

THE ALLEGED MESOPOTAMIAN «LENT»: THE HEMEROLOGY FOR TEŠRĪTU

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 texts¹. This led modern scholars to be persuaded of the special nature of the first ten days of Tešrītu. Such attitude is synthesized 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 Mesopotamians². 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

¹ More than a hundred different types of prescriptions have been classified by Dr A. Livingstone while preparing his forthcoming edition of the Babylonian hemerologies. For a short list cf. A. Livingstone, *Official Cult and Popular Religion in the Ancient Near East*, in E. Matsushima (ed.), *Papers of the First Colloquium on the Ancient Near East - The City and its Life*, Heidelberg 1993, 102.

This note is an issue of the research program «Politics and Participation in the Civic Systems of the Ancient Empires» directed by Prof. C. Zaccagnini at the I.U.O. (Naples), under the coordination of Prof. A. Schiavone (Florence), with the financial support of the Italian Ministry of Universities (M.U.R.S.T.).

In addition to the current assyriological abbreviations, for which see AHW and CAD, note the following abbreviations: *Babyloniaca* 1 = Ch. Virolleaud, *De quelques textes divinatoires*, *Babyloniaca* 1, 1906, 187-209; *Babyloniaca* 4 = id., *De quelques textes divinatoires*, *Babyloniaca* 4, 1909, 101-28; TuL = E. Ebeling, *Tod und Leben nach der Vorstellungen der Babylonier*, Berlin-Leipzig 1931; MSL 9 = B. Landsberger - M. Civil, *The Series HĀR-ra = ħubullu. Tablet XV and Related Texts* (MSL 9), Roma 1967.

² S.H. Langdon, *Babylonian Menologies and the Semitic Calendars*, London 1935, 51-53 and esp. 97-109 first dealt with KAR 177, concluding that it explicitly pointed at «instructions for the two holy periods (scil. Nisannu and Tešrītu) or New Year festivals» (cf. *ibid.*, 51). Cf. most recently A. Livingstone, *The Use of Magic in the Assyrian and Babylonian Hemerologies and Menologies*, SEL 15, 1998, 61. For a different opinion cf. A. Tsukimoto, *Untersuchungen zur Totenpflege (kispum) im alten Mesopotamien* (AOAT 216), Kevelaer/Neukirchen-Vluyn 1985, 204.

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 Tešřitu 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
 Copy: E. Ebeling, *Keilschrifttexte aus Assur religiösen Inhalts*, WVDOG 28, Leipzig, 1915-19, I, 241-42, No. 147.
 Previous edition: R. Labat, *Hémérologies et ménologies d'Assur*, Paris 1939, 168-76.
 Selected bibliography: S.H. Langdon, *Babylonian Menologies*, cit., 97-107; P. Hulin, *A Hemerological Text from Nimrud*, JNES 21, 1959, 42-53.
 KAR 147 is a well-preserved Neo-Assyrian tablet from Assur; it provides us with the "standard" version of the hemerology stretching from Tešřitu 1st to 8th.
- B ND 5545 (now IM 64185).
 Copy: JNES 21, pls. XIV-XV; CTN 4, 58, pls. 32-33.
 Photo: M.E.L. Mallowan, *Nimrud and its Remains*, London, 1966, I, 272-73, No. 254.
 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, *Hemerologieen 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 ipuš*); a list of favourable days according to the Babylonian tradition (KAR 177:iv 1'-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 Tešřitu.
- D BM 34602:1'-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.

⁴ For a brief description of the exemplar cf. D.J. Wiseman - J.A. Black, *Library Texts from the Temple of Nabû* (CTN 4), London 1995, 15.

Copy: *Iraq* 23, pl. XLII.

Previous edition: R. Labat, *Tabous de Tešrit*, cit., *passim*.

Selected bibliography: A. Livingstone, *Official Cult and Popular Religion*, cit., 99.

Tablet of unspecified provenance and date (cf. R. Labat, *Tabous de Tešrit*, cit., 88-89) also containing further prescriptions (*iqqur īpuš*).

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: E^a = *Babyloniaca* 4, 104:16 (= Ch. Virolleaud, *Fragments*, cit., 19:5) and E^b = *Babyloniaca* 4, 107:1 (= *Babyloniaca* 1, 204:1).

F IM 50964

Copy: *Sumer* 9, No. 28.

Previous edition: MSL 9, 107-109.

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 Tešrītu is featured by the absence of the *māgir*-apodoses (with the sole exception of E₁ and C₁⁵).

