



**Unpublished Omen Reports Texts From the Old  
Babylonian Period**

**Ahmed Naje Sabe,**

Department of Archaeology, College of Arts, The  
University of Babylon , Baghdad, Iraq; E-Mail:  
[art.ahmed.naje@uobabylon.edu.iq](mailto:art.ahmed.naje@uobabylon.edu.iq) .

**Dr.Samraa Hameed Naeif,**

Department of Archaeology, College of Arts, The  
University of Babylon , Baghdad, Iraq; E-Mail:  
[art.samraa.hameed@uobabylon.edu.iq](mailto:art.samraa.hameed@uobabylon.edu.iq) .



Unpublished Omen Reports Texts From the Old Babylonian Period

Ahmed Naje Sabee,

Dr.Samraa Hameed Naeif,

**Abstract:**

Publication and edition of two tablets from the library in the Ebabbar Temple of Sippar, a manuscripts represent a Babylonian extispicy reports for the god marduk.

The texts of this article belong to the texts discovered during the eighth excavation campaign of Baghdad University at Sippar in the twenty-fourth excavation season .

As it was among the texts discovered in Room No. 1 and it belongs to the Old Babylonian Period, especially from the time of the King Ammi Saduqa (reigned 1646-1626 BC ) .dated to the years .<sup>1</sup>

**Keywords :**

( omen , Liver , religion , priests , ritual )

**كلمات مفتاحية :**

( فآل ، كبد ، ديانة ، كهنة ، طقس )

Mesopotamia has witnessed, since early ages, a great interest by the omen and astrology , and this matter has taken a lot of their thinking because of their fearing from the unknown future .

Therefore, the Mesopotamians dealt with this matter sensitivity and struggled hardly to find a way to overcome this ordeal by finding a way to introspect and find out what the gods were hiding for them, trying to avoid a bad omen in the future.

Because of that most of the Mesopotamians resorted to the priests to help them to get rid of obsession of fear cause they represented the gods on earth and were aware of the will and decisions of the gods.

Therefor the divination appeared in the ancient mesopotamia society , as a means of predicting the future. Although it was not so easy as they tought . Where the omens divination was just a type of soothsaying only in that observed signs were considered to correlate with events that usually had not happened yet.

In mesopotamia, there were many ways of omen which used to extrapolating the future , for example :

- Liver omen which considered one of the most important ways of omen , particularly its depending on inspection the internal organs of the of sacrificial lamb .
- Oil omen , appearance of oil poured on water (lecanomancy) .
- Smoke omen , which rising from burning incense (libanomancy) .
- Flour omen , which dropped on to a surface (aleuromancy) .
- Eclipses and planetary movements (astrology) .
- Natural phenomena such as thunder and earthquakes .
- Multiple births, human and animal, and malformations of stillborn fetuses .
- Agriculture and animal husbandry.
- Movement of animals and birds , (dogs , snaks , scorpions) .
- Behavior of humans .
- Flames of lamps and torches .

Concerning to these texts , they represent a type of a liver omen texts reporting , and inspite of the vast number of Babylonian extispicy published texts , there are still substantial gaps in our knowledge .

Anyway the ancient mesopotamians had thier own habits which represents a way that enable them to contact with gods and find out thier will.

The mesopotamians believed that the best way to approach the gods was by offering the animals as a sacrificings , because when they sacrificed the goat it would generate a connection between the sacrificial goat and the gods , because it will be (the goat) a part of god . Where the behavior of the sacrificial lamb when slaughtered is likewise considered as predictive of future events. as well as the god will guide the priest to extrapolating process for the signs on the internal organs of the sacrificial lamb , which thereby indirectly the future .

First of all we must clarify that the results of these extispicy proceses was not inevitable , in the sense it rejecting the pairing of portent and prediction as evidence of fatalism, or as inevitable, pre-determined future.

The Ancient Iraqi Diviner's understood the naturally occurring, unprovoked portents not as statements of a fixed future but as communications from the gods that invited a response from those who could decode them.

