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THE TRANSMISSIONAL AND FUNCTIONAL CONTEXT
OF THE LEXICAL LISTS FROM HATTUŠA AND FROM
THE CONTEMPORANEOUS TRADITIONS IN
LATE-BRONZE-AGE SYRIA

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The transmissional and functional context
of the lexical lists from Ḫattuša and from
the contemporaneous traditions in
Late-Bronze-Age Syria

by Tobias Scheucher

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PART A: General outline, methodological and theoretical presets

Chapter 1: Scope of the study, methods, and history of research

1.1. [Scope of the study and research questions – lexical lists and Ancient Mesopotamian scribal education] Scribal education in Ancient Mesopotamia, i.e., the training of Mesopotamian future scribes in cuneiform writing and cuneiform scribal culture, apparently comprised two subsequent curricular phases, at least in those historical periods of the 2nd and 1st millennium BCE in which the materials and methods used in scribal education are recoverable with some certainty.

These two phases differ from one another in a number of aspects, such as in the contents and formats of the scribal materials used, in the training methods, and in the educational goals. Regarding the materials studied, the first curricular phase primarily builds on lexical lists, lists of signs and words that impart the basic principles of cuneiform writing and the stock vocabulary necessary to comprehend and study Sumerian and Akkadian traditional literature. Within the second curricular phase students are almost exclusively concerned with literary texts.

Reconstructing the first phase of Mesopotamian scribal education from its material basis, thus, is strongly tied to the study of lexical lists, i.e., the study of the individual lexical compositions that were in use, of their curricular sequence, and of their individual functional scope within the education process.

1.2. [Scope of the study and research questions – the export of scribal culture to LBA Syria and Anatolia] Ever since the invention of cuneiform writing in Southern Mesopotamia in the late 4th millennium BCE, scribal techniques have been conferred to neighboring regions. This export of cuneiform writing into – from a Mesopotamian perspective – peripheral regions did not only involve the export of cuneiform as such, but also the export of the Sumerian and – later – of the Akkadian language, which both shaped the writing system and formed their cultural background. Moreover, it involved the export of a whole system of scribal education along with Sumero-Akkadian literature and the scribal culture of which it was a part. After Mesopotamian scribes had brought cuneiform writing to Syria and Anatolia in the Late Old Babylonian (OB) and the Middle Babylonian (MB) period (which make up the Late Bronze Age, LBA), i.e., within the roughly 400 years between 1600 and 1200 BCE, the Syrian and Anatolian scribal trainees not only studied cuneiform writing, but they apparently returned to the same training materials which their Mesopotamian ‘colleagues’ used, and studied Sumerian and Akkadian lexical lists and literary texts.

LBA Anatolian and Syrian scribes, speaking native languages that were in part, fundamentally different from the languages of the training materials, had to master exceptional difficulties in this

respect. They therefore annotated part of the curriculum with additional translations into the local native languages, i.e., Hittite, Hurrian, and Ugaritic.

1.3. [Scope of the study and research questions – function and transmission] Since – apart from the additional columns with translations into local languages – the lexical lists found in the LBA Syrian and Anatolian sites appear principally identical with those of the Mesopotamian heartland, one may also assume that the training procedures were basically the same as those employed in the Mesopotamian scribal schools (see sect. 4.5.). Yet, the particular ‘peripheral’ situation of the Syrian and Anatolian scribes not only required some adjustments to be applied to the physical training materials, but also to the training procedures and educational concepts. The cardinal goal of the present study is to reconstruct the specific functional context in which the lexical lists were embedded in Ḫattuša and in other sites in peripheral LBA Syria and Anatolia; it thereby envisages potential alternative educational methods and materials used in LBA western peripheral scribal education.

The second main goal of the study concerns the question of how the lexical lists, as likely essential training materials, were being transmitted. The study addresses two separate transmissional processes: (1) the transmission of the materials, together with their functional context, from Mesopotamia to the periphery and among the individual peripheral sites (‘long-distance transmission’) as well as; (2) the transmission of these materials, once having been established at a given site, from one generation of scribes to the next (‘short-distance transmission’). The study attempts to clarify the specific degree to which oral and memory-based techniques on the one hand, and writing-based techniques on the other, were involved in these transmission processes.

1.4. [Scope of the study and research questions – Ḫattuša as an exemplary find spot] Due to the natural limitations which beset investigations of the present case, this study primarily concentrates on one of the main find spots of lexical lists in the LBA western periphery, i.e., on the corpus of lexical lists excavated in Ḫattuša, the capital of the Hittite Empire in Central Anatolia. It treats this textual corpus as an exemplary case, investigating how scribes particularly made use of lexical lists in this scribal center, how they guaranteed the persistence of the texts through time and space, as well as how the textual materials were transferred from Mesopotamia.

Especially with regard to the latter question, the study of course cannot avoid taking into account the ‘parallel traditions’ from contemporaneous peripheral sites, since the scribal traditions of the whole area were interrelated and individual sites potentially played an important role within the transfer of textual materials to other sites. Yet, regarding not only questions of long-distance transfer, the study draws extensively on evidence from parallel sites, predominantly from Ugarit and Emar; wherever possible, it adduces parallel philological data as a kind of comparative

evidence against which the specific characteristics of the functional and transmissional context of the lexical lists in *Ḫattuša* can be made more transparent.

2.1. [The chronological, geographic, and historical setting – chronological delimitation] ‘Late Bronze Age’ is originally an archaeological periodization. With regard to the Mesopotamian and Syrian area, it denotes the period ranging from the downfall of the Old Babylonian Empire in the late 16th century BCE until the great political, economic (and possibly environmental) crisis that affected large parts of the Ancient Near East (ANE) around 1180 BCE; it thus involves a time span of roughly 400 years. It is principally identical with what is in the historical periodization denoted as the Late-OB and MB period.

As will be seen, the manuscripts that make up the material basis of the present study were produced during the last two centuries of the LBA. Within the last century of this period, i.e., between 1280 and 1180 BCE, the quantity of manuscripts produced allows for a deeper and more thorough investigation of the texts.

2.2. [The chronological, geographic, and historical setting – geographical delimitation] The geographical region denoted as the western periphery is not exactly defined. Being a relative notion, the exact outline of the region it denotes is dependent on the region to which it is related. In the ANE ‘western periphery’ may thus denote: (1) the region in the west and north-west of Babylonia, thus also regarding Assyria as a part of the periphery; (2) the region west of Mesopotamia proper, i.e., roughly west of the *Ḫabur* river; or (3) the region west of the Euphrates, which delimits the maximum expansion of Assyrian power in that historical period. For the most part, sites that yield lexical tablets in the period under investigation are either situated directly at the banks of the Euphrates (Emar) or west of it (*Ḫattuša*, Ugarit, Alalāḫ, El-Amarna, Ortaköy, and the Levantine sites of Tell Aphek, Hazor, and Ashkelon). Other contemporaneous peripheral scribal centers in which excavations have brought to light larger collections of lexical tablets involve Assur and, quite easterly Nuzi. Since Assur played a potential role within the transmission of scholarly traditions to the West, the study will also, more occasionally than regularly, fall back on textual materials from this site in the form of complementary evidence; the corpus from Nuzi, in contrast, will not be used.

Tarḫuntašša, Karkamiš, and Ḫalab form further scribal centers situated directly at or west of the Euphrates. They are either unidentified (Tarḫuntašša) or (almost) completely untouched by excavation work (Ḫalab and Karkemiš), and are known to be of major political and administrative importance in that historical period. They are scribal centers which potentially – if not definitely – played an important role in the transfer of scribal traditions and which therefore have to be taken into consideration theoretically as well.

2.3. [The chronological, geographic, and historical setting – brief historical outline] During the LBA, the western periphery as defined in the preceding section is alternately dominated by three major political powers, the Hurrian-dominated Mittani Empire, centered in the Ḫabur area east of the Euphrates, the Neo Hittite Empire with its core area in Central Anatolia, and the New Middle Egypt Empire. The crucial historical pivot point within the period occurred during the annexation of great parts of the Mittanian sphere of influence by the Hittite King Šuppiluliuma I. around 1350 BCE, which finally led to the disappearance of the Mittani Empire as an independent political entity. Both within the periods before and after Šuppiluliuma's conquest, two rivaling powers struggled for hegemony over Syria; i.e., Mittani and Egypt before 1350 BCE, Egypt and the Hittites after that date.

Both periods include a first, longer phase of political and military confrontation between the respective rivaling powers and a second, shorter phase of political balance and coexistence. In the second period, this point of political relaxation is clearly marked by the peace treaty between the Hittite King Ḫattušili III and the Pharaoh Ramesses II that the two powers assented to around 1260. As to the first phase, this point can, mostly due to the lack of respective historical sources, not be defined exactly; a dynastic marriage between the Mittani King Artatama I and the Pharaoh Thutmose IV around 1400 BCE and the start of diplomatic exchange between both powers, however, clearly signals their political arrangement.

The natural-environmental borders of this area of political and military battle are the Euphrates in the East, the Mediterranean in the West, and the mountain range of the Taurus in the North. To the South, the area is roughly confined by the line Sidon - Damaskos. Politically, it is partitioned into a number of small city-state like entities, which were not directly integrated into the respectively dominating hegemonial states, but were under obligation to them by various modes of dependence – ranging from a loose association to vassal-like subjection. Attempting to preserve as much of their political independence as possible, the local powers, particularly the states of Amurru and of Ugarit, directly on the border between Egypt and the Mittanian/Hittite sphere of influence, often tried to pit the hegemonial states as well as the neighboring city states against each other. The area was repeatedly overrun, and often devastated, by military campaigns with which the hegemonial states sought to confirm or expand their sphere of influence.

As has been mentioned above (sect. 2.1.), almost the complete textual basis for the present study was produced during the second historical phase, after Mittani's defeat; only the manuscript from Ortaköy has an earlier date of production. The later sources, with the exception of the few manuscripts that stem from Egyptian Aḫetaten (El-Amarna) and the smaller Egyptian-dominated Palestinian centers of Tell Aphek, Hazor, and Ashkelon, were produced at sites that belonged to the Hittite sphere of power at the time of production, either directly (Ḫattuša) or indirectly as vassal states (Ugarit, Emar, Alalah).

3.1. [The material basis available and the problems encountered – Hattuša] Hattuša, located within the great loop of the river Kızıl Irmak in Central Anatolia, in close vicinity to the modern village Boğazköy, was the capital of the Hittite Empire, with a short and intermittent period at the beginning of the 13th century, when King Muwatalli II had passed the royal residence to Southern-Anatolian Tarhuntašša. Except this intermittent period, Hattuša housed the royal administration and was not only the political, but also the religious and cultural center of the empire.

The corpus of lexical lists found at Hattuša comprises 131 manuscripts, which, with a single exception, are all published – at least hand copied, but often photographed and transliterated as well. Compared to the more than 25.000 textual finds at this site, the number of lexical tablets is marginal and this scarcity calls for further explanation. The general state of preservation of the manuscripts moreover is relatively poor. Many of them show fragmentary preservation only, thus there is hardly any textual overlap among them.

A significant problem affecting the study of the Hattuša tablets in general is the insufficiently documented, and in some cases, completely undocumented archaeological context. Since the stratigraphy of the three archives that contained the lexical lists was not recorded during the excavations, it is impossible to decide in most cases whether or not the manuscripts represent in-situ finds.

As can be demonstrated by paleographic observations, the period of production in which the lexical tablets preserved were written down is exceptionally long at approximately 150 years. Probably for this reason, the corpus appears rather diverse and heterogeneous, with manuscripts showing many formal peculiarities and apparently adhering to (diverse) concurring scribal traditions. Their functional and transmissional context was presumably not uniform. Actually, the diversity of scribal traditions manifest in the corpus does not allow for general assertions concerning the whole corpus, rather only regarding (smaller) groups of manuscripts.

3.2. [The material basis available and the problems encountered – Ugarit] Ugarit, modern Ra's Šamra, is situated at the North-Syrian coast of the Mediterranean, close to modern Latakia. Until Šuppiluliuma's I military campaigns in northern Syria, Ugarit was a loose member of the Egyptian sphere of power. After Šuppiluliuma's annexion of large parts of northern Syria, Ugarit King Niqmaddu II agreed to conclude a treaty with the Hittite overlord. It established Ugarit's political and military dependence, which it maintained until the end of the LBA. As in the relationship with Egypt, the Ugarit rulers were granted a certain degree of political independence. Possibly due to the economic importance of the site, which was situated at integral trade routes (leading from south to north, as well as from east to west), the hegemonial rulers acted more cautiously towards their protégé, accepting less dependence and seeking to avoid direct military attacks.

The corpus of lexical tablets found in Ugarit comprises 384 manuscripts. The general state of preservation being much better than in Ḫattuša, the textual material available from this site is not only three (as suggested by the mere number of manuscripts), but even four or five times as rich as in Ḫattuša. Yet, only 159 manuscripts of the corpus are published, and many of them in the shape of (composite) transliterations only. This sample possibly is – regarding the archival context, it definitely is – imbalanced and not representative of the whole corpus, as may be the case with any picture resulting from an investigation of this sample.

The archival and archaeological context of the manuscripts is generally well-documented, however not published for every archive. In remarkable contrast to the other sites dealt with in the study, the number of archives containing lexical lists in Ugarit is exceptionally high, with five distinctively larger corpora and at least three additional smaller ones. Since synchronisms of the scribes with datable persons are scarce and since it is not possible, as is the case of Ḫattuša, to provide paleographic dates for the tablets, their period of production cannot be assessed with certainty. This strongly besets a sensible diachronic investigation of the corpus.

3.3. [The material basis available and the problems encountered – Emar] Emar, modern Tell Meskene, situated at the Middle Euphrates, provides a corpus of 260 manuscripts,¹ which are all published (most of them as hand copies).

In contrast to the corpora from Ḫattuša and Ugarit, which is a similar middle-sized corpus, the Emar manuscripts all stem from the same, principally well-documented archival context. Also, the corpus reveals quite a few names of scribes, which, through prospography, can be linked amongst each other to whole scribal families, and which thus can be embedded into a broader historical framework. It is moreover possible to assign a great portion of manuscripts to the two concurring scribal traditions of the site, the Syrian (Em-Syr) and the Syro-Hittite (Em-SH) tradition, which in turn enables the researcher to establish a relative chronological sequence of manuscripts.

3.4. [The material basis available and the problems encountered – the smaller corpora] Apart from the three major corpora introduced in the previous sections, there are a number of smaller corpora of lexical lists preserved from various sites, comprising from one to ten manuscripts each. Excavations undertaken in Ortaköy, a major administrative center of Hittite Central Anatolia situated approximately 70 km northeast of ancient Ḫattuša, brought to light approximately 3500 manuscripts. Only a single piece, a trilingual lexical list, has as yet been published, and it

¹ According to the re-vised edition by M. Gantzert (2008), which includes quite a number of joins disregarded in the primary edition by D.Arnaud (1985-87).

is unclear whether or not the corpus contains additional manuscripts of that genre. The published manuscript apparently is an unstratified stray find. According to paleography, it was written in the Late Middle Hittite (MH) period.

Excavations at Alalakh (modern Tell 'Aṭṭana/Aṣana), the main site of a city-state which was situated south to the Taurus mountain range in North Syria, and which is similar in political and economical structure and importance to Ugarit, yielded approximately 500 manuscripts (all published). Four pieces among these contain lexical lists; like the bulk of the material, they were found in and within the surroundings of the palace (with exact find spots undocumented); in contrast to the bulk of epigraphic finds, which turned up in levels VII (OB period) and IV (15th century), the three manuscripts were unearthed in levels I/II/III, which is roughly contemporaneous with the early 13th century, when Alalakh stood under Hittite rule.

Among the altogether 380 epigraphic findings from El-Amarna (ancient Aḥetaten), the temporary residence of Egyptian rulers founded by the Pharaoh Amon Hotep IV Aäenaten, there are ten lexical lists. They are part of a larger group of scholarly literature, which is opposed to the main group of manuscripts, the pharaoh's international royal correspondence. Both the diplomatic and the scholarly tablets were unearthed in the royal scribal offices or within their surroundings, with the exact find spot(s) undocumented. Together with the royal letters found in the archives, the lexical lists may date between 1340-1300 BCE.

A few manuscripts also stem from the three Levantine sites of Ashkelon, situated at the Mediterranean north to Gaza, Tell Aphek at the upper Yarkon River, and Hazor, north of the Sea of Galilee. All three cities are well known from the Amarna diplomatic letters and stood more or less permanently under the pharaoh's rule in the LBA. The epigraphic finds made at these sites are generally little; in the case of Ashkelon, the trilingual lexical list found is the sole epigraphic find. The two lists from Aphek (one trilingual, one bilingual) belong to a lot of eight manuscripts. Both the lexical tablets from Ashkelon and from Aphek were unearthed in the very last LBA layers. In contrast, the unilingual fragment from Hazor is an unstratified, and thus undatable surface find.²

From a principal quantitative perspective, all six smaller 'corpora' do not form the kind of representative sample which is required for extensive paleographic, linguistic, or textual-traditional investigations; within the present study, the manuscripts can be adduced as very complementary evidence only. On the other hand, the small number by which they are attested, particularly at the Levantine sites, *per se* is a peculiar fact and calls for further investigation and explanation.

2 H. Tadmor (1977), basing himself not on paleographic observations but on the relative grade of extension of the composition in comparison to the parallel version from Ugarit, proposes an OB date for the production of the tablet. Within the catalog in Horowitz / Oshima / Sanders 2002, it is ascribed to the LBA / MB period without explanation. Among the 15 inscriptional finds in Hazor, the catalog assigns nine pieces to the OB, and five pieces to the MB (with one piece indeterminate).

3.5. [The material basis available and the problems encountered – summary] The individual textual corpora thus, strongly differ from one another with regard to size, the period of production, the find context and its documentation, and the political and economic importance of the historical sites where they were excavated. Cf. the following overview:

	Political importance	No of manuscripts	Approximate period of production	No. of archives/ find spots	find context
Ḫattuša	imperial	130	1370-1180	3	stratified and non-stratified layers, (almost) no in-situ finds
Ugarit	regional	385	?-1180	5+3+?	mostly stratified and mostly in situ
Emar	regional	271	1330-1180	1	mostly stratified and mostly in situ
Alalah	regional	4	1300-1180	1	stratified, but not exactly documented, probably in situ
El-Amarna	imperial	12	1340-1300	1	not stratified and probably not in situ
Ortaköy	local	1	1400-1350	1	not stratified and not in-situ
Aphék	local	2	1250-1180	1	stratified, probably in situ
Ashkelon	local	1	1250-1180	1	stratified, probably in situ
Hazor	local	1	unclear	1	not stratified and not in situ

4.1. [The methods applied – philological reconstruction] For the most part, the material information that the present study builds on is provided by cuneiform tablets and the texts written on them. Philological reconstruction therefore, is the basic instrument of research employed. Since much in the study depends on identifying and comparing scribal traditions, the philological reconstruction undertaken mostly seeks to restore the textual-traditional relations among the texts and manuscripts, and not so much to disclose and interpret their contents in full detail. Unraveling these textual-traditional relations mainly implies the reconstruction of textual versions and their comparison.

The identification of scribal traditions, however, not only concerns the primary level of text. A good deal of the philological investigations of the study is epigraphic or paleographic in character, thus dealing with the peculiarities of the writing, i.e., of the ductus, of sign forms, and the individual scribes' hands, as well as with the peculiarities of the writing surface, i.e., of the layout and the physical characteristics of the tablets. A specific area of philological investigation in this respect concerns the relations between these textual, paleographic and epigraphic levels, which may prove not to match in all cases.

In order to avoid circular argumentation in further analyses and in regard to the general richness of the material, the edition deviates from common Assyriologist (and Hittitologist) practice and largely avoids restoring broken-off or damaged pieces of text according to context (internal reconstruction) or according to parallel sources (external reconstruction).

4.2. [The methods applied – historical reconstruction] The textual sources of course are not only philological but also historical sources. The colophons which some of the manuscripts contain provide information about the identity of the scribes as the historical persons who have produced the material basis of the study. The archives in which the lexical tablets were found contain additional textual materials – often in huge amounts – that provide information about: the function of the buildings, their potential owners, and the users/owners professional and private activities. In the case of Emar, it is even possible, through prosopographical observations, to link the actors of the scribal school into a broader historical framework.

Altogether though, the amount of historical information obtainable from these sources is patchy, and (strictly) historical reconstructions effectively play a subordinate role within the study.

4.3. [The methods applied – quantitative comparison] Quantitative comparisons take a prominent position within the study. They owe this position to a very specific peculiarity of the textual genre: The lexical lists are quantifiable not only externally, on the level of the manuscript, but also internally, on the level of lexical entries (as for the structure of lexical lists, cf. chapter 2, sect. 3.). For almost every entry takes exactly one line on the respective manuscript, regardless of the size or format of the latter. In contrast to literary texts, the length of a recension of a specific lexical text can thus be counted, and it can be quantitatively compared to the length of parallel recensions and versions. In this respect, quantitative comparisons are mostly employed as part of philological reconstruction.

Principally, the internal quantifiability of lexical texts makes it possible to balance the unequal state of preservation of the manuscripts. Thus, when e.g., quantifying specific paleographic traditions, the picture can be more informative when comparing the quantities of entries that are preserved in the respective tradition(s), and not just quantities of manuscripts, quite in analogy to the archaeologist practice of quantifying pottery according to weight and not according to the number of individual sherds. If practicable, thus, quantitative comparisons will be given both with regard to the number of manuscripts and with regard to the number of entries in the present study.

4.4. [The methods applied – qualitative methods and the theoretical framework] Qualitative methods assume a wide variety within the present study. They finally link the data gathered through philological and historical reconstruction, as well as through the quantitative assessments with the questions of research. Since the ‘gap’ between these questions and the data is not inconsiderable in many points – culture-historical problems are approached almost exclusively by philological and quantitative evidence – the application of qualitative methods of investigation requires a well-considered theoretical framework.

Both the functional and transmissional mechanisms underlying scribal education are manifest as specific scribal activities, and the actors performing them are the scribes. As mentioned above, the scribes of the LBA peripheral lexical lists can hardly be grasped as historical persons. They only become concrete in the shape of the traces their manual and mental activities have left on the tablets and in the texts. The respective theoretical framework that helps to link the textual features to these mental and physical (here: particularly mental) activities, is mainly generated from linguistics and psycholinguistics as well as from anthropological studies in orality-literacy research. Needless to say, the theories have to be adjusted to the quite specific characteristics of the sources, which naturally sets certain limits to their applicability.

4.5. [The methods applied – cultural-typological analogy] Cultural-typological analogy is a method frequently employed in Assyriology. The relative conservatism and uniformity of the cuneiform tradition and its institutions on the one hand, and the spotlight-like distribution of archaeological and philological evidence on the other hand, has repeatedly led scholars to transfer results that are valid for a specific geographical region and a specific historical period to other geographical and historical contexts. Taken into consideration the vast geographical and chronological dimensions of the ANE and its history, and the often, considerable spatial and temporal gaps between the cultural entities which serve as the model pattern within such analogies and the entities which are the actual subject of investigation, the cultural-typological approach must be met with the utmost caution.

To be sure, already one of the research questions put into the present study derives from some sort of cultural-typological analogy, since it would hardly be obvious without adducing parallel evidence, such as from the OB period, that the Ḫattuša lexical lists were embedded into a context of scribal education. Cultural-typological analogy, thus, is predominantly used in reconstructing the functional context of the textual materials, i.e., in reconstructing the procedures Hittite scribes employed when using, preserving, and transmitting lexical lists. The relatively broad absence of archaeological and historical sources that can be used in this regard, makes it practicable to take the relatively well-explored institution of OB scribal education as a model and deduce hypotheses from it which the extant material of the Ḫattuša tradition, but also those of the other LBA western peripheral traditions, can be checked against.³

While this method itself is generally applicable, it is important to be aware of the hypothetic character of the models resulting from it; for the temporal gap between the OB and the LBA schools is at least 300-400 years and Emar, which is the closest to Babylonia among the western peripheral sites, is a linear distance of about 740 km away. Whether or not the model of scribal education derived

3 To a limited degree, also MB traditions from Babylonia proper may serve as models; however, the anyway scarce textual materials are either badly documented (Nippur) or largely unpublished (Babylon); see chapter 2, sect. 4.4.

from the OB period forms a valid basis for the reconstruction of the functional context of the lists in 𐎶attuša eventually becomes a valuable indicator for the validity of the method itself.

5. [The structure of the study] The study follows a three-step design. The first main part (part A) consists of conceptual and theoretical preconsiderations. It includes a historical and structural description of the genre of lexical lists and of its specific functional embedding in other historical periods (chapter 2), a diversification of the various aspects that make up textual and cultural transmission, in particular regard to the question of orality and literacy and the processes of short-distance transmission (chapter 3), as well as a theoretical concept of long-distance transmission that displaces conventional linear and unidirectional models of textual tradition in favor of an interferential, areal-based model (chapter 4).

A detailed description of the textual corpus forms the sizable second part of the study (part B). In a series of chapters, the textual material is surveyed according to various aspects, i.e., according to paleographic and epigraphic aspects (chapter 5 & 8), archival and archaeological (chapter 6 & 7), linguistic (chapter 9 & 10), and textual-traditional aspects (chapters 11 & 12). The description thereby attempts to be as complete as possible, cursorily including also aspects that are not of immediate relevance for the main research questions. Wherever possible, it makes use of comparative evidence gathered from the parallel LBA Syrian corpora.

The third part (part C, chapter 13) links the data derived in the second part with the research questions on basis of the theoretical and conceptual guidelines that have been established in the first part. It summarizes and evaluates the evidence that can be adduced for a reconstruction of the functional and the transmissional context of the lists. When possible, it proposes some eventual historical scenarios.

The appendix gives a description of the manuscripts used (part D) as well as a re-worked edition of the 𐎶attuša lexical list (part E). It further includes a list of references (part F) and a list of abbreviations (part G).

6.1. [Brief history of research – lexical lists in general] The following history of research concentrates on the philological research on lexical lists and on the cultural studies that explore their social and cultural context. For systematical reasons, aspects which do not directly concern lexical lists as philological sources but which concern the broader transmissional and functional context is deferred to chapters 2-4, which deal with the wider theoretical framework of the study.

The history of research of Mesopotamian lexical lists, their functional, cultural, and transmissional context has been elaborately discussed by N. Veldhuis in his study on scribal education in the OB site of Nippur (1997). The two major innovations Veldhuis' seminal study establishes are (1) to make extensive use of formal characteristics of the manuscripts within their study and interpretation

as well as (2) to (re-)site the study and investigation of the lists into their historical context, which is the context of scribal education. It in this respect positions itself in the fore of two ‘scientific turns’ that have reached Assyriology in the late 1980s; they regard the ‘text’ as a kind of material (and not just mental) evidence and approach it from the circumstances of its production. The present study conceives of itself as standing in clear continuity with this tradition, making as much use as possible of formal aspects of the manuscripts and focusing on the functional interfaces of the texts with their context(s).

Substantially new contributions having appeared since Veldhuis’ account are limited in number: P. Gesche (2000), in many respects following the method put forward by Veldhuis, reconstructs the scribal education in the Neo Babylonian (NB) and the Late Babylonian (LB) period. Again N. Veldhuis (2004) explores in detail the relationship between lexical lists and literary texts in scholarly traditions. M. Gantzer (2008 & 2011), apart from giving a refurbished edition of the lexical texts from Emar and a detailed structural description of the individual compositions preserved, attempts to theoretically interpret the lists as specific representations of an epistemic system by applying specific anthropological/social-scientific models to them (M. Foucault, J. Goody, Cl. Lévi-Strauss). So similarly proceeds M. Hilgert (2009), who also describes the lists as part of an epistemic system and further attempts to introduce post-structuralistic perspectives into the analysis.

6.2.1. [Brief history of research – the Hattuša corpus – 1st phase of research] The initial phase of research on lexical lists unearthed in Hattuša was strongly coined by the philologists’ interest in the Hittite-Akkadian lexical equations that these texts provided. As the lexical and linguistic structure of Hittite was largely unknown, lexical lists promised to provide the initial clue. In this respect, it is surely not by chance that among the 59 manuscripts published in the first volume of *Keilschrifttexte aus Boghazköy* (KBo.) by H.H. Figulla in 1916, there were no less than 27 representative lexical texts. Before these manuscripts were made available in copy, F. Delitzsch (1916) had treated them in a lengthy article, also providing an extract of the grammar and lexicon of the Hittite language as it appeared from the lists. A reply to this work was given by H.A. Sayce (1914), giving further comments on individual entries. H. Holma (1916) equally refers to Delitzsch’s reconstructions, however approaching the texts by the question of the linguistic affiliation of the Hittite language.

It was to E. Weidner’s merit to offer the hitherto most comprehensive study of the corpus (1917), attempting to get beyond the results by Delitzsch (1914) by deciphering additional equations and expanding Delitzsch’s glossary and grammatical outline. Many of the interpretations given in these accounts appear somewhat naive to the modern researcher, since they (necessarily, but mistakenly) presuppose the reliability and the exact one-to-one correspondence of the lexical equations in the lists; yet, the studies are no doubt to be appreciated and credited as impressive, pioneering works.

6.2.2. [Brief history of research – the Ḫattuša corpus – 2nd phase of research] When the philological knowledge of Hittite had become more solid and the Mesopotamian parallel tradition had been studied more profoundly, the research on the lexical texts from Ḫattuša entered a second phase, which also included the cultural and historical embedding of the lists into the investigation. Individual textual parallels with the Mesopotamian tradition were already pointed out by F. Delitzsch (1914). H.S. Schuster (1938) was the first scholar to identify individual lexical compositions as parallel to compositions that were already known from the Mesopotamian tradition. After additional yields of lexical tablets had been unearthed in the 1930s, H.G. Güterbock established a catalog of all series and sources preserved (as part of Laroche 1957), and it was as well Güterbock who – since then – treated the Boğazköy sources in the individual volumes of *Materials for the Sumerian Lexicon* (MSL). Due to the conceptual restrictions of this publication series, translations were often provided only for the Hittite column and commentary was only given occasionally. A recent revision of the corpus, with many detailed annotations to individual manuscripts is provided by M. Weeden (forthc.), who also surveys the lists as to their potential role as sources for the Hittite logograms inventory.

More intrinsic studies, which also take into account the cultural and textual-traditional background of the texts are von Soden / Otten 1986, von Weiher 1972, and Wilhelm 1989, which in any case only address single texts and thus small fractions of the whole corpus. Besides that, various scholars use the lists as a basis for shorter lexicographic studies and treat the relevant passages in their cultural studies or for commentary on other texts. The question of textual transmission of Hittite scholarly literature has only come more into the focus of research in recent decades with, again, most prominently Wilhelm 1989, but also Beckman 1983a and Klinger 2005, which mainly concentrate on the question of possible intermediaries involved in the transfer from Mesopotamia to the West. A systematic and comprehensive philological treatment of the corpus is still missing, as is a study of the transmissional and functional aspects which build onto a whole set of available textual materials. The present study aims at bridging this gap.

6.2.3. [Brief history of research – the Ḫattuša corpus – scribal culture] Within the last decade, the thematic field of scribes, of scribal culture, scribal practices, and their organization, has come to the very fore in Assyriologist and, particularly, in Hittitologist studies. Scholars thereby expand on two main thematic complexes, i.e., (1) the question from which source the ‘Hittites’ adopted cuneiform and the scribal craft, and (2) the question of how the scribal activities were organized within and around the scriptoria of ancient Ḫattuša. Scribal education plays an important role in both thematic complexes.

The discussion about the origin of Hittite cuneiform and Hittite scribal practice (cf. most recently Klinger 1998, Klinger 2005, van den Hout 2009a, van den Hout 2009b, and Weeden

forthc.) is a controversial one – a feature which is mostly on account of the general scarcity of the textual sources from the relevant historical period. Since the attestation of lexical lists concentrates within the last historical phase of the Hittite Empire, the potential contributions of this genre to the debate are virtually nil. The present study thus excludes questions concerning the origin of Hittite cuneiform writing.

Studies concerned with the organization of the Hittite scribal craft and the Hittite scriptoria involve Torri 2008, Gordin 2010, Weeden 2011, and Gordin forthc. The issue of scribal education plays a minor role in these studies. Where it is touched upon (Torri 2008 and Weeden 2011) it is dealt with on the cultural-typological assumption that it worked more or less the same way as in Mesopotamian schools. The present study aims at dissociating itself from this analogy as far as possible. It takes alternative functional contexts into consideration in which the lists could have been embedded, and surveys alternative educational procedures and textual materials as potentially involved in Hittite scribal education.

6.3.1. [Brief history of research – the parallel corpora – Ugarit] Following the dates of the relevant archaeological campaigns, lexical lists from Ugarit have been published in three phases, with main publications in Viorellaud 1929, as well as Thureau-Dangin 1931 and 1932 (1st phase, mainly involving the finds of the 1920s, from ‘Maison du Grand-Prêtre’ Ug-GP), Nougayrol 1968 (2nd phase, involving the tablets unearthed in the 1960s, mainly from ‘Maison de Rap’aanu’ Ug-Rap, but also from ‘Maison aux tablettes littéraires’ Ug-MT and from the ‘Lamaštu archive’ Ug-Lam), as well as Arnaud 1982, André-Salvini 1991, André-Salvini 2004, and André-Salvini / Salvini 1998 & 1999 (3rd phase, involving tablet finds from the 1970s until the 1990s, from ‘Maison de Urteenu’ Ug-Urt and from ‘Centre Ville’ Ug-CV). Quite a number of manuscripts have been dealt with in the volumes of *MSL* (mostly by D. Kennedy and M. Civil); a good deal of Ugarit lexical tablets, however – particularly from the 2nd and 3rd phase – still await publication.

A comprehensive study of the functional and transmissional context of the Ugarit lexical lists has to be postponed until their complete publication, as the volume of unpublished material is too great; however, cf. the preliminary studies: Krecher 1968b, van Soldt 1995, and passages in van Soldt 1991. The present study attempts to reach beyond these preliminary studies by making use of the whole corpus of hitherto published texts, and by systematically adducing parallel material from other sites and integrating the material into a consistent theoretical framework.

Of complementary use thereby are Hawley 2008, Hawley forthc. and, again, van Soldt 1995, which deal with scribal education in Alphabetic-Ugaritic writing and attempt to reconstruct its relation to the scribal education in syllabic cuneiform as represented by the lists.

6.3.2. [Brief history of research – the parallel corpora – Emar] The corpus of lexical lists from Emar has in its entirety been published by D. Arnaud (1985-87), together with the remaining documents in Sumerian and Akkadian and comprising hand copies as well as composite transliterations. Further comments and additions to individual manuscripts are given by M. Civil (1989). M. Gantzer (2008) provides a re-edition of the material on basis of the copies in Arnaud 1985-87, providing transliterations of each manuscript, giving new textual interpretations, and proposing additional joins. References given in the present study refer to the manuscripts as reconstructed in Gantzer 2008.

In his (mainly prosopographical) study on the scribes of Emar, Y. Cohen (2009) in greater extent also deals with scribal education and with the lexical lists as a part of the scholarly texts, assigning the individual manuscripts to the two concurring scribal traditions present at the site (Syrian and Syro-Hittite) as well as reconstructing the scholarly tradition (separately for each scribal tradition). The present study adds a further perspective on the Emar material by systematically confronting it with its LBA Syrian and Anatolian context.

6.3.3. [Brief history of research – the parallel corpora – the smaller corpora] Lexical lists of the smaller corpora have mainly been dealt with in the respective primary editions, as for which cf. Süel / Soysal 2003 (Ortaköy), Wiseman 1953 and Lauinger 2005 (Alalah), Huehnergard / van Soldt 1999 (Ashkelon), Tadmor 1977 (Hazor) and Rainey 1975 and 1976 (Aphek); as for El-Amarna, see below. An isolated LBA lexical text of unknown, probably Syrian provenance, has been edited by W.H. van Soldt (1993). A large selection of the manuscripts from Alalah and El-Amarna have been included into the respective volumes of *MSL*.

The functional and transmissional context of the lexical lists of the smaller corpora was rarely subjected to scrutinizing treatment. In his revised edition of the scholarly tablets from El-Amarna, Sh. Izre'el (1997) also includes a synopsis of scribal-training activities as recoverable from these epigraphic sources. Investigations of scribal activities and of scribal education in the Syro-Palestinian area are Demsky 1990 and van der Toorn 2000, basing their hypotheses on analogies with the traditions of El-Amarna, Ugarit, and Babylonia, however. An evaluation of the material that is more cautious with regard to overall hypotheses is Edzard 1985. The present study attempts to (re-) evaluate the smaller corpora from the viewpoint of the three main corpora, also taking aspects of the broader theoretical framework into consideration.

Chapter 2: Lexical lists, their literary history, their structures and formats, and their functional contexts

The present chapter as a first point serves as an introduction to the literary genre of lexical lists. A good deal of the discussion thereby, is spent on the internal-structural aspects of those compositions (sect. 3.), as they have not yet been studied systematically. Adducing contrastive models from modern lexicographical research, the investigation attempts to provide a consistent theoretical framework for a structuralistic description of the lists. Aspects of the literary history (sect. 1.) and introductions to the individual lexical compositions (sect. 5.) are given in an abbreviated form only, as there are a number of previous studies which the present investigation can in this respect, build on and refer to.

As a second point, the chapter gives an overview of the functional contexts of the lists in the individual periods of attestation (sect. 4). As restoring the functional context of the LBA western peripheral traditions of lexical lists is one of the main goals of the present study, the functional contexts in which the lists were embedded in the periods previous and subsequent to the western LBA form indispensable comparative evidence.

1. [Lexical lists] Lexical lists are lists of cuneiform signs and/or Sumerian words composed in a meaningful order. They form one of the most productive genres of cuneiform literature, arising virtually simultaneously with the first administrative cuneiform records at the end of the 4th millennium BCE and remaining in use (almost) until the cuneiform scribal tradition finally disappeared in the 1st CE.¹ Their main functional context – from the very beginning of their attestation until its very end – seems to have been the context of scribal education. As the lists functioned as inventories of cuneiform signs, with all of their possible combinations, and with basic Sumerian expressions, they formed an essential tool to be studied by practically every would-be scribe.

This prominent usage means that the lists appear in almost every scribal center in which excavations have touched and brought to light the larger corpora of cuneiform texts. Their geographical diffusion includes sites not only in Mesopotamia proper, but also sites in Syria, Palestine, Egypt, Anatolia, and Iran. From the OB period forth, the lists appear more and more frequently appended with translations into additional languages, mostly Akkadian, and at western peripheral sites also into Hurrian, Hittite, and West Semitic idioms.

1 Thus the broadly accepted view, following the last available dated cuneiform tablet. New considerations put forward by M.J. Geller (1997) suggest an even later date, i.e., the middle of the 3rd century CE.

2. [Some aspects of the literary history] The literary history of lexical lists has been studied by various scholars.² In the following a few important points to be mentioned as presets for the present study:

(1) One may broadly differentiate a 3rd-millennium and a 2nd/1st-millennium tradition of lexical lists;³ the break between both traditions is to be sought somewhere in the Ur-III period or in the early Isin-Larsa period. Although one may find individual traces of continuity bridging both traditions, the changes are sufficiently considerable, thus it is better to regard both as independent entities. The texts treated in the present study exclusively belong to the 2nd/1st-millennium tradition. Also, the more general theoretical aspects discussed in the present chapter exclusively refer to the texts of this period.

(2) The 2nd/1st-millennium tradition can further be divided into two subperiods, the pre-canonical period and the post-canonical period.⁴ Mainly due to the scarcity of sources from Babylonia from the second half of the 2nd millennium, it is still a matter of dispute when exactly the process of canonization – a process which affects more or less all cuneiform literary genres, but apparently not all genres at the same point in time – set in and when it was completed. In any case it must be conceived of as a long-term development. Vaguely fixing its chronological corner posts, one may tentatively take the date 1300 BCE as the earliest possible starting and 1000 BCE as the latest possible terminal point. The lexical tablets investigated in the present study all stem from the 14th or 13th century BCE. They were produced, thus, in a period shortly before or shortly after the beginning of the canonization process.

(3) During the pre-canonical phase the individual lexical compositions underwent a steady process of extension and elaboration, a process that can also be observed with regard to most other literary genres of this period. This process mostly was a quantitative one. The majority of lexical compositions established at the beginning of the 2nd/1st-millennium tradition in the OB period remained in use until the canonization came to an end; there are a few changes only that affected their general structure and the categories of content they deal with (see also sect. 3.4.). A limited number of compositions fell out of use or underwent more considerable internal changes up until the end of the canonization process. Yet, in the 1st millennium, when the compositions appear more or less fixed through their canonization, more considerable variation among the individual sources of a composition is barely evident, regardless of their individual find spots or dates of production.

2 Cf. Civil 1975, Civil 1995, Cavigneaux 1980-83, Veldhuis 1998 12-84, Taylor 2007.

3 Respectively corresponding to period i and period ii, iii, & iv in the periodization given in Civil 1975: 127f.

4 As for a concise definition of the concept of canonization as applied to ANE literature, see Civil 1979: 168f. and, particularly with regard to lexical lists, Gesche 2000: 61f. Also cf. Hallo 1991 and the individual contributions in Dorleijn / Vanstiphout 2003.

This turn from a dynamic and flexible to a static and fixed tradition of lexical lists presumably went along with a development from their basically oral, memory-based transmission to a transmission which relied on written records.⁵

(4) As for developments and changes in the functional contexts, see sect. 4., particularly 4.3.

3.1.1. [Structures and formats – the model used – lexical lists as reference works] Apart from their literary history and functional embedding, the internal structure of the lexical lists is probably their most fascinating point to study. Formally, lexical lists appear as a simple grid of slots, made of rows and columns and filled in with signs and words. Yet, within closer inspection of the internal relations between these signs or words, cuneiform lexical lists emerge as a highly elaborate textual genre, and within parts, bearing extremely complex structures.

A decoding and description of these internal structures, as attempted in the following, is strongly influenced by the respective model the researcher will use. In the present investigation, a model developed by modern structuralistic lexicography will be employed as a kind of contrastive source against which the main structural characteristics of the ancient lists can be made transparent.⁶

Modern lexicographical works are commonly defined as *reference works*⁷, as compositions that link *information* to specific *reference items* (also called *lemmata* or *entries*) and that structure these reference items according to specific *organizational principles*. Lexical lists can be described in quite a similar fashion. Thus, they appear as lists of (Sumerian) words and signs that are organized according to specific principles and that are complemented (at least virtually, cf. sect. 3.3.3.) by various kinds of information referring to those key-words by translations, pronunciations glosses, description of sign forms (so-called sign names), or indications of semantic restrictions.

3.1.2. [Structures and formats – the model used – macro structure vs. micro structure] The structure by which the reference items are organized and embedded into the composition is referred to as *macro structure* in modern lexicography. Its function is to order the reference items into a shape most transparent and accessible for later retrieval. In contrast, the structure that shapes the specific information assigned to the reference items is defined as the *micro structure* of a composition. It serves to organize the information in a reasonable fashion, e.g., dividing lemmata into further sublemmata, ordering less specific information prior to more specific information, etc.⁸

5 Civil 1975 130f. and Veldhuis 1999 111-115.

6 An alternative theoretical semiotic, reference-based approach, which is also well applicable to lexical lists is Cancik / Mahr 2005. A post-structuralist approach is presented in Hilgert 2009.

7 As to references for the various lexicographical categories and concepts exposed in the following, if not otherwise indicated see Hartmann / James 1998.

8 Rey-Debove 1971 and 1989.

In lexical lists, the macro structure appears to be identical with the vertical structure, at least on first sight (cf. sect. 3.2.4.); the (Sumerian) ‘reference’ words are given in the left column, placed in succession from top to bottom. The micro structure of modern lexicographical works, in turn, corresponds to the horizontal organization of the lists, as the information referring to the Sumerian items is given in the column(s) on the right-hand side of the Sumerian column.

3.2.1. [Structures and formats – macro structure – the available modes of organization] Modern lexicographical works exhibit two dominant macro-structural modes of organization.⁹ They follow alphabetic or thematic principles or a combination of both. ‘Thematic’ thereby refers to all those cultural principles employed for ordering and conceptualizing the object world, which, of course can then be used to order the words that respectively refer to those objects. Terms denoting human actions may e.g., be categorized according to the parts of the body, whereas names of cities may be listed following a specific geographical direction.

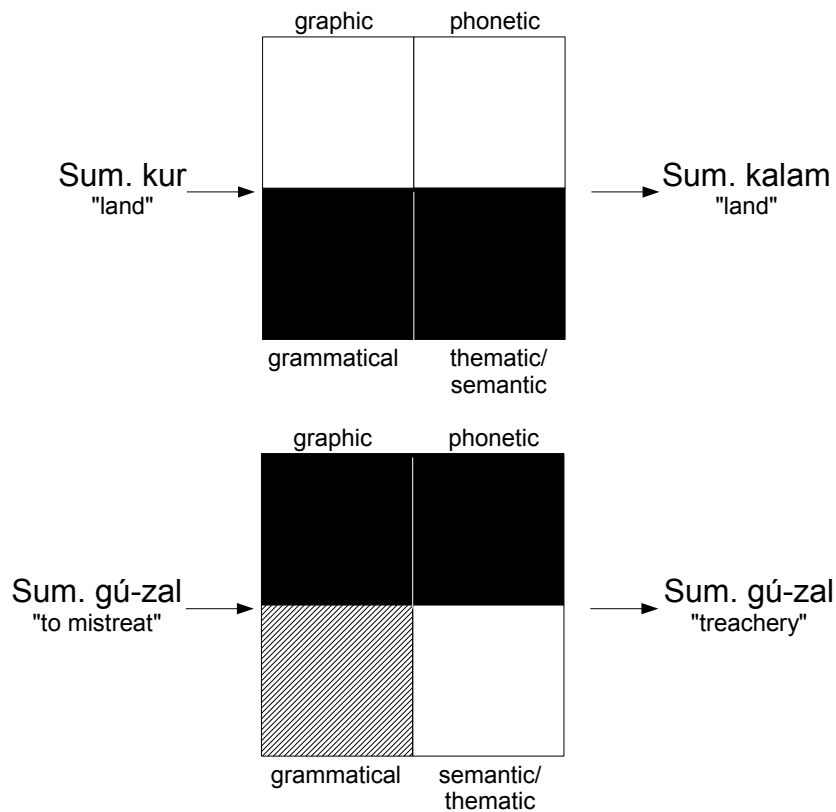
In this respect, it must be stressed that – at least in modern lexicographic works – the macro-structural principles employed in a given composition do by no means determine the kind of information it provides. Encyclopedias, i.e., lexicographic works dealing with things and concepts of the object-world, can be organized alphabetically, and dictionaries, dealing with linguistic information, can be organized thematically.¹⁰

Due to the combined logographic-syllabographic character of cuneiform writing and on account of its complexity – with several meanings and pronunciations linked to a single sign and with hundreds of signs making up the whole inventory – the organization of cuneiform lexical lists necessarily is more diverse and more ambiguous than that of modern lexicographical works. Additional to the various thematic principles, lexical lists include graphic, phonetic, semantic, and sometimes even grammatical relations organizing their contents. These relations manifest themselves in terms of identity, similarity, or dissimilarity. In the progress from one lexical entry to the next, specific graphic, phonetic, grammatical, and semantic/thematic features may remain identical or may change, either partially or completely, as illustrated by the following sketches (filled boxes thereby marking identity, hachured boxes marking similarity, and boxes left unfilled marking dissimilarity):¹¹

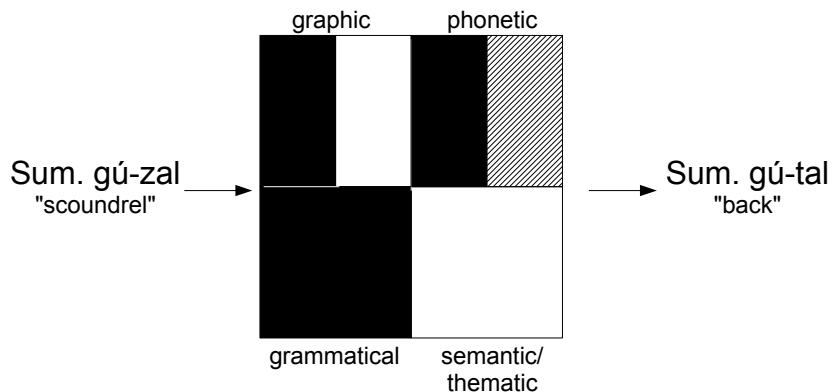
9 As for the following, especially McArthur 1994.

10 Ibid.

11 The category ‘grammatical’ here refers to specific parts of speech, to larger morphosyntactic units, or to morphological declination/conjugation patterns.



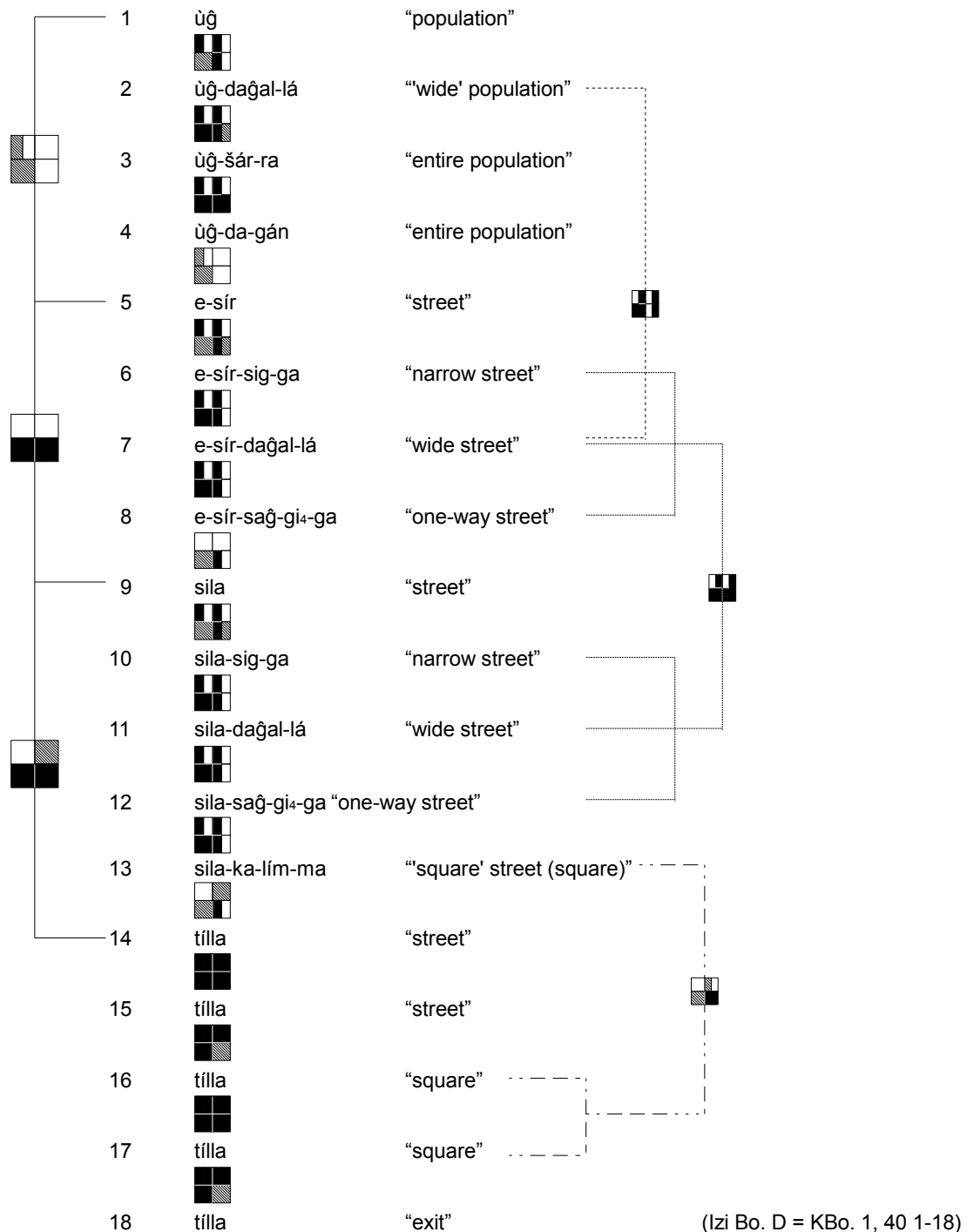
Since items often consist of several graphic and phonetic units, the identity/similarity/dissimilarity may refer to specific parts of the graphic/phonetic chain only. The term ‘acrography’, often mentioned as the dominant organizational principle of a number of lexical compositions, e.g., refers to the identity of the initial graphic unit of two or more items:



Due to the combined logographic-phonetic character of cuneiform writing that has been mentioned above, the four levels of association are often interdependent. Similarities at the graphic/phonetic level often entail further similarities at the semantic/thematic level and vice versa. It is often impossible to decide whether a given (passage of a) list is organized according to the identity of the initial signs or according to the concept denoted by the initial sign.¹²

¹² In this respect, it has to be stressed that the multi-dimensionality of the cuneiform signs is an entirely etic notion. The conceptual ambiguities arising from it in our modern perspective were not necessarily perceived as such by the ancient compilers.

3.2.2. [Structures and formats – macro structure – the overall structure: paradigmaticity, hierarchization] The patterns of macro-structural relations are more or less constant throughout longer sections of the lists. These sections of entries then appear as paradigms. Throughout paradigms, specific relational features (graphic, phonetic, grammatical, semantic/thematic) remain identical in all units, while others are modulated in terms of similarity or dissimilarity. A third group of features may be paradigmatically marginal, constantly varying in the degree of their relatedness. Compare to the following longer passage and its analysis:



There are four groups with relatively strong and constant relatedness, marked by the relatively ‘dark’ relational-pattern squares (middle column in the figure) among their members, with (part of) the graphic, phonetic and semantic features staying identical or similar: (1-4) modulating Sum. ùĝ “population” by various appended attributes, (5-8) and (9-13) modulating Sum. e-sír and sila “street” also by appending various attributes, as well as (14-18) modulating the semantic field of Sum. tilla “street” by contrasting Akkadian translations (which are not reproduced in the figure). The groups are separated from one another by entries with a relatively low grade of relatedness (‘bright’ relational-pattern squares).

The paradigmatic groups may be coordinated in parataxis, following each other serially, as it is the case for sections (1-4) and (5-8), which are related by the graphic similarity of their initial graphemes <UN> and <E>. Or they may again be parts of larger paradigms, following a more hypotactic and hierarchical organization; this is the case with the other three sections, which all refer to the semantic field <<street>>.

3.2.3. [Structures and formats – macro structure – 'structural inconsistencies'] Cuneiform lexical lists thus appear as sequences of interlocking and overlaying paradigms. Usually, the grade of hierarchization/hypotaxis that an individual lexical composition shows, remains largely constant throughout. This is usually true as well for the relational principles employed on the individual hierarchical levels. Yet, the coordination of the paradigms is never assuredly systematic and there is still some variation among the individual relational principles, so that the lists – at least to the modern perception – appear as somewhat structurally inconsistent.¹³ This is well demonstrated by the section given as example above. The macro-structural principles employed in it are never constant, which is true for those principles that group the entries into the paradigms as well as for those that coordinate the paradigms into larger units. Symmetrical structures and cross-references (indicated by the right-hand column in the figure) further interweave with the individual paradigms, yet in an unsystematic fashion.

Apart from inconsistent relational principles, there are two additional sources for structural inconsistencies: completely *unrelated entries* and so-called *attractive insertions*. Being mostly single entries, the latter occasionally interrupt the paradigmatic continuity of a given section. The specific relational principles they follow are different from the principles that dominate the larger paradigm to which they belong, they also frequently differ from the principles that dominate the whole composition; cf. the following example:

13 Yet, cf. the previous note

1	gú-zal	“to mistreat”	
2	gú-zal	“treachery”	
3	gú-zal	“scoundrel”	
4	gú-tal	“back”	
5	gú-gùn-na	“curse”	
6	gú-URU.GU	“to hate, dislike”	(Izi Bo. A = KBo. 1, 42 ii 22’-26’)

The passage is taken from a longer section that deals with the semantic field <<threatening actions>>, itself part of a larger section dealing with words with the initial sign <GÚ = “neck”>. Entry (4) apparently interrupts the primary chain of semantic congruity, attracted by the phonetic similarity between Sum. -zal and -tal (with /z/ possibly pronounced as an affricate).

Unrelatedness, i.e., total dissimilarity, between two entries forms a lexical relation seldom mentioned in studies because the primary focus is usually directed toward the detection and description of the individual aspects of relatedness. To be sure, unrelated entries shape the structure of cuneiform lexical lists to a considerable degree, reinforcing the impression of their structural inconsistency.

3.2.4. [Structures and formats – macro structure – the identification of lemmata and the limitations of the structural-lexicographic approach] A central aspect of the lists that arises from a comparison with modern lexicographical works, and which forms one of the main reasons why lexical lists appear to be so structurally inconsistent to the modern eye, concerns their basic units, i.e., the *reference items / lemmata* as they are termed in modern lexicography. These form the pivot point between the macro structure and micro structure, and the clearer they are defined the more transparent is the overall structure of the respective lexicographical work.

Identifying and describing lemmata in cuneiform lexical lists is a considerable problem, since, as it already appears from the examples given above, some entries seem to be more deeply related than others; cf. the following example

1	kur	“land”	
2	kur	“mountain”	
3	kur	“earth”	
4	kur-kur	“lands”	
5	kur-ú-sal-la	“pasture land”	
6	kalam	“land”	
7	kalam-daġal-la	“the wide land”	(OB Izi I 224-230) ¹⁴

14 The contrasting translations of 1-3 are according to Akkadian glosses, which are not reproduced here.

There are several possibilities of decoding the structure of this section. One may either extract seven, five, four, or two lemmata. The hierarchical structures reconstructed accordingly are completely different:

Analysis (a) (7 lemmata)	Analysis (b) (5 lemmata)	Analysis (c) (4 lemmata with 1 sublemma)	Analysis (d) (2 lemmata with 3 sublemmata)
kur	kur	kur	kur
kur	kur	kur	kur
kur	kur	kur	kur
kur-kur	kur-kur	kur-kur	kur-kur
kur-ú-sal-la	kur-ú-sal-la	kur-ú-sal-la	kur-ú-sal-la
kalam	kalam	kalam	kalam
kalam-daĝal-la	kalam-daĝal-la	kalam-daĝal-la	kalam-daĝal-la

In other words, it is not clear if, as initially suggested in sect. 3.1.2., the macro structure of the lexical lists really is identical with their vertical sequence of entries and, respectively, the micro structure with the sequence of horizontal references. The micro structure of a given lemma may extend itself over several lines/entries, thus including parts of the vertical organization. I.e., what has hitherto been treated as the organization of the lists may in fact be a part of the information it provides (also see sect. 3.3.4. in this respect). One may try and resolve this problem with arbitrary definitions, defining the lemma e.g., as including all successive entries that are identical to the Sumerian column (thus following analysis (b) in the above example). Yet, such definitions have a solely descriptive use. As for the emic structure of the lists, their relevance is nil.

3.2.5. [Structures and formats – macro structure – elements of the surface structure] The often complicated inner structure of the cuneiform lexical lists, as exposed in the preceding sections, is only marginally reflected in the layout of the writing surface. The lexical tablets appear as lists of words filled into a homogeneous grid of rows and columns. There are only a limited number of devices that are used to organize the writing surface into a more transparent and accessible shape.

These most prominently involve horizontal rulings as the markers of sections that interrupt the vertical chain of entries¹⁵ – a device well known from other genres of cuneiform literature – as well as empty slots that are mostly used in sign lists and that graphically result in indentions and thus may display hierarchical structures. Also meta-textual structures, such as the repetition mark <MIN>, can at least indirectly outline hierarchical relations. A frequently-used feature is the DIŠ-marker,

¹⁵ As for a more detailed description, cf. chapter 8, sect. 2.4.

a vertical wedge inserted at the beginning of an entry (also used almost exclusively in sign lists), which is also prominent in other kinds of cuneiform lists (e.g., the omen collections), but which is actually a redundant feature since, if used, it introduces every single entry.¹⁶

Visualizing the inner structure of the lists in a very superficial fashion only, these devices likely had practical aims, for e.g., to facilitate the retrieval of specific passages and entries and/or to divide the lists into handy chunks for memorization (further see chapter 13, sect. 2.1.6.3.).

3.3.1. [Structures and formats – micro structure – the specific kinds of information and the notation used] Cuneiform lexical lists are preserved in different formats, which do not only vary among the individual compositions and the individual periods of attestation, but also among the manuscripts of one and the same composition written in one and the same period of time. Those formats are defined by the number and contents of columns added to the basic Sumerian, i.e., by the horizontal organization of the lists. In terms of modern lexicography, they describe the micro structure by which the information is appended to the reference item.

One can basically distinguish three kinds of information that is more or less regularly given to Sumerian reference words: (1) phonetic information in the shape of syllabified pronunciations, (2) graphic information in the shape of syllabified descriptions of the forms of the individual signs (so-called sign names), and (3) semantic information in the shape of translations into Akkadian. These Akkadian translations can moreover be complemented by translations into other languages, into Hurrian, Hittite, or Ugaritic.

There are different systems of notation used in Assyriology to describe the formats of lexical lists. The present study bases its notation on the system developed by M. Civil (1975 & 1995), in which specific numbers correspond to the individual columns:

- 0 - DIŠ-marker (initial vertical wedge opening the entry)
- 1 - Pronunciation of the reference item in Syllabic Sumerian (phonetic information)
- 2 - Reference item in Orthographic Sumerian
- 3 - Sign name of the reference item (graphic information)
- 4 - Translation of the reference item into Akkadian (semantic information)
- 5 - Translation into additional languages

The present study moreover makes use of the following elaborations of Civil's notation system:

(1) Figures in parentheses refer to information that is only occasionally given, whereas unparenthesized numbers refer to information given regularly to all reference items.

(2) In some formats the Sumerian and/or the Akkadian columns are divided into additional

16 Also see Gantzer 2008: pt. 3 17f.

– usually two or three – subcolumns; these are indicated by the letters a, b, c, d, given in parentheses after the respective number.

(3) Dashes between the numbers indicate that the respective information is separated by column rulings on the writing surface; colons respectively indicate gloss wedges as separating markers.

3.3.2. [Structures and formats – micro structure – the sequence and hierarchy of columns] As mentioned above, not all kinds of information necessarily appear in the manuscript of a given list, and one may in this regard distinguish between unilingual, bilingual, and multilingual lists. Yet, there is a specific hierarchy and sequence regarding the kinds of information that is innate to all lexical compositions. The most common sequence is the one reflected in the numbers of the notation system. In the vast majority of manuscripts the positioning of a given column implies: the closer it is to the left margin, the lower its number in the notation system; thus Syllabic Sumerian precedes Orthographic Sumerian, which is followed by the sign name and the Akkadian translation. Exceptions to this sequence are rare and mostly restricted to some local traditions (among which the Ḫattuša tradition is the most prominent one; see chapter 11, sect. 2.9.).

However, the sequence of columns as it appears on the writing surface is not necessarily identical with its relational hierarchy. It is generally assumed that the Orthographic Sumerian, although not occupying the initial slot, (in the majority of cases), is the primary item in the structural hierarchy, i.e., in modern lexicographical terminology it is the actual reference item. This is clear for two reasons: (1) The Orthographic-Sumerian column is the only column that is invariably present in every manuscript. (2) Most relational principles within the macro structure only make sense in connection with the Orthographic Sumerian.¹⁷

Phonetic and semantic information can be appended to individual Orthographic-Sumerian reference items by means of glosses (with phonetic information usually given in front of it and semantic information behind it) or in a fixed column. If given in a fixed column, which is invariably to be filled in for every entry, the presence of the phonetic information (i.e., of the Syllabic-Sumerian column) is further bound to the presence of the semantic information (i.e., of the Akkadian column) in most types of lexical compositions, but not vice versa; i.e., in contrast to the formats <2 - 4> and <1 - 2 - 4>, the format <1 - 2> seems to be prohibited, except in some OB manuscripts of single-sign lists. Also, graphic information, be it in the shape of glosses or of a fully-established column, and translations in additional languages are almost invariably bound to the presence of the Sumerian *and* the Akkadian column.¹⁸

¹⁷ Only in some specific lexical compositions, i.e., in the so-called ‘group vocabularies’ *Erimḫuš*, *Antagal* and *Nabnītu*, the Akkadian occasionally gains a status independent from the Orthographic Sumerian and in some cases, superordinate to it. Some rarely used lexical compositions that arise during the MB period also show the (exceptional) complete lack of a Sumerian column (such as *Šarru - malku* or so-called practical vocabularies; see chapter 11, sect. 2.9.5.).

¹⁸ An exceptional manuscript, showing the format <2 - 5> is described in chapter 11, sect. 2.9.6.

3.3.3. [Structures and formats – micro structure – explicit and implicit information I: the oral and the written] As has already been noted, only the Orthographic-Sumerian column is obligate in every manuscript. The missing explicitation of additional columns, however, does not necessarily mean their factual absence; they may be implicitly present. The reason for this implicitness is the oral/memory-based transmissional background that accompanies the lists for long periods of their attestation; many elements apparently were not made explicit, as the scribes using the lists knew them by heart.

It is not sure whether all the kinds of information that are present in the most-explicit forms of the 1st-millennium-tradition lists (with their entirely literate transmission), were already present at the very beginning of their tradition in the initial 2nd millennium. However, the repetition of individual reference items in unilingual manuscripts that contain an Orthographic-Sumerian column only (cf. the example in sect. 3.2.3., with Sum. *kur* given three times), as it appears in OB manuscripts of single-sign lists like *Ea* or *S^a*, only makes sense if some additional differentiating information (phonetic or graphic) is assumed to have been virtually present.¹⁹ In this respect, also note the discussion of the concepts text and meta-text in oral and memory-based transmissional environments in chapter 3, sect. 4.1.

3.3.4. [Structures and formats – micro structure – explicit and implicit information II: item information and system information] Among the kinds of information appearing explicitly in the manuscripts of the cuneiform lexical lists, thematic or – to use a modern lexicographic term – encyclopedic information, i.e., information about the real-world objects or concepts denoted by the individual reference words, is notably absent; the information given to the individual reference words appears to be exclusively linguistic. This is also true for the 1st-millennium tradition, in which the lists had reached their most explicit written form. It seems unlikely in this respect that encyclopedic information was a very important part of the orally-transmitted context of the earlier, 2nd-millennium versions. In this case, one would expect it to have been explicitized – at least in the shape of traces – in the 1st-millennium versions.

The primary word-book character (as opposed to an encyclopedic character) of the lexical lists can be, for the most part, taken as assured.²⁰ Yet, it must be noted that at least indirectly, individual lexical compositions also provide and reproduce some kind of thematic-encyclopedic information. As noted in sect. 3.2.4., it is impossible to separate the macro structure and micro structure of

19 Civil 1974. Yet, there is no need to assume the virtual presence of Akkadian translations for the early versions of thematic lists like *Urra*, which do not appear in bilingual formats before the end of the OB period.

20 Thus following Veldhuis 1997: 137-142 and Veldhuis 2004: 81-86, with a detailed reconstruction and discussion of the dispute around the long-presumed encyclopedic character of the lexical lists.

cuneiform lexical lists in a way that is as clear as the separation of modern lexicographical works. It seems that the vertical sequence of entries and the relations between them are not similarly arbitrary (i.e., established solely on practical grounds, in order to facilitate memorization and/or retrieval) as it is the case for their modern ‘successors’; it seems to be meaningful and can (or even must) be regarded as a source of information in its own right.

One may in this respect distinguish between *item information* given to the individual (single) reference words and *system information* emerging from the specific (paradigmatic) relations between the individual reference words. This probably marks the most important structural difference between the ancient lexical list and modern lexicographical work. The former combines item information with system information, which results in a non-arbitrary macro structure, while the macro structure of the latter is arbitrary, as its primary – and in most cases exclusive – purpose is the listing of item information.²¹

An apprentice scribe memorizing a lexical list that is organized according to certain thematic principles will – consciously or not – also interiorize the object-world concepts that lie at the root of these organizational principles, and he will reproduce them when performing or handing down the memorized.

3.3.5.1. [Structures and formats – micro structure – the relations between the Sumerian and the Akkadian column – polysemic differentiation and semantic restriction] Among the different kinds of information given to the Sumerian reference items, the semantic information requires some additional remarks.²² The semantic descriptions of the Sumerian reference items are not realized in the shape of paraphrases given in the same language; rather, they are made through (mostly single-word) translations into Akkadian. Since the semantic fields of both of these languages do not converge, as is the case for any two languages, one cannot conclude that, as already noted by A. Cavigneaux, “das Nebeneinander von einem sumerischen und einem akkadischen Wort ihre Gleichwertigkeit, ihre ‘Gleichung’ bedeutet.” (1976: 23)

Instead, these divergences are a source for further semantic ambiguity, which is also an innate problem in modern dictionaries. They attempt to balance the ambiguities of meaning by designating a whole set of possible translations (so-called *polysemic differentiation*) together with the contextual (morphosyntactic, semantic and pragmatic) restrictions of these individual translations. While cuneiform lists make extensive use of polysemic differentiation to render the specific semantic

21 In this respect, completely (and not only virtually) unilingual lexical lists contain information which in modern lexicography would otherwise only appear as useless listings of key-words.

22 Chapter 9, sects. 3. & 4. as well as chapter 11, sects. 2.4. & 2.5. give a more detailed description of the Syllabic-Sumerian column and of the sign names as they appear in the äattuša material, wherein phonetic and graphic information play a very prominent role when compared with the simultaneous parallel traditions.

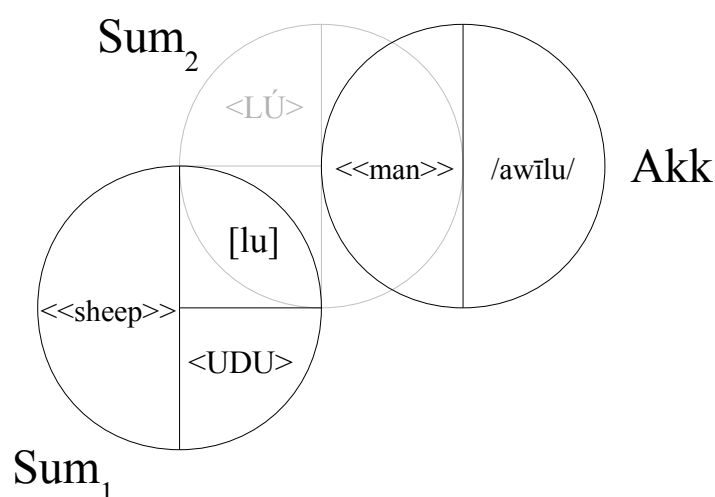
overlap between two corresponding Sumerian and Akkadian terms more precisely, remarks about contextual restrictions of the individual translations only appear sporadically in the Akkadian column and only from the MB period onwards; cf.

Sum./Akk. diriĝ = *izuzzu ša qanê* “to stand (said) of reed”
 diriĝ = *qâpu ša igāri* “to cause to collapse (said) of a wall”

(Diri Ug. 1A = RS 25.434+ 17/19)

3.3.5.2. [Structures and formats – micro structure – the relations between the Sumerian and the Akkadian column – derivative entries: *paralexis*] Many ambiguities between the two columns also arise from the already mentioned multi-dimensionality of the cuneiform signs, which unite different phonetic, morphological, and semantic realizations within one and the same item. The resulting diversity is disambiguated by the added syllabified pronunciations, which fix the phonetic realization, and by the translations, which fix the semantic and grammatical realization of a given Sumerian item. Yet, since the end of the 3rd millennium, the multi-dimensionality of the cuneiform signs and the ambiguities arising from them also led to the creation of new, artificial and sophisticated phonetic or semantic realizations of given signs. Even if they are not attributed as a source for these sophisticated ‘readings’, lexical lists at least start to inventory them in the shape of *derivative entries*.

A. Cavigneaux (1976) differentiates three different types of derivative entries: *paralexis*, *taxilexis* and *metalexis*. *Paralexis* thereby implies the representational transfer between two signs that share a given feature. Thus, e.g., <UDU>, actually denoting the semantic field <<sheep>> and <<seizure>>, shares the phonemic realization Sum. /lu/ with the sign <LÚ>, and thus can take over the meaning <<man>> from the latter, which results in the artificial equation Sum./Akk. UDU = *awīlu* “man” (as found in SaV Bo. B = KBo. 1,45 rev. 18’). Cf. the figure reproduced overleaf:



In contrast to this phonetic paralexis, one can also find cases of transfer on grounds of graphic or semantic similarities,²³ as exemplified by the equations Sum./Akk. ZU = *šīru* “flesh” (SaV Ug. A₁ = RS 20.149+ ii 3’; based on the graphic similarity between <ZU = “to know”> and <KUSZ = “flesh”>) or Sum./Akk. UD = *šarru* “king” (SaV Bo. D = KBo. 1,34 obv. 2’; transferred from the semantic field <<bright, splendid>> as found in the original equation UD = *ellu*).

3.3.5.3. [Structures and formats – micro structure – the relations between the Sumerian and the Akkadian column – derivative entries: taxilexis and metalexis] In a second type of derivation the semantic specification given through the Akkadian translation is restricted to a specific syntagmatic context of the Sumerian item only, however without this context being specifically indicated. Cf. the equation Sum./Akk. *si* = *kanāšu* / *paḥāru* “to gather, assemble” (Izi Bo. A = KBo. 1,42 iii 48f.), the meaning assigned to Sum. *si* by the Akkadian translations is restricted to the larger syntagma Sum. *gú--si*. This type of derivation has been termed taxilexis by A. Cavigneaux (1976). Below the term metalexis he summarizes a wide variety of derivations, such as “linguistische Analyse[n]”, “künstliche Zeichenanalysen”, “Bildung von neuen Zeichen bzw. Zeichenfamilien”, or “Ausführungen über Götternamen” and the like. Cf. Sum./Akk. *al* = *atta*, *anāku* “thou, I” (SaV Bo. H = KUB 3, 105 l. 9’f.), whereby the Akkadian translation must refer to the Sumerian verbal prefix *al-*, which is indifferent as to the morphological category of person. Metalexis mainly is a phenomenon of the 1st-millennium tradition, rarely occurring in the corpora of the present study.

The phenomenon of derivative entries is primarily linked to (single-)sign lists and single-sign passages in other lexical (mainly in acrographic) compositions. In longer phrases the individual components are more strongly determined and disambiguated by the other items of the syntagma (e.g., in Sum. *gú-zal* the initial sign must be read [gu], since Sum. *-zal* only makes sense in combination with this specific ‘reading’). It seems, also, that due to this syntagmatic disambiguation, Syllabic-Sumerian pronunciations are mostly appended to sign lists only.

3.3.6. [Structures and formats – micro structure – elements of the surface structure] If the individual micro-structural elements of a given composition are listed in columns they are either marked off by vertical rulings or by zones of blank space. If some elements are inserted occasionally through glosses they are inserted into the column to which they refer (usually the Orthographic-Sumerian column), mostly introduced by so-called gloss wedges (two small oblique strokes placed above each other).

Deviations from these customs are very rare; for a notable exception, cf. the manuscripts Kagal Bo. B = KUB 30,8+ and C = KBo. 16,87+, which place the Syllabic-Sumerian and the Akkadian items

23 In Cavigneaux’s concept paralexis only includes cases that exhibit a phonetic transfer.

into the same column and separate them by gloss wedges in every line (further see chapter 11, sect. 2.9.4.). This peculiar format <2 - 1 : 4>, thus, is one of the rare examples in which hierarchical structures among the different kinds of information are apparently expressed in the layout, i.e., in that the Akkadian and the Syllabic-Sumerian – both subordinate to the Orthographic Sumerian – are grouped into the same column.

A practice evidenced by the great majority of pre-canonical manuscripts is the additional division of the Orthographic-Sumerian column, (and sometimes also of the Akkadian column), into a number of further subcolumns, here termed ‘grapho-analytic subcolumns’. They are used to split up individual entries into their graphemic components. The standard divisioning involves three subcolumns for the Orthographic-Sumerian column and two for the Akkadian column. Manuscripts with two or even four Orthographic-Sumerian grapho-analytic subcolumns and manuscripts with three Akkadian grapho-analytic subcolumns are also commonly found (for a more detailed description of this device, cf. chapter 8, sect. 2.2.4.).

3.4. [Structures and formats – historical developments / extension processes] In a structural perspective, the lists are subjected to continuous change resulting in considerable and long-term developments. On the way to their canonization, the lists tend to: (1) transpose formerly implicit, orally-transmitted micro-structural information into an explicit, written form,²⁴ and (2) level out structural inconsistencies by regrouping (or displacing) structurally alienate material, which sometimes leads to the merging of whole lexical compositions (e.g., the integration of most of the material from the series *Kagal*, *Nigga* and *Sag* into *Izi*; also see chapter 12, sect. 5.5.).²⁵

The first process mentioned is obviously a result of the vanishing oral background of the tradition. The second process is probably an effect of this development. Structural inconsistencies in a list would be less serious if the user knew the text by heart. The lists gradually becoming products of a literate tradition, would also need to be more systematic and transparent in their structure to remain easily accessible to the user, who would then consult them as a written reference work (also cf. chapter 3, sect. 5).

As already mentioned in sect. 2.3., the cuneiform lexical compositions of the 2nd/1st-millennium tradition along with these structural changes undergo a steady process of quantitative extension and elaboration. From their initial state in the OB period onwards until their fixation during the canonization at the end of the MB period, new entries were continuously added to the lists, the extension thus appearing mainly as an addition of new contents. Yet, one may also view this process from a structural perspective, regarding it as an expansion of the polysemic differentiation of the lists, for

24 Veldhuis 1998: 68.

25 Ibid. 82.

the great part of the newly inserted material consists of additional Akkadian translations to already-existing Sumerian entries. Parallel to the process of explication of (formerly oral) micro-structural elements as mentioned above, one may regard this process as one of explication as well (rather than as one of extension), i.e., as an explication of macro-structural elements that were hitherto part of the implicit and orally-transmitted context.

4.1. [The functional context – introductory remark] The function of the lexical lists, as a whole curriculum as well as with regard to the individual compositions, cannot be deduced from their mere contents or structure; as with all kinds of text, the function is always bound to the social context in which the texts and their usage are embedded. The only assured contexts of the lexical lists of the 2nd/1st-millennium tradition are the scribal schools of the 2nd and 1st millennium and the scholarly traditions of the 1st millennium. The function of the lists within these contexts seems to be clearly-defined. They provided information about the writing system of cuneiform and about the Sumerian language as the crucial language that shaped this system during its development. Naturally, their specific application varied between the both supposed contexts.

4.2.1. [The functional context – the OB *eduba* – the archaeological and archival context]²⁶ Archaeological works in OB strata brought four buildings to light where lexical tablets and other exercise tablets were found in situ,²⁷ the house called ‘No.7 Quiet Street’ in Ur,²⁸ House F in sector TM in Nippur,²⁹ the house in areal NO III South in Isin,³⁰ and the House of Inanna-Mansum, better known as the house of the Ur-Utu archive in Sippar-Amnānum.³¹ That scribal-training activities took place in these houses is beyond doubt.

‘No. 7 Quite Street (occupied from approximately 1820 to 1745 according to Middle Chronology), House F (app. 1800-1740) and House NO III South (at least from 1765-1740) are roughly contemporaneous, whereas the House of Inanna-mansum was erected approximately one hundred years later (1655-1630). The general impression raised by these buildings is notably uniform. All

26 For a general up-to-date summary of the OB school as it is preserved in the secondary narratives called ‘*Eduba* texts’, which, often ironically-toned, describe daily life in school, – in contrast to the archaeological evidence, cf. George 2005.

27 In contrast e.g., to house ‘No.1 Broad Street’ in Ur, which also brought considerable yields of school tablets to light, but as to which D. Charpin (1986: 482-485) was able to show that the tablets must have been filled into the basement by secondary activities, so it is totally uncertain where they originally stem from.

28 Charpin 1986: 27-93 and *ibid.*: 420-434; additional references given there.

29 Cf. Robson 2001; additional references given there.

30 Cf. Haussperger 1987: 32f.; as for the dating of the archive, cf. Wilcke 1987: 84.

31 Cf. Tanret 2002 additional references given there.

four houses were private, domestic buildings, located in residential quarters; their plans are of moderate size (45-50 m² as to ‘No.7 Quite Street’, Houses F and NO III south; the House of Inanna-mansum is more sizable with at least 70 m²); and their owners – this is at least clear regarding Ur and Sippar – were high officials.

Private records found in the respective archives clearly document the activities of the *abarakku*-s Ku-Ningal and his sons Ešuluḥuru and Enamtisud (owners of ‘No.7 Quiet Street’) and of the *galamahhu*-s Inanna-mansum and his son Ur-Utu (owner of the Sippar house; the profession of the owner of House NO III South, whose name probably was Sîn-rēmēnī, is unclear; for the almost complete lack of private documents in Nippur House F, the owner(s) remain(s) unknown). Whether or not the teachers who were active in those houses are to be identified with their owners cannot be said; as to the *abarakku*-s of ‘No.7 Quiet Street’, which were professionals in the administration, it is quite suggestive that they also engaged actively within the training of future scribes. As to the chief lamentation-priest, Inanna-mansum, who charged professional scribes with the maintenance of his archives, it seems more probable that – as suggested by M. Tanret (2002: 155f.) – it was these professional scribes who were responsible for the educational activities and not the owner of the house himself.

Among the archaeological remnants of House F and the House of Inanna-mansum are two bins made of baked bricks (one in each house), which served to recycle and to store the clay of those tablets that were no longer to be kept. House NO III South had a similar installation.³² In all three houses, by far the largest lots of exercise tablets were found in and around those recycling bins. This appears to be quite natural since most, if not all exercise tablets fell out of use shortly after their completion (see below, sect. 4.2.2.). Accordingly, the private letters and administrative documents, which were also among tablet findings of ‘No.7 Quiet Street’ and in the House of Inanna-mansum, were mostly discovered in other rooms of the houses, separated in location from the exercise tablets.

The texts found in the individual archives reflect different curricular stages within scribal education (also see below, sect. 4.2.2.): House F and House NO III South brought both lexical and literary texts to light, whereas the findings from the House of Inanna-mansum are lexical without exception; in contrast, the share of literary texts is considerably higher than that of lexical texts in ‘No.7 Quiet Street’.

4.2.2. [The functional context – the OB *eduba* – the training procedures] All evidence collected so far about OB lexical lists suggests that the texts were (to be) learned by heart by the

³² Recycling bins of this kind are also known from other OB and earlier sites. For an inventory, see Tanret 2002: 143-151. Regarding the general problem of tablet recycling, cf. Faivre 1995.

trainees. It may even turn out to be true that, as suggested by M. Civil (1979: 7), none of the tablet finds of the OB period were produced in order to be kept for later reference, but simply as aids memoires.

By means of a formal analysis of tablet types, N. Veldhuis (1997) was able to restore the principal lines of scribal education in the *eduba* of OB Nippur. According to that, one may distinguish two general formal tablet types: full-text tablets and excerpt tablets. OB full text tablets either appear as large rectangular tablets or as prisms (type I); they contain the whole of a lexical composition, and they are far less numerous than the excerpts (in this respect, see chapter 8., sect. 1.1.). OB excerpt tablets appear in three distinct forms: as teacher-pupil exercises (type II), with a small portion of a specific composition modeled by the teacher and copied by the pupil on the obverse and with part of a previously studied composition rehearsed by the pupil on the reverse; as simple excerpts (type III) corresponding or even originally identical to the right half of the obverse of type-II tablets; and as lentil-shaped exercises (type IV), with small bits of a composition modeled by the teacher on the obverse and repeated by the pupil on the reverse. It is generally assumed that pupils started studying and memorizing a given composition through excerpts until they were able to reproduce it in full length on a full-text tablet.

The compositions studied during scribal education belong to two successive groups: the first group making up lexical lists, model contracts, and proverbs; the second group containing literary texts of various kinds. The individual lexical compositions were studied in a fixed curricular order, following a specific didactic concept:³³

(1) Sign elements, Syllable Alphabet, <i>Tu</i> , and name lists	basic signs and their simple application
(2) <i>Urra</i>	stock of vocabulary
(3) <i>Ea</i>	polyvalency of cuneiform signs
(4) <i>Lu</i> , <i>Izi</i>	additional vocabulary / incongruity of Sumerian and Akkadian
(5) <i>Kagal</i> , <i>Nigga</i>	incongruity of Sumerian and Akkadian
(6) <i>Diri</i>	rules of sign compounding

4.2.3. [The functional context – the OB *edbu*a – the possible goals] It has often been stressed that to properly use cuneiform script it is necessary to know at least some basic Sumerian.³⁴ As for the Akkadian of the 2nd and of the 1st millennium, this does not appear to be the case. Old Babylonian and the later dialects of Akkadian as well as Hittite or Hurrian are written in a basically

33 According to Veldhuis 1997: 41-63, Veldhuis 1998: 206f., and Gantzer 2008. Further see the resumption in sect. 5.

34 E.g., see Vanstiphout 1995: 5f.

syllabographic script. Logograms are only used occasionally, and the individual logograms used in a specific tradition mostly belong to a more or less fixed standard inventory. To know a few dozens signs or combinations of signs that have a logographic meaning does not imply full knowledge of Sumerian. In this respect, N. Veldhuis rightly points out that “the [OB] *eduba* curriculum cannot fail to strike the observer as an amazingly overloaded program, teaching many rare cuneiform signs, obscure Sumerian words, and outdated grammatical constructions that had no relevance for future scribes of administrative documents” (2004: 66), while “written Akkadian is all but neglected in the *eduba*.” (1997: 82). Veldhuis concludes that “[scribal] education was not exclusively – perhaps not even mainly – the transmission of scribal craft.” (2004: 66)

Apart from the practical aspect of teaching the skills of writing, OB scribal education involved a good deal of knowledge that one might term ‘academic’ in the sense of that it did not have a direct technical or practical impact. Again referring to N. Veldhuis, one may define this academic lore as “the world of Sumerian writing, culture, and history” (2004: 66), a world that had ceased to exist with the beginning of the 2nd millennium and that was now preserved and recreated by the scribes as the cultural heritage of the time. From a sociological point of view, these scribes had access to a more or less exclusive knowledge, forming “an esprit du corps, a club of those who knew the literary, religious, and scholarly traditions, who acquired the cultural capital to gain legitimate access to the circles of the elite.” (ibid.)³⁵

4.3.1. [The functional context – the post-canonical period – scribal education] Scribal education also seems to be the basic field in which lexical lists were used after the period of canonization. A compendious study of the NB and LB scribal education, which in many methodological respects follows Veldhuis 1997 for the OB period, has been carried out by P. Gesche (2000). A corresponding study on the NA scribal education still belongs to the desiderata of Assyriology; yet, Gesche (2000), in excursus, also deals with NA materials.

In contrast to the OB period, the archaeological and archival context of the NB and LB scribal schools is mostly undocumented and irrecoverable. Only in case colophons mention the dedication of the tablet to a specific deity, the find spot can be restored with some likelihood as within the respective deity’s temple;³⁶ yet, in those cases, the place where the tablet was deposited very probably is not identical with the place where it was produced.

35 H.L.J. Vanstiphout (1995: 16) emphasizes the artificial character of this kind of heritage: “The Old Babylonian *Eduba* fulfilled a most important, even essential, role in the spread of literature and ordered knowledge, both of which were ‘invented’ at this institution and on its behalf.” (Italics mine).

36 See Gesche 2000: 38f.

The NB/LB curriculum apparently comprises two phases. The first phase includes the canonical lexical lists S^a, S^b, the ‘Weidner God List’ (WeidG), as well as the initial three tablets of *Urra*.³⁷ Apart from that, first-phase students were concerned with a variety of non-canonical lists including lists of personal names and geographical names, acrographic lists of conjugated verbal forms, (non-standard) *lú*-lists, as well as mathematical and numerical lists; those non-canonical lists were not standardized as to their contents and as to the sequence of entries.³⁸ The first phase moreover includes (prototypical) administrative texts and letters, aphorisms, historical, and literary texts. The compositions were either practiced on large multi-columned tablets, which could contain complete compositions or a combination of excerpts, almost exclusively of lists (type-I tablets); or on small single-columned or two-columned tablets with excerpts (type-II tablets).³⁹

Compositions of the second phase were almost exclusively studied on type-II tablets. They comprise the series *Urra* (all 24 tablets), *lú = ša*, *An*, *Ea*, *Diri*, *Erimḫuš*, and *Malku*. Other compositions like *Aa*, *Izi*, or *Nabnītu* were not an integral part of the scribal curriculum. However, second-phase students were primarily concerned with magic, religious, and literary texts that are situated around the domain of *āšipūtu*, the profession of magic and exorcism. While the goal of the first phase of education was to provide the scribal apprentice with the basic skills of reading and writing, the second phase aimed at making him familiar with the Babylonian cultural heritage and with some basic knowledge of *āšipūtu*.⁴⁰

A number of features that the exercise tablets exhibit can be taken as serious indications that the texts – at least those of the first phase – were studied with the final intention of memorizing them.⁴¹

4.3.2. [The functional context – the post-canonical period – a learned philological-exegetic tradition] Apart from their central role within scribal education, lexical lists in the post-canonical period also served as important tools in the preservation and interpretation of the Sumerian literary texts that survived up until that time.

This field of philological exegesis, like that of scribal education (see previous section), was apparently strongly related to the field of *āšipūtu*. A large selection of Sumerian literary compositions that were still in use in the 1st millennium were a part of the *āšipū*’s magic instruments, i.e., mostly including incantations, prayers, songs, and medical texts. In order to keep those instruments

37 Ibid. 66ff.

38 Ibid. 81ff.

39 Ibid. 44f.

40 Ibid. 172f.

41 Ibid. 169

in good working condition, the *āšipū*-s who were using these texts apparently felt the need to provide them with translations, interpretations, and commentaries. It is therefore no surprise that the *āšipū*-s' private libraries, as they have been unearthed in Uruk, Babylon, or Assur, contained considerable amounts of tablets with lexical compositions. Lexical lists, with the abundant pool of Sumerian-Akkadian lexical equations they provide, apparently formed the basic tools in this process of textual exegesis.

St. Maul (1997) has pointed out some of the interpretative procedures that *āšipū*-s carried out on Emesal texts, also draw their hermeneutic context from lexical lists. Thus, besides the mere lexical interpretations on the literal level of meaning, scribes also attempted to disclose a 'deeper' level of theological and mystical meaning by finding alternative interpretations of individual signs or words, thus creating a kind of sub-text. In many cases, this deeper sub-text that the scribes established thoroughly underpins the original literal meaning of the text.

Within this learned scholarly tradition, lexical lists did not only form the tools of exegesis, but, probably because of this prominent position, were the objects of philological interpretation themselves. Thus, in order to make them more accessible, scribes also created commentaries on lexical compositions, particularly on *Urra* with its – in parts – highly specific vocabulary, or they established counter-indices, as represented by so-called 'reciprocal *Ea*'.

4.4. [The functional context – the MB period in Babylonia proper] As with the whole cuneiform tradition, lexical lists, other scholarly texts, and exercise texts have been sparsely excavated at Babylonian sites of the MB period, i.e., at sites roughly contemporaneous with the corpora addressed in the present study. Their scarcity prohibits more far-flung conclusions about their specific functional context. Manuscripts largely stem from Nippur and Babylon, individual pieces also from Ur, Kiš, Sippar, and Qala'at al-Baḥrain.⁴² The archaeological context of the Nippur manuscripts is largely undocumented; documented manuscripts stem from secondary contexts. The Babylon manuscripts, though largely unpublished, stem from the well-documented archive 'Merkes 25n1' containing at least 154 manuscripts, with the majority inscribed with pupil exercises.⁴³ The building that housed the archive apparently was of private, domestic character; the owner or the teacher(s), however, are not identifiable in the manuscripts. Due to the similarity of the clay of the tablets with the clay of the stratum, the excavators suggested that the tablets found were to be recycled before the archival activities came to an end.⁴⁴ The archaeological context of the school tablets, thus, is quite similar to those documented as OB school tablets (see sect. 4.2.1.).

42 As for a concise overview of large sections of the material, cf. Veldhuis 2000.

43 Cf. Pedersén 2005: 85-92; disregarded are the hundreds of small fragments also found in that archive.

44 Following Pedersén 2000: 86.

Regarding the manuscripts and texts it is no surprise that the MB tradition takes an intermediate position between the OB (pre-canonical) and the post-canonical tradition with features anticipating the later, post-canonical tradition, but also with features that mark a continuity with the earlier, OB tradition. Thus, apart from the regular full-text tablets common to all periods, lexical lists are found on excerpt tablets which clearly reflect the inscriptional practice of the post-canonical period, with an excerpt of literary text on the obverse and an excerpt from a lexical list on the reverse (however, with the tablets inscribed cross-wise, obverse in landscape and reverse in portrait format). The compositions studied on these tablets also appear closer to the post-canonical period, however with compositions still studied in unilingual side-by-side with the bilingual versions.⁴⁵

For a reconstruction of the educational practices the amount of materials preserved and published is insufficient. Nonetheless, the re-translation of Akkadian texts into Sumerian is (compositional) evidence that some scribes had already engaged in philological-exegetic practices similar to those in the post-canonical period.⁴⁶ That lexical lists also formed the tools – if not the objects – for these practices, is however not evidenced by the material.

4.5. [The functional context – the LBA periphery] As noted by N. Veldhuis (1997: 67) the MB lexical tradition in Babylonia proper and the lexical tradition of LBA Syria and Anatolia, though roughly contemporaneous, have to be treated separately, since they represent “two geographically and historically distinguished traditions”. As will be seen, the LBA tradition formally stands in close continuity to the OB tradition, i.e., as far as aspects of the curriculum or the tablet layout are concerned, and they only show minor agreements with the later post-canonical tradition in this respect. This stands in direct contrast to the MB tradition of Babylonia proper (see previous section).

That said, it is correct to assume that the functional context of the LBA traditions and – as a part of it – the Hattuša tradition, is largely in agreement with that of the OB *eduba*. Yet, anticipations of the later, post-canonical tradition, that are also observable for these traditions, should not be disregarded. In a fashion similar to the scribes of the post-canonical period, the LBA peripheral scribes also had to deal with textual materials in foreign and/or long-extinct languages and may well have felt a need for interpretation and exegesis. If they attempted to overcome the interpretative problems by philology, it seems quite natural that they fell back on the lexical lists as very suitable sources of philological knowledge. Apart from the central role within scribal education, lexical lists in the LBA periphery may also have been a part of a philological-exegetic context (see chapter 12).

45 Veldhuis 2000: 81f.

46 Ibid. 82.

5.1. [The most important lexical series of the 2nd/1st-millennium tradition – the concept of ‘series’] In principle, the concept of a ‘*lexical series*’ is based on a combination of several, heterogeneous criteria:⁴⁷

(1) The standardization of contents and item sequences, which is evident through the presence of parallel versions (from different sites): Yet, envisaging the long textual tradition of individual compositions, the autonomy of local traditions as well as the consequences of oral transmission, and general characteristics of the cuneiform tradition, minor and even major departures can be considerable among individual pre-canonical versions of a specific series.

(2) The standardization of the organizational structure that is a natural consequence of the standardization of item sequence (if the items appear in the same sequence the internal relations between them remain constant as well).

(3) The standardization of the number of tablets and of the ‘pagination’. Most series are known to cover a specific number of tablets, e.g., OB *Urra* with six or OB *Izi* with two tablets, and the breaks between these tablets are well-defined. Again, it is not necessarily implied that all sources follow the characteristic arrangement; exceptions are well-known.

(4) The standardization of the title of the composition, which is identical to the incipit and may remain unchanged for centuries: Colophons usually give the name of the series and the number of the current tablet.

Criteria (1) and (4) are to be regarded as more significant than criteria (2) and (3). Accordingly, a good deal of the lexical compositions known from the various sites and periods can be assigned to a specific lexical series. Yet, note that there is still a considerable share of compositions from the OB and the MB period as well as of the non-canonical school exercises of the 1st-millennium tradition that are of non-standardized character and that apparently do not belong to any of the known series. As for Ḫattuša e.g., the share of assignable as opposed to non-assignable manuscripts is 3.75 : 1.0 (calculated according to the number of lexical entries) or 2.0 : 1.0 (calculated according to the number of manuscripts; also see chapter 11, sect. 1.2.).

5.2. [The most important lexical series of the 2nd/1st-millennium tradition – brief description of the individual series preserved] The individual lexical compositions or ‘series’ have been sufficiently described in other places.⁴⁸ The following section resumes some basic features of the compositions, adding some remarks to hitherto less-regarded aspects. It thereby limits itself to the series that are attested within the corpora of the present study and concentrates on the aspects

47 In this respect also cf. the notes on ‘canonization’ by Gesche 2000: 61f.

48 Cf. the studies mentioned in note 1. A detailed structural and functional analysis of the lexical compositions that are preserved in Emar is given by M. Gantzer (2008: III)

of their content, structure, and their possible function within scribal education.⁴⁹ The sequence thereby corresponds to the supposed curricular order in the scribal schools of the pre-canonical period.

Tu-ta-ti (Tu): Listing the most important syllables, invariably in the sequence (C)u(C)-(C)a(C)-(C)i(C), and thereby making the student familiar with the basic cuneiform syllabary. In the OB period, every sign of a given *u-a-i* sequence is placed in a single line, the whole sequence being repeated in a fourth line; post-OB manuscripts do not show such repetitions, but place all three syllables of the sequence immediately into one line. It has an appendix with personal names treated in the same way as the syllable sequences; the contents of this appendix seem to vary from tradition to tradition. Only treating syllables, *Tu* actually is not a lexical list in the strict sense. Entries are mostly associated according to phonetic and graphic similarities.

Silbenalphabet B (SAI) / Silbenvokabular (SVo): SAI lists more or less playful combinations of syllables; the combinations mostly lack a concrete semantic meaning and the Akkadian ‘translations’ added in SVo, the ‘vocabulary version’ of SAI, are thus mainly artificial. In this respect, the list is pseudo-lexical. The macro structure is hierarchical: at the subordinate level grouping entries according to (Sumerian) pseudo-grammatical schemes (reduplication, attribution), and at the superordinate level connecting these groups predominantly according to graphic similarity. In post-OB manuscripts, the Akkadian translations occasionally appear organized in two columns. Probably forming a (playful) introduction into the euphonic and morphological principles of Sumerian.

***Ea/Aa* + Syllabary A (SaS)/Syllabary A Vocabulary (SaV)**: Treating simple signs with their pronunciations (*Ea* and SaS), and the pronunciations remaining implicit until the Late-OB period. *Aa* and SaV add Akkadian translations. Sections are connected serially, mostly without further hierarchization and mostly according to phonetic or graphic similarity. Due to the wide semantic range of most single-signs, there exist very high grades of polysemic differentiation.

In the OB period *Ea/Aa* is attested in the southern scribal centers of Babylonia only, while SaS only appears in the northern centers of this period. In the MB period, SaS turns up again in Assur and in the western periphery, and only there is it accompanied by its vocabulary version SaV, while *Ea/Aa* seems to be preserved in Mesopotamia only. In the 1st-millennium tradition, SaS, together with Syllabary B (S^b), is a basic school exercise, while *Ea/Aa* has been integrated into the scholarly tradition of philological exegesis, including Akkadian translations in high numbers (with *Ea* as a sort of concise, abbreviated version of *Aa*) and, often, an additional column with sign names; SaV, except one possible NA manuscript from Assur, has disappeared before the 1st millennium.

Studying the single-sign lists, students were provided with the most important pronunciations and meanings of the most relevant simple signs and with the principle of their polyvalency.

The textual history of SaV is specifically treated in chapter 12, sect. 5.2.

49 That the individual lexical series are functional in terms of the specific contents they include/exclude and of the structure in which they arrange these contents, is almost self-evident and was recognized in relatively early studies. That they also possess an individual didactic purpose was first substantiated by N. Veldhuis (1997) who approaches the lists systematically in their educational context.

Grammatical texts (OBGT / MBGT / RSGT / NBGT): Listing (prototypical) grammatical paradigms (verbal and pronominal) and adverbs, since the MB period also in the shape of lists of isolated, decontextualized grammatical morphemes, and in the 1st-millennium manuscripts with traces of an elaborated meta-language. The OB and MB compositions, especially RSGT (Ugarit), also insert non-grammatical contents, which in case of the RSGT could be explained in connection with its possible didactic function as providing the basic skills for the formulation of colophons. The original curricular position is unclear.

‘Weidner God List (WeidG) / An: Listing deities in entirely thematic organization, according to kinship relations (lower organizational level) and geographical regions (higher level). WeidG is attested in the pre- and post-canonical period, while *An* apparently was established during the MB period.

Urra: Extensive list dealing with real-world objects and related concepts in highly hierarchical organization, almost exclusively according to thematic principles, and with partially extremely long paradigms. Due to the very specific vocabulary, the list shows a very low grade of polysemic differentiation. *Urra* is the last chronologically among the lexical compositions that is explicitly appended with an Akkadian column. Providing the student with a large part of the Sumerian lexicon and sign inventory (but also cf. 3.3.4.).

The textual history of *Urra* is specifically treated in chapter 12, sect. 5.3. & 5.4.

Iú = ša: Treating kinship terms and professions in medium grade of hierarchization and with mostly thematic and semantic, on the lower hierarchical level also acrographic organization. Comparably many and mostly graphically-motivated, attractive insertions. Due to the highly specific vocabulary, there is a low grade of polysemic differentiation. During the extension processes in the MB period exchanging some material with *Izi*. Almost same functional range as *Urra*.

Izi: The often-mentioned acrographic character of that composition actually forms a redundant feature; the actual relations are either primarily thematic/semantic or, if graphical in nature, concern the second sign of the items. Showing a medium grade of hierarchization and polysemic differentiation as well as many attractive insertions. Listing single-sign and so-called *Izi*-compounds (i.e., compounds the pronunciation of which can be recovered from the pronunciation of the components; as opposed to the pronunciation of so-called *Diri*-compounds, which is arbitrary and can not be deduced from the pronunciation of the components). It develops from a shorter list with rather inconsistent organization in the OB period into one of the most important lists of the 1st-millennium tradition, with then highly consistent, mostly graphic/phonetic organization and with a length almost equal to *Urra*. The other ‘acrographic’ lists: *Kagal*, *Nigga* and *Sag* apparently merge into *Izi* shortly before or during the canonization; further see chapter 12, sect. 5.5. Besides the lexical aspects they treat, it has been suggested to make the student familiar with structural incongruity of Sumerian (writing) and Akkadian.⁵⁰

The textual history of *Izi* and the other acrographic series is specifically treated in chapter 12, sect. 5.5.

Kagal / Nigga / Sag: Acrographic lists which are very similar to each other regarding their highly systematic organization, with large unrelated key-sign sections that are in themselves structured according to semantic or graphical similarity (again of the 2nd sign in the chain, like in *Izi*). The first half of *Kagal*, dealing with ceremonial-temple names and profane buildings, thereby forms an exception with its thematic, *Urra*-

50 Veldhuis 1998: 206f.

like organization. There exists a high grade of polysemic differentiation. Shortly before or during the canonization all three lists disappear, probably transferring their contents to *Izi*. Similar in function to *Izi*.

The textual history of *Izi* and the other acrographic series is specifically treated in chapter 12, sect. 5.5.

^{lú}**azlág** = **ašlaqu**: Only attested in the OB period and in LBA Hattuša and Ugarit (often designated as ‘OB Lu’). Dealing with various (anormal) human conditions and with designations and professions of social outsiders. Probably the list with the lowest grade of systematical organization. Almost no structural hierarchy, with thematic, semantic and graphic relations dominating and with an extreme number of short and unrelated paradigms; medium grade of polysemic differentiation. From the very beginning always with Akkadian translation.

Besides the lexical aspect, may have trained its students in complicated substantive-attribute constructions and their translation into Akkadian; thus similar in function to *Izi* and the other acrographic lists, with which it also shares the (superficial and redundant) acrographic organization. The exact curricular position is unknown; an analysis of OB type-II exercise tablets suggests that its position is somewhere after *Izi*, if not even later.⁵¹

Diri: Treating compound signs, the pronunciation of which can not be deduced from the pronunciation of individual components (so called *Diri*-compounds; as opposed to *Izi*-compounds). Grouping the sections in a similar fashion as the acrographic lists, i.e., arbitrarily according key-signs, and in a medium grade of hierarchization. There are varying grades of polysemic differentiation. Since the very beginning, it is always explicitly appended with an Akkadian column.

Erimhuš (Erim): Composition appearing in the MB period with, at the lower organizational level, groups of two to four entries that mostly show semantic (particularly synonymous), but also thematic and grammatical relation. Those groups may join to larger units according to various principles in medium grade hierarchization. The Akkadian column plays an important role, being mostly equal to the Sumerian column in the micro-structural hierarchy, sometimes even primary; due to that, *Erim* completely lacks polysemic differentiation. The vocabulary treated mostly belongs to the lexicon of Sumerian heroic narratives, so besides explaining the various phenomena of overlap and divergence between semantic fields of the Sumerian and Akkadian language, the list may have served as a kind of glossary to this literary genre. The curricular position of *Erim* is unknown.

According to their basic structural and functional characteristics, *Tu* and SAI/SVo may be grouped under the label ‘basic exercises’, *Ea/Aa*, SaS/SaV and *Diri* may be termed ‘sign lists’, WeidG, *An*, *Urra* and *lú* = *ša* ‘thematic lists’, *Izi*, *Kagal*, *Nigga*, and *Sag* ‘acrographic lists’, while *Erim*, together with the 1st-millennium compositions *Antagal* and *Nabnītu*, would belong to the category ‘group vocabularies’.

51 As for the method, see Veldhuis 1997: 35 et passim. The type-II exercise tablets with ^{lú}azlág = ašlaqu on the obverse listed in the edition in Civil 1969 show the compositions *lú* = *ša*, *Izi* and a mathematical exercise, each twice, on the reverse.

Chapter 3: Orality and literacy and a theory of short-distance transmission

The present and the following chapter provide the broad theoretical and methodological basis for investigating the transmissional context of the āattuša lexical tradition as a part of the LBA peripheral lexical traditions – the second principal aim of the study. Therefore, the focus of the present chapter is on what will be introduced as short-distance transmission in sect. 3.2., i.e., on the mechanisms involved in the transmission and reproduction of textual traditions in a constant archival environment, as found for the lexical lists of the corpora investigated. The interrelations between the individual textual traditions within the larger geographical framework of the LBA western periphery, i.e., the aspects of long-distance transmission (as also introduced in sect. 3.2.), require further theoretical considerations, which are presented and discussed in the following chapter.

This chapter exposes the terminology and concepts (sects. 3-5) that serve as the apparatus for the descriptive parts of the study (part B, chapters 5-11), after making a brief delineation from the position of the study within the field of orality-literacy research, the earlier reception of orality-literacy research in the field of Assyriology (sect. 1), and from the specific presets of the textual genre that are of relevance in this respect (sects. 2). Although they do not provide any direct information about their transmissional context, making the available sources exploitable for investigation as a first step requires an account of the transmissional practices which appear theoretically possible, as well as of the specific implications they supposedly had on the transmissional process and – through it – on the material (sect. 3.). With ‘texts’ being the objects of the specific transmission process investigated and in the same place forming the main sources available for the investigation, a closer look at the specific levels of textuality involved is a further prerequisite (sect. 4.). Finally, since the scribes as the operators within the transmission process are hardly to be grasped as historical persons, the secondary imprints they leave in the sources – in the shape of linguistic and psycho-linguistic specifics – need to be theoretically elucidated (sect. 5.).

In parts, especially regarding the fields of linguistics and mental cognition, the theoretical framework can draw on a rich supply of studies. In other sections, particularly regarding the aspects of knowledge transfer, the relevant theoretical categories have been largely invented on occasion of the present study. This chapter concludes with drawing a number of methodological guidelines for further investigation (sect. 6).

1.1. [Orality-literacy research – the position of the present study] Research on oral vs. literate modes of language, discourse/text, and tradition, has occupied various fields within the humanities and the social sciences, including (mostly classical, Middle-Eastern, and medieval) philology, linguistics, (medieval and early modern) history, anthropology and social sciences, communication studies,

as well as psychology. Thereby, the initial overall theories¹ that often regarded orality and literacy as antipodes or that have constructed a ‘Great Divide’ between oral, ‘pre-modern’ cultures, modes of communication, and social behavior on the one hand and literate, ‘modern’ ones on the other,² have since the early 1980s continuously given way to more balanced studies. These limit themselves to specific historical and/or geographical contexts and rather aim at investigating the interplay of oral and literate techniques than regarding them as strict opponents.³ As for a detailed account of the rich general history of orality-literacy research, see Finnegan 1992.

Contrary to most studies in orality-literacy research, the present study is not a direct investigation of the effects of the interplay of orality and literacy on the basis of some known or well-reconstructed practices. Historically rooted as it is, it rather attempts to reach back from the effects of this interplay, i.e., from the preserved textual materials as its outcomes, to the original practices. The central focus of the study thus is on the specific practices by which text was transmitted to, within, and among the archives investigated. The question of the implications which the specific kinds of reconstructed transmissional practices had on the social, cultural, or mental environment, is only touched upon cursorily and mostly as far as it concerns scribal education.

The specific chronological and geographical distribution of sources thereby allows the present study to also focus on long-term and trans-regional aspects of textual transmission (as revealed in the following chapter).

1.2.1. [Orality-literacy research – earlier reception in the field of Assyriology – Sumerian and Akkadian poetry and poetic narrative] Orality-literacy research undertaken in the field of Assyriology received its chief influences from classical philology and anthropology. Its introduction basically implied the creation of methods and procedures by which the extant philological and anthropological concepts could be applied to the kind of philological sources that Assyriology specifically deals with.

Attempts of this sort have continuously been undertaken since the early 1980s. Research therefore concentrated prevalently on the question of whether or not the Sumerian (and Akkadian) literary compositions turning up in writing by the 3rd and early 2nd millennium possessed orally-transmitted forerunners and/or ‘by-runners’ and how the versions fixed through writing relate to these presumed oral companions. Textual features that had been isolated in other disciplines – predominantly in classical philology – and acknowledged the oral compositional and transmissional background of text thereby proved to be largely inapplicable to Mesopotamian literature.

1 Most prominently to be mentioned Ong 1982.

2 Such as the ground-breaking study Goody / Watt 1968 or Havelock 1986 (classical philology).

3 Cf. the criticisms expressed in Finnegan 1988 (anthropology), but also studies like Goody 1987, Stock 1983 (both anthropological), Street 1984 (medieval history).

As unanimously emphasized in Alster 1992, Black 1992, Cooper 1992, or Vanstiphout 1992, Mesopotamian poetry and narrative as preserved in the written sources shows very clear imprints of a highly literate scribal culture, such as scribal puns, catch words, or graphically-motivated sign sequences. And therefore it would be hard to compare e.g., with Homer or 20th-century African oral narratives. Yet, scribes apparently made broad use of devices that are actually deemed to be orally-derived, such as repetition, parallelism, and the use of formulas, etc., and researchers tended to explain these typically oral devices by the assertion that the compositions were to be performed in front of an audience; the scribes producing the texts would thus have built on features of oral composition in order to make the texts more ‘audible’, and the supposed features of orality, hence, actually were features of an aurality.

Isolating potential traces of oral composition and/or reproduction in Mesopotamian literary compositions requires clever detection based on indicative features that fit the genuine context of these compositions. As a consequence, studies in this field to a great extent assume the shape of prolegomena, exemplifying and discussing methodological problems, rather than that of effective investigations.

1.2.2. [Orality-literacy research – earlier reception in the field of Assyriology – the context of scribal education] Great part of the Sumerian poetry and poetic narratives preserved has proved to be not only embedded in the scribal schools, but eventually to have grown out of this specific context, exclusively composed for and reproduced during scribal education;⁴ this sheds new light on the oral vs. literate transmissional background of those texts. As explained in chapter 2, sect. 4.2.2., it has been assumed – at least with regard to the scribal education in the OB period – that the compositions studied in the scribal school, the poetic and narrative texts as well as the lexical lists, were studied for the final sake of their memorization, and were in fact memorized. Regardless of the question of whether this memorization was just a partial one or implied the complete internalization of the texts, the oral features of these texts may thus not – or not only – be explained as the results of making them *audible* (as for which, see previous section), but as the results of making them *memorable*.

A second point, which is specific to the educational context, concerns the practice of oral instruction. As already noted by M. Civil, “several facts [the lists expose] would remain unexplained” (1975: 130) if scribal education – again at least in the pre-canonical period – had not strongly been accompanied by oral instruction which complemented and explained the materials practiced on the tablets. Without oral instruction, the textual materials, particularly the lexical tablets, would appear almost useless, for almost incomprehensible to beginner scribes.

Yet, as explained in greater detail in sect. 4.1., the oral *transmission of text* and the oral *instruction regarding the use of text* are two transmissional procedures to be kept distinct.

4 Cf. Vanstiphout 1995: 16; also see Veldhuis 2004: 60f.

2.1. [Lexical lists – the peculiarities of the textual genre] Lexical lists form a very specific textual genre, differing considerably – in structure as well as in content – from the kind of textual compositions, which are the usual object of (Assyriological and Non-Assyriological) study in the context of orality-literacy research. As has been outlined in greater detail in chapter 2, lexical lists are lists of cuneiform signs or of Sumerian words and larger syntagmatic structures. They are organized in a meaningful (vertical) structure and they are (often) appended by phonetic and semantic information in the shape of phonetic syllabifications and translations (mostly into Akkadian), which are added in horizontal direction to the items.

In contrast to poetic and narrative compositions, thus, lexical lists do not contain regular and coherent speech, and so too, do the items they contain lack the context of syntagmatic coordination which regular and coherent speech is subjected to. As a kind of compensation, however, these items appear embedded into a vertical and horizontal context of mutual lexical reference. Naturally, these peculiarities of structure and content must quite specifically have shaped and determined the processes of textual production and reproduction that the lists underwent. Given these peculiarities, unraveling the role of orality within the transmission of the lists – needless to say – requires the development of a very specific and specialized instrumentarium.

2.2. [Lexical lists – on the border between oral and literate transmission] Due to the context of scribal education in which they are largely embedded – i.e., being the written outcomes, the literate by-products, so to speak, of ANE scribal training – lexical tablets assume quite a specific position within the orality-literacy complex: Like all kinds of education, scribal training in the ANE can be viewed as the more or less standardized reproduction of a more or less standardized set of cultural techniques and of the knowledge presetting and accompanying it.⁵ Even in highly-literate modern Western society, this reproduction of knowledge is still considerably – it seems, to a no lesser degree than in earlier societies – bound to oral instruction and interaction as well as to memorization. The shift from a purely oral-based society to a literate society seems in the first place to concern the specific kinds, and not so much the specific amounts of knowledge that is to be memorized and handed down orally. As oral instruction and memorization are innate components of knowledge transfer even in today's Western society, they undoubtedly played a considerable role in ANE scribal education. The production of the lexical tablets was certainly embedded into a set of oral and memory-based cultural procedures.

⁵ Of course it involves more than pure techniques and knowledge, but also the reproduction of social habits and privileges (cf. Veldhuis 1997: 142-146), aspects which however are of minor interest in the present study. As for a definition of school and schooling rightly applicable in the present context, see Gesche 2000: 3.

On the other hand, it is also undeniable that writing played a considerable role in the transmissional context of the lists: (1) the information they dealt with is (a kind of encyclopedic) information about cuneiform writing;⁶ (2) obviously, they were themselves committed to writing, i.e., written down in considerable quantities; and apparently, (3) their relatively abstract design was innately bound to writing – J. Goody (1977: 74-111 & 1987: 274-276) e.g., stresses the profoundly literate, i.e., ‘grapho-linguistic’ character of (abstract) tables and lists, also pointing to the example of ANE lexical lists.

In this respect, a study of the oral vs. literate background of the lexical lists cannot simply give one-dimensional answers. In demand of a useful and exact terminology, it needs to define and unravel the various levels that provide and accompany the textual reproduction of the lists.

3.1. [Aspects of transmission – storage and mediation] The transmission of knowledge – be it in textual or in non-textual shape – is not a uniform procedure, but actually involves *two* basic actions, *storage* and *mediation*. It appears that both of these actions have been mostly regarded as two sides of the same coin in many Assyriological studies, literate mediation being identified with storage through writing, and mediation via oral communication being identified with storage in memory. This identification is inadequate. Storage and mediation are distinct and independent devices. Storage forms the static part of the transmission process, guaranteeing the preservation of knowledge, whereas mediation is the dynamic component, involving the transfer from one storage container to another or the multiplication of the storage container(s).

Transmission from memory to memory can involve written sources as mediation. Transmission from written sources to written sources can involve oral mediation. Storage in memory and storage on written sources as well as oral and literate mediation generally do not exclude each other, but may be used side by side, and to some degree they may even depend on one another. There are multiple combinations conceivable between them (cf. the systematic overviews in sect. 3.3.). Investigating the transmissional background of lexical lists means separately investigating the modes of their storage and the modes of their mediation.

The two concurring basic literate and oral modes of storage and mediation show specific peculiarities. The production of written storage means the production of an artifact, which implies that, in the ideal case, it is permanent and does not require further reproduction. Its status as artifact also implies that a written source can simultaneously serve as storage and as medium in the transmission process. However, that status also implies that it is not directly accessible and must be decoded anew in every single case it is used. In contrast, memory as storage is not an artifact separate from memory’s ‘owner’. It is directly accessible, yet not permanent without continuous

6 As for the term ‘encyclopedias of writing’ in connection with lexical lists, cf. Veldhuis 1997: 139.

rehearsal during and after memorization; it is in this respect never complete in the strict sense, since the human memory is in continuous flow (in this respect also cf. sect. 5.2. & 5.5. on cognitive aspects). Although one may generally hold that, due to this dynamic character of the human memory, oral- and memory-based traditions are more flexible and show more variation than literate traditions; further research, particularly in the field of the Ancient Indian Vedic tradition, has demonstrated that oral and memory-based traditions can create and transmit complex textual structures with remarkable stability.⁷

3.2. [Aspects of transmission – long-distance transmission and short distance transmission] Transmission of knowledge also has to be differentiated according to its geographical and chronological dimensions. One must in this respect keep separate two general modes: geographically-dynamic transmission, here referred to as *long-distance transmission*; and geographically-static transmission, here denoted as *short-distance transmission*.

Long-distance transmission implies that the storage containers – i.e., the tablets, the memory, or both – are supposed to ‘travel’: they are transferred from one geographical point to another one. Certainly, transmission of this kind also involves a chronological dimension, its main characteristic however being the geographical diffusion. In contrast, short-distance transmission is carried out at a fixed location, in case of the tradition of lexical lists for e.g., at a local school. It guarantees chronological persistence of the knowledge by reproducing the storage container.

In describing long-distance transmission, it is rather the level of storage that is of primary interest, raising the question of whether the knowledge is transferred through memory, i.e., by traveling specialists, or physically transported on written sources – or both. Also, the specific routes of transmission play an important role. For describing short-distance transmission, i.e., for describing the actual procedures and techniques involved in the transfer, the levels of storage and transmission must be strictly separated, since, as explained in 3.1., transmitting a text from memory to memory can make use of literate techniques, and the transmission from tablet to tablet may involve oral mediation.

3.3.1. [Aspects of transmission – the possible modes of short-distance transmission – transmissional modes] According to the concepts established in the preceding sections, one can distinguish the following five modes, by which lexical texts could theoretically have been transmitted in short distance transmission, from one storage container to the next:

⁷ The Vedic tradition thereby builds on a set of extremely elaborate and sumptuous memorizing techniques, which apparently enabled the Vedic priests to reproduce huge amounts of metric text throughout many centuries without even a syllable or accent having changed; cf. Staal 1986.

I. Transmission from memory to memory

1. *by purely oral communication* implies that person A, having the text in memory, speaks it in front of person B, who then memorizes the heard speech. Longer and complicated passages of text may require (frequent) repetition of the procedure.

2. *by purely literate communication* involves the use of written sources as a medium. Person A, having the text in memory, transposes the memorized into writing, from which person B memorizes it. In comparison to purely oral communication, it has the advantage that the text can be at anytime re-inspected on the *vorlage* – or at least: as long as the *vorlage* exists.

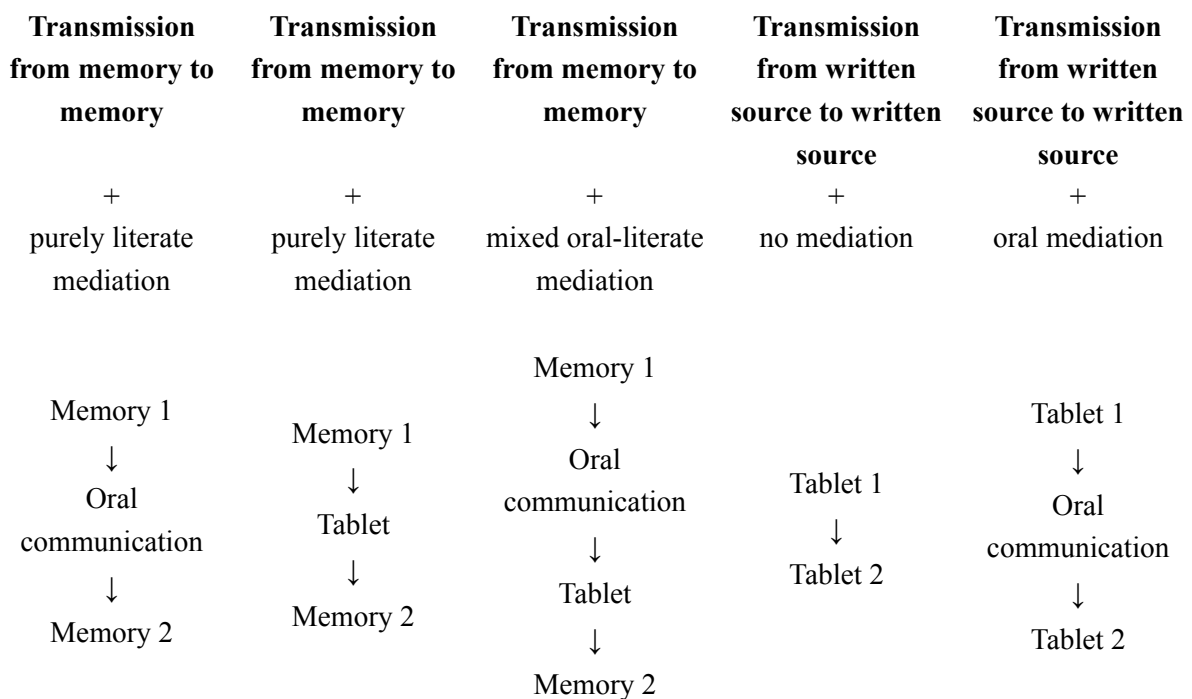
3. *by mixed oral-literate communication* is similar to mode I.2., with the difference being that the tablet is not directly transcribed by person A, who has the text in memory, but by person B, to whom A dictates the memorized.

II. Transmission from tablet to tablet

1. *without mediation* means that tablet B is copied by a single person through mere visual inspection of the *vorlage*, i.e., directly from tablet A;

2. *by oral mediation* involves the cooperation of two persons, the first one reading out tablet A aloud, dictating the text to the second person, who eventually writes tablet B.

This principal modes of short-distance transmission, can be schematized as follows:



3.3.2. [Aspects of transmission – the possible modes of short-distance transmission – internal modes] As noted in sect. 3.1., memory-based transmission is never complete, since it requires continuous rehearsal. Apart from the strict acts of transmission, thus, one has to distinguish a further group of internal procedures, which can be conceived of as loops within the larger transmission procedures, necessary for generating and re-generating memory. Apart from that, they can also form the transition from memory-based to writing-based storage and vice versa.

As with regard to the transmissional modes, one can distinguish between internal modes that are based on storage in memory and internal modes that are based on storage on written sources:

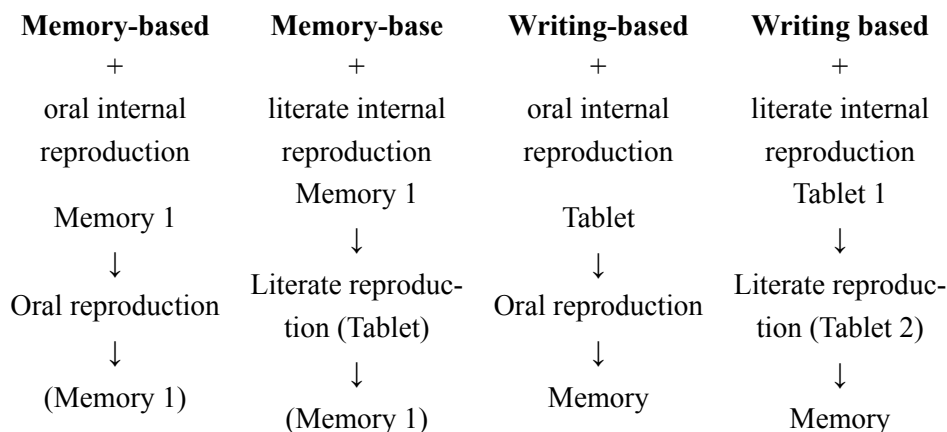
III. Internal modes based on storage in memory: presuppose that at least parts of the text have been memorized; modes of this kind seem more suitable for checking the memorized text than for the actual process of memorizing it, and thus it is the mode typically expected in recitation (possibly as part of an assignment); one can further distinguish:

1. *oral reproduction*, involving the pronunciation, silent or aloud, of the memorized, and
2. *literate reproduction*, involving the transposition of the memorized into writing

IV. Internal modes based on storage on written sources: do not presuppose that parts of the text have already been memorized. It is the mode typically expected in memorization. One can further distinguish:

1. *oral reproduction*, involving the re-reading of the tablet, as often as necessary, and
2. *literate reproduction*, involving the re-copying of a *vorlage*, as often as necessary.

The distinct internal modes can be schematized as follows:



Needless to say, there are multiple combinations possible among the individual transmissional modes and internal modes. This variety of combinations is enhanced by the fact that memory-based and writing-based transmission may complement each other, and that individual written records are variable in their function. Designed as a means of mediation, an individual tablet may e.g.,

be transformed into a means of storage later, and may again later be used as a departure point for memorization as part of a writing-based internal mode.

4.1. [Aspects of textuality – the textual levels] As discourse analysis has broadly demonstrated, ‘text’ is not a uniform concept, but is “part of a family of loosely connected concepts” (Hanks 1989: 96). Apart from ‘*text*’, as the core element of a textual tradition and as the core object of transmission, there are some additional levels of the tradition to be specified in the present study. Texts are regularly embedded into a ‘*meta-text*’, which involves all those devices that make the text accessible and keep it understandable, thus all sorts of interpretation and commentary, to which one may, under specific circumstances, also count translations. Moreover, one has to keep apart the ‘*con-text*’, which involves the knowledge and cultural techniques necessary for the continuity and preservation of the text (and of the meta-text), i.e., the skills necessary to reproduce, but also to use text as well as meta-text.⁸ The transmission of ‘pure’ text must be supposed to be regularly accompanied by the transmission of the respective meta-textual and con-textual knowledge. Investigating the oral vs. literate transmission of text, thus, it is necessary to differentiate the investigation according to these individual levels of the ‘textual family’.

Yet, it is often hard to keep the three textual levels strictly distinct, which is also the case with the lexical lists. The Akkadian translations e.g., can be understood as a part of the core-text, but, in their interpretative function towards the Sumerian, they may also be considered to be a part of the meta-text; the same applies to the graphemic and phonetic information given through sign names or pronunciation glosses. Hittite translations, in this respect, can be regarded as explanatory meta-text to the Akkadian translations, i.e., as a kind of second-level meta-text.

There are some diachronic developments to be taken into consideration as well: Parts of the meta-textual or con-textual level can convert into a more or less independent text, becoming commentary texts (meta-text >> text) or manuals (con-text >> text); further elaboration may then lead to commentaries on commentaries (e.g., the Hittite column in lexical lists, providing a meta-text to the Akkadian column, which can itself be conceived of as meta-text to the Sumerian column), to commentaries on manuals or to manuals on commentaries. Being the object of transmission and study (i.e., being basically ‘text’), lexical lists can, as a whole, also be regarded as part of the meta-text when emphasis is put on their exegetical function towards literary texts, or as a part of the con-text regarding their role in the transmission of the cultural technique of writing.

