

9) Hēndur-saġa-Hymn 14 (see above) suggests that this is the god Hēndur-saġa rather than Gudea, who is “mighty” (agrig kala-ga: Cyl. B xiii 11; Stat. D i 13-14) or “faithful (agrig zi: Frgm. 8+ ii’ 2’) housekeeper” of (mother) Nanše.

10) -du-tu(-ga) in ii 5’-6’ clearly stands for -tūm-du₁₀-ga.k; um-ma- and (Akkadian) a-ma- may render ĠÁ. A haplology for um-ma(/a-ma) ^dĠÁ-tūm-du₁₀ also seems possible. The somewhat enigmatic goddess was discussed by A. Falkenstein, *Die Inschriften Gudeas von Lagaš* (AnOr 30, 1966) 72-73 and G. Selz, *Untersuchungen zur Götterwelt des altsumerischen Stadtstaates von Lagaš*, OPSNKF 13 (Philadelphia, University of Pennsylvania Museum, 1995) 134-136. Her temple and cult personnel occur in Ur III economic documents (see, e.g., the indexes of *TCTI* 1-2) where offerings to her, which were scarce in ED times, seemingly go unmentioned.

11) níġ mu-úr-sa-šè for níġ mur-sa₆-šè or: níġ-ġu₁₀-úr-sa₆-šè for níġ ur₅-sa₆-šè, lit.: “towards pleasant matters.”

12) Assuming that um-ma stands here for úmun = *mummu*, *ummuqu*, since “old woman” does not seem to fit the context at all (although um-ma-du-tu-ga of ii 5b may have triggered it); the Akkadian translation seems to regard this as an attribute to níġ(-)MU-úr-sà in spite of its terminative suffix. Legislation in its broader sense of creating harmony is reminiscent of Gudea’s care for social balance and the laws (níġ-gi-gi-na) of Nanše and Nin-ġirsu (Stat B vii 26-48) as well as of Nanše’s concern for cultic, social and lawful correctness in the Nanše hymn where the unfortunately fragmentary lines (223-231) stress Nanše’s and Ġatumdu.g’s joint efforts to this end.

13) Or: ġū ma-ni-ġar “the wise Nindara demanded from me.”

14) Lit: “in ancient adequate (ways).” In accordance with the new understanding of ii 7’a *i-na ma-ZI-a-ti-im* (ii 8’a) should be a (hitherto unattested) fem. plural verbal substantive derived from *mašú*: “in what is sufficient/adequate.”

15) Or: “let him speak truth.”

16) The half brackets in the edition should be pointed ones (signs not on the tablet).

17) The photograph allows the reading AZ; the tablet does not differentiate the signs AZ and UG. – ma-ga-az is a loan from *makāšu*.

18) HÛL¹.HÛL¹ (with one vertical in the end instead of the broken one) is unorthographical for LUH.LUH and LUH, to be read ħuħ, and agrees with *parādu*; see *CAD* P, 142. HÛL for LUH looks like an intentional palindrome; see M. Krebernik, “Zur Entwicklung des Sprachbewusstseins im Alten Orient,” in: C. Wilcke (ed.), *Das geistige Erfassen der Welt im Alten Orient* (Wiesbaden: Harrassowitz Verlag, 2007) 48. It is interesting to observe that this palindrome works on the level of logograms, not on those of phonemes or syllabograms.

19) Or: ħé-em-t[a-A].¹A²¹ (cf. iii 12’b)? The sign tentatively read “zà” in the edition is similar to the GAN in iii 12’a. Reading ħé- is possible. This would then be the only precative/affirmative prefix written ħé- in our text (ħa- iii 6’b; ħi- iii 12’b; ħu- iv 5’).

20) See above, fn. 12 (UG also in lines v 12, 20) and the note to the line in the edition p. 46. The sign read ^rSIG₇¹ is not absolutely certain. The series *Abnu-šikinšu*, line 9, mentions green (speckled) carnelian from Marḥaši; see A. Schuster-Brandis, *Steine als Schutz- und Heilmittel: Untersuchung zu ihrer Verwendung in der Beschwörungskunst Mesopotamiens*, AOAT 46 (Münster: Ugarit-Verlag, 2008) 26:9): NA₄.GUG SIG₇ *tak-pat* NA₄.GUG *Mar-ħa-ši* MU.NI. The Akkadian form *ma-ar-GI-a-am* looks like a contamination of *warqī’am* and *Marḥašī’am*, but a sculpture of a bear(? see *CAD* M/I, 278b) cannot be ruled out.

