

11. 14, marg. II 2, dove egli è il responsabile di uno dei rari bilanci, ni-kag-aka, di bitume) a § 2 (TT 5, 6957 v. 3). Il funzionario in questione è ricevente-kisib anche di gumš (MVN 6, 180 r. 6 e 195 v. 1 : § 35) e orzo (CT 5, tav.33, BM 17750 r. II 7 et passim : § 46 ; MVN 12, 255 r. 3 : § 47) e ricevente-su-ba-ti di travai per imbarcazioni (MVN 11, 126 v. 2 : § 48), gumš (MVN 7, 81 v. 2 : § 35), quantità di rame e sù-gan (HLC, tav.44, 232 r. 5 : AS 4). In tutte le succitate tavolette nelle quali è impresso un sigillo, questo è intestato non a Ešam, ma ad Abbanu, dumnu di Ur-Eanna.

I dub-sar mar-sa nei testi di Girsu sono numerosi, a differenza di quel che ci consta per l'altra provincia di Umma, e il totale del personale in K. Maekawa, ASI 20 (1998), p.110, N. 8 v. II 3 (]] ne comprende 5, mentre in TU, I30 (§ 39) ne sono citati tre, due dei quali caratterizzati in rapporto rispettivamente con l'arsenale di Guabba (Ur-Nanše : v. 7) e di Nimin (Nabasa : v. 9)² con il luogo di attività di Lu-Ninšubur (v. 2) non specificato³. Altri funzionari di Girsu dal medesimo titolo sono : a-tu (MVN 8, 179 r. IV 13 : § 48) ; gu-ù-mu (TT 3, 5094 v. 1 : § 8), anch'egli messo in rapporto con Nimin (HLC, tav.152, 398 v. I 5 : [] ; kas-a-mu (Beren, 70 r. 4 : senza data) ; ur-'ba-ù (BPOA I, 6 v. 1 e sig. : AS 3 ; UDT, 27 r. 4 : AS 3).

1. La tavoletta è pubblicata per gentile concessione del Dr. C.B.F. Walker e dei Trustees del British Museum. Il testo è stato traslitterato durante una missione a Londra compiuta nell'ambito della ricerca PRIN 2004-2006 dal titolo di "Catalogazione, edizione e studio delle tavolette amministrative neo-sumeriche da Girsu e Umma, appartenenti alle collezioni del British Museum".

2. Cf. anche, senza specificazione, MVN 6, 202 sig. (§ 31) ; T. Gomi, BAOM 2 (1980), p.25, 21 v. I (§ 44) ; OBTR, 238 v. 11(?) (AS 2).

3. Cf. anche SNAT, 260 r. II 2 (§ 32) ; HLC, tav.152, 398 r. II 7(?) : [] ; MVN 7, 339 v. 2 (senza data).

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31) Tašnitu II, « Repetition, Teaching » ? - Tašnitu, according to AHw, means "Kampf." The word occurs primarily in omen literature, ranging chronologically from OB to LB texts, with only a few instances in Assyrian royal inscriptions.¹ In all but one of the listed attestations in AHw, "Kampf" or the like seems an appropriate semantic equivalent for *tašnitu*. The exception is the attestation listed as B10r 14, 190.² Von Sothen included this attestation under his category 1) "in Omina." But K.11097, the fullest context treated in B10r 14 (1957), 190f. that attests *tašnitu*, does not contain omen strictly speaking ; rather, the text concerns calculations related to divination.³ Moreover, the immediate context in which *tašnitu* occurs is concerned with intergenerational transmission of something, probably divinatory lore (see below). For these reasons, the use of *tašnitu* is not at all clear, as Borger has indicated : "Was mit 'Streit der Gelehrten' gemeint sein könnte, ist mir nicht recht klar." His own attempt at achieving an understanding was : "etwa 'Weiterer' > 'durch Weiterer erfolgte besondere Leistung'?" (191).⁴ Without excluding this possibility, I would like to offer an alternative interpretation : I suggest that there may exist a *tašnitu* in Akkadian that has the meaning "repetition, teaching" (from an unattested Akkadian root *šununu). The evidence for this homonym is by no means compelling. This note is simply intended to offer a possibility for understanding an otherwise hopeless context.

First I offer some philological justification. There are geminate roots in the cognate languages, šm in Biblical Hebrew and *im* in Ugaritic, that mean "to repeat" (a by-form of *šim*). See, e.g., Ugaritic *imth*, "she did it a second time", in CAT I, 16 v 8⁵ and the Biblical Hebrew verb עָמַד (*w'simantam*), "you will repeat them", in Deut 6 : 7.⁶ As the Biblical Hebrew clearly shows, this root occurs in the D stem, the same stem from which the Akkadian *tašnitu* derives (see GAG §56 I). Admittedly, the evidence is slim, but it may be just enough to conjecture an unattested Akkadian root *šununu, "to repeat", which, like the situation in Hebrew and Ugaritic, would be a by-form of the attested Akkadian root *šana* III (Ug I = BH § Akk 3).⁷ From this geminate root, I suggest, may have derived the Akkadian noun *tašnitu* meaning "repetition." Analogical support for the development of this nominal form may be found in two other Akkadian words *tašna* and *tašnu*, *tašnu* and *tašnu* and *tašnu* nominal formations of *šana* III.