Historically, it seems that among the three levels, a composition representing the core text appears rendered into writing earlier than compositions that form the associated meta-text, which in turn

⁸ The terminology has been taken over from Hanks 1989: 96, though the definitions given partially diverge from the definitions given there. The further concepts given there, i.e., ‘co-text’, ‘pre-text’, ‘sub-text’, and ‘after-text’, are of minor relevance for the present study and have therefore been neglected.

precede the associated con-textual compositions.⁹ This is also the case with the lexical lists; there are no written attestations of the con-textual level except in the secondary, peripheral environment of the so-called *eduba* literature.¹⁰ Pure manuals are generally rare within Mesopotamian literature, being mainly confined to the genre of ritual. Commentaries referring to lexical texts, along with those that refer to the omen collections, appear not earlier than in the 1st millennium.¹¹

4.2. [Aspects of textuality – writing surface, writing, language, text, curriculum] Text – irrespective whether belonging to the core level of text or to meta-textual or con-textual levels – is moreover bound to specific ‘carriers’. Texts are composed of (natural) language. They are handed down on specific media that require specific techniques of decoding and encoding.

The material sources of the present study are written texts, though the study also investigates the oral modes of these texts that may have broadly accompanied the transmission of the written versions. Apart from the actual *textual level*, thus, there are three additional sets of data relevant for the present study, i.e., the specifics of the writing systems and languages out of which the texts are composed (*graphemic/linguistic level*), the (physical) specifics of the writing by which the languages are encoded (*paleographic level*), and the specifics of the surface on which the writing is placed (*epigraphic level*). Superordinate to the textual level, there is an additional level that involves the specific configuration of the distinct lexical lists into larger curricula (*curricular level*).

The circumstances of the transmission process (short-distance or long-distance, writing-based or memory-based, oral or literate, etc.) will naturally imprint themselves in – hence will be deducible from – all five of these levels. The specific range and modes of imprint, in turn, will be specifically different for each individual level. The graphemic/linguistic level thereby requires the additional theoretical pre-considerations dealt with in sect. 5.

4.3. [Aspects of textuality – the textual-traditional actions and their aspects] During its ‘life’ a given text (or meta-text, or con-text) undergoes a number of specific textual-traditional acts. One

9 However, note that this is not necessarily a universal tendency. In the transmission of the Old Indian Veda, the primary texts were considered too holy to be ‘impurified by writing’ and were therefore handed down orally from teacher to pupil. A group of texts known as the *vedāṅga*-s comprises the manuals that describe the complicated procedures involved in the exact oral transmission of these texts, but also grammatical commentaries which explain certain phonological transformations necessary in the recitation of the texts. The *vedāṅga*-s were put into writing considerably earlier than the texts for which they provide the means for exact transmission, i.e., than the Vedic hymns, songs, incantations, etc. Cf. Aithal 1991.

10 See Sjöberg 1975.

11 See Cavigneaux 1980-83

may in this respect distinguish between *compositional*, *transmissional* and *performative* aspects.¹² Compositional aspects determine content and form of the text, transmissional aspects guarantee its preservation and persistence, while performative aspects pertain to its actual usage.

Although a text naturally comes into being through the act of its composition, and although its final aim is mostly identical with its performance, the three textual-traditional acts do not necessarily follow in a serial, subsequent order; within its life span, a given text may be (re-)composed and performed several times and may be transmitted in various directions. Moreover, two or even all three of the textual-traditional aspects mentioned may converge in a single textual-traditional action:

(1) Composition always involves at least some virtual performance; a book is written and a story is told – at least silently – during its composition; it is composed in the anticipation of its performance. (2) A text is not composed out of nothing but builds on earlier traditions that have in their turn been subject to continuous transmission and performance. (3) In a transmissional mode which involves some degree of orality, transmission is invariably bound to performance, since the structure of the human memory calls for active repetition of the material which is to be stored; also, the copying of a written text may to a certain degree be conceived of as performance. (4) And, during their transmission, texts often undergo changes, thus involving additional acts of (re-) composition.¹³

In this respect, the present study, although focusing on the transmissional aspects of the corpus under investigation, cannot avoid dealing with aspects of performance and composition. Moreover, it has to take into account that the degree of oral or writing-based techniques involved may vary considerably within the individual stages and actions of the tradition of a given text. Oral composition e.g., does not necessarily entail an oral mode of transmission or an oral mode of performance.

5.1. [Aspects of language and mental cognition – language and transmission] The opposition of spoken vs. written language is a crucial one within orality-literacy research. On first sight, since oral transmission relies on speaking and literate transmission on writing, spoken and written language respectively appear as an indicator of oral and literate modes of transmission. This equation

12 The distinction between composition, transmission and performance traces back to Goody 1987:80f. They are not so much to be conceived of as linear, subsequent phases, but rather as making up an interdependent and repetitive set of respectively colored actions. This and similar conceptions have already been taken up in Black 1992: 87-89, Cooper 1992: 105 & 111ff., and Westenholz 1992: 124f., applying them to Sumerian and Akkadian poetry and poetic narrative.

13 P. Zumthor Introduction 32f. tries to account for these ambiguities by distinguishing five stages, (1) Fr. 'production', (2) 'transmission' (in the meaning of Engl. "communication"), (3) 'réception', (4) 'conservation', and (5) 'répétition'; thereby 'performance' involves stages (2) and (3), in case of improvisation also stage (1). Accordingly, transmission would involve stage (4) in a literate environment and stages (2)-(5) in an oral one.

disregards two important points: (1) the interdependence of spoken and written language, which in many contexts makes the two varieties appear indistinct, and (2) the principal difference between the production of language and the transmission of a piece of text composed of language.

In contrast to the neogrammarian and early-structuralist *dependence hypothesis*, which considers written language to be a mere transposition of spoken language into writing, and in contrast to the later *autonomy hypothesis*, which regards both varieties as completely different and unrelated entities, the majority of modern linguists hold that written language is principally modeled after and thus secondary to spoken language, but that it has developed its own characteristics, has therefore achieved a relative autonomy and must be approached by a distinct set of methods (*interdependence hypothesis*).¹⁴ Thus, although (1) written language is acquired (phylogenetically and ontogenetically) later than (spoken) language, and (2) spoken language does exist without written language, whereas vice versa, written language does not exist without spoken language – thus, although written language seems to be dependent upon and secondary to spoken language – the exclusive spatial and tool-bound character of written language (as opposed to the temporal and body-bound character of spoken language) creates a set of linguistic features that is exclusive to written language and grants it a certain autonomy and independence.

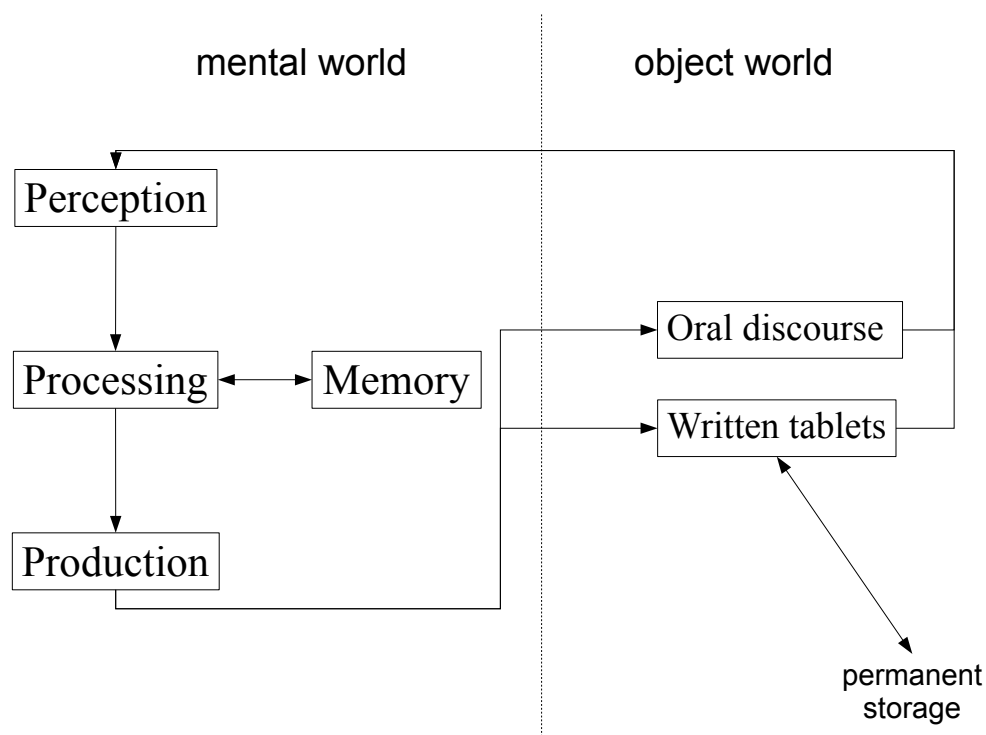
At the graphic/phonetic level – which is the linguistic level mostly relevant with regard to the abstract collections of isolated words which the lexical lists represent – written and spoken language mainly differ through all of the kinds of shortenings that spoken language exhibits in contrast to the written form, i.e., through elision, contraction, assimilation, etc. Yet, since written language is principally modeled according to the spoken variety, features of the spoken form can – and in fact do – trace themselves to the written form. And due to the relative autonomy of written language, the latter can also create feedback for the spoken variety; e.g., (ortho)graphical features may (re-) affect the pronunciation of words.¹⁵ As noted above, therefore, it is not possible to draw a clear-cut line of distinction between spoken and written language in all potential contexts.

This relative indistinctness of spoken and written language lowers the usability of this opposition as indicator for oral and literate transmission. Its full-applicability is moreover discarded by the aforementioned principal difference between the production of language and the transmission of text. Texts composed of spoken language can be transmitted by written forms, as is the case with private letters; whereas, highly-literate language can be transmitted by oral forms, as is the case with the memorization and performance of songs or poems.

14 Cf. Glück 2005 sub ‘Abhängigkeitshypothese’, sub ‘Autonomiehypothese’, as well as sub ‘Interdependenzhypothese’.

15 As it is e.g., manifest in the phonetization of the originally silent word-initial [h] in English (e.g., Engl. *hotel*, *habit*, or *herb*) or the restitution of originally dropped final consonants [t], [k], and [s] in French (e.g., Fr. *huit*, *donc*, or *plus*).

5.2. [Aspects of language and mental cognition – the reproductional cycle]¹⁶ Be it in the transmission from memory to memory, or be it in the transmission from written source to written source – the creative actor operating within the transmission process is the human mind. The textual-traditional aspects described above as storage, mediation, or internal reproduction correspond to – actually are conducted by – a specific set of cognitive actions. One must in this respect distinguish between *perception*, *processing*, and *production*, which together make up the three mental-operational stages of the *reproductional cycle* of a text:¹⁷



At the level of perception, a given linguistic item/structure is perceived from oral discourse or from the surface of an inscribed writing surface in the shape of audible/phonetic or visual/graphic signs. The production stage respectively accomplishes its re-transposition. Note that, in this concept, perception and production are not conceived of as passive ‘reflexes’ of the sensual and the motor system, but as full cognitive operations: Reading, writing, speaking and aural-language perception as sensitive and motor actions are innately bound to – and permanently fused with – mental operations. The processing stage, which is situated between the perception and production stage, is an optional stage. I.e., textual reproduction can simply build on chains of perception and production without further processing, but usually, it comprises some additional mental activities. Within the reproduction of lexical

¹⁶ The present section in parts is parallel to Scheucher forthc.

¹⁷ The models employed in cognitive linguistics, usually not concerned with the reproduction of a well-established text, but with free language production, summarize the mental processes involved under the two stages of perception and production only; cf. the collection of Allport / Mackay / Prinz / Scheerer 1987 and the contributions it contains; also see Ahlsén 2006.

lists, the most important processing operation presumably was the memorization of the item/structure perceived, but also its integration into the linguistic and/or (extra-)textual context of the previously-learned,¹⁸ its translation, or its otherwise conscious transformation.

In a cognitive perspective, the difference between storage in memory and storage on written sources is crucial, since the memory is a part of the same mental system which also perceives, processes, and produces text, while written sources are not. In this respect, perceiving text from one's own memory, i.e., retrieving it, is not an act of perception, nor is memorizing to be considered an act of production, i.e., as a kind of 'writing into memory'.

The mental operations involved in a specific mode of transmission specifically imprint themselves into the structure and contents of the transmitted and reproduced. These imprints, in turn, may help identify the mode by which a given text has been transmitted.

5.3. [Aspects of language and mental cognition – a cognitive model of reading] Language perception and production as mental activities have been clarified in a fragmentary means only. Although it is possible to adjust specific cerebral areas to these activities, the actual mechanisms governing these areas – like most mental mechanisms – are still largely opaque.¹⁹ Yet, by means of experiments, researchers were able to establish significant and adaptable models to several cognitive operations. Among the four basic perceptive-productive acts in oral and writing-based communication, i.e., speaking, hearing (as aural perception of language), writing, and reading, the latter is the action studied most intensely. Research, thereby, has largely focused on word recognition in contrast to recognition of greater, syntactic (and pragmatic) structures. Although this may be considered a general shortcoming, the limitation to isolated word recognition fits well into the context of the present study: The reproduction of lexical lists basically appears as a reproduction of relatively isolated words.

According to the now widely accepted *dual-route model*,²⁰ readers follow a combination of two strategies: *semantic reading*, identifying meanings directly from the overall graphic appearance of words; and *sublexical reading*, identifying the meanings of words via phonological encoding, grapheme by grapheme. The 'decision' readers make between the two routes has empirically been shown to depend on factors like the familiarity or the length of the word to be recognized, but also on

18 In models working with the two stages of perception and production only, '*integration*' is considered to be a significant part of the perception stage already, yet in this conception it refers to immediate syntagmatic and paradigmatic linguistic context (cf. Prestin 2003: 493f.). In the present conception; however, '*integration*' is viewed as one of the components central to learning.

19 In general cf. Ashcraft 2006 and Ahlsén 2007.

20 There have been an abundance of studies produced on the theory of reading, which can not be reclaimed here in detail; cf. the valuable overviews in Günther / Pompiono-Marschall 1996, Prestin 2003, Ahlsén 2007. The dual-route model of reading corresponds to the dual-encoding hypothesis in the study of human memory; cf. Ashcraft 2006: 234f. as well as Sadoski 2003.

the grade of regularity of the respective orthography. Unfamiliar words, exceptionally long words, or words written in irregular orthography tend to be identified via sublexical reading, while comparably familiar and short as well as orthographically-regular words tend to be identified via semantic-reading strategies.²¹

Semantic reading principally operates beyond the phonetic/phonological level of language; yet, further research has shown that under normal circumstances, semantic reading as a kind of reflex activates the pronunciation – at least the silent pronunciation – of the read *after* the reader has identified the meaning – a phenomenon called *subvocalization*.²² Under normal circumstances thus, – i.e., if subvocalization is not suppressed – reading invariably involves a certain degree of speaking, directly through sublexical reading or indirectly through subvocalization in semantic reading. Written language, not only in a linguistic or logical (see sect. 5.1.), but also in a cognitive perspective, seems to be embedded in and penetrated by spoken language.

The cognitive activity of writing has largely been assumed more or less to be an inversion of the activity of reading, with the specific – and for the present study very important – difference that phonetization is a permanent and inevitable escort of this activity, i.e., that writing always involves a certain degree of speaking (at least silently).

5.4. [Aspects of language and mental cognition – phonetically-determined vs. graphically-determined modes of writing]²³ Research on the cognition of reading (and writing) has predominantly been focused on living, spoken languages that are linked to an alphabetic writing system. It is questionable as to whether or not the results gained from these studies also prove true for non-spoken – i.e., formerly-spoken, but now extinct – languages or for languages related to non-alphabetic writing systems.

Consistent studies that explicitly contrast the cognition of reading in alphabetic with that in syllabic writing systems are absent. The principal phonetic orientation syllabic systems share with alphabetic systems suggests that the tendencies exposed in the previous section are also valid for syllabic writing systems like those found for the Akkadian and Hittite of the present-corpus lists. Moreover, definitely Akkadian and very probably Hittite were still spoken languages at the time the present-

21 As for the effects of orthographic regularity on word-recognition strategies, particularly cf. Scheerer 1987.

22 Current methods of speed reading e.g., attempt to suppress this subvocalization reflex and thus successfully increase the reading tempo.

23 In the following, no principal distinction is made between the concepts of ‘writing system’ (logographic, syllabographic, or alphabetic) and ‘orthography’ (deep and shallow; as for the terminology cf. Scheerer 1987). In the present context of cuneiform writing, ‘phonetically-determined’ writing systems are conceived of as basically syllabographic with shallow orthography, while ‘graphically-determined’ writing systems are conceived of as basically logographic with deep orthography.

corpus tablets were produced and it is very likely that they were also perceived as such by the students and scribes of the texts.²⁴ Items of both languages appear in a relatively irregular orthography in the present-corpus texts (brought about by the polyphony of the cuneiform signs in general and by their relatively voice-indistinct application in the western peripheral syllabaries; cf. chapter 9. sects. 1.1., 1.2., & 2.1.), which seems to have made sublexical reading unavoidable in most contexts. The approach to the *written* Akkadian and Hittite items of the lists, thus, for several reasons must have been a primarily *phonetic* approach. The Akkadian and Hittite of the present-corpus texts appear as *phonetically-determined* languages.

In contrast, the Sumerian of the lists appears to be *graphically-determined* for several reasons: (1) Sumerian was an extinct language for centuries by the time the present corpus was produced, probably even having lost the status of a natural language, and (2) it was basically written in logographic script; according to recent studies on the reading of Chinese, it appears that logographic spelling strongly abets the strategy of semantic reading at the expense of sublexical reading,²⁵ which thus forms a fairly applicable hypothesis for the reading of Sumerian. (3) The Sumerian of the lexical lists is moreover rendered in comparably regular orthography. With that, (4) the core component of the texts to be preserved was the Sumerian column, and the purpose of studying the Sumerian column was not only to understand Sumerian but also to know how to write in Sumerian; it was useless to know how Sumerian items were pronounced without knowing how they were written. The approach to the Sumerian items of the present-corpus lists, thus, primarily was a graphic one. It even seems that (virtual) graphic decoding and encoding also must have played a considerable role within oral and memory-based modes of transmission. In the reproduction of the Sumerian parts of the lexical lists, it seems, graphical decoding and encoding could not easily be permeated and overridden by phonetic decoding and encoding.

5.5. [Aspects of mental cognition – cognitive aspects of memory and memorization] Research in human memory is able to isolate different levels of memory.²⁶ Researchers basically oppose *short-term* (working) memory to *long-term* memory; the latter is generally qualified as *explicit* (or *declarative*) memory, memory that can be reflected upon consciously; and *implicit* (or *non-declarative*) memory, that guides human actions without conscious awareness necessary or even possible. Within declarative

24 As for Akkadian, this conclusion is inevitable; whereas for Hittite, doubts have recently been raised as to whether it still was a spoken language in the late 13th century (cf. van den Hout 2006). Yet, even if one tends to follow this hypothesis, it seems very probable that Hittite, although extinct already, was still perceived as having a concrete phonetic reality and realization by the scribes who studied the lists.

25 Cf. the collections of articles Wang/Inhoff/Chen 2010 (particularly the contribution Zhou/Shu/Bi/Shi 2010), Hoosain 1995, and Leong/Nitta/Yamada 2003.

26 For this and the following, cf. Ashcraft 2006 and Baddeley 1990.

memory, an additional distinction must be drawn between *episodic* and *semantic* memory. Following M.H. Ashcraft, one may characterize episodic memory as “a personal, autobiographical store”, while semantic memory would be “a genetic storehouse of knowledge” (2006: 259). The memorization of text is certainly a part of episodic memory, while the memory of language is semantic. The memorization of lexical lists, thus, seems to theoretically depend in part on episodic and in part on semantic memory. Existing categorizations of the ‘genetic storehouse’ (semantic memory) form the context in which new material is integrated through the memorization of text (episodic memory).

Studies in mental cognition normally distinguish between two kinds of rehearsal by which information is stored in memory, *maintenance rehearsal* and *elaborative rehearsal*. Maintenance rehearsal – as the term suggests – simply denotes the maintenance of the to-be-memorized within memory, mostly by repetition. Compared to elaborative rehearsal, which denotes the deep-encoding of the to-be-memorized by working it into existing memory structures, maintenance rehearsal is the by far less effective strategy with regard to long-term storage. This deficiency reflects itself in the low effects the technique of rote learning shows in contrast to elaborative techniques of memorization. Elaboration, i.e., deep-encoding of the to-be-memorized is accomplished in various ways. Besides such devices as rhyme, imagery, or semantic elaboration, *organization* seems to be the aspect central to all effective memorization and learning. Researchers thereby have arrived at the result that memorization and learning function within a network of *organizational units*, discrete chunks which can be related and combined into larger units in various ways. The number of single items (words, objects, concepts, etc.) that ideally make up one organizational unit has been determined to be 5 ± 2 .²⁷ With regard to the overall structure of lexical lists as described in chapter 2, with the high grade of organization (vertical structure) and semantic elaboration (vertical & horizontal structure) they provide, these compositions seem to be relatively accessible for memorization. On the other hand, the rigidity of their structure, making individual entries structurally interchangeable – and structurally indiscriminable – puts some natural limitations on the grade of viable elaboration.

Apart from that, the network-like organization of human memory forms an important aspect of memorization and retrieval as it is relevant for the study of lexical lists. Within memory, units seem to be related to each other in multiple directions, at least in normal cases, so there is simple not a singular and sole retrieval cue.²⁸ Usually, the memorized units can be accessed via several routes. This multiple accessibility probably explains why the sequence of serially-memorized items can alter within retrieval. Lexical lists, though organized hierarchically to some degree, seem to be basically serial compositions, and in case of their memorization, subsequent retrieval expectedly leads to some degree of variation in this sequence of items.

27 Thus resuming Miller’s famous article ‘The magical number seven plus or minus two’ (1956).

28 In this respect note the post-structuralist approach to lexical lists as proposed by M. Hilgert (2009).

6.1. [Methodological consequences – defining the object of study] In terms of the outline given in the preceding sections, it is possible to define the objects of investigation – i.e., what is to be conceived of as *transmission* and as *lexical lists* – more precisely. Reconstructing the transmissional background of the lexical lists as preserved at Hattuša and at the other sites of the LBA periphery means reconstructing the modes of *storage* and *mediation* (cf. sect. 3.1.) involved in their *long-distance* as well as in their *short-distance* transmission (cf. sect. 3.2.). The object of the study thereby is the *transmission* of the lists; the sources preserved being the results of the literate *performance* of the texts (cf. sect. 4.3.). The study therefore must attempt to reconstruct the transmission of the texts out of the performative acts that involved their transmission.

The textual concept of *lexical lists*, though appearing clearly defined on first sight, requires additional specification with regard to the textual levels involved. According to the model established in sect. 4.1., the demarcation between *textual* and *meta-textual* levels, i.e., between core information and explanatory information embedded in the lexical compositions, is not quite clear. The observer therefore has to reckon with the fact that individual components of the text (e.g., parts of the meta-text, perhaps the Hittite column) were transmitted differently than others (e.g., parts of the core textual level, perhaps the Sumerian column). One further needs to define which textual levels to include into the investigation: In investigating the short-distance transmission of the present-corpus lists, the study – by definition – only cursorily deals with the transmission of the *con-textual* levels, i.e., with the cultural techniques necessary for textual perception and textual understanding (as for the long-distance transmission, see the following chapter). Also, potential meta-textual levels are more intensely studied only as far as they appear explicit in the written format. The main focus of the study is the transmission of the core textual level, the level which is the best accessible through written sources.

6.2. [Methodological consequences – investigating oral mediation of text] Oral mediation, as exposed in the model of sect. 3.1., denotes the handing-down of a text from one storage container (memory or writing surface) to another one by oral communication (reciting from memory or dictating from a writing surface). Oral communication can principally be detected indirectly only in written primary sources, i.e., through the indirect traces it leaves in written manuscripts. Observing traces of oral discourse in lexical lists is particularly difficult, since these are collections of isolated words devoid of any regular-speech discourse. Traces of oral speech can only be found in linguistic, mostly phonetic/phonological, transformations (or deformations) of individual items. Yet, as argued in sect. 5.3., reading and writing in phonetically-determined linguistic contexts invariably includes a phonetic dimension – a phonetic dimension that is primary to the graphic dimension and may override it. Phonetically-induced deviations in written sources, thus, do not necessarily point to oral communication having preceded their production.

Only in graphically-determined linguistic contexts, phonetic transformations and deformations can be used as evidence. As demonstrated in sect. 5.4, it is only the Orthographic-Sumerian column in the present-corpus texts that, for a number of reasons, provides a context suitable in this respect. To resume, (1) the writing system used in this column is basically logographic, i.e., independent from pronunciation; (2) the orthography of Sumerian is relatively regular and fixed, (3) the Sumerian column contains the core elements of the lists to be preserved with high accuracy; and (4) Sumerian was an extinct, (primarily) written, and partly artificial language at the time the manuscripts were produced. It appears highly improbable that a scribe copying a list from a written *vorlage* distorted Sumerian items with his phonetic misinterpretations under these presets. In this respect, phonetically-induced deviations with all probability point to oral mediation as their origin and thus as the mode of mediation involved in the transmission.

Oral mediation, thus, is only demonstrable through phonetically-motivated deformations of items in the Sumerian column. As will be seen in chapter 9, sect. 5.1. & chapter 10, sect. 1.2.1.2., it is in this respect necessary to further distinguish between real deviations and more or less regular ‘unorthographic and derivative spellings’ of Sumerian items, which have circulated in the manuscripts since the OB period – a distinction which is possible in many cases. The dating of such indicative features poses an additional problem. As they are phonetically-motivated, it is impossible to adduce writing-based features for dating, such as orthography or paleography.

6.3. [Methodological consequences – investigating memory-based storage of text] Memory-based storage, according to the model given in sect. 3.1., denotes the preservation of a text through its memorization, whatever the source from which and the mode by which the text is received. Demonstrating memory-based storage of text can build on negative textual evidence only, since there are only *written* primary sources at the observer’s disposal. I.e., demonstrating memory-based storage in principle means demonstrating that sources were *not* stored through writing.

A first feature enabling a falsification of this kind is formed by the textual instability that manifests itself as variation among duplicating sources of a textual version. Investigating textual variation in this respect, naturally presupposes the presence of a sufficient number of duplicates that demonstrably stem from the same coherent archival environment and that are roughly contemporaneous – a prerequisite that is unfortunately not given for all corpora investigated.

A second feature by which memory-based storage can be demonstrated is the simple absence of parts of text, meta-text, or con-text. Every component of this sort which is to be expected, but is decidedly not present in written sources must, as a principal initial hypothesis, have been handed down by memory-based transmission. Presuming that there are no principal losses including whole textual genres among the written sources of the LBA peripheral tablet collections, one may fairly

assume that a good deal of knowledge necessary for understanding and using the lexical lists was stored by memorization. This is by no means surprising, since learning and being taught always involve at least a certain degree of memorization; learning without internalizing the material in some way, has failed (see sect. 2.2.). Regarding the fact that in a given corpus of texts, one can always identify textual components that are not present in writing, it is very important to provide a clear definition of the textual levels as well as of the textual-traditional acts that are considered subject of the investigation (see above, sect. 6.1.).

6.4. [Methodological consequences – investigating writing-based modes of transmission] The study of literate modes of transmission on the one hand has the advantage that the researcher can build on positive evidence; written sources are available in abundance. On the other hand, researchers face the problem that, as mentioned in sect. 3.1., written records, although produced for a specific usage, are functionally variable and can, due to their potential permanence, be dedicated to other usages after their production. In this respect, one has to keep apart original, primary usages from later, secondary usages.

Thus, it is clear through the mere presence of written sources that writing was in one way or another involved in the transmission of lexical lists; it is however difficult to determine the exact usage of these written sources within the transmission process. In this respect, the question of the transmission of the lists strongly correlates with the question of their functional context. In a transmissional perspective, written sources can be produced/used as: (1) storage in writing-based transmission, as (2) mediation in memory-based storage, as (3) the by-product in writing-based internal reproduction, or as (4) the by-product in memory-based internal reproduction (cf. the schemes in sect. 3.3.). The primary functions usually corresponding to these transmissional roles are: (1) reference, (1 & 2) *vorlage* for reproduction, (3) aide memoire, and (3 & 4) assignment/recitation. Thus, it is clear that, if the (primary) functional of (the production of) a manuscript for e.g., was the procedure of memorization, its transmissional context must have been the context of writing-based internal reproduction.

Altogether, there is a limited number of features by which the role of written records within transmissional processes can be determined:

(1) Tablets that were demonstrably copied from written *vorlagen* must have been used as storage (at least in their secondary function) or they were produced during memorization in writing-based internal reproduction.

(2) Tablets that can be shown to have been an integral part of the long-term tablet collections, subjected to the usual reproductional mechanisms of these collections, were used as storage – at least in their secondary usage. The mere fact that a tablet was kept is in this respect not sufficient for proving its *use* as storage; their active usage is evident only in their active reproduction.

(3) Tablets that show abbreviations, a high number of mistakes, or sketchy or clumsy writing hands very likely have emerged from writing-based internal reproduction as their primary usage.²⁹

In this respect, it is possible to determine usages (1) and (3) only in the primary sources, and consequently, to reconstruct only those writing-based transmissional modes that are related to these usages.

29 In contrast; however, the well-shaped appearance of manuscripts does not contradict an exercise context.

Chapter 4: An areal-based, interferential model as basis for a theory of long-distance transmission

The present chapter exposes the theoretical concepts as proposed for the investigation of the long-distance transmission of the Hattuša lexical lists within the historical-geographical context that is set by the parallel corpora. After giving a summary of the basic research questions, the available sources, and the methodological problems (sect. 1.), it proposes an interferential and areal-based model of textual transmission borrowed from historical linguistics / dialectology as the adequate basis for further description and analysis (sect. 2.). The chapter concludes with a modification of the basic research questions as arising from a new perspective of the areal-based model and with the proposition of a number of guidelines for the further investigation (sect. 3).

A number of theoretical concepts that the model builds on have already been outlined in the preceding chapter, which is concerned with the short-distance transmission of the lists.

1.1. [Presets – long-distance transmission and a first set of research questions] As exposed in the preceding chapter, *long-distance transmission* denotes the transmission of text between spatially-distant archives; it involves the processes necessary by which a textual storage – be it a written source of a human memory – covers the distance between two archives in order to enable its transmission. In contrast to *short-distance transmission*, which denotes the transmission of text within a fixed, spatially-constant archival environment, the concept of long-distance transmission thus inheres a strong geographical dimension. Consequently and unlike its spatially-constant counterpart, it is not only the *modes* of transmission which form the main point of interest and investigation, but it is also the *routes* which the transmission followed within a concrete historical-geographical setting that are significant. Regarding the modes of transmission, the focus thereby is rather on the modes of *storage*, and not so much on the modes of *mediation* (see chapter 2, sect 3.2.).

The basic historical-geographic framework including the relevant sites in the western periphery has been outlined in chapter 1, sect. 2. It has to be added that, as will be argued in sect. 2.2., the basic origin of the texts must have been Babylonia. Although it can be demonstrated that western peripheral scribes also contributed to the tradition in the shape of smaller additions and other changes, the amount of these contributions is marginal as compared to the original effort. Reconstructing the *routes of transmission* of the textual sources thus implies tracing back this general east-west textual stream as well as the sub-streams among the individual western-peripheral traditions in terms of the given historical-geographical framework.

Reconstructing the *modes of transmission*, in turn, implies tracing back how the specific historical-geographical distance was covered. One can distinguish three basic modes in this respect: Texts

may have been passed (1) in the shape of tablets brought by a (non-literate) courier, (2) by traveling scribes who had the text memorized, or (3) via tablets brought by traveling scribes who simultaneously knew the texts by heart.

1.2. [Presets – the sources and methodological difficulties] As will be seen at various points within the study, to approach these questions on the basis of the present-corpus textual materials is theoretically and practically problematic, if not impossible: As is the case for the reconstruction of the short-distance transmission of the present-corpus texts, the investigation of the long-distance transmission can hardly build on secondary textual sources; i.e., historical documents such as letters in which scribes mention or describe the transfer of tablets or texts, are practically absent, and it is factually impossible to trace the movements of the historical persons who transported the texts (in their memories or on physical tablets).

Attempting a reconstruction of the routes of transmission the observer has to draw data exclusively from the primary sources. The main instrument thereby is the comparison of the different versions of texts preserved from the individual spatially-distinct archival contexts, i.e., in textual-critical terms, their *collatio*: The routes of *textual transmission* of the lists are to be reconstructed from their *textual tradition*. The genre of lexical lists and the kind of texts investigated show some important advantages facilitating this kind of reconstruction: (1) The lists are organized in a well-standardized curriculum, so that the local traditions of lexical lists compared consist of practically the same (types of) compositions. (2) Since the lists are more or less abstract collections of words, differences between individual versions of the same composition are more easily describable – in a certain perspective they are even quantifiable (see chapter 1, sect. 4.3.) – more so than would be the case for literary texts, which in turn may display highly complex syntactical and textual structures. (3) Like other textual genres of the pre-canonical period, lexical lists of the LBA periphery still undergo a process of continuous extension. The observer can easily distinguish earlier versions from later versions by comparing their grade of extensiveness.

Reconstructing the modes of transmission, the observer has to take into account that the manuscripts which form the sources of the present study are presumably the direct products of one or another mode of short-distance transmission. Normally, the texts have already been reproduced several times within the respective archives; the extant manuscripts do not – or do not necessarily – represent the states of the texts as shortly after their (long-distance) transmission to the archive – and if this was the case it would be hard to prove. This forms a strong handicap, since extracting direct evidence about the long-distance transmission of the sources thus means distilling the original states of the texts before they were reproduced within the local reproductional cycles. In the majority of cases, this turns out to be an impossible procedure.

1.3. [Presets – the linear model of textual tradition and its limitations] The reconstruction of the long-distance transmission of the texts being bound to the reconstruction of their textual tradition means that the specific model of textual tradition employed is most significant.

In classical, medieval, or modern European philology since the 19th century, the standard means of displaying the relationship between a number of manuscripts as the result of their collation, has been the *stemma*. Stemata coordinate manuscripts in a linear, pedigree-like fashion as though they were linked through genetic ties. The stemma as a linear model of textual tradition shapes and simultaneously is shaped by a corresponding linear model of textual transmission: Manuscripts are conceived of as the copies of earlier manuscripts, including all of the possible cases of change that may affect the text during this process (additions, omissions, corruptions, etc.). The concept of text underlying this model is a hermetic one, proposing an ‘archetype’ as the virtual source which represents the original, primary version of the text, and describing the later ‘versions’ in terms of their deviations from this archetype.

The stemmatological model, yet, inheres a number of shortcomings, which, partly practical, partly conceptual in nature, make its application difficult – if not impossible – in many research situations. Medievalists and philologists of the New Testament have exhausted discussion on these shortcomings, mostly through the course of and as a result of the ‘new-philology debate’.¹ Note the following points: (1) As for many compositions, the number of manuscripts available is simply too low, and the variance-caused distance among them too wide. Constructing linear relationships would simplify the original transmissional processes behind the textual tradition to an invalid degree. (2) With regard to other compositions, e.g., the New Testament, the number of manuscripts available in contrast is unmanageably high, and establishing the relationship among all individual manuscripts is practically impossible. (3) Linear concepts do not provide for cases of non-linear, non-unidirectional transmission, e.g., when a manuscript draws on two or more sources, a case that is depreciated as ‘contamination’ in classic stemmatology. (4) Conceiving of the textual tradition of a composition as a linear series of copies does not account for the kind of transformations a textual tradition may undergo in oral or memory-based transmission.

Reconstructing the textual tradition of cuneiform lexical lists in a linear fashion faces a combination of all of those problems: Manuscripts are on the one hand too numerous to cope with. On the other hand, their chronological and geographical dispersion is too imbalanced; within parts, centuries of the textual history and wide areas of the historical map are undocumented. And, non-linear modes of transmission such as memory-based or oral modes certainly played a considerable role in the transmission of the lists.

1 Cf. the contributions in Nichols 1990 as well as Gleßgen / Lebsanft 1997.

2.1. [The general theory – non-linear models of textual tradition] By modifying the linear pedigree models, such as practiced in medieval philology,² or by replacing the linear model through a typology-based model, such as in the philology of the New Testament,³ researchers have attempted to provide solutions for the difficulties outlined. A field of research in which pedigree-like genetic models have also been – if not totally questioned – supplemented by alternative conceptions, is the field of historical linguistics. In today's historical linguistic and dialectology, the relations between languages are not only conceived of in terms of their genetic relatedness, but also in terms of their areal convergence and interference.⁴

In the following, an areal-based and interferential model will be introduced and developed in close analogy to the areal-linguistic prototype as the theoretical framework for the reconstruction of the long-distance transmission of the lexical lists. Providing an alternative perspective on the spread of textual traditions, hence slightly moving the researcher's focus, it attempts to resolve at least part of the difficulties involved in the reconstruction of the routes and modes of long-distance transmission of the lists. In the same way that the areal-linguistic prototype treats languages and language varieties, it alters the focus from the recovering of presumed genetic relationships between manuscripts and corpora to the contrasting of manuscripts and corpora according to the degrees of innovations they display; it concentrates on the spread of the texts rather than on its origins.

The concept of textual transmission underlying the model thereby is a non-linear one. It regards texts and textual traditions as basically permeable structures and their transmission as a kind of diffusion, which often follows wave-like patterns. Needless to say, the conceptual analogy between languages and texts and between language varieties and textual varieties, as pursued in the following, remains a conceptual analogy, excluding any unscrutinized material transfer between both parts.

2.2. [The general theory – wave-like diffusion] As noted in sect. 1.1., the textual materials – i.e., the texts, not the manuscripts – of the corpora investigated could not have originated in the LBA western peripheral sites where they were unearthed. Despite the broad lack of contemporaneous sources from Babylonia, the origin of the tradition of lexical lists as well as of the great part of textual innovations coming after the initial transfer, must be sought in Babylonia: (1) Sumerian

2 Cf. the contributions in the volumes Plachta / van Vliet 2002 and van Reenen / van Mulken 1996, particularly Bein 2002, Wattel / van Mulken 1996, and van Reenen 1996.

3 Cf. Metzger 1992 and the contributions in Ehrmann / Holmes 1995.

4 As for a helpful and up-to-date overview of modern areal linguistics, cf. Muysken 2008, Matras / McMahon / Vincent 2006, and Thomason 2001. Similar to medieval textual editors (see note 2), historical linguists also attempt to overcome the conceptual problems of pedigree models by modifying them into net-like models; as for a summarizing perspective, see McMahon / McMahon 2006: 60-73.

and (Babylonian) Akkadian are the main languages of the lists and were spoken or formerly spoken, in Babylonia. (2) Lexical lists do not occur before the 2nd half of the 2nd millennium BCE in the western periphery, while their precursors can be found in Babylonia since the OB period (1st half of the 2nd millennium). (3) The extensions and elaborations the lists received during the MB period could only have been achieved by Babylonian scribes as only Babylonian scribes had direct access to the traditions of Sumerian literature which enabled them to deduce new, innovative lexical equations. Assyria, the uprising power of the time, forms a possible intermediary between Babylonia and the West.

From the varying grades of extensiveness and elaboration that the individual LBA peripheral traditions show – sometimes varying within one and the same archive – it is clearly impossible that the transmission of the textual materials from Babylonia to the west was a singular act. Rather, the western traditions, once established, must have received continuous updates as a result of their repeated contact with Babylonian traditions and of the ongoing elaboration of the compositions in the Babylonian schools. There must have been multiple and continuous impulses of transmission emanating from Babylonia in *wave-like diffusion* to the west.

In this respect, the spread of texts reminds one of the wave-like areal diffusions of innovations among natural languages (among dialects of the same natural language, but also among genetically unrelated languages, for e.g., within a *sprachbund*). This analogy fits well in that the individual ‘textual waves’ that must have moved from Babylonia to the western periphery did not – or did so only in minute quantity – transport entirely new textual materials. The waves merely consisted of new, innovative versions of basically the same textual compositions that had already been settled in the west as the result of earlier transmission.

2.3. [The general theory – the concept of textual communities] As remarked in sect. 1.2., secondary textual sources which identify the scribes as the carriers of the texts or which describe their work and methods when transmitting the texts are virtually absent. Nonetheless, the role that the scribes assumed within the transmission process cannot be underestimated.

Analogous to the linguistic model, it is presumed in the following that the successful and reliable transmission of the lists, as a more or less consistent group of texts, must have been settled within a more or less homogeneous community of scribes. The concept of such *textual communities* actually is a medievalist creation;⁵ in contrast to the medievalist focus, yet, the present study conceives of textual communities not so much as social or political entities, but mostly as institutions which

5 Developed by B. Stock (1983: 88-92), introduced to Assyriology by J. Cooper (1993) and W. van Egmont (forthc.). Stock originally applied this concept to small groups of heretics who concentrated on a specific interpretation of the Bible.

guaranteed the stability of the textual tradition(s) around which they are specifically settled. In case of the lexical lists, the stability of the tradition is of particular relevance, since the lists supposedly were the essential tools for the writing and reading of ‘academic’ cuneiform. The respective textual communities are assumed not only to have maintained the traditions on which they depend by handing them down to new generations of scribes, but also to have supervised their *correct* maintenance – just as a speakers’ community watches (mostly unconsciously) over the correct use and preservation of its idiom as the basic tool for its internal communication. As noted by W. van Egmont (forthc.), such rituals of supervision may be conceived of as, for e.g., joint recitation of the memorized texts, as it is known from (Ancient) Indian Vedic oral traditions.⁶

In the case of oral and memory-based modes of storage and transmission, the presence of textual communities appears to be an inevitable conceptual prerequisite if the textual traditions are to be preserved with accuracy and reliability. It seems very unlikely that the stability of textual traditions could be achieved and maintained in such a context by single, more or less isolated persons without some external, controlling ‘pressure’ exerted by (a group of) other professionals. Even if the lists were preserved by writing-based modes of storage and transmission, i.e., even if their preservation was externalized and – theoretically – independent from human memory at the core textual level (as for the individual textual levels identified, cf. chapter 3, sect. 4.1.), the techniques of textual interpretation (meta-textual level) and the basic linguistic and orthographic skills necessary for the interpretation (con-textual level) were still being transmitted orally; at least, no textual sources which demonstrate the opposite have as yet been found. Their preservation and tradition must have relied on textual communities to a considerable degree.

Although the textual communities behind the present-corpora texts seem to be practically identical with the local schools, textual communities must be conceived of as not necessarily bound to a single archive. Textual traditions preserved by one and the same textual community may turn up in several distinct, even geographically distant archival contexts.

2.4. [The general theory – aspects of center and periphery] Analogous to the areal-linguistic model, the specific relations between the individual known textual communities can be evaluated in terms of *centrality* vs. *peripherality*, indicating the textual communities’ relative access to new, innovative textual (re-)sources.⁷ The most central communities in this respect have to be sought in Babylonia, as the specific communities which generated the bulk of new textual material. The individual communities

6 As for which, see Staal 1986.

7 The center-periphery pattern (or: core-periphery pattern) is a very popular concept not only in linguistics, but also in cultural studies. In the present study, it is used as a primarily descriptive category, devoid of the critical dimension it, for e.g., achieves in post-colonial studies.

of the LBA west relate to this center in varying degrees of textual peripherality, themselves being inter-related among each other as well in terms of peripherality and – then secondarily – centrality.

The relative textual peripherality/centrality assessed can be compared to the relative spatial peripherality of the respective archive, i.e., of the textual community's geographical base. According to the three commonly-defined dimensions of spatiality (Britain 2003: 604), the relative spatial peripherality is conditioned by (1) the geographical-infrastructure accessibility of the respective site (geographical, Euclidean space/distance), (2) the political-economical influence concentrated on it (social space/distance), and (3) the cultural prestige which it represents (perceived space/distance).

An important related concept in this respect concerns the distinction between *spread zones* and *residual zones* (following Nichols 1992: 13-24), i.e., areas in which innovations spread quickly (typically, areas consisting of large, densely-populated plains with high cultural and social homogeneity) as against areas which tend to obstruct such spreads of innovation (typically, mountainous, sparsely-populated areas with high cultural and social diversity). Typical examples for historical-geographic spread zones within the ANE are the Babylonian alluvial plain, the Syrian river course of the Euphrates within the North Syrian plain, or, in more narrow geographic borders, Palestine. Needless to say, textual traditions located in residual zones are not necessarily more peripheral than traditions found in spread zones.

2.5. [The general theory – modes of contact] As a consequence of the preceding, the wave-like diffusion of innovations within the tradition of lexical lists must be conceived of as based on the contact between adjoining textual communities, just as the spread of linguistic innovations is bound to the contact among speaker communities. Three important categories that specify the modes of contact are *symmetry*, *frequency/duration*, and *intensity*.⁸

Contacts may be symmetrical or asymmetrical. Completely asymmetrical contacts expose one of the textual communities in the role of the provider of the innovations and the other in the role of receiver; the contact eventually leads to the complete leveling out of the receiving community's version. Asymmetrical contact presumably – but not necessarily – results from a strong decline in the relative centrality/peripherality that respectively marks the two communities in contact. Symmetrical contact, in contrast, is assumed to take place among communities with relatively equal grades of centrality/peripherality. It results in the temporarily mutual convergence of the two communities' textual traditions (unless one of the two traditions again picks up new innovations from a third community).

The frequency/duration of the contact presumably is a direct result of the relative spatial distance between the two textual communities in contact – which is not necessarily identical with the

8 As for an overview of the possible contact scenarios recorded in areal linguistics, cf. Muysken 2008: 9-11 and Thomason 2001: 129-156.

geographical distance between them (see previous section). And, contact within spread zones presumably is frequent and/or permanent, whereas contact within residual zones presumably is less frequent and/or punctual.

Frequency/duration, in turn, does not necessarily lead to an increase of the amounts of material passed among the communities in contact; the intensity of a contact is not dependent on its frequency or on its duration. Also punctual – or even a singular – contact can involve the passing of high amounts of textual materials. The latter appears to be a particularly possible scenario in case literate techniques of storage and mediation are involved in the transmission, since large amounts of material can be exchanged at once by issuing, passing, or copying a single tablet. In contrast, oral and memory-based modes of transmission and storage presumably require a higher frequency or a longer duration of the contact in order to be successful.

2.6. [The general theory – modes and sources of innovation] Textual innovations taking place in an individual textual tradition may assume two basic shapes. They may appear as *quantitative* innovations or as *qualitative* innovations. Qualitative innovations involve the reformation of extant textual contents or structures. Quantitative innovations may involve the *addition* of new material or the *omission* of extant material. Omissions can, according to the initial presumption that the lexical compositions stood in a continuous process of elaborate extension, be regarded as exceptional cases. Innovations can moreover be qualified according to whether they concern *linguistic* features (i.e., phonetic or grammatical ones), *structural* features, or features of *content*.

The possible sources of innovation are twofold: Innovations are borrowed from outside, i.e., from another textual community which possesses a more innovative version (*external* innovations), or they arise and spread within the same tradition/community without any external contact (*internal* innovations). With Babylonia providing the main source of new textual material, most of the innovations found in the LBA peripheral versions must be considered external innovations unless it is impossible to prove the opposite. Since the Babylonian contemporaneous textual versions are almost completely lost and/or untouched by archaeological excavations, internal innovations can only be verified – if at all – when they have been conditioned by local LBA peripheral linguistic features or features of the local LBA peripheral writing system(s).

If a given LBA peripheral textual tradition can be shown to have integrated internal innovations to a certain extent, and if these innovations can be shown to be *intended* rather than *accidental*,⁹ this may be interpreted as pointing to a certain degree of (secondary) centrality, i.e., to a certain degree

9 In a normative conception of grammar and inner-textual logic, the distinction between intended and accidental corresponds to the distinction between correct and erroneous, a distinction however insignificant for the actual reconstruction of textual traditions.

of independence achieved by opposing the ‘pressure’ of the textual communities of Babylonia, the primary center.

2.7. [The general theory – differentiation and standardization processes] A textual community’s confrontation with innovative textual material through contact with other textual communities – either personally or through the exchange of written sources – leads to the *differentiation* of its existing, original textual tradition. Via the newly introduced, innovative material, the community then has a second (or a third/fourth/etc.) version of the original textual version(s) available.

Depending on whether or not the respective textual community accepts the coexistence of concurring textual versions, this initial differentiation process must pass into a corresponding process of *leveling*, in which the concurring versions either by mutual replacement (*substitution*) or interference (*transformation*; see following section) end up in a single new and up-to-date version. To what degree a textual community accepts or supports the coexistence of concurring textual versions, yet, is hard to anticipate. One may adduce the following factors as relevant in this respect:

(1) The degree of distinctness between the two (or more) concurring versions: Two textual versions with great differences presumably are more unlikely to merge into one version than two textual versions with a high degree of similarity.

(2) The authority of the less innovative textual tradition: A textual version deemed very authoritative (perhaps because of its distinguished origin, its great age, or its supposed first-hand transmission) is less likely to interfere with or to be replaced by a more innovative version than a textual version deemed marginal in authority.

(3) The extent of oral/memory-based techniques of transmission used within the textual community: A textual community strongly relying on oral/memory based techniques of transmission is more unlikely to accept coexisting concurring textual versions than a textual community which prefers writing-based transmission. Oral/memory-based communities are presumed to exclude (or level out) all possible sources of textual ambiguity, i.e., to reduce textual variation to a minimum, manageable level.

Generally, differentiation within a textual tradition presupposes the general availability of different textual versions, so a high degree of differentiation within a given textual tradition may be taken as an indirect indication of its location within a spread zone.

2.8. [The general theory – transformation vs. substitution] A final point concerns the question of how innovations eventually establish themselves within a textual tradition, i.e., how the actual leveling process (see previous section) works: New textual versions may simply replace the extant,

older versions after their introduction, or the new material introduced is worked into the existing versions. Innovation may imply (full) *substitution* or (partial) *transformation*. Only the latter case, i.e., the (partial) transformation of a textual source through the contact with a concurring source, may be described as actual *interference*.

There are some non-textual phenomena of interference which show that elements received from outside were integrated into the existing scribal tradition and did not simply replace it; foremost are the phenomena of mixed paleography, mixed orthography, or the pidgionization of the Akkadian language in the peripheral West. As for the interference of two textual versions, one may consider the following factors as relevant:

(1) The gap between the two versions: If the textual version received shows considerable differences from the established, earlier version, particularly if these differences do not concern elaborations of content but of structure, it appears more economical to replace the earlier version completely and not just to work on the updates.

(2) The modes of contact between the respective textual communities: Interference between two versions (in contrast to their mutual replacement) appears more likely if the contact between the carrying textual communities is symmetrical and frequent/permanent (spread-zone characteristics) than if it is asymmetrical and infrequent/punctual (residual-zone characteristics).

(3) The degree of oral/memory-based techniques involved in the transmission: In case texts were stored in memory, completely or to a substantial degree, it is unlikely that an earlier version was replaced by a new one. It actually appears to be impossible. A scribe who memorized the text could absolutely not clear his memory in a way that one can clear or discard a tablet. Working the innovations into the personally-memorized version seems to be not only the more economical, but really the only possible procedure. It is important to keep in mind that if oral and memory-based techniques played an important role in the transfer, textual interference inevitably played a considerable role as well.

3.1. [Guide lines of research – modifying the research questions] As has already been noted in sect. 1., the basic research questions concerning the long-distance transmission of the texts, i.e., the questions of the routes and the modes of textual transmission, are in many respects unsuitable to the present-study textual material – at least as far as they are conceived of as linear relations. The non-linear, areal-based model of textual transmission as proposed in sect. 2. can be used to reshape the research questions in a fashion more adequate to this textual basis.

Basic parameters used thereby are the alignments between centrality vs. peripherality (sect. 3.3.1.) as well as between spread-zone location vs. residual-zone location (sect. 3.3.2.). Instead of tracing back possible origins and routes of transmission, the present study seeks to assess the

relationship among the individual textual traditions in terms of those alignments. In a further step, it will have to compare this ‘textual position’ of a tradition with the geographic, political-economical, and cultural position of the historical site where the respective textual community had its basis. The centrality/peripherality and/or spread-zone location/residual-zone location of an individual textual tradition may also be compared with the respective position of other, non-textual features of the manuscripts it includes, such as the paleography, the syllabary used, the physical characteristics of the tablets, or curricular aspects (cf. chapter 3, sect. 4.2.). By comparing those factors, it may turn out to be possible also to isolate the specific modes of contact between the individual communities.

Aspects of orality and literacy are accessible by the proposed areal-based model as well, however in a fashion rather indirect and – likewise as with regard to the short-distance transmission – through negative evidence only.

3.2. [Guidelines of research – providing the philological basis] Irrespective of the textual-traditional model used – be it linear or areal-based – the comparison of the textual sources, i.e., their collation, is the philological basis of all treatment of long-distance transmissional problems. As already noted in chapter 1, sect. 4.3., due to the serial, non-narrative, and quantifiable structure of the lexical lists, the collation of sources is not necessarily a purely qualitative procedure; it may also include a good deal of quantitative comparison. With regard to the characteristics of the areal-based model proposed, the following comparative features are of primary relevance:

(1) Location and date of activity of the textual communities and allocation of the respective textual versions: As noted in sect. 2.3., the textual communities are practically identical with the local schools. They can be identified according to the following criteria: (a) a specific archive, (b) specific scribes, (c) a specific paleography, (d) a specific tablet layout.

(2) The relative length of the extant textual versions of a given composition, which is practically identical with their relative degree of innovation/quantitative elaboration: The incomplete preservation of predominant sources thereby calls for specific methods of statistical extrapolation, geared to the structure of the lexical composition under investigation (in this respect further see chapter 11, sect. 5). The relative length of the textual versions compared to their relative chronological position results in a degree of their relative textual peripherality.

(3) The qualitative intersection set between textual versions with a contrasting grade of innovation, particularly with versions with different dates of productions but identical archival provenance: If the intersection set is nearly identical with the less innovative version, i.e., if the more innovative version almost wholly integrates the less innovative one, this points to transformation rather than substitution as the mode of interference between the two versions. In case of mutually

exclusive material, the relative qualitative agreement allows for assessing the degree of differentiation/ standardization among two or more textual versions and/or within a specific textual community.

(4) The amounts of internal innovations. As noted in sect. 2.6., the general origin of the textual innovations taken up in the LBA peripheral traditions must be assumed to be of Babylonian origin. Textual innovations that were demonstrably added by local western peripheral scribes form notable cases of scribal and textual autonomy.

3.3.1. [Guidelines of research – parameters of interpretation – peripherality and secondary centrality] The relative degree of peripherality of a given textual community can be directly anticipated by the relative degree of innovation of its textual versions. The more innovative the textual versions appear, the closer must have been the community's access to external innovations. As a consequence, if two contemporaneous textual communities with contrasting degrees of peripherality can be verified to have stood in contact, these contacts very probably were asymmetrical.

As noted in sects. 2.6. and 2.4., actually-peripheral textual communities can under certain circumstances assume a center-like status. The degree of this secondary centrality can be deduced from the amount of internal innovations found in the respective textual traditions, i.e., innovations that were not imported from outside.

3.3.2. [Guidelines of research – parameters of interpretation – spread-zone and residual-zone location] A high grade of textual differentiation within a given textual tradition, manifest as a high number of contemporaneous contrasting textual versions inherent to this tradition, can principally be regarded as indication for a spread-zone location of this tradition. Textual communities that are located in spread zones are expected to come into contact with innovative material in higher frequency and with innovative material of a higher diversity than textual communities with residual-zone locations. Vice versa, textual traditions updated frequently and updated from multiple origins expectedly show a higher degree of differentiation. The contact between textual communities that are located in the same spread zone, consequently, can be assumed to have been frequent and intense.

Yet, the observer has to keep in mind that a high degree of textual differentiation can also be explained by alternative factors: As noted in sects. 2.7., the uniformity of a textual tradition strongly depends on the corrective pressure within the respective textual community. A high grade of differentiation may also be the result of (a) a (gradual) substitution of oral/memory-based techniques through writing-based techniques, which makes a community-based corrective a less essential factor, (b) the (physical) instability of the textual community, caused e.g., by a loss of members or important teachers and accompanied by a general deterioration of the tradition, and/or (c) the

(gradual) independence of the textual community from its authoritative source, i.e., its secondary-central status, which makes the community achieve a center-like status and permits it to produce and maintain its own creative modifications of the tradition.

In turn, a relatively high degree of standardization (i.e., of homogeneity), found within a given textual tradition is not necessarily due to a residual-zone location, but may also be due to (a) predominantly oral/memory-based techniques of transmission, (b) the relative vitality of the community, and/or (c) to its relative dependence on an authoritative source.

3.3.3. [Guide lines of research – parameters of interpretation – aspects of orality and literacy] As noted in sect. 3.1., the modes of transmission in terms of orality and literacy, can only be grasped indirectly through the present model.

As further noted in sect. 2.4., a successful application of oral and/or memory-based techniques of transmission and storage presupposes the preservative effort of an intact textual community. The internal pressure that an intact textual community exerts over its members is reflected at the textual level in a low degree of differentiation, i.e., in a high degree of uniformity among the individual versions preserved in a given composition. In order to guarantee the stability of an oral textual tradition the respective community has to suppress the coexistence of concurring textual versions. Vice versa, textual traditions that exhibit a relatively high degree of differentiation, with some likelihood also rely on writing-based techniques of textual storage. Yet, as has been argued in the previous section, a high or low degree of differentiation within textual traditions may be rooted in various alternative origins. It is not an absolute indication of the use of writing-based or oral/memory-based techniques, but is indicative only in combination with further kinds of evidence (see chapter 3, sect. 6.).¹⁰

As argued in sect. 2.8., a similar prerequisite for oral/memory-based transmission is the integration of external innovations through transformation (as against substitution) of the extant textual versions. Both the degree of differentiation as well as traces evidencing the practice of transformative addition can be derived from the qualitative intersection set as established between two or more concurring textual versions; see sect. 3.2.).

Textual communities that share innovations primarily through oral/memory-based transmission are further expected to tend to frequent and/or permanent contacts in order to guarantee the persistence of the transmitted.

10 Paradoxically, variance must be regarded as an indicator of oral/memory-based techniques of storage and transmission if it concerns the contents and structure of *one* textual version, i.e., if it appears within a given textual version. And it must be regarded as an indicator against oral/memory-based techniques of storage and transmission if there is evidence of variance among *multiple* concurring textual versions.

PART B: Descriptive analysis

Chapter 5: Paleography and paleographic date

Since the paleographic investigation of the corpus provides the broad chronological framework for further investigations, regarding the Ḫattuša lists as well as the parallel corpus from Emar, the descriptive part of the study discusses this issue before treating the archaeological and archival context of the manuscripts. Questions regarding individual scribes' handwriting and the general inscriptional practice, are discussed in chapter 8.

1. [General characterization] The vast majority of the lexical tablets found in Ḫattuša appear inscribed with Hittite cuneiform, i.e., manuscripts show the typically-Hittite ductus with typically Hittite sign forms that mark most documents produced in the Hittite chancelleries. This uniformity is particularly notable, since the other group of manuscripts with originally Mesopotamian compositions, i.e., the group of Mesopotamian literary, religious, and medical texts, involves at least three additional paleographic styles.¹

Some unilingual Sumerian lexical lists cannot be clearly assigned to a specific style, since they frequently contain rarely used logograms, for which potential, specifically Hittite sign forms, cannot be differentiated from their Non-Hittite variants. Yet, in all of these unilingual texts one can also isolate signs which are specifically Hittite (e.g., <KU>, <KI>, <NI>, or <ḪAR>; cf. Urro Bo. 1A = KBo. 26, 5). Manuscripts with elements of definitely Non-Hittite paleographic traditions are very rare and only involve Lu Bo. Ba = KBo. 26, 36 and Unid Bo. 2-1 = KBo. 26, 51 (see sect. 3).

The consistent use of Hittite paleography makes it possible to provide paleographic dates for large parts of the corpus. The importance of this fact cannot be overstated since: the archival and archaeological context is insufficiently documented for principally the whole corpus (cf. chapter 6, sect. 1.), Hittite scribes did not pursue the practice of dating manuscripts, and there are no historical synchronisms that can be established – there is only a single scribe mentioning himself in a colophon and he is without a reliable prosopographic link.

2.1. [Paleographic date – general note] The method of paleographic dating involves the investigation of both the general ductus of the writing and of the shape of certain 'diagnostic signs'.² Having resisted initial criticisms, the system has been continually developed and elaborated upon

1 Fincke forthc. The group includes a MB, a (14th-century) MA, as well as the so-called Assyro-Mittanian style. About 60% of the manuscripts of the group, however, still appear in local paleography. Individual pieces additionally show a Mittanian and a North-Syrian ductus.

2 As for the basic methodological framework and a short history of research, cf. Starke 1985 and Heinhold-Krahmer et al 1979. As for a detailed history of research see van den Hout 2009.

in recent decades, and in its present state allows for the differentiation of several paleographic periods.³ Although there is hardly any doubt about the validity of the method itself, the dating systems used by individual scholars are not identical, which also involves the subperiodization (Feindatierung) of the NH period – the period most relevant for the present study. Very few scholars have exposed their method in detail, among them F. Starke (1985: 21-27) and, offering a further refinement of Starke's account, J. Klinger (1996: 32-39) are the most prominent to mention. Their studies form the basis of the system developed in the following paragraph.

The periodization of Old Hittite (OH) / old script (OS), Middle Hittite (MH) / middle script (MS), and Neo Hittite (NH) / new script (NS),⁴ especially the differentiation between OS and MS, as well as the subperiodization of these two phases have recently been questioned;⁵ yet, since none of the manuscripts within the present study appear to date earlier than Late-MH, the discussion is without relevance here. For practical reasons, the hitherto accepted distinction in three MS subperiods will be maintained, the Late-MS texts labeled Hatt-IIc in the following. As to the NH phase, the present study follows Klinger 1996, using a system of three subperiods (Hatt-IIIa, Hatt-IIIb, Hatt-IIIc).⁶

2.2.1. [Paleographic date – the system used – MS and NS] The difference between the periods Hatt-IIc and Hatt-IIIa in the classical perspective is mainly characterized by the height of the vertical wedges. This initially concerns signs which show one or more verticals inscribed over two parallel horizontals (e.g., <ŠA>, <GA>, <E>, <LAM>, <SAG>); while the heads of these verticals remain below the upper horizontal before the shift to the NH period, they have the tendency to surpass it in the NH period. A second group involves signs that contain (three or more) originally stepped verticals (<RU>, <SIKIL>), and that show these formerly stepped heads on one line in the NH period. MS and NS can further be kept apart according to the distinct forms used regarding the signs <TAR> (7/B-C)⁷ and <DU> (128/A-B).

2.2.2. [Paleographic date – the system used – the NS subperiods] As per the sub-periodization of the NS, there are some 'hard facts' which do not leave much room for discussion, involving the

3 The most important 'milestones' to be mentioned in this respect are Rüster 1972, Rüster / Neu 1975, and again Starke 1985,

4 Note that these terms are used here exclusively to denote paleographic periods, and not historical or linguistic periods, although there appear to be certain consistencies between these three levels.

5 Cf. van den Hout 2009: 28ff., giving further references.

6 In fact, the periods Hatt-IIIb and Hatt-IIIc result from Klinger's further specification of Starke's (1985) period IIIb. Th. van den Hout (1995) also distinguishes three NH phases, S. Košak (2008) works with two of them, with the criteria for this periodization not made explicit. It is clear from closer observation that all these systems are not fully congruent.

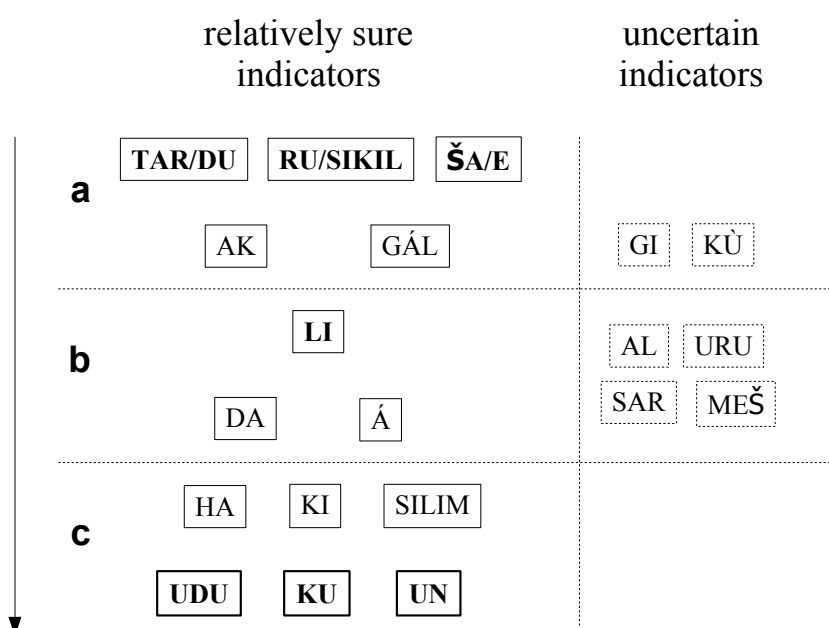
7 The numbers refer to the sequence of signs given in Rüster / Neu 1989.

sign , and the group <KU>/<UDU>/<UN>. It is broadly accepted that the appearance of the new variants of these signs mark the major cuts within the periodization, i.e., new (343/B) as a clear indication for period Hatt-IIIb, new <KU> (206/8), <UDU> (210/11), and <UN> (197/8) for Hatt-IIIc. There are a number of additional signs that are frequently adduced for dating; however, with varying interpretations about the exact subperiod they indicate. According to the relative frequency of their attestation in the present corpus they can be largely assigned to two groups, involving <AK>, <IG>, <DA>, <IT>, <HA>, <KI>/<DI>, and <UN> in group I, and less frequently-attested <GI>, <AL>, <URU>, <MEŠ>, <KÙ> <SAR>, <EN> in group II.

As to group I, note the following remarks: The introduction of new <HA> (367/B), <KI>/<DI> (313/19; 312/8) is clearly later than that of new (343/B), but the new forms of these signs seem to be introduced earlier than <KU> (206/8), <UDU> (210/11) and <UN> (197/8). The introduction of <DA>/<Á> (214f./C) seems to be later than that of new (343/B), but earlier than that of new <HA> (367/B) and <KI>/<DI> (313/19, 312/8). The new forms of <AK> (81/B) and <IG> (67/B) apparently spread into manuscripts at an earlier point of time than new (343/B), but probably later than new <TAR> (7/B-C) and the new forms of the <E>/<ŠA> and <RU>/<SIKIL> groups.

The position of the signs of group II is not entirely clear. It is generally held that new <AL> (183/B), <URU> (229/B), <MEŠ> (360/B), and <SAR> (353/12) are indicative for Hatt-IIIb, whereas the introduction of new <GI> (30/B) and <KÙ> (69/B) may have been somewhat earlier. New <EN> (40/C) is commonly assigned to Hatt-IIIc.

2.2.3. [Paleographic date – the system used – summary] As a result one arrives at the following relative sequence of indicative signs as delimiting MS and NS as well as the subperiods of NS:

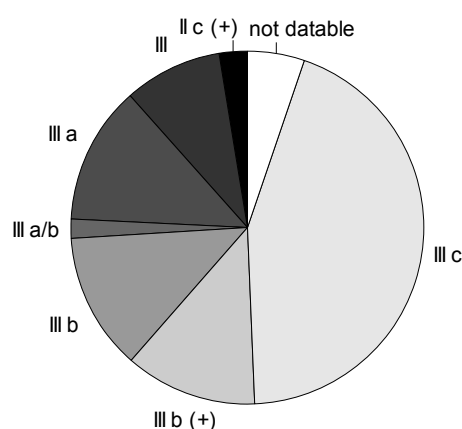


As for the delimitation of the periods Hatt-IIIb and Hatt-IIIc, the investigation follows J. Klinger (1996) regarding <ḪA> and <KI>/<DI> as indicative for Hatt-IIIc, and not S. Košak (2008), who apparently considers this group equal with . Assessing absolute chronological dates for the individual periods is not easy because of the limited number of absolutely datable documents. Again according to Klinger's analysis of datable documents (1996), Hatt-IIIa may cover the reign of Muršili II, Hatt-IIIb that of Muwatalli, Ḫattušili III and that of early Tudḫaliya IV; whereas Hatt-IIIc, would be simultaneous with the late reign of Tudḫaliya IV and that of Šuppiluliyama II.

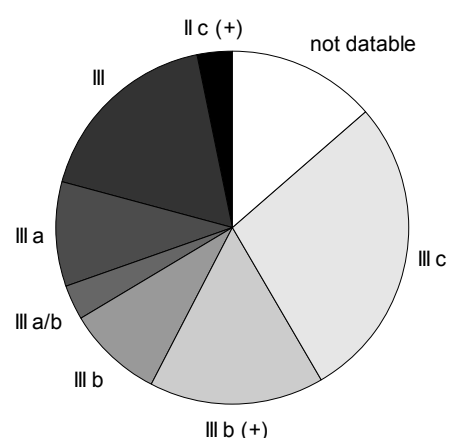
It finally has to be stressed that the concept of serial paleographic 'periods' may not fully reflect the real historical situation. These periods rather, are to be conceived of as largely appearing in a certain chronological sequence, yet showing more or less considerable overlap with one another.

2.3. [Paleographic date – quantitative distribution of manuscripts] That the method of paleographic dating only provides *termini post quem* must be stressed. Every date provided in the following in fact, has to bear the additional label 'or later'. Nonetheless, the symbol '(+)' will be reserved for only those manuscripts that, small in size, contain few signs that are relevant for dating; the symbol is not appended in case manuscripts show frequent and consistent features of a certain paleographic period. Some manuscripts may only be specified as to whether or not they show NS; these appear without specification of the sub-period. In some rare instances, it is impossible at all to provide a date through paleographic observations.

According to these criteria, the chronological distribution of the 130 lexical manuscripts is as follows:



according to the amount of entries

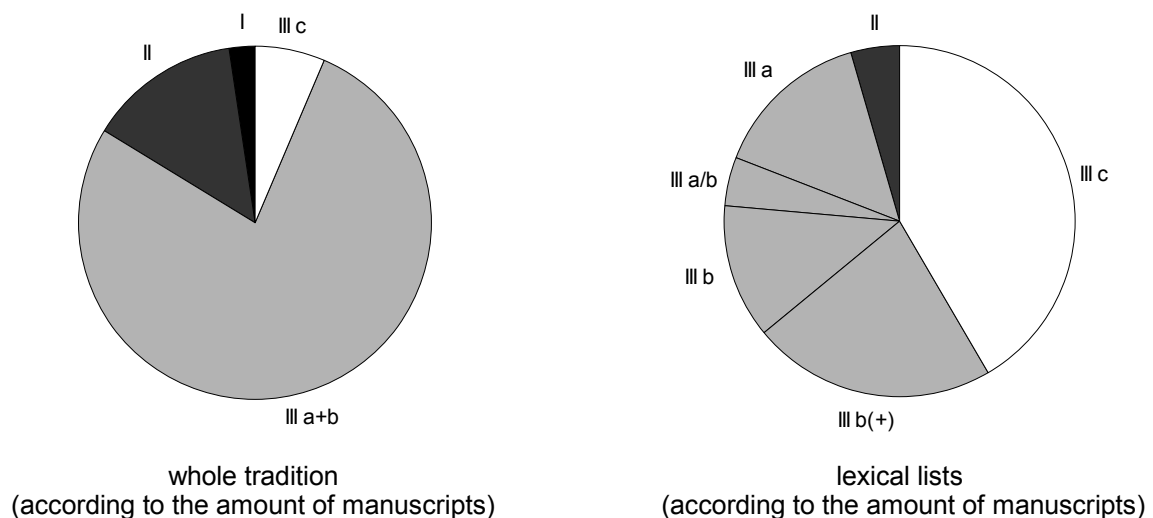


according to the amount of manuscripts

Thus, disregarding the non-datable and the not-exactly-datable fragments, about 75% of the material was written down in the 13th century (Hatt-IIIb and Hatt-IIIc), and almost two thirds of this 75% are manuscripts of the last 30 years of the 13th century (Hatt-IIIc). Thus, the scribal activities leading to the production of lexical lists were maintained up until the archives' abandonment.

Altogether, the corpus covers a period of more than 150 years, which, despite its paleographic homogeneity, besets treating it as (too) uniform. The long time span moreover forms a notable contrast with lexical tablets of the OB period (cf. chapter 2, sect. 4.2.), which were supposedly not made to be preserved; scribes apparently recycled them soon after their production. Whether or not the long period of attestation is the result of the systematic shelving of lexical tablets; however, cannot be said with certainty due to the poor stratigraphic documentation of the corpus (see chapter 6, sect. 1.): Manuscripts of periods IIc and IIIa could have been discarded earlier, their final find spot being secondary. As will be seen, the period of attestation of lexical lists from Ugarit – and probably also of those stemming from Emar – is a bit shorter (see sects. 5.1. & 5.2.).

2.4. [Paleographic date – comparison with the whole Hittite textual tradition] A comparison with the general chronological assessments done by J. Klinger (2006: 12-14) with regard to the four important archives Temple I (Hatt-T.I), Haus am Hang (Hatt-HaH), Büyükkale A and K (Hatt-BkA & Hatt-BkK), yields a striking contrast between the chronological proportions of the corpus of lexical lists and the whole cuneiform tradition as attested by these archives:⁸



Even taking certain statistical inaccuracies into account, and even if the texts labeled Hatt-IIIb(+) are ascribed to Hatt-IIIb (as is the case in the diagram), the differences are striking: On the one hand, the share of MS and particularly of OS material is much lower within the corpus of lexical lists than with regard to the whole textual tradition; on the other hand, the share of LNH lexical tablets is by far higher than the general share of manuscripts dating to that period.

⁸ The paleographic system used in Klinger's study is chiefly identical with the one used in the present study, so the data is principally compatible. Also note that with the exception of one piece, all lexical tablets equally stem from these four archives (cf. chapter 6).

It is notable that at least with regard to the NH subperiods, the chronological proportions within the corpus of lexical lists are more in accord with what can be expected for a ‘living’ archive than is the case for the general tradition; for, the greater part of the lexical texts (note that Hatt-IIIa and Hatt-IIIb cover more than twice the period of time as Hatt-IIIc) was written down in the period that ultimately precedes the abandonment of the archive.

This indicates that the scribal activities linked to the lexical lists were apparently not – or not to the same degree – affected by the processes that led to the remarkable overall decrease of cuneiform manuscripts in LNH paleography. Whatever the reasons for these processes – be it the continuous reduction of the cultural activities linked with the archives during the period preceding the downfall of the city (a period which apparently was one of general decline), or be it the evacuation of parts of the archive along with the evacuation of the site⁹ – they apparently did not affect the production and storage of lexical texts, at least not to the same degree.

3.1. [Mixed paleography – general concepts] ‘Mixed paleography’ denotes a combination of elements from different paleographic traditions in one and the same manuscript. The (two) respective paleographic traditions involved may either be genetically distinct – representing two, often geographically-remote traditions – or represent chronologically distinct stages of the same tradition. In theory, a combination of elements from two traditions may have two origins: (1) They may result from an accident during the copying of a tablet; the scribe lacking concentration or being not wholly proficient in the specific paleographic style of the *vorlage*, thus mixing in some sign forms which are not a part of the *vorlage*, but which belong to their own standard inventory. Or (2), one of the scribes involved in the textual tradition of the respective manuscript had a permanently hybridized writing style – whatever the source; i.e., he regularly wrote in a combination of two or more concurring paleographic styles.

The identification of the origin of a manuscript’s mixed paleography seems mostly to depend on the grade of deviation and or remoteness between the paleographic styles that have been specifically mixed. The probability that scribes integrated elements of distinct styles permanently into their individual handwriting, seemingly increases the more the two styles are graphically similar. I.e., the less they are discriminable the more frequently they appear side-by-side in the respective archive, thus the more they are ‘genetically’ related.

In the present study, mixed paleography as evidence is relevant for identifying potential intermediaries in the process of long-distance transmission and for the potential use of *vorlagen* in the process of short-distance transmission. The aforementioned differentiation in accidental and

⁹ There are strong indications, foremost the complete lack of interior in the destroyed buildings, that Hattuša had been abandoned before its final destruction; cf. Seeher 2001.

permanent hybrid styles in this respect is very important, since one can be sure that only in cases of demonstrably accidentally mixed paleographies, the scribe really copied from a written *vorlage*.

3.2. [Mixed paleography – combinations of genetically-distinct traditions] A manuscript that definitely combines sign forms of Hittite with sign forms of Non-Hittite paleography is Lu Bo. Ba = KBo. 26,36. The signs <RU> (with additional oblique stroke at the top of the verticals) and <TÚL = LAGABxU> (with ‘closed’ <LGAGB>), probably also <DUMU> (forming two clear ‘peaks’ to the right) appear Babylonian. Other signs like <RU> (with four verticals) or <BUR> (sometimes even with five verticals) show a form which is not principally incompatible with Hittite paleography, but which is at least most uncustomary.¹⁰ The stepped verticals of <BUR>, the drawn-in horizontal in <AH> or the missing inscription in <NI> nonetheless betray the hand of a Hittite scribe.

A second instance of a tablet with Non-Hittite sign forms (however, along with the majority of signs in the usual Hittite form as well), is Unid Bo. 2-1 = KBo. 26,51. This manuscript is still peculiar with regard to other features; it is questionable whether it is at all a regular part of the lexical tradition (see introductory remarks in part D). Apart from that, Erim Bo. B = KBo. 1,36+ shows one instance of the sign <ŠA> written in its Babylonian form (with two additional horizontals); all other signs on this tablet (including further instances of <ŠA>) are written in the regular Hittite ductus.

The source of the foreign sign forms included into these manuscripts is not entirely clear. With regard to the theoretical argument in the previous section; however, it seems likely that these mixed paleographic hands are a unique, accidental formation; brought about by a scribe who was unpracticed in one of the two styles and therefore mixed in elements from the other. This moreover suggests that the tablets, at least Lu Bo. Ba = KBo. 26,36, were copied from a *vorlage*. The specific characteristics or the origin of this *vorlage* however, remain unclear.

3.3. [Mixed paleography – combinations of distinct diachronic stages of the same tradition] Manuscripts that combine signs of concurring diachronic stages of the local paleography are frequently preserved in Hattuša. They are usually considered as the (inaccurate) copies of manuscripts that had been produced some paleographic periods earlier (thus e.g., a NS copy of a *vorlage* in OS), and therefore they point to the practice of copying from a *vorlage*.

Among the manuscripts of the present corpus, there are virtually no instances of a paleographic style that combines diachronic stages with a larger chronological gap in-between. Vacillation only involves diachronic stages that are chronologically close (e.g., Hatt-IIIa and Hatt-IIIb). According to the theoretical argumentation in sect. 3.1., these mixed paleographies can by all means be assumed

¹⁰ Already noted by H.G. Güterbock (apud Civil 1969: 78), who suggests that the tablet “possibly did not originate in Boghazköy.”

to represent the permanent paleographic styles of individual scribes; at least, they cannot be claimed to represent the opposite, i.e., accidental formations.

An exception is exemplified by the manuscripts OBLu Bo. A = KBo. 1,30 and B = KBo. 1,39, which are likely a part of the same tablet. They both contain two chronologically distinct variants of the sign <KU>, a later example with two vertical wedges (indicating Hatt-IIIc) and an earlier one lacking the initial vertical wedge (indicative for all periods preceding Hatt-IIIc), which is extremely similar to and in many contexts even indiscriminable from the sign <MA>. What makes the manuscripts exceptional is the fact that the distribution of these two sign forms is not random: While all instances of the earlier forms are confined to the Syllabic-Sumerian column, the later forms can occur in all three of the Syllabic-Sumerian, Akkadian, or Hittite columns (there is no instance of the sign at all in the Orthographic-Sumerian column). In the Syllabic-Sumerian column, four instances of the earlier form stand against a single instance of the later form. Occurring in the later form, <KU> refers to OrthSum. gú, an item frequently used as a logogram in Hittite writing; whereas in the earlier form it is twice referred to as OrthSum. ku₄, (a syllabic value of Sum. TU, which is completely uncommon in Hittite writing), and twice referred to as OrthSum. /ku/ in tuku, (a frequently occurring term, which however appears in the bound spelling SyllSum. (-u)d-ku in the manuscript). This evokes the impression that the scribe, copying the *vorlage*, replaced the earlier forms of the sign by the contemporary ones except in those cases he was not sure whether the sign was to be identified as <KU> or as <MA>, i.e., in the case of difficult Syllabic-Sumerian transcriptions. In these cases, he simply left the original, graphically ambiguous form unchanged. This pattern apparently proves that the manuscripts trace back to a written *vorlage*.

4.1. [The parallel corpora – Ugarit] Contrary to the Ḫattuša corpus, lexical lists in Ugarit – although mostly preserved in local paleography (Ug-loc) – appear in at least two additional paleographic styles. The first of these two alien styles is quite different from Ug-loc and clearly appears as MB (Ug-Bab); manuscripts in this paleography are however limited to one of the five larger archives, the so-called ‘Lamaštu archive’ (Ug-Lam).¹¹ The second is represented by a small group of manuscripts only, and it is unclear if it genuinely reflects a consistent paleographic tradition. It is largely compatible with Ug-loc, yet differs in a number of sign forms (<ŠA>, <RU>, and <DA>), which resemble the corresponding sign forms of the Syro-Hittite style in Emar (Em-SH) as well as that of Hatt-IIIb and Hatt-IIIc. It is provisionally labeled an ‘alternative North-Syrian’ style (Ug-NS). It appears in two archives: in the house of Rap’ānu (Ug-Rap) and predominantly, in the house of Urtēnu (Ug-Urt).

¹¹ As for the description of archives, generally see chapter 6, sect. 5.1.

In detail, the distribution of manuscripts is as follows:

Archive	loc.	loc. ²	Non-Bab.	North-Syrian	non-loc.	Bab.	mixed
Ug-Rap	16	4	6	2	-	-	1
Ug-MT	10	-	4	-	-	-	-
Ug-Urt	5	-	10	4	1	-	1
Ug-Lam	4	-	-	-	1	8	1
Ug-GP	6	1	3	-	-	-	1

There are no indications of a chronological differentiation of the three main paleographic traditions. It is clear from the datable ephemeral documents that at least Ug-Rap, Ug-MT, and Ug-Urt were simultaneously in use during the last 60 years of archival activities in Ugarit. (cf. chapter 6, sect. 5.1.3.).¹²

A limited number of manuscripts show a mixed local Babylonian ductus, with local features dominating. Like the genuinely local style, it is not limited to any of the larger archives.¹³ Since mixed paleographic handwritings of this kind also appear in economic records;¹⁴ it is suggestive that they represent the permanent writing style of individual scribes and were not accidental copies of originally Babylonian-styled manuscripts by scribes who actually wrote in the local style (also see the theoretical considerations in sect. 3.1.).

For further details, see the comparative table in sect. 5.1.

4.2. [The parallel corpora – Emar] Emar lexical tablets are preserved in the two main paleographic styles that also mark the paleography of the ephemeral documents, i.e., the ‘Syrian’ style (Em-Syr) and the ‘Syro-Hittite’ style (Em-SH).¹⁵ Originally established for the ephemeral documents only, the distinction between the two traditions proved also to apply to the lexical lists as part of the larger group of scholarly tablets.¹⁶ As it is the case in regards to the ephemeral documents, lexical manuscripts belonging to Em-SH by far outnumber those that belong to Em-Syr (with 118 of the 261 published manuscripts assignable to one of the two traditions):

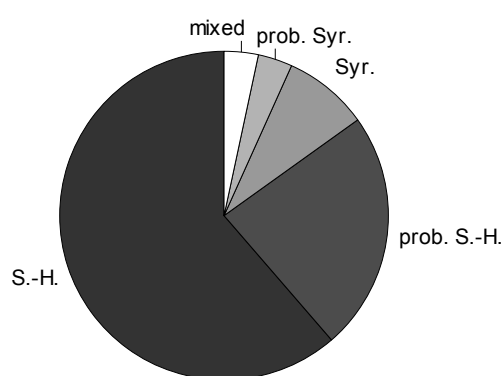
¹² In contrast to Hattuša, there are no diachronic investigations of the local paleography available which would provide a grid for dating the manuscripts

¹³ The group involves RSGT Ug. RS 25.459A+, Urta Ug. 11A = RS 20.32, Izi Ug 2A = RS 2.13, OBLu Ug. A = RS 86.2228+.

¹⁴ Pers. comm. W.H. van Soldt (2010).

¹⁵ Wilcke 1992, also including a table of crucial distinctive signs. The signs taken as distinctive in the present study involve <AH>/<A’>, <HAR>, , <GÁL>, <AG>, <GI>, <IL>, and <AL>.

¹⁶ Cohen 2009.



Paleography of Emar lexical tablets
(according to the number of manuscripts)

Only a few manuscripts show a combination of both styles; these manuscripts, including SVo Em. 603A, SaV Em. 537C+, Urra 1 Em. 541A+, and possibly Urra 7a 548-9W basically follow Em-Syr, with features of Em-SH in the minority. In SaV Em. 537C and Urra 1 Em. 541A+ the features of Em-SH are moreover restricted to the colophon, while the actual text appears complete in Em-Syr. This distribution suggests that the scribes who have produced the manuscript (Rībi-Dagan and Išma'-Dagan) were able to write in both paleographic traditions. There are two scenarios potentially explaining the switch: Either (1) the scribes actually were Syro-Hittite, but copied a Syrian *vorlage* and did thus very exactly, or (2) they were originally Syrian but used the more modern paleography in the colophon for the intended ease of future use. Since Rībi-Dagan is also the scribe of the completely Syrian manuscript Urra 3 Em 543-5A+, and since the manuscripts in mixed paleography also show completely Syrian tablet layouts and Syrian-type colophons (further see chapter 8, sects. 2.4. & 4.4.2.), the second explanation eventually appears more plausible (also see chapter 7, sect. 3.2.3.).

As demonstrated by Y. Cohen / L. d'Alfonso (2008) by means of prosopography, the two paleographic traditions, though being chronologically serial in principle, show a certain period of overlap, e.g., Em-SH (ca. 1270-1180 BCE) eventually replacing Em-Syr (ca. 1330-1240 BCE). This not only allows for assigning the lexical manuscripts a relative paleographic date, but also for determining the overall period covered by the lexical manuscripts within, at minimum, 70 years. Synchronisms between individual scribes and high officials suggest that this time span covered at least 80-100 years (cf. chapter 7, sect. 3.2.4.).

4.3. [The parallel corpora – the smaller corpora] The smaller corpora of lexical lists do not contain sufficient material, thus disabling the observer to extract specific paleographic traditions within them. It is still possible, however, to compare and relate the paleographies in which the individual manuscripts appear with the paleographic styles established for the larger corpora.

The manuscripts stemming from Alalah either show a paleography that is very similar to that

of Em-Syr or to that of Em-SH (for details, see introductory remarks to the manuscripts). The paleographic observations confirm the proposed archaeological date. In contrast to the bulk of epigraphic finds in Alalah, the lexical tablets were not produced in the 15th/14th, but later in the 13th century. Manuscripts from El-Amarna and Ortaköy show the paleographic characteristics to be expected with regard to their historical date. The sign forms are roughly equivalent to those established for the pre-NH phase in Hatt.

5.1. [Comparison – a comparative table of sign forms] The following table comprises a sample of sign forms that are distinctive among the individual paleographic traditions. Yet, note that the specific sign forms given are prototypical. The table does not include all variants that can be found in the manuscripts.

	Hatt-IIIa	Hatt-IIIb	Hatt-IIIc	Em-Syr	Em-SH	Ug-loc	Ug-Bab	Ug-NS
ŠA								
RU								
TAR								
TI								
AG								
AL								
IL								
GI								
DA								
AH								
ĦAR								
LI								
ĦA								
KU								
UDU								
KI								
IG								

5.2. [Comparison – the individual paleographic strata] The genesis of the individual paleographic traditions that are manifest in the corpora of the present study very probably was a complicated process which can not be retraced in all detail – neither in this study nor generally.¹⁷ The model as represented by the colored zones in the previous-section table proposes two major waves of innovative sign forms (as for the terminology of the underlying interferential model, cf. chapter 4): The ‘Later-Syrian stratum’, indicated by the red-colored fields, ‘reaches’ the LBA peripheral west at the beginning of the 13th century BCE, partially transforming the ‘Earlier-Syrian stratum’ (orange-colored fields) and its side branch, the ‘Hittite stratum’ (yellow), which probably evolved from a common predecessor and which in turn causes some feedback on the Later-Syrian stratum (yellow fields in Ug-NS). The origin of the innovative material the Later-Syrian strata brings along is not quite clear, many sign forms, yet, are similar or identical with (Middle) Assyrian sign forms.

The ‘Babylonian stratum’ as represented by the blue-colored fields enters the area in the second half of the 13th century and partially transforms the ‘Later-Syrian stratum’. The magenta-colored fields in Ug-loc represent characteristic sign forms that can be found in this local tradition only; like the Hittite stratum they probably represent (remnants of) a side branch of the Earlier-Syrian stratum. As for the individual paleographic traditions note the following details:

(1) The Hittite tradition resists the innovations of the Later-Syrian stratum with regard to quite a number of signs, as for which it retains the original forms. Also note that, contrarily to the simplifying table, the older sign forms are still in use besides the innovative ones in periods IIIb and IIIc (also see sect. 2.), which points to a prolonged process of interference between both strata. Strikingly, genuinely Hittite sign forms also appear in Ug-NS, which testifies the expansive power of the Hittite scribal tradition during the 13th century. Its relative resistance against paleographic innovations, thus, may be on account of a certain secondary centrality rather than on a strong peripherality.

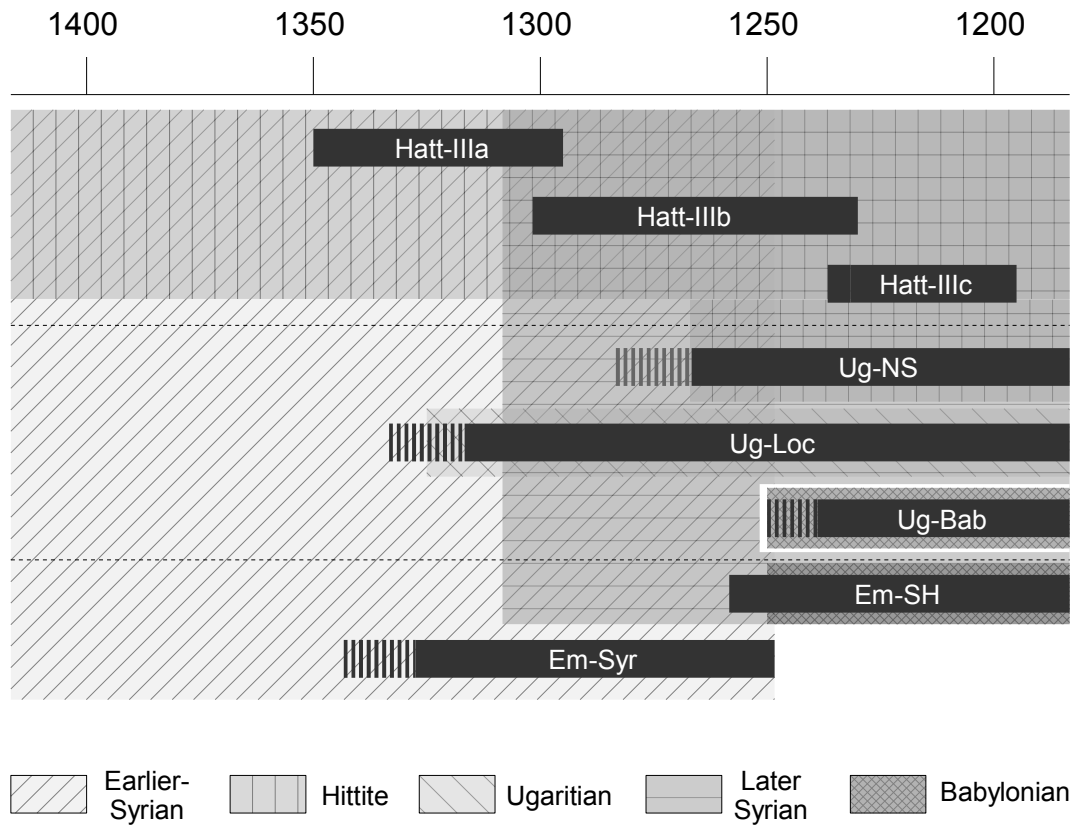
(2) Among the three paleographic traditions attested by the Ugarit corpus, Ug-Bab appears as a direct import from Babylonia, since it clearly is the most innovative tradition of the whole area and there are no paleographic traditions found between Ugarit and Babylonia which could bridge this high grade of innovation. Also Ug-NS comprises alienate material, including some signs of Hatt and lacking the typically Ugaritic forms of Ug-loc (<ŠA> and <RU>).

(3) Em-Syr, apart from the respective traces in contemporaneous Hatt-IIIa, is the only tradition to attest the Earlier-Syrian stratum. Traces of the latter have completely disappeared in Em-SH, which instead attests innovations not only of the Later-Syrian, but also of the Babylonian stratum. Among the traditions which are not directly imported from Babylonia, Em-SH shows the highest

¹⁷ This particularly concerns the nature and grade of influence which the Mittani scribal traditions displayed on the Syrian and Anatolian paleography, which can not be assessed yet.

grade of innovation. Strikingly, there is hardly any interference between Em-Syr and Em-SH. Apart from some occasional cases of mixed paleography (see sect. 5.2.), Em-Syr shows no imprints of the Later-Syrian stratum.

5.3. [Comparison – a summarizing chronological map] The findings of the two preceding sections can be summarized in the following chronological map:



Chapter 6: The archaeological and the archival¹ context

The present chapter gives an outline of the archaeological structures that form the find context of the lexical tablets (archaeological context) as well as of the other textual materials that were found along with the lexical lists in the respective archives (archival context).

1. [General situation] Lexical tablets from Hattuša stem from all three quarters in which cuneiform texts were found in larger amounts at that site: from Temple I in the Lower City (Hatt-T.I), from the Citadel/Büyükkale (Hatt-Bk; buildings A and K), and from the so-called ‘Haus am Hang’ (Hatt-HaH; lit. ‘house on the slope’, named after its position on the slope of the Citadel), which is situated between Hatt-T.I and Hatt-Bk. A small amount of stray finds stem from other areas of the Lower City, close to T.I and/or HaH. The central find spot, according to the mere number of manuscripts, is T.I; findings from HaH and Bk make up a small fraction of the corpus only (further cf. sect. 3.1.)

As for a good deal of manuscripts, among which there are unfortunately many important pieces, the find spots cannot be reconstructed due to insufficient documentation during the very early excavation campaigns (1906/07 and 1911/12). It is known that the supervisors H. Winckler and Th. Makridi already worked at all three aforementioned areals, so it is impossible to assign the early tablet yields specifically to any one of the larger archives. Joins of individual pieces from this group with later, documented materials, prove this suggestion.

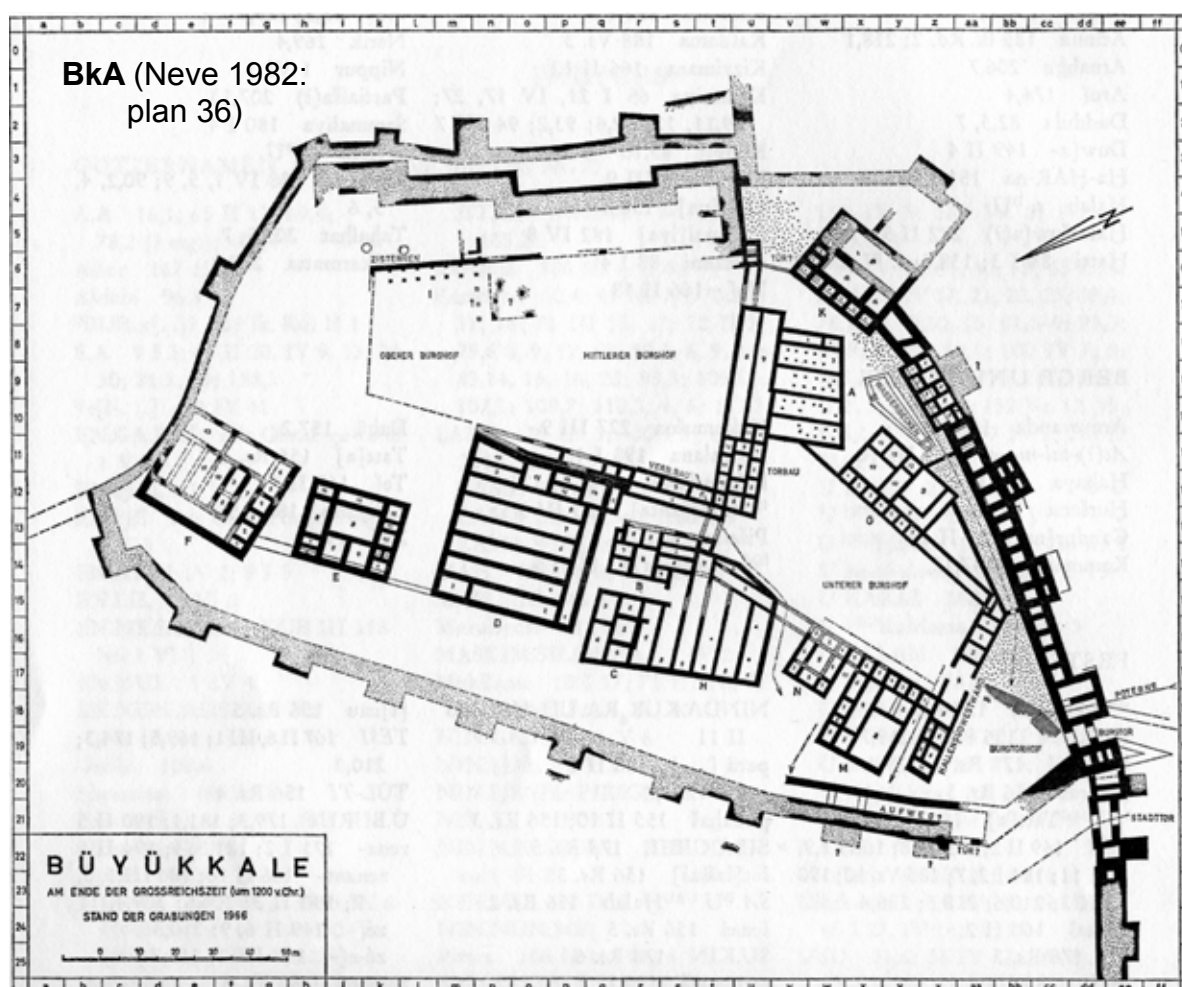
Unfortunately, not a single manuscript from the corpus has been exactly documented in its stratigraphic context, nor is it the case with the campaigns that followed Winckler’s and Makridi’s works. Apart from the impossibility of dating the finds by means of stratigraphy, it is also impossible to know whether or not the manuscripts represent in-situ finds, i.e., whether, particularly among the older pieces, manuscripts were still regular parts of the archives at the time that these were abandoned or rather if they came into the ground at an earlier point in time. The archaeological date of the archive buildings established by means of architectural typology must be questioned for various reasons.²

2.1.1. [The archaeological context – Büyükkale/Citadel (Hatt-Bk) – overview] The excavation works on the Citadel fall into three periods: H. Winckler and Th. Makridi began with a short

1 In the following, the term ‘archive’ will be used in reference to any kind of tablet collection. If it is used in its stricter sense, i.e., as reference to collections primarily with short-term documents and in opposition to the term ‘library’, which then designates collections primarily with long-term documents, this will be marked explicitly. As for the general distinction between ‘archive’ and ‘library’, cf. Pedersén 1998: 2-9, and, with a special focus on the situation in Hattuša, Otten 1986.

2 As for a general methodological review of the excavation history in Hattuša, cf. Schachner 2006.

campaign at the north-western part of the hill in 1906, unearthing parts of the building now known as Haus E (Hatt-BkE), and bringing considerable amounts of tablets to light. K. Bittel and R. Naumann took up the work again in the 1930s (eight campaigns in total) with again, extensive finds of cuneiform manuscripts, mostly from Haus A (Hatt-BkA). The excavations at Büyükkale came to a provisional end in the 1950s and 1960s (15 campaigns), during which large parts of the areal were being uncovered with an additional smaller archive turning up in Haus K (Hatt-BkK).³ Other individual and dispersed, nonetheless numerous, finds of cuneiform material were made continually and all over the excavated area of Hatt-Bk.



The lexical tablets stemming from the areal apparently belong to all four groups, i.e., the three archives and the stray finds, and therefore from all three excavation periods. The single fragment found in Hatt-BkE very likely joins back with a couple of fragments stemming from Hatt-BkA (Kagal Bo. B = KUB 30,8+), however this distance (of more than 100 meters) had come about. Its original place of storage was very likely Hatt-BkA, so there are no more lexical tablets left in the corpus that definitely stems from Hatt-BkE.

3 As for a summarizing overview of the excavation works at Hatt-Bk, see Bittel apud Neve 1982: ix-xv.

2.1.2. [The archaeological context – Büyükkale / Citadel (Hatt-Bk) – the individual find spots]

With the exception of the cuneiform archives, there were no further important finds of interior in the two buildings that remain under consideration, Haus A and Haus K. The reconstruction of their function relies solely on the interpretation of their architecture. Both buildings are situated in slope position so that at least the downhill-facing part possessed a second floor, which was then on the same level as the uphill-facing part. Hatt-BkA is situated between the Middle Court and the southern entrance to the Citadel, and is characterized by a set of quite sizable rooms (between ca. 17 x 6 and 30 x 5.5 m). The arrangement of the rooms strongly resembles the magazines of Hatt-T.I, as has been noted by P. Neve (1982: 106b), who consequently presumes Haus A to have mainly fulfilled storage functions, possibly with an administrative tract adjoined to it.

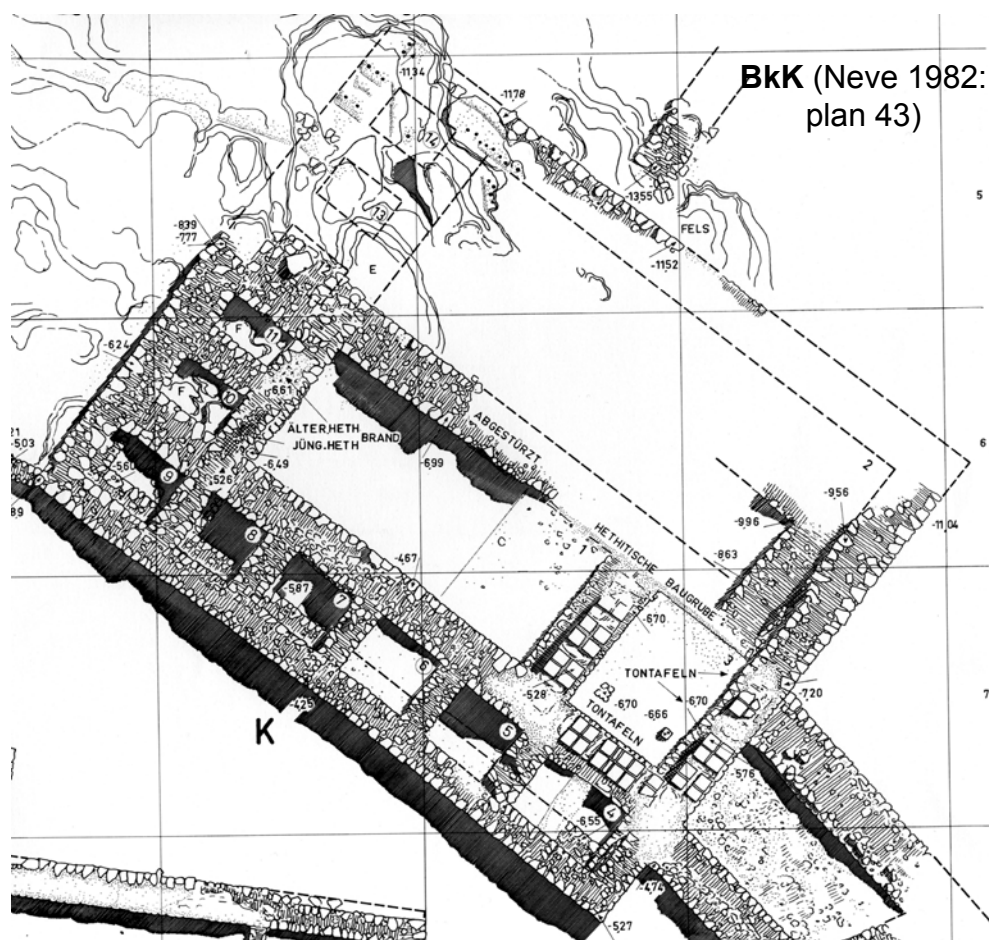


Haus K is situated opposite Haus A on the other side of the southern entrance, partly integrated into the fortification walls. It comprises a nucleus of three rooms of varying size (the largest one, No. 3, measuring 20 x 7 m), and a peripheral part with two rows of smaller rooms adjoining the central part on two sides. With regard to the long hall (room 3) and despite the relatively remote position, P. Neve (1982: 111a) assumes the building to have had a representative function, possibly to be seen in connection with the southern entrance and its direct access to the Middle Court.

According to the questionable (see sect. 1) architectural periodization provided by P.

Neve (1982: 138f.), Hatt-BkA and Hatt-BkK were erected in the (archaeological) phases IIIc to IIIa, i.e., in the period called “jünger-hethitisch“, which would be historically compatible with the second half of the imperial period (ca. 1270-1200 BCE). Haus K was apparently destroyed by a fire,

before it was re-erected in (archaeological) phase IIIc, so that the (re-)installation of the respective archive – provided that the dating is correct – must fall into the very last period of the Hittite empire.⁴



In both buildings, the tablet finds concentrate in specific rooms, the clearest evidence thereby coming from Haus K, where the tablets were, without exception, found in room 2. In Haus A, tablets turned up in all rooms as well as in the immediate surrounding area of the building. The specific dis-

tribution of the finds, with the find frequency rising the closer the find spots are located to room 5, strongly suggests that the archive was stored in room 5 or – more likely – above room 5 on the second floor.⁵

In both Haus K (in the archive room) and Haus A (also in the adjacent rooms), drilled stone bases came to light, which are most likely to be interpreted according to P. Neve (1982: 106b) as foundations for shelves.⁶ A large part of tablet finds for both archives was done in a stratified (however undocumented, cf. sect. 1.) context, on the floors or within the debris; in parts, the context clearly is secondary, particularly in the case of Hatt-BkA and possibly as a result of the later grading of the wall remnants.⁷

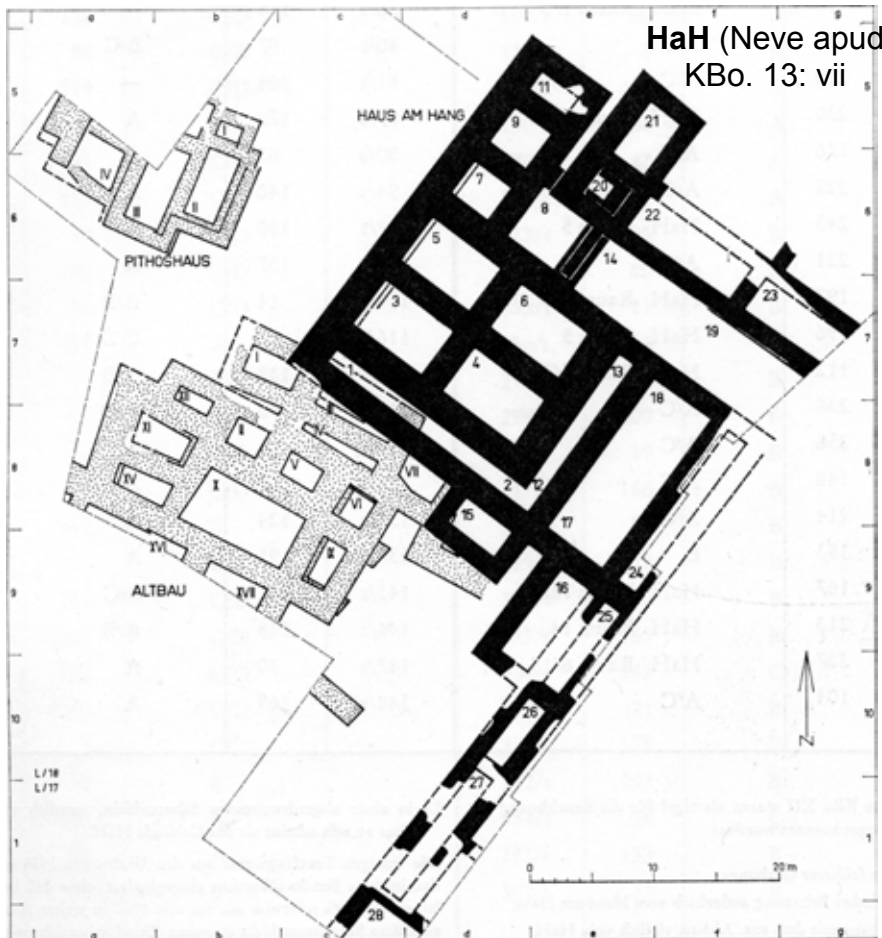
4 Neve 1982: 106a.

5 Bittel / Naumann 1938: 53ff.

6 K. Bittel / R. Naumann (1938: 49) in contrast, interprets them as foundations of pillar constructions, although there is no extraordinary width of the respective rooms and although the position of the foundations in Haus K is very close to the walls and not in the center of the room.

7 K. Bittel / R. Naumann 1952: 53ff.

2.2. [The archaeological context – Haus am Hang (HaH)] The so-called ‘Haus am Hang’, located on the northern slope of Hatt-Bk between the latter and Hatt-T.I, was already the object of excavation works in 1907, when H. Winckler and Th. Makridi began to uncover large parts of the building. The extensive yields of cuneiform tablets which came to light during these campaigns was further enlarged by excavations in the late 1930s and particularly in the early 1960s, when almost all of the archaeological structure of the building was uncovered.



With measurements of 25 m x 25 m, Hatt-HaH is quite sizable, providing space for more than two dozen rooms. It is situated in an exposed position on the slope. Following the architectural dating provided by P. Neve (*sic!*, cf. sect. 1.), its construction took place around the beginning of the imperial period (ca. 1350 BCE).⁸ All lexical tablets that definitely call Hatt-HaH their provenance stem from the campaigns of the 1960s. It has to be stressed

that they were all found in a disturbed, secondary context – either in later Phrygian strata, among erosive material – or within the sizable debris mounds that were produced by the early excavation works in 1907.⁹ These mounds, running from the western front of Hatt-HaH to the north-eastern edge of the magazines of Hatt-T.I, are built up by debris coming both from T.I and HaH, therefore it is not possible to clearly identify the provenance of all of the fragments that were found within them.¹⁰

⁸ Naumann apud Bittel / Naumann 1938.

⁹ As for a precise description of the find context, cf. Schirmer 1969: 20-23; also see the foreword to KBo. 13 by H. Otten.

¹⁰ The problem becomes particularly evident with tablets joined out of fragments which were assigned to different areas, as is the case with Erim Bo. Aa = KBo. 1,44 + KBo. 13,1 + KBo. 26,20, whereby KBo. 13,1 was assigned to HaH, but KBo. 26,20 to T.I (KBo. 1,44+ is without documented provenance), with both fragments being of almost equal size.

The function of Hatt-HaH has not yet been clarified as a result of the discontinuity of the excavation works and the lack of interior. The suggestions offered are various. R. Naumann (Bittel / Naumann 1938: 28-30), basing his view on the closeness of the building to Hatt-T.I, in that it directly faces the main entry of the latter assumes a “sakrale Bedeutung“, possibly in connection with the temple office. P. Neve (1969: 55) even takes into consideration that it “als eigenständiges Heiligtum zu gelten hat.“ Naumann (apud Bittel / Naumann 1938: 29) also remarks that the plan of the building “eher zu einem Wohnhaus gehören [könnte]“, with the exceptional size of the building and of the rooms; however, marking a serious contrast to the known domestic houses and making this suggestion improbable. Naumann’s suggestion to identify Hatt-HaH with the so-called *halentuwa* house is very likely aberrant as well; since, judging from the textual sources, the structure known under this label must have comprised dozens of rooms and installations, for which Hatt-HaH is simply not sizable enough.¹¹

At any rate and in contrast to the other archive buildings on Bk and at T.I, there is no clear evidence indicating that HaH had a storage function. The mere size and the fact that the tablet collection couldn’t possibly have occupied all of the rooms indeed suggests a multifunctional context.

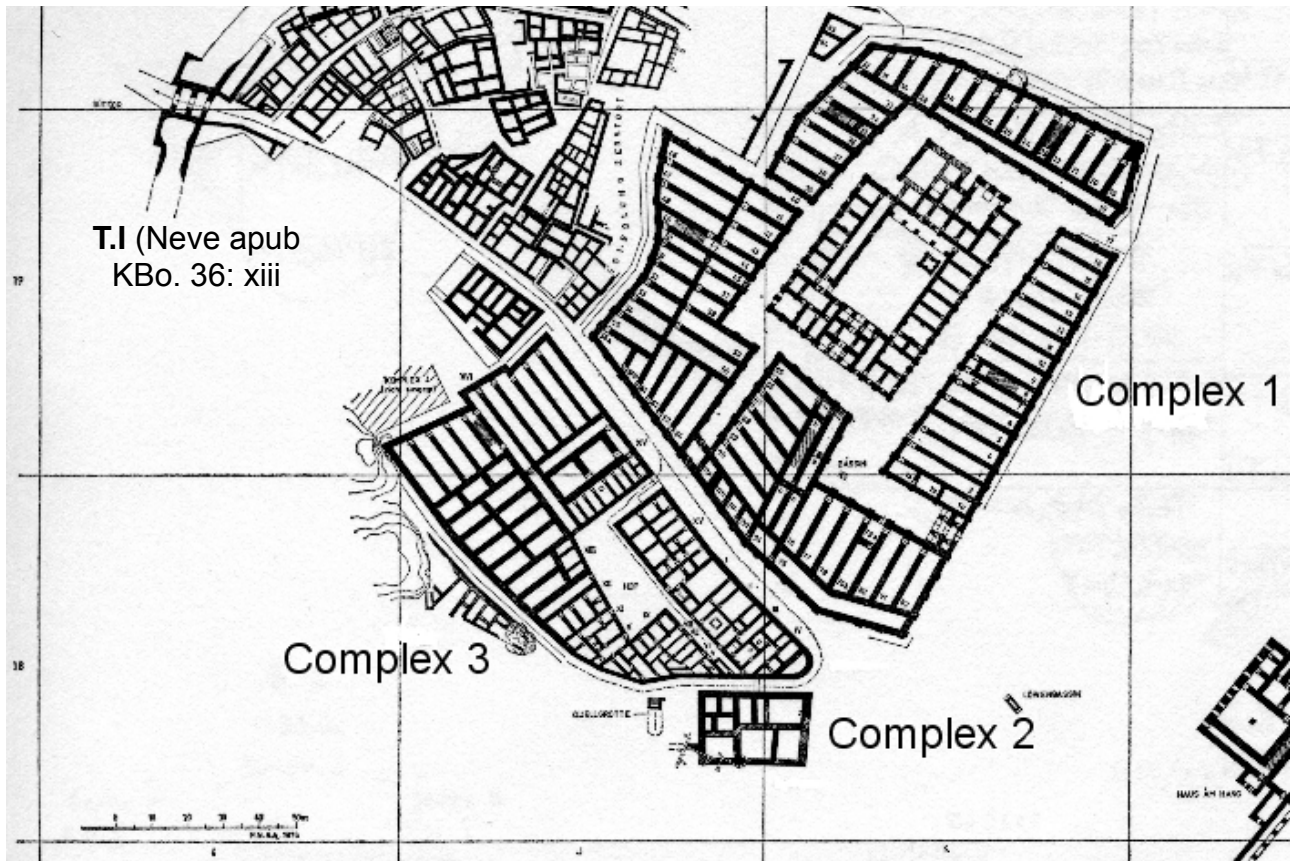
2.3. [The archaeological context – Temple I / Large Temple (Hatt-T.I)] Temple I, erected on a wide, artificial terrace in the lower city, is characterized by a conglomeration of magazine buildings surrounding the actual temple building on all four sides (Complex 1). That these buildings – which according to the debris found in the rooms had at least one additional floor – fulfilled a storage function is clearly revealed by the interior, e.g., through a number of large pithoi vessels with inscribed measures, from bullae with perforations, stone bases for shelves, etc.¹² To the south and separated by a street is a second, adjoining complex (Complex 2 or ‘Südareal’), which for a lack of interior has been interpreted variously. K. Bittel (1975: 69) tends to see in it the É-^{GISZ}KIN^{TI} which is known in textual sources as providing the accommodations for the temple servants, as well as rooms for the administration and for workshops;¹³ conversely, V. Haas and M. Wäfler (1973: 29-31), basing their research on textual evidence, propose to identify the aforementioned (sect. 2.2.) *halentuwa* building with Complex 2, whereas P. Neve (1975: 78f.), by interpreting some of the buildings in Complex 2 as small sanctuaries, favors an intermediate position.

11 Cf. Naumann apud Bittel / Naumann 1938: 29f; more or less followed by K. Bittel (1976: 70). As for a discussion, cf. Haas / Wäfler 1973: 29-31; the authors state that the *halentuwa* house must have at least comprised rooms for storage, cooking, purification ceremonies, feasts, and worshipping of deities; during some festivals, it moreover served as the king’s residence.

12 Cf. Bittel 1976: 69a.; Neve 1969: 9-17; Neve 1975: 76.

13 Thus already Bittel 1969: 11-13. The text referred to is the ‘Instructions for temple servants’, which mentions the organization of the É-^{GISZ}KIN^{TI} ‘house of work’. As for a discussion, cf. Gordin 2010.

More to the south, there appears to be situated a third complex, which is almost untouched by the excavation works as of yet. Altogether the excavated areal covers an impressive field of about 150 to 200 meters. Analogous to Hatt-Bk, and again based on questionable architectural observations (cf. sect. 1.), the erection of Hatt-T.I was dated to the late imperial period, i.e., to the 13th century.



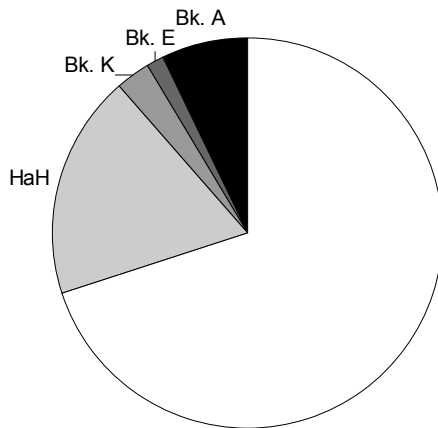
With only a few exceptions, the bulk of of lexical tablets that are known to stem from the area of T.I come from the eastern magazines of Complex 1, predominantly from Mags. 9-15 and their immediate environment. Individual stray finds were also made in the northern and southern magazines (Mags. 24 and 36), as well as in the ‘Südareal’ (= Complex 2, room III/2). However, some of these finds can be joined with fragments that again come from the eastern magazines, so that their find spots appear to be secondary. The situation is identical with regard to the non-lexical texts, which also concentrate around the eastern magazines.

Only a small number of manuscripts were found in a stratified context on the floor.¹⁴ More than 20 fragments assigned to Hatt-T.I stem from the debris mounds of the early campaigns in 1907, which are situated between T.I and the HaH (also cf. 2.2.) and which were sifted again in the 1960s. Resumed excavations in the magazines during the same period brought more than a

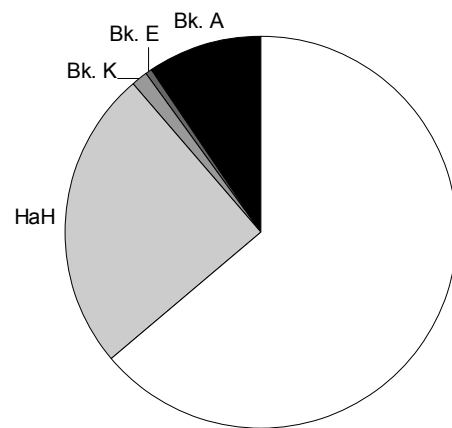
14 Cf. Neve 1975: 77.

dozen additional lexical fragments to light.¹⁵ Judging from the specific distribution of the relatively undisturbed finds, which is similar as to that of Hatt-BkA, the tablets must have originally been stored on the second floor, having fallen down after the collapse of the building.

3.1. [Archival distribution of the manuscripts – general quantitative proportions] As noted in sect 1., a great deal of the lexical manuscripts lack documentation of their find spots. Among the manuscripts with find spots documented, the proportions are as follows:



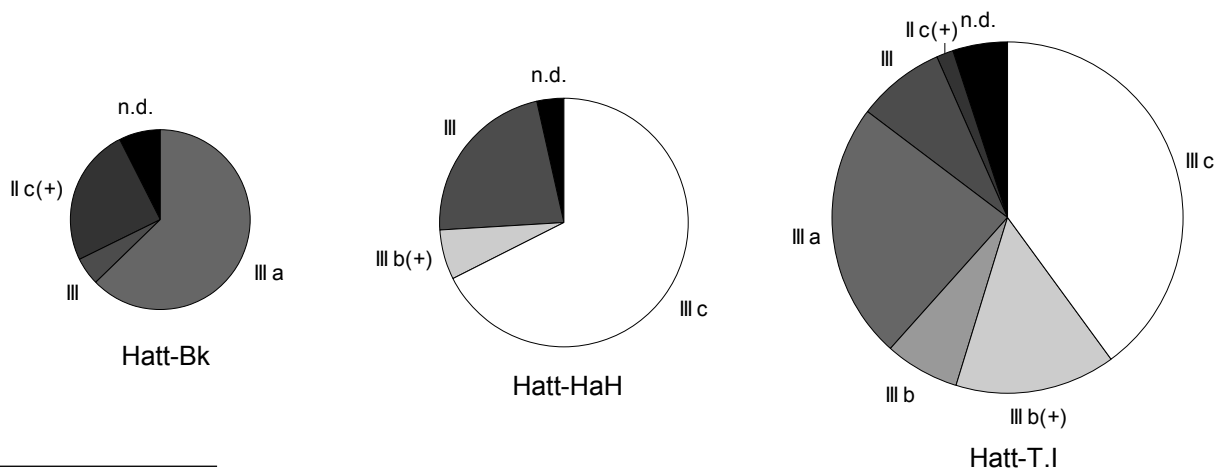
according to the amount
of manuscripts preserved



according to the amount
of entries preserved

Thus, Hatt-T.I is the main find spot of lexical tablets; only smaller sections of manuscripts stem from Hatt-HaH and Hatt-Bk. The manuscript Erim Bo. Aa = KBo. 1, 44+ has been provisionally assigned to HaH; in case it belongs to Hatt-T.I (which is possible; see introductory remarks in part D and note 10), the proportions of manuscripts found at Hatt-HaH is even less.

3.2. [Archival distribution of the manuscripts – according to paleographic date] Correlating the data with the paleographic date of the manuscripts (cf. chapter 5, sect. 2.) leads to the following archival-chronological distribution:

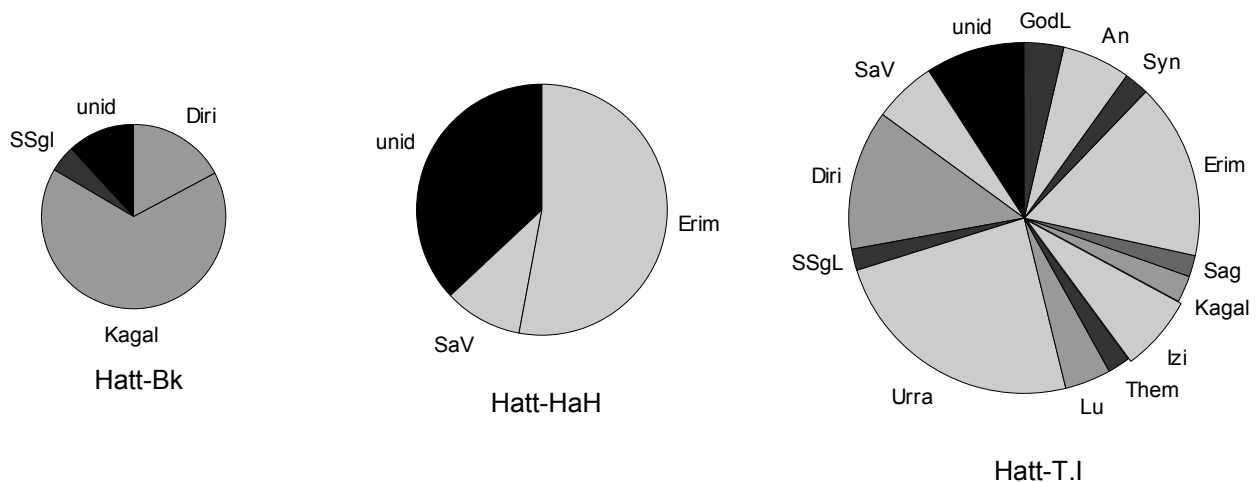


15 Cf. Neve 1969: 12f.

The lexical material coming from Hatt-Bk; thus, is clearly older than that of the other two archives, and while Hatt-T.I contains diverse material from all periods – which is not surprising, since the bulk of materials stem from this location – the corpus of Hatt-HaH is chronologically more consistent, dating to the final paleographic period(s).

Taking seriously the approximate dates established for the erection of the buildings by architectural-typological means, i.e., 1350 BCE for Hatt-HaH, 1300 for Hatt-T.I, and 1270 for Hatt-Bk (sect. 2.), and presuming that the older parts of the corpus (particularly those of period IIIa and those prior) were still a part of the contents of the archive when these were abandoned – and these are two assertions which cannot be taken for granted (see sect. 1.) – one may conclude that these older selections had been stored at a different location before the new archives – their final place of storage – had been erected. Regarding the transmissional context of these manuscripts, this must then be taken as an indication that the manuscripts were not only shelved, but that they were even transferred when their original archives were removed (this is at least the case for Hatt-Bk).

3.3. [Archival distribution of the manuscripts – according to series] Anticipating chapter 11, which deals in greater detail with the different lexical series preserved, the distribution of these series across the three archives will be included in the present chapter, as it is more significant for the analysis of the archives than for the analysis of the series themselves:



As Hatt-T.I was used to house the bulk of material, it naturally shows the highest diversity of lexical compositions and preserves virtually all possible series. Taking into account that the assignation of Erim Bo. Aa = KBo. 1,44+ to Hatt-HaH is uncertain, the number of identified major series attested in this archive can be theoretically reduced to a single one, SaV. In the contemporaneous Syrian curricula, SaV is notably the first series to be approached by apprentice scribes who had mastered the basic scribal exercises; since there are hardly any basic scribal exercises found within the Hattuša corpus (except with the small fragment SVo Bo. A = KUB 3,114 which is undatable and

without documented find spot), SaV appears as *the* initial series attested in Ḫattuša according to this traditional curriculum. Whether or not this distribution is meaningful is impossible to say unfortunately, since the absolute number of manuscripts preserved in HaH is too low. In Hatt-Bk, the distribution of series appears to be completely random.

3.4. [Archival distribution of the manuscripts – other specifics] Lexical texts from Hatt-Bk and Hatt-HaH are distinct from the Hatt-T.I material, also with regard to linguistic aspects and the linguistic format (see the summary in chapter 13, sect. 1.2.).

The manuscripts Kagal Bo. B = KUB 30,7+ and C = KBo. 16,87+ from Hatt-BkA appear in a format that is entirely unparalleled in Ḫattuša, with Syllabic Sumerian and Akkadian grouped in one single column and only separated by gloss wedges (<1 - 2 : 4>, cf. chapter 11, sect. 2.9.4.). Moreover the Akkadian column largely avoids logographic spellings and the Syllabic Sumerian seems to display an orthography that is different from that of the Syllabic Sumerian of the other texts (cf. chapter 9, sect. 4.2.). Also, the linguistic format of the SaV manuscripts from Hatt-HaH is deviative, showing the quite common sequence with Syllabic Sumerian (pronunciation) preceding Orthographic Sumerian (logogram) inverted (<2 - 1 - 4 - 5> instead of <1 - 2 - 4 - 5> cf. chapter 11, sect. 2.9.1.).

