

00) 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 *šadî* “mountain” but *māti* “land”; L6 has *ma-a-ti*. The *šēna lemna ša māti* whom the unnamed rebel leader mobilized *ištu šadišu* “from its mountain home” is thus the “wicked foe of the land”.

12. Instead of [i]ḫ?-ru-^rda?¹-ma read [i]š-ru-^rur¹-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 *išrurma ... irumma* 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 ^ruš!¹-te!¹-eb-ni-ma read ^rta¹-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, SOAS, Thornhaugh St, LONDRES
WC1H 0XG, Grande-Bretagne <ag5@soas.ac.uk>