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Cunéiformes

Addenda and Corrigenda
to ‘Fragments of the Nineveh Medical Composition IGI join UGU, JMC 27’

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A few words have to be said concerning the placement of the fragment K 13417, fig. 1.



Fig. 1, K 13417, photo author, courtesy of The British Museum Trustees.

K 13417 was first published as AMT 12/12, and re-copied by Köcher as part of BAM 480 i 11ff. A photo of this reconstruction can be seen as CDLI P365742, and K 13417 looks like the rest of BAM 480. But many Nineveh fragments look identical despite originating from different tablets, since they were inscribed by professional scribes who were trained to be so consistent that one might have thought they had a cuneiform typewriter.

Worthington noticed that, if K 13417 is placed as Köcher did in BAM 480, it is difficult ‘to reconcile the text of K 13417 with that of’ BAM 3 and 4 (Worthington 2005: 6). However, Scurlock’s useful *Sourcebook* has the fragment re-placed back to BAM 480, but 3 lines lower this time (2014: 335 note 87). For the following reasons it is, however, better to leave the fragment unplaced for now (as done by Worthington):

To establish the text of UGU 1, one needs a real duplicate from Nineveh which can be trusted. BAM 3 is not 100% reliable as a guide to the Nineveh text, since it belongs to an Ashur medical composition which is only a loose counterpart to the Nineveh UGU 1, as witnessed to by the BAM 480. Although, BAM 3 shows very similar prescriptions for the passages in question, they are not exactly the same. On the other hand, the fragmentary BAM 4 shows striking similarities with BAM 480, and even the catch-line and the manuscript’s designation are the same. It may, therefore, be a Nineveh manuscript. Unfortunately, however the colophon - which would have settled the question of provenance - is broken off. Köcher described BAM 4 as a ‘wörtliches Duplikat zu I. Tafel UGU; daher möglicherweise nicht aus Assur stammend’ (Köcher in BAM vol. 1: xiii). Similarly, Heeßel noted that BAM 4 is an unprovenanced fragment from Istanbul, which might, furthermore, be a fragment of a Nineveh manuscript (2010: 48). If BAM 4 really is from Nineveh, as indeed it seems to be,

then we shall trust only this fragment concerning the placement of K 13417. Unfortunately, BAM 4 is broken off too short to really reconstruct missing parts. The signs on the copy of BAM 4: 11' are: [... Z]A?.'BA?.LAM?'. 1/3 SÌLA Ú [...] (also according to Worthington and Scurlock, but clear on the copy is only 1/3 SÌLA Ú). This might position K 13417, since it also has 'ZA.BA.LAM 1/3 SÌLA on line 4'. Placed so, like Köcher did, all the dividing lines fit, but the 1/3 SÌL[A ...] on K 13417: 1' is disturbing (as seen by Worthington), since it does not duplicate anything from BAM 4: 9', which should have been the continuation of BAM 480 i 11.

Scurlock placed the fragment (K 13417) 3 lines further down. Presumably, this is because the first preserved sign on K 13417 is 1/3 SÌL[A ...], which Scurlock matched with 1/3 SÌLA on BAM 4: 11'. If this is done, the next line seems to fit as well:

BAM 4:	11' [.....] Z]A?.'BA?.LAM?'. 1/3 SÌLA Ú [.....]
	12' [.....]-ma UD.'3'.[KAM

K 13417:	1' [.....] 1/3 SÌL[LA
	2' [.....]'SAR-ab' LAL-ma UD.'3'.[KAM

Unfortunately, there a physical feature speaks against Scurlock's placement, which would solve the textual problem addressed above: collation of K 13417: 1' does not show a dividing line above the signs 1/3 SÌLA. This demonstrates that 1/3 SÌLA (on K 13417: 1') cannot be a part of BAM 480 i 14, because one must at least see some traces of the singular dividing ruling above the signs, considering the fact that the place above 1/3 SÌLA is not too damaged. Also, Thompson in AMT 12/12 did not see a dividing line. In other words, a direct join or better preserved Nineveh duplicate is needed.

An ugly mistake has crept into the interpretation of line 31 in *JMC* 27: read *tatârma*(GUR-ma) instead of the inaccurate *itârma*(GUR-ma).

Literature as in *JMC* 27, but add:

Heeßel, N. P. 2010. Erkrankungen des Kopfes, in B. Janowski and D. Schwemer (eds.), *Texte zur Heilkunde. Texte aus der Umwelt des Alten Testaments, Neue Folge* 5. Gütersloh: 45-52.

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