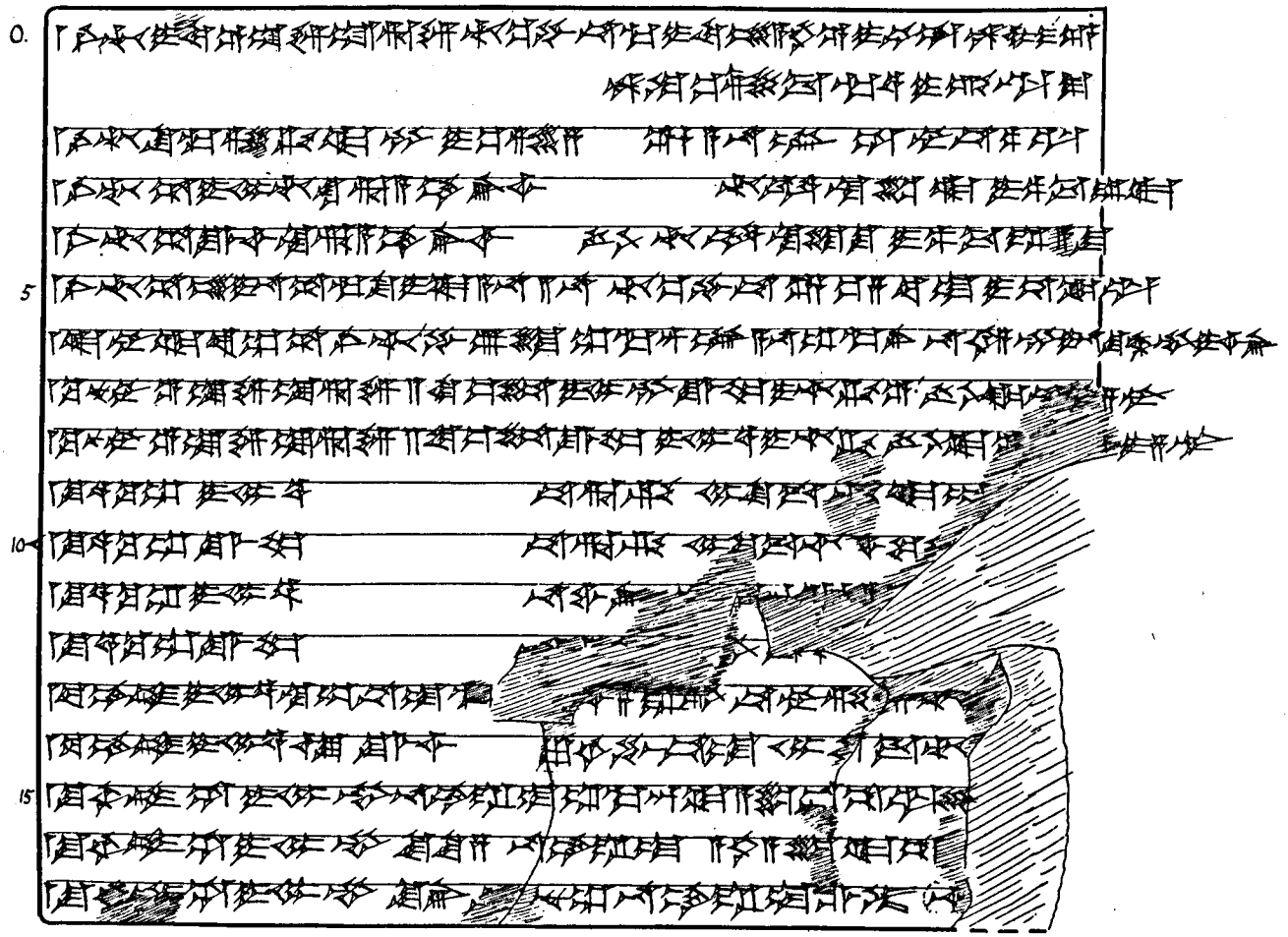

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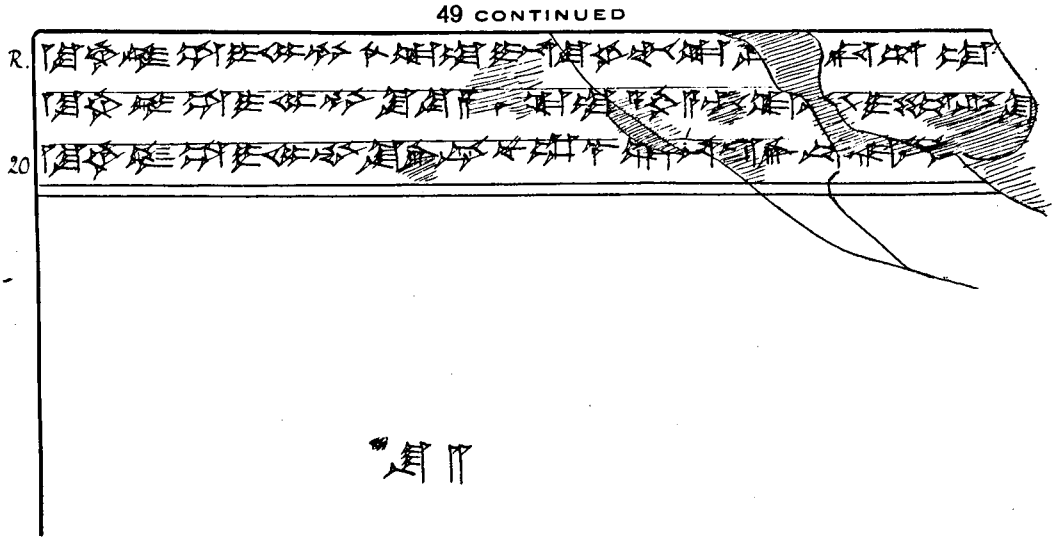

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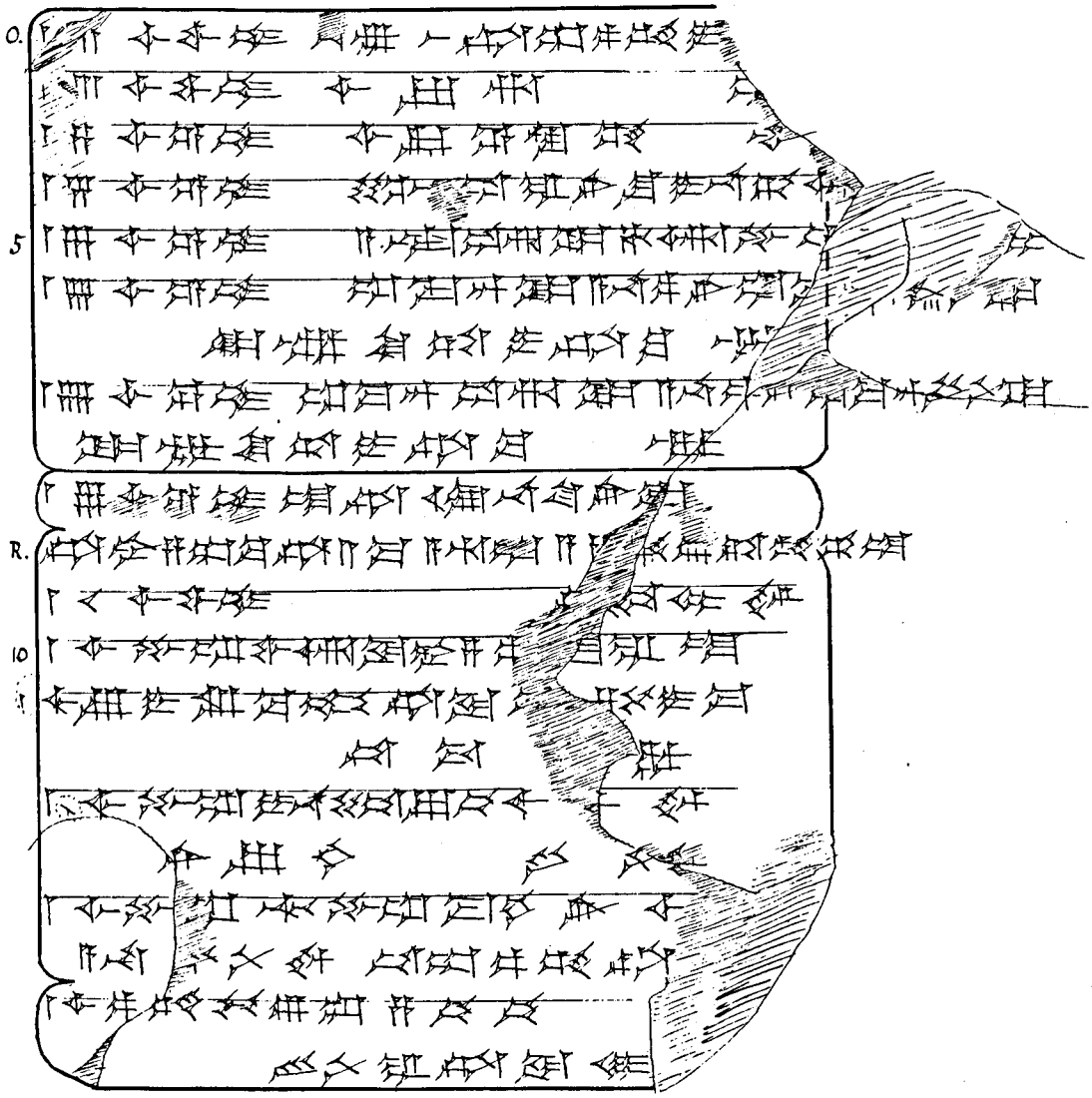
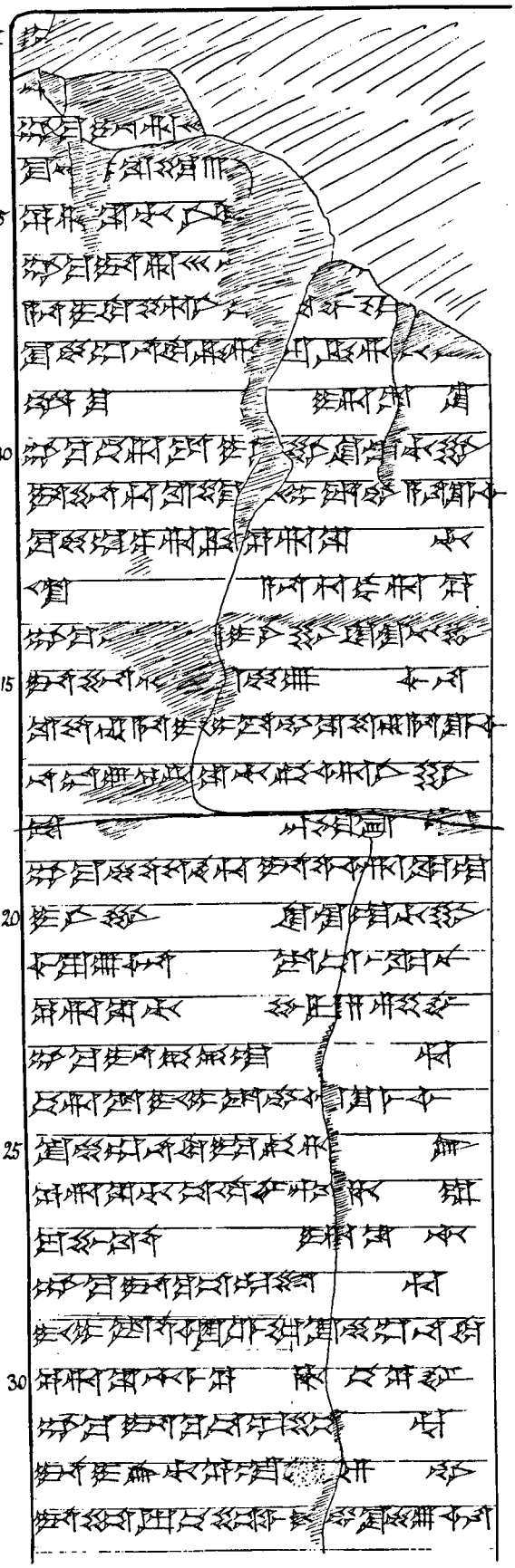
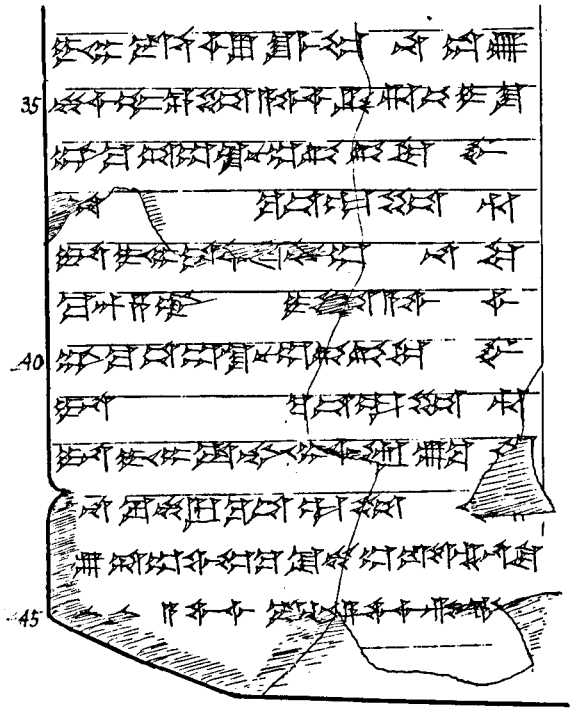