If the signs were unfavorable, they were taken as warnings, and they must avoid falling in it and should be eliminate by aspecial Priest.<sup>2</sup>

Where a specialized priest called (asipu ) "exorcist"<sup>3</sup> performs a religious rituals which called ( asiputu ) .

in addition to another ritual called (kalaûtu) accompanies by incantations and chanted litanies to appease the gods which achived by a priest called (kalaû) specialized with "lamentation- chanter"<sup>4</sup> .

The mesopotamians dealt sensitivity with the result of the extispicy and they gave it a huge concern , as they sought to averting the consequences of bad portents , cause it was source of fear and anxiety according to the ancient Mesopotamian religion.<sup>5</sup>

Obv.

1 immerum(UDU) li-pí-it qá-ti a-na 𐎠𐎠𐎠 marduk  
(AMAR.UTU)

a-na šu-lum be-li-ia-tum

iš-tu abu(<sup>ITI</sup> NE.NE.GAR) U<sub>4</sub> 4 KAM

a-di ulûlu (<sup>ITI</sup> KIN.<sup>d</sup>INNIN.NA) U<sub>4</sub> 30 KAM

5- niqû(SIZKUR) ep-še-et

te-er-tum šulmam(SILIM-MA) išu(TUK) padānam(GÍR)

išu(TUK)šu-ul-mu

danānam(KAL) išu (TUK) martum(ZÉ) imittum (ZAG) bāb  
ekallim(KÁ É.GAL)

<sup>gis</sup>kakkum (<sup>gis</sup>TUKUL) zi- 𐎠𐎠𐎠 𐎠na-di 𐎠

manzāzum(KI.GÙB) martum (ZÉ) imittam (ZAG) ki-na-at

a-na qa<sub>2</sub>-qa<sub>2</sub>-ar ik-[kul]

10. šumēl(GÙB) martim(ZÉ) šēpum(GÍR)

šumēl(GÙB) martim(ZÉ) paṭer(DU<sub>8</sub>)

Rev.

i-na šumēl(GÙB) martim(ZÉ) ši-lum 𐎠na-di 𐎠

imitt(ZAG) ubani(ŠU.SI) paṭer(DU<sub>8</sub>)

imitt(ZAG) ubani(ŠU.SI) e-ki-im

15. i-na ekall(É.GAL) ubani(ŠU.SI) kakkum(<sup>gis</sup>TUKUL) iš-tu  
šumēli(GÙB)

a-na imitt(ZAG) te-bi

ḥašūm(MUR) imittam(ZAG) ta-li-il

uban(ŠU.SI) ḥašī(MUR) qablītu(MURUB<sub>4</sub>)

išidiša(SUḤUŠ)-sá ra-ki-is

14 ti-ra-nu

20. šumēl(GÙB) tu-ru <uk> a-na pa-ni-šu i-šu

abu (<sup>iti</sup>NE.NE.GAR) ūmu U<sub>4</sub> 4 KAM

Šattu(MU) am-mi-ša-du-qá šarru(LUGAL.E)

nāru(ÍD) am-mi-ša-du-qá

Translating :

1. One sheep for the performance of extispicy for Marduk
2. concerning the well-being Bēliatum
3. For the duration from the fifth day from august
4. to the day thirty from September
5. the extispicy ritual performance was conducted
6. Extispicy It had an appeasement (SILIM-MA) , it had a path ,  
They are healthy ( are all right ) .
7. It had a "strength , ,[to ] right side of the gallbladder and the"  
palace door " the weapon-mark , a dark furrow sets in / mucus  
was deposited
8. The station on the right side of the gallbladder is firm
9. . in the normal zone [.....]
10. (on) the left of the gallbladder was a foot-mark
11. [ on] the left of the finger was a fissured

Rev

12. [ on] the left of the gallbladder a hole was placed .
13. [on] the right side of the finger is fissured
14. [on] the right side of the finger was atrophied / dislocated / torn  
.
15. On the palace <gate> (and the) finger , the weapon mark  
swellings / rises from the left to the right .
16. The lung from the right side is hanging
17. The middle finger from the lung its base is supplement
18. Fourteen convolutions of the colon
19. To the left there is a dark spot at the tip
20. The month of (abu) the fourth day from it
21. The year of the king Ammisaduqa
22. The year of the canal of Ammisaduqa (nuhus-nisi) was built

Vocabulary Explanation :

