THE ALLEGED MESOPOTAMIAN «LENT»:
THE HEMEROLOGY FOR TEŠRITU

Maria C. Casaburi

The often-copied hemerology for Tešrītu holds a very considerable place in assyriologists’ interest due to its strict prescriptions especially referring to both alimentary and sexual restrictions, that are unattested in other hemerological texts. This led modern scholars to be persuaded of the special nature of the first ten days of Tešrītu. Such attitude is synthetized in René Labat’s words: «(...) les sept premiers jours du mois de Tešrit» (also eight, nine or ten) would have been a «période de pénitence que terminait, le lendemain, une journée de liesse et de purification. L’intérêt principal de ce texte est de nous confirmer l’importance qu’avait, dans la vie magique et religieuse des Akkadiens, ce prélude au second semestre de l’année» (R. Labat, Tabous de Tešrit et autres prescriptions, Iraq 23, 1961, 88). Ever after Labat’s opinion has been echoed by many scholars according to whom a special importance was doubtless attached to Tešrītu by Mesopotamians. Thus, during approximately the first ten days of Tešrītu, people were thought to be engaged in “doing penance”. Unfortunately the purpose of such Mesopotamian «Lent» is never alluded to in the text nor do the several (Babylonian) deities mentioned in it help us in penetrating the matter. An interesting hint at celebrations for the dead in this month is offered by the Middle-Assyrian Astrolabe B (KAV 218 a ii 22-38) where purification rituals and the «opening of the Apsû» are mentioned. Since one of the manuscripts explicitly refers to
the Middle-Babylonian king Nazimaruttaš (1323-1298 B.C.) it has been concluded that the hemerology was originally made to his order3.

Description of the sources

The present edition of the hemerology for Tešritu is based on six manuscripts. They are all Neo-Assyrian with the exception of IM 50964 (here dubbed as F), supposedly coming straight from a Middle-Babylonian context (cf. O.R. Gurney, Further Texts from Dūr-Kurigalzu, Sumer 9, 1953, 21-25).

A KAR 147 = VAT 8780
KAR 147 is a well-preserved Neo-Assyrian tablet from Assur; it provides us with the "standard" version of the hemerology stretching from Tešritu 1st to 8th.

B ND 5545 (now IM 64185).
Copy: JNES 21, pls. XIV-XV; CTN 4, 58, pls. 32-33.
Previous edition: P. Hulin, A Hemerological Text, cit., passim.
Tablet from Kalah4 written during Ashurnasirpal II's reign (884-858 B.C.) offering the same version as A.

C1 KAR 177 = VAT 9663 rev ii 8-iii 47, and

C2 KAR 177 = VAT 9663 rev iii 48-iv 45
Copy: E. Ebeling, Keilschrifttexte, cit., II, pp. 5-12, No. 177.
Previous editions: T.C. Vriezen, Hemerologicen Nos. 177 en 178 (+ 176 en 179), JEOL II/6-8, 1939, 114-35; R. Labat, Hémérologies, cit., passim.
Selected bibliography: S.H. Langdon, Babylonian Menologies, cit., 97-109; P. Hulin, A Hemerological Text, cit., passim.
Eight-column tablet from Assur. The text is composite, consisting of a menology (iqqur īpuš); a list of favourable days according to the Babylonian tradition (KAR 177:iv l'-rev iv 3: the cities of Sippar, Nippur, Babylonia, Larsa, Ur, Uruk and Eridu are mentioned - KAR 177:iv 25'-28' - . Cf. W.G. Lambert, Ancestors, Authors and Canonicity, JCS 11, 1957, 8-9); and a second list following to the Assyrian tradition (KAR 177:rev v 4-39); a hemerology for Nisannu (KAR 177:rev iv 40-iii 7); and the hemerology for Tešritu.

D BM 34602: l'-rev 8'

3 We are informed about this by KAR:177 iv 25-rev iv 3, whose unknown author cared for mentioning his numerous sources.
The Hemerology for Tešritu

Copy: *Iraq* 23, pl. XLII.
Tablet of unspecified provenance and date (cf. R. Labat, *Tabous de Tešrit*, cit., 88-89) also containing further prescriptions (*iqqr ṭupš*).

**E**
*Babyloniaca* 4, 107
Copy: Ch. Virolleaud, *Fragments de textes divinatoires assyriens du Musée Britannique*, London 1903, 19-20; *Babyloniaca* 1, 204-206.
Previous edition: *Babyloniaca* 4, cit.
The two first prescriptions of this composite text, that are alien to the standard sequence, are here distinguished in: Eₐ = *Babyloniaca* 4, 104:16 (= Ch. Virolleaud, *Fragments*, cit., 19:5) and Eₐ = *Babyloniaca* 4, 107:1 (= *Babyloniaca* 1, 204:1).

**F**
IM 50964
Copy: *Sumer* 9, No. 28.
Fragmentary bilingual text, ca. 22 preserved lines distinguished in twelve sections.

Like other divinatory texts, hemerologies are characterized by the “if/then-clause” structure. But unlike the other ones, the hemerology for Tešritu is featured by the absence of the māgir-apodoses (with the sole exception of E₁ and C₁).

As will be made evident A and B are duplicates, and in fact they were authored by the same scribe.

In spite of the interpolation of supplementary prescriptions, E – an assemblage of supposedly Ninivite exemplars – duplicates C₂, which is pretty surprising as C₂ is said to be the Babylonian version of the hemerology (cf. below sub colophons). Also D represents the same tradition as C₂. F can be considered a precious forerunner of the text.

The text of the Tešritu hemerology is plain and very few new readings are offered here. Nonetheless an attempt to a non-dogmatic fresh approach to it is needed.

**Notes on the present edition**

In order to make the text of the Tešritu hemerology accessible to readers with various interests, the present edition uses the so-called “score” format; it presents each text separately so that the extant parts of the different manuscripts are represented as far as they are preserved. When a sign is preserved in a source, this is indicated by a dash under the transliteration of the relevant sign in the manuscript A. When a sign is only partially preserved, it is repeated with the indication of what remains of it.