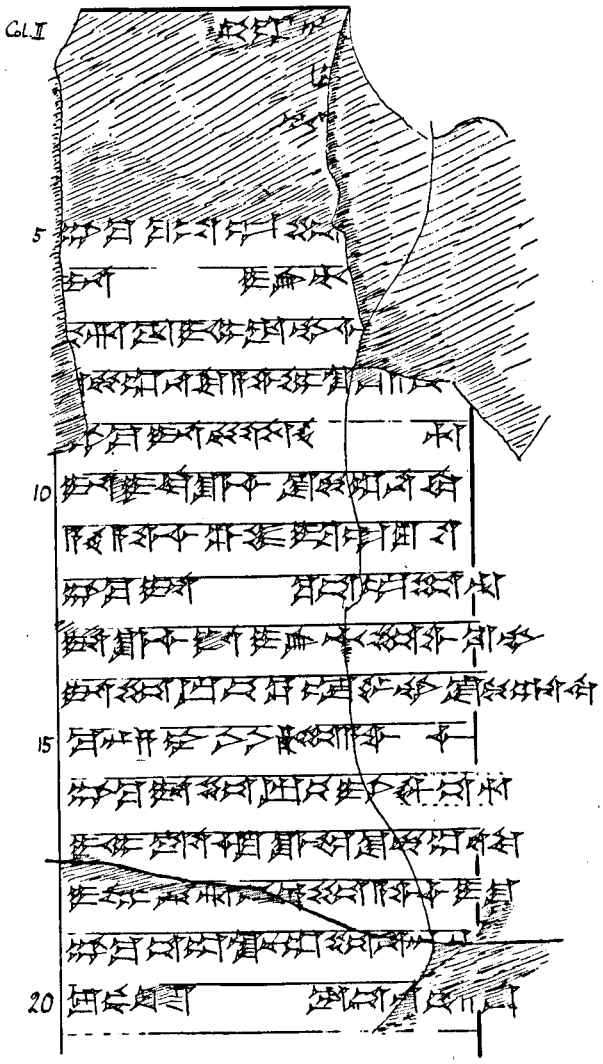
O. 51

Col. I





Col. II



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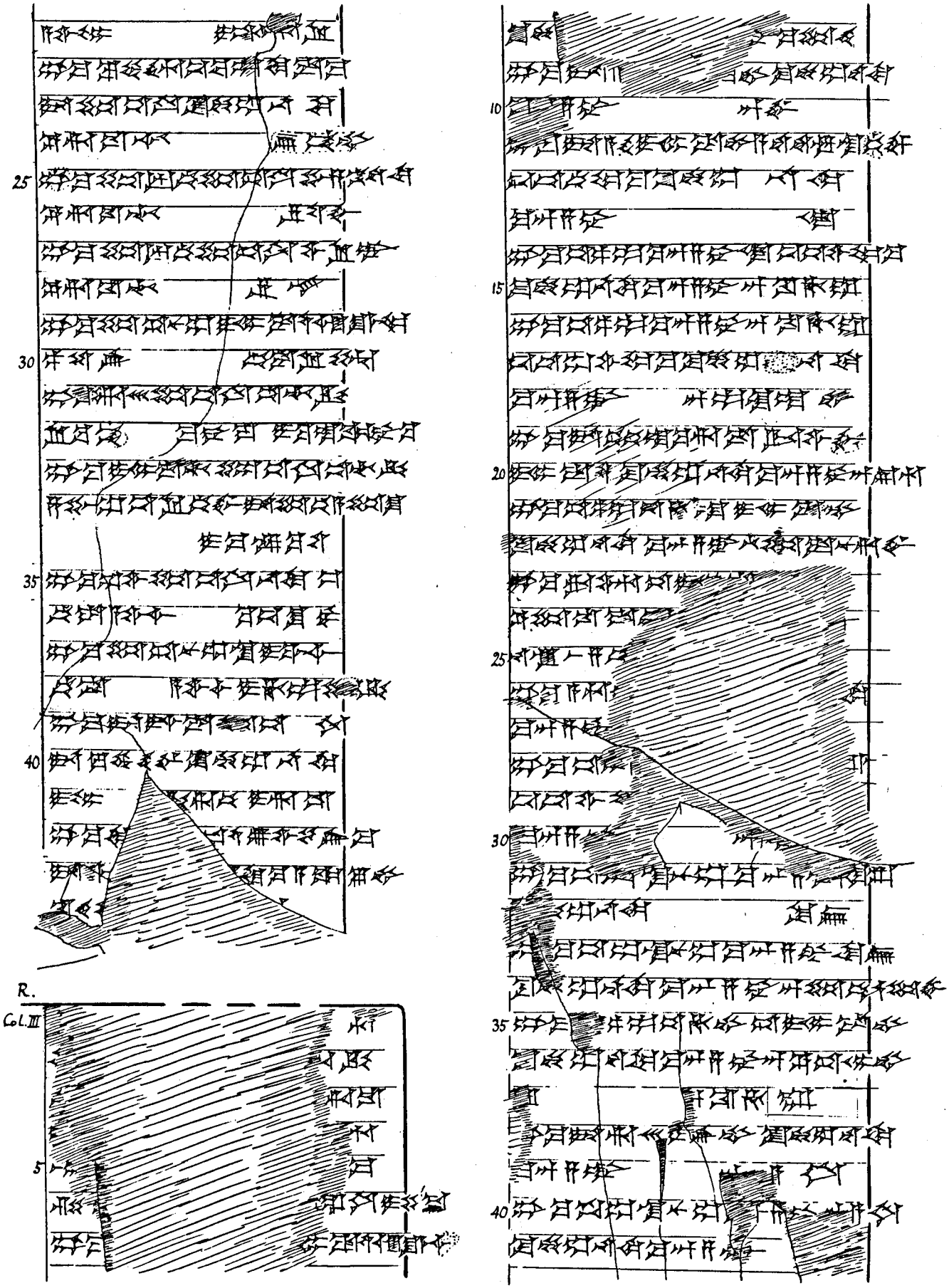

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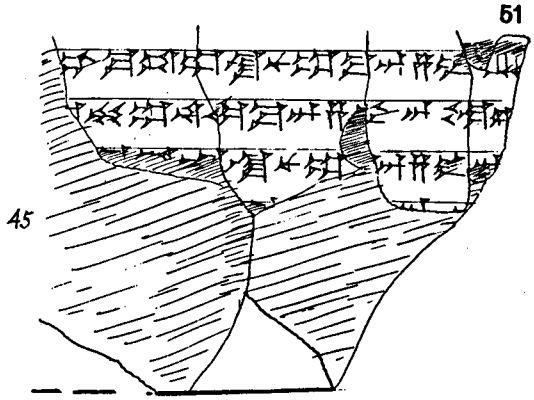
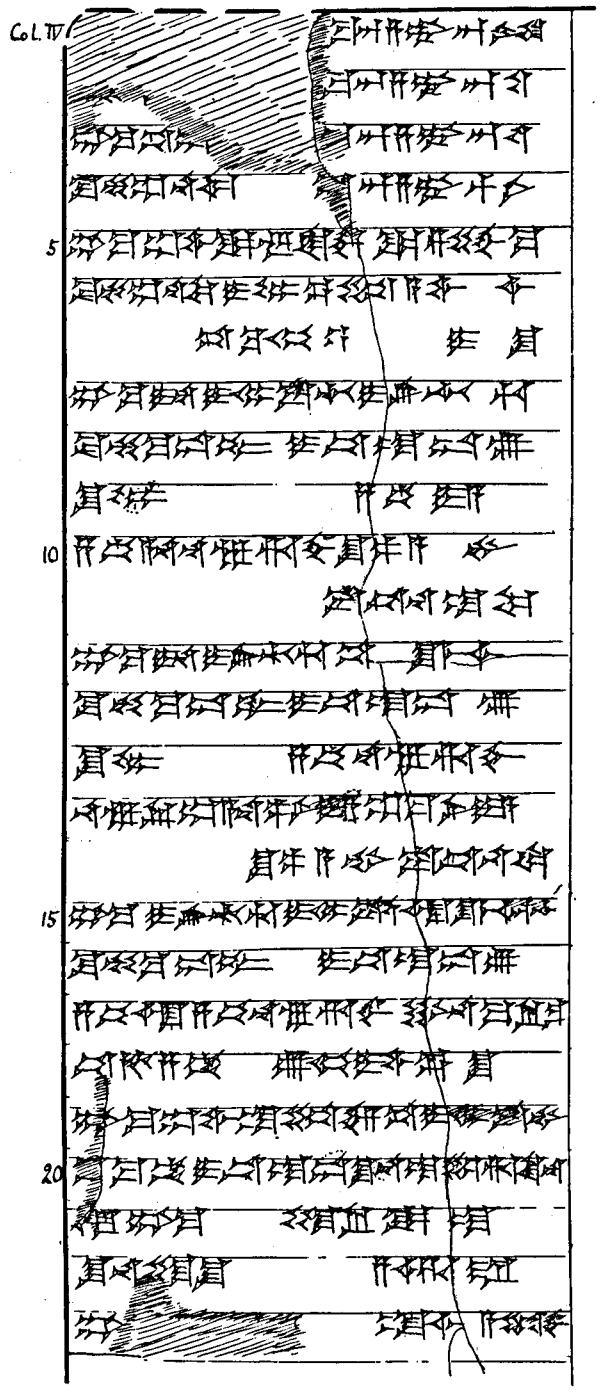
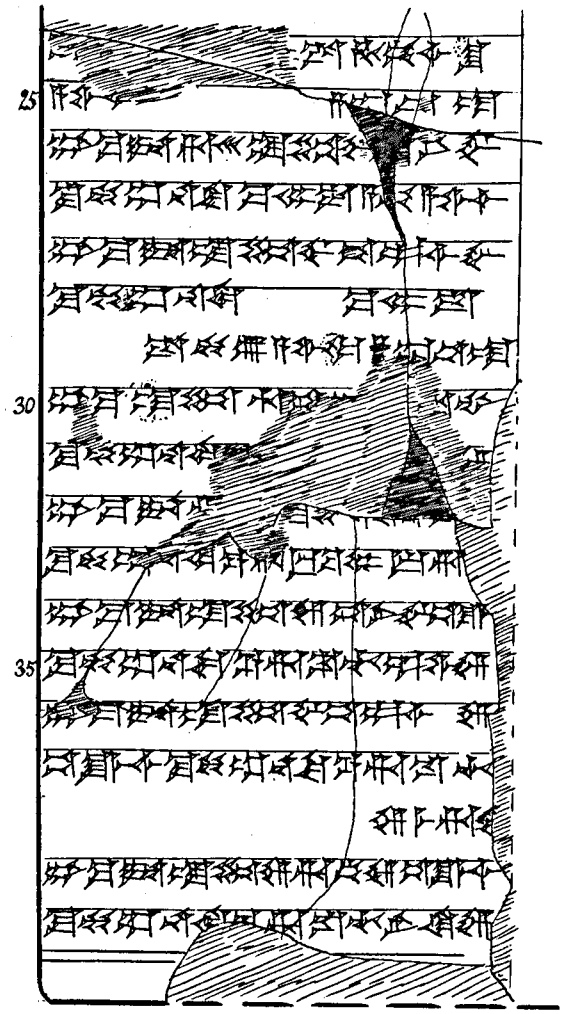
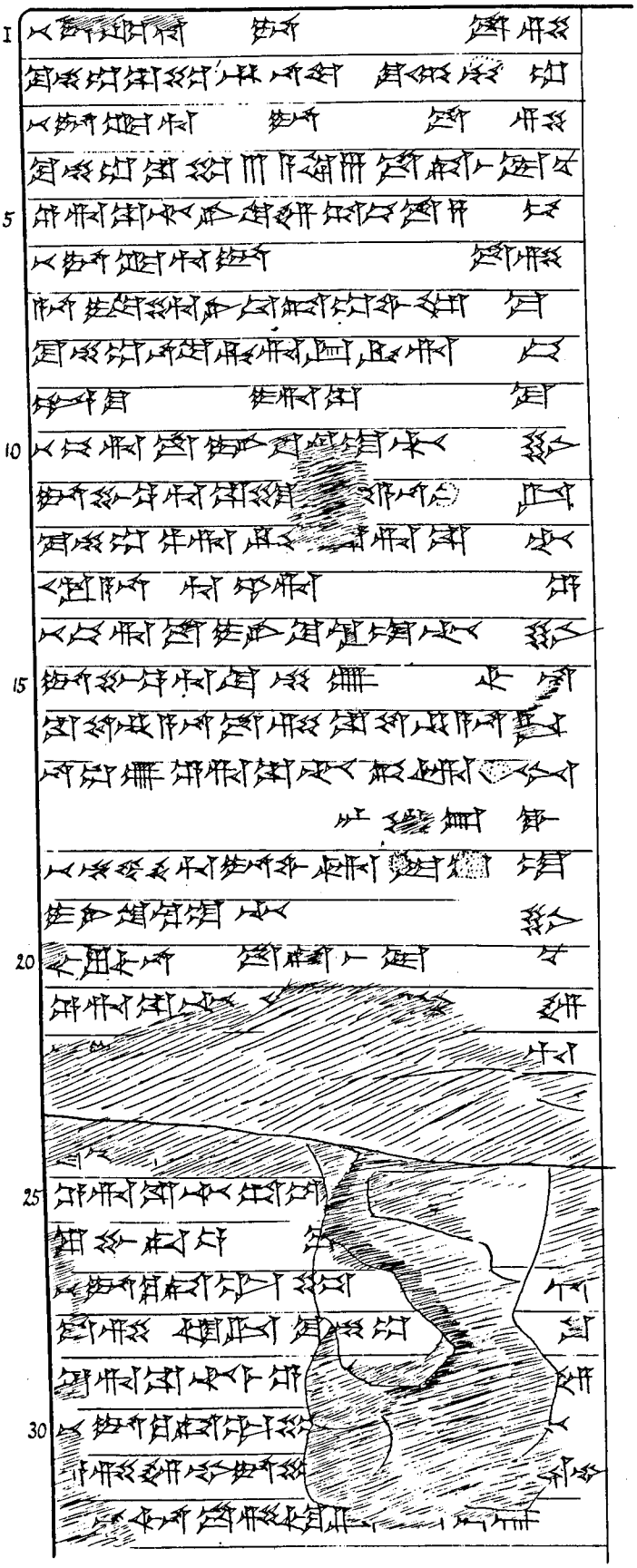






O.