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 Tešrītu 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 Tešrītu 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 'ø'. 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 ¶ 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 A¹ [] KAM ITI.7.KAM z a l.la. an
 B¹ *i-na* MU.1 - - - - -
- 2 A² [] 7 ITI *na-sa-hu*
 B² *i-na* MU - - - - -
3. A³ [] itⁱDU₆ 7 UD.MEŠ z a l.la. an
 B³ *a-na* - - - - -
- 4 A⁴ [] itⁱDU₆ 7 UD.MEŠ *na-sa-hu*
 B⁴ *ina* - - - - -
- 5 E^a ¶ *ina* itⁱDU₆ *ka-la ep-še-tu-šu ia-a-nu* GARZA *ana* ^{d+} *En-líl gu-um-mu*-[]
6. D^{1'} [¶ U]D.1.KÁM MIN[?] SAG[?] LÚ BI [x] KUR.KUR[?]-s[u[?]]
7. E^b ¶ *ina* itⁱDU₆ UD.1.KÁM *ana* É.^{lú}DIN.NA KU₄-ub TIN *ut-tar* PAD-su
ana ^dÉ-a GAR-un ŠE.GA
8. A⁵ [KA]M ^{im} *a-šam-šu-tu ina* EDIN *la ú-ma-har ha-lu-la-a i-ḫar-šú*
 B⁵ - - - - - ta *i-na* - - - - - li-ia - - -
 C₁^{rev ii 8} ¶ *ina* itⁱDU₆ UD.1 - ø - - - tu₄⁹ - - - - - šam - ¹⁰ *hal-le-e* - - -
 C₂^{rev iii 48} ¶ *ina* itⁱDU₆ - - - ø - - - tu₄⁹ - - - [-] [] ⁵⁰ *h[al]* []
 D^{2'} ¶ *ina* itⁱDU₆ - - - ø - - - - - NU *i-mah*-[] ^{3'} - - -
 E² ¶ *ina* itⁱDU₆ - - - ø - - - tú - - - NA NU *i-mah* - - - - a - - -
9. A⁶ [] SUM.SAR NU KÚ GÍR.TAB SÌG-su
 B⁶ - - - *la* - - - - -
 C₁¹¹ - - - - -
 C₂^{rev iv 1} [] SAR - - - - -
 D^{3'} ø - - - - - [-] - - - - -
 E³ - - - - - [-] - - - - -
 F^{2'} [] x *pa-šit-tum* MIN [] ^{3'} [] *u-qa-qí-pu i-mah-ḫaš-šu* []
10. A⁷ [] SUM.SIKIL NU KÚ *šu-ru-ub ŠÀ-bi GÁL-šú*
 B⁷ - - - - - - - - - - - - - *šu*
 C₁¹² - - - - - ¹³ - - - - - [] - *ši*
 C₂² [] - SAR - - ³ - - - - - TUK-*ši*
 D^{3'} ø - - SAR - []
 E³ ø - - - - - - - - - - TUK-*ši*

11. A⁸ *ár-ra-ab* ÛR NU KÚ NÌ.GIG^d *Nin-líl ma-ru-uš-ta* IGI-mar
 B⁸ -
 C₁¹⁴ - *rab* giš - - - - - 15 - - - - - ^{d+} *En* - NÌ.GIG - - -
12. A⁹ UD.2.KÁM^ú SUM.SAR NU KÚ *ina qin-ni-šú* IDIM ÚŠ
 B⁹ -
 C₁¹⁶ -
 17 -
13. A¹⁰ *bi-iš-ra* ZAG.HILI NU KÚ DU₁₄ GÁL-šú
 B¹⁰ -
 C₁¹⁸ - - - - - *sah-lé-e* - - - - - 19 -
 F⁵ [] ZAG.HILI *bi-ši-ir* - *le* - [*a*]
 F^{5a'} *š*u-ru-ub ŠÀ-bi []
14. A¹¹ UZU KA.NE NU KÚ SAHAR.ŠUB.BA.A *i-la-bi-iš*
 B¹¹ - - - - - NE' -
 C₁²⁰ - - - - - - - - - - - 21 *iš-ru-ba-a* - *lab-biš*
 C₂⁷ - *š*u-me-e - - - - - 8 *iš-ru-ba-a* - *lab-biš*
 D⁵ - []⁶ -
 E⁵ - - - - - - - - - - - [] NU NAG []
 E⁵ - - - - - - - - - - - [] NU NAG []
15. A¹² uzu GUD uzu MÁŠ uzu ŠAH NU KÚ SAG.KI.DAB₅.BA GÁL-šú
 B¹² -
 C₁²² [] - - - - - - - - - - - 23 -
16. A¹³ *ana* TÚL NU *ú-ša-ar lem-nu* LAL-šú
 B¹³ -
 C₁²⁴ - - - - - *la* - *š*ar -
 C₂⁶ - - - - - *la* - *š*ar -
 D⁵ - - - - - *la* - *š*ar-ra - - - - - *i-kam-mu-šú*
 E⁴ *a-na* - - - - - []
17. A¹⁴ *ana* ÛR NU E₁₁ kiš.ki.li.li *i-har-š*u
 B¹⁴ - - - - - E₁₁' -
 C₁²⁵ *a-na* - - - - - - - - - - - 26 -
 C₂⁴ UD.2.KÁM *a-na* - - - - - 5 *ar-da-at li-le-e* - - - - -
 D⁴ ¶ UD.2.KÁM \emptyset *ú-ru* - - - - - líl.lá - *ha* []
 E⁴ ¶ UD.2.KÁM - ÛR' - - - - - líl.lá - *ha-ar-šú*
18. A¹⁵ UD.3.KÁM KU₆ NU KÚ *tuš-š*u UGU-šú ŠUB-ut
 B¹⁵ -
 C₁²⁷ - - - - - [-] MEŠ -
 C₂¹⁰ - - - - - *šil-la-tú* -
 D¹⁰ -
*š*u-ku-us-su NU SISÁ
 E⁸ [] [- *šil-la*]¹-*tu* - - - - - *š*u
19. C₂¹¹ ZÚ.LUM.MA NU KÚ *ri-qi-i-ta* GIG
 D^{11'} - - - - - M'A¹ []
20. C₂¹⁴ [MUŠEN'] *la i-bar š*u-ku-us-su NU SISÁ
 E⁹ [] [- -] *šú* [-]¹-*us-su* - - - - - [0]

