

37) Neo-Babylonian Exemplars of the Weidner Godlist from Nippur in the University Museum, Philadelphia – The following are transliterations of all the Neo-Babylonian curricular exemplars of the Weidner Godlist known to me that are housed in the University Museum in Philadelphia.¹ Only one of these pieces, CBS 2157, has been formally published, in handcopy, as SLT 8. Two Middle Babylonian exemplars of the Weidner Godlist on pillow extracts, which are described by Civil (1995: 2308) as type V extracts, were treated by Veldhuis 2000: 79.

With the exception of N 2229, which appears to reflect Gesche's type 1 curricular tablet (Gesche 2001: 44-50; Civil 1995: 2308 refers to this basic tablet type as a type VII tablet), all of these fragmentary pieces seem to be basically reconcilable, at least physically if not necessarily in terms of excerpting practice, with Gesche's type 2 curricular tablet (Gesche 2001: 50-55; note also Civil 1995: 2308 who refers to this table type, with a narrower definition, as type VI). However, with the below pieces the configuration of an extract or extracts from one text per tablet face appears to obtain, with the obverse consisting of an extract from WGL and the reverse consisting of an extract from *Ur₅-ra* 1, which is most likely the case in particular for the pieces CBS 2157 and UM 29-16-636+. This, however, may be a chance impression that should be qualified by the fact that many of these pieces below belong to the same portion of the tablet, namely, the bottom left corner.

For the role of the Weidner Godlist in the Neo-Babylonian scribal curriculum as an elementary text which was used in conjunction with *Syllabary A*, *Syllabary Vocabulary B*, and *Ur₅-ra*, 1-3, occurring primarily on type 1 tablets, see Lambert 1957-1971: 474, Gesche 2001: 48, 76, Veldhuis 2003: 627. The order WGL → *Ur₅-ra* 1 that occurs in several of these pieces is easily reconciled by the curricular sequence established by Gesche. The occurrence of the Weidner Godlist and *Ur₅-ra* 1 on type 2 tablets could be taken as an indication that this tablet type was used at earlier phases of scribal education at Neo-Babylonian Nippur than in Gesche's corpus.

The following transliterations are equated to the corresponding number in Antoine Cavigneaux's edition of the text as it is attested in Neo-Babylonian exemplars from the temple of *Nabu ša ḫarê* in Babylon.

¹ I would like to thank Matthew Rutz for his input and assistance with several issues involved in this communication.

CBS 2157 (SLT 8) (bottom left corner: reverse Ur_5 -ra 1 1-6)

i	ii
1') d[...]	1' = Cav. 143) dšul-p[a-e ₃]
2' = Cav. 38) dNin- r_e_2 ?-gal	2' = 144) dAb-[U ₂]
3' = 39) dGa-ma-la ₂ ?	3' = 145) dGu-[la]
4' = 40) d $r_{Za}1$ -ba ₄ -ba ₄	4' = 146) dGu-[la-zid-da]
5' = 41) dGA ₂	5' = 147) dSU.[KUR.RU]
6' = 42) dGA ₂ -GA ₂	6') d r_x 1
7' = 43) d r_A ?-ba ₄ -ba ₄	

i 3') This entry eliminates the initial syllable of the divine name Lagamal.

UM 29-16-599 (bottom left piece: reverse Ur_5 -ra 1 13-18)

1' = Cav. 83) dABxEŠ-[gal]
2' = 84) d r_3 -ra [0/gal]
3' = 85 or 86) d r_3 -ra [gal/kal]
4' = 87) dMa-l[ik]
5' = 88 or 89) dMa-[ma/mi?]

UM 29-16-636 + N 1538 (large bottom piece: reverse Ur_5 -ra 1 1-10)²

1') d[...]
2' = Cav. 234) dKA[SKAL.KUR]
3' = 235) dKASKAL.KUR
4' = 236) dKASKAL.KUR
5' = 237) dKASKAL.KUR
6' = 238) dKASKAL.KUR
7' = 239) dIM-[DU-DU]
8' = 240) dKur-r[i]-tu[m]
9' = 241) dSu-r[i]-tum
10' = 242) dBad ₃ -liš!?(TAR)
11' = 243) dNin- $r_{ki}1$ -zi-ba- $r_{ra}1$
12' = 244) dKul ₂ !- $r_{la}3$ 1
13' = 245) dNin- $r_{sun}2$!?-na?