4.1. [General contents of the archives – general quantitative proportions] Only for Hatt-BkA and Hatt-BkK is the number of manuscripts the archives contained absolutely clear. As the excavation works at the other archives, Hatt-BkE, Hatt-T.I, and Hatt-HaH, was already begun in the undocumented early campaigns, the total number of manuscripts originating from these archives cannot be assessed with certainty; it may be considerably higher than it appears from the documented finds of the later campaigns. Being aware of the fact that this may result in quite an unbalanced view, one may tentatively establish the following quantities:¹⁶

	number of tablets and fragments preserved	estimated yield of original complete tablets
Hatt-BkA	4000	2000
Hatt-BkE	(2500+) 320 sure	1000
Hatt-BkK	400	200
Hatt-HaH	(x+) 1480 sure	500
Hatt-T.I	(x+) 4600 sure	800

4.2. [General contents of the archives – according to literary genres] Assigning the extant fragments to the different literary genres, one gains a sketchy overview of the characteristic contents of

¹⁶ The table follows Pedérsen 1998. The calculations carried out for BkA by S. Košak (1995) result in only 500 original manuscripts, a considerably low number. The number of original manuscripts reconstructed for T.I is comparably low because the majority of the fragments recovered in the debris mounds of the early excavations are very small in size, therefore individual manuscripts can often be joined out of ten or more small fragments.

each of the five archives under consideration.

The following table makes use of the concepts of long-term and short-term documents as the main distinction; the texts belonging to the first group were continually reproduced and rewritten, often being preserved in multiple copies (the typical ‘library material’), whereas the second group contains the products of daily use, which are mostly preserved in single copies only (the typical ‘archive material’). A somewhat ambiguous case is formed by the correspondence literature that has been assigned to the short-term documents; although individual texts, especially among the royal correspondence, are attested to in more than one copy. The categories of foreign language texts and scholarly literature are to be considered part of the long-term tradition, but are treated separately here due to the special interest they call for in the present study.¹⁷

	CTH	Bk A	Bk E	Bk K	T. I	HaH
Long-term documents		71,1 %	38,9 %	70,1 %	76,0 %	70,4 %
Historical prose, treaties, etc.	1-147, 211-216	5,2 %	5,6 %	4,6 %	11,7 %	6,1 %
Instructions	251-275	0,6 %	0,0 %	0,0 %	2,4 %	0,5 %
Mythological texts	321-370	3,6 %	0,9 %	0,5 %	6,1 %	2,1 %
Hymns and prayers	371-389	1,1 %	0,3 %	3,1 %	3,3 %	0,5 %
Rituals	390-500	21,7 %	15,3 %	25,4 %	22,8 %	20,3 %
Festivals	591-720	38,9 %	16,8 %	36,5 %	30,7 %	40,9 %
Short-term documents		8,1 %	53,7 %	7,1 %	13,6 %	11,8 %
Correspondence	151-210	2,6 %	3,3 %	2,5 %	1,2 %	1,0 %
Administrative/juridic texts	221-50, 276-97	3,4 %	8,6 %	2,5 %	3,4 %	1,1 %
Cult inventories	501-530	0,7 %	0,0 %	0,0 %	3,5 %	7,6 %
Oracle Reports/Dream Reports	561-590	1,4 %	41,8 %	2,1 %	5,5 %	2,1 %
Texts in foreign languages		14,1 %	5,3 %	14,2 %	8,5 %	13,8 %
Hattic	725-45	3,1 %	2,4 %	3,0 %	1,9 %	8,3 %
Palaic	750-54	0,7 %	0,0 %	0,5 %	0,7 %	0,8 %
Luvian	757-73	3,4 %	2,9 %	7,1 %	1,7 %	1,1 %
Hurrian	774-91	6,9 %	0,0 %	3,6 %	4,2 %	3,6 %
Scholarly literature		6,7 %	2,1 %	8,6 %	1,9 %	4,0 %
Translation literature	310-16, 792-96	0,2 %	0,0 %	0,7 %	0,1 %	0,8 %
Lexical lists	299-309	0,2 %	0,2 %	1,7 %	1,4 %	1,1 %
Omen collections	531-60	2,5 %	1,4 %	6,2 %	0,3 %	1,8 %
Incantations and medical texts	800-813	3,8 %	0,5 %	0,0 %	0,2 %	0,3 %

¹⁷ Also note that the proportions given in the following can only be an approximate representation of the material due to the following factors: (1) For reasons exposed in sect. 1., there are a good deal of manuscripts which must stem from one of the five archives but cannot be specifically assigned. And (2), although the ‘unit’ used in the statistical evaluation is the smallest one available, i.e., that of the fragment (as opposed to the (joined) tablet), fragments are known to be of varying size, and there is no guarantee that the size of the fragments is the same in all categories.

A careful examination of the data leads to the following results:

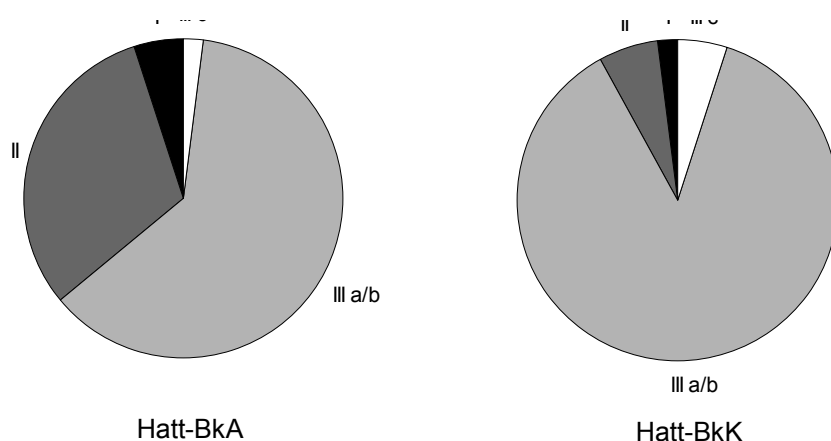
(1) The archives show diverse contents, but in this diversity they hardly differ from each other; i.e., almost every genre is represented in every archive. Thus, apart from general tendencies, it is principally impossible to deduce the function of any one of the buildings from the literary genres they housed in their archives.

(2) The general proportion of long-term and short-term documents is quite constant (70-76% long-term; 7-14% short term), with the exception of Hatt-BkE, as for which the proportions are 39% : 54% (mainly caused by the disproportionately high frequency of oracle reports). Rituals and festivals make up the vast majority of texts (50-60%, in Hatt-BkE 40%).

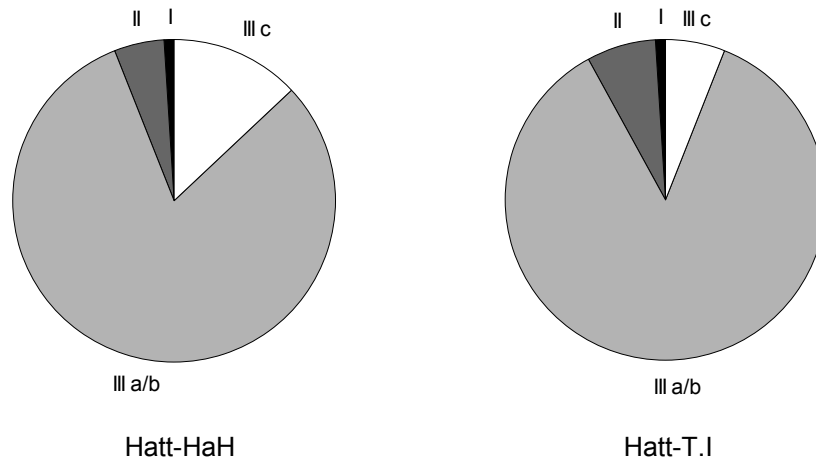
(3) The proportion of scholarly literature is generally low (2-9%). In a certain way, it seems to be interrelated with the proportion of foreign language literature in the individual archives (archives with a relatively high share of scholarly literature also show a relatively high share of foreign language literature); yet, this may be due to chance. Whatever the scribal activities that formed the context of the lexical texts, they apparently made up only a fraction of the archival activities that were housed by the buildings.

(4) The genres that correspond to the presumed two curricular stages of the Mesopotamian school, i.e., the lexical texts as the first stage; and the Sumerian and Babylonian literary, religious, and medical texts as the second stage; do not concentrate in the same places (lexical texts in Hatt-T.I and Hatt-HaH; literary texts: Hatt-Bk, with smaller bits in Hatt-HaH and Hatt-T.I, and with a special concentration of incantations and medical texts in Hatt-BkA).¹⁸ Similar distributions can also be observed with regard to archives from Ugarit (see sect. 5.1.).

4.3. [General contents of the archives – according to paleographic periods] According to the assessments done by J. Klinger (2006: 12-14), the total manuscripts of the four most relevant archives were written down in the individual paleographic periods as follows:



18 Further see Fincke forthc, with mention of an additional manuscript from Temple XVI in the upper city.



The proportions shown by Hatt-BkK, Hatt-HaH and Hatt-T.I are quite compatible with each other, with the slight exception that the yields of LNH manuscripts (paleographic period IIIc) are somewhat higher in HaH than in the other two archives. Hatt-BkA differs from the others by the comparably high share of manuscripts in OS and MS (periods I and II) that make up one third of the material, and by the very low number of LNH manuscripts. With regard to that, Klinger concludes that “die Tafelsammlungen in Gebäude A einen anderen Charakter gehabt haben müssen als die zuvor untersuchten [i.e., the other three] Fundgruppen.” (2006: 13).¹⁹

Note in this respect that the chronological proportions of lexical tablets according to archives, as given in sect. 3.1., neatly fit these general proportions. The lexical lists found at Hatt-Bk mostly date to the periods IIc and IIIa, while there are exceptionally large quantity of tablets dating to the LNH period among the lexical lists in Hatt-HaH.

4.4. [General contents of the archives – share of duplicated/parallel material] In contrast to archives of other sites, the archives located in Hattuša are particularly remarkable with regard to the high number of recensions they preserve not only for the lexical lists, but for compositions in various other genres. This aspect is further elaborated in chapter 12, sect. 2 & chapter 13, sect. 3.1.3.

5.1.1. [Comparison to the parallel corpora – Ugarit – overview] Lexical lists from Ugarit stem from at least eight distinct archives; individual pieces also stem from further, dispersed find spots. The following table gives an overview of the eight archives and of the approximate quantitative

¹⁹ Klinger’s further suggestion that, taken into account the relatively high share of scholarly literature found there, “die Tafelsammlung in Gebäude A durchaus die Funktion einer Bibliothek im engeren Sinne gehabt haben dürfte” (13f.), yet, does not take into account that although the share of scholarly literature is in fact higher than in the other archives, it is still marginal compared to the other contents. Regarding the general textual genres, BkA is quite in line with T.I and HaH (cf. the table in sect. 4.2.)

shares of lexical lists and ephemeral documents they contain, also mentioning additional important genres of text found in them.²⁰

	Abbr.	Lex. lists			Ephem. docs.		Other genres with important lots
		total	publ.	perc.	total	perc.	
Maison de Rap'ānu	Rap	194	50	63,6 %	106	34,8 %	royal+international letters
Maison aux Tablettes	MT (VS)	61	17	67,0 %	25	27,5 %	Mes. traditional literature
Maison d'Urtēnu	Urt	42	39	26,8 %	107	68,2 %	royal+international letters
Archive 'Lamaštu'	Lam (SA)	41	19	53,9 %	20	26,3 %	Mes. traditional literature
Maison du Grand Prêtre	GP	17	16	12,6 %	26	19,3 %	Ugaritic epics/myths; Hurrian religious texts;
Maison du Lettré	L	8	2	42,1 %	4	21,1 %	various
Maison de Rašap'abu	Ršp	2	1	8,0 %	20	80,0 %	none
Centre-Ville, Maison A	CVA	5	5	45,5 %	1	9,1 %	1 international letter; Mes. traditional literature
Finds in and around Ras Ibn Hani, Minet el-Beida, and the Palace (Central archive)	RIH, MeB, PC	14	10	-	-	-	-
total	-	384	159	-	-	-	-

One may group the five larger archives, Ug-Rap, Ug-MT, Ug-Urt, Ug-Lam, and Ug-GP with the amount of epigraphic finds exceeding 100 manuscripts,²¹ as opposed to the smaller archives Ug-L, Ug-Ršp, and Ug-CVA, which only contain 20 or fewer cuneiform tablets each²² and which are thus of limited use for statistical investigations.

A number of archives totally or almost entirely lack lexical lists. Most prominent among these is the Royal Palace that housed several archives with mostly ephemeral contents, written almost exclusively in Alphabetic Ugaritic; only the Central Archive (Ug-PC/C) contained a few lexical tablets. The House of Yabnīnu ('Palais Sud'/Ug-PS), and the 'Maison du Prêtre Hourrite' (Ug-PH)²³ entirely lack lexical tablets. Ug-PH, however, is possibly a part of the same building as Ug-Lam; it mostly contained religious and magical texts that were written in Alphabetic Hurrian and Ugaritic

20 The table is mostly based on van Soldt 1995 and Pedersén 1998: 68-80 (which is in turn based on Bordreuil / Pardee 1989, and van Soldt 1991), as for the archives Urt and CVA, also on Yon 2001, and André-Salvini 2004. The numbers given for MT also include the finds made in the section 'Ville-Sud' (VS). The numbers given for Lam (also labeled 'Maison aux Textes Magiques') include the finds made on the 'Sud-Acropole' (SA) and one manuscript (RS 25.416 = Urta 4J) found in the eastern vicinity of the 'House of the Hurrian Priest' (PH).

21 Only Lam contains less than 100 manuscripts, yet is possibly a part of the same archive as PH ('Maison de Prêtre Hourrite').

22 CVA has been unearthed just incompletely; it may have originally contained larger amounts of epigraphic material.

23 The lexical tablet listed in Pedersén 1998: 75f., i.e., Urta 4 Ug. RS 25.416, probably belongs with the lexical lists of Lam.

(for the most part, also school exercises written in Alphabetic Ugaritic stem from the Ug-PC and from Ug-PH).

5.1.2. [Comparison to the parallel corpora – Ugarit – details] All eight archives that are distinctly listed to have housed lexical lists in the previous section were a part of private houses. As far as the owners of these houses appear in the ephemeral documents of their archives, they can be identified as high officials either engaged in the state administration (Ug-Rap, Ug-Urt, and Ug-Ršp) or in the cult (Ug-GP). It seems suggestive that the owners of the archives Ug-L, Ug-Lam, and Ug-MT were equally high officials – L and Lam are situated in the immediate vicinity of Ršp and of PH respectively, and MT, with at least 18 rooms appearing in the documentation of the epigraphic finds, must have been similar in outline to that of Rap.²⁴ Only the status of Ug-CVA remains unclear regarding its ownership; the architectural structures, at least, point to a domestic building.

With the exception of Ug-Urt, the share that ephemeral documents make up within the archival material is relatively equal among the five larger archives (varying between 20 and 35 %, with Ug-Urt making up almost 70 %). Ug-Rap and Ug-Urt, both owned by high officials in the administration, stand out with regard to the important international letters and juridical documents they contain; the owners apparently stored part of their official affairs in their private archives. From the ephemeral documents found in Ug-Urt it is moreover clear that the enterprise conducted by the owner Urtēnu maintained commercial contacts with an outpost in Emar.²⁵ Ug-Lam and Ug-MT differ from the remaining archives as per their significant share of Sumerian and Babylonian traditional texts, i.e., texts supposed to form the basis for the second phase of scribal education. The archive with the lowest share of lexical lists among the five larger archives is Ug-GP; it has the famous myths and epics written in Alphabetic Ugaritic among its contents.

As has been explained in chapter 5, sect. 4.1., the paleography of most of the lexical lists found in Ug-Lam, in contrast to all other archives, is Babylonian (Ug-Bab); this is also true for the Sumerian and Babylonian literary texts that this archive contains. Lexical manuscripts in the ductus termed ‘an alternative North-Syrian paleography’ (Ug-NS) can be found in: Ug-Urt, in smaller amounts in Ug-Rap, and also in the smaller archives in L and Ršp. As far as is verifiable, the remaining lexical manuscripts all show local paleography (Ug-loc).

5.1.3. [Comparison to the parallel corpora – Ugarit – provisional dates] Since, other than for Ḫattuša and Emar, the lexical tablets cannot be dated directly by means of paleography, and since the synchronisms of scribes of individual tablets with other historical persons are scarce (see

24 There is still no archaeological plan published of MT.

25 Cf. Cohen / Singer 2006.

chapter 7., sect. 3.3.3.), it is only possible to provide an indirect approximate date for the production of the tablets through synchronisms arising from ephemeral documents which were stored in the same archives.

According to the analysis in van Soldt 1989, phases of culminating scribal activities can with some certainty be provided for the archives Ug-Rap, Ug-MT, and Ug-Urt only. Datable ephemeral documents of these archives were produced during the reign of Amittamru II and his successors until the final destruction of the site. Thus, the phase comprises approximately the last 60 years of the site's settlement. Synchronisms are less indicative for Ug-GP. The culmination point of scribal activities was possibly some 80 years earlier than is the case for Rap, MT, and Urt, i.e., within the reign of Niqmaddu II, with activities decreasing in the later periods. As for Ug-Lam, it is impossible to assess a respective chronological phase due to the broad lack of synchronisms within the ephemeral documentation of that archive.

5.2. [Comparison to the parallel corpora – Emar]²⁶ With a single exception: Urri 7b Em. 39=548C, which was found in the archaeological district C, lexical tablets in Emar were all excavated in district M within building M_I. The architectural remains were originally interpreted as belonging to a small temple; however, after the examination of the archival data they proved to be the residential house of a family of incantation priests, named after its genealogical head, the Zū-Ba'la family. The archive contained more than 1000 manuscripts written in Akkadian and as of yet unpublished manuscripts in Hurrian and Hittite; this constitutes by far the largest accumulation of epigraphic finds at Emar. The collection consists of two sections that are marked by the contrasting find areals M III (the main hall of the building) and M I (the adjacent room 3). This distribution may be artificial, resulting from the original storage of the tablets on the upper floor, which had collapsed during or after the destruction of the building.²⁷

The approximate quantitative proportions of manuscripts assignable to individual types of documents are as follows:

	M I		M III		total	
	absolute	relative	absolute	relative	absolute	relative
ephemeral documents	125	50.0 %	100	15.5 %	225	25.1 %
local rituals	100	40.0 %	0	0.0 %	100	11.2 %
lexical lists	15	6.0 %	255	39.5 %	270	30.2 %
traditional Mesop. texts	10	4.0 %	290	45.0 %	300	33.5 %

²⁶ The following section is based on Pedersén 1998: 61-64, Fleming 2000: 13-21, Beyer 2001: 1-11, Gantzer 2008: I, xix-xxviii, and Cohen 2009: 10-12.

²⁷ This seems to be confirmed by the many (though virtual and uncollated) joins of lexical tablets done by M. Gantzer (2008), with pieces from M I and M III as part of the same tablets.

The total share of ephemeral documents thus is very similar to the shares observed with regard to the private archives of Ugarit (see sect. 5.1.1.). In its overall composition it specifically resembles the archives Ug-Lam and Ug-GP, which was also owned by a cult official. The ephemeral documents deal with the private affairs of the members of the Zū-Ba°la family, which also involve other, often high-ranking persons such as members of the local royal family.

5.3. [Comparison to the parallel corpora – the smaller corpora] The archival context of the four Alalah manuscripts is practically lost. Only one piece, Urri Al. 10A = ATT/47/25, has its find spot documented; it is an isolated find from a room in the Fort,²⁸ a locus in considerable distance from the main find spots of the Alalah tablets, i.e., from the Palace. Also chronologically, the four pieces are isolated from the bulk of epigraphic finds which were mostly produced in the 17th and the 15th century (archaeological layers VII and IV), whereas the lexical lists belong to a small group of tablets that date to the 13th century (archaeological layers I-III; von Dassow 2005: 19), which is confirmed by paleographic observations (see chapter 5, sect. 4.3.).

Cuneiform tablets found at El-Amarna comprise 382 pieces; the largest part of these (349 manuscripts) form the famous corpus of international letters making up the so-called ‘Amarna correspondence’. Furthermore, 29 manuscripts belong to a corpus of scholarly texts, including the 12 lexical lists and a number of traditional Babylonian literary texts. The so-called ‘Records Office’ (house Q 42.21), which is located close to the Palace and to the Great Temple, housed the archive where all of the letters and the largest part of scholarly texts were found. Two lexical lists were unearthed at outlying find spots: the unique Egyptian-Akkadian vocabulary EA 368 in house Q 49.23, in relative vicinity to the Records Office; and SaS EA 379 in house N 47.3 some 1.5 kilometers away. Yet, as remarked by Sh. Izre’el (1997: 9), the distant find spots at least do not contradict the assumption that the manuscripts originally belonged with the main corpus.

The lexical list from Ortaköy is apparently a stray find made on the surface.²⁹ In any case, there is generally little information published about the composition of the Ortaköy tablet collection(s). Also regarding the archival context of the lexical lists from the three Palestinian sites: Ashkelon, Aphek, and Hazor, data is sparse. The Ashkelon manuscript is the only epigraphic find made at the site, and the function of the archaeological structure in which it was found is unclear.³⁰ The two lexical lists from Aphek belong to a lot of eight manuscripts; as far as they are identifiable, the remaining texts are ephemeral in character; as is the case for the archives in Emar and Ugarit, the

28 von Dassow 2005: 19; Wiseman 1953: 122.

29 Süel / Soysal 2003.

30 Huehnergard / van Soldt 1999.

building that housed the archive was probably owned by a high official: by the Egyptian governor.³¹ The manuscript from Hazor is a stray find;³² the other three LBA texts found at that site are ephemeral documents.³³

6. [Some conclusions] The observations presented and discussed in the preceding sections lead to the following conclusions:

(1) In contrast to the archival contexts of lexical lists in contemporaneous Emar and Ugarit and in the OB period (as for which cf. chapter 2, sect. 4.2.1.), lexical tablets from Ḫattuša were mostly found in a disturbed context, and also the stratified finds cannot be regarded as in-situ finds, since the archives were very likely abandoned successively, systematically, and (long) before their final destruction. For the same reasons, the chronological proportions and the proportions of literary genres assessed for the individual archives do not necessarily represent the in-situ state when the archives were in use. However, there is no actual need to assume that the final find spots of the lexical tablets largely differ from the places where they were being stored and/or used shortly before the abandonment of the archives

(2) Among the three archives in which lexical lists came to light in Ḫattuša, only two, Hatt-T.I and Hatt-HaH, housed manuscripts that were produced in the final archival periods. The scribal activities forming the context of lexical lists were apparently limited to these two archives in the 13th century (see sect. 3.1.); the manuscripts found at the third find spot, Hatt-BkA, were produced at an earlier date and also differ in other respects from the main corpus (see sect. 3.4.); they must be considered an earlier, possibly peripheral branch of the tradition.

(3) If the construction dates given for the archive buildings are taken serious, and if the manuscripts did not come into the ground earlier than during the final destruction of the archival buildings – which cannot be taken for granted due to the poor archaeological documentation – it is moreover clear that part of the Ḫattuša manuscripts were produced at a date earlier than the erection of the archival buildings. This in turn proves that at least this part of the corpus had been shelved (see sect. 3.2.).

(4) Within the archival contents, lexical lists make up only a fraction of the Ḫattuša material (see sect. 4.). Whatever the scribal activities linked with the lexical lists were like, these certainly did not form the main scribal activities within the archives where they were found. The scribal activities concerned with traditional Sumerian and Babylonian texts, which supposedly formed the second stage of Mesopotamian scribal education, concentrate at other archives, i.e., at Hatt-BkA and Hatt-BkK.

31 Horowitz / Oshima / Sanders 2002: 755, Rainey 1975 & 1976.

32 Tadmor 1977.

33 Horowitz / Oshima / Sanders 2002: 757.

(5) The archive buildings that housed the Ḫattuša lexical lists were public houses (see sect. 2.),³⁴ a fact that can be taken for certain because of the specific location and architecture of the buildings, their mere size, and due to the fact that besides housing the tablet collections they also fulfilled important storage functions (Hatt-BkA and Hatt-T.I). The archaeological and archival context of the Ḫattuša lexical lists in this respect is similar to that of the El-Amarna lists. Yet, the situation in El-Amarna certainly is unique due to the rather marginal and peripheral status of cuneiform within the Egyptian scribal tradition; it is hence not comparable to the archival context in Ḫattuša. The context of the lexical lists from Emar and Ugarit apparently follows the OB paradigm and is pronouncedly different from that of the Ḫattuša lists. At both sites, lexical lists were exclusively found in private domestic houses, and the character of the archives is mostly private as well. Moreover, the lists mark a considerable share within the total contents of these archives.

The differences suggest that the scribal activities forming the context of the lists in Ḫattuša and the scribal activities forming the context of the lists in the OB period, in LBA Emar, and Ugarit either were embedded in a different mode of overall organization of the scribal craft or were themselves substantially different from each other.

(8) The archival context of the lists from the Levantine sites Aphek, Aškelon, and Hazor is strongly disturbed. Sparse as the data are, however, it can nonetheless be understood that – if there are no major archives as yet untouched by archaeological works at these sites – the archival contexts of the three corpora are almost identical, with generally very little material preserved and the lists being the only non-ephemeral documents among them. In this respect they differ both from the paradigm observed for the Ḫattuša lists as well as from the paradigm observed for the lists from Emar and Ugarit.

34 As for the – generally problematic – opposition of ‘private’ and ‘official’ in the context of OB scribal schools, cf. Veldhuis 2004: 60-62. In the preceding section, the distinction is only used with regard to the location that housed the scribal schooling and is not implied to characterize the organization of the schools or their supervision.

Chapter 7: The scribes involved

The present chapter deals only with the scribes as far as they directly appear as historical persons. Indirect aspects, such as the individual scribes' handwriting or the individual formats of the tablet colophons, are dealt with as physical characteristics in chapter 8.

1. [Scribes in the Hattuša lexical lists: the scribe Šabuḫaza] The primary evidence for the identity of the scribes who produced lexical tablets are the colophons of these tablets, on which the scribes would leave: their name, filiation, title, sometimes the names and titles of their teachers and supervisors (autobiographical information), as well as the specific circumstances under which they wrote the tablet (editorial information). Secondary evidence is provided by the colophons of those tablets that shared the shelves and the specific archival context of the lexical tablets.

Unfortunately, there are only a mere five colophons preserved on the manuscripts of the Hattuša corpus (for a formal description and analysis, cf. chapter 8, sect. 4), and among these, there is only a single instance with a scribe mentioning himself by name. This name, spelled *Ša-bu-ḫa-za*, is – at least in this spelling – entirely unparalleled. If it is indeed an abbreviation for Šamuḫa-ziti, as proposed by R. Lebrun (1978: 10), the name finds some parallels in other documents; yet it is far from being clear that these attestations denote the same historical person (see discussion in chapter 8, sect. 6.ColA). Apart from his name, Šabuḫaza does not give his filiation nor does he mention a title or a position, so it is impossible to link him into a prosopographical network or to determine his exact function within the archive.

2.1. [Pupils, apprentice scribes, teachers, supervisors in other sources – the material preserved] As demonstrated in chapter 6, sect. 4., lexical lists represent only a small portion of the contents of the archives in which they were found in Hattuša. Scribes known from colophons of long-term documents or as named in ephemeral documents; thus, are numerous and cannot be treated here in detail. Since the functional context of the lexical lists is supposed to have been that of scribal education; however, it shall be useful to discuss at least those sources in which scribes mention themselves as somehow involved in scribal training.

There could be verified nine colophons altogether that identify the respective manuscripts as the products of scribal training: The scribes denote themselves either as Akk. GÁB.ZU.ZU / *kabzuzu* “pupil” or as Akk. DUB.SAR.TUR. “junior scribe”:

- (1) KBo. 12,41 (Treaty with Talmi-Teššob, HaH, IIIc) [PN] [*kabzuz*]u of Mera-Muwa
- (2) KBo. 15, 37 (*išuwā*-festival, BkA, IIIb) Talmi-Teššob (genealogy) *kabzuzu* of MAḪ.DINGIR.MEŠ-*ma*, under supervision of UR.MAḪ-Ziti GAL.DUB.SAR.MEŠ

- (3) KUB 13,9 (Instruction text, find spot unknown, IIIb) [*Ali*]*h̄h̄ini* (genealogy) [*kabz*]*uzu* of *Zuwa* EN.É.^{GIŠ}KIN-*ti*
- (4) KUB 33, 120+ (Myth of Kumarbi; T.I, IIIb) *Ašhapala* (genealogy), *kabzuzu* of *Ziti*
- (5) KUB 44, 61 (Medical text, find spot unknown, IIIa²¹) NU.^{GIŠ}KIRI₆ (genealogy) *kabzuzu* of *Hulanapi*
- (6) KUB 57,110 (Festival fragment, find spot unknown, IIIc) GUR-Šarruma *kabzuzu* of *Halwa-Ziti*
- (7) VBoT 12+ (Omen fragment, HaH, III) *Pala* D[UB[?]] *kabzuzu* of [PN]
- (8) KBo. 45, 69 (Festival related to Zippalanda, HaH, IIIb) *Pihami* [DUB.SA]R.TUR *kabzuzu* of *Halwa-Ziti*
- (9) KUB 20, 4 (KI.LAM-festival, find spot unknown, IIIb) PN DUB.SAR.TUR (no teacher or supervisor mentioned)

2.2. [Pupils, apprentice scribes, teachers, supervisors in other sources – the individual titles and positions] An evaluation of the colophons and of the titles and positions mentioned in them leads to the following results:

(1) If a scribe mentions both his father and his teacher these are never identical. This does not necessarily imply that apprentice scribes were not trained by their fathers; however, there is at least no positive evidence for such a relationship.

(2) In contrast to Akk. DUB.SAR.TUR “junior scribe” (cf. Nos. 8&9), which invariably appears without supplement, Akk. *kabzuzu* “pupil” (cf. Nos. 1-8) is always followed by the name of a teacher, which suggests that *kabzuzu*, unlike DUB.SAR.TUR, was not a title, but simply marks a specific pupil-teacher relationship (comparable to Akk. DUMU “son”, which marks a genealogical relationship).

(3) The combination of both Akk. DUB.SAR.TUR and Akk. *kabzuzu* in the same colophon (No. 8, possibly also No. 7) demonstrates that a trainee having achieved the status of a junior scribe could still be the disciple of a teacher.

(4) The differences and the specific relationship between teachers and supervisors are not entirely clear. That tablets are written “in front” (Akk. *ina pāni*) of a supervisor suggests that the actual teacher did not permanently supervise all scribal activities of the apprentice. As far as a respective title is concerned, the teachers and supervisors are introduced as high officials. Thus, the supervisor UR.MAḤ-Ziti in (2) appears as GAL.DUB.SAR.MEŠ “chief scribe”, the teacher Zuwa of (3) as EN.É.^{GIŠ}KIN-*ti* “chief of the É.^{GIŠ}KIN-*ti* (the [scribal] workshops)”²

1 Following Sh. Gordin (pers. comm. 2011).

2 As for the É.^{GIŠ}KIN-*ti*, cf. Gordin 2011.

(5) The compositions that have definitely been copied by junior or apprentice scribes belong to various literary genres, and notably, their language is invariably Hittite. There are no compositions among them that belong to the curriculum of classical Babylonian scribal education. With the exception of Nos. (5) and (7), which cannot be dated exactly, all tablets preserved were written down in the 13th century.

3.1. [The scribes of the lexical lists of the parallel corpora – general note] In contrast to Ḫattuša, the corpora of lexical lists from Ugarit and from Emar provide a comparably rich attestation of scribes mentioning themselves in colophons. As for Emar, this is true both for the lists of the Syrian (Em-Syr) and of the Syro-Hittite (Em-SH) tradition.³ The archival context of the Emar lists – as the private archive of the scribal family owning the archive building and governing the training activities – moreover makes it possible to link in most of the actors known from the colophons into a prosopographical framework (cf. Cohen 2009) and to reconstruct part of their professional activities.

Ugarit scribes of lexical lists do not display such rich prosopographical links as in the cases of Emar, though the character of the archives they worked in is also private. Nonetheless, it is possible to reconstruct part of the broader educational context of some individual scribes, particularly through manuscripts in the local paleographic tradition (Ug-loc) of the archives Ug-Rap and Ug-MT, and to provide some approximate dates by means of synchronisms.

Lexical manuscripts of the smaller corpora are completely devoid of biographical information about the scribes who produced them. Also the archival contexts – as far as they are recoverable from published sources – do not provide any valuable secondary information about the local scribal education of these sites and their organization.

3.2.1. [The scribes of the lexical lists of the parallel corpora – Emar – the Syrian tradition] On paleographic grounds, one can identify four manuscripts with specifically Syrian colophons within the corpus of Emar lexical lists: Urta 1 Em. 541A+, Urta 1 Em. 541D, Urta 3 Em. 543-5A+, and Sag Em 757+. All four colophons show the typical Non-Syro-Hittite structure with editorial information preceding biographical information (see chapter 8, sect. 4.4.2.). The four scribes having signed the manuscripts in these colophons can be respectively identified as Ba‘al-bēlu, Išma‘-Dagan, Rībi-Dagan, and Ba‘al-bārū (Rībi-Dagan also mentions himself in a second colophon, which is discussed in sect. 3.2.3.).

The title by which these scribes mention themselves, i.e., Akk. Ì.ZU(.TUR.TUR) “(junior) diviner”, is notably uniform in all colophons; it corresponds to Akk. ^{LÚ}ḪAL of the Syro-Hittite colophons.

³ Lexical lists in the Syrian tradition are by far less numerous, but comprise notably many well-preserved exemplars.

Only Ba‘al-bārû in his copy of the Sag-tablet identifies himself as “(professional) diviner” (Akk. Ì.ZU), in contrast to the “junior diviners” (Akk. Ì.ZU.TUR.TUR) of the other colophons. This status of the scribe after having finished his studies, in combination with the general quality of the manuscript⁴ and the long period of time it survived in the shelves, suggests that Ba‘al-bārû had not written this tablet as an exercise, but that he did so in order to conserve the text, possibly as a composition or textual version he was hitherto not familiar with. Ba‘al-bārû is also the only one among the four scribes who is attested in additional, ephemeral documents. He accordingly is known to be the father of a certain Mašru-ḥamiš, who, equally a diviner and the scribe of a number of ephemeral documents, proves to be a contemporary of King Pilsu-Dagan.⁵ It seems thus that Ba‘al-bārû lived and worked during the reigns of Yaši-Dagan and Ba‘al-kabar I, the predecessors of Pilsu-Dagan (i.e., around 1280-1260 BCE).

Manuscript Urro 3 Em. 543-5A+, written by Rībi-Dagan, bears the impression of an anepigraphic seal, which probably is to be identified as the personal seal of this scribe.⁶ Apart from the fact that seal impressions are extremely rare on lexical tablets, this fact is notable in that it apparently proves that apprentice scribes could have possessed seals. Following Y. Cohen, one may suggest that Rībi-Dagan “was already approaching, if not actually at, adulthood” (2009: 127) when he wrote the tablet.

Unfortunately, the scribes of all four colophons only mention their title, but not their filiation, so it is impossible to determine whether there exist any kinship relations among them.⁷

3.2.2.1. [The scribes of the lexical lists of the parallel corpora – Emar – the Syro-Hittite tradition – the Zū-Ba‘la family] With the exception of the external teacher Kidin-Gula, the scholarly scribes of the Syro-Hittite tradition as they appear in the colophons of the Syro-Hittite lexical lists can all be traced to the same family, by the filiation they give in the colophons as well as by their mention in ephemeral documents.⁸ This family, named after the first-generation paterfamilias Zū-Ba‘la, is an influential family of diviners, holding and passing down the position of chief diviner of the city (Akk. ^{LÚ}ḪAL ša DINGIR.MEŠ ša ^{IRI}Emar). The family is documented in four generations.

4 Cohen 2009: 124f.

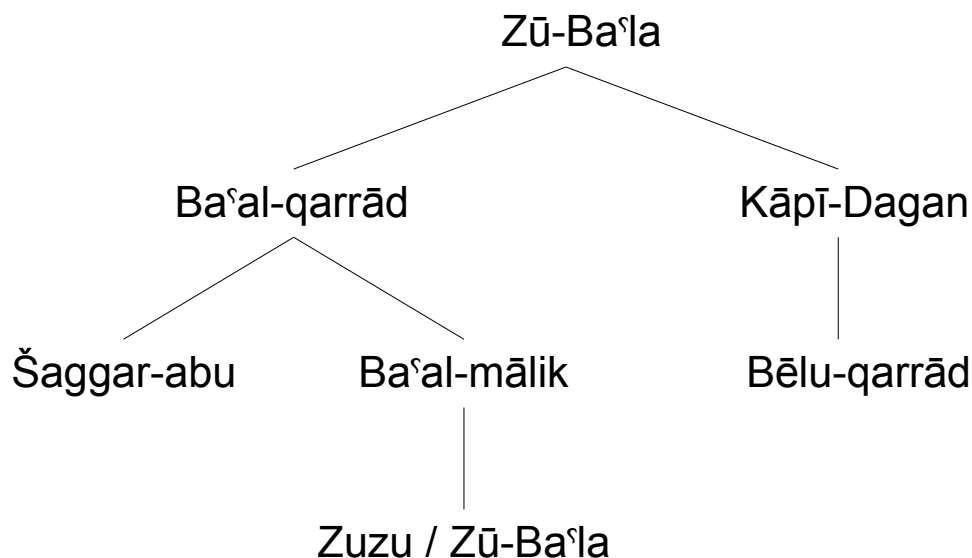
5 Cohen 2009: 122-124.

6 Cohen 2009: 127; Beyer 2001: 261f.

7 An additional scribe of the Syrian scholarly tradition, Tuku-^{DÉ}ḪUR.SAG, is attested in the colophon of a traditional literary text (Em. 775), where he identifies himself as ^{LÚ}SANGA ^DDagan “priest of the god Dagan”. Unfortunately, he is otherwise undocumented as well (further see Cohen 2009: 135f.). The omen compendia preserved in Syrian paleography also contain a number of colophons, however without any of the scribes being identifiable. (further see Cohen 2009: 136-144).

8 See the detailed reconstruction of the history of the Zū-Ba‘la family in Cohen 2009: 147-189

The traceable members found in the colophons of the lexical lists all belong to the third and, in one potential instance, to the fourth generation; cf. the following generation sketch:⁹



They involve the scribe and diviner Šaggar-abu, successor of his father Ba'al-qarrād and of his grandfather Zū-Ba'la positioned in the office of the chief diviner, Šaggar-abu's brother Ba'al-mālik, taking over the position after Šaggar-abu's (early) death, and, if Y. Cohens's interpretation of the colophon in Ur 7 Em. 548H is correct (2009: 178f.), also Ba'al-mālik's son Zuzu/Zū-Ba'la (as for Bēlu-qarrād, the cousin of Šaggar-abu and Ba'al-mālik, cf. the following section 3.2.3.). The scribes regularly give their filiation, thus mentioning their father Ba'al-qarrād and, in one case (Lu 1 Em. 602A+), also the grandfather Zū-Ba'la.

The titles appearing in the colophons involve (1) Akk. DUB.SAR “scribe”¹⁰, (2) Akk. ^{LÚ}HAL *ša* DINGIR.MEŠ *ša* ^{IRI}Emar “diviner of the gods of Emar”, (3) Akk. ^{LÚ}AZU “diviner” and just once, (4) Akk. ^{LÚ}MÁŠ.ŠU.GÍD.GÍD, also “diviner”; thereby (1) is always bound to the occurrence of (2), which it then precedes, whereas (2), (3), and (4) never occur in immediate combination. Since the position of these titles within the colophons invariably comes after the filiation of the scribe and never directly after the name, it appears that they belong to the father mentioned in the filiation;¹¹ the colophon of Lu 1 Em. 602A+ supports this suggestion, since it lists titles after Šaggar-abu's father as well as after his grandfather. It would otherwise be notable that Šaggar-abu and Ba'al-mālik were already fully educated scribes and chief diviners while they were studying lexical tablets (but see sect. 3.3.2.).

9 The sketch only includes those persons that are mentioned or mention themselves in the colophons of the lists.

10 Thus contra Fleming 2000: 26; colophons written by members of the Zū-Ba'la family and including the title Akk. DUB.SAR involve Ur 1 Em. 541B+, Ur 4 Em. 545D+, Ur 5 Em. 546A+, and Ur 12 Em. 555A+.

11 And not, as assumed by Cohen (2009: 165/175), to the scribe himself.

3.2.2.2. [The scribes of the lexical lists of the parallel corpora – Emar – the Syro-Hittite tradition – the teachers and other scribes] Akk. *kabzuzu* “pupil”, as noted in sect. 2.2. with regard to the Hittite colophons, probably is not a title in the strictest sense, rather it merely denotes a pupil-teacher relationship. In the Emar lexical lists of the Syro-Hittite tradition, it only occurs occasionally and if so, like in the parallel traditions invariably with the name of the teacher following.

The manuscript with the first attestation, Urri 4 Em 545U+, does not have the name of the teacher preserved. The second attestation is in Izi 1 Em. 567A+, and the name of the teacher is Kidin-Gula. This scribe also occurs in the colophons of Urri 3 Em. 546A+ and Urri 12 Em. 555A+, and the (broken-off) term to be restored in front of it must again be Akk. *kabzuzu*. The latter colophon identifies Ba'al-mālik as the scribe who wrote the tablet, and hence as a pupil of Kidin-Gula. Ephemeral documents demonstrate that Kidin-Gula was hired as a teacher only and was not a member of the Zū-Ba'la household; he probably lived and worked as a scribe in his own right in or around House 5 in excavation area A.¹²

In the aforementioned attestation, Ba'al-mālik identifies himself as a pupil; however, in the third attestation of Akk. *kabzuzu*, Lu 1 Em. 602Ad, he appears as the teacher. Akk. *kabzuzu* is probably also to be restored in Urri 7 Em. 548H, preceding again Ba'al-mālik then, who is also identified in the colophon as the father of the scribe (whose name in turn is broken off). This attestation is the only definitive attestation within the Emar lexical lists in which the father of a scribe simultaneously acted as his teacher. A second, potential case is the colophon of Lu 1 Em 602A+: After naming his father Ba'al-qarrād and his grandfather Zū-Ba'la, Šaggar-abu again mentions himself as the son of Ba'al-qarrād; the repetition is probably a mistake, with Akk. DUMU “son” to be emended to Akk. *kabzuzu* “pupil”.¹³ Altogether thus, scribes mentioning their father as teacher are notably rare; however, it is possible that colophons that give the filiation but do not explicitly mention a teacher were meant to indicate that the tablet was written under the father's instructions.¹⁴

3.2.3. [The scribes of the lexical lists of the parallel corpora – Emar – evidence for the transition from the Syrian to the Syro-Hittite tradition] The transition from the Syrian to the Syro-Hittite tradition has as of yet not been substantially traced, as noted by Y. Cohen: “In spite of the change,

12 Cf. Cohen 2009: 183f., with an overview of the whole of Kidin-Gula's scribal activities.

13 The respective line in the colophon is read differently by M. Gantzer (2008: I, 234) and Y. Cohen (2009: 167); the present interpretation is based on the reading by Gantzer.

14 Apart from that, a certain Madi-Dagan identifies himself as a scribe of scholarly tablets in the colophon of two medico-magical incantations. If he is identical with the Madi-Dagan of some ephemeral documents, he must have been a chief official of the city. His relation to the school in the Zū-Ba'la archive and its members, however, remains unclear. Further see Cohen 2009: 189-195.

there is no evidence of a single scribe who made the transition from one tradition to the other. There were mutual influences of the two traditions on each other, but these were minimal.“ (2009: 29).

Some details within the paleography of two manuscripts as well as the style of their colophons may provide some potential hints at this transition. The scribe mentioning himself in the colophon of SVo Em. 603A has been identified by Cohen (2009: 159f.) as Bēlu-qarrād, the son of Kāpī-Dagan, who was the younger brother of Ba'al-qarrād and thus the uncle of the Šaggar-abu and Ba'al-mālik, the scribes responsible for the great part of colophons of the Syro-Hittite scholarly tradition (cf. the chart in sect. 3.2.2.1.). Bēlu-qarrād, thus, was the cousin of these two scribes; however, the manuscript he wrote principally follows the Syrian tradition: (1) The paleography, though showing some Syro-Hittite sign forms, appears basically Syrian. (2) The title given in the colophon, Akk. Ì.ZU. TUR.TUR, otherwise occurs in colophons of the Syrian tradition only. And (3) the formal characteristics of the tablet, with horizontal auxiliary rulings used instead of intersection rulings (cf. chapter 8, sect. 2.4.), are also typical of Syrian-style lexical tablets. On the other hand, the paleography as noted, already shows the intrusion of some Syro-Hittite sign forms and the general structure of the colophon – with biographical information preceding editorial information – differs from the structure of the other Syrian colophons, but resembles that of the Syro-Hittite colophons. If Cohen's identification is correct, thus, the manuscript may prove that scribes in the third generation of the Zū-Ba'la family still adhered to the Syrian tradition to some degree.¹⁵

The colophon of manuscript SaV Em. 537C+, written by the Syrian scribe Rībi-Dagan (who also wrote Urro 3 Em. 543-5A+; see sect. 3.2.1.), like the other traditional Syrian colophons lacks the filiation. However, it deviates from the standard structure of the Syrian colophons in that biographical information is given before editorial information, as is typical for the Syro-Hittite colophons, and in that it omits the scribal title. Apart from that, the general paleography of the manuscript – which is basically Syrian in style – contains Syro-Hittite sign forms. It seems thus that Rībi-Dagan, clearly working in a Syrian tradition when he wrote the colophon of Urro 3 Em. 543-5A+, must have 'experienced' some Syro-Hittite influence when he wrote the colophon of SaV Em. 537C+. It is possible that the notable editorial remark in his colophon in which he mentions that he wrote the tablet Akk. *i-na ŠÈR.ŠÈR^{ZABAR}* "(placed) in copper chains", is not (only) to be interpreted as an indication of bondage due to financial problems, as proposed by Cohen (2009: 129), but also acts as a witness to the foreign impact which the hitherto dominant local scribal tradition and their members were undergoing.

¹⁵ Though, since Kāpī-Dagan was the younger brother of Ba'al-qarrād, his son Bēl-qarrād was probably the younger cousin of Šaggar-abu and thus started his scribal training after the latter, on whose tablets, in turn, no Syrian features can be identified.

3.2.4. [The scribes of the lexical lists of the parallel corpora – Emar – some synchronisms] By means of the synchronisms established between the scribes mentioned in the preceding sections and with officials known from other, also Non-Emarite documents,¹⁶ it is possible to specify the dates of production of some manuscripts that have been established on the basis of paleography in chapter 5, sect. 4.2., and add a few approximate absolute dates.

The synchronism between King Pilsu-Dagan and Maḥru-ḥamiṣ, the son of Ba'al-bārû, who in turn wrote Sag Em. 757+, suggests 1280-1260 BCE as an approximate date of production for this manuscript, i.e., ca. 80-100 years before the destruction and abandonment of the archive. The manuscripts in which Ba'al-mālik identifies himself as scribe may have been produced roughly between 1215 and 1195 BCE; Ba'al-mālik is known to have been active as a diviner at least until 1185, and the period of his scribal education may have been some 10-30 years earlier. The exercises produced by Ba'al-mālik's elder brother Šaggar-abu may thus date back to some 10 years earlier than the ones produced by Ba'al-mālik, hence at some point in time between 1225 and 1205 BCE. In this respect, having been produced 25-45 years before Emar's defeat, they form the earliest datable lexical manuscripts of the Syro-Hittite tradition.

3.3.1. [The scribes of the lexical lists of the parallel corpora – Ugarit – scribal families involved in scribal training] In contrast to the lexical lists from Emar, scribes often give a relatively detailed filiation in the colophons of the Ugarit lexical lists, including their own filiation, but also that of the teacher supervising them. Thereby it is possible to reconstruct two scribal families involved in scribal training:¹⁷

The scribe Nu'me-Rašap, identifying himself as the scribe of the Atra-ḥasis copy RS 22.421, – if the contrasting spellings of the name really trace back to the same person¹⁸ – appears as the father of a scribe whose name is broken off in Urta 3 Ug. RS 22.217A+¹⁹, and as father of a second scribe whose name is almost lost (^{rD1} 'X' 'X' ZI) in Urta Ug. 10A = RS 22.346+; in the same manuscript he is mentioned as the father of ^{rD1} 'X' 'X' ZI's teacher Gamir-Haddu (spelled ^mBE-^DrU'). Thus, ^{rD1} 'X' 'X' ZI was a trainee of his brother²⁰ Gamir-Haddu. These scholarly tablets all stem from Ug-MT and its surroundings. Gamir-Haddu possibly acted as a teacher also in Ug-Lam, as evidenced by the colo-

16 Cf. Cohen 2009: 23-26 for a detailed overview and for further references.

17 As for the following, generally see van Soldt 1995: 181

18 Cf. the discussion in van Soldt 1991: 30f.

19 Colophon exceptionally published in van Soldt 1988: 317, No. t.

20 And not his uncle, as suggested in van Soldt 1995: 181.

phon of Urta 5 Ug. RS 25.453+²¹, and Ug-Rap (Urta 4 Ug. RS 20.170B+,²² spelled BE-^DŠKUR there) – if the respective manuscripts were really produced in these archives and not brought there from MT. A fourth son of Nu'me-Rašap, Ili-šapšu, mentions his father in the legal document RS 22.223 (also from Ug-MT); he also appears as the scribe of a second legal document found in Ug-Ršp (RS 17.36). Nu'me-Rašap himself is the scribe of several legal documents, which were found in the palace archives. The different archival find spots demonstrate that the administrative and the scholarly activities of this scribe, and possibly also those of his sons, were bound to different archives respectively.

A second scribal family involved in scribal training emerges from the colophon of SVo Ug. A = RS 17.41+, (found outside Ršp + MPC5); it identifies the scribe Irīb-Ba'lu as a pupil of his uncle Šub-[]. Yet, there are no further scholarly or ephemeral documents to attest to the scribal activities of these scribes, including their grandfather and father Abi-yātar (who is mentioned in the same colophon).

In contrast to Emar, there is no positive evidence for a father being the scribal teacher of his son. Possibly, as it may still be the case for the Emar lists, colophons in which scribes give their filiation but which do not mention their teacher were meant to indicate implicitly that the scribe worked under the instructions of his father. Apart from that, there is no positive evidence as yet indicating that the owners of these houses (known for Ug-Rap and Ug-Urt) were actively involved in the scribal activities connected with the lexical lists.

3.3.2. [The scribes of the lexical lists of the parallel corpora – Ugarit – titles and careers] There are only two titles scribes assign themselves in the colophons of the Ugarit lexical lists, Akk. ^{LÚ}DUB.SAR and ^{LÚ}A.BA, both “scribe”. The title Akk. ^{LÚ}DUB.SAR.TUR “junior scribe”, i.e., the title actually expected, is notably absent. The students identify themselves as professional scribes, although they also state in many instances that they are the pupils (Akk. *kabzuzu*) of a teacher. A possible explanation is that at least some scribes appearing in the syllabic-cuneiform lexical lists had accomplished some prior scribal education in alphabetic cuneiform. That this was the fact is apparently demonstrated by manuscript Tu Ug. C = RS 22.225, with the basic syllabic-cuneiform exercise *Tu* on the one side and an advanced literary composition in alphabetic cuneiform on the other.²³

A kind of promotion within an individual scribal career is possibly traceable to the scribe Yanḫāna, who is known from at least five colophons.²⁴ Yanḫāna identifies himself as ^{LÚ}DUB.SAR

21 Colophon exceptionally published in van Soldt 1988: 316, No. m.

22 Colophon exceptionally published in van Soldt 1988: 314, No. c.

23 As for the scribal education in alphabetic cuneiform and its relationship to the training in syllabic cuneiform, cf. van Soldt 1995: 183ff. and Hawley 2008.

24 Involving the following published manuscripts:

RSQT Ug. A = RS 20.230 as ^{LÚ}DUB.SAR and without a teacher mentioned,

Urta Ug. 12C1 = RS 20.201A+ as ^{LÚ}A.BA and with a teacher Nūr-mālik,

and as ^{LÚ}A.BA each in two colophons (with the title not preserved in the fifth one). Notably, the occurrences of ^{LÚ}A.BA (which is otherwise not attested in the Ugarit colophons) are bound to the mentioning of the teacher Nūr-mālik. The teacher's name in the colophons in which Yanḥāna calls himself ^{LÚ}DUB.SAR, is not mentioned in the first instance and is partly broken, but does definitely not read Nūr-mālik, in the second one.²⁵ It is conceivable thus that the alternation of the titles corresponds to a change of the teacher and, quite possibly, testifies to a kind of promotion Yanḥāna had undergone (further see chapter 13, sect. 3.2.2.).

Two colophons also attest to the titles of the teachers. Thus, the above-mentioned Gamir-Haddu (with the name of the scribe mostly broken) appears as ^{LÚ}GAL.SUKKAL “chief vezir” in Urta 5 Ug. RS 25.453+²⁶. In Urta 5 Ug. RS 22.437B, the teacher [] 'X'-DI (with name of the scribe equally lost) appears as ^{LÚ}SUKKAL MUNUS.LUGAL “vezir of the queen”. Thus, the teachers – at least those named by title – appear to have held very high positions in the state administration and, hence, to have accumulated a wealth of social capital.²⁷

3.3.3. [The scribes of the lexical lists of the parallel corpora – Ugarit – some synchronisms] Only a few scribes known to have produced lexical tablets or to have supervised their production also appear as scribes of ephemeral documents. Though not numerous, cases of this sort provide some valuable synchronisms with otherwise historically attested and datable persons.²⁸ Thus, according to the synchronism between the juridical document RS 18.280 by Nu'me-Rašap with King Ibirānu, the lexical manuscripts written or supervised by Nu'me-Rašap's sons, Urta 3 Ug. RS 22.217A+, Urta Ug. 10A = RS 22.346+, and Urta 5 Ug. RS 25.453+, must date roughly to the period 1230-1190 BCE. Further synchronisms exist, via a number of juridical documents, between the scribe Iltahmu, as attested in manuscript Diri Ug. 3A = RS 22.227B+, and King 'Amittamru II, as well as between Šapšu-malku, (as mentioned by the scribe Ba'lasku as his teacher in the colophon of Urta Ug. 11A = RS 20.32), and the Kings Niqmaddu II and Arḥalba. These two manuscripts, thus, were likely pro-

Mea Ug. A = RS 20.160N+ as ^{LÚ}A.BA and with teacher Nūr-mālik,
and the following unpublished manuscripts with colophons exceptionally published in van Soldt 1988: 314f.

Urta 2 Ug. RS 20.245 with both the title and name of the teacher broken

Urta 5Ug. RS 20.165B as ^{LÚ}DUB.SAR with the name of the teacher broken

According to van Soldt 1995: 209, Yanḥāna also appears as the scribe of two additional, unpublished colophons, i.e., in Urta 9 Ug. RS 21.08A and in Urta 14 Ug. RS 22.343, with the title and teachers unknown.

25 See previous note.

26 Colophon exceptionally published in van Soldt 1988: 316, No. m.

27 As for an analysis of the social status of the scribal class, as judged from the OB *Eduba*, cf. Veldhuis 1997: 142ff.

28 The synchronisms given in the following have already been listed in van Soldt 1992.

duced within the periods 1260-1220 and 1340-1300 BCE respectively. Thus, one of the manuscripts was very likely produced at least 120 years before the defeat and abandonment of the site.

Itah.mu is the only scribe attested that identifies himself as a disciple in a colophon of a lexical tablet and additionally appears as the scribe of an ephemeral document – provided the two attestations of the name really trace back to the same historical person. Whether Itahmu wrote this juridical document before, during, or after his studies of lexical lists cannot be said; in the colophon of the lexical list, he does – unlike other students of lexical lists (see above, sect. 3.3.2.) – not assign himself the title of a professional scribe, i.e., Akk. DUB.SAR.

4. [Some conclusions] A comparison of the data found for the scribes of the Ḫattuša lexical lists with those found for their ‘colleagues’ from Ugarit and Emar, leads to the following conclusions:

(1) There are no hints that the scribal activities and abilities connected with the lexical lists were passed down within the immediate circle of scribal families in Ḫattuša, in contrast to what is verifiable for Emar and – at least in parts – for Ugarit.

(2) In all three corpora, the teachers and supervisors explicitly mentioned by title belong to the elite of the administration (Ḫattuša and Ugarit) or of the local cult (Emar).

(3) Unlike the lexical lists from Ugarit and Emar, there moreover are no attestations of scribes calling themselves disciples in the colophons of the Ḫattuša lists. Instead, the designation Akk. *kabzuzu ša* “pupil of” frequently occurs in the colophons of regular Hittite long-term documents. This can be compared with the fact that the Emar apprentice scribe Rībi-Dagan already possessed a personal seal, or regarding the situation found in the colophons of some Ugarit lexical lists, that scribes of lexical tablets identify themselves as Akk. DUB.SAR “(professional, thus fully-educated) scribes”.²⁹ Assuming that these scribes had mastered alphabetic cuneiform before approaching the syllabic-cuneiform curriculum, one may suggest that Hittite scribal apprentices first studied conventional Hittite long-term documents before changing over to compositions of the traditional Mesopotamian scribal curriculum, such as to lexical lists.

(4) The dates of production established for a number of manuscripts via synchronisms among the scribes that mention themselves in the colophons, suggests that individual scribe’s manuscripts may have been stored for periods longer than 100 years both in Emar and Ugarit. The date of production of the earliest lexical manuscripts of the Ḫattuša corpus as identified by means of paleography (cf. chapter 5, sect. 2.3.) antedates the the abandonment of the respective archives by at least 150 years (yet, in this respect note the problems concerning the archaeological context that are discussed in chapter 6, sect. 1.).

29 The title ^{LÚ}DUB.SAR also occurs frequently in the colophons of the Emar lexical lists, they are however, very likely referring to the teachers and not to the scribes (see sect. 3.2.2.2.).

Chapter 8: Tablet types, physical characteristics, and colophons

The present chapter deals with all non-linguistic and non-textual internal features of the manuscripts. They comprise aspects of the tablet types (sect. 1), aspects of the manuscripts' physical characteristics, such as tablet formatting (sect. 2), aspects of the inscriptional practice, such as size and quality of the script (sect. 3), as well as aspects of the colophon practice (sect. 4.). As will be seen, the features collected are of great importance for reconstructing both the functional and the transmissional context of the manuscripts. A short recapitulation of the most important points in this respect is given in sect. 5. The chapter concludes with a (re-)edition of the elaborated colophons as preserved in the Ḫattuša corpus (sect. 6.)

1.1.1. [Tablet types – full text tablets vs. excerpt tablets – distinctive features and the types found in the Ḫattuša corpus] During the entire period of their attestation, lexical lists are inscribed on basically two different types of tablets, on full text tablets and excerpt tablets.¹ Full text tablets, as the term suggests, contain the whole or an essential part of a given composition, while the excerpt tablets only present smaller portions of it, usually 10-30 lines. Full text tablets are always large, usually multi-columned tablets, and in some cases assuming the shape of prisms (see sect. 1.3.). Excerpt tablets are preserved in various shapes in the individual periods of their attestation.² They are usually smaller than full text tables. The script found on them is mostly larger (with wider line spacing) and of inferior quality.

The Ḫattuša corpus does not contain a single manuscript that can be identified as (a part of) an excerpt tablet. There are no lenticular shaped tablets among them, no tablets that combine two different (a teacher's and a pupil's) handwriting or that combine two different compositions on obverse and reverse – which are formats typical for excerpt tablets. The script is mostly regular, often minute in size.³

1.1.2. [Tablet types – full text tablets vs. excerpt tablets – comparison to the parallel corpora] Except with the Ḫattuša corpus, excerpt tablets are a part of all larger pre-canonical corpora of lexical lists. Following the progression from the OB to the LBA peripheral parallel traditions of Ugarit and Emar; however, the quantitative proportions between full text tablets and excerpt tablets apparently undergo considerable changes, as demonstrated by the following table:⁴

1 As for the following, also cf. the typology in Civil 1995. Type I established there corresponds to present full text tablets; the other types (II-VII) represent the different kinds of excerpt tablets.

2 As for an overview according to the individual historical periods, cf. Civil 1995.

3 Contrary to the suggestion by J. Klinger (2005: 111), Urra Bo. 6B = KBo. 1,32 is definitely not an excerpt tablet; see introductory remarks in part D.

4 Full text tablets of the OB traditions including tablet type I and prisms; excerpt tablets of the OB traditions

	full text tablets		excerpt tablets	
OB Nippur according to database in Veldhuis 1997	281	14,1%	1711	85,9%
OB manuscripts of the composition <i>Ea</i> according to Civil 1979	18	8,4%	202	91,6%
OB manuscripts of the composition <i>Izi</i> according to Civil 1971	14	18,5%	62	81,5%
Ugarit according to van Soldt 1995	255	87,0%	38	13,0%
Emar according to Gantzert 2008	94	88,7%	12	11,3%

Thus, the quantitative proportions between full text tablets and excerpt tablets in OB Nippur seem to be almost exactly the opposite of those obtained for the lexical tablets from Ugarit and Emar. The proportions found in the latter two corpora moreover, are almost identical. Their identity possibly indicates that similar scribal practices formed the context of both of these corpora.

As for the Emar tradition, the share of excerpt tablets is virtually identical for both Em-SH and Em-Syr. In Ugarit, the share varies among the five larger archives: Ug-Rap and Ug-GP show shares around the average share. In Ug-Urt, excerpt tablets assume more than 50% of the total number of manuscripts, which is still considerably low compared with the shares known from OB Nippur. Ug-MT (one case) and Ug-Lam (no case) virtually lack excerpt tablets.

1.1.3. [Tablet types – full text tablets vs. excerpt tablets – some conclusions] Assumed that when studying lexical lists, apprentice scribes first copied compositions on excerpt tablets until they had memorized individual chunks and could reproduce whole composition on a full text tablet. An average length of 300 entries per composition and an average size of 25-30 lines per excerpt tablet would require a number of 10-12 tablets in order to study a given composition at full length by means of excerpts, not taking into account those tablets which had to be written more than once until achieving mastery of the respective passage.

The proportions exhibited by the OB tradition, though not fully matching the proportions of 10-12:1 as expected, show this to be a likely educational procedure. The proportions obtained for the corpora in Ugarit and Emar, which are almost exactly the opposite to those obtained for OB Nippur; however, either show a change of the role excerpt tablets played in the educational process or a change of the archival exposure to the individual tablet types. I.e., either excerpt tablets were

including tablet types II-IV; see note 1.

The inventory given in van Soldt 1995, as used in the table, includes three categories of manuscripts, (1) manuscripts explicitly marked as excerpt tablets, (2) manuscripts denoted as fragments ('frg.'), and (3) the remaining manuscripts (without further marks). The category 'full text tablets' as used in the table includes the manuscripts of this third group. Manuscripts of group 2 are disregarded.

The inventory given in Gantzert 2008, as used in the table, marks the excerpt tablets explicitly only. In the table, the category of full text tablets includes those manuscripts only which can definitely not be excerpt tablets, i.e., manuscripts that definitely are multi-columned and/or bear a colophon.

only occasionally used in scribal education in these LBA traditions, e.g., for difficult passages that required more intense study, or full text tablets were kept for longer periods than the excerpt tablets.

The same potential explanations must be adduced to account for the total lack of excerpt tablets in the Hattuša corpus as well as for that in Ug-Lam. This lack cannot simply be explained by the deviating archaeological context of the tablets – the manuscripts were probably not found at their in-situ find spots: If all of the excerpt tablets were simply discarded, then some full text tablets obviously survived on the shelves; and if excerpt tablets did not exist at all, the scribal practices connected to lexical lists must have been fundamentally different from those which the OB sources represent.

1.2. [Tablet types – *sammeltafel*n] A variant type of full text tablets is represented by so-called *sammeltafel*n, i.e., manuscripts that contain more than one composition. There is no trace of this type of tablet within the Hattuša corpus of lexical lists; however, the corpus of Sumerian and Babylonian religious, medical, and literary texts contains some *sammeltafel*n,⁵ as do the parallel corpora from Emar and Ugarit. *Sammeltafel*n with lexical lists are of particular importance for the reconstruction of the supposed curricular order of these compositions. The Emar corpus involves two pieces:

- (1) 543-5A+, Urri 3 - Akkadian incantation; sequence is assured since the incantation is on the left edge
- (2) 602M+, Lu 2 - Izi; sequence is assured since Izi is on the left edge

*Sammeltafel*n of the Ugarit corpus involve the following pieces:

- (3) RS 20.123+ SaV - WeidG; sequence is assured since SaV is on both sides
- (4) RS 20.125+ Tu - SAI; sequence is assured by colophon that follows SAI
- (5) RS 20.139 SAI - SaS - unid. (poss.Tu); sequence is assured since SaS is on both sides⁶
- (6) RS 20.155 SAI - Tu (- unid.)⁷; sequence is not assured
- (7) RS 22.220+ SAI - SaS; sequence is assured since SaS is on both sides
- (8) RS 22.225 Alph. Ugaritic comp. - Tu - unid. (poss PN's); sequence is not assured
- (9) RS 23.80 Urri 15 - Lu 1; sequence is assured
- (10) RS 25.438B SAI - SaS; sequence is assured, since both compositions are on the same side and SAI is first

In the cases of (2), (4), and (9), the respective sequence of compositions is in accord with the curricular order that is known from the OB period. From (1) and (8) however, it is clear that the sequence

5 Cf. Fincke forthc.

6 Note that if this identification is correct, *Tu* was definitely inscribed after SAI and SaS.

7 The third composition occupying the single column after SAI, according to the initial DIŠ-markers, either represents *Tu* or SaS. In the first case the sequence must be reconstructed as SAI - *Tu* (!); in the second case, the tablet could only have contained the beginning of SaS.

expressed by the *sammeltafel* does not necessarily reflect the traditional sequence without gaps (further see chapter 11, sect. 1.2.).

An additional, though fragmentarily preserved *sammeltafel* can be found in the small corpus from El-Amarna:

(11) EA 350 SaS - SA1; sequence is not assured

1.3. [Tablet types – clay tablets, clay prisms, wax tablets] A large part of the Ḫattuša corpus is preserved in the shape of clay tablets. Three additional manuscripts use four-sided clay prisms as *schriftträger*. Clay prisms are rare among the remains of the Ḫattuša cuneiform tradition; altogether there are ten exemplars that can be verified:

Publ.-Nr.	Find spot	Contents	Date
KBo. 19, 98	Hatt-BkA	Narām-Sîn legend	II c
KBo. 19, 99	Hatt-T.I	Narām-Sîn legend	II b/c
KBo. 36, 72	Hatt-T.I?	-	-
KUB 4, 39	unknown	<i>Eduba</i> -narrative (Sum.-Akk.)	II c?
KUB 4, 40	unknown	Akkadian Proverbs	II c
KUB 4, 41	unknown	Sum.-Akk. fragment	II c (+)
KBo. 26, 2	Hatt-T.I	GodL A (unidentified god list)	III c
KBo. 26, 4	Hatt-T.I	Them A (unidentified thematic list)	III a
KBo. 26, 5 (+)	Hatt-T.I	Urri 1A	III a?
KBo. 26, 56	Lower City	(Graphically) inversive listing of signs	-

The compositions found on the prisms, i.e., lexical lists, sign lists, and traditional Sumerian and Babylonian literature, are all associated with scribal education as known from Mesopotamian sources. There are no pieces attested with typical Hittite compositions or even Hittite language preserved – the lexical prisms are strikingly unilingual Sumerian and do not contain Hittite translations. According to the paleographic dates, prisms were preferably used in the 14th century; only two pieces, GodL Bo. A = KBo. 26,1 and possibly also the *Eduba* text KUB 4,39, were produced in the 13th century (paleographic period IIIc). With regard to the whole lexical corpus, this distribution is disproportionate (cf. the general proportions given in chapter 5, sect. 2.3. & 2.4.). Among the other LBA scholarly traditions, prisms are not attested with the exception of a single, badly preserved piece from Tell Aphek;⁸ however, 14th-century manuscripts, i.e., manuscripts roughly contemporaneous to most of the prisms from Ḫattuša, make up only a very small section of the parallel corpora.

From secondary evidence (clay bullae and secondary literary attestations) it is known that Hittite scribes also made broad use of wooden-boarded wax tablets. Due to the perishable material these

8 Cf. Rainey 1976.

tablets were made of, no remnants have survived, so it is impossible to know if tablets made of wax were inscribed with cuneiform lexical lists and – if so – in which amounts.

2.1. [Physical characteristics – tablet size and state of preservation] There are no completely preserved exemplars among the tablets of the Ḫattuša corpus. The original size can be reconstructed for two pieces, for Izi Bo. A = KBo. 1,42 (six-columned) with approximate measurements of 27 x 22 cm, and for Erim Bo. Aa = KBo. 1,44+ (four-columned) with 27 x 21 cm. Presuming an original number of four columns per side, it is additionally possible to reconstruct the approximate original width of Urra Bo. 4A = KBo. 1,57+ with 24 cm. The width of Them Bo. B = KBo. 1,51 (two columns per side); accordingly, must have been approximately 19 cm.

A comparison with the average dimensions of non-ephemeral tablets assessed by W. Waal (forthc.), with average measurements of 26.9 x 18.7 for NH four-column and 26.5 x 21.4 for NH six-column tablets, demonstrates that lexical tablets do by no means form an exception within the contemporaneous tablet collections. Lexical tablets from Ugarit, in contrast, appear to be a bit smaller; with the height varying between 17.0 and 25.0, and the width between 11.0 and 16.0 cm,⁹ and with no notable contrasts among the individual local archives. This is also true for the lexical tablets from Emar, with 15.0 to 25.0 cm in height and 11.0 to 21.0 in width¹⁰ and with no obtainable differences between tablets from Em-Syr and tablets from Em-SH.

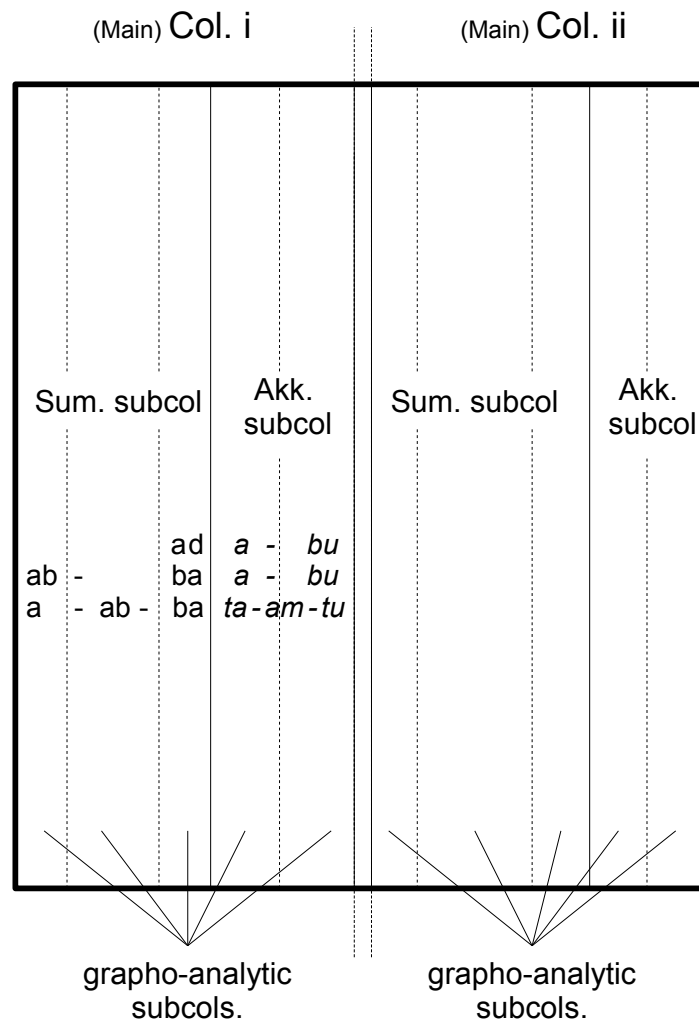
Notably, among the evidently older manuscripts within the corpora from Ugarit and Emar, there are many well preserved pieces. This is particularly the case for manuscripts of Em-Syr, from Ug-GP, and the early manuscript Urra Ug. 11A = RS 20.32 from Ug-Rap. Fragmentary material from the earlier periods – in contrast to the later ones – is rare. This state of preservation suggests that the older manuscripts that have survived were maintained with extra care within the tablet collections.

2.2.1. [Physical characteristics – columns and subcolumns – the individual levels of column organization] The written surfaces of lexical lists, like all kinds of cuneiform tablets, are usually organized in columns. The list-like organization of lexical texts, with their multilinguality and grapho-analytic character, result in a more complex column organization. In this respect one must distinguish three hierarchical levels: main columns (level I), linguistic subcolumns (level II), and grapho-analytic subcolumns (level III).

9 As exemplified by SVo Ug. B = RS 22.222 with ca. 25 x 16 cm, SAl Ug. D = RS 34.62 with ca. 17 x 11 cm; an exceptionally large exemplar is Urra Ug. 2B = RS 2.23+ with ca. 30 x 18 cm.

10 As exemplified by Urra 7a Em. = 548-9D+ with ca. 25 x 13.5 cm, SaP Em. = 538F+ with ca. 24 x 21 cm, or SVo. Em. = 603A with 15.5 x 11.5 cm.

Superordinate level I involves the kind of columns that are also found on tablets of other textual genres. These main columns are a mere device of the writing surface, i.e., a device of extra-textual organization. Similar to the pages in modern books, they divide the textual flow into a number of serial parts and arrange these side-to-side on the writing surface. In contrast, the two subordinate levels are innate to lexical lists only being devices of intra-textual organization; for the units they contain are mutually interrelated. Linguistic subcolumns (level II) organize the individual units of linguistic information that make up an individual entry: the key word, the phonetic transcription, and/or the translation(s) into other languages.¹¹ Grapho-analytic subcolumns (level-III) further organize the level-II columns, providing slots for the individual (groups of) cuneiform signs that make up the entries:



The number of linguistic subcolumns an individual manuscript contains naturally depends on the specific linguistic format that the recension follows (see chapter 11, sect. 2.).¹² Grapho-analytic subcolumns are a regularly applied device in manuscripts of the pre-canonical lexical tradition,

¹¹ Terminological note: If linguistically specified, the level-II columns are simply denoted as 'Sumerian column', 'Akkadian column', etc.

¹² Unilingual Sumerian manuscripts thus do not show a differentiation at level II.

concerning an estimated 80-90% of the manuscripts. The standard number of grapho-analytic subcolumns for the Sumerian column is three, but may also count two, and in some cases four columns. The Akkadian column is not necessarily subdivided. If and when it is, the standard number of subcolumns is two, sometimes three. In the Sumerian column, the three individual slots evolving from the subdivision usually do not have equal width: the initial slot providing space for one, the final slot for two, and the middle slot for three or more cuneiform signs (the proportions, thus, approximately are 1 : 3/4 : 2). Notably, Sumerian items consisting of a single sign are placed into the final slot of the grid; two-sign items cover the initial and the final slot (see the schematic example above).¹³

2.2.2. [Physical characteristics – columns and subcolumns – main columns] Altogether there are six manuscripts preserved within the Hattuša corpus that enable the reconstruction of the exact number of columns, and furthermore four additional manuscripts which at least leave a minimum number of main columns restorable to the observer:

	Main columns per side	Ling. subcols. per col.	Ling. subcols. in total	Format
Izi Bo. F = KBo. 26, 48	4+	1	8+	2
Urta Bo. 4A = KBo. 1, 57+	4+	3	24+	2 - 1 - 4
Lu Bo. Ba = KBo. 26, 36	3+	2	12+	2 - 4
An Bo. A = KBo. 26, 1+	3	2	12	2 - 2/4
Izi Bo. A = KBo. 1, 42	3	3	18	2 - 4 - 5
Erim Bo. Aa = KBo. 1, 44+	2	3	12	2 - 4 - 5
SaV Bo. A = KBo. 26, 34	2	4	16	2 - 1 - 4 - 5
Them Bo. B = KBo. 1, 51	2	2	8	4 - 5
Them Bo. A = KBo. 26, 4 (prism)	3+	1	12+ (prism)	2
Urta Bo. 1A = KBo. 26, 5+ (prism)	3	1	12 (prism)	2

Notably, tablets with three or more columns per side have a maximum of three linguistic subcolumns per column. I.e., there is no tablet attested in format <2 - 1 - 4 - 5> that has more than two columns per side; tablets with three or more columns per side involve the formats <2>, <2 - 4>, <2 - 1 - 4>, or <2 - 4 - 5>.

¹³ This peculiar distribution, by the way, can give some insights in the emic conception of compound signs and grammatical morphemes. The series RSGT, preserved in various manuscripts in Ugarit, contains some interesting entries in this respect: In the entries Sum. a-ni “his” (11), Sum. àm “is” (A-AN; 47f.), Sum. e-meš “they” (241), Sum. äi-a [plural marker] (243) Sum. u₄-da “(the day) when” (251ff.), and Sum. èr “lament” (A-IGI, 255), the two signs making up the entry are both placed invariably in the third grapho-analytic subcolumn (also in the duplicates). Scribes apparently conceived of these terms as inseparable graphic or morphemic entities. The same is true for Sum. tag-ga in the phrase u_h-tag-ga “sorcery” (238f.), which is also placed in the third column, and for Sum. te-en-te-en “(to be) cold” (249) with the two halves placed in the first and third subcolumn respectively. Notably, the three components of the compound sign sèd (A-MÚŠ-DI) “winter” (248) in contrast, each appear placed in one subcolumn.

As demonstrated by W. Waal (forthc.), four-columned tablets are quite unique in the Hattuša tradition; with one exception, all exemplars contain administrative lists. This suggests a certain formal closeness between administrative lists and lexical lists, despite the big differences in content and function of these genres (also see sect. 2.5.1.).

2.2.3. [Physical characteristics – columns and subcolumns – linguistic subcolumns]¹⁴ Sumerian, Akkadian, or Hittite words show differences as to their average length, i.e., as to the number of the graphic units they contain. Orthographic-Sumerian words, as a consequence of their logographic character, are rarely longer than three signs and often count a single sign only. Words in Akkadian and Syllabic Sumerian make up two to five signs on the average, whereas Hittite words can be considerably longer. In the manuscripts of the Hattuša corpus, these proportions are well reflected in the physical size of the linguistic subcolumns:

	1.00-1.49 cm	1.50-1.99 cm	2.00-2.49 cm	2.50-2.99 cm	3.00-3.49 cm	3.50-4.00 cm	> 4.00 cm
OrthSum.							
SyllSum.							
Akk.							
Hitt.							

The size of individual linguistic subcolumns is not necessarily constant in all columns of a given tablet; in Izi Bo. A = KBo. 1,42 e.g., the size of the Akkadian subcolumn varies from 2.25 cm to 3.0 cm, which is apparently not due to the specific contents of the columns.

2.2.4. [Physical characteristics – columns and subcolumns – grapho-analytic subcolumns] Lexical manuscripts from Hattuša only rarely show the subdivisioning of the (Orthographic-)Sumerian column, and they entirely lack grapho-analytic subcolumns in the Akkadian and Hittite columns. A strict divisioning of the Orthographic-Sumerian column, visually marked by vertical rulings, is thereby only found in the manuscripts Kagal Bo. A = KBo. 1,59, Bb = KBo. 26,40, and E = KBo. 26,41, probably fragments that all belong to the same tablet. Furthermore, a small group of manuscripts (SaV Bo. A = KBo. 26,34, Izi. Bo. A = KBo. 1,42, Erim Bo. Aac = KUB 37,147+, B = KBo. 1,36+, C = KBo. 1,50+, E = KBo. 26,27, Acro Bo. B = KUB 3,104) apparently reflects some remnants of the original inscriptional rules, but lacks any strict and visually marked subdivisioning: The signs of some two-sign items are

¹⁴ This section only deals with the physical characteristics of the linguistic columns. Questions of the linguistic format are part of chapter 11.

often placed at the beginning and end of the column respectively; although not placed at the end of the column, single-sign items appear at least indented, with some spacing to the left margin. However this practice is rarely followed consistently, with single-sign and double-sign items often appearing left-aligned and without further spacing between the individual component signs.

This broad lack of grapho-analytic subdivisioning is quite remarkable since the device so regularly shapes the manuscripts of the parallel traditions (see sect. 2.2.5.). Those manuscripts that show occasional fragmentary preservation of the original grapho-analytic subdivisioning moreover have some impact on the question of the transmissional context of the lists: It appears suggestive that the strangely mixed layout of these manuscripts evolved during the copying from *vorlagen* on which the original layout was preserved. The copying scribes – for some reason, possibly on account of their supervisors' disposition – disregarded this original layout; however retaining it rudimentarily in some entries and probably by mistake. Writing a composition from memory, in contrast, is expected to result in a higher consistency of the layout. The grade of fragmentation on the preserved manuscripts furthermore suggests that the *vorlagen* from which the scribes copied the original layout were already corrupted. It suggests that this corruption was a gradual and step-wise process extending over a series of several copies. In this respect, it appears to prove that individual lexical compositions underwent longer cycles of writing-based reproduction.

2.2.5. [Physical characteristics – columns and subcolumns – the parallel corpora] As noted in the previous section, grapho-analytic subcolumns very regularly are a part of the lexical lists of all LBA parallel traditions.

Regarding the number of main columns, the lexical manuscripts from Emar, Ugarit, and Alalah are largely in agreement with the layout of the Hattuša manuscripts. The following table lists the individual scribal traditions according to their supposed relative degree of innovation (further see chapter 13, sect. 1.):¹⁵

	Standard number of columns in unilingual manuscripts	Standard number of columns in bilingual manuscripts
Alal	4	-
Em-Syr	4-5	-
Ug-loc	3-4	2-3
Em-SH	3-4	2-4
Ug-Bab	2-3	2-3

¹⁵ The corpora from Emar and Ugarit also contain manuscripts with number of columns deviating from the standard number. Usually, manuscripts with lower number of columns contain exceptionally short compositions, like WeidG or SAI/SVo, while manuscript with higher number of columns contain compositions with exceptionally short horizontal entries, such as SaS or SaP. Also see Gantzer 2008: III, 123.

The comparison of the individual traditions apparently attests to a gradual diachronic reduction in the number of columns.

2.3.1. [Physical characteristics – formal column divisioning – general description] Scribes employ a set of physical devices to visually mark off the columns and subcolumns of an individual tablet: They either use blank space, gloss wedges, or vertical rulings. Vertical rulings, the device most prominently employed in Ḫattuša and the parallel LBA lexical traditions, are attested in three different shapes: as single rulings, as (narrow) double rulings, and as spaced double rulings (with ca. 1-2 cm of spacing between the two rulings). The hierarchy among the three levels of column divisioning (see sect. 2.2.1.) as well as the hierarchy between the individual linguistic columns is often expressed by alternating visual devices.

The hierarchy of visual marking devices employed proves to be almost the same in all LBA traditions, ordering the visually more distinctive devices prior to the less distinctive ones, thus double rulings (narrow or spaced) superordinate to single rulings, superordinate to gloss wedges, and superordinate to zones of blank space.¹⁶ Only in some Emar manuscripts (as for which see sect. 2.3.4.), notably, are the actual hierarchical relations between level-II and level-III subcolumns not consistently reflected in the physical layout.

2.3.2. [Physical characteristics – formal column divisioning – main columns] Main columns appear visually marked off as follows in the manuscripts of the Ḫattuša corpus and of the three parallel LBA corpora from Emar, Ugarit, and Alalah:

	blank space		single		double narrow		double spaced	
Ḫattuša	0	0,0 %	34	91,9 %	0	0,0 %	3	8,1 %
Emar	8	8,2 %	89	90,8 %	1	1,0 %	0	0,0 %
Ugarit	1	1,3 %	10	13,0 %	60	77,9 %	6	7,8 %
Alalah	2	66,7 %	1	33,3 %	0	0,0 %	0	0,0 %

Thus, similar to the Emar lists, the main device of separating columns in the Ḫattuša lexical tradition is the single vertical ruling. Double rulings (always spaced) as column division are exceptional in lexical lists (3 cases; SaV Bo. H = KUB 3,105, Unid Bo. 8-2 = KBo. 13,4, and possibly SaV Bo. L = KBo. 1,53). This is remarkable, since double-spaced columns are actually the standard device for column divisioning in the Ḫattuša cuneiform tradition. Yet, as shown by W. Waal (forthc.), single-column divisions are also common among other genres of lists.

Manuscripts from Ug-NS are not preserved in sufficient numbers.

¹⁶ Deviations from this scheme are rare and can mostly be explained as mistakes; cf. the formats listed in note 18.

Manuscripts with double-spaced rulings also appear in the lexical lists from Ugarit, strongly coinciding with the specific paleographic and archival context, however: Four out of the six pieces stem from Ug-Lam (Urta Ug. 10B = RS 25.415(+), SSgU Ug. A = RS 25.459+, Diri Ug. 1A = RS 25.434+, Erim Ug. 1A = RS 26.139A); the paleography of these manuscripts is Babylonian and, according to an analysis of the handwriting, they probably stem from the same unnamed scribe's hand (see sect. 3.3.2.). The fifth and sixth manuscript, Urta Ug. 10H = RS 34.166 and OB Lu Ug A = RS 86.2228+, in turn, show local and mixed Babylonian/local paleography, and they both stem from Ug-Urt. In contrast, manuscripts stemming from Lam that show local paleography, like the majority of the Ugarit manuscripts, either have single or narrow double rulings.

Double rulings are virtually absent in manuscripts of the Emar corpus, which, like the Ḫattuša lists, show a strong preference for single rulings. Notably, individual manuscripts from Emar, both of Em-Syr and Em-SH, also use blank space for marking off the individual main columns.¹⁷ Blank space at this level of column organization is not attested in the Ḫattuša manuscripts and only appears once in the corpus from Ugarit, in the exceptional OB-styled manuscript WeidG Ug. L = RS 20.121+.

Among the four manuscripts from Alalah, two use blank space and two use single rulings. The manuscript from Ortaköy follows the Ḫattuša tradition in using single rulings; the same applies to the manuscripts from El-Amarna.

2.3.3. [Physical characteristics – formal column divisioning – linguistic and grapho-analytic sub-columns: Ḫattuša and Ugarit] Linguistic columns are almost without exception separated by single vertical rulings in the Ḫattuša corpus, regardless of the languages they contain. Two manuscripts contrast single rulings between the Orthographic-Sumerian and the Syllabic-Sumerian column with gloss wedges between the Syllabic-Sumerian and the Akkadian column (Kagal Bo. B = KUB 30,7+ and C = KBo. 16,87+ notably dating to Hatt-IIc/IIIa and showing the atypical find spot Hatt-BkA), reflecting a practice which is very common with regard to the lexical lists from Emar (see following section). Manuscript Unid Bo. 1-3 = KBo. 36,6 contrasts single rulings between Sumerian and Akkadian columns with blank space between Akkadian and Hittite columns, expressing respective hierarchical relations between these three linguistic subcolumns. Grapho-analytic columns – if indicated at all – are marked by single rulings in manuscripts with strict grapho-analytic divisioning, and by blank space in manuscripts with rudimentary retention of grapho-analytic divisioning (see sect. 2.2.4.).

¹⁷ Contra Gantzert 2008: III, 122. Manuscripts in Syrian and probably Syrian paleography: Urta 7a Em. 548-9J and Urta 13 Em. 556D; manuscripts in Syro-Hittite and probably Syro-Hittite paleography: Urta 7a Em. 548-9W, Urta 7b Em. 548V, Urta 8b Em. 550H; manuscripts with indeterminate paleography: Urta 1 Em. 541I and Izi 2A Em. 565B'.

Manuscripts of the parallel corpus from Ugarit have linguistic subcolumns separated by single or by double (then invariably narrow-spaced) vertical rulings. In agreement with the hierarchy described in sect. 2.3.1., single rulings between linguistic subcolumns occur in combination with both single or double rulings on the main column level, whereas double rulings are bound to double rulings on the main column level; i.e., there is no manuscript which combines single rulings between level-I columns with double rulings between level-II columns. In manuscripts with trilingual or quadrilingual formats or with bilingual formats extended by Syllabic-Sumerian transcriptions, the hierarchy among the individual linguistic columns is commonly expressed by a contrast between single and double rulings. E.g., quadrilingual SaV Ug. A₃ = RS 20.123+ uses single rulings between columns <0> (DIŠ-marker), <1> (Orthographic Sumerian), and <4> (Akkadian), but double rulings between columns <4> (Akkadian), <5> (Hurrian), and <6> (Ugaritic), with the resulting format <0 - 1 - 4 -- 5 -- 6>.¹⁸ Grapho-analytic subcolumns are mostly separated by single rulings, very rarely by blank spaces (SaP Ug. I = RS 86.2222 and WeidG Ug. L = RS 20.121+), and in some erroneous instances also by double vertical rulings.¹⁹

2.3.4. [Physical characteristics – formal column divisioning – interference between linguistic and grapho-analytic subcolumns: Emar] Manuscripts of the parallel corpus from Emar either use single vertical rulings or gloss wedges, and in some instances a combination of both devices or blank spaces for separating linguistic (in Emar, exclusively Sumerian and Akkadian) subcolumns. Note the following quantitative proportions:

	single	gloss wedges	single + gl. wedges	blank spaces
manuscripts	49	49	5	6

In eight additional manuscripts, the devices used apparently vary among individual parts of the manuscripts; Urta 3 Em. 543B e.g., uses gloss wedges on the obverse and single rulings on the reverse.²⁰ Upon closer inspection; however, it can be observed that the mixed layout of some of

¹⁸ In this respect it underlines the actual bilingual character of multilingual lists: with additional Hittite, Hurrian, or Ugaritic columns being mere appendices to the Akkadian column; further see chapter 11, sect. 2.6.1.

¹⁹ RSGT Ug. C = RS 22.227A(+), with format <2a -- 2b - 2c> in obv. i, and <2a - 2b -- 2c> in obv. ii (with reverse hardly preserved) and Tu Ug. A / SAl Ug. B = RS 20.125+, with format <2a -- 2b> in rev. ii and regular <2a - 2b> in the remaining columns.

²⁰ The other seven instances are:

Urta 4 Em. 545C+	single ruls. vs. gloss wedges (in irregular distribution)
Urta 5 Em. 546'Q':	single ruls. (in i-vii) vs. gloss wedges (in viii)
Urta 10 Em. 553A+	single ruls. vs. single ruls.+gloss wedges (in irregular distribution)
Urta 13 Em. 556B	single ruls. vs. single ruls.+gloss wedges (in irregular distribution)
Urta 16 Em. 558B+	single ruls. (obv.) vs. blank space (rev.)

these manuscripts correlates with a variation in the number of grapho-analytic subcolumns. In the above quoted Urra 3 Em. 543B, e.g., the obverse with single rulings between the Sumerian and Akkadian column divides the Sumerian items into two grapho-analytic subcolumns (format <2a - 2b - 4>), while the Sumerian column on the reverse uses three of them, but has gloss wedges to mark off the Akkadian column (format <2a - 2b - 2c : 4>); the total number of subcolumns marked by vertical rulings; thus, remains constant throughout the whole manuscript, the specific variation involving the arrangement of the items among these (physical) columns.

Generally, the levels of the linguistic and the grapho-analytic subcolumns appear to be less emphasized and less strictly separated in the layout of many manuscripts of the Emar corpus than is the case for the parallel traditions. In many manuscripts, e.g., in the above-mentioned example, all main columns appear divided into three subcolumns by means of vertical rulings; the Sumerian item either occupying the first two or all three slots, the Akkadian item always placed into the third slot and – if the latter is partly occupied – additionally marked off by gloss wedges.²¹

Grapho-analytic subcolumns in turn, are marked off by single rulings or by blank space in the Emar lists. Manuscripts of the Syrian tradition thereby always use blank space; manuscripts of the Syro-Hittite tradition show a preferred use of rulings, individual pieces however using zones of blank space as well (e.g., Urra 7 Em. 548G or Urra 16b Em. 558B+). Structural interference between the linguistic and grapho-analytic subcolumns in the layout also occurs in connection with blank space; thus, manuscript Urra 7 Em. 548V has the format <2a 2b - 2c 4>, Urra 14 Em. 557A the format <2a - 2b 2c - 4>.

2.4.1. [Physical characteristics – horizontal tablet divisioning – general description] Columns and subcolumns as devices of vertical organization of the tablet surface (extra-textual) and of the text (intra-textual) are complemented by horizontal rulings. Thereby, one again has to distinguish between horizontal rulings as devices of extra-textual or intra-textual organization. As extra-textual devices they assume the shape of line-by-line auxiliary rulings drawn in column-wise and for every individual entry; the respective signs are usually placed not above or below, but exactly on top of these rulings.

In contrast, horizontal intersection rulings are drawn in between individual groups of entries. Being intra-textual devices, they mostly reflect the structural cuts between the specific sections that make up the list (as for possible functions of the rulings within the transmission process of the

Lu 1 Em. 602A+	single rulings + gloss wedges (obv) vs. gloss wedges (rev.)
Izi 2 Em. 568'A'+	single rulings (obv.) vs. gloss wedges (rev.)

21 In addition to the manuscripts listed in the previous note, this group includes Urra 2 Em. 542A, Urra 3 Em. 543B, Urra 4 Em. 545D+, Urra 5 Em. 546A+, Lu 1 Em. 602D+.

texts, cf. chapter 13, sect. 2.1.6.3.). Entries are usually not placed on top of, but above/below the rulings of this type. Auxiliary rulings shape the surfaces of the vast majority of OB lexical tablets. Intersection rulings seem to represent a later development, not appearing on lexical tablets before the Late-OB period.

Some manuscripts exhibit a kind of intermediate form between both devices. The horizontal rulings thereby appear as auxiliary rulings, still overwritten by the individual entries, but omitted below entries that are identical with the respectively preceding entry or repeat some essential parts of it.

2.4.2. [Physical characteristics – horizontal tablet divisioning – details] Manuscripts of the present corpus as well as that of the LBA parallel corpora usually employ one of the three modes of horizontal organization only; combinations of auxiliary rulings and intersection rulings are very rare.²²

Within the corpus of Hattuša lexical lists, auxiliary rulings are confined to specific groups of manuscripts: (1) the great part of unilingual manuscripts that were produced before period Hatt-IIIb (i.e., in the 14th century); (2) the (bilingual) manuscripts found at Hatt-BkA (Kagal Bo. B = KUB 30,7+ and C = KBo. 16,87+; both produced in Hatt-IIc/IIIa); and (3) the (probably unilingual) manuscripts that show a strict subdivisioning into three grapho-analytic subcolumns (i.e., Kagal Bo. A = 1,59, Bb = KBo. 26,40, and E = KBo. 26,41, possibly all a part of the same tablet, Hatt-IIIb/c; see sect. 2.2.4.). Notably in the latter group, the entries are not written on top of the lines but are placed in-between them. Intersection rulings, consequently, can be found on all 14th-century bilingual and trilingual manuscripts except those found in Hatt-BkA, and on all manuscripts of the 13th century except the three *Kagal* manuscripts mentioned in the group (3) above.

This distribution notably coincides with the observations made for the Emar corpus: As far as they can be assigned to either the Syrian or the Syro-Hittite tradition, Emar manuscripts showing auxiliary rulings almost exclusively belong to (chronologically earlier) Em-Syr, regardless if they are unilingual or bilingual; the group also includes manuscripts with mixed paleography. The (chronologically later) manuscripts of Em-SH show the use of intersection rulings throughout.

Among the 110 manuscripts verifiable in Ugarit, only ten pieces have horizontal intersection rulings. These manuscripts betray some significant correlations with regard to their archival and paleographic context: Three pieces among them stem from the archives Rap-L, Rap-PC, and Rap-Ršp – archives with a generally marginal attestation of lexical lists. Among the other seven pieces, three stem from Ug-Urt and two each from Ug-Rap and Ug-Lam.²³ The three manuscripts stemming from

22 Probably, manuscripts with intersection rulings dispense with auxiliary rulings, as the latter would blur the structuring effect of the former.

23 From L: Urta Ug. 8A = RS 17.40A+; PC: RSGT Ug. L = RS 12.47; from Ršp: SVo Ug. A = RS 17.41+; from

Rap and Ršp moreover belong to Ug-NS, which is a high amount compared to the general share of manuscripts reflecting this paleography.

The trilingual manuscript from Ortaköy in accordance with the Ḫattuša tradition shows inter-section rulings. Lexical manuscripts from El-Amarna and Alalaḫ use auxiliary rulings and the latter are unilingual throughout. The intermediate pattern mentioned in the previous section, with auxiliary rulings omitted for entries with repetitive contents, is known only for individual manuscripts from Emar, Ugarit, and El-Amarna. Manuscripts of this sort naturally contain lexical compositions with larger sections of (partly) repetitive entries, such as SVo, SaV, *Diri*, or RGST; in all other physical and paleographic aspects they conform with the group of manuscripts that use standard line-by-line auxiliary rulings.

2.5.1. [Physical characteristics – tablet margins and edges – *randleisten*] The *randleiste*, with a width of about 1 cm, is a typical feature of Hittite tablet layout. It is only found on manuscripts of the Ḫattuša corpus and it is usually impressed as a delimitation of the lower edge of both the obverse and reverse as well as of the upper edge of the reverse.

The following table includes all (seven) manuscripts which preserve the upper and/or lower edge and on which the obverse and reverse can be identified (according to the sequence of entries; with deviations from the standard scheme shown in bold letters):²⁴

	upper obv.	lower obv.	upper rev.	lower rev.
Erim Bo. Aa = KBo. 1,44+	no	yes	yes	yes
Izi Bo. A = KBo. 1,42	yes	broken	broken	broken
Izi Bo. Ab [?] = KBo. 26,42	broken	yes	no	broken
Izi Bo. B = KBo. 1,31	broken	broken	yes	broken
Diri Bo. Ab = KBo. 26,9+	broken	no	no	broken
Diri Bo. E = KUB 3,103	broken	yes	yes	broken
Sag Bo. D = KBo. 1,38	possibly	broken	broken	yes
SSgL Bo. E = KUB 3,94	no	broken	broken	broken

The identification of obverse vs. reverse of Izi Bo. Ab = KBo. 26,42 is not entirely clear, since it is based on a tentative restoration (see introductory remarks in part D); the upper zone of the obverse of Sag Bo. D = KBo. 1,38 shows some peculiarities, giving the impression that the *randleiste* was impressed later (also see introductory remarks).

Rap: SVo Ug. F = RS 20.11, Diri Ug. 2A = RS 17.154; from Lam: RSGT Ug. H = RS 25.442(+), SaP Ug. A = RS 14.128+; from Urt: Urta Ug. 10H = RS 34.166, Urta Ug. 14A = RS 92.2008, GodL Ug. A = RS 34.178.

24 Regarding Izi Bo. B = KBo. 1,31 and Sag Bo. D = KBo. 1,38, note that obverse and reverse are erroneously switched in the hand copy. The following manuscripts also preserve *randleisten*; however, the obverse and reverse cannot be distinguished with certainty:

Disregarding these two unclear cases, there remain two tablets that depart from the standard schema: Diri Bo. Ab = KBo. 26,9+ apparently has no *randleisten* at all, while Izi Bo. A = KBo. 1,42 shows a *randleiste* on top of the obverse. Unfortunately, the other edges of the latter manuscript are broken, so it cannot be said whether or not the peculiar layout is due to a mistake, e.g., due to an erroneous switch of obverse and reverse. As demonstrated by W. Waal (forthc.), among the tablets which show *randleisten* on top of the obverse, there are a remarkable number of lists (inventories, etc.). Layout features of non-lexical lists apparently coincide with the layout of the lexical lists as with regard to the vertical column divisioning (cf. sect. 2.3.2.), so Izi Bo. A = KBo. 1,42 is not necessarily an exception or due to error. Tablets without *randleisten* at all, like Diri Ab = KBo. 26,9+, seem to be very exceptional.²⁵

Lexical tablets from the parallel traditions, as noted above, do not exhibit *randleisten*. Instead, some manuscripts from Ugarit occasionally show horizontal rulings as conclusions at the bottom of individual columns, sometimes on the lower edge. These rulings appear to be identical with the column final auxiliary ruling that was simply not overwritten by an entry. The phenomenon is therefore limited to manuscripts that use horizontal auxiliary rulings (18 of 34 verifiable cases).

2.5.2. [Physical characteristics – tablet margins and edges – edges] In agreement with the common cuneiform tradition, the right margins of the Ḫattuša manuscripts (14 cases preserved) are never marked by margin rulings. Yet, this absence of margin rulings mostly applies to the left margin, as well (10 cases with only one exception: SaV Bo. J = KBo. 13,3). The right edge is often used as a continuation of the most right-hand column of both the obverse and reverse. Also, the lower and upper edges are sometimes inscribed as continuations of the individual columns of the obverse and reverse respectively; the lower edge of Urri Bo. 6B = KBo. 1,32 possibly contains a colophon (cf. sect. 6.Col.E.). In case of overlength texts, scribes also use the left edges for inscriptional space, inscribing them lengthwise (cf. Izi Bo. D = KBo. 1,40, Unid Bo. 2-1 = KBo. 26,51 and Unid Bo. 2-2 = KBo. 36,4).

These inscriptional practices are in plain agreement with the practices evidenced by the lexical tablets from Emar and Ugarit. Manuscripts of these traditions; however, regularly show the left

SaV Bo. D = KBo. 1,34: up.ed. 1st side: no; lo.ed. 2nd side: yes; other edges not preserved;

Unid 1-2 = KBo. 26,29; up.ed. 1st side: yes; lo.ed. 2nd side: yes; other edges not preserved;

SaV Bo. F = KBo. 1,52 / SaV Bo. L = KBo. 1,53 / SSgIL C = KBo. 13,6/ Unid 5-2 = KUB 3,116: one-sided;
lo.ed.: yes; other edges not preserved;

Erim Bo. Abb = KBo. 26,26: one-sided; up.ed.: no; other edges not preserved;

25 If Diri Bo. Ab = KBo. 26,9+ reflects the influence of Non-Hittite scribal conventions cannot be said. In this respect note that the manuscripts show the peculiar linguistic format <2 1 3 - 4 - 5> (with logogram, pronunciation, and sign name listed in one column), i.e., the same linguistic format in which all manuscripts of the series *Diri* exceptionally appear in Ḫattuša.

margin delimited by a vertical ruling (50 out of 57 verifiable cases in Ugarit, 29 out of 41 cases in Emar); in Emar, the manuscripts that lack the left margin ruling almost wholly show Syrian or mixed paleography.²⁶ Also, left edges appear inscribed more regularly in these corpora, sometimes additionally divided into a number of columns (cf. RSGT Ug. E = RS 2.7 or Nigga Em. 573'A'+ with left edge divided into two columns, or Urrea Ug. 13A = RS 23.82+, with three columns) and often bearing the colophon.

2.6. [Physical characteristics – so-called firing holes] Individual tablets of the corpora from Emar and Ugarit show the surface perforated with small holes, a feature which is completely absent in the Hattuša corpus. Tablet perforations of this kind are relatively widespread within the cuneiform tradition, appearing in the OB period and being particularly prominent in the 1st millennium. Their function is still a matter of dispute. At least for the 1st-millennium traditions, it seems clear that they were not – as previously assumed – impressed in order to prevent the thin tablet slip from chipping off during the firing process. Rather scribes used them for ‘crossing out’ empty space, in order to restrain future scribes from adding any further signs, or for reasons unknown to us. In many cases, they had become integral parts of the actual texts, and scribes copying a text also reproduced the holes exactly in that position.²⁷ For the 2nd-millennium traditions, this function has not been verified as of yet. Be that as it may – both supposed functions, the protection against chipping-off during the firing and the protection against later additions, imply that the respective manuscripts were made persistent, hence were produced in order to be kept (at least for a while).

If this really was the case, manuscripts with firing holes are expected not to show specific features that mark them as exercises, since exercises supposedly, were recycled shortly after their completion. In fact, the respective manuscripts from both Emar (eleven pieces, involving manuscripts from Em-Syr as well as from Em-SH) and Ugarit (two pieces) all represent full text tablets. Manuscripts Urrea Ug. 8A = RS 17.40A+, Urrea 4 Em. 545D+, and Urrea 10 Em. 553A+ make use of abbreviations via empty slots and MIN-marks (see sect. 3.4.1.); these abbreviations; however, only concern repetitive content (determinatives in the Sumerian and key-signs in the Akkadian column), i.e., content that can easily be deduced from the intra-textual context. Other than abbreviations with meta-textual context (as for the terminology, also see sect. 3.4.1.), they are at least tolerable in non-exercise environments, since they do not impair the explicitness of the contents.

26 Possible exceptions (provided the respective hand copies can be trusted) are Urrea 16 Em. 558B+ and Lu 2 Em. 603M+.

27 Fincke pers. comm (2010); also see Fincke 2003/04: 126, n124 with additional references.

The two manuscripts from Ugarit. i.e., SVo Ug. A = RS 17.41+ and Urri Ug. 8A = RS 17.40A+, show additional peculiarities, foremost to be mentioned is the archival context: The archives Ug-Ršp and Ug-L, in which they were found, show scarce attestation of lexical lists. This supports the hypothesized long-term storage of manuscripts with perforation holes, since lexical tablets usually appear in high amounts in a given archive; isolated pieces either suggest that they were transferred from another archive or that they are the (scarce) remains of a formerly more extensive production of lexical tablets. The two manuscripts further contrast with the rest of the corpus regarding the paleography, with RS 17.41+ definitely and RS 17.40 possibly inscribed in an ‘alternative North-Syrian’ ductus (Ug-NS), and regarding the otherwise unattested cryptic-colophon signature <MAN TIL GAM> (both manuscripts; see sect. 4.2.).

The long-term context supposed for the lexical manuscripts with firing holes, thus, is either supported (tablet types and archival context) or at least not contradicted (intra-textual abbreviations) by features of the physical layout and of the archival context.

3.1.1. [The inscriptional practice – the direction of inscription – the inscriptional order of the linguistic subcolumns] Lexical lists, with their column-wise organization and their loads of repetitive content, lack the kind of self-evident syntagmaticity and seriality innate to literary texts. Since (one of) their supposed function(s) moreover is scribal training, it is conceivable that the inscriptional practices for writing a lexical list deviated from the standard practices of inscribing common (literary) texts.

This first concerns the question as to which of the individual linguistic columns was inscribed first. There are two kinds of evidence crucial with regard to that: (1) textual-interference errors, (as for which see chapter 10, sect. 3.3.), i.e., errors in which an item produced shortly before affects the production of the following item to be erroneous, and which expectedly shows the direction of this inference in agreement with the general direction of inscription, and (2) the positions of overlength items, i.e., items that exceed the space delimited by the column rulings and that indicate the inscriptional space which was not yet occupied when the overlength parts were placed.

Altogether, there are not very many instances of textual interference from one linguistic subcolumn to an adjacent subcolumn (most cases occur within one and the same subcolumn). The extant instances are nonetheless telling: In SaV Bo. J = KBo. 13,3 1' e.g., mistaken Akk. I-ú (instead of correct *še-ú* “barley”) must have been inferred from SyllSum. ša-i in the left-hand (Syllabic-Sumerian) subcolumn, and this is also the direction (i.e., from left to right) of inscription as

evidenced by the other examples.²⁸ The treatment of overlength entries is of relevance in case items are placed into the columns following or preceding the actually-assigned inscriptional slot.²⁹ In the vast number of instances in which overlength signs range into the right-hand linguistic subcolumn, the initial signs of the latter are respectively indented to the right, and there are no traces of erasures or the like.³⁰ The practice of placing the initial signs of a lengthy expression into the left-hand subcolumn is as well attested – without any physical collision of items;³¹ thus it does not contradict the hypothesis arising from the other pieces of evidence, i.e., that the direction of inscription was from left to right with scribes first spotting the Sumerian and then – if provided in the linguistic format – the Akkadian and the Hittite item.

3.1.2. [The inscriptional practice – the direction of inscription – evidence for column-wise inscription and the placement of rulings] Manuscripts of the Ḫattuša corpus do not provide any evidence pointing to the column-wise inscription of lexical tablets, i.e., indicating that scribes first filled in the Sumerian column for the complete or for great parts of the tablet and likewise proceeded with the Akkadian (and Hittite) column.

Yet, manuscripts from the parallel Ugarit corpus provide some evidence of this sort:³² Manuscript Lu Ug. 1B = Urri Ug. 9A = RS 16.364 has its reverse provided with rulings and the determinatives placed into their slots, the remaining slots however left uninscribed. That determinatives were filled in for the whole or for large parts of a tablet before the remaining items were placed is also evidenced by finished, completely inscribed manuscripts on which (such as Urri Ug. 10A = RS 22.346+), the signs for the determinative and the signs for the rest of the entry do not appear exactly on the same line throughout large passages of text. Notably, respective contrasts between the Sumerian and the Akkadian parts of the entries cannot be observed.

28 E.g., Izi Bo. A = KBo. 1,42 i 18: Akk *iš-ka-GAR* (instead of *iš-ka-ru*) inferred by Sum. á-ĝeš-ĝar-ra; Erim Bo. Ab = KBo. 1,35 269: Akk *ŠUR-ru-u* (instead of *bur-ru-u*) inferred by SyllSum. šu; and a bit uncertain SaV Bo. A = KBo. 26,34 iv 7': Akk. *NAB-bu* (instead of *zap-pu*) inferred by OrthSum. MUL.

29 Overlength items may also be placed on the right edge, vertically along the column ruling, or simply into the following line.

30 The most revealing examples are:

Izi Bo. D = KBo. 1,40 8' + 12' (OrthSum. into SyllSum. column; SyllSum. into Akk. column);

Sag Bo. B = KBo. 26,45 6' (OrthSum. into SyllSum. column);

SaV Bo. B = KBo. 1,45 rev. 9'f. (Sign name from SyllSum. column into OrthSum. column).

Only in Izi Bo. A = KBo. 1,42 i 20, it might be the case that the oversize item was partly written over the initial signs of the right-hand subcolumn. Yet, there is a textual interference error (No. 062) in the same manuscript which clearly points to a from left-to-right direction of inscription.

31 Cf. Erim Bo. Ab = KBo. 1,35 + 8' + 14', SaV Bo. F = KBo. 1,52 10' (both Hittite into Akk. column);

SSgL Bo. D = KUB 3,113 ii 18 + 21 (Akkadian into Sum. column; Hittite into Akk. column).

32 Manuscripts from Emar cannot be used in this respect, since they are largely published as hand copies only.

From quite a number of Ugarit manuscripts it is also clear that the horizontal auxiliary rulings were not incised over the whole width of the tablet, but column-wise, possibly because of the curving of the tablet or in order not to blur the vertical rulings too strongly. As a result, columns of the same manuscript may – and in fact often do – show an unequal number of lines, with in some manuscripts considerable variance (sometimes involving 15-20 lines; cf. Urra Ug. 11A = RS 20.32, with the obverse columns i-iv counting 74, 82, 71, 65, the reverse columns being more regular with around 62 lines each).

3.2. [The inscriptional practice – size and quality of the script] In general, the handwriting found on the Ḫattuša manuscripts is regular, which corresponds to the general impression products of the Hittite chancellery leave to the observer's eye. Unid Bo. 4-8 = KBo. 13,7 and Diri Bo. Ac = KBo. 26,10 are the best representations for what may be termed a 'sketchy hand'; altogether, the number of such instances is very low, and there is actually no example of a tablet showing what may be expected with regard to school exercises: a truly clumsy handwriting. Quite in the opposite, a good deal of the exemplars is written in very fine, elaborate, and beautiful script (cf. e.g., Diri Bo. Ab = KBo. 26,9+ or Erim Bo. Aae = KBo. 26,22).

This tendency is also reflected in the size of the script. In some manuscripts, the individual cuneiform characters take up minute space, i.e., less than 3 mm in height. And, as it is obtainable from the chart below, the size of the script gradually increases from the 14th until the end of the 13th century; however, it is generally smaller than 5 mm:

		6 mm	5 mm	4 mm	3 mm	< 3 mm
Hatt-IIc (+)						
Hatt-IIIa						
Hatt-IIIb						
Hatt-IIIc						
Hatt total						
Ugarit full-t.						
Ugarit excerpt						

As demonstrated by the same table, the size of script found on full text tablets from the parallel corpus of Ugarit³³ is roughly equal to that of the Ḫattuša manuscripts. In detail, it best corresponds

33 Manuscripts from Emar cannot be used in this respect, since they are largely published as hand copies only.

to the average size extracted from the manuscripts from paleographic period Hatt-IIIa. In contrast, excerpt tablets preserved from Ugarit show an obviously higher script. In most cases, the script on these manuscripts also appears sketchier than on full text manuscripts.

3.3.1. [The inscriptional practice – individual scribes’ handwriting – the parameters used] There is no systematic methodological investigation published in Assyriology about the identification of individual cuneiform scribes’ handwritings. It has not been yet assessed to what degree specific physical features of the script are coined by the writing habits of individual scribes, nor to which degree they are determined by external factors such as: the size of the tablet (in relation to the length of the composition to be inscribed), the consistency of the clay, the specific form of the reed stylus used, not to mention the state of preservation of the manuscript, or – not least of all – by the camera angle and the brightness/contrast of the documenting photography.

An obvious and important indicator for individual scribe’s handwritings of course is the specific characteristic formation of individual cuneiform signs. Apart from that, one may in principle use the following parameters:

- (1) Spacing between lines
- (2) Deepness of impression
- (3) Intersecting angle of verticals and horizontals
- (4) Proportions between height and length of signs
- (5) Heaviness (breadth) of verticals
- (6) Inclination of heads of the verticals (as reflected by the top margin of the heads)
- (7) Proportions of height among and distance between succeeding verticals
- (8) Distance between two succeeding verticals
- (8) Length of horizontals
- (9) Relation between two horizontals standing on top of each other
- (10) Direction of peak of oblique stroke

The identification of individual scribes’ handwriting moreover depends on (1) the amount of textual material available, on (2) the accessibility of the original tablets and the availability of photographs, and (3) the grade to which scribes identify themselves by name in colophons. Especially regarding points (1) and (3), the Hattuša corpus is not very convenient for an investigation; the same is true for the corpus of Emar lists (point 2). Only manuscripts from Ugarit can be used for a more extensive survey.

3.3.2. [The inscriptional practice – individual scribes’ writing hands – details] For the aforementioned reasons, it is possible to assign only a few manuscripts to specific scribes’ hands within the Hattuša corpus, involving the two couples: Erim Bo. Ab = KBo. 1,35+ and Erim Bo. B = KBo. 1,36+;

and SaV Bo. D = KBo. 1,34 and SaV Bo. L = KBo. 1,53 with a characteristically long, drawn-out, and tenuous script. Respectively, both couple's manuscripts may simply be a part of the same tablets, however The situation is more favorable with regard to Ugarit; in a sketchy survey it was possible to clearly identify at least two individual handwritings: that of the scribe Yanḥāna and that of an unnamed scribe who worked in Ug-Lam.

The scribe Yanḥāna is known to have signed at least seven manuscripts, three among which are published. The handwriting exposed by these manuscripts is quite characteristic, particularly with regard to the heads of the verticals, which show a strong inclination to the right with the top margin noticeably curved. In a series of two or more verticals, the final wedge is slightly taller and heavier. The horizontals are relatively thin, and the lower edge of their heads appear to be predrawn. The altogether appearance is balanced, but not rectangular. According to these criteria, it is possible to tentatively assign nine additional manuscripts to this scribe.³⁴ They all show local paleography. If the assignation is correct, the group also includes an excerpt tablet (SAI Ug. C = RS 20.215, with a pointedly sketchy hand) and, through Urro Ug. 12D = RS 25.419, demonstrates that Yanḥāna not only worked in Ug-Rap and Ug-MT, as evidenced by colophons, but also in Ug-Lam. A comparison of the size of script exhibited by the manuscripts (varying from 3 mm in RSGT Ug. A = RS 20.230 to 4 mm in Mea Ug. B = RS 21.10+) validates that this parameter is apparently not linked to an individual scribe's handwriting; rather, the size of the script seems to depend on the space available on the respective tablet.

A number of manuscripts found in Ug-Lam stand out with extraordinarily heavy, deeply impressed, and uninclined verticals, which appear almost equilateral and which, if directly following each other, are very narrowly spaced. The oblique strokes in these manuscripts often point slightly upwards (in opposition to the great majority of manuscripts within the Ugarit corpus) and the overall ductus appears compact and bold. None of the eight manuscripts³⁵ tentatively assigned

34 This results in a total of 16 manuscripts being assignable to Yanḥāna. One may distribute them among four groups: (1) published and (2) unpublished manuscripts signed by the scribe in the colophons, (3) manuscripts very clearly exhibiting the paleographic characteristics of the signed manuscripts, and (4) manuscripts which also share these criteria; however, not distinctively, and therefore can only be ascribed to Yanḥāna with caution:

(1) RS 20.160N+ Mea Ug. A	(2) RS 20.165B+ Urro 5
RS 20.201A+ Urro Ug. 12C1	RS 20.245 Urro 2
RS 20.230 RSGT Ug. A	RS 21.08A Urro 9
(3) RS 20.135+ SaS Ug. B1	RS 22.343 Urro 14
RS 20.186,1 Urro Ug. 12B	(4) RS 20.167 Urro Ug. 11B
RS 20.201,1+ Urro Ug. 12C2	RS 21.10+ Mea Ug. B
RS 20.214A RSGT Ug. J	RS 22.215 SVo. Ug. C
RS 20.215 SAI Ug. C	RS 25.419 Urro Ug. 12D

35 There are five manuscripts assignable to his hand with high certainty (group 1); in following three manuscripts (group 2), the verticals do not appear to be that heavy (possibly due to the use of a different reed stylus), but the overall

to that group preserve a colophon, therefore the name of the scribe remains unknown. Seven pieces definitely – and the eighth one: RSGT Ug. H = RS 25.442+, very probably – show Babylonian paleography. As far as preservation goes, and in contrast to the remaining manuscripts found in the archive, the column divisioning is invariably formed by spaced double vertical rulings (also see sect. 2.3.2.);³⁶ the bilingual manuscripts within the group strikingly show the linguistic subcolumns to be separated by single vertical rulings, which is also in contrast to most of the remaining bilingual manuscripts of the archive.³⁷ These shared and characteristic physical features confirm the assumption that the manuscripts were produced by the same scribe.

3.4.1. [The inscriptional practice – MIN-marks and empty slots – general description] Lexical lists in general and individual lexical compositions like *Urra* or *Diri* in particular, are built up by large amounts of repetitive content. As for individual tablets of the series *Urra*, the first determinative that introduces the entries may be constant throughout the whole composition, and individual key signs following the determinative may recur throughout larger sections of the compositions. In *Diri*, there are often numerous Akkadian translations given to the same Sumerian item, which may thus remain constant for whole sections.

Scribes use different kinds of abbreviations to deal with repetitive content, involving empty slots and specific meta-textual marks.³⁸ The textual mark used most frequently is the MIN-mark, appearing in three variants: as simple <MIN>, as double <MIN MIN>, and in the combination <KI. MIN>. Empty slots and MIN-marks mainly function as substitutes for repetitive content in the vertical succession of entries; i.e., instead of repeating an item that occurs in the same syntagmatic position in the preceding entries, scribes may place a MIN-mark or simply leave the respective slot empty. The items which MIN-marks and empty slots used this way are substitutes for, can thus

ductus strongly resembles that of group (1):

(1)	RS 25.415+	Urra Ug. 10B	(2)	RS 25.438C	WeidG Ug. G
	RS 25.425	Erim Ug. 2A		RS 25.442+	RSGT Ug. H
	RS 25.434+	Diri Ug. 1A		RS 26.160	RSGT Ug. M
	RS 25.459+	SSgL Ug. A			
	RS 26.139A	Erim Ug. 1A			

36 RS 25.415+, RS 25.434+, RS 25.459+, and RS 26.139A, in contrast to RS 14.128+ = SaP Ug. A and RS 25.438B = SaI Ug. G / SaS Ug. F1, which both show single rulings, as well as to RS 24.309A = WeidG Ug. D, RS 25.419 = Urra Ug. 12D, RS 25.446+ = Tu Ug. B, and RS 25.459A+ = RSGT Ug. G (with unspaced double rulings).

37 RS 25.438C, RS 25.415+, RS 25.442+, RS 25.434+, RS 25.459+, RS 26.139A, as against RS 25.433 = RSGT Ug. I and RS 25.459A+ = RSGT Ug. G with double rulings; RS 14.128+ = SaS Ug. A p and RS 25.446+ = Tu Ug. B, very probably written by a different hand, and also shows single rulings.

38 Meta-textual marks are very similar in use to meta-linguistic terms (as for which see chapter 9, sect. 6.). While meta-linguistic expressions; however, refer to the semantic or syntagmatic inner-linguistic context of individual items, meta-textual marks refer to the coordination of the items on the physical writing surface.

be easily decoded from the intra-textual vertical context. The MIN-marks and empty slots serve as intra-textual abbreviations. Apart from this central function, empty slots and MIN-marks are occasionally used as meta-textual abbreviations, which are then substitutes for items that are not directly deducible from the intra-textual context. The items abbreviated this way instead require additional knowledge about the specific structure of the respective composition or advanced linguistic knowledge for decoding them correctly. Scribes apparently use MIN-marks and empty slots in this fashion in order to abbreviate items that to them appeared to be self-evident, and/or which they had already memorized. This deviant, meta-textual function is apparently limited to lexical lists, and therein mostly occurs in the Akkadian column.

Apart from MIN-marks, lists may also contain the more rarely occurring ŠU-marks. Denoting the horizontal identity of two items, their occurrence is confined to the Akkadian column. ŠU-marks almost invariably substitute for the Akkadian translations of respectively homophonic Akkadian loan words in the Sumerian column or for proper names that are identical in both languages.³⁹

The compound sign lists *Diri* and the pseudo-sign list SVo have standardized empty slots in their format as the specific means of intra-textual abbreviation, regardless of the lexical tradition: In several sections with multifarious Akkadian translations for the same logogram and pronunciation (polysemic variation), the logogram and pronunciation are regularly given in the first line of the section only, and the respective slots of the Orthographic-Sumerian and Syllabic-Sumerian column are left empty in the remaining lines. In the series SaV, empty slots are commonly standardized for the Syllabic-Sumerian column only, and Orthographic-Sumerian logograms are written out in cases of their repetitive occurrence.

3.4.2. [The inscriptional practice – MIN-marks and empty slots – details] Hattuša lexical lists show the empty slot formats of the series SaV extended to some sign-list type passages in manuscripts of the acrographic series *Izi* (Izi Bo. B = KBo. 1,31 and Izi Bo. E = KBo. 26,49). Apart from that, manuscripts of the corpus do not use this device, neither in the Sumerian, in Akkadian, nor Hittite columns. MIN-marks are used regularly in all linguistic subcolumns to substitute for whole entries as well as parts of entries, and invariably as a means of intra-textual abbreviation. Extant variants are single <MIN> and <KI.MIN>; the distribution between both being without meaningful interrelation to other features of the manuscripts, e.g., to their find spot, tablet format, or paleographic date. ŠU-marks only appear in one manuscript: An Bo. A = KBo. 26, 1+.

39 E.g., Sum./Akk. ^{na4}a-ba-áš-mu = ŠU (Urra Ug. 10B = RS 25.415+ iii 15) or SyllSum./OrthSum./Akk. ḫe-eš = UD.NUN^{KI} = ŠU “(the city) Ḫeš” (Diri Ug. 1A = RS 25.434+ ii 42). ŠU-marks actually unite meta-textual and meta-linguistic functions and therefore may also count as meta-linguistic terms (see previous note). In Urra Ug. 10A = RS 22.346+; however, MIN-marks and ŠU-marks are erroneously switched throughout the whole manuscript, which demonstrates their closeness in status.

In contrast, lexical lists from Emar show empty slots also employed in the Sumerian column of a number of manuscripts of series *Urra*. In the Sumerian column, they mostly substitute for determinatives (sometimes also for key signs), which are often identical for large parts or for the whole of a composition in this series; in the altogether 21 manuscripts in this group, the determinative is usually given in the first entry of each column, with the slot left empty in the succeeding entries.⁴⁰ In the Akkadian column empty slots are found as: intra-textual abbreviations, then as substitutes for repetitive key-words as part of longer translations, and as meta-textual abbreviations, then only on exercise tablets. MIN-marks (always single <MIN>, only in Unid Em. 597 as <KI.MIN>) regularly appear as substitutes for key-signs/key-words both in the Sumerian and the Akkadian column. In some rare cases they substitute for determinatives and thus occupy the function held by empty slots. Notably, all of these phenomena regarding abbreviations occur in full text tablets of the Syro-Hittite tradition only, never in excerpt tablets or in Syrian-style manuscripts. There is no evidence of ŠU-marks found in the Emar corpus.

Empty slots occur less frequently in manuscripts from Ugarit, and they invariably function as intra-textual abbreviations. In the Sumerian column they only appear in *Urra Ug. 8A* = RS 17.40A+, found in Ug-L, where they substitute for determinatives in the same shape as described for the Emar manuscripts; in the Akkadian column they substitute for whole translations in RSGT Ug. B = RS 20.165C+ and RSGT Ug. D = RS 20.148+, and assume the function of ŠU-marks in *Urra Ug. 13A* = RS 23.82+. MIN-marks are used more regularly: Substituting for recurring determinatives and key-signs in the Sumerian column, they are notably found in manuscripts from Ug-GP (*Urra Ug. 3D* = RS 2.16 and *Lu Ug. 1A* = RS 3.339) and Ug-Urt (*Urra 10H* = RS 34.166 and *Urra Ug 14A* = RS 92.2008) only. In RSGT Ug. H = RS 25.442+ from Ug-Lam, they rarely substitute for complete entries. In the Akkadian column they can replace parts of entries and complete entries, assuming the shape of single <MIN> or double <MIN MIN>⁴¹, or, in *Urra Ug. 10F* = RS 20.218 exceptionally, of <KI.MIN>. Excerpt tablets from Ug-Urt show inflationary use of MIN-marks as meta-textual abbreviations. ŠU-marks occur in six manuscripts,⁴² independent of archival or paleographic context.

Compared to their counterparts from Emar and Ugarit, thus, lexical lists from Hattuša appear more ‘conservative’ regarding empty slots and MIN-marks; avoiding empty slots beyond the standardized formats and limiting both devices exclusively to function as intra-textual abbreviations.

40 Also see Gantzert 2008: III, 142.

41 The genesis of double <MIN MIN> is apparently related to entries consisting of two components, e.g., from expressions with initial determinative or from substantive-attribute constructions. Later, the variant came into use to refer to single-component expressions. Also in cases where the Akkadian column was arranged in two grapho-analytic sub-columns, scribes would use doubled <MIN>, one mark for each subcolumn, regardless of the length or of the number of components in the entries.

42 Foremost to be mentioned is *Urra Ug. 10A* = RS 22.346+, with multiple attestations and frequent confusions between ŠU-marks and MIN-marks.

3.5. [The inscriptional practice – PAP-marks] PAP-marks, represented by single <PAP> or double <PAP PAP> and corresponding to Hitt. *ḫarran* “broken, destroyed”, form the regular Hittite counterpart to the *ḫepi*-marks (Akk. *ḫepi* “broken”) of the Mesopotamian cuneiform tradition. They indicate that the copying scribe found the respective passage obliterated on the *vorlage* and was not able to adequately restore the wording. Within the Hattuša corpus, PAP-marks occur in two manuscripts, in SaV Bo. C = HT 42 with multiple attestations, and in Erim Bo. Aa = KBo. 1,44+ with a single attestation only; both manuscripts are documented in Hatt-IIIc. In SaV Bo. C = HT 42, the scribe evidently tried – more or less successfully – to restore parts of the broken Hittite passage by translating it back from the Akkadian (see introductory remarks in part D).

The occurrence of the PAP-marks forms compulsory evidence for the existence of *vorlagen* and thus for the writing-based storage and transmission of texts. To be sure, tablets could be copied for the purpose of memorization (and not for the purpose of long-term storage). However, it seems unlikely that scribes who were instructed to memorize a piece of text were then directed to do so from a deficient *vorlage*, or that they tried to restore some lost material during exercises, or lesser still, that they marked items which they could not reproduce from memory by PAP-marks during rehearsal. The occurrence of the marks not only demonstrates that the respective tablets were copied, but that they were copied in order to reproduce the written storage.

The parallel corpora from Emar and Ugarit lack any equivalent attestation of PAP-marks.