1. UDU: Sumerian Vocabulary mean sheep , opposite by Akkadian (immeru ) .<sup>6</sup>

li-pí-it qá-ti: The expression lipit qatim refers to a religious ceremony .<sup>7</sup>

2. a-na : Akkadian Preposition , mean ( for ) .<sup>8</sup>

šu-lum be-li-ia-tum : to (obtain) a favorable omen for beliatum .<sup>9</sup>

3. iš-tu : Akkadian Preposition , mean ( from ) .<sup>10</sup>

ITU : Sumerian Vocabulary mean (month) , opposite by Akkadian ( warhu ) .<sup>11</sup>

NE.NE.GAR : Sumerian term for the month (August) , opposite by Akkadian (abu) .<sup>12</sup>

U<sub>4</sub> : Sumerian Vocabulary mean ( day ) , opposite by Akkadian ( ūmu ) .<sup>13</sup>

KAM : Sumerian tool for Converting an integers to an ordinal number .<sup>14</sup>

4. a-di : Akkadian Preposition , mean ( for / till ) .<sup>15</sup>

KIN.<sup>d</sup>INNIN.NA : Sumerian term for the month ( September ) , opposite by Akkadian (ulûlu).<sup>16</sup>

5. SIZKUR : Sumerian Vocabulary mean (Sacrifice) , opposite by Akkadian

(niqû).<sup>17</sup>

ep-še-et : Akkadian Vocabulary mean (conducted / Proces / Operation) .<sup>18</sup>

6. te-er-tum: Akkadian Vocabulary mean (Extispicy / Check / Examine) .<sup>19</sup>

SILIM-MA : Sumerian Vocabulary mean (It had an appeasement /



Part of the Liver ) , opposite by Akkadian (šulmam) .<sup>20</sup>

TUK : Sumerian Vocabulary mean (Existing / it had ) , opposite by Akkadian

(išu) .<sup>21</sup>

GÍR : Sumerian Vocabulary mean ( a path / Part of the Liver ) , opposite by Akkadian (padānam) .<sup>22</sup>

šu-ul-mu : Akkadian Vocabulary mean (Well being )<sup>23</sup>

7. KAL : Sumerian Vocabulary mean ( strength ) , opposite by Akkadian (danānam) .<sup>24</sup>

ZÉ : Sumerian Vocabulary mean ( gallbladder ) , opposite by Akkadian

(martum) .<sup>25</sup>

ZAG : Sumerian Vocabulary mean (Right) , opposite by Akkadian (imittum) .<sup>26</sup>

KÁ É.GAL : Sumerian Term means literally (Palace door) , opposite by Akkadian (bāb ekallim).<sup>27</sup>

<sup>giš</sup>TUKUL : Sumerian term mean ( weapon mark ) , opposite by Akkadian (<sup>giš</sup>kakkum)<sup>28</sup>

zi-ḥuḥ na-di : Akkadian pphrase means literally , " ulceration / a dark furrow sets in / "the mucus was deposited / pustule " <sup>29</sup>

8. KI.GÜB : Sumerian term mean ( Station / Liver Center ) ,opposite by Akkadian (manzāzum) .<sup>30</sup>

ki-na-at : Akkadian Vocabulary mean (Fixed / in its place )<sup>31</sup>

9. a-na qa<sub>2</sub>-qa<sub>2</sub>-ar ik-[ kul ] : Akkadian term means literally ( in the normal zone / area ) .<sup>32</sup>

10. GÜB : Sumerian Vocabulary mean ( left ) , opposite by Akkadian (šumēl).<sup>33</sup>

GİR : Sumerian Vocabulary mean ( foot ) , opposite by Akkadian (šēpum).<sup>34</sup>