10'f.) The final entries of WGL are preserved, for example, from NB Babylon (Cavigneaux 1981: 98-99), the unproveniented NB(?) exemplar BM 134863 (Lambert 2003-2004: 396), the exemplar from NA Aššur with an explanatory column VAT 10173 (KAV 63) (Weidner 1924-1925: 81), which associates

2 Join made by author.

some of the entries with Ištar, MB Ugarit (Nougayrol et al 1968: 222), and the unprovenanced OB exemplar VAT 7759 (Weidner 1924-1925: 5, 81).

10') If this reading, which is advanced with due hesitation, is correct, compare perhaps the $d^{ba-di-li-ša_2}KU_7$ of *An = Anum* 6 214 as preserved by the Middle Assyrian exemplar YBC 2401 (Litke 1998: 216), which is also reflected by *Ea* 4 190 (MSL 14 362), as this entry occupies the same position as the $d^{(Nin)-KU_7}$ offered by other manuscripts of WGL. I am not aware of explicit evidence for the reading $d^{(Nin)-kurušda}$ offered, for example, by Nougayrol et al 1968: 222 and Lambert 2003-2004: 396.

11') The orthographic variant $d^{Nin-ki-zi-ba-ra}$ also occurs in BM 134863 vi 4 (Lambert 2003-2004: 396).

12') The presumed GUL sign lacks the diagnostic initial *Winkelhaken*.

13') The proposed reading of this entry, which is presumably to be understood as the end of the text here, is highly conjectural.

N 1792 (lower left corner: reverse *Ur₅-ra* 1 16-20)

1' = Cav. 23) $d^{Lu_2-}[la_3]$

2' = 24) $d^{La-ta-}[ra-ak]$

3' = 25) $d^{šara}$

4' = 26) $d^{Tišpak}$

5' = 27) $d^{Nin-a-}[zu]$

6' = 28) $d^{Nin-ḪA-}[KUD-DU]$

N 2229 (body fragment: the reverse preserves excerpts of place names (bilingual) and two unidentified excerpts. The second excerpt contained three entries which constitute three variant orthographies of the same finite Akkadian verb: [*x-t*]*aš-šir-ka*, [*x*]-*ta-aš₂-irka*, [*x*]-*ta-šir-ka-a₄*).

i'

1' = Cav. 121 or 122) []-nun-[]

2' = 123) [d^{Egi-}]*z[i]*

3' = Cav. 124) [$d^{Ereš-}$]*ki-gal*

4' = 125) $d^{Al-la-tum}$

5' = 126) $d^{Ir-kal-la_2}$

6' = 127) $d^{Ir-ni-ni}$

7' = 129) $d^{Du_8-du_8}$

8' = 130) d^{Da-da}

9' = 131) d^{Tu-tu}

10' = 132) [d^T]*u-ba-ka*

ii'

1') $d^{[...]}$

2') $d^{[...]}$

3' = Cav. 167) $d^{Nin-kar?-}$ [*nun-na*]

4' = 168) $d^{Pa-bil-}$ [*saō*]

5' = 169) $d^{Ḫendur-saḡ-}$ [*ḡa2*]

6' = 170) d^{Ku_3-} [*bu*]

7' = 171) d^{Ku_3-} [*su₃*]

N 2459 (central surface fragment: one side only preserved)

i'	ii'
1' = 15) [^d Amar-r]a- ^f he ₂ -e ₃ -a ¹ ?	1') d[...]
2' = 16) [^d Ama]r-ra-a-zu	2') d[...]
3' = 17) [^d Inana]	3') d[...]
4' = 18) [^d Dum]u-zi	4') d[...]
5' = 19) [^d N]in-šubur	5') d[...]
6' = 20) [^d Na]-na-a	6') dE[n ...]
7' = 21) [^d Bi ₂]-zil-la ₂	
8' = 22) [^d Ka-ni]-sur-ra	

N 5463 (left bottom edge piece(?): reverse(?) unidentified) traces

1' = Cav. 23) ^d L[a-ta-ra-ak]
2' = 24) ^d šar[a]
3' = 25) ^d Tišpak (^d MUŠ.SIG ₇ (?))
4' = 26) [^d Nin-[a-zu]
5' = 27) [^d Nin-[girim _x (A-ḪA-KUD-DU and variants)]
6' = 28) [^d]Utu ¹ ?

3') The scribe separates the MUŠ₂ sign into two separate signs: the ligature ^dMUŠ₃ and what roughly resembles the SIG₇ sign. It is possible that this separation was influenced by an erroneous analogy to the numerous ^dInana(MUŠ₃) + GN entries which occur elsewhere in the text.

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Jeremiah PETERSON (06-06-08) jeremie.peterson@gmail.com