

1. The role and the activities of the scribes of ED IIIb 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-gu₄-sahar-ra, e-li-li, e-ta, en-an-na-DU-sipa-zi, en-ki-sár-ra, giri-né-dab₅-ba, mu-ni, puzur₄-ma-ma, ur-šu, are mentioned only in the Enentarzi texts; a-èn-NI-ba, é-me, gú-ú, lugal-a, lugal-mu, lugal-pa-è, lum-ma-ša-tam, nam-mah, nam-tur, (x)-A.NI.DU₁₀, only in the Lugalanda texts.

3. They are é-an-né-mud, géme-tar-šir-šir, ki-tuš-lú, lum-ma-MES.NI, nì-lú-nu-DU.

4. The only exception is the mention of a certain Ningirsi agà-uš in a cattle text dated to the ninth year of an unnamed sovereign, cf. R. Biggs, *Inscriptions from Al Hiba-Lagaš*, BM 3, 18 v. I 2-3. The text is perhaps older than the documents of the archive in question.

5. Two nu-bànda, Šubur(-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). Šubur-tur by the hypocoristic Šubur recurs in about fifty texts dated from Enz.3 to Lug.1 with three exceptions: DP 352, RTC 58 dated to Lug.3 and AWL 189 to Lug.5 (cf. V. V. Struve, *Onomastika rannedinasaceškogo Lagaša*, Moskva 1984, p. 40, sub DUN; p. 172, sub Šubur and Šubur-tur). Šul-me-šár-ra-DU by the hypocoristic 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 Šubur-tur as nu-bànda of the é-mí in Lug.1. 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-mí was being constituted (cf. K. Maekawa, *The Development of the é-mí in Lagash During Early Dynastic III*, Mesopotamia 8/9 (1973/1974), pp. 101-109; 113). For the possibility also that the nu-bànda Šul-me could be identified with a namesake agrig who recurs in texts dated from Enz.3 to Lug.4 and Šubur-tur with the namesake dub-sar who recurs in Enz.5 and 6 cf. G. Visicato, *Scribes*, p. 39.

6. It is to be noted that Ningirsu-urmu recurs by Ur-Dumuzi sipa-ud₃ in DP 615 r. II 6.

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117) On a Ritual for opening a Well in Šumma Ālu 17 (CTN IV 156+160+161+162) – The rituals for the opening of a well attached to the well omens in Šumma Ālu 17 were reconstructed by Caplice in *OrNS* 40, p. 148ff., with an additional duplicate from the Montserrat Museum in *OrNS* 42, p. 511f. 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 TÚL ina É.BI i-pe-et-ti ù ip-tam-ma BAD-ú ana 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 ù lu e-nu-ma i-pet-tu-u li-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 i-U₄-et-ti ù lu U₄-ma i-pet-tu-ú lip-te
2 ana HUL.BI LÚ NU SÁ.SÁ iš-tu PÚ he-ra-at-ma DIŠ A.BI ŠUB-at
3 la-mi gišŠUB na-dím-ma SIG₄.AL.ÜR.RA ba-ša-me
4 [na₄Z.A.GÌN.NA] na₄AN.BAR úA.NÚMUN dNINNI₅ útar-muš AL.ÌR
5 KU.KU ŠSI DÀRA.1.MAŠ imGÁ.LI ana qúm-mi-šu-nu
6 ina nígGADA.1.TÁN.NA ana 5-šú tu-rak-kás-ma ÉN ki-a-am ana UGU ŠID-nu

The first verb in line 1 is no doubt to be read *ipetti*. 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-t[e]* rather than *li-ib-b[u]*; and 2) that Caplice's reading *ù ip-te-ma* is erroneous, and should be corrected *ù lu U₄-ma* in all exemplars. This, of course, is equivalent to *ù 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 !

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.ĪR (in other sources : AL.GĀN) 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 *šumma* + pres. and *ēnuma* + 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 N/1, p. 76 : 1b5'). DIŠ must be *šumma* 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) *edēpu ša qê in ú l u d i m = nabnītu* (MSL XVI) – The verb *edēpu* is attested in the series *ú l u d i m = nabnītu* (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	= <i>edēpu ša qê</i>
20')	[...]	= <i>edēpu ša mimma</i>
21'-24')	[I] M-s [ù] , [IM]-KÍD, [IM]-d i b	= <i>edēpu ša IM</i>
25')	[š] u / [b] a - b a r - r a - m u - u n - a k	= <i>edēpu ša GIDIM</i>
26')	[u ₄ - š ú] - š ú - r u	= <i>uddupu ša UD</i>
27')	[t ú g] - š u - s u - u b	= <i>eduppatum</i>

All these actions are concerned with blowing : cf. AHW 186 « (weg)blasen », CAD E 28 f sub *edēpu* 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 . n á in [š] u / [b] a - b a r - r a - m u - u n a k .

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

The word « thread » has been used on the grounds of *qû* « flex » (CAD Q A 285b, where this same passage is quoted in the lexical section ; AHW 924 « Hanf ; Faden, Schnur »). The interpretation of *qí/é-e* as *qû*, gives no sense to the expression at hand ; we suggest referring *qí/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 *edēpu* provided in CAD E p. 29a sub *edēpu* A, where the use of that verb in describing pathologies related to air coming from the body (i. e. flatulence), is stressed. The expression *edēpu ša qê* should then be translated : « to regurgitate, to belch ; a fit of vomiting ».

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119) Der « Louvre-Katalog » TCL 15 28 und sumerische n a - r u₂ - a -Kompositionen – Mit freundlicher Genehmigung von Dr. B. André-Salvini nahm ich im Frühjahr 1994 Kollationen am sogenannten « Louvre-Katalog » TCL 15 28 (cf. S.N. Kramer, BASOR 88 [1942] 17-19 ; Kollationen von I. Bernhardt/S.N. Kramer, WZJ 6 [1956/7] 393, Anm. 3) vor. Diese kurze Notiz möchte meine Kollationsresultate zugänglich machen und einen Beitrag zu sumerischen literarischen Texten auf Stelen leisten.

Kollationsresultate : 8 ʾin-ʾnin₉ me₁ huš-a ; 10 en-e kur lu₂ ti₃-la-ʾše₃' ; 11 hu₁-sağ an ki-bi-ʾda-ke₄ ; 14 ʾu₄-ri₁-a (ausgetilgtes a zwischen ʾ-ri₁ und -a) ; 16 e ʾš₃ al-e al¹-e ; nach 18 folgt ausgetilgte Zeile mit folgender