11. DU<sub>8</sub> : Sumerian Vocabulary mean ( Fissured ) , opposite by Akkadian (paṭer) .<sup>35</sup>

12. ši-lum 𒌷na-di<sup>7</sup> : Akkadian phrase mean , (a hole was placed, pinched )<sup>36</sup>
13. ŠU.SI :Sumerian Vocabulary mean (finger /part of the Liver) , opposite by Akkadian (ubani).<sup>37</sup>
14. e-ki-im : Akkadian stative verb for the third person . means literally (atrophied / pinched / torn ) .<sup>38</sup>
15. te-bi : Akkadian Vocabulary mean (swellings / raised ) .<sup>39</sup>
16. MUR : Sumerian Vocabulary mean ( lung ) , opposite by Akkadian (ḥašūm) .<sup>40</sup>  
ta-li-il : Akkadian stative verb for the third person . mean ( hanging, flutter ) .<sup>41</sup>
17. MURUB<sub>4</sub> : Sumerian Vocabulary mean ( middle) , opposite by Akkadian (qablītu).<sup>42</sup>  
SUḪUŠ)-sá : Sumerian Vocabulary mean ( its base ) , opposite by Akkadian (išidiša).<sup>43</sup>  
ra-ki-is : Akkadian stative verb for the third person . mean ( appendix ) .<sup>44</sup>
18. 14 ti-ra-nu : Fourteen convolutions / Coils of the colon." .<sup>45</sup>  
tu-ru-<uk> : Akkadian Vocabulary mean (dark spot )<sup>46</sup>  
pa-ni-šu : Akkadian Vocabulary means (in front of )  
MU: Sumerian Vocabulary mean ( year ) , opposite by Akkadian (Šattu ) .<sup>47</sup>

Obv.

1 būru(AMAR) nīqi(SIZKUR) a-na ᵀ<sup>d</sup>marduk<sup>1</sup>(AMAR.UT)  
te-er-tum šulmam(SILIM-MA) i-šu  
padānam(GÍR) i-šu(TUK) pu-uš-qum šumēlam(GÙB ) paṭer(DU<sub>8</sub>.  
)

danānam(KAL) i-šu(TUK) manzazam(KI) išu(TUK) i-na  
imitt(ZAG) martim(ZÉ) paṭer(DU<sub>8</sub>)

5- martum(ZÉ) imittam(ZAG) kīnat  
i-na šumēl(GÙB) martim(ZÉ) šēpum(GÌR)  
i-na šumēl(GÙB) martim(ZÉ) šēpum(GÌR) šumēl(GÙB) [ x x x  
x].

imitt(ZAG) ubānim(ŠU.SI) e-ki-im-ma  
pa-ni ne-ki-im-ti paṭer(DU<sub>8</sub>)

10. ḥašūm(MUR) imittam(ZAG) ta-li-il

Rev.

ubān(ŠU.SI) ḥašīm(MUR) qablītum(MURUB<sub>4</sub>) šumēlam(GÙB)  
paṭrat(DU<sub>8</sub>)

12 ti-ra-nu

tal libbim(ŠÀ) 2 šak(GAR)-nu

a-na ta-i-ti-ša šu-ul-mu

15. a-ḥi-tam i-šu

<sup>iti</sup>ābu(NE.NE.GAR) ūmu(UT) 14 KAM

šattu(MU) am-mi-ša-du-qá šarru-e(LUGAL.E)

URUDU KI.LUGAL.GUB.BA Ì.MAH.A

HUR.SAG TIL<sub>4</sub>.TIL<sub>4</sub>.A [ÍD.DA]

Translating :

1. One calf as a sacrifice for the performance of extispicy for Marduk
2. The (omen) Extispicy : It had an appeasement .( šulmam )
3. It (the liver) had a 'path'. The constriction / narrow part of the 'path' was split at the left.
4. (The extispicy ) it has a it has Strength ; it has a station , on the right of the gallbladder there is a fissured
5. the Gall Bladder is firm on the right side
6. [ on ] the left of the gallbladder there is a foot-mark
7. [ on] the left of the gallbladder was a foot-mark , and also In the left of the gallbladder there is [ x x x x ]
8. to the right of the " finger," there is an atrophied (pinched )
9. in front of the hidden parts there is a fissured (pinched )
10. The Right lung is hanging