4.1. [Colophons and catchlines – general description] In order to conclude full text tablets, scribes usually make use of (1) a cryptic colophon, i.e., two or more (usually four) horizontal rulings overwritten with certain (‘cryptic’) combinations of cuneiform signs (called ‘signatures’ in the following), of (2) two or more (rarely individually) catchlines, i.e., entries that anticipate the beginning of the subsequent composition, as well as (3) that of an elaborated colophon which usually includes: the scribe’s name, in many cases also his genealogy, the name and genealogy of his teacher, a doxology, and specific editorial remarks. The sequence of these three devices is invariably cryptic colophon - catchline(s) - elaborated colophon. Their occurrence is limited to full text tablets; excerpt tablets contain neither catchlines nor a cryptic or an elaborated colophon. On *sammeltafeln*, scribes insert cryptic colophons in order to mark the breaks between the individual compositions.⁴³

While the inclusion of catchlines is optional, cryptic and elaborated colophons appear to be (almost) mandatory components of the regular tablet conclusion. In general, observations on the presence or absence of the individual components, as carried out in the following, depend on the

43 M. Gantzert (2008: III, 152f.), presuming the conclusion of compositions to be the sole function of the cryptic colophons, proposes the term ‘end-of-text-unit marker’ instead, however neglecting the possible function of indicating the scribe’s association with a specific scribal school; see below.

state of preservation of the final parts of the individual tablets/recensions. However, since the elaborated colophon in particular, rarely follows the end of a composition directly, but is rather placed after some space – or completely cropped, on the left edge – it is often impossible to verify manuscripts which definitely lack this component.

Apart from one uncertain case, SSgL Bo. D = KUB 3,113, the Ḫattuša corpus includes four manuscripts that definitely preserve the final part of the composition: Izi Bo. A = KBo. 1,42, Diri Bo. Ac = KBo. 26,10, SSgL Bo. C = KBo. 13,6, Unid Bo. 4-1 = KBo. 13,2. The parallel corpus from Emar includes 21 manuscripts that definitely preserve the final part of the composition and three additional uncertain cases. The number of respective manuscripts attested in Ugarit is 23 (all cases sure).

4.2. [Colophons and catchlines – cryptic colophons] All four manuscripts definitely preserving the final part of a composition within the Ḫattuša corpus show double horizontal rulings as conclusions. In two cases (Izi Bo. A = KBo. 1,42 and Diri Bo. Ac = KBo. 26,10), the rulings are extended to a cryptic colophon by the sign combination <𐎶𐎶𐎶> (with only the last part preserved in Diri Bo. Ac). In the other two cases, the double rulings remain without signature (Erim Bo. Aa = KBo. 1,44+ and Izi Bo. H = KBo. 26,47). The cryptic combination <𐎶𐎶𐎶> is identical to the signature that is also used for concluding customary Hittite long-term documents.⁴⁴

On Emar lexical lists, cryptic colophons are regular components of the tablet conclusion. Among the 21 manuscripts that definitely preserve the end of the composition, only two, SVo Em. 603A and SaP Em. 538F+, do not show a cryptic colophon (though they both have an elaborated colophon). Among the 19 remaining manuscripts, the cryptic sign combination is fully preserved in 15 pieces: Four pieces have the combination <MAN MAN MAN>⁴⁵, and eleven pieces the combination <MAN TIL MAN>⁴⁶. Three manuscripts among the first group belong to the Syrian paleographic tradition (Urta 1 Em. 541D and Sag Em. 575) or show mixed, but basically Syrian paleography (Urta 1 Em. 541A+). The fourth manuscript, Urta 10 Em. 553A+, like all manuscripts of the second group, belongs with the later Syro-Hittite tradition.

Among the Ugarit lexical lists only a single manuscript, Mea Ug. A RS 20.160N+, definitely lacks a cryptic colophon (probably due to a lack of space), although it has an elaborated colophon. The other manuscripts altogether attest to three sign combinations, with quantitative proportions as follows:

44 Cf. W. Waal (forthc.), who yet refrains from regarding these devices as real cryptic colophons.

45 Shortened to <MAN MAN> in Urta 12 Em. 555A+ and Nigga Em. 573'A'+.

46 Extended to <MAN TIL MAN TIL MAN> in Urta 1 Em. 541B+ and Urta 4 Em. 545D+.

	<GAM GAM GAM>	<MAN MAN MAN>	<MAN TIL GAM>
Number of manuscripts	12	3+1	2

Among the manuscripts using <MAN MAN MAN>, the first one, WeidG Ug. L = RS 20.121+, is an isolated manuscript with OB paleography, while among the remaining three, Izi Ug. 2A = RS 2.13 and Urra Ug. 11A = RS 20.32, belong to the small group of tablets that show mixed local/Babylonian paleography; the archival date (Izi Ug. 2A found in Ug-GP; further see chapter 6, sect. 5.1.3.) and synchronisms with historically-datable documents (Urra Ug. 11A; further see chapter 7, sect. 3.3.3.) suggest that both of these manuscripts belong to an earlier stratum of the corpus (to be situated before or around 1300 BCE). The fourth manuscript with signature <MAN MAN MAN>, Mea Ug. C = RS 20.14, is paleographically indeterminate. In contrast, as far as the paleography can be exactly specified, manuscripts with the colophon <GAM GAM GAM> always show local paleography (Ug-loc). The pieces with cryptic colophon <MAN TIL GAM> are notably the only two manuscripts that show surface perforations (cf. sect. 2.6.); SVo Ug. A = RS 17.41+ is thereby definite, and Urra Ug. 8A = RS 17.40A+ is possibly written in an alternative North-Syrian ductus (Ug-NS).

Thus, the cryptic sign combinations demonstrably correlate with paleographic and other physical features (also see the summarizing table in sect. 5.2.). Although it cannot be said with certainty whether scribes used cryptic colophons intentionally, i.e., as a kind of signature that indicated their scribal school; in the end this seems likely. In any case, the signatures serve as clear indicators for the modern observer. Accordingly, the lexical manuscripts from Ugarit with signature <MAN MAN MAN> would be traditionally interrelated with the Syrian-style manuscripts from Emar. This connection would conform with the relatively early dates of production obtained for the Ugarit manuscripts.

4.3. [Colophons and catchlines – catchlines] Lexical lists from Ḫattuša do not give any attestations of catchlines, which is not surprising. Among the four manuscripts that definitely preserve the final part of a composition, only two contain compositions (Izi Bo. A = KBo. 1,42 and Diri Bo. Ac = KBo. 26,10), which are known to have had a more or less fixed position within a standardized curriculum in other lexical traditions.

In contrast, manuscripts with catchlines are known from the parallel corpora of Emar and, in particular, of Ugarit. The number of manuscripts with and without catchlines and the number of catchlines specifically preserved can be obtained from the following table:

	definitely lacking catchlines	definitely having catchlines	1 c.l.	2 c.l.	3 c.l.	4+ c.l.
Emar	13	2	1	1	-	-
Ugarit	12	9	2	4	2	1

The two manuscripts from Emar that definitely lack catchlines notably belong to Em-Syr (Urta 1 Em. 541D) or show mixed, but basically Syrian paleography (Urta 1 Em. 541D+ with Syro-Hittite styled <AG>), thus they belong to the earlier stratum of manuscripts. Manuscripts with catchlines from Ugarit all stem from larger archives Ug-Rap, Ug-MT, and Ug-GP; they invariably show local or, (in two cases), mixed but basically local paleography (Urta Ug. 11A = RS 20.32 and Izi Ug. 2A = RS 2.13, both with Babylonian styled <TI>).

The catchline of RSGT Ug. A = RS 20.230 notably refers to the incipit of a composition which is otherwise not attested, neither in Ugarit nor in any other tradition of lexical lists.

4.4.1. [Colophons and catchlines – elaborated colophons – Ḫattuša] All four manuscripts of the Ḫattuša corpus that preserve the final part of the composition, either definitely (Col. A-C; see edition in sect. 6.) or very probably (Col. D-F) also contain an elaborated colophon. The three ensured colophons stand entirely in the Hittite tradition; they are characterized by the typical brevity that generally marks the difference between the Hittite colophons and their contemporaneous Syrian and Mesopotamian counterparts. All three instances include some pieces of editorial information, such as completion marks (Col. B and C), tablet pagination and the name of the series (Col. A, possibly also Col. B). Only Col. A adds the name of the scribe, yet without filiations or doxology, elements which are typical for the Syrian parallel traditions; in contrast, colophons from Emar or Ugarit lexical lists never include a tablet pagination or mention the title of the lexical composition.

Two further but uncertain cases, Col. D and E, if they are in fact colophons (see description in sect. 6.), are atypical and possibly follow a Mesopotamian composition pattern. Both apparently enumerate a longer list of deities, possibly as parts of doxologies. Among the Ḫattuša manuscripts, a similar colophon can only be found on the MH ‘Narām-Sîn prism’, which is clearly influenced by Mesopotamian scribal practice (see to Col. D in sect. 6.).

4.4.2. [Colophons and catchlines – elaborated colophons – Emar] The 24 colophons preserved in the lexical manuscripts from Emar,⁴⁷ can according to the two main paleographic traditions, be distinguished into a Syrian type and a Syro-Hittite type. The two types are distinct regarding their specific contents as well as their sequence of components.

The Syrian-type colophons found on four manuscripts, include the following elements:

⁴⁷ See the collection in Gantzert 2008: III, 144, which includes transliterations and translations of 23 colophons. The 24th colophon is found on manuscript Urta 1 Em. 541M in very fragmentary preservation. None of the 21 manuscripts that preserve the final part of the composition definitely lack an elaborated colophon.

1. editorial information

- (a) Akk. AL.TIL “completed”
- (b) Akk. IGI.KÁR “collated”
- (c) Akk. ŠU.NIGIN xy MU.BI “altogether xy lines”

2. autobiographical information

- (d) name of the scribe (Akk. ŠU PN “hand of PN”)
- (e) title of the scribe (Akk. Ì.ZU “scribe” or Ì.ZU.TUR.TUR “apprentice scribe”)
- (f) ‘doxology’ (Akk. ÈR GN “servant of GN”)

There are no deviations from this sequence, and with the exception of the scribe's title, which is absent in Urta 1 Em. 541A+, all components listed appear to be obligatory. In contrast to the Syrian type, Syro-Hittite-type colophons exclusively list autobiographical information. They differ from the Syrian counterparts moreover by their regular inclusion of the filiation and the frequent mentioning of the teacher. Also, the titles given in both types are different.⁴⁸ Cf. the following prototypical structure.

- (a) name of the scribe (Akk. ŠU PN “hand of PN”)
- (b) filiation of the scribe (Akk. DUMU PN [DUMU.DUMU PN] “son of PN [grandson of PN]”)
- (c) title(s) of the father/grandfather named in the filiation (Akk. DUB.SAR “scribe”, Akk. ḪAL ša DINGIR.MEŠ ša ^{IRI}Emar “diviner of the gods of Emar”)⁴⁹
- (d) ‘doxology’ (Akk. ÈR GN “servant of GN”)
- (e) name of the teacher (Akk. kabzuzu ša PN “pupil of PN”)

Apart from the name of the scribe, all components are optional; Syro-Hittite colophons, however, very regularly include at least the filiation and the titles of the father. There are also rarely ever deviations from the sequence; only Urta 4 Em. 545U+ inverts the position of the name of the teacher and of the doxology, moreover omitting the filiation. Further exceptions are SaV Em. 537A+, omitting the filiation and inserting Akk. *tuppi* “tablet” in front of the name of the scribe, as well as SaV Em. 537B, which at the beginning inserts the editorial remark Akk. NU.TIL “unfinished”.

Two colophons take a kind of intermediary position between the two main types. They are found on two manuscripts, the first showing Syrian (SaV Em. 537C+), the second mixed, but basically Syrian (SVo Em. 603A) paleography. Both colophons attest to the influence of the Syro-Hittite type, though they are not identical with it. Thus, SaV Em. 537C+ gives the name of the scribe, the doxology – and at the end – the date of production, which is the sole attestation of this component in the Emar corpus. SVo. Em. 603A gives the name of the scribe, the title and the doxology; however, the title follows the Syrian-type (Akk. Ì.ZU.TUR.TUR) and moreover refers to the scribe

48 Cf. the discussion in chapter 7, sect. 3.2.

49 The titles given probably do not belong to the scribe himself, but refer to his father/grandfather. See the discussion in chapter 7, sect. 3.2.2.

himself and not to his father. As for a discussion of the historical implications of these two colophons, see chapter 7, sect. 3.2.3.

4.4.3. [Colophons and catchlines – elaborated colophons – Ugarit] Among the lexical manuscripts found in Ugarit, 40 are known to have a colophon preserved, with 31 colophons published.⁵⁰ Among the 24 full text tablets that preserve the final part of the composition, there is only one piece, Diri Ug. 2A = RS 17.154, which very likely was not provided with an elaborated colophon (as opposed to 16 of the 24 which definitely or very probably had one, with the remaining seven pieces being unclear as the left edges of the manuscripts are broken).

The colophons consist of a series of optional autobiographical and editorial remarks:

1. autobiographical information

- (a) name of the scribe (Akk. ŠU PN “hand of PN”)
- (b) filiation of the scribe (Akk. DUMU PN [DUMU.DUMU PN] “son of PN [grandson of PN]”)
- (c) title of the scribe (Akk. DUB.SAR or Akk. A.BA “scribe”)
- (d) name of the teacher (Akk. *kabzuzu ša* PN “pupil of PN”)
- (e) filiation of the teacher (Akk. DUMU PN “son of PN”)
- (f) title of the teacher (e.g., Akk. SUKKAL.(MUNUS).LUGAL “vezir of the king/queen”)
- (g) ‘doxology’ (Akk. ÈR GN “servant of GN”)

2. editorial information

- (h) Akk. MU.BI “its lines”
- (i) Akk. AL.TIL “completed”
- (j) Akk. IGI.KÁR “collated”
- (k) date (Akk. ina MN “in the month of MN”)
- (l) dedication (e.g., Akk. ina ŠU LUGAL “to the hand of the king”)
- (m) Akk. *altaṭar* / *iltaṭar* “he / I wrote it”

3. prayer/blessings

Deviations from this sequence are exceptional.⁵¹ The scribe’s name is the only component that is present in all colophons. Frequently included are the name of the teacher and the doxology, which in most cases names the gods of scribal craft, Nābû and Nisaba, in some cases also Ea and other deities. In WeidG Ug. A = RS 79.24+ and Urta 3 Ug. RS 22.217A+, the respective scribes call themselves the servant of another person. Five colophons completely lack editorial information.⁵²

⁵⁰ 23 colophons are attested to in published manuscripts, and a further eight colophons have been published in van Soldt 1988. The remaining nine pieces are indicated in the list of manuscripts in van Soldt 1995, and apart from the scribe’s name, the details are unpublished.

⁵¹ Thus, in Urta Ug. 10A = RS 22.346+, doxology and the name of the teacher precede the filiation, since the scribe and the teacher both are brothers and their filiation therefore is identical. In the partially-broken manuscripts Tu Ug. B = RS 25.446+ and Urta 8A = RS 17.40A+, the doxology precedes the filiation.

⁵² Including Urta Ug. 8A = RS 17.40A+, SvO A = Ug. RS 17.41+, Mea Ug. A = RS 20.160N+ , RSGT Ug. A = RS 20.230, and Urta 5 Ug. RS 22.437B.

Altogether, there are no specific recurring types discernible. Also, the presence and absence of individual components is apparently not bound to archival, paleographic, formal, or textual contexts. Even colophons styled by one and the same scribe, although revealing a preference for specific components, are never identical in their specific compositions.⁵³

4.5.1. [Colophons and catchlines – functional interpretation – theoretical considerations] An interpretation of the contents of the colophons is a part of chapter 7, which specifically deals with the scribes of the tablets. The functional interpretation of the colophons and their individual components as undertaken here is of relevance for the reconstruction of the functional and transmissional context of the manuscripts. Such an interpretation; however, presupposes that the colophons were at all functional at the primary level, i.e., that they fulfilled specific meta-textual functions such as identification of the composition or identification of the scribe.

This primary functionality is almost impossible to prove for the colophons investigated due to the possible ‘exercise character’ of the manuscripts. Presumed that lexical tablets generally were a means of practicing, this exercise character may apply to the colophons as well. They may have been appended to the lists not in order to fulfill a specific meta-textual function, but simply as a regular part of the practicing, i.e., as a regular component of the material to be practiced.⁵⁴ To accept the primary functionality of the colophons, i.e., to accept that scribes really appended them in order to provide additional biographical and editorial information, still has considerable consequences regarding the reconstruction of the transmissional and functional background of the tablets.

4.5.2. [Colophons and catchlines – functional interpretation – details] If the addition of the colophons was immediately functional in the lexical tablets investigated, scribes must have added their names – as it is found in Col. A = KBo. 1,42 as well as in all colophons from Ugarit and Emar – in order to make the tablet assignable to its producer in cases of later inspection. This does not mean that the tablet was re-read after its completion, but it proves that the scribe provided for this possibility; it can therefore be taken as an indication that the respective tablets were designed to be kept – at least for a while.

As for colophons of the corpora from Emar and Ugarit, the editorial information given is relatively sparse, and in case of Syro-Hittite manuscripts from Emar it is nil. Scribes never mention the title of the composition in these colophons and other editorial information is limited to mere completion marks and only occasionally includes the date of production (in Emar it is incredibly

⁵³ Thus, Yanḫāna, known as the author of seven colophons, never mentions his own or his teacher’s filiation. Apart from his own name, there is no component which is present in all five instances.

⁵⁴ The concept that colophons are a part of the text is reflected in the scribal practice of including the original colophon in a copy when reproducing a tablet, as it is often encountered in āattuša; cf. Waal forthc. A text duplicated together with its colophons may even be provided with a second, new colophon; cf. Hunger 1980-83: 187a.

exceptional, e.g., in manuscript SaV Em. 537C+). This practice accordingly suggests that if a tablet was again inspected, quick access to the name of the scribe who had written the tablet was deemed more important in these traditions than quick access to the contents of the tablet. In keeping with this argument, one may conclude that if scribes shelved lexical tablets in Emar and Ugarit, they did so rather in order to fulfill biographical needs than in order to keep the contents of the tablets for later reference. This interpretation is in concordance with the fact that colophons were also inscribed on tablets that contained low-ranking, elementary lexical compositions such as *Tu* or *SVo*, compositions which could have been identified from the tablet at a glance.⁵⁵

As for Ḫattuša, the preferences appear to be slightly different, since tablet pagination and the name of the series are either present or must be restored in two of the three ascertained colophons (see sect. 4.4.1); editorial information apparently ranked higher than autobiographical information. If this ranking really reflects functional needs, it attests to a stronger focus on the content of the respective tablets than on their specific producers.

5.1. [Some conclusions – specifics of the Ḫattuša tradition] The observations made about the physical characteristics of the Ḫattuša manuscripts underline what has already been observed about their paleographic and archival context: They appear fully integrated into the local Hittite cuneiform tradition. Manuscripts show the same general dimensions, the same general main-column formatting (four-columned or six-columned formats), the same tendency towards an elaborate script and towards the consistent use of horizontal intersection rulings, and the same style of elaborated colophons which is also exhibited by other long-term products of the contemporaneous Hittite scriptoria. Features which deviate from this schema, such as the little use made of spaced double rulings as column markers, the occasional higher number of main columns (in manuscripts with unilingual linguistic formats), or the use of *randleisten* at the top of the obverse of the tablets, can mostly be explained by the list-like character of the genre; these deviant features run parallel to other local list-like compositions, such as inventories.

Only the occasional use of prisms, the use of horizontal auxiliary rulings, as well as the possible occurrence of Babylonian-style colophons portray the potential influence of an external tradition. Thereby, prisms are bound to a unilingual linguistic format and mostly occur within 14th-century manuscripts only; horizontal auxiliary rulings can also, mostly, be found in 14th-century manuscripts, with unilingual formats (also on the prisms), and sometimes with bilingual formats. As will be seen (see chapter 9, sect. 1. & chapter 11, sect. 1.3. & 2.2.), regarding the linguistics

⁵⁵ Thus, respective colophons are found on *Tu* Ug. B RS 25.446+, *SAI* Ug. A = RS 25.133, *SVo* Ug. A = RS 17.41+, *SaS* Ug. C1 = RS 20.177+, and *SaP* Ug. I RS 86.2222 (Ugarit), as well as on *SVo* Em. 603A and *SaP* Em. 538F+ (Emar).

formats and the individual lexical compositions, it is useful in this respect to divide the corpus in two chronologically overlapping main branches: a 14th-century tradition, consisting of manuscripts of the periods Hatt-IIc and Hatt-IIIa; and a 13th-century tradition, including the majority of manuscripts, i.e., the manuscripts which date to periods Hatt-IIIb and Hatt-IIIc, in parts also to period Hatt-IIIa (which is the period of overlap between both traditions).

5.2. [Some conclusions – aspects of the long-distance transmissional context] Relating both the specifics of the physical tablet layout and of the colophons of the manuscripts to the individual textual (paleographic) traditions reconstructed for the LBA peripheral west produces some interesting congruencies. The following table has the individual traditions ordered not according to their geographic origin, but according to their presumed chronological sequence (anticipating chapter 11, sect. 2.2., the table also includes the linguistic format):

	linguistic format	hor. aux. rulings	vert. ruls. main cols.	catch-lines	cryptic-colophon signature	elaborated colophons
Alal	unilingual	yes	single / blank space	-	-	-
El-Amarna	mostly unilingual	yes	single	-	-	-
Hatt-IIc/IIIa (14 th century)	mostly unilingual	yes	single	-	-	-
Em-Syr	mostly unilingual	yes	single / blank space	yes	MAN MAN MAN	editorial before autobiographic information
Ug-loc	various formats	yes	mostly double	yes	GAM GAM GAM / MAN MAN MAN	autobiographic before editorial information
Hatt-IIIb/c (13 th century)	mostly bil. /tril.	no	mostly single	no	U U U U U U	editorial, sometimes also autobiographic inf.
Em-SH	mostly bilingual	no	mostly single	no	MAN TIL MAN	only autobiographic information
Ug-NS	mostly bilingual	often no	mostly single	no	GAM TIL MAN	autobiographic before editorial information
Ug-Bab	bilingual	yes	double / d. spaced	-	-	-

It is clear from the table that individual geographically distinct traditions often share more than just individual features, in fact whole patterns of features. The correlations making up the patterns of the individual traditions are thus apparently not local in their development, but instead reflect transregional transformations: (1) The use of vertical rulings instead of blank spaces, (2) the use of intersection rulings instead of line-by-line auxiliary rulings, and (3) the omission of catchlines appear as specifically innovative features.⁵⁶

⁵⁶ As for the specific terminology used, see chapter 4, which introduces the respective theoretical framework.

The usage of auxiliary rulings in the manuscripts of Ug-Bab is notable in this respect. It may either indicate that, as already suggested in other places of this study, this tradition was imported directly from Babylonia at a point of time which substantially preceded the abandonment of the archive and the site, and/or that the spread of intersection rulings is a local, LBA peripheral feature, pointing to a certain degree of secondary centrality particularly of the Ḫattuša cuneiform tradition, where intersection rulings are also a common feature of pre-NH manuscripts.

5.3. [Some conclusions – aspects of the functional and short-distance transmissional context] The present chapter also includes various findings which are of relevance for the functional and short-distance transmissional context of the manuscripts, and which therefore are summarized here in short:

(1) The underrepresented share of excerpt tablets against full text tablets; which is particularly emphasized in the Ḫattuša corpus, but which is no less evident in the parallel corpora; either suggests that compared to the OB period, the modes of practicing lexical lists had changed or, that full text tablets were more or less systematically shelved for later use (see sect. 1.1.3.). This is confirmed by the often refined script that most manuscripts exhibit (at least those from Ḫattuša and Ugarit, which are accessible through photographs; see sect. 3.2.); these manuscripts, at least physically, cannot be verified to represent exercises.

(2) In contrast, the MIN-marks and empty slots used as meta-textual abbreviations, i.e., not as abbreviations of items that are deducible from the immediate textual context, but as abbreviations that follow the scribes' personal idiosyncrasies, demonstrate that the respective tablets were produced for the purpose of practicing (see sect. 3.4.). Manuscripts of this kind involve excerpt tablets from Ugarit (mostly from Ug-Urt) and also a number of full text tablets following the Syro-Hittite tradition in Emar. Among the Ḫattuša tablets; however, there is apparently no attestation.

(3) PAP-marks, as found on two manuscripts of the Ḫattuša corpus, form almost unquestionable evidence that tablets were copied from written *vorlagen* for the purpose of reproducing them as storage (see sect. 3.5.). That individual manuscripts of the corpus must moreover be the products of longer cycles of literate reproduction is shown by their fragmentary retention of the original grapho-analytic subcolumns (see sect. 2.2.4.).

(4) The so-called firing holes found on some manuscripts of the corpus from Ugarit and Emar – if they are really to be interpreted as protection against flaking during firing and/or as protection against later additions (see sect. 2.6.) – suggest that these tablets were produced in order to be shelved.

(5) The contents of the elaborated colophons – if they really reflect meta-textual needs – apparently attest to a high interest in the ability to later identify the scribe (Emar and Ugarit) and easily assign the contents (Ḫattuša). Thus if taken seriously, the practice of providing the lexical

6. [Edition of the elaborated colophons of the Hattuša lexical lists]

Col.B. (Diri Bo. Ac = KBo. 26,10 iv 13') [] *Diri*(SI.A) NU.TIL

Col.D. (Kagal Bo. A = KBo. 1,59 rev. 1'-4') [] ᵀx¹-NIR ᵀ[]
[] ᵀx¹ ᵀA-A-A
[E]MÉDU ᵀHé-[]
[]-ᵀx¹? ᵀDALKHAMUN,

Col.E. (Urro Bo. 6B = KBo. 1,32 lo.ed. 1'-5') [DI]NGIR DING[IR]
[] 'x x¹ AR ŠI D[U]
[] ^Dr¹x¹ ^DŠE-'x¹ []
[] ^DEn-lil 'x¹
[] 'x¹

Col.F. (Izi Bo. H = KBo. 26,47 rev. 2') 'x'-']

Col.A. is the only colophon mentioning the name of the scribe who wrote the tablet: ^m*Ša-bu-ḫa-za*. It has been connected with the name ^m*Ša-mu-ḫa-LÚ* by R. Lebrun (1978: 10). The variant *Ša-bu-ḫa-LÚ-iš*, which was later found as the name of a scribe in an oracular report that dates to Hatt-IIIa,⁵⁷ indeed suggests a connection between both spellings. A certain *Ša-mu-ḫa-LÚ*

57 KUB 50,33 (R. Lebrun Hethitica 12 44:6); there are no significant signs which would necessitate dating the text later than period Hatt-IIIa (early forms of , <URU>, <DA> and <IT>, as well as of <KHA> and <KI>).

is attested to as a plaintiff in a juridic document concerning a case about lost animals,⁵⁸ which also dates to period Hatt-IIIa. Evidence of this name which is contemporaneous to the present colophon involves the DUB.SAR *Ša-mu-ḫa-LÚ* which is mentioned in the letter from Taki-Šarruma to the Hittite king;⁵⁹ the text identifies him as a resident of a city – the spelling of which unfortunately is unclear (transcribed ^{URU}BĀD⁷-*ni-ya*¹ in Hagenbuchner 1989: 20f.) – but which obviously doesn't denote Ḫattuša. Thus, it can neither be disproved nor confirmed that the *Ša-mu-ḫa-LÚ* of this letter is to be identified with the *Ša-bu-ḫa-za* who wrote Izi Bo. A = KBo. 1,42.⁶⁰

Furthermore, the colophon is remarkable for its tablet pagination. The respective passage is not fully preserved (the upper parts of the line being broken away). While the rear part of the passage very likely represents <KAM>, a reading of the preceding sequence as <DUB.X> is not possible (collated). The only reading which is in agreement with the traces is DUB.KAM, which – mistaken as it appears – is not further paralleled. The remainder of the line, providing space for about three signs, may have contained the name of the series or a completion mark.

Col.B. is the only colophon preserving the name of a lexical series. *Diri* is solely called by its unilingual Sumerian incipit; a practice that is in accordance with the OB and not with the 1st-millennium tradition; which quotes lexical lists according to their bilingual incipits. The lacuna before the sign name very likely contained the numbering of the tablet. The completion mark NU.TIL is quite common among Hittite colophons. A second line mentioning the scribe does not exist.

Col.C. is not so much remarkable for its brevity – colophons only consisting of a completion mark are not rare in Ḫattuša – ; rather, it is significant due to the form of the completion mark. While the Akkadographic variants *QATI* and *ŪL QATI* of Sumerographic TIL and NU.TIL are common in Ḫattuša, the present colophon is the only instance which combines Sumerographic and Akkadographic spellings.⁶¹

Another peculiarity is the fact that, although the tablet is not fully inscribed (only columns i-iii and the upper part of iv are), the text is marked as 'not completed'. This suggests that the scribe followed a relatively strict subdivision of the composition, either in following a traditional break (like between OB Izi 1 and Izi 2) or in strictly copying the divisioning of a *vorlage*.

58 KBo 16,61 obv. 1 and rev. 4' (R. Werner StBoT 4 60ff.).

59 KUB 57,123 obv. 4 and 6 (Hagenbuchner 1989: 20f.).

60 Following Lebrun 1978: 10 and Hagenbuchner 1989: 20.

61 Fischer 2007: 15. <NU> moreover mistakenly appears as <AŠ>; the reading *INA QA-TI* must be excluded for formal reasons, since there is no name of a scribe following, and since scribes' names are invariably introduced by ŠU.

Col.D. There are actually no elements preserved which would make the interpretation inevitable that Col.D. is a colophon; i.e., there is no tablet pagination, no title of a series, no completion mark, and no name of a scribe or his filiation. There is only an enumeration of deities, probably of Babylonian origin (^DA-A-A > ^DA-a²), but also of some of Hittite/Hurrian origin (^DHé-pát is the only sensible restoration in 3'), respectively preceded by Sumerian terms that pose some difficulties in interpretation.

Since the series *Kagal* preeminently deals with temple names, H.G. Güterbock (apud Civil 1971: 153) interpreted the lines as specifications to sanctuaries. This view; however, disregards a number of facts: (1) that sanctuaries of Hittite/Hurrian deities are not part of the Mesopotamian lists; (2) that the obverse with the regular text is unilingual, thus does not include commentary; (3) that the obverse with the regular text shows horizontal rulings after every single entry, (which are missing in the present passages); (4) that the interpretation of the terms which precede the deities are not very compelling in terms of architecture;⁶² and (5) most strikingly in this respect, that the signs are not posited between the vertical rulings but written over them (the vertical rulings are collated and are not visible on the hand copy).

Usage of the term Sum. emédu herein (3') – which usually denotes a personal servant – as well as the elaborate circular arrangement of the sign <DALḪAMUN₄> may instead point to a colophon. Yet, there is only a single assured colophon attested to in Ḫattuša which contains a doxology mentioning deities as masters or protectors of a scribe: Although he equally mentions Hittite/Hurrian deities like Ḫepat beside Babylonian deities, the scribe who documented the MH 'Narām-Sîn prism',⁶³ apparently emphasizes his association with the Babylonian tradition by choosing this specific type of colophon.⁶⁴ The same holds true for the present colophon if one accepts its identification (also cf. Col.E.).

Col.E. The identification of Col.E. as a colophon relies on similar factors as that of Col.D. Besides some unclear sign sequences – probably resulting in an Akkadian term in l. 2 – it lists a number of deities which cannot be suitably interpreted on the foil of the actual contents of the tablet (the *Ur-ra* list of foodstuffs), and which hence may be interpreted as a part of a doxology. Moreover, the position on the lower edge of the tablet rather supports than contradicts the interpretation as a colophon.

62 The first signs in l. 1' are read 'x' U₆-NIR, which would yield “zīqqurat”. The first sign; however, is definitely not <U₆>. Also, the term in l.3 cannot be explained in terms of a building; the sequence <AMA-A-TU> rather yields EMÉDU, which denotes a kind of personal servant.

63 Cf. Beckman 1983: 103-106 and Fischer 2007: 25.

64 Yet, the scribe bears the Anatolian name Ḫanikuili, and although he mentions his father by the Akkadian name ^DAnu-šar-ilāni, this does not necessarily prove that – as suggested by G. Beckman (1983: 103-106) – the family originates in Babylonia. Babylonian names in Non-Babylonian scribal families are not implausible; actually, one would expect them to turn up particularly in this milieu.

The deities given in l.3 can perhaps be restored as ^DrAG¹ ^DNIDA[BA] “Nābû (and) Nisaba”, which are the deities typically enumerated in the colophons from Emar and Ugarit. If the identification as colophon and the restoration of these deities is correct; thus, the scribe followed a Non-Hittite, possibly Syrian tradition in his colophon practice.

Col.F. Although there is only the trace of a single sign, it is very likely that this sign forms the beginning of a colophon. It follows after a double horizontal ruling, which usually marks the end of a composition or of a substantial part of it, and after approximately three lines of blank space.

Chapter 9: The writing systems and languages in use

The present chapter presents a description and evaluation of a number of graphemic, orthographic and linguistic aspects of the languages and writing systems used in the Ḫattuša corpus and in its parallel corpora. The languages predominantly discussed are Hittite and Akkadian. Hurrian and the local West-Semitic idioms from Ugarit and Emar as they occur in the lists of the parallel corpora from these sites are not a part of the investigation.

Manuscripts with a Hittite column solely occur in the Ḫattuša corpus. With the study's focus on the functional and transmissional aspects of the texts, the primary subject of the linguistic evaluation of the Hittite language of the lists concerns its relation to the Hittite language of the contemporaneous literary texts and to the Hittite vernacular that was supposedly spoken by the contemporaneous scribes (sect. 1.). In contrast, Akkadian is also used in the lists from Emar and Ugarit, and thus the evaluation of the Akkadian column (sect. 2.) is based on all three major corpora. A comparison enables the reconstruction of the long-distance spread of graphemic and orthographic features, which then can be contrasted with the long-distance spread of epigraphic, paleographic, textual, and curricular features.

Due to the nature of the lists the linguistic description of the Hittite as well as of the Akkadian column (which virtually lack any semantically coherent text) generally deal with isolated words, (mostly nouns) and substantives and nominal forms of verbs, which moreover appear in morphologically unmarked forms. Thus, morpho-syntactic, syntactic, or stylistic aspects are virtually excluded from the evaluation. Only the analysis of the syllabaries and of specific orthographic features can build on an adequate and balanced basis of data.

The Sumerian as it appears in the lists cannot actually be dealt with as regular language. The evaluation undertaken in this chapter (sect. 5.) mainly seeks to establish a basis on which errors in the textual transmission (as for which see chapter 10) can be effectively distinguished from the regular transformations that Sumerian underwent since its disappearance as a spoken language in the OB period. The investigation of Sumerian has been limited to the Ḫattuša lists. Also limited to this corpus is the investigation of the sign names (sect. 3) of the Syllabic Sumerian column (sect. 4.) as well as that of the various meta-linguistic terms (sect. 6.); in the parallel corpora, items attested in these categories are rare (Emar) or even nil (Ugarit and the smaller corpora). Their investigation is worthwhile since they presumably represent original meta-textual elements (see chapter 3, sect. 4.1.) that have become a part of the (core) text.

1.1.1. [Hittite – syllabary – CV/VC-signs] The syllabary of CV/VC-signs used in the Hittite column of the lexical lists does not show any remarkable differences from the syllabary used in contemporaneous manuscripts of other genres of Hittite texts. As is well known, Hittite scribes

use a syllabary which in many respects follows the conventions also known from Mittani/Hurrian writing: Contrasts in consonant voice are not expressed by the opposition between graphemes, but by the orthographic opposition between *scriptio geminata* and *scriptio simplex*. The usual voice contrast displayed by the individual CV-sign series, e.g., among the signs <KA>-<GA>-<QA> then is redundant and, consequently, the members of the individual dyads/triads can be used interchangeably or can be reduced to a single member with the other member(s) completely discarded.¹ The Hittite syllabary makes use of both strategies, as can be seen from the following table of CV-sign series:²

	Hatt-IIIb	Hatt-IIIc	total
<PA>	-	-	36
<BA>	-	-	0
<TA>	4	38	43
<DA>	9/9	32/51	43/63
<TI>	4	19	24
<DI>	0	1	1
<TU>	2	2	4
<DU>	4	10	19
<KA>	2	18	21
<GA>	3	13	18
<QA>	1	1	3
<KU>	-	-	61
<GU>	-	-	0
<QU>	-	-	0

The oppositions between <KI> and <GI> and between <ZI> and <ZÉ> are excluded as they are very likely, as in the Mittani letter, phonemic (differentiating between /i/ and /e/). Similarly, <U> and <Ú> show a clear tendency to be position-bound: The majority of attestations of <Ú> are found in the word-initial position, preceding /e/ or /i/ and are very likely spelling syllabic /we/i/ as compensation for the lack of an adequate CV-sign; in word-internal position, its usage is conventionally restricted to a number of individual words that frequently appear to be spelled with it;³ otherwise

1 As for a summarizing overview, cf. Kloekhorst 2008: 21f.

2 The total numbers given also include those attestations which cannot be clearly assigned to the periods Hatt-IIIb and Hatt-IIIc. As for <DA>, the second figure given refers to the total amount, whereas the first figure refers to the amount as reduced by those attestations which occur in Hitt. *an-da* “in” and which, because of the exceptionally high frequency of this word, may blur the results.

3 Hitt. *pu-ú-ul* (Erim Bo. Aa = KBo. 1,44+ 152f.), *iš-ḫi-ú-ul* (Erim Bo. Ab = KBo. 1,35+ 261 and Erim Bo. B = KBo. 1,36 l. 5'), which appear consistently written with <Ú>, also in the other attestations. In Hitt. *ḫa-ra-a-ú* (Izi Bo. A = KBo. 1,42 ii 9'), <Ú> may also spell /w/. Hitt. *ši-nu-ú-r[a-aš]*? (Izi Bo. B = KBo. 1,32 rev. 14') is hapax legomenon.

<U> is the preferred sign. Regardless of whether <U> and <Ú> mark a phonetic contrast or their use is principally interchangeable,⁴ the position-bound distribution of both signs is remarkable, since it is generally not pursued with such strictness in other texts. This strictness bespeaks the high regularity and conformity in which most of the lexical lists were (re-)produced.

The origins of the Hittite syllabary are obscure. As noted above, the syllabary displayed by Hurrian texts – which appears in its most consequent version in the Mittani King Tušratta's letter to the Pharaoh (Wegner 2007: 45) – must eventually trace back to the same source. In the specific formations of the CV-dyads; however, there are a number of differences (as for which cf. sect. 2.1.1.2.). The exact relations between both syllabaries remain unclear.⁵

1.1.2. [Hittite – syllabary – CVC-signs] CVC-signs form an important factor within the diachronic analysis. From manuscripts of other genres, the proportions of CVC signs as opposed to CV/VC-signs is expected to increase in the course of the 13th century, i.e., from the periods Hatt-IIIa over Hatt-IIIb to Hatt-IIIc. Statistical evaluation of the datable material seems to prove this presumption, the differences however, are not very significant (in IIIa manuscripts, the CVC-sign rate is 3,6%, in IIIb manuscripts 4,5%, and in IIIc manuscripts 5,1%; however, the quantitative basis for IIIa manuscripts is slim).⁶

The inventory of CVC-signs used also does not show any notable deviations from the standard inventory. As it is of special importance in comparison with the inventory used in the Akkadian column, a table with the complete inventory is given in the section treating the CVC-signs of the Akkadian syllabary (see sect. 2.1.6.).

1.2.1. [Hittite – orthography – logographic spellings] The share of logographic spellings within the Hittite column is considerable. Among the 748 Hittite entries fully preserved or reliably restorable, 179 make use of logographic spellings, which is almost every fourth entry (24 %). 112 (17 %)

4 Melchert 1985: 13 with n22. The hypothesis that <U> may represent [o] and that <Ú> denoted [u], both in specific positions, has recently been put forward again in Kloekhorst 2008: 35-60.

5 As for a summarizing discussion, see Kloekhorst 2008: 22f.

6 In absolute figures the proportions are as follows:

	total no. signs	no. CVC-signs	Rate
III a	56	2	3,6%
III b	580	26	4,5 %
III c	2724	140	5,1 %

A number of signs were excluded from the evaluation when denoting certain morphemes, because these morphemes are consistently written with the respective CVC-sign throughout all periods and, when occurring frequently in a specific text, would blur the statistical outcomes. This group involves <GÁN> and <BAD> for the particles Hitt. =*kan* and =*pat*, as well as <TAR>, <MAR>, <ŠAR>, which mark the abstract endings Hitt. -*ātar*, -*eššar*, and -*mar* (the allomorph variant of -*war*).

of these entries solely consist of one or more logogram(s), (plus their phonetic complements), while the remaining entries involve another syllabically written sequence (e.g., Hitt. MUNUS-*aš dāuwar* “to take/marry a woman“, SaV Bo. L = KBo. 1,53 10').⁷ Not taken account of within these calculations are logographic spellings for numbers and for particles, which, for their frequent use in Hittite writing, gain an almost pseudo-syllabographic status, as e.g., EGIR in Hitt. EGIR-*pa* „back“, which one might spell *ap_x-pa*, as well.⁸

The use of logograms is by no means tied to the occurrence of corresponding units in the Akkadian or in the Sumerian column. The number of logographic spellings employed in the Akkadian column is at any rate considerably lower (3,6 %, cf. sect. 3.2.); if an Akkadian entry is spelled logographically this usually entails a logographic spelling in the Hittite column – but not vice versa. Only in a very limited number of cases (40 of 165 = 24%), the logogram used in the Hittite column is (partially) identical with the respective Sumerian item. These cases are predominantly found in the series SaV, in which many of the listed simple signs are identical with Hittite logograms, and – within some less frequent attestations – in the acrographic series *Izi*, which also contains some 'exploitable' sign-list type materials in this respect.⁹ All logograms used as direct translations to identical Sumerian simple signs belong to the standard inventory of Hittite writing; thus logographic translations are never just mechanical repetitions of the Sumerian item, but form real translations.¹⁰

7 The proportions thereby fluctuate with regard to the respective series. Among those series which provide sufficient evidence of a Hittite subcolumn, are as follows:

	no. of entries	fully log. spell's	partly log. spell's	total
SaV	125	30% (37)	3% (4)	33% (41)
<i>Diri</i>	46	6% (3)	9% (4)	15% (7)
<i>Izi</i>	207	17% (36)	8% (16)	25% (52)
OB <i>Lu</i>	22	0% (0)	18% (4)	18% (4)
<i>Erim</i>	198	9% (17)	13% (26)	22% (43)

The series which lists the simplest vocabulary is clearly SaV, and quite obviously contains the highest rate of vocabulary which can be written out in logograms; it simultaneously contains the lowest rate of complex translations. The rate of logograms involved in complex translations increases the more the vocabulary becomes specialized, which is the case in ^{lú}azlág = *ašlaqu*, *Erimhuš* and *Diri*. The latter has the altogether lowest attestation of logograms, while *Izi* apparently takes an intermediate position between SaV and the rest.

8 Other logographic spellings of this sort are Hitt. IGI-*an-da* for *menahhanda* “opposite to”, GAM-*an* for *kattan* “down”, GIM-*an* for *mahhan* “when”, and Ú-UL for *natta* “not”. Altogether, there are more than twenty entries which employ such spellings.

9 Also cf. note 7.

10 The logograms with the highest rates of attestation are Hitt. LUGAL, MUNUS, ZAG, PAP, A.ŠÀ, GÌR, GÚ (all with four to six attestations). Typically Hittite logograms are NÍ.TE (4x), SÈD (2x), EGIR.U₄.KAM (2x), TUKU.TUKU (1x). Among the less frequently attested logograms to be mentioned are; Hitt. ^{GIŠ}GISSU (*Erim* Bo. Ab = KBo. 1,35: 274), GÚ.KHAL (*Izi* Bo. A = KBo. 1,42 iii 14), IM (Unid Bo. 4-4 = KUB 3,93: 8'), and the peculiar sequence in Hitt. MUŠEN ŠÚ MUŠEN *tiyauar* (SaV Bo. C = HT 42 obv. 5)

Also note that the frequency of logographic spellings seems to be independent from the paleographic period, at least with regard to the two statistically evaluable subperiods Hatt-IIIb and Hatt-IIIc. The differences are marginal (with 20% of all entries spelled logographically in IIIb and 24% in IIIc; in fact one would expect the rate of logographic writings to increase by leaps in period IIIc).¹¹

1.2.2. [Hittite – orthography – scriptio plena] Concerning scriptio plena vs. brevis in Hittite, two general rules can be formulated: (1) scriptio plena is never used in absolute consistency in any of the three main periods (OS-MS-NS), and (2) the frequency of scriptio plena generally decreases in progress from OS to MS and from MS to NS.¹² As pointed out by S.E. Kimball (1999: 55), studies on scriptio plena have mainly focused on manuscripts in OS and MS, so there is unfortunately no comparative basis for a respective analysis of the present corpus. In continuation of this general tendency, one may presume that scriptio brevis also becomes more and more dominant during the course of the NH period, especially in the LNH phase (Hatt-IIIc). However, regarding the present corpus, it is not possible to detect any discontinuities between those manuscripts that were written down in Hatt-IIIb and those of period Hatt-IIIc.

1.2.3. [Hittite – orthography – gemination of consonants] Gemination of consonants in Hittite writing may have various sources; orthographic ones ('Sturtevant's rule') as well as phonetic ones ('real' gemination). According to Melchert 1994, the contrast between simple and geminate spellings is principally regarded as phonemic in the proceeding (concerning stops as well as liquids, with the possible exception of nasals).¹³ 'Simplified spellings', as H.C. Melchert (1994: 14f.) styles the phenomenon of simple spellings of supposedly geminate consonants, are already a frequent occurrence in OS texts. They are mostly conventional and best to be explained as due to scribal economy.¹⁴

11 This situation may again be explained by the fact that all occurring logograms belong to the most basic inventory, which is consistently used throughout the 13th century BCE.

12 As for a summarizing overview, cf. Kimball 1999: 54-57.

13 Undeniably, there is some variation between geminate and simple spellings with regard to specific words; however, there are several 'minimal pairs' which leave no doubt that the contrast is (morpho-)phonemic; cf. Melchert 1994: 14, 21f., 23f., and regarding the nasals, p. 24. Also see Kimball 1999: 95f.

14 Cf. the often quoted particle chain Hitt. *nu-kán* (*nu=kan*), which, contrasting with *nu-ut-ták-kán* (*nu=tta=kkán*) must substitute for *nu-uk-kán*; for the latter, complete spellings there are in fact only two or three attestations, opposed to hundreds (or rather: thousands) with simplified spellings, and most likely this is because of the relative complexity of <UG>.

However, coming somewhat simultaneously with the rising frequency of CVC-signs (see sect. 1.1.2.) and of glide-less spellings (see sect 1.2.4.), i.e., with the beginning of the 13th century; non-conventional simplified spellings apparently become more and more customary – be this an orthographic or a phonetic phenomenon. In the present corpus; however, they are quite exceptional: The observer is provided with a staggering five assured instances, and all of them are found in manuscripts written down in the very final period Hatt-IIIc.¹⁵

1.2.4. [Hittite – orthography – the representation of glides] The realization of glides in intervocalic position is pursued with relative consistency until the 13th century, by the beginning of which glide-less spellings become more and more frequent.¹⁶ In the present corpus, the contrast is peculiarly evident in the spelling of the numerous verbal abstracts ending in Hitt. *-war*. On principle, the following spelling variants are evidenced:

Roots ending with <i>-a-</i> , <i>-e-</i> or <i>-i-</i>			Roots ending with consonant		
Spelling	Hatt-IIIb	Hatt-IIIc	Spelling	Hatt-IIIb	Hatt-IIIc
<i>-Ca/e/i-u-wa-ar</i>	18 (95%)	51 (75%)	<i>-Cu-u-wa-ar</i>	1 (33%)	13 (52%)
<i>-Ca/e/i-wa-ar</i>	0 (0%)	11 (16%)	<i>-Cu-wa-ar</i>	2 (67%)	5 (20%)
<i>-Ca/e/i-u-ar</i>	1 (5%)	6 (9%)	<i>-Cu-u-ar</i>	0 (0%)	1 (4%)
			<i>-Cu-ar</i>	0 (0%)	6 (24%)

The aforementioned diachronic tendency expresses itself quite well; *wa*-less spellings are more numerous in manuscripts that were written down in Hatt-IIIc than in manuscripts of Hatt-IIIb. Yet, one would actually expect them to occur more often in Hatt-IIIb, but in fact, there is only a single attestation stemming from this period.

The same phenomenon is also valid for /w/ in other morphological environments as well as for /y/; the quantitative basis however being less representative.¹⁷ Also note that the different spellings do not exclude each other in one and the same manuscript. There are very few manuscripts – mostly short ones – that exclusively preserve the later, glide-less spellings; usually these occur side-by-side with the earlier variants.

15 Hitt. *ḫa-te-ša-an-za* (for *ḫateššanza*; Diri Bo. Ac = KBo. 26,10 iv 9'), *kar-tim-iš-ki-za*¹ (for *kartimmiškizzi*, ibid. iv 4'), *ne-wa-la-an-ta-aš* (for *newallantaš*, Erim Bo. Ab = KBo. 1,35: 266), *ša-ra-zi* (for *šarazzi* SSg L D = KUB 3,113 i 14'), *pu-kán-za* (for *pukkanza*, Unid Bo. 2-2 = KBo. 36,4: 5').

16 The insertion of *-u-* in front of *-wa-* apparently comes into use after the OH period. Whether or not this insertion is merely a redundant orthographic variant must be questioned, as put forward by S.E. Kimball (1999: 102). Regarding the *Cu-u-wa-ar* spellings, it seems quite uneconomic to employ three signs only to indicate a simple [w]; in this respect also note the peculiar spelling in Hitt. *im-pa-ḫu-wa-ar* (for *im-pa-a-u-wa-ar*; Diri Bo. Ac = KBo. 26,10 iv 11'f.).

17 E.g., Hitt. *ta-aš-ša-nu-an-za* (Erim Bo. Ab = KBo. 1,35 235) or *ta-ri-aš-ḫa-aš* (SaV Bo. C = HT 42 obv. 9'); according to paleography, both texts date to Hatt-IIIc

1.2.5. [Hittite – orthography – scriptio defectiva] 'Real' defective spellings (as exemplified by the prominent Hitt. *kiš-an*) are a typical feature for LNH orthography; whereas they are virtually absent in earlier periods. Notably, it is only possible to detect a single example of defective spelling (Hitt. *kar-tim-iš-ki-za-kán ku-it*, Diri Bo. Ac = KBo. 26,10 iv 4'), in a manuscript which clearly dates to Hatt-IIIc and which shows other defective features such as real spelling errors. All other manuscripts, also those of Hatt-IIIc, plainly avoid (C)VC - VC combinations.

1.3.1. [Hittite – aspects of morphology and morphosyntax – possessive pronouns] Examples of possessive pronouns are preserved in no more than four texts, but the attestations include all of the three known variants: the 'old', enclitic pronouns (Hitt. =*mi*-, =*ti*-, =*ši*-, ...), the independent pronouns (Hitt. *amēl*, *tuēl*, ...), i.e., the genitive forms of the personal pronoun, and notably, the sentence particle Hitt. =*mu*. The last of the aforementioned originally denotes the dative, and although it seems to be successively taking over the additional function of the possessive pronoun in the course of the 13th century, scholars hesitate to translate it simply as “my”. In this respect, the paleographic date (Hatt-IIIc) of the manuscript Unid Bo. 1-1 = KBo. 26,29: 11'f. (*addaš=mu* “my father”, *šEš-aš=mu* “my brother”), which provides the attestation for this particle in possessive pronominal use, is fully compatible with the linguistic age of the latter.

The opposite is true for the attestations of the 'real' enclitic pronoun, Hitt. =*mi*-. It is unanimously claimed that it fell out of use with the beginning of the NH period, so one would not expect it to be preserved in the texts of the present corpus. Strikingly, it is during the final period Hatt-IIIc in which the two manuscripts attesting it (Izi Bo. A = KBo. 1,42 i 23'-25', Unid Bo. 4-1 = KBo. 13,2: passim) must have been written down. Moreover, there are no grammatical deformations detectable with regard to these clitics and no deviations in case or gender; although these would be quite typical for texts of the later periods: In copying earlier texts scribes tend to reinterpret older, less easily understood structures and thereby frequently make mistakes.

Independent pronouns only occur in their plural forms, in a paradigm that uses the enclitic variants in the singular (Izi Bo. A = KBo. 1,42 i 23'-28'):¹⁸

[á]-ġu ₁₀ -šè	<i>ana idi=ya</i>	<i>kuššani=mi</i>	“for my wage”
ʾá¹-zu-šè	<i>ana idi=ka</i>	<i>kuššani=ti</i>	“for your wage”
á-bi-šè	<i>ana idi=šu</i>	<i>kuššani=šši</i>	“for his wage”
á-zu-šè-ne-ne	<i>ana idi=kunu</i>	<i>šummenzan kuššan</i>	“your wage”
á-bi-šè-MIN	<i>ana idi=šunu</i>	<i>apenzan kuššan</i>	“their wage”
á-ġu ₁₀ -ME-EN	<i>ana idi=ni</i>	<i>anzel kuššan</i>	“our wage”

18 The translations refer to the Hittite parts only.

In the processes of updating and reinterpreting, the outdated enclitic pronouns of the plural paradigm seem to have been replaced by their corresponding independent forms – however, with dative case erroneously replaced by nominative case. The singular clitics were apparently still considered customary enough and therefore remained unchanged.

1.3.2. [Hittite – aspects of morphology and morphosyntax – sentence particles] Sentence particles – and this term herein exclusively refers to the so-called 'local particles' – are interesting in the same respect that possessive pronouns are interesting. They were also subjected to notable diachronic changes which lead to the situation at the beginning of the NH period wherein only three of them were still in use: Hitt. =*kan*, =*šan*, and =*ašta*. The last of these three was almost entirely restricted to certain formulas, also =*šan* was about to disappear from use; finally, by the beginning of period Hatt-IIIb they were no longer produced in speech and in new literary compositions.¹⁹

Yet, apart from several attestations of the still productive usage of Hitt. =*kan*, there are also four entries containing the particle =*šan* within the corpus, three of them in manuscripts in LNS (Hatt-IIIc).²⁰ Together with the attestation of the enclitic pronouns, this forms a clear indication that the Hittite language of the respective texts is not identical with the contemporaneous spoken language – or at least, with the language used to create new compositions – at the point in time when the respective manuscripts were written down.

1.3.3. [Hittite – aspects of morphology and morphosyntax – plural nominative forms ending in -*uš*] According to L. McIntyre (apud Melchert 1995: 270), NH starts to generalize the accusative-plural ending -*uš* to both accusative and nominative plural forms, with the exception of ablauting *u*-stem adjectives, nouns with -*tt*- and -*ant*- stems, and the pronominal stem *kui*-. This process is completed in the middle of the 13th century (i.e., in the transition from Hatt-IIIb to Hatt-IIIc) and it very probably needs to be ascribed to the interference with the contemporaneous Luvian adstratum.²¹

The altogether twelve nominative/accusative-plural forms of the Hattuša corpus largely agree with these presets, the only exceptions being the two *i*-stem adjectives Hitt. *mekkaeš* “many” (SaV Bo. B = KBo. 1,45: 17'), which occurs in a IIIa manuscript, and *šallaeš* “big ones” (OBLu Bo. A = KBo. 1,30 ii 10'; Hatt-IIIc), which may be influenced by the subsequent entry *kallaratteš* “monstrous ones”.²²

19 As for =*šan*, cf. *CHD* sub =*šan* comm.sect.

20 Hitt. *anda=ššan tiyauwar* (Izi Bo. A = KBo. 1,42 ii 2'), *aranza=ššan* (Diri Bo. E = KUB 3,103 rev. 13'), *katta=ššan arnumar* (Erim Bo. Aa = KBo. 1,44+ 13). The fourth attestation dates to period IIIa: *nu=ššan* ^{GiŠ}UR^{HI.A}-*uš* *huitya[n]* (Diri Bo. B = KBo. 1,48 l. 5').

21 Cf. Rieken 2006: 273-275.

22 The other attestations are:

(definitely nominative; all IIIc) Hitt. *NÍ.TE*^{HI.A}-*uš* “limbs” (Izi Bo. A = KBo. 1,42 i 32'), *šal-li-[i]ʷ-uš* “big ones;

1.4.1. [Hittite – the vocabulary used – evidence of vernacular language] The questions repeatedly posed with regard to the grammatical features in the preceding sections, i.e., as to what chronological state of Hittite the texts reflect and how this corresponds to the actual (paleographic) age of the manuscripts, are of course also relevant for an analysis of the vocabulary in use. Such an analysis suffers from the fact that many words occurring in the lists are not as yet treated by one of the bigger dictionary projects, so there is no reliable information about the periods in which they are attested or about changes in stem formation or meaning. Generally, one has to state that the Hittite vocabulary used is in large parts quite interpretable. Hapax legomena do not occur very often (around 5% of all interpretable entries), and in many cases they are due to the highly specialized semantic fields that the respective lexical sections expose.

An indicative measure for the grade of linguistic up-to-datedness then is certainly the share Luvian expressions take within the vocabulary. In fact, it is possible to detect several 'Luvianisms', particularly among the hapax legomena. Either they can be linked through etymology with Luvian cognates, or they display morphological features that are characteristic of this language.²³ However, the share is again low, even if it is assumed that a certain amount of Luvianisms have gone unrecognized. Issues of dispute still exist regarding the relation between Luvian and Hittite in the 13th century, namely: the question as to when Luvian superseded Hittite as a spoken language, until when the latter survived as a spoken language, and who were the speakers. At any rate, if the vocabulary of the lexical texts – especially those of the very late manuscripts – were close to the contemporaneous spoken language one would probably expect the number of Luvianisms to be higher.

1.4.2. [Hittite – the vocabulary used – evidence of literary language] One is given the impression that the vocabulary used in the Hittite column predominantly adheres to the 'classical', written stratum of Hittite, and this is largely confirmed by grammatical findings (see previous sections). An interesting example of 'intertextuality' gives further support to this hypothesis: As shown by V. Haas (1988: 344f.; 2007: 126ff.)²⁴ some specific Hittite translations in Izi Bo. A = KBo. 1,42 i apparently derive from the language that is used in ritual descriptions:

parents?" (SaV Bo. D = KBo. 1,34 obv. 10), *nakkuiš* "important ones" (SSgL Bo. E = KUB 3,94 i 28'), *maklanteš* "thin ones" (Unid 4-1 = KBo. 13,2 rev. 7');

(accusative or nominative) Hitt. *hurtauš* "curses" (Erim Bo. B = KBo. 1,36+1. 8'; III c), *ŠUMES-uš* "hands" (Unid Bo. 1-2 = KUB 3,110 iv 3'; III b);

(probably accusative) Hitt. *GiŠUR^{HLA}-uš* "beams" (Diri Bo. B = KBo. 1,48 l. 5'; III a), *KÚ.BABBAR-uš* "silver bars"? (Diri Bo. I = KBo. 1,54 l. 13'; III b(+)).

23 E.g., the formative Luv. *-mmi-*, deriving nomina auctoris, in the hapax legomena Hitt. *pal-la-aš-šu-ri-mi-iš* (Izi Bo. A = KBo. 1,42 ii 32') and *ar-pal-li-im-mi-[iš]* (Izi Bo. B = KBo. 1,31 obv. 7').

24 Also cf. Miller 2005: 37-140.

33	[á-s]ù [?] -sù	<i>šaḫātu</i>	<i>kutti piran</i>	“house corner”	„in front of the wall“
37	[á-úr]	<i>puzru</i>	<i>ḫarwaši pedan</i>	“secret”	„hidden place“
39	[á-x]	[]	UMMEDA-za kuiš TUR-an karpan ḫarzi	-	„a nurse who has picked up a child“

This is particularly true for Hitt. *kutti piran*, which is invariably attested to in a standard formula within house rituals and for *ḫarwaši pedan*, a phrase that is mainly confined to specific resolution rituals.²⁵ The translator who added the Hittite terms to the Sumero-Akkadian equations obviously did not choose the vernacular to do so – there are certainly simpler and more conventional Hittite translations available for Akk. *šaḫātu* “house corner” (Hitt. *ḫalḫaltumari*) or *puzru* “secret” (e.g., simple Hitt. *ḫarwaši*). Instead, he took up – consciously or not – the formulaic style of the ritualistic vocabulary he presumably knew through his daily scribal work.

1.5. [Hittite – some conclusions] To summarize, there are two striking features characterizing the Hittite language of the lexical lists:

(1) As is evidenced by the syllabary, the orthography, and by specific grammatical phenomena, the linguistic age of many items is not in agreement with the paleographic dates of most of the manuscripts, i.e., of those written down in Hatt-IIIc, but also for those of Hatt-IIIb. Orthographic renovations/deformations, i.e., the increasing use of CVC-signs or of simplified and defective spellings, spread into the texts later than expected or are even totally absent. Many morphological and morphosyntactic features which were outdated with a high degree of certainty, like the enclitic pronouns or the sentence particle =*šan*, still persist in the texts. Language and orthography appear as conservative, in parts even as outdated.

(2) As a consequence of the preceding, but as can also be understood from the vocabulary used, the language of the Hittite column is – at least in parts – a literary language. There are principally no notable features that would distinguish the Hittite of the lexical texts from the Hittite of the contemporaneous literary texts. With regard to the grammatical paradigm discussed in sect. 1.4.1., it even seems likely that the Hittite column of the lexical texts was integrated into the usual transmissional processes, which also characterize the literary texts. It is probable that scribes continually reworked the material and more or less successfully replaced antiquated items with more current ones.

There are two significant consequences arising from these characteristics: First, the Hittite translations were not formulated when a specific tablet was written – i.e., as a part of an orally provided meta-textual layer (cf. chapter 3, sect. 4.1.) –, but were instead an integral part of the (core) text. Second, scribes using the lists had to be familiar with the 'classical' language of Hittite

25 Thus according to Haas 2008: 345.

literature and, judging from the orthographic regularity and the many logographic spellings, were well-trained in (re)producing standard Hittite texts.

2.1.1.1. [Akkadian – syllabary – preconsiderations – methodological problems] Investigating the Akkadian syllabaries of the manuscripts of the Ḫattuša corpus and its parallel corpora from Ugarit and Emar involves addressing the issue that – in contrast to paleographic evaluation – many manuscripts are too small in scale to determine the details of the syllabary used, i.e., the number of relevant signs which they contain is statistically insignificant. The syllabaries are therefore investigated for whole groups of manuscripts, i.e., according to the paleographic tradition that they are a part of.

The simple adding-up of manuscripts presumes the coherence and homogeneity of the respective groups, which cannot be proven in every case; however, it remains the only viable strategy for providing statistically significant data. As demonstrated by van Soldt 1989 and van Soldt 1992, a summarizing treatment of whole groups of manuscripts according to specific uniting criteria (here: the archival provenance) can lead to significant results.

2.1.1.2. [Akkadian – syllabary – preconsiderations – the basic strata] Following van Soldt 1992 and Huehnergard 1989, one must differentiate a number of strata to form the basis of the syllabaries as used in the LBA western scribal traditions. The present study distinguishes the following five basic strata:

(1) An OB-Syrian substratum, reflecting Late/North-OB syllabary conventions as they are found in the texts of Alalah layer VII. Distinct features are the absence of signs for emphatic consonants with the exception of <QA = SĪLA>, which is already known from OB Mari, the absence of a specific series that distinguishes /p/ and /b/ (except with <PA> and <BA>) as well as /s/ and /z/, and the frequent use of CVm-signs in word-final position, which contrasts with a general and relative infrequency of CVC-signs. The stratum is presumed to have been established (some centuries) before the corpora investigated were produced.

(2) A Mittanian (sub)stratum, as it is reflected in the Mittani King Tušratta's Akkadian letters to the Pharaoh (van Soldt 1989, van Soldt 1992 375-381). The syllabary is clearly related to Hurrian writing as used in the Mittani sphere of power, which transfers the distinction of voice from the level of the syllabary (distinct signs) to the orthographic level (*scriptio simplex* vs. *scriptio geminata*), and thus makes the opposition between voice-specific graphemes dispensable. In its most elaborate variant as represented by the Hurrian 'Mittani letter', the (Hurrian) syllabary totally lacks the signs <BA>, <DA>, <GA>, <DI>, and <TU> (Wegner 2007: 45); other traditions, like the Hurrian texts of the Ḫattuša archives show random or privative use of both members (Wegner 2007: 43f.;

Giorgieri / Wilhelm 1995, van Soldt 1992). Instead of representing consonant voice, the dyads <KU>-<GU>, <KI>-<GI>, and <Ú>-<U> are regularly used to represent vowel quality in the Mittani letter (less regularly in the other traditions), spelling /Ko/, /Ku/, /Ki/, /Ke/, /o/, /u/ respectively.

The Akkadian syllabary of Tušratta's Akkadian letters conforms to these conventions in expressing voice by privative use within the CV-dyads <PA>-<BA>, <TA>-<DA>, <TI>-<DI>, <DU>-<TU>, <KI>-<GI>, <GU>-<KU> (the unmarked members listed first), and exclusive use of <KA> with <GA> discarded. It thus appears as a mixture of the OB-Syrian stratum transformed by the conventions of Hurrian writing. Accordingly, CV-signs that specifically represent emphatic consonants are rarely used (<QA>, <QU>) if at all (<QI>), and CVC-signs are relatively infrequent (except with word-final CV*m*-signs).

This stratum is presumed to have been established and to have interfered with the earlier OB-Syrian stratum before the corpora of the present study were produced. Perhaps, it was still in diffusion when the 14th-century manuscripts of the corpora (manuscripts of Hatt-II/cIIIa and Em-Syr) were produced.

(3) The Hittite (ad)stratum is actually not an Akkadian syllabary. It is the syllabary used for writing Hittite, but it must be presumed to have exerted some influence on the Hittite writing of Akkadian. Also, showing orthographic and not graphemic distinction of voice, it basically appears as a side-branch of Hurrian writing conventions, yet has developed further peculiarities (for details, see sect. 1.1.1.): Within the CV-dyads it almost completely excludes <BA>, <DI>, <GI>, and <GU>, shows a strong preference for <DU> as opposed to <TU>, and in correlating with the OB-Syrian substratum, also makes use of <QA>. As with the Mittanian stratum, CVC-signs are relatively infrequent. The stratum is presumed to have still been in interference with the earlier substrata when the corpora investigated were produced.

(4) An MB (ad)stratum is marked by the introduction of CV-signs for emphatic consonants <ṬU=ÁGA>, <QU=KUM>, and <ṢU=ZUM>, of the sign <PI>, the *s*-series <SA>-<SI>-<SU>, as well as of the allographic variants <ŠÁ>, <ŠÚ>, <ÁŠ>, and <U>. CV*m*-signs in word-final position start to give way for *m*-less variants, while the use of CVC-signs generally increases (von Soden / Röllig 1967: xxxi f.).

(5) The MA (ad)stratum is in many respects hard to distinguish from the MB stratum. Apart from the features which are characteristic for the MB stratum, it is marked by the additional introduction of the emphatic CV-signs <QI=KIM> and <ṬÍ=DIN> (von Soden / Röllig 1967: xxxiii) and by the stronger reduction of CV*m*-signs. Both the MB and MA stratum are presumed to have successively superimposed themselves upon the earlier strata since the early 13th century, i.e., after the downfall of the Mittanian empire.

2.1.1.3. [Akkadian – syllabary – preconsiderations – the criteria used] According to the descriptions of the individual strata in the previous section, one can outline the following distinctive features as a basis for the investigation:

- (a) The modes of representation of voiceless and voiced consonants through CV-signs
- (b) The relative frequency of the signs <ṬÍ>, <ṬÚ>, <QÍ>, <QU>, <ṢÚ> (specifically for emphatic voice) and of the series <ŠA>-<ŠI>-<ŠU> (specifically for voiceless /s/)
- (c) The relative frequency of CV_m signs in auslaut position
- (d) The relative frequency of the allographic variants <ŠÁ>, <ŠÚ>, <ÁŠ>, and <U>. as opposed to their (standard) counterparts <ŠA>, <ŠU>, <AŠ>, and <Ú>.

To be sure, there are additional features which are of importance in this respect, such as the representation of the sibilant triad [s], [š], and [t^s], the representation of /i/ as opposed to /e/, or the relative frequency of CVC-signs, phenomena which however have not been investigated at the phonological level as yet (the sibilants and the /i/-/e/ opposition), or which are hard to measure (CVC-signs). In this respect, they have been excluded from the evaluation. In order to further scrutinize the relationship between the Akkadian syllabary of the Ḫattuša lists with the Hittite syllabary that is used beside it, the investigation instead includes a detailed comparison of the CVC-sign inventories of both of these syllabaries.

2.1.2.1. [Akkadian – syllabary – CV-signs according to voice – details] Contrasts of consonant voice are represented by graphemic oppositions for a number of CV-combinations; the only exception is the contrast between /pu/ vs. /bu/, which cannot be expressed by graphemic oppositions in cuneiform. The quantitative details are as follows:

	Ḫattuša									Emar									Ugarit								
	III a			III b			III c			Syr			SH			Loc			Bab			NS			T	M	E
	T	M	E	T	M	E	T	M	E	T	M	E	T	M	E	T	M	E	T	M	E	T	M	E			
<PA>	2	0	-	2	2	-	8	16	-	7	0	-	89	7	-	20	4	-	3	0	-	0	2	-			
<BA>	0	1	-	1	3	-	0	1	-	1	16	-	15	77	-	2	28	-	0	11	-	0	7	-			
<PI>	0	0	-	0	0	-	0	0	-	0	0	-	6	2	-	2	0	-	12	0	-	0	0	-			
<BI>	6	27	-	3	2	-	11	11	-	13	20	-	38	73	-	25	43	-	1	6	-	1	7	-			
<TA>	6	0	0	4	0	0	10	5	2	14	0	1	64	1	13	31	1	4	8	0	0	9	0	0			
<DA>	1	0	1	1	0	2	2	3	2	0	8	0	7	43	5	3	17	4	0	5	1	1	2	0			
<TI>	6	1	0	0	0	0	22	12	0	7	2	0	135	10	16	23	4	0	3	0	0	1	1	0			
<DI>	0	2	0	0	0	0	0	4	1	0	3	0	1	26	0	1	15	1	0	2	0	0	2	0			
<ṬÍ>	0	0	0	0	0	0	0	0	0	0	0	0	1	0	3	0	0	1	0	0	0	0	0	0			
<ṬÚ>	2	0	0	1	1	0	0	0	1	2	1	0	61	2	3	47	4	1	0	0	0	3	0	0			
<DU>	3	3	0	1	3	0	6	8	1	8	11	1	10	66	1	11	25	3	0	17	0	2	10	0			
<ṬÚ>	0	0	0	0	0	0	0	0	1	0	0	0	0	0	26	2	0	12	0	0	1	1	0	1			

	Ḫattuša									Emar						Ugarit								
	III a			III b			III c			Syr			SH			Loc			Bab			NS		
	T	M	E	T	M	E	T	M	E	T	M	E	T	M	E	T	M	E	T	M	E	T	M	E
<KA>	2	0	0	0	0	0	4	0	0	29	2	2	86	1	1	42	0	3	4	0	2	1	0	0
<GA>	3	0	2	2	3	3	4	1	1	0	3	0	7	21	0	9	9	1	0	1	0	0	0	0
<QA>	1	0	2	0	0	1	7	2	6	1	0	17	1	0	73	1	0	28	0	0	2	1	0	1
<KI>	19	1	0	2	4	0	11	4	6	25	0	3	78	10	20	24	1	3	1	0	0	2	0	1
<GI>	0	0	0	0	0	0	0	0	0	0	1	0	4	18	9	7	4	0	0	0	0	0	1	0
<QI>	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	1	0	13	0	0	0	0	0	0
<KU>	6	1	9	6	1	3	21	1	14	20	0	10	88	1	6	45	1	9	6	0	1	7	1	0
<GU>	0	0	0	0	0	0	0	1	0	1	6	0	5	20	0	0	6	1	0	0	0	0	0	0
<QU>	0	0	0	0	0	0	0	0	1	2	0	3	3	0	52	1	2	28	0	0	8	0	0	4
<SA>	0	0	0	0	0	0	0	0	0	0	0	0	32	0	0	2	0	0	10	0	0	2	0	0
<ZA>	0	1	0	0	0	3	3	9	9	2	5	7	19	24	31	18	14	17	0	1	1	2	0	1
<SI>	0	0	0	0	0	0	2	0	0	5	0	0	46	0	0	0	0	1	1	0	0	0	0	0
<ZI>	0	4	2	1	1	1	1	7	3	2	9	2	4	30	0	14	16	10	0	1	2	0	1	0
<ṢI>	0	0	1	0	0	1	0	1	2	0	0	3	2	2	48	3	0	16	1	0	6	0	0	2
<SU>	0	0	0	0	0	0	0	0	0	2	0	0	66	0	4	2	0	0	2	0	0	2	0	0
<ZU>	12	3	4	1	4	5	14	11	24	1	7	13	3	13	1	23	17	28	2	3	0	0	1	0
<ṢU>	0	0	0	0	0	0	0	0	3	0	0	4	1	2	50	0	0	7	0	0	3	0	0	3

Further note the virtual restriction of the sign <TU> to the pseudo-logogram Akk. *iš-tu* (Hitt. *IŠ-TU*) in the Ḫattuša lists.²⁶ One Ḫattuša manuscript involves the single attestation of <TÚ = UD>; attested indirectly through an error, the spelling demonstrated that the sign value was known, but not actively used by the scribes.²⁷

2.1.2.2. [Akkadian – syllabary – CV-signs according to voice – summary] Summarizing the quantitative proportions given in the previous section, one can distinguish four principal modes of relation within the individual dyads and triads: (1) exclusive use of one member, (2) privative use of one member (i.e., the unmarked member representing both voices and the marked member(s) only representing the voiced or the voiceless member respectively), (3) equal use (each member representing a single voice quality), and (4) random use.

26 Exceptions are Akk. *ḫa-TU-u-tu* (Sag Bo. E = KBo. 1,49 15', III b), and *dú(TU)-tu* (Erim Bo. Aa = KBo. 1,44+ 228, III c), both notably with double use, as well as Akk. *du-u-tu* (Erim Bo. Ab = KBo. 1,35+ 228, III c), which duplicates the previous attestation.

27 Akk. *ar-ka-à-UD* (Erim Bo. Aaf = KBo. 26,23 208), which must be synchronically interpreted as *arkâ ūmi* regarding the parallel entry *ar-kà UD-mi* (Erim Bo. Aa = KBo. 1,44+ 208). According to the canonical version; however, and also due to the plene writing, it must originally have represented Akk. *arkātu*.

	Ḫattuša			Emar		Ugarit		
	IIIa	IIIb	IIIc	Syr	SH	Loc	Bab	NS
<Pa>	equal [?]	random	privative <PA>	equal (deviations)	equal (deviations)	equal (deviations)	equal	unclear
<Pi>	exclusively <BI>	exclusively <BI>	exclusively <BI>	exclusively <BI>	mostly <BI>	mostly <BI>	equal	unclear
<Ta>	unclear	unclear	random	equal	equal	equal	equal	equal [?]
<Ti>	privative <TI>	unclear	privative <TI>	privative <TI>	equal (dev.) priv. <TI>	equal (dev.) priv. <TI>	equal	privative <TI> [?]
<Tu>	privative <DU>	random	privative <DU>	privative <DU>	equal (dev.) priv. <DU>	equal (dev.) priv. <DU>	unclear	privative <DU>
<Ka>	random	random	random	equal (deviations)	equal / dev. priv. <KA>	equal / dev. priv. <KA>	equal	unclear
<Ki>	exclusively <KI>	exclusively <KI>	exclusively <KI>	equal (deviations)	equal (deviations)	equal (deviations)	unclear	unclear
<Ku>	exclusively <KI>	exclusively <KU>	mostly <KU>	equal (deviations)	equal (deviations)	equal (deviations)	unclear	unclear
<Sa>	exclusively <ZA>	exclusively <ZA>	exclusively <ZA>	exclusively <ZA>	privative <ZA>-<SA>	privative <ZA>-<SA>	equal	privative <ZA>-<SA>
<Si>	privative <ZI>-<ŠI>	privative <ZI>-<ŠI>	priv. <ZI>- <ŠI>-<SI>	priv <ZI>- <ŠI>-<SI>	equal (deviations)	priv <ZI>- <ŠI>-<SI>	unclear	unclear
<Su>	exclusively <ZU>	exclusively <ZU>	priv <ZU>- <ŠU>	priv. <ZU> - SU/ŠU	equal (deviations)	priv. <ZU> - SU/ŠU	equal (deviations)	equal [?]

Exclusive use of a single member within the dyads/triads as well as random use are only attested to in Hatt (with the exception of the exclusive use of <BI> against <PI> in Em-Syr); also privative use is mostly concentrated in this tradition. Equal use throughout the greater part of the dyads/triads can only be found in Ug-Bab. Em-SH and Ug-loc apparently take an intermediate position, combining equal and privative use. Em-Syr, in turn, appears to be situated in an intermediate position between Hatt on the one hand and Em-SH / Ug-loc on the other. The position of Em-NS is unclear, as it shares features with Em-Syr, Em-SH, and Ug-loc.

As remarked in sect. 2.1.1.2., the MB and MA strata are characterized by equal use, as is the case with the exception of exclusively used <BI>, the OB-Syrian stratum. The Mittani syllabary and the Hittite syllabary show exclusive or privative use of one member. Ug-Bab, fully congruent with the MB/MA strata, thus is the most innovative tradition. Em-SH and Ug-loc (and probably also Ug-NS) apparently represent a mixture of older Mittanian with innovative MB/MA strata. Seemingly, the same MB/MA innovations are to a lower degree also obtainable for Em-Syr; for chronological reasons, the equal distribution in some dyads are rather to be interpreted as the rudiments of the early OB-Syrian stratum – which is in accordance with the observations made for other features (see the following sections). Hatt in contrast retains the older exclusive-use and privative-use

patterns of the Mittanian stratum in all three paleographic stages. The random use attested to for some dyads must be interpreted as interference with the local Hittite stratum, in which the CV-sign members are used interchangeably and irrespective of voice.

2.1.3. [Akkadian – syllabary – signs specifically spelling emphaticae] The attestation of distinct CV-signs for emphatic consonants is already a part of the table in section 2.1.2.1. It demonstrates that emphatic signs – as expected – largely represent emphatic consonants. Exceptions can, at least with regard to <QI>, <QU>, and <ṢU>, be traced to the original use of these signs as CV m -signs.

The following table contrasts the number of spellings of emphatic consonants which use the specific signs for emphatics with the number of older spellings, in which emphatic consonants are represented by signs for voiceless and voiced consonants.

	Ḫattuša			Emar		Ugarit		
	IIIa	IIIb	IIIc	Syr	SH	Loc	Bab	NS
<TI>/<DI>	0	0	1	0	16	1	0	0
<ṬÍ>	0	0	0	0	3	1	0	0
<TU>/<DU>	0	0	2	1	4	4	0	0
<ṬU>	0	0	1	0	26	12	1	1
<KI>/<GI>	0	0	6	3	29	3	0	1
<QI>	0	0	0	0	3	13	0	0
<KU>/<GU>	9	3	14	10	6	10	1	0
<QU>	0	0	1	3	52	28	8	4
<ZU>(<SU>)	4	5	24	13	5	28	0	0
<ṢU>	0	0	3	4	50	7	3	3

The relative frequency of spellings with specifically emphatic CV-signs can be summarized as follows for the individual paleographic traditions:²⁸

	Ḫattuša			Emar		Ugarit		
	IIIa	IIIb	IIIc	Syr	SH	Loc	Bab	NS
<ṬÍ>	unclear	unclear	unclear	unclear	15,8	50.0 [?]	unclear	unclear
<ṬU>	unclear	unclear	33.3 [?]	0.0 [?]	86.7	75.0	100.0 [?]	100.0 [?]
<QI>	unclear	unclear	0.0	0.0 [?]	9.4	81.3	unclear	0.0 [?]
<QU>	0.0	0.0 [?]	6.7	23.1	89.7	73.7	88.9	100.0
<ṢU>	0.0	0.0	11.1	23.5	90.9	25.0	100.0 [?]	100.0 [?]

²⁸ As for the categories represented by the gray shading, see the following note.

Category (3), involving 38-62% relative frequency is represented once only. Traditions either strongly prefer (Ug-Bab, Em-SH, Ug-loc, probably also Ug-NS) or strongly disfavor (Hatt, Em-Syr) the emphatic-sign series (with Ug-loc and Em-Syr showing slightly more balanced proportions). A remarkable exception is formed by <QI> and <ṬÍ>, which are specific to the MA syllabary and which generally show few attestations except within Ug-loc (strong use) and Em-SH (moderate use).

Altogether, thus, Ug-Bab appears fully congruent with the MB stratum. Em-SH and Ug-loc show (strong) influence of common MB/MA, but also of specifically MA innovations. MB/MA innovations are less pronounced in Em-Syr and Hatt-IIIc. The exact position of Hatt-IIIc, Hatt-IIlb, and Ug-NS is hard to determine due to the slim quantitative basis.

2.1.4. [Akkadian – syllabary – CV_m-signs in word-final position] In the corpora investigated, relevant CV_m-signs in word-final position only involve <TUM>, <KUM>, <RUM>, and <LUM>. Signs of the corresponding *a*-series and *i*-series are not attested to in sufficient numbers, since the nouns in the lists are mostly in the nominative case. Also, the signs <ŠUM> and <ZUM> are scarcely attested to only and therefore excluded from the investigation. The following table contrasts *Cum*-signs with *Cu*-signs regardless of the voice that they represent:

	Ḫattuša			Emar		Ugarit		
	IIIa	IIIb	IIIc	Syr	SH	Loc	Bab	NS
<TU>/<DU>	25	16	77	12	48	59	1	5
<TUM>	2	24	22	122	291	106	34	19
<KU>/<GU>	3	5	14	13	36	23	4	3
<KUM>	0	0	0	3	28	21	8	1
<RU>	8	9	37	22	108	95	16	11
<RUM>	1	4	4	42	97	58	12	2
<LU>	4	0	31	15	106	50	4	9
<LUM>	0	5	8	26	18	21	8	5

Note that the high number *Cum*-signs in Hatt-IIIb as opposed to Hatt-IIIa and Hatt-IIIc traces back to a single manuscript, Izi Bo. B = KBo. 1,31 (IIIb), which, showing almost exclusive use of *Cum*-signs, is responsible for almost 80% of the total attestations; the quantitative relations given for Hatt-IIIb, are perhaps therefore not representative.

The relative frequency of the *Cum*-signs as opposed to their corresponding *Cu*-signs can be summarized as follows for the individual paleographic traditions:²⁹

²⁹ The five categories represented by the gray shadings correspond to the following percentages: (1) 0-15%, (2) 15-38%, (3) 38-62%, (4) 62-85%, (5) 85-100%

	Ḫattuša			Emar		Ugarit		
	IIIa	IIIb	IIIc	Syr	SH	Loc	Bab	NS
<TUM>	7.4	60.0	22.2	91.0	85.8	64.2	97.1	79.2
<KUM>	0.0 [?]	0.0 [?]	0.0	18.8	43.6	47.7	66.7	25.0 [?]
<RUM>	11.1	30.8	9.8	63.6	47.3	37.9	42.9	15.4
<LUM>	0.0 [?]	100.0 [?]	20.5	63.4	14.5	29.6	66.7	35.7

The distribution, thus, is not the same for all signs: <TUM> appears integrated better into the standard repertory than the other signs investigated. The proportions are notable in that Ug-Bab, the supposedly most innovative tradition, and Em-Syr, the supposedly least innovative tradition, both show the highest share of *Cum*-signs. It is suggestive, thus, that the high share in Em-Syr must be linked to the original OB/Syrian stratum. The chronologically intermediate traditions, Em-SH, Ug-loc, and Ug-NS show medium proportions of *Cum*-signs, which can perhaps be explained by MA influence. The low share of *Cum*-signs throughout Hatt (as for the deviations in Hatt-IIIb, see above), in turn, appears as the result of interference with the local Hittite syllabary, which for the most part avoids the use of these signs.

2.1.5. [Akkadian – syllabary – some allographic oppositions] The share the newly-introduced signs <U>, <ŠÚ>, <ŠÁ>, and <ÁŠ> show in contrast to their earlier counterparts <Ú>, <ŠU>, <ŠA>, and <AŠ> are as follows within the individual paleographic traditions:

	Ḫattuša			Emar		Ugarit		
	IIIa	IIIb	IIIc	Syr	SH	Loc	Bab	NS
<Ú>	13	14	41	51	49	125	26	19
<U>	23	28	42	0	106	8	8	7
<ŠU>	16	10	42	48	135	75	9	10
<ŠÚ>	0	0	11	0	5	2	0	0
<ŠA>	7	11	38	43	171	51	28	9
<ŠÁ>	0	1	1	0	23	3	0	2
<AŠ>	0	4	9	8	38	12	0	2
<ÁŠ>	0	0	0	0	1	3	1	1

The relative frequency of the respectively later members (<U>, <ŠÚ>, <ŠÁ>, <ÁŠ>) within the oppositions can be summarized as follows:³⁰

³⁰ The five categories as represented by the gray shadings correspond to different percentages than in the previous tables: (1) 0%, (2) 0-15%, (3) 15-38%, (4) 38-62%, (5) 62-85%

	Ḫattuša			Emar		Ugarit		
	IIIa	IIIb	IIIc	Syr	SH	Loc	Bab	NS
<U>	63.9	66.7	50.6	0.0	68.4	6.0	23.5	26.9
<ŠÚ>	0.0	0.0 [?]	20.8	0.0	3.6	2.6	0.0 [?]	0.0 [?]
<ŠÁ>	0.0 [?]	8.3	2.6	0.0	11.9	5.6	0.0	18.2
<ÁŠ>	unclear	0.0 [?]	0.0 [?]	0.0 [?]	2.6	20.0	unclear	33.3 [?]

The relative proportions of <U> are remarkable, since they are higher in Hatt and Em-SH than in Ug-Bab, which is presumed to be the tradition with the highest grade of innovation. Yet, note that Hittite writing, i.e., the so-called Hittite stratum, also makes frequent use of <U>, probably as a result of the Hurrian writing convention to contrast /u/ and /o/ by the opposition of <U> and <Ú>. In the Mittanian stratum, i.e., in Tušratta's letters to the Pharaoh, it is virtually absent. Its frequency in Hatt probably has to be explained as due to interference with the Hittite stratum. Also for Em-SH, interference with the Hittite stratum seems to be the only reasonable explanation. The other three signs apparently spread into Hatt from period IIIb onwards, and they are also present in Em-SH, Ug-loc, and Ug-NS. Since they show higher proportions than in contemporaneous Ug-Bab, it is logical to trace them back to MA influence. The new variants (including <U>) are totally absent in Em-Syr, which came to an end before the main spread of MB/MA innovations.

2.1.6. [Akkadian – syllabary – CVC-sign inventory of the Ḫattuša lists] As in the Hittite column of the lists (cf. sect. 1.2.2.), Hittite scribes also make regular use of CVC-signs in the Akkadian column, with the average proportions opposed to CV/VC-signs being approximately 3.0%. A comparison of the CVC-sign inventories of both syllabaries, as given in the following table, helps elucidate their interrelations:

	Akk.	Hitt.
BAL	2	8
BAR	3	14
BAD	2	5
PIŠ	1	-
BUR	8	-
ḪAL	-	2
ḪUR	3	22
GAL	4	3
KAL	2	2
GAM	1	-
KAM	1	6

	Akk.	Hitt.
GÁN	1	7
KAB	6	1
KAR	5	6
KAT	1	11
KIB	2	-
GIL	2	-
KIŠ	-	5
GUL	6	5
GUR	1	1
LAM	1	1
LÍL	1	-

	Akk.	Hitt.
LIŠ	-	5
MAR	2	7
MUŠ	2	1
NAB	4	4
NAM	5	2
ŠAL	-	6
ŠAB	4	1
ŠAR	2	11
ŠUM	3	-
ŠÚM	1	-
TAB	3	1

	Akk.	Hitt.
TAḪ	1	-
TÁK	1	5
TAL	3	15
DAM	5	4

	Akk.	Hitt.
DAN	-	2
TAR	6	18
TIM	-	4
TIN	1	-

	Akk.	Hitt.
TÚL	1	1
ZAP	1	-
ZAR	1	-

The Akkadian syllabary, thus, shows preferred use of CVC-signs which are also very common in the Hittite syllabary, such as of <GUL>, <KAR>, <NAM>, or <TAR>; yet, these signs are common also in other contemporaneous Akkadian syllabaries. Instead, the Akkadian syllabary also includes CVC-signs which are quite atypical for Hittite texts, such as <GIL>, <LÍL>, <MUŠ>, <ŠÚM>, <ZAP>, or <ZAR>. The usage of these signs clearly demonstrates that the Akkadian syllabary as used in the lists very likely does not trace back solely to the Hittite syllabary, but must involve at least one additional source.

2.1.7.1. [Akkadian – syllabary – summary and conclusions - long-distance transmissional context] The individual paleographic traditions can be summarized as follows:

Hatt: Only rudiments of the OB-Syrian stratum (specific CVC-signs), basically appearing as Mittanian stratum (privative or exclusive use of CV-signs) strongly superimposed by the Hittite stratum (random use of CV-signs, frequent attestation of <U>, very low attestation of *Cum*-signs), and with moderate influence of the MB/MA stratum since period Hatt-IIIb (increasing number of specifically emphatic CV-signs, of <SI>, and of the allographic variants <ŠÁ> and <ŠÚ>).

Em-Syr: Strong OB-Syrian basis (equal use of CV-dyads, highly frequent use of *Cum*-signs), with moderate Mittanian influence (tendency to privative use of CV-dyads), and with MB/MA features absent (almost no specifically emphatic signs, total absence of allographic variants <U>, <ŠÚ>, <ŠÁ>, and <ÁŠ>, and of signs of the *s*-series).

Em-SH: OB-Syrian / Mittanian basis (mixed equal and privative use of CV-dyads, still frequent use of *Cum*-signs), showing strong superimposition by the MB/MA (allographic variants <ŠÚ>, <ŠÁ>, <ÁŠ>, signs of the *s*-series, as well as specifically emphatic CV-signs), particularly by the MA (signs <ṬÍ> and <QÍ>) stratum. The high frequency of <U> might be due to a further and slight influence of the Hittite stratum.

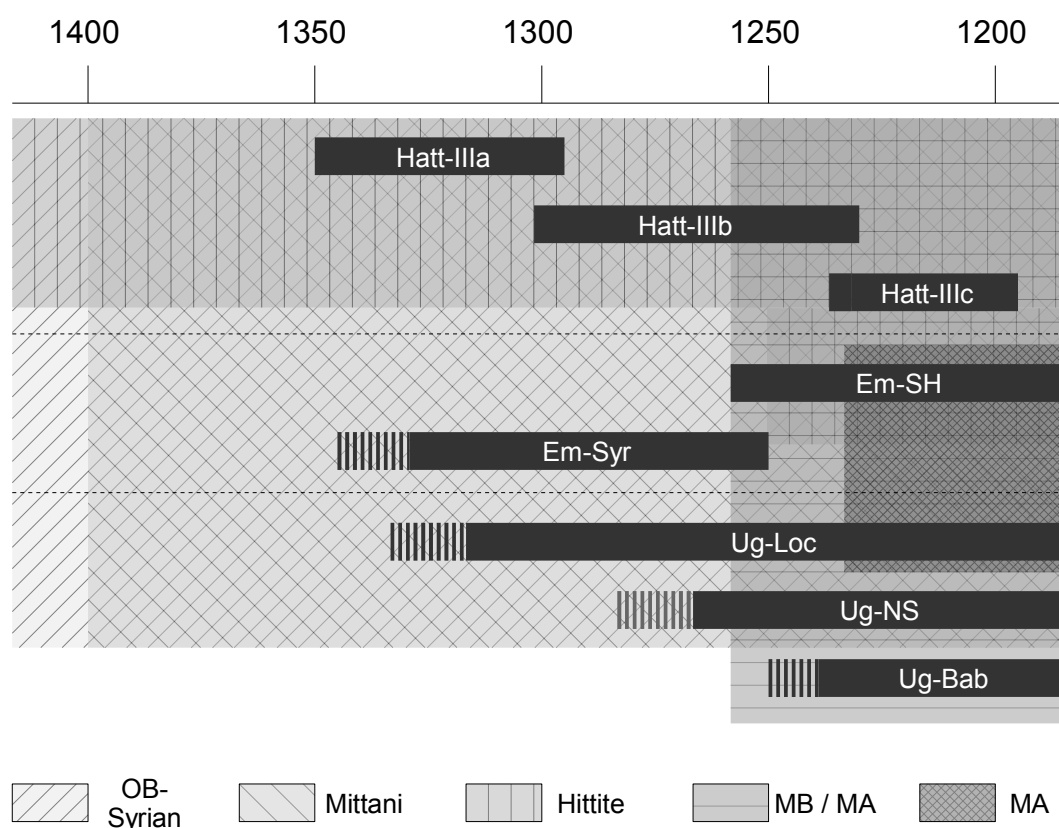
Ug-loc: Mostly identical with Em-SH, but lacking any features of interference with the Hittite stratum (low share of <U> as against <Ú>), and showing a slightly lower extent of MB/MA superimposition (preservation of privative use in some dyads).

Ug-Bab: Without obtainable traces of distinctly Mittanian elements (no privative use of CV-signs), and thus, in accordance with the paleographic evidence (cf. chapter 5, sect. 5.2. & 5.3.),

probably a direct import from Babylonia. As a consequence, lacking distinctly MA features (<ṬI> and <QI>), yet in contrast to the contemporaneous MB tradition it is rather conservative in appearance (very low frequency of allographic variants <ŠÚ> and particularly <ŠÁ>).

Ug-NS: Similar to Ug-loc and Em-SH, within parts showing a higher share of MB/MA innovations.

The data as summarized can be integrated into the following rough chronological schema:



2.1.7.2. [Akkadian – syllabary - summary and conclusions – short-distance transmissional and functional context] Apart from the instructive insights into the interrelation between the individual graphemic and orthographic traditions, which is of relevance for the reconstruction of the long-distance transmission of the texts (see previous section), the analysis of the individual traditions of syllabaries also raises an important point concerning the short-distance transmission of the texts and their functional context:

Akkadian syllabaries and orthographies throughout all textual tradition investigated, exhibit a certain degree of ambiguity with regard to voice (particularly the VC-signs), vowel quality (contrast between /e/ and /i/), and vowel quantity. These ambiguities certainly did not form any notable problems for experienced native-speaking scribes. Yet, for scribes who were not proficient in cuneiform writing and/or in Akkadian, they may have posed considerable difficulties. The exclusive, privative, or random use of CV-signs within voice-contrasting dyads/triads, as shown by the syllabaries

of the Ḫattuša tradition (Hatt) or of the Syrian tradition from Emar (Em-Syr), certainly must have increased these difficulties. It is in this respect remarkable that the Ḫattuša scribes did not resort to less ambiguous syllabaries with equal use of CV-dyads, although these were obviously known in the local scriptoria from other genres of text. (cf. Schwemer 1998: 39-47).

The ambiguities make the manuscripts impractical as reference works within scribal education and/or philological exegesis without a profound knowledge of (written and/or spoken) Akkadian or without at least some accompanying (oral) commentaries. In case these two preconditions are not taken into consideration, the manuscripts can only be sensibly interpreted as the results of assignments or of exercises, which both may tolerate a higher degree of ambiguity.

2.2. [Akkadian – orthography] Orthographic features of the Akkadian column, such as the representation of vocalic or consonantal length are of less relevance for the present study, since the individual known traditions of Akkadian writing are in themselves inconsistent in this respect. It is difficult to identify clear orthographic traditions and areal patterns of diffusion are hard to assess.³¹ An interesting point; however, concerns the logographic spellings, since there is a notable contrast in this respect between the Ḫattuša corpus and its parallel corpora.

While logographic spellings are practically absent in the latter except with a single Akk. DINGIR-*li* found in SaV Em. 537A+ iii 26 and some logographic semantical restrictions appearing in the *Diri* manuscripts *Diri* Ug. 1A = RS 25.434+³² and 1B = RS 20.122,³³ they occur in altogether 3.6% of total Akkadian entries in the Ḫattuša lists. Although their frequency is much lower than in the Hittite column, which shows logogram use in approximately 24% of all entries, the 3.6% still form a notable amount when compared to the nearly total absence of logographic spellings in the lists from Ugarit and Emar. In more than one half of all instances the scribes use logograms to attribute syllabographically written terms (e.g., Akk. *utullu ša* UDU, *Diri* Bo. Ha = KBo. 26,15: 9'), and for the most part the logograms employed belong to the very basic inventory.³⁴

31 As for the representation of vowel and consonant length, note that the use of plene and geminate spellings in the Ḫattuša-corpus manuscripts apparently does not only depend on the linguistic origin of the length (morphographemic motivation), with length more regularly indicated for long vowels that originate from contraction and for long consonants that result from juxtaposition of morphemes than for natural length (van Soldt 1992: 291). Scribal-economic motivations play a considerable role as well; thus, vocalic and consonantal length is less often rendered explicit (1) if words are comparably long, i.e., counting more than three or four signs, (2) if the use of CVC-CV patterns is impossible due to vacancies in the syllabary (only consonantal length), and (3) if the length had to be expressed by graphically-complex syllabograms (such as <AZ>, , <IN>, or <I>).

32 Akk. *izuzzu ša* GIMESŠ “to stand (said of) reed” (i 19) and Akk. *qāpu ša* IZ.ZI “to collapse (said of) wall(s)” (i 20).

33 Akk. *zaqāru ša* LÚ “to be tall/excel (said of) men” (i 9').

34 The most frequently used logograms involve Akk. ŠÀ (5 instances), U₄ (3x), SAG (2x), DINGIR (2x). The only instances betraying a more specialized inventory are Akk. GISSU (*Izi* Bo. A = KBo. 1,42 ii 5'), MUŠ and GÍR.TAB (*Sag*

Their occurrence is moreover bound to the presence of a corresponding logographic spelling in the respective Hittite translation.

From the high share of logographic spellings in the Hittite column, it is clear that the scribes producing the manuscripts were proficient in Hittite logogram use. Whether they were also proficient in Akkadian logogram use – and thus in Akkadian writing in general – or if they just copied the logograms from the Hittite column cannot be said with certainty.

The orthographic phenomena of hyper-plene writing, hyper-gemination, and hyper-dissimilation are dealt with as orthographic deviations/errors in chapter 10, sect. 2.Type.III.2.

2.3.1. [Akkadian – aspects of West Semitic influence – general notes] The embedding of the lexical corpora from Ugarit and Emar in a West Semitic linguistic environment is explicitly evident in the addition of respective glosses (Ugarit and Emar) or of whole columns with translations into the local idiom (Ugarit; see chapter 11, sect. 2.9.6.).

The linguistic environment of the Ḫattuša lists, in turn, is a Non-Semitic one. Traces of West Semitic linguistic adstrata, thus, can be very revealing with regard to the long-distance transmission of the texts, then pointing to mediation through West Semitic scribes. And in fact, West Semitic influence proves to be manifest at the morphological as well as at the lexical level in a number of manuscripts. One can in this respect distinguish between primary influence, characterized by the complete replacement of Akkadian words or forms by corresponding West Semitic words or forms, and secondary influence, manifest as the transformation of extant Akkadian terms through West Semitic structures. Secondary influence often leads to erroneous structures (as for which see chapter 10, sect. 3.2.).

A large selection of the manuscripts showing West Semitic influence was written down in period Hatt-IIIc, involving the two bulky manuscripts Izi Bo. A = KBo. 1,42 and Erim Bo. Aa = KBo. 1,44+, which contribute to more than one half of all cases. Still only a few cases are attested to in periods Hatt-IIIb or IIIa – which is yet a mere reflection of the generally unbalanced chronological distribution of manuscripts.

2.3.2. [Akkadian – aspects of West Semitic influence – primary lexical influence] Primary influence manifests itself exclusively at the lexical level, i.e., through the inclusion of words with West Semitic origin. Therefore West Semitic words replace former Akkadian terms, thus are not insertions of completely new entries. In the latter case, one would expect the insertion to complement (earlier) Akkadian translations of the same Sumerian item, i.e., to be a part of a larger section of polysemic translations – which, however, is mostly not the case (Nos. 003-008 in the list below).

Bo. E = KBo. 1,49: 8f.), possibly also UZU (Unid Bo. 5-1 = KBo. 26,54: 6').

Listed below are ten attestations, with seven being sure (for additional comments, see the respective notes in the text edition):

(001)	Diri Bo. E = KUB 3,103 obv. 8'	Akk. <i>me-el-a-ku</i>	WSem. <i>ml'k</i>	“messenger” ³⁵
(002)	Izi Bo. B = KBo. 1,31 rev. 7'	Akk. <i>ni-dì-it-tu₄</i>	WSem. <i>ndd</i>	“to flee” ³⁶
(003)	Erim Bo. Aa = KBo. 1,44+ 36	Akk. <i>qá-na-a-u</i>	WSem. <i>qn'</i>	“jealous” ³⁷
(004)	Erim Bo. Aa = KBo. 1,44+ 37	Akk. <i>re-e-ú</i>	WSem. <i>hry</i> / <i>r'</i>	“angry” ³⁸
(005) ?	Erim Bo. Aa = KBo. 1,44+ 47	Akk. <i>Kat-ti-lu</i>	WSem. <i>qtl</i>	“killing” ³⁹
(006)	Erim Bo. Aa = KBo. 1,44+ 124	Akk. <i>ši-ib-bu</i>	WSem. <i>šby</i>	“captivity” ⁴⁰
(007) ?	Erim Bo. Aa = KBo. 1,44+ 216	Akk. <i>KU-UD-DU-u</i>	WSem. <i>hd</i>	“to deny” ⁴¹
(008)	Erim Bo. B. = KBo. 1,36+ r. 6'	Akk. <i>ha-da-šu</i>	WSem. <i>hdš</i>	“bridegroom” ⁴²
(009) ???	Kagal Bo. C = KBo. 16,87+ i 19'	Akk. <i>táq-ri-tù</i>	WSem. <i>qry</i>	“crying” ⁴³
(010)	SaV Bo. G = KBo. 13,5 i 7'	Akk. <i>du-da-a-tù</i>	WSem. <i>dwdt</i>	“father's sister” ⁴⁴

2.3.3. [Akkadian – aspects of West Semitic influence – secondary lexical influence] As noted above, secondary influence mostly involves structures that are to a certain degree erroneous. At the lexical level, this implies the re-interpretation of an Akkadian root according to a West Semitic homo(io)nymous root (as for an exact description, cf. chapter 10, sect.3.Type.III.5a/b.). The following 6 instances (3 are sure) have been identified:

(011)	Izi Bo. A ii 7'	Akk. <i>addû</i>	“daily work quota”	WSem. <i>aḥd</i>	“one” ⁴⁵
(012=17)?	Erim Bo. Aa 45	Akk. <i>kārīru</i>	“discarding”	WSem. <i>grr</i>	“dripping” ⁴⁶
(013)	Erim Bo. A a118f. (2x)	Akk. <i>amû</i>	“to speak”	WSem. <i>hmy</i>	“to bark” ⁴⁷
(014)	Erim Bo. Aa 207	Akk. <i>bušû</i>	“property”	WSem. <i>bsm</i>	“pleasant” ⁴⁸

35 Cf. Ug. *mlak*; Hebr. *ml'k*; OldAr. *ml'k* “messenger”.

36 Cf. Hebr. *ndd* “to flee”, Ug. *nd'* “to frighten away”.

37 Cf. Hebr. *qn'* “to be jealous”.

38 Cf. Hebr. *hry* “to be angry” / Hebr. *r'* “evil”.

39 Cf. Hebr. *qtl* “to kill”, OldAr. *qtl* “to kill”

40 Cf. Ug. *šby* “captive”; Hebr. *šbh* “to lead into captivity”; OffAr. “to make captive”.

41 Cf. Hebr. *khd* “to deny”; possibly also Ug. *khd* D “to hide”.

42 Or “escort of the bride”; according to attestation in the series Malku (I 172f.; Hřuša 2010: 42), which treats West Semitic-Akkadian synonyms and possibly to be linked to WSem. *hdš* “to be new”.

43 Cf. Ug. *qr'* “to call, shout”; Hebr. *qr'* “to cry”; OldAr. *qr'* “to call”.

44 Cf. Hebr. *dwdh* “father's sister”; OffAr. *dd* “uncle”; Syr. *ddt'* “father's sister”.

45 Cf. Ug. *aḥd* “one”; Hebr. *ḥd* “single, one”; OldAr. *ḥd* “one”.

46 Cf. Syr. *gr* “to leak, trickle”.

47 Cf. Hebr. “to make noise (animals)”.

48 Cf. Hebr. *bšm* “pleasant odor” OffAr. *bšm* “perfumed”.

(015) ???	Erim Bo. Aa 227	Akk. <i>bunnānū</i>	“face, appearance”	WSem. <i>bnyn</i>	“building” ⁴⁹
(016) ???	SaV Bo. I 12'	Akk. <i>raqqu</i>	“turtle”	WSem. <i>rqḥ</i>	“to mix (spices)” ⁵⁰

Note that these cases – for the obvious lexical discrepancies they exhibit – can be detected rather easily. The situation is more complicated with regard to real root cognates, i.e., to etymologically-related Akkadian and West Semitic roots. These are quite often close in meaning, but not fully matching. Cases in which the West Semitic expression is in fact closer to the Hittite translation than the Akkadian one are not inconceivable, yet not easily detectable. Modern Akkadian and West Semitic lexicography still face difficulties in differentiating more sublime lexical nuances, so the original amount of secondary West Semitic influence at the lexical level may be far higher than expressed by the seven cases registered above.

A potential case of a West Semitic word being reinterpreted as a homonymous Akkadian one is

(017)	Izi Bo. A = KBo. 1,42 ii 43 et passim (7x)	Akk. <i>kanāšu</i>	“to bow down”
		WSem. <i>knš</i>	“to pile up” ⁵¹

2.3.4. [Akkadian – aspects of West Semitic influence – secondary morphological influence]

Regarding West Semitic influence on word formation, one can distinguish two groups of cases, both involving the erroneous interpretation of an original Akkadian item. The first group consists of verba mediae geminatae that eventually came out as verba mediae or tertiae infirmae and vice versa:

(018)	Erim Bo. A 142	Akk. <i>kadādu</i>	“to bow down”	as <i>quttū</i>	“to bring to an end”
(019)	Erim Bo. A 262-4	Akk. <i>ḥatātu</i>	“to vibrate, roar”	as <i>ḥuddū</i>	“to make enjoy”
(020)	Izi Bo. A v 3'	Akk. <i>šeṭū</i>	“to spread out”	as <i>šadādu</i>	“to pull”
(021) ?	SaV Bo. B obv. 4	Akk. <i>ṣerru</i>	“hostile”	as * <i>ṣarāru</i>	“to be hostile”
(022) ?	SaV Bo. I 12'	Akk. <i>raqqu</i>	“turtle”	as WSem. <i>rqḥ</i>	“to mix, mingle” ⁵²

All five errors require the infinitive pattern /C₁aC₂aaC₂/ to have been reduced to /C₁aC₂(C₂)/ or /C₁uC₂(C₂)/, i.e., they require the 'weak' formation of the infinitive, which is quite common in West Semitic but absent in Akkadian,⁵³ and which therefore makes it likely that the errors are conveyed by a West Semitic adstratum.

49 Cf. Ug. *bnwn*, Hebr. *bnyn*, OffAr. *bnyn* “building”.

50 Cf. Ug. *rqḥ* “perfumer” (only attested as nominal root); Hebr. *rqḥ* “to mix ointment”; Phoen. *rqḥ* “to prepare perfume”.

51 Hebr. *kns* “to gather, collect”; OffAr. *knš* “to assemble, be assembled”.

52 See note to (016).

53 Cf. Hebr. *soḥ* < **subb*, Syr. *mekkan* < **mikann*; weak formation also seems to be regular in Ugaritic.

The same is true for the following instances, which make up the second group and which share the translation of *m*-prefixed forms (/mapras(t)/ or /muparris/) as infinitives:

(023)	Izi Bo. A ii 29'	Akk. <i>mundaḥṣu</i>	Hitt. <i>ḫulḫuliyawar</i>
(024)	Izi Bo. A ii 30'	Akk. <i>mudekkû</i>	Hitt. <i>anda ḫapatiyawar</i>
(025)	Izi Bo. A iv 44'	Akk. <i>maqqu</i>	Hitt. <i>šipanduwar</i>
(026)	Izi Bo. A v 4'f.(2x)	Akk. <i>mešṭû</i>	Hitt. <i>išpariyauwar</i>
(027)	SaV Bo. C rev. 14'	Akk. <i>mašḫaṭu</i>	Hitt. <i>wekuwar</i>

Verbal-abstract meanings are beyond the semantic field of Akkadian *m*-prefixed nominal patterns, as is the case for most other (Old) Semitic languages – with the exception of Aramaic, which regularly has *m*-prefixed forms in infinitive use,⁵⁴ and which may thus have been the source of the misinterpretations.

3.1. [Sign names – general attestation] 'Sign names' are the labels assigned to the cuneiform signs by the cuneiform scribes. Formally, they appear as Sumerian loan words in Akkadian: The main element of an individual sign name is usually one of its Sumerian pronunciations or, in case it is a compound sign, the pronunciations of its components combined with some Sumerian standard phrases that describe the graphical relation of the components (such as Sum. šà--ì-gub “inscribed”); the term concludes with an Akkadian nominal ending.

Sign names are known since the 3rd-millennium texts from Ebla, i.e., when Sumerian was still a spoken language. In OB manuscripts, they occur rarely and never systematically. For the second half of the 2nd millennium, sign names are only known from the western peripheral lexical lists from Ḫattuša, Emar, and from Assur; also in these manuscripts, their inclusion is rather occasional than systematical. The bulk of known sign names stems from the canonical versions of the sign lists S^a, S^b, *Ea/Aa*, and *Diri*, which have sign names as an integral part of every entry and mostly within a separate column.

Y. Gong (2000) provides an extensive list of all signs names, which also includes a large part of the attestations of the LBA peripheral lexical lists – with the exception of those instances that occur in the Ḫattuša manuscripts of the series SaV as well as in an unlabeled simple-sign list from the same site (SSgL Bo. E = KUB 3,94). In order to complete Gong's inventory, the following offers a list of the missing attestations:

(001)	SSgL Bo. E ii 14	E-KISIM ₅ xA-MAŠ	<i>ša-ki-ši-ma-ak-ku-a-maš-i-gub</i>	<i>ša kisim-akku-a-maš-igub</i>
(002)	SSgL Bo. E ii 16	E-KISIM ₅ xLA	<i>ša-ki-ši-ma-ak-ku-la-i-gub</i>	<i>ša kisim-akku-la-igub</i>
(003)	SaV Bo. A ii 9'f. (2x)	GIR	<i>kiš-ki-qa-nu</i>	<i>kiški-gunû</i>
(004)	SaV Bo. A ii 1'f.	GIŠ-ŠUB	<i>na-aš-¹šu¹-ul-pa-ak-ku</i>	<i>geš-šub²-akku</i>

⁵⁴ This situation is at least evident with regard to Syriac and the later dialects of Old Aramaic; the earlier dialects of Old Aramaic; however, do not seem to provide (as of yet) attestations for /miqta/ patterns in infinitive use.

(005)	SaV Bo. A ii 3'f.	IGI-ŠUB (PÀD)	<i>i-ki-iš-pa-ak-ku</i>	<i>igi-šub-akku</i>
(006)	SSgL Bo. E ii 2	ḪU- <i>tenû</i> ?	<i>mu-še₂₀-en-nu</i>	<i>mušennû</i>
(007)	SSgL Bo. E ii 8f.	KI/UD-LUGAL-DU	<i>a-la-al-lu-gal-ku-pa-ak-ku</i>	<i>ala(l)-lugal-gub-akku</i>
(008)	SaV Bo. B rev. 10'	KUxIGI?	[]- <i>ku</i>	[]- <i>akku</i>
(009)	SaV Bo. B rev. 9'	KUxLÁL?	[]- <i>du-gul-la-ag-ga</i>	[]- <i>tukul-(la)?-akku</i>
(010)	SaV Bo. A ii 13'-15'	LUM	<i>lu-mu</i>	<i>lummu</i>

Some (unintelligible) traces of sign names can further be found in Diri Bo. Ab = KBo. 26,9+ iv 2'f. and in Diri Bo. F = KBo. 26,12 rev. 14' and 16'.

3.2. [Sign names – graphemic and orthographic interpretation] A linguistic analysis of the LBA western-peripheral signs names as shown by the lexical lists from Ḫattuša and Emar is of very limited use for the aims of the present study, as their attestation is too scarce for outlining individual scribal traditions. Yet, aspects of the syllabary and of the orthography they used sheds some light on the functional and the short-distance transmissional context of the lists:

(1) As already noted by Y. Gong (2000: 8), the syllabaries used to render the sign names, in Emar as well as in Ḫattuša, often disregard voice contrasts; they appear to roughly conform to the syllabaries used in the Akkadian column.⁵⁵

(2) The scribes of the Ḫattuša and Emar lists rarely make use of broken spellings in order to set apart the morpheme boundaries in sign names – which is contrary to the 1st-millennium practice: Cf. 1st-millennium Akk. *giš-tar-ú-ra-áš-šá-ku* (CT 11 31), which describes <PA-IB = ŠAB>, and in which the elements *gištar* (<PA>) and *uraš* (<IB>) are clearly marked off, or Akk. *geš-pu-ú-tu-ki-ta-ku* (Diri I 195) for <U (*gešpu*)- UD (*utu*)- KID (*kid*) = NIGIN₃>. Instead the sign names appear as homogeneous, syllabical chains (e.g., Nos. 3, 24, and 28) often marked by contractions,⁵⁶ which in some instances cause strong difficulties in segmenting the chain, such as in Akk. [*n*]a-aš-ta-^rru¹-ša-ku spelling *ḡešta-uruš-akku* and describing <PA-IB = ŠAB> (Diri Bo. Ab = KBo. 26,9+ iv 6'-9') or as with No. (005) of the list in the previous section.

Altogether the syllabary and orthography used for the sign names does, as with regard to the Akkadian column, apparently not fit the requirements of a totally literate tradition, in that it

55 E.g., note the avoidance of <GI> in Akk. *ra-an-ku-ub-bu-li-mu-ub-bi* spelling *rangubbu-limmu-bi* and describing the compound <DU:DU-DU:DU> (Diri Bo. B r. 6'-9') or of <GU> in Akk. *na-aš-ši-ki-nu-na-ak-ku* spelling *ḡeš-sig-nun-akku* and describing <GIŠ-SÍGxNUN> (Diri Bo. Ca 4'-6'), or the absence of an *s*-series as exemplified by Akk. *na-aš-ši-ki-lam-ak-ku* spelling *ḡeš-sig-lam-akku* and describing <GIŠ-SÍGxLAM> (Diri Bo. Ca 7'f.) or by Akk. *gaz-ra-ku-nu-me-en-na-bi* spelling *kasra-gunu-menna-bi* and describing <DU-šessig-DU-šessig> (Diri Bo. B r. 11'-14').

56 These differences between the Ḫattuša and the 1st-millennium spellings do not concern the genitive element Sum. *-akku*-, as for which an alternation between defective and continuous spellings in both corpora can be found, (whereby the continuous spelling appears altogether as the preferred mode; cf. Nos. 8-10).

complicates the identification of consonant voice as well as of the structural components of the signs. In terms of the functional context, this implies that the manuscripts were of limited use as reference works – be it as a part of scribal training or as a part of philological exegesis – if the users did not have further (orally-transmitted) meta-textual commentary available or did not possess a profound textual knowledge (here: in Sumerian). As the results of exercises or assignments, which both permit a certain degree of implicitness, they are properly interpretable without these prerequisites. As for further structural implications of the sign names cf. chapter 11, sect. 2.5.

4.1. [Syllabic Sumerian – general attestation] The evidence for syllabically written Sumerian manuscripts is not very extensive. They apparently come into existence during the Early-OB period. J. Krecher (1967) counts about 200 manuscripts that contain Syllabic Sumerian.⁵⁷ Their provenance as well as the text genres that they represent vary widely, with school texts making up only one group among others. Unfortunately, investigations of the syllabary and orthographic conventions of these texts has as of yet not been undertaken, so it is also impossible at the moment to identify potential contrasting traditions.

Among the three larger corpora investigated, Syllabic-Sumerian items are mostly preserved from Hattuša, which includes quite a number of manuscripts with a fixed Syllabic-Sumerian column (also see chapter 11, sect. 2.5.). In the lists from Emar and Ugarit, they occur only occasionally in the shape of glosses. In principle, what has been said concerning the sign names in the previous sections is also valid for the analysis of the Syllabic Sumerian: The amount of material preserved is too little to identify specific scribal traditions; and still as with regard to the sign names, the orthographic representation of the Syllabic-Sumerian items has some impact on their meta-textual functionality:

4.2. [Syllabic-Sumerian - graphemic and orthographic interpretation] An investigation of the graphemic and orthographic aspects of the Syllabic-Sumerian is only possible for the Hattuša corpus, since it provides the bulk of the material. Note the following aspects:

(1) Consonantal voice is but incompletely rendered through appropriate graphemes, as e.g., in SyllSum. e-gur instead of expected e-ku-ur, spelling OrthSum. é-kur (Kagal Bo B = KUB 30,6+ ii 11f.); this is also the case for the vocalic contrast between /i/ and /e/, as in SyllSum Vš-ši spelling the OrthSum. postposition -šè, (Erim Bo. Ab = KBo. 1,35: 238 and 241).

(2) The Syllabic-Sumerian column of the manuscripts Kagal Bo. B = KUB 30,6+ and C = KBo. 16,87+ are marked by a good many comparable plene writings and geminate spellings. Whether the scribes, in accordance with the conventions of Hittite orthography, really used these spellings in

⁵⁷ As for treatment of a good deal of the extant material, cf. Krecher 1967, 1968, Bergmann 1964, 1965, as well as Cooper 1971, 1972.

order to differentiate vocalic quality and quantity as well as consonantal voice is as of yet unclear. The number of attestations within the manuscripts is simply far too slim for a broader investigation of the phenomenon.⁵⁸

(3) The specifically Sumerian phoneme /ĝ/ (with a likely pronunciation of [ŋ]) is rendered inconsistently, with scribes mixing (i) regular transcription SyllSum Vn-KV, (ii) reduction to [n] or to [g], (iii) insertion of a (virtual) anaptyctic vowel (*i* or *a*), and (iv) complete elision. In intervocalic position and in anteposition to a velar stop, scribes usually use (i), but also (ii) and (iv); in contact with consonants, in word-initial or in word-final position, /ĝ/ is predominantly treated according to (iii), but there are also cases which follow (ii) or (iv).⁵⁹ A special case evolves when two /ĝ/ phonemes stand in direct sequential contact. In this case, scribes get by with anaptyctic (pseudo-) vowels, sometimes with additional phonetic reduction.⁶⁰ Also, the phoneme /s/ is rendered ambiguously, mostly by <Š>, but also by <Z>.⁶¹

Thus, what has been pointed out with regard to the sign names and the syllabary used in the Akkadian column, also applies to the Syllabic Sumerian: In a totally literate environment, the syllabary used is deficient. Identifying the exact Sumerian phonemes and their pronunciation appears impossible without the help of further (orally-provided) meta-textual instruction or of a profound contextual knowledge of Sumerian. Without these devices the manuscripts must have been of limited usability as reference works – in scribal training as well as in scholarly contexts.

58 A further impediment concerns the insufficiently reconstructed phonology of Sumerian. One may in this respect adduce Sumerian loan words in Akkadian: Cf. Sum. *du₁₁-ga*, which is rendered with gemination in SyllSum. *du-ug-ga* (Kagal Bo. C = KBo. 16,87+ iv 16'), according to Sturtevant's rule indicating tenuis [k], thus, and corresponding well to the Akkadian loan words *tukku* (Sum. *du₄*) "rumor" and *unetukku* "letter" (Sum. *ù-ne-du₄*) or OrthSum./SyllSum. *šu-gi-na* = *šu-gi-na* (Kagal Bo. B = KUB 30,6+ sect. B 5'), which corresponds to media [g] in Akk. *šuginû*. Still, the complications ensue: the stop in the genitive suffix Sum. *-ak-*, which always appears as tenuis [k] in Akkadian loan, is rendered by a single *-k-* in Syllabic Sumerian (as e.g., in SyllSum *a-pa-a-ka* rendering OrthSum. *a-ba-kam*, Kagal Bo. C = KBo. 16,87+ iii 5').

In this respect, also note the conspicuous use of geminate and plene spellings in obviously uneconomic contexts, such as in SyllSum. *e-u-uz-zu* for Sum. *é-uzu* in Kagal Bo. B = KUB 30,6+ sect. D 4' or SyllSum. *du-ug-ga* for Sum. *du₁₁-ga* in Kagal Bo. C = KBo. 16,87+ iv 16', which employ the comparably complex and laborious signs <UZ> and <UG>.

59 (ii): OrthSum./SyllSum. *ĝá-e* = *ga-e* (Erim Bo. D = KBo. 1,41 a 7'), *ka-ĥul-ĝál* = *qa-a-ĥu-ul-gal* (Sag Bo. D = KBo. 1,38 rev. 14'); also note the sign names which render <GIŠ> and <PA> (= *ĝeštaru*) as *na-aš* and *na-aš-ta-ru* (cf. 3.5., Nos. 008-012 and 023-026).

(iii): OrthSum./SyllSum. *ùĝ* = *un-ki* (Izi Bo. D = KBo. 1,40 1'-4'), *saĝ-dul* = *ša-an-ga-túl*, *saĝ-dul-saĝ-(na)* = *sag-túl-ša-an-ga(-na)* (Erim Bo. B = KBo. 1,36+ r. 5'-7') *saĝ-saĝ* = *ša-an-ga-ša-an-ga* (Sag Bo. A = KBo. 26,46 14'f.);

(iv): OrthSum./SyllSum. *níĝ-ĥul* = *ni-ĥu-ul* (OBLu Bo. A = KBo. 1,30 ii 14'-24').

60 Cf. OrthSum./SyllSum. *saĝ-ĝá* = *ša-an-ga-an-ga* (Sag Bo. B = KBo. 26,45 2'), *saĝ-ĝeš* = *ša-an-ga-na-aš* (ibid 3'f., 6').

61 OrthSum./SyllSum. *su* = *zu-u* (Erim Bo. Aa = KBo. 1,44+ 143), *sá-sá* = *za-ša* (Erim Bo. B = KBo. 1,36 r. 13'-15'), *sig-ga* = *za-aq-qa* (Kagal Bo. B sect. D 6'f.).

5.1. [Orthographic Sumerian – overview] Sumerian as it is preserved in the lexical lists from the MB period has undergone considerable changes since it disappeared as a spoken language some centuries before.

Here is not the place to discuss the general status of the items preserved in the Sumerian column of the lists, i.e., whether they are still to be considered as representing language or – rather – as combinations of logograms or even just as a combination of cuneiform signs. In any case, quite a number of these items somehow deviate from the form one would expect from 3rd or early 2nd-millennium sources. The following is an attempt to differentiate these deviations according to three categories: (1) real errors, (2) unorthographical spellings, or (3) deliberate derivations. Real errors are accidental and result from an incorrect transmission of the texts, as e.g., the spelling <NÍG-AL> for Sum. *igi-kal* (Erim Bo. Aa = KBo. 1,44+ 221). Unorthographical spellings are more or less naturalized alternative spellings, mostly in the shape of syllabifications/phonetizations of originally logographic items, as can be found in <Á-SAL> spelling Sum. *asal* “poplar” (Izi Bo. A = KBo. 1,42 ii 9’); that the spelling is not a mere error is clear from its integration into the Á-section in *Izi*. Unorthographical spellings are already common in late 3rd-millennium and OB Sumerian. Derivative spellings, finally, are more or less deliberate systematizations of the phonological and semantic ambiguities of cuneiform writing; they most prominently appear in 1st-millennium sign lists such as *Ea/Aa.*, when the lexical lists have turned from a tool of scribal education into more or less speculative philological instruments (cf. chapter 2, sect. 4.3.2.). Yet, there are already numerous instances in the lists from Hattuša, e.g., <LU> for Sum. *lú* “man” (SaV Bo. B = KBo. 1,45 rev. 18’).

It is evident that not all cases can be clearly assigned to one of the three groups; thus the collections of unorthographical spellings and derivative entries given in the following sections are of provisional character. A list of spellings considered as errors can be found in chapter 10, sect. 4.Type.II.1.

5.2. [Orthographic Sumerian – unorthographical spellings] Within the Hattuša lists, the presumed group of unorthographical spellings involves the following cases:

	Reference	Unorthographical spell.	'Correct' spell.	Akkadian translation
(001)	Erim Bo. A 4	NUN (in NUN-NUN)	nún	unclear (accord. to context)
(002)	Erim Bo. A 126	ŠÚ (in níĝ-ŠÚ)	šu	unclear (accord. to context)
(003)	Erim Bo. A 214	ša-ĝar-ra	a-ša(-an)-gār	Akk. <i>ākil karši</i>
(004)	Erim Bo. A 233	TUKU (in lú-kúr-T.-T.)	dug ₄	Akk. <i>qāb šanītu</i>
(005)	Izi Bo. A i 19'	á-GÚ-ŠU	á-kúš-ù	Akk. <i>mānaḥtu</i>
(006)	Izi Bo. A i 21	TA (in á-zi-TA)	da	Akk. <i>ištu</i>
(007)	Izi Bo. A ii 9'	Á-SAL	asal	Akk. <i>šarbatu</i>

(008a)	Izi Bo. A iv 24'	ZAG (in ZAG-x)	saĝ	Akk. <i>rabātu</i>
(008b)	Izi Bo. A iv 27'	ZAG (in ZAG-dili)	saĝ	Akk. <i>edēn=ku</i>
(008c)	Izi Bo. A iv 28'	ZAG (in ZAG-íl-la)	saĝ	Akk. <i>dīnānu</i>
(009)	Izi Bo. B obv. 17	BAD (in BAD.BAD)	bad _x (IGI)	Akk. <i>dabdû</i>
(010)	OB Lu Bo. B r. 9'f. DAB (in in šà-dib)		dab ₅	Akk. <i>zenû</i>
(011)	Sag Bo. D rev. 10'	DÙ (in ka-DÙ.DÙ)	du ₇	Akk. <i>pû altu</i>
(012)	Urra 1A B i 34'	TAL (in ĝešTAL-bu-um)	dili	unilingual entry
(013)	Urra 1A B ii 7'	TAR (in ĝešmáš-TAR)	dàra	unilingual entry
(014)	Urra 1A B ii 20'	GÌR (in ĝešGÌR-šu-du ₇)	ešgiri (ŠIBIR)	unilingual entry

5.3. [Orthographic Sumerian – derivative spellings] The various types of derivative spellings as established by A. Cavigneaux (1976), have been outlined in chapter 2, sect. 3.3.5.2. & 3.3.5.3. In the following are a list of all instances from the Hattuša lists according to the individual types (with Akkadian terms reconstructed from the Hittite translations marked by 'h'):

Paralexis based on phonetic analogy

Reference	Paralectic read.	Original read.	Akkadian translation
(001) Izi Bo. A ii 14'	GÚ	KU	Akk. <i>šubtu</i>
(002) Izi Bo. A iii 52	SI	še	Akk. <i>šemû</i>
(003) Izi Bo. A iii 59	SI	sì	Akk. <i>šapāku</i>
(004) Izi Bo. A iv 34'	DA	ta	Akk. <i>ištu</i>
(005) ? SaV Bo. A i 3'	PAD	pàd	Akk. <i>nabû</i> h
(006) ? SaV Bo. B obv. 10'	AḤ	úḥ	Akk. <i>ru'tu</i> h
(007) SaV Bo. B rev. 4'	KU	kù	Akk. <i>ellu</i> also see (017)
(008) SaV Bo. B rev 18'-20'	LU	lú	Akk. <i>awīlu, nišû, tenēšû</i>
(009) SaV Bo. C rev. 9'	DÚR	dur ₁₁	Akk. <i>muṣṣu</i>
(010) SaV Bo. K 19'	ZAG (zà)	sá	Akk. <i>šanānu</i>

Paralexis based on graphical analogy

Reference	Paralectic read.	Original read.	Akkadian translation
(011) Diri Bo. Ab i 3'	<TUKU>	<ŠÁR>	^D Ea (ŠÁR.ŠÁR)
(012) ? SaV Bo. C rev. 21'	<UDU>	<NIGIN>	Akk. <i>tāru</i>

Paralexis based on semantic analogy

Reference	Paralectic read.	Original read.	
(013) Izi Bo. A ii 11'	gú = <i>rēšu</i>	saĝ = <i>rēšu</i>	
(014) ? Izi Bo. A iii 55f.	SI = <i>arāmu, uḥḥuzu</i>	SI = <i>šapāku</i>	
(015) Izi Bo. B obv. 18'	BAD = <i>zumru</i>	BAD = <i>šalamtu</i>	
(016) ? SaV Bo. B obv. 9'	AḤ = <i>kišpu</i>	AḤ = <i>ru'tu</i>	
(017) ? SaV Bo. B rev 4'	KU = <i>ellu</i>	KU = <i>rubû</i>	also see (007)
(018) ? SaV Bo. D obv. 2'	UD = <i>šarru, rubû, rabû</i> h	UD = <i>ellu</i>	
(019) SaV Bo. D obv. 11'	ad = <i>šarru</i>	ad = <i>abu</i>	
(020) ? SaV Bo. F 3'	priĝ = <i>rīmu</i>	piriĝ = <i>nešu</i>	

(021)	SaV Bo. G 6"	PAB = <i>šaḳû</i>	pab = <i>aḥu, rêštu</i>
(022)	SaV Bo. K 15'f.	ZAG = <i>ištu, adi</i>	zag = <i>mišru</i>

Taxilexis

Reference	Taxilectic read.	Complete read.	Akkadian translation
(023) ? Diri Bo. Ab i 13'	TAK ₄	tak ₄ -lá	Akk. <i>petû</i>
(024) Erim Bo. A 145	ŠÁR	ul ₄ -šár	Akk. <i>rāšu</i>
(025) Izi Bo. A iii 48f.	SI	gú-si	Akk. <i>kanāšu, paḥāru</i>
(026) Izi Bo. A iii 53	SI	diriġ (SI.A)	Akk. <i>ašāšu</i>
(027) Izi Bo. A v 9'	TUŠ	ki-tuš	Akk. <i>šubtu</i>
(028) Izi Bo. A v 14'	MÁŠ	máš-ġe ₆	Akk. <i>šuttu</i>
(029) ? SaV Bo. A i 6'	ḤUR	hur-saġ	Akk. <i>šadû</i> h
(030) SaV Bo. A iv 4	AN	an-ta(-ġál)	Akk. <i>šaḳû</i>
(031) ? SaV Bo. K rev. 20'f.	ZAG	zag-ġar-ra	Akk. <i>sukkû, išertu</i>
(032) SaV Bo. L 8'	TUKU	ġeš--tuku	Akk. <i>šemû</i>

Metalexis

Reference	Taxilectic read.	Explanation
(033) SaV Bo. H l. 9'f.	AL = <i>anāku, attā</i>	conjugation prefix Sum. al-
(034) ? SaV Bo. H l. 12'	IL = <i>šû</i>	allomorph variant of conjug. prefix Sum. al- or i-?

