

Sonderdruck aus:

ARCHIV FÜR ORIENTFORSCHUNG

Internationale Zeitschrift
für die Wissenschaft vom Vorderen Orient

Begründet von Ernst Weidner

In Zusammenarbeit mit Hermann Hunger

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Redaktion: Michael Jursa

BAND XLIV UND BAND XLV

1997/1998

Selbstverlag des Instituts für Orientalistik der Universität Wien
Druck: F. Berger & Söhne G.m.b.H., Horn

- 472: Von den Assyriern werden Rinder aus Karāna gestohlen und in andere Orte gebracht, darunter Intašwe, Tarmija und Iabraššemiwe. Der Text ist im Zusammenhang mit den u. a. in JEN 525 und 670 belegten assyrischen Übergriffen zu sehen.
- 473: Eine Ḥašillumti wird Ḥuttirta, einem Skalven von Kulpenatal, zur Frau gegeben.
- 476: Im Katalog S. 131 lies Eḫlip-apu (statt Elḫip-apu).
- 479: Unter den Zeugen ist auch der Prinz [D]u-ra-sa-ru-a (*hapax*, bereits in W. Mayer, *Nuzistudien* 119, und W. Chow, *Kings and Queens* 200, erwähnt).
- 485: gu₄āb *du-ul-ma-a*-[...] vgl. *tumnarpu* "vierjährig".
- 492: *lišānšu*-Protokoll eines *A-ti-a-a*, daß er den Sklaven (lú ir) Ḥerri an Uḫaptae verkauft hat. Als Zeuge tritt auch der Bürgermeister (*ḥazannu*) Eḫlipapu (von Nuzi) auf.
- 495: Tafel mit Öse zum Anbringen einer Schnur. Anders als bei der gleichartigen Tafel EN 9/3, 496, worauf die Empfängerinnen von Öl mit Angabe der Menge festgehalten sind, ist hier vermerkt, daß Tiampera von dem *šellentannu* (Verwalter) Erwišarri einen Kinzi als Gehilfen wünschte (*ana šamallūti ūteris*).
- 506: Kaufpreis eines *nahlaptu*-Gewandes 3 bān 6 sila Gerste.
- 519: Dieses Fragment gehört ebenso wie EN 9/3, 518 zum Archiv des Pašitilla S. Pulaḫali.
- 520: Fragment einer Schuldurkunde (?): 6 anše (Getreide) und der Name des [Šeh]alteššup S. [Teḫ]upšenni (Kanalinspektor in Ḥušri) ist zu erkennen sowie die Namen von Zeugen.
- 521: Brief. Der Absender berichtet, daß er nachts eine Frau beim Erbrechen des Siegels eines Gebäudes beobachtet und zur Rede gestellt hat.
- 523: Ein weiterer Name auf *-uk*: Nizzuk, Sohn von Puriki (Zeuge Z. 14).

David I. Owen ist für sein Engagement für die zügige Publikation der Urkunden aus dem Lachemanschen Nachlaß zu danken.

Münster.

Gerfrid G. W. Müller.

Gernot Wilhelm, *Medizinische Omina aus Ḥattuša in akkadischer Sprache*. XII, 106 pp., IX Tfn. Wiesbaden, Harrassowitz, 1994 (= *Studien zu den Boğazköy-Texten* 36).

The book under review¹ consists of an edition of KUB IV 14, 53, XXXIV 6, XXXVII 31, 120, 187, 189-193, 195, 200, 202, 211 and *KBo* IX 49, XIV 58-59, XXXVI 50-53. It contains transliterations, translations and commentaries, a discussion of paleography, indices (including glossaries of Akkadian and Hittite terms) and photographs.

Although the Hittite Akkadian "medical omens" are often frustratingly fragmentary, not only are there some interesting descriptions of symptoms in them,

¹) One previously appearing review of this work is known to me, that of D. Prechel, *OLZ* 91 (1996) 167-170.

but they also provide a fascinating glimpse into the history of the Akkadian diagnostic series SA.GIG (edited by Labat in TDP). Although parallels to the TDP texts are discussed in the commentaries, it might have been helpful to the reader, as well as a convenience for those interested in tracing the developmental history of the diagnostic series, to have provided a specific concordance of TDP parallels. It would also be desirable to have a similar study of the remaining Akkadian language medical texts (i. e. the treatments) from Bogazköy. May we hope for such a work from the author in the near future?

A few suggestions:

21: 9. For the end of the line, an alternative would be to read simply *šu-le-e* (Š-stem infinitive of *elū*) [*mu-ur-ši*].

21f: 10-11. If the parallel to Labat 188: 11ff. is apt, the beginnings of the lines should be restored [*šu-me-el-ti*]a-šu *ta-ab-kà-at* and [*šu-me-el-ti*] *pa-ag-ri-šu*, respectively.

22: 12. Instead of the rather awkward *r[a-bi-i]s*, how about *R[A-ḫi-i]s*? This would yield a quite simple *miḫiṣ mišitti maḫiṣ*: "he was struck with the blow of a stroke" in parallel to the relatively common expression for the same problem: *miḫiṣ rābiši maḫiṣ*.

22: 14. If, as seems likely, the restoration of *pānū* is correct at the beginning of the line, then the end of the line can be correspondingly restored *pa-nu-šu* [*ša-al-mu-ma i-bal-lu-uf*] after TDP 74: 39.

22: 17. The parallel, *KBo* 35 15, discovered by the author too late for inclusion in the volume (see p. 74) indicates that the beginning of the line should be restored *ar-kà-[...] ma-ḫi-iš*. The obvious suggestion is that this is a further example of the enigmatic EGIR-tū SĪG-iš which appears also in TDP 86: 3, 132: 60, 182: 38, 188: 10, 236: 51.

23: 10'-11'. The restoration of the end of 10' and the beginning of 11' seems rather labored and unnecessarily convoluted. Why not simply: [SAG.DU-s]ú *qá-ta-a-šu še-pa-a-[šu] m[i]-it-ḫa-ri-iš ik-kà-la-a-šū pu-šu a-na at-m[e-e la i-te-né]-el-la-a lu-'a-a-[tu]* ŠU [41]5: "(If) his [head], his hands (and) his feet all hurt at once (and) [he is continually unable to raise his mouth to the wor]ds, (it is) uncleanness, 'hand' of [Išta]r."

40: 5'. For the end of the line, why not restore the D-stem of *watāru*, yielding: "(If the illness) increases on him, he will die."

51 ad r. 6: The alleged expression *miḫšu lā išu* (TDP 56: 26, 28, 100: 10, 128: 3 154: 18) should be expunged from the literature. In all cases, the writing is PA NU TUKU which is correctly read *ḫita ul išu*, as was demonstrated by B. Landsberger in *WO* 3: 55 n. 33, indirectly cited by the author on p. 50 ad D 1 10' / D 2 7'.

57f. Fragment G r. 1'-12'. The author seems not to have noticed that these lines parallel his *Tafel B* lines 12' - r. 4.

These suggestions should not be seen to detract from an important addition to the growing corpus of studies of ancient Near Eastern medicine. We congratulate the author on his excellent edition of these difficult and often overlooked texts.

Elmhurst.

JoAnn Scurlock.