---

5 This text was restored on several badly damaged Neo-Assyrian exemplars: K 6482:rev. 8-13; K 8068 (previously edited in R.C. Thompson, *Assyrian Medical Texts*, London 1923, 6, 6) and K 6695:4-9. K 6482:obv-rev 7 and K 3769 = 3 R.55 No. 5. All these manuscripts are abstracts from hemerologies for the second semester.
Omitted signs are indicated by '0'. Broken parts are left blank within brackets, while a zero within brackets [0] stands for blank script in the broken part of a manuscript. Small raised numbers indicate the line division in the various manuscripts. Variant spellings are plainly shown.

The sign \( \mathcal{I} \) stands for the vertical wedge (DiŠ). Capitals indicate the logograms, expanded writing and italics the Sumerian and the Akkadian words respectively.

Each prescription has been numbered separately.

**Text and translation**

1. \( \text{A}^1 \) [ \( \text{KAM ITI.7.KAM zal.1a.an} \)

\( \text{B}^1 \) \( i-na \text{ MU.1} \)  

2. \( \text{A}^2 \) [ \( \text{7 ITI na-sa-hu} \)

\( \text{B}^2 \) \( i-na \text{ MU} \)  

3. \( \text{A}^3 \) [ \( \text{UD.MEŠ zal.1a.an} \)

\( \text{B}^3 \) \( a-na \)  

4. \( \text{A}^4 \) [ \( \text{UD.MEŠ na-sa-hu} \)

\( \text{B}^4 \) \( \text{ina} \)  

5. \( \text{E}^a \) \( \text{ina} \text{UD} 6 \text{ ka-la ep-še-tu-šu ta-a-nu GARZA ana}^{d+}\text{ En-il} \text{ gu-um-mu-} \) [ ]

6. \( \text{D}^1' \) [ [ \( \text{UJ.D.1. KÁM MIN}^2\text{ SAG? LÚ BI}  \) \( \text{KUR.KUR? -s[u?]} \)

7. \( \text{E}^b \) \( \text{ina} \text{UD} 1. \text{KÁM ana}^{E.10} \text{DIN.NA KU} _4-\text{ub TIN ut-tar PAD-su ana}^{d\text{E-a}} \text{ GAR-un ŠE.GA} \)

8. \( \text{A}^5 \) [ \( \text{KA]\text{M} \text{im a-šam-šu-tu ina EDIN la ú-ma-har ha-la-la-a i-ḥar-šú} \)

\( \text{B}^5 \) \( \text{ta i-na} \)  

\( \text{C}^1 \text{ rev ii} 8 \) \( \text{ina} \text{UD} 6 \text{.UD.1} \)  

\( \text{C}^2 \text{ rev iii} 48 \) \( \text{ina} \text{UD} 6 \text{.UD.1} \)  

\( \text{D}^2 \) \( \text{ina} \text{UD} 6 \text{.UD.1} \)  

\( \text{E}^2 \) \( \text{ina} \text{UD} 6 \text{.UD.1} \)

9. \( \text{A}^6 \) [ \( \text{SUM.SAR NU KÚ GİR.TAB SIG-su} \)

\( \text{B}^6 \) \( \text{la} \)  

\( \text{C}^1 \text{ 11} \) \( \text{SAR} \)  

\( \text{D}^3 \) \( \text{ø} \)  

\( \text{E}^3 \) \( \text{ø} \)

\( \text{F}^2 \) [ \( \text{x pa-šit-tum MIN} \) \( \text{3} \) \( \text{z} \)\text{u-qa-qf-pu i-mah-ḥaṣ-su} \)

10. \( \text{A}^7 \) [ \( \text{SUM.SIKIL NU KÚ šu-ru-ub ŠA-bi GÁL-šú} \)

\( \text{B}^7 \) \( \text{šu} \)  

\( \text{C}^1 \text{ 12} \) \( \text{SAR} \)  

\( \text{C}^2 \text{ rev ii} 2 \) \( \text{SAR} \)  

\( \text{D}^3 \) \( \text{ø} \)  

\( \text{E}^3 \) \( \text{ø} \)
The Hemerology for Tešritu

11. A 8 ár-ra-ab ÛR NU KÚ NÎ.GIG d Nin-îlî ma-ru-uš-ta IGî-mar
   B 8   ∼ ∼ ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼
   C 14  rab giš   ∼   ∼ 15   ∼  d+ En   NÎ.GIG

12. A 9 UD.2.KÁM d SUM.SAR NU KÚ ina qin-ni-šû IDIM ÛS
   B 9   · · ·   · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   C 16  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   D 17  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   E 18  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·

13. A 10 bi-iš-ra ZAG.HILÎ NU KÚ DU 1 4 GAL-šû
   B 10   ∼ ∼ ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼   ∼
   C 18  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   D 19  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   E 5 a' su-ru-ub ȘÀ-bi [ ]

14. A 11 UZU KA.NE NU KÚ SAHAR.ŠUB.BA.A i-la-bi-iš
   B 11  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   C 20  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   D 21  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   E 5 a' ZAG.HILÎ bi-šî-ir - le - [ ]
   F 5 a' su-ru-ub ȘÀ-bi [ ]

15. A 12 uzu GUD uzu MÁ$ uzu SÁH NU KÚ SAG.KI.DAB 5.BA GÁL-šû
   B 12  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   C 22  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   D 23  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   E 4 a-na [ ]

16. A 13 ana TÛL NU ú-ša-ar lem-nu LAL-šû
   B 13  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   C 24  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   D 25  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   E 4 a-na [ ]

17. A 14 ana ÛR NU E 11 kiš.ki.li.li i-har-šu
   B 14  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   C 25  a-na [ ]
   D 26  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   E 4 a-na [ ]

18. A 15 UD.3.KÁM KU 6 NU KÚ tuš-šu UGU-šû SUB-ut
   B 15  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   C 27  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   D 28  · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   E 8 [ ] šil-lat - šû - - - u[t 0] 11
   ÛS-SU nu SÌ.SÁ
   F 8 [ ] šil-lat - šû - - - u[t 0] 11