21. E 7a [] ŠEŠ-su GÁL-ši a-šir-tu₄ [GÁL²] []
22. A 16 A.ŠÀ ANŠE GUR.GUR NU GUB SA.GAL GIG-uš
 B 16 - - - - - - - - - - - - - - - -
 C₁ 29 - - - - - - - - - - - az³⁰ - - - - -
 D 9 a-šar - ig-ga-ri-ru - GU[B]
 E 7b a-šar [ANŠE⁷] []
 F 6 [ki.anše gur].gur.da [-] []
 F 6a' - - i-me-ru it-tag-ra-ri[u]
23. A 17 A.ŠÀ ŠE.GIŠ.Ì.MEŠ A.MEŠ NU NAG kur-si-su DAB₅-su
 B 17 - - - - - - - - - - - - - - - -
 C₁ 31 - - - - - - - - - - - qí³² ku-ru - - GÁL-šú
 C₂ 12 - - - - - - - - - - - qí¹³ [ku¹-ru - - GÁL-ši
 D 8 a-šar - - - - - - - - - - - ku-ur-š[i]
24. A 18 ana MÍ NU TE-hi MÍ ši-i TÉS BI TUM
 B 18 - - - - - - - - - - - - - - - -
 C₁ 33 - - - - - - - - - - - - - - - -
 C₂ 9 UD.3.KÁM - - - - - - - - - - - BI - - - - - šú
 D 7 ¶ UD.3.KÁM - - - - - - - - - - - BI bal-t[a]
 E 6 ¶ UD.3.KÁM - - - - - - - - - - - BI - - - - - GÁL [0]
25. A 19 UD.4.KÁM ÍD NU e-bir ku-zu-ub-<šú> ŠUB-ut
 B 19 - - - - - - - - - - - - - - - -
 C₁ 34 - - - - - - - - - - - H.LI - - - - - su
 C₂ 15 - - - - - - - - - - - H.LI - - - - - su
 D 12 ¶ [] ID [] ib-^fbir H.LI¹ - - Š[UB]
 E 10 [] ID [] ib-^fbir HI-LI¹ - i-ma-^{quf} x []
26. A 120 uzu MUŠEN NU KÚ MUŠEN DAB₅-tu₄ lu-maš-šèr
 B 20 - - - - - - - - - - - - - - - -
 C₁ 135 - - - - - - - - - - - - - - - -
27. A 21 ana a-du-re-e NU DU <la> ge-ru-ú i-ge-ri-šu
 B 21 - - - - - - - - - - - <-> - - - - -
 C₁ 36 - - - - - - - - - - - la - ak³⁷ - - - - - ger - šú
 C₂ 16 - - - - - - - - - - - ak¹⁷[-] - - - - - ger - šú
 D 13' - - - - - - - - - - - <-> ga-ru []
28. A 22 ZÚ.LUM.MA NU KÚ ZÚ.MEŠ i-nu-uš-ša
 B 22 - - - - - - - - - - - - - - - -
 C₁ 38 - - - - - - - - - - - - - - - - šú i-nu-šá
29. A 23 SUM.SAR NU KÚ GÍR.TAB ŠIG-su
 B 23 - - - - - - - - - - - - - - - -
 C₁ 39 - - - - - - - - - - - - - - - -
30. A 24 [] SUM.SIKIL NU KÚ su-ru-up ŠÀ-bi GÁL-šú
 B 24 - - - - - - - - - - - - - - - -
 C₁ 40 - - - - - SAR - - - - - 41 - - - - - TUK-ši