A *tašnitu* meaning "repetition" provides a reasonable meaning for the context of K.11097 : 1-3. The text reads :⁸ 1. [šumma DU]B H.A.L.A. niširi bārāli pirīši šame u eršetim] 2. taš-ni-tum ummāni ša bar [a ... 3. abu ana mārišu ša trammu inaššaru ... [...., "šumma DUB H.A.L.A, secret of divination, secret of heaven and earth, the repetition of the scholar, which the father to his son whom he loves (and) protects..." The context probably pertains to the transmission of scholarly lore from father to son.⁹ "Repetition" would thus be best understood as "teaching". Again, note in this regard the similar Deut 6 : 7, עָמַד (*w'simantam* 'l'pānēkā, "you will repeat them to your sons") and its general context. The pedagogical function of "repeating" in Deut 6 : 7 is made explicit by the fact that a form of the root עָמַד (*imd*), "to teach" (D stem), stands in the place of עָמַד (*w'simantam*) in the similar construction at Deut 11 : 19.¹⁰ Given these two contexts and general pedagogical experience, it is not at all a stretch, in my opinion, to understand *tašnitu*, "repetition", as also indicating "teaching".

Although "rivalry" > "attainment" cannot be entirely excluded especially given the difficult context of K.11097: 1-3 and the sociology of scholarship displayed in the SAA 10 correspondence, I think a *rašnūtū* II, "repetition, teaching", is a philological possibility and provides a contextually appropriate understanding of the word. But the evidence is indeed slight. And therefore a question mark must remain on this suggestion for the time being.

1. See the attestations listed in *Ahw*, 1339.
2. See Rykle Borger, "niširi bāriti, Geheimlehre der Haruspizin (Zu Neugebauer-Sachs, MCT, V und W, und einigen verwandten Texten)", *BIOr* 14 (1957), 190-195.
3. The original edition of the text may be found in O. Neugebauer and A. Sachs, *Mathematical Cuneiform Texts* (New Haven: American Oriental Society and American Schools of Oriental Research, 1945), Text V: transliteration and treatment, 139-140; copy: plate 19, but it must be used in conjunction with the important insights from Borger's treatment in *BIOr* 14 (1957), 190f. For a recent characterization of the DUB HALA texts, see Ulla Koch-Westenholz, *Babylonian Liver Omens: The Chapters Manzāzu, Padānu and Pan Takalti of the Babylonian Exitspicy Series Mainly from Aššurbanipal's Library* [CNI Publications 25, Copenhagen: Museum Tusulanum Press, 2000], 21, n. 50 and her more recent and extensive work in Ulla Susanne Koch, *Secrets of Exitspicy: The Chapter Mutabilū of the Babylonian Exitspicy Series and Niširi bāriti Texts Mainly from Aššurbanipal's Library* (AOAT 326; Münster: Ugarit Verlag, 2005).
4. Professor Borger pointed out to me in a personal communication (May 5, 2004) that A. Leo Oppenheim suggested "examinations, quite possibly competitive" (see *Ancient Mesopotamia: Portrait of a Dead Civilization*, revised by Erica Reiner [Chicago, University of Chicago Press, 1977], 82).
5. I read here with John Gibson, *Canaanite Myths and Legends* [Edinburgh, 1977], 99 and 160. Unfortunately, the word is in a broken context. The identification and meaning of the root, however, is secured via the context. Note especially the verb in the next line: *līn*: "she did it at a third time."
6. As is well-known, this verb has presented great difficulty. I follow the most recent lexicon, Koehler-Baumgartner, *HALOT*, 1606-07 for its derivation and meaning: this is accepted by, e.g., the English NRSV translation and the recent commentator J. Tigay – among many others – in his *Deuteronomy* (JPS Torah Commentary; Philadelphia: Jewish Publication Society, 1996), 78 and n. 25 at 358-359 (with references). The older, less tenable view derived the verb from the root *šm* ("to be sharp" (see *BDB*, 1042).
7. I owe the recognition of the root by-form parallel to Dr. Blane Conklin.
8. Borger appealed to the catchline in CT 31 33: 38 as the basis for restoring the first line of K.11097 (*BIOr* 14 [1957], 190). See now, however, the duplicate K.6055: 1-2 [unpublished], noted by Borger, *RLA* 3 (1957-71), 190 and W. G. Lambert, "The Qualifications of Babylonian Diviners," in *Festschrift für Kykle Borger zu seinem 65. Geburtstag am 24. Mai 1994*: Tikip santakki mala pašnu..., edited by Stefan M. Maul (CM 10; Groningen: Styx Publications, 1998), 143.
9. See several other collected examples of this procedure in *BIOr* 14 (1957), 191 and Lambert, *Borger Festschrift*, 143.
10. See Tigay, *Deuteronomy*, 78.

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 [Des erreurs s'étant glissées dans l'impression de la note publiée dans N.A.B.U. n° 4, 2005, une nouvelle édition en est présentée ici.]

32) Vie de l'Assyriologie I – M. Francis Joannès, professeur à l'Université de Paris VIII, a été élu à la chaire d'Assyriologie de l'Université de Paris-I Panthéon-Sorbonne, à la succession de M. Dominique Charpin, Directeur d'Etude non cumulant à l'EPHE IV^e Section, en mai 2006.

33) Vie de l'Assyriologie 2 – M. Denis Lacambre a été élu au poste de maître de conférences en Histoire et Archéologie du Proche-Orient ancien de l'Université de Lille III en mai 2006.

34) Colloques parisiens – les 31 mai et 1 juin 2006 ont été organisés par le Collège de France le 3^e Colloque réunissant le Collège de France, la Société Asiatique et le CNRS (FRE 2454) organisé par Dominique Charpin, Jean-Marie Durand et Jean-Pierre Mahé.
 — le 23 juin 2006 ont été organisés par le Collège de France un Colloque international sur la médecine babylonienne codifié par Mme Annie Attia et M. Gilles Buisson.