Col. I



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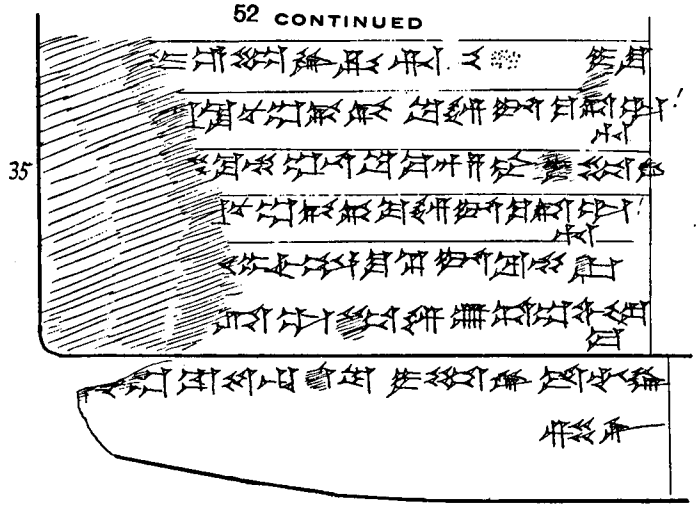

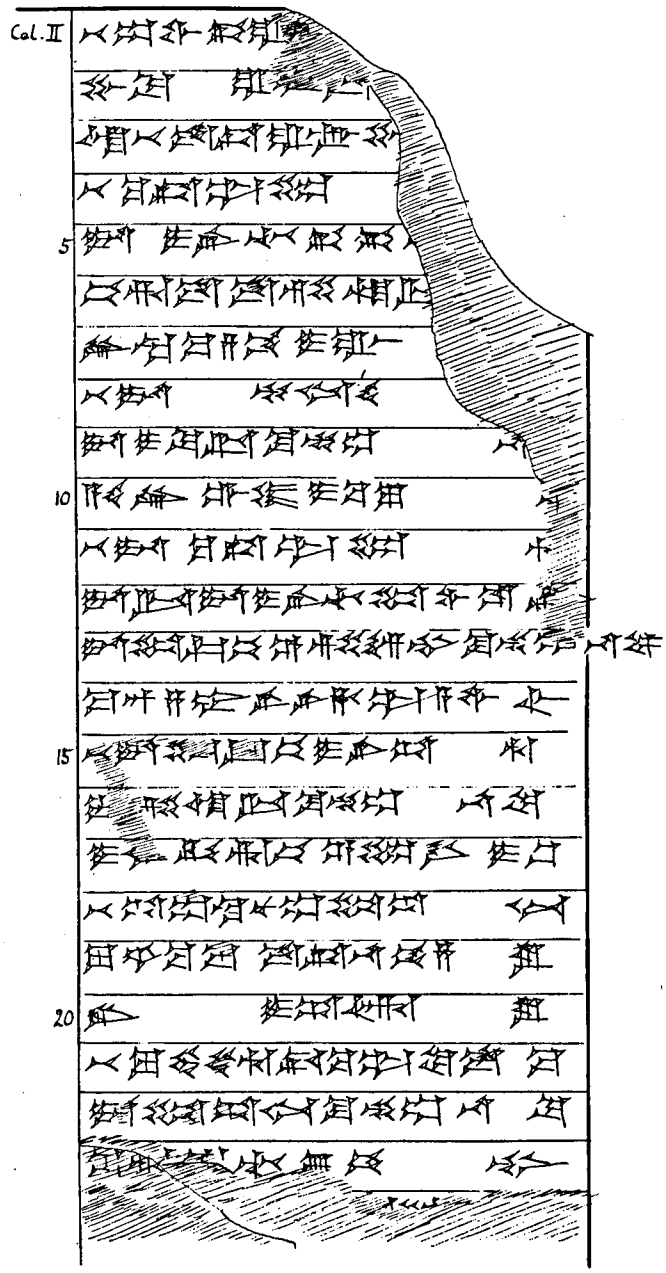

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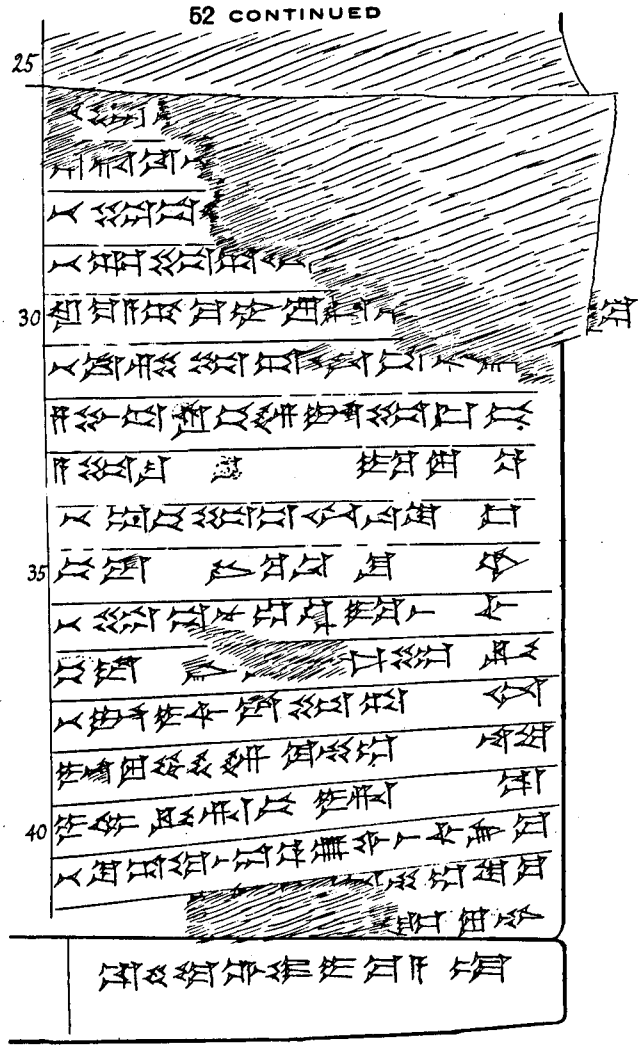
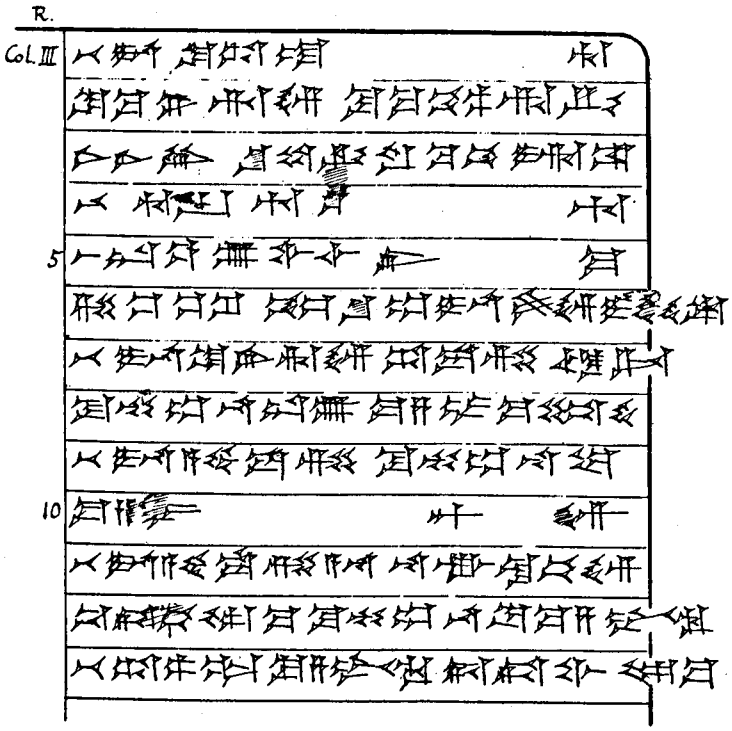


R.



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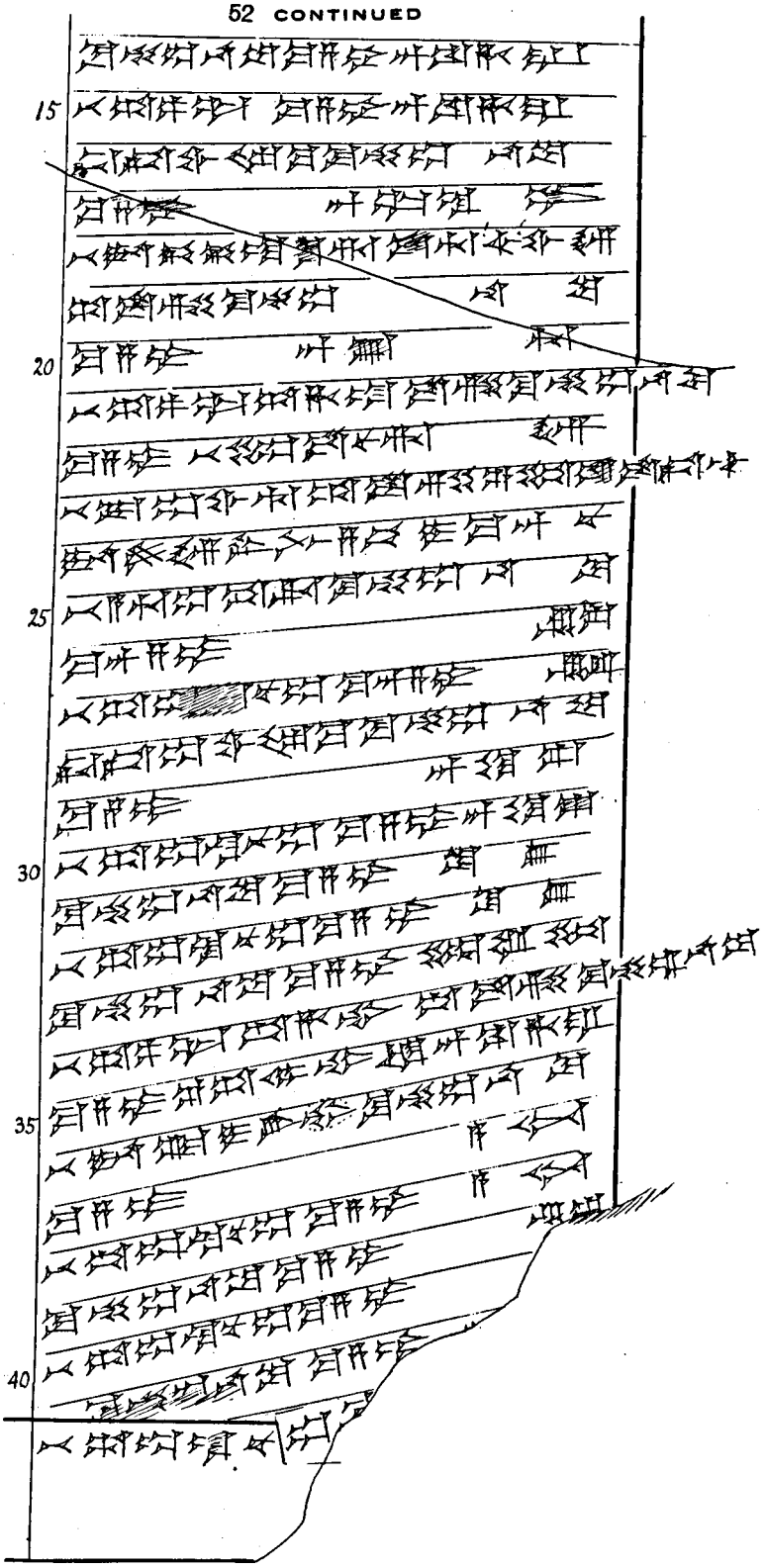

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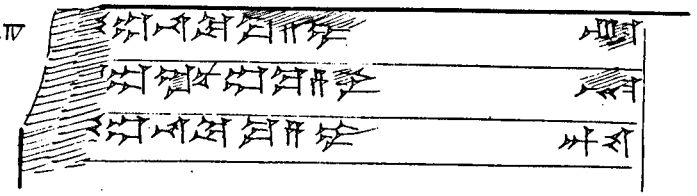

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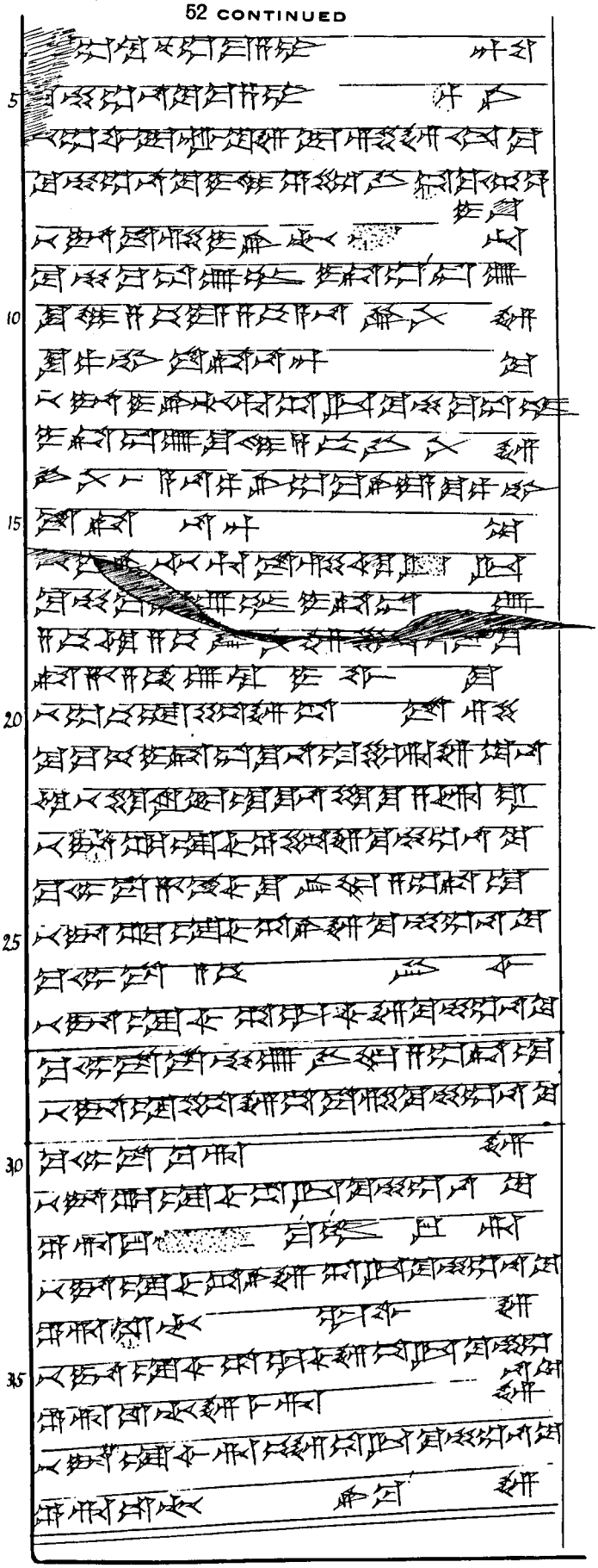