31. C₂¹⁸ uzuGUD₁ uzuGI.ZU uzuŠAH¹⁹ NU KÚ SAG.KI.DAB₅.BA TUK-ši
 D¹⁴ - - ø ø ø ø ø - - maš-ka-du GÁL - []
 E¹¹ - - - MÁŠ - - - []
32. C₂²⁰ [a]-šar ANŠE GUR.GUR NU GUB-az²¹ ŠA¹.GAL GIG
33. D¹⁵ NU KÚ ep-qé-ni GÁL-ši []
34. A²⁵ UD.5.KAM bi-iš-ra za g.hi.li.sar NU KÚ ši-qu DAB₅-su
 B²⁵ - - KÁM - - - - - - - - - - - - - - - -
 C₁⁴² - [] - - - ZAG-lé-e - - -⁴³ [-1] []
 C₂²⁴ GA.RAŠ.ŠAR sah-lé-e - - -²⁵ - - - - -
 E¹⁴ [] - šir [] e²-e² - []
35. A²⁶ uzuŠAH NU KÚ di-nu GÁL-šú
 B²⁶ - - - - - - - - - - - - - - - -
 C₁⁴³ [-1] - - -⁴⁴ [-1] - - -
36. A²⁶ UZU KA.NE NU KÚ MÁŠKIM ŠIG-su
 B²⁶ - - - - - - - - - - - - - - - -
 C₁⁴⁴ - - - - - -⁴⁵ - []
37. A²⁷ uzuGUD NU KÚ ŠU UDUG GÁL-šú
 B²⁷ - - - - - UDUG₄ - - -
 C₁⁴⁵ - - - - -⁴⁶ [] - - -
38. A²⁷ uzuMÁŠ NU KÚ SAG.KI.DAB₅ GÁL-šú
 B²⁷ - - - - - - - - BA - - -
 C₁⁴⁶ - - - - -⁴⁷ [] - - -
39. A²⁸ ar-ki ur-šu NU GUB ru-ři-ib-ta GIG
 B²⁸ - - - - - - - - - - - - - - - -
 C₁⁴⁸ [] ŠAR[?] la¹ - az⁴⁹ []
 C₂²⁶ KI [-1]-ŠUB-u la - az²⁷ KI.DURU₅ -
 D¹⁷ a-šar - - []¹⁸ - tib-tú GÁL-ši [0]
 E¹³ [] šar - - na-da-at - []
40. A²⁹ ŠU.LUM¹.MA NU KÚ na-šú-qi-ta IGI-mar
 B²⁹ [-1] - - - - - - - - - - - - - - - -
 C₁^{rev iii 1} - - - - -² - šu-qa - - - - -
41. A³⁰ [] gišKIR₆ NU ú-šá-ár dŠU.LAK ŠIG-su
 B³⁰ [] KIIR₆ - - - - - - - - - - - -
 C₁³ - - - - - la - šar⁴ - - - - - - -
42. C₂²² UD.5.KÁM - - - la ur-rad^d IGI.SIG₇.SIG₇²³ lúNU⁸⁸KIR₆^{d+} En-líl - - -
 E¹² [] KÁM - - - la ur-rad^d IGI.SI[G₇]
 D¹⁶ ¶ UD.5.KÁM - - - la ur-rad []¹⁷ - - -
43. A³¹ A.ŠÀ ŠE.GIŠ.Ì A.MEŠ NU NAG kur-si-su GÁL-šú
 B³¹ [] - - - - - - - - - - - - - - - -
 C₁⁵ - - - - - - - - - - - qí⁶ ku-ru-si-su - - -
44. A^{rev 1} UD.6.KAM ana MÍ NU TE-hi MÍ ši-i TĚŠ BI TUM
 B^{rev 1} [] - - - - - - - - - - - - - - - -
 C₁⁷ - - KÁM - - - - - ø - BI - - - - - šú

