1. The role and the activities of the scribes of ED IIb Girsu has been analyzed by the writer, The Mesopotamian Scribes. Administrative Documentation from the Earliest Times to the Sargonic Period, Supplementi di SEL, Messina 1996, in print, pp. 31-46.

2. The scribes e-gi-is-sa-har-ra, e-lu-ti, e-ta, en-an-na-DU-sipa-zu, en-ki-sa-r-ra, giri-né-dab-ba, mu-ni, puzur ma-ma, ur-su, are mentioned only in the Enentarzi texts; a-én-Ni-ba, é-me, gí-ú, lugal-a, lugal-mu, lugal-pa-é, lú-ma-ta-tam, nam-ma, nam-tur, (x)-A.NI.DU₁₀, only in the Lugalanda texts.

3. They are é-an-né-mud, gí-me-tar-Sîr-Sîr, ki-tuš-lú, lú-ma-MES.NI, ni-lú-nu-DU.

4. The only exception is the mention of a certain Ningirsu-agú in a cutlet text dated to the ninth year of an unnamed sovereign, cf. R. Biggs, Inscriptions from Al Hiba-Lagaš, BM 3, 18 v. 12-3. The text is perhaps older than the documents of the archive in question.

5. Two nu-bán-da, Subur-tur and Šul-me-[šár-ra-DU], who have a similar activity, are mentioned in contemporary documents (cf. AWL, p. 391, sub 140 III 1). Subur-tur by the hypochoristic Šubur recurs in about fifty texts dated from Enz 3 to Lug 1 with three exceptions: DP 352, RTC 35 8 to Lug 3 and Lug 9 to Lug 5 (cf. V. V. Struve, Onomastika rannemasaicskago Lagaša, Moskva 1984, p. 40, sub DUN; p. 172, sub Šubur and Subur-tur). Šul-me-šár-ra-DU by the hypochoristic Šul-me recurs in about ten documents dated to Lug 1 (cf. V. V. Struve, Onomastika, p. 41, sub DUN-me and DUN-me-[šár-ra-DU]). A. Deimel, Or 32, p. 42 and AWL, p. 157, sub 36 r. II 1-2 have considered that Šul-me has succeeded to Subur-tur as nu-bánda of the é-mi in Lagash. It can't be ruled out that these two officials were active in the same years but in different institutional organizations in the period when the é-mi was being constituted (cf. K. Markawa, The Development of the é-mi in Lagash During Early Dynastic III, Mesopotamia 8/9 (1973/1974), pp. 101-109; 113). For the possibility also that the nu-bán-da Šul-me could be identified with a namesake agrig who recurs in texts dated from Enz 3 to Lug 4 and Subur-tur with the namesake SUB-sar who recurs in Enz 5 and 6 (cf. G. Visicato, Scribes, p. 39).

6. It is to be noted that Ningirsu-urrnu recurs by Ur-Dumuzi in DP 615 r. II 6.

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117) On a Ritual for opening a Well in Šumma Álu 17 (CTN IV 156+160+161+162) – The rituals for the opening of a well attached to the well omens in Šumma Álu 17 were reconstructed by Caplice in OrNS 40, p. 148ff., with an additional duplicate from the Montserrat Museum in OrNS 42, p. 51ff. Text H in Caplice's edition has recently been published in cuneiform copy by Wiseman and Black in Literary Texts from the Temple of Nabû (CTN IV) no. 156. The authors of CTN IV do not indicate the possibility of a join with CTN IV 160 + 161 + 162. The latter three pieces derive from a later campaign (see CTN IV, p. 45), but given contents and form of the pieces the join is as good as certain.

Line 57 in Caplice's reconstruction is the beginning of a new ritual, following a horizontal line in all manuscripts. It was read by him as follows:

DIŠ NA TUL ina É.BI’é-etu-ti ‘i ip-tam-ma BAD-ú ina HUL BI LÚ NU SÁ.SÁ

In the commentary he proposed translating iptamma BAD-ú as « or having opened it, goes on (re)opening it » and remarked that the Nimrud text has an extra word: KAL-te.

Kraus published another exemplar of the rituals in the Reiner Anniversary Volume. p. 183. The last line preserved in this exemplar should parallel Caplice's line 57. Kraus read:

[ ] x te ‘u lu e-nu-ma i-pet-tu-ù u ib-b[u]

This seems to have little in common with Caplice's reconstruction. Now that we can inspect the Nimrud text (at least in copy), the versions can be harmonized.