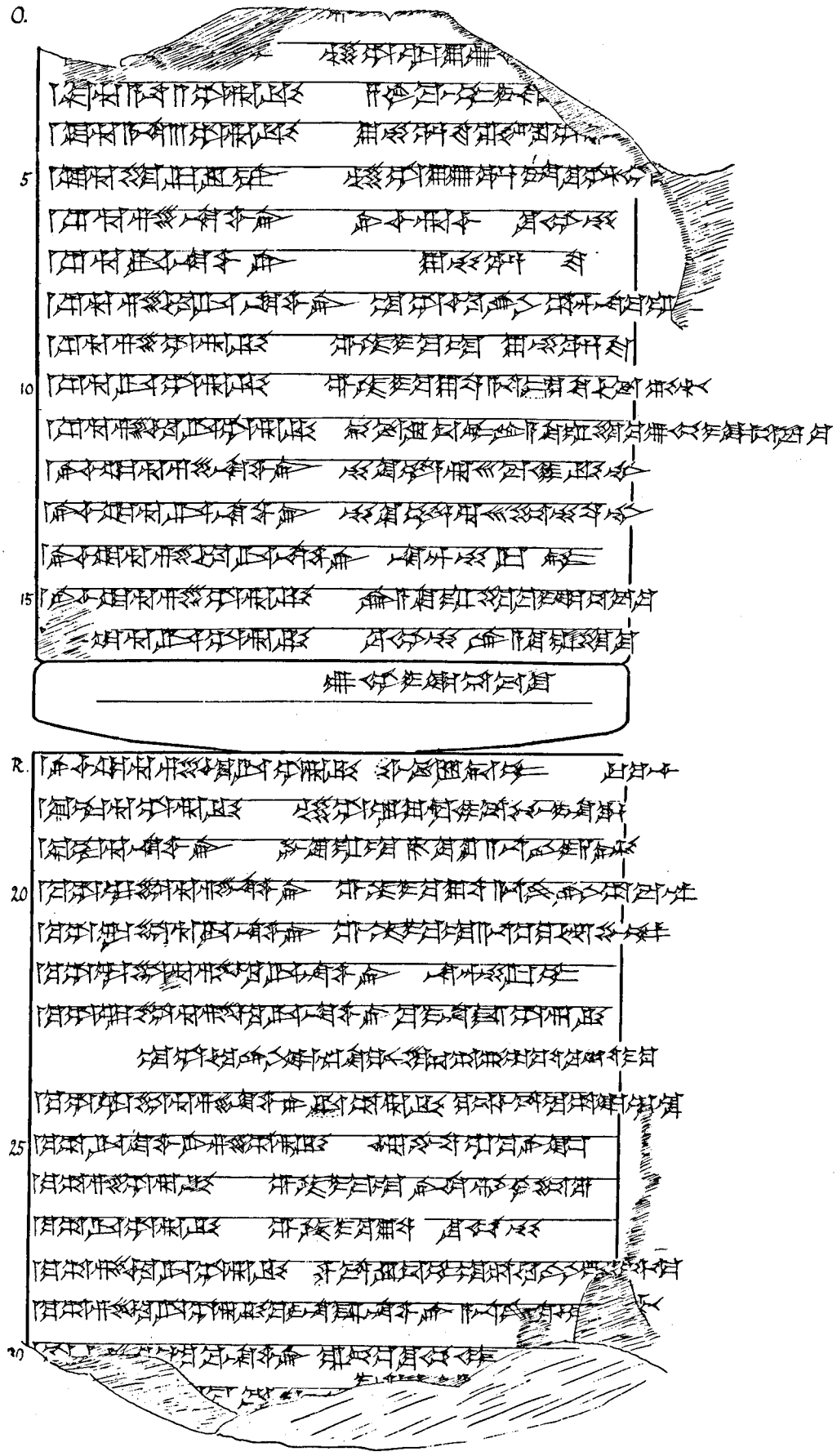
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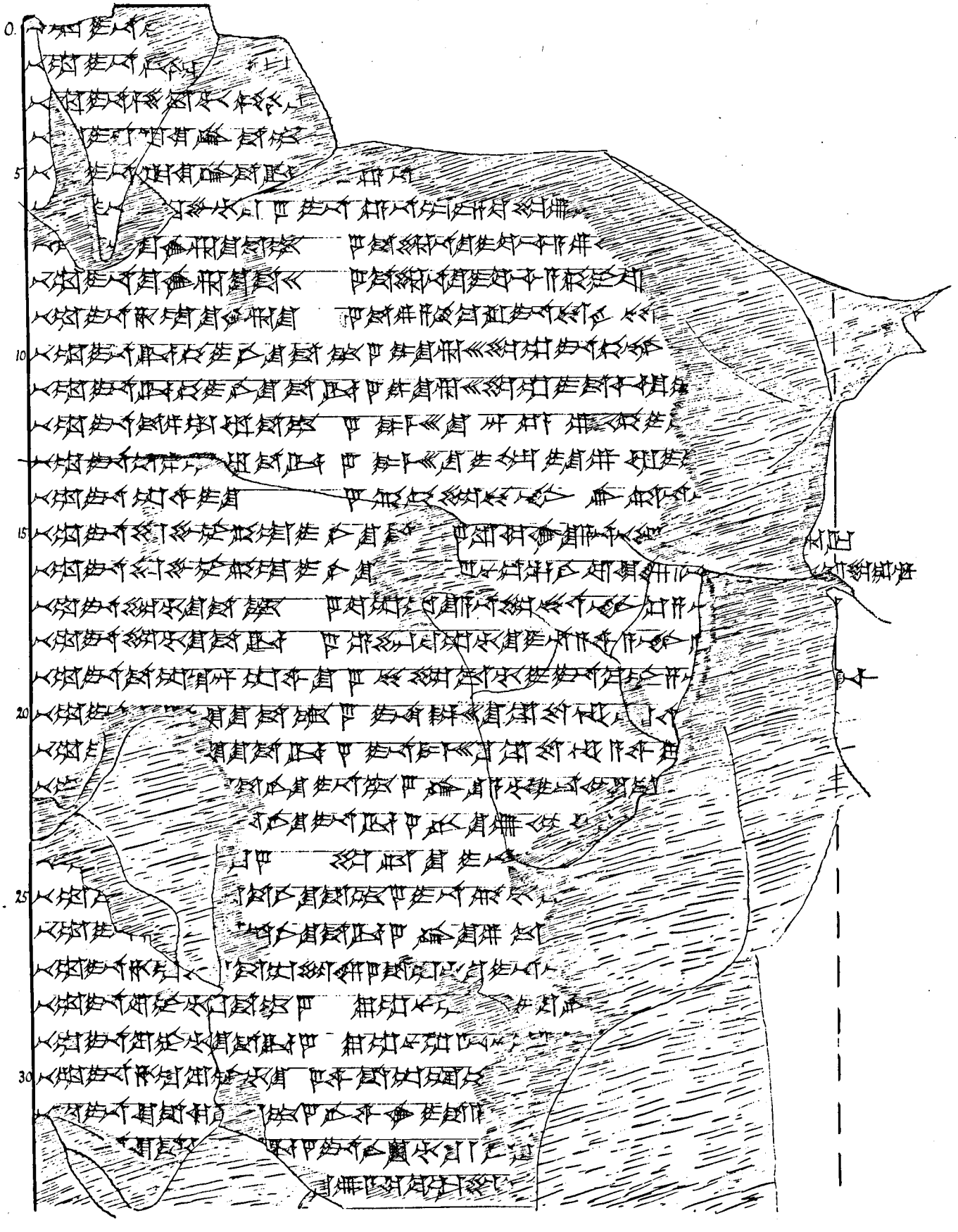

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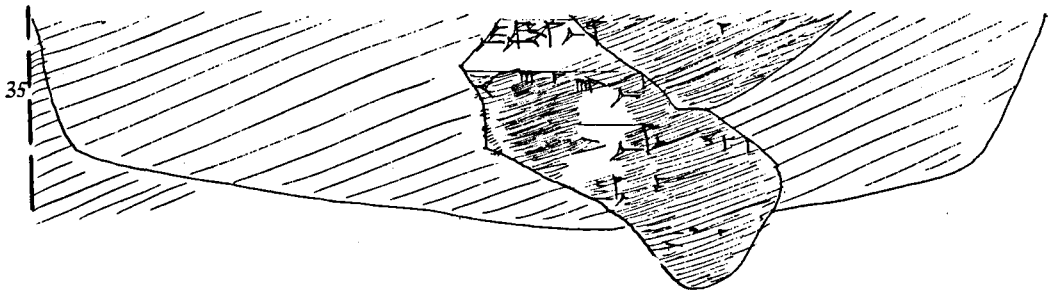

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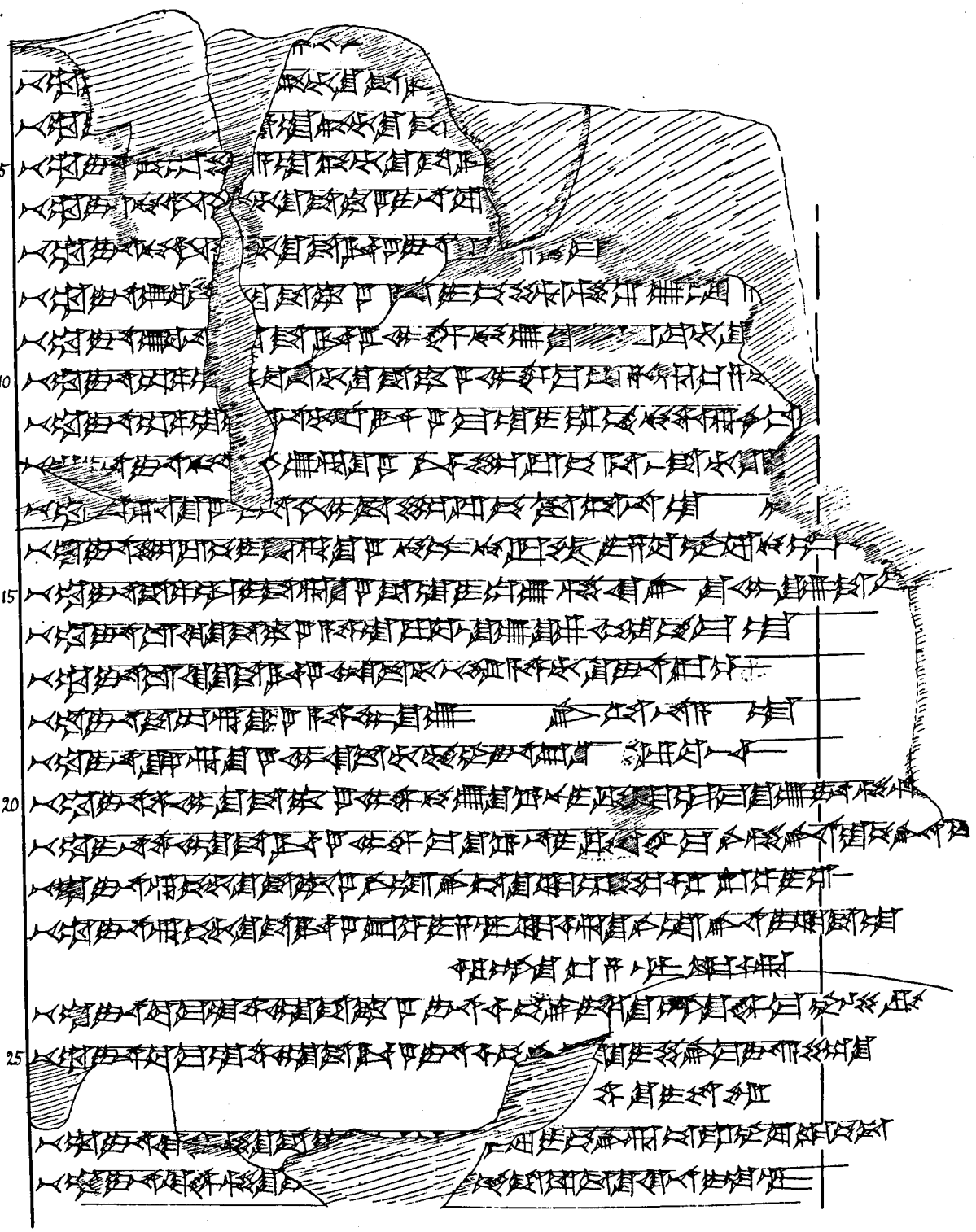

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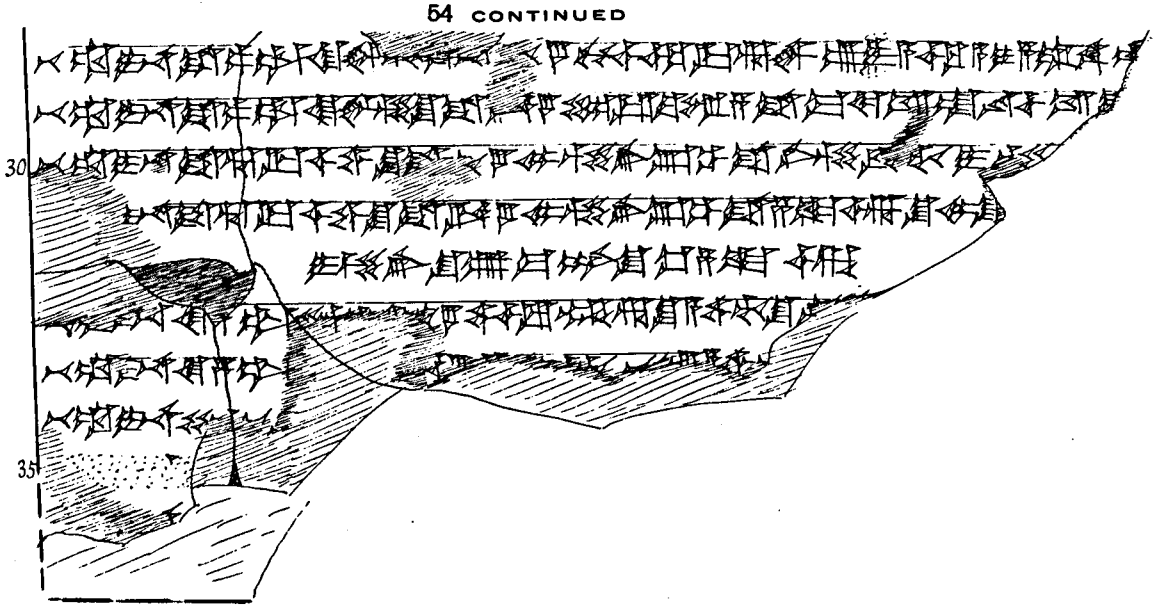