45. C₂²⁸ -- KÁM *şal-ta* NU DÙ-uş [i]-gi-ta [DÙ]
E¹⁵ [] - KÁM *şal-ta* NU DÙ-uş e'-[gi-ta] []
46. A² *ana* ÛR NU E₁₁ kiş.ki.li.li *i-har-şu*
B² [] - - - - -
C₁⁸ - - - - -⁹ - - - - -
47. A³ *ana* É-mu-sa-te NU KU₄-ub ^dŞU.LAK SÌG-su
B³ [] [] - - - - -
C₁¹⁰ *a-na* - - - a - - - ab¹¹ - - - - -
C₂²⁹ *a-na* - - - a - - - -³⁰ MÁŞKIM - - -
E¹⁶ - - - - a - la - - []
48. A⁴ *ana* TÚL NU *ú-şa-ar lem-nu* LAL-şú
B⁴ - - - - a - - - -
C₁¹² - giş KIR₆ - - şar - - - -
49. A⁴ A.GÀR NU BAL-it GIG MURUB₄ GÁL-şú
B⁴ - - - - -
C₁¹³ - - - - -
50. A⁵ A.ŞÀ *ma-suk-ta* ŞUB NU GUB SA.GAL GÁL-şu
B⁵ - - - - -
C₁¹⁴ *a-şar ur-şu* - u la - az¹⁵ - - - -
51. A⁶ A.ŞÀ ANŞE GUR.GUR NU GUB *mi-iq-tú* GÁL-şú
B⁶ - - - - -
C₁¹⁶ - - - - - az¹⁷ GIG MURUB₄ - - -
52. A⁷ *ana* giş KIR₆ NU *ú-şa-ár i-sà-la-'a*
B⁶ - - - - -
53. C₂³¹ UZU *maş-te-e* NU KÚ *ma-mit* DAB₅-su
54. A⁸ UD.7.KAM ^{uzu}PÉŞ.ÛR NU KÚ *ah-ha-za* GIG
B⁷ - - KÁM - - - - -
C₁¹⁸ - - KÁM - - - RA - -¹⁹ - - zu -
55. A⁹ KI *ur-şu* ŞUB-ú NU DAB₅.BA *ru-ţi-ib-ta* GIG
B⁸ - - - - -
C₁¹⁹ - - - - u²⁰ la GUB-az - *ţib* - -
56. A¹⁰ A.ŞÀ ANŞE GUR.GUR NU GUB SA.GAL GIG
B⁹ - - - - -
C₁²¹ - - - - - az²² - - - -
57. A¹⁰ *bu-tiq-ta* NU BAL-it GIG MURUB₄ GÁL-şú
B⁹ - - - - -
C₁²³ - - - - -²⁴ - [] -
58. A¹¹ *ana* PA₅ NU GUD.UD-it *şa-gi-şu i-şá-gi-su*
B¹⁰ ∅ - - - - -
C₁²⁵ ∅ [] - BAL-it¹ - - şú¹ - - - -
59. A¹² *ana* KASKAL NU DU *hab-ba-tu i-hab-ba-tu-şu*
B¹¹ - - - - -
C₁²⁶ - - - - - ak - - tú - - - tu¹ ∅
60. A¹³ *ana* É.DURU₅.MEŞ NU KU₄-ub NAM.ERÍM *i-şal-lal-şú*

- B¹² - - - - -
 C₁²⁷ - - - - - RIM - - - - -
 61. A¹⁴ ana TÚL NU ú-šar lem-nu LAL-šú
 B¹² - - - - -
 C₁²⁸ - - la - - - - -
 62. A¹⁵ ana É mu-sa-te NU KU₄ dŠU.LAK SÌG-su
 B¹³ - - - - -
 C₁²⁹ - - - a - la - - - - -
 C₂²⁹ - - - a - la - ub³⁰ MÁŠKIM - -
 F⁷ [] ha.dé.a gír na.an.zukum.e [x¹] []
 F⁸ [] a-ti la i-ka-ab-ba-as mu-ut-ta-as¹-s[u]
 63. A¹⁶ ana ÛR NU E₁₁ ki.sikil.líl.lá i-har-šu
 B¹⁴ - - - - -
 C₁³⁰ - - - - - šú
 64. A¹⁷ ana gišKIR₆ NU ú-šar is-sa-la-²a
 B¹⁵ - - - - -
 C₁³¹ - - - - -
 65. A¹⁷ ÍD NU e-bir ku-zu-ub-šú ŠUB-ut
 B¹⁵ - - - - -
 C₁³² - - - HILI - - su
 66. A¹⁸ ana ú-šal-li ÍD NU DU la-²a-bu i-la-²i-ib-šu
 B¹⁶ - - - - -
 C₁³³ - - sal-lim ø la - ak³⁴ - - - - - šú
 67. A¹⁹ A.ŠÀ ŠE.GIŠ.Ì A.MEŠ NU NAG kur-si-su GÁL-šú
 B¹⁷ [] - - - - -
 C₁³⁵ - - - - - qí³⁶ ku-ru - - - - -
 68. A²⁰ dNisaba ina EDIN NU ú-šam-har áš-ra-tu₄ i-kal-la-šu
 B¹⁸ [] - - - - -
 69. A²¹ DÛ-ma NU KÚ ina É-šú li-qu-ul liš-tah-ri-ir
 B¹⁹ [D]Û - - - - -
 C₁³⁷ ø ø ø ø - - - - -
 C₂³² UD.7.KÁM ka-la-ma ø - -
 E¹⁷ [] KÁM ka-la-¹ma¹ ø [x¹] []
 70. A²² dNin-líl ana dBE a-bu-su DAB₅-su
 B²⁰ [Ní]n - - - - -
 C₁³⁸ - - - - - bat
 71. A²³ ek-ke-bet dNin-urta dNin-É.GAL NU KUD DINGIR DAB₅-su
 B²¹ [] - - - - -
 C₁³⁹ NÍG.GIG - - - u - - - - -⁴⁰ - i-tam-ma - - -
 C₂³³ [NÍG].GIG - UR u - - - - -³⁴ - i-tam-ma - - -
 D^{rev 1'} [] i-tam-<ma> DI[NGIR]
 E¹⁸ [] -¹tam¹-ma - [DA][B₅]
 72. A²⁴ [0] UD.8.KAM UD hi-du-te šá^dBE MAN IDIM NUN DADAG.MEŠ
 B²² [] KÁM - - - - -