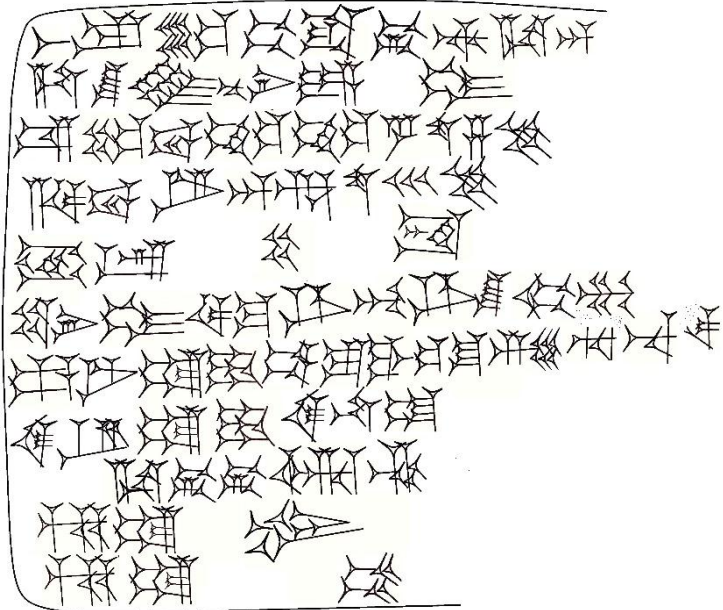
REV

11. The Middle Finger of the Lung is split on the left
12. twelve convolutions of the colon
13. it had two diaphragms placed ./ the lintel of the entrails
14. as far as the oracular message is concerned , it (meant) good luck
15. it had a follow-up " . ( but ) It had an opposite Features ., it (the omen) had an additional ( follow-up)
16. The month of August the day fourteen from it the year (13) of the king Ammisaduqa the year in which (Ammi-syaduqa) placed as an ornament for the Emah of the Enamhe a magnificent / extraordinary large royal platform in copper (representing) mountains and numerous streams .

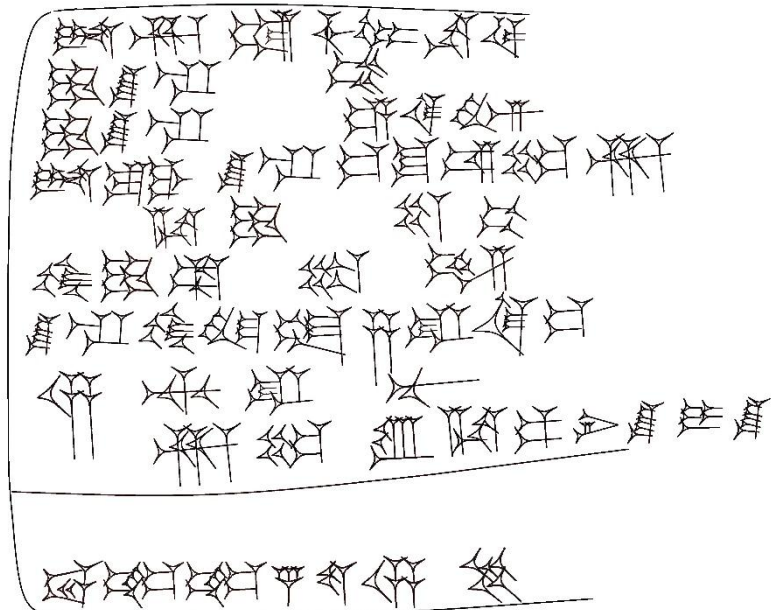
Obv.

1. AMAR : Sumerian Vocabulary means (), opposite by Akkadian (būru)<sup>48</sup>
3. GÍR : Sumerian Vocabulary means literally " path." , opposite by Akkadian (padānum) .<sup>49</sup>  
pu-uš-qum : Akkadian Vocabulary means (constriction / narrow )<sup>50</sup> .
4. KI : Sumerian Vocabulary means (a part of the liver/ "station," / "lobe") , opposite by Akkadian (manzazum) .<sup>51</sup>
8. e-ki-im-ma : Akkadian Vocabulary means (atrophied ) .<sup>52</sup>
9. pa-ni : Akkadian Vocabulary means (in front of ) .  
ne-ki-im-ti : Akkadian Vocabulary means literally (atrophied / hidden parts) .<sup>53</sup>
12. 12 ti-ra-nu : Akkadian Vocabulary means (12 convolutions of the intestine / colon.) .<sup>54</sup>
13. tal : Akkadian Vocabulary means (diaphragms placed) .<sup>55</sup>  
ŠÀ : Sumerian Vocabulary means (middle / heart) , opposite by Akkadian (libbum).<sup>56</sup>  
GAR-nu : Sumerian Vocabulary means (diaphragms ) , opposite by Akkadian (šaknu)
14. ša-i-ti-ša šu-ul-mu : Akkadian phrase mean ( as far as the oracular message is concerned, it (meant) good-luck .<sup>57</sup>
15. a-ḫi-tam : "it (the omen) had an additional (follow-up)".<sup>58</sup>