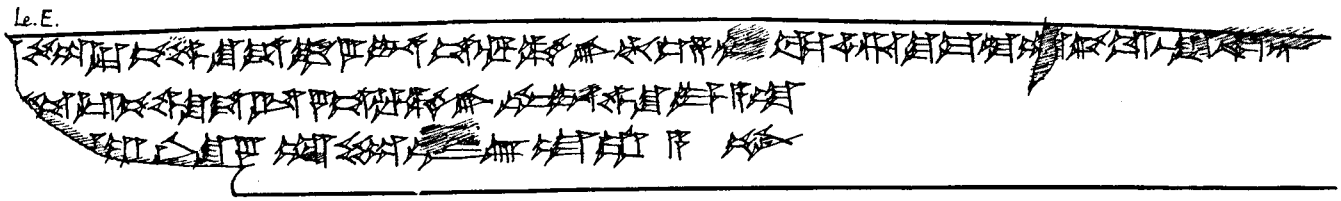

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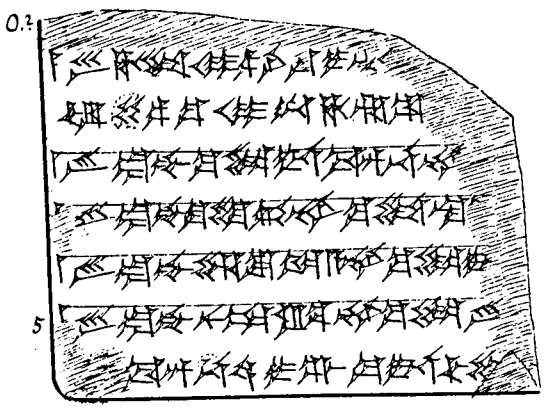

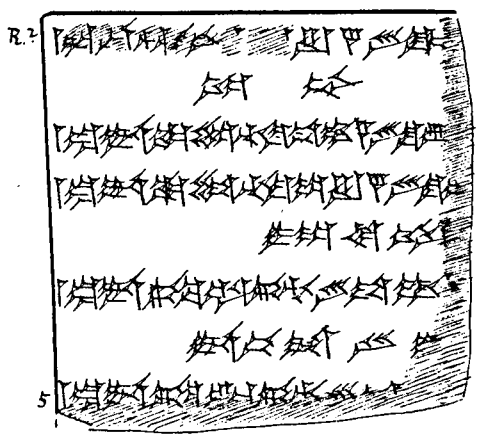

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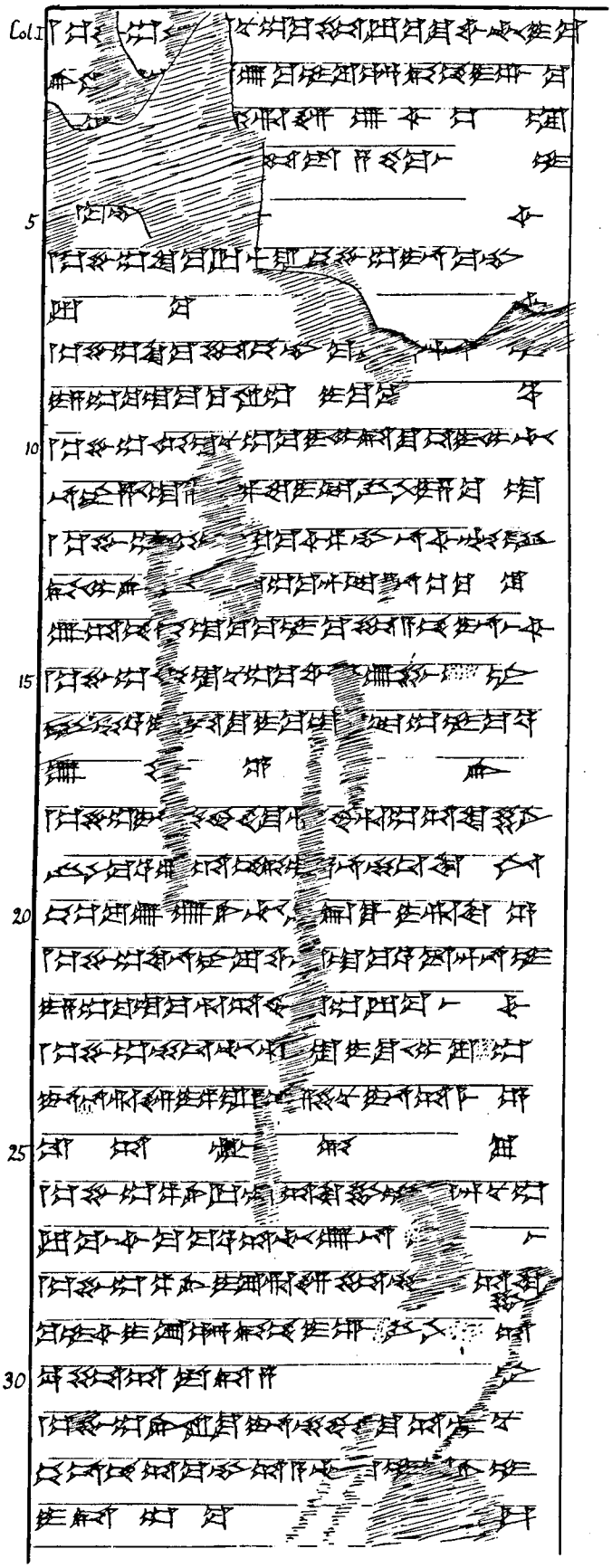

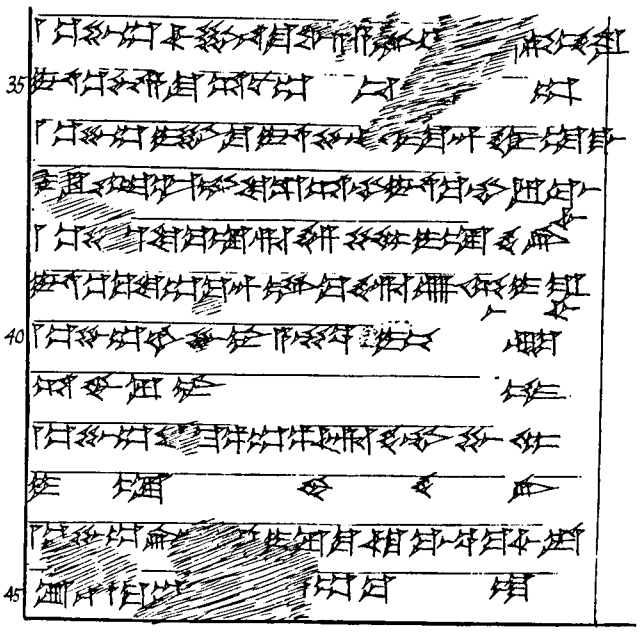

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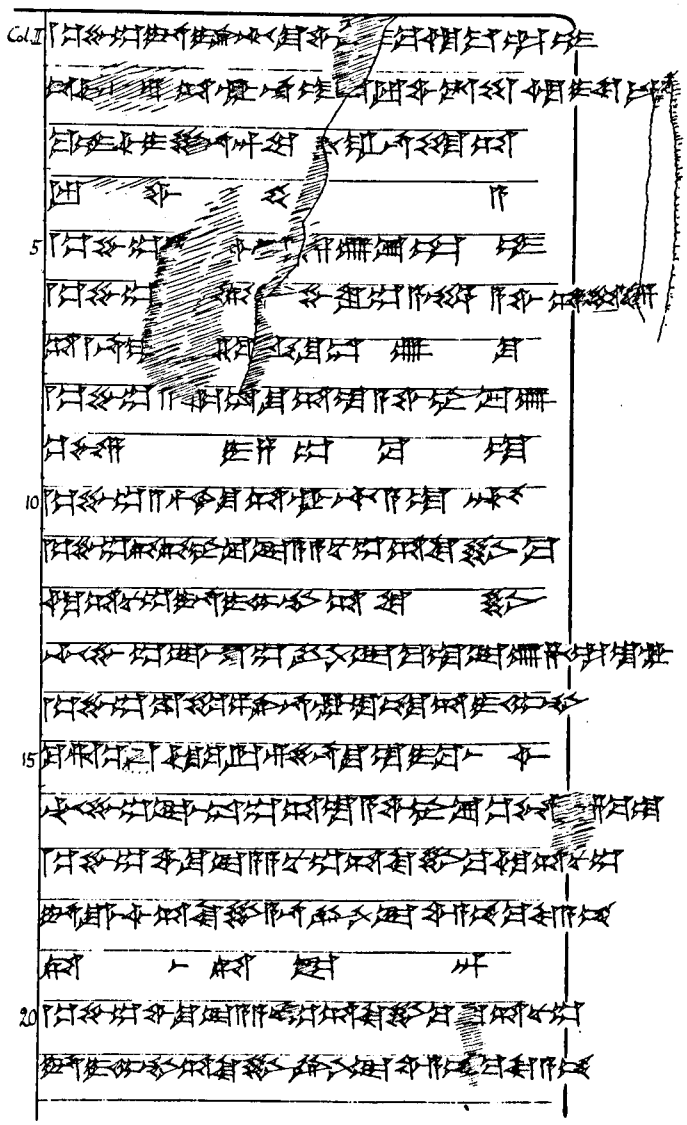

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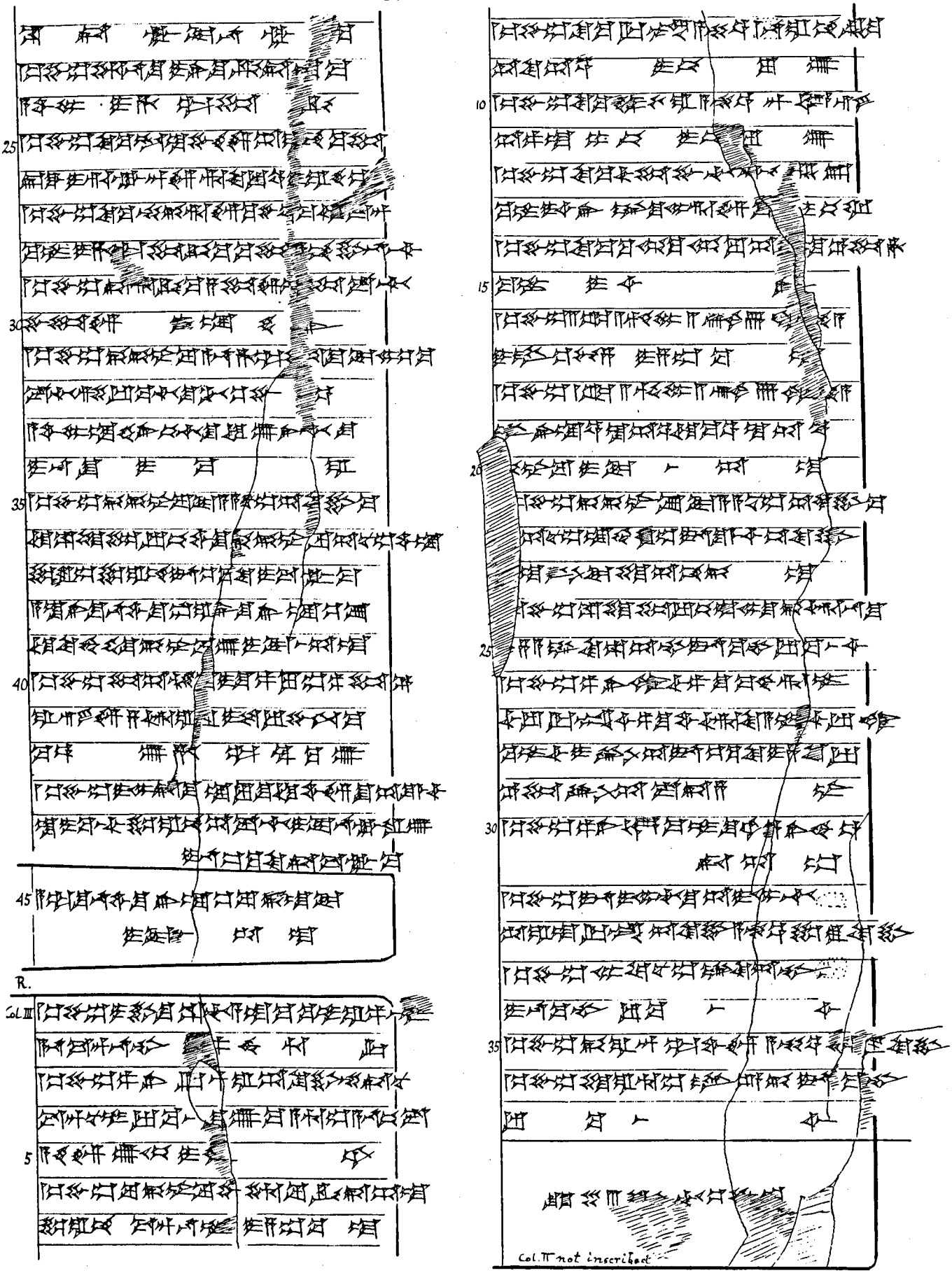