19. C 2 11 ZÚ.LUM.MA NU KÚ ri-qi-i-ta GIG
   D 11' · · · · · · · · · · · · · · · · · · · · · · · · · · · · · · ·
   E 9 [ ] šu-ki-us-su

20. C 2 14 MUŠEN[1] la i-bar šu-ku-su NU SÌ.SÁ
   D 14 [ ] šû[1] us-su - - [0]
21. \[ E^7a \]

\[ \text{ŞEŞ-su GÁL-ši a-šir-tu4} \text{GÁL’1} \]

22. \[ A^{16} \]

\[ \text{A.ŞÀ ANŞE GUR.GUR NU GUB} \]
\[ \text{SA.GAL GIG-uş} \]

\[ B^{16} \]

\[ \text{a-šar} \]
\[ \text{ig-ga-ri-ru} \]
\[ \text{GU[B]} \]

\[ C_t^{29} \]

\[ \text{a-šar} \]
\[ \text{[ANŞE’1]} \]

\[ D^9 \]

\[ \text{a-šar} \]
\[ \text{[ANŞE’1]} \]

\[ E^{7b} \]

\[ \text{a-šar} \]

\[ F^6 \]

\[ \text{[ki.anše gur]gur.da} \]
\[ \text{F^6a} \]

\[ \text{-- i-me-ru it-tag-ra-r[u]} \]

23. \[ A^{17} \]

\[ \text{A.ŞÀ ŞE.GIŠ.İ.MEŞ A.ŞEŠ NU NAG} \]
\[ \text{kur-si-su DAB5-su} \]

\[ B^{17} \]

\[ \text{a-šar} \]
\[ \text{ku-ru} \]
\[ \text{GÁL-ši} \]

\[ C_t^{31} \]

\[ \text{a-šar} \]
\[ \text{ku-ru} \]
\[ \text{GÁL-ši} \]

\[ C_t^{12} \]

\[ \text{a-šar} \]
\[ \text{ku-ru} \]
\[ \text{GÁL-ši} \]

\[ D^8 \]

\[ \text{a-šar} \]
\[ \text{ku-ur-s[i]} \]

24. \[ A^{18} \]

\[ \text{ana MÍ NU TE-hi MÍ ši-i TÉS BI TÜM} \]

\[ B^{18} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{šú} \]

\[ C_t^{33} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{KAR-šú} \]

\[ C_t^{9} \]

\[ \text{UD.3.KÁM} \]
\[ \text{ƏBI} \]
\[ \text{bal-[a]} \]

\[ D^7 \]

\[ \text{UD.3.KÁM} \]
\[ \text{BI} \]
\[ \text{GÁL [0]} \]

\[ E^6 \]

\[ \text{UD.3.KÁM} \]
\[ \text{BI} \]
\[ \text{GÁL [0]} \]

25. \[ A^{19} \]

\[ \text{UD.4.KÁM İD NU e-bir ku-zu-ub<šú> ŞUB-ut} \]

\[ B^{19} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{šú} \]

\[ C_t^{34} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ C_t^{15} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ D^{12} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ E^{10} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

26. \[ A^{20} \]

\[ \text{uzu MUŞEN NU KÚ MUŞEN DAB5-tu4 lu-maš-šér} \]

\[ B^{20} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ C_t^{135} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

27. \[ A^{21} \]

\[ \text{ana a-du-re-e NU DU} \]
\[ \text{<la> ge-ru-ű i-ge-ri-šu} \]

\[ B^{21} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ C_t^{36} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ C_t^{16} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ D^{13} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

28. \[ A^{22} \]

\[ \text{ZÜ.LUM.MA NU KÚ ZÜ.MEŞ} \]
\[ \text{i-nu-uš-ša} \]

\[ B^{22} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ C_t^{38} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

29. \[ A^{23} \]

\[ \text{SUM.SAR NU KÚ GİR.TAB SİG-su} \]

\[ B^{23} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ C_t^{39} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

30. \[ A^{24} \]

\[ \text{SUM.SIKIL NU KÚ} \]
\[ \text{su-ru-up ŞA-bi GÁL-šú} \]

\[ B^{24} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]

\[ C_t^{40} \]

\[ \text{a-šar} \]
\[ \text{BI} \]
\[ \text{su} \]
The Hemerology for Tešritu

31.  C₂ 18 uzuGUD uzuGIZU uzuŠAH 19 NU KÚ SAG.KI.DAB₅.BA TUK-ši
      D 14 - - - - - - - - maš-ka-du GÁL [ ]
      E 11 - - - MÁŠ - - - - [ ]
32.  C₂ 20 [a]-šar ANŠE GUR.GUR NU GUB-az 21 'SA₁.GAL GIG
33.  D 15 NU KÚ ep-qé-ni GÁL-ši [ ]