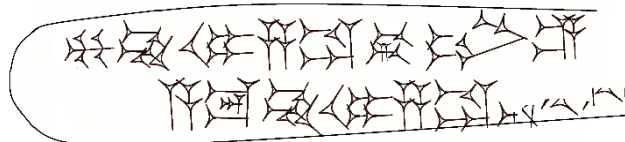
Obv.



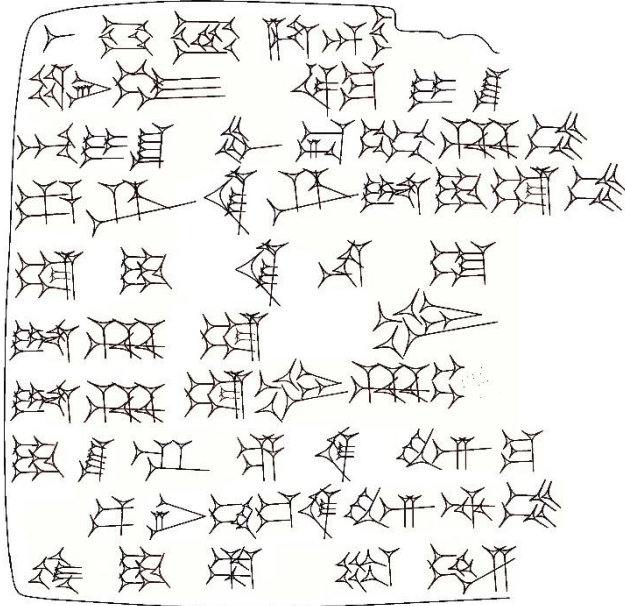
Rev.



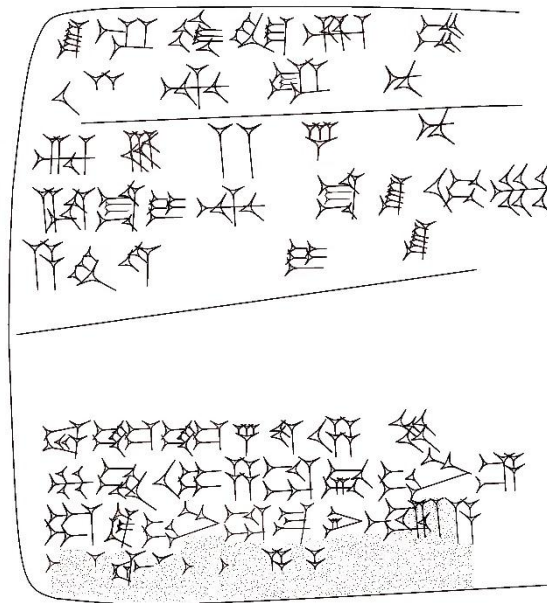
Up.edg



Obv.



Rev.





No. 1 (IM 191344)

s-24.3192

Obv.



Rev.



Up.edg





Obv.



Rev.