CTN 156 + rev.1-6:

1. DIŠ NA PÚ ina É.BI’é-etu-ù ‘u lu U₄ ma i-pet-tu-ù ilp-te
2. ana HUL BI LÚ NU SÁ.SÁ iš-tu PO he-ra-at-ma DIŠ Á BI ŠUB-at
3. la-ši UDU₂₂ ŠUB na-dim-ma SIG AL.UR.RA baša-me
4. [DÁ.NA.GIN.NA] INAN.BAR ₄.A.NUN.MUN ₄.NIN.NI₄₄ ‘ar-maš AL IR
5. KU KU SÍ DARÁ MAŠ ÓGÁ.LI ana qâm-mi šu-nu
6. ina ÓGÁ.DARÁ TÁN.NA ana 5ša tu-rak-kas-ma EN ki-a-am ana UGU ŠID-nu

The first verb in line 1 is no doubt to be read iptetti. The U₄ is an ancient or modern error for PI, which is proven by parallels which have the logogram BAD (see Caplice). Comparison of line 1 with the duplicate published by Kraus indicates that 1) in Kraus' text the last word should be read li-ip-ř(e) rather than li-ib-š[u]; and 2) that Caplice's reading ‘u ip-te-ma is erroneous, and should be corrected ‘u lu U₄ ma in all exemplars. This, of course, is equivalent to ‘u lu e-nu-ma in Kraus' text.
Translation:

If a man wants to open a well in his house, or when he is already opening it, let him open it in order that its evil will not reach that man: after the well has been dug and if it makes flow its water, but before the setting up of the brick-mould and the forming of the bricks, you bind [various ingredients are listed] 5 times in a pure linen cloth in order to roast them. You recite over it an incantation thus: [the incantation follows]

The meaning of AL.IR (in other sources: AL.GÂN) is unknown to me. The instruction to bind «five times» means perhaps that five portions of the same ingredients are to be bound in five linen cloths. The ritual is appropriate for two different situations: if a man has made up his mind to open a well, and at the moment that he had already started the job. This difference is expressed by summa + pres. and enuma + pres. The precative lipte, omitted in some sources, gives the assurance that, provided the proper rituals are executed, there will be no problem. Nadû in line 2 means «to sprinkle water», «to make water flow» (see CAD NI l, p. 76: 1b5'). DIS must be summa here, indicating a condition. The ritual is only to be performed if and at the moment when the well actually starts giving water. For that reason no provisions are made for the situation that the job has already been finished.

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118) edépu sa qê in ú l u d i m = nabbitu (MSL XVI) – The verb edépu is attested in the series ú l u d i m = nabbitu (published in MSL XVI), where a whole section is devoted to this verb (Tab. F (p. 275) 16'-29'). The following readable correspondences are given:

16'-19') [k] a b , [ ] - k a b
20') [...]
21'-24') [l] M-s [å], [IM]-KID, [IM]-d i b
25') [§] u /[b] a - b a r - r a - m u - u n - a k
26') [u 4 - § u] - § u - ru
27') [t û g] - § u - s u - u b

All these actions are concerned with blowing: cf. AHw 186 «(weg)bläsen», CAD E 28 f sub edépu A; «1. to blow into (somebody, said of evil spirits), to inflate; 2. to blow away (spirit from dead body)»: MSL XVI rectifies (p. 275 fn ad 25') in the lexical section [b] a - b a r - r a - m u - u n - a in [§] u /[b] a - b a r - r a - m u - u n - a k.

CAD distinguishes between two verbs edépu, the first one (= A) just mentioned above, and a second one, given as a separate entry, edépu B (mng. unkn.) under which only the passages of lines 16'-19' are quoted: e-de-pu sla qi-e, translated: «... said of a thread» (R. Labat in his review in BiOr 18 (1961) noticed that this edépu B is not recorded in AHw).

The word «thread» has been used on the grounds of qû «flex» (CAD QA 285b, where this same passage is quoted in the lexical section; AHw 924 «Hanf; Faden, Schnur»). The interpretation of qi/é-e as qû, gives no sense to the expression at hand; we suggest referring qû/é-e to ga/u «speien» (AHw 284, CAD G 59ab with reference to CAD K 309a) «to vomit», following the indication of the employment of the verb edépu provided in CAD E p. 29a sub edépu A, where the use of that verb in describing pathologies related to air coming from the body (i.e. flatulence), is stressed. The expression edépu sa qê should then be translated: «to regurgitate, to belch: a fit of vomiting».

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Kollationsresultate: i 8 fin.*ninng mei 1u û-s-a; 10 en-e kur lu; til3-la-*Se'; 11 ūr-saq q in-bi-*dâ-*ke'; 14 fu4-ri2-a (ausgetilgte a zwischen f-ri1 und -a); 16 e8â-al-e al'-e: nach 18 folgt ausgetilgte Zeile mit folgender