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72) CUSAS 17 no. 61 — An unusual 28-line dedicatory inscription of Kurigalzu II on a clay tablet (MS 3210) is edited as no. 61 in A. R. George, *Cuneiform Royal Inscriptions and Related Texts in the Schøyen Collection* (CUSAS 17; Bethesda, Md, 2011). It gives an account of a massacre of citizens of Nippur by rebels in the courtyard of a temple of Ninurta. A near duplicate of the inscription has now come to light, documented in the papers left by the late W. G. Lambert. One sheet contains a transliteration in Lambert’s handwriting (Folio 24281); a second is a carbon copy of a typewritten description and translation (Folio 24284).

The text reported by Lambert (here L) was also inscribed on a clay tablet (87 x 55 mm), but in thirty lines. The tablet was complete except for damage to the right lower corner. L presents several minor spelling variants, which are not reported here. More importantly, it permits the following improvements to be made in my edition of MS 3210 in CUSAS 17: 117–18:

6. kur is not to be read *šađi* “mountain” but *māti* “land”; L6 has *ma-a-ti*. The *šēna lemna ša māti* whom the unnamed rebel leader mobilized *ištu šađišu* “from its mountain home” is thus the “wicked foe of the land”.

12. Instead of *[i]f?-ru-¹da?¹-ma* read *[i]š-ru-¹ur¹-ma* “he dared (go)” (L12 *iš-ru-ur-ma*).

13–14. L14 is a line not present on MS 3210: *i-ru-um-[ma]* “he entered”. The sequence *išrumma ... trumma* is probably hendiadys, “he dared go into the temple courtyard and draw a blade”.

24. Read *mu-[ul]-lu-<ú> rēš šarrūtīšu* “who exalted his rule”, with L26 *mu-ul-lu-ú*, and delete the textual note.

27. Instead of *¹uš!-te!¹-eb-ni-ma* read *¹ta¹-aš!¹-ni ib-ni-ma* “he made twofold”, undamaged in L29. In his gratitude for Ninurta’s help in avenging the massacre, Kurigalzu presented the god with not one sword but a pair.

Copies of commemorative inscriptions on clay can sometimes be explained as preliminary drafts, made on a cheap medium in preparation for inscription on the votive object itself, or as archive copies retained for reference. In the case of the inscription drawn up to commemorate Kurigalzu’s act of piety, the discovery of a second ancient transcription suggests a third scenario. Most probably the two clay tablets derive from a pedagogical context, for the copying of old inscriptions was a part of the curriculum of scribal education (some such copies on clay are conveniently listed by W. W. Hallo in *Fs Leichty* (CM 31, 2006) 189–91). The existence of variants in the two known copies of the present text and the missing line in MS 3210 are easily explained if the inscription had become a model that was memorized and copied out by trainees. The scribe of the tablet recorded by Lambert was more successful in doing this than the scribe of MS 3210, who is now shown to be guilty of one serious and one minor lipography.

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73) A new join between fragments of MUL.APIN from Uruk – In 1996 E. Gehlken published his second volume with editions of mainly economic documents originating from the German excavations of the Eanna temple in Uruk. The last document in this volume, No. 240a = W 18003 f, is a small fragment of the astronomical text MUL.APIN, as mentioned by Gehlken. What has remained unnoticed is that this fragment almost certainly joins two others, published by HUNGER and PINGREE (1989) as Text E in their edition of MUL.APIN. One of these, LKU 113, was also excavated in the Eanna, but its current whereabouts are unknown. The other fragment, AO 7540, was donated to the Louvre by Virolleaud after its previous owner, Comte Aymar de Liedekerke-Beaufort, who had acquired it in Iraq, died at the battle of Verdun (Weidner 1923/4). W 18003 f joins Text E at MUL.APIN I.iii.20-33. Since the fragments partly preserve MUL.APIN I.i.10 - II.iii.39 the tablet originally contained the whole of MUL.APIN, as pointed out by HUNGER and PINGREE. WEIDNER (1923/4) proposed that the tablet dates to the third c. BC, but the lifespan of the library in the Eanna to which it belonged (‘Uruk 1’ in PEDERSÉN 1998; cf. also JURSA 2005) suggests a date between Nabonassar (625 BC) and the end of the reign of Darius I (486 BC).

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