### Footnotes :

- <sup>1</sup> - For a detailed account of this excavation see:  
A. Fadhil and Z. R. Al-Samarraee., «Excavation in Sippar (Tell Abu Habbah) - preliminary report on the excavation results of the 24th campaign 2002», BaM 36 (2005), pp. 157-224.  
See also  
A. Fadhil and Z. R. Al-Samarraee., «The results of the 24<sup>th</sup> Excavation campaign in the city of Sippar », Sumer 52 (2002/03), pp. 294-357, (in Arabic).
- <sup>2</sup> - Oppenheim, A. L., “ A Babylonian diviner's manual” . Journal of Near Eastern Studies, **JNES** , (1974) . ,33:197-220,. 1.46
- <sup>3</sup> - Oppenheim , A.L. The Assyrian Dictionary of the Oriental Institute of the University of Chicago , Gluchstadt (1956ff). **CAD** ,. A.2, p.431:a
- <sup>4</sup> - George, A. R., Babylonian Divinatory Texts Chiefly in the Schøyen Collection , Cornell University Studies in Assyriology and Sumerology, (**CUSAS**) , Vol.18 , (Bethesda, 2018.) ,p.16 .
- <sup>5</sup> - Maul, S. M., ZukunJtsbewaltigung. Eine Untersuchung altorientalischen Denkens anhand der babylonisch-assyrischen Loserituaie (Namburbi). Baghdader Forschungen 18. Mainz am Rhein , p.50 , 1994.
- <sup>6</sup> - Borger, R., Assyrisch-Babylonische Zeichenliste, Germany, (1988) **AbZ**, p.188, No:437
- <sup>7</sup> - Goetze ,A, “Reports on Acts of Extispicy from Old Babylonian and Kassite Times” Journal of Cuneiform Studies, **JCS** , Vol. 11, No.4, (Chicago, 1957) , p. 94 ;  
Ulla Koch., Old Babylonian Extispicy Reports ,2002 ,p.133-134 .
- <sup>8</sup> - Von Soden, W., Akkadisches Handwörterbuch, Wiesbaden (1959ff), **AHW**, p:47 ;  
Black, J. and George, A. and Postgate, N., A Concise Dictionary of Akkadian , Wiesbaden, (1999) , **CDA**, p:16
- <sup>9</sup> - **CUSAS** , Op.Cit , p.16
- <sup>10</sup> - Leemans, W.F Legal and Economic Records of The Kingdom of Larsa , Leiden ,(1954), **SLB, 1/2** ,p.50,35:14 ;  
**CDA**, p.135:b .
- <sup>11</sup> - Falkenstein, A. Die Neusumerischen Gerichtsurkunden, Munchen (1957). **NG3**, p.125.

- <sup>12</sup>- Labat, R., Manual d'epigraphie Akkadienne, paris (1976). MDA,p.289 ; AHw, p.8:a .
- <sup>13</sup>- Oppenheim , A.L. The Assyrian Dictionary of the Oriental Institute of the University of Chicago, (CAD) , Gluchstadt (1956ff). U/W ,p.92 .
- <sup>14</sup>- MDA, p.101:143.
- <sup>15</sup>- AHw,p.12:a ; CDA,p.4:b
- <sup>16</sup>- Langdon, S.,Babylonian Menologies and Semetic Calender,London,1933,BMSC, pp.126-129
- <sup>17</sup>- Goetze ,A, Old Babylonian Omen Texts Babylonian Texts, (YOS) vol. 10 , ( New Haven, 1947) . , 2:1 ; AHw, 793 :a .
- <sup>18</sup>- CAD, E ,P.241:a .
- <sup>19</sup>- CAD, T, P.357:b ; CT, 31, 30:4 .
- <sup>20</sup>- CAD, Š/3, P.247:a ; YOS, 10,8:26 .  
Concerning the Sumerian term (SILIM-MA ) we are still uncertain of its primary meaning. Although the spelling by cannot lie considered sufficient proof that the word is etymological connected with " well -bieng." . It may by mere accident be-homonymous with "well-being."  
The customary translation "blister, vesicle " is based on an uncertain interpretation of the word in the oil omina,  
The context of the liver omina favors a position between the feat ekalim and the gall-bladder, close to the root of the latter.
- <sup>21</sup>- AHw, P.402 .
- <sup>22</sup>- Archives royales de Mari, traduction , (Paris, 1950 ff.). ARMT ,26 , 113:9 ; YOS, 10,44:49 ; CAD, P, P.2:b ff. .
- <sup>23</sup>- ULLA, Jeyes ., Old Babylonian Extispicy Omen , Op.Cit ,p.61
- <sup>24</sup>- H.F.LUTZ., "A CASSITE LIVER-OMEN TEXT", Journal of the American Oriental Society, (JAOS), VOL. 38 (USA, 1918) . 82:9 ; CAD, D, P.81:a ; CT,28, 46:5 ; BE, 14, 4:4.
- <sup>25</sup>- CAD, M/1, P.297:a ; CT, 30, 9:16 .
- <sup>26</sup>- CAD, I, p.120:a .
- <sup>27</sup>- YOS.10,p.6
- <sup>28</sup>- CUSAS , p.16
- <sup>29</sup>- JAOS,38 , p.92 ; CAD,§,p.176 ; Old Babylonian Extispicy Reports ,Op.Cit ,p.134.
- <sup>30</sup>- CDA,P:206 .
- <sup>31</sup>- CAD, K, P.159:a ; Bab, 2 , 257:6 ; TCL,6 , 5:33 .