6.1. [Traces of meta-language – general definition and attestation] Meta-language is defined as the specific language variety that is employed for the description of language, the latter is labeled object language; in language description both meta-language and object language often – if not mostly – derive from the same natural language.

When dealing with meta-language in the cuneiform tradition, the observer is primarily referred to the Neo-Babylonian Grammatical Texts (NBGT). Listing grammatical morphemes that are mostly abstracted from their syntagmatic context, these series display a highly specialized – and still not fully understood – set of meta-linguistic terms, which give information about the position of morphemes, about specific verbal moods or specifically formed verbal stems.⁶² To a far less degree and by far less systematically, the lexical texts of the Ḥattuša corpus and its parallel corpora also show elements of meta-language. The series *Erimḫuš* in this respect attracts particular interest. In the Ḥattuša version, the use of meta-linguistic terms even appears more pronounced than in the later, 1st-millennium version(s).

Regarding the terminology developed in chapter 8, sect. 3.4.1., meta-language as it appears in the lists can be conceived of as an element of the meta-text, i.e., as a part of the interpretations

⁶² The Mesopotamian grammatical tradition and the meta-linguistic terminology developed by it is dealt with extensively by J. Black (1984).

necessary to understand and use the text. Presuming that the meta-text was originally handed down by oral means, the meta-linguistic elements may moreover be regarded as a kind of clod oral discourse.

6.2.1. [Traces of meta language – Sumerian column – overview] Meta-linguistic terms occur in all three columns, with the highest variety found in the Sumerian column. Sumerian meta-linguistic terms; however, are limited to the series *Erimḫuš*. The reliable identification and description of meta-linguistic items in this composition suffers from two points: (1) the vocabulary listed in *Erimḫuš* apparently reflects poetic language as it is found in Sumerian epics and narratives; many of those terms listed are otherwise not attested and lack a conclusive interpretation. And (2), compared to the parallel 1st-millennium version, the Sumerian as it appears transmitted in the Ḫattuša version is often deficient. Elements considered meta-linguistic may also represent as yet unknown expressions or may represent corruptions.

It is however possible to establish a couple of criteria which would be expected to apply to meta-linguistic terms, hence by means of which one can detect them more easily and more reliably. Thus, a given item is more likely to possess a meta-linguistic function, (i) when it occurs more than once in the text, (ii) when it occurs in the Ḫattuša version and in the canonical version, and (iii) when its core lexical meaning suits the requirements of meta-language.

Applying these criteria, the following elements come into consideration:

	Crit. (i)	Crit. (ii)	Crit. (iii)
-ri-a	11x	yes	“distant, remote”
-kúr	1x	no	“different”
-tab	1x	no	“equal, double”
-ġá/ġar	1x	no	“to put”
-sá	3x	no	“to be/set in order”
-ta/da	2x	no	<<ablative/comitative>>

6.2.2. [Traces of meta-language – Sumerian column – Sum. -(a)-ri-a] The formative Sum. -ri-a, which occurs as -a-ri-a in the canonical version, has been extensively discussed by Ch. Woods (2001). In the lexical context of *Erimḫuš*, according to Woods' observations, “a-ri-a appears to be roughly translated as, 'secondary meaning', or, more broadly, 'marked meaning or form', as interpreted by the scribes compiling the lexical list.” (107) Although his attempt to subsume all of the preserved instances coherently under this main function does not appear compelling in every single case, it seems to be the most proper explanation of the term. The proposed function is evident in cases where a form marked by -ri-a is contrasted with an unmarked form. This contrast mostly appears in a group of three entries, which follow the pattern [simple root]-[reduplicated root]-[root

+ ri-a]. The Akkadian translation set against the term which is marked by -ri-a is always more specialized, as to its meaning or simply as to its frequency in use, than the one(s) corresponding to the unmarked term.⁶³

More difficult are those attestations in which the form extended by -ri-a is not opposed to an unextended form, but contrasts with expressions that are based on alternative roots. The entries of such groups are either synonymous or closely related hyponyms. Woods suggests that in such cases, the -ri-a terms “are distinguished from them [the unmarked terms] either morphologically or graphically.” (2001: 109) Another, possibly more convincing solution implies that -ri-a has a restrictive function, i.e., indicating that the respectively marked term forms a synonym only if used with a secondary meaning. Unfortunately, the extant examples are not very sound, since the Sumerian expressions – the marked ones as well as the unmarked ones – are scarcely attested otherwise and their exact meaning is indeterminable.⁶⁴ There is, thus, no final conclusion possible about the function of Sum. -ri-a.

6.2.3. [Traces of meta-language – Sumerian column – Sum. -kúr and -tab] As for Sum. -ri-a, there can be no doubt that it belongs to the meta-linguistic level due to its rich attestation and its parallels in the canonical version. The situation with regard to the other supposed elements, yet, is far more uncertain. So is the case with Sum. -kúr and -tab. They each occur once and only in the Ḫattuša version. However, they occur in contexts similar to those of -ri-a, i.e., as third distinctive elements in the typical [R]-[R-R]-[R-x] sections, or as the second in an [R]-[R-x] type section.

Assuming that the meaning of -kúr is a meta-linguistic one, this element could indicate what may be termed 'semantic inversion', i.e., the negation of the opposite: The Akkadian translation of unmarked Sum. *igi-lib* is Akk. *dalāpu* “to be/stay awake”, that of Sum. *igi-lib-kúr* Akk. *lā šalālu* “not to sleep” (Erim Bo. A 41f.). This meaning would roughly suit the lexical meaning of Sum. *kúr* “(to be/make) different”. Accordingly, the element Sum. -tab lit. “(to be) equal/double” would indicate that the given translation is of equal relevance to that of the unmarked term.

63 Cf. Sum./Akk. *èn-tar* = *ša'ālu* “to ask” vs. *èn-tar-ri-a* = *uṣṣuṣu* „to inquire“ (Erim Bo. A 11/13) or *lib-ĝar* = *puqqu* “to pay attention” vs. *lib-ĝar-ri-a* = *kādu* “to watch, guard” (Erim Bo. A 135/137; Akk. *kādu* is only attested in lexical lists), or *erín-nir-ra* = *bēl nārāri* “commander of the auxiliary troops” vs. *erín-nir-ri-a* = *nīru* denoting a kind of not further specifiable troops (Erim Bo. A 148f.). Similar attestations are Erim Bo. A 8/10, 106f., 112/114, 189f., possibly also 27f. opposing Sum./Akk. *gur₄-ra* = *gitmālu* “noble” and *ĝir-ri-ra* = *kapkappu* “strong” (if Sum *ĝir* is taken as a phonetical variant or as a mistake for *gur₄*).

64 Both examples may be interpreted in this way. Erim Bo. A 4-7 lists the terms Sum. *nun-nun*, *šu-ZAG-ZAG*, *šu-si-sá* and *nam-nir-ri-a*, which are set against approximately synonymous Akkadian verbs with -*t(an)*- infix. The Akkadian equivalents In Erim Bo. A 105-108 are equally synonymous according to the Akkadian translations. The Sumerian roots are *šu-gíd-da*, *šu-sù-ud-da* (additionally contrasted with *šu-sù-ud-da-ri-a*) and *šu-bar-zí-ri-a*. While the first and the second one are quasi synonyms (lit. “long arm” vs “stretched-out arm”), the third one seems to be unknown as of yet in that meaning.

In fact, the respectively marked and unmarked translations of Sum. *šu-ḫi* and *šu-ḫi-tab*, Akk. *šutamḫuru* “to equate, make equal” and *šutātenu* (<*tm*) “to bring against each other, mix” (Erim Bo. A 102-104), are quasi-synonymous.

6.2.4. [Traces of meta-language – Sumerian column – Sum. -*ĝá* and -*sá*] In the type of paradigm in which Sum. -*kúr* and -*tab* can be isolated as distinctive elements, one can also find the elements Sum. -*ĝá* and -*sá*. Both of these verbal roots frequently serve as bases for compound verbs (with *sá* read *dī* in this case) and therefore, they are not necessarily to be regarded as meta-linguistic elements, although the specific combinations they form in the present attestations are not known as compounds from other sources. The meanings of both terms fit the requirements of meta-language. Unfortunately, the Akkadian translations of the terms marked with -*ĝá* or -*sá*, are broken or hard to translate, so a suggestion regarding the possible meanings of the two terms cannot be offered.⁶⁵

6.2.5. [Traces of meta-language – Sumerian column – Sum. -*ta*/*-da*] Equally uncertain as in the case of Sum. -*ĝá* and -*sá*, is the meta-linguistic character of the element Sum -*ta*. This morpheme is not known as a compound formative; infinite verbal forms with -*ta* added are quite unusual, especially in lexical lists. There are two attestations (once written -*ta*, once -*ta-a*). In the first, the marked verbal form corresponds to a *t*-infix Akkadian form, whereas the unmarked does not; one may conclude therefore that -*ta* marks reciprocity, possibly referring to the comitative morpheme -*da*, which usually appears as an infix in finite forms, and may here in the case of an infinite form, be postponed to the end of the expression.

Unfortunately this interpretation is not confirmed by the second attestation, where there is no reciprocity explicitly expressed in the Akkadian translation: Sum./Akk. *kúr-du₁₁-ga-ta* = *erretu* “curse” (Erim Bo. A 217).

6.3. [Traces of meta-language - Akkadian column] Meta-language in the Akkadian column mainly involves the term Akk. *šanīš* “secondly, again”. The expression is well known from the commentary literature of the 1st millennium, where it introduces secondary explanations. It is apparently not attested to in lexical lists with the exception of *Erimḫuš*. In the canonical version, where it is attested four times,⁶⁶ it appears with the same grammatical construction as is used in the

65 The attestations are Sum./Akk. *šu-du₁₀-ĝá(-ĝá)* = *našlulu* “to slither” (Erim Bo. A 101), *áš-daḫ-sá* = *karriru* “a criminal” (Erim Bo. A 45), and *zu₉-è-a-sá* = *tar-ra-ZU* (meaning uncertain, Erim Bo. A 123); a word-final element -*DI* also occurs in the broken entry Erim Bo. A 64.

66 Cf. Erim can. I 214, II 179, 199, 246 (Cavigneaux 1985)

commentaries, i.e., in anteposition to the term that it refers to. Its syntactical position in the Hattuša version (two attestations) is entirely different. There it is the second attributing member of a bound-state construction: Akk. *tīb šanīš* as opposed to simple Akk. *tību* “arousal, attack” (twice in Erim Bo. A 34, 113). Whether this simply reflects 2nd-millennium practice as opposed to 1st-millennium practice, or is due to the partially corrupt Hittite tradition is impossible to state.

That *šanīš* is not merely the phonetically written variant of the meta-textual mark MIN⁶⁷, is demonstrated by the construction *šanīš* MIN, as it is preserved in all four 1st-millennium attestations. The construction, as in the examples given, is always set in contrast with the simple, unmarked item. The Sumerian terms set against the marked form appear to be less commonly used, i.e., to be secondary in use, compared to the terms that are respectively set against the unmarked form.⁶⁸ The function of Akk. *šanīš* therefore roughly corresponds to that of Sum. -ri-a (cf. sect. 6.2.1.), with the exact differences in use – if there were any – unknown.⁶⁹

A second Akkadian element possibly possessing a meta-linguistic function is the clitic Akk. =*ma*, meaning “also” in this case. At least, it appears that the Hittite translating scribes interpreted it as such, since they translate it by Hitt. =*pat* “also” and *nu*= “and”.⁷⁰ The fact that the forms extended by =*ma* always contrast with identical but unextended items, as is the case with Akk. *šanīš* or Sum. -ri-a, in fact suggests a meta-linguistic usage on first sight. However, the contrasts can also be regarded as object-language paradigms, with =*ma* having an emphasizing meaning, such as Akk. *inanna*=*ma* “right now” as opposed to *inanna* “now” (Erim Bo. A 14f.) or *mati*=*ma* “whenever” against *mati* “when” (ibid. 239f.);⁷¹ in this case the Hittite interpretations would be deviant.

6.4. [Traces of meta-language – Hittite column] Hittite meta-linguistic items in the first place concern the clitic =*pat*, the particle *nu*=, as well as the expressions Hitt. 2-*anki*, and *iwar*. One additionally has to keep apart translations of (supposed) Akkadian meta-linguistic items from meta-linguistic items that solely concern the Hittite column.

Hitt. 2-*anki* occurs three times. Once, it translates Akk. *šanīš*, which is itself used meta-linguistically (Akk./Hitt. *tīb šanīš* = 2-*anki tar*-MA/KU-*war*; Erim Bo. A 113, with the meaning of the

67 As for which, see chapter 8, sect. 3.4.1.

68 Unfortunately this is only evident from the attestations in the canonical version. The corresponding Sumerian terms of the Hattuša attestations are broken or not fully interpretable.

69 In Erim can. I 214 (Cavigneaux 1985), Sum. a-ri-a and Akk. *šanīš* are set against each other within the same entry.

70 Cf. Akk./Hitt. *inanna*=*ma* = *kinun*=*pat* “also now” (Erim Bo. A 15), *mati*=*ma* = *nu kuit*[*man*] “and while” (ibid. 240), *immati*=*ma* = *nu kuššan* “and when”.

71 Yet note Akk. *umma* against *umma*=*ma* (Syn Bo. A = KBo. 26,28 13f.).

Hittite unclear; also see sect. 6.3.), in the second case (Hitt. 2-*anki*=*kan kuieš memiškanzi* “who talk together twice”); with Akkadian broken *ibid.* 215), the particle =*kan* suggests that it is a part of the object language; the third attestation (*ibid.* 202) is fragmentary and unclear.

Hitt. *iwar* only occurs once (Erim Bo. A 119). Its function is apparently identical with that of the meta-textual note (KI.)MIN; (also see chapter 8, sect. 3.4.) and probably represents the phonetic variant of the latter.⁷² The scribe possibly followed the dictation of the text too faithfully or mixed in the phonetic representation when he was pronouncing (silently or aloud) what he was copying.

Hitt. =*pat* and *nu*= as meta-linguistic marks seem to be interchangeable in use. As explained in the previous section, they are often used in order to translate Akk. =*ma*, but not exclusively, as they also occur independent of the Akkadian. Their function is to express identity between two or more successive translations. In contrast to KI.MIN/*iwar*, they seem to put particular emphasis on the semantic identity. In groups of two identical subsequent translations, either *nu*= or =*pat* mark the second item.⁷³ In a series of three entries, the second and the third item are preceded by *nu*=, while the third one additionally takes =*pat*: i.e., [R]-[nu R]-[nu R-pat].⁷⁴ In the series *Izi* and in an unlabeled simple-sign list, there are instances in which Hitt. =*pat* apparently does not link two immediately subsequent entries, but two entries within subsequent symmetrically designed sections.⁷⁵

Hitt. *memmuwar* “to speak”, found once in SaV Bo H = KUB 3,105 l. 11' (with the Sumerian and Akkadian broken) is perhaps the Hittite equivalent to Sum./Akk. KA.KA.SIG.GA = *ša tēlti*, which is used in bilingual sign-lists as an indicator that a given sign is only used as a syllabogram and without any logographic meaning.

72 Erim Bo. A 119, as opposed to *ibid.* 101, 123, 126, 166 and Erim Bo C r. 14'.

73 As to =*pat*, cf. Erim Bo. A 14f., as to *nu* *ibid.* 22f. and 236/238.

74 Cf. Erim Bo. A 239-241 and 242-244.

75 Cf. *Izi* Bo. A iii 30-35 and SSgL D i 4'-8'.

Chapter 10: Errors, mistakes, and other deviations

The present chapter deals with the various types of linguistic deviations that can be found in the manuscripts of the Ḥattuša corpus. The mere length of the list of errors and mistakes in sect. 4. demonstrates that linguistic deviations are an integral characteristic of the Ḥattuša lexical lists. Linguistic errors and mistakes slip into a text when its (re-)production fails in one way or another. In this respect, they can provide indicative data for the reconstruction, in particular of the short-distance transmission of the texts, and of the psycho-linguistic processes accompanying it.

For three main reasons, the investigation concentrates on the main corpus of the present study, i.e., the lists from Ḥattuša, and excludes the parallel corpora from Emar and Ugarit: (1) The duplication rate within these parallel corpora is significantly higher than in the Ḥattuša corpus; deviations among duplicates form evidence which is very similar to that of errors and mistakes, but which is – theoretically and practically – more easily accessible (further see chapter 12, sect. 3.). (2) As will be seen, the Ḥattuša lists provide a particularly rich set of data due to the trilingual linguistic format in which they are preserved in their majority; it enables the detection of a good deal of errors which would remain undetected in bilingual and unilingual formats, which are the standard linguistic formats in Emar and Ugarit. (3) With regard to the long-distance transmission of the texts within the broader chronological and geographical framework, evidence from errors and mistakes is of little relevance.

The most profound and systematic exploration of linguistic error has been undertaken in the field of Second Language Acquisition (SLA), where 'error analysis' is still one of the most important and best developed instruments, having been worked with continuously since the early 1970s.¹ Learners naturally produce errors in the process of acquiring a second language (2L, also labeled 'target language' [TL], as opposed to 'native' or 'first language' [1L]). By studying these errors, researchers aim at both practical and theoretical goals. In theory, it can elucidate the psychological and cognitive procedures involved in 2L learning. In practice it provides some indicative data for the improvement of 2L training, hence helping the learners to overcome their learning difficulties.

The theoretical framework presented in sect. 1, is mainly based on the findings of SLA research. The individual aspects – needless to say – must be adjusted to requirements of the present study. SLA deals with modern languages, which are entirely accessible, and it primarily focuses on oral language in free language production, with speakers principally available further upon request. The lexical tablets are written documents reproduced from existing, more or less fixed sources; there is almost nothing known about the scribes who produced them, the scribes who wrote them are not available for inquiry, and they were written in languages which are now extinct.

¹ For a short, but balanced introduction to the subject, cf. Ellis 1997.

Resulting from the adjustment, a descriptive and explicative typology of the errors and mistakes identified in the present-corpus manuscripts is given in sect. 2. Sect. 3. further surveys the material with regard to those aspects that are of particular relevance for the transmissional context of the lists.

Errors and mistakes in Hittite texts have already been investigated by Ch. Rüster (1988) and P. Cotticelli-Kurras (2007), whereby Rüster limits her study to mere graphical errors (*'Verschreibungen'*). The investigation of errors and mistakes in lexical lists, in contrast, can build on the rich inner-textual context that the lexical lists, with their mostly trilingual format, provide. M. Weeden (2011) detects and cursorily discusses quite a number of errors within the present-corpus texts on this basis, also taking into account transmissional aspects. The present chapter expands this list of deviations and furthermore, also provides an elaborate theoretical and typological substantiation.

1.1. [Theoretical framework – interlanguage] The basic theoretical concept by which all analysis of error recurs has been formulated by J. Selinker (1973). It is called 'interlanguage' and is based on the observation that

“[a specific set of utterances which a learner produces in attempting to formulate sentences of the 2L] for most learners of a second language is not identical to the hypothesized corresponding set of utterances which would have been produced by a native speaker of the TL had he attempted to express the same meaning as the learner. Since we can observe that these two sets of utterances are not identical, then in the making of constructs relevant to a theory of second-language learning, one would be completely justified in hypothesizing, perhaps even compelled to hypothesize, the existence of a separate linguistic system based on the observable output which results from a learner's attempted production of a TL norm. This linguistic system we will call 'interlanguage' (IL).” (214)

The IL system constitutes an intermediary stage between the 1L and the 2L, a kind of transitional dialect of the 2L, which more or less deviates from the 2L. The final state aimed at in 2L acquisition is that IL and 2L levels match each other. In most cases, however, both layers remain dissociated,² as is the case of the lexical texts of the present study. Selinker emphasizes IL to be a separate linguistic system, which implies that a specific interlanguage is in fact normative in and of itself – as is any other natural language – displaying its own rules and having its own systematics. Field research was in fact able to show that an individual learner's errors expose a certain regularity and are predictable to some extent.

2 Again, as Selinker (1973) points out, “absolute success [i.e. totally matching of IL and 2L] in a second language affects, as we know from observation, a small percentage of learners - perhaps a mere 5%.” (212) The decision as to whether a specific idiom constitutes a dialect of a 2L in its own right or are mere IL variant of it, is in many cases deliberate and normative. Selinker e.g., regards Indian English or West African English to be ILs.

Following S.P. Corder (1974), the analysis of errors and mistakes is commonly structured into three stages: recognition, description, and explanation. The following sections provide an outline and discussion of the relevant theoretical problems encountered in each of those stages:³

1.2.1.1. [Theoretical framework – recognizing error – the referential context – basic concepts]

According to the terminology exposed above, one can define an error as the departure of a given IL item or structure from the expected item or structure in the TL. Recognizing errors thus means comparing extant items/structures of the IL with the expected items/structures in the TL. The formulation of an expected item/structure is dependent on its individual context. In the case of free-language production this context is three-fold, involving the inner-textual syntagmatic level, the paradigmatic level of the grammar of the TL, and the pragmatic level of the shared extra-linguistic context of the producer and the observer.

The contexts available for detecting errors in cuneiform lexical lists are entirely different from this schema: One can distinguish: (1) an inner-textual context, provided by the mutual horizontal reference of the individual linguistic columns and by the meaningful vertical organization of the lists; (2) an inter-textual context, provided by duplicates and parallels that exist to a given manuscript; and (3) a linguistic context, provided by the grammar of the individual languages used. All three contexts are not free from ambiguities and require further discussion; due to the different roles that the Sumerian, Akkadian, and Hittite columns play within the texts, the three contexts need to be specified for each of these three languages.

1.2.1.2. [Theoretical framework – recognizing error – the referential context – the linguistic context]

The linguistic contexts to which the individual items of the lists are compared – mostly at the phonological and grammatical level – are the grammar of the individual languages. In modern error analysis, it is usually the standard dialect which is adduced to provide the lexicon and grammar of reference. The Hittite language, as preserved within the lexical lists, can be related to a more or less coherent linguistic context for it seems to represent the standard Neo-Hittite variety that can also be found in the historical and religious literature of that period (cf. chapter 9, sect. 1.5.).⁴ With regard to the Akkadian and the Sumerian, the linguistic context is however, more complicated.

3 R. Ellis (2000) adds a preliminary stage 'collection of samples' and a final stage 'evaluation of errors'. Since the 'language samples' are well defined in the present study, there is no need to discuss the first stage. An evaluation of the most interesting characteristics of the attested mistakes and errors is given in sect. 3.

4 Also note that even if Hittite had already ceased to be a spoken language over the course of the 13th century (cf. most recently van den Hout 2006), the scribes writing the tablets apparently knew well how to operate with it as a written language.

It was already during the OB period when Sumerian was made an *object* of transmission and was compiled into and handed down through the lists; it already represented a *mélange* of interlanguages as it had undergone serious transformations and corruptions and had lost any coherent grammar of note. In the course of the MB period, Sumerian and its writing system moreover became the object of philological study and linguistic/semiotic speculation. To be sure, the orthographic and grammatical re-formations and derivations that result from these processes, like all phenomena of interlanguage, follow certain rules. Yet, it must be doubted that the Sumerian of the lists and the deviations found in it can be dealt with in terms of a regular, natural language. Rather, it has a kind of 'paralinguistic' character, and the reproducing of the Sumerian part of the lists as achieved by the scribes of that period can hardly be conceived of as a purely linguistic activity (in this respect cf. the characterization of Sumerian as a graphically determined language in chapter 3, sect. 5.4.; also see the difficulties touched upon in chapter 9 sect. 5).

In contrast, the Akkadian of that time was still practiced as a spoken and written language, (at least as a second language), in vast regions of the ANE, with numerous (interlanguage) varieties. This strong diffusion makes it difficult – if not impossible – to define a uniform and coherent grammar of reference. Moreover, as it is clear from the addition of the Hittite column, which serves as a kind of commentary to the Akkadian column (cf. chapter 11, sect. 2.6.1. & chapter 3, sect. 4.1.), the Akkadian column is – like the Sumerian column – already a part of the fixed tradition in the Hattuša lists, having turned from a means of interpretation into an object of transmission itself. It contains written language, and as a consequence the texts may not represent one variety of Akkadian but a mix of – possibly several – varieties of the various Akkadian dialectal environments through which the lists passed (geographically and chronologically) during their transmission.

Thus, in using linguistic contexts for detecting error in Sumerian or in Akkadian items/structures, the observer has to make him/herself aware of the fact that these are not coherent, uniform, or authoritative in any strict sense; each case has to be observed independently in its specific textual context.

1.2.1.3. [Theoretical framework – recognizing error – the referential context – the inner-textual context] The inner-textual context emerges from the mutual reference of the individual columns within the lists and partially from their meaningful vertical organization. The latter, as demonstrated in chapter 2, sect. 3.2.3., is not free of ambiguities, so its use as a context of reference is limited. The specific reference among the individual linguistic columns, as demonstrated in chapter 2, sect. 3.3.2. & chapter 11, sect. 2.6.1., is unidirectional, at least for a large selection of the lexical compositions. Akkadian and Syllabic-Sumerian columns unilaterally refer to the Sumerian column, and the Hittite column unilaterally refers to the Akkadian column.

Being the last member of the referential chain – i.e., since there is no fourth column referring to it – the Hittite column is practically without exploitable inner-textual context. And as for the Sumerian column, the same characteristics that lead to the ambiguity of its linguistic context (see above, sect. 1.2.1.2.) more or less apply to the level of the inner-textual context as well. Divergences from the expected standard pronunciations or meanings arising from a comparison with the corresponding items in the Syllabic-Sumerian and Akkadian column in many cases are on account of the 'creativity' by which cuneiform scribes aimed at preserving and using to interpret the cultural heritage of Sumerian texts and of the Sumerian language.

In this respect, the inner-textual context principally is available for the Akkadian column only. It is moreover limited to the grammatical and semantic level, since the Hittite column refers to it solely in terms of meaning. However, as will be seen later, the number of errors disclosed by the inner-textual context despite these general structural restrictions is considerable.

1.2.1.4. [Theoretical framework – recognizing error – the referential context – the inter-textual context] The inter-textual context is formed by duplicates and parallel recensions. It is generally of limited dimensions as the number of duplicates and parallel versions available for the Ḫattuša lists is low (cf. chapter 12, sect. 2.1.), and as differences between the recensions of two (geographically distinct) parallel corpora can also be interpreted as differences between the two textual traditions that the corpora represent. The latter point specifically concerns the Sumerian column. Deviations between two duplicating sources must be read with caution. They do not necessarily point to errors, but may simply represent contrasting philological interpretations by two equal-value textual traditions.

To the Akkadian column, this applies to a lesser degree. In spite of the fixed, incorporated character of the Akkadian column within the Ḫattuša lists, Akkadian was still broadly used at the time that the texts were produced. Inter-textual comparison of Akkadian items can thus be used for the detection of errors at the grammatical or lexical level only. As for the Hittite column, the inter-textual context is strongly limited since the manuscripts of the parallel corpora lack a Hittite column and duplicates within the Ḫattuša corpus are rare.

1.2.1.5. [Theoretical framework – recognizing error – the referential context – summary] The three individual referential contexts thus apply in different ways to the individual linguistic columns: The relations can be summarized as in the following table, which distinguishes between the three statuses: 'full availability', 'limited availability', and 'unavailability'

	Sumerian col.	Akkadian col.	Hittite col.
Linguistic context	limited due to 'para-linguistic' status of post-OB Sumerian	limited due to dialectal variety	available at the phonological and the grammatical level
Inner-textual context	limited due to 'creative tolerance'	available through Hittite translations	unavailable due to lack of additional column
Inter-textual context	limited due to 'creative tolerance'	available at the grammatical and the lexical level	unavailable due to almost total lack of duplicates

Thus, sufficiently transparent contexts within which errors and mistakes can be recognized are mostly available for the Akkadian column only. For the Sumerian column, they are generally limited; for the Hittite column they are practically unavailable. Not surprisingly thus, the largest portion of errors and mistakes detected concerns Akkadian items.

1.2.2. [Theoretical framework – recognizing error – 'overt' and 'covert' deviations] An important distinction regarding the recognition of deviant structures concerns that between 'overt' and 'covert' deviations. As noted by S.P. Corder (1974),

“an apparently well-formed utterance may nevertheless be erroneous. It may be right by chance. The learner may not know all the rules, yet, by random guessing, hit on a well-formed utterance. [...] On the other hand, a learner may produce an utterance which is well-formed and such as a native speaker would produce on some appropriate occasion, but which, when taken in its context is not plausibly interpretable at all.” (127)

The majority of deviations can be made overt in trilingual manuscripts, since this format provides two differing contexts for the Akkadian column: The inner-textual context of the Sumerian column and the inter-textual context determine the item as is to be expected, whereas the inner-textual context of the Hittite column demonstrates how it was actually understood by the scribes. The high number of deviations detectable through such comparisons gives an impression of how many errors may be left 'covert' in simple bilingual texts, which lack this indicative overlap of contexts.

That the majority of covert deviations cannot be identified is due to the lack of the joined pragmatic context between the speaker or writer and the researcher on the one hand and the reproductive character of the lists on the other. It is possible to reproduce phonetic sequences nearly exactly without even having an idea of their grammatical or lexical meaning as is exemplified beautifully by the Vedic tradition in Ancient India (cf. chapter 3, sect. 3.1.).

1.2.3. [Theoretical framework – recognizing error – errors vs. mistakes] Producing a language utterance involves two levels of competence and performance, i.e., linguistic knowledge and the transposition of this knowledge into acoustic (or visual) signs. Consequently, deviant utterances may be on account of either a lack of competence or a lapse in performance. Deviations provoked

by fatigue or by otherwise lowered concentration, accordingly, do not show evidence of the actual language competence; rather, the speaker may be in possession of the knowledge, but in certain circumstances is not able to perform it. Deviant utterances of this sort are considered less serious: they are referred to by the term *mistake* in SLA; while a deviant structure caused by a lack of competence, i.e., the structure is deviant because the concept developed in the IL does not match the TL, is called *error*.

Since it is practically impossible to grasp the language competence of an individual scribe beyond mere general evaluations, i.e., due to the missing shared pragmatic context of producer and observer and due to the reproductive character of the lists, it is practically impossible to categorize deviations according to errors and mistakes.

1.3.1. [Theoretical framework – describing error – taxonomies developed in SLA] The second stage of analyzing error, following its recognition, is its description. In the general theoretical framework employed, the description of an error is identical with the description of the difference between the (deviant) item in the IL and the respective item as it is expected to be in the TL. In SLA there are two – more complementary than mutually exclusive – taxonomies used for this purpose.⁵ The surface-strategy taxonomy has been developed by H. Dulay / M. Burt / St. Krashen (1982: 150-163), who introduce four categories of error: (1) *omissions*, marked by the “absence of an item that must appear in a well-formed utterance” (e.g., **he going*); (2) *additions*, involving the “presence of an item that must not appear in a well formed utterance” (e.g., **he wented*); (3) *misunderstandings*, manifest as the “use of the wrong form of the morpheme or structure” (e.g., **he has build the house*); and (4) *misorderings*, referring to “incorrect placement of a morpheme or group of morphemes in an utterance” (e.g., **where he is going?*). In the following, instead of the vague label 'misunderstandings' the more appropriate term '*commutations*' will be used.

The second descriptive classification used is the linguistic-environment taxonomy. Describing errors in terms of the linguistic level at which they occur is actually a self-evident procedure. Yet, categories like phonology or morphology – however well defined they appear in theory – cannot usually be kept apart so easily in practice. E.g., the confusion between Akk. *darîtu* “long-lasting” and Akk. *tārîtu* “nurse” (see No. 189 on the list in sect. 4.) involves both the phonological and the semantic level. Confusion in the realm of smaller units (i.e., graphemes, phonemes) can easily lead to confusion in the larger units (i.e., the morphemes and lexemes) and vice versa. This is especially true with regard to cuneiform, which in its multi-dimensionality interweaves orthographic,

5 Actually, there is a third model of error analysis, provided by S.P. Corder (1974: 131): It is based on changes in the systematicity of errors, which in their turn mark individual developmental stages a learner passes through. The purpose of the model rather focuses on the question of how exactly learners of a 2L make progress, and it can thus be ignored here.

phonological, morphological, and lexical levels into one and the same item. Also, deviations may be overt at the orthographic level, but covert at the lexical level. In the example given, it is only by the presence of the referential context of the Hittite translation that the lexical dimension of the error becomes overt. Without this context, the error would be evident at the superficial orthographic or phonetic level only.⁶

1.3.2. [Theoretical framework – describing error – the taxonomy used] Due to the sometimes very different status of the individual languages preserved in the lexical lists, it is useful as a main distinction to classify the deviations according to the respective columns in which they occur. An exception is formed by graphic or phonetic deviations concerning single signs, i.e., by deviations that concern the 'superficial' level of writing, which is common to all three columns. These will be described irrespective of the languages examined.

As for the Sumerian column, more or less customary unorthographic spellings, morphological reanalysis, and derivative readings will not be dealt with here as deviations since these belong to the regular transformation Sumerian has undergone since its extinction as a spoken language; they are treated in more detail in chapter 9, sect. 5. The inventory given here only involves those cases that cannot be explained in terms of these paralinguistic, philological-exegetic phenomena; thereby, the cases registered are of an entirely graphic or phonetic nature. As explained in sect. 1.2., the number of errors detected in the Hittite column is even lower than in the Sumerian column due to the almost complete lack of inner- and inter-textual contexts; deviations can moreover be identified at the graphic-phonetic and the grammatical-morphosyntactic level only and not at the lexical level. The Akkadian column is the only column in which errors within all possible linguistic environments can be detected.

In case a given deviation simultaneously concerns two or more linguistic environments, it will be categorized according to the highest level (in a hierarchy from the graphic-phonetic, morphological, morphosyntactic levels up to the lexical-semantic level) with specifications made on the lower levels involved: The typology resulting from these presets is as follows:

Type I. Graphic/phonetic deviations (irrespective of linguistic column)

1. omission of a single sign
2. addition of a single sign
3. misordering of two signs
4. commutation of two signs
 - a. with graphic similarity
 - b. with phonetic similarity
 - c. with neither graphic nor phonetic similarity

6 Regarding the indistinctness of voice in the Hittite syllabary, it would actually remain completely unobserved.

Type II: Deviations in Sumerian column

only phonetic level and only involving phonetic commutations of larger structures

Type III: Deviations in the Akkadian column

1. graphemic level: commutation of concurring readings of the same sign
2. orthographic level
 - a. hyper-plene spelling (addition) and word-internal plene shift (misordering)
 - b. hyper-geminated spelling (addition) and word-internal gemination shift (misordering)
 - c. hyper-contraction (omission)
3. morphological level
 - a. commutation of word-formation patterns that are related distinct root types
 - b. commutation of homo(io)nymous word-formation patterns
 - c. functional commutation of word-formation patterns
4. morphosyntactic level
 - a. word-internal (commutation of status or casus)
 - b. word-external (coordination of words)
 - c. erroneous sign segmentation
 - d. literal interpretation
5. lexica/semantic level
 - a. related with commutation of homoionymous root consonants
 - b. related with commutation of larger homo(io)nymous structures
 - c. related with misordering of root consonants or commutation of root patterns
 - d. commutation of concurring meanings of the same logogram
 - e. commutation of sub-meanings

Type IV: Deviations in the Hittite column

1. phonetic level: commutation of larger structures
2. morphosyntactic level: word-internal commutation of grammatical categories

The individual categories will be exemplified and described in more detail in sect. 2. An inventory of all deviations detected can be found in sect. 4.

1.4.1. [Theoretical framework – explaining error – basic concepts and the cycle of textual reproduction] As is partially evident from the typology listed above, the stages of error description and error explanation inevitably show a certain overlap; e.g., confusion of signs with similar phonetic value will naturally be perceived as a confusion *rooting in* the similarity between the phonetic values. Yet, as pointed out by S.P. Corder, “description of errors is largely a linguistic activity, explanation is the field of psycholinguistics” (1974: 128), and the distinction will therefore be maintained here.

Concepts of error explanation in SLA have been developed in close reference to free-language production which enables a joint pragmatic context of speaker and observer. As this setting is completely different from the present research situation, large parts of these concepts must remain

inapplicable. Although one may claim a certain universality of psycho-linguistic procedures – i.e., that they apply equally to the ANE scribe as to the modern speaker – explanatory models also have to take into account the specific reproductive and text-bound character of the lists.

A cognition-based model of textual reproduction has been introduced in chapter 3, sect. 5 (including an operational sketch). It differentiates the reproductional cycle from the individual successive mental activities perception, processing, and production. Perception therein involves all of those mental activities necessary until a given item or structure is identified in its meaning from a written or oral source. Vice versa, production denotes all those mental activities that are necessary to transpose a mentally present item or structure back into writing or into spoken words. Processing, which is the phase located between the reception and production stage, may involve various activities, the most prominent of which is the memorizing of items or structures and their retrieval, but also their contextual integration, their translation, and or their conscious transformation.

Perception, processing, production, and the specific mental activities associated with them, form the mental section of the reproductional process. It corresponds to an object-world section that involves the acoustic and graphic representations of the texts. Errors and mistakes can slip into a text both in the object-world section and in the mental section. If they are not corrected there is a high probability that they also affect the subsequent reproductional activities and finally become an integrated part of the text. In the following is a short analysis of the possible error sources within the two sections.

1.4.2. [Theoretical framework – explaining error – error sources in the object-world section]

Errors and mistakes may simply derive from a triggering of the phonetic or graphic signals from which a given text is perceived. Practically, this triggering is manifest as obliterated or broken-off inscription surfaces, but also as drowned phonetic signals. It does not involve the erroneous production or perception of a source, but the physical destruction or garbling of sources that were (presumably) produced correctly and which otherwise could also be perceived correctly.

The irrecoverable physical destruction of written *vorlagen* definitely existed; it is usually indicated by Hittite scribes through specific textual marks, the so-called PAP-marks (also see chapter 8, sect. 3.5.); yet, as the manuscript SaV Bo. C = HT 42 (see introductory remarks in part D) shows, scribes also tried to restore lost portions of text and did not explicitly mark the (sometimes erroneous) results. The triggering of phonetic signals – needless to say – simply cannot be traced back within written sources.

1.4.3. [Theoretical framework – explaining error – error sources in mental-area section]⁷ In a psycholinguistic perspective, linguistic or text-bound errors result from failed mental rooting of the representations of linguistic units to the corresponding units in the semantic or episodic memory (cf. chapter 3, sect. 5.5.) which they actually refer to – be it in the process of identification, retrieval, language production, etc. Conceiving of these representations as items stored in a mental network with multiple interrelations, the means of accessing a given item may also vary. For specific reasons, individual representations may not be accessible on the route followed, and if the mental rooting fails – either totally in that the item accessed is $\emptyset$, or partially in that the to-be-accessed item is replaced by an alternative, perhaps similar item – the result is an error.

The reasons for failed access are manifold, and the mechanisms behind it are still not exactly understood. On principle it seems that the items to be accessed are actually overridden by less marked items, i.e., by items that are better accessible, with a position perhaps close to the to-be-accessed item in the semantic-episodic network, however still more prominent. This supposed lower markedness in mental accessibility is not necessarily identical with a lower structural-linguistic markedness, although for most errors detected, linguistically less marked items replace linguistically marked items. Markedness here also includes pragmatic or text-bound aspects; the standard lexicon found in written lexical lists is different from the standard lexicon of the spoken vernacular; i.e., individual items may appear more marked in one context than in another. Generally, the substitution of marked items by less marked items may be termed *overgeneralization*.

There are a number of special cases of overgeneralization, which are also of importance for the present study. Probably the most prominent group researchers deal with in this respect is formed by the so-called *transfer errors*. Transfer errors (formerly also called 'interference errors') originate in the use of elements from the 1L while perceiving, processing, or producing the 2L. A revealing example for this type is Engl. **he goes* not inferred by Germ. *er geht nicht*. The lower grade of markedness of the substituting item simply roots in its affiliation to the 1L, which presumably is better accessible than the 2L. Regarding the lexical lists, this type of error is very important, since large parts of these compositions were written in languages foreign to the scribes of the LBA western periphery, i.e., in their second (or third) language.

Epistemic errors are due to a specific lack of world knowledge that would be necessary to properly use an item and which increases its markedness in contrast to items that are properly linked to the object world. A good deal of the vocabulary treated in the lexical lists is concerned with objects or concepts that are innately Babylonian and that possibly lacked a proper counterpart in the object world of western peripheral scribes.

⁷ The model presented in the following is an eclectic model derived from the SLA studies Ellis 2000: 58ff., Corder 1974, and Richards 1974, as well as from the neurolinguistic readers by Ahlsén 2006 and Ashcraft 2009.

Finally, *textual-interference errors* result from confusion with an item that has been processed shortly before and that overrides the actual item itself. This type of error seems to be related to short-term working memory (also see chapter 3, sect. 5.5.), which in the case of textual interference, must be conceived of as still occupied within an item, while the reading (or writing) scribe has already proceeded on to the next item.

Not all errors detected in the extant corpus are assignable to one of these three particular categories. Most of them do not show traces of a 2L, they do not refer to meanings that require such a specialized world knowledge, nor can they be shown to be inferred from an adjacent item or structure. Many of these unassignable cases indeed show a lowering of the grade of markedness, but still in numerous other cases there is no evidence of a difference in markedness – at least not to the modern observer.

1.4.4. [Theoretical framework – explaining error – error chains] Errors occurring at a given level within the reproductional cycle will also afflict the following levels if they are not corrected. I.e., an item or structure affected by error on the perception stage will, if not corrected at the processing stage, also appear erroneous on the production stage. Error chains of this sort are not limited in length to a single cycle of reproduction, but may continue over several reproductional cycles, so that the error they transport may eventually become a part of the authoritative version of the text. Reinterpretation of the erroneous item or structure may lead to additional error. A given item or structure identified as erroneous can be the result of a chain of several, not rarely interrelated misinterpretations.

The manuscripts of the Hattuša corpus must be the results of numerous reproductional cycles. The scribe who wrote the final manuscript did not necessarily create the error; it may have crept into the text during an earlier stage. Determining the reproductional cycle during which a given error was committed, is for the most part a difficult procedure. Duplicates, sometimes also parallel recensions from other sites, i.e., inter-textual context can provide (vaguely) clarifying evidence; if a given erroneous item or structure is duplicated it must have become a part of the tradition, handed down through a number of cycles already. Also, errors that have affected inner-textual contexts, e.g., erroneous Akkadian items or structures that have affected the Hittite translation can be regarded as more established and integrated into the tradition than errors that stand in contrast to a still correct and unchanged inner-textual context.

Also, determining the specific cognitive operation, which caused the error, i.e., whether it was committed during the perception, processing, or production of the item proves impossible in most contexts. In theory, the specific characteristics of the cognitive operations individually color the errors, e.g., perception and production errors are expectedly more source related than processing

errors. However, since the cognitive operations in textual reproduction are investigated and understood only in parts, an exact identification of the reproductional stage on which a given error occurred is possible only in very specific environments.

1.4.5. [Theoretical framework – explaining error – phonetic and graphic induction] Investigating errors and mistakes that come up in texts during their reproduction is of particular relevance for the reconstruction of the short-distance transmissional context of these texts. The fundamental methodological problems connected to this approach have already been touched upon in chapter 3., sect. 5.3., 5.4., and 6.2. In phonetically-determined linguistic contexts as provided by the Akkadian and the Hittite columns, literate modes of perception, processing, and production basically deal with language as a graphic *and* as a phonetic phenomenon. Phonetically motivated errors may therefore occur not only in oral, but also in literate environments, whereas graphically motivated errors unambiguously point to literate modes of transmission in these contexts.

In the rare cases of graphically-determined linguistic contexts, the situation seems to be the exact inverse. In contexts like those of the Orthographic-Sumerian column, in which the language reproduced seems to be strongly bound to its written form, phonetically induced errors appear to be the marked member; i.e., it is rather unlikely that they appear in literate modes of transmission and so they point to oral modes. Conversely, graphically motivated errors may occur in both literate and oral modes of storage and transmission and cannot be taken as indicative for literate modes. Cf. the following summary:

	graphically-determined l. (Sumerian)	phonetically-determined l. (Akkadian & Hittite)
characteristics	written logographically, extinct, written language, representing core-text	written phonetically, spoken languages, representing meta-text
focus in reproduction	signs	sounds, meanings
phonetically induced errors	pointing to oral modes of transmission	indifferent as to modes of transmission
graphically induced errors	indifferent as to modes of transmission	pointing to literate modes of transmission

Using graphically induced errors as evidence for literate modes of transmission requires taking into account a further problem: The eventually preserved manuscript on which a given error has been detected is a product of writing. That a manuscript has been written down is nothing that must be proven by an analysis of the errors it contains; it is proven by its mere existence. The crucial question in reconstructing literate modes of transmission from a written manuscript is whether or not literate techniques were also involved *before* this eventual manuscript was produced. Thus, in using graphically induced errors as evidence for literate transmission one has to make sure that this

error was not committed during the production of the (final) manuscripts, but during the reception, processing, or production of a manuscript that antecedes the final manuscript in the transmissional chain. As will be seen, this is unfortunately impossible for a good deal of errors detected in the present corpus.

2. [Concise description of deviation types] The following section contains a concise description of the most important types of deviations as established in the typology of sect. 1.3.2., as well as the possible explanations by which they can be made transparent. When they are of special importance, individual instances are treated in greater detail (as to the others cases, cf. the respective notes in the text edition in part E). A list of all detected deviations, organized according to the various types treated in the following, can be found in sect. 4.

Type.I.1. [Omission of signs] An erroneous omission of signs is attested to in ten instances. With the exception of those cases which occur in the Syllabic-Sumerian column, Nos. (009)+(010), the omissions notably affect the initial or the final member of the item only. In most instances, the resulting, supposedly erroneous item is linguistically meaningful in its own right, as e.g., in No. (005), with Sum. *íd*(A-ENGUR) “river” instead of the expected Sum. *a-íd*(A-A-ENGUR) “water of the river”. In most instances, as exemplified as well by No. (005), there is a decrease in the linguistic markedness from the expected to the extant, supposedly erroneous item.

Type.I.2. [Addition of signs] Sign additions form a very small group, with only three instances attested. No. (011) SyllSum. *šu-u-um* instead of expected *šu-u* and No. (012) Sum. *é-AN-dumu-nun-na* instead of expected *é-dumu-nun-na*, are classical textual-interference errors. In No. (011) the addition is inferred from the item in the right-hand column (Akk. *šu-u-um*) and therefore strongly points to the existence of a written *vorlage*. No. (013) Akk. *mu-u-pé-et-tù-DU* rendering expected *mupettû* involves the erroneous reduplication of a sign.

Type.I.3. [Misordering of two signs] The group of sign misorderings involves three instances, which strikingly, all occur in the Akkadian column (possibly due to the morphological structure of Akkadian, in which root consonants can easily be switched). The misordering invariably affects the last two signs of the item.

In No. (014) Akk. *isiq ni-ŠI* replaces expected *isiq lem(ŠI)-ni*. Whether the second member was semantically reinterpreted as Akk. *nišr* “people” cannot be assured due to the missing Hittite translation; but it seems likely, and it would not only prove that the error is graphically induced, but that it must have entered the text before the production of the eventual manuscript.

In No. (016) Akk. *šu-tar-ḪU-RU* rendering correct *šutarruḫu* (*šu-tar-RU-ḪU*) the prosodically less marked form [arruḫu] is replaced by a relatively marked form [arḫuru], which moreover does not represent a meaningful expression. The error is graphically induced, it is yet impossible to prove that it was not induced during the production of the eventual manuscript.

By contrast, No (015) Akk. *šu-te-IB-ZU* as opposed to the expected *šu-te-EZ-BU*, as preserved by the duplicate (both additionally erroneous for *šutēšû*), must be phonetically induced, since the misordering cannot be explained on graphical grounds as in the previous instances (<NI>-<ŠI> > <ŠI>-<NI>; <RU>-<ḪU> > <ḪU>-<RU> as opposed to <IZ>-<BU> > <IB>-<ZU>).

Type.I.4. [Commutation of two signs] By far the largest group within the category of graphical deviations is formed by the commutation of two signs. One can distinguish three groups, comprising commutations: (a) of signs with graphical similarity, e.g., No. (037) <ŠUR> instead of the correct <BUR>, with the initial horizontal wedge replaced by an oblique stroke;⁸ (b) of signs with phonetic similarity, e.g., No. (083) <KA = dug₄> instead of the correct <TUKU>; and (c) of signs without apparent phonetic or graphic links, e.g., No. (096) <DU> for the correct <NU>. The proportional quantities are as follows:

	Total number	No. of assured cases
a	60	53
c	4	2

Taking into account that the only two assured confusions between signs without detectable connections (group c, involving Nos. 095 and 096) can be explained by textual interference – e.g., (095) Akk. TA-AŠ *kar-šī* instead of the correct *ākil karši*, inferred from *tašlimtu* in the preceding entry – there is no example among the assured cases that lacks a psycholinguistic explanation. The example quoted herein is of particular relevance, since the textual interference from the preceding entry very likely suggests the presence of a written *vorlage*, from which the item has been ill-perceived

The number of graphically motivated commutations largely surpasses that of the phonetically motivated ones. The sign group most prominently concerned herein is <KU>-<LU>-<Ú>, with the strong tendency to replace marked by unmarked items, here: complex signs by less-complex signs. Generally, none of the instances can be shown to have a longer textual tradition; i.e., they may all have been committed during the production of the final manuscript, and are therefore not indicative

⁸ Generally, the detection of graphical deviations is imposed the problem of the – sometimes not very high – reliability of the published copies. Wherever available, the supposed commutations have been collated according to the original or according to the photo; misinterpretations; however, still remain possible.

of the transmissional context (see sect. 1.4.5.). Another interesting factor is the paleographic relations between the confused signs. Due to the specific differences between the Hittite, Syrian, and Mesopotamian sign forms, some confusion is possible in only one of these traditions at a time, while virtually excluded in the others, or they presuppose certain paleographic developments within an individual tradition. Most of the cases that are notable in this respect are particularly plausible in a Hittite paleographic environment and therefore were very probably caused by Hittite scribes, such as <KU>/<ŠU> (044), <GAR>/<RU> (042), <IGI>/<ŠUB> (046); others, like <TE>/ (031) and <KI>/<KU> (040/052), presuppose respective diachronic developments of and both <KI>/<KU>, which are supported by the paleographic date of the respective manuscripts.

The number of graphically induced commutations allows for assessing their relative frequency rate according to the individual linguistic columns:

	OrthSum.	SyllSum.	Akk.	Hitt.	total
Mistakes total	21	6	23	9	59
Relative frequency	0.89 %	0.52 %	0.67 %	0.25 %	0.69 %

Apparently, mistakes occur to a significantly less degree in the Hittite column than in the Akkadian and in the Sumerian columns, which very likely is to be interpreted as the result of varying degrees of language competence the scribes had within the individual languages. The low mistake rate in the Syllabic-Sumerian column therefore explains itself by its (almost) phonetic character (cf. chapter 9, sect. 4.2.).

Phonetically induced commutations are of particular interest in the Sumerian column, since the Sumerian of the lists must be regarded as a graphically-determined language (see sect. 1.4.5). The altogether nine cases, which cannot properly be interpreted as unorthographic spellings or derivative entries (cf. chapter 9, sect. 5.2. & 5.3.), such as No. (079) replacing <GÁN = GÁ> by <GAL>, thus point to oral and/or memory-based modes of transmission in the transmissional history of the texts.

No. (036/085) is double, involving both graphically and phonetically motivated commutations. Reconstructed <BAR> in the manuscript appears as <ŠU>; this change very likely must include intermediate <ŠÚ>, which is graphically similar to <BAR> and phonetically convergent with <ŠU>. Within the error chain, thus the graphical confusion (<BAR> to <ŠU>) must have preceded the phonetic one (<ŠÚ> to <ŠU>).

Type.II.1. [Phonetic commutation of larger structures (Sumerian column)] The Sumerian column contains a small number of phonetic deviations that concern larger structures and that cannot be properly explained in terms of unorthographical or derivative spellings (cf. chapter 9,

sect. 5.2. & 5.3.). The modifications they display with regard to the original structure are so serious – cf. No. (100) with Sum. *zà-lam-ĝar* spelled AL-KAR – that they almost inevitably must be due to imprecise oral- or memory-based transmission.

Type.III.1. [Commutation of concurring readings of the same sign (Akkadian column)] Commutation brought about by the confusion between two concurring readings of a sign are rare with a mere two cases attested. They presuppose this respective sign to have been at least virtually, or more likely physically present – since all cases occur in the phonetically determined language of Akkadian. Such is the case e.g., with No. (103) Akk. *ur-pí-it* instead of expected *urpat* “cella” (construct state), which is probably due to a misinterpretation of the sign <BAD>, which has both the readings [pit] and [pat]. Thus the group very likely represents errors in the reception or processing of written sources.

Type.III.2.a. [Hyper-plene spelling and word-internal plene shift (Akkadian column)] Hyper-plene spelling refers to the marking of short vowels as long vowels, which can also be described as the erroneous addition of vowel length. This type of inconsistency is often combined with a word-internal shift of the plene spelling from the expected position to an originally short vowel, as is indicated in the descriptive terminology of 1.3.1., it is to be conceived of as a misordering of vowel length.

It mainly concerns the appearance of verbal roots with weak consonants, as these make up the majority of cases with plene spelling. In the great part of all instances, II-weak roots appear like III-weak roots, i.e., the long vowel has 'moved' from the middle to the final position (in 9 out of 11 instances), e.g., in No. (107), where Akk. *kâdu* is spelled *ka₄-du-u*.⁹ In contrast to the pattern errors of type.III.3.b., these shifts do not affect the Hittite translation, so it is unclear whether or not they really represent a grammatical or just an orthographic phenomenon.

The specific frequency of II-III shifts notably coincides with the fact that in non-erroneous environments long vowels are consistently indicated by plene writing only in *auslaut* position. A possible psycho-linguistic motivation for hyper-plene writing could be an overgeneralization of the use of final plene-written vowels to indicate all weak roots regardless of the position of the weak consonant.¹⁰

Also note that for the most part, instances (6 cases) are confined to one text only (Erim Bo. Aa = KBo. 1,44+).

9 The exceptions are Nos. (114), Akk. *šebû* spelled *še-e-bu*, which shows the opposite movement (III to II), and (111), Akk. *mupettû* rendered *mu-u-pé-tù-DU*, with the long vowel moving from position III to I.

10 As for two studies of abnormal plene writing, cf. Knudsen 1980 and Aro 1954, which is however outdated in part.

Type.III.2.b. [Hyper-geminate spelling and word-internal gemination shift (Akkadian column)]

In the same way items may show short vowels erroneously marked as long vowels, single consonants can appear erroneously geminated. Apart from instances in which consonant gemination substitutes for the lengthening of an adjacent vowel, which is the case for the penultimate syllable in Assyrian, there are also cases which appear quite unmotivated. These latter hyper-geminate spellings can – at least partially – be described as erroneous overgeneralizations of regular spellings as in the aforementioned group, since in both groups the majority of cases concerns the final consonant, e.g., No. (120) Akk. *gitallutu* (/pitarrus/) spelled *gi₅-ta-al-lu-ut-tu₄*. Word-internal shifts, i.e., cases of gemination misordering (as opposed to hyper-gemination) are limited, with altogether two cases, Nos. (115) and (121).

A special group is formed by those instances which show the hyper-geminated consonant additionally dissimilated (hyper-dissimilation), e.g., No. (129) Akk. *umšatu* spelled *um-ša-am-tù*. Such instances strongly suggest that the hyper-gemination – be it a regular development or not – is not just a phenomenon of orthography but one of phonetics/phonology.

Type.III.2.c. [Hyper-contraction (Akkadian column)]

Opposed to the erroneous/mistaken lengthening of actually short vowels, there is also the phenomenon of dropped vowels or consonants, i.e., of vowels or consonants omitted in unexpected positions. This phenomenon notably involves specific root patterns, i.e., the Gtn stem. Approximately 40% of all verbal forms attested to in Gtn-stem inflection appear as Gt stems, i.e., they show the second vowel omitted and consequently the reduplication of the middle root consonant lost, e.g., No. (133) Akk. *hi-it-nu-qu* rendering the Gtn-formation *hitannuqu*. That actually a durative form would be required can be deduced from reduplication in the corresponding Sumerian term and/or from the *-ške-* suffix in the Hittite translation. There are eight cases detectable. Another deviation, No. (140) Akk. *na-aš-lu-lu* spelling quadriliteral *našallulu*) probably also belongs to this group, as it shows the same phonotactic pattern (/C₁VC₂aC₃C₃uC₄u/ > /C₁VC₂C₃uC₄u/) and occurs in the same texts as most of the other cases (Erim Bo. Aa = KBo. 1,44+).

It is generally unclear whether these deviations are an orthographic or a grammatical phenomenon. Preferring the grammatical description, one may adduce a transfer from West Semitic as explanation, since the West Semitic languages do not know a formation similar to the Akkadian *-tan-* infix. In this case, the errors had to be registered below type III.3.b. (/pitrus/ for /pitarrus/).

Type.III.3.a. [Commutation of word-formation patterns that belong to distinct root types (Akkadian column)]

There are only two cases preserved of this type of deviation. They involve the irregular transfer of nominal patterns from one root type to another, e.g., in No (141) Akk. *aḫurrītu* instead of expected *aḫurtu*, with the I-weak root *'hr* treated according to a III-weak root pattern.

Type.III.3.b. [Commutation of homo(io)nymous morphological patterns ('homo(io)morphy'; Akkadian column)] The group involves those cases in which items are erroneously reinterpreted according to alternative root patterns, e.g., No. (153) with expected Akk. *re'û* “to pasture” (pattern /parās/) interpreted as *rē'û* “shepherd” (pattern /pāris/). The homo(io)nymy of the root patterns, as in the example, evolve from the contraction of vowels and the contrasting origins of the vowel /e/ (/e/ > /a/ vs. /e/ > /i/) in most cases. Whether or not graphemic ambiguities in the representation of /e/ and /i/ played a role, i.e., whether they also demonstrate the presence of written *vorlagen*, unfortunately cannot be said.

Altogether there are 13 instances (also note that there are additional cases grouped under III.2.c., which can equally be interpreted as grammatical errors). The most important word-formation patterns involve:

(i) /parās/ reinterpreted as	/pāris/	in v. III = y	e.g., (152) Akk. <i>re'û</i> > <i>rē'û</i>	5 cases
(ii) /pirist/	/pa ārist/	in v. III = '3-5	e.g., (148) Akk. <i>lītu</i> > <i>lētu</i>	3 cases
(iii) /parās/	/parrās/	in general	e.g., (143) Akk. <i>hālu</i> > <i>hayyālu</i>	2 cases

Type.III.3.c. [Functional commutation of word-formation patterns (Akkadian column)] Contrary to the preceding type, deviations of the present type cannot be explained by a (partial) merger of morphological patterns. They must involve a general misinterpretation, i.e., a commutation, of the grammatical function of specific patterns or morphemes.

Among the 10 cases preserved (also note the potential additional cases booked under III.2.b.), only one group stands out; the cases it contains are characterized by the interpretation of the *m*-prefixed patterns /maprast/ (three cases) and /muparris/ (two cases) as infinitives, e.g., No. (160) Akk. *meš'û* “drying place/process” translated as Hitt. *išpariyauwar* “to spread out (for drying)” or No. (155) Akk. *mundahšu* “fighter” translated as Hitt. *hulhuliyawar* “to fight”.

All instances preserved stem from only two manuscripts (Izi Bo. A = KBo. 1,42 and SaV Bo. C = HT 42), so one must assume a certain regularity behind the phenomenon. This regularity can hardly be explained by language-internal criteria, since *m*-prefixes invariably form nomina auctoris (*mu*-) or nomina loci (*ma*-) in Akkadian. When not presuming that the error derives from an accidental and unmotivated interlanguage hypothesis, there must be some language transfer involved. In this respect, note that the only known Semitic language which makes use of the *m*-prefix as an infinitive formative is Aramaic.¹¹

¹¹ Also see chapter 9, sect. 2.3.4. This situation is at least evident with regard to Syriac and with regard to the later dialects of Old Aramaic; the earlier dialects of Old Aramaic, however, apparently do not provide (as yet) attestations for /miqta/ patterns in infinitive use.

Type.III.4.a. [Word-internal morphosyntactic commutation (Akkadian column)] Akkadian word-internal morphological deviations are confined to a single text. Akkadian status-rectus nominative forms are erroneously extended to status-constructus nominative and to status-rectus accusative, e.g., No. (166) Akk. *imtu* (as opposed to correct *imta*) *nadû* “to spit/throw poison”. In fact typical for 1st-millennium Akkadian, the aberrations are notably confined to one manuscript, to Sag Bo. E = KBo. 1,49. They reflect typical ‘list errors’; cf. the following section (Sag Bo. E = KBo. 1,49 7’-10’, with reconstructed/expected items given in parentheses):

Sum./Akk.	[uš ₁₁]	<i>im-tù</i>	(<i>imtu</i>)
	[uš ₁₁ -muš]	<i>im-tù</i> MUŠ	(<i>imat šēri</i>)
	[uš ₁₁ -ġír-tab]	<i>im-tù</i> GÍR.TA[B]	(<i>imat zuqāqīpi</i>)
	[uš ₁₁ -šub-ba]	<i>im-tù</i> na-du-[u]	(<i>imta nadû</i>)

The errors, thus, can be explained as results of a modular approach, which focuses on words as relatively isolated units and disregards the morpho-syntactic relations between them. In this respect, they may also be interpreted as textual-interference errors.

Type.III.4.b. [Word-external morphosyntactic commutation (Akkadian column)] Errors in word coordination exclusively involve the commutation of possessive and non-possessive relations, e.g., No. (167) Akk. *idān raqāti* “empty arms” translated by NÍ.TE^{HLA}-uš *kuedani dannara* “who has empty limbs”.

Type.III.4.c. [Incorrect sign segmentation (Akkadian column)] There are only two errors verifiable within the corpus which are due to an incorrect segmentation of signs. Nonetheless they are very important, because they unambiguously represent graphic reception errors, thus pointing to a written *vorlage*. Therefore, No. (170) Akk. *ar-ka-a-tú*(UD) “descendants” reinterpreted as *arka ūmi* “future days”, presupposes the confusion of logographic <UD = U₄> for syllabographic <UD = tú>, which is only possible during the interpretation of a written source. Equally, No. (171) Akk. *sūqu lā ašû*(=ma) (<ZU-KU LA A-ZU>), interpreted as *sūqu lā sūqu* (<ZU-KU LA ZU-KU>) requires the presence of a *vorlage*. Taking into account the additional commutation of <MA> and <KU>, this *vorlage* was most likely inscribed in Hittite paleography.

Type.III.4.d. [Literal translations (Akkadian column)] Literal translations can be described as hyper-segmentations of idiomatic expressions. They are typical for any kind of translation literature and betray the limited idiomatic knowledge of the translator. The present corpus attests to a mere two cases of this sort.

Type.III.5.a. [Lexical/semantic deviations related with commutation of homoiophonic root consonants (Akkadian column)] Errors of this type form quite a sizable and important group. There have been 28 potential instances detected. In 8 cases, one item even contains two commuted consonants. Altogether then, there are 36 cases.

The largest part of these instances is due to a commutation of voice. There are 32 cases attested to, with: 16 cases involving a dental, seven a palatal, six a labial stop, and three involving a sibilant. Changes occur between all extant voices and in all possible directions, but notably not in equal lots, as can be seen in the following chart:

Changes	from voiced to voiceless	(M - T)	17 (11 sure)
	from voiceless to voiced	(T - M)	4 (3 sure)
	from voiced to emphatic	(M - E)	2 (2 sure)
	from emphatic to voiced	(E - M)	2 (1 sure)
	from voiceless to emphatic	(T - E)	6 (6 sure)
	from emphatic to voiceless	(E - T)	1 (1 sure)

While commutations involving emphatic consonants are altogether rare (due to the generally low frequency of emphatic voice) and relatively balanced as to the direction of change; the number of commutations between voiced and voiceless consonants is significantly higher, and there is a clear preference for voiced consonants misconceived as voiceless consonants. Excluded are those cases that are probably semantically motivated, i.e., Nos. (183)/(184)/(201), (with Akk. *būdu* “shoulder” reinterpreted as less-marked *pūtu* “forehead”), where the number of ascertained changes from voiceless to voiced is nil.

This strongly points to a phonological regularity, which in turn may root in language transfer. Thus, the two-fold Hittite and Hurrian voice systems, which probably did not contrast [$\pm$ voiced] but perhaps [$\pm$ lenited] or [$\pm$ aspirated],¹² may have beset the identification of Akkadian voice contrasts for native-speaking scribes. The deviations may also have been provoked by the ambiguities within the syllabary of the Ḫattuša lists, in which the syllabograms rendering stops are generally not fixed regarding voice (cf. chapter 9, sect.2.1.2.). There are as of yet no specific regularities detectable in this respect, and a graphically induced origin of the errors thus cannot be proven.¹³

12 As for a short summary with regard to Hittite, cf. Melchert 1994:16f. As for Hurrian, cf. I. Wegner 2000:40.

13 An explanation purely in terms of orthography, referring to the privative use within many sign series (cf. chapter 9, sect. 2.1.2.), which seems short-at-hand, is in fact invalid: In most privative pairs, the tenues signs are used to spell both mediae and tenues, whereas the media sign only spells the media (e.g., <PA> is used for /pa/ and /ba/, <BA> for /ba/ only) Consequently, one may assume that the strong tendency to replace M by T in the present group of errors may be due to the general preference of T-signs. However the distinction between T-signs and M-signs is made on the basis of the 'etic' OB syllabary, which is not congruent with the 'emic' syllabary used in Khattuša. For a Ḫattuša scribe the opposition between <PA> and <BA> is one between an M and an M/T-sign. To assume that /ba/ may be spelled <PA> and that <PA> then entails a reinterpretation as /pa/ means mixing the two systems.

There are four further instances that involve sibilants, and thus do not constitute a confusion between voices, but between contrasting places of articulation. They all involve /š/, which is presumably a palatal sibilant, and which appears confused with the supposed dental, affricate, or interdental sibilants /s/, /ṣ/, and /ṭ/. Changes are also multidirectional (/š/ - /s/, /š/ - /ṣ/, /s./ - /š/, /š/ - /ṭ/). An evaluation is beset by the low number of instances and by the still not exactly understood phonological background of the 2nd-millennium (peripheral) Akkadian sibilants.

Type.III.5.b. [Lexical/semantic deviations related to the commutation of larger homo(io)-nymous structures (Akkadian column)] Apart from lexical confusions which can be traced back to changes in the voice or in the place of articulation of individual root consonants, there is also a considerable group of errors caused by homo(io)nymy in larger units. They can be assigned to the following three subgroups:

Confusions caused by	(i)	Intra-Akkadian homonymy	3
	(ii)	Intra-Akkadian homoionymy	7
	(iii)	Akkadian-West Semitic homoionymy	3
		with one unsure case (either group (ii) or (iii))	

Group (iii) includes classical transfer errors, e.g., No. (212) Akk. *addû* “work quota” interpreted as WSem. *aḥd*. “one”. Among the intralingual ones (groups i and ii), there is an obvious tendency to substitute linguistically marked forms (in this specific case semantically marked forms) by more customary, less marked forms, e.g., in No. (202) Akk. *abāru* “strength” interpreted as *abāru* “lead”.

Type.III.5.c. [Lexical/semantic deviations related to the misordering of root consonants or commutation of root structure (Akkadian column)] Lexical deviations are not necessarily caused by homo(io)nymy as in the two previously explained error types. As the lexical meaning of the Semitic root builds on three root consonants, errors may also occur through a misordering of the consonants, or – in the case of 'weak' roots – by a general misconception of the root structure.

The following groups can be established (while 'y' generally denotes a weak consonant; 'G' denotes the basic stem, 'D' the geminated stem):

Changes	from I-II-II	to I-II-y D	4
	from I-II-y G	to I-II-II	2
	from I-II-y	to I-y-II	2
	from I-II-y	to y-I-II	1
	from I-II-III	to I-III-II	1

Nine out of the altogether ten instances involve a weak root, and six of these nine instances are marked by the commutation of roots mediae geminatae and roots tertiae infirmae (in both directions, however with respectively alternating stems). Confusions of this sort, e.g., No. (219) Akk. *kadādu* interpreted as *quttû* or No. (222) *šeṭû* interpreted as *šadādu*, are only transparently explainable if the verba mediae geminatae show a weak inflection (as to the aforementioned examples; thus, there must be transitional forms: **kad(d)u* and **šad(d)u*). Akkadian invariably treats verba mediae geminatae as strong verbs. A weak inflection of verba geminata is only found in West Semitic, it is there; however, in high regularity (also cf. chapter 9, sect. 2.3.4.). Thus the most transparent explanation for the bulk of instances of the present type is a linguistic transfer from a West Semitic idiom.

With regard to the mode of short-distance transmission, a revealing error is No. (224) Akk. *bīšu* / *b-š-y* “propriety”, according to the Hittite translation misinterpreted as *epēšu* / *y-p-š* “to make”, but written I-BI-*šu*. The spelling inevitably proves (Akk. *epēšu* is never spelled with an initial <I> – without evidence of a single recorded instance) that the error must be due to a misordering of the signs <BI>-<I>, and is thus based on a written *vorlage*.

Type.III.5.d. [Lexical / semantic deviations related with differences in logogram use (Akkadian column)] Due to the stability and the long duration of its tradition, the Hittite writing system has gained a relative autonomy from the Mesopotamian system. Among other phenomena, this can be seen in the use of specific logograms. Some are used in meanings that are peripheral to the Mesopotamian system, while some others represent meanings that are completely unknown.

The lexical texts from Ḫattuša often make use of logographic spellings – especially in the Hittite column – and it appears that entries sometimes repeat the same logogram in all three columns (most are accompanied by different phonetic complements in the Akkadian and Hittite columns). In cases of logograms that differ as to their meaning in Akkadian and Hittite writing, this naturally leads to error. There are altogether five cases, e.g., No. (230) Sum./Akk. *gú* / *GÚ-du₄* “neck, river bank” as opposed to Hitt. *GÚ-tar* “shoulder”.

Type.III.5.e. [Lexical / semantic deviations related with commutation of sub-meaning (Akkadian column)] A particular class of semantic deviations involves the confusion between two different submeanings of the same word. Altogether eight instances can be identified; the actual number may be higher, however many misunderstandings escape observation as the lexical meanings of many words still cannot be determined with necessary accurateness (especially in the case of lexical lists, which lack the usual syntagmatic context).

The cases in which the erroneous submeanings show a higher semantic markedness expectedly outnumber those in which the semantic markedness is lowered by the error. No. (234)+(240) Akk.

ahāzu “to take, hold” (rel. unmarked) opposed to Hitt. *MUNUS-aš dāuwar* “to marry” (rel. marked) is particularly notable since it occurs twice and in two unrelated manuscripts.

Type.IV.1. [Phonetic deviations concerning larger structures (Hittite column)] Phonetic deviations within larger units in the Hittite column involve a single instance only, which in itself is quite remarkable: In No. (242), the expected item Hitt. *išalliš* appears as <YA-Ú[?]-I-IŠ>. The spelling with initial <YA> and the plene-writing with <I> is extremely atypical compared to the usual Hittite orthography. Altogether it evokes the impression that the term was copied from a – in this section poorly preserved – *vorlage* by a scribe who was unable to reconstruct the original item.

Type.IV.2. [Word-internal morphosyntactic commutation (Hittite column)] Word-internal morphosyntactic errors in the Hittite column involve different grammatical categories such as: case, gender, or pronominal categories. No. (243) apparently reflects the reinterpretation of the verbal ending *-zi* as the syntactic particle *=za*. This is not the only deviation that appears on quite a basic level of language competence. Together with Nos. (244/245), which involve confusions between the relative pronouns Hitt. *kuiš* (c.) and *kuit* (n.), they raise the question of whether the vernacular(s) spoken by the scribes who wrote the manuscripts did not already show considerable difference from the language that was used in the manuscripts (in this respect, also see chapter 9, sect. 1.4. & 1.5.).

3.1. [Summary – phonetically motivated and graphically motivated errors] As explained in sect. 1.4.5., the distinction between graphically motivated and phonetically motivated errors is of considerable interest, since the graphic and phonetic character of deviations hint at the transmissional background of the manuscripts in which they occur. As explained in the same section, there are some additional premises the individual cases have to comply with in order to be usable as evidence in this respect: (1) Graphically induced errors are only usable in phonetically-determined linguistic environments (i.e., in the Akkadian and Hittite columns), whereas phonetically induced errors are only usable in graphically-determined linguistic contexts (i.e., in the Sumerian column). (2) Graphically induced errors can only be used if they were clearly not committed during the production of the (eventual) manuscript on which they are preserved.

According to these premises, the following errors quite evidently point to literate modes of transmission:

- (011) commutation of SyllSum. *šu-u-um* and *šu-u* due to textual interference with the following column
- (036) commutation of <ŠÚ> and <BAR> resulting in a reinterpretation as <ŠU>
- (095) commutation of the sequences <TA-AŠ> and <A-KÍL> due to textual interference with the preceding entry

- (103) commutation of the readings [pit] and [pat] of the sign <BAD>
- (170) commutation of the logographic reading U₄ and the syllabographic reading [tu] of <UD> (occurring in two duplicating sources)
- (171) incorrect sign segmentation (Akk. *sūqu lā ašû=ma* vs. *sūqu lā sūqu*)
- (198) misordering of <I> and <BI> (Akk. *bīšu* vs. *epēšu*)

The following cases may be interpreted equally in this direction, but remain somewhat uncertain:

- (014) commutation of Akk. *isīq ni-ŠI* and *isīq lem(ŠI)-ni*, based on the misordering of <NI>-<IGI> with a possible reinterpretation of the phonetic value of <IGI = ši = lim>,
- (102) commutation of the readings [num] and [lum] of the sign <LUM>,
- (242) representation of Hitt. *išalliš* as YA-Ú-I-IŠ, which probably is due to the deciphering of a badly preserved *vorlage*.

An oral transmissional background, accordingly, can be demonstrated by the phonetic commutations of Sumerian items subsumed under types I.4.b. and I.4.c. They involve ten cases with commutation of single items,

- (079) <GÁ> to <GAL> / (080) <KÚR> to <TUR> / (081) <KÚR> to <GAR> / (085) <ŠÚ> to <ŠU> / (086) <SU> to <ŠU> / (087) <UD> to <DU> / (090) <U> to <Ú> / (093) <UDU> to <DU> / (094) <PA> to <BA>,

as well as three cases with the commutation of larger structures:

- (099) Sum. NÍG-AL instead of iġi-kal
- (100) Sum. AL-KAR instead of zà-lam-ġar
- (101) Sum. ZAG-GU-LA-NÚ instead of saġ-an-dul-nú

None of those instances that point to oral transmission can be dated. Note that No. (036)/(085) is doubled, involving a phonetically motivated and a graphically motivated commutation, whereby the latter must have preceded the former. Notably, the instances almost exclusively stem from manuscripts of the series *Erim* and *Urra*. In contrast to sign-list compositions – which deal exclusively with comparably short Sumerian items (often single-sign items) and which have a strong focus on the 'correct' phonetic rendering of those logograms – thematic lists like *Urra* or group vocabularies like *Erim*, include more complex linguistic structures in the Sumerian column and are more likely to be affected by phonetic deviations.

3.2. [Summary – transfer errors] Errors caused by language transfer involve West Semitic and Hittite/Hurrian adstrata. The latter solely manifests itself at the phonetic/phonological level, which is not very surprising, since the languages that supposedly form the background of the stratum are morphologically and lexically different from Akkadian. The influence is detectable in errors of type

III.5.a, which comprises commutations between homophonous Akkadian phonemes. The changes are not fully, but to a high degree unidirectional: from voiced to voiceless, thus making a language with different phonetic/phonological systems shine through. As both Hurrian and Hittite had a two-fold instead of a three-fold voice opposition, and as the distinctive feature within this opposition very likely was not voice, it is quite plausible that the adstratum causing these errors was one of the two languages.

Apart from the primary and secondary influence of West Semitic on the Akkadian lexicon and morphology, as treated in chapter 9, sect. 2.3.2. & 2.3.3., West Semitic influence is reflected by several types of errors, both grammatical (III.5.c., possibly also III.2.c. and III.3.c.) and lexical (III.5.b.). Their absolute number is not very high. Note however, that due to the close similarity between West Semitic and Akkadian, particularly regarding the lexicon, many instances of transfer may in fact not be identifiable (as for a summary of all West Semitic features found in the texts, equally cf. chapter 9, sect. 2.3.).

3.3. [Summary – textual-interference errors] Textual interference, the influence of a specific item on an item adjacent to it, can serve as explanation for several deviations. It is not limited to specific types.

Interfering items are in most cases directly adjacent, e.g., No. (026) Sum. *gu-GU* instead of the correct *gu-GÌR*, or (042) Akk. *iš-kà-GAR* instead of the correct *iš-ka-ru* (inferred by Sum. *á-iz-GAR*). They may be located within the same or adjacent subcolumns (see previous examples), and within the same or within adjacent lines as in No. (095) Akk. *TA-AŠ kar-ši* for the correct version, *a-kil kar-ši* as inferred by *ta-aš-lim-tù* of the preceding entry. The direction of interference is mostly from left to right and from up to down; only No. (011) shows interference from right to left.

If the items of interference are not directly adjacent, the probability increases that the interference was due to the interpretation of a written *vorlage* (see sect. 3.1.). Textual-interference errors also play an important role in the reconstruction of the direction of the inscription of the tablets (see chapter 8, sect. 3.1.1.).

3.4. [Summary – epistemic errors] Epistemic errors are altogether difficult to detect with certainty. Manuscripts containing several potential instances are Urro Bo. 4A = KBo. 1,57+, which addresses various kinds of birds and flying insects, as well as SSgL Bo. E = KUB 3,94 ii 18-26, with a passage dealing with locusts and other grain pests. Many of the animals listed by these texts were probably unknown in Anatolia, and strikingly the texts show the highest rate of spelling mistakes and phonetic deformations.

3.5. [Summary – the grade of markedness and the severity of the errors] As revealed in 1.4.1., errors usually involve a decrease in (mostly, but not invariably linguistic) markedness from the replaced to the replacing item. This presumption is invariably confirmed by the extant material. Scribes tend to replace items by less complicated signs, less specific grammatical forms, and more general lexical meanings.

The grade of severity of the individual deviations is altogether difficult to assess, for doing so presumes the definition of exact criteria. The general impression is that most errors do not presuppose a very high degree of language competence, as is shown by No. (183)/(184)/(201) Akk. *pūtu* “forehead” instead of the expected *būdu* “shoulder” and despite corresponding Sum. *gú*, No. (186) Akk. *šabātu* “to seize” instead of the expected *šabāšu* “to be angry”, No. (212) WSem. *'h.d* “one” instead of Akk. *addū* “work quota”, despite corresponding Sum. *á-dù*, or No. (224) *epēšu* “to make” for *bīšu* “property”.

The error rate is moreover comparably high. 13% of the 430 fully preserved Sumerian-Akkadian-Hittite equations show errors at the lexical level, 8% do so at the grammatical level; excluded are those cases that combine lexical and grammatical errors, and almost every fifth entry is affected by error. Most errors yield sensible Akkadian-Hittite equations (with the Akkadian having been reinterpreted); yet, the Hittite and the Sumerian items are not related anymore within these entries. As a consequence, the original semantic relations in the vertical succession from one Sumerian item to the next are, when approached from the meaning of the Hittite item, often seriously disturbed. Texts that have lost their semantic coherence in this way were certainly more difficult to memorize than those that showed the vertical relations intact.

Although, as shown in the summary of Type.I., the number of sign commutations is by far lower in the Hittite than in the Akkadian and Sumerian column – i.e., the scribes' competence in (written) Hittite was much higher than that in (written) Sumerian and Akkadian –, quite basic grammatical deviations also occur in the Hittite column; which, if not being simple lapsus, demonstrate that some scribes also had problems in (written) classical literary Hittite (cf. type IV.2.).

3.6. [Summary - the role of specific manuscripts] Not all of the manuscripts were affected by error to the same degree, nor do they show the same types of error. There are a number of manuscripts that are of primary importance for the detection of errors, since they produce numerous deviations. Some of those also show a preference for specific types of error. These error preferences can in fact be analyzed as the 'personal idiosyncrasies' of individual scribes, teachers, or translators.

The most relevant texts and their specific characteristics are the following:

Text	Format	Characteristics
Urri Bo. 4A	2 - 1 - 4	Many spelling mistakes in all columns, many phonetic misinterpretations in the Akkadian column
Izi Bo. A	2 - 4 - 5	Many commutations influenced by West Semitic (particularly. confusions of <i>m</i> -prefixed forms, type III.3.c.); main source for errors rooting in homo(io)nomy of root consonants (type III.5.a.)
Sag Bo. E	2 - 4	Misinterpretations in Akkadian case and nominal state endings (cf. type III.4.a.) due to modularized translation (actually typical for 1 st -millennium texts)
Diri Bo. Ac	2 1 3 - 4 - 5	Notably many confusions in the Hittite column; also written by a sketchy hand
Erim Bo. Aa	2 - 4 - 5	Main source for hyper-plane writing/plene shifting (type III.2.a)

3.7. [A chronological hierarchy of errors?] The deviations identified certainly did not spread into the texts at the same point in time. Some may have been committed by the scribe who wrote the final copy that is now preserved, others may have slipped into the texts at a much earlier stage. As most (types of) errors show very few and sometimes a complete lack of interrelation with each other, it is impossible to fit all of the material into a coherent chronological framework. Nonetheless the material does allow for some tentative conclusions regarding chronology:

(1) Many lexical and grammatical misinterpretations that concern the Akkadian column must have entered the texts at an earlier stage than is marked by the preserved copy. This is clear from the fact that: (i) identical errors occur in duplicate;¹⁴ (ii) erroneous items are affected by additional mistakes, which must have occurred later since they do not affect the meaning, (as evidenced by the horizontal context);¹⁵ (iii) errors occur in texts which contain PAB/*harran*-marks, i.e., which are identified as copies of earlier material,¹⁶ and that (iv) some errors reflect a paleography or syllabary which is not reflected by the respective manuscript itself.¹⁷ Moreover, (v) many errors display a West Semitic background, therefore they likely belong to an earlier transmissional stage.

(2) From argument (v) it appears quite likely that some errors were already a part of the texts before they arrived in Hattuša, since they reflect a Non-Hittite linguistic environment. Argument (iv) equally points in this direction as it refers to errors that are only explainable on the basis of a Mesopotamian syllabary and of a Non-Hittite paleographic tradition. However, the errors could theoretically have been committed in Hattuša as well, through the copying from a *vorlage* that displayed a kind of paleography or syllabary that the copying Hittite scribes were not familiar with.

¹⁴ Cf. the errors marked by 'D' in the list in sect. 4.

¹⁵ E.g., No. (102/191) Akk. PA-*ta*-NU with the change from /b/ to /p/ affecting the meaning (thus earlier), but the change from <LU> to <NU> leaving it unchanged (thus later).

¹⁶ SaV Bo. C = HT 42 with No. (163) and Erim Bo. Aa = KBo. 1,44+ with various errors.

¹⁷ No. (170), as for which see type.III.4.c.

(3) As some graphically motivated errors in the Akkadian column affect the Hittite translation, particularly No. (224), they must predate – or be at least simultaneous with – the addition of these translations.

4. [Full list of all deviations detected] Errors occurring more than once in the same text are counted as a single instance only. The meaning of the symbols used in the listing is as follows:

Context:	'ling'	linguistic;
	'inn'	inner-textual
	'int'	inter-textual (see sect. 1.2.1.)
Remarks:	'trans'	transfer error
	'int'	textual-interference error
	'phon'/'graph'	phonetically/graphically induced and usable as evidence for reconstruction of short-distance transmissional context
	'D'	duplicated
	'd'	not paralleled by duplicate
	'?'	uncertain case

In a contrast between an underlined term and a non-underlined term, the underlining indicates the representation of the item as it is found in the respective manuscript.

As to further information in individual cases, cf. the respective notes in the text edition in part E.

Type I.1. Omission of signs

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(001)	An Bo. A rev. r. 8'	Sum. <i>nin</i> -...	Sum. <i>n^unin</i> -...	int/ling	
(002)	Izi Bo. A i 20'	Akk. <i>še-ri</i>	Akk. <i>i-na še-ri</i>	ling	
(003)	Izi Bo. A iv 8'	Hitt. <i>lu-u-ri</i>	Hitt. <i>luriš</i>	ling	
(004)	Kagal Bo. B sect. A 5'	Akk. <i>ru-uk-ku</i>	Akk. <i>rukkušu</i>	int/ling	
(005)	Kagal Bo. C ii 5'	Sum. <i>íd</i> (A-ENGUR)	Sum. <i>a-íd</i> (A-A-ENGUR)	inn/int	
(006)	OBLu Bo. A ii 2'f. (2x)	Akk. <i>ša-ni-na₇</i> ...	Akk. <i>ša ša-ni-na₇</i> ...	ling	
(007)	SSgL Bo. D ii 20	Akk. <i>ši-ir-ru</i>	Akk. <i>šaširru</i>	ling	
(008)	Urra Bo. 1A C i 15'	Sum. <i>ĝeššà-an-tuku</i>	Sum. <i>ĝešnú-šà-an-tuku</i>	inn	
(009)	Urra Bo. 4A i 11'	SyllS. <i>qa-am-am-ma</i>	SyllS. <i>qa-am-qa-am-ma</i>	inn	
(010)	Urra Bo. 4A ii 23'	SyllS. <i>am-mar-ut-tin</i>	SyllS. <i>am-mar-šu-ut-tin</i>	inn	

Type I.2. Additions to signs

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(011)	Diri Bo. J 2'	SyllSum. <i>šu-u-um</i>	SyllSum. <i>šu-u</i>	inn	int / graph
(012)	Kagal Bo. A obv. 3'	Sum. <i>abul-AN-dumu-nun-na</i>	Sum. <i>abul-dumu-nun-na</i>	int	int
(013/111)	Kagal Bo. B sect. A 6'	Akk. <i>mu-u-pé-tù-DU</i>	Akk. <i>mupettû</i>	ling	

Type I.3. Misorderings of two signs

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(014)	Erim Bo. Aa 153	Akk. <i>isiq ni-ši</i>	Akk. <i>isiq lem-ni</i>	int/inn	graph [?]
(015/032)	Erim Bo. Ab 232	Akk. <i>šu-te-IB-ZU</i>	Akk. <i>šutešbu</i>	int/inn	d
(016)	Erim Bo. B r. 15'	Akk. <i>šu-tar-ḪU-RU</i>	Akk. <i>šutarruḫu</i>	inn/ling	

Type I.4.a. Commutation of two signs with graphical similarity

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(017)	An Bo. A rev. m. 2b'	Sum. MAḪ	Sum. DINGIR+EN	ling	
(018)	An Bo. A rev. m. 4b'	Sum. RU	Sum. KI	ling	
(019)	Diri Bo. Ab i 4'	Hitt. KU	Hitt. LU	ling	
(020)	Diri Bo. Ab i 7'	Akk. UD	Akk. ŠI	ling	
(021)	Diri Bo. Ab i 9'	Akk. PA	Akk. NI	ling	
(022)	Diri Bo. Ab i 11'	Akk. MA	Akk. Ú	ling	
(023)	Diri Bo. Ac iv 12'	Hitt. AŠ	Hitt. BAD	ling	
(024)	Diri Bo. I r. 2'	SgnN. KUR	SgnN. TAR	inn	
(025)	Erim Bo. Aa 19	Akk. LU	Akk. Ú	ling	
(026)	Erim Bo. Aa 49	Sum. GU	Sum. GÌR	ling/int	int
(027)	Erim Bo. Aa 153	Sum. ERÍN	Sum. GÌŠ	ling	
(028)	Erim Bo. Aa 220	Akk. UZ	Akk. IK	ling	?
(029)	Erim Bo. Aa 232	Akk. UD	Akk. TE	ling	
(030)	Erim Bo. Aa 234	Sum. KA	Sum. SAG	ling	
(031)	Erim Bo. Aaf 215	Akk. TE	Akk. LI	ling	
(032)	Erim Bo. Aaf 220	Akk. NA	Akk. ŠA	ling	?
(033/128)	Erim Bo. Ab 232	Akk. IB	Akk. E	ling	?
(034)	Erim Bo. Ab 233	SyllSum. Ú	SyllSum. LU	inn	
(035)	Erim Bo. Ab 235	Sum. ŠA	Sum. Á	ling/int	
(036/085)	Erim Bo. Ab 269	Sum. ŠÚ	Sum. BAR	ling	graph / phon
(037)	Erim Bo. Ab 269	Akk. ŠUR	Akk. BUR	ling	int [?]
(038)	Erim Bo. Abc 270	Sum. DU	Sum. MA/UD	ling	
(039)	Erim Bo. Abc 303	Akk. ZU	Akk. MU	ling	
(040)	Erim Bo. C r. 5'	Sum. KU	Sum. KI	ling	
(041)	Erim Bo. C r. 17'	Sum. NI	Sum. UD	ling	?
(042)	Izi Bo. A i 18'	Akk. GAR	Akk. RU	ling	int
(043)	Izi Bo. A ii 38'	Sum. SI	Sum. ŠUB	inn/ling	?
(044)	Izi Bo. A iii 51	Hitt. KU	Hitt. ŠU	ling	
(045)	Izi Bo. A iii 53	Akk. KAR	Akk. ?	ling	?
(046)	Izi Bo. A iv 44f. (2x)	Sum. IGI	Sum. ŠUB	ling	
(047)	Izi Bo. B rev. 18'	Akk. TA	Akk. GA	ling	
(048)	Izi Bo. D 4'	SyllSum. PA	SyllSum. AN	inn	
(049)	Kagal Bo. B sect C 3'	Akk. MAŠ	Akk. AŠ	ling	int
(050)	Lu Bo. A 3'	SyllSum. BA	SyllSum. DA	inn	
(051)	Lu Bo. A 4'-6'	SyllSum. Ú	SyllSum. UDU	inn	
(052)	Lu Bo. Ba i 7'	Akk. KU	Akk. KI	ling	
(053)	SaV Bo. A i 4'	Hitt. ḪU	Hitt. RI	ling	int
(054)	SaV Bo. A i 11'	Hitt. MAŠ	Hitt. AN	ling	
(055)	SaV Bo. A ii 13f. (4x)	SyllSum. KU	SyllSum. LU	inn	
(056)	SaV Bo. A iv 7'	Akk. NAB	Akk. ERIM	ling	? / int
(057)	SaV Bo. G 8'	Akk. BA	Akk. DA	ling	
(058)	SaV Bo. H l. 5'	Hitt. LA	Hitt. KAR	ling	
(059)	SaV Bo. H r. 12'	SyllSum. KA	SyllSum. AL	inn	

(060)	SaV Bo. J obv. 1	Akk. I	Akk. ŠE	ling	int
(061)	SaV Bo. L 4'	Hitt. MIN	Hitt. A	ling	
(062)	SSgL Bo. D i 21'f. (2x)	Hitt. MÍN	Hitt. EŠ	ling	
(063)	SSgL Bo. D i 28	Hitt. BA	Hitt. NA	ling	
(064)	SSgL Bo. D ii 4	Sum. GA	Sum. AM	ling	
(065)	SSgL Bo. D ii 4	Sum. MAŠ	Sum. ŠĪLA	ling	
(066)	SSgL Bo. D ii 12	Akk. A	Akk. ZA	ling	
(067)	SSgL Bo. D ii 26	Akk. RA	Akk. AB	ling	
	Reference	Mistaken item	Reconstructed item	Context	Remarks
(068)	Urra Bo. 1A B i 28'	Sum. GADA	Sum. SI	ling	
(069)	Urra Bo. 1A B i 29'	Sum. DU	Sum. UŠ/KASKAL	int	
(070)	Urra Bo. 1A B ii 5'	Sum. PA	Sum. ÁŠ	ling	?
(071)	Urra Bo. 1A C i 13'	Sum. AN	Sum. ŠÀ	ling	int
(072)	Urra Bo. 1A C i 17'	Sum. DA	Sum. MA	ling	
(073)	Urra Bo. 4A i 8'	Akk. TA	Akk. ŠA	ling	
(074)	Urra Bo. 4A ii 23'	Akk. ERIM	Akk. UD	ling	
(075)	Urra Bo. 4A ii 27ff.	Sum. U-DAR	Sum. DAR	ling	
(076)	Urra Bo. 6B i' 7'	Sum. TAB	Sum. GIŠ	ling	

Type I.4.b. Commutation of two signs with phonetical similarity

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(077)	Diri Bo. D 4'	Akk. NI	Akk. I	ling/int	
(078)	Diri Bo. D 6'f. (2x)	Akk. NAM	Akk. IM	ling/int	
(079)	Erim Bo. Aa 155	Sum. GAL	Sum. GÁ	ling/inn	phon
(080)	Erim Bo. Aa 156	Sum. TUR	Sum. KÚR	ling/inn	phon
(081)	Erim Bo. Aa 157	Sum. GAR	Sum. KÚR	ling/inn	phon
(082)	Erim Bo. Aa/Aaf 209	Akk. I	Akk. KI	ling	D
(083)	Erim Bo. Aa 233	Sum. KA=DUG ₄	Sum. TUKU	ling	phon
(084/210)	Erim Bo. Aa/Ab 234	Hitt. IŠ	Hitt. UŠ	ling	D
(085/036)	Erim Bo. Ab 269	Sum. ŠU	Sum. ŠÚ	ling	graph / phon
(086)	Erim Bo. Aac 143	Sum. ŠU	Sum. SU	ling	phon
(087)	Erim Bo. Abc 270	Sum. DU	Sum. UD	ling/inn	? / phon
(088)	SaV Bo. A ii 13'f.	SyllSum. UB	SyllSum. UM	inn	
(089)	SaV Bo. A ii 15'	SyllSum. UB	SyllSum. UM	inn	
(090)	SSgL Bo. C 7'	Sum. Ú	Sum. U	inn	phon
(091) -	SSgL Bo. D ii 18	Akk. RU	Akk. ȚU	int/ling	?
(092)	Urra Bo. 4A i 9'	Akk. UN	Akk. NU	ling	
(093)	Urra Bo. 6B i' 8'	Sum. DU	Sum. UDU	int	phon
(094)	Urra Bo. 6B ii 2'ff. (3x)	Sum. BA	Sum. PA	int	phon

Type I.4.c. Commutation of two signs without graphic or phonetic similarity

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(095)	Erim Bo. A 214	Akk. TA-AŠ	Akk. A-KÍL	ling/inn	int / graph
(096)	Erim Bo. B r. 13'	Akk. DU	Akk. NU	ling	int
(097)	Kagal Bo. B sect. A 6'	Akk. DU	Akk. Ú/U	ling	?
(098)	SSgL Bo. D ii 19	Akk. DU	Akk. LU	ling	?

Type II.1. Phonetic commutation of larger structures (Sumerian column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(099)	Erim Bo. Aa 221	Sum. NÍG-AL	Sum. igi-kal	int/ling	phon
(100)	SSgL Bo. C 6'	Sum. AL-KAR	Sum. zà-lam-ġar	ling	phon
(101)	Urra Bo. 1A C i 19'	Sum. zag-gu-la-nú	Sum. saġ-an-dul-nú	int	? / phon

Type.III.1. Commutation of concurring readings of the same sign (Akkadian column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(102/191)	Izi Bo. A iv 45'/49'	Akk. <i>bá-tá</i> -NU	Akk. <i>bá-tá-lum</i> (< <i>núm</i>)	ling/inn	graph / ?
(103)	Kagal Bo. B s. F 2'f	Akk. <i>ur-PÍ</i> -IT	Akk. <i>ur-pát</i> (< <i>pít</i>)	ling	graph

Type III.2.a. Hyper-plene spelling and word-internal plene shift (Akkadian column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(104)	Erim Bo. A 20	Akk. QA- <i>šu-ú</i>	Akk. <i>kāšu</i>	inn	
(105)	Erim Bo. A 135	Akk. <i>pu-qú-u</i>	Akk. <i>puqqu</i>	inn	
(106)	Erim Bo. A 136	Akk. <i>ku-ud-du-u</i>	Akk. <i>kuddu</i>	inn	
(107)	Erim Bo. A 137	Akk. <i>ka₄-du-u</i>	Akk. <i>kādu</i>	inn	
(108)	Erim Bo. A 269	Akk. <i>bur-ru-u</i>	Akk. <i>burru</i>	inn	
(109)	Erim Bo. A 271	Akk. <i>ku-un-nu-ú</i>	Akk. <i>kunnu</i>	inn	
(110)	Izi Bo. A ii 26f.	Akk. <i>za-a-ru-ú</i>	Akk. <i>zāru</i>	inn	
(111/013)	Kagal Bo. B sect. A 6'	Akk. <i>mu-u-pé-tù</i>	Akk. <i>mupettû</i>	ling	
(112)	SaV Bo. B rev. 14'	Akk. <i>ri-tù-ú</i>	Akk. <i>rītu</i>	inn	
(113)	SaV Bo. F 5'	Akk. <i>la-bu-ú</i>	Akk. <i>lābu</i>	inn	
(114/229)	Unid Bo. 5-4 2'	Akk. <i>še-e-bu</i>	Akk. <i>šebû</i>	inn	

Type III.2.b. Hyper-geminate spelling and word-internal gemination shift (Akkadian column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(115)	Diri Bo. Ha 5'	Akk. <i>ra-bi-iš-šú</i>	Akk. <i>rābišu</i>	ling	
(116)	Erim Bo. Aa 106	Akk. <i>az-zi-bá-tù</i>	Akk. <i>azibatu</i>	ling	
(117)	Erim Bo. Aa 152f.(2x)	Akk. <i>is-si-qú / is-si-iq</i>	Akk. <i>isqu / isiq</i>	ling	
(118)	Izi Bo. A ii 23'	Akk. <i>gu₅-uz-za-al-lu</i>	Akk. <i>guzallû</i>	ling	
(119)	Izi Bo. A iii 56'	Akk. <i>uḫ-ḫu-uz-zu</i>	Akk. <i>uḫḫuzu</i>	ling	
(120)	Izi Bo. B rev. 10'/13' (2x)	Akk. <i>gi₅-ta-al-lu-ut-tu₄</i>	Akk. <i>gitallutu</i>	ling	
(121)	Izi Bo. C 6'	Akk. <i>mu-uš-šar-ut-tu₄</i>	Akk. <i>mušarrūtu</i>	ling	
(122)	SaV Bo. G 4'	Akk. <i>ša-aq-qú-ú</i>	Akk. <i>šaqû</i>	ling	
(123)	Syn Bo. A 9'	Akk. <i>na-bal-ku-ut-tù</i>	Akk. <i>nabalkutu</i>	ling	
(124)	Them Bo. B ii 19'	Akk. <i>mi-is-si-is-[sú]</i>	Akk. <i>missisu</i>	ling	
(125)	Unid Bo. 4-6 4'	Akk. <i>šu-up-šu-uḫ-ḫu</i>	Akk. <i>šupšūḫu</i>	ling	
(126a)	Unid Bo. 5-2 2'	Akk. <i>mì-it-ḫu-uš-šú</i>	Akk. <i>mithūšu</i>	ling	
(126b)	Unid Bo. 5-2 3'	Akk. <i>ši-it-ku-uš-šú</i>	Akk. <i>šitkušu</i>	ling	

with hyper-dissimilation:

(127)	Erim Bo. Aa 205f. (2x)	Akk. <i>ni-in-gi₅-ša-at</i>	Akk. <i>nigiššat</i>	ling	
(128/015)	Erim Bo. 232	Akk. <i>šu-te-eb-šú</i>	Akk. <i>šutēšû</i>	ling	?
(129)	Erim Bo. B r. 12	Akk. <i>um-ša-am-tù</i>	Akk. <i>umšatu</i>	ling	
(130)	Unid Bo. 4-7 10'/12'	Akk. <i>šu-u-šu-ul-mu</i>	Akk. <i>šūsumû</i>	ling	?
(131)	Unid Bo. 5-2 4'	Akk. <i>ki-it-ru-ub-šu</i>	Akk. <i>kitrušu</i>	ling	

Type III.2.c. Hyper-contraction (Akkadian column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(132)	Erim Bo. Aa 4	Akk. <i>hi-it-ru-ZU</i>	Akk. <i>hitarrušu</i>	inn	trans?
(133)	Erim Bo. Aa 5	Akk. <i>hi-it-nu-quí</i>	Akk. <i>hitannuqu</i>	inn	trans?
(134)	Erim Bo. Aa 6	Akk. <i>ši-it-ru-šú</i>	Akk. <i>šitarrušu</i>	inn	trans?
(135)	Erim Bo. Aa 7	Akk. <i>ši-it-PU-ZU</i>	Akk. <i>ši-ta-AP-PU-ZU</i>	inn	trans?
(136)	Erim Bo. Aa 16	Akk. <i>iḥ-tam-tá-ak-ku</i>	Akk. <i>iḥtanamṭákku</i>	inn	trans?
	Reference	Mistaken item	Reconstructed item	Context	Remarks
(137)	Erim Bo. B r. 4'	Akk. <i>ši-it-mu-ru</i>	Akk. <i>šitammuru</i>	inn	trans?
(138)	Izi Bo. A ii 41	Akk. <i>hi-it-nu-quí</i>	Akk. <i>hitannuqu</i>	inn	trans?
(139)	Izi Bo. A ii 42	Akk. <i>hi-it-nu-ZU</i>	Akk. <i>hitannuZu</i>	inn	trans?
(140)	Erim Bo. Aa 101	Akk. <i>na-aš-lu-lu</i>	Akk. <i>našallulu</i>	ling	

Type III.3.a. Commutation of word-formation patterns that belong to distinct root types (Akkadian column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(141)	Erim Bo. Aa 60	Akk. <i>aḥurrītu</i>	Akk. <i>aḥurtu</i>	ling	
(142)	Erim Bo. Aa 153	Akk. <i>issiqu</i>	Akk. <i>isqu</i>	ling	int

Type III.3.b. Commutation of homo(io)nymous word-formation patterns ('homo(io)morphy'; Akkadian column)

	Reference	Spelling	acc. to Sum.	acc. to Hit	Context	Remarks
(143)	Diri Bo. Ab i 6'	ŠI-DU	<i>šētu</i> (/parās/)	<i>šittu</i> (/pirist/)	inn	
(144)	Erim Bo. Aa 40	<i>ḥa-a-lu</i>	<i>ḥālu</i> (/parās/)	<i>ḥayyālu</i> (/parrās/)	inn	
(145/207)	Erim Bo. Aa 118	<i>a-mu-u</i>	<i>amū</i> (/parās/)	<i>āmū</i> (/pāris/)	inn	
(146)	Erim Bo. Aa 119	<i>a-mi-it-tù</i>	<i>amītu</i> (/pirist/)	<i>āmētu</i> (/pārisat/)	inn	
(147)	Erim Bo. Aa 121	<i>šú-ulḥ-ḥu</i>	<i>šūḥu</i> (/purs/)	<i>ṣuḥḥu</i> (/purrus/)	inn	
(148a)	Izi Bo. A i 5'	<i>le-'-ú</i>	<i>le'ū</i> (/parās/)	<i>lē'ū</i> (/pāris/)	inn	
(148b)	Izi Bo. A i 10'	<i>la-a le-'-ú</i>	<i>lā le'ū</i> (/parās/)	<i>lā lē'ū</i> (/pāris/)	inn	
(149)	Izi Bo. A i 6'	<i>le-e-tù</i>	<i>lītu</i> (/pirist/)	<i>lētu</i> (/pārisat/)	inn	
(150)	Izi Bo. A ii 21'	<i>ḥi-is-sí-tu₄</i>	<i>ḥesītu</i> (/pirist/)	<i>ḥessētu</i> (/parisat/)	inn	?
(151)	Izi Bo. A ii 38' / iii 12	<i>ša-bá-a-šu</i>	<i>šabāšu</i> (/parās/)	<i>šabbāšu</i> (/parrās/)	inn	?
(152)	Izi Bo. A iv 58'	<i>pé-DU-ú</i>	<i>padū</i> (/parās/)	<i>pādū</i> (/pāris/)	inn	
(153)	SaV Bo. B rev 13'	<i>re-'-ú</i>	<i>re'ū</i> (/parās/)	<i>rē'ū</i> (/pāris/)		
(154)	SaV Bo. F 13'	<i>pal-ḥu</i>	<i>palḥu</i> (/paris/)	<i>palḥu</i> (/pars/)		

Type III.3c. Functional commutation of word-formation patterns (Akkadian column)

	Reference	Akkadian item	Hittite interpretation	Context	Remarks
(155)	Izi Bo. A ii 29'	<i>mundahšu</i> (<i>m</i> -participle)	<i>ḥulḥuliyawar</i> (infinitive)	inn	trans?
(156)	Izi Bo. A ii 30'	<i>mudekkū</i> (<i>m</i> -participle)	<i>anda ḥapatiyawar</i> (inf.)	inn	trans?
(157)	Izi Bo. A ii 41'f. (2x)	<i>hitannuqu</i> (infinitive)	<i>wešuriškattallaš</i> (part.)	inn	
(158)	Izi Bo. A iv 24'	<i>rabātu</i> (adj. abstract)	<i>šallai</i> (adjective)	inn	
(159/190)	Izi Bo. A iv 44'	<i>maqqu</i> (<i>m</i> -pref. noun)	<i>šipanduwar</i> (infinitive)	inn	trans?
(160)	Izi Bo. A v 4'f.(2x)	<i>mešṭū</i> (<i>m</i> -pref. noun)	<i>išpariyauwar</i> (infinitive)	inn	trans?
(161)	Izi Bo. B rev. 10' / 13'	<i>gitallutu</i> (durative)	<i>weritenumar</i> (causative)	inn	
(162)	OBLu A ii 12'f. (2x)	<i>nērtu</i> (nomen concretum)	<i>iššiyahḥaškattallaš</i> (part.)	inn	
(163/200)	SaV Bo. C rev. 14'	<i>mašḥaṭu</i> (<i>m</i> -pref. noun)	<i>wekuwar</i> (infinitive)	inn	trans?

Type III.4.a. Word-internal morphosyntactic commutation (Akkadian column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(164)	Sag Bo. E 3'f.	Akk. <i>rūtu</i> ₄	Akk. <i>rūt</i> = (bound state)	ling	int [?]
(165)	Sag Bo. E 7'f.	Akk. <i>imtü</i>	Akk. <i>imat</i> = (bound state)	ling	int [?]
(166)	Sag Bo. E 10'-2'	Akk. <i>imtü</i>	Akk. <i>imta</i> (acc.)	ling	int [?]

Type III.4.b. Word-external morphosyntactic commutation (Akkadian column)

	Reference	Akkadian item	Hittite interpretation	Context	Remarks
(167)	Izi Bo. A i 32'	Akk. <i>idān raqqāti</i>	Hitt. NÍ.TE ^{HI.A} -uš <i>kuedani</i> <i>dannara</i>	inn	
(168/173)	Izi Bo. A ii	Akk. <i>aḫū nadū</i>	Hitt. <i>paltanuš kuedani awan</i> <i>katta kiyantari</i>	inn	
(169a)	OBLu Bo. A ii 10'	Akk. <i>ša rabāti</i>	Hitt. <i>šallaeš</i>	inn	
(169b)	OBLu Bo. A ii 11'	Akk. <i>ša atrāti</i>	Hitt. <i>kallaratteš</i>	inn	

Type III.4.c. Erroneous sign segmentation (Akkadian column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(170)	Erim Bo. A 208	Akk. <i>ar-ka-a-tú</i> (UD)	Akk. <i>ar-ka</i> U ₄ (UD)	inn/int	D / graph
(171)	Izi Bo. D 8'/13'	Akk. <i>la-a sú</i> (ZU)- <i>qú</i> (KU)	Akk. <i>la a-šú</i> (ZU)- <i>ú</i> / <i>ma</i>	inn/int	graph

Type III.4.d. Literal interpretation (Akk. col.)

	Reference	Akkadian item	Hittite interpretation	Context	Remarks
(172)	Erim Bo. A 24	Akk. <i>mīn=šu</i>	Hitt. <i>nu=šši kuit</i>	inn	?
(173/167)	Izi Bo. A ii	Akk. <i>aḫū nadū</i>	Hitt. <i>paltanuš kuedani awan</i> <i>katta kiyantari</i>	inn	

Type III.5.a. Lexical/semantic deviation related to commutation of homophonous root consonants (Akkadian column)

	Reference	Mist. item	Reconstr. item	Phon. change	Context	Remarks
(174)	Diri Bo. Ab i 6'f.	Akk. <i>šētu</i>	Akk. <i>šētu</i>	t - ṭ T - E	inn	trans [?]
(175/204)	Erim Bo. A 9	Akk. <i>uṣṣuṣu</i>	Akk. <i>azzuzâ</i>	z - ṣ M - E	ing/inn	int / trans [?]
(176)	Erim Bo. A 45	Akk. <i>gāriru</i>	Akk. <i>karriru</i>	k - g T - M	ling/inn	trans [?]
(177)	Erim Bo. A 124	Akk. <i>šapû</i>	Akk. <i>šby</i>	b - p M - T	ling/inn	? / trans
(178)	Erim Bo. A 142	Akk. <i>quttû</i>	Akk. <i>kuddudu</i>	k - q T - E d - t M - T	inn	trans [?]
(179/220)	Erim Bo. A 262-4	Akk. <i>ḫ-d-y</i>	Akk. <i>ḫ-t-t</i>	t - d T - M	ling/inn	? / trans
(180)	Erim Bo. A 265	Akk. <i>šītu</i>	Akk. <i>šiddu</i>	d - t M - T	int	trans [?]
(181)	Erim Bo. C r. 17'	Akk. <i>itānu</i>	Akk. <i>adannu</i>	d - t M - T	int	? / int [?] / trans [?]
(182)	Izi Bo. A i 33'	Akk. <i>šahātu</i>	Akk. <i>šadāḫu</i>	d - t M - T	inn	? / trans [?]
(183)	Izi Bo. A ii 12'	Akk. <i>pūtu</i>	Akk. <i>būdu</i>	b - p M - T d - t M - T	inn	
(184)	Izi Bo. A iv 30'	Akk. <i>pūtu</i>	Akk. <i>būdu</i>	b - p M - T d - t M - T	inn	
(185)	Izi Bo. A ii 30'	Akk. <i>mūteqqû</i>	Akk. <i>mudekkû</i>	d - t M - T k - q T - E	inn/int	trans [?]

(186)	Izi Bo. A ii 35'	Akk. <u>šabātu</u>	Akk. <i>šabāšu</i>	š - š P - E š - t̄ P - Tasp	inn	trans?
(187)	Izi Bo. A iii 57'	Akk. <i>šebû</i>	Akk. <i>sebû</i>	s - š T - E	inn	trans?
(188)	Izi Bo. A iv 25'f.	Akk. <i>zaqāpu</i>	Akk. <i>sakāpu</i>	s - z T - M k - q T - E	inn	trans?
(189)	Izi Bo. A iv 41'	Akk. <i>tārītu</i>	Akk. <i>darītu</i>	d - t M - T	inn	trans?
(190/159)	Izi Bo. A iv 44'	Akk. <i>maqqu</i>	Akk. <i>megû</i>	g - q M - E	inn	trans?
(191/102)	Izi Bo. A iv 45'	Akk. <i>paṭālu</i>	Akk. <i>baṭālu</i>	b - p M - T	inn	trans?
(192)	Izi Bo. A iv 46'	Akk. <u>šindu</u>	Akk. <i>šeṭû</i>	t̄ - d E - M	inn	? / trans?
	Reference	Mist. item	Reconstr. item	Phon. change	Context	Remarks
(193)	Izi Bo. A iv 47'	Akk. <i>ikû</i>	Akk. <i>egû</i>	g - k M - T	inn	trans?
(194)	Izi Bo. A. iv 48'	Akk. <i>padû</i>	Akk. <i>peṭû</i>	t̄ - d E - M	inn	trans?
(195)	Izi Bo. A v 2'	Akk. <i>nakāru</i>	Akk. <i>naqāru</i>	q - k E - T	inn	trans?
(196)	Izi Bo. A v 3'	Akk. <u>šadādu</u>	Akk. <i>šeṭû</i>	t̄ - d E - M	inn	trans?
(197)	Izi Bo. B obv. 12'	Akk. <i>pašāšu</i>	Akk. <i>bašû</i>	b - p M - T	inn	? / trans?
(198/224)	Izi Bo. B obv. 13'f.	Akk. <u>epēšu</u>	Akk. <i>bīšu</i>	b - p M - T	inn	graph / trans?
(199)	SaV Bo. A i 12'	Akk. <u>parāsu</u>	Akk. <i>parāšu</i>	š - s P - D	inn	trans?
(200/163)	SaV Bo. C rev 14'	Akk. <i>mašḥaṭu</i>	Akk. <i>mašḥatu</i>	š - š E - P t - t̄ T - E	inn	trans?
(201)	SaV Bo. I 13'	Akk. <i>pūtu</i>	Akk. <i>būdu</i>	b - p M - T d - t M - T	inn	?

Type III.5.b. Lexical/semantic deviation related to commutation of larger homo(io)nymous structures (Akkadian column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(202)	Diri Bo. E rev. 12	Akk. <i>abāru</i> (“strength”)	Akk. <i>abāru</i> (“lead”)	inn/int	
(203)	Diri Bo. G 5'	Akk. <i>uruḥḥu</i>	Akk. <i>ūru</i>	inn/int	
(204/175)	Erim Bo. Aa 9	Akk. <u>ussušu</u>	Akk. <i>azzuzzā</i>	inn/int	int
(205)	Erim Bo. Aa 20	Akk. <i>kāšu</i> (“to delay”)	Akk. <i>kāšu</i> (“to help”)	inn	
(206)	Erim Bo. Aa 46	Akk. <i>ennittu</i>	Akk. <i>ernittu</i>	inn	?
(207/145)	Erim Bo. Aa 118f.	WSem. <i>hmy</i>	Akk. <i>amû</i>	inn	trans
(208)	Erim Bo. Aa 227	WSem. <i>bnyn</i>	Akk. <i>bunnānû</i>	inn	? / trans
(209)	Erim Bo. Ab 266	Akk. <i>birtu</i> (“fortified”)	Akk. <i>birtu</i> (“riffraff”)	inn	?
(210/084)	Erim Bo. A 234	Hitt. <i>parkuiš</i>	Hitt. <i>parkuš</i>	inn/ling	D
(211)	Erim Bo. C r. 16	Akk. <i>itû</i>	Akk. <i>ittu</i>	inn	
(212)	Izi Bo. A ii 7'	WSem. <i>aḥd</i>	Akk. <i>addû</i>	inn	
(213)	Izi Bo. A ii 38'	Akk. <i>šabāšu</i> (“to hate”)	Akk. <i>šabāšu</i> (“to gather”)	inn	int
(214)	Izi Bo. A ii 43'/et pass (7x)	Akk. <i>kanāšu</i> (“to step”)	Akk. <i>kanāšu</i> (“to gather”)	inn	trans?
(215)	Kagal B sect B 9'	Sum. ti (“life”)	Sum. ti (“rib”)	inn	
(216a)	SaV Bo. A i 7'	Akk. <i>arāru</i> (“to curse”)	Akk. <i>ararru</i> (“miller”)	inn	
(216b)	SaV Bo. B obv 2'/7'	Akk. <i>arāru</i> (“to curse”)	Akk. <i>ararru</i> (“miller”)	inn	
(217)	SaV Bo. H l. 3'	Akk. (w) <i>aklu</i> (“overseer”)	Akk. <i>aklu</i> (“bread”)	inn	?

Type III.5.c Lexical/semantic deviation related to the misordering of root consonants or commutation of root structure (Akkadian column)

	Reference	Mistaken item		Reconstructed item		Context	Remarks
(218)	Erim Bo. A 13	Akk. <i>w-ṣ-y</i>	III=y D	Akk. <i>w-ṣ-ṣ</i>	II=III	int	? / trans
(219)	Erim Bo. A 142	Akk. <i>q-t-y</i>	III=y D	Akk. <i>k-d-d</i>	II=III	int	trans
(220/179)	Erim Bo. A 262-4 (3x)	Akk. <u><i>ḥ-d-y</i></u>	III=y D	Akk. <i>ḥ-t-t</i>	II=III	int	trans
(221)	Izi Bo. A i 33'	Akk. <i>š-ḥ-t</i>	I-II-III	Akk. <i>š-d-ḥ</i>	I-III-II	int	
(222)	Izi Bo. A v 3'	Akk. <u><i>š-d-d</i></u>	II=III	Akk. <i>š-t-y</i>	III=y G	int	trans

(223/198)	Izi Bo. B obv. 12'	Akk. <i>p-š-š</i>	II=III	Akk. <i>b-š-y</i>	III=y G	int	? / trans
(224)	Izi Bo. B obv. 13'f.(2x)	Akk. <i>y-p-š</i>	I=y	Akk. <i>b-š-y</i>	III=y	int	graph
(225)	Izi Bo. B obv. 11'	Akk. <i>qātu</i>	II=y	Akk. <i>q-t-y</i>	III=y	int	
(226)	Izi Bo. B obv. 15'	Akk. <i>nišū</i>	II=y	Akk. <i>n-š-y</i>	III=y	int	
(227)	SaV Bo. I 12'	WSem. <i>r-q-h</i>	III=y	Akk. <i>r-q-q</i>	II=III	int	? / trans
(228/114)	Unid Bo. 5-4 2'	Akk. <i>šēbu</i>	II=y	Akk. <i>š-b-y</i>	III=y	int	?

Type III.5.d. Lexical/semantic deviation involving the commutation of contrasting meanings of as logogram (Akkadian column)

	Reference	Akk./Sum. item	Hittite interpretation	Context	Remarks
(229)	Erim Bo. A 230	𐎶lama / <i>lamassu</i> ("protective spirit")	LAMA-aš (GN)	ling	d
(230)	Izi Bo. A ii 10'	gú / GÚ-du ₄ ("neck")	GÚ-tar ("shoulder")	ling	
(231)	SaV Bo. B rev. 4	- / <i>ellu</i> ("holy, noble")	<i>arawwaniš</i> (= <i>ELLU</i> "free")	ling	?
(232)	SaV Bo. C obv 6'	sed / - ("cold")	SÈD-anza ("winter")	ling	
(233)	Izi. Bo. A vi ġgh	DAG	GIŠDAG	ling	

Type III.5.e. Lexical/semantic deviation as commutation of submeanings (Akkadian column)

	Reference	Akkadian item	Hittite interpretation	Context	Remarks
(234/240)	Diri Bo. Ab i 2'	Akk. <i>aḥāzu</i> ("to take, hold")	Hitt. MUNUS-aš <i>dāuwar</i> ("to marry")	inn	
(235)	Izi Bo. A i 12'	Akk. <i>lā šamdu</i> ("not equipped")	Hitt. <i>ŪL turiyanza</i> ("not harnessed")	inn	
(236)	Izi Bo. A ii 48'	Akk. <i>uḥḥuru</i> ("to reserve")	Hitt. <i>istandauwar</i> ("to delay")	inn	
(237)	OBLu A ii 20'	Akk. <i>gullubu</i> ("put in slavery")	Hitt. <i>anannuwanza</i> ("trained")	inn	?
(238)	SaV Bo. A iv 8'	Akk. <i>napāḥu</i> ("to blow, light up")	Hitt. <i>paripariwar</i> ("to bl. an instrument")	inn	
(239)	SaV Bo. L 9'	Akk. <i>rašū</i> ("to acquire")	Hitt. <i>kaniššuwat</i> ("to recognize")	inn	
(240/234)	SaV Bo. L 10'	Akk. <i>aḥāzu</i> ("to take, hold")	Hitt. MUNUS-aš <i>dāuwar</i> ("to marry")	inn	
(241)	SaV Bo. L 11'	Akk. <i>uḥḥuzu</i> ("to marry")	Hitt. <i>ḫališšiyawar</i> ("to mount an object")	inn	

Type IV.1. Phonetic commutation of larger structures (Hittite column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(242)	SaV Bo. A i 10'	Hitt. YA-Ū ² -I-IŠ	Hitt. <i>i-ša-al-li-iš</i>	ling/inn	graph?

Type IV.2. Word-internal morphosyntactic commutation of grammatical categories (Hittite column)

	Reference	Mistaken item	Reconstructed item	Context	Remarks
(243)	Diri Bo. Ac iv 4'	Hitt. V=za=kan (particle)	Hitt. V=zi=kan (pers. end.)	ling/inn	
(244/245)	Diri Bo. Ac iv 4'	Hitt. <i>kuit</i> (n.)	Hitt. <i>kuiš</i> (c.)	ling/inn	
(245/244)	Erim Bo. Aa 118	Hitt. <i>kuit</i> (n.)	Hitt. <i>kuiš</i> (gen. c.)	ling/inn	
(246)	Izi Bo. A i 26'-31'	Hitt. <i>kusšan</i> = (nom.)	Hitt. <i>kusšani</i> = (dat.)	ling/inn	
(247)	OBLu Bo. B 5'	Hitt. <i>kedani</i> (demonstr.)	Hitt. <i>kuedani</i> (interrog.)	ling/inn	

Chapter 11: The series preserved, their formats, and the curricula

The present chapter surveys the Ḫattuša corpus and its parallel corpora with regard to the individual lexical compositions (sect. 1) as well as the linguistic formats (sect. 2). As will be seen, both of these features are strongly interrelated. Contents, structure, and didactic function of the individual series thereby are not a part of this chapter; a summary of these issues can be found in chapter 2 sect. 5.2. The textual history of the individual selected series, as it emerges from the comparison of duplicates and parallel sources, is dealt with as a part of chapter 12.

The present chapter instead focuses on the complete curricula of the individual traditions and their specific configuration, i.e., treating the individual series and formats as the specific constituents that in varying proportions make up these curricula. It is in this respect crucial for the reconstruction of the functional context of the corpora and – comparing the individual traditions – for the reconstruction of their long-distance transmissional context. Dealing with these comparative issues, it recurs strongly in the terminology and the theoretical concepts that have been developed as part of chapter 4.

Sect. 3 deals with the special issue of the unidentified material that can be found in the individual traditions, i.e., of the material that cannot be assigned to one of the known lexical series.

1.1. [The series preserved – terminology and identification] According to the criteria outlined in chapter 2, sect. 5.1., a good deal of the manuscripts of the present corpus and of the parallel corpora can be assigned to specific lexical 'series'. The identification thereby almost exclusively relies on a comparison with the Mesopotamian parallel traditions. In some cases, the parallels are quite obvious, as with examples like SaV or *Erimḫuš*; whereas in other cases, e.g., *Izi*, the textual tradition appears to be more complicated, and the identification must remain tentative. Only a single manuscript of the Ḫattuša corpus can be assigned to a series through the information given in its colophon (Diri Bo. Ac = KBo. 26,10; cf. chapter 8, sect. 6.Col.B.). In the parallel corpora from Ugarit, Emar, and the smaller sites, colophon information about the title of the series is nil.

In summary, the corpora investigated include the following series:

	Ḫattuša	Emar	Ugarit	Alalah	El-Amarna
Tu (<i>Tu-ta-ti</i>)			x		
SAI (Syllable Alphabet)		x	x		
SVo (Syllable Vocabulary)	x	x	x		
SaS (Syllabary A)		x	x		x
SaP (Syllabary A paleographic)		x	x		
SaV (Syllabary A Vocabulary)	x	x	x		x

	Ḫattuša	Emar	Ugarit	Alalah	El-Amarna
WeidG ('Weidner God List')		x	x		
GT (Grammatical Texts)			x		
Mea (Table of Measurements)			x		
<i>Urra</i>	x	x	x	x	
lú = ša	x	x	x		
<i>Izi</i>	x	x	x		
<i>Kagal</i>	x				
<i>Sag</i>	x	x			
<i>Nigga</i>		(x)	x		
<i>Diri</i>	x	x	x		x
lú azlág = ašlakku	x				
<i>Erimḫuš</i>	x		x		
<i>An</i>	x				

As for differentiation according to the individual textual traditions (including the exact quantitative proportions), see sect. 1.3. A good deal of the manuscripts preserved; however, and in particular within the Ḫattuša corpus, cannot be assigned to any one of the known series.

1.2. [The series preserved – the curricular order] That within the scribal training individual lexical compositions stood in a relative curricular order is known from the OB *eduba*. The kind of evidence by which this curricular order can be reconstructed involves catch lines (as for which see chapter 8, sect. 4.3.) and tablets that contain two or more compositions (*sammeltafeln*, as for which see chapter 8, sect. 1.2.), as well as the so-called 'type-II tablets', preserved in the OB *ebuba* (with two different compositions on obverse and reverse¹). The manuscripts from Ḫattuša do not provide any information of this kind. Catch lines and *sammeltafeln* from Emar and Ugarit suggest that the curricular order found in those traditions was not substantially different from the OB curriculum. They provide the following 'curricular chunks': [*Tu* >> *SAI* >> *SaS*], [*SaV* >> *WeidG*], [*Urra* >> *lú = ša* >> *Izi*].

