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ADDITIONS AND CORRECTIONS TO *STUDIA ORIENTALIA*, VOL. 46

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ROBERT D. BIGGS, An Ur III Agricultural Account from Nippur

- p. 21, line 5: to add this *read:* to add to this
p. 21, line 15: nīg-šIG-ak *read:* nīg-šID-ak
p. 22, line 10: from dšul-pa-è *read:* from Ur-dšul-pa-è
p. 23, col. ii, 15: gín kù-babbar *read:* 1 gín kù-babbar
p. 25, col. iv, 86: nīg-šIG- *read:* nīg-šID-
p. 25, col. iv, 87: mu-ú[s-sa x x *read:* mu-ú[s-sa x x]
p. 27, line 13: sekel *read:* shekel
p. 27, line 20: [x gín kù-babbar *read:* [x gín kù-babbar]
p. 27, lines 25-30, add initial letters: published, to, ception, Musée,
with, counts.

WILLIAM W. HALLO, Another Sumerian Literary Catalogue?

add to p. 80:

To bring the dossier on this subject up to date, note also the following identifications

- (a) Cat. 1 Entry 17 closely resembles the incipit of the Ur-Nammu hymn CT 44: 16 lines 25 ff. (see Hallo, JCS 19, 1965, 57) and the roughly parallel text SLTF 1: 225: L. 1499 lines 25 ff. (see Hallo, JCS 24, 1971, 40).
- (b) Cat. 6 Entry 31 = Cat. 7 Entry 50 can now be identified as the incipit of "Nanše and the Birds" on the basis of the fragment recently published by D. A. Foxvog, JCS 24 (1972) 177. The same entry also begins line 220 of the Lugalbanda Epic, as noted by C. Wilcke, AfO 24 (1973) 50, but the conclusions he draws from this fact may need to be reviewed.

On November 15, 1974, I had the opportunity to collate CBS 14077 through the courtesy of Professor Å. Sjöberg. It is clear that obverse and reverse are correctly indicated in Chiera's copy. To judge by its thickness, the fragment came from a very large tablet with as many as three columns per side.

SAMUEL NOAH KRAMER, Two British Museum i r š e m m a "Catalogues"

Catalogue A:

11. a-nigin-an-na - Cf. SBH no. 5 1-2 (incipit of kirugu of an-na e-lum-e):
 [a-nim]-ma-[an-na]
 [me]-[e'] ina la-i-ra-an [AN-e]
54. Typing error: é-kur-re
57. urú a-še-er-ra èn-šè ba-gul-e - I suggest that this eršemma is listed with its entire first line rather than as urú a-še-er-ra in order to differentiate it from another beginning urú a-še-er-ra (Cf. CT 42 21 and duplicates urú a-še-er-ra uru u₅-a. In the same way perhaps line 4 i-bí-kū a-lu-lu šā-kū a-še-er-sū is so long to also differentiate it (cf. PRAK D 7: i-bí-kū-ga-na é-mu lu-lu).
60. Cf. BL 105 10 (what I believe to be a catalogue of eršemma's (also BL 448)) for the eršemma kur-mar-ra me-ri a-zi-ga-e (collated). This may be a variant of the eršemma in this O.B. catalogue. Note the similar phraseology in SBH 14 obv. 30: [kur]-mar-ra me-ri-zi kú-e. Perhaps me-ri is the knife or sword associated with the kur-garru.
81. ma-GUR₄ gu₄[?]-na - This might well be a variant of the eršemma to Nanna mā-gur₈-kū-an-na, treated by Åke Sjöberg in MNS.

Catalogue B:

6. i-lu-ke₄ - Also preserved in MLC 923 (unpublished) with incipit reading i-lu-ke₄ i-lu-ke₄ nam-ra.
38. Cf. BL 105:6 (catalogue) ^dA-nun-na-ki ér-ra a-še-er-ra. However, there does not appear to be enough room in your copy for this restoration.
65. é-ta-gar-ra-me-en - Text preserved as é-ta-mar-ra-me-en in BL 142, BL 167 and at length in K.2789 (unpublished).
- ftn. 36 - Dilmun^{ki} nigin.ū also occurs with .ū in BL 93, BL 144, SBH 46:27, Sm. 528 (unpublished).