73. C₁⁴¹ - - KÁM ø h[i] tú - - 50' IDIM MAN [-] ⁴² [-] -]
 A²⁴ ŠU LUH-si DADAG
 B²² - - - - -
 C₁⁴² [-] [] ma-hir
74. C₂³⁵ UD.8.KÁM li-te-lil li-te-bi-ib
 D² ¶ - - - lim-te-es-[]
 E¹⁹ [- - -] - e'[-lil']²⁰ [] li-is-ru-[]
75. A²⁵ [] gišKIR₆ É-su DIR-li hi-du-ta GAR-nu
 B²³ [] - - - - - - - - - - -
 C₁⁴³ ø ø - - - - - - - - - - - liš-kun
76. A²⁵ ana MÍ BAR-te NU [DU]¹-ak'¹
 B²³ - - - - - - - - - ø
 C₁⁴⁴ - - - - - - - - - - -
77. A²⁶ [] a]t-tu-šú-ma li-lik UD BI-a-tu₄ MÍ BI NITA ir-ri
 B²⁴ [] [-] - - - - - - - - - - - - - - - - -
 C₁⁴⁵ a-na [DAM]¹ - - - - - - - - - - - ⁴⁶ u₄-mi - - - - - - - - - - -
78. C₂³⁶ [ši-rik¹-tam liš-ru-uk³⁷ ma-qí-tam liq-qí
 79. D³ ana dURAŠ u NIN []⁴ - - - - - liš-kun ma-qí []
 80. C₂³⁸ PAD-su ana DINGIR-šú liš-kun ³⁹ dNin-É.GAL ana dUR⁴⁰ a-bu-su
 DAB₅-bat
 D⁵ - - - - - a-na []
81. C₂⁴¹ UD.9.KÁM ana IGI MUL.ÛZ UD.U.SISKUR BAL ⁴² PAD-su liš-kun
 D⁶ ¶ - - - ø ø ø ø ø ø ø - - - ø ø
82. C₂⁴³ ina AN-e u KI-tim li-sap-pi-ši⁴⁴ kal MU.AN.NA GIG NU TE-šú
 D⁶ ana MUL.Û[Z]⁷ - - - pí ø - - - ø ø G[IG]
83. D⁸ ¶ UD.10.KÁM PAD-su ana 20 u 30⁶

A - B, colophons

⁶ F contains seven extremely fragmentary further prescriptions: 9' [... À]M A.TU₅.A GÌR NA.AN.ÚŠ [x] [...] ¹⁰ [...] rim-ka la i-k' a-ab-ba¹-aš a-sak-k[u]² [...] ¹¹ [...] NA [KÁ] [...] NA. AN.Ú [...] ¹² [...] UD [...] i[-k]ab¹-ba-as [x] [...] ¹³ [...] AB.TA.[BAL.E] TUM? x[...] ¹⁴ [...] la ib-ba-[la]-ki-it maš²-ka-d[u] [...] ¹⁵ [...] [GÛ] <NA>.AN.DÉ.DÉ G[Û] BI[] [...] ¹⁶ [...] la i-ša-as-sí ri-gim-šu [...] ¹⁷ [...] LÚ NA.AN.NÁ.Å HILLI.BI [...] ¹⁸ [...] ri la it-ta-al ku-zu[...] ¹⁹ [...] AN x E [...] ²⁰ [...] ti la i-kab-ba[...] ²¹ [...] NA].AN.DÉ.A [...] ²² [...] [x x x] [...]. 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 Tešrītu. 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 *šigū*-prayer as is alluded to by the prohibition *lā išassi*. Further references to the *šigū*-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 *šigū* 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, 1-8), KAR 177 ii 28-29 and KAR 178 iv 20-21. Apparently, the ceremony was meant to appease Adad's wrath. Noteworthy the verb *šasú* recurs in every omen implying Adad.