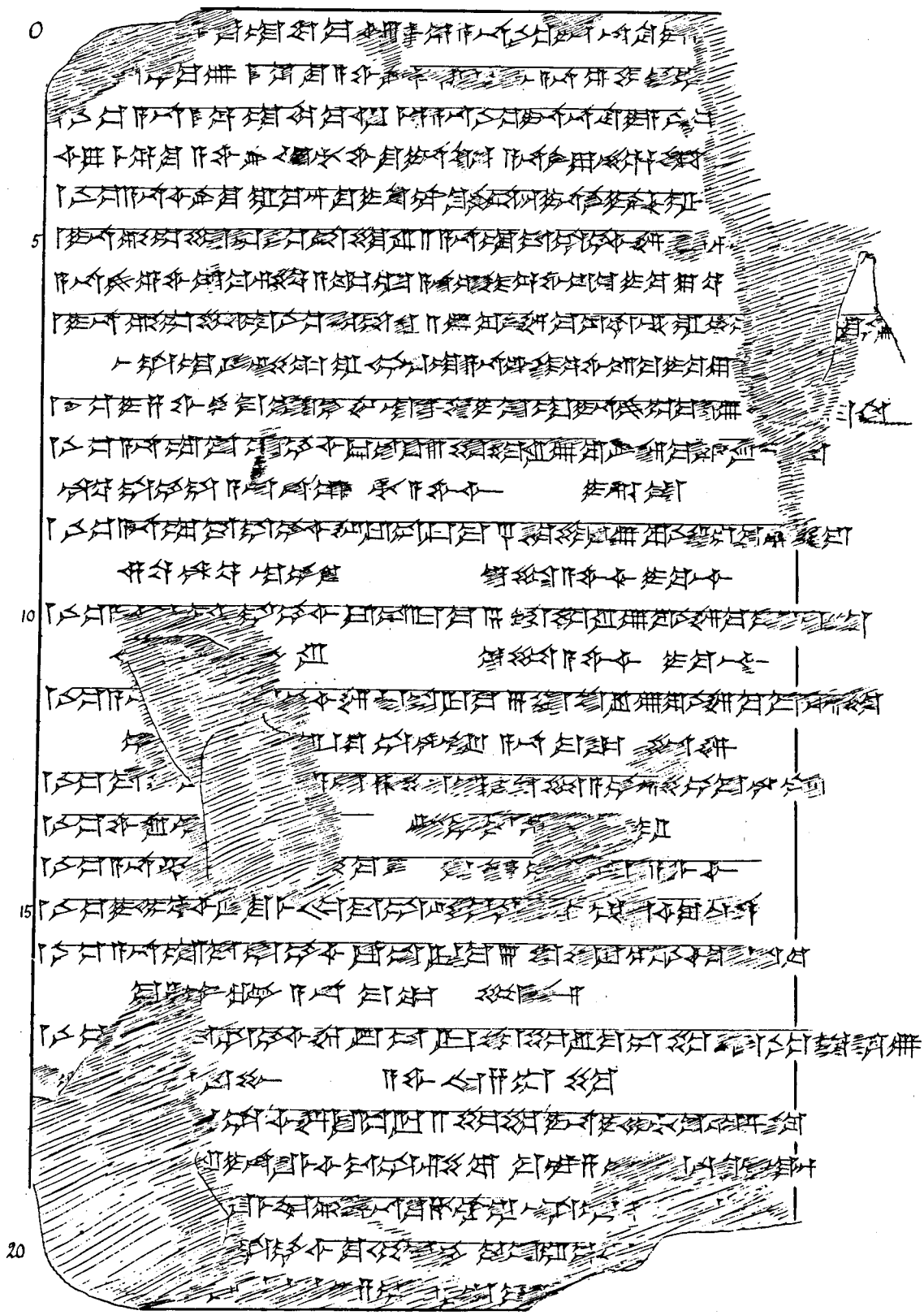

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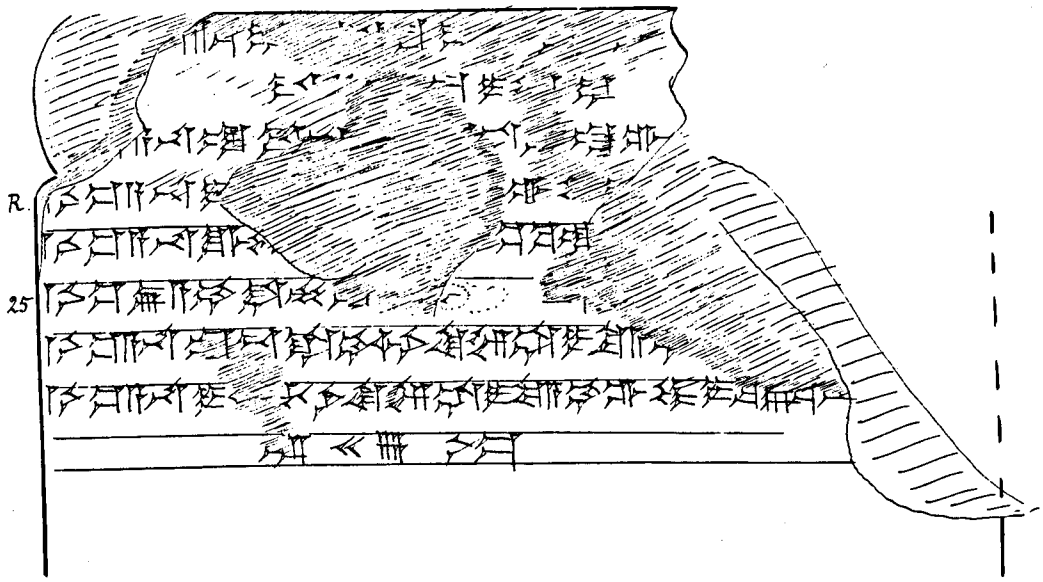

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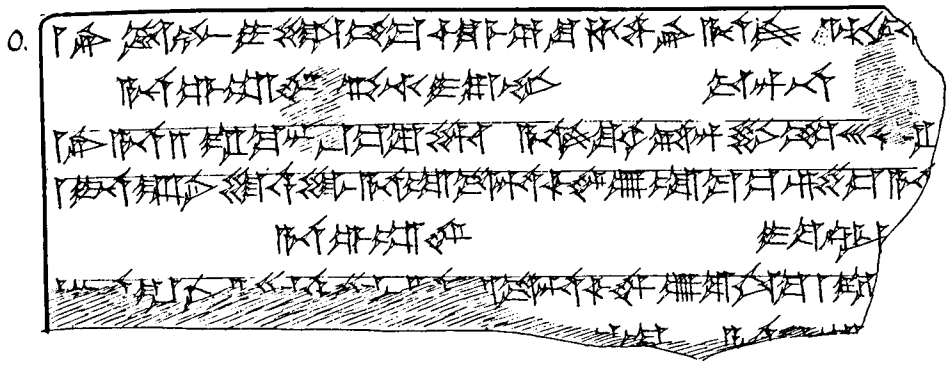

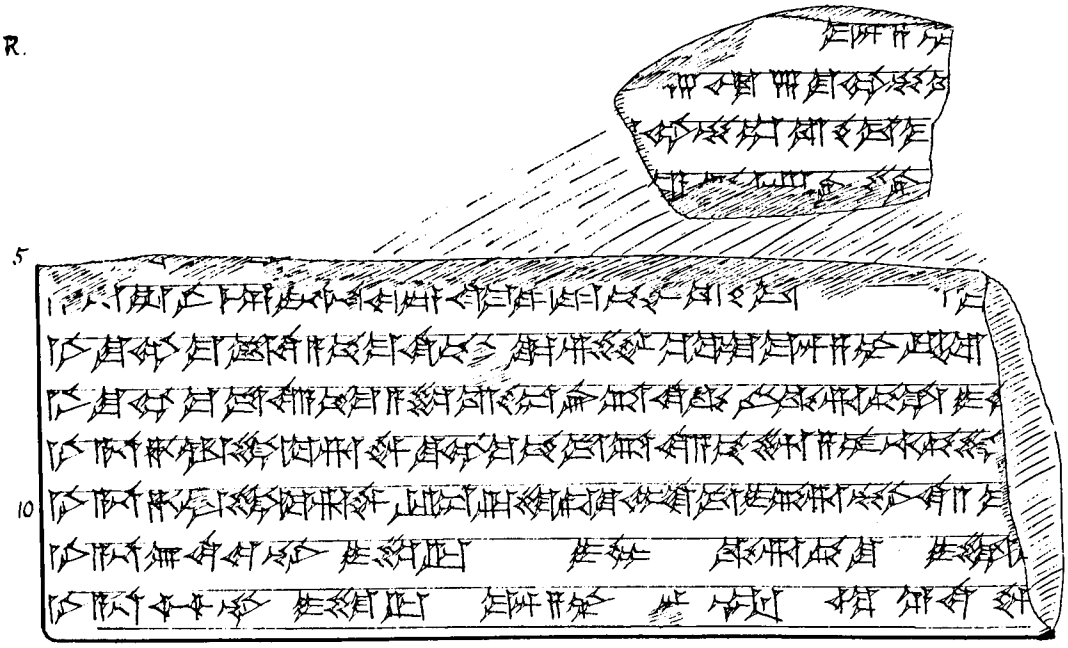

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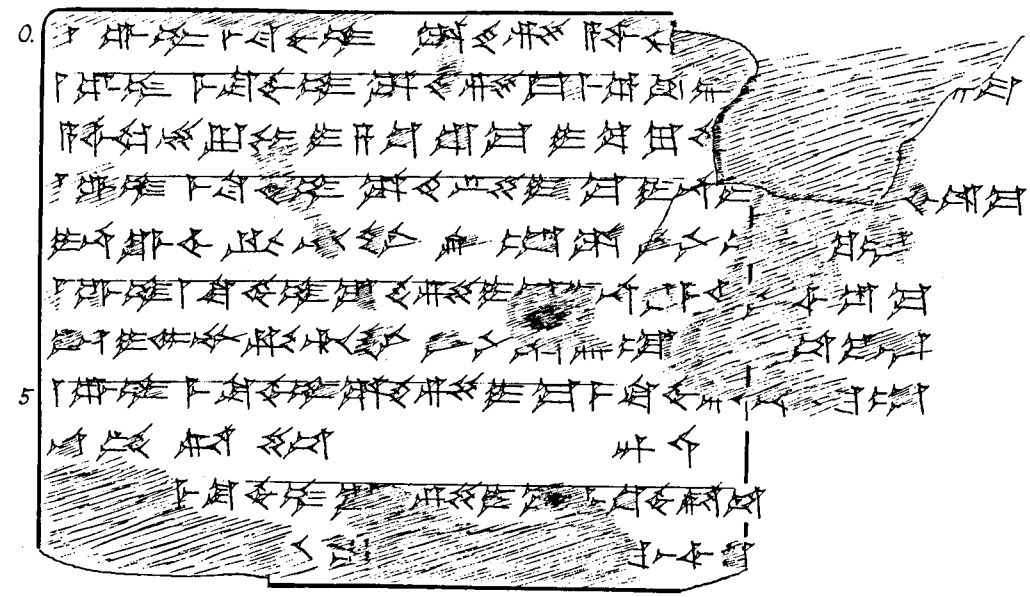

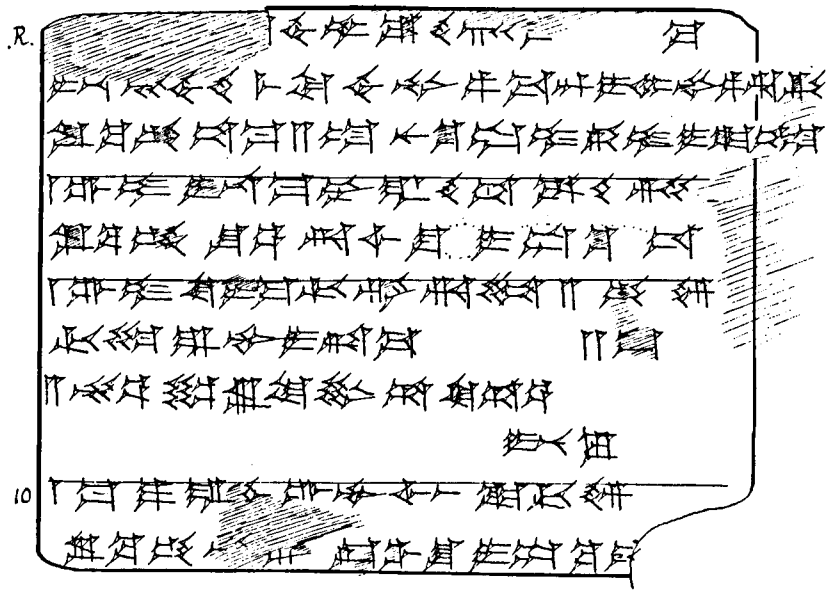

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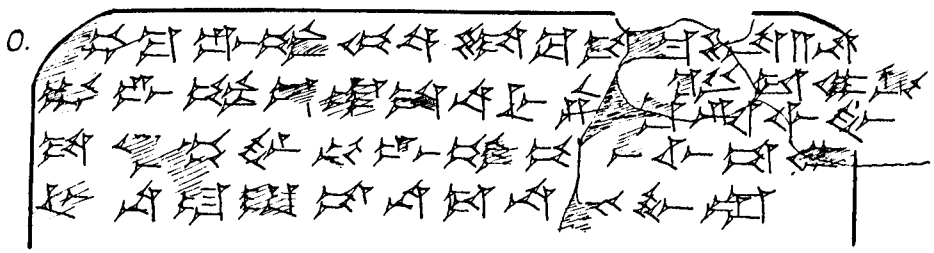

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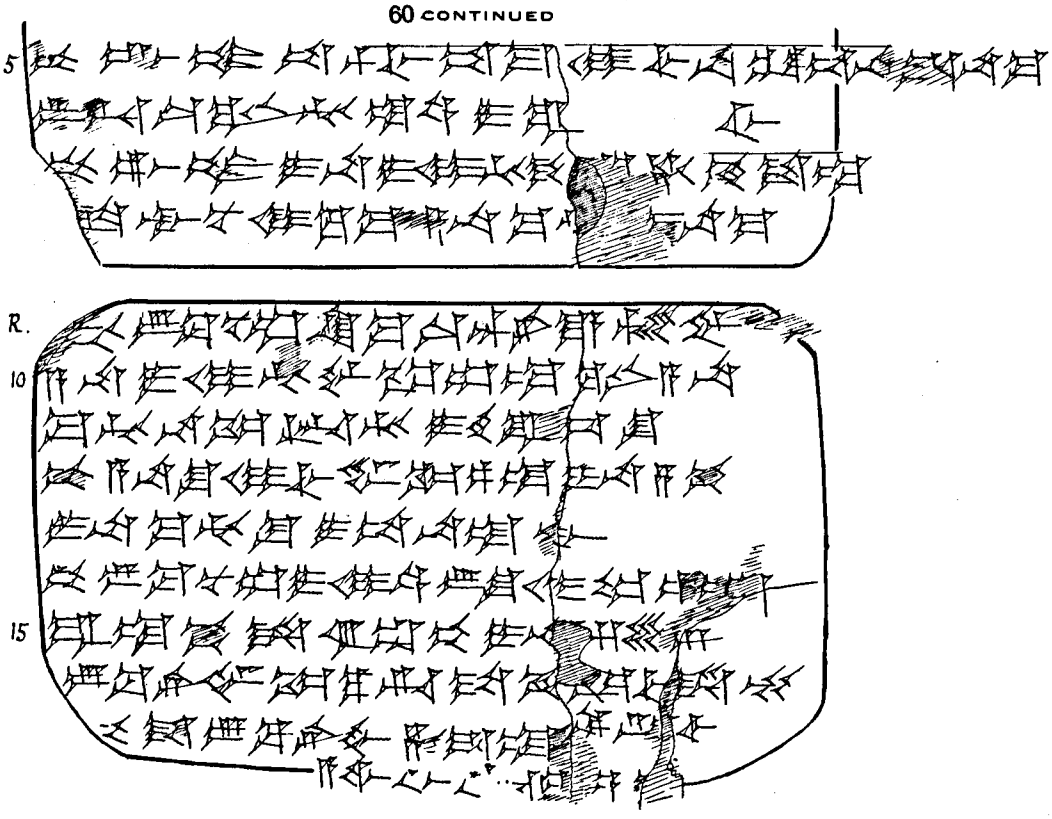