34.  A 25 UD.₅.KAM bi-iš-ra zag.hi.li.sar NU KÚ ši-qu DAB₅-su
      B 25 - - KÁM - - - - - - - - - - - -
      C₁ 42 - [ ] - - - ZAG-lé-e - - - - - - [ ]
      C₂ 24 GA.RAŠ.ŠAR sah-lé-e - - - - - - [ ]
      E 14 [ ] - šir [ ] [ ] - [ ]
35.  A 26 uzuŠAH NU KÚ di-nu GÁL-šú
      B 26 - - - - - - - - - - - - - - - - -
      C₁ 43 [ ] - - - - 44 [ ] [ ] - - - [ ]
36.  A 26 UZU KA.NE NU KÚ MÁŠKIM SĪG-su
      B 26 - - - - - - - - - - - - - - - - -
      C₁ 44 - - - - - - 45 - [ ]
37.  A 27 uzuGUD NU KÚ ŠU UDUG GÁL-šú
      B 27 - - - - - - UDUG₄ - - -
      C₁ 45 - - - - - - - - - - - - [ ] - -
38.  A 27 uzuMÁŠ NU KÚ SAG.KI.DAB₅ GÁL-šú
      B 27 - - - - - - - - - - - - BA - -
      C₁ 46 - - - - - - 47 - - - - [ ] - -
39.  A 28 ar-ki ur-su NU GUB ru-ti-ib-ta GIG
      B 28 - - - - - - - - - - - - - - - - -
      C₁ 48 [ ] [HAR' la] - az ⁹ [ ]
      C₂ 26 KI [ ] SUB-u la - az ²⁷ KIL.DUR₂₅ -
      D 17 a-šar - - [ ] ¹⁸ - tib-ṭū GÁL-ši [0]
      E 13 [ ] šər - - na-da-at - [ ]
40.  A 29 'IZ.U.LUM.UMA NU KÚ na-šū-qi-ta IGI-mar
      B 29 [ ] - - - - - - - - - - - - - - - - -
      C₁ rev iii [ ] - - - - - - - - - - - - - - - - -
41.  A 30 [ ] gi₆ KIR₆ NU ú-šá-ár dŠULAK SĪG-su
      B 30 [ ] KI[R₆] - - - - - - - - - - - - - - - - -
      C₁ 3 - - - la - šar ⁴ - - - - - -
42.  C₂ 2² UD.₅.KÁM - - - - - - la ur-rad 'IGI.SIG₇.SIG₇ ²³ KI[R₆] ²⁺ En-Iṣl - -
      E 12 [ ] KÁM - - - - - - - - - - - - - - - - -
      D 16 'UD.₅.KÁM - - - - - - la ur-rad [ ] ¹⁷ - -
43.  A 3¹ A.ŠA SE.GIŠ.Ì A.MES NU NAG kur-si-su GÁL-šú
      B 3¹ [ ] - - - - - - - - - - - - - - - - -
      C₁ ⁵ - - - - - - - - - - - - - - - - - - - -
44.  A rev I UD.₆.KAM ana MĪ NU TÊ-hi MĪ ši-i TÊŠ BI TÛM
      B rev I [ ] - - - - - - - - - - - - - - - - -
      C₁ ⁷ - - KÁM - - - - - - - - - - - šú
45. C₂ 28 — — KÁM šal-ta NU DÙ-uš É-n-gi-ta [DÙ]
E 15 [ ] — KÁM šal-ta NU DÙ-uš e-l-gi-ta [ ]
46. A² ana UR NU E₁₁ kiš.ki.li.li i-har-šu
B² [ ] — — — — — — — — — —
C₁ 8 — — — 9 — — — — — —
47. A³ ana É-mu-sa-te NU KU₄-ub dŠU.LAK SIG-su
B³ [ ] f₁ — — — — — — — — — —
C₁ 1₀ a-na — — a — — ab₁₁ — — — —
C₂ 2₉ a-na — — a — — — 3₀ MÁŠKIM —
E₁₆ — — — a — la — [ ]
48. A⁴ ana TÚL NU ú-ša-ar lem-nu LAL-šu
B⁴ — — — a — — — —
C₁ ₁₂ — giš KIR₆ — — šar — — — —
49. A⁴ A.GÂR NU BAL-ît GIG MURUB₄ GÁL-šu
B⁴ — — — — — — — — — —
C₁ ₁₃ — — — — — — — — — —
50. A⁵ A.ŠÂ ma-suk-ta ŠUB NU GUB SA.GAL GÁL-šu
B⁵ — — — — — — — — — —
C₁ ₁₄ a-šar ur-šu — u la — az₁₅ — — — —
51. A⁶ A.ŠÂ ANŠE GUR.GUR NU GUB mi-iq-tu GÁL-šu
B⁶ — — — — — — — — — —
C₁ ₁₆ — — — — — — — — — az₁₇ GIG MURUB₄ — —
52. A⁷ ana giš KIR₆ NU úša-ár i-sâ-la-₉a
B⁶ — — — — — — — — — —
53. C₂ ₃₁ UZU maš-te-e NU KÚ ma-mi DAB₅-su
54. A⁸ UD.7.KAM uzu PÉŠ.ÛR NU KÚ ah-ha-za GIG
B⁷ — — — KÁM — — — — — — — —
C₁ ₁₈ — — KÁM — — RA — — ₁₉ — — zu —
55. A⁹ KI ur-šu ŠUB-ú NU DAB₅.BA nu-ti-ib-ta GIG
B⁸ — — — — — — — — — —
C₁ ₁₉ — — — — u₂₀ la GUB-az — tîb — —
56. A¹₀ A.ŠÂ ANŠE GUR.GUR NU GUB SA.GAL GIG
B⁹ — — — — — — — — — —
C₁ ₂₁ — — — — — — — — — az₂₂ — — — —
57. A¹₀ bu-tiq-ta NU BAL-ît GIG MURUB₄ GÁL-šu
B⁹ — — — — — — — — — —
C₁ ₂₃ — — — — — ₂₄ — [ ] —
58. A¹₁ ana PA₅ NU GUD.UD-ît ša-gi-šu i-ša-gi-su
B¹₀ φ — — — — — — — — — — — — —
C₁ ₂₅ φ — — BAL-ît — — ŠU₁ — — — —
59. A¹₂ ana KASKAL NU DU hab-ba-tu i-hab-ba-tu-šu
B¹₁ — — — — — — — — — — — — — —
C₁ ₂₆ — — — — ak — — ŠU₁ — — — — φ
60. A¹₃ ana É.DURU₅.MEŠ NU KU₄-ub NAM.ERÍM i-šal-lal-šu
The Hemerology for Teššitu

61. A 14 ana TÛL NU ú-šar lem-nu LAL-Šú
   B 12 
   C 1 27 — — — — — — — — — — — — — — RIM — — — — —

62. A 15 ana É mu-sa-te NU KU₄ ³šU.LAK SÎG-su
   B 13
   C 1 29 — — — — — — — — — — — — — —
   C 2 29 — — — — — — — — — — — — — u₄₃ MÂŞKIM —
   F 7 [ ] ha.dé.a gir na.an.zukum.e ²x¹ [ ]
   F 8 [ ] a-li la i-ka-ab-ba-as mu-ut-ta-as[S][u]