Series with unclear curricular positions are thus: *SVo*, *GT*, *Kagal*, *Sag*, *Diri*, *Mea*, ^{lú}*azlág = ašlaqqu*, *Erimḫuš*, and *An*. Notably, the position of *SVo* apparently did not follow *SAI* directly; perhaps it was dealt with between *SaS* and *SaV*. The acrographic series *Kagal*, *Sag*, and *Nigga* probably followed the acrographic series *Izi* due to their shared structural principles. The OB curriculum moreover suggests that the complex composition *Diri* was one of the final series to be studied. Regarding their grade of complexity, ^{lú}*azlág = ašlaqqu* and *Erimḫuš* may have assumed

¹ Veldhuis 1997: 40-63.

a similarly rear position within the curriculum. GT and Mea are relatively short compositions; according to their contents and according to the grade of complexity they were probably scheduled between the basic exercises and the thematic lists. As to *An*, it is unclear whether it at all represents a normal lexical series that was a regular part of the scribal curriculum (see introductory remarks in part D).

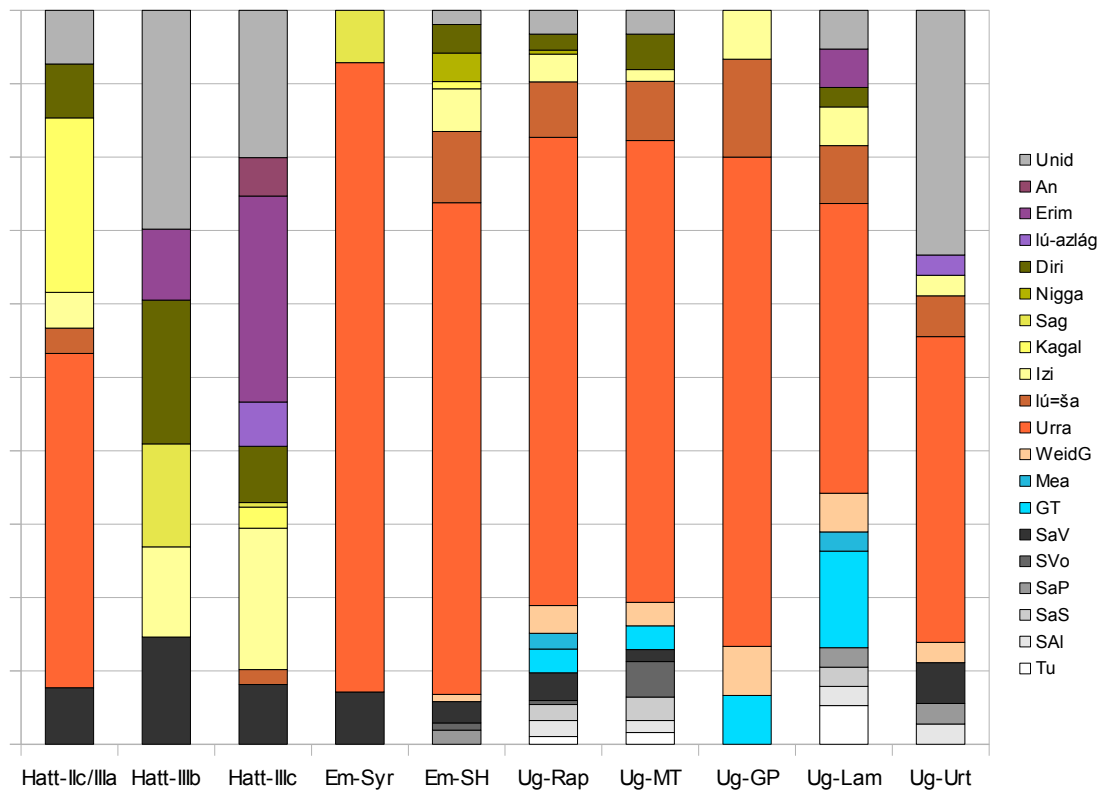
Accordingly, one arrives at the following supposed curricular order (with ascertained relative succession marked by '>>', not ascertained succession by '||'):

$$\begin{array}{l} Tu >> SAi >> SaS \parallel SVo \parallel SaV >> \\ WeidG \parallel GT \parallel Mea \parallel Urra >> lú = ša >> \\ Izi \parallel Kagal/Sag/Nigga \parallel Diri \parallel {}^{lù}azlág = ašlaqu/Erimḫuš \end{array}$$

While this sequence may generally work for the traditions from Emar and Ugarit, it is unclear whether the lexical lists from Ḫattuša at all stood in a curricular order, since the quantitative proportions among the individual series strongly deviate from those of the parallel traditions (see sect. 1.3.), and since no *sammel tafeln* with lexical lists are preserved from this site.

1.3. [The series preserved – quantitative proportions] The following table includes the quantitative proportions of the individual series within the individual paleographic traditions / paleographic stages of the Ḫattuša corpus and of the parallel corpora from Emar and Ugarit. The imbalanced state of publication of the Ugarit material made it necessary to use information about the unpublished material as available in the inventory of manuscripts in Bordreuil / Pardee 1989 and van Soldt 1995. In contrast to the Ḫattuša and Emar traditions; therefore, the proportions are based on the number of manuscripts preserved in an individual series (and not on the number of entries; cf. chapter 1, sect. 4.3.), and they are related to archives (and are not according to paleographic traditions, since paleographic information is not available for the unpublished material). Given these potential sources of sketchiness, the results nonetheless are telling:²

² Yet, as shown in chapter 5, sect. 4.1., archival and paleographic distribution strongly converge in Ugarit, with Ug-Lam mostly containing manuscripts in Babylonian paleography (Ug-Bab), with Ug-Rap, Ug-MT, and Ug-GP mostly containing manuscripts in local paleography (Ug-loc), and with North-Syrian paleography (Ug-NS) dominating in Ug-Urt.



An analysis of the data reveals the following characteristics:

(1) Except for SaV, elementary exercises, such as *Tu*³, SAl, or SaS, are almost entirely absent in Hatt (one exception being a small undated fragment of SVo). Also WeidG, prominent in Emar and Ugarit, is completely missing in this tradition.

(2) While the general proportions of series in period Hatt-IIIa are relatively congruent with the Emar and the Ugarit tradition, the proportions of both Hatt-IIIb and Hatt-IIIc follow a completely unparalleled pattern, with a thematic series almost completely absent and with a strong presence of acrographic series, of *Diri*, and of the advanced series *Erimḫuš* and *lú-azlág*, as well as with a high amount of unidentified material. In long-distance transmissional terms, this strongly points to a secondary central position of this textual tradition within the LBA periphery (cf. chapter 4, sect. 3.). Hatt-IIIb and Hatt-IIIc are moreover marked by a relatively low degree of textual peripherality since they apparently had relatively unhindered access to innovative material as represented by the series *Erimḫuš* and *An*.

(3) The Ugarit and the Emar traditions are largely congruent, in regards to the general proportions of initial, thematic, acrographic, and advanced series. The Emar tradition(s) still lack(s) the initial series *Tu*, SAl, and SaS as well as the series GT and Mea – the latter two are generally known

3 Erim Bo. Aa = KBo. 1,44 contains three entries which instead of regular Akkadian translations give a sequence of three syllables arranged according to the *tu-ta-ti* sequence. This proves that the sequence (and probably also the composition) was known by the composer and/or copyist of the manuscript. Cf. Klinger 2005.

from Ugarit only (GT therefore is commonly labeled RSGT: 'Ras Shamra Grammatical Texts'). It is not quite clear whether or not the presence of these unparalleled series can be interpreted as a retention of 'outdated' textual material and hence as an indication of Ugarit scribes' poor access to innovative material, i.e., for the relative textual peripherality of their textual traditions. That Em-SH, which in other respects is also the more innovative tradition, only preserves the bilingual vocabulary counterparts of SA1 and SaS (i.e., SVo and SaV); yet, strongly points into this direction.

(4) Among the Ugarit traditions, Ug-GP completely lacks the basic exercises. This is quite possibly evidence that the archive did not house any respective initial-stage training activities when it was abandoned/destroyed – which would generally be in agreement with the (relatively early) provisional date provided for most scribal activities within the documentation of that archive (see chapter 6, sect. 5.1.3.). The strong agreement between Ug-Rap and Ug-MT once again legitimizes their subsumption into a common textual tradition Ug-Rap/MT. Ug-Lam, which is peculiar in a number of respects (see sect. 1.4.) and Ug-Urt, with a lower share of traditional thematic material and with attestations of the series *Erimḫuš* (Ug-Lam) apparently show a slightly more innovative curriculum than do the other Ugarit traditions. The high amounts of unidentified material within Ug-Urt, in part originates from the poor physical condition of many manuscripts unearthed there.

A survey of the Ḥattuša material according to the specific archives has already been undertaken in chapter 6, sect. 3.3. In accordance with the general proportions, Hatt-T.I shows the highest variety of series, while Hatt-Bk (*Kagal* and *Diri*) and Hatt-HaH (SaV, *Erimḫuš*, and a high amount of unidentified texts) only show some isolated series preserved.

1.4. [The series preserved – the specific case of Ug-Lam] Among the Ugarit archives, Ug-Lam stands out for being the only tradition with access to the new, post-OB series *Erimḫuš*, thus apparently having a less peripheral textual position than the other traditions; on the other hand, it is also the tradition which preserves the most sizable portions of the 'outdated' series *Tu*, SaS, Mea, and GT.

An investigation of this rather complex situation has to take into account that the archive houses manuscripts in two distinct paleographic styles, a first group written in Babylonian paleography and a second group written in local paleography. This provides the opportunity for further statistical differentiation of the material. Among the 17 published manuscripts from Ug-Lam, 12 pieces can be assigned to a specific paleographic tradition. These represent the following lexical series:⁴

	<i>Tu</i>	SaP	RSGT	WeidG	Urra	Diri	Erim	SSgL
loc	1	1	-	-	1	-	-	-
mixed	-	-	1	1	-	-	-	-
Bab	-	-	1	1	1	1	2	1

4 As for the individual manuscripts, see introductory remarks in part D.

Considering the series in their curricular order (from left to right in the table), there is a clear tendency observable: By their majority, manuscripts of the initial series are written in local paleography, whereas manuscripts in Babylonian paleography mostly render compositions of the later curricular stages. Also, manuscripts of those series considered as 'outdated' in the previous section (*Tu*, *SaP*) tend to be written in local paleography, whereas the manuscripts of the presumably most innovative series *Erimhuš* appear in Babylonian paleography.

RSGT Ug. G = RS 25.459A+B, the manuscript written in mixed local-Babylonian paleography, is of particular relevance in this respect. The series RSGT is as of yet attested in Ugarit only (see previous section). That it is found in mixed local-Babylonian paleography in one manuscript; which exactly duplicates the other local-paleographic manuscripts, as well as in a manuscript in purely Babylonian paleography (RSGT Ug. I = RS 25.433); either suggests that the series was also known in Babylonia, transferred perhaps by the same textual tradition which also brought the Babylonian paleography to Ugarit, or more probably, that the foreign Babylonian-styled school tradition of Ug-Lam, once it was established at Ugarit, also integrated elements of the local curriculum. The latter scenario is well in accordance with respective data found for the textual tradition of the *Urri* tablet on stones, stone objects, and undomesticated plants (see chapter 12, sect. 5.4.).

In a functional perspective, this implies that if the manuscripts from Ug-Lam really form a homogeneous scribal tradition, then the apprentice scribes studying there apparently absolved the basic exercises in their local paleography and then changed over to the Babylonian style.

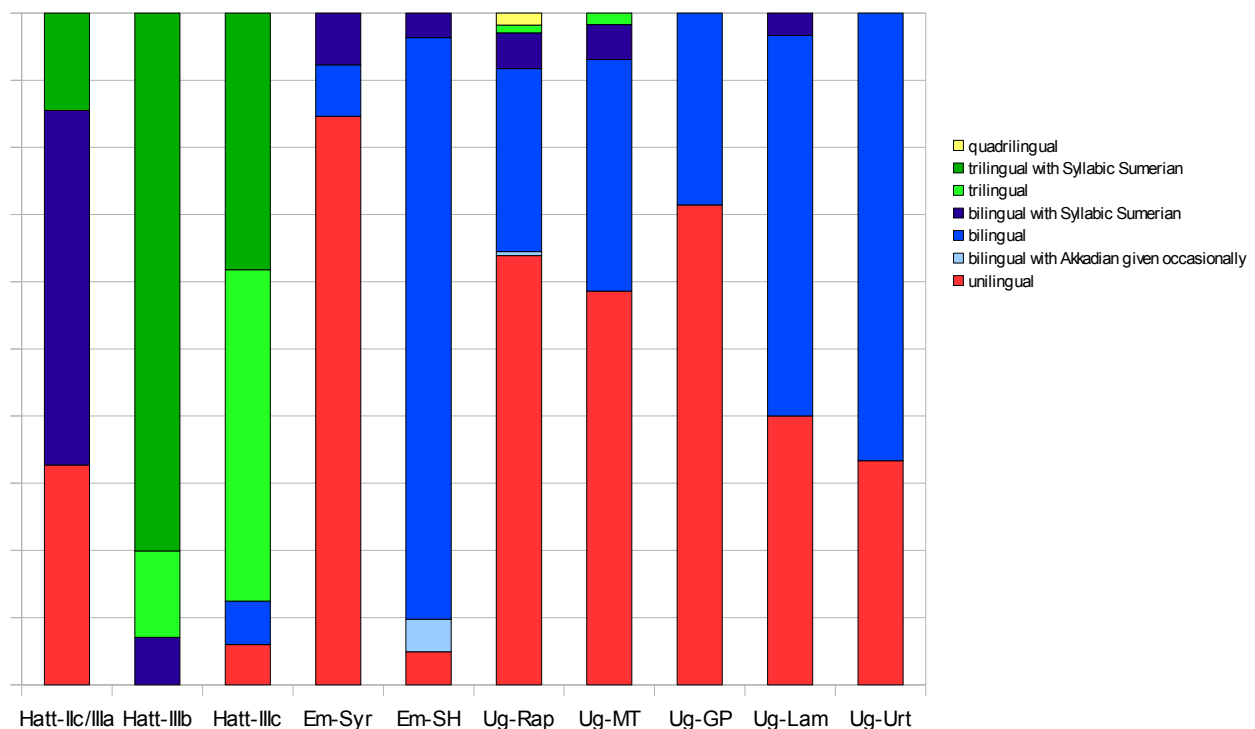
2.1. [Linguistic formats – general note and principal formats] What will be dealt with as 'linguistic format' in the following only includes the character, the number, and the sequence of the individual linguistic columns given in the manuscripts. The graphical delimitation is dealt with in connection with the tablet layout as a part of chapter 8. As will be seen, the linguistic format of a manuscript is strongly bound to the specific lexical series it contains.

The manuscripts of the Ḫattuša corpus preserve five basic linguistic formats. According to the number of languages which they specifically include, one may basically distinguish manuscripts with unilingual Sumerian (<2>), with bilingual Sumerian-Akkadian (<2 - 4>), and with trilingual Sumerian-Akkadian-Hittite (<2 - 4 - 5>) formats. The bilingual and trilingual formats appear in a n additional variant, with an additional Syllabic-Sumerian column inserted (<2 - 1 - 4> and <2 - 1 - 4 - 5>). The sole exception to this schema is formed by Them Bo. B = KBo. 1,51, which shows a bilingual Akkadian-Hittite format (<4 - 5>). Apart from the trilingual Sumerian-Akkadian-Hittite format and its variant with a Syllabic-Sumerian column, the formats found in the Ḫattuša corpus are also attested to in Ugarit and Emar. The Ugarit tradition moreover preserves manuscripts in trilingual Sumerian-Akkadian-Hurrian (<2 - 4 - 5>) format and in quadrilingual Sumerian-Akkadian-Hurrian-

Ugaritic (<2 - 4 - 5 - 6>) format; a single manuscript also attests to a bilingual Sumerian-Hurrian (<2 - 5>) format. The Emar tradition widens the spectrum by an additional bilingual variant, in which Akkadian translations are provided for individual entries or sections only.

The formats preserved in the individual traditions all follow specific rules: (1) With only a single exception, notably an unparalleled text (Them Bo. B = KBo. 1,51; format <4 - 5>), there is no definite evidence for a text that lacks a (Orthographic-)Sumerian column. (2) With the exception of a single manuscript (Urta Ug. 2B = RS 2.23+; format <2 - 5>), translations into Non-Akkadian languages require the presence of an Akkadian column. (3) The same is true for the Syllabic-Sumerian column: in contrast to the Mesopotamian traditions, there is no positive evidence for formats that include a Syllabic-Sumerian, but exclude the Akkadian column (such as <2 - 1> or <1 - 2>).

2.2. [Linguistic formats – quantitative proportions] The quantitative proportions of manuscripts with the individual formats is as follows in the individual paleographic traditions (with proportions for the Ugarit traditions as regard the lexical series, assessed according to archive and according to the number of manuscripts preserved; see sect. 1.3.):⁵



⁵ An additional, potentially blurring factor, concerns the different grades of certainty by which the individual formats can be identified. I.e., the definite identification of trilingual formats with additional Syllabic-Sumerian column requires the respective manuscript to preserve at least four linguistic subcolumns, while unilingual formats can already be identified on manuscripts with two linguistic subcolumns, i.e., on relatively small pieces. This blurring factor particularly concerns the Khattuša corpus with its high share of small scale pieces.

(1) The Ḫattuša traditions are conspicuous with regard to the high amount of trilingual manuscripts (particularly in Hatt-IIIb and Hatt-IIIc) they include and with regard to the high amount of manuscripts with an additional Syllabic-Sumerian column (particularly Hatt-IIIa and Hatt-IIIb). In contrast, the share of unilingual manuscripts is significantly lower in these traditions (particularly in Hatt-IIIb and Hatt-IIIc).

(2) Only Em-SH shows a number of unilingual manuscripts similar to that of Hatt-IIIb and Hatt-IIIc. Taken into account that the non-unilingual formats are the more innovative ones, these three traditions clearly show the lowest degree of textual peripherality with regard to linguistic format. In contrast, Em-Syr shows the highest number of unilingual manuscripts among all traditions, and hence is marked by the highest degree of peripherality.

(3) The Ugarit traditions show varying, but relatively balanced proportions among unilingual and bilingual manuscripts, with unilingual manuscripts prevailing in Ug-Rap, Ug-MT, and Ug-GP, and with bilingual manuscripts predominant in Ug-Lam and Ug-Urt – and are notably the two textual traditions which include manuscripts in non-local paleography and which show a lower degree of peripherality, also with regard to other aspects.

2.3.1. [Linguistic formats – distribution according to series – general note] The individual linguistic formats show specific relations to the individual lexical series. While most lexical series are variable with regard to the linguistic format in which they may appear, some series are characterized by a definite, fixed linguistic format: *Tu*, SA1, SaS, and Mea are principally unilingual, while the series SVo, SaV, GT, *Diri*, and probably also ^{lu}azlág = *ašlaqu* are always bilingual (or multilingual). Regarding the other series, i.e., mainly the thematic and the acrographic series, one can observe a clear chronological development towards bilingualism setting in during the OB period and concluding in the 1st millennium. This trend first affects the acrographic series. The thematic series, particularly *Urra*, are the last series to pass over from unilingual to bilingual formats.

In the following sections, the proportions are given individually for each: the Ḫattuša, the Emar, and the Ugarit corpus. The table concerning Ḫattuša also includes series with definitely non-unilingual formats, since these may show a variation between bilingual and trilingual formats; as for Ḫattuša, there is moreover no differentiation according to paleographic periods, since the overall amounts of material are statistically too little for such a differentiation.

2.3.2. [Linguistic formats – distribution according to series – the Ḫattuša corpus] Among the Ḫattuša manuscripts, the principally unilingual series *Tu*, SA1, and SaS, are completely absent. Among the other series, the proportions among the individual formats are as follows:

	SaV	<i>Urra</i>	<i>Lu</i>	<i>Izi</i>	<i>Kagal</i>	<i>Sag</i>	<i>Diri</i>	OB <i>Lu</i>	<i>Erim</i>
def. unilingual	-	67,9 %	-	9,7 %	-	-	-	-	15,6 %
unil. or multil.	-	3,3, %	4,3 %	4,7 %	34,3 %	4,5 %	-	-	-
def. bilingual	-	28,8 %	56,3 %	6,3 %	65,7 %	20,5 %	-	-	6,8 %
bil. or tril.	27,1 %	-	39,4 %	6,3 %	-	40,9 %	11,3 %	7,5 %	8,9 %
def. trilingual	72,9 %	-	-	73,0 %	-	34,1 %	88,7 %	92,5 %	68,8 %

Note the following details:

(1) Series that show definite non-unilingual format in all other traditions, SaV, *Diri*, and ^{lu}azlág = *ašlaqu*, appear almost exclusively in trilingual format in Ḫattuša; i.e., there are no definite bilingual manuscripts of these series preserved.

(2) *Urra*, the last series to appear in bilingual formats in the other traditions, is not at all preserved in trilingual formats in Ḫattuša.

(3) The other series which show a variation of unilingual and bilingual formats already in the OB period (lú = *ša*, *Izi*, *Kagal*, *Sag*) appear in various formats in Ḫattuša, as well.

(4) The series which are not preserved in trilingual formats, *Urra*, lú = *ša*, and *Kagal*, notably show a relatively low grade of polysemic differentiation, i.e., the number of Akkadian translations given to the individual Sumerian items is usually low – mostly one or two – due to the highly specific vocabulary these series deal with.⁶ It probably made little sense to the scribes to append Hittite translations to Sumerian entries that already lacked adequate Akkadian translations.

In summation, the linguistic formats of the Ḫattuša tradition principally follow the same diachronic rules as the whole tradition of lexical lists, extended only by the Hittite column. That, as has been observed in sect. 2.2., manuscripts with unilingual formats almost disappear in periods Hatt-IIIb and Hatt-IIIc, is a direct consequence of the general absence of *Tu*, *SAI*, and *SaS* and of the (almost complete) disappearance of the series *Urra*, specifically in those periods.

2.3.3. [Linguistic formats – distribution according to series – the parallel corpora] In the Emar tradition, both in Em-Syr and in Em-SH, the only lexical series with a variable linguistic format is *Urra*. The standard unilingual series *Tu*, *SAI*, and *SaS* are, as in Ḫattuša, not attested; the standard bilingual series *SVo*, *SaV*, and *Diri* are invariably bilingual, and so are the series lú = *ša*, *Izi*, *Sag*, and *Nigga*, which can appear both in unilingual and bilingual formats in the precursory and parallel traditions (with lú = *ša*, *Izi*, and *Nigga*, and *Diri* not attested to in Em-Syr, as of yet).

⁶ As for *Kagal*, an acrographic series expected to show a medium grade of polysemic differentiation, note the large number of thematic contents it contains, e.g., the sections on types of houses and ceremonial temple names, which make it structurally similar to the thematic series *Urra*; also see chapter 2, sect. 5.2.

Within the Ugarit corpus, lexical series with varying linguistic formats involve *Urra*, *lú = ša*, *Izi*, *Nigga*, and *Erimḫuš*., with the latter four however preserved in too shallow a scope for a significant statistical investigation. The series *Tu*, *SAI*, *SaS*, and *Mea* are by rule unilingual, and the series *SVo*, *GT*, and *Diri* are by rule bilingual. *SaV* stands out in that the manuscripts are invariably trilingual or quadrilingual, a format similar to that in the Ḫattuša tradition, thus.

The following tablet includes the proportions of unilingual as opposed to bilingual manuscripts of the series *Urra* for the two paleographic traditions of Emar and for the five larger archives of Ugarit:

	Em-Syr	Em-SH	Ug-Rap	Ug-MT	Ug-GP	Ug-Lam	Ug-Urt
unilingual	97.7 %	5.6 %	85.8 %	79.9 %	70.0 %	53.8 %	8.2 %
bilingual	8.3 %	94.4 %	14.2 %	21.1 %	30.0 %	46.2 %	81.8 %

The proportions are in relative agreement with the general proportions of unilingual and bilingual formats as given in sect. 2.2, thus roughly confirming the degrees of textual peripherality assessed therein. The only departure concerns Ug-Urt, which appears here on a level almost equal to Em-SH.

2.4. [Linguistic formats – DIŠ-marker and sign names] The so-called DIŠ-marker, a vertical stroke introducing entries, is solely confined to the basic exercise *Tu* (Ugarit), to the single-sign list *SaS* (Ugarit), as well as to its variants *SaP* (Emar, Ugarit) and *SaV* (Ḫattuša, Emar, Ugarit, El-Amarna). It is also present in the manuscripts SSgL Bo. D = KUB 3,113, SSgL Bo. E = KUB 3,94 (with duplicate Eb = KBo. 26,50), as well as SSgL Ug. A = RS 25.459+, which all represent unparalleled single-sign lists. The DIŠ-marker is also known from other genres of texts; it is e.g., prominent in omen collections. As has already been noted in chapter 2, sect. 3.2.5., the DIŠ-marker, since it introduces every single entry, is actually a redundant feature. The strokes' possible function is to highlight lexical entries that are treated as graphic/graphemic entities (i.e., signs or logograms) in contrast to entries that are treated as linguistic entities (i.e., 'real' (Sumerian) words) and that accordingly lack a DIŠ-marker. Following this argument; however, one would expect them also to occur in *Diri*, which – at least in the modern conception – deals with (compound) signs rather than with words.

Sign names are also a feature that is exclusive to sign lists, occurring in some Ḫattuša and Emar manuscripts of *SaV* and *Diri* as well as in sign-lists like SSgL Bo. E = KUB 3,94 (but notably not in its duplicate Eb = KBo. 26,50). In *Diri*, their inclusion appears to be relatively regular – as far as can be judged from the small-scale fragments that are preserved; contrasting with 1st-millennium sources; yet, they do not have a separate column reserved for them. In *SaV*, they are included but only occasionally, and mostly in the case of very complex signs or sign combinations.⁷ Their function may have

⁷ Notably, both versions from Emar and Ḫattuša include compound signs; further see chapter 12, sect. 5.2.3.

been descriptive (ontogenetically or historically) and/or corrective. Serving as a means of information storage, they make particular sense in an oral/memory-based environment, in which they may support the visual memorization of the signs. In a totally literate environment, graphic descriptions of signs that appear written out in the same line of the manuscript are actually a redundant feature and are only explicable as some additional encyclopedic (possibly ontogenetic) information.

In the Hattuša manuscripts their usability as reference information is moreover strongly impeded by ambiguities within the syllabary and the orthography (see chapter 9, sect. 3.2.), which make it practically impossible to deduce the shape of a given sign from the sign name without further (orally-provided or memorized) information. Their inclusion into the written format would in this respect be particularly transparent if the manuscripts represent some kind of exams, in which the sign names were a part of the assignment.

2.5. [Linguistic formats – Syllabic-Sumerian glosses and columns] In contrast to sign names, which appear to be useful tools in oral/memory-based contexts (see previous section), glosses or even whole columns of Syllabic-Sumerian transcriptions of the pronunciation of logograms or Sumerian words make particular sense in a writing-based context. In memorizing and rehearsing the lists, sound, i.e., pronunciation, must have played an important role. The separate treatment of the graphic and the phonetic dimension of the items can only be explained in contexts in which the identity of both dimensions is dissolved. This is the case in writing-based contexts. Yet, note that the ambiguities of the syllabary used in the Syllabic-Sumerian column, as demonstrated in chapter 9, sect. 4.2., require the user to possess at least some basic knowledge of Sumerian or to have the lists – at least partially – memorized. Manuscripts with a Syllabic-Sumerian column, like manuscripts with sign names, may also be interpreted as the outcomes of exams, in which the trainee had to prove his competence both in writing and in pronunciation.

The sign lists SaS/SaV and *Diri* regularly include columns with Syllabic-Sumerian transcriptions of the respective signs' pronunciations in all traditions. This Syllabic-Sumerian column may be absent in individual manuscripts, which then show an abbreviated format; structurally however, they are at least virtually present in all manuscripts of these series. In a certain respect, they also have a structural function within these compositions in that they disambiguate the logograms, which often have several distinct pronunciations.

In other lexical series, Syllabic-Sumerian transcriptions are generally rare. They occasionally appear in the shape of glosses (cf. Urta Ug. 10A = RS 22.346+); their inclusion in the shape of fixed columns is limited to a few cases in Ugarit and Emar (Urta Ug. 1C = RS 79.22, Urta Ug 12H = RS 20.171A+), and in the precursory or later traditions, whole Syllabic-Sumerian transcriptions are extremely exceptional. In Hattuša, however, they become quite common (see the table in sect. 2.2.),

with Syllabic-Sumerian columns included into manuscripts of virtually all lexical series (with the sole exception of $lú = ša$, which is preserved on a few fragments only, however). In contrast to SaV and *Diri*, the Syllabic-Sumerian transcriptions in these series do not function as a (additional) disambiguation of Orthographic-Sumerian items, since items usually have a single, definite pronunciation in such compositions. This structural difference between the Syllabic-Sumerian column of the sign lists and that of the other compositions is also manifest in the sequence of columns. The sign lists usually display the format <1 - 2 - 4 (- 5)>, whereas the other lists have <2 - 1 - 4 (- 5)>. In the Hattuša tradition specifically, this latter format also diffuses into *Diri* (all manuscripts) and SaV (manuscripts stemming from Hatt-HaH).⁸

As noted in sect. 2.1., the presence of a Syllabic-Sumerian column is invariably bound to the presence of an Akkadian column. The total share of manuscripts with a Syllabic-Sumerian column as opposed to manuscripts without, is 81.8% with regard to bilingual manuscripts, 39.8% with regard to trilingual manuscripts, and 57.3% in total (bilingual and trilingual manuscripts).

2.6.1. [Linguistic formats – the Hittite column – reference of the Hittite translation] In theory, the Hittite translation can either refer to the Akkadian, the Sumerian, or to the Sumero-Akkadian equation as a whole. There are a number of indications demonstrating that the Hittite column in the vast majority of cases is a mere appendix to the Akkadian column:

(1) In a number of errors (cf. chapter 10, types III.3.b/c, III.4.b., III.5.a-c), the erroneous Hittite translations can almost exclusively be traced back to ambiguities of the corresponding Akkadian item; this is especially true for literal translations.

(2) In almost all of the passages which correlate a number of Sumerian synonyms with a single Akkadian translation the Hittite translation is as well identical throughout all entries of the respective passage; vice versa, in passages with an identical Sumerian item that contrast with varying Akkadian translations, also the Hittite translations vary respectively (e.g., cf. Izi Bo. A = KBo. 1,42 v 7-23').

(3) There is only a single instance (possibly a mistake) of a pair of identical subsequent Sumero-Akkadian equations that are set against two contrasting Hittite translations (see following section).

Note, that as a consequence, the term 'trilingual' is actually valid at a superficial, descriptive level only; from a deep, structural perspective, manuscripts with an additional Hittite column are bilingual. The addition of the Hittite translations apparently did not lead to the generation of new entries or to a restructuring of the extant contents.

⁸ Some volumes of *MSL* take account of this functional and structural difference between Syllabic-Sumerian columns in sign lists and Syllabic-Sumerian columns in thematic or acrographic lists by using a contrastive notation with the sigla <1> for sign lists and <2s> for the other lists.

2.6.2. [Linguistic formats – the Hittite column – exceptions] There is only limited and insubstantial evidence of direct reference of Hittite translations to the Sumerian. Note the following two cases:

gú-si	[<i>naph</i>]aru	[]	
gú-si-si	[<i>naphar n</i>]aphari	'kar'p[eššar']	
gú-si-kur-r[a]	[<i>naphar</i>] KUR-ti	KUR-aš <i>karpeššar</i>	(Izi Bo. A iii 39-41)

The restorations in the Akkadian column being almost completely self-evident, Hitt. KUR-aš *karpeššar* “rising of the land” cannot be appropriately related to Akk. *naphar* KUR-ti “entirety of the land”; notably, Akk. *napharu* is quite conveniently translated by Hitt. *taruppeššar* in the same text, only a few sections before. If not regarded Hitt. *karpeššar* as denoting “census” (cf. Germ. *Erhebung*), a meaning that is not confirmed by other attestations, the only available solution is to relate the Hittite directly to the Sumerian, with the additional presumption however that Sum. gú-si “entirety” was reinterpreted as gú-zi “rising”.

The second example represents the only instance of contrasting Hittite translations as opposed to two identical Akkadian items with contrasting Sumerian counterparts:

lú-ša-ta-dili	<i>emru</i>	<i>paparrizanza</i>	“suffering from colic” hapax leg.
lú-ša-ta-ḫa-la	<i>emru</i>	<i>šuwanza</i>	“suffering from colic”
			“filled up”
			(OBLu Bo. B r. 2'f.) ⁹

Yet, this case may well be explained with an erroneous/mistaken repetition of Akk. *emru* (Sum. lú-ša-ta-dili, hapax legomenon, and cannot be etymologically related to the meaning supposed by the Akkadian, whereas the second equation is confirmed by parallels).

2.6.3. [Linguistic formats – the Hittite column – types of Hittite translations] In principle, Hittite translations can assume four shapes. They may appear as (1) single-word expressions (e.g., Hitt. *appātar*, Izi Bo. A = KBo. 1,42 ii 35'), as (2) compound expressions ([verb + object] e.g., GU₄-i EGIR-*pa tarnumar* “to comit mercy to an oxen”, Erim Bo. A = KBo. 1,44+ 18; and [noun + attribute] e.g., URU *mummiyanza* “decayed city”, Izi Bo. A = KBo. 1,42 iii 6), as (3) relative-clause paraphrases (verbal e.g., *kartimmiškizzi=kan kuiš* “who is always angry”, Diri Bo. Ad = KBo. 26,11 rev. 2'; nominal e.g., *ŪL kuiš walkiššaraš* “who is unable”, Izi Bo. A = KBo. 1,42 i 10'; often possessive e.g., NÍ.TE^{HLA}-*uš kuedani dannara* lit. “whom (are) empty limbs”, Izi Bo. A = KBo. 1,42 i 32') or as (4) complex paraphrases.

⁹ The Orthographic Sumerian has been restored according to the Syllabic Sumerian.

The latter are an exceptional phenomenon. The only fully interpretable example is the phrase Hitt. [x x] *kuiš kuedani pā[i] [nu=šši t]ezzi lē=wa [ē]pši [nu=war]=at=mu EGIR-pa [šakuw]aššara pāi* “Someone gives [X] to another [and s]ays [to him]: ‘Don’t [ke]ep (it), [but] give it back to me intact!’”¹⁰ It covers four lines and serves as explication for at least three Akkadian terms. That a single Hittite translation refers to a number of Akkadian items, is of course only practicable if the latter are (quasi-)synonymous; for this reason, complex paraphrases are mainly restricted to the composition *Erimhuš*, which throughout large parts lists synonyms.

Expectedly, the Hittite translations also tend to show greater (morphosyntactical) complexity than their Akkadian counterparts. I.e., Akkadian single-word items are often referred to by Hittite compound or relative clause expressions, but not vice versa. Although which form of translation an Akkadian item entails is not predictable, there are some gross regularities detectable: Akkadian infinitives /parās/ and their allomorph /pirist/ are very regularly set against Hittite verbal abstracts with the suffix *-war* (as for some roots also *-ātar* and *-eššar*). Akkadian Gtn and D stems correspond to the Hittite derivative suffixes *-ške-* and *-nu-*. Akkadian active participles (/pāris/, /muparris/, or /mušapris/) are usually rendered by Hittite participles with the suffix *-anza-*, and in case of Gtn stems by suffix *(-ška)-talla-*. If a fitting participle is not available the terms are translated by relative clauses.

2.7. [Linguistic formats – interrelations with physical characteristics] Individual linguistic formats often coincide with specific physical characteristics. One may in this respect distinguish between physical features that are causally related to the linguistic format and features that accompany specific linguistic formats for other reasons. The first group mainly involves the number of main columns per manuscript. Naturally, the width of columns with unilingual formats is smaller than that of bilingual or trilingual formats, since they consist of a single linguistic column only. Given relatively stable overall tablet measurements, manuscripts with unilingual formats usually show a higher number of main columns (cf. the tablet in chapter 8, sect. 2.2.2.). Since a complete unilingual copy of a composition does not require as much space as a bilingual or trilingual one, scribes often shaped unilingual manuscripts with slightly smaller measurements overall.

The second group of features foremost involves the coincidence of unilingual formats with horizontal auxiliary rulings (in contrast to intersection rulings as preferred in combination with bilingual and trilingual formats; see chapter 8, sect. 2.4.), which cannot be explained by the specifics of the linguistic format, but which is apparently interrelated with the individual textual traditions: Thus, Hatt-IIIa, Em-Syr, Ug-Rap, and Ug-MT favor unilingual formats and auxiliary rulings, which they mostly apply to bilingual manuscripts as well, whereas Hatt-IIIb, Hatt-IIIc, Em-SH, and

¹⁰ Erim Bo. A 105-108. Other, less clear examples can be found in Erim Bo. A 8-10, *ibid.* 108 and Unid Bo. A iv 1'-6'.

Ug-Bab prefer multilingual formats and intersection rulings, which they also tend to apply to unilingual manuscripts. Prisms – which are only preserved in Hatt-IIIa – are also inscribed exclusively in unilingual formats (see chapter 8, sect. 1.3.), although the individual sides would provide space for at least three linguistic columns. This coincidence can also be explained by the principal preference for unilingual formats in period Hatt-IIIa.

2.8.1. [Linguistic formats – a possible curricular hierarchy of linguistic formats – the parallel corpora] As with regard to the didactic function of the individual series within the curriculum (see chapter 2, sect. 5.2.) and the didactic function of the tablet types (i.e., full-text tablets vs. excerpt tablets; see chapter 8, sect. 1.1.), the individual linguistic formats expectedly served specific didactic, curricular functions.

As remarked by W.H. van Soldt (1995: 174f.) with regard to the Ugarit tradition, excerpt tablets are always bilingual. Also manuscripts with standardized Syllabic-Sumerian columns exclusively belong to the excerpt type in Ugarit. In bilingual full-text tablets, if Syllabic-Sumerian transcriptions appear at all, it is as glosses; whereas they are absent in unilingual manuscripts, which are always of the full-text type. Van Soldt thus suggests a curricular order from (invariably bilingual) excerpt tablets over bilingual full-text tablets to unilingual full-text tablets. Scribes studying and memorizing a specific lexical series would first have gone over it bilingually until they were able to reproduce the composition in its original, unilingual form without the help of Akkadian translations and pronunciation glosses. Such a curricular sequence of course makes sense for only those lexical series which are not fixed regarding their linguistic format (see sect. 2.3.1.), i.e., for *Urra*, *lú = ša*, *Izi*, and *Nigga*. In fact, excerpt tablets and bilingual and unilingual full-text tablets exist side-by-side for the same lexical compositions – at least in the archives Ug-Rap, Ug-MT, and Ug-GP, i.e., in the archives with local paleography dominating; duplicating manuscripts with contrasting linguistic formats thereby do not show any considerable textual deviations, so one may safely assume that they represent the same textual version.

A scenario similar to the one reconstructed for Ugarit has been proposed for the Emar manuscripts by M. Gantzert (2008: III, 61). Yet, Gantzert apparently disregards the differences between the two paleographic traditions: As demonstrated in sect. 2.2., manuscripts of the Syrian tradition (Em-Syr) are overwhelmingly unilingual, whereas manuscripts of the Syro-Hittite tradition (Em-SH) are almost exclusively bilingual, and as will be seen in chapter 12, sect. 5.4., the Syrian unilingual and the Syro-Hittite bilingual recensions also represent contrasting textual versions. A curricular order between the two linguistic formats; thus, appears rather improbable. Among the bilingual manuscripts of Em-SH; however, there is a contrast between manuscripts that list Akkadian translations for every entry and manuscripts that omit translations to individual Sumerian entries or even

to whole sections of Sumerian entries (also cf. 2.2.: e.g., Urra 4 Em. 545C+ as against 545D+ or Urra 16 Em. 558B+ as against 558C+). Perhaps resultingly, there is a curricular sequence between both of these bilingual variants.

2.8.2. [Linguistic formats – a possible curricular hierarchy of linguistic formats – the Ḫattuša corpus] As for the Ḫattuša lists, a curricular graduation of the linguistic formats (similar to the one W.H. van Soldt [1995] suggests) for part of the Ugarit material probably existed. Yet, it can be convincingly substantiated only for a small part of the corpus, i.e., for the manuscripts of the series *Erimḫuš*, which is the only lexical series available within the corpus with a high number of contemporaneous manuscripts (Hatt-IIIc). These manuscripts appear in the following linguistic formats:

<2 - 4>	(2 pieces: Erim Bo. Abc = KBo. 1,37 and E = KBo. 26,27),
<2 - 4 - 5>	(1 piece: Erim Bo. Aa = KBo. 1,44+), and
<2 - 1 - 4 - 5>	(3 pieces: Erim Bo. Aaf = KBo. 26,23, Ab = KBo. 1,35+, and B = KBo. 1,36+);
One may add the format	
<2>	as represented by Erim Bo. Aac = KUB 37,147+ (produced in III b(+)).

The format <2 - 1 - 4> is strikingly absent. As illustrated in sect. 2.2.; however, it is generally limited to period IIc/IIIa in the Ḫattuša corpus.

The attested variation of linguistic formats among the duplicates suggests a functional graduation and thus a curricular order. Analogous to the model proposed for the Ugarit traditions, one may establish the following provisional sequence: <2 - 1 - 4 - 5> -- <2 - 4 - 5> -- <2 - 4> -- <2>.

2.9.1. [Linguistic formats – standard and peculiar formats – the standard sequence of columns] The standard sequence of columns of multilingual linguistic formats is <2 - 4 (- 5 (- 6))>. In the series SaS, SaV, and *Diri*, which standardly include a Syllabic-Sumerian column, the latter usually takes the front position, thus the standard format is <1 - 2 - 4 (- 5 (- 6))>. Manuscripts from other lexical series that also include Syllabic-Sumerian – in the shape of glosses or fixed columns – usually insert the Syllabic-Sumerian between the Orthographic-Sumerian and the Akkadian, in which case the standard format is <2 - 1 - 4>; as noted in sect. 2.5., this inversive format had also become the standard format of the series *Diri* and for some manuscripts of the series SaV (found in Hatt-HaH) in the Ḫattuša tradition. Glosses mentioning sign names precede the Akkadian column, the standard format being <2 : 3 - 4 (- 5)> in this case or, with additional Syllabic-Sumerian, <2 : 1 : 3 - 4 (- 5)>.

A (very limited) number of manuscripts also exhibit unique linguistic formats, with deviations regarding the languages included, the sequence of linguistic columns, or the physical delimitation of these columns. Such deviant formats are particularly frequent within the Ḫattuša corpus. The most important ones will be briefly discussed in the following sections.

2.9.2. [Linguistic formats – standard and peculiar formats – <0 1 (: 3) - 0 2 (: 1) - 4 - 5> (Ḥattuša)]

The format <0 1 (: 3) - 0 2 (: 1) - 4 - 5> is particular to the manuscript SaV Bo. A = KBo. 26,34. In its complexity, it is entirely unparalleled inside and outside of Ḥattuša. Both the pronunciation and the logogram column are introduced by a vertical wedge (DIŠ-marker), and both columns frequently include additional glosses: the Syllabic-Sumerian column glosses with the sign name of the following Orthographic-Sumerian logogram, and the Orthographic-Sumerian column glosses with the respective pronunciation. I.e., the Syllabic-Sumerian terms given in the first subcolumn for some entries are repeated as glosses in the second subcolumn. Cf. the following example (ii 14'; there are unfortunately no complete entries preserved on the manuscript):

I lu-um(UB)' <i>lu-mu</i>	I LUM : lu-um	[] []

Both the function and the provenance of this schema are obscure, as is the function of the redundant (and apparently senseless) repetition of the Syllabic-Sumerian pronunciation. With the initial subcolumn omitted, however, the format is principally congruent with the standard pattern <2 (: 1) - 4 - 5>, giving the impression thus that the initial subcolumn had been added later. Perhaps the format results from an amalgamation of two manuscripts with distinct linguistic formats, which then points to the existence (and contamination) of two (or more) written *vorlagen*.

2.9.3. [Linguistic formats – standard and peculiar formats – <2 1 (: 3) - 4 - 5> (*Diri* Ḥattuša)]

Manuscripts of the series *Diri* consistently appear in an entirely unparalleled format in Ḥattuša (in all periods and all archives). Like some manuscripts of the series SaV, they show the original sequence of columns to be inverted – with Orthographic-Sumerian preceding Syllabic-Sumerian. Moreover, both items are grouped into one column without further delimitation and mostly given in two subsequent lines. The sign name is placed into the same column, either directly after the Syllabic-Sumerian pronunciation or delimited by a gloss wedge.

This inversion of <1 - 2 - 4 - 5> to <2 - 1 - 4 - 5> may be explained as an adjustment to the dominant format of other lexical series, such as *Izi*, *Kagal*, or *Erimḫuš*, in which the Syllabic-Sumerian column is inserted between the Orthographic-Sumerian and the Akkadian column.

2.9.4. [Linguistic formats – standard and peculiar formats – formats employing gloss wedges (Ḥattuša and Emar)]

A format solely attested to by the Hatt-IIc/IIIa manuscripts of the series *Kagal* (Kagal Bo. B = KUB 30,6+ and C = KBo, 16,87+) deviates from the usual bilingual format in that the Akkadian column is not separated by a vertical ruling but by gloss wedges (<2 - 1 : 4>). The respective manuscripts all stem from Hatt-BkA; they deviate from the main body of manuscripts

in numerous other respects, e.g., in some of their graphemic and orthographic features (as for a summary see chapter 13, sect. 1.3.1.1.).

That the usual vertical ruling is replaced by gloss wedges may be functionally explained as an emphasis put on the structural closeness between the Syllabic-Sumerian and the Akkadian. Accordingly, scribes using this format would not have regarded the Orthographic- and the Syllabic-Sumerian as basically contrasting with the Akkadian column, but the Orthographic-Sumerian as the main part of the entry (core-text) basically contrasting with both the Akkadian and the Syllabic-Sumerian as the explanatory commentaries (meta-text) that provides additional semantic and phonetic information to the Orthographic-Sumerian.

The separation of entire linguistic columns by gloss wedges is otherwise not attested to in the Ḫattuša corpus; it is however well documented in manuscripts of the Syro-Hittite tradition in Emar (Em-SH). 29 of the 102 assured bilingual manuscripts of Em-SH use gloss wedges to mark off the Sumerian from the Akkadian column. These wedges appear in three variants, i.e., they are (1) impressed over a vertical ruling (e.g., Lu 1 Em. 602A+ or Urri 8 Em. 548-90+), (2) arranged along a virtual vertical ruling (e.g., Lu 1 Em. 602B+ or Urri 15 Em. 558A), or (3) impressed directly after the Sumerian term hence varying in their horizontal positions (e.g., Izi 3 Ug. 577 or Diri Em. 540F). Individual manuscripts alter the schemas from one main column to the next. The Ḫattuša manuscripts follow the third variant. Given the chronological gap between Hatt-IIIa and Em-SH (of at least 30 years), in all likelihood, a direct connection between those textual traditions must be excluded, yet.

2.9.5. [Linguistic formats – standard and peculiar formats – <4 - 5> (Ḫattuša)] There is only a single instance of a manuscript that lacks the (Orthographic-)Sumerian column. Instead, this manuscript, Them Bo. B = KBo. 1,51, listing parts of the body and/or meat cuts, shows a bilingual Akkadian-Hittite format (<4 - 5>). The sequence of entries is unparalleled so it is impossible to know whether or not a *vorlage* that also included a Sumerian column existed. The only valid indication for the still virtual presence of an original Sumerian column would be a group of two identical successive Akkadian-Hittite equations (indicating an original variation in the virtual Sumerian column, then). The only passage that lists two identical Akkadian items in ultimate succession appears; however, largely destroyed in the Hittite column (see introductory remarks in part D).

In the canonical period, lists like *Maliku*, relating Akkadian items to their corresponding West Semitic items, and other 'practical' vocabularies also show the absence of an (Orthographic-)Sumerian column. Within the precanonical tradition; however, the linguistic format of Them Bo. B = KBo. 1,51 is as of yet, unparalleled.

2.9.6. [Linguistic formats – standard and peculiar formats – <2 - 5> and <2 - 4 - 5 - 6> (Ugarit)]

The Ugarit corpus provides the only attestations of manuscripts with bilingual Sumerian-Hurrian (<2 - 5>; Urta Ug. 2B = RS 2.23+), with trilingual Sumerian-Akkadian-Hurrian, and with quadrilingual Sumerian-Akkadian-Hurrian-Ugaritic formats (<0 - 2 - 4 - 5> and <0 - 2 - 4 - 5 - 6>; as for a list of manuscripts, see introductory remarks to the series SaV in part D). Other than with regard to the trilingual format in Hattuša (see sect. 2.6.1.), it is not possible to clarify the referential position of the Hurrian and of the Ugaritic column in the trilingual and quadrilingual formats, since the respectively indicative data, i.e., translation errors and/or synonym sections in the Sumerian or Akkadian column are absent in the Ugarit manuscripts.

The trilingual and quadrilingual formats notably only involve manuscripts of the series SaV; as with regard to the Hattuša tradition, there is notably no manuscript of that series in Ugarit with a simple bilingual format. Whether or not there was a curricular sequence from quadrilingual to trilingual formats (as they went from bilingual to unilingual formats in the other series, cf. sect. 2.8.) remains equally unclear.

The six-columned Sumerian-Hurrian manuscript Urta Ug. 2B = RS 2.23+ is moreover peculiar as it is only bilingual in columns i-iv, whereas the final columns v+vi, are unilingual Sumerian, omitting the Hurrian translations.

3.1. [The unidentified material – overview] The group of unidentified manuscripts includes lexical compositions that, due to a lack of parallels, could not be assigned to one of the known series. As can be obtained from the table in sect. 1.3., the share of unidentified material strongly varies among the individual LBA western peripheral traditions. For Em-Syr and Ug-GP, the lexical compositions of all manuscripts preserved could be identified. The share of unidentified material is comparably low in Em-SH, Ug-Rap/MT. Hatt-IIIa and Ug-Lam show a medium share, whereas for Hatt-IIIb, Hatt-IIIc, and Ug-Urt however, unidentified manuscripts assume roughly 30% of the material.

It must be noted that the proportions may be blurred to some degree by two factors, i.e., (1) by the incomplete state of publication of the Ugarit corpus, which may comprise a (much) higher number of respective manuscripts within individual archives, and (2) by the fact that a good deal (more than 50%) of the unidentified manuscripts of the Hattuša corpus have only the Hittite and/or the Akkadian column preserved – which clearly complicates their exact assignation. However, as the increase of the share of unidentified material in Hatt-IIIb/c – as opposed to Hatt-IIIa – is parallel to other developments, e.g., to the change from unilingual to multilingual formats and to the increase of innovative lexical series, one may suggest that it is to some degree meaningful.

In this respect, one may interpret the increasing amounts of unidentified material in the later periods as an indication of the relative autonomy that the Hattuša tradition achieved in the 13th

century. An interesting, yet not resolvable question therefore concerns the amount of unidentified material which was not introduced from outside but which the Hittite scribes themselves produced by rearranging extant materials or even by deriving and creating new lexical equations. Some of the manuscripts exemplified in the following section may in fact hint at processes of this kind; yet evidence is not unequivocal.

3.2. [The unidentified material – individual notable texts of the Ḫattuša corpus] Among the unidentified texts of the Ḫattuša corpus, a few stand out for some of the special peculiarities that they display. However, they can only be mentioned briefly here (as for further information, cf. the introductory remarks in part D and the notes in the text edition in part E).

SSgL Bo. E = KUB 3,94 with its small duplicate Eb = KBo. 26,50 lists single signs and compound signs, similar in fashion to SaV, with pronunciations and sign names added through glosses to individual entries. In light of the blind reference of a Hittite <KI.MIN>-entry and regarding the occurrence of diachronic variants of the same Hittite word within the same column (Hitt. *ar-ḫa da-li-ya-wa-ar* as opposed to *ar-ḫa da-lu-mar*, both “to leave away”; cf. i 16'+24'), it seems possible that the text results from an (imperfect) compilation of materials taken from distinct sources.

Them Bo. B = KBo. 1,51 is the only lexical composition known from Ḫattuša showing the format <4 - 5>, i.e., lacking a Sumerian column. Whether it originally contained a Sumerian column that was dropped at some point within its transmission, cannot be reconstrued (see sect.2.9.5.). The text is concerned with parts of the body; however, very likely with parts of the animal body and not parts of the human body. The text is thus similar to the list of meat cuts in OB *Ur-ra* 3 and its post-OB parallels, and probably not so closely related to the series *Uguḫū*, which lists parts of the human body. The general sequence of entries is *a capite ad calcem* like in *Ur-ra* 3 and *Uguḫū*, but there are no substantial parallels with either of those compositions. Possibly the list represents a kind of 'practical' vocabulary composed by Hittite scribes.

Unid Bo. 1-2 = KUB 3,110 is one of the two more sizable manuscripts within the group of manuscripts that have only the Hittite column preserved, and it lists – besides the normal contents of lexical texts such as infinitives and substantives – nouns with possessive suffixes added, inflected verbal forms, as well as the names of gods; it thus appears to combine multifarious contents which are typically not found within one and the same lexical composition.

Unid Bo. 4-1 = KBo. 13,2, is the other more sizable manuscript of the group that has the Hittite column preserved only. The peculiar feature of this text is the first person singular possessive suffix that is appended to almost every item (mostly abstract nouns). A similar structure is only known from the composition *Uguḫū*, an OB list of parts of the (human) body. It appears possible

that, like Them Bo. B = KBo. 1,51, the manuscript also constituted a kind of practical vocabulary; perhaps it was originally bilingual Akkadian-Hittite as well.

Unid Bo. 8-2 = KBo. 13,4, finally, appears to list some compound logograms that are generally unknown and hence may be qualified as artificial.

Chapter 12: Duplicates, parallel versions, and the textual tradition

The present chapter exposes those parts of the study that are based on the comparison – in textual-critical terms: the *collatio* – of parallel and duplicating manuscripts. The investigation thereby contrasts manuscripts of one and the same textual tradition as well as manuscripts of concurring textual traditions. Having established the terminological basis (sect. 1.), the chapter sets out to investigate the general quantities of parallel and duplicating textual material that distinctly characterize the three main corpora (sect. 2).

The actual comparison is structured according to the specific aspects that are being compared, involving a group of: graphemic, orthographic, and linguistic aspects (sect. 3), aspects of the physical tablet layout (sect. 4), as well as textual aspects (sect. 5). While comparing related manuscripts according to graphemic, orthographic, and linguistic aspects is predominantly of relevance for a reconstruction of the short-distance transmissional context, comparing textual aspects forms practically the sole instrument for the reconstruction of the long-distance transmissional context. As a result, the comparison of textual aspects is particularly detailed and extensive.

1.1. [Notes on terminological practice – distinguishing between duplicity and parallelism] *Duplicity* and *parallelism* form the two textual concepts that the following investigation is based upon. They are used to describe the relationship either between two manuscripts (manuscript level) or between two recensions (text level) in terms of identity and difference. In the following, 'duplicating' is used to qualify recensions and manuscripts (the latter then simply called '*duplicates*') that represent the same textual version of a specific composition, while 'parallel' is used to qualify recensions and manuscripts that represent distinct textual versions ('parallel versions') of a specific composition.

The degree of difference that marks the threshold between a duplicate manuscript/recension and a parallel manuscript/recension is in theory difficult to assess. I.e., it is difficult to make the distinction between the degrees of difference that allows one to regard two manuscripts/recensions as still representing the same textual version, as opposed to the degree that eventually compels one to distinguish them as a part of two contrasting textual versions. However, the imbalanced chronological and archival/geographical distribution of the excavated textual sources provides some arbitrary and yet distinctive gaps within the (theoretical) continuum of duplicating/parallel recensions. In philological practice, the concurring versions of a given text are usually specified according to the distinct archives and chronological periods in which the manuscripts were found. Philologists thus refer to specific textual versions e.g., as the 'Emar version', 'Ḫattuša version', 'OB version', 'canonical version', etc.

1.2. [Notes on terminological practice – textual versions, textual traditions, and textual communities] Following the theoretical concepts exposed in chapter 4, one can assign the identified *textual versions* to specific *textual traditions*, which are in turn maintained by specific *textual communities*. The individual textual traditions/textual communities that could be isolated within the three main corpora of the study are summarized in chapter 13, sect. 1.

As noted therein, their mutual delimitation is not unambiguous in all cases and to some degree remains provisional. This is particularly the case for Ḫattuša, with the distinction of the two traditions Hatt-IIIa and Hatt-IIIb/c solely relying on (relatively vague) paleographic-chronological differences. The distinction between the two Emar traditions Em-Syr and Em-SH is unproblematic by contrast, due to the clear differences in chronology, paleography, and the scribal personnel involved. The Ugarit traditions are primarily differentiated according to the archival context and scribal personnel and, in a second step, according to paleographic traditions. This results in a threefold distinction between Ug-Rap/MT (with local paleography, Ug-loc), Ug-Lam (predominantly Babylonian Ug-Bab, but also local paleography) and Ug-Urt (local and North-Syrian paleography, Ug-NS).

The individual textual versions dealt with in this chapter will be denoted with the signatures of the respective textual traditions/communities they are assigned to.

2.1. [General quantitative proportions – duplication rates of the individual corpora] The Ḫattuša corpus differs significantly from its parallel corpora from Emar and Ugarit with regard to the portions of text that it has preserved on two or more manuscripts:¹

	1 copy		2 copies		3 copies		4 copies		5 copies		6+ copies	
Ḫattuša	2539	93.1%	173	6.3%	15	0.6%	-	-	-	-	-	-
Emar	4302	71.7%	1431	23.9%	235	3.9%	22	0.4%	8	0.1%	-	-
Ugarit	2375	60.7%	892	22.8%	450	11.5%	129	3.3%	48	1.2%	16	0.5%

Contrasted with the average number of recensions that are preserved for each lexical composition in the individual corpora, the duplicate rate reveals an important aspect that is particular to the structure of the Ḫattuša corpus:²

¹ Regarding Ugarit, note that the table includes only the material of those lexical compositions for which all or a significant selection of manuscripts has been published, i.e., *Tu*, *SAI*, *SVo*, *SaS*, *SaV*, *RSGT*, *Mea*, *WeidG*, and *Urra* 10-13, as well as the unidentified texts. Exempt from the calculations, although fully published, are the manuscripts of the series *SaP*; since it is difficult to define and compare the individual paleographic signs that make up the sections.

² The numbers of recensions used as a basis for the calculations are minimum in number. The minimum number of recensions of a given composition within a given corpus results from a comparison of the manuscripts. It forms the number of manuscripts that cannot possibly have been a part of the same tablet originally due to: the distance between the find spots, the textual overlap, the differences in the linguistic format, the differences in the physical tablet layout, or due to differences in the handwriting (ductus, paleography, height of script, etc.). A composition e.g., which is preserved

	Ḫattuša	Emar	Ugarit
Share of duplicated entries	6.9 %	28.3 %	39.3 %
Average number of recensions per composition	≈ 3.38	≈ 2.73	≈ 6.60

Thus, although there is very little textual overlap among the textual sources in Ḫattuša, the corpus very probably includes a higher average number of recensions per composition than the Emar corpus does, which in contrast shows more than 40% of its lexical entries preserved in at least two manuscripts.

As a consequence, the amount of epigraphic material missing in Ḫattuša must be considerably higher than is the case for Emar or Ugarit. This substantial loss of material can only be explained by the specific circumstances under which the site was abandoned (successively and systematically rather than suddenly) and by the situation after its abandonment, which included further settlements and disturbance of the archaeological strata (cf. chapter 6, sect. 1).

2.2. [General quantitative proportions – the number of recensions] As evident from the table in the previous section, the three corpora from Ḫattuša, Emar, and Ugarit differ with regard to the average number of recensions they preserve per composition. Thereby, the exceedingly high number of recensions preserved within the Ugarit corpus can be explained by the higher diversity of archival collections from which the corpus eventually derives. The following table therefore presents an adjusted average number of recensions per composition according to the most important archives (Ḫattuša & Ugarit) and for the most important paleographic traditions (Ḫattuša & Emar):³

in seven manuscripts has a minimum number of six recensions if two out of the seven manuscripts could have been a part of the same tablet. The average number of recensions per composition is the ratio between the total number of recensions for all of the compositions and the total number of compositions; it includes only those compositions (and their recensions) which are unambiguously assigned to a specific lexical series; as for which see chapter 11, sect. 1.1. Representing minimum values, the numbers must remain tentative.

The average number of recensions per composition of the Emar corpus is partly derived from the tablet inventories as established for each composition in Gantzer 2008: III (with the exception of *Urra*, for which an exact inventory is not included therein).

3 Creating differentiations within the Ḫattuša corpus thereby addresses difficulties with it, e.g., that the find spot is not documented for all manuscripts and that many of them are too small in scale to assign them to a specific paleographic period. The adjusted average number therefore involves those recensions which were definitely not produced in Hatt-IIc/IIIa and which were definitely not found in Hatt-BkA or Hatt-HaH.

As for Em-SH, the number is partly derived from the tablet inventories established for each composition in Gantzer 2008: III (all compositions with the exception of *Urra*, for which an exact inventory is not included).

	Hatt-T.I IIIb/c	Em-SH	Ug-Rap	Ug-MT	Ug-Lam	Ug-Urt
Average number of recensions per composition	≈ 2.20	≈ 2.43	≈ 3.00	≈ 1.60	≈ 1.27	≈ 1.88

Thus, among the archives located in Ugarit, only Ug-Rap and – passably – Ug-Urt, correspond to the big archives from Hattuša (Hatt-T.I) and Emar (Em-SH) with regard to the average number of recensions per composition. Notably, Ug-MT, and Ug-Lam, the archives with the lowest average numbers, differ from Ug-Rap and Ug-Urt also with regard to the high number of Akkadian literary texts they contain. This notably coincides with the total (Ug-Lam) or almost total (Ug-MT, with a single exception) lack of excerpt tablets in these two archives (see chapter 8, sect. 1.1.2.). At the point of time in which they were abandoned, Ug-MT and Ug-Lam were perhaps relatively inactive with regard to the production of lexical lists (and supposedly thus, with regard to the first phase of cuneiform scribal training).

A general difference with regard to the three corpora concerns the number and genre of compositions other than lexical lists that are preserved in more than one recension. In Emar and Ugarit, this number is almost zero except for a handful of Akkadian/Sumerian literary texts.⁴ In Hattuša conversely, several genres – genuinely Hittite examples as well as traditional Mesopotamian ones – involve compositions with multiple recensions. If one holds the practice of multiple copying of the lexical lists as an indication of training procedures, then the observer has to take into consideration that scribal training in Hattuša, to a considerable degree involved textual genres that were not used for scribal education at other sites; further see chapter 13, sect. 3.1.

2.3. [General quantitative proportions – the number of textual versions] Among the recensions of the Emar and Ugarit corpus, it is possible to isolate concurring textual versions for a number of compositions. Some of the lexical compositions are even preserved in three distinct textual versions within one corpus. The number of contrasting textual versions may have been similar in the Hattuša corpus; however, due to the extremely low duplication rates (see sect. 2.1.), it is almost impossible to identify textual differences between a composition's individual recensions. The average number of textual versions per composition is as follows in the individual corpora:⁵

	Hattuša	Emar	Ugarit
Average number of textual versions per composition	≈ 1.20	≈ 1.43	≈ 1.71

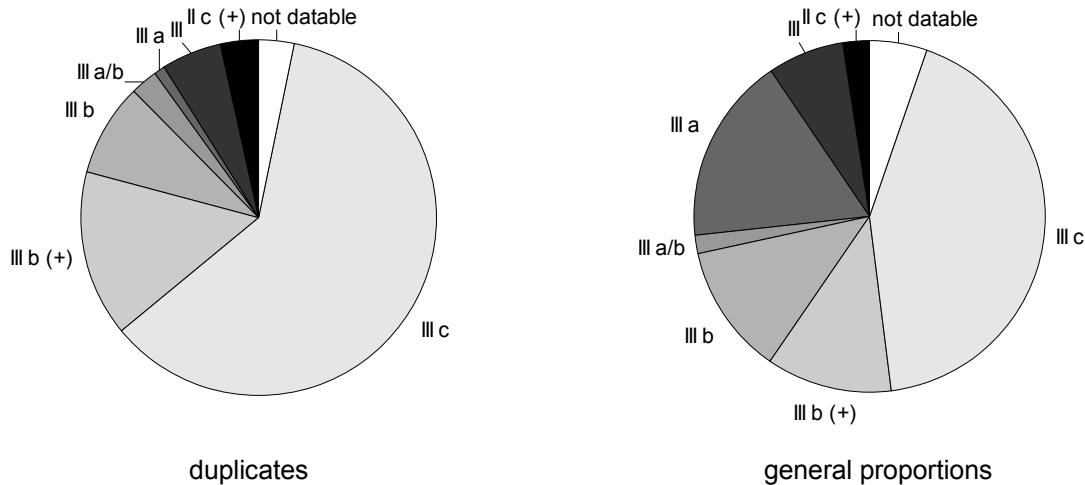
4 As for Emar, cf. Arnaud 1985-87: IV; as for Ugarit, cf. van Soldt 1995: 207f. and Arnaud 2007.

5 The calculation includes only those compositions which are preserved in more than one recension.

Both within the Emar corpus and the Ugarit corpus, the contrast between textual versions for most compositions can be traced back to contrasting local archival contexts or paleographic traditions, and consequently, the number of textual versions per composition is the highest in Ugarit due to its wider archival (and paleographic) diversity. Concurring textual versions within the same archive (i.e., within the same textual tradition) only involve the series SVo (Ug-MT/Ug-loc) and SaV (Ug-Rap/Ug-loc as well as Em-SH) and the sites of Ugarit and Emar. The situation within the Ḫattuša corpus remains unclear due to the incomplete documentation of the archival context of the involved recensions.

Thus, in all likelihood the individual local textual traditions built on one single (then, more or less authoritative) textual version of each composition with the exception of the series SVo and, in particular, SaV, which apparently was current in two contrasting versions (a short version and a long version) within several scribal traditions in the 13th-century western periphery.

2.4. [General quantitative proportions – chronological aspects] As can be well demonstrated for the Ḫattuša corpus, for which the method of paleographic dating allows for a relatively high chronological differentiation of the corpus, the duplication rate increases the later the textual material is. The following table contrasts the chronological distribution of the duplicated material with that of the whole corpus (according to the number of lexical entries):



The contrast can be interpreted as resulting from the usual revision processes at work in an archive, in which older material – especially if it is duplicated by more recent manuscripts – is discarded. Whether or not a chronological differentiation of the Emar and Ugarit corpus – which is unfortunately not feasible – would lead to similar results, must remain unclear.

2.5. [General quantitative proportions – details] The following table offers the detailed number of manuscripts, recensions, and textual versions according to the individual textual traditions and lexical compositions. As for further details, cf. the introductory remarks to the individual lexical series in part D.

	Hattuša				Emar				Ugarit						
	m's	rec's		ver's	m's	rec's		ver's	m's	rec's					ver's
		total	T.I/ IIIb+			total	Syr- SH			total	Rap	MT	Lam	Urt	
<i>Tu</i>	-	-	-	-	-	-	-	-	5	5	3	1	1	-	1
<i>SAI</i>	-	-	-	-	-	-	-	-	9	9	4	1	1	1	1
<i>SVo</i>	1	1	-	1	5	3	1-2	2	6	5	1	3	-	-	3*
<i>SaS</i>	-	-	-	-	-	-	-	-	12	8	5	2	1	-	1/2*
<i>SaP</i>	-	-	-	-	9	3	0-3	1	2	2	-	-	1	1	2
<i>SaV</i>	13	6	3	2	8	4	1-3	3*	10	8	4	1	-	2	3/4*
<i>GT</i>	-	-	-	-	-	-	-	-	13	11	4	1	3	-	1
<i>Mea</i>	-	-	-	-	-	-	-	-	6	5	3	-	1	-	1
<i>WeidG</i>	-	-	-	-	2	1	0-1	1	14	13	4	2	2	1	2
<i>Urri 1</i>	-	-	-	-	25	6	3-3	2	-	-	-	-	-	-	-
<i>Urri 2</i>	-	-	-	-	18	4	0-4	1	-	-	-	-	-	-	-
<i>Urri 3</i>	1	1	-	1	8	3	2-1	2	-	-	-	-	-	-	-
<i>Urri 4</i>	-	-	-	-	11	5	0-5	1	-	-	-	-	-	-	-
<i>Urri 5</i>	-	-	-	-	11	2	0-2	1	-	-	-	-	-	-	-
<i>Urri 6</i>	-	-	-	-	4	2	0-2	1	-	-	-	-	-	-	-
<i>Urri 7</i>	-	-	-	-	20	5	3-2	2	-	-	-	-	-	-	-
<i>Urri 8</i>	-	-	-	-	7	3	1-2	2	-	-	-	-	-	-	-
<i>Urri 9</i>	-	-	-	-	4	2	1-1	2	-	-	-	-	-	-	-
<i>Urri 10</i>	-	-	-	-	9	2	0-2	1	8	7	3	2	1	1	3
<i>Urri 11</i>	1	1	-	1	7	1	0-1	1	7	6	2	-	-	3	1
<i>Urri 12</i>	2	2	1	1	2	2	0-2	1	11	8	4	-	1	3	1
<i>Urri 13</i>	-	-	-	-	5	4	0-4	1	6	6	1	2	-	3	1
<i>Urri 14</i>	2	2	1	1	4	2	0-2	1	-	-	-	-	-	-	-
<i>Urri 15</i>	-	-	-	-	2	2	0-2	1	-	-	-	-	-	-	-
<i>Urri 16</i>	-	-	-	-	17	4	1-3	2	-	-	-	-	-	-	-
<i>Urri 17</i>	-	-	-	-	2	1	0-1	1	-	-	-	-	-	-	-
<i>Urri 18</i>	-	-	-	-	11	1	0-1	1	-	-	-	-	-	-	-
<i>Lu</i>	6	6	2	2	22	4	0-4	1	-	-	-	-	-	-	-
<i>Izi</i>	9	6	3	1	-	-	-	-	-	-	-	-	-	-	-
<i>Kagal</i>	3	2	1	1	-	-	-	-	-	-	-	-	-	-	-
<i>Sag</i>	6	3	2	1	1	1	1-0	1	-	-	-	-	-	-	-
<i>Nigga</i>	-	-	-	-	6	2	0-2	1	-	-	-	-	-	-	-
<i>Diri</i>	15	8	4	1	10	2	0-2	1	8	5	3	1	1	-	2/3
<i>OB Lu</i>	3	1	1	1	-	-	-	-	-	-	-	-	-	-	-
<i>Erim</i>	13	5	3	1/2 [?]	-	-	-	-	2	1	-	-	-	1	1

* contrasting textual versions within the same archive/paleographic tradition

3.1. [Graphemic and orthographic aspects – variation and agreement] A comparison of duplicating sources leads to an inventory of variants and invariants. The following sections in particular deal with variance/agreement at the graphemic and orthographic level, i.e., with spelling (in)variants. Variation therefore can involve the use of contrasting (quasi-)allographic syllabograms and syllabographic combinations (e.g., <Ú> vs. <U>, <GA> vs. <KA>, or <KAL> vs. <KA-AL>; graphemic level) or of contrasting orthographic principles (*scriptio plena/geminata* vs. *scriptio brevis/simplex*; orthographic level).

Investigating graphemic and orthographic (in)variants is of particular relevance for the reconstruction of the short-distance transmissional context. The specific character of the (in)variants between two duplicating manuscripts can provide indications about the specific character of the transmissional processes that formed the background of their production. Yet, variation cannot simply be taken as evidence for oral or memory-based transmissional contexts; whereas its absence does not necessarily point to writing-based contexts. Similarly, as with regard to the evidence of errors and mistakes (for which see chapter 10, sect. 1.4.5. & 3.1.), one has to scrutinize all cases according to the phonetically-determined or graphically-determined character (as exposed in chapter 4, sect. 5.4.) of the linguistic column in which they appear. Furthermore, of great significance is the archival and paleographic distance of the duplicating sources investigated.

3.2. [Graphemic and orthographic aspects – the Sumerian column] According to the preceding, graphemic and orthographic variance in the graphically-determined Sumerian column can principally be used to demonstrate oral/memory-based transmissional contexts only. Yet, even if the manuscripts compared share the same archival and chronological/paleographic context, i.e., they were (very likely) produced at the same place and within a short time span – also in cases where it can be demonstrated that they were produced by one and the same scribe – a certain variance still seems tolerable in supposedly writing based contexts.

It is not wholly clear whether and – if so – to what degree the transmission of the Sumerian parts of the lists, despite their graphically-determined character and despite their status of “to be preserved with high accuracy”, did not allow for a certain orthographic/graphemic variance. Spelling variants, particularly regarding grammatical morphemes, already exist in the very early periods of Sumerian literary texts. Unorthographic and derivative spellings coming up in the OB period (see chapter 9. sect. 5) widen the field of possible variants. It appears possible that trained scribes were aware of the degree of tolerable variance and may also have accordingly included variant spellings in the Sumerian column without considering this as to be an aberration from the traditional, authoritative version of the text. Concurrent spellings like

Sum. šu-sù-ud-da-ri-a	vs.	Sum. šu-sù-da-ri-<a>	(Erim Bo. Aa / Erim Bo. Aac 107)
Sum. pi-in-sìr	vs.	Sum. pi-in-zé-er	(RSGT Ug. A / RSGT Ug. F 434)

do not necessarily point to oral/memory-based transmission. They may have also evolved in writing-based environments; the copying scribes being well aware that the contrasting spellings represented the same lexical and grammatical entities.

3.3. [Graphemic and orthographic aspects – the Akkadian (and the Hittite) column] In contrast to the Sumerian column, (in)variance in the phonetically-determined Akkadian and Hittite column can be more adequately used for reconstructing the transmissional context of the lists. Due to the non-obligatory character of Akkadian orthography, enforced by the voice-indistinct use of many syllabograms in the western-peripheral traditions (see chapter 9, sect. 2.1.2.), graphemic and orthographic variance among the Akkadian parts of duplicating manuscripts may be considerable in all three corpora investigated. They quite consistently do not contain any two duplicating manuscripts that are identical with regard to all Akkadian spellings.

In this context, atypical spellings that are found in two separate duplicates, e.g., involving rare and uncustomary syllabograms, must be considered peculiar. Their reproduction very likely involved the use of a written *vorlage*. Cases of this sort are found in all three corpora, and predominantly in the corpus from Emar. The Hattuša and the Ugarit corpus only involve a single case each. As for Hattuša this is probably due to the low duplication rate (see sect. 2.2.; probably for the same reason, respective cases within the Hittite column are completely absent); as for Ugarit one has to take into account that the high amounts of duplicated material within this corpus mostly concern unilingual material:

(001)	Akk. <i>dú-tu</i> / <TU-TU> vs. <i>du-u-tù</i> / <DU-U-TU>	(Erim Bo. Aa / Erim Bo. Ab 228)
(002)	Akk. <i>i-ta-aš-šú-šú</i>	(RSGT Ug. A / RSGT Ug. F 256)

Concerning No. (001), note that the Akkadian syllabary of the whole Hattuša corpus makes use of the sign <TU> only in the pseudo-logogram Akk. *iš-tu*; otherwise, Akk. /tu/ is consistently spelled with <DU>. In No. (002), repeated <ŠÚ> is the crucial component; while the sign is used relatively often to render the possessive pronoun Akk. =*šu*, double use is exceptional (not only within the corpus of Ugarit lexical lists), and duplicated double use cannot be accidental.⁶

The Emar corpus involves duplicate manuscripts that reproduce peculiar spellings throughout whole sections. The most prominent example involves the manuscripts of *Urra* tablet 2. Apart from minor variants that can all be explained as abbreviations due to a lack of inscriptional space, all manuscripts (which must represent at least three distinct recensions) show identical, duplicated spellings. Among them, the following are most peculiar:

⁶ Lacking space as an explanation for the spelling only works for manuscript A; in manuscript F, there is definitely enough space for the regular <ŠU>.

- (003) Akk. É-šú i-[púš] / EGIR-šú dan-na / [qa-ti-š]u i-ma-al-[lu] (542A+ i 55-57 / 542B i 16-18),
 (004) Akk. ši-ta-at ša-am-šú-am-[mi] (542A+ iii 7' / 542D ii 13'),
 (005) Akk. [e-li-iš ù š]ap-li-iš (542A+ iv 20' / 542G 16'), and possibly also
 (006) Akk. *te*₆-h[u] / *te*₆-hu-[šu] (542A+ iv 29'f. / 542D iii 1'f.).

A similar passage is also found duplicated between two manuscripts in *Urra* tablet 16):

- (007) Akk. ša-ku₈-du / ši-il-ta-hu / tu-'-ú-mu / zu-qi-qi-pu (558B+ vi 20-23 / 558C+ vi 15'-18')

The four attestations of <ŠÚ> found in (003), e.g., form four of the altogether five attestations of this sign within the whole corpus (cf. chapter 9, sect. 2.1.5.).

All duplicating manuscripts listed stem from the same archival find spot and/or belong to the same paleographic tradition: Hatt-T.I / Hatt-IIIc, Ug-Rap / Ug-loc, and Em-SH. It appears highly probable that there is some mutual reference among them, either in that one manuscript has been taken as a written *vorlage* for the other, or in that both manuscripts refer (directly or indirectly) to the same written *vorlage*.

4. [Aspects of physical characteristics] Duplicating full-text tablets that stem from the same archival context, that represent the same paleographic tradition, and that show the same linguistic format have a strong tendency to also be identical with regard to the column formatting of the tablets; however, there is always some slight variation regarding the number of lines per column and, thus, the column breaks. This is at least the case for the Emar and the Ugarit corpus – the Hattuša corpus does not have enough duplicating sources preserved for which the number of columns can be reconstructed (cf. chapter 8, sect. 2.2.2.)

Duplicating manuscripts from Hattuša and Emar may also show slight variation of the number and position of the horizontal intersection rulings (the Ugarit manuscripts mostly lack this organizational device, so the material is too little for a comparison; see chapter 8, sect. 2.4.2.). Cf. the following two, prototypical examples:

(008) SSgL Bo. E ii 4-12

...
 BĀḤAR
 ŠĀM
 DÚB

 GEŠTIN
 UD-LUGAL-DU

 ALAN

SSgL. Bo. Eb 1'-8'

...
 BĀḤAR

 ŠĀM
 DÚB
 GEŠTIN
 KI-LUGAL-DU

 ALAN

	NÁ NÁ ...	NÁ [NÁ] ...
(009)	Urra 2 Em. 542A+ iv 10'-18'	Urra 2 Em. 542G 6'-14'
	... im-dù-a-bi-ak-a nam-erím-ma nam-erím-ma-ak-a nam-ra nam-ra-ak-a nam-me-en-na-ak-a nam-me-en-na nam-me-en-na-še apin še íb-ta-è an-ta ...	... im-dù-a-bi-ak-a nam-erím nam-erím-ak-a nam-ra nam-ra-ak-a nam-me-en-na-ak-a nam-me-en-na nam-me-en-na-še apin še íb-ta-è an-ta ...

To sum up, variation among duplicating manuscripts not only concerns spellings and orthography, the linguistic format, or presence and absence of individual entries, but can also be observed with regard to the tablet layout and the physical organization of the text.

5.1. [Textual aspects – general note] Comparing complete textual traditions involves contrasting the distinct textual versions they preserve of the individual lexical compositions. An effective comparison presupposes that the composition compared is attested to in multiple textual versions and in multiple textual traditions and that the versions on hand are in a good state of preservation. These prerequisites apply to a limited number of compositions only, and the selection of examples treated in the following sections is the direct outcome of these limitations.

As has already been mentioned in this study, lexical lists, organized as a series of more or less equal units – i.e., as an abstract series of entries – are particularly suitable for textual-critical comparison. Comparing two textual versions implies assessing an inventory of the entries that both versions share as opposed to the inventory of entries that are only attested to by one version and respectively missing in the other. Those entries that are shared by both versions can then be compared according to further qualitative aspects (predominantly lexical or grammatical deviations).

A further interpretation of the agreements and differences, i.e., of the continuities and discontinuities between two or more textual versions (and thus textual traditions) follows the theoretical

framework as elaborated in chapter 4. A summarizing characterization of the individual textual traditions investigated is given in the synthesis chapter 13, sect. 1, since it is to be effectively combined with data that has been derived in the previous chapters, such as paleographic or linguistic data or aspects of the scribal curricula.

5.2.1. [Textual aspects – example 1: SaV – introductory remarks] The sign list SaV, listing Sumerian single-sign logograms and their Akkadian translations,⁷ is the only lexical series that is preserved in substantial amounts from all three major corpora. Simultaneously, it is the series with the highest number of concurring textual versions preserved. It is therefore particularly suitable for a comparative investigation. Within the three corpora, distinct versions are preserved from several archival contexts / paleographic traditions. In Ugarit, Ug-Rap/MT and Ug-Urt each preserve two versions with concurring degrees of extensiveness, a 'short version' and a 'long version'. Thereby, Ug-Urt 'long', represented by a single, small-scale manuscript, is too poorly preserved and thus must be excluded from the comparison. There are no manuscripts preserved from Ug-Lam/Ug-Bab.

Em-SH also includes a long version and a short version. Em-Syr may as well have possessed such a distinction, yet there is only a single manuscript preserved (SaV Em. 537C+) and it is impossible to judge which of the two versions – if they really existed in that tradition – it represents. The manuscript shows mixed paleography, which suggests that it was produced in the very last phase of the Syrian tradition and that the chronological distance to the Syro-Hittite versions is relatively short.

As for Ḫattuša, the situation is less clear-cut. Manuscripts are preserved from all three NH paleographic periods. From the contrasting manuscripts SaV Bo. A = KBo. 26, 34 (Hatt-IIIc), SaV Bo. B = KBo. 1, 45 (Hatt-IIIB), and SaV Bo. C = HT 42 (probably Hatt-IIIc) it must be concluded that there existed at least two concurring, roughly contemporaneous textual versions at this site. In contrast to the Ugarit traditions and to Em-SH, there is still no considerable difference in extension obtainable between the versions as preserved by the two manuscripts. Since the whole corpus consists of small-scale pieces, and since there is no further substantiated, duplicating material, the question of exactly how the two versions relate to each other and whether or not the corpus includes additional textual versions must remain unsolved. In order to make the Ḫattuša manuscript at all exploitable for statistical investigation and despite the fact that distinct versions must have existed, all Ḫattuša manuscripts are regarded as representing one single textual version in the following evaluations.

Apart from that, there are also two versions known from Assur, according to the dates provided in Groneberg 2006-, an MA and an NA version (in the following labeled Ass-MA and Ass-NA).⁸

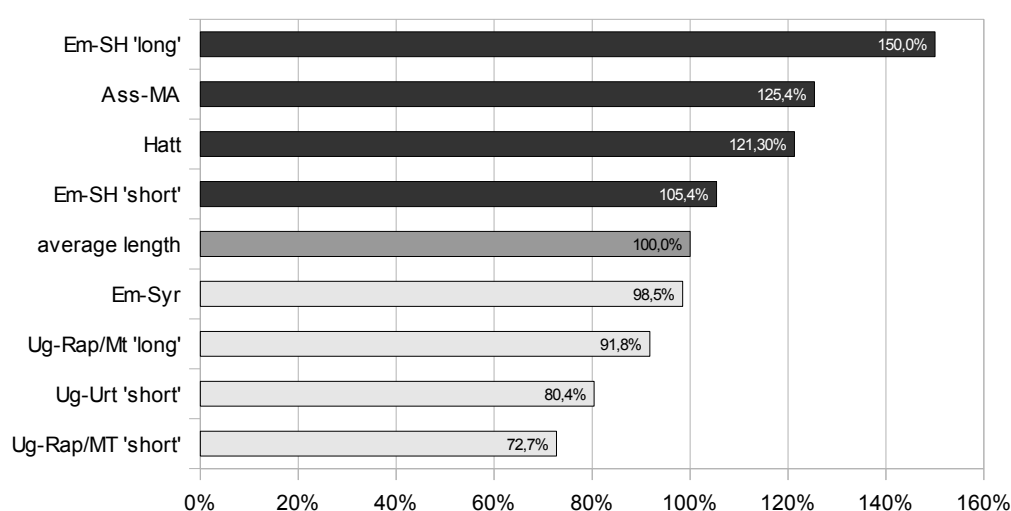
⁷ As for a short abstract of its structure and literary history, cf. chapter 2, sect. 5.2. As for its position within the scribal curriculum, cf. chapter 11, sect. 1.2.

⁸ I.e., there are no additional MA and 1st-millennium manuscripts apart from those already used in Landsberger /

These are the only versions of SaV known from Mesopotamia, and Ass-MA will also be included in the investigation. The comparison thereby includes a quantitative part (sect. 5.2.2.) and a qualitative part (sect. 5.2.3.), to be carried out separately for the two main structural components of the series, i.e., (1) according to the individual logograms treated (macro structure) and (2) according to the Akkadian translations given to the logograms in the respective logogram sections (micro structure).

5.2.2.1. [Textual aspects – example 1: SaV – quantitative comparison – average section length]

The relative average section length as determined in the following only refers to the number of Akkadian translations given to the individual logograms, not to the number of logograms. Given 100% as an average length, the individual versions relate to it as follows:⁹



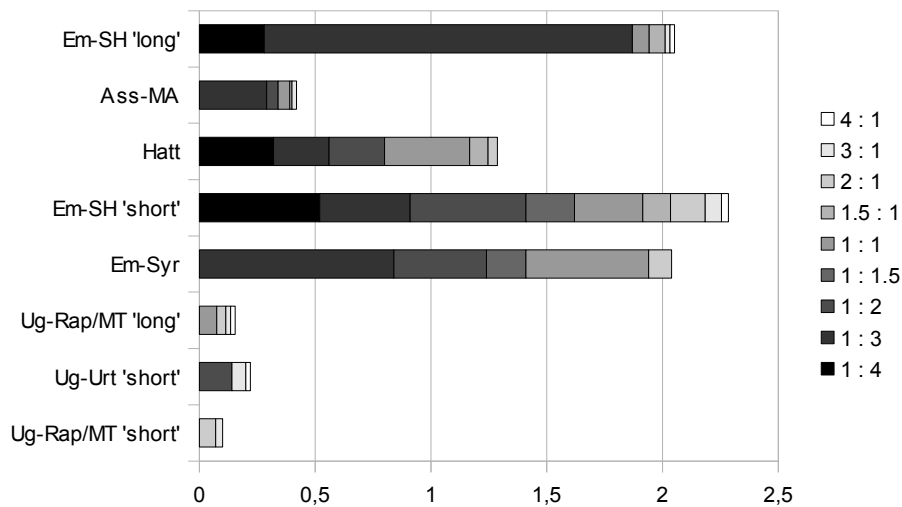
Not surprisingly the 'long' versions include a higher number of Akkadian translations than the corresponding 'short' versions. Generally, Em-SH 'long', Hatt, and Ass-MA show a significantly higher amount of Akkadian translations than Em-SH 'short', Em-Syr, or Ug-Rap/MT 'long', which group roughly around the average length, and are considerably longer than the two short versions from Ugarit, which are clearly less extensive than the average. That both versions of Em-SH are more extensive than Em-Syr, is very probably due to the chronological gap between them. Interestingly in

Hallock 1955. The MA manuscripts with textual overlap – if at all – only show slight variations so they are regarded as representing one version in the following.

9 In detail, the final numbers result from the following calculation procedure: (1) There are only those logogram sections included which are preserved in at least two versions and whose length can be established with certainty for all version that preserve it; i.e., the calculation excludes sections which are only preserved in one version and which are indeterminable as to their length in one or more versions. (2) The average number of Akkadian translations is established for each logogram section. (3) The section length is established in relation to the average number for each version and logogram section. (4) The total relative length of each version is established as the average length of all logograms for sections preserved in that version.

this respect, Ug-Urt 'short' is clearly more extensive than contemporaneous Ug-Rap/MT 'short'. Generally, the lower grade of extension of the Ugarit versions is well in accordance with the evidence obtained for other lexical series (see following sects.).

5.2.2.2. [Textual aspects – example 1: SaV – quantitative comparison – relative amount of new logograms introduced] The contrasting versions also differ in length with regard to the logograms included. Beyond a stock of logograms which is shared by all versions and which is more or less compatible with the set of logograms preserved in the canonical version of SaS, each version includes a certain amount of new material. Any statistical investigation of the amount of this surplus has to compete with the triggering effect that the incomplete states of preservation of the individual versions impose. There is no logogram section that is simultaneously preserved (or definitely not preserved) in more than five versions, and a large part of sections are preserved (or definitely not preserved) in no more than three versions. Accordingly the relative amount of new logogram sections introduced is as follows (with versions arranged according to the average section length as established in the previous section):¹⁰



¹⁰ As noted in the previous section, the version Ug-Urt 'long' is too scarcely preserved to be included in the investigation; for the same reason, the manuscripts of the three paleographic periods of the Khattuša corpus are taken to represent one version.

The categories are established according to the following principle: Categories '4:1' / '3:1' / '2:1' / '1:1' include those cases in which a logogram section is solely preserved in the respective version and definitely missing in four/three/two/one parallel version(s); vice versa, categories '1:4' / '1:3' / '1:2' include those case in which a logogram section runs parallel to three/two/one other version(s) but is definitely missing a fourth/third/second parallel. Categories '1.5:1' (and '1:1.5') accordingly represent those cases in which a logogram section runs parallel to a second (and third) version, but absent in three (or two) others.

The individual categories are weighed differently in the table: The number of cases they include are multiplied by their proportions as denoted by the category. Thus, a logogram section of category '4:1' is four times as significant as a logogram section of category '1:1', which in turn is four times as significant as a logogram section in category '1:4'. The resulting number of cases is moreover divided by the total number of parallel logogram sections of the respective version.

Altogether, the amounts of new logograms introduced are not proportional to the amounts of newly introduced Akkadian translations, thus: The amounts of new logogram sections included in Em-SH 'short' and Em-Syr are higher than the respective amounts included in Em-SH 'long', in Hatt, and, in particular, in Ass-MA; which in turn shows a higher average length with regard to the number of Akkadian translations (see previous section). Also, the distinction between 'short' and 'long' versions apparently (mostly) concerns the number of Akkadian translations, and is not so concerned with the number of logograms. Apparently, the innovative focus of Em-SH 'short' and Em-Syr is more to do with the logograms, whereas that of Em-SH 'long' and Hatt more strongly concerns the Akkadian translations.

Exclusive material, i.e., new logogram sections exclusive to a single version (categories '1:4' / '1:3' / '1:2'), are found in the versions from Emar, Ḫattuša, and Assur only.

5.2.3.1. [Textual aspects – example 1: SaV – qualitative comparison – logogram sections] The investigations undertaken in the previous two sections, mostly concentrating on quantitative aspects, disregard the varying geographical (and chronological) distances between the individual versions.

The percentages given in the following table result from a qualitative comparison of the logogram sections. They display the amount of logograms that are definitely shared among the individual versions. The shares given in bold letters in the center fields denote the average overall agreement rate of the individual version with its parallels (i.e., the percentage of generally paralleled logogram sections). Shares given in parentheses are statistically insignificant due to the marginal overlap preserved between the respective two versions:

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
Hatt	62.3	69.6	(66.7)	42.3	(87.5)	63.6	73.7	84.6
Em-Syr	69.6	71.1	57.9	77.9	68.0	78.0	75.0	63.9
Em-SH 'long'	(66.7)	57.9	67.6	65.9	50.0	87.5	76.5	-
Em-SH 'short'	42.3	77.9	65.9	72.8	85.0	77.8	87.9	80.0
Ug-loc 'long'	(87.5)	68.0	50.0	85.0	78.1	92.9	94.4	69.6
Ug-loc 'short'	63.6	78.0	87.5	77.8	92.9	82.4	94.4	(66.7)
Ug-Urt 'short'	73.7	75.0	76.5	87.9	94.4	94.4	83.7	92.4
Ass-MA	84.6	63.9	-	80.0	69.6	(66.7)	92.4	74.5

Thus, the three versions from Ugarit are to a significant degree more closely related to each other (red framed box) than are the three Emar versions (yellow framed box); partially, this reflects the higher variance in amount and sort of newly introduced material of the Emar versions (Em-SH 'long' being more extensive and predominantly introducing complex signs, Em-SH 'short' and Em-Syr

preferring compound signs with altogether less expansion; see previous sections). Notably however, individual Emar versions show a higher agreement with individual Ugarit versions than with other Emar versions (green framed boxes).

The position of Hatt appears indifferent except for the apparently strong connection with Ass-MA. The latter in turn is more closely connected with Hatt and Em-SH than with Em-Syr and Ug-loc; however, the relation with Ug-Urt 'short' is peculiar, as the respective manuscript of this version shows some clear Assyrian linguistic imprints (see sect. 5.2.5.).

Another important point (which is not reflected in the table) concerns the specific types of logograms which make up the newly introduced material in the individual versions, particularly in those with high extension rates: While the new logograms integrated into Em-SH 'long' and Hatt mostly involve complex signs (such as <SÈD> or <ÛR>), Em-SH 'short' and Em-Syr in contrast show a strong preference for compound signs (such as <ŠIR-RUM> or <RI-RI>; cf. the following section).

5.2.3.2. [Textual aspects – example 1: SaV – qualitative comparison – Akkadian translations]

A qualitative comparison of the Akkadian translations that are given to the individual logograms by the concurring versions can unfortunately only build on limited data, since it requires the unambiguous preservation of all Akkadian translations in the respective logogram section to be compared between two (or more) versions. The number of sections that fulfill these criteria is small. This lack of data particularly concerns the Hattuša and Assur manuscripts, which must be excluded completely from the investigation.

In most of the comparable sections (as for a reproduction, see sect. 5.2.7.), the first point discovered with regard to the logogram sections also holds true for the Akkadian translations throughout large passages of the composition (cf. previous sect.): The Ugarit versions are apparently closely related to each other, while there is still more diversity among the Emar versions.¹¹ Evidence also supporting the second point, i.e., demonstrating that individual Emar versions appear more closely related to the Ugarit version(s) than to one of the other Emar versions, is scarce: Only in the sections dealing with <EN> and <EŠ>, is it the case that Em-SH 'short' appears closer to the Ugarit versions than to Em-Syr (but also cf. the sections treating <KAL> and <NE>, which show the opposite relation); this may be explained by the relative chronological distance which separates Em-SH from Em-Syr, while Em-SH and the Ugarit versions are contemporaneous.

5.2.4. [Textual aspects – example 1: SaV – the source of the innovations] As has been noted in the brief description of the series in chapter 2, sect. 5.2., SaV, the vocabulary version of SaS, is

¹¹ As for the Ugarit versions, cf. sects. <HI>, <AN>, <HAL>, <UR>, <ŠEŠ>, <ÛR>, <ÎL>, <ÁŠ>. As for the Emar versions, cf. sect. <NI>, <BU>, <NU>, <NA>, <IGI>, <KA>, <KISAL>, <TAR>, <NIM>.

as yet preserved in the LBA western periphery and in Assur only, which may also be regarded as a LBA peripheral site/tradition. Moreover, a great deal of the logograms – mostly complex and compound signs, which the versions from Emar, Ḫattuša, and Assur have newly introduced – is unparalleled by the contemporaneous and also by the later, 1st-millennium versions of SaS; i.e., there is no direct counterpart of this material in Babylonia.

If Babylonian lexical material is excluded as a direct source the LBA peripheral sites may have drawn the innovations from principally two alternative sources: They either derived it directly from bilingual literary, magical, or religious texts, or they extracted it from other lexical series. It must be noted that Ass-MA, with great exception, includes a tradition of both simple-sign lists, SaV and *Ea/Aa*. A comparison of the MA manuscripts of both series yields the interesting result that *Ea/Aa* is more extensive in the logogram sections it includes (particularly with regard to the complex and compound-sign logograms), but that SaV overrides *Ea* (and in parts also *Aa*) with regard to the number of Akkadian translations given to the individual logograms (i.e., the average section length).¹² The source of many of the complex and compound-sign sections that appear newly introduced into the SaV versions from Ḫattuša, Emar, and Assur, thus, may be sought in the series *Ea/Aa*.¹³ Similarly, the source for the newly introduced Akkadian translations may be *Aa* or some acrographic series like *Izi*, which also includes longer simple-sign list-like passages.

It is as of yet unclear who eventually afforded the transfer of new lexical material into SaV, i.e., if it was Assyrian scribes who had access to both SaV and *Ea/Aa*, or if – and to what degree – Syrian/Hittite scribes were involved. Note; however, that the series *Ea/Aa* is as of yet not attested to in the western LBA periphery.

5.2.5. [Textual aspects – example 1: SaV – some further observations] The version(s) preserved from Ḫattuša are of particular relevance, since Hittite writing had generated its own characteristic use and inventory of Sumerian logograms and its own paleography: It seems possible that Hittite scribes added logograms to the series that were specifically characteristic for the Hittite inventory or paleography. The manuscripts provide materials that both support and contradict this hypothesis. Among the logograms that are solely attested to in the Ḫattuša version(s), <SÈD> and <ḪA-A> are also quite prominent as Sumerograms in customary Hittite texts. Conversely; however, the group of exclusive signs also includes <PÀD>, <NIB>, or <AGA>, which are not known as logograms in Hittite texts. Also, the peculiar split-up of the <PIRIG>-sign group into three signs, i.e.,

12 Cf. the section on <IG>, <LAL>, <PAP>, and <PA>, all found in Ea I as represented by the MA manuscript BM 108862 (Civil 1979: 173ff.) and in the SaV manuscripts VAT 10714, 10388, and Ass Ph.K.95/6 (Landsberger / Hallock 1955: 49ff.).

13 A conspicuous example is the LÁL section with compounds found in SaV Bo. H = KUB 3,105 and in Ea I 249ff. (represented by the MA manuscript BM 108862).

<PIRIG>, <UG>, and <AZ>, in SaV Bo. F = KBo. 1,42 as against the usual two-fold contrast of <UG> and <AZ> can be explained by the typically Hittite coexistence of 'subscribed' sign forms of <AZ = PIRIGxZA> and <UG = PIRIGxUD> with unsubscribed forms <AZ = UG = PIRIG>. That the local paleography influenced the structure of the lists seems probable to a certain degree; however it cannot be taken for granted.

Another manuscript from Ḫattuša, SaV Bo. A = KBo. 26,34, with an extremely uncommon linguistic format (see chapter 11, sect. 2.9.2.) shows some direct agreements with Em-SH 'short', even involving some unusual (probably erroneous) pronunciation glosses. A more or less direct connection between Em-SH 'short' and this manuscript appears strongly suggestive. In which direction the transfer ran and how it was achieved; however, remains unclear.

A similar connection involves the manuscript SaV Ug. G = RS 94.2939, which represents the version Ug-Urt 'short'. As already noted in sect. 5.2.3.1., this version shows an extremely high agreement rate with Ass-MA, and in the same place the manuscript has a number of Assyrianisms in the Akkadian column. These do not merely concern newly introduced material but can also be found in standard entries (such as in Sum./Akk. ÈR = *urdu*): The scribe of the manuscript consistently wrote in an Assyrian(ized) variant of Akkadian. Yet, Ug-Urt 'short' is closely related to the other Ugaritian versions as well (see table in sect. 5.2.3.1.). It appears likely that the version is not a direct Assyrian import nor that local scribes just took over some individual innovations from an external Assyrian(ized) version. It is more likely that the Assyrianisms are based on the scribe's specific personal Akkadian variety.

5.2.6. [Textual aspects – example 1: SaV – some conclusions] On the basis of the long-distance transmissional theoretical concepts developed in chapter 4., the differences and agreements between the individual textual versions as outlined in the preceding can be summarized in the following terms:

(1) Regarding their grade of extension, the Ugarit versions are clearly less innovative than are the versions from Emar, Ḫattuša, and Assur, which pick up considerable amounts of new material. This decline even holds true in comparison with Em-Syr, which is clearly earlier than the Ugarit versions.

(2) When compared with one another, the Emar versions show a higher degree of differentiation than do the Ugarit versions. With mutual intersection sets involving more than 90% of all entries, but with the degrees of innovation varying, the Ugarit versions must have been shaped in mutual interference. Newly introduced innovative versions apparently transformed the existing versions and did not simply replace them. To the contrary, the Emar versions appear to be too independent to assume (stronger) mutual interference among them. This can only partially be explained by the

fact that Em-Syr and Em-SH are not contemporaneous, since also contemporaneous Em-SH 'short' and Em-SH 'long' are disjoined by considerable differences in content.

(3) The compound-sign and complex-sign sections, which make up a great deal of the innovations found in the Emar and Ḫattuša versions, do not have a counterpart among the contemporaneous and later 1st-millennium Babylonian parallels of S^a. They may thus represent internal innovations extracted from other lexical series by Assyrian or western peripheral scribes, who may have felt the need for a compendium of the most important Sumerograms and their most important Akkadian translations. In Ḫattuša, the inclusion of the new material is possibly provoked by the local writing system.

To summarize, the Ugarit tradition of SaV is not only marked by a clearly higher degree of peripherality in contrast to the Emar and Ḫattuša tradition, but the latter apparently assume a secondary centrality as reflected by the potential amounts of internal innovations they contain. The high degree of standardization of the concurring Ugarit versions may be interpreted as resulting from a residual-zone location of the tradition and/or from internal community pressure and thus from the presence of oral/memory-based techniques of storage and transmission; whereas the high variance within the Emar tradition points to a spread-zone location and/or to the use of writing based techniques. The same may be true for the Ḫattuša version; yet, the passages with textual overlap preserved from this site – though showing variance – are short and not necessarily contemporaneous.

5.2.7. [Textual aspects – example 1: SaV – details] The following table gives an inventory of all SaV logograms and the total number of Akkadian translations that are preserved in the respective version. The inventory excludes passages that are preserved in only one tradition. Logograms also present in the canonical version of SaS are given in bold capitals; logograms not present in the canonical version of SaS are given in normal capitals if they are paralleled among the LBA western peripheral traditions, and in italic capitals if they are only attested to in one of these traditions. Logograms are listed in small capitals in case they have been “attracted” there by the semantics of Akkadian and/or have been distracted from their original position within the series (as for attractive insertions, generally cf. chapter 2, sect. 3.2.3.). The individual Akkadian translations are explicitly quoted only for those sections that are completely preserved in more than one version; for the ease of comparison, they are not given in their original sequence:

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
A			24(+)	18 <i>mû</i> <i>abu</i> (...)			2 <i>mû</i> <i>abu</i>	
SUR				5 <i>zanānu</i> (...)			1 <i>zunnu</i>	

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
PAD	3(+)			7 <i>kurummatu</i> (...)			1 <i>kurummatu</i>	
<i>ŠIR</i>	-			1			-	
<i>ŠIR-RUM</i>	-			2			-	
SÈD	(6(+))							
ḪAR	5/7(+) <i>ḫasû</i> <i>šemeru</i> <i>ararru</i> <i>erû</i> ?	12(+)		9 <i>ḫasû</i> <i>kabātu</i> <i>šemeru</i> <i>ararru</i> <i>erû</i> (...)			4 <i>ḫasû</i> <i>kabātu</i> <i>šemeru</i> <i>erû</i>	
UḪ	3/6(+)	4					2	
ḪU	4/5	3 <i>iššûru</i> <i>būšu</i> <i>naprušu</i>					2 <i>iššûru</i> <i>dašpu</i>	
SÈD	6(+)	-					-	
RI		4 <i>tallu</i> (...)					1 <i>tallu</i>	
<i>RI-RI</i>		2		-			-	
BI		3		3			2	
NI		3 <i>šammu</i> <i>ḫuqqutu</i> <i>malāḫu</i>	3(+)	4 <i>šammu</i> <i>lē'u</i> <i>šemû</i> <i>nirbu</i>			1	
NI-NI		-	2	-			-	
BU		3 <i>ruqqû</i> <i>abābu</i> (vacat)	4(+)	3 <i>nûru</i> <i>sûqu</i> <i>puḫru</i>			1	
ŠUD		-		1			1	
KU	15(+)	7(+)		8			2(+)	
KUxLĀL	1			-				
KUxIGI	1			-				
LU	11(+)			2				
GEŠPU	1			-				
PĀD	1			-				
ḪA	3			3				
ḪA-A	1			-				
ḪA-gunu	2			3				
LI	1			2				
LA	1			2				
LUM	4			4				
NU		1 <i>mašlālu</i>	3 <i>lā</i> <i>zikaru</i> <i>ṭēmu</i>		3 <i>lā</i> <i>amīlu</i> <i>abu</i>	1 <i>lā</i>		

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
NA		3 <i>amīlu</i> <i>napāšu</i> <i>ilu</i>	4 <i>amīlu</i> <i>napāšu</i> ^D UTU <i>lā</i>		3(+)	2 <i>uršu</i> <i>nādu</i>		
BA		2 <i>supinnu</i> <i>labintu</i>	7	2 <i>supinnu</i> <i>šū</i>		1 <i>supinnu</i>		
ZI		3 <i>napiltu</i> <i>kittu</i> <i>tebû</i>	15	3 <i>napiltu</i> <i>kittu</i> <i>tebû</i>		1 <i>napultu</i>		
GI		3 <i>qanû</i> <i>imulu</i> <i>kittu</i>	3	3 <i>qanû</i> <i>kīnu</i> <i>kittu</i>		1 <i>qanû</i>		
GI ₄		-	1	1		-		
DĪM		3 <i>kīma</i> <i>itinnu</i> <i>epēšu</i>	3	3 <i>kīma</i> <i>itinnu</i> <i>epēšu</i>		2		
PAN		1 <i>qaltu</i>	1	1 <i>qaltu</i>		1 <i>qaštu</i>		
ŠAG ₄ -GAD		-	-	1		-		
SA		-	1	-		-		
MA		3 <i>tittu</i> <i>mātu</i> <i>eleppu</i>	4	3 <i>tittu</i> <i>eleppu</i> <i>nabittu</i>		1 <i>tittu</i>		
MU		12 <i>šattu</i> <i>šūmu</i> <i>zakāru</i> <i>zikru</i> <i>nuḫatimmu</i> <i>apû</i> <i>ina</i> <i>ana</i> <i>nišû</i> <i>rēšu</i> <i>zēru</i>	7	11 <i>šattu</i> <i>šūmu</i> <i>zikru</i> <i>nuḫatimmu</i> <i>apû</i> <i>ina</i> <i>ana</i> <i>nišû</i> <i>rēšu</i> A-AŠ MIN	6(+)	3(+)		
UDUN		-	2	-	-			
TAḪ		1 <i>rēšu</i>	3	2 <i>rēšu</i> <i>nārāru</i>	1 <i>rēšu</i>			
GIŠ		2 <i>išu</i> <i>šelān</i>		3 <i>išu</i> <i>ḫaṭṭu</i> <i>šammu</i>	1 <i>išu</i>			
GÁ		6 <i>pisannu</i> <i>idātu</i> <i>ya</i> <i>ana</i> <i>ina</i> <i>ikû</i> <i>dudû</i>		6 <i>pisannu</i> <i>idātu</i> <i>ya</i> <i>anāku</i> <i>ana</i> <i>ina</i> <i>šubtu</i>	2			
GALGA		-	3	-	-			
ÈRA		-	2	-	-			

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
<i>GAZI</i>		-	1	-	-			
<i>SILA4</i>		-	1	-	-			
<i>ÉSAG</i>		-	1	-	-			
<i>ÛR</i>		-	1	-	-			
<i>GÁ-LI</i>		-	2	-	-			
GÁN		2 <i>eqlu</i> <i>ikû</i>	4 <i>eqlu</i> <i>ikû</i> <i>mēreštu</i> <i>alku</i>	1	1 <i>eqlu</i>			
EN		1 <i>bēlu</i>	4 <i>bēlu</i> <i>bēltu</i> <i>adi</i> <i>amīlūtu</i>	2 <i>bēlu</i> <i>šarru</i>	3 <i>bēlu</i> <i>šarru</i> <i>anāku</i>			
IN		1 <i>tibnu</i>	1	1 <i>tibnu</i>	3 <i>tibnu</i> <i>sarru</i> <i>sarāru</i>			
NAGA		-	1	-	-			
<i>IN-NU</i>		-	1	-	-			
IRI		-	1 <i>ālu</i>	1 <i>ālu</i>	1 <i>ālu</i>	1(+)		
EL		2 <i>ellu</i> <i>tēlultu</i>	4 <i>ellu</i> <i>elletu</i> <i>ardatu</i> <i>teqūtu</i>	3 <i>ellu</i> <i>tēleltu</i> <i>ardatu</i>		2		
IGI			13 <i>ēnu</i> <i>maḥru</i> <i>maḥāru</i> <i>pānu</i> <i>igištu</i> GIŠMIN <i>naṭālu</i> <i>dagālu</i> <i>naplusu</i> <i>barū</i> <i>mādu</i> <i>ašarēdu</i> <i>arku</i>	8 <i>ēnu</i> <i>maḥru</i> <i>mādu</i> <i>sarru</i> <i>lemnū</i> <i>betunu</i> <i>naṭālu</i> <i>naplusu</i>		4 <i>ēnu</i> <i>maḥru</i> <i>pānu</i> <i>amāru</i>	1 <i>ēnu</i>	
ḪI			5(+)	5 <i>ṭābu</i> <i>eṣemtu</i> <i>rišātu</i> <i>barku</i> <i>mādu</i>	4	2 <i>ṭābu</i> <i>balātu</i>	2 <i>ṭābu</i> <i>balātu</i>	
KAM				3 <i>diqāru</i> <i>mēreštu</i> <i>ellu</i>		2 <i>diqāru</i> <i>mēreltu</i>	2 <i>diqāru</i> <i>mēreltu</i>	
AN	4 <i>šamû</i> <i>šaḳû</i> <i>ilu</i> <i>ellu</i>			4 <i>šamû</i> <i>erṣetu</i> <i>ilu</i> <i>amīlu</i>		5 <i>šamû</i> <i>anu</i> <i>ilu</i> <i>šarru</i> <i>šarratu</i>	3 <i>šamû</i> <i>anu</i> <i>ilu</i>	

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
NAB	2 <i>nabbu</i> <i>napāḥu</i>		1 <i>nabbu</i>	1 <i>nabbu</i>		-	-	
MUL	1 <i>kakkabu</i>		1 <i>kakkabu</i>	1 <i>kakkabu</i>		-	-	
ŠÚ-MUL	1		-	-		-	-	
HAL	3 <i>bārû</i> <i>pirištu</i> <i>šamû</i>		4 <i>bārû</i> <i>pirištu</i> ! <i>šamû</i> <i>ḫallu</i>	3 <i>bārû</i> <i>pirištu</i> <i>šamû</i>		2 <i>bārû</i> <i>ḫallu</i>	2 <i>bārû</i> <i>ḫallu</i>	
GUR ₅	-		1	-		-	-	
UR	3(+)		3(+)	5 <i>kalbatu</i> <i>bāštu</i> <i>amīlu</i> <i>qaqqadu</i> <i>eršetu</i>	4(+)	3 <i>kalbu</i> <i>bāštu</i> <i>mithāriš</i>	3 <i>kalbu</i> <i>bāštu</i> <i>mithāriš</i>	
NE		4(+)	6 <i>išātu</i> <i>dikmēnu</i> <i>qutru</i> <i>puluḫtu</i> <i>rīšu</i> <i>ummu</i>	7 <i>išātu</i> <i>dikmēnu</i> ! <i>qutru</i> <i>puluḫtu</i> <i>rīšu</i> <i>ummu</i> <i>nišû</i>		1(+)	4 <i>išātu</i> <i>dikmēnu</i> <i>pēmtu</i> <i>nūru</i>	
NE-sezssig		2	4 <i>eššu</i> <i>gibillu</i> <i>qalû</i> <i>maru</i>	1 <i>eššu</i>			1 <i>eššu</i>	
KA		5 <i>pû</i> <i>amātu</i> <i>rigmu</i> <i>ikkillu</i> <i>šinnu</i>	5 <i>pû</i> <i>paza</i> <i>appu</i> <i>amātu</i> <i>qabû</i>	8 <i>pû</i> <i>magāru</i> <i>šinnu</i> <i>amātu</i> <i>qabû</i> <i>appu</i> <i>rigmu</i> <i>ikkillu</i>			5 <i>pû</i> <i>amātu</i> <i>šinnu</i> <i>šēru</i> <i>appu</i>	
SAG		7 <i>qaqqadu</i> (...)	10(+)	5		1 <i>qaqqadu</i>	1 <i>qaqqadu</i>	
SAG-SAG		1	-			-	-	
SAG-NI		1	-			-	-	
SAG-gunû		-	3			1	1	
DU		3	7(+)			3	2(+)	
DU-gunû		1				-		
DU-šessig		1				1		
I		1				1		
YA		1				1		
ŠU		3				2		
ŠÀ		2				2		

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
ÚḪ		3		3 <i>ru'tu</i> (...)		1 <i>ru'tu</i>		
AŠ		4		13 <i>ittu</i> <i>ettētu</i> (...)		2 <i>edēnu</i> <i>ettētu</i>		
UD	8	5(+)		6 <i>ūmu</i> <i>pešû</i> (...)	4(+)	2 <i>ūmu</i> <i>pešû</i>		
ZÁLAG	-			-		2		
AD	3(+)			2 <i>abu</i> <i>rabû</i>		1 <i>abu</i>		
DA				1		1		
TI				2	1			
MI				3 <i>mūšu</i> <i>ekletu</i> <i>şalmu</i>			3 <i>mūšu</i> <i>eṭû</i>	
DUGUD				1 <i>kabtu</i>			1 <i>kabtu</i>	
GIG				1 <i>maršu</i>			1 <i>kibbatu</i>	
DIN				2 <i>balāṭu</i> <i>kurunnu</i>			1 <i>itinnu</i>	
AMAR				2 <i>būru</i> <i>kunnû</i>			1 <i>būru</i>	
AMARxŠE				1 <i>nīqu</i>			1 <i>šutēmiqu</i>	
UZ				1 <i>usu</i>			1 <i>usu</i>	
TU				5 <i>summatu</i> <i>šipru</i> <i>alādu</i> <i>ellu</i> <i>ramāku</i>			2 <i>summatu</i> <i>erēbu</i>	
TUM				2			2	
EGIR				1 <i>arkatu</i>			1 <i>arkatu</i>	
DIM				1 <i>ṭēmu</i>			1 <i>ṭēmu</i>	
UL ₄				1			-	
MAR				3 <i>marru</i> (...)			1 <i>marru</i>	
DIB				1 <i>şabātu</i>			1 <i>şabātu</i>	
TAB				2 <i>tappû</i> <i>ešēpu</i>			1 <i>tappû</i>	
LUḪ				2			2	
KAL				5			1	
ULxX	2	-						
GAN	-	1						

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
PIRIG	3	-						
AZ	1 <i>asu</i>	1 <i>asu</i>						1 <i>asu</i>
UG	1 <i>mindēmu</i>	1 <i>lābu</i>						2 <i>nēšu</i> <i>nimru</i>
<i>UG-TUR</i>	-	-						1
NIB	1	-						
GÌR	2	4(+)						
GAR	6			5				3(+)
AL	4 <i>allu</i> <i>šarru</i> <i>atta</i> <i>anāku</i>			1 <i>allu</i>				1 <i>allu</i>
IL	3			1				1
LAL	5			3				16(+)
LĀL	3(+)					1		2
<i>LĀL-BABBAR</i>						-		1
SUM		2(+) /(1)				1 /(2)		5(+) /(2)
NAGA		1 /(2)				1 /(3)		
KU₇		2 /(3)				1 /(1)		4(+) /(1)
<i>KU₇-KU₇</i>		-				-		4
KID		5 <i>kittu</i> <i>ziqīqu</i> (...)			1	2 <i>kittu</i> <i>ziqīqu</i>		
DAG		-		2	2	1		
E		1 /(3) <i>īku</i>		1 /(1) <i>īku</i>	1 /(1) <i>īku</i>	1 /(1) <i>īku</i>	1 /(1) <i>īku</i>	
É		4 /(2) <i>bītu</i> <i>gagû</i> <i>tāranu</i> <i>kidinnu</i>		1 /(2) <i>bītu</i>	1 /(2) <i>bītu</i>	1 /(2) <i>bītu</i>	1 /(2) <i>bītu</i>	
KÁ		2 /(1) <i>bābu</i> <i>daltu</i>		1 /(3) <i>bābu</i>	-	-	-	
<i>KÁ-GAL</i>		-		1	-	-	-	
KISAL		2 <i>kisalluḥ₃atu</i> <i>bītu</i>		3 <i>kisallu</i> <i>kisalluḥ₃u</i> <i>puḥ₃ru</i>	1 <i>kisallu</i>	-	1 <i>kisallu</i>	
AR		1 <i>šikaru</i>		2	1	1 <i>namāru</i>	1 <i>ṭē'inu</i>	
MUŠ		2 <i>šēru</i> <i>bītu</i>		3	1 <i>šēru</i>	1 <i>šēru</i>	1 <i>šēru</i>	
<i>MUŠ-ḤUŠ</i>		1			-	-	-	

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
ÚR		5 <i>sūnu</i> <i>pēmu</i> (...)				3 <i>sūnu</i> <i>pēmu</i> <i>našāru</i>	3 <i>sūnu</i> <i>pēmu</i> <i>našāru</i>	
ŠEŠ		3 <i>aḥu</i> <i>nakāru</i> <i>marru</i>				3 <i>aḥu</i> <i>našāru</i> <i>marāru</i>	3 <i>aḥu</i> <i>našāru</i> <i>marāru</i>	
IB		3		3		2(+)	2	
TAG		2(+)		3			1	
SAL				5			2	
NIN				2 <i>aḥātu</i> <i>bēltu</i>			2 <i>aḥātu</i> <i>bēltu</i>	2(+)
DAM				1			-	-
AK				2 <i>Nābū</i> <i>epēšu</i>			2 <i>Nābū</i> <i>agū</i>	4 <i>Nābū</i> <i>epēšu</i> <i>le'ū</i> <i>napāšu</i>
IG				2 <i>daltu</i> <i>našāru</i>			1 <i>daltu</i>	5 <i>daltu</i> <i>našāru</i> (...)
GÉME		1(+)		1 <i>amtu</i>			1 <i>amtu</i>	2 <i>amtu</i> <i>amūtu</i>
AMA		-		2 <i>ummu</i> <i>rapšu</i>			2 <i>ummu</i> <i>rapšu</i>	2 <i>ummu</i> <i>rapšu</i>
EŠ		1 <i>bala</i> -[]		1 <i>Sîn</i>			1 <i>Sîn</i>	1
KUR		3 <i>mātu</i> <i>šadû</i> <i>kašādu</i>		2 <i>mātu</i> <i>šadû</i>			1(+)	5(+)
KUR-KUR		1		-				
MA-DA		1		-				
SÌLA		1		1				
TAR		5 <i>šikru</i> <i>šibru</i> <i>ḥarṣu</i> <i>muparrisu</i> <i>nakāsu</i>		5 <i>ḥiṣbu</i> <i>parāsu</i> <i>nakāsu</i> <i>sūqu</i> ?				
BAD		8		9	7(+)			14(+)
KÛ-B.		1			2			-
KÛ-G.		1 <i>ḥurāṣu</i>			1 <i>ḥurāṣu</i>			-
GIŠIMMAR		-			1			3
TUR		3		2(+)	2(+)			7
TUR-TUR		1		-	-			-
TUR-DA		-		-	-			4
UGU		-		1	-			-
UN		2 <i>nišū</i> <i>mātu</i>		2 <i>nišū</i> <i>mātu</i>	1			2 <i>nišū</i> <i>mātu</i>

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
UN-GAL		-		-	-			<i>tēnīšūtu</i>
UN-KU-A		-		-	-			<i>tēnīšūtu</i>
GÚ		1 <i>kišādu</i>		2 <i>kišādu</i> <i>šimittu</i>	1+			5
GÚxKAK		1		-	?			
SIG		2		-	2(+)			
SIG ₅		-		2	-			5
TE		1 <i>temennu</i>		1 <i>uššū</i>	1			3 <i>temennu</i> <i>lētu</i> <i>teḥū</i>
TE-AB-gunū		-		-	-			1
KAR		7 <i>lasāmu</i> <i>eṭēru</i> <i>šūzubu</i> <i>kāru</i> <i>erēbu</i> <i>ekēmu</i> <i>nabītu</i>		1 <i>lasāmu</i>	5 <i>lasāmu</i> <i>eṭēru</i> <i>šuzbu</i> <i>kāru</i> <i>appu</i>			4(+)
KAR-KID		1 <i>ḥarimtu</i>		1 <i>ḥarimtu</i>	-			
BAL	16(+)	2 <i>pilaqqu</i> <i>nabalkutu</i>		2 <i>pilaqqu</i> <i>nabalkutu</i>	2 <i>pilaqqu</i> <i>nabalkutu</i>			8(+)
DUN		1 <i>eṭlu</i>		1 <i>eṭlu</i>	1 <i>eṭlu</i>		1 <i>eṭlu</i>	1/2 <i>eṭlu</i> (<i>Ba'u</i>)
SAG		1		-	-		-	-
MU		1		-	-		-	-
ŠAH		2 <i>šeḥū</i> <i>šubūru</i>		2 <i>šeḥū</i> <i>šubūru</i>	3 <i>šeḥū</i> <i>šubūru</i> <i>karḳazzannu</i>		2 <i>šeḥū</i> <i>šubūru</i>	2 <i>šaḥū</i> <i>ardu</i>
LÚ		5(+)			4		2	2
LUGAL					1		1	4/5
MAḤ				6	3		2	5
ḤUL				4	6		4	10
ḤUL-A				1	?		-	-
GUL	3(+)			3	1(+)		1	2(+)
ÁŠ	7			3 <i>arāru</i> <i>šeḇūtu</i> <i>edirtu</i>	4 <i>arratu</i> <i>šeḇūtu</i> <i>kunāšu</i> <i>muršu</i>		3 <i>arratu</i> <i>kunšu</i> <i>šeḇūtu</i>	
AGA	1			-	-		-	
ÍL	4(+)			2 <i>našū</i> <i>bītu</i>	4 <i>našū</i> <i>šaḳū</i> <i>nagiru</i> <i>zābilu</i>		1 <i>šaḳū</i>	

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
GABA				4 <i>irtu naplusu paṭāru miḥru</i>	4		3 <i>irtu paṭāru miḥru</i>	
ARAD				3 <i>ardu zikaru Erra</i>	2 <i>ardu zikaru</i>		2 <i>urdu zikru</i>	
EZEN					2 <i>isinnu zammāru</i>		1 <i>isinnu</i>	
<i>BĀD</i>		1			-		-	
IDIM		12			10		1(+)	
MURU4		3			-			
GUB-BA		1			-			
ŠI-RU		1			-			
KA-SIG		2			-			
GĀN-NU		1			-			
GĀN		1			-			
ŠE	7	1			1(+)			8
ŠÈ	3(+)	1		2				?
NIM	1(+)	3 <i>šibbu babālu ḥarpu</i>		5 <i>šaḳū elū zubbu elamu ḥarpu</i>				8 <i>šaḳū elū zumbu elamu ḥarpu (...)</i>
TÙM	1	-		1				
KIŠ	-	3 <i>kibrātu kiššatu Šin</i>		2 <i>kibrātu Šin</i>				
ARAD	(-)	3		(3)				
NIR	6 <i>etellu tukultu takaltu (...)</i>	1 <i>etellu</i> ¹		3 <i>etellu tukultu takaltu</i>				
ZAG	14(+) <i>pāṭu emittu aḥu (...)</i>	3 <i>pāṭu emittu aḥu</i>		3 <i>pāṭu emittu aḥu</i>				
GAN		2 <i>nuḥṣu karābu</i>		4 <i>nuḥṣu karābu (...)</i>				4(+)
KAB		2 <i>šikru šumēlu</i>		2 <i>kabtu šumēlu</i>				4
TIR	5 <i>qīštu šubtu ašābu ālu mātu</i>	1 <i>qīštu</i>		2 <i>qīštu biitu</i>				

	Hatt	Em-Syr	Em-SH 'long'	Em-SH 'short'	Ug-loc 'long'	Ug-loc 'short'	Ug-Urt 'short'	Ass-MA
TUK	5	-		-				
TAK₄		-		2				
BARÁ		4 <i>šarru</i> <i>šubtu</i> <i>mūšabu</i> <i>āšib kussê</i>		4 <i>šarru</i> <i>šubtu</i> <i>mūšabu</i> <i>kussû</i>				

5.3. [Textual aspects – example 2: The *Urra* tablet, divisioning] *Urra* is by far the most extensive series within the curricula of lexical lists of the 2nd and 1st millennium and has since the beginning of its tradition in the OB period been divided into a number of major sections. Following the major cuts in content, these are called 'tablets', as the amount of entries they contain fits the space of one tablet. With the continuous extension of the series, individual tablets/major sections are split and the number of tablets/major sections the series comprises has increased from 6 major sections in the OB tradition from Nippur to 24 sections in the canonical tradition.

The LBA western peripheral traditions, as expected, take an intermediate position between those two degrees of extension. The tablet division therefore cannot be reconstructed completely for all traditions. However, comparison allows for deriving the relative degree of extension that the individual versions show, as registered in the following table:¹⁴

Major thematic sections	OB-Nipp	Hatt (-IIIa)	Em-Syr	Em-SH	Ug-Rap /MT (loc.)	Ug-Lam (Bab.)	Ug-Urt (loc/NS)	Alalakh	canonical
administrative & legal terminology	-		1	1	1	1			1
			2	2	2	2			2
trees & wooden objects	1	n ¹⁵	3	3	3				3
			4	4					4
				5	4	n			5
									6
									7

¹⁴ The tablet divisioning given by Gantzert (2008) in his edition of the Emar material deviates from that established in the following, since it mixes up the Syrian (Em-Syr) and the Syro-Hittite (Em-SH) tradition. The reconstruction of the divisioning of the Ugarit versions has been based on the published sources and, as for those sections which are only scarcely published, on the catalog in van Soldt 1995.

¹⁵ The manuscript, *Urra* Bo. 3A = KBo. 26,5+, may, as in the Emar tradition, also have included the wagon section, i.e., the first half of canonical tablet 5; cf introductory remarks to the manuscript in part D.

Major thematic sections	OB-Nipp	Hatt (-IIIa)	Em-Syr	Em-SH	Ug-Rap /MT (loc.)	Ug-Lam (Bab.)	Ug-Urt (loc/NS)	Alalakh	canonical		
reed & reed-like objects	2			6	5	n+1			8		
									9		
clay & vessels				7	6			n	10		
hides & leather objects			n+1	8 ¹⁶	7			n+1 ¹⁷	11		
metals & metal objects				9					12		
domestic and wild animals & meat cuts	3		n+2	10	8			13			
			n+3	11 ¹⁸	9			14			
				?				15			
stone & stone objects	4				12	10	m	n-1	m	16	
undomesticated plants					13		m+1	n		17	
fish & birds					14	11	?		m+1	18	
wool & clothing					15		?		?	19	
field names, cities & lands, rivers & watercourses, mountains, stars	5				16	12	?			20	
					17	13				21	
										22	
	m				18						
foodstuff	6	m			19	14	?				23
		m+1			20	15					24

Among the LBA western peripheral versions, the absolute number of tablets could only be reconstructed for Em-SH (20, possibly 21 tablets) and for Ug-Rap/MT (15 tablets). Where Ug-Rap/MT uses a single tablet for certain sections, Em-SH distributes them over two tablets. Within the section on geographic terms and names (corresponding to tablet 5 of the OB version), Em-SH uses three, whereas Ug-Rap/MT uses only two tablets; in both versions the tablet divisioning deviates from that in the canonical version. One manuscript of Ug-Rap/MT, i.e., Uruga Ug. 13B = RS 20.179A+, possibly follows the divisioning of Em-SH (see introductory remarks in part D).

The other, more scarcely preserved versions either correspond to Em-SH (Ug-Lam and Ug-Urt; thus a higher degree of extension, lower degree of textual peripherality), or to Ug-Rap/MT (Hatt-

16 Em. 548, the only non-fragmentary Em-SH manuscript of the parts that correspond to canonical tablets 11 and 12, could not possibly have included the section on metals and metal objects. Being a six-column tablet, it still lists entries starting with Sum. kuš- “leather” in the fifth column. Among the many fragments which are preserved in this section, there is not a single one which combines entries of the hides/leather section with entries of the metal section. Thus, the divisioning of Em-SH very likely corresponds to the canonical divisioning.

17 The respective manuscript only preserves parts of the metal section; it is clear from the layout that the tablet must have also contained the hides/leather section.

18 It is unclear whether there was a separate tablet reserved for the meat cuts, since there are no manuscripts preserved that contain this passage.

