

Old Babylonian inventory of scholarly texts (Ni.2909): Additions to BAMTU 9

Strahil V. Panayotov

Institute for Historical Studies – Bulgarian Academy of Sciences

Every editorial task presents a variety of challenges, particularly concerning consistency. However, the final ten lines from the reverse side of Ni.2909 are notably absent in Irving L. Finkel's article within the BabMed collaborative volume on catalogues and inventories, BAMTU 9, edited by Ulrike Steinert.

Ni.2909 is an Old Babylonian inventory of scholarly texts that exhibits traces of early serialization of textual material, most famously recognized from the first millennium BC. In this context, this seemingly minor document serves as a significant witness to the history and development of early human sciences reaching to the beginnings of the 2nd millennium BC Mesopotamia. Interestingly, many incipits and designations look similar or the same to what have survived from the first millennium BC, representing early versions of the processes of serializations.

The present note provides the omitted ten lines, which shall be used together with Finkel 2018. Transliteration, with few changes, follows closely the BabMed reading group with a translation and notes by the present author.

- ⇒ KI.MIN refers to IM.GÍD.DA ‘oblong tablet’ in Ni.2909 rev. 6’ (Finkel 2018: 33).
- ⇒ According to the photo, the scribe of this tablet utilizes $\swarrow$ GE₂₃ as a ‘separator’ in lines 13’, 14’, 19’, which notably differs in shape from U in DINGIR *u* U.DAR line 22’. This particular scribal habit refers to the whole tablet and was first noticed by F.R. Krauss in his initial transliteration from 10.VI.1928, possibly a mistake for 1938, according to Finkel 2018: 31, who uses : in his transliteration for $\swarrow$.

- 13’ 2 KI.MIN KA.TA.DÙG.GA $\swarrow$ 1 KI.MIN KI.SÌ.GA
- 14’ 3 KI.MIN *šu-il-la-ku* $\swarrow$ DIŠ NA DÚR.GIG *ha-ni-iq*
- 15’ 1 KI.MIN *ša* ANŠE.KUR¹.RA *mah-ši*
- 16’ 1 KI.MIN *ša* AN.TA.LÙ
- 17’ 1 KI.MIN UD.2.KAM ŠUK-*su ana Sîn*(30) GAR-*un*
- 18’ ‘1 KI.MIN’ NA ‘*um*’-*ma ma-da* TUK.TUK-*ši ÉN?* ...
- 19’ [x KI.MI]N ÉN *pu-uh-ri* $\swarrow$ DIŠ MÁŠ.GE₆ SIG₅ *ha-ṭa-at*
- 20’ [x KI.MI]N NA SU-*šú i-re-eš-ši-šú*
- 21’ [x KI.MI]N ‘*e*’-*re-eš* DU₁₀.GA *ša* NU *i-ka/l* ..
- 22’ [x x x *šu*]*m*₄[?]-*ma* DINGIR *u* U.DAR KI-*šú* x...

- 13’ Two oblong tablets of *kataduggûm* ‘physiognomic omens’, one oblong tablet of *kispum* ‘care for the dead’.
- 14’ Three oblong tablets of *šu’illakkum* ‘liturgical prayers’; ‘For a person with a constricted sick anus.’

- 15' One oblong tablet regarding beaten horses.
- 16' One oblong tablet of eclipses.
- 17' One oblong tablet: On the second day, his (king's) food offerings are presented to the moon god'
- 18' One oblong tablet: 'A person suffers from serious fever', incantation? ...
- 19' ... oblong tablet with 'incantation for the assembly'; 'If a good dream is incorrect/confusing'.
- 20' ... oblong tablet 'A person: his body itches him'
- 21' ... oblong tablet: 'A favourable wish which he will not experience'
- 22' ... oblong tablet: 'If? a god and goddess *abandon* its place'

Notes:

- L. 13' see e.g. Geller 2018: 297 l. 6; Tsukimoto 2010.
- L. 14' see e.g. <http://www.shuilas.org>; This medical series is unknown to me. The gloss may suggest 3 oblong tablets as well. One asks itself if DIŠ NA DÚR.GIG *ha-ni-iq* was not developed and later serialised into DIŠ NA DÚR.GIG GIG etc. like in <https://www.ebl.lmu.de/fragmentarium/K.4104>.
- L. 15'. This is a veterinary series for curing beaten horse, which is unknown to me from the first millennium, and shall be added to Panayotov 2015 and elsewhere.
- L. 16'. It may refer to data gathered from eclipses or data useful to predict eclipses. This may be the earliest attestation of serialised manuscript on predictions, which is known from first millennium so far, see Steele 2000.
- L. 17'. The suffix in ŠUK-*su* shall refer to the king. GAR-*un* shall be interpreted as N-stem stative.
- L. 18'. This incipit does not seem attested in the first millennium BC. For fevers see Bácskay 2018. I do not see a DIŠ between MIN and NA, the same applies to line 20'.
- L. 19'. The content of ÉN *pu-uh-ri* is unknown to me, but one wonders if it may not comparable to material as *Egalkurra*, see Stadhouders and Panayotov 2018. Later versions of dream rituals are edited in Butler 1998, where the use of the verb *haṭû* referring to dreams in the meaning 'incorrect' is discussed.
- L. 20'. Medical series, the content of which seems to fit the content and additional material of the series 'SKIN' of the AMC part two, see Steinert, Panayotov, Geller, Schmidtchen, Johnson 2018: 214. Note *ri-šut* UZU in line 62) E21'.
- L. 21'-22'. More research is needed to establish the precise content of the last two series. The translation *abandon* is a speculation.

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