63. A 16 ana ÙR NU E₁₁ ki.sik.lîl.lâ i-har-Šu
   B 14 — — — — — — — — — — — — — —
   C 1 30 — — — — — — — — — — — — — Šú

64. A 17 ana šîš.KIR₆ NU ú-šar is-sa-la-⁷a
   B 15 — — — — — — — — — — — — — —
   C 1 31 — — — — — — — — — — — — — —

65. A 17 ÙD NU e-bir ku-zu-ub-Šú ŠUB-ut
   B 15 — — — — — — — — — — — — — —
   C 1 32 — — — — — — — — — — — — — —
   C 2 32 H.II — — su

66. A 18 ana ú-šal-li ÙD NU DU la-⁷a-bu i-la-⁷i-ib-Šu
   B 16 — — — — — — — — — — — — — —
   C 1 33 — — — — — — — — — — — — — — ak ³₄ — — — — — — — Šú

67. A 19 A.ŠA ŠE.GIŠ.Ì A.MEŠ NU NAG kur-si-su GÂL-Šú
   B 17 [ ] — — — — — — — — — — — — — —
   C 1 35 — — — — — — — — — — — — — — qî³ sixty ku-ru — — — — — — —

68. A 20 d Nisaba ina EDIN NU ú-šam-har ãš-ra-tu₄ i-kal-la-šú
   B 18 [ ] — — — — — — — — — — — — — —

69. A 21 DÛ-ma NU KÚ ina É-šú li-qu-ul liš-tah-ri-ir
   B 19 [D]Û — — — — — — — — — — — — — —
   C 1 37 — — — — — — — — — — — — — —
   C 2 32 UD.7.KÂM ka-la-ma — —
   E 17 [ ] KÂM ka-la-¹ma² ²x¹ [ ]

70. A 22 d Nin-lîl ana d BE a-bu-su DAB₅-su
    B 20 [N]în — — — — — — — — — — — — — —
    C 1 38 — — — — — — — — — — — — — — bat

71. A 23 ek-ke-bet d Nin-urta d Nin-É.GAL NU KUD DINGIR DAB₅-su
    B 21 [ ] — — — — — — — — — — — — — —
    C 1 39 NÎG.GIÇ — — — — u — — — — i-tam-ma — — — —
    C 2 33 NÎG.GIÇ-UR u — — — — ³₄ i-tam-ma — — — —
    D rev¹ [ ] i-tam-<ma> DI[NGIR ]
    E 18 [ ] [ ][tam¹-ma — ‘DA¹[BE]₅ ]

72. A 24 [0] UD.8.KÂM UD hi-du-te šîš d BE MAN IDIM NUN DADAG.MEŠ
    B 22 [ ] KÂM — — — — — — — — — — — — — —
A. 24 SU LUH-si DADAG
B. 22
C1. 42 [ ] ma-hir

73. A. 41 KAM 50' IDIM MAN [ ]
74. C1. 42 [ ] li-te-lii li-te-bi-ib
D. 7 lim-te-es-
E. 19 [ ] 4-lil-[ ] 20 [ ] li-is-ru-

75. A. 25 [ ] giš KIR6 -su DI-li hi-du-ta GAR-nu
B. 23 [ ] li-te-lii li-te-bi-ib
C1. 43 M- - t-ii liš-kun

76. A. 25 ana MÍ BAR-te NU IDU1-ak
B. 23 [ ]
C1. 44 [ ]

77. A. 26 [ ] a]t-tu-šu-ma li-lik UD BI-a-tu4 MÍ BI NITA ir-ri
B. 24 [ ]
C1. 45 [ ]

78. C2. 36 ši-rik1-tam liš-r[u]-uk 39 ma-qi-tam liq-qi
D. 3 a]nU]RAŠ u NIN [ ] 4 liš-kun ma-qi-

79. C2. 38 PAD-su ana DINGIR-sū liš-kun 39 d NIN-É.GAL ana dUR 40 a-bu-su
DAB2-bat
D. 5 [ ] 4 a-na [ ]

80. D. 5 UD.9.KAM ana IGI MUL.ÜZ UDÚ.SISKUR BAL 42 PAD-su liš-kun
D. 6 [ ]

82. C2. 43 ina AN-e u KI-tim li-sap-pi-šī 44 kal MU.AN.NA GIG NU TE-šū
D. 6 ana MUL.Ü Iz [ ] 7 pI [ ] 4 a-na [ ]

83. D. 8 UD.10.KAM PAD-su ana 20 u 30

A – B, colophons

---

6 F contains seven extremely fragmentary further prescriptions: 9] [ ] A.M A.TU5.A GIR NA.AN.ÜS [ ] 10] [ ] nim-ka i-l[a]-ab-bal-as a-sak-k[u2] 11] [ ] NA KÁ1 [ ] [ ] NA.AN.Ü [ ] 12] [ ] UD [ ] [ ] a-ta-bal-as [x1] 13] [ ] AB.TA.BAL.E] TUM2 [x] [ ] 14] [ ] la ib-bal- ] [ ] [ ] [ ] 15] [ ] iGUA <NA> AN.DÉ.DÉ GIU BI [ ] 16] [ ] la i-ša-as-si ri-gim-šu [ ] [ ] 17] [ ] LÜ NA.AN.NÁ A HILL.BI [ ] 18] [ ] ri ] [ ] 19] [ ] AN x E [ ] [ ] 20] [ ] la i-kab-bal- [ ] 21] [ ] NA.AN.DÉ.A [ ] 22] [ ] x x x 1]. Due to the poor state of preservation it is not possible to establish their correspondence with the other sources, but it seems reasonable that they were basically different from those which ended up in the hemerology for Teššatu. Cf. MSL 9, 109. Note that a maškādu recurs in the prescription for the 4th day (cf. D 14) and that F 16 seems to refer to the šišu-prayer as is allowed to by the prohibition ṣišši. Further references to the šišu-prayer have been collected in my unpublished Ph.D. thesis «Materiali e studi sul calendario di epoca neo-assira»; here suffice it to say that the šišu was a ceremony implying a penitential psalm to be / not to be "shout" on fixed dates corresponding to the sacred number of Adad – i.e. 6 and its "multiples" 16, 26 and 28 – throughout the year. Cf. KAR 4131+ (= R. Labat, Jours prescrits pour la confession des péchés, RA 56, 1962, 1-58); KAR 177 ii 28-29 and KAR 178 iv 20-21. Apparently, the ceremony was meant to appease Adad's wrath. Noteworthy the verb šasū recurs in every omen implying Adad.
1. In the first year the seventh month has elapsed (or: having elapsed?).
2. In one year, the passing by of seven months(?).
3. As to the month of Tešritu, seven days have elapsed (or: having elapsed?).
4. In the month of Tešritu, the passing by of seven days(?).