84. A^{rev 27} [] *tuk'-ku ša itī*DU₆
 B^{rev 25} *ú* - - - - -
85. A²⁹ [0] ŠU []-*mul-SIG₅-iq* lúŠAG.GA.MAH.HU
 B²⁶ - ^mAN-GAL - - - - -
86. A³⁰ [] KUR-Aš+šur DUMU *Tap-pu-[ia]*
 B²⁶ *ša* ^{md}Aš+šur-PAP-A²⁷ LUGAL²⁸ - - - C²⁸ - - - -
87. A³¹ [] B]ĀD.DINGIR^[ki] [0]
 B²⁸ lúŠĀ.TAM *ša uru* - - - ²⁹DUMU *Hu-za-li* lúŠĀ.TAM-*ma*

C₁ colophon

88. ^{rev iii 47}GABA.RI KUR-Aš+šur^{ki}

C₂ colophon

89. ^{rev iv 45}[GAB]A.RI KUR-^[uri]ki⁴⁶ [] RA BI GIM SAR È⁴⁷ [] *mu*
*šu-a-tu i-tab-ba-lu*⁴⁸ [] ^dAG *ha-an-tiš* BE

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 Tešrītu, seven days have elapsed (or: having elapsed?).
 4. In the month of Tešrītu, the passing by of seven days(?).
-
5. In the month of Tešrītu, none of his ceremonies are to be performed; the service for Enlil has been complete[ly] provided.
-
6. [In the month of Tešrītu], on the 1st [d]ay, *ditto*(?) ... ; this man, ... has approached (?) h[im].
-
7. In the month of Tešrītu, 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;
9. he shall not eat garlic: a *bilious attack*, *ditto*⁸: a scorpion will strike him;
10. he shall not eat onion: there will be the *šurup libbi*-disease⁹ for him;
11. 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 H, 46b, s.v. *halulaja*: «a ḫ.-demon will “espouse” him».

⁸ However AHW 845a s.v. *pāšittu*, primarily: «“die Tilgende”, Name der *Lamaštu*», but also lists attestations of the term as a sickness («Geifer»); cf. *ibid.*, ref. to *halp/bukkātu*, known as a plant used against the *pāšittu*(-demon). Cf. also CAD H, 41a s.v. *halp/bukkātu*.

⁹ Cf. P. Hulin, *A Hemerological Text*, *cit.*, 46 n. 17 and previous literature.

13. he shall not eat leek (or) cress¹⁰: there will be a quarrel for him; there will be the *šurup 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 *sagkidabbu*-illness¹¹ 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: *ardat lilī* will pick him up as mate for herself.

18. On the 3rd day: he shall not eat fish: calumny will fall upon him¹²; his sustenance field will not prosper;

19. he shall not eat dates: (there will be) *riqītu*-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(?) *aširtu*-disease(?) (for him);

22. he shall not stand in a field where a donkey has rolled: (there will be) the *sagallu*-disease¹³ (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 *šurup libbi*-disease for him;

31. he shall not eat beef (or) goat (or) pork: he will get the *sagkidabbu*-disease/there will be the *maškadu*-disease for him¹⁴;

32. he shall not stand in a field where a donkey has rolled: there will be the *sagallu*-disease for him;

33. he shall not eat [...]: there will be leprosy for him¹⁵.

34. On the 5th day: he shall not eat leek (or) cress: the *šīqu*-disease¹⁶ will seize him;

35. he shall not eat pork: there will be a judgment for him;

36. he shall not eat roasted meat: the *rābišu* will strike him;

37. he shall not eat beef: there will be the hand of the ghost¹⁷ for him;

¹⁰ Cf. AHw 130b s.v. *bis/šru*; for *šahlū* see the exhaustive analysis in M. Stol, *Cress and its Mustard*, JEOL 28, 1985, 24-32.

¹¹ Cf. P. Hulin, *A Hemerological Text*, cit., 48 n. 24.

¹² Cf. AHw 1236a, s.v. *šillatu*, 4.

¹³ Cf. P. Hulin, *A Hemerological Text*, cit., 48 n. 30 and literature.

¹⁴ Cf. *ibid.*, n. 31 and literature.

¹⁵ Cf. CAD E, 246a s.v. *epqennu*.