IIIa and Alal: low degree of extension, high degree of peripherality) or assume an intermediate position (Em-Syr, medium degree of extension and peripherality). With regard to other parts of the curriculum, Ug-Rap/MT notably shows a lower grade of extension than contemporaneous Ug-Urt, Em-SH, and surprisingly, a lower grade than earlier Em-Syr.

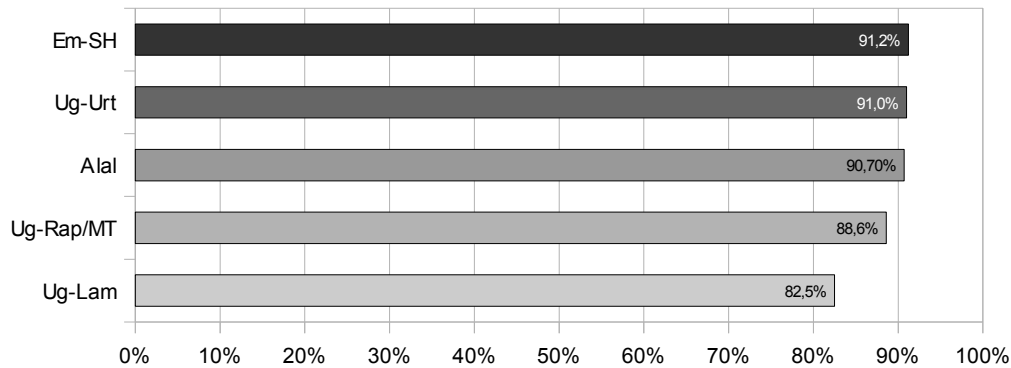
5.4.1. [Textual aspects – example 3: *Ur-ra* section 'stones, stone objects, and undomesticated plants' – introductory remarks] The *Ur-ra* section dealing with stones, stone objects, and undomesticated plants corresponds to the first half of tablet 4 of the OB version, to tablets 12 and 13 of Em-SH, to tablet 10 of Ug-Rap/MT, and to tablets 16 and 17 of the canonical version (cf. the table in the previous section).

Among the LBA western peripheral corpora one can isolate five major and roughly contemporaneous versions. Manuscripts summarized below Ug-Rap/MT and Em-SH only show very minor variants in content and item sequence, which are assumed to be due to an inexact reproduction of the text. Besides their archival and paleographic context, the five versions also vary as to their linguistic format, the physical layout of the manuscripts, and tablet divisioning (i.e., comprising either the whole composition or just half of it):

	Manuscripts	Ling. Format	Contents	Phys. layout
Ug-Rap/MT (loc.)	Ur-ra Ug. 10A = RS 22.346 Ur-ra Ug. 10C = RS 22.337 Ur-ra Ug. 10E = RS 20.129A	2 (a-b-c) -- (: 1) 4 (a-b) 2 (a-b-c) 2 (a-b-c)	stone and plant sect.	8-column tablet
Ug-Lam (Bab.)	Ur-ra Ug. 10B = RS 25.415+	2 (a-b) - 4	only stone section	6-column tablet
Ug-Urt (loc.)	Ur-ra Ug. 10H = RS 34.166	2 (a-b-c)	only plant section	6-column tablet, intersection ruls.
Em-SH	Ur-ra10 Em. = 553A+ Ur-ra10 Em. = 553F	2 (a-b-c) - 4 2 (a-b-c) (: 4)	only stone section	6-column tablet intersection ruls.
Alal	Ur-ra10 Al. = 445	2 (a b c)	stone and plant sect.	8-column tablet

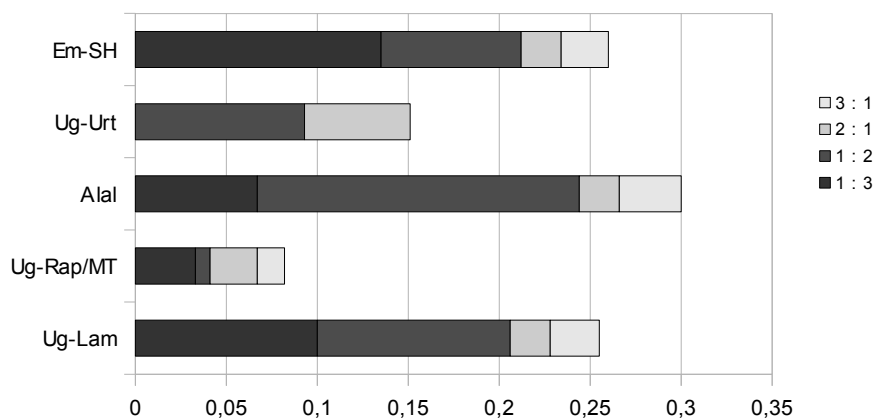
The section on stones, stone objects, and undomesticated plants, like the whole *Ur-ra* composition, strongly differs from SaV; the series is investigated in greater detail in sect. 5.2. Due to its thematic organization, *Ur-ra* generally has a low degree of polysemic differentiation with rarely more than one Akkadian translation given to an individual entry. In contrast, the individual Sumerian entries are more complex and may vary lexically and morphologically among the individual versions. Also, the overall sequence, apart from the larger sections, is not as well standardized as SaV. Thus, In contrast to the investigation of SaV, a quantitative and qualitative comparison need not (and cannot) be carried out section by section, and the Akkadian translations can be excluded. Instead, variants in content and entry sequence have to be taken into consideration.

5.4.2. [Textual aspects – example 3: *Urra* section 'stones, stone objects, and undomesticated plants' – relative length] The relative length of the individual versions in the following is measured against the total number of distinct entries preserved by all five versions:



In contrast to SaV (see sect. 5.2.2.); thus, the quantitative vacillation among the individual versions is less pronounced, with the versions leveling off at around 90% of the potential maximum length. Only Ug-Lam represents a version with a degree of extensiveness slightly reduced in comparison to its parallels. As will be demonstrated in sect. 5.4.5.; however, this slightness nonetheless appears to be significant, with slightly more extensive versions still pointing to a lower degree of textual peripherality.

5.4.3. [Textual aspects – example 3: *Urra* section 'stones, stone objects, and undomesticated plants' – relative amount of exclusive material] Assessing the relative amount of exclusive material addresses the problem of the generally incomplete state of preservation of most of the textual versions. Thus, the investigation only includes those passages that are preserved in more than two versions, and entries are weighed variably according to the number of parallels preserved:¹⁹



¹⁹ As for details of the weighing and the calculation process, cf. note 10

Despite the aforementioned sources of possible statistical insignificance, the result is quite pointing: Ug-Rap/MT, although almost equal in length with Em-SH and Alal, shows a pronouncedly lower relative amount of exclusive material. As for Ug-Urt, there is a similar, though subtle gap. Most remarkably, Ug-Lam, while clearly shorter in length than the other versions, contains a substantial amount of exclusive material.

5.4.4. [Textual aspects – example 3: *Urra* section 'stones, stone objects, and undomesticated plants' – relative qualitative agreement among the individual versions] The following table presents the relative agreement among the individual textual versions in terms of the percentage of entries respectively paralleled. In order to level out the statistical inconsistencies that arise from the incomplete preservation of the versions, again, only entries of those passages have been included that are preserved in more than two versions. The percentages given in bold characters in the central fields represent the amounts of generally paralleled, i.e., non-exclusive material within the respective version; they are roughly inversive to the relative amounts of exclusive material as presented in the previous section.²⁰

	Ug-Rap/MT	Ug-Lam	Ug-Urt	Em-SH	Alal
Ug-Rap/MT	94.0 %	84.3 %	89.8 %	84.4 %	79.7 %
Ug-Lam	84.3 %	85.5 %	-	74.5 %	79.6 %
Ug-Urt	89.8 %	-	91.9 %	-	72.1 %
Em-SH	84.4 %	74.5 %	-	89.5 %	81.2 %
Alal	79.7 %	79.6 %	72.1 %	81.2 %	87.6 %

As with regard to the relative length, the differences among the five textual versions are not as pronounced as is the case for the individual versions of SaV (cf. sect. 5.2.).

5.4.5. [Textual aspects – example 3: *Urra* section 'stones, stone objects, and undomesticated plants' – some conclusions] Relating the data collected in the previous sections with the theoretical framework that has been developed in chapter 4, one arrives at the following results:

(1) Ug-Rap/MT and Ug-Urt, probably due to the small geographic and paleographic distance, show the strongest mutual agreements with regard to all three textual features investigated. Unfortunately, it is impossible to compare Ug-Urt with Em-SH due to the lack of textual overlap. A comparison would be instructive, since both versions share a number of formal features (see sects. 5.4.1. & 5.5.3.).

²⁰ Since Ug-Lam and Em-SH only preserve one half section of the composition, there are no agreement rates with Ug-Urt, which in turn preserves the second half only.

(2) Ug-Lam, showing the lowest degree of extensiveness and the lowest relative agreement rate, nonetheless contains a considerable amount of exclusive material. With regard to content, its position among the five versions is thus the most isolated one, i.e., the most peripheral one; as can be obtained from the table in sect. 5.4.6., it also contains a number of variants in entry sequence. Interestingly however, the version follows the more innovative tablet divisioning (two tablets instead of one; see sect. 5.4.1., also sect. 5.3.). I.e., other versions like Ug-Rap/MT and Alal still work with the less innovative format, but are more innovative in terms of content. As will be elaborated in greater detail in chapter 13, sect. 1.3.3., it appears that Ug-Lam was introduced by rather direct and punctual contact and later did not interfere much with other traditions, except with the geographically close Ug-Rap/MT. This interpretation would also explain the relatively low agreement rate Ug-Lam shows with the quasi-central Em-SH (see below).

(3) Among the formal features listed in sect. 5.4.1., the use of intersection rulings (as opposed to line-by-line auxiliary rulings) apparently correlates with the relative length of the respective textual versions: Em-SH and Ug-Urt, the versions that use intersection rulings in their manuscripts are also the versions with the highest relative length. Taking the seemingly special case of Ug-Lam out of consideration, it is evident that the specific tablet divisioning and the number of columns used per tablet are directly related to the relative length. In contrast to Ug-Rap/MT and Alal, the two most extensive versions Em-SH and Ug-Urt, contain only one half of the composition and arrange the text into six (instead of eight) columns.

(4) That the more innovative formal features are found in the versions with the highest relative length apparently demonstrates that the rather slight variations in length are nonetheless indicative. I.e., Em-SH in fact appears to be the less peripheral version among the five. This relative central position corresponds to the fact that both Ug-Rap/MT and Alal seem to be more closely related with Em-SH (in terms of the agreement rate) than with each other – despite the longer geographical distance to Em-SH.

5.4.6. [Textual aspects – example 3: *Urra* section 'stones, stone objects, and undomesticated plants' – details] The following table contains all entries of the composition that are preserved in more than one version. The presence of an individual entry is denoted by 'x', while '-' denotes the definite absence of an individual entry. Textual variants appear marked as 'v', variants in entry sequence as 's'; orthographic and graphemic variants are not reproduced. The line count follows Westenholz 1970.

	No. of entr.	Ug- Rap / MT	Ug- Lam	Ug- Urt	Em- SH	Alal
001-011	11	x			x	x
012	1	x			x v	x
013	1	x			x	x
014-015	2	x				x
016	1	x	x			x
017-020	4	x	x		x	x
021	1	x v ₁	x v ₂		x v ₁	x v ₂
022-026	5	x	x		x	
028	1	x	x			
034-037	4	x			x	
038-040	3	x			x	x
040a	1	-			x	-
041-043	3	x			x	x
044	1	x			x	-
045-53	9	x			x	x
054-055	2	-				x
056	1	x				x
057	1	-				x
058-059	2	x				x
060-061	2	x	x s			x
062	1	x	x s		x	x
063	1	-	x s		x	x
064	1	-	x s		x	
065-069	5	x	x s		x	x
071-072	2	x	x s		-	x
073-074	2	x	-		x	x
074a	1	-	-		x	-
075	1	x	x		-	x
076-078	3	x	x		x	x
079	1	-	x		-	-
080	1	x	x		x	x
081a-081b	2	-	-		x	-
082a-082b	2	-	-		-	x
083	1	x v			x v	-
084-085	2	x			x	x
086-088	3	-			x	x
089-093	5	x			x	x
094	1	x			x	
095-097	3	x			x	x
097a	1	-			x	-
098-101	4	x			x	x
102-105	4	x	x		x	x
105a-105b	1	-	-		x	-
106	1	x	x		x	x

107	1	x	-		x	-
108	1	x	-		x	x
109	1	-	x		-	x
110-111	2	x	x		x	x
112	1	-	x		-	-
113-120	8	x	x		x	x
121	1	x	-		-	-
122	1	x	-		x	x
123-126	4	x	x		x	x
127-129	3	x	x		x	
130	1	x	x		-	
131	1	-	x		-	
132-134	3	x	x		x	
135	1	x	-		x	
137-139	3	x	x		x	
140-141	2	x	x			
148-151	4	x			x	
151a	1	-			x	
155-156	2	x			x	
157-158	2	-			x	
159-164	6	x			x	
165-167	3	x			x	x
168	1	-			x	x
169-170	2	x			x	x
171-172	2	-	x s		x	x
172a-172b	2	-	-		x	-
173	1	x	-		x	x
174	1	x	x s		x	x v
174a	1	-	-		-	x
175-178	4	x	x		x	x
179	1	x	x		x	x v
180	1	-	x		-	-
181	1	x	x		-	x
182-184	3	x	x		x	x
185	1	-	x		x	x
186-188	3	x	x		x	x
189-190	2	x			x	x
191	1	x v			-	x v
192	1	x			x	x v
193-195	3				x v	x v
196	1	x			x	x
198	1	x				x
199	1	-				x
200-201	2	x			x	x
202-204	3	x				x
216-221	6	x			x	

	No. of entr.	Ug- Rap / MT	Ug- Lam	Ug- Urt	Em- SH	Alal
232	1	x			x	
233	1	x	x		x	
234-243	10	x	x		x	x
244	1	x	x			x v
245	1	x	-			-
246	1	x	-			x
247	1	-	-			x
248-249	2	-	x			-
250	1	x	x			x
250a	1	-	-			x
251	1	x	x			x
252-254	3	x	x		x	x
255	1	x	x v		x	x
256	1	x	x		x	x
257-259	3	x			x	x
260	1	x			x v	x
261-268	8	x			x	x
269-272	4	x			x v	x
273-274	2	x			x	x
275-276	2	x			x	
281-282	2	x			x	
283-284	2	x	x		x	
284a-284d	4	-	-		x	
285-287	3	x	x		x	
288	1	x	-		x	
289-290	2	x	x		x	
291	1	x	-		x	
292-293	2	x	x		-	
294	1	x	x		x	
295	1	x	-		x	
296	1	x	-			
297-299	3	x	x			
325-327	3	x	x		x	
328	1	-	x		-	
329-333	5	x	x		x	
333a	1	-	-		x	
334-336	3	x	x		x	
337	1	x v	x v		x v	
338	1	-	x		-	
338a	1	-	-		x	
339-342	4	x	x		x	
342a	1	-	x		x	
343-349	7	x	x		x	
350-356	7	x			x	

357-361	5	x			x	x
361a	1	-			x	-
362	1	x			x	x
363-365	3	-			-	x
367-373	7	x			x	x
374-375	2	x			-	x
376	1	-			-	x
377	1	x			-	x
378-379	2	x			x	x v
401-403	3	x		x		x
404	1	x v		x		x
405-406	2	x		x		x
406a	1	-		x		x
407	1	x		x		x
407a	1	-		-		x
408	1	x		-		
409-413	5	x		x		
419-428	10	x		x		
450-455	6	x		x		
456-457	2	x		x		x
457a-475b	2	x		x		-
458-460	3	x		x		x
461	1	-		x		x
462-464	3	x s		x		x
465-468	4	x		x		x
469-475	7	x				x
475a	1	-				x
476-478	3	x				x
478a	1	-				x
479-480	2	x				x
481-482	2	x v				x v
483-490	8	x				x
491	1	x				-
492-493	2	x				x
494-495	2	-				x
505-506	2	x v		x		x
506a	1	-		x		x
507	1	x		x		x
508	1	x		x		-
509-515	7	x		x		x
515a	1	-		x		-
516-519	4	x		x		x
520	1	x		x		-
521-524	4	x		x		x
525	1	x v		x v		-
526	1	x		x		x

	No. of entr.	Ug- Rap / MT	Ug- Lam	Ug- Urt	Em- SH	Alal
527	1	x				x
528-529	2	x v				x v
530-533	4	x				x
534	1	x v				x v
535-539	5	x				x
539a	1	-				x
540	1	x v				x v
541-543	3	x				x
544	1	x				-
545-558	14	x				x
559	1	x				-
560-562	3	x				x
569-570	2	x				x
571	1	x v				x v
572	1	x				-
573-574	2	x				x
575	1	x				-
576-577	2	x				x
578-580	3	x		x		x
581	1	x		x		-

583-386	4	x		x		x v
587	1	x		x		x
588	1	x		x		-
589-590	2	x		x		x
590a-590b	2	-		-		x
591	1	x		x		x
591a-591c	3	-		x		-
592	1	x		x		x v
593-601	9	x				x
614-616	3	x				x
616a	1	-				x
619-620	2	x				x
621-627	7	x		x s		x
627a	1	-		-		x
628	1	x		x		x
629	1	x		x		-
630-631	2	-		-		x
632	1	x		x		x
633	1	x		-		x
634-635	2	x		x		x
636	1	x		x		-
636a-636b	2	-		-		x
637-638	2	x				x

5.5.1. [Textual aspects – Example 4: The acrographic series - the series in general] As noted in chapter 2, sect. 5.2., the lexical compositions grouped under the label 'acrographic' are the ones to undergo the most profound rearrangements passing from the OB to the canonical tradition.²¹ The series *Kagal*, *Nigga*, and *Sag* apparently merged into the series *Izi*, which was in turn restructured and strongly extended, in its canonical version eventually reaching the length of the series *Urra*. That the attestation of the acrographic series in the larger textual traditions can be isolated within the three corpora perfectly reflects these presumed developments:²²

	<i>Izi</i>	<i>Kagal</i>	<i>Nigga</i>	<i>Sag</i>
Hatt-IIIa	yes	yes	no	no
Hatt-IIIb	yes	no [?]	no	yes
Hatt-IIIc	yes	yes	no	yes
Em-Syr	no	no	no	yes
Em-SH	yes	no [?]	yes [?]	no

²¹ Also see Veldhuis 1998 and Wilhelm 1989.

²² As explained in chapter 11, sect. 1.1., it has to be noted that the assignation of the individual manuscripts to the series solely builds on parallels with the respective OB versions. Particularly for small manuscripts of the series *Nigga*, *Kagal*, and *Sag*, it may be the case that they actually belong to *Izi* because the respective material has already been incorporated into the larger series. Cases that may belong to this type are marked by question marks in the table.

	<i>Izi</i>	<i>Kagal</i>	<i>Nigga</i>	<i>Sag</i>
Ug-Rap/MT	yes	no	yes [?]	no
Ug-Lam	yes	no	no	no
Ug-Urt	yes	no	no	no

Thus, only *Izi* is preserved in virtually all traditions – its absence in Em-Syr may be due to the generally fragmentary state of preservation of this tradition. The other series are but scarcely attested to, each one in not more than two traditions. Also, apparently none of the traditions include all four acrographic series, preserving either just one, two (mostly), or three (rarely) of them. As can be further seen in the table given in chapter 11, sect. 1.3., the quantitative share acrographic lists take within the whole tradition is substantially higher in the Ḫattuša tradition(s) than in its parallel traditions from Ugarit and Emar.

5.5.2. [Aspects of the textual tradition – Example 4: The acrographic series – the integration of *Kagal* and *Nigga* into *Izi*] For at least the *Izi* versions of Hatt-IIIc (as represented by Izi Bo. A = KBo. 1,42) and Em-SH (Izi Em. 564'A') it is clear that they have incorporated material that was originally listed in *Kagal*; into smaller fractions they also incorporated material that was originally a part of *Nigga*. This concerns those parts of the composition which run parallel to tablet 2 of the OB version and which show sections with the key-signs <GÚ> (originally *Nigga/Kagal*)²³ as well as <NÍG> and <NAM> (originally *Nigga*) inserted. Notably, Ug-Rap/MT (as represented by Izi Ug. 2A = RS 2.13) completely lacks these insertions. This can once again be taken as evidence for the relative peripherality that marks this tradition, as well as for the relatively close connection between Hatt-IIIc and Em-SH, which has already been observed for the series SaV (see sect. 5.2.).

A remarkable trace of this integration process can be found in the Ḫattuša corpus. One longer section (12 entries) that appears integrated into Hatt-IIIc *Izi* (Izi Bo. A KBo. 1,42; trilingual), and which treats deictics with the basis Sum. gú- and some adjectival and verbal forms, can already be found in a Hatt-IIIA manuscript that belongs to the series *Kagal* (Kagal Bo. C = KBo. 16,87; bilingual):

Izi Bo. A iii 30-43 (IIIc)		Kagal Bo. C i 2'-15' (IIIA)		Late OB Kagal I vii 377-385	
OrthSum	Akk.	SyllSum. ²⁴	Akk.	OrthSum.	Akk.
gú-r[e-a]	[ullik]â	[ku-u-re-y]a	[a]nnikê	gú-ri-a	annîš
gú- ^r e¹-[a]	[annik]â	[ku-u]-e-ya	annikê	gú-e-a	ullîš

23 Veldhuis 1998.

24 The Orthographic-Sumerian column is broken off.

Izi Bo. A iii 30-43 (IIIc)		Kagal Bo. C i 2'-15' (IIIa)		Late OB Kagal I vii 377-385	
OrthSum	Akk.	SyllSum. ²⁵	Akk.	OrthSum.	Akk.
gú-[še-a]	[anam]ukâ	ku-u- ^r bi ¹ -ya	[a]nnumekê	gú-še-a	ana'ummîš
gú-r[e-x]	[annî]š	ku-u-re-eš	[u]llîš	gú-ri-ta	ištu annîš
gú-[e-x]	[ullîš]	ku-u-e-eš	annîš	gú-e-ta	ištu ullîš
gú-š[e-x]	[anamîš]	ku-u-ši-iš	annumîš	gú-še-ta	ištu ana'ummîš
gú-r[e-x]	[]	ku-u-ri-it-ta	^r iš ¹ tu ullî	gú-ri-šè	annîš
gú- ^r e ¹ -[x]	[]	ku-u-e-et-ta	ištu a[nn]î	gú-e-šè	ullîš
gú-še- ^r x ¹	[]	ku-u-še-et-ta	ištu a[nu]mekê	gú-še-šè	ana'ummîš
gú-si	[napḥ]aru	ku-u-ši	napḥaru		
gú-si-si	[napḥar n]apḥari				
gú-si-kur-r[a]	[napḥar] KUR-ti	ku-u-ši-ku-u-ra	napḥar māti		
gú-gúr	kanāšu	ku-u-ku-ru	kanāšu		
		ku-u-ku-ru	kamāšu		
gú-gúr-gúr	kanāšu	ku-u-ga-ak-ri	kitammušu		

As can be seen, the section has undergone some smaller changes within the 60-100 years that separate the two Ḫattuša manuscripts. Since no later or contemporaneous parallel versions of the section are known, it is unfortunately impossible to clarify definitely who initiated these changes and who was responsible for the transfer from *Kagal* to *Izi*, i.e., if Hittite scribes rearranged the material or the new version was received from outside. The almost completely preserved manuscript Izi Bo. A = KBo. 1,42 in this respects offers some – albeit questionable – hints suggesting that the manuscript is the result of a recompilation of material from distinct sources, and consequently, that Hittite scribes could be responsible; also for the relocation of the section under consideration: (1) Akk. *napḥaru* is translated with different Hittite terms (*taruppeššar* and *karpeššar*) in sections that appear quite close to each other (iii 16/18, iii 39-41), (2) the dialectal variants Akk. *šimtu* and *šindu* are used side-by-side (iv 29'/46', with interpretations; however, unclear), and (3) there seems to be a shift in the orthographic conventions with regard to the Akk. /parās/ form in the second half of col. iii (with plene written /ā/ in the parts before the break and with simple spelling in the section following it).

If the scenario which assigns Hittite scribes an active role within the process proves true it would once again underline the relative autonomy of the Hittite scribal tradition – or in theoretical terms: its secondary textual centrality.

25 The Orthographic-Sumerian column is broken off.

PART C: Synthesis

Chapter 13: The transmissional and functional context

The present chapter presents a synthesis of the philological evidence as collected in chapters 5-12. In reference to the theoretical framework developed in chapters 2-4, it formulates the four main theses of the study (set in bold letters in the table of contents). Following the basic research questions, its structure is tripartite, dealing with the long-distance transmissional context (sect. 1.), the short distance transmissional context (sect. 2.), and the functional context (sect. 3) of the three main textual corpora investigated.

For a reconstruction of their transmissional and functional context the smaller corpora from Alalah, El-Amarny, Ortaköy, and the Palestinian sites are far too small in scale to be used, they are therefore almost wholly excluded from the following synthesis (except with the Alalah corpus in sect. 1). Sect. 4. adds a few notes to the textual traditions of these sites on the basis of a comparison with the more sizable main corpora.

1.1. [The long-distance transmissional context – the textual communities identified and the levels investigated] By reconstructing the long-distance transmissional context of the LBA western peripheral lexical lists, the present study investigates eight distinct textual communities: Hatt-IIIa and Hatt-IIIb/c (Ḫattuša), Em-Syr and Em-SH (Emar), Ug-Rap/MT, Ug-Urt, and Ug-Lam (Ugarit), as well as Alal (Alalah). Therefore, the main distinctive criteria leading to the communities' identification are: the archival context, the paleography used, features of the tablet layout, characteristics of the (cryptic and elaborated) colophons, and, with regard to Hatt-IIIa and Hatt-IIIb/c, major differences in the configuration of the curriculum (as for Hatt, also see the summary in sect. 1.3.1.).

Among the three Ugarit communities, there are some overlaps between the archival contexts and the paleography: Ug-Lam mainly consists of manuscripts in Babylonian paleography (Ug-Bab), but also investigates a small share of manuscripts in local paleography (Ug-loc). Ug-Rap/MT and Ug-Urt mainly house manuscripts in local paleography, but also house small shares of manuscripts in an alternative North-Syrian paleography (Ug-NS). In the following, the Ugarit traditions will basically be dealt with according to their archival context, with annotations given to the paleography when necessary. A potential fourth textual tradition is Ug-GP, which was probably chronologically earlier than the other three (cf. chapter 6, sect. 5.1.3.); formally and with regard to content, the relatively little remains are hardly distinct from the manuscripts of Ug-Rap/MT. According to the paleographic and archival dates, Hatt-IIIb/c, Em-SH, the three (main) traditions from Ugarit, and Alal are treated as principally contemporaneous, extending to the 13th century

BCE and being active until the (equally more or less simultaneous) abandonment of the sites. Hatt-IIIa in turn is congruent with the late 14th century, whereas Em-Syr overlaps with the late phase of Hatt-IIIa and the early phase of the remaining traditions.

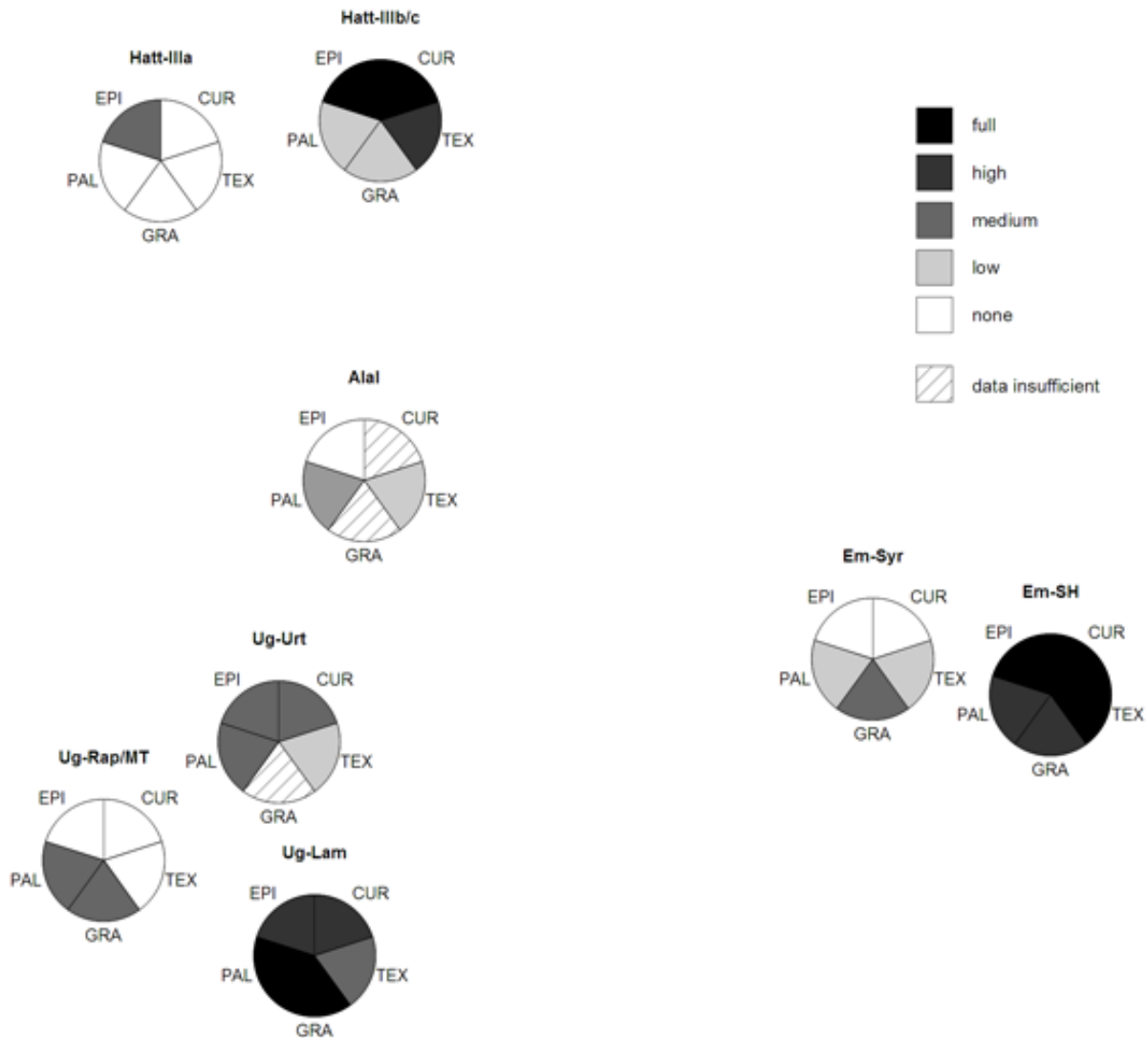
The diffusion of innovative material and the resulting contrasts of centrality/peripherality among the individual textual traditions have been investigated on several levels within the present study: The levels involve features of the tablet layout (epigraphic level; chapter 8, with a summary in sect. 5.2.), characteristics of the sign forms and ductus (paleographic level; chapter 5, with a summary in sect. 5.), features of the syllabaries used (graphemic level; chapter 9, with a summary in sect. 2.1.7.), contrasts among the parallel textual traditions (textual level; chapter 12; with exemplary investigations in sect. 5.), as well as characteristics of the linguistic formats and of the configuration of the curricula (curricular level; chapter 11, with summaries in sect. 1.3. & 2.2.).

1.2. [The long-distance transmissional context – a comparative map of peripherality and centrality] The map reproduced overleaf relates the individual textual communities identified with the degrees of innovation assessed for the individual levels. The map thereby distinguishes five degrees of innovation (as indicated by the staged gray shadings). The innovative features crucial for each level are as follows (as for details, cf. the summaries in the individual chapters as referred to in the previous section):

(1) epigraphic level (EPI)	the use of intersection rulings instead of line-by-line auxiliary rulings ¹
(2) paleographic level (PAL)	the integration of new (Babylonian and/or Assyrian) sign forms into the inventory
(3) graphemic level (GRA)	equal instead of privative or exclusive use of CV-dyads and the spread of the allographic variants <ŠÁ>, <ŠÚ>, <U>, <ÁŠ>
(4) textual level (TEX)	the degree of extensiveness of the individual textual versions
(5) curricular level (CUR)	the use of bilingual instead of unilingual linguistic formats and the spread of new compositions like Erimḫuš

Thus, Em-SH is the textual community with the highest overall degree of integrated innovations, and hence with the lowest overall degree of peripherality; it is closely followed by the contemporaneous communities Ug-Bab and Hatt-IIIb/c. Ug-Rap/MT, Alal, and Em-Syr, among which the latter is clearly chronologically earlier, form a second group. Ug-Urt is situated in-between these two groups; Hatt-IIIa, the earliest community among the eight, is also the community with the lowest overall degree of integrated innovations and hence with the highest overall degree of peripherality.

¹ Further features that are clearly interrelated with the degree of innovation involve the average number of main columns as well as the physical devices for the visual separation of the main column (cf. chapter 8, sects. 2.2.5. & 2.3.2.). The evolving patterns are not yet clear cut as with regard to the contrast between intersection and line-by-line auxiliary rulings; the features are therefore disregarded in the following.



1.3.1.1. [The long-distance transmissional context – remarks to the individual textual communities/traditions – the Hattuša traditions – delimitation of the 14th-century and the 13th-century traditions] As remarked repeatedly within the present study, the Hattuša corpus is inhomogeneous. The isolation of specific contrasting textual traditions is complicated by the insufficiently documented archaeological context (cf. chapter 6, sect. 1) as well as by the demonstrably high loss of textual materials (as evidenced by the duplication rate; cf. chapter 12, sect. 2.1.).

As with regard to the Emar corpus, it is possible to distinguish at least two major phases, i.e., a 14th-century tradition (Hatt-IIIa) and a 13th-century tradition (Hatt-IIIb/c). However, in contrast to Emar, there is no direct opposition or sudden break between them. The later, 13th-century phase evolved out of the earlier, 14th-century phase; the transition being marked by some major changes with regard to epigraphic and curricular features. While Hatt-IIIa in many respects follows the OB curriculum – with a high share of traditional (thematically organized) compositions and with unilingual formats dominating – Hatt-IIIb/c shows a clear preference for multilingual formats and

a decrease in the share of traditional (thematic) compositions (cf. chapter 11, sects. 1.3. & 2.2.). Also, Hatt-IIIb/c has replaced the line-by-line auxiliary rulings, which are dominant in Hatt-IIIa, by intersection rulings; quite in line with this development is the notable culmination of prisms in Hatt-IIIa (cf. chapter 8, sect. 1.3.), a *schriftträger*, which is very common in the OB *eduba*. As the development from Hatt-IIIa to Hatt-IIIb/c apparently spanned some decades, the contact with the (unidentified) textual communities that borrowed the innovative material must, (according to the terminology elaborated in chapter 4, sect. 2.5.), have been: very frequent/permanent, not too asymmetrical (leaving space for local developments), and with medium intensity (enabling a rather 'organic' development).

The isolated group of *Kagal* manuscripts found in Hatt-BkA (Kagal Bo. B = KUB 30,7+ and C = KBo. 16,87+), which show the peculiar format <2 - 1 : 4> (cf. chapter 11, sect. 2.9.4.), and which possibly distinguish consonant voice and vowel length in the Syllabic-Sumerian column (cf. chapter 9, sect. 4.2.), probably forms a side branch of the 14th-century tradition. The group of SaV manuscripts found in Hatt-HaH, which show the deviant inversion of the Syllabic-Sumerian and Orthographic-Sumerian column (<2 - 1 - 4 - 4>; cf. chapter 11, sect. 2.9.1.), may be described as a side branch of the 13th-century tradition. Thus, as far as the find spot is accountably documented, the manuscripts of the main branch of both the 14th- and the 13th-century tradition mostly stem from Hatt-T.I.

1.3.1.2. [The long-distance transmissional context – remarks to the individual textual communities/traditions – the Hattuša traditions – the secondary centrality of the 13th-century tradition] From a number of internal features it is clear that Hatt-IIIb/c achieved a secondarily-central status among the LBA western traditions: There are some clear indications that 13th-century Hittite scribes compiled new lexical compositions out of existing materials (further see sect. 2.1.3.6.), and specifics of the Hittite paleography and logogram inventory possibly influenced the sign inventory of the local version of SaV (cf. chapter 12, sect. 5.2.5.). The secondarily-central status is also obtainable from interrelations with the contemporaneous Syrian traditions: Individual sign forms found in the paleographic inventory of Ug-NS are clearly Hittite in origin (cf. chapter 5, sect. 5.2.), and some details of the syllabary used in Em-SH are best explained as caused by Hittite influence (cf. chapter 9, sect. 2.1.7.1.).

The West Semitic adstratum identified in a number of manuscripts (chapter 9, sect. 2.3. & chapter 10, sect. 3.2.) demonstrates that West Semitic speaking scribes – possibly even Aramaic speaking scribes (see chapter 9, sect. 2.3.4.) – were involved in the transmission of the textual material to Hattuša. The transfer was at least in parts a mediated – and not a direct – transfer. It is unclear whether the strong agreements between Hatt-IIIb/c and Em-SH as observable in individual parts of the curriculum (SaV and *Izi*; cf. chapter 12, sect. 5.2.5. & 5.5.2.) must be interpreted in

terms of this mediation. They could also be explained as originating in the feedback that the (secondarily-central) Hittite tradition exerted on the Emar tradition.

1.3.2. [The long-distance transmissional context – remarks to the individual textual communities/traditions – the Emar traditions] In contrast to the 'smooth' transition from Hatt-IIIa to Hatt-IIIb/c in Hattuša, the two Emarite traditions Em-Syr and Em-SH are clearly offset, not only through major cuts at the epigraphic, paleographic, and graphemic level, but also with regard to the textual and the curricular level. In fact, as observed in chapter 12, sect. 5.2.3.1., the textual versions of SaV for both Em-Syr and Em-SH show more qualitative agreements with individual versions from Ugarit than with each other.

Although both traditions clearly existed side by side for a certain period of time (cf. chapter 5, sect. 4.2.), and although the archive of the Syro-Hittite Zū-Ba^ola clan also housed some well preserved manuscripts of the Syrian tradition, there is hardly any interference detectable between both traditions except with some marginal traces of mixed paleography, the hybrid formation of some elaborated colophons (cf. chapter 7, sect. 3.2.3.), and possibly, the use of blank spaces for separating the grapho-analytic columns; which is common in Em-Syr and appears to have been retained in a few manuscripts of Em-SH (see chapter 8, sect. 2.3.4.). The almost complete lack of interference is particularly true for the textual and the curricular levels. It can be explained by the fact that the Syro-Hittite scribal tradition was established in Emar very abruptly and from outside; in terms of the modes of contact defined in chapter 4, sect. 2.5., the establishment was asymmetrical, punctual, and very intense, leaving hardly any space for interference with the resident tradition Em-Syr, but simply leading to the virtually traceless replacement of the latter. Possibly, this absence of interference also points to a relatively strong dependence on writing-based modes of short-distance transmission within Em-SH (further see sect. 2.2.1.).

As for the interrelations of Em-SH with Hatt-IIIb/c and Ug-Urt, as well as of Em-Syr with Ug-Rap/MT, see the previous and the following section.

1.3.3. [The long-distance transmissional context – remarks to the individual textual communities/traditions – the Ugarit traditions] In contrast to the two Emar traditions, there is plenty of evidence for mutual interference among the three major Ugarit traditions, which generally suggests that there was continuous (and probably predominantly oral/memory-based) exchange among the respective textual communities.

The most interesting case therefore is Ug-Lam. There is pointing evidence that this tradition was imported directly from Babylonia by a Babylonian teacher who settled down in Ugarit and started to teach the local disciples in his distinct paleographic tradition (i.e., as with regard to Em-SH, it was

established through punctual, asymmetrical, and very intense contact). Compared to Ug-Rap/MT and Ug-Urt, the textual versions and the whole curriculum found in Ug-Lam are clearly more innovative (cf. chapter 11, sect. 1.3. & chapter 12, sect. 5.3. & 5.4.). Interference with the resident tradition is visible at the paleographic level with individual, relatively isolated Babylonian elements appearing in the local style (cf. chapter 5, sect. 4.1.), but particularly at the curricular level: As observed in greater detail in chapter 11, sect. 1.4., the tradition integrated parts of the local curriculum, foremost to be mentioned is the series RSGT, which is not attested to outside of Ugarit. The paleography of the respective manuscripts is mostly local or mixed local-Babylonian (with local elements dominating; also see sect. 3.2.2.). Thus, although the circumstances of the establishment of Ug-Lam in Ugarit were similar to the establishment of Em-SH in Emar, the specific interference with the local, resident tradition(s) suggests that, (other than with regard to Em-SH), there was a continued contact with these communities; i.e. the contact was frequent/permanent, rather symmetric, and with medium intensity.

Both Ug-Rap/MT and Ug-Urt also contain manuscripts in non-local paleography; these appear in an alternative North-Syrian style (cf. chapter 5, sect. 4.1.). The respective share of manuscripts thereby is (much) higher in Ug-Urt than in Ug-Rap/MT. Further individual pieces are found in the small-scale collections of Ug-Ršp and Ug-L. Individual sign forms of that style, that shows the specifically local sign forms discarded, are clearly influenced by Hittite paleography; with these being the only traces of potential (direct or indirect) textual-transmissional contacts with Hittite communities. Altogether, the ductus in many respects resembles the ductus of Em-SH. Regarding the textual and also the curricular and epigraphic level, Ug-Urt appears more innovative than Ug-Rap/MT, with more extensive textual versions, a higher share of bilingual manuscripts, and with a more frequent use of intersection rulings. The source of these innovations suggests itself to be sought in the intensive commercial contracts that the archive's owner, Urtēnu maintained, amongst others, with the branch of his enterprise in Emar (as mentioned in chapter 6, sect. 5.1.2.; further see chapter 12, sect. 5.4.1. & 5.4.5.) Compared to Em-SH; however, the extension is rather slight. The tradition of Ug-Urt in many respects remains compatible with that of Ug-Rap/MT. (see chapter 12, sect. 5.2.3.1. & 5.4.4.). Thus, the textual-transmissional contact between Ug-Urt and Em-SH was apparently frequent, relatively symmetrical (retaining local peculiarities) and not too intense (with comparably limited quantities of innovations acquired). The same qualifications go for the further contact between Ug-Urt and Ug-Rap/MT. As noted above, part of the innovations found in Ug-Urt also appear in Ug-Rap/MT; there yet, in smaller quantities.

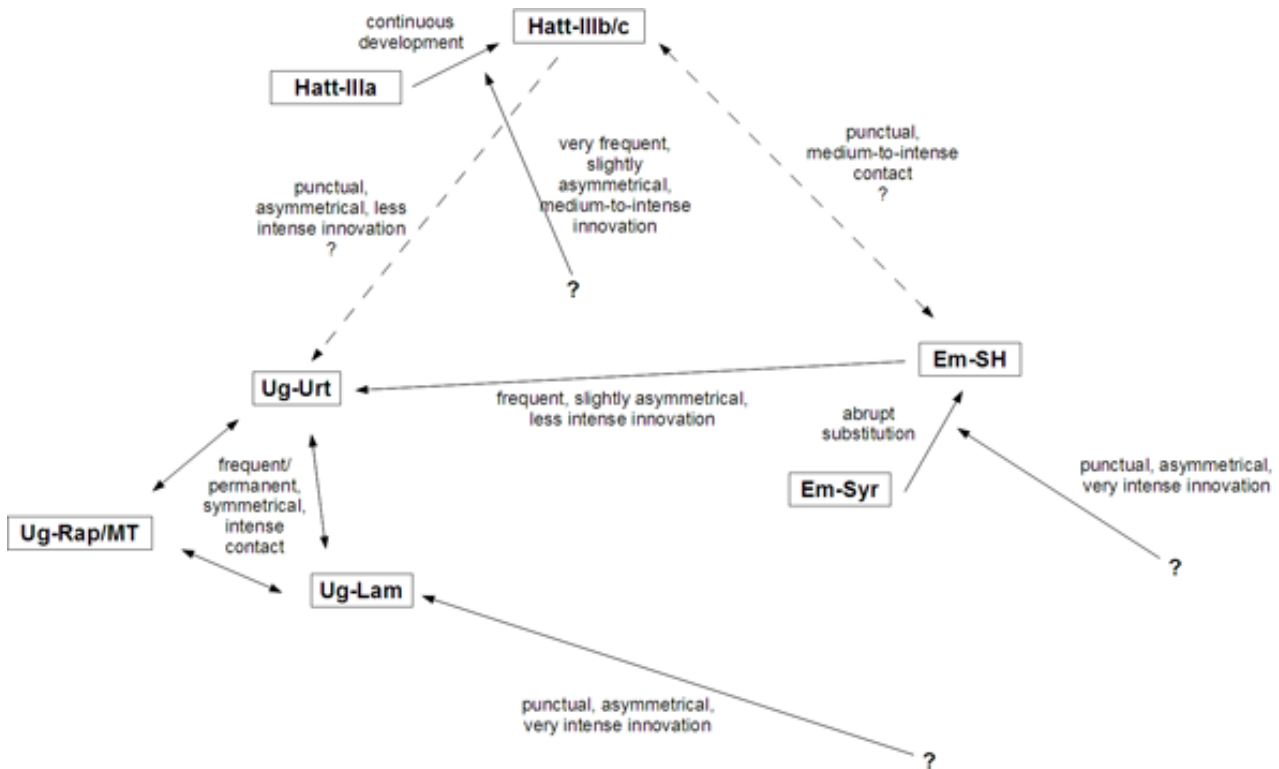
A further notable agreement is found between two manuscripts from Ug-Rap/MT (with a third manuscript from Ug-GP with identical paleography to be added) and the Syrian tradition from Emar (Em-Syr): Both groups share the cryptic-colophon signature <MAN MAN MAN> (cf. chapter 8, sect. 4.2.). The Ugarit manuscripts clearly belong to an earlier stratum of the corpus, so both groups

may be roughly contemporaneous. In case the sign combinations really represent, (as proposed in chapter 8, sect. 4.2.), the seal-like signatures of specific textual communities / textual traditions, there must have been strong interrelations between the early local tradition(s) of Ugarit (around 1300 BCE) and Em-Syr. It is possible that both traditions eventually trace back to a common or to closely related source(s).

1.3.4. [The long-distance transmissional context – remarks to the individual textual communities/traditions – the role of Assyrian traditions] Assur and its textual and scribal traditions have not been specifically included in the map in sect. 1.2. Regarding a number of aspects touched upon in the present study, it is clear that Assyrian traditions played a role within the transfer of innovative textual material from Babylonia to the peripheral west. Assyrian influence is particularly evident at the graphemic level (i.e., through the spread of distinctly Assyrian syllabic sign values; cf. chapter 9, sect. 2.1.7.1.) as well as at the textual level (i.e., within the extension and modification of the series SaV; cf. chapter 12, sect. 5.2.4.). As noted in chapter 5, sect. 5., the peripheral textual traditions show additional potential Assyrian imprints at the paleographic level (as a part of the so-called Later-Syrian stratum), it is however still difficult to identify those imprints as distinctly Assyrian in origin.

Altogether, the influence of Assyrian textual (and scribal) traditions is detectable among the individual peripheral textual communities to an unequal degree. (Potential) Assyrian features are particularly prominent in Em-SH (syllabary and textual version of SaV). To a lesser extent (textual versions of SaV), they are also detectable in Hatt-IIIb/c. Except within isolated manuscripts of SaV from Ug-Urt, distinctly Assyrian imprints are notably absent in the Ugarit traditions, as well as in those from Em-Syr and Hatt-IIIa. The extent of Assyrian influence on a textual tradition thus seems to be indirectly proportional to the degree of its peripherality, i.e., with the influence weakening the more peripherally-situated the tradition is. Therefore, dimensions of peripherality again include geographical-infrastructural as well as economical-political aspects: The closer the textual communities are situated to Assyria and the stronger their political-economical environment, the higher the Assyrian impact is on them. The textual traditions that antedate the rise of Assyrian power in the 13th century BCE, i.e., Em-Syr and Hatt-IIIa – as is expected – do not show any imprints of Assyrian scribal and textual traditions.

1.4. [The long-distance transmissional context – a map summarizing the modes of contact] The modes of contact among the individually identified textual communities as well as the modes which mark their contact to the additional (inexactly located) sources of innovation can be summarized in the following map:



1.5.1. [The long-distance transmissional context – some overall conclusions – thesis 1: Independent spread of text-related and context-related innovations] As can be obtained from the comparative map in sect. 1.2., some of the levels investigated are apparently interrelated as to the degrees of innovation: Within the four best documented textual traditions Hatt-IIIb/c, Em-SH, Ug-Rap/MT, and Ug-Bab, there appears to be a clear link between the paleographic and the graphemic level on the one hand, and between the epigraphic, textual, and curricular level on the other. I.e., a given textual tradition which is relatively innovative at the paleographic level is (expectedly) also at the graphemic level, but not necessarily at the other levels – as is the case for Ug-Rap/MT. Vice versa, a textual tradition which is innovative at the curricular level is in all likelihood also innovative at the textual and at the epigraphic level, but not necessarily at the paleographic and graphemic level – as is the case for Hatt-IIIb/c.

One may determine the first group of levels as conjoined by context-related features, i.e., features that are not specific to the lexical lists, but which are basically concerned with the level of writing and apply to all possible genres of text within a textual community (further see chapter 3, sect. 4.1.). In contrast, the textual and curricular levels unite text-related features, i.e., features that are exclusive to the lexical lists. Notably, the epigraphic level follows the text-related levels; the contrast between intersection rulings and line-by-line auxiliary rulings was apparently specific to the textual genre.

This split between text-related and context-related innovations is remarkable. It demonstrates that the transmission of, e.g., innovative usages of sign forms or of CV-dyads, was basically independent from the transmission of innovative textual versions of lexical lists. The local scribes in Ugarit (Ug-Rap/MT) apparently had access to innovative syllabaries and also used them when copying the textual versions of lexical lists, which, compared to the parallel versions from Emar and Ḫattuša, were antiquated. Vice versa, Hittite scribes (Hatt-IIIb/c) used highly innovative textual versions of the lists, yet when copying them made use of clearly antiquated graphemic principles.

1.5.2. [The long-distance transmissional context – some overall conclusions – **thesis 2: Basically oral and memory-based modes of long-distance transmission** and other consequences] The transmissional split between text-related and context-related features cannot be explained consistently through specifically internal characteristics of the individual traditions.

As for Ug-Bab, which shows a moderate gap between the innovation of text-related and context-related features, one may assume that both groups of features simply had not reached the same level of development in the specific period in which they were transmitted (directly) from Babylonia to Ugarit. Yet, there is no explanation, then, why the relative degree of innovation between the two groups of features is almost exactly inverted in Em-SH. With regard to Hatt-IIIb/c, the transmissional split may be explained by the secondarily central status this tradition had achieved: As argued in sect. 1.3.1.2., a strong awareness of the gradual independence of Hittite cuneiform from the corresponding Mesopotamian and Syrian traditions may have led Hittite scribes to maintain traditional features within the writing system although these were not up to date. As for Ug-Rap/MT; however, there is no proper explanation at all for the split if one solely draws on characteristics that are specific to this tradition.

It appears that the independence between text-related and context-related features must at least partially – if not fully – be rooted in developments that were common to the whole area:

(1) The almost inevitable point then is that the lexical lists and their transmission were no longer the primary means of maintaining and transmitting the (basic) knowledge of cuneiform writing, but that innovations within this (con-textual) knowledge were transmitted through other media. As will be elaborated in greater detail in sect. 3, there are further features within the three larger corpora to support the assumption that, compared to the OB tradition, the functional context of the lexical lists of the present corpus had changed.

(2) A second point concerns the potential modes of long-distance transmission: With the transmission of the actual lexical compositions and their curriculum basically separated from the transmission of the writing system, it appears very likely that the long-distance transmission of the texts and of textual innovations from one textual community to the next still strongly relied on oral and memory-based techniques.

1.5.3. [The long-distance transmissional context – some overall conclusions – interrelations between textual and spatial centrality/peripherality] Comparing the textual centrality/peripherality of the individual textual traditions assessed in the map in sect. 1.2., with the relative (1) geographical-infrastructure, (2) political-economical, and (3) cultural centrality/peripherality (cf. chapter 4, sect. 2.4.) of the respective sites and with their specific spread-zone/residual-zone location (cf. *ibid.*), one can obtain some clear interrelations:

(1) The relatively strong textual centrality of the Emar traditions (compared to the respective contemporaneous traditions) correlates with the relative geographic centrality and the spread-zone location of the site. I.e., among all sites investigated, Emar is the one located closest to Mesopotamia, and is situated at one of the most important trade routes from Babylonia to northern Syria and farther, to Anatolia.

(2) The high relative textual centrality of Hatt-IIIb/c, despite its peripheral geographic location suggests that, regarding the spread of textual innovations, political-economical centrality – 13th century Ugarit and Emar stood under Hittite rule – was a factor (almost) equally dispositive as that of geographical-infrastructure centrality.

(3) The relative textual peripherality of the 'indigenous' Ugarit traditions Ug-Rap/MT and Ug-Urt – i.e., which were unlike Ug-Bab, not transferred directly from Babylonia – as well as those of the Alalah tradition, thus correlates with the relative geographical-infrastructure and political-economical peripherality of these sites. The textual peripherality is surprising in that Ugarit is located in an economical and cultural spread zone, and one can also observe important paleographic and graphemic innovations in the respective textual corpora. The spread of innovations apparently did not so much include the level of traditional (and academic) cuneiform culture.

2.1.1. [The short-distance transmissional context – the Ḫattuša corpus – evidence pointing to oral mediation] As has been summarized in the methodological presets in chapter 3, sect. 6.2., detecting traces of oral communication in the sources investigated is possible in specific contexts only, i.e., through phonetically-induced errors in the graphically determined Orthographic-Sumerian column. Thereby, the researcher further has to distinguish between real errors and common unorthographic and derivative spellings that are frequent and commonly occurring in OB and post-OB Sumerian.

Chapter 10, sect. 3.1. includes a brief list of all real errors of this kind that could be detected in the Ḫattuša corpus. They mostly stem from the series *Erimḫuš* and *Urra*, which deal with relatively complex Sumerian syntagmata. As noted in the same section, it is virtually impossible to determine the exact point or phase within the transmissional chain when these deviations affected the texts. It may well be the case that they already did so before the texts were transferred to Ḫattuša. In this

respect note that the long-distance transmissional context of the LBA western peripheral corpora was, as argued in sect. 1.4.2., very likely based on oral and memory-based techniques. As evidenced by the short-distance transmission of the texts in Ḫattuša, the errors; however, are not very pointing – if not altogether useless.

2.1.2. [The short-distance transmissional context – the Ḫattuša corpus – evidence pointing to memory-based storage] As noted in chapter 3, sect. 6.3., learning and the proper use of text always requires certain cultural techniques that have been internalized as well as a specific – memorized – cultural knowledge. Within the usage and reproduction of the Ḫattuša lexical lists, memorization – by this definition – must always have played a role. The question that is crucial in this respect is which are the textual, meta-textual, and con-textual components (as for this differentiation, see chapter 3, sect. 4.1.) that were specifically memorized. As was equally stressed in chapter 3, sect. 6.3., in order to demonstrate that scribes had individual components available from memory, is possible only if these components are absent in the written sources – either totally or indirectly, through the absence of explicitness – and if they were clearly essential for the understanding of the text.

Missing components of this kind can be found within the syllabaries and orthographies used and within the linguistic formats of individual compositions: As shown in chapter 11, sect. 2.3.1. & 2.3.2., a number of lexical series preserved in Ḫattuša, such as *Erimḫuš*, is attested to in various linguistic formats. In a Hittite scribal environment, unilingual Sumerian manuscripts of a given lexical series accompanied by duplicating bilingual or trilingual manuscripts only make sense if the respective Syllabic-Sumerian, Akkadian, and Hittite components had been or were going to be memorized. This also applies to the sign names, which may be present in one manuscript but absent in the duplicate.² As demonstrated in chapter 11, sect. 2.8.2., it even seems possible to reconstruct a curricular order of linguistic formats that guided the scribe through the memorization process. Also, note that manuscripts tend to assume more explicit, i.e., bilingual and trilingual formats in the course from the 14th-century to the 13th-century tradition (see sect. 1.3.1.1. & chapter 11, sect. 2.2.). Individual lexical compositions like SaV and *Diri* invariably appear in the most explicit, i.e., trilingual format irrespective of the period of production.

As with the omission of individual columns, the graphemic and orthographic ambiguities that arise from the specific syllabary used in the Akkadian column, in the Syllabic-Sumerian column, and also with regard to the sign names (cf. chapter 9, sect. 2.1.2., 3.2., & 4.2.) as well as the frequent use of logographic spellings both in the Akkadian and the Hittite column (cf. chapter 9, sect. 2.2. & 1.2.1.), presuppose additional con-textual, i.e., graphemic and orthographic knowledge, to have been internalized by the producers as well as by the (potential) users of the manuscripts.

2 Cf. SSgL Bo. E = KUB 3,94 and the duplicate Eb = KBo. 26,50.

Without knowing the meanings of the logograms and or of the Akkadian items, it was certainly impossible to make proper use of the texts. Conversely, as regards the manuscripts in unilingual Sumerian format, it is not necessary for this purpose to have the texts memorized. Note in this respect that, as argued in sect. 1.4.1., the con-textual level was apparently separated from the core-textual level in the long-distance transmissional practice.

2.1.3. [The short-distance transmissional context – the Ḫattuša corpus – evidence pointing to the copying of tablets] As explained in chapter 3, sect. 6.4., while it is easy to demonstrate that writing was involved in the mediation and storage of the Ḫattuša lists – i.e., through the mere presence of the (written) manuscripts – there are multiple transmissional modes conceivable in which a given manuscript could have been produced and/or used. And, not all modes conceivable can be verified in the sources. As a first step; however, it is possible to demonstrate that manuscripts have been copied from written *vorlagen*:

(1) As described in chapter 5, sect. 3.2. & 3.3., there are manuscripts which show a very specifically mixed paleography, involving the – apparently accidental – mixture of Hittite and Non-Hittite signs, as well as the peculiar concentration of early and late Hittite sign forms in specific parts of a manuscript. These peculiar mixtures can hardly be interpreted as the permanent writing styles of individual Hittite scribes, but must be rooted in their (inexact) copying of manuscripts in Non-Hittite paleography or respectively, of manuscripts with a Hittite, but earlier paleography.

(2) As explained in chapter 8, sect. 2.2.4., the revised column-format of some manuscripts, with the grapho-analytic subcolumns generally abandoned, but still reflected in the arrangement of part of the items, strongly suggests that there existed written *vorlagen*.

(3) As shown in chapter 8, sect. 3.5., there are two manuscripts that contain PAP-marks. As these marks indicate that respective passages were broken in a given *vorlage*, they simultaneously prove that such a *vorlage* existed.

(4) A number of errors, as summarized in chapter 10, sect. 3.1., are clearly writing-based, i.e., the errors rooted in graphic, graphemic, or orthographic misinterpretations.

(5) Peculiar spellings that are duplicated, as given in chapter 12, sect. 3.3., also prove that the respective manuscripts are mutual copies or trace back to a common third *vorlage*.

(6) There are indications that individual manuscripts have been compiled out of (written) chunks of distinct origins: They either retain 'blind' references (cf. chapter 11, sect. 3.2.), show peculiar sudden changes in orthography (cf. chapter 12, sect. 5.5.2.), or are left with a peculiar hybrid linguistic format (cf. chapter 11, sect. 2.9.2.).

Accordingly, the following manuscripts appear to be the copies of written *vorlagen* (with indicative criteria added in parentheses):

Acro Bo. B = KUB 3,104	IIIb(+) (2)	Erim Bo. B = KBo. 1,36+	IIIc (2)
Diri Bo. J = KUB 3,97	IIIa/b (4)	Erim Bo. C = KBo. 1,50+	IIIb (2)
Izi Bo. A = KBo. 1,42	IIIc (2), (4) [?] , (6)	Erim Bo. E = KBo. 26,27	IIIc [?] (2)
Izi Bo. B = KBo. 1,31	IIIb (4)	Lu Bo. Ba = KBo. 26,36	IIIc (1)
Izi Bo. D = KBo. 1,40	IIIa (4)	OBLu Bo. A = KBo. 1,30	IIIc (1)
Kagal Bo. B = KUB 30,8	IIc/IIIa (4)	OBLu Bo. B = KBo. 1,39	IIIc (1)
Erim Bo. Aa = KBo. 1,44+	IIIc (3), (4) [?] , (5)	SaV Bo. C = HT 42	IIIc (3)
Erim Bo. Aac = KBo. 26,32	IIIb(+) (2)	SaV Bo. A = KBo. 26,34	IIIc (2), (4) [?] , (5) [?]
Erim Bo. Aaf = KBo. 26,23	IIIc (4)	SSgL Bo. E = KUB 3,94	IIIc (6)
Erim Bo. Ab = KBo. 1,35	IIIc (4), (5)		

Thus, manuscripts are not numerous, yet stem from all paleographic periods and involve various lexical series. All manuscripts show distinctly Hittite paleography except for Lu Bo. Ba = KBo. 26,36, which has mixed paleography, yet nonetheless contains numerous Hittite sign forms. The copies therefore are definitely not foreign imports, but were produced in Ḫattuša.

2.1.4. [The short-distance transmissional context – the Ḫattuša corpus – evidence pointing to the use as information storage] It is clear that, as argued in the previous section, some manuscripts within the corpus were the copies of earlier manuscripts; a further important question then must address the purpose of this practice. As explained in chapter 4, sect. 6.4., manuscripts that have been copied from *vorlagen* in their primary usage were either copied during/for memorization (internal reproduction) or in order to be reproduced as storage (real transmission).

Whatever the primary usage leading to their production – it is clear that some manuscripts (at least as a part of their secondary usage) found their way into the Hittite long-term tablet collections: As noted in chapter 5, sect. 2.3., some of the manuscripts show an exceptionally early date of production, and provided that the archaeological date of the archives is correct, some of them – at least the ones stemming from Hatt-BkA – must have even been removed from other archives (cf. chapter 6, sect. 3.2.). Yet, as noted in chapter 3, sect. 6.4., their mere – and possibly accidental – inclusion into the long-term tablet collections does not prove the manuscripts to have been actively used as information storage.

Instead, a number of features listed in the previous section not only proves that the respective manuscripts were the copies of written *vorlagen*, but that the *vorlagen* must have already been the results of longer cycles of reproduction and rework. I.e., they were not only a part of the long-term tablet collections, but were actively and continuously reproduced, updated, and hence – in all likelihood – used:

(1) The rudimentary maintenance of grapho-analytic subcolumns, as explained in greater detail in chapter 8, sect. 2.2.4., is very probably not the result of a single copy of a manuscript that had the original format intact, but evolved during a process that involved the repeated recopying of the same text over a longer period of time.

(2) The use of PAP-marks, as discussed in chapter 8, sect. 3.5., not only proves the existence of written *vorlagen*: It appears very improbable that the scribe copying a deficient *vorlage* did so in order to memorize the text; he reproduced the *vorlage* in order to restore and save the text.

Evidence further involves the following points:

(3) As noted in chapter 9, sect. 1.5., individual linguistic elements of the Hittite column appear fossilized, i.e., they are outdated compared to the paleographic date of the manuscripts. Some of them can moreover be shown to have been retroactively updated in the Hittite column. Thus, individual manuscripts were subjected to the regular archival processes which also mark other genres of text in the Hittite tablet collections and which strongly suggest them to have been produced as a regular part of these collections.

(4) As noted in chapter 8, sect. 4.5., the elaborated colophons preserved on the manuscripts – in contrast to those found on the Emar and Ugarit lexical lists – attest to a strong preference for editorial information. Therefore preference may be interpreted as an emphasis put forth by the scribes on the recoverability of the contents of the manuscripts, and hence, as an indication for the scribes' interest in the archival preservation of the texts. Yet, since colophons were possibly added to manuscripts by default and irrespective of the individual manuscript's function, this argument is of complementary use only.

The number of manuscripts marked by the four features to have been used actively as information storage is – again – not very high. Notably, all pieces were produced in the 13th century:

Acro Bo. B = KUB 3,104	IIIb(+)	(1)	Erim Bo. C = KBo. 1,50+	IIIb	(1)
Diri Bo. Ac = KBo. 26,10	IIIc	(4)	Erim Bo. E = KBo. 26,27	IIIc?	(1)
Diri Bo. E = KUB 3,103	IIIc	(3)	SaV Bo. C = HT 42	IIIc	(2)
Izi Bo. A = KBo. 1,42	IIIc	(2), (3), (4)	SaV Bo. A = KBo. 26,34	IIIc	(1)
Erim Bo. Aa = KBo. 1,44+	IIIc	(2), (3), (4)	Unid Bo. 1-1 = KBo. 26,29	IIIb	(3)
Erim Bo. Aac = KBo. 26,32	IIIb(+)	(1)	Unid Bo. 4-1 = KBo. 13,2	IIIc	(3)
Erim Bo. B = KBo. 1,36+	IIIc	(1)			

2.1.5. [The short-distance transmissional context – the Ḫattuša corpus – evidence pointing to the use as exercise] While it is clear that, as demonstrated in the previous section, manuscripts were copied in order to reproduce them as information storage, there is limited evidence that tablets were copied as a part of the practice of memorization. The following traces that are decidedly exclusive to exercise tablets are (almost) all absent in the manuscripts:

(1) As noted in chapter 8, sect. 1.1.3., the whole corpus does not include a single piece that can be identified as an excerpt tablet.

(2) As noted in chapter 8, sect. 3.2., almost all manuscripts are inscribed with regular, often beautiful, and minute script (cf. chapter 8, sect. 3.2.)

(3) MIN-marks or empty slots are, as explained in chapter 8, sect. 3.4.2., never used as meta-

textual devices; i.e., the items they substitute for can always be deduced from the same manuscript and do not require further extra-textual information.

(4) Also, grapho-analytic subcolumns (cf. chapter 8, sect. 2.3.3.), which supposedly had an exercise function, are missing from large sections of the manuscripts.

Notably, manuscripts of the parallel corpora from Emar and Ugarit show plenty of these features; however, as summarized in chapter 6, sect. 6., the archaeological context of both of these corpora is as well distinct from that of the Ḫattuša lists.

Two additional features found in the Ḫattuša lists may be considered typical for exercise tablets, yet can also be explained otherwise:

(5) A number of manuscripts, as noted in chapter 3.5. & 3.6., are marked by a high number of errors, a phenomenon particularly expected for exercise tablets. Yet, taking into account the Hittite scribes' cultural and linguistic remoteness from the source of the material and the long transmissional chain that it had to pass through, this does not necessarily expose the manuscripts to be the products of practice.

(6) The logographic spellings in the Akkadian and Hittite column (cf. chapter 9, sect. 2.2. & 1.2.1.) and the ambiguous syllabaries used in the Akkadian column, in the Syllabic-Sumerian column, as well as with regard to the sign names (cf. chapter 9, sect. 2.1.2., 3.2., & 4.2.) may be considered as a kind of abbreviations that make the lists unsuitable as reference works – at least, unless the users had relatively profound skills in (written) Hittite and Akkadian. Otherwise the abbreviations could only be properly explained as resulting in exercises or assignments, as substituting for items that the practicing scribe had already memorized. Yet, as elaborated in sect. 3.1.3., it is not improbable that the scribes who wrote and used the tablets were proficient in logographic writing as well as in Akkadian and Sumerian.

To be sure, exercise tablets may, despite their actual usage, appear in very good scribal condition, so they are practically indiscriminate from professional manuscripts that have for e.g., been produced for later reference. The badly written pieces may simply have been discarded soon after their production. However, one can state that none of the pieces preserved would be unsuitable to serve as long-term information storage.

2.1.6.1. [The short-distance transmissional context – the Ḫattuša corpus – some conclusions – **thesis 3: primary storage on tablets, secondary storage in memory**] Notably, the corpus combines manuscripts with features that clearly point to the practice of memorization with manuscripts that were obviously used as written (long-term) information storage. It is noteworthy that there are no individual manuscripts that combine features of both categories and that for the most part, manuscripts are indeterminable with regard to the mode of storage that formed their context. All manuscripts

verified to have been used as information storage were produced in the 13th century, whereas most of the manuscripts evidencing the practice of memorization stem from the 14th century, with many pieces however, also produced in the 13th century. It seems that the practice of storing the lists by means of writing was initiated or strongly expanded by the beginning of the 13th century, whereas simultaneously, the practice of memorizing the texts continually lost its original importance.

Nonetheless, scribes apparently used both modes side-by-side at least during the 13th century, still memorizing the lists, but also producing and keeping written sources for reference. How is this to be integrated, if not by generally presuming contemporaneously concurring modes of transmission? It is clear that lexical lists with their inconsistent structure and without any kind of index appended were practically useless in the shape of written sources if the user had not at least internalized their general structure and their general content. Although the principal mode of storage had switched from memory-based to writing-based modes, proper use of the tablets still required a certain degree of initial study, memorization, and practice. The exact degree of this memorization cannot be determined. It is possible that students still memorized the lists word-for-word; their primary storage on written sources however suggests that these time-consuming procedures were in decline. At any rate, the kind of storage through memorization as described is secondary: Texts were still stored in memory, yet were no longer handed down from memory to memory. Memorization for the purpose of conservation and storage had given way to memorization for the purpose of proper utilization.

This local practice of primary storage on written material stands in a notable contrast with the long-distance transmissional practices, which, as reconstructed in sect. 1.4.2., probably inherited a strong oral/memory-based component. Brought to Ḫattuša by scribes who had memorized the texts, the innovative textual material apparently 'coagulated' into a writing determined form. This local shift can be interpreted as a further argument for the proposed secondarily central position of the 13th-century Hittite textual community.

2.1.6.2. [The short-distance transmissional context – the Ḫattuša corpus – some conclusions – the modes of internal reproduction and mediation] Since, as has been argued in the previous section, texts were still memorized to some degree in the 13th-century tradition, with their primary storage still on tablets, it is almost inevitable to assume that scribes did this memorization from written *vorlagen*. Probably the *vorlagen*, which they used as aide memoire were the same tablets that were shelved for long-term storage in the collection, and possibly, particularly successful and well-shaped exercise pieces also found their way into the long-term tablet collections.

The primarily memory-based transmission having vanished, written sources were no longer needed as a means of mediation. As argued in chapter 3, sect. 6.4., it is methodologically impossible

to demonstrate that written sources were used as such; however with regard to the 13th-century tradition, it is practically impossible that that was the case. In contrast, there is evidence suggesting oral communication to have been involved as a means of mediation; yet, it is unclear on which stage(s) of the textual tradition, i.e., in which chronological phase, this was the case; if it (still) was the case in the 13th-century tradition the only mode of oral communication conceivable for that period is that of dictation as a part of the copying of a written *vorlage*, i.e., as a part of the literate reproduction of written sources.

2.1.6.3. [The short-distance transmissional context – the Ḫattuša corpus – some conclusions – memory accessible or visually accessible vertical structuring?] In light of the preceding observations, it is possible to have a closer look at a formal feature of many manuscripts that has hitherto been excluded from the discussion. As noted in chapter 8, sect. 2.4.2., most of the manuscripts of the 13th-century tradition as well as the bilingual and trilingual manuscripts of the 14th-century tradition show the texts to be structured by the insertion of horizontal intersection rulings. These mostly follow specific organizational breaks in the overall arrangement of the text. The average number of entries grouped into those sections is two to six. This is fairly congruent with the amount of items that, according to experiments in mental cognition, can be memorized without additional organization or elaboration (which is five plus or minus two; cf. chapter 3, sect. 5.5.). The texts thus appear in a physical arrangement that potentially facilitates their memorization.

Notably however, the manuscripts which do not exhibit this device, i.e., the unilingual tablets from the 14th century, form the stock of manuscripts that were clearly the (by-)products of memorization. In contrast, the manuscripts that (could be) demonstrated to have been used as written storage all show their texts to be organized through horizontal intersection rulings. Accordingly, it appears that scribes introduced these devices as a kind of visual structuring which facilitated the retrieval of individual sections or entries on the inscribed surface, and not in order to mark off the individual units as the individual chunks for memorization.

2.2.1. [The short-distance transmissional context – the parallel corpora – the Emar corpus] Evidence found among the manuscripts of the Syro-Hittite tradition in Emar (Em-SH) is less pointing than for the Ḫattuša corpus.

That a practice of exercising and memorization also existed in Emar is proven by: the presence of a considerable number of excerpt tablets (cf. chapter 8, sect. 1.1.), a hierarchy of linguistic formats between a group of fully bilingual manuscripts and a group of manuscripts that include Akkadian translations in individual sections only (cf. chapter 11, sect. 2.8.1.), and by the meta-textual use of MIN-marks and empty slots on manuscripts of the latter group as well as on excerpt

tablets (cf. chapter 8, sect. 3.4.2.). I.e., numerous manuscripts lack essential parts of the text, which the scribes either had memorized or intended to memorize. Interestingly, entirely unilingual manuscripts are – in contrast to Ḫattuša and Ugarit – almost completely absent in Em-SH (see chapter 11.sect. 2.2.).

On the other hand, the duplication of a number of peculiar Akkadian spellings (cf. chapter 12, sect. 3.3.) proves that the Emar scribes copied lexical lists from written *vorlagen*. It is yet unclear whether this was done just for the purpose of memorization or in order to reproduce the manuscripts as information storage. That tablets were kept in the long-term collections is clear from the survival of manuscripts of the older Syrian tradition. These are notably preserved in very good condition (cf. chapter 8, sect. 2.1.), which suggests that the Syro-Hittite scribes handled them with extreme care. In contrast, the strongly damaged condition of many Syro-Hittite manuscripts may be taken as evidence that these were not intended to be kept for a longer period of time. Yet, the unexpectedly low share of excerpt tablets – if it is not to be explained away by specific changes in the memorizing practices (cf. chapter 8, sect. 1.1.3.) as well as the frequent use of firing holes (cf. chapter 8, sect. 2.6.) – suggests that also a number of Syro-Hittite full-text manuscripts were (designed to be) shelved in the long-term collections.

While there is no doubt that lexical tablets were shelved in Emar, it is not clear if they were actively used as information storage: The colophons interestingly include biographical information only and lack any editorial information about the actual texts (cf. chapter 8, sect. 4.5.2.); however, it appears possible that the tablets were kept for biographical needs, e.g., as some kind of exams, and not in order to preserve the contents. Also, there do not exist any Syro-Hittite copies of older Syrian textual versions, so the Syro-Hittite scribes did not copy them, but perhaps kept them for reasons of mere scholarly curiosity.³ The only – however not fully compelling – indication suggesting that the compositions were actively stored on written sources involves the side-by-side existence of two contemporaneous versions of the sign list SaV. These two versions show strong variations regarding the sign inventory they treat as well as regarding the added Akkadian translations; yet, there is also a considerable portion of entries shared by both versions. From a cognitive perspective, it seems unlikely that two textual versions showing these characteristics coexist without interfering, if their storage does not build – at least basically – on written sources (cf. chapter 12, sect. 5.2.6.).

The Syrian tradition of lexical tablets is far too scarcely preserved for reconstructing its transmissional context. Yet note that one of the manuscripts preserved is signed by a professional scribe (cf. chapter 7, sect. 3.2.1.) and thus very likely did not evolve from within the context of practicing.

3 This would also explain why Urta 3 Em. 543-5+ also contains parts of an Akkadian translation.

2.2.2. [The short-distance transmissional context – the parallel corpora – the Ugarit corpus] The transmissional context within the Ugarit tradition apparently differs from that of the Ḫattuša manuscripts – at least for great parts of the corpus, involving Ug-Rap, Ug-MT, and Ug-Urt.

Equal to the Emar corpus, the Ugarit lexical lists include a number of excerpt tablets (cf. chapter 8, sect. 1.1.), with meta-textual use of MIN-marks and of empty slots (cf. chapter 8, sect. 3.4.2.). Also, compositions are preserved in duplicating and contemporaneous unilingual and bilingual copies, which clearly suggest a curricular hierarchy of linguistic formats (cf. chapter 11, sect. 2.8.1.). It is clear from these points that scribes memorized lexical lists.

The practice of copying tablets is attested to for only one pair of manuscripts, which show the duplication of a peculiar Akkadian spelling (cf. chapter 12, sect. 3.3.; Ug-Rap); and this copying may have been a part of the memorization process. From historical synchronisms of scribes who have signed some tablets (cf. chapter 7, sect. 3.3.3.) and from the use of firing holes (cf. chapter 8, sect. 2.6.), it is moreover very probable that some pieces of the corpus had been shelved. Their number; however, is low and notably many pieces stem from archives which do not show any further attestation of lexical lists (Ug-Ršp and Ug-L; regarding the firing holes), and which thus do not belong to the regular corpus. The unexpectedly high number of full-text tablets as opposed to the number of excerpt tablets does not necessarily point to a storage of the full-text tablets, but can also be explained as due to a change in the traditional (i.e., OB) memorizing procedures (cf. chapter 8, sect. 1.1.3.). Also, the fact that manuscripts – even manuscripts with very basic lexical compositions – were appended by colophons is not proof that they were produced in order to be stored, since the composing of colophons may have been a part of the practicing (cf. chapter 8, sect. 4.5.).

Thus, there is no compelling positive evidence that manuscripts of lexical lists were regularly used as information storage in Ugarit. In contrast, the comparably high degree of interference between parallel versions of the same composition, such as that of SaV, suggests that the lists were primarily kept in memory and that they were handed down from memory to memory (cf. chapter 12, sect. 5.2.6.). This rather traditional transmissional context is well in agreement with the long-distance transmissional practices, as described in sect. 1.3.3. & 1.4.2., and with the general peripheral position which the Ugarit textual traditions – at least Ug-Rap, Ug-MT, and Ug-Urt – assume as compared to contemporaneous Hatt-IIIb/c and Em-SH. Apparently, the Ugarit textual communities did not work with up-to-date versions of the lists, but also worked with transmissional techniques which the communities in Ḫattuša and – possibly – Emar had replaced with more innovative, writing-based procedures.

The transmissional context of the lists in Ug-Lam possibly differed from those reconstructed for the main corpus. However, the number of manuscripts published from this archive is too low for a further investigation.

3.1.1. [The functional context – the Ḫattuša corpus – evidence contradicting basic scribal education as functional context] Manuscripts of the 13th-century tradition show a number of features that are incompatible with the interpretation that lexical lists belonged to the curriculum of elementary scribal education in Ḫattuša during that period:

(1) As can be obtained from the table in chapter 11, sect. 1.3., the elementary compositions that make up the initial parts of the scribal curriculum in the OB period and in contemporaneous Ugarit, i.e., the series *Tu*, *SAI*, and *SaS*, are completely absent. Also, *SVo*, which is the composition that presumably followed that triad in the curriculum, is preserved by a small, single fragment only.

(2) The Hittite translations added to the entries, as summarized in chapter 9, sect. 1.5., belong to the literary stratum of the Hittite language and in parts represent an outdated diachronic stage. In order to make proper use of the translations, the scribes needed profound skills in literary, written Hittite – skills that, according to the traditional model of scribal education, they were to have acquired *after* finishing the elementary stages of their scribal education.

3.1.2. [The functional context – the Ḫattuša corpus – further evidence pointing to an atypical functional context] As argued in sect. 1.4.2., the specific long-distance transmissional context of the lists suggests their functional context to have deviated from the traditional schema. There is a further group of features within the corpus supporting this suggestion:

(1) The manuscripts were found within the remains of large, official buildings, moreover they make up a proportionally small group within the total contents of these archives with the remaining groups being of a non-private character (cf. chapter 6, sect. 6.). Therefore the archival context rather resembled that of the tablet collections of the post-canonical period, where lexical lists were stored for exegetical and scholarly needs. In any case, it strongly differed from the OB and the contemporaneous Syrian archives, which were housed in private, domestic buildings and which also included a good deal of private documents.

(2) Other than in Emar and Ugarit, the scribes signing the tablets did not mention themselves as disciples (Akk. *kabzuzu*) or junior scribes (Akk. *DUB.SAR.TUR*), nor did they mention a potential teacher or supervisor (cf. chapter 7, sect. 2.2.).

(3) As already noted in sect. 2.1.5., manuscripts do not show any of the typical features that would inevitably mark them as the products of exercises: There are no excerpt tablets among them (cf. chapter 8, sect. 1.1.3.); they hardly make use of grapho-analytic subcolumns (cf. chapter 8, sect. 2.3.3.); they were inscribed in regular, often beautiful and minute script (cf. chapter 8, sect. 3.2.); and MIN-marks and empty slots never refer to extra-textual information (i.e., the items they substitute for can always be deduced from the same manuscript; cf. chapter 8, sect. 3.4.2.).

(4) Apart from lacking the initial elementary lists, the curriculum generally appears imbalanced (cf. chapter 11, sect. 1.3.): with thematic series almost absent, with an important share of the series *Erimḫuš*; and with a notable focus on series which show a high degree of polysemic differentiation, i.e., which provide several Akkadian translations for a single Sumerian item. Altogether, it appears that the Hittite scribes preferred series that put a stronger focus on Akkadian.

3.1.3. [The functional context – the Ḫattuša corpus – **thesis 4: lexical lists as a part of a secondary, academic phase of study**] As it has already been stressed regarding the short-distance transmissional context of the lists, there are some clear indications that lexical lists were (still) memorized in Ḫattuša – in the 14th-century tradition, but also in the 13th-century tradition – and that practicing was (still) an integral part of their functional context. In the following; however, it is held to be true that the context of the lexical lists – at least for those of the 13th-century tradition – is not that of elementary scribal education, but rather of a kind of academic secondary study. The scribes approaching the lexical lists as the materials of this study apparently were proficient in producing the kind of standard Hittite texts that were a regular part of the local tablet collections, and they were perhaps also proficient in producing Akkadian documents.

By the beginning of the Empire Period at the latest (i.e., in the late 14th century), Hittite scribal practice had evolved into an autonomous tradition, using its own language and paleography, its own tablet formats, its own syllabary and orthographic conventions, and producing its own genuine literary genres. This conforms to the secondarily central status that the textual tradition of the lexical lists had achieved by this time (see sect. 1.3.1.2.). Formally, the manuscripts of lexical lists appear fully integrated into the local tradition, displaying local paleography (cf. chapter 5, sect. 1.) and local tablet layout (cf. chapter 8, sect. 5.1.); and even showing the Akkadian syllabary transformed by the local Hittite syllabary (cf. chapter 9, sect. 2.1.7.).

Yet, for learning to produce standard Hittite and Akkadian documents, the lexical texts as preserved in Ḫattuša contained far too much and far too little. To be sure, a similar gap can already be found within the curriculum of the OB *eduba* (see chapter 2, sect. 4.2.3.). However, this gap is by far more dramatic in Ḫattuša. Not only was Sumerian an extinct language at that time – also the Akkadian passed down by the lists was outdated compared to the contemporaneous Akkadian (diplomatic) language; which had by this time developed its own terminology and ductus. It seems odd that Hittite beginner scribes, in order to learn the basic inventory of the Hittite syllabary and the few dozen logograms necessary to (re)produce regular Hittite compositions, spent years memorizing hundreds, if not thousands of trilingual (!) lexical equations.

It appears more likely that Hittite scribes went through other training procedures in order to acquire their basic scribal skills. In this respect, the fact that many local literary compositions

are preserved in multiple copies – a specific of the Hattuša archives, which marks it off from any other earlier and contemporaneous cuneiform archives – appears in a new light. Those loads of duplicates are probably best identified as the exercises that actually formed the first phase of scribal education in Hattuša. This interpretation is confirmed by the fact that all attestations of colophons in which scribes introduce themselves as disciples or junior scribes stem from manuscripts with genuine Hittite compositions (cf. chapter 7, sect. 2.2.). As part of a kind of academic study, individual, talented scribes went on to copy and memorize lexical lists and to penetrate into the cultural heritage as covered by the 'original', Mesopotamian scribal tradition (see sects. 2.1.6.1. & 2.1.6.2.). Getting deeper insights into the system of cuneiform writing and into the relations between Sumerian, Akkadian, and Hittite grammar and lexicon, meant that they also acquired some of the prestigious scribal abilities that were necessary for the further study of traditional Mesopotamian literature. The preference for lexical compositions that focus on Akkadian (i.e., *Erimhuš* and compositions with high polysemic differentiation, such as *SaV* or *Izi*) thereby suggests that the scribes' main interest was the study of Akkadian rather than of Sumerian traditional literature.

In contrast, the manuscripts of the 14th-century (Hatt-IIIa) tradition in many respects resemble those of Ug-loc and Em-Syr, involving the tablet layout (cf. chapter 8, sect. 1.3. & 2.4.2.), the curriculum of compositions (cf. chapter 11, sect. 1.3.), and the linguistic formats (cf. chapter 11, sect. 2.2.). It is suggestive that the functional context of these earlier manuscripts followed a more traditional pattern.

3.1.4. [The functional context – the Hattuša corpus – beyond elementary scribal education] The separation of the study of lexical lists from the primary scribal education entails some consequences that help to explain some additional features of the corpus:

(1) As not all would-be scribes necessarily had to master the study of lexical lists, and as lexical lists possibly even ceased to be at all a part of the broader scribal education, but formed an advanced curriculum to be approached by individual talented apprentice scribes or even by professional, 'post-graduate' scribes only, the number of manuscripts expected to be preserved is considerably lower: In fact, their embedding into an academic context forms a good explanation for the generally scarce attestation of lexical lists in Hattuša compared to the total number of tablets found in its tablet collections (cf. chapter 6, sect. 4.2.).

(2) As the traditional training procedures of word-for-word memorization and continuous rehearsal quite possibly lost their practical necessity and were replaced by a partial storage on tablets and by memorization of a general structural outline of the compositions (see sect. 2.1.6.1.), the traditional role of teachers in the process of study also lost their ultimate importance; the compositions could simply be studied from authoritative reference sources that were kept in the tablet

collections. Also, the traditional curricular order of compositions then lost its importance, and scribes probably picked out those compositions that suited their current needs.

(3) Partially freed from their practical ties and primarily stored on written sources, the lists could also shirk some of their original character as sole instruments of study and develop into independent objects of study, being studied and reproduced like any other regular piece of foreign literature within the tablet collections of Ḫattuša. Whether such developments were related to and/or influenced by simultaneous developments in Babylonia, where the lists by their canonization turned into tools and objects of philological exegesis and speculation, is unclear. Taking into account; however, that the Hittite scribal tradition of the Empire Period had reached a highly literate conception of cuneiform texts, it appears no less likely that these developments had a local stimulus.

3.2.1. [The functional context – the parallel corpora – the Emar corpus] In contrast to the Ḫattuša corpus, the Syro-Hittite lexical lists from Emar appear in a functional context which is much more in agreement with the traditional model as represented by the OB *eduba*: The manuscripts were found in a private archive that was located in a domestic building (cf. chapter 6, sect. 5.2.), the training took place within a scribal family (the Zū-Ba’la clan) and was conducted by family members or by hired external teachers (cf. chapter 7, sect. 3.2.2.); many manuscripts clearly exhibit an exercise character (see summary in sect. 2.2.1.), and scribes mention themselves as *kab-zuzu-s* “pupils” in the colophons.

Yet, although the curriculum of lexical series generally conforms more to that of the OB period than to the one found in Ḫattuša – regarding the series attested to as well as the quantitative relations among them – the initial elementary lists *Tu*, *SAI*, and *SaS* are completely absent (cf. chapter 11, sects. 1.2. & 1.3.). Other than for the Ḫattuša tradition, this lack cannot be provisionally explained by the general absence of exercise tablets, since the corpus includes plenty of tablets of this type. Manuscripts with the elementary lists were not discarded earlier than others: Elementary lists were not a part of the curriculum. The absence of these – per definition – unilingual compositions (cf. chapter 11, sect. 2.3.1.) remarkably goes along with a generally marginal share of unilingual manuscripts (cf. chapter 11, sect. 2.2.).

It is in this respect conceivable that the Emar scribes of the Zū-Ba’la archive had acquired some basic skills in cuneiform writing and in producing (Akkadian) short-term documents *before* they began to copy and memorize lexical lists. Since short-term documents in Emar are mostly composed in Akkadian and never in the local West-Semitic idiom, the local scribes definitely had to learn Akkadian. It appears more suggestive that they did so orally and/or by practicing simple document formulas than by memorizing lexical lists. The lists mainly reflect a literary stratum of Akkadian and besides listing lots of – often highly specific – vocabulary, they do not provide much

insight into the morphological or syntactic structure of Akkadian. It rather appears that – like in Ḫattuša – individual talented scribes studied the lists as a part of an additional, academic program, which finally enabled them to deal with traditional Mesopotamian literature. It is clear that the would-be scribes of the Zū-Ba’la archive had to work with traditional Akkadian religious texts later in their careers, since they were to follow their ancestors as the chief diviners of Emar: The family's archival remains include quite a number of manuscripts of this type (cf. chapter 6, sect. 5.2.).

It is possible that the apprentice scribes had received their basic scribal training at another (more administrative) archive in Emar. The initial proficiency they had acquired there may be reflected in the relatively low share of excerpt tablets within the corpus – if this is not explained otherwise as caused by specific tablet keeping practices (cf. chapter 8, sect. 1.1.3.). The focus on specifically Akkadian (and not Sumerian) literature in the later careers of scribes may be reflected throughout the bilingual formats of the lists. The general configuration of the corpus (cf. chapter 11, sect. 1.3.) and the *sammeltafel* Lu 2 / Izi Em. 602M+ suggest that – other than in Ḫattuša – scribes principally followed the traditional curricular sequence of compositions in their study.

The earlier, Syrian tradition (Em-Syr) is too scarcely preserved for a more detailed hypotheses. The relative similarity of the corpus and of the individual manuscripts with the main tradition from Ugarit (Ug-Rap/MT and Ug-Urt) suggests the functional context of Em-Syr to have been relatively similar to the context of these traditions (see the following section).

3.2.2. [The functional context – the parallel corpora – the Ugarit corpus] The *sammeltafel* Tu Ug. C = RS 22.225; which combines the elementary lists *Tu* on the one side with an Alphabetic-Ugaritic literary composition on the other side, as well as the excerpt tablet RSGT Ug. D = RS 20.148+, which also contains an exercise of the Ugaritic alphabet; suggests that – similar to Ḫattuša and Emar – the scribes beginning to copy and memorize lexical lists had already received some scribal education in the specifically local cuneiform tradition. This would explain why: the scribes mention themselves in the colophons not only as Akk. *kabzuzu*-s “pupils”, but also as Akk. DUB. SAR-s “(fully-educated) scribes” (cf. chapter 7, sect. 3.3.2.); the manuscripts of the initial exercise *Tu* appear in very good scribal condition (Tu Ug. B = RS 25.446+ even has a well-formed elaborated colophon added on the edge); as well as why the number of excerpt tablets is relatively low (if this is not to be explained by specific tablet-keeping practices; cf. chapter 8, sect. 1.1.3.). It is unclear; however, if the scribes were already proficient in the production of Akkadian short-term documents, as was supposedly the case in Emar.

According to specific imbalances among the major archives with regard to the tablet types and the compositions preserved, it seems that the individual levels of scribal training were concentrated in specific archives: Ug-MT and Ug-Lam contain hardly any (MT) or even no (Lam) excerpt tablets

(cf. chapter 8, sect. 1.1.2.), but include quite a number of manuscripts with traditional Mesopotamian literature (cf. chapter 6, sect. 5.1.1.). As for Ug-Rap and Ug-Urt, the situation is exactly the opposite, with medium (Rap) or high (Urt) rates of excerpt tablets but with (almost) no literary texts preserved. It appears that the scribal training in Ug-Rap and Urt-Urt – at least at the time the site was abandoned – rather focused on the initial phases of the training, while in Ug-MT and Ug-Lam, scribes went over to the later phases, which also included the study of literary texts. The lexical lists preserved besides the literary texts in these two archives possibly served as reference sources during the study of the more advanced compositions: It is in this respect peculiar that the lexical manuscripts in Ug-Lam (those that belong to the initial stage of the curriculum) often do not appear in Babylonian paleography as is common for that archive, but in the local paleography as current in Ug-Rap, Ug-MT, or Ug-Urt. (cf. chapter 11, sect. 1.4.; also see sect. 1.3.3.). Probably, the scribes studying in Ug-Lam had absolved the elementary classes in other archives. When they changed over to Ug-Lam for the study of more advanced lists and literary compositions in Babylonian paleography, they possibly took with them parts of the (elementary) material which they had written (and memorized) earlier and in local paleography, and which they now had at hand for further reference. The scribal apprentice Yanḫāna is known to have worked in Ug-Rap and Ug-MT, mentioning two distinct teachers and two distinct titles in his colophons (cf. chapter 7, sect. 3.2.2.); according to an analysis of his handwriting, he was also active in Ug-Lam (or: some of the manuscripts he had produced elsewhere were transferred to Lam; cf. chapter 8, sect. 3.3.2.). This suggests that the archives and/or teachers where an individual scribe worked during his training career could change, depending on the level of proficiency he had achieved.

The numerous *sammeltafeln* preserved within the corpus and the sequence of compositions they exhibit suggest that scribes studied at least the initial compositions of the curriculum according to the traditional order (cf. chapter 8, sect. 1.2. & chapter 11, sect. 1.3.). Regarding the coexistence of contemporaneous duplicating unilingual and bilingual manuscripts (at least in Ug-Rap, Ug-MT, and Ug-Urt; as for an example, cf. chapter 12, sect. 5.4.), it is moreover suggestive that they did so according to a curricular hierarchy of formats, beginning with the complete, bilingual versions and, after the memorization of the Akkadian translations, going over to the more advanced unilingual Sumerian versions. Similar to that in Emar, the training took place in the private houses of high officials (cf. chapter 6, sect. 5.1.) and the archives, besides the lexical lists, contained a sizable lot of private short-term documents. There is moreover reliable evidence that suggests family members taught their younger siblings (cf. chapter 7, sect. 3.3.1.).

4. [Some remarks on the smaller corpora] For reconstructing the functional and transmissional context of the lexical lists from Alalah, Ortaköy, El-Amarna, Tell Aphek, Ashkelon, and Hazor,

the respective corpora are too small. By viewing them as analogous to the three larger corpora; however, one may at least arrive at some basic suggestions.

As summarized in chapter 1, sect. 3.5., the historical site of Alalakh was similar to Ugarit and Emar in its political and economical importance. The four manuscripts preserved were produced in the same period as was the bulk of the material from these two parallel sites. Notably, all four manuscripts are unilingual and in this respect, they are rather congruent with the Ugarit corpus, and not with the Emar corpus. One may provisionally propose the functional and also the short-distance transmissional context of the Alalakh lists to have been similar to the context of the Ugarit lists.

About the political-economical structure of the Hittite regional center of Ortaköy, not much is known as yet; also, the single manuscript found there antedates the bulk of material that was unearthed in the capital Hattuša. Thus the material basis for an analogy is too slim. Similarly, the culturally unique status of El-Amarna, which stood totally apart from cuneiform culture in that cuneiform was used exclusively for diplomatic correspondence, hardly allows for any far-reaching analogies.

As for the Palestinian sites of Tell Aphek, Ashkelon, and Hazor, K. van der Toorn (2000) suggests a functional and short-distance transmissional context similar to that of Ugarit. Yet, one must ask if the general material insignificance of epigraphic finds made at these sites is not to be regarded as evidence for a general insignificance of scribal education: With so little scribal activities attested to, there was possibly no need for scribal education in the traditional manner; perhaps, it was not even feasible, presuming that the maintenance of the textual tradition of lexical lists was bound to strong, textual communities.

As a paleographic and prosopographic investigation of Amarna's letters that were sent by Palestinian rulers to the Pharaoh has shown (Vita 2000), letters from geographically distinct Palestinian city-states were written by one and the same scribe. This pattern suggests that the local rulers hired itinerant scribes to have the (occasional) official document written. If the Palestinian scribes were itinerant, then the scribal apprentices - i.e., in all likelihood: the scribes' sons – were probably also itinerant and the whole (Palestinian) textual community was not bound to a specific residential archive. To be sure, there is not much positive evidence in favor of that hypothesis, however it would explain the scattered attestations of lexical lists and of the other scholarly texts unearthed at Palestinian sites.

PART D: The manuscripts used

Section 1: The Ḫattuša corpus

The present list gives an overview of all manuscripts of the Ḫattuša corpus that have been used in the present study. The information given involves the place of publication and edition, linguistic format (cf. chapter 2, sect. 3.3.1), find spot (chapter 6, sect. 2.), as well as paleographic date (cf. chapter 5, sect. 2.). If adequate it also includes characteristics of the writing hand, of the physical layout, of the orthography/language(s) used, and of the textual tradition.

The corpus includes quite a number of manuscripts which, due to a lack of textual parallels, can not be assigned to any known lexical series (also cf. chapter 11, sects. 1.3. & 3.). Some of those manuscripts show the consistent use of specific organizational principles (cf. chapter 2, sect. 3.2.1.), and can be assigned to the groups ‘single-sign lists (SSgL)’, ‘thematic lists (Them)’, ‘god lists (GodL)’, ‘acrographic list (Acro)’, and ‘synonym lists (Syn)’, respectively. As the measurements were mostly taken from the photos of the manuscripts, the values given haven been rounded to 0.25 cm.

1. [Silbenvokabular A (SVo)] The Ḫattuša corpus involves a single manuscript only which can be assigned to the series SVo:

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
SVo Bo. A	KUB 3,114	Güterbock 1985: 125 Farber 1999: 127	2 - [] - 5 ²	-	-	

SVo Bo. A = KUB 3,114 (Bo. 7346), unknown find spot, indeterminable paleographic date A small, two-sided fragment with one side inscribed only. The inscribed side probably is the reverse, since oversize (probably Hittite) items of the left column that range into the right column draw aside the entries of the right column: i.e., the left column was probably inscribed after the right one. The item sequence of the entries preserved fully agrees with the item sequence known from other textual traditions of SVo. The manuscript had been erroneously published as part of the series *Erimḫuš* in MSL.

1985 Güterbock (125; whole text; transliteration);

1999 Farber (127; commentary).

2. [Syllabary A Vocabulary (SaV)] SaV, which is preserved in all major textual traditions of the LBA western periphery, is dealt with in greater detail in chapter 12, sect. 5.2. The textual overlap among the Hattuša manuscripts is marginal. From the partial overlap among the manuscripts SaV Bo. A, B, and C, it is yet clear that the corpus includes at least two concurring textual versions of that composition.

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
SaV Bo. A	KBo. 26,34	Otten / von Soden 1968; Cohen 2006	0 2 (: 3) - 0 1 (: 2) - 4 - 5	T.I, K19	III c	Very peculiar linguistic format
SaV Bo. B	KBo. 1,45	Landsberger / Hallock 1955; Laroche 1966.	[1 (3)] - 2 - 4 - 5	-	III b	
SaV Bo. C	HT 42	Landsberger / Hallock 1955	[] - 4 - 5	-	III c [?]	PAP-marks
SaV Bo. D	KBo. 1,34	Landsberger / Hallock 1955	[] - 5	-	III c	
SaV Bo. E	KBo. 13,9	-	0 2 - 1 - []	HaH	-	
SaV Bo. F	KBo. 1,52	Landsberger / Hallock 1955	0 1 - 2 - 4 - 5	-	III c	
SaV Bo. G	KBo. 13,5	-	0 2 - 1 - 4 - []	HaH	III	
SaV Bo. Gb	KBo. 13,8	-	0 2 - 1 - []	HaH	-	
SaV Bo. H	KUB 3,105	Landsberger / Hallock 1955	0 1 - 2 - 4 - 5	-	III b (+)	
SaV Bo. I	KUB 3,95	Götze 1925; Landsberger / Hallock 1955; Hoffner 1997	[] - 4 - 5	-	III b	
SaV Bo. J	KBo. 13,3	-	0 2 - 1 - 4 - []	HaH	III b (+)	
SaV Bo. K	KBo. 1,43	Landsberger / Hallock 1955	[] - 1 - 2 - 4 - []	-	III a	
SaV Bo. L	KBo. 1,53	Landsberger / Hallock 1955	[] - 4 - 5	-	III c	

The manuscripts stemming from HaH, notably show the sequence of the Orthographic-Sumerian (logogram) and the Syllabic-Sumerian (pronunciation) column inverted (further see chapter 11, sect. 2.9.1. & 2.9.3.). Altogether, the 13 manuscripts can be assigned to a minimum of six recensions, according to find spot, date, linguistic format, and characteristics of the writing hand:

	Main Source(s)	Pal. date	Archive	Characteristics of Script	Physical characteristics	Linguistic format	Potential additional sources
(1)	K	III a					
(2)	G	III b	HaH			2 - 1 - 4 - 5	E, J, I
(3)	Gb	III b	HaH			2 - 1 - 4 - 5	E, J, I
(4)	B, L	III c				1 - 2 - 4 - 5	H, I, D
(5)	F	III c		regular		1 - 2 - 4 - 5	D, H, C
(6)	A	III c	T.I			0 2 (: 3) - 0 1 (: 2) - 4 - 5	

SaV Bo. A = KBo. 26,34 (902/z), found at Hatt-T.I, Magazine 14 (section K/19), written down in Hatt-IIIc (late <UDU> and <ḪA>) A middle-sized two-sided piece (11.5 x 9 cm) of a tablet which must have contained the first third or quarter of the composition. According to the distribution of the contents, the tablet did very likely not possess more than altogether four columns.

The manuscript is marked by a very peculiar horizontal format, which is as yet unparalleled inside and outside of Ḫattuša. The first and second subcolumn, giving the pronunciation and the logogram respectively, are both introduced by a vertical stroke, and both are frequently complemented by glosses, the pronunciation column with the sign name, and the logogram column with (a repetition of) the pronunciation: <0 2 (: 3) - 0 1 (: 2) - 4 - 5> (also cf. chapter 11, sect. 2.9.2.). The manuscript contains a number of interesting spelling mistakes, especially concerning the sign names and the pronunciations.

The textual version it represents appears to be closely paralleled by SaV Em. 537A+ (further see chapter 12, sect. 5.2.5.). The parallel manuscripts SaV Bo. B and C show considerable deviations, which point to the presence of (at least) two concurring versions of the series in Ḫattuša. Both versions agree in incorporating a section on Sum. SÈD, which can not be found in any other western peripheral version of SaV (cf. chapter 12, sect. 5.2.5.).

1968 Otten / von Soden (39f.; commentary);

2006 Cohen (423; transliteration, translation of the Hittite, commentary).

SaV Bo. B = KBo. 1,45 (VAT 7434a), unknown find spot, written down in Hatt-IIIb (new <AL>, but early <KI>, <KU>, <UDU>) A two-sided fragment (9.5 x 8 cm) from the right center with quite well-proportioned script; obverse and reverse appear erroneously inverted in the hand copy. Sign names for two compound signs in rev. 9'f. are inserted after the pronunciation and before the logogram. The text contains some interesting phonetic paralexes (KU = *ellu*, *rubû*; LU = *awīlu*, *nišû*; cf. chapter 9, sect. 5.3.). In obv. 12', the Hittite translation makes use of the logogram <TÚG>, while the corresponding Sumerian logogram is written as <KU>. Showing parallels to SaV Bo. A and C, it very probably represents a distinct tradition due to textual differences.

1955 Landsberger / Hallock (53 + 59-61; transliteration, translation of the Hittite, commentary);

1966 Laroche (160; commentary to individual entries).

SaV Bo. C = HT 42 (BM 108563), unknown find spot, probably written down in Hatt-IIIc (could not be collated) A manuscript that contains a couple of sections with blank space and/or PAP-marks, which indicate that the respective *vorlage* was broken. Where Hittite translations are given, they apparently origin in the scribe's attempt to reconstruct the original translations (further see chapter 8, sect. 3.5.). Despite a partial overlap with SaV Bo. A and B, the textual tradition very probably is

distinct from the one represented by these manuscripts; like in SaV Bo. A there is a section on Sum. SÈD, which is unparalleled in western peripheral SaV (cf. chapter 12, sect. 5.2.5.).

1955 Landsberger / Hallock (55f. + 58f.; transliteration, translation of the Hittite, commentary).

SaV Bo. D = KBo. 1,34 (VAT 7426), unknown find spot, written down in Hatt-IIIc (new <ĤA>, <EN>) A two-sided fragment (5 x 5 cm) from the upper right corner with only small parts of the reverse preserved. Due to the writing hand, the preference of logographic spellings in the Hittite column (also see chapter 9, sect. 1.2.1), and the color of the clay, it is possibly a part of the same tablet as SaV Bo. L = KBo. 1,51. It contains quite a number of completely-unparalleled equations.

1955 Landsberger / Hallock (61f.; transliteration, translation of the Hittite, commentary).

SaV Bo. E = KBo. 13,9 (60/t), found at Hatt-HaH, indeterminable date of production (no diagnostic signs attested) A small one-sided center fragment (3 x 4 cm) with the characteristic inversion of the Orthographic-Sumerian and the Syllabic-Sumerian that can be found on all manuscripts of that series from Hatt-HaH.

SaV Bo. F = KBo. 1,52 (VAT 7453), unknown find spot, written down in Hatt-IIIc (new <KI>) A two-sided piece (10 x 7.5 cm) from the lower left corner, with reverse and edges uninscribed; at the lower edge it shows a *randleiste*. Exceptionally, the horizontal rulings seem to have been impressed (enabled by the very plain surface) and not incised (cf. chapter 2, sect. 4.3.5.), and they thus appear as deep as the vertical rulings. Since overlength Hittite words are placed in vertical direction along the column rulings and not further into the direction of the right edge, there must have been an additional column to the right hand.

Note the peculiar spelling of Akk. *kusarikku* as *ku-ša-ri-iḫ-ḫu* (12') and the very systematic treatment of the <PIRIG>/<GÌR> sign group, which is as yet not attested to in this form in any known version of SaV, and which may have been composed following the characteristics of the Hittite paleography (cf. chapter 12, sect. 5.2.5.).

1955 Landsberger / Hallock (63f.; transliteration, translation of the Hittite, commentary).

SaV Bo. G = KBo. 13,5 (290/t), found at Hatt-HaH, written down in Hatt-III (new <ŠA>, <DU>, and <AK>, without further diagnostic signs preserved) A one-sided center fragment (6 x 8 cm), inscribed with small, elaborated script (3 mm) and, like the other SaV sources found at Hatt-HaH, showing the characteristic inversion of the Orthographic-Sumerian and the Syllabic-Sumerian column. Possibly the text contains West Semitic lexical material (Akk. *du-da-a-t*[*u*_{3/4}]; 7'), and it

follows the OB versions in listing <GUR> after <PAB = kúr> (which is also the sequence found at Ugarit), and not before <GÀR> (like in MA-Ass and in the canonical version). The manuscript is duplicated by SaV Bo. Gb = KBo. 13,8.

SaV Bo. Gb = KBo. 13,8 (124/t), found at Hatt-HaH, with date of production indeterminable (no diagnostic signs preserved) A minute (2.5 x 3 cm) one-sided center fragment with refined script (3 mm), duplicating SaV Bo. G = KBo. 13,5. Like in the other SaV sources found at Hatt-HaH, the logogram (Orthographic-Sumerian) column precedes the pronunciation (Syllabic-Sumerian) column.

SaV Bo. H = KUB 3,105 (Bo. 3571), unknown find spot, written down in Hatt-IIIb(+) (new <AK> and <AL>, with no further diagnostic signs preserved) A one-sided center fragment (6 x 8 cm) with parts of two columns preserved; one of the few pieces which show the columns marked off by double-spaced instead of single rulings (see chapter 8, sect. 2.3.2.). It gives some interesting equations with grammatical contents, which are quite unique in the textual tradition of SaV (r. 9'ff.; metalexis, cf. chapter 9, sect. 5.3.). Also note the term Hitt. *memmuwar* “to speak, pronounce”, which seems to be the equivalent to Sum. KA.KA.SI.GA / Akk. *ša tēlti*. Also, the manuscript contains a section with compounds based on <LÁL>, which is as yet unparalleled in SaV, but which shows similarities with a respective section in OB *Ea* (further see chapter 12, sect. 5.2.4.).

1955 Landsberger / Hallock (69 + 72; transliteration, translation of the Hittite, commentary).

SaV Bo. I = KUB 3,95 (Bo. 2123), unknown find spot, written down in Hatt-IIIb (new , but early <ḪA>, <KU>, <UDU>) A one-sided center fragment (8 x 6 cm). Although the (broken) Sumerian counterparts can be reconstructed with high probability, many Hittite translations lack a sensible translation. The Hittite column moreover shows the exceptional preference for *-Ca-u-ar* spellings rendering Hitt. *-awar* (1'-4'; cf. chapter 9, sect. 1.2.4.).

1925 Götze 1925 (78; ll. 1'-10'; transliteration, translation);

1955 Landsberger / Hallock (79f.; transliteration, translation of the Hittite, commentary);

1997 Hoffner (192; commentary).

SaV Bo. J = KBo. 13,3 (34/s), found at Hatt-HaH, written down in Hatt-III b(+) (new <DA>, but no further diagnostic signs preserved) A two-sided piece (9 x 7.5 cm) from the upper left corner with reverse not inscribed and with surface strongly damaged; it is the sole instance within the corpus in which the left edge is delimited by a vertical ruling (cf. chapter 8, sect. 2.5.2.). The linguistic format shows the characteristic inversion of the Orthographic-Sumerian and the Syllabic-Sumerian column that can be found in all manuscripts of that series from Hatt-HaH.

SaV Bo. K = KBo. 1,43 (VAT 7438), unknown find spot, written down in Hatt-IIIa (new <RU>, <ŠA>, <DU> and <AK>, but early <DA>, <IT>, and <AL>) A two-sided center fragment (9.5 x 6 cm) with notably frequent use of CVC-spellings (see chapter 9, sect. 1.2.2.). It contains a section with the sign <AGA> (obv. 11'; see chapter 9, sect. 5.3.), which is not treated in any other known version of SaV, it also lists some interesting derivative entries to the sign <ZAG> (obv. 15'ff.; also see chapter 12, sect. 5.2.5.).

1955 Landsberger / Hallock (83 et 85f.; transliteration, translation of the Hittite, comment.).

SaV Bo. L = KBo. 1,53 (VAT 7418), unknown find spot, written down in Hatt-IIIc (new <ḪA>) A one-sided piece (4.5 x 5.5 cm) from the lower center. Due to the writing hand, the preference for logographic spellings (further see chapter 9, sect. 1.2.2.), and the color of the clay, it probably is a part of the same tablet as SaV Bo. D = KBo. 1,34. It is one of the few manuscripts which show the columns marked off by double-spaced instead of single rulings (see chapter 8, sect. 2.3.2.). The text contains some interesting semantic paralexes based on the sign <TIR> (3'-6'; see chapter 9, sect. 5.3.) and a number of interesting lexical errors involving the commutation of submeanings (9'-11'; see chapter 10, Type III.5.e). Further note the revealing equation Akk./Hitt. *išû* = *ešzi* "to have" = "it is" (7').

1955 Landsberger / Hallock (87; transliteration, translation of the Hittite, commentary).

The following list includes all Sumerian logograms preserved by the Ḫattuša manuscripts, of the series SaV according to the numbering given in Landsberger / Hallock 1955: 5.

No.	Logogram	Manuscript			
3	[PAD] [?]	A i	46	[KHAL]	A iv
4	[KHAR]	A i / B	47	[UR]	A iv
5/6	[UKH]	A i / B obv	...		
7	[KHU]	A i / C obv	63	[UD]	D
	[SĒD]	A i / C obv	64	[AD]	D
...			...		
13	KU	B rev / C rev	85	TU	E
	KUxLÁL	B rev	86	TUM	E
	KUxIGI	B rev	...		
14	UDU	B rev		UL x X	F
...				PIRIG	F
	[GESZPU] [?]	A ii	113	AZ	F
16	[KHA]	A ii	114	UG	F
	[KHA-A]	A ii		NIB	F
17	KIR	A ii	115	GİR	F
18	LI	A ii	116	ALIM	F
19	LA	A ii	117	KHUSZ	F
20	LUM	A ii	119	ANSZE	F
...			120	LUL	F
45	[AN]	A iv	...		
	[MUL]	A iv	129	PAB	G
	[SZÚ-MUL] [?]	A iv	122	GUR	G / Gb ¹

No.	Logogram	Manuscript			
122	GUR	G / Gb ¹	...		
130	[BUR] ²	G	191	GUL	K obv
...			192	ÁSZ	K obv
138	[GAR]	H l.		AGA	K obv
139	[AL]	H l.	193	ÍLA	K obv
140	[IL]	H l.	...		
141	[Ú] ²	H l.	199	SZE	J
...			200	SZÈ	J
	LAL	H r.	...		
142	LÁL	H r.	201	NIM	K rev
	LÁL-SAR	H r.	202	TÚM	K rev
	LÁL-DU	H r.	203	NIR	K rev
	LÁL-KAK	H r.	204	ZAG	K rev
	LÁL-LAGAB	H r.	...		
143	LÀL	H r.	208	TIR	L
...			209	TUKU	L
184	BAL	I			

3. [*Urra*] As explained in greater detail in chapter 11, sect. 1.3., the number of manuscripts within the corpus that belong to the series *Urra* is strikingly low compared to other textual traditions within the LBA western periphery. Also, the tablet divisioning appears to be on a less elaborate level than in Emar (see chapter 12, sect. 5.3.). Since the tablet divisioning of the Ḫattuša version(s) cannot be reconstructed exactly (see *ibid.*), the numbering of the sigla provisionally follows the divisioning of the OB version:

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Urra Bo. 1A	KBo 26,5 (+) KBo. 26,6	-	2	T.I L/19 & T. I K/19	III a ²	Prism
Urra Bo. 4A	KBo. 1,57 + KUB 4,96 + KBo. 1,47 + KBo. 26,3	Landsberger / Kilmer 1962	2 - 1 - 4	T.I K/19 (KBo. 26,3)	III a	High mistake rate
Urra Bo. 5A	KUB 37,146 (+) KUB 37,145	Reiner / Civil 1974	2	Lo. City, K/20	III b (+)	
Urra Bo. 5B	KBo. 26,7	-	2 - []	T.I K/19	III	
Urra Bo. 6A	KBo. 26,8	-	[] - 1 - []	T.I L/19	III	
Urra Bo. 6B	KBo. 1,32	Reiner / Civil 1974	2		III	Elaborated colophon

Every manuscript must represent a distinct recension. This also applies to Urra Bo. 5A / 5B and Urra Bo. 6A / 6B respectively due to their distant archival find spots and distinct linguistic formats.

Urra Bo. 1A = KBo. 26,5 (+) KBo. 26,6 (1434/u (+) 1201/z), found at Hatt-T.I (1434/u in front of Magazine 12, 1201/z in Magazine 17; both in debris), probably written down in Hatt-IIIa (new

<E>, <GA>, <DU>, but early <AK>, , <GI>, etc. and with MH forms of <DA> and <GAR>)

Two parts (upper and lower) of a four-sided prism (also see chapter 8, sect. 1.3.) with three columns per side, each piece preserving parts of two sides (with altogether three sides preserved); the reconstructed measurements of the complete prism are: 25-30 x 7.5 cm. It notably makes use of line-by-line auxiliary rulings (cf. chapter 8, sect. 2.4.). Also note the use of the typically Hittite sign <ZU₉ = KA_xUD> instead of <ZÚ = KA> (C i 2').

The manuscript contains notably many unorthographic (phonetic) spellings (e.g., áš for aš₄ (B ii 5'); tar for dāra (B ii 7'), zar-uš-tum for zar-raš-tum (B i 29'), dal for dili (B i 34'), gīri for ešgiri (B ii 30'), si-ga for sík-ka (C i 13'ff.), zag for saĝ (C i 19'); also note the haplogy ĝešgīr-gub-zú-am-si-ga for ĝešgīr-gub-zú-am-si-si-si-ga (C i 2').

The prism probably contains the first part of tablet 1 of the OB version, which corresponds to tablet 3 of the MB version. When written on smaller tablets the text of the OB version is usually divided into two parts, the break being always at the same position (after entry 373 of in total 706 entries); it is identical with break between tablet 3 and tablet 4 of the MB version of the series. Presumed an approximate number of 35-40 lines per column, which results in 440-480 lines available on the prism, and taken into account that the Hattuša version is more extensive than the OB one, the prism would fit the spatial requirements quite well. That it probably contained the first (traditional) half of the composition is also suggested by the specific distribution of the text: Side A ends with the tamarisk section, which corresponds to entry 80 of the OB version, while side C begins with the section of footstools, corresponding to entry 211 of the OB version, thus. The transition from side C to side D may roughly correspond to entry 300, then. Side D, possibly not fully inscribed, could have contained the section which corresponds to the remaining 70 entries of the OB version.

Urra Bo. 4A = KBo. 1,57 + KUB 4,96 + KBo. 1,47 + KBo. 26,3 (VAT 7437a + Bo. 3668 + VAT 7434c + 1168/z), found at Hatt-T.I (Magazine 12, in debris; only 1168/z; find spot of the other pieces unknown), written down in Hatt-IIIa (new <E>, <RU>, <TAR>, but early <SAR> and <IT>) Four directly-joining one-sided center fragments (the resulting piece measuring 18 x 14 cm), altogether preserving parts of three columns; due to the sign traces written from the left hand into col. i', there must have been at least one additional column. Due to the very specialized terminology of bird names, the text contains a lot of hapax legomena. It may also be on account of this situation that it is one of the manuscripts with the highest error rate (chapter 10, sect. 3.6.); already B. Landsberger / A.D. Kilmer (1962: ix) stress "the clumsiness with which it was written" – which is however not true with regard to the handwriting, which is quite well-proportioned.

Substantial parallels for the *Urra* bird section come from Ugarit and from the OB period, the versions yet showing considerable differences among each other.

1962 Landsberger / Kilmer (159-161; transliteration; also incorporated into a composite transliteration).

Urra Bo. 5A = KUB 37,146 (+) KUB 37,145 (164/h (+) Bo. 4251), unknown find spot, written down in Hatt-IIIb(+) (new <SAR>, with further diagnostic signs not attested) Two center fragments; 164/h (7.5 x 10 cm) is two-sided and as obtainable from the texture, obverse and reverse have been confused in the hand copy; Bo. 4251 is one-sided. In the join map, 164/h is to be posited below the reverse¹ of Bo. 4251. The reverse¹ shows some blank space for an additional column to the right hand. The vertical column rulings are deeply impressed, and the manuscript is ruled with horizontal auxiliary lines. Many of the entries are totally unparallelled.

1974 Reiner / Civil MSL (170; transliteration).

Urra Bo. 5B = KBo. 26,7 (839/z), found at Hatt-T.I (K/19), written down in Hatt-III (new <GA>, but no further diagnostic signs attested) A small one-sided center fragment (4 x 1.5 cm), showing traces of horizontal auxiliary rulings. Since the use of horizontal auxiliary rulings mostly coincides with unilingual Sumerian texts (cf. chapter 8, sect. 2.4.), it very probably shows a unilingual linguistic format.

Urra Bo. 6A = KBo. 26,8 (122/v), found at Hatt-T.I (L/19; in the debris mounds of the early Makridi excavations), written down in Hatt-III (new <ŠA>, <GA>, <DU>, without further diagnostic signs preserved) A small one-sided center piece (4 x 2 cm), preserving the Syllabic-Sumerian column only; thus, it very likely had a bilingual or trilingual linguistic format (cf. chapter 11, sect. 2.1.).

Urra Bo. 6B = KBo. 1,32 (VAT 7434f), unknown find spot, written down in Hatt-III (new <E> and <NÍG>, but no further diagnostic signs preserved) A small one-sided piece (4 x 3 cm) from the lower edge with traces of (very thin) horizontal auxiliary rulings. The lower edge is possibly inscribed with a colophon (cf. chapter 8, sect. 6.Col.E.). Conversely to the suggestion put forward by J. Klinger (2005: 111), which is based on the deficient transliteration in Reiner / Civil 1974, the manuscript is not part of an excerpt tablet.

1974 Reiner / Civil (170; transliteration, failing to restore initial Sum. *ninda-i-dé* in i'),

4. [lú = *ša* (*Lu*)] As with regard to *Urra*, the relative amount of manuscripts that preserve the series *lú = ša* within the Hattuša corpus is low compared to the LBA parallel traditions from Emar and Ugarit (cf. chapter 11, sect. 1.3.). According to the textual differences between them,

the overlapping manuscripts Lu Bo. Ba = KBo. 26,36 and Bb = KUB 3,106 possibly represent distinct textual versions; yet, the manuscripts themselves and the textual overlap are too limited in length for a substantial comparison.

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Lu Bo. A	KBo. 26,53	Civil 1987	2 - 1 - [4 -(5)]	Lower City I/3	-	
Lu Bo. Ba	KBo. 26,36	Civil / Güterbock 1969	2 - 4	T.I L/19	III c	Elements of Non-Hitt. paleography
Lu Bo. Bb	KUB 3,106	Civil / Güterbock 1969	[] - 4 - []	-	III	
Lu Bo. C	KBo. 26,37	-	2 - [] ² - 4	T.I L/19	III	
Lu Bo. D	KUB 3,112	Civil / Güterbock 1969	[] - 4 - []	-	III a/b	
Lu Bo. E	KBo. 26,44	-	2 - []	T.I L/19	-	

Due to the variation with regard to the linguistic formats, find spots, paleographic dates, and styles of the handwriting, the six manuscripts must represent six distinct recensions.

Lu Bo. A = KBo. 26,53 (73/85), found in the Lower City (J/20, section I/3, in debris), indeterminate date of production (no diagnostic sign forms except early <KU>) A small one-sided fragment. Since it preserves a Syllabic-Sumerian column, it very probably had a bilingual or trilingual format originally (cf. chapter 11, sect. 2.1.). There are notably many mistakes in the Syllabic-Sumerian column. As remarked by M. Civil (1987: 5), the text includes the priestess Sum. lukur-^dutu instead of lukur-^dnin-urta, which strongly points to North Babylonia (Sippar) as primary origin of the textual tradition it represents.

1987 Civil (4f.; transliteration, commentary).

Lu Bo. Ba = KBo. 26,36 (684/u), found at Hatt-T.I (L/19; within the debris mounds of the early Makridi excavations), probably written down in Hatt-IIIc (new <KI>, which may however belong to the numerous features of Non-Hittite paleography; in any case Hatt-III due to new <RU>, <E>, <SIKIL>, <TAR>). A one-sided piece (8 x 10 cm) from the left edge preserving parts of three columns. One of the few manuscripts with a mixture of Babylonian and local Hittite paleography (as for an analysis, cf chapter 5, sect. 3.2.).

The bur-u₅-section is partially paralleled by Lu Bo. Bb = KUB 3,106; however, with some deviations regarding individual entries and with differences in the entries preceding and following the section. Possibly, thus, the manuscripts represent two concurring textual traditions. Yet, both also share the somewhat peculiar entry bur-u₅-dumu-zi, which is not preserved in any other known textual version.

1969 Civil / Güterbock (82-84; transliteration, commentary).

Lu Bo. Bb = KUB 3,106 (Bo. 4033), unknown find spot, written down in Hatt-III (new <RU> and <DU>, but no further diagnostic signs preserved) A one-sided center piece (4 x 5 cm), showing the horizontal rulings remarkably deeply-impressed; it is moreover inscribed with deeply-impressed script. As for the textual overlap with Lu Bo. Ba = KBo. 26,36, see the notes there.

1969 Civil / Güterbock (82-84; composite transliteration, commentary).

Lu Bo. C = KBo. 26, 37 (524/v), found at Hatt-T.I (L/19; in the debris mounds of the early Makridi excavations), written down in Hatt-III (new <ŠA>, <GA>, <IG>, but no further diagnostic signs preserved) A small two-sided center fragment (4 x 5 cm) inscribed with small script (3 mm) and preserving an Orthographic-Sumerian column on one side and an Akkadian column on the other. The columns on the left hand of both the Sumerian and the Akkadian column can not be identified. It cannot be verified, thus, if there was an additional Syllabic-Sumerian or Hittite column originally.

Lu Bo. D = KUB 3, 112 (Bo. 6646), unknown find spot and written down in Hatt-IIIa/b (new <ŠA>, <RU>, and <DU>, but early <KI> and <UDU>) A two-sided center fragment inscribed with narrow but well-proportioned script and containing some interesting (probably artificial) derivations of Akk. *qarnu*.

1969 Civil / Güterbock (83f.; composite transliteration, commentary).

Lu Bo. E = KBo. 26, 44 (991/v), found at Hatt-T.I (L/19; in the debris mounds of the early Makridi excavations), indeterminable paleographic date (no diagnostic signs preserved) A one-sided scrap (2 x 1.5 cm).

5. [Izi] The continuation of *Izi* and the other OB acrographic series into the 1st-millennium is not entirely clear (further see chapter 12, sect. 5.5.2.). In the present edition, the manuscripts have been assigned to that series according to their parallels with the OB version. Two manuscripts (Izi Bo. G = KBo. 1,55 and H = KBo. 26,47) have erroneously been published as representing the series *Kagal* in MSL. Among the lexical series preserved in the Ḫattuša corpus, *Izi* certainly is the one with the highest structural complexity.

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Izi Bo. A	KBo. 1,42	Civil / Güterbock 1971	2 - 4 - 5	-	III c	The best-preserved piece of the corpus; elab. colophon
Izi Bo. Ab	KBo. 26,42	-	2	T.I NE Mags.	III	

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Izi Bo. B	KBo. 1,31	Civil / Güterbock 1971	2 - 1 - 4 - 5	-	III b	
Izi Bo. C	KBo. 1,33	Civil / Güterbock 1971	2 - 4 - 5	-	III c	
Izi Bo. D	KBo. 1,40	Civil / Güterbock 1971	2 - 1 - 4	-	III a	
Izi Bo. E	KBo. 26,49	Civil / Güterbock 1971	2 - 4 - []	T.I Südareal	III b (+)	
Izi Bo. F	KBo. 26,48	-	2	T.I L/19	III b (+)	
Izi Bo. G	KBo. 1,55	Civil / Güterbock 1971	2 - []	-	-	
Izi Bo. H	KBo. 26,47	Civil / Güterbock 1971	2 - 4 - []	T.I Mag. 15	III	Possibly colophon

The nine manuscripts preserved, according to contrasting paleographic dates, linguistic formats, and characteristics of the script, make up at least six distinct recensions:

	Main Source	Pal. date	Archive	Characteristics of Script	Physical characteristics	Linguistic format	Potential additional sources
(1)	D	III a		rather small		2 - 1 - 4	G
(2)	B	III b				2 - 1 - 4 - 5	
(3)	F	III b	T.I	normal, regular		2	G
(4)	A	III c			almost complete	2 - 4 - 5	
(5)	C	III c				2 - 4 - 5	E, H
(6)	Ab		T.I	large		2	

Izi Bo. A = KBo. 1,42 (VAT 7478), unknown find spot, written down in Hatt-IIIc (new <ḪA>, <KI>, <DI>, and <KU>) An almost completely preserved six-column tablet (reconstructed measurements 27 x 22 cm), showing an exceptional layout with *randleiste* at the top of the obverse (cf. chapter 8, sect. 2.5.1.). A cryptic colophon and an elaborated colophon (cf. chapter 8 sect. 6.Col.A.) mark the end of the composition in the upper part of the sixth column; the lower part of that column is (vertically) ruled but not inscribed.

The manuscript is one of the most important sources for errors of all sorts, especially of the type III.3-5 and its subtypes (cf. chapter 10); the Hittite column shows some MH linguistic elements (possessive pronouns, =*mi*-, =*ti*-, =*ši*-; sentence particle =*šan*; cf. chapter 8, sect. 2.3.1., 2.3.2.) and contains comparably many Luvianisms (cf. chapter 8, sect. 2.4.1.). In the Akkadian column, there is an interesting orthographic shift from plene-written /*parās*/ in cols. i-iii to scriptio brevis in cols. iv-v; furthermore, there are some instances of West Semitic lexical and grammatical influence (cf. chapter 8, sect. 3.3.).

The composition shares a longer passage with Kagal Bo. C = KBo. 16,87+, and it was possibly composed out of textual chunks with varying origins. Further see chapter 12, sect. 5.5.2.

