

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

12. Instead of *[i]ḫ?-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 ... ṫrumma* 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 *ṫuš!-te!¹-eb-ni-ma* read *ṫa¹-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.

A. R. GEORGE, <ag5@soas.ac.uk>

SOAS, Thornhaugh St, LONDON, WC1H 0XG, UK

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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Mathieu OSSENDRIJVER, <mathieu.ossendrijver@gmail.com>

Humboldt University, TOPOI, Hannoversche Strasse 6, 10115 BERLIN