- A.2 su₈-ba-dè ta-an-ag also Langdon, Bab. Lit. pl. viii (Tablet X of uru âm-ma-ir-ra-bi) last line. See also BE XXX no. 1.iv catchline. Note Zimmern SK 27 iii.10 ff. guruš ta im-ša so possibly ag is to be read ša₅ in this phrase.
- A.4 An alternative here might be to consider a-lu-lu a phonetic writing for a-lû-lû, cf. ASKT p. 119.12f i-bí a-lû-lû! panuša dimta dul-lu-hu and ASK p. 119.12f a i-bí-ba te-ba a-lû-lû ahulap panūsu ina dimtim dul-lu-lu quoted in CADD p. 45 end of first column.
- A.18 Cf. AJSL LVIII (1941) p. 221 ff.
- A.23 ír na-mu-un-ma-al, cf. de Genouillac PRAK II c 47 and dupl. vol. I B 296. Also Radau, Dumuzi no. 9 ii-iii. Would you consider a translation "She has set up a (formal) lament"?
- A.35 Perhaps kug šā-ga-na âm in!-ra as in lines 69 and 76 "she smote her holy heart", lit. "smote something into the holy heart".
- A.37 Perhaps sū is "to be full of" and so "full of lament".
- A.50 é-gul-la ki-bi also in BE XXX 12 obv. 2, republished by Langdon in PBS X₂ 15.
- A.54 The name is É-kur in all other texts so perhaps "In Ekur she moans" would be better.
- A.56 What about "On this day, on this day"?
- A.57 To what you say in your note add LKU no. 10 and SBH 45 (apparently a choice between eršemmas).
- A.80 šèn^{mušen?}
- B.42 ki-sikil a šēš-zu is given in the unpublished Geneve Text MAH 15995 obv. 22 ff.
- B.64 al-lā-e-na "You who are bound"

- credit to Thorkild Jacobsen, Harvard University - S.N.K.

ÅKE W. SJÖBERG, Three Hymns to the God Ningišzida

p. 302, line 16., *read*: i₇-da a-gi₆-a-gin_x ru_x-ru_x (ŠUB-ŠUB) a-šā-ga ma-r[u]¹

p. 305, 15., *read*: 2: at least in text C, the sign seems to be KA.

p. 305, 16., *read*: na-ru-ru (instead of na-šub-šub)

p. 305, 17., *delete*: text B: [...]-mi-gin_x [...] is evidently different.

- p. 305, line 2', *read*: [x]x-da a-gi₆-a-i₇-da *etc.*
- p. 307, 14', *read*: Ningišzida, the beloved one of the holy An,
- p. 310, 3, *read*: LKA (instead of LKS). Add at the end of the commentary:
; Inanna is sūr-dū^{mušen}-dingir-re-e-ne, Innin šagura line 32 (see
ZA 65, my forthcoming edition).
- p. 313, at the end of the commentary to line 16, *read* (instead of - Note
that equivalent): - Note that text C has na-ru-ru while
text A has du₇-du₇. Cf. TCS 3, p. 144a (510.) commenting on DU₇
with reading ru_x.

WOLFRAM VON SODEN, Seltene akkadische Wörter

- S. 324, *sub* 2. emēšu ist in Z. 4 nach "an Aššur" hinzuzufügen KAR 128.
- S. 327, Z. 11, *lies*: ob diese auch in Z. 60 zu ergänzen ist.
- S. 328f. ist der Beitrag 10 zu raqqittu grossenteils unzutreffend. Nach
frdl. Mitteilung von Fr. Köcher ist anstatt ^{mī}raq-qīt-ti vielmehr
sinništi šal-pu-ti zu lesen wegen der von mir übersehenen Parallel-
stelle sinništu-šal-pu-ut-tum BAM 381 III 35. Die Stellen werden in
AHw. *sub* šulputu verzeichnet werden. Was šulputu "umgestürzt" als
Attribut zu "Frau" für einen Sinn hat, ist noch unklar. - Statt
ūtar-ra-qu ebd. liest Köcher ūqut-ra-tum, in MSL 5,102,123 und 141,
21 hingegen haš-ru-qu, weil es eine neue Variante ha-aš-ru-qu gibt
(nach Erianna III 500).