5. In the month of Tešritu, none of his ceremonies are to be performed; the service for Enlil has been complete[ly] provided.

6. [In the month of Tešritu], on the 1st [day], ditto(?) ... ; this man, ... has approached (?) hi[m].

7. In the month of Tešritu, on the 1st day let a man enter the tavern: he will prolong his life; let him make his food offering to Ea: favourable.

8. On the 1st day: he shall not confront the dust-storm in the steppe: halūlāya will pick him as mate for herself⁷; he shall not eat garlic: a bilious attack, ditto⁸: a scorpion will strike him; he shall not eat onion: there will be the surup libbi-disease⁹ for him; he shall not eat dormouse (?) (for) it is a sin against Ninlil/Enlil: he will experience misery.

12. On the 2nd day: he shall not eat garlic: in his family, an important person, a man, will die;

---

⁷ CAD ḫ, 46b, s.v. ḫallulaja: «a h.-demon will "espouse" him».
⁸ However AHw 845a s.v. ṣāṭittu, primarily: «die Tilgende», Name der Lamaštu», but also lists attestations of the term as a sickness («Geifer»); cf. íbid., ref. to ḫalp/bukkatu, known as a plant used against the ṣāṭittu(-demon). Cf. also CAD ḫ, 41a s.v. ḫalp/bukkatu.
⁹ Cf. P. Hulin, A Hemerological Text, cit., 46 n. 17 and previous literature.
13. he shall not eat leek (or) cress\textsuperscript{10}: there will be a quarrel for him; there will be the \textit{surup libbi}-disease [for him?];
14. he shall not eat roasted meat: he will be covered with leprosy;
15. he shall not eat beef (or) goat (or) pork: there will be the \textit{sagkidabbu}-illness\textsuperscript{11} for him;
16. he shall not go down to a well: evil will bind him;
17. on the 2nd day, he shall not climb on a roof: \textit{ardat lilî} will pick him up as mate for herself.

18. On the 3rd day: he shall not eat fish: calumniation will fall upon him\textsuperscript{12}; his sustenance field will not prosper;
19. he shall not eat dates: (there will be) \textit{riqiṭu}-illness (for him);
20. he shall not catch a bird: his sustenance field will not prosper;
21. […] there will be … for hi (?); there will be (?) \textit{ašurtu}-illness(?) (for him);
22. he shall not stand in a field where a donkey has rolled: (there will be) the \textit{sagallu}-disease\textsuperscript{13} (for him);
23. he shall not water a field of sesame: the sesame-mouse will seize him/there will be the sesame-mouse;
24. he shall not approach a woman: this woman will take (away) his virility.

25. On the 4th day: he shall not cross a river: his sexual vigor will fall;
26. he shall not eat bird-flesh: let him release a seized bird;
27. he shall not go out to a rural settlement: a non hostile person will pick up a quarrel with him;
28. he shall not eat dates: his teeth will become loose;
29. he shall not eat garlic: a scorpion will strike him;
30. he shall not eat onion: there will be the \textit{surup libbi}-disease for him;
31. he shall not eat beef (or) goat (or) pork: he will get the \textit{sagkidabbu}-disease/there will be the \textit{maškadu}-disease for him\textsuperscript{14};
32. he shall not stand in a field where a donkey has rolled: there will be the \textit{sagallu}-disease for him;
33. he shall not eat […]: there will be leprosy for him\textsuperscript{15}.

34. On the 5th day: he shall not eat leek (or) cress: the \textit{šiqû}-disease\textsuperscript{16} will seize him;
35. he shall not eat pork: there will be a judgment for him;
36. he shall not eat roasted meat: the \textit{rabiṣu} will strike him;
37. he shall not eat beef: there will be the hand of the ghost\textsuperscript{17} for him;

\textsuperscript{11} Cf. P. Hulin, \textit{A Hemerological Text}, cit., 48 n. 24.
\textsuperscript{12} Cf. AHw 1236a, s.v. \textit{sîluṭu}, 4.
\textsuperscript{13} Cf. P. Hulin, \textit{A Hemerological Text}, cit., 48 n. 30 and literature.
\textsuperscript{14} Cf. \textit{ibid.}, n. 31 and literature.
\textsuperscript{15} Cf. CAD E, 246a s.v. \textit{epqemu}.
\textsuperscript{16} Cf. P. Hulin, \textit{A Hemerological Text}, cit., 49 n. 33.
38. he shall not eat goat: there will be the *sagkidabba*-disease for him;
39. he shall not stand behind a mortar/where a mortar is laid down: he will fall ill with gangrene(?)\(^{18}\);
40. he shall not eat dates: he will experience the *našsuqītu*-demon;
41. he shall not go down to a garden\(^{19}: Šulak will strike him;
42. on the 5th day: he shall not go down to a garden: *Amurriqānu*, the Gardener of Enlil, will strike him;
43. he shall not water a sesame-field: there will be the sesame-mouse for him.