- <sup>32</sup> - Nougayrol, Jean, [Rapports paléo-babyloniens d'haruspices](#)“ , Journal of Cuneiform Studies, **JCS** , Vol.21, No.1 ,(Chicago,1967). p.226 , 860:8 ; **YOS** 10 25:17 ; **CAD**, Q , p.121:a . ; JCS,11, No. 4. , Op.Cit , p. 105 .
- <sup>33</sup> - **CAD**, Š/3, P.267:b ; **YOS**, 10 ,2r.4 .
- <sup>34</sup> - Old Babylonian Extispicy, Op.Cit ,p.134 .
- <sup>35</sup> - Moti. Kohen, André Parrot, Georges, [Archives royales de Mari : \[transcriptions et traductions\]](#) , (**ARM**) , Vol. 5 , (Paris, 1952) . 65:34 ; **CAD**, P/1, P.286:b ; JCS, 21,222 BM 12287:6 .
- <sup>36</sup> - Old Babylonian Extispicy Reports , Op.Cit ,p.139 ; **JCS**,11,p.95 ; Annual of the American School(s) of Oriental Research, (**ASOR**), (New Haven, 1919/1920 ff.), p.220 ; [Old Babylonian Extispicy omen](#) Op.Cit , p. 99; 1:1.
- <sup>37</sup> - [Old Babylonian Extispicy omen](#) , Op.Cit ,p. 65. ; **CAD**, P.3:b .
- <sup>38</sup> - Old Babylonian Extispicy Reports, Op.Cit ,p.139 . ; **JAOS**,38 , p.94 .
- <sup>39</sup> - **CUSAS** , p.23
- <sup>40</sup> - **CAD**, H, P.143:b ; **AbZ**, 164:401 .
- <sup>41</sup> - **CAD**, T, P.91 ; JCS,11,p.99
- <sup>42</sup> - **JCS**, 11, p.104 no.22:12 .
- <sup>43</sup> - Ibid.
- <sup>44</sup> - **CAD**, R,P.91:a;**JAOS**, 38, 82:12 ;**CT**, 41, 42:7 ;**JCS**, 37, 147.
- <sup>45</sup> - **JCS**, 21 , p.223 b ; **JAOS**,38, , p.96 .
- <sup>46</sup> - **CAD**,T,p.478 ; **YOS**.10 , 45:66 .
- <sup>47</sup> - Stone. ,E. C., [Nippur Neighborhoods,..](#) , Studies in Ancient Oriental Civilization, (SAOC), (Chicago 1987) . 44 , 43:r.9. ; **CAD**, Š/2 ,P.197:a
- <sup>48</sup> - **MDA**, p.191, :420 .
- <sup>49</sup> - Meissner ,B., [Babylonian and Assyrian](#),Heidelberg ,(1952) ,p.267. ;**ARMT**, 26 , 113:9 ;**YOS**, p.6 .
- <sup>50</sup> - **CAD**,P,p.544:b
- <sup>51</sup> - **YOS**,10, p.5 ; (**CUSAS**),Vol.18 , Op.Cit, p.16
- <sup>52</sup> - Old Babylonian Extispicy Reports, Op.Cit ,p.139 .
- <sup>53</sup> - **JCS**,11, No. 4 , p.98 .
- <sup>54</sup> - **YOS** . 10, p. 8 .  
**AHw**,p.1361:a ;**JAOS**, 38 , 82/5 .
- <sup>55</sup> - **YOS**,10 ,p.8-9 .
- <sup>56</sup> - **ASOR** , p.220
- <sup>57</sup> - **JCS**,11, Op.Cit , p.95
- <sup>58</sup> -. Ibid , p.95