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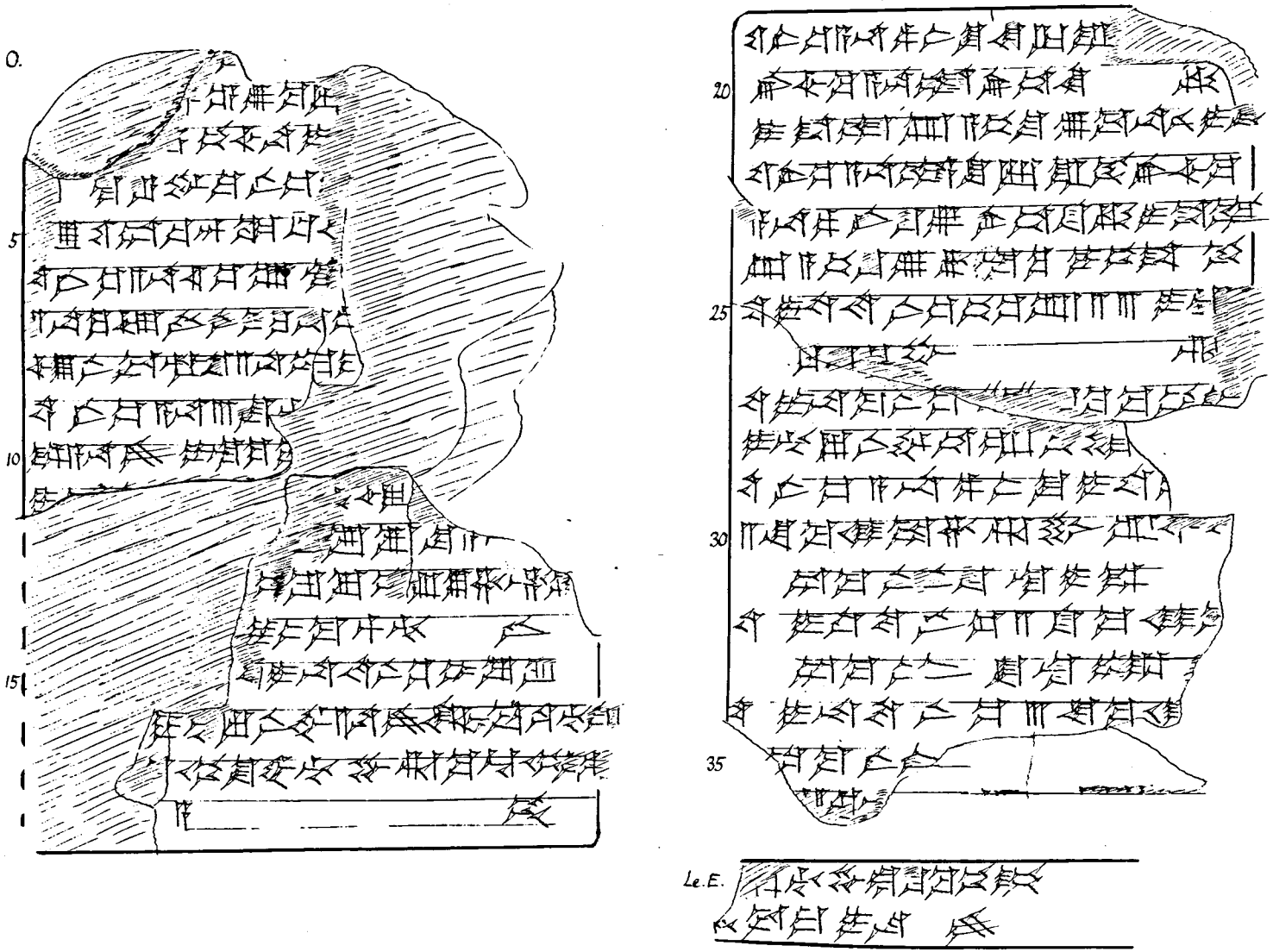
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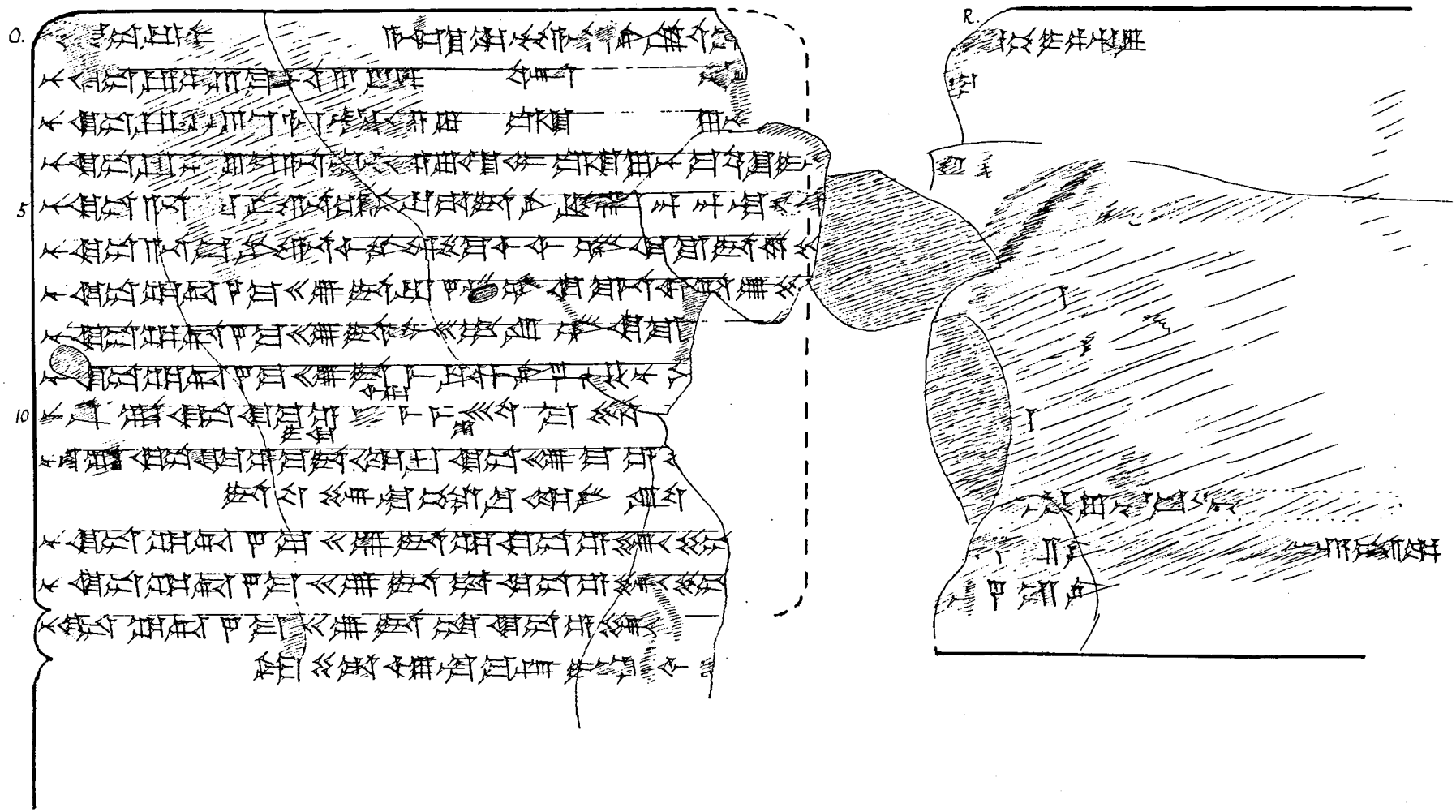
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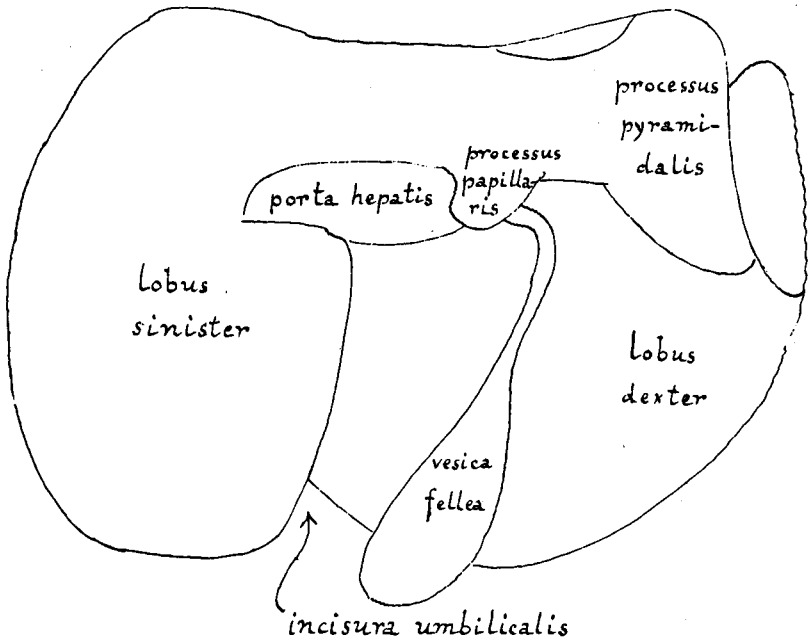
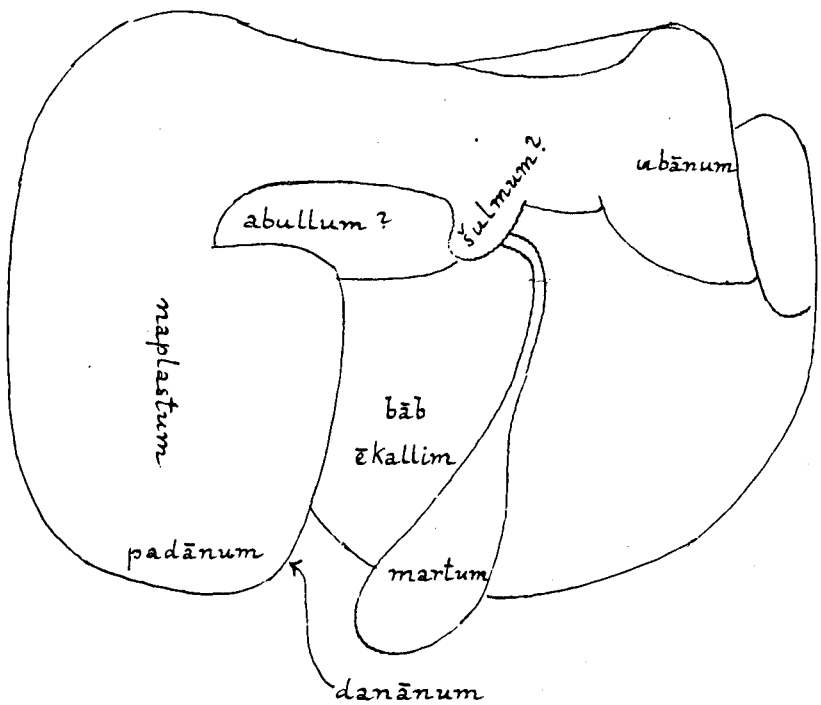
PLATE CXXVI

The liver of a sheep





I Signs Used with Phonetic Values

	Younger Cursive	Archaic Cursive	Ideographic Values	Phonetic Values
1				aš, rum
2				ḫal
3			ilum "god"	an
4				maḫ
5				la
6				nu
7				tim
8				be, bat
9				na
10			šumum "name"	mu
11			balāṭum "live"	ti
12			iṣṣuruṃ "bird"	ḫu
13				nam
14			bēlum "lord"	en
15				ri, tal
16				zi
17			kīnum "right"	gi
18				ag
19				ig
20				gur
21				šu
22				si
23				ru
24				ub
25				sa
26				um
27				ad
28				ab

29			martum "gall bladder"	ze
30				ug
31				az
32			alākum "go"	du
33				uš
34				úr
35				tum
36				il
37				iš, mil
38				bi
39				kum
40				šum
41				am
42				ne (bí)
43				bil
44				ša
45				ga
46				ta
47				e
48			mātum "country"	un
49				kal, dan
50				pa
51				iz
52				ú
53				al
54				mar
55			kakkum "weapon"	ku
56				ma
57				ge_4

58				i
59				ia
60				ra
61				gàr
62				gal
63				ás
64				da
65				id
66			šamnum "oil"	ni (ì, lí)
67				ir
68				ba
69			maškum "hide"	zu
70				su
71				ka
72				tar
73				lum
74				lam
75				te
76				kar
77			šeum "barley"	še
78				bu
79				uz
80				li
81				tu
82				šar
83				in
84				ḫi
85				aḫ, iḫ, uḫ
86				kam

87				im
88			aššatum "wife"	dam
89				gu
90				zum
91				el
92			ūmum "day"	ud, tam, u
93				wa, wi, wu
94				úḫ
95				u
96				ul
97				mi
98				di
99				ki
100				nim
101				eš
102				ši, lim
103				ar
104				ù
105				me
106				ib
107			immerum "sheep"	lu
108				ur
109			šumēlum "left"	kab
110				a
111				za
112				ḫa

II Signs Used Only with Ideographic Values

	Younger Cursive	Archaic Cursive	Ideographic Values	Sumerian Readings
1			in	
2			in zuqāqīpum "scorpion"	gír
3			palūm "reign, dynasty"	bal
4			ālum "town, city"	uru
5			zērum "seed"	numun
6			in šakanakkum "governor"	nitá
7				ìr
8			in arwūm "gazelle"	maš
9			in	dalla
10			sibtum "increase"	máš
11			zibbatum "tail"	kun
12			eleppum "ship"	má
13				inanna
14			rubbūm "nobleman"	nun
15			in "nape"	gú
16			ligature of an & en	
17			in	mal
18			napharum "total"	šu.nigín
19			in tappūm "companion"	tab
20			umsatum "birth mark"	samág?
21			in	irí
22			warkatum "backside"	egir
23			ertum "chest"	gab
24			šīrum "flesh"	uzu
25			alpum "ox"	gud
26			in	líl
27			bābum "door"	ká
28			bītum "house"	é

29			imnum "right"	zag
30			šarrum "king"	lugal
31			mārum "son"	dumu
32			šukkallum "vizier"	šukkal
33			in [illegible]	mes
34			qablum "middle"	murub
35			nakrum "enemy"	kúr
36			in [illegible] ṣēlum "rib"	kak
37			abnum "stone"	na$_4$
38			awīlum "man"	lú
39				nanna
40			ḫarrānum "way, campaign"	kas
41			rēšum "head"	sag
42			in [illegible] Kaspum "silver"	kù
43			libbum "heart"	šà
44			šēpum "foot", imērum "ass"	gìr, anše
45			Kiššatum "world"	kiš
46			šaḫûm "pig"	šaḫ, šul
47			ṣērum "snake"	muš
48			Ištar	
49			būrum "calf"	amar
50			in [illegible]	nigìn
51			eršum "bed"	ná
52			in [illegible] naplastum	bar
53			after [illegible]	lá
54			ligature of me & eš	
55			in [illegible] kalbum "dog"	zír?
56			in [illegible] šanûm "other"	min
57			šakānum "put, place"	gar, níg