44. On the 6th day: he shall not approach a woman: this woman will take (away) his virility;
45. he shall not quarrel: he commits (cultic) carelessness;
46. he shall not climb on a roof: *ardat līli* will pick him up as mate for herself;
47. he shall not enter a lavatory: *Šulak/rābišu* will strike him;
48. he shall not go down to a well: evil will bind him;
49. he shall not cross a(n arable) field\(^{20}: there will be the *murūš qablu*-disease\(^{21}\) for him;
50. he shall not stand where a mortar is laid down: there will be the *sagallu*-disease for him;
51. he shall not stand in a field where a donkey has rolled: there will be the *miqtu*-disease for him;
52. he shall not go down to a garden: he will be infected;
53. he shall not eat dried meat: curse will seize him.

54. On the 7th day: he shall not eat dormouse(?)\(^{22}: there will be the *ahhāzu*-disease for him;
55. he shall not pass by/stand where a mortar is laid down: he will fall ill with gangrene(?)
56. he shall not stand in a field where a donkey has rolled: there will be the *sagallu*-disease for him;
57. he shall not cross a sluiced channel: there will be the *murūš qablu*-disease for him;
58. he shall not jump across(?) a ditch: a killer will kill him;
59. he shall not go on journey: robbers will rob him;
60. he shall not enter villages: the curse will take him away;
61. he shall not go down to a well: he will experience evil;
62. he shall not enter a lavatory: *Šulak/rābišu* will strike him; (his?) half ...;
63. he shall not climb on a roof: *ardat līli* will pick him up as mate for herself;
64. he shall not go down to a garden: he will be infected;

\(^{17}\) Cf. *ibid.*, n. 35.
\(^{18}\) Cf. *ibid.*, n. 36 and literature.
\(^{19}\) Cf. CAD Š/3, 356b s.v. *šurrū*, 1, a.
\(^{21}\) Cf. *ibid.*, n. 42 and literature.
\(^{22}\) Cf. *ibid.*, n. 43.
65. he shall not cross a river: his virility will fall;
66. he shall not go to the flooded bank of a river: infection will infect him;
67. he shall not water a sesame-field: there will be sesame-mouse for him;
68. he shall not confront Nisaba in the steppe: Ašrātu will detain him;
69. he shall not eat anything: let him be quiet (and) silent in his house;
70. Ninlil will intercede for him with Enlil;
71. it is a sin to Ninurta (and) Bēlet-ekallim; he shall not swear: the god will seize him.

72. On the 8th day: day of the joy of Ea: a king, a noble, a prince will cleanse;
73. the washing (and) the cleansing (are) favourable;
74. on the 8th day: let him wash and let him cleanse [...];
75. let the [gar]dener fill his house: joy will be set (for him);
76. he shall not go to an extraneous woman;
77. he shall go to his own wife: on this day, this woman will conceive a male;
78. let him give a present;
79. let him pour an offering for Uraš and Bēlet-[ekallim];
80. he shall make a votive offering to his god: Bēlet-ekallim will intercede with Nabû.

81. On the 9th day: he shall make a votive offering for the Goat-star (Lyra);
82. he shall pray to her in the heaven and on the earth: throughout the year, no disease will approach him.

83. On the 10th day: he shall make his votive offering to Šamaš and Šin.

84. Hemerology of Teššitu.
85. Hand of Anu-rabû-mudammiq, šaggamahhu
86. of Aššur-našir-apli, king of the land of Aššur; son of Tappuia,
87. šatammu of Dēr, son of Huzallu, šatammu.

88. (According to an) original from the land of Aššur.

89. [(According to an) original from the land of Akkad; [(its) model, written and collated; [whoever] carries off this tablet may be put to death immediately [through] Nabû[’s hand].

Remarks

1. For zal.la meaning «to come to an end» and the like cf. P. Hulin, A Hemerological Text, cit., 45 n. 12 with literature.
2. The form nasāhu is here interpreted as a (nominative) infinitive and is translated accordingly.

23 Cf. ibid., 51 n. 45 and literature. Cf. ibid., n. 50.
5. Restore ‘-ur’ at the end of the line. For further attestations see CAD G, s.v. gamaru, g, 30-31.

6. I accept the reading offered by R. Labat, Tabous de Tešriti, cit., 90, although further possible readings are: a-na É LÚ BI ti KUR.KUR-m[a ...] or: a-na É lud<sa>-bi ti (for KU4?) TIN-ḫu ut-tar.

7. For duplicates to this prescription see CAD S, s.v. sābū, a, 9; cf. also A. Livingstone, Official Cult and Popular Religion, cit., 100.

8. E 3: the sign NU is missing in Viroilleaud’s copy but it is correctly restored in the transcription.

9. The determinative ‘u’ can be restored at the beginning of the line.


15. Note the alliteration between TUL = buṭtu, «cistern, tank» in the protasis, LAL = kamû, in the apodosis and the word TUL-LAL, kalakku, «cellar».

For prescriptions implying descending/ascending cf. CAD E, s.v. elû, 1, c, 118 (maqlû III 114).

17. In B 14 E11 written DU6-Ẹ.

21. E 7a: for aširu see CAD A/2 s.v. ašru B, 460.

22. This prescription is omitted in Viroilleaud’s transcription but it is indeed present in the copy (cf. Babyloniaca 1, 205:9).


27. For the expression la gerû cf. AHw 282, 3, and R. Borger, The Assyrian Dictionary of the Oriental Institute of the University of Chicago, Vol. 5 (G), BiOr 17, 1960, 165a. CAD G s.v. gērû, 61 and 63 takes both expressions gērû / la gerû to be variants to the relevant omen. Since all the manuscripts belong to the same tradition, I restore the word la where missing and translate accordingly.

34. E 14: in Babyloniaca 4, 107 n. 7 Viroilleaud stresses the uncertainty of the relevant readings.


49. Maybe the presence of the verb šurru misled the scribe of C1, who mistakenly matches the apodosis lemmu ikammušu with the going down to a garden (l. 12) rather than to a cistern.