¹⁶ Cf. P. Hulin, *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 *naššuqītu*-demon;
 41. he shall not go down to a garden¹⁹: *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 lilī* 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) field²⁰: there will be the *muṣ qablu*-disease²¹ 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(?): there will be the *ahhāzu*-disease²² 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 *muṣ 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 lilī* 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. *šurru*, 1, a.

²⁰ Cf. P. Hulin, *A Hemerological Text*, cit., 50 n. 41.

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 him²³;
 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 *Nabú*.

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 *Sîn*.

84. Hemerology of *Tešrītu*.
 85. Hand of *Anu-rabû-mudammiq*, *šaggamahhu*
 86. of *Aššur-nāšir-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) ori]ginal from the land of [Akkad]; [(its) mo]del, written and collated; [whoever] carries off this [ta]blet may be put to death immediately [through] *Nabû*'s hand].

Remarks

1. For *za.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. *gamāru*, g, 30-31.
6. I accept the reading offered by R. Labat, *Tabous de Tešřit*, cit., 90, although further possible readings are: *a-na É LÚ BI ʾxʾ KUR.KUR-m[a ...]* or: *a-na É lú<sa>-bi ʾxʾ* (for KU₄?) TIN¹-[u¹ 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. E³: the sign NU is missing in Virolleaud’s copy but it is correctly restored in the transcription.
9. The determinative ‘u’ can be restored at the beginning of the line.
12. C₁¹⁶⁻¹⁷: cf. R. Labat, *Hémerologies*, cit., 169 n. 17.
14. B₁₁: text: UZU NE.KA. Cf. CAD Š/3, s.v. *šumū*, A, 297.
16. Note the alliteration between TÚL = *būrtu*, «cistern, tank» in the protasis, LAL = *kamū*, in the apodosis and the word TÚL-LAL, *kalakku*, «cellar».
- For prescriptions implying descending/ascending cf. CAD E, s.v. *elū*, 1, c, 118 (*maqātū* III 114).
17. In B¹⁴ E₁₁ written DU₆-È.
21. E^{7a}: for *ašřirtu* see CAD A/2 s.v. *ašřu* B, 460.
22. This prescription is omitted in Virolleaud’s transcription but it is indeed present in the copy (cf. *Babyloniaca* 1, 205:9).
24. Cf. AHW 521, G, 2.
27. For the expression *lā gerū* 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. *gērū*, 61 and 63 takes both expressions *gērū* / *lā gērū* to be variants to the relevant omen. Since all the manuscripts belong to the same tradition, I restore the word *lā* where missing and translate accordingly.
34. E¹⁴: in *Babyloniaca* 4, 107 n. 7 Virolleaud stresses the uncertainty of the relevant readings.
38. C₁⁴⁵⁻⁴⁶: cf. KAR 176 ii 35’ (hemerology for Nisannu).
40. E¹³ // CT 51, 161 rev²³.
49. Maybe the presence of the verb *šurru* misled the scribe of C₁, who mistakenly matches the apodosis *lemnu ikammušu* with the going down to a garden (l. 12) rather than to a cistern.
51. For *uršu* = *masūktu* see CAD M/1, 329.
57. For *butiqta* see CAD B, s.v. *butuqtu*, 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. C₁²⁶: copy: *i-hab-ba-tuš*.
69. For *ašřātu* see CAD K, s.v. *kalū*, 1a, 3’, 97.
78. Cf. CAD A/1, s.v. *attu*, e’, 512-514, and CAD E, s.v. *erū*, 325.
84. *utukkū* is a further Akkadian word for hemerology besides the well attested UD.MEŠ DŪG.(GA).MEŠ (*ūmē řābūti*) 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

(eds.), *Sumerian Gods and their Representations*, CM 7, Groningen, 1997, 216. The different expressions possibly refer to different typologies.

86. Cf. T.C. Vriezen, *Hemerologieën*, cit., 121.

89. This colophon is only mentioned in T.C. Vriezen, *Hemerologieën*, cit., 122 n. 104 according to F.M. Th. Böhl's reading. Cf. H. Hunger, *Assyrische und babylonische Kolophone* (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 Tešrītu 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 month²⁴. 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'ibšu*; *lā gērū igerrīšu*; or *šaggišu išaggiššu* and even ZÚ.LUM.MA (...) ZÚ.MEŠ and 𒄠IGI.SIG₇.SIG₇ ŠIG₇-su. But for most of them the relationship between the event and its consequence is not detectable at all.

²⁴ Other hemerological sources for Tešrītu – 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 Tešrītu (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 Tešrītu, this text reads: ⁴ [T]ešrītu mīnu ukultaka ⁵ ikūku ina karaši u biqna ša kurkf ⁶ ina pappasi tapattan, «In Tešrītu, 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. *ikūku*. 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 Tešrītu 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 category²⁶.

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 come²⁷. 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.