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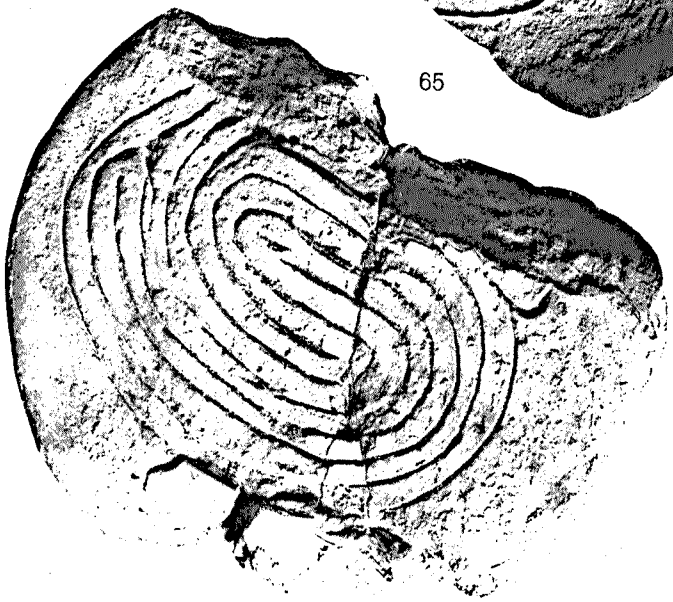

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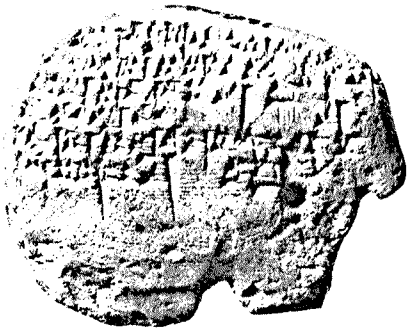

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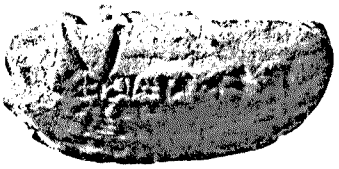

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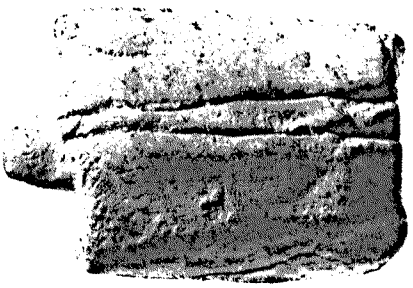

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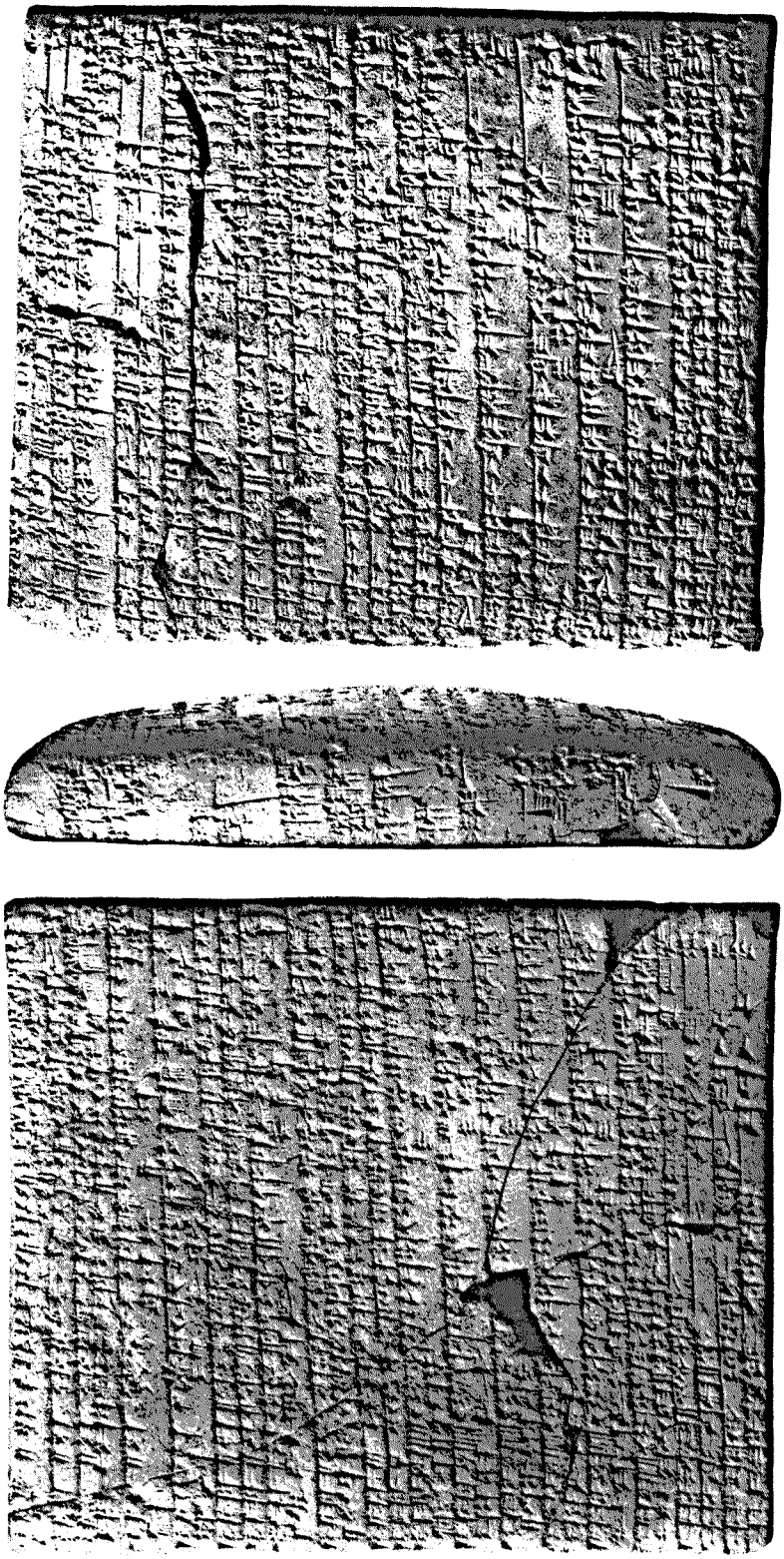
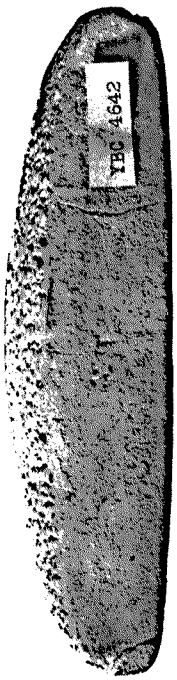
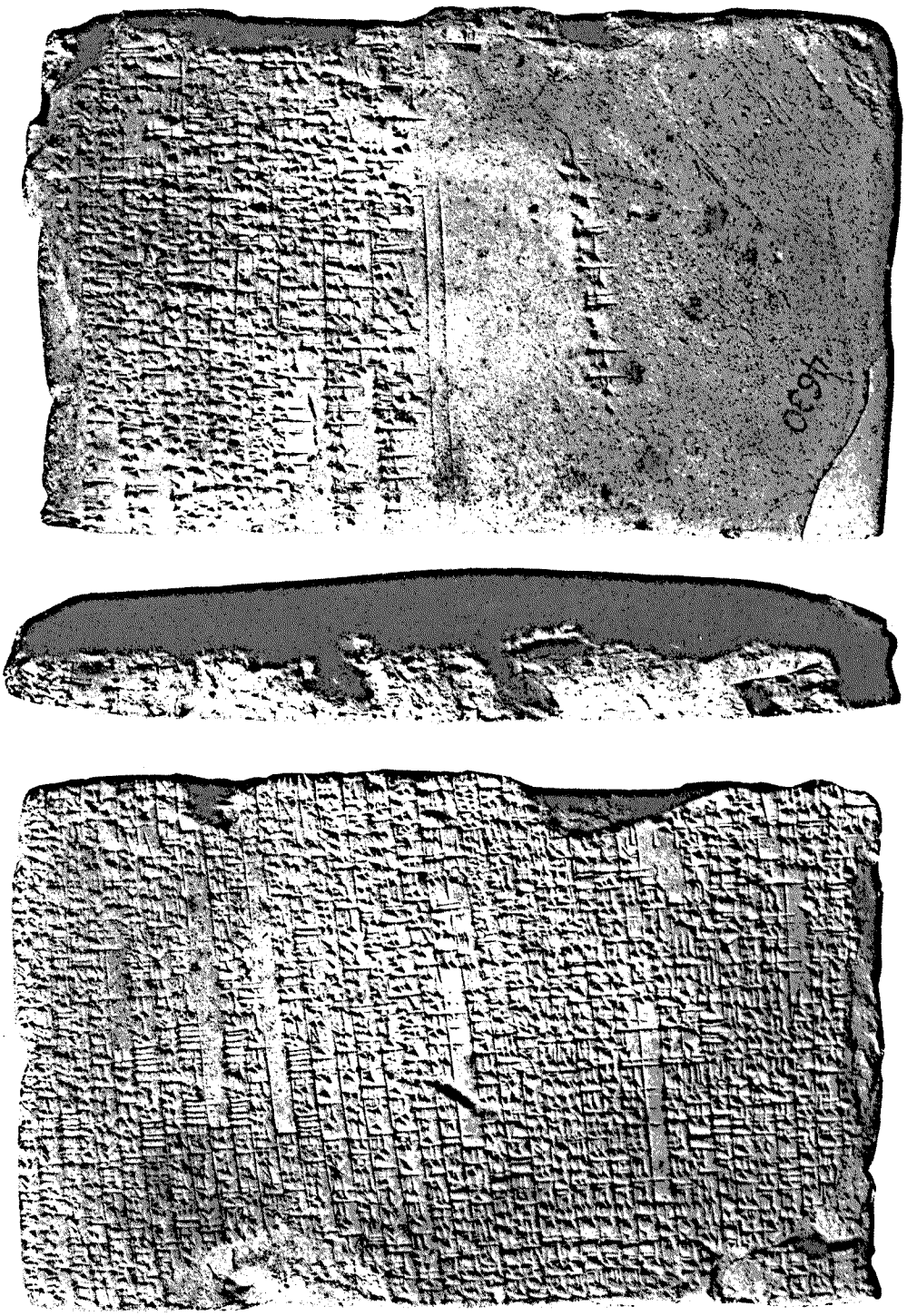
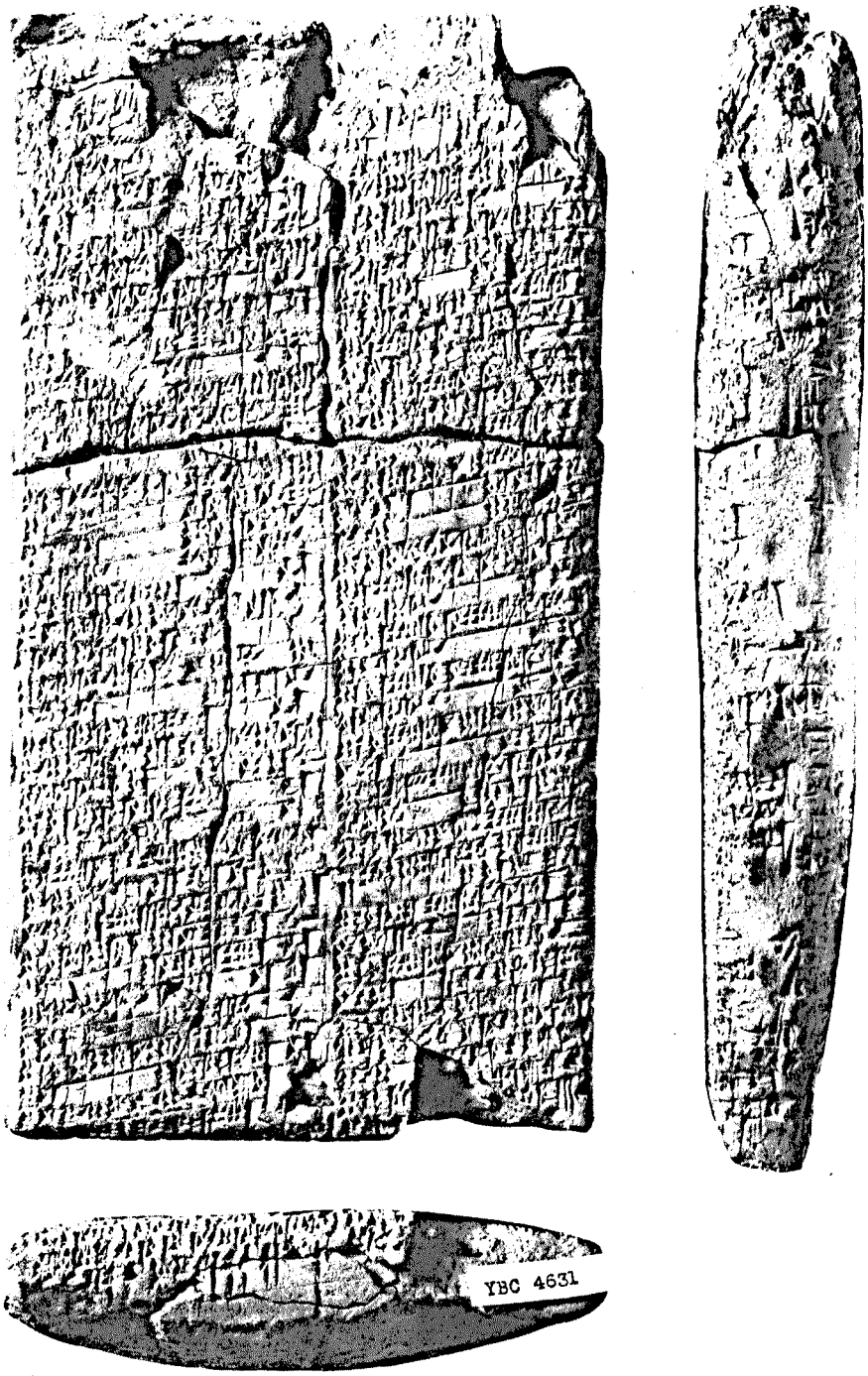



YBC 4642




YBC 4631