51. For uršu = masûktu see CAD M/1, 329.

57. For butiqa see CAD B, s.v. butuqu, 2, 357.

59. For the meaning of šahātu see CAD Š/1, c, 89. For the apodosis cf. AHw 1126, 3 a s.v. šagāšu / šakāšu.

60. C1 26: copy: i-hab-ba-tuš.

69. For ašrātu see CAD K, s.v. kalâ, 1a, 3’, 97.

78. Cf. CAD A/1, s.v. attu, e’, 512-514, and CAD E, s.v. erû, 325.

84. utukkû is a further Akkadian word for hemerology besides the well attested UD.MEŠ düg.(GA).MEŠ (ūmē jābûtu) and the Sumerian expression ab.še.gi.da. Cf. A. Livingstone, Official Cult and Popular Religion, cit., 97 and most recently id., How the Common Man Influences the Gods of Sumer, in I.L. Finkel - M.J. Geller.
Sumerian Gods and their Representations, CM 7, Groningen, 1997, 216. The different expressions possibly refer to different typologies.

86. Cf. T.C. Vriezen, Hemerologieen, cit., 121.

89. This colophon is only mentioned in T.C. Vriezen, Hemerologieen, cit., 122 n. 104 according to F.M. Th. Böhl's reading. Cf. H. Hunger, Assyrische und babylonische Kolophonen (AOAT 1), Neukirchen-Vluyn 1968, 87, No. 271 and CAD K, s.v. kammu, B, 125-26.

Conclusions

The analysis of the prescriptions shows that within the hemerology of Tešritu two traditional streams are preserved: a so-called Assyrian tradition (A // B and C1); and a somewhat abridged so-called Babylonian tradition (C2, D and E). The intelligible part of F agrees with both while the unintelligible one does not seem to agree with either of them. The main difference between the two consists in the divergent sequence of prescriptions as is evident for the 2nd, 3rd, 5th, 6th, 7th and 8th day, i.e. six out of eight days; but the two traditions are in a basic agreement. Only the so-called Babylonian tradition implies prescriptions for the 9th and 10th day, although it must be said that possibly F originally offered prescriptions for further days. It must not be neglected that numerous almanacs are extant which preserve various prescriptions for the whole month. Thus it seems reasonable to hypothesize the existence of an original Babylonian hemerology for the entire month and/or an attempt carried out by Assyrian scribes to produce an all-inclusive hemerology — whence the need to gather and collate as many models as possible. The reason for focusing on the first ten days is not self-evident (see above n. 2).

As to their content, in many cases the prescriptions are very simple: for example, the stay in a sesame-field can reasonably forecast the occurrence of the kursissu-rodent or eating dates can indeed damage one's teeth; sometimes the unfavourable consequences are recalled by means of plain alliterations, for example la'bu ila'tšbu; lâ gêrû igerišu; or šaggisû šaggisûšu and even ZÜ.LUM.MA (...) ZÜ.MEŠ and dÎG.L.SIG7.SIG7 SIG-su. But for most of them the relationship between the event and its consequence is not detectable at all.

84 Other hemerological sources for Tešritu — mainly consisting of lists of favourable days — are the following: 5 R 48-49:rev vii 1-34; CTN 4, 56 fragment D (iv) (?) — only the figures corresponding to days are preserved; IM 50696:rev vii 1-30; IM 63388:rev vii 1-26; KAR 178:rev iii 14-iv 25; SAA 10, 70:10-rev 4 (?); MIO 5, 12:rev 8; MIO 5, 13:7-8; MIO 5, 14 iii 1-2; STT II 300 20-23; STT II 301 iii 1-12. None of these exemplars attributes any special character to the month; for example in KAR 178 a special attention is only paid to the seventh day of Tešritu (i.e., 7th day of the 7th month). However, this day is said to be half-favourable in both the lists of favourable days preserved in KAR 177 iv 8-10 and 19-21. Note that so-to-say alimentary hemerologies must have existed along with other kinds of hemerologies: this can be demonstrated by 2 R 60 i 46 (cf. TuL, 18 rev iii 5) which preserves a set of satirical prescriptions for the second half of the year. As to Tešritu, this text reads: 4 [T]ešritu nītu ukuštaka 5 ikikku ina karašši u biqna ša kurkī 6 ina pappasi tapattan, «In Tešritu, which is your menu? You will eat rancid oil on leeks and plucked goose feathers in porridge». Cf. CAD I/J, 69-70 s.v. ikikku. The origin and purpose of the satirical texts has been recently examined by S. Ponchia, La palma e il tamarisco e altri dialoghi mesopotamici, Venezia 1996, 27-32.
Few clues are given as to the hemerology's addressee, who undoubtedly must have been a man (see *ana sinništi lā itehhi*). The alimentary prescriptions are not worth any remark: the mentioned food (either vegetables and meat/fish) are common in Mesopotamian diet. More intriguing are the prescriptions concerning curious behaviour such as ascending roofs or standing behind a mortar/grindstone and especially as far as standing in a field where a donkey has been seen (?) rolling is concerned (there really were people expected to check and report on such events?)\(^{25}\).

From a practical standpoint, the hemerology for Tešritu does not seem to have affected real life. For example it is never referred to in the Neo-Assyrian reports to the very pious Esarhaddon (681-669 B.C.) whose correspondence indeed witnesses the broad use of the relevant textual category\(^{26}\).

Yet, the extant manuscripts show a remarkable interest attached to this peculiar hemerology especially by Assyrian scribes. In my opinion, the production of this and similar composite texts is amenable to the unceasing activity of Assyrian scriptoria, such as that in Assur, whence other precious manuscripts such as the well-known Astrolabe B come\(^{27}\). Thus, it must be concluded that the interest of Assyrian scribes in this literary genre was in the first place due to sheer academic purposes – be they formal or substantial – rather than to its “magical or religious” implications.

---

25 For these prescriptions cf. A. Livingstone, *The Use of Magic*, cit., 64.

26 See my SAA 8, 232 e la tradizione emerologica nel periodo neo-assiro, AION 58, 1998, 154-64.

27 Like the hemerologies, the Astrolabe B is an assemblage of various data stemming from still unidentified sources, different both in their origin and purpose. An edition of the Astrolabe B is in preparation by me.