1971 Civil / Güterbock (132-143; transliteration, translation of Hittite column, commentary).

Treatments of individual sections:

i 32'-41' + ii 1'-4' Haas 1988: 126-130; Miller 2005: 137-140; Haas 2007: 344f. ;

ii 26 - iii 12 Goetze 1945: 229-231;

ii 29-31 Riemschneider 1970: 65f.;

iv 44-49 Hoffner 1967a,

Izi Bo. Ab = KBo. 26,42 (772/z (+) 69/582), found at Hatt-T.I (in front of the NE magazines), written down in Hatt-III (new <RU>, but no further diagnostic signs preserved) A small piece (4.5 x 6.5 cm) from the lower right corner, inscribed with relatively large script (6 mm). If the reconstruction of the texture is correct (see below), obverse and reverse are erroneously switched in the hand copy, and the tablet then shows the peculiar format with the *randleiste* on top of the reverse missing (cf. chapter 8, sect. 2.5.1). Although there are not many substantial parallels, the text very likely duplicates Izi Bo. A = KBo. 1,42 (si-section, níĝ-section, the entries on the supposed reverse could then be restored as Sum. [máš]-da-ri-a, which are the final entries of Izi Bo. A).

Izi Bo. B = KBo. 1,31 (VAT 7434d), unknown find spot, written down in Hatt-IIIb (new and <AL>, but early <KI>, <DI>, <KU>, <UDU>) A piece (9 x 8.5 cm) from the right edge, inscribed with a well-proportioned handwriting. In the sign-list like passages, it notably uses empty slots as repetition markers (cf. chapter 8, sect. 3.4.) in the Orthographic-Sumerian and the Syllabic-Sumerian column.

There are some remarkable mistakes (particularly. obv. 13f.) and some hyper-geminate spellings (cf. chapter 10, Type.III.2.b.) in the Akkadian column, where one also finds a remarkable preference for <TUM> instead of <DU> in *auslaut* position. Compared to the OB parallel, the BAD/IDIM-section shows an inverted item sequence, which is in striking agreement with the sequence found in Izi Em 568'A'+ v.

1971 Civil / Güterbock (143-145; transliteration, translation of Hittite column, commentary).

Izi Bo C = KBo. 1,33 (VAT 7442), unknown find spot, written down in Hatt-IIIc (new <DI>) A one-sided center fragment (6 x 5 cm) with very well-proportioned script. It contains a number of interesting pseudo-logographical spellings in the Akkadian column and uses Assyrian orthography.

1971 Civil / Güterbock (145; transliteration, commentary).

Izi Bo. D = KBo. 1,40 (VAT 7441), unknown find spot, written down in Hatt-IIIa (new <ŠA> and <E>, but early <DA>, <SAR>, <KI>, and <KU>) A one-sided piece (9 x 6.5 cm) from the left edge with the edge inscribed according to the long axis. It shows a very well-proportioned handwriting.

1971 Civil / Güterbock MSL 13 (260f.; transliteration, commentary).

Izi Bo. E = KBo. 26,49 (1250/z), found at Hatt-T.I (Südareal), written down in Hatt-IIIb(+) (new without further diagnostic signs preserved) A one-sided fragment notably using empty slots as repetition markers in the sign-list like passages (cf. chapter 8, sect. 3.4.). The original presence of an additional Hittite column is possible. In OB Izi 2, the ME-section is preceded by the SISKUR-section; as the latter is based on the sign <AMAR>, there is a clear motivation for the insertion of the a-mar-section in the present manuscript; it therefore very likely belongs to the *Izi* tradition.

1971 Civil / Güterbock (147; transliteration, commentary).

Izi Bo. F = KBo. 26,48 (1802/u), found at Hatt-T.I (L/19), written down in Hatt-IIIb(+) (new <GI>, but no further diagnostic signs preserved) A small one-sided center fragment (6.5 x 8 cm) showing a small script (3 mm). Being definitely unilingual, it preserves four columns; the second column is further divided into four subcolumns (possibly in order to save space), in which the sign <ḪAR> is reproduced at least 32 times.

Izi Bo. G = KBo. 1,55 (VAT 7416b), unknown find spot, indeterminable paleographic date (no diagnostic signs preserved) A one-sided fragment (5.5 x 2 cm) from the left edge showing a very well-proportioned handwriting. The original linguistic format possibly is bilingual or trilingual.

1971 Civil / Güterbock (261; transliteration).

Izi Bo. H = KBo. 26,47 (1986/u), found at Hatt-T.I (in magazine 15), written down in Hatt-III (new <E>, but no further diagnostic signs preserved) A small two-sided fragment (3.5 x 2.5 cm) from the left edge, that may have possessed an additional Hittite column originally. A double horizontal ruling on the reverse probably indicates the end of the composition; after some empty space, traces follow which possibly mark the beginning of a colophon (cf. chapter 7, sect. 6. Col.F.).

1971 Civil / Güterbock (261; transliteration).

6. [*Kagal*] The Ḫattuša manuscripts preserving the series *Kagal* are peculiar in a number of respects: (1) Manuscripts A, Bb, and E, found at Hatt-T.I and being probably parts of the same tablet, are the only manuscripts that physically preserve a grapho-analytic subdivision of the

Orthographic-Sumerian column (cf chapter 8, sect. 2.3.3.). (2) Manuscripts B and C are the only larger manuscripts of lexical lists that have been found at Hatt-BkA; produced relatively early (in Hatt-IIc/IIIa), they moreover are the only manuscripts to attest to the linguistic format <2 - 1 : 4>, with the Syllabic-Sumerian transcription and the Akkadian translation separated by gloss wedges only (also see chapter 11, sect. 2.9.4.).

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Kagal Bo. A	KBo. 1,59	Civil / Güterbock 1971	2 (a-b-c) - []	-	III b (+)	Elaborated colophon
Kagal Bo. B	KUB 30,8 (+) KUB 3,102 (+) KBo. 2,28 (+) KUB 30,6 (+) KUB 30,7 (+)	Civil / Güterbock 1971	2 - 1 : 4	Bk. A (KUB 30, 6 + 7)	II c/ III a	Remarkably isolated from the main corpus
Kagal Bo. Bb	KBo. 26,40	Civil / Güterbock 1971	2 (a-b-c) - []	T.I, Mag. 20	III c	
Kagal Bo. C	KBo. 16,87 + KBo. 36,1 + KUB 30,5	von Weiher 1972 Wilhelm 1989	2 - 1 : 4	Bk. A, room 5	III a	Remarkably isolated from the main corpus
Kagal Bo. D	KUB 3,115	-	2 - []	-	-	
Kagal Bo. E	KBo. 26,41	-	2 (a-b-[c])	-	III b (+)	

The *Kagal* manuscripts make up at least two recensions. Manuscripts A, Bb, and E were probably parts of the same tablet; manuscripts B and C, as noted by G. Wilhelm (1989), probably represent two subsequent tablets of the same recension. Manuscript D possibly belongs to B.

Kagal Bo. A = KBo. 1,59 (VAT 7440), unknown find spot, written down in Hatt-IIIb(+) (new <IG> and <DA>, but no later diagnostic signs preserved) A two-sided, center fragment (8 x 3.5 cm), inscribed with deeply-impressed script. It may have possessed an additional Akkadian (and Hittite) column. Together with Kagal Bo. Bb = KBo. 26,40 and E = KBo. 26,41, which possibly were parts of the same tablet, it is the only manuscript with a consistent grapho-analytic subdivisioning of the Sumerian column (cf. chapter 8, sect. 2.2.3.). The reverse very probably has a colophon (cf. chapter 8, sect. 6.Col.D.).

1971 Civil / Güterbock (148f.; transliteration).

Kagal Bo. B = KUB 30,8 (Bo. 5067) (+) KUB 3,102 (Bo. 1520) (+) KBo. 2,28 (Bo. 46) (+) KUB 30,6 (1749/c) (+) KUB 30,7 (605/b); found at Hatt-BkA (1749/c and 605/b; the find spot of Bo. 46, Hatt-BkE, probably is secondary or erroneous) and written down in Hatt-IIc or IIIa Parts of a four-column tablet with reconstructed measurements of: 25-30 x 16 cm, giving the first part of the series *Kagal*. The joins are indirect, but confirmed (1) by the unique linguistic format (<2 - 1 : 4>; further see chapter 11, sect. 2.9.4.), (2) the identical size and ductus of the script, (3) the lacking

textual overlap, and (4) the general scarcity of lexical texts preserved at the find spot Hatt-BkA. The Syllabic Sumerian possibly uses *scriptio geminata* vs. *scriptio simplex* in order to express voice contrasts (cf. chapter 9, sect. 4.2.), and there are remarkably few logographic spellings in the Akkadian column. The (unilingual) manuscript Kagal Bo. Bb = KBo. 26,40. is a duplicate.

The theological and geographical organization of the large section on ceremonial temple names is worth a comparison with the parallel section of the OB version:

OB Kagal 168-223		Kagal Bo. B sect. D 10' - F 15'	
(1) 168-175	Enki (with smaller intrusions)	(1) D 10' - E 4'	Enlil (opening with the programmatic entry <i>é-diĝir-ra</i>)
(2) 176-192	Enlil (with the addition of shrines that are dedicated to other deities, yet that also belong to the <i>é-kur</i>)	(2) E 5'-10'	Ninurta, Gira = Nusku (courtiers of Enlil)
(3) 193-201	not identified	(3) E 11'-12'	Anu/Ištar
(4) 202-207	Lagaš / Ĝirsu (with addition of one temple from Umma)	E 13'-25'	Sîn
(5) 208-211	broken	break	
(6) 212-214	North-Babylonian city gods	(5) F 4'	Nisaba
(7) 215-219	not identified	(6) F 5'	Nimintaba
(8) 220	Šamaš	(7) F 6'-11'	Luhallirra & Meslamta'ea
(9) 222-223	Nisaba	(8) F 12'-13'	Inanna
(10) 224-225	Marduk	(9) F 14'-15'	Šuplpa'e
(11) 226-233	Inanna		

Notwithstanding the passages with unidentifiable temple names in OB *Kagal* and the many lacunae in the *Ḫattuša* version, there are a couple of clearly obtainable differences: (1) The initial section of the OB version, which addresses Enki's sanctuaries, is dropped in the *Ḫattuša* version. (2) The temples of Enlil are in both versions followed by temples of his courtiers (Ninurta, Nusku); yet while those all belong to the *é-kur* complex in the OB version, the temples listed in the *Ḫattuša* versions are from several distinct sites. (3) Sanctuaries of the celestial deities Anu and Nanna/Sîn, absent in the OB version, cover a considerably large section in the *Ḫattuša* version. (4) Moreover, the gods Gira, Nimintaba, Lugalirra & Meslamta'ea, as well as Šulpai, found in the *Ḫattuša* version, are not attested in the OB forerunner. (5) Conversely, Marduk and Šamaš possibly are missing in the *Ḫattusa* manuscript – yet, the manuscript may be broken in the respective passages. The primary origin of the *Ḫattuša* version is unfortunately indeterminable on the basis of these observations. On the one hand, the fact that sanctuaries of Enki and of the Lagaš circle are missing in it, apparently points to a North-Babylonian tradition as its origin. On the other hand, the inclusion of the 'southern' deities Nimintaba, Lugalirra, and Meslamta'ea, as well as the fact that Marduk or Šamaš are possibly disregarded, rather points to a South-Babylonian tradition. Definitely, however, – and not surprisingly – the *Ḫattuša* recension does not trace back to the Nippur version directly.

1971 Civil / Güterbock (149-153; transliteration, commentary);

1974 Moran (F 6'-11'; transliteration, commentary);

1993 George (commentary to individual entries).

Kagal Bo. Bb = KBo. 26,40 (771/z + 69/259), found at Hatt-T.I (Magazine 20), written down in Hatt-IIIc (new <KI> and <KU>) A center fragment (7.5 x 4.5 cm) with small script (3 mm), probably a part of the same tablet as Kagal Bo. A = KBo. 1,49 and E = KBo. 26,41 (also see notes to Kagal Bo. A), To the left hand of <2a> there is some uninscribed space, possibly hinting at the existence of an additional Akkadian or Hittite column. The manuscript Kagal Bo. B = KUB 30,8+ is a duplicate.

1971 Civil / Güterbock (150f.; only 771/z as part of a composite transliteration).

Kagal Bo. C = KBo. 16,87 + KBo. 36,1 + KUB 30,5 (2545/c + 1970/c + 1719/c), found at Hatt-BkA (room 5/6), written down in Hatt-IIIa (new <E>, but early , <DA>, <KI>) A relatively large piece (11 x 14 cm) and presumably a part of a four-column tablet. Showing the same peculiar linguistic format as Kagal Bo. B = KUB 30,8+ (cf. chapter 11, sect. 2.9.4.), it is possibly, as suggested by G. Wilhelm (1989), its direct continuation. The text contains some very interesting grammatical paradigms (see the analysis in the text edition).

1972 von Weiher 1972 (only KBo. 16,87; transliteration, commentary);

1989 Wilhelm (modification of E. von Weiher's transliteration, extensive commentary).

Kagal Bo. D = KUB 3,115 (Bo. 7718), unknown find spot, indeterminable paleographic date (no diagnostic signs preserved) A one-sided fragment, possibly belonging to the same tablet as Kagal Bo. B = KUB 30,8+.

Kagal Bo. E = KBo. 26,41 (213/q), unknown find spot, written down in Hatt-IIIb(+) (new <AL>, but no later diagnostic signs preserved) A small one-sided center fragment (4 x 3.5 cm). According to the peculiar horizontal format with consistent grapho-analytic subcolumns, it is probably a part of the same tablet as Kagal Bo. A = KBo. 1,49 and Bb = KBo. 26,40.

7. [Sag] The Ḫattuša corpus includes six manuscripts that can, due to parallels with the OB version, be assigned to the series *Sag*. An additional source, Acro Bo. A, preserves part of a section with the key-sign <IGI>, which is also a part of the OB version of *Sag*. however, the individual entries of this section are not paralleled by any OB forerunner. There is no definitely unilingual and bilingual manuscript preserved, and manuscripts also regularly include a Syllabic-Sumerian column. As far as their find spot is documented, they stem from Hatt-T.I. Manuscripts D and E were erroneously assigned to the series *Kagal* in their first edition in *MSL*.

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Sag Bo. A	KBo. 26,46	Civil 1986	2 - 1 - 4 - []	T.I, Mag. 15	II c (+)	
Sag Bo. B	KBo. 26,45	Civil 1986	2 - 1 - 4 - []	-	III c	
Sag Bo. C	KBo. 26,43		2 - []	T.I., in front of Mag 12/13	III	
Sag Bo. D	KBo. 1,38	Civil / Güterbock 1971	2 - 1 - 4 - 5	-	III b	
Sag Bo. Db	KBo. 27,83	Civil 1986	2 - 1 - []	Lower City	III b (+)	
Sag Bo. E	KBo. 1,49	Civil / Güterbock 1971 Civil 1986	2/1 - 4 - []	-	III b	

According to the date and the size of the script, the manuscripts must belong to a minimum of three recensions:

	Main Source	Pal. date	Archive	Characteristics of Script	Physical characteristics	Linguistic format	Potential additional sources
(1)	A	IIc+	T.I				
(2)	D	IIIb+	T.I	normal			E
(3)	Db	IIIb+	T.I	rather large			B, C

Sag Bo. A = KBo. 26,46 (1989/u), found at Hatt-T.I (Magazine 15), written down in Hatt-IIc(+) (no sign forms typical for Hatt-III) A center fragment (probably from the upper left quarter, as it contains the beginning of the composition), with the reverse not inscribed (5.5 x 5 cm). It may have possessed an additional Hittite column.

1986 Civil (37f.; transliteration, commentary).

Sag Bo. B = KBo. 26,45 (Bo. 6645), unknown find spot, probably (no photo available) written down in Hatt-IIIc (new <KI>) A one-sided fragment, which may have possessed an additional Hittite column.

1986 Civil (37f.; transliteration, commentary).

Sag Bo. C = KBo. 26,43 (Bo. 69/476), found at Hatt-T.I (in front of magazines 12 and 13), written down in Hatt-III (new <SAG>, but no further diagnostic signs preserved) A small one-sided center piece (3.5 x 3 cm) showing a relatively large script and preserving a few broken entries with initial Sum. saĝ- only.

Sag Bo. D = KBo. 1,38 (VAT 7464), unknown find spot, written down in Hatt-IIIb (new <AK>, , <GI>, and <DA>, but early <HA>) A two-sided fragment (6.5 x 10 cm) with, according to the texture (saĝ-section preceding ka-section), the obverse and the reverse erroneously switched in

the hand copy. The tablet layout at the top of the obverse is peculiar: There are two rulings, a single ruling with 1 cm distance from the edge, followed by a double ruling after again 1 cm. The second entry is written on top of the first ruling. It appears thus that the scribe subsequently inscribed the *randleiste*, possibly after having noticed that he had erroneously impressed *randleisten* on both the reverse and the obverse or after having mistakenly switched both sides (also cf. chapter 8, sect. 2.5.1). The handwriting is small and well-proportioned (3 mm); the lines obv.¹ 1f., otherwise than indicated in the hand copy, are written in the same size as the remaining lines. There is some textual overlap with Sag Bo. Db = KBo. 27,83.

1971 Civil / Güterbock (245+251; transliteration, translation of the Hittite, commentary).

Sag Bo. Db = KBo. 27,83 (Bo. 79/17), found in the Lower City, written down in Hatt-IIIb(+) (new , but except with early <UN> no later diagnostic signs preserved) A small center fragment (2.5 x 5 cm), very likely with a bilingual or a trilingual format originally (since it preserves a Syllabic-Sumerian column; cf. chapter 11, sect. 2.1.). There is some textual overlap with Sag Bo. D = KBo. 1,38.

1986 Civil (38; transliteration, commentary).

Sag Bo. E = KBo. 1,49 (VAT 7416c), unknown find spot, written down in Hatt-IIIb (new , but early <HA> and <KI>) A one-sided center fragment (6 x 4 cm), preserving an Akkadian column and traces of a column to its left hand (Syllabic or Orthographic Sumerian); possibly it also contained an additional Hittite column. There are some interesting examples for the fossilization of Akkadian case endings in alternating paradigmatic settings (2'-5'; 7'-12'; cf. chapter 10, Type.III.4.a.).

1971 Civil / Güterbock (248; transliteration, commentary);

1986 Civil (36; commentary).

8. [Diri] The attestation of the series *Diri* in Hattuša is made up by 15 – rather small – manuscripts. They are preserved from all paleographic periods (Hatt-IIc until Hatt-IIIc). As far as their find spot is documented they stem from Hatt-T.I; an isolated fragment, dating into period Hatt-IIc, was found at Hatt-Bk. The standard format of the *Diri* sources found in Hattuša is remarkable, since it groups logogram (as the head of the entry), pronunciation, and – if present – the sign name into a single column, often placing the items below each other. This format, otherwise unknown, is the more remarkable, since it is very regularly applied in all sources, regardless of the find spot and of the date of production (see chapter 11, sect. 2.9.3.). All manuscripts moreover seem to be trilingual (nine manuscripts definitely; for the remaining four, the original presence of an additional Hittite column can at least not be excluded).

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Diri Bo. Aa	KBo. 7,12	Civil 2004	2 1 3 - 4 - 5	BkA	II c (+)	
Diri Bo. Ab	KBo. 26,9 + KBo. 8,10	Civil 2004	2 1 3 - 4 - 5	T.I K/19 + bought	III a/b	
Diri Bo. Ac	KBo. 26,10	Civil 2004	2 : 1 3 - 4 - 5	T.I K/19	III c	Cryptic + elab. colophon
Diri Bo. Ad	KBo. 26,11	Civil 2004	[] - 5	-	III b	
Diri Bo. B	KBo. 1,48	Civil 2004	2 1 3 - 4 - 5	-	III a	
Diri Bo. Ca	KUB 3,98	Civil 2004	2 : 1 3 - 4 []	-	III a	
Diri Bo. Cb	KBo. 26,14	Civil 2004	2 [:] ⁷ 1 3 - 4 - 5	T.I L/19	III a	
Diri Bo. D	KUB 3,109	-	[] - 4 - []	-	III	
Diri Bo. E	KUB 3,103	Laroche 1966 Civil 2004	[] - 4 - 5	-	III c	
Diri Bo. F	KBo. 26,12	Civil 2004	2 1 (3) - 4 (: 5) or 2 1 (3) - 4 - 5	T.I L/19 + K/19-20	III c	
Diri Bo. G	KBo. 26,16	Civil 2004	[] - 4 - []	T.I K/19	III	
Diri Bo. Ha	KBo. 26,15	Civil 2004	2 1 3 - 4 - 5	T.I L/19	III b	
Diri Bo. Hb	KBo. 26,18	Civil 2004	2 1 3 - 4 - 5	T.I K/19-20	III c	
Diri Bo. I	KBo. 1,54	-	2 : 1 3 - 4 - 5	-	III b (+)	
Diri Bo. J	KUB 3,97	Civil 2004	2 : 1 (3) - 4 - []	-	III a/b	

The comparison of the paleography, the writing hand, as well as of the physical characteristics of the tablets suggests that the 15 manuscripts represent at minimum eight distinct recensions. (Note that there were no photos available for manuscripts I and J, so the physical characteristics of these sources are unknown):

	Main source	Pal. date	Find spot	Characteristics of script	Physical characteristics	Linguistic format	Potential additional sources
(1)	Aa	II c	BkA				
(2)	B	III a		small, elaborated			
(3)	Ca	III a		normal			J, D, G
(4)	Ab	III b	T.I	small, elaborated			Ad, I
(5)	Ha	III b	T.I	normal			J, Ad, I, Cb, D, G
(6)	Ac	III c	T.I	large, sketchy			I
(7)	E	III c		normal			F, I, Cb, D, G
(8)	Hb	III c	T.I	small, wide spacing			I

Diri Bo. Aa = KBo. 7,12 (14/k), found at Hatt-BkA (in front of the building) and written down in Hatt-IIc(+) (early <EN>, <E> with inscribed verticals reaching the upper horizontal) A one-sided

center piece (5.5 x 5 cm) showing a very small script (less than 3 mm). The Hittite column (mostly broken) seems to have contained a number of quite lengthy phrases; also note the particularly MH spelling *ti-i-e-ez-zi* (i 15'). Probably, the manuscript represents the initial parts of the series (cf. note to i' 1'-24'). The LAGAB-LAGAB-section is paralleled by Diri Bo. Ac = KBo. 26,10 iii 16'f.

2004 Civil (89+90f.; transliteration, commentary).

Diri Bo. Ab = KBo. 26,9 + KBo. 8,10 (1200/z + 48/m), found at Hatt-T.I (K/19; 48/m with unknown find spot), written down in Hatt-IIIa/b (new <ŠA>, <GA>, <SIKIL>, but early <KI>, <KU>, and <UDU>) Two fragments (both 4 x 3.5 cm; reverse of 48/m lost) preserving the lower left area presumably of a four or six-column tablet; the script is very small (less than 3 mm). Remarkably, there are no *randleisten* detectable, neither at the bottom of the obverse nor on the top of the reverse (cf. chapter 8, sect. 2.5.1.). Some of the scribal mistakes indicated in the transliteration may also be on account of the very poor preservation of the tablet surface. The Akkadian equivalents to Sum. TAK₄-TAK₄ (i 4'-15'; paralleled by Diri Bo. Ac = KBo. 26,10 iii with some interesting orthographic variants) comprise a number of difficult expressions. There is further textual overlap with Diri Bo. Ad = KBo. 26,11.

2004 Civil (90f.+92+94; transliteration, commentary).

Diri Bo. Ac = KBo. 26,10 (664/z), found at Hatt-T.I (K/19), written down in Hatt-IIIc (new <KI>) A one-sided piece (11 x 10 cm) from the center or lower center of the reverse, presumably of a four-column tablet. Among the in total two columns preserved, the left column (iv) has, after a cryptic colophon, parts of an elaborated colophon giving the name of the series (chapter 8, sect. 6.Col.B.). The handwriting is very characteristic (sketchy and narrow). Col. iii shows some peculiar Akkadian expressions (paralleled by Diri Bo. Ab = KBo. 26,9+ i 4'-15'; with some interesting orthographic variants); col. iv contains some notable spellings/mistakes in the Hittite column (iv 4', 9', 11'f.; paralleled by Diri Bo. Ad = KBo. 26,11 rev; there with regular spellings).

2004 Civil (90f.+97; transliteration, translation of Hittite column, commentary).

Diri Bo. Ad = KBo. 26,11 (Bo. 6593), unknown find spot, written down in Hatt-IIIb (new <DA>, but early <KI>) A one-sided center fragment, preserving the Hittite column only. The reverse is partially paralleled by Diri Bo. Ac = KBo. 26,10 iv.

2004 Civil (89f.+97; transliteration, translation of the Hittite column, commentary).

Diri Bo. B = KBo. 1,48 (VAT 7509), unknown find spot, written down in Hatt-IIIa (new <RU> and <TAR>, but early , <IT>, <AL>, <KI>, <KU>, and <UDU>) A one-sided center fragment

(4 x 5 cm) with very small (less than 3 mm) and well-proportioned handwriting. The right column contains some interesting, not very common equations to Sum. DU-DU and its derivations. Also note the occurrence of the Hittite local particle =*šan*, which ceases to be used by the end of the 14th century, hence before the manuscript was written down (further see chapter 9, sect. 1.3.2.).

2004 Civil (90+91f.; transliteration, commentary).

Diri Bo. Ca = KUB 3,98 (Bo. 591), unknown find spot, written down in Hatt-IIIa (new <LAM>, but early <AK>, <KI>, <KU>, and <UDU>) A small one-sided center fragment (6 x 4 cm), possibly showing the use of ‘broken’ horizontal rulings (drawn through the Akkadian column only). There are some otherwise unattested pronunciations for individual logograms. The text is partially paralleled by Diri Bo. Cb = KBo. 26,14.

2004 Civil (92; composite transliteration, commentary).

Diri Bo. Cb = KBo. 26,14 (542/u), found at Hatt-T.I (L/19; from the debris mounds of the Makridi excavations), written down in Hatt-IIIa (new <LAM>, but early <IT> and <KI>) A one-sided, center fragment (7 x 4.5 cm), showing attestations of the signs <KUM> and <ZUM> as Akkadian syllabograms (5th f., both attestations in auslaut position), which are very rarely used within the corpus. The text is partially paralleled by Diri Bo. Ca = KUB 3,98.

2004 Civil (92; composite transliteration, commentary).

Diri Bo. D = KUB 3,109 (Bo. 1252), unknown find spot, written down in Hatt-III (new <ŠA>, <RU>, <SIKIL>, but no later diagnostic sign forms preserved) A one-sided center fragment (7 x 5.5 cm) with a very well-proportioned handwriting and with *randleisten* regularly at the bottom of the obverse and at the top of the obverse. With only the Akkadian column preserved, it is not possible to restore all Sumerian counterparts of the Akkadian terms. These in turn show some interesting (mistaken?) spellings with *n* used instead of ‘ in word-initial position. In this respect note the manuscript Diri Em. 540C+, which, though not directly paralleling the text, deals with similar botanical terms and in a similar phonetically-peculiar fashion.

Diri Bo. E = KUB 3,103 (Bo. 2148); unknown find spot, written down in Hatt-IIIc (new <ḪA>) A two-sided fragment (7 x 6 cm) from the lower left edge, with *randleisten* at the lower edge of the obverse and at the upper edge of the reverse, and with deeply-impressed script. It contains some linguistic material of West Semitic origin (Akk. *mel’āku*, obv. 8’).

1966 Laroche (162f.; comments on individual entries);

2004 Civil (93f.; transliteration, translation of Hittite column, commentary).

Diri Bo. F = KBo. 26,12 (206/w + 333/z); found at Hatt-T.I (L/19; 206/w in front of magazine 12, 333/z in magazine 35), written down in Hatt-IIIc (new <ĤA> and <KI>) A two-sided center fragment (9.5 x 9 cm) with thin and small (3 mm), but very well-proportioned handwriting and with the surface seriously damaged. It preserves the Sumerian and the Akkadian column only; some Hittite terms are introduced by gloss wedges in rev. 20'-24'; it is not clear whether they are real glosses or are placed there due to oversize; the linguistic format, thus, either is <2 1 (3) - 4 : 5> or <2 1 (3) - 4 - 5>.

2004 Civil (93+95f.; transliteration, commentary).

Diri Bo. G = KBo. 26,16 (1005/z), found at Hatt-T.I (K/19, magazine 13), written down in Hatt-III (new <ŠA>, <E>, RU>, but except with early <KU> no later diagnostic signs) A small one-sided center fragment (3 x 2 cm). The Akkadian column shows the rare use of the sign <ŠÁ> (1'; used to spell the determinative pronoun Akk. *ša*; cf. chapter 9, sect. 2.1.5.), the rare use of <ZI> for /si/ (5'), as well as a notable *sandhi* spelling (2').

2004 Civil (95; transliteration).

Diri Bo. Ha = KBo. 26,15 (125/v), found at Hatt-T.I (L/19, within the debris of the Makridi excavations), written down in Hatt-IIIb (new <DA>, but early <KI> and <KU>) A small one-sided center fragment (4.5 x 4 cm) with quite well-proportioned handwriting. The Akkadian terms are often spelled logographically with long vowels partially marked by consonant-gemination (9', with the gemination shifted in 5'; also see chapter 10, Type.III.2.b.). The final parts of the texts are paralleled by Diri Bo. Hb = KBo. 26, 18 r.

2004 Civil (94f.; transliteration, translation of the Hittite, commentary).

Diri Bo. Hb = KBo. 26,18 (353/z), found at Hatt-T.I (K/L/19, magazine 34, in a pithos) written down in Hatt-IIIc (new <KI> and <UDU>) A one-sided center fragment (8.5 x 6 cm) showing a small script (3 mm) and a relatively wide line spacing. Col. r. is paralleled by the final section of Diri Bo. Ha = KBo. 26,15.

2004 Civil (94f.+97f.; composite transliteration, translation of the Hittite, commentary).

Diri Bo. I = KBo. 1,54 (VAT 7763), unknown find spot, written down in Hatt-IIIb(+) (new without later diagnostic signs preserved) A small (3.5 x 4 cm) one-sided fragment showing a very small (less than 3 mm), nonetheless well-proportioned handwriting. The surface is disrupted by firing.

Diri Bo. J = KUB 3,97 (Bo. 1244), unknown find spot, written down in Hatt-IIIa/b (new <ŠA> and <AK>, but early <KU> and <UDU>) A small (5 x 5.5 cm) one-sided fragment. Among the entries preserved, there are two that contain *Izi* compounds (2', 4').

2004 Civil (96; transliteration).

9. [^{lu}azlág = *ašlaqu* (OB *Lu*)] Usually ^{lu}azlág = *ašlaqu* is treated in close connection with the series lú = *ša*. Yet, there are some substantial differences between both series, with regard to structure as well as with regard to content: Thus, ^{lu}azlág = *ašlaqu* does not deal with regular professions and kinship terms, but mainly with (extraordinary) human psychological and physical conditions such as diseases or states of mental disorder; the profession terms it includes, such as those denoting ecstasies or musicians, apparently involve somewhat extraordinary activities as well or – in case of the field or canal workers – activities performed outside of the city. In thematic terms, ^{lu}azlág = *ašlaqu* deals with ‘everything’ which is (performed/performing) outside of the regular society, i.e. outside the borders of the Babylonian city. Also in contrast to lú = *ša*, entries always start with initial <LÚ>. Among all larger lexical compositions, ^{lu}azlág = *ašlaqu* is the one with the least consistent overall organization.

The presence of the series at Hattuša is remarkable, since except with OBLu Ug. A = RS 86.2228+, there are no sources preserved outside of OB Nippur. Yet, it must be noted that the identification of the Hattuša manuscripts is largely based on their general contents and on the formal peculiarity that entries begin with initial <LÚ>; among the 46 entries interpretable in the Hattuša version, only three have a more or less exact parallel in the OB ‘forerunner’.

The corpus involves mere three manuscripts, two of which (A and B) probably were part of the same tablet.

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
OBLu Bo. A	KBo. 1,30	Civil / Güterbock 1969	2 - 1 - 4 - 5	-	III c	Prob. part of the same tablet as B
OBLu Bo. B	KBo. 1,39	Civil / Güterbock 1969	2 - 1 - 4 - 5	-	III c	Prob. part of the same tablet as A
OBLu Bo. C	KBo. 26,39		[] - 1 - []	T.I L/19	-	

OBLu Bo. A = KBo. 1,30 (VAT 7455), unknown find spot, written down in Hatt-IIIc (new <HA>, <KI>, <DI>, <KU>, <UDU>) A two-sided fragment (8.5 x 8 cm) from the left edge, with only small pieces of the reverse preserved. According to the style and size of the handwriting, the size of the subcolumns, and some orthographic features, the manuscript was probably a part of the same tablet as OBLu Bo. B = KBo. 1,39. It Contains some lengthy paraphrasing relative-clause

constructions, in the Akkadian as well as in the Hittite column, including some interesting misinterpretations. Moreover, there are notably many sign-omission mistakes (also see chapter 10, Type.I.1. and the notes in the text edition).

1969 Civil / Güterbock (214f./218f.; transliteration, translation of the Hittite, commentary).

OBLu Bo. B = KBo. 1,39 (VAT 7460), unknown find spot, written down in Hatt-IIIc (new <KI>, <KU>, <UDU>) A one-sided center fragment (8 x 8 cm), preserving parts of two columns and probably being a part of the same tablet as OBLu Bo. A = KBo. 1,30 (see notes there). It contains the only instance of varying Hittite translations for identical Akkadian terms in directly-subsequent entries (with variation also in the Sumerian column; cf. chapter 11, sect. 2.6.2). Moreover, there are attestations of some very peculiar, possibly artificial, *damqam-īnim* like syntagmata. The sign <KU> appears in both pre-late and late (MA) forms; the remarkable distribution, with the pre-late forms in the Syllabic-Sumerian column and the late forms in the Akkadian and Hittite column, can be interpreted as evidence that the manuscript was produced according to a written *vorlage* (as for details, see chapter 5, sect. 3.3.).

1969 Civil / Güterbock (216f./219; transliteration, translation of the Hittite, commentary).

OBLu Bo. C = KBo. 26,39 (1432/u), found at Hatt-T.I (L/19, within the debris mounds of the Makridi excavations), indeterminable paleographic date (new <TAR>, <DA>, and <AL>) A one-sided center fragment (4 x 4.5 cm).

10. [*Erimḫuš* (*Erim*)] Together with the two Ugarit manuscripts Erim Ug. 1 = RS 26.139A and Erim Ug. B = RS 25.425, the Ḫattuša manuscripts represent the earliest attestations of that series, which is unknown from OB sources. Within the Ḫattuša corpus, the position of the series is unique due to the comparable richness of attestations: Nine manuscripts (Aa - Abc), through their textual overlap, form a coherent piece of text counting more than 200 lines. Manuscripts thereby show the whole variety of possible linguistic formats, which allows to provisionally reconstruct a curricular order of linguistic formats (further see chapter 11, sect. 2.8.2).

Due to the lack of substantial parallels with the later canonical version, manuscripts Syn Bo. A = KBo. 26,28, Syn Bo. B = KBo. 26,33, and Syn Bo. C = VBoT 80, which were edited as part of the series by H.G. Güterbock (1985), are listed as unidentified synonym lists in sect. 12.5. Generally, entries parallel to the canonical version are found only in the first and second of altogether six tablets (i.e. within the initial parts) of the canonical version.

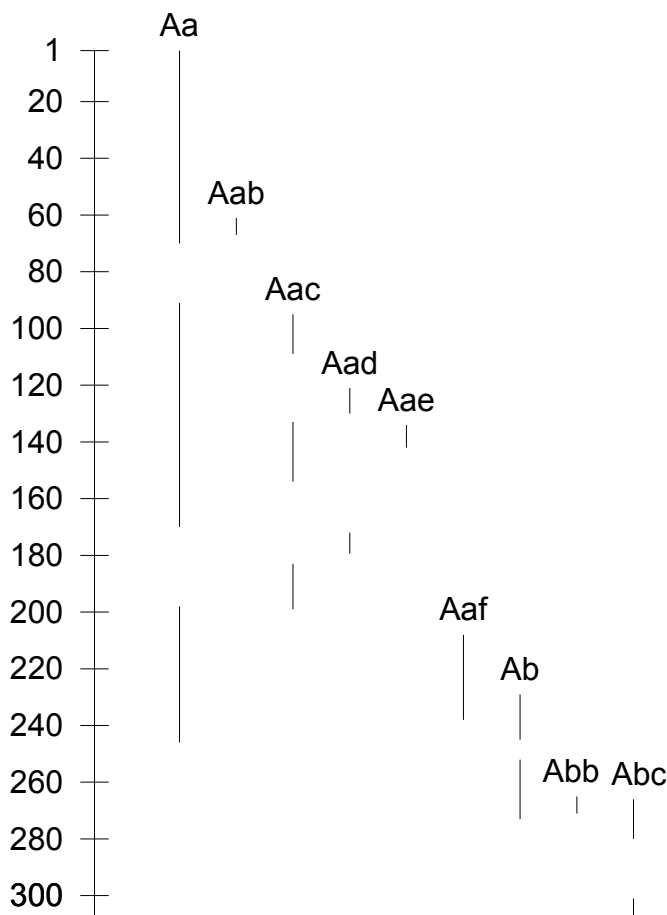
Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Erim Bo. Aa	KBo. 1,44 + KBo. 13,1 + KBo. 26,20	Otten / von Soden 1968 Riemschneider 1977 Güterbock 1985	2 (:1) - 4 - 5	HaH or T.I	III c	Colophon, PAP-mark
Erim Bo. Aab	KBo. 26,21	Otten / von Soden 1968 Güterbock 1985	[] - 4 - []	T.I L19	III c [?]	
Erim Bo. Aac	KUB 37,147 + KBo. 26,32	Güterbock 1985	2	T.I L19	III b (+)	
Erim Bo. Aad	KUB 3,108	Güterbock 1985	2	-	III a/b	
Erim Bo. Aae	KBo. 26,22	Güterbock 1985	[] - 1 - 4 - []	-	III b (+)	
Erim Bo. Aaf	KBo. 26,23	Otten / von Soden 1968 Güterbock 1985	[] - 1 - 4 - 5	T.I L19	III c	
Erim Bo. Ab	KBo. 1,35 (+) KBo. 26,25	Laroche 1966 Otten / von Soden 1968 Güterbock 1985	2 - 1 - 4 - 5	T.I L19 (1651/u)	III c	
Erim Bo. Abb	KBo. 26,26	Güterbock 1985	[] - 5	T.I L19	III b (+)	
Erim Bo. Abc	KBo. 1,37	Güterbock 1985	2 - 4	-	III c	
Erim Bo. B	KBo. 1,36 + KBo. 26,24	Güterbock 1985	2 - 1 - 4 - 5	T.I L19	III c	
Erim Bo. C	KBo. 1,50 + KUB 3,99	Güterbock 1985	2 - 4 - 5	-	III b	
Erim Bo. D	KBo. 1,41	Güterbock 1985	2 - 1 - 4 - []	-	III c	
Erim Bo. E	KBo. 26,27	Güterbock 1985	2 - 4	T.I L19	III c [?]	

The manuscripts must represent at least five distinct recensions. The unilingual fragment Erim Bo. Aad = KUB 3,108 apparently stands apart from the other sources in showing stronger textual departures (cf. ll 120-129 in the partiture transliteration). It moreover represents the only fragment among the datable sources which was possibly produced before period Hatt-IIIb. It unfortunately preserves too little text for determining whether or not it really represents a distinct textual version.

	Main Source	Pal. date	Archive	Characteristics of Script	Physical characteristics	Linguistic format	Potential additional sources
(1)	Aa	III c	T.I/HaH		almost complete		
(2)	Ab	III c	T.I			2 - 1 - 4 - 5	Aab, Aae, Aaf, B, D
(3)	Aac	III b	T.I			2	Aad
(4)	Abc	III c	T.I			2 - 4	E
(5)	C	III b				2 - 4 - 5	Aab, Abb

The distinction of the two ‘tablets’ A and B, as pursued by H.G. Güterbock (1985) in his edition, is artificial and pretends a state of standardization which probably did not exist. Güterbock’s edition presupposes that source Aa (edited there as A) contained the fixed first part of the composition (so-called ‘tablet A’); consequently source Ab (edited by Güterbock as A₅ and B), which gives the end

of the text of source Aa but directly continues with additional entries, is regarded as containing ‘tablet A’ and ‘tablet B’. However, it appears unlikely that source Aa stops at a fixed point, but rather that this point is arbitrary. The respective manuscripts of the former tablets A and B are therefore all given as A-sources in the present edition. Cf. the following overview:



Erim Bo. Aa = KBo. 1,44 + KBo. 13,1 + KBo. 26,20 (VAT 7450 + 451/s + München), unknown find spot (except with 451/s, which was found between Hatt-T.I and Hatt-HaH within the debris mounds from the Makridi excavations), written down in Hatt-IIIc (new <ḪA>, <KI>, <DI>, <KU>, <UDU>) A four-column tablet with about three quarters of the surface preserved (thus, together with Izi Bo. A = KBo. 1,42, the best-preserved piece within the corpus) and with an approximate original size of: 21 x 27 cm. Inscribed with small script (3 mm), it shows a regular tablet layout with *randleisten* at the top of the reverse and at the bottom of the obverse and the reverse (cf. chapter 8, sect. 2.5.1.).

The manuscript constitutes the most important piece regarding the evidence for a West Semitic adstratum, with direct attestation of West Semitic vocabulary, of West Semitic influence on the lexical meaning of Akkadian expressions, as well as with indirect attestation through errors (cf. chapter 9, sect. 2.3.). It also shows a peculiar preference for commutations between roots III = y and roots II = III (cf. chapter 10, Type.III.5.c.). In iv 40', there is a PAP-mark (cf. chapter 8, sect.

3.5.), and the text concludes with an elaborated colophon (see chapter 8, sect. 6.Col.C). There exist duplicates to several parts of the tablet. (cf. the scheme above).

1968 Otten / von Soden (VAT 7450 + 451/s; transliteration of 451/s, commentary);

1971 Riemschneider (review of Otten / von Soden);

1985 Güterbock (101-118; transliteration, translation of the Hittite, commentary).

Treatments of individual sections:

ll. 8-10 Laroche 1966: 163;

ll. 55-60 Hoffner 1982: 42f.;

ll. 146-151 Beal 1992: 112-118 + 249-251;

ll. 210-212 Beal 1988: 173f.;

ll. 239-244 Beckman 1988: 101.

Erim Bo. Aab = KBo. 26,21 (1661/u), found at Hatt-T.I (L/19, within the debris mounds of the Makridi campaigns), probably written down in Hatt-IIIc (fragmentary new <DI> without any other diagnostic signs preserved) A small one-sided center fragment (3 x 4 cm) showing a very well-proportioned handwriting.

1968 Otten / von Soden (composite transliteration, commentary);

1985 Güterbock (101-105; composite transliteration, translation of the Hittite, commentary).

Erim Bo. Aac = KUB 37,147 + KBo. 26,32 (2049/g + 1147/u); 1147/u found at Hatt-T.I (L/19, within the debris mounds of the Makridi campaigns), find spot of 2049/g unknown, written down in Hatt-IIIb(+) (new <DA> without later diagnostic signs preserved) A one-sided center fragment (10 x 11 cm) as a part of a multi-column tablet (unilingual). It has been edited with an indirect join to Erim Bo. Aad = KUB 3,108 by H.G. Güterbock (1985), which seems possible. An additional indirect join has been suggested to Syn Bo. C = VBoT 80.

1985 Güterbock (106-111; composite transliteration, translation of the Hittite, commentary).

Erim Bo. Aad = KUB 3,108 (Bo. 8385), unknown find spot, written down in Hatt-IIIa/b (new <E>, <GA>, <SAG>, early <KI> and <DI>) A one-sided center fragment (7 x 4 cm) as a part of a multi-column tablet (unilingual format), which shows a narrow handwriting. The manuscript has been edited with an indirect join to Erim Bo. Aac = KUB 37,147+ by H.G. Güterbock (1985). It partially duplicates Erim Bo. Aa = KBo. 1,44+, however with some notable deviations.

1985 Güterbock (108f. + 124f.; composite transliteration, translation of the Hittite, comm.).

Erim Bo. Aae = KBo. 26,22 (1782/u), unknown find spot, written down in Hatt-IIIb(+) (new and <AL>, but no later diagnostic signs preserved) A small one-sided center piece (4 x 3.5 cm) showing a well-proportioned handwriting.

1985 Güterbock (109f.; composite transliteration, translation of Hittite column, comm.).

Erim Bo. Aaf = KBo. 26,23 (1431/u), found at Hatt-T.I (L/19, in the debris mounds of the Makridi excavations), written down in Hatt-IIIc (new <KI>) A one-sided center fragment (8 x 5 cm) showing a well-proportioned handwriting. There are some scribal mistakes that point to the existence of a written *vorlage* (2'; cf. chapter 10, sect. 3.1. No. 170; also note the mistakenly switched lines in 8'f.).

1968 Otten / von Soden (composite transliteration, commentary);

1985 Güterbock (109f.; composite transliteration, translation of Hittite column, commentary).

Erim Bo. Ab = KBo. 1,35 (+) KBo. 26,25 (VAT 7446 (+) 1651/u), 1651/u found at Hatt-T.I (L/19, within the debris mounds of the Makridi campaigns), find spot of VAT 7446 unknown, written down in Hatt-IIIc (new <ḪA>, <KI>, <DI>, <KU>, <UDU>) A one-sided center fragment (9.5 x 16 cm) showing a very well-proportioned script and preserving parts of two columns. H.G. Güterbock (1985: 99) suggested it to be a part of a six-column tablet, which can however not be proven. The surface of 1615/u is strongly buckled by later firing. The manuscript partially parallels Erim Bo. Aa = KBo. 1,44+, with some interesting smaller deviations in the grammatical epitome ll. 236-244.

1966 Laroche (164; comments on individual entries);

1968 Otten / von Soden (only 1651/u; composite transliteration, commentary);

1985 Güterbock (115-118 (composite transliteration, translation of the Hittite, commentary);

1988 Beckman (103 note 7; entries 239-244; transliteration, commentary).

Erim Bo. Abb = KBo. 26,26 (1146/u), found at Hatt-T.I (in Magazine 19), written down in Hatt-IIIb(+) (new without any later diagnostic signs preserved) A small two-sided piece (3 x 4 cm) from the upper right corner with one side uninscribed. According to that and due to the missing *randleiste*, the inscribed side is very probably the reverse. It shows a large, but well-proportioned handwriting.

1985 Güterbock (117; composite transliteration, translation of the Hittite, commentary).

Erim Bo. Abc = KBo. 1,37 (VAT 7435), unknown find spot, written down in Hatt-IIIc (new <UDU>) A one-sided center fragment (5.5 x 7 cm).

1985 Güterbock (117f.; composite transliteration, translation of the Hittite, commentary).

Erim Bo. B = KBo. 1,36 + KBo. 26,24 (VAT 7449 + 1916/u), 1916/u found at Hatt-T.I (L/19, within the debris mounds of the Makridi excavations), find spot of VAT 7449 unknown, written down in Hatt-IIIc (new <ḪA>, <DI>, <UDU>) A one-sided center fragment (8 x 8 cm) containing one instance of the sign <ŠA> in Babylonian paleography amidst exclusively Hittite sign forms (cf. chapter 5, sect. 3.2.). There are moreover possible traces of a West Semitic adstratum in r. 6' (also see chapter 8., sect. 3.3.).

1985 Güterbock (119f.; composite transliteration, translation of the Hittite, commentary).

Erim Bo. C = KBo. 1,50 + KUB 3,99 (VAT 7437 + Bo. 2109), unknown find spot, written down in Hatt-IIIb (new , but early <ḪA>, <KI>, <KU>, <UDU>) A one-sided center fragment (9 x 8 cm) showing a relatively large, but very well-proportioned handwriting. R. 18'-21' gives an interesting grammatical paradigm.

1985 Güterbock (121f.; transliteration, translation of the Hittite, commentary).

Erim Bo. D = KBo. 1,41 (VAT 7434 (+) VAT 7447), unknown find spot, written down in Hatt-IIIc (new <ḪA>, <KI>, <DI>, and <KU>) Two two-sided fragments from the left edge joining indirectly and having the reverse uninscribed. In a 7'-15', there are some interesting grammatical paradigms.

1985 Güterbock (122; transliteration, commentary).

Erim Bo. E = KBo. 26,27 (1652/u), found at Hatt-T.I (L/19, within the debris mounds of the Makridi excavations), probably written down in Hatt-IIIc (fragmentary new <ḪA>; otherwise IIIb due to new) A small one-sided fragment (3 x 4 cm) showing a small and narrow handwriting (3 mm).

1985 Güterbock (120; transliteration).

11. [An] Similar to *Erimḫuš* (see previous section), also the earliest attestation of the god list *An*, which is otherwise preserved through MA, MB, and 1st-millennium sources only, stems from Ḫattuša. Showing numerous deviations, though, the OB manuscript TCL 15,15 (with unknown find spot) can be conceived of as a kind of forerunner. The god list usually handed down in the OB and LBA peripheral lexical traditions is the so-called 'Weidner god-list', which is entirely absent in Ḫattuša, remarkably (cf. chapter 11, sect. 1.3.).

The format of the OB manuscript is 'unilingual', exclusively listing names of deities, while the post-OB manuscripts are all 'bilingual', adding a column with further commentaries and explanations (mostly in Sumerian, sometimes in Sumerian with an Akkadian translation added, or rarely,

fully Akkadian). The commentaries given in the Ḫattuša manuscript notably are more elaborate than those of the Mesopotamian parallels, and they are often supplied by additional Syllabic-Sumerian transcriptions. Again similar to *Erimḫuš*, the Ḫattuša manuscript parallels the initial parts, i.e., the first tablet, of the 1st-millennium version, only.

Judged from the Akkadian syllabary within the explanatory column, which is rather different from the syllabary used in the other lexical lists, the Ḫattuša version of *An* possibly belonged to a textual tradition somewhat distinct from that of the lexical lists; it must possibly be excluded from the corpus,

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
An Bo. A	KBo. 26,1 + KUB 3,118	-	2 (1) - 2 (1) (4) / 4	T.I K-L/19	III c	

An Bo. A = KBo. 26,1 + KUB 3,118 (774/z + Bo. 2399), 774/z found at Hatt-T.I (in magazine 18 in debris), Bo. 2399 with unknown find spot, written down in Hatt-IIIc (new <KI> and <KU>) A two-sided piece with definitely six columns. The original width can be reconstructed as: 14 cm, which is comparably small (cf. chapter 8, sect. 2.1.); the preserved height is: 6.5 cm. It shows a ‘linguistic’ format with two subcolumns, the left one giving the deity, the right one a commentary or explanation to it. Both columns basically are in Orthographic Sumerian, with Akkadian translations and Syllabic-Sumerian transcriptions (in slightly smaller script) added frequently (Syllabic Sumerian in <2> and <1>, Akkadian in <1> only). The Akkadian syllabary includes some signs which are quite uncommon in the corpus of lexical texts (<KUM>, <SI>, <ZÉ>).

12.1. [Unidentified material – single-sign lists (SSgL)] The Ḫattuša corpus preserves five manuscripts which show a vertical organization quite similar to SaV, but which do definitely not belong to that series. They are also not paralleled by any other known established single-sign lists like *Ea*. The duplicating manuscripts E and Eb are particularly remarkable in this respects, since the duplication proves that at least individual pieces among the unidentified texts were – in one way or another – standardized (further see chapter 11, sect. 3.).

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
SSgL Bo. A	KBo. 26,35	-	[] - 4 - []	T.I, K/L19	III c	
SSgL Bo. B	KBo. 26,17	-	[] - 4 - []	T.I, L19	III b (+)	
SSgL Bo. C	KBo. 13,6	-	[] - 4 - 5	HaH	III c	
SSgL Bo. D	KUB 3,113	-	0 2 - 4 - []	-	III a	

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
SSgL Bo. E	KUB 3,94	-	0 2 (:3) (:1) - 4 - 5	-	III c	Possibly composed out of distinct chunks
SSgL Bo. Eb	KBo. 26,50	-	0 2 - 4 - []	-	III	

SSgL Bo. A = KBo. 26,35 (69/470), found at Hatt-T.I (K/L/19), written down in Hatt-IIIc (new <UDU>) A comparably large (11 x 9.5 cm) one-sided center fragment with large parts of the surface obliterated. It apparently deals with the sign <TAR>, which is preserved in *Ea* and SaV; both series order the individual readings in a sequence quite different from that preserved by the present manuscript.

SSgL Bo. B = KBo. 26,17 (124/v), found at Hatt-T.I (L/19), written down in Hatt-IIIb(+) (new <SAR> without later diagnostic signs preserved) A small one-sided center fragment (4.5 x 3.5 cm) with elaborate script (3 mm). Section 2'f. apparently deals with the sign <KU₇>, a section which is neither part of the canonical nor of the OB version of S^a, but which is dealt with in *Ea* (OB 283f.; can. 4 182ff.). The key sign of the subsequent section (if it possessed one) is unclear.

SSgL Bo. C = KBo. 13,6 (14/t), found at Hatt-HaH (within the debris of the Makridi campaigns), written down in Hatt-IIIc (new <ḪA>) A one-sided fragment (4.5 x 5.5 cm) from the lower edge with a *randleiste* at the margin. It preserves an Akkadian and a Hittite column and, on the left-hand side, at least one, if not two additional subcolumns with blank space. Blank spaces in the Orthographic and/or Syllabic-Sumerian column can only be found in single-sign lists like SaV. Due to that, the fragment has been assigned to the present group.

SSg Bo. D = KUB 3,113 (Bo. 5855), unknown find spot, written down in Hatt-IIIa (new <ŠA> and <E>, but early , <ḪA>, and <KI>) A small one-sided center fragment (4 x 4 cm) showing a very well-proportioned handwriting. It has been assigned to the present group due of the DIŠ-marker, which is typical for SaV and the other single-sign lists. The text includes a number of very significant errors/mistakes: According to the Akkadian translation, the whole section 1'-5' actually deals with the sign <ZAG> instead of <KI>.

SSgL Bo. E = KUB 3,94 (Bo. 2713), unknown find spot, written down in Hatt-IIIc (new <KI>) A large one-sided piece from the upper right corner (15 x 13.5 cm), inserting sign names and pronunciations occasionally after the logograms. The remarkable phonetic variants of the same word (Hitt. *daliyauwar* i 16' vs. *dalumar* i 24') as well as the blind reference of the mark KI.MIN to

a non-existing entry strongly suggest that Hittite scribes had compiled the text out of different chunks. SSgL Bo. Eb = KBo. 26,50 is a duplicate.

- 1951 Landsberger (98-118; transliteration, translation, and comments on individual entries of ll. 13-26, in connection with a general discussion of the sign group <DAG x KISIM₅ x X>);
 1966 Laroche (164f.; commentary on individual entries);
 1974 Hoffner (86-91; transliteration and commentary to ii 18-26);
 1989 Collins (281f.; translation and commentary to ii 18-26).

SSgL Bo. Eb = KBo. 26,50 (49/p), unknown find spot, written down in Hatt-III (new <GA> and <LAM>, but early <AL>, <KI>) A small center fragment (4 x 5 cm) duplicating SSgL Bo. E = KUB 3,94, however lacking the sign-name and pronunciation glosses that are present in the latter.

12.2. [Unidentified material – god lists (GodL)] The Ḫattuša corpus includes one manuscript which clearly lists deities, but which can not be assigned to one of the known god-list series.

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
GodL Bo. A	KBo. 26,2	-	2	T.I L/19	III c [?]	Prism

GodL Bo. A = KBo. 26,2 (1435/u), found at Hatt-T.I (L/19, within the debris mounds of the Makridi excavations), probably written down in Hatt-IIIc (fragmentary new <KI>) A part of a four sided-prism (with preserved height of: 10 cm) showing a small and well-proportioned handwriting (3 mm). It preserves portions of two sides and attests to the use of horizontal auxiliary rulings. The surface is severely damaged. As far as preserved the manuscript does not include commentaries, but is ‘unilingual’ Sumerian. Further note the entry di ĝir^{meš}-ba-ba₆ “deities of (i.e. subjected to) Baba” in B i 14’, which may form a kind of summarizing entry.

12.3. [Unidentified material – thematic lists (Them)] Two manuscripts within the unidentified material clearly show a thematic vertical organization. The second one, Them Bo. B = KBo. 1,51, is peculiar in several respects (see below).

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Them Bo. A	KBo. 26,4	-	2	T.I L/19	III a	Prism
Them Bo. B	KBo. 1,51	-	4 - 5	-	III b [?]	Akkadian-Hittite

Them Bo. A = KBo. 26,4 (614/c), found at Hatt-T.I (L/19, within the debris mounds of the Makridi excavations), written down in Hatt-IIIa (new <IG>, but early <AG> and) A part of a four-sided prism (5.5 x 5 cm), preserving parts of one side with all three columns. Since the most right-hand column is not inscribed, it very probably represents the fourth side of the prism (see chapter 8, sect. 1.3.). It shows horizontal auxiliary rulings (as typical for unilingual texts; cf. chapter 8, sect. 2.4.) and a deeply-impressed, but well-proportioned handwriting. Although listing a grammatical paradigm (ii 3'-7'), the text is not a grammatical text, since the other identifiable entries deal with non-grammatical contents. And, although it gives entries with initial or final <LÚ>, it is probably not part of the *Lu* tradition, since grammatical paradigms are virtually absent in all known compositions of that tradition.

Them Bo. B = KBo. 1,51 (VAT 7465), unknown find spot, probably written down in Hatt-IIIb (new and <SAR>, but early <ḪA>, <KI>, and <UDU>; one unclear and fragmentary attestation of new <ḪA>) A two-sided center piece (13 x 13 cm). According to the texture, it is very probably a part of a four-columned tablet. It constitutes the only manuscript within the corpus that attests to a bilingual Akkadian-Hittite linguistic format (<4 - 5>) (also cf. chapter 11, sect. 2.9.5.). It is unclear whether or not the composition originally possessed a Sumerian column. The only evidence for its former and/or still (then virtual) existence would be the repetition of two identical Akkadian-Hittite equations (with the differentiation then in the original/virtual Sumerian column). The only possible instance, ii 4'f., has the complete Akkadian column, but only traces of the Hittite column preserved.

It is therefore also impossible to determine if the text is a genuinely Hittite production, i.e., a sort of practical vocabulary, or if it stands in a Mesopotamian tradition (also see chapter 15, sect. 2.4.). In the latter case, it is rather to be connected with OB *Ur-ra* 3 (= canonical *Ur-ra* 15, listing meat cuts) than with *Uguġu* (listing parts of the human body), due to the entry Akk. *ṭabiḫtu* “slaughtered” (iii 17') and since some terms dealt with apparently apply to ruminants only. The item sequence shown, although it generally proceeds *a capite ad calcem* (which is the order so typical for all the lists dealing with parts of the body), does not conform with any of the known versions of *Ur-ra* 3. Yet, since the item sequence varies widely between the OB, the MA and the 1st-millennium versions of this composition, the manuscript may nonetheless represent that composition.

12.4. [Unidentified material – acrographic lists (Acro)] The three manuscripts presented here as unidentified acrographic lists have been edited as representing the series *Kagal* (manuscript A) or *Izi* (manuscripts B and C) in the primary edition in MSL. Yet, there are no substantial parallels to the OB versions of these series.

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Acro Bo. A	KBo. 1,46	Civil / Güterbock 1971	[2] - 1 - [4]	-	-	
Acro Bo. B	KUB 3,104	Civil / Güterbock 1971	2 - 4 - 5	-	III b (+)	
Acro Bo. C	KUB 3,107	Civil / Güterbock 1971	2 - []	-	III b (+)	

Acro Bo. A = KBo. 1,46 (VAT 7534b), unknown find spot, indeterminable paleographic date (early <SIKIL>, <AL>, and <KI>) A one-sided center fragment (4 x 3.5 cm) showing a small but, well-proportioned handwriting. Preserving a Syllabic-Sumerian column only, it originally had a bilingual or trilingual format very probably (cf. chapter 11, sect. 2.1.). Sections with initial Sum. *igi-* are known from Late-OB *Kagal* and from OB *Sag A*. Yet, there are no substantial parallels to individual entries.

1971 Civil / Güterbock (259; transliteration).

Acro Bo. B = KUB 3,104 (Bo. 7345), unknown find spot, written down in Hatt-IIIb(+) (new <SAR>, but no later diagnostic signs preserved) A one-sided center fragment (4.5 x 5.5 cm). Sum. *bal* and its compounds are treated in OB *Izi*; yet a *ĝir*-section, as in the present manuscript, cannot be found in any of the OB acrographic series.

1971 Civil / Güterbock (146; transliteration).

Acro Bo. C = KUB 3,107 (Bo. 8384), unknown find spot, written down in Hatt-IIIb(+) (new <GI> but without later diagnostic signs) A one-sided center fragment, preserving a Sumerian column and parts of an additional column with the language unclear; possibly the manuscript is unilingual, thus. The key sign <GI> is not dealt with in any of the known acrographic series.

1971 Civil / Güterbock (146; transliteration).

12.5. [Unidentified material – synonym lists (Syn)] The manuscripts presented here have been edited as representing the series *Erimhuš* in MSL. Though probably showing the same vertical organization as that series, there are no substantial parallels obtainable, and the manuscripts have been grouped as unidentified synonym lists here.

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Syn Bo. A	KBo. 26,28	Güterbock 1985	[] - 1 - 4 - []	T.I L/19	III c	
Syn Bo. B	KBo. 26,33	Güterbock 1985	2 - []	T.I L/19	-	
Syn Bo. C	VBoT 80	Güterbock 1985	2	-	-	

Syn Bo A = KBo. 26,28 (1430/u), found at Hatt-T.I (L/19, within the debris mounds of the Makridi excavations), written down in Hatt-IIIc (new <KI>) A one-sided center fragment (7.5 x 4 cm) showing a very well-proportioned handwriting. It is possible that it originally had a trilingual format. It represents one of the rare lexical texts that include inflected verbal forms (10'-12').

1985 Güterbock (125f.; transliteration, commentary).

Syn Bo. B = KBo. 26,33 (1491/u), found at Hatt-T.I (L/19, within the debris mounds of the Makridi excavations), written down in Hatt-III (new <NÍG>, but no further diagnostic signs preserved) A small center fragment (3.5 x 3.5 cm) preserving Orthographic-Sumerian only, but possibly having been bilingual or trilingual originally.

1985 Güterbock (138; transliteration).

Syn Bo. C = VBoT 80 (Ash. 1933-108i), unknown find spot, indeterminable paleographic date (no diagnostic signs) A small fragment from the upper edge; according to the hand copy (there was no photo available for collation), it has a *randleiste* at the lower margin of the reverse.

1985 Güterbock (128; transliteration).

12.6. [Unidentified lists – with unclear organizational principle] Although quite a sizeable section of the unidentified material can at least be grouped according to the dominant organizational principles that the texts show, there still remains a good deal of manuscripts, as for which there are no dominant organizational principles recoverable. It is not incidental that the great part of those manuscripts only has the Hittite column preserved; since it is more difficult to reconstruct the contents (and thus to identify the manuscript) solely from the (often erroneous) Hittite translations. The manuscripts are labeled according to the following groups:

- (1) manuscripts preserving Sumerian, Akkadian, and Hittite
- (2) manuscripts preserving Sumerian and Akkadian
- (3) manuscripts preserving Sumerian and Hittite
- (4) manuscripts preserving Akkadian and Hittite
- (5) manuscripts preserving Akkadian only
- (6) manuscripts preserving Hittite only
- (7) manuscripts preserving (Syllabic-)Sumerian only
- (8) manuscripts with unclear linguistic contents

Siglum	Publication	Edition	Linguistic format	Find spot	Pal. date	Comments
Unid Bo. 1-1	KBo. 26,29	Güterbock 1985	2 - [] - 4 - 5	T.I K/19	III b	
Unid Bo. 1-2	KUB 3,110	-	2 - 1' - 4 - 5	-	III c	
Unid Bo. 1-3	KBo. 36,6	-	2/1 - 4 - 5	T.I L/19	III b ²	
Unid Bo. 1-4	KBo. 26,30	Güterbock 1985	2 - [] - 4 - 5	T.I K/19	III c	
Unid Bo. 2-1	KBo. 26,51	-	2 - [] - 4	HaH	III	
Unid Bo. 2-2	KBo. 36,4	-	2 - 4 - []	Lo. City K/20	II ²	
Unid Bo. 2-3	KBo. 26,38	-	2 - [] - 4	Bk	-	
Unid Bo. 3-1	KBo. 26,52	-	2 - [] - 5	T.I L/19	-	
Unid Bo. 4-1	KBo. 13,2	-	[] - 4 - 5	HaH	III c	
Unid Bo. 4-2	KBo. 13,10	-	[] - 4 - 5	HaH	III c ²	
Unid Bo. 4-3	KUB 3,111	-	[] - 4 - 5	-	III c	
Unid Bo. 4-4	KUB 3,93	Götze / Sturtevant 1938; Güterbock 1985	[] - 4 - 5	-	III a	
Unid Bo. 4-5	KBo. 26,19	-	[] - 4 - 5	Lo. City M/18	III c	
Unid Bo. 4-6	KUB 3,100	-	[] - 4 - 5	-	III a/b	
Unid Bo. 4-7	KUB 3,101	-	[] - 4 - 5	-	III c	
Unid Bo. 4-8	KBo. 13,7	-	[] - 4 - 5	HaH	III	
Unid Bo. 4-9	KBo. 36,2	-	[] - 4 - 5	T.I L19	III b (+)	
Unid Bo. 4-10	KUB 3,117	-	[] - 4 - 5	-	III b (+)	
Unid Bo. 5-1	KBo. 26,54	-	[] - 4 - []	T.I L/19	III b (+)	
Unid Bo. 5-2	KUB 3,116	-	[] - 4 - []	-	III	
Unid Bo. 5-3	KBo. 36,3	-	[] - 4 - []	T.I K19	-	
Unid Bo. 5-4	KBo. 26,31	Güterbock 1985	[] - 4 - []	-	III	
Unid Bo. 5-5	KBo. 26,13	Civil 2004	[] - 4 - []	-	III	
Unid Bo. 6-1	KBo. 13,11	-	[] - 5	HaH	III b (+)	
Unid Bo. 6-2	KBo. 13,12	-	[] - 5	HaH	III	
Unid Bo. 7-1	KBo. 26,55	-	[] - 1 - []	T.I	-	
Unid Bo. 8-1	KUB 3,96	-	?	-	-	
Unid Bo. 8-2	KBo. 13,4	-	? - ?	HaH	III c	

Unid Bo. 1-1 = KBo. 26,29 (2008/g), found at Hatt-T.I (M/19, within debris of the Makridi excavations), written down in Hatt-IIIb (new <DA>, but early <ḪA> and <KU>) A two-sided piece (6.5 x 4.5 cm) from the upper edge with *randleisten* on the obverse and on the reverse (cf. chapter 8, sect. 2.5.1) and with a small but well-proportioned handwriting. It is indeterminable whether the manuscript, preserving parts of the (Orthographic) Sumerian, the Akkadian, and the Hittite column, originally possessed an additional Syllabic-Sumerian column. The Hittite column shows notably many paraphrases, the one in iv 2'-6' – if reconstructed correctly – covering the exceptional size of

five lines (also cf. chapter 11, sect. 2.6.3). H.G. Güterbock (1985: 126f.) assigned the fragment to the series *Erimḫuš*, giving some very uncertain parallels in the canonical version. In fact, the size of the sections and the notably many paraphrases in the Hittite column support such an assignation; however, is impossible to determine any of the semantic relations which are characteristic for *Erimḫuš* between any two entries preserved on the manuscript.

1985 Güterbock (126f.; transliteration, translation of the Hittite, commentary).

Unid Bo. 1-2 = KUB 3,110 (Bo. 2895), unknown find spot, written down in Hatt-IIIc (new <KU>) A one-sided piece (11 x 8 cm) from the right edge, The verticals show a notably low level of impression, possibly having been incised and not impressed. Two double horizontal rulings possibly indicate the end of the composition. The second, presumably Syllabic-Sumerian column is not inscribed.

The small section preserved contains entries of various types, exceptionally combining kinship terms, inflected verbal forms (imperative!), and god names. The Hittite column makes frequent use of logographic spellings, but notably syllabifies Hitt. *attaš* “father“, which is usually written logographically. Further note the use of the sentence particle Hitt. =*mu* as possessive pronoun in 11’f. (cf. chapter 9, sect. 1.3.1.). Judged from the Hittite, Sum. PAB seems to be somehow involved in the organization of the text (cf. the Akkadian equivalents given to this sign in *Aa* I/6 1ff.). Yet, it is impossible to establish an exact parallel to any of the known lexical compositions.

Unid Bo. 1-3 = KBo. 36,6 (1624/u), found at Hatt-T.I (L/19, in front of magazine 12 in debris), probably written down in Hatt-IIIb (new <IT>, but early <KU> and <UDU>) A one-sided center fragment (4 x 5 cm), showing a unique formal column divisioning: The Akkadian and the Hittite are listed in the same column, the Hittite being arranged along a virtual vertical ruling (further see chapter 8, sect. 2.3.3.). The text can not be part of a synonym list due to the repeated occurrence of Akk. *šarāku* (1’ and 3’); regarding the extraordinarily long Sumerian item in 8’, it can also be virtually excluded that it is part of a single-sign list.

Unid Bo. 1-4 = KBo. 26,30 (808/z), found at Hatt-T.I (K/19, in Magazine 18 within debris), written down in Hatt-IIIc (new <ḪA>) A one-sided center fragment (6.5 x 6 cm), preserving parts of a Sumerian, of an Akkadian and of a Hittite column; whether or not there was an additional Syllabic-Sumerian column can not be determined. The Hittite column contains a couple of longer paraphrases. The manuscript has been assigned to *Erimḫuš* by H.G. Güterbock (1985:127) probably because of those paraphrases, which are typical for that series. Unlike in *Erimḫuš*, however, the preserved entries do not relate to each other as synonyms.

1985 Güterbock (127; transliteration, translation of the Hittite, commentary).

Unid Bo. 2-1 = KBo. 26,51 (265/t), found at Hatt-HaH, written down in Hatt-III (new <SIKIL>, but no later diagnostic signs preserved) A small piece (3.5 x 2.5) from the left edge with the left edge fully inscribed lengthwise and arranged into columns. It shows a bilingual format; it is unclear whether or not it had an additional Syllabic-Sumerian column. The text lists some uncommon or uncommonly-shaped Sumerian logograms (see chapter 5, sect. 3.2.). The section on the obverse apparently deals with numbers, yet in a completely unsystematic order. It seems questionable if the manuscript at all represents a lexical list.

Unid Bo. 2-2 = KBo. 36,4 (164/p), found at the Lower City (K/20, within debris on the surface), possibly written down in Hatt-II (MH; early <E>, <EN>, and <IG>, without further diagnostic signs preserved; also see below) A one-sided fragment from the left edge with the edge inscribed vertically. Towards the edge, the tablet is strongly vaulted. The edge apparently gives (unparalleled) geographical terms, which are inscribed lengthwise. Note in this respect that the logographic compound Sum. KUR.ÍD “riverland” is genuinely Hittite. It is therefore very uncertain if that passage belongs to a Mesopotamian (lexical) composition; yet, regarding le.e. 2’f., it can also not be a part of a colophon. The original presence of an additional Hittite column can neither be proven nor be excluded.

The ductus is not quite clear. There are a couple of signs occurring in Non-Hittite paleography (<NI> in 5’/7’, <MUG>/<AN> in le.e. 2’f.); other signs such as <AH>, also <EN> and <LÚ> are typically Hittite. Also note the highly peculiar form of <NI>. The manuscript moreover shows a relatively high rate of scribal mistakes. Two of the three Sumerian expressions treated are entirely unparalleled. Altogether the textual organization follows a mixture of semantic and graphic principles.

Unid Bo. 2-3 = KBo. 26, 38 (291/q), found at Hatt-Bk (v/5, stray find), indeterminable paleographic date (early <IG>, <KU>, and <KI>) A one-sided center fragment (10 x 6 cm) with large parts of the surface obliterated. The format definitely is bilingual, possibly including an additional Syllabic-Sumerian column.

Sections addressing Sum. *gêštug* can be found in *Kagal* as well as in *Lu*; however, those series do not show any substantial parallels to the entries preserved on the present manuscript.

Unid Bo. 3-1 = KBo. 26,52 (685/u), found at Hatt-T.I (L/19, within the debris mounds of the early Makridi campaigns), indeterminable paleographic date (no diagnostic signs except with early <KU>) A small one-sided center piece (3 x 3 cm). There is no lexical series known which treats the key signs <BUR> and <A> in the order preserved by the manuscript.

Unid Bo. 4-1 = KBo. 13,2 (239/s), found at Hatt-HaH, written down in Hatt-IIIc (new <ḪA> and <KI>) A two-sided piece (11 x 10 cm) from the right edge with double horizontal rulings indicating the end of the composition on the reverse. The preserved (Hittite) entries are mostly nominal and verbal abstracts, with a number of hapax legomena among them. Almost every entry shows the 1st-person-singular possessive pronoun appended. Notably, neuter-gender and common-gender forms are distinguished quite correctly, which is not very typical for the date of production of the manuscript. Quite compatible with the 1st-person suffixes, the abstract terms all refer to human conditions.

The only Mesopotamian series giving longer sequences of entries with 1st-person suffixes is *Uguḡu*, which however deals with parts of the body and only quite occasionally includes abstracts that denote human conditions. The section obv. 2'-9' apparently refers to terms with Sum. *ní*; a general acrographic organization of the text can thus not be excluded. Possibly it is a part of a practical vocabulary similar to Them Bo. B = KBo. 1,52.

Unid Bo. 4-2 = KBo. 13,10 (217/t), found at Hatt-HaH, probably written down in Hatt-IIIc (fragmentary new <KI> and <DI>; otherwise Hatt-IIIb due to new <DA>) A two-sided fragment (8.5 x 5.5 cm) from the right edge, showing a narrow, but relatively large handwriting. The entries dealt with on the obverse, somehow appear to be connected with the key sign <KA>, which is addressed in the series *Sag*.

Unid Bo. 4-3 = KUB 3,111 (Bo. 3940), unknown find spot, written down in Hatt-IIIc (new <ḪA>; yet still early <KI>, <KU>, <UDU>) A one-sided center fragment (7 x 3 cm) showing an elaborate handwriting. It contains a couple of hapax legomena and terms with interpretation unclear.

Unid Bo. 4-4 = KUB 3,93 (Bo. 2108), unknown find spot, written down in Hatt-IIIa (new <RU> and <TAR>, but early <AK>, <DA>, <ḪA>, <KU>, and <UDU>) A one-sided center fragment (7.5 x 6.5 cm) showing an elaborate handwriting. The fragment has been assigned to the series *Erimḡuš* by H.G. Güterbock (1985), probably because of the shortness of the individual sections and the relatively many paraphrasing translations in the Hittite column. Yet, there are no traces of the kind of synonymous organization that is typical for that series.

1938 Götze / Sturtevant (81f.; transliteration and translation of ll. 1'-10');

1985 Güterbock (124; transliteration, translation of the Hittite, commentary).

Unid Bo. 4-5 = KBo. 26,19 (202/s), found in the Lower City (M/18, test trench B Pi 4/5), written down in Hatt-IIIc (new <ḪA>) A one-sided center fragment (5.5 x 4 cm).

Unid Bo. 4-6 = KUB 3,100 (Bo. 2147), unknown find spot, written down in Hatt-IIIa/b (new <ŠA>, but early <KI>, <KU>, and <UDU>) A one-sided center fragment (2.5 x 3.5 cm). The Akkadian column contains some hyper-geminate spellings (ll. 4', possibly also 9', cf. chapter 10, Type III.2.b.); many of the roots moreover pose lexical (phonetic?) problems. The two sections preserved likely deal with specific semantic fields, with series of synonyms, or with acrographic variants of a specific key sign.

Unid Bo. 4-7 = KUB 3,101 (Bo. 3572), unknown find spot, written down in Hatt-IIIc (new <ḪA>) A one-sided center (7 x 4.5 cm) fragment showing an elaborate script. Note the Assyriasm Akk *ka-ad-ru-ut-tù* (6') and the peculiar (hyper)-dissimilation /mm/ > /lm/ in Akk. *šu-u-šu-ul-mu* (10'/12'). Apparently the text deals with specific semantic fields, with series of synonyms, or with acrographic variants of a specific key sign.

Unid Bo. 4-8 = KBo. 13,7 (213/s), found at Hatt-HaH, written down in Hatt-III (new <DU>, but except with early <KU> no later diagnostic signs preserved) A small (3.5 x 3 cm) one-sided center fragment showing a sketchy handwriting.

Unid Bo. 4-9 = KBo. 36,2 (868/v), found at Hatt-T.I (L/19, within the debris mounds of the Makridi campaigns), written down in Hatt-IIIb(+) (new <DA> without any later diagnostic signs preserved) A small one-sided piece (3.5 x 2.5 cm). The sections 2' (Hitt. *tetḫeššar*) and 3'f. (Hitt. BÚN) being apparently interrelated, the manuscript could be part of a thematic or acrographic list.

Unid Bo. 4-10 = KUB 3,117 (Bo. 8386), unknown find spot, written down in Hatt-IIIb(+) (new , but except with early <UDU> no later diagnostic signs preserved) A one-sided center fragment (4 x 5.5 cm) showing a relatively high share of logographic spellings (with the rather uncommon logogram DAB for Hitt. *appātar*).

Unid Bo. 5-1 = KBo. 26,54 (1433/u), found at Hatt-T.I (L/19, within the debris mounds of the Makridi excavations), written down in Hatt-IIIb(+) (new <DA>, but except with early <KI> no later diagnostic signs preserved) A one-sided center piece (9.5 x 8 cm) with large parts of the surface obliterated.

Unid Bo. 5-2 = KUB 3,116 (Bo. 9359), unknown find spot, written down in Hatt-III (new <RU>, but except with early <IT> and <KI> no later diagnostic signs preserved) A one-sided fragment (6.5 x 4 cm) from the lower edge, and due to the missing *randleiste*, probably representing the

reverse. A double horizontal ruling at the bottom probably indicates the end of the composition. The handwriting is very well-proportioned. The Akkadian column contains a number of hyper-geminate spellings and hyper-dissimilations (also cf. chapter 10, Type III.2.b.).

Unid Bo. 5-3 = KBo. 36,3 (1213/z), found at Hatt-T.I (K/19, in magazine 11 within debris), indeterminable paleographic date (no diagnostic signs) A small one-sided center fragment (3.5 x 3.5 cm) showing a relatively large script and listing inflected verbal forms. Despite the parallels of individual entries with *Ana ittišu* identified by G. Wilhelm in his introduction to KBo. 36 (1991), the number of parallel entries is insufficient for assigning the fragment particularly to that series.

Unid Bo. 5-4 = KBo. 26,31 (Bo. 8891), unknown find spot, written down in Hatt-III (new <E>, but except with early <UDU> no later diagnostic signs preserved) A one-sided center fragment.

Unid Bo. 5-5 = KBo. 26,13 (Bo. 696), unknown find spot, written down in Hatt-III (new <IG>, but no later diagnostic signs preserved) A very small one-sided center fragment, which has been assigned to the series *Diri* by M. Civil (2004: 89). However, the terms preserved could as well parallel passages from SaV or *Izi*.

2004 Civil (89; transliteration).

Unid Bo. 6-1 = KBo. 13,11 (252/t), found at Hatt-HaH, written down in Hatt-IIIb(+) (new <SAR>, but except with early <HA> no further diagnostic signs preserved) A one-sided center piece (8.5 x 5 cm) showing a narrow, but well-proportioned handwriting. The Sumerian terms which would correspond to Hitt. *išḫaššarawātar* “lordliness” as preserved in the text, i.e., Sum. nam-en or nam-lugal, are attested in various lexical compositions, so it is impossible additional restorations in the Hittite column to assign the fragment particularly to one of those series.

Unid Bo. 6-2 = KBo. 13,12 (256/t), found at Hatt-HaH, written down in Hatt-III (new <RU>, but no later diagnostic signs preserved) A one-sided center piece (6 x 6.5 cm).

Unid Bo. 7-1 = KBo. 26,55 (89/p), found at Hatt-T.I, indeterminable paleographic date (early <UG>, <AL>, <KI>) A small one-sided center fragment (4.5 x 2.5 cm) showing a relatively large handwriting.

Unid Bo. 8-1 = KUB 3,96 (Bo. 7690), unknown find spot, indeterminable paleographic date (no diagnostic signs) A small one-sided center fragment. The right-hand column probably contains Akkadian; yet, it may also be Syllabic-Sumerian or Hittite.

Unid Bo. 8-2 = KBo. 13,4 (115/u), found at Hatt-HaH (within the debris mounds of the Makridi excavations), written down in Hatt-IIIc (new <UDU>) A one-sided center fragment (8 x 6 cm). With its initial vertical wedges (DIŠ-markers) it makes the impression of a usual Sumerian-Akkadian single-sign list; however none of the expressions can be interpreted in either of the two languages. The manuscript moreover is one of the few pieces which show the columns marked off by double-spaced instead of single rulings (see chapter 8, sect. 2.3.2.).

13. [Index relating publication numbers to sigla] The following index relates the assigned sigla to the publication numbers of the manuscripts. As for the relation of inventory numbers to publications numbers, see Košak 2002-. The manuscripts, as for which the hand copies could not be compared to the originals tablets or to photos are marked by ‘x’.

HT 42	SaV Bo. C	KBo. 08,10	Diri Bo. Ab	KBo. 26,18	Diri Bo. Hb
KBo. 01,30	OBLu Bo. A	KBo. 13,01	Erim Bo. Aa	KBo. 26,19	Unid Bo. 4-5
KBo. 01,31	Izi Bo. B	KBo. 13,02	Unid Bo. 4-1	KBo. 26,20	Erim Bo. Aa
KBo. 01,32	Urri Bo. 6B	KBo. 13,03	SaV Bo. J	KBo. 26,21	Erim Bo. Aab
KBo. 01,33	Izi Bo. C	KBo. 13,04	Unid Bo. 8-2	KBo. 26,22	Erim Bo. Aae
KBo. 01,34	SaV Bo. D	KBo. 13,05	SaV Bo. G	KBo. 26,23	Erim Bo. Aaf
KBo. 01,35	Erim Bo. Ab	KBo. 13,06	SSgL Bo. C	KBo. 26,24	Erim Bo. B
KBo. 01,36	Erim Bo. B	KBo. 13,07	Unid Bo. 4-8	KBo. 26,25	Erim Bo. Ab
KBo. 01,37	Erim Bo. Abc	KBo. 13,08	SaV Bo. Gb	KBo. 26,26	Erim Bo. Abb
KBo. 01,38	Sag Bo. D	KBo. 13,09	SaV Bo. E	KBo. 26,27	Erim Bo. E
KBo. 01,39	OBLu Bo. B	KBo. 13,10	Unid Bo. 4-2	KBo. 26,28	Syn Bo. A
KBo. 01,40	Izi Bo. D	KBo. 13,11	Unid Bo. 6-1	KBo. 26,29	Unid Bo. 1-2
KBo. 01,41	Erim Bo. D	KBo. 13,12	Unid Bo. 6-2	KBo. 26,30	Unid Bo. 2-2
KBo. 01,42	Izi Bo. A	KBo. 16,87	Kagal Bo. C	KBo. 26,31	Unid Bo. 5-4 x
KBo. 01,43	SaV Bo. K	KBo. 26,01	An Bo. A	KBo. 26,32	Erim Bo. Aac
KBo. 01,44	Erim Bo. Aa	KBo. 26,02	GodL Bo. A	KBo. 26,33	Syn Bo. B
KBo. 01,45	SaV Bo. B	KBo. 26,03	Urri Bo. 4A	KBo. 26,34	SaV Bo. A
KBo. 01,46	Acro Bo. A	KBo. 26,04	Them Bo. A	KBo. 26,35	SSgL Bo. A
KBo. 01,47	Urri Bo. 4A	KBo. 26,05	Urri Bo. 1A	KBo. 26,36	Lu Bo. Ba
KBo. 01,48	Diri Bo. B	KBo. 26,06	Urri Bo. 1A	KBo. 26,37	Lu Bo. C
KBo. 01,49	Sag Bo. E	KBo. 26,07	Urri Bo. 5B	KBo. 26,38	Unid Bo. 2-3
KBo. 01,50	Erim Bo. C	KBo. 26,08	Urri Bo. 6A	KBo. 26,39	OBLu Bo. C
KBo. 01,51	Them Bo. B	KBo. 26,09	Diri Bo. Ab	KBo. 26,40	Kagal Bo. Bb
KBo. 01,52	SaV Bo. F	KBo. 26,10	Diri Bo. Ac	KBo. 26,41	Kagal Bo. E
KBo. 01,53	SaV Bo. L	KBo. 26,11	Diri Bo. Ad x	KBo. 26,42	Izi Bo. Ab
KBo. 01,54	Diri Bo. I	KBo. 26,12	Diri Bo. F	KBo. 26,43	Sag Bo. C
KBo. 01,55	Izi Bo. G	KBo. 26,13	Unid Bo. 5-5 x	KBo. 26,44	Lu Bo. E
KBo. 01,57	Urri Bo. 4A	KBo. 26,14	Diri Bo. Cb	KBo. 26,45	Sag Bo. B x
KBo. 01,59	Kagal Bo. A	KBo. 26,15	Diri Bo. Ha	KBo. 26,46	Sag Bo. A
KBo. 02,28	Kagal Bo. B	KBo. 26,16	Diri Bo. G	KBo. 26,47	Izi Bo. H
KBo. 07,12	Diri Bo. Aa	KBo. 26,17	SSgL Bo. B	KBo. 26,48	Izi Bo. F

Part D - The manuscripts used

KBo. 26,49	Izi Bo. E	x	KUB 3,095	SaV Bo. I	KUB 3,112	Lu Bo. D	
KBo. 26,50	SSgL Bo. Eb		KUB 3,096	Unid Bo. 8-1	KUB 3,113	SSgL Bo. D	
KBo. 26,51	Unid Bo. 2-1		KUB 3,097	Diri Bo. J	KUB 3,114	SVo Bo. A	x
KBo. 26,52	Unid Bo. 3-1		KUB 3,098	Diri Bo. Ca	KUB 3,115	Kagal Bo. D	x
KBo. 26,53	Lu Bo. A	x	KUB 3,099	Erim Bo. C	KUB 3,116	Unid Bo. 5-2	
KBo. 26,54	Unid Bo. 5-1		KUB 3,100	Unid Bo. 4-6	KUB 3,117	Unid Bo. 4-10	
KBo. 26,55	Unid Bo. 7-1		KUB 3,101	Unid Bo. 4-7	KUB 3,118	An Bo. A	
KBo. 26,56	BasEx Bo. A		KUB 3,102	Kagal Bo. B	KUB 30,5	Kagal Bo. C	
KBo. 26,57	BasEx Bo. B		KUB 3,103	Diri Bo. E	KUB 30,6	Kagal Bo. B	
KBo. 27,83	Sag Bo. Db		KUB 3,104	Acro Bo. B	KUB 30,7	Kagal Bo. B	
KBo. 36,01	Kagal Bo. C		KUB 3,105	SaV Bo. H	KUB 30,8	Kagal Bo. B	
KBo. 36,02	Unid Bo. 4-9		KUB 3,106	Lu Bo. Bb	KUB 37,145	Urra Bo. 5A	
KBo. 36,03	Unid Bo. 5-3		KUB 3,107	Acro Bo. C	KUB 37,146	Urra Bo. 5A	
KBo. 36,04	Unid Bo. 1-4		KUB 3,108	Erim Bo. Aad	KUB 37,147	Erim Bo. Aac	
KBo. 36,06	Unid Bo. 1-3		KUB 3,109	Diri Bo. D	KUB 4,096	Urra Bo. 4A	
KUB 3,093	Unid Bo. 4-4		KUB 3,110	Unid Bo. 1-1	VBoT 80	Syn Bo. C	x
KUB 3,094	SSgL Bo. E		KUB 3,111	Unid Bo. 4-3			

Section 2: The Ugarit corpus

The present list gives an overview of the manuscripts of the Ugarit corpus that have been used in the present study. As noted in chapter 1, sect. 3.2., this excludes all material that has not been published either in the shape of photographs, hand copies, or transliterations. An overview of the additional unpublished manuscripts of the individual compositions can be obtained from the lists in van Soldt 1995 and Bordreuil / Pardee 1989. The information given in the following includes the place of publication and edition, the linguistic format (cf. chapter 2, sect. 3.3.1), the find spot (chapter 6, sect. 5.1.), and the paleographic tradition (cf. chapter 5, sect. 5.1.). If noteworthy it also includes the characteristics of the handwriting, of the physical layout, of the orthography/ language(s) used, and of the textual tradition. References given to individual sections of the main part of the study indicate that the respective manuscript is addressed explicitly there. As the measurements were mostly taken from the photos of the manuscripts, the values given haven been rounded to 0.25 cm.

Although a considerable amount of manuscripts has remained unpublished, the manuscripts used are provided with provisional sigla.

1. [Tu-ta-ti (*Tu*)] As can be obtained from chapter 11, sect. 1.3., the Ugarit corpus provides the only direct sources for the series *Tu* within the three corpora investigated. According to the textual overlap among them and the contrasting physical characteristics, all five manuscripts each must represent a separate recension. With hardly any textual deviations among them, all sources represent the same textual version.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Tu Ug. A = SAI Ug. B	RS 20.125 + RS 20.154	Sollberger 1965	0 - 2 (a-b-c)	Rap7 + Rap8	loc	Other side: SAI; on the le.ed.: an acrographic exercise
Tu Ug. B	RS 25.446 (+) RS 25.455D + RS 25.526E	Sollberger 1965	0 - 2 (a-b-c)	S of Lam + Lam	loc (mixed loc- Bab ²)	Elaborated colophon
Tu Ug. C	RS 22.225	Sollberger 1965	0 - 2 (a-b-c)	MT2	loc	Other side: KTU 1.96; on the le.ed.: an acrographic exercise
Tu Ug. D = SAI Ug. H = SaS Ug. J	RS 20.155	Sollberger 1965	0 - 2 (a-b-c)	Rap6	loc	Also inscribed with SAI, probably also with SaS
Tu Ug. E = SAI Ug. I = SaS Ug. D	RS 20.139	van Soldt 2008 (SaS)	0 - 2 (a-b-c)	Rap26	-	Also inscribed with SAI and SaS

Tu Ug. A = SAl Ug. B = RS 20.125 + RS 20.154, from Ug-Rap (rooms 7 + 8), local ductus (local <RU>, , <TI>, <HA>, <AH>) A piece preserving the upper three quarters of an exceptionally slender tablet (actual measurements: 12,5 x 5,75 cm; approximate reconstructed measurements 16 x 5.75 cm). The obverse (one-columned) is inscribed with *Tu*, the reverse (three-columned) with SAl, exceptionally from the left to the right hand. The left edge notably is inscribed with a long sequence of signs without intermittent space that would allow for segmentation. These items are certainly not part of the colophon, but can equally not be assigned to any known lexical series. Possibly they are a part of the (acrographic) appendix to *Tu* or a part of another independent acrographic exercise.

1965 Sollberger (29f.; only RS 20.125; as a part of a composite transliteration).

Tu Ug. B = RS 25.446 (+) RS 25.455D + RS 25.526E, from Ug-Lam (RS 25.446 from the southern vicinity of Ug-Lam), local ductus (local <RU> and), possibly with slight Babylonian influence (<AH> in a kind of mixed shape) Three small two-sided pieces joining indirectly to a tablet with approximate reconstructed measurements of: 10,5 x 7,0 cm. The reverse is not inscribed, and the obverse has two columns with the right edge integrated into the second column; this format is notably paralleled by Tu Ug. C = RS 22.225. On the left edge, there is an elaborated colophon (with the scribe's name broken: []-IM); this is remarkable, since *Tu* forms a very basic exercise (further cf. chapter 8, sect. 4.5.2.).

1965 Sollberger (29f.; only RS 25.446; as a part of a composite transliteration).

Tu Ug. C = RS 22.225, from Ug-MT (room 2), probably local ductus (fragmentary <HA> and <AH>) A piece preserving the upper three quarters of a small tablet (actual measurements: 7.5 x 6.25 cm; reconstructed measurements 10,5 x 6,25 cm). The one-columned obverse gives the literary composition KTU 1.96 in alphabetic script. The reverse, containing *Tu*, is two-columned with the right edge integrated into the second column; this format is notably paralleled by Tu Ug. B = RS 25.446+. The left edge continues with a kind of acrographic exercise, just like Tu Ug. A = RS 20.125 does, however with entries differing from those given by Tu Ug. A. Possibly they are a part of the acrographic appendix of *Tu* or belong to an independent acrographic exercise. Some of terms given in this appendix allude to West Semitic personal names. The tablet definitely had no (cryptic or elaborated) colophon.

1965 Sollberger (29f.; only RS 25.446; as part a of a composite transliteration).

Tu Ug. D = SAl Ug. H = SaS Ug. J = RS 20.155, from Ug-Rap (room 6), apparently inscribed in a Non-Babylonian ductus (Non-Babylonian <TAR>) A center piece (7,5 x 6,0 cm), apparently close to the lower left edge. There are three compositions on the tablet: (1) The first column of the obverse lists *Tu*; (2) The initial two and the upper part of the third column of the reverse are

occupied by SAI, which apparently concludes with a cryptic colophon; these three columns are arranged very narrowly, so they take almost the same width as the single column for *Tu* on the other side. (3) The third (unclear) composition is located in the columns on the right hand of SAI: The entries are introduced by DIŠ-markers, while the remaining signs are broken off; the same is the case with the columns on the right hand of *Tu* on the obverse, which may thus have contained the same composition. Similar to Tu Ug. E = RS 20.139, the third composition may be identified as SaS.

If these suggestions are correct, the piece can be reconstructed as part of a ten-column tablet with ca. 55 lines per column and with the unequal distribution of four columns on the obverse (*Tu* and three columns SaS) and six columns on the reverse (three narrow columns SAI and three columns SaS, which would result in approximate reconstructed measurements of: 21 x 13 cm). Whether SaS began on the side of *Tu* or on the side of SAI can not be reconstructed, so the sequence of the compositions remains unclear.

1965 Sollberger (29f.; only RS 25.446; as a part of a composite transliteration).

Tu Ug. E = SAI Ug. I = SaS Ug. D = RS 20.139, from Ug-Rap (room 26), uncertain ductus
The manuscript is treated as SAI Ug. I.

2. [Silbenalphabet A (SAI)] As can be obtained from chapter 11, sect. 1.3., the Ugarit corpus provides the only sources for SAI within the three corpora investigated. All nine manuscripts must, according to the mutual textual overlap and due to features of the script and of the archival context, each represent distinct recensions. Apart from minor omissions/additions, all manuscripts apparently represent the same textual version, being real duplicates, thus.

Signum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
SAI Ug. A	RS 25.133	Sollberger 1965	2 (a-b)	foot of tell	-	Probably a part of the same tablet as D
SAI Ug. B = Tu Ug. A	RS 20.125 + RS 20.154	Sollberger 1965	2 (a-b)	Rap7 + Rap8	loc	Colophon; other side: <i>Tu</i> ; on the le.ed.: an acrographic exercise
SAI Ug. C	RS 20.215	Sollberger 1965	2 (a-b)	Rap5	-	Excerpt tablet; with the same excerpt inscribed twice
SAI Ug. D	RS 34.62	Schaeffer 1978 André-Salvini 1971	2 (a-b)	Urt	North-Syrian?	Probably a part of the same tablet as SAI A.
SAI Ug. E = SaS Ug. E	RS 22.220 + RS 24.77	Sollberger 1965 van Soldt 2008 (SaS)	2 (a-b)	MT5 + VS dump	-	Also inscribed with SaS
SAI Ug. F	RS 5.222bis	Sollberger 1965	?	Acr near DT	-	
SAI Ug. G = SaS Ug. F ₁	RS 25.438B	van Soldt 2008 (SaS)	2 (a-b)	W of Lam	-	Also inscribed with SaS

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
SAI Ug. H = SaS Ug. J = Tu Ug. D	RS 20.155	Sollberger 1965 (<i>Tu</i>)	2 (a-b)	Rap6	Non-Bab	Also inscribed with <i>Tu</i> and possibly also with SaS
SAI Ug. I = SaS Ug. D = Tu Ug. F	RS 20.139	van Soldt 2008 (SaS)	2 (a-b)	Rap25	-	Also inscribed with SaS and <i>Tu</i>

SAI Ug. A = RS 25.133, from the foot of the tell (if the indirect join is correct, stemming from Ug-Urt originally; see below), unspecified ductus A piece preserving the upper left corner (8.0 x 4.5 cm), with the upper edge inscribed as the continuation of the reverse. According to the format, the physical appearance, and the handwriting, it is probably a part of the same tablet as SAI Ug. D = RS 34.62. If so, the reconstructed tablet is four-columned with ca. 30 lines per column and with approximate total measurements of: 16 x 10,5 cm.

1964 Sollberger (31-33; as a part of a composite transliteration; the obverse has remarkably been disregarded, so the beginning appears as not preserved in the composite text).

SAI Ug. B = Tu Ug. A = RS 20.125 + RS 20.154, from Ug-Rap (rooms 7 + 8), local ductus (local <RU>, , <TI>, <HA>, <AH>) The manuscript is treated as Tu Ug. A.

SAI Ug. C = RS 20.215, from Ug-Rap (room 5), unspecified ductus (apparently written by an unexperienced hand) The lower half of an excerpt tablet (actual measurements: 5,5 x 7,75; reconstructed measurements 10 x 7,75), with the surface divided into three columns per side (through single rulings) and with obv. iii and rev. iv integrating the right edge. The excerpt notably is inscribed twice, the first rendition covering obv. i-iii and the beginnings of rev. iv and including entries 1-62 of the composition, the second rendition covering the rest of rev. iv as well as rev. v-vi and presumably being a bit shorter due to the less space available (the end is not preserved). According to the handwriting the scribe could have been the well-known Yanḥāna (see chapter 8, sect. 3.3.2.).

1964 Sollberger (31-33; as a part of a composite transliteration).

SAI Ug. D = RS 34.62, from Ug-Urt, probably inscribed in an alternative North-Syrian ductus (<RU> with a single oblique stroke) A piece representing the lower left corner (7.0 x 5.5 cm), with surface strongly rubbed off, and according to the texture a part of a four-column tablet (approximate reconstructed measurements: 16 x 10.5 cm). With regard to the format, the physical appearance and the handwriting, the fragment was probably a part of the same tablet as SAI Ug. A = RS 25.133.

1978 Schaeffer (pl. 3; photo);

1991 André-Salvini (No. 67; copy, transliteration).

SAI Ug. E = SaS Ug. E = RS 22.220 + RS 24.77, from Ug-MT (room 5) and from a dump at Ville-Sud, uncertain ductus A one-sided center piece preserving parts of the left edge (7.5 x 8.0) of a tablet with at least five columns per side. Cols. i & ii are inscribed with SAI (completely on 24.77), cols. iii-v with SaS (completely on 22.220). According to the texture of SAI, the number of lines per column approximately is: 65 (the approximate reconstructed height of the tablet accordingly is: 23 cm).

1964 Sollberger (31-33; SAI only; as a part of a composite transliteration);

2008 van Soldt (267; SaS only; transliteration).

SAI Ug. F = RS 5.222bis, from the Acropole (near the Dagan Temple), uncertain ductus
A small piece (5,0 x 4,5 cm).

1964 Sollberger 1965 (31-33; as a part of a composite transliteration).

SAI Ug. G = SaS Ug. F₁ = RS 25.438B, from the western vicinity of Ug-Lam, uncertain ductus A one-sided, center piece (3,25 x 7,25 cm) preserving parts of three columns. Obv. ii-iii is inscribed with SAI, obv. iv with SaS. The original number of columns is unclear; yet according to the texture of SAI, the tablet must have had 38 lines per column (resulting in an approximate reconstructed height of: 17 cm).

2008 van Soldt (268; SaS only; transliteration).

SAI Ug. H = Tu Ug. D = SaS Ug. J = RS 20.155, from Ug-Rap (room 6), Non-Babylonian ductus The manuscript is treated as Tu Ug. D.

SAI Ug. I = SaS Ug. D = Tu Ug. E = RS 20.139, from Ug-Rap (room 26), uncertain ductus (due to poor preservation) A large piece of a twelve-column tablet (actual measurements: 9,75 x 9,5 cm; approximate reconstructed measurements, presumed a number of 60 lines per column: 15 x 9.5 cm) with the top and the bottom of the tablet missing and with the surface in very poor condition. The handwriting is very small (less than 3 mm).

The obverse starts with SAI in i and ii, followed by SaS, which continues until rev. vii. The space for rev. viii-xi is not ruled and not inscribed, and the tablet continues with *Tu* in rev. xii (as to yet not identified; the entries that are fairly decipherable, however, must belong to this composition). Thus, the tablet deviates from the standard curricular sequence (*Tu*-SAI-SaS).

2008 van Soldt (266f.; SaS only; transliteration).

3. [Syllabary A (SaS) and Syllabary A Paleographic (SaP)] The SaS version preserved from Ugarit has been edited by W.H. van Soldt (2008). Despite some regrouping undertaken within the present study regarding the indirect joins, the sigla of van Soldt's edition have been maintained. Note that, otherwise than suggested by van Soldt, manuscript B₁, due to its notably smaller script and wider column spacing, very likely is not part of the same tablet as manuscripts B₂ and B₃; instead, H could belong with B₁.

The twelve manuscripts preserve at minimum eight recensions. The overlap between them altogether is little, so the amount of differences among them is hard to assess; it appears, yet, that the recension represented by manuscript B₁ is slightly less extensive than the one(s) represented by F or D (cf. the GIR-section or the UD-section). All manuscripts strikingly lack a column with Syllabic-Sumerian pronunciations.

Both the manuscripts of SaP show considerable differences, manuscript I preserving an articu-
lately more extensive version.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
SaP Ug. A	RS 14.128 + RS 25.128 + RS 26.154	Nougayrol 1955 Nougayrol 1968 van Soldt 2008	2p - 2c	SA + PH3 + SW of Lam	loc	
SaS Ug. B ₁	RS 20.135 + RS 21.63C	Nougayrol 1968 van Soldt 2008	0 - 2	Rap6	loc	+ Appendix; probably not a part of same tablet as B ₂ and B ₃ ; rather H could belong with B ₁
SaS Ug. B ₂	RS 21.03D	van Soldt 2008	0 - 2	Rap5	-	
SaS Ug. B ₃	RS 21.03E	Nougayrol 1968 van Soldt 2008	0 - 2	Rap5	loc	
SaS Ug. C ₁	RS 20.177 + RS 21.210	Nougayrol 1968 van Soldt 2008	0 - 2	Rap10 + RapTomb VI	-	+ Appendix; cryptic colophon
SaS Ug. C ₂	RS 20.196C	Nougayrol 1968 van Soldt 2008	0 - 2	Rap7	-	
SaS Ug. D = SAI Ug. I = Tu Ug. F	RS 20.139	Nougayrol 1968 van Soldt 2008	0 - 2	Rap26	-	Also inscribed with SAI and a third list (possibly <i>Tu</i>)
SaS Ug. E = SAI Ug. E	RS 22.220 + RS 24.77	Nougayrol 1968 van Soldt 2008	0 - 2	MT3 + VS dump	-	Also inscribed with SAI
SaS Ug. F ₁ = SAI Ug. G	RS 25.438B	van Soldt 2008	0 - 2	W of Lam	-	Also inscribed with SAI
SaS Ug. F ₂	RS 25.455H	van Soldt 2008	0 - 2	Lam	-	
SaS Ug. G	RS 22.218	Nougayrol 1968 van Soldt 2008	0 2	VS	-	

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
SaS Ug. H	RS 20.186,3	van Soldt 2008	0 - 2	Rap5	-	Possibly a part of the same tablet as B ₁
SaP Ug. I	RS 86.2222	André-Salvini 2001 van Soldt 2008	2p 2c	Urt	Non-Bab	Cryptic colophon
SaS Ug. J = SAl Ug. H = Tu Ug. D	RS 20.155	Sollberger 1965 (Tu)	0 - 2	Rap6	unspec.	Also inscribed with SAl and <i>Tu</i>

SaP Ug. A = RS 14.128 + RS 25.128 + RS 26.154, from Sud Acropole, Ug-PH (room 3) and the south-western vicinity of Ug-Lam, local ductus (local <ŠÀ>, <ḪA>, <RU>, , and <TI>) The lower three quarters of a twelve-column tablet (actual measurements: 20 x 18 cm; approximate reconstructed measurements: 26 x 18 cm) with originally ca. 30 lines per column. Section rulings are inserted after each sign group. The paleographic forms are listed in the left and the contemporary forms in the right subcolumn.

1955 Nougayrol (pl. 10; RS 14.128; copy);

1968 Nougayrol (n118; RS 14.128; transliteration);

2008 van Soldt 2008 (256-261; transliteration, commentary).

SaS Ug. B₁ = RS 20.135 + RS 21.63C, from Ug-Rap (within a dump and in room 6), local ductus (local <TI>, <ŠA>, and <ŠÀ>) A large piece preserving the upper right half of a tablet that very probably had twelve columns and ca. 50-55 lines per column (actual measurements: 16.5 x 12.0 cm; approximate reconstructed measurements: 20 x 16 cm). Rev. xii very probably is empty (regarding the slightly broader columns preserved on the reverse, this side may even have been organized into five instead of six columns only). The manuscript has been proposed to be a part of the same tablet as SaS Ug. B₂ = RS 21.03D and SaS Ug. B₃ = 21.03E by W.H. van Soldt (2008); yet it apparently shows a smaller script and wider columns than these two pieces. Instead, SaS Ug. H = RS 20.186,3 may originally have been a part of the same tablet. According to the hand-writing, the scribe of the manuscript could be Yanḥāna (also see chapter 8, sect. 3.2.2.).

Sections dealing with the signs <KIŠ>, <ANŠE>, <NAR> and <NAGAR> are strikingly absent (col. iv). Also note the two linguistic variants given as separate entries for the sign <ŠAḪ> (viii 22f.). SaS is followed by an acrographic appendix.

1968 Nougayrol (n113+n117; copy and transliteration without appendix);

2008 van Soldt (262-265; transliteration and commentary without appendix).

SaS Ug. B₂ = RS 21.03D, from Ug-Rap (room 5), unspecific ductus A small one-sided piece preserving the upper left corner (1.25 x 3.0 cm) of the obverse. The manuscript has been suggested to belong to the same tablet as SaS Ug. B₁ = RS 20.135+ and SaS Ug. B₃ = RS 21.03E by W.H. van Soldt (2008); yet, the format and the size of the script only fit the givens of SaS Ug B₃ and not those of SaS Ug. B₁, which apparently has wider columns and a smaller script.

2008 van Soldt (262; transliteration).

SaS Ug. B₃ = RS 21.03E, from Ug-Rap (room 5), local ductus (local <HA> and <RU>) A small one-sided, center piece (2.25 x 2.0 cm). It has been suggested to belong to the same tablet as SaS Ug B₁ = RS 20.135+ and SaS Ug. B₂ = RS 21.03D by W.H. van Soldt (2008). The format and the size of the script fit the givens of SaS Ug. B₂, but not those of SaS Ug. B₁, which apparently has wider columns and a smaller script.

1968 Nougayrol (n109; copy and transliteration);

2008 van Soldt (262; transliteration).

SaS Ug. C₁ = RS 20.177 + RS 21.210, from Ug-Rap (in room 10 and within tomb 6A), unspecific ductus A one-sided piece from the upper edge (7.5 x 7.0 cm), with the upper edge inscribed as the continuation of the reverse. According to the format and to the size and the style of the handwriting, it is very probably a part of the same tablet as SaS Ug. C₂ = RS 20.196C. Accordingly, the reconstructed tablet was twelve-columned (with approximate measurements of: 20 x 18 cm). SaS, ranging from obv. i to the middle of rev. ix. Rev. x and possibly rev. xi, must have contained an appendix, which is also found in source SaS Ug. B₂ = RS 21.03D; this appendix concludes with a cryptic colophon (<GAM GAM>; with only two signs inscribed, since there are only two grapho-analytic subcolumns; further see chapter 8, sect. 4.2.). The DIŠ-marker is interestingly placed between the double rulings of the column division, with the following, actual slot left empty.

1968 Nougayrol (n111+n110; copy and transliteration);

2008 van Soldt (265f.; transliteration).

SaS Ug. C₂ = RS 20.196C, from Ug-Rap (room 7), unspecific ductus A piece from the upper right corner (5.0 x 4.0 cm). According to the format and the size and the style of the handwriting, it is a part of the same tablet as SaS Ug C₁ = RS 20.177+ (further see previous section). The DIŠ-marker is interestingly placed between the double rulings of the column division, with the following, actual slot left empty.

1968 Nougayrol (n116; copy and transliteration);

2008 van Soldt (265f.; transliteration).

SaS Ug. D = SAl Ug. I = Tu Ug. F = RS 20.139, from Ug-Rap (room 26), unspecific ductus
The manuscript is treated as SAl Ug I.

SaS Ug. E = SAl Ug. E = RS 22.220 + RS 24.77, from Ug-MT (room 5) and from a dump at Ville-Sud, unspecific ductus The manuscript is treated as SAl Ug. E.

SaS Ug. F₁ = SAl Ug. G = RS 25.438B, from the western vicinity of Ug-Lam, unspecific ductus
The manuscript is treated as SAl Ug. G. It is very probably not, as suggested by W.H. van Soldt (2008), a part of the same tablet as SaS Ug. F₂ = RS 25.445H, since the height of the script on the present piece is much lower.

SaS Ug. F₂ = RS 25.455H, from Ug-Lam, unspecific ductus A small one-sided center scrap (1.75 x 1.75 cm). It is probably not, as suggested by W.H. van Soldt (2008), a part of the same tablet as SaS Ug. F₁ = RS 25.438B, since the script on the present piece is much smaller. It could also represent the series SaV.

2008 van Soldt (268; transliteration).

SaS Ug. G = RS 22.218, from Ville-Sud, unspecific ductus A center piece (6.25 x 7.25 cm), showing a comparably large handwriting (5.8 mm). In contrast to all other sources that represent the series, it apparently has no vertical rulings separating <0> and <2>.

1968 Nougayrol (n115; copy and transliteration);

2008 van Soldt (268; transliteration).

SaS Ug. H = RS 20.186,3, from Ug-Rap (room 5), unspecific ductus A one-sided center scrap (1.75 x 2.25 cm), which is possibly a part of the same tablet as source SaS Ug. B₁ = RS 20.135+.

2008 van Soldt (269; transliteration).

SaP Ug. I = RS 86.2222, from Ug-Urt, Non-Babylonian ductus (Non-Babylonian <TAR>) A one-sided center piece (8.25 x 9.0 cm) representing the reverse. The end of the composition is marked by a cryptic colophon (<[GAM GAM] GAM>). An elaborated colophon possibly followed on the broken part of the tablet.

2001 André-Salvini (238; photo);

2008 van Soldt (269f.; transliteration, commentary).

SaS Ug. J = SAI Ug. H = Tu Ug. D = RS 20.155, from Ug-Rap (room 6), unclear ductus (due to the poor preservation of the manuscript) The manuscript is treated as Tu Ug. D. If SaS really is among the compositions found on the manuscript, the only remnants verifiable are the initial DIŠ-markers.

4. [Silbenvokabular A (SVo)] The six manuscripts preserving the series SVo notably attest to three distinct versions, which can be kept apart by the number and organization of the Akkadian 'translations' (the 'Sumerian' column is virtually identical in all three versions). Due to the contrast regarding the find spots, the paleographic traditions, and the tablet layout, the six manuscripts must represent at least five distinct recensions; thereby, version 2 is preserved in three recensions.

Signum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
SVo Ug. A	RS 17.41 + RS 29.103	Sollberger 1965 Nougayrol 1971 Bordreuil / Pardee 1989	2 (a-b) - 4 (a-b-c) (: 6)	outside Ršp + MPC 5	North-Syrian?	Vers. 1; cryptic + elaborated colophon; firing holes
SVo Ug. B	RS 22.222	Sollberger 1965	2 (a-b) -- 4 (a-b)	MT 5	loc	Vers. 2
SVo Ug. C	RS 22.411	Sollberger 1965	2 (a-b) - ² 4	MT 5	loc	Elaborated colophon, possibly a part of the same tablet as E (then Vers. 3)
SVo Ug. D	RS 22.435	Sollberger 1965	2 (a-b) -- 4 (a-b)	NW of MT	Non-Bab	Vers. 2
SVo Ug. E	RS 22.215	Sollberger 1965	2 (a-b) -- 4	MT 3	loc	Vers. 3; possibly a part of the same tablet as C
SVo Ug. F	RS 20.11	-	2 (a-b) - 4 (a-b-c)	Rap6	North-Syrian?	Vers. 2; an excerpt with additional Akk. translations

SVo Ug. A = RS 17.41 + RS 29.103; from outside of Ug-Ršp and from MPC (room 5), probably inscribed in an alternative North-Syrian ductus (<RU> with a single, frontal oblique stroke) A substantial part of a four column tablet (actual measurements: 17.5 x 10.5 cm; reconstructed width: 14.0 cm). The surface is beautifully inscribed and covered with so-called firing holes (further see chapter 8, sect. 2.6.). Moreover, it shows the use of intermittent section rulings instead of line-by-line auxiliary rulings. Columns are separated by single rulings invariably. The cryptic colophon has an atypical signature (<MAN TIL GAM>; cf. chapter 8, sect. 4.2.). The elaborated colophon (at the bottom of rev. iv) identifies the scribe Irīb-Ba'lu and his teacher Šub-[], who apparently is his father.

The Akkadian column shows a peculiar distribution of inflectional forms of Akk. *abu*: *a-bi* regardless of state in i 16f. and iv 10', *a-bu* regardless of state (also in front of possessive suffixes) in iv 17f. (in the latter case this also applies to the forms of Akk. *šību*). Apparently, the manuscript

adds Akkadian/Ugaritic glosses to the Akkadian translations in iv 6'f. and iv 8'f. It represents the only source of version 1.

1964 Sollberger (33-39; only RS 17.41; as a part of a composite transliteration);

1969 Nougayrol (83-85; only RS 29.103; transliteration, commentary);

1989 Bordreuil / Pardee (337; only RS 29.103; photo).

SVo Ug. B = RS 22.222, from Ug-MT (room 5), local ductus (local <RU>, , <TAR>, <MEŠ>, <ŠÀ>) A middle-sized piece preserving the upper two thirds of the right half of a four-column tablet with ca. 60-65 lines per column (actual measurements: 16.5 x 11.5 cm; approximate reconstructed measurements: 25 x 16 cm). It is the main source of version 2, duplicated by sources SVo. Ug D = RS 22.435 and F = RS 20.11.

1964 Sollberger (33-39; as a part of a composite transliteration).

SVo Ug. C = RS 22.411, from Ug-MT (room 5) local ductus (local <RU> and <TI>) A Piece representing the upper left corner (5.0 x 6.0 cm), with the left edge inscribed (probably with an elaborated colophon). According to the tablet layout and the handwriting, it could be, as suggested by W.H. van Soldt (1995: 196), a part of the same tablet as SVo Ug. E = RS 22.215.

The specific version preserved is different from that of version 1. There is no textual overlap with any source of version 2; if the fragment is part of the same tablet as manuscript E, which is quite possible, it must belong to version 3.

1964 Sollberger (33-39; as a part of a composite transliteration).

SVo Ug. D = RS 22.435, found in the north-western vicinity to Ug-MT, local ductus (local and <DA>) The upper right corner (7.5 x 5.0) of a tablet with, according to the texture, four columns. Being duplicated by SVo Ug. B = RS 22.222, it follows version 2.

1964 Sollberger (33-39; as a part of a composite transliteration).

SVo Ug. E = RS 22.215, from Ug-MT (room 3), local ductus (local <MEŠ> and <ŠA>)

A small one-sided center fragment (4.5 x 6.5 cm), according to the texture belonging to a four-column tablet. According to the format and the handwriting, it could, as suggested by W.H. van Soldt (1995: 196), be a part of the same tablet as SVo Ug. C = RS 22.411. The version preserved departs from version 1 as well as from version 2, thus representing a third version. According to the handwriting, the scribe of the manuscript was possibly the well-known Yanḥāna (cf. chapter 8, sect. 3.3.2.).

1964 Sollberger (33-39; as a part of a composite transliteration).

SVo Ug. F = RS 20.11, from Ug-Rap (room 6), possibly inscribed in an alternative North-Syrian ductus (<RU> with single, initial oblique stroke, local and <TAR>; also local <DA>, with two verticals) A small completely preserved excerpt tablet (4.75 x 7.0 cm) with the reverse not inscribed. It is the only known excerpt tablet from Ugarit which uses intermittent section rulings instead of line-by-line auxiliary rulings. Also notably, there are single vertical rulings between linguistic as well as grapho-analytic subcolumns.

On the right hand of the standard terms, the manuscript shows additional Akkadian terms appended, which may be in parts interpreted as explanatory glosses, in parts as independent additions. It thus takes up features of the three-columned versions of SVo, which is otherwise not attested to in Ugarit. Nonetheless, as the (standard) left-hand Akkadian terms duplicate SVo Ug. D = RS 22.435, it must represent version 2.

5. [Syllabary A Vocabulary (SaV)] The individual versions of SaV have been treated in greater detail in chapter 12, sect. 5.2. The ten manuscripts preserved at Ugarit thereby represent at minimum eight recensions, which in turn represent notably four distinct textual versions (manuscript F can not be assigned):

	Manuscripts	No. of recensions
Ug-Rap/MT 'long'	A ₁ , A ₂ [?] , A ₃	1
Ug-Rap/MT 'short'	B, C, D, E	4
Ug-Urt 'long'	H	1
Ug-Urt 'short'	G	1

With the possible exception of manuscript H, all manuscripts strikingly are at least trilingual, if not quadrilingual (further see chapter 11, sect. 2.3.3.). The corpus involves the following manuscripts:

Signum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
SaV Ug. A ₁	RS 20.149 (+) RS 20.426D (+) RS 20.201G + RS 20.426G (+) RS 20.426B	Nougayrol 1968 Huehnergard 1987 van Soldt 1990	0 - 2 - 4 -- 5 -- 6	Rap3 (+) Rap5 (+) Rap10 (+) Rap5	loc	
SaV Ug. A ₂	RS 21.63D	Nougayrol 1968 Huehnergard 1987	0 - 2 - 4 []	Rap dump	Non-Bab	

Signum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
SaV Ug. A ₃ = WeidG D	RS 20.123 + RS 20.143A + RS 20.180A+C+ RS 20.185A+B+ RS 20.190A+B+ RS 20.426C+E+ RS 21.07 B + pt1858 + pt 1844	Nougayrol 1968 Huehnergard 1987 van Soldt 1990	0 - 2 - 4 -- 5 -- 6	Rap5 + Rap7 + RapTom bIV	loc	Also containing initial parts of WeidG
SaV Ug. B	RS 21.62	Nougayrol 1968 Huehnergard 1987 van Soldt 1990	0 - 2 -- 4 -- 5 []	N of Rap	loc [?]	
SaV Ug. C	RS 20.429	van Soldt 1990	0 - 2 -- 4 -- 5 []	Rap5	-	Prob. excerpt tablet
SaV Ug. D	RS 20.189A+ B+C	Nougayrol 1968 Laroche 1979 Huehnergard 1987 van Soldt 1990	0 - 2 -- 4 -- 5 -- 6	Rap7	loc	Excerpt tablet
SaV Ug. E	RS 23.493A	Nougayrol 1968 Huehnergard 1987 van Soldt 1990	0 - 2 -- 4 []	NE of MT	loc	
SaV Ug. F	RIH 77/5	van Soldt 1990	0 - 2 - 4 -- 5 []	RIH	-	Excerpt tablet
SaV Ug. G	RS 94.2939	Salvini / André- Salvini		Urt	loc	
SaV Ug. H	RS 86.2250	André-Salvini		Urt	-	Preserving a considerably longer version

SaV Ug. A₁ = RS 20.149 (+) RS 20.426D (+) RS 20.201G + RS 20.426G (+) RS 20.426B, from Ug-Rap (rooms 3, 5, and 10), local ductus (local <RU>, , <TI>, <TAR>, <HA>) Four fragments (RS 20.149 two-sided, the others one-sided) joining indirectly to a four-column tablet that contained the first of altogether three parts of the composition (a join map is given in van Soldt 1990: 729). The size of the individual pieces is as follows: RS 20.149 = 10.25 x 9.0; RS 20.426D = 2.5 x 2.25; RS 20.201G+ = 5.25 x 4.0; RS 20.426B: 4.75 x 5.0 cm; the approximate reconstructed measurements of the whole tablet are: ca. 24 x 19 cm. Rendering the linguistic format it notably uses single vertical rulings to separate <0 - 2 - 4> and double vertical rulings to separate <4 -- 5 -- 6>. (also see chapter 8, sect. 2.3.3.).

1968 Nougayrol (n130 + n134 + n131+ n138; copy, transliteration);

1987 Huehnergard (as a part of a composite transliteration, translation, commentary);

1990 van Soldt (730-733; transliteration, translation and comments, join map).

SaV Ug. A₂ = RS 21.63D, from Ug-Rap (within dump), Non-Babylonian ductus (local <TI>) A small one-sided, center piece (2.5 x 2.5 cm), that has been tentatively suggested by W.H. van

Soldt (1990: 645ff.) to represent the second tablet within a three-tablet recension (with A₁ and A₃ representing tablets 1 and 3). Although the piece is very small, this seems possible according to the tablet layout and according to the texture.

1968 Nougayrol (n136; copy, transliteration);

1987 Huehnergard (as a part of a composite transliteration, commentary).

SaV Ug. A₃ = WeidG D = RS 20.123 + RS 20.143A + RS 20.180A + C + RS 20.185A + B + RS 20.190A + B + RS 20.426C + E + RS 21.07B + pt1858 + pt 1844, from Ug-Rap (rooms 5 and 6, as well as tomb 6), local ductus (local <RU>, , <TI>, <HA>, <AH>) A dozen of fragments joining directly and indirectly to a four-column tablet with total measurements of: 23.0 x 17.25 cm (55 lines per column). The lower parts of col. iii and col. iv, after a separating cryptic colophon (<[GAM GAM] GAM>; further see chapter 8, sect. 4.1.), are inscribed with WeidG (col. iv inscribed horizontally and further divided into two columns); this composition cannot have been completed on this tablet. Rendering the linguistic format, it notably uses single vertical rulings to separate <0 - 2 - 4> and double vertical rulings to separate <4 -- 5 -- 6>. (also see chapter 8, sect. 2.3.3.). With regard to SaV, it presumably represents the final part of a three-tablet recension (cf. A₁ and A₂).

1968 Nougayrol (n137; copy, transliteration);

1987 Huehnergard (as a part of a composite transliteration, commentary);

1990 van Soldt (732; ii 47f.; transliteration, translation, commentary).

SaV Ug. B = RS 21.62, from the northern vicinity to Ug-Rap, local ductus (unclear <RU>, local <TI>) A two-sided piece (8.25 x 7.25 cm) belonging to a tablet that must have contained the whole composition (the obverse lists the logograms 50-65, the reverse 143-160 of altogether 211 logograms). According to the texture, the reconstructed tablet had either two or three columns per side. Two columns would require an extraordinary length of more than 80 lines per column, which would however be possible due to the very small script (less than 3 mm); three columns, given a width of 7 cm per column, would result in an extraordinarily broad tablet with a width of more than 20 cm. In case of a four-column tablet, the piece had to be placed into the upper right quarter of the tablet, in case of a six-column tablet into its lower center. The text represents the version Ug-Rap/MT 'short'. The manuscript could have possessed an additional Ugaritic column.

1968 Nougayrol (n135; copy, transliteration);

1987 Huehnergard (as a part of a composite transliteration, translation, commentary);

1990 van Soldt (732; obv. 2'-4'; transliteration, translation).

SaV Ug. C = RS 20.429, from Ug-Rap (room 5), unspecific ductus A one-sided piece from the left edge (10.0 x 8.0) with the surface strongly rubbed off. The lower part is ruled but left without inscription. According to this fact and according to the comparably large script (5.5 mm), the manuscript is very probably a part of an excerpt tablet. The text belongs to the version Ug-Rap/MT 'short'. The manuscript could have possessed an additional Ugaritic column.

1990 van Soldt (730-733; transliteration, translation, commentary).

SaV Ug. D = RS 20.189 A+B+C, from Ug-Rap (room 7), local ductus (local <RU>, <TI>, and <HA>) The upper right half of an excerpt tablet with the surface strongly damaged. The text represents the version Ug-Rap/MT 'short'.

1968 Nougayrol (n132; only RS 20.189B; copy, transliteration, translation);

1979 Laroche (477-79; photo, copy, comments on individual entries);

1987 Huehnergard (composite transliteration, translation, commentary);

1990 van Soldt (731-733; as text D; obv. 1'-11', rev. 11-15; transliteration, translation, comm.).

SaV Ug. E = RS 23.493A, from the north-eastern vicinity of Ug-MT, local ductus (local <RU> and <TAR>) A center piece (7.0 x 3.75 cm) belonging to a full-text tablet (according to the texture, the obverse contains the logograms 39-46, the reverse logograms 170-174 of altogether 211 logograms). It is either to be placed into the lower left part of a four-column tablet or the upper center part of a six-column tablet. The text represents the version Ug-Rap/MT 'short'.

1968 Nougayrol (n133; copy, transliteration, translation);

1987 Huehnergard (as part of a composite transliteration, translation, commentary);

1990 van Soldt (731f.; as text C; obv. 12'-17'; transliteration, translation).

SaV Ug. F = RIH 77/5, from Ras Ibn Hani, unspecific ductus (poor preservation) The left two thirds of an excerpt tablet (5 x 7.5 cm) with the surface strongly damaged. The upper edge is used as the continuation of the reverse, the lower edge is not inscribed. Rendering the linguistic format, the manuscript notably uses single vertical rulings to separate <0 - 2 - 4> and double vertical rulings to separate <4 -- 5 -- 6>. (also see chapter 8, sect. 2.3.3.). The textual version is unclear.

1990 van Soldt (730-733; transliteration, translation, commentary).

SaV Ug. G = RS 94.2939, from Ug-Urt, local ductus (local , <TI>, <TAR>, <HA>, <AH>) The upper half of a large-scaled tablet with altogether eight columns, cols. iv and v being broken off, the lower half of col. viii being uninscribed. The absolute measurements are: 12,7 x 17,8 cm; the approximate reconstructed measurements are: 29 x 24 cm. The manuscript provides a number of unique phonetic paralexes (AR for ara₅, vi 5'; ÚR for uru_x, vi 8'; AG for aga, vi 21'; further see

chapter 9, sect. 5.3.), as well as a number of ad-hoc formations in Akkadian, which are based on the pronunciation of the Sumerian (Akk. *šuburru* < Sum. *šubur* (ŠAḪ), vi 13' *urašu* > Sum. *uraš* (IB), vii 4'). The Akkadian column also contains some characteristic Assyrisms (Akk. *urkû* "past", iii 15, *urdu* "slave", vii 22', possibly also Akk. *šinništu*, vi 17', and *išinnu*, vii 24', with *s* replaced by *š*). The piece is the only manuscript representing the version Ug-Urt 'short'.

1998 André-Salvini / Salvini (photo, transliteration, translation, commentary);

1999 André-Salvini / Salvini (additions and corrections).

SaV Ug. H = RS 86.2250, from Ug-Urt, unspecific ductus (no diagnostic signs preserved) A one-sided piece, which according to the texture has to be placed into the upper left corner. In the Akkadian column, it shows the use of <U> to express final vowel length (cf. Akk. *i-lu-u*, 5'), which cannot be found in any other lexical list from Ugarit (except with in the single-consonant roots Akk. *pu-u* "mouth" and *mu-u* "water"), and which is a possible indication that the tablet is an import. Due to the length of the A-section, the manuscript must moreover represent a considerably more extensive version than the other manuscripts (labeled Ug-Urt 'long').

2004 André-Salvini (151; copy, transliteration).

6. [The 'Weidner God List' (WeidG)] The Ugarit corpus comprises 14 manuscripts that belong to the series WeidG. They must represent at least 13 distinct recensions; only manuscripts C and J could possibly be parts of the same tablet. Manuscript M stands out in showing a Late-OB paleography. It moreover represents a slightly less extensive versions than the other manuscripts, which as far as obtainable, all belong to the same textual version. Apart from the quadrilingual manuscript D, all manuscripts are unilingual. Through manuscript D, which is a *sammeltafel*, WeidG can be determined as following the series SaV in the curricular order.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
WeidG Ug. A	RS 79.24 + RS 80.388	Arnaud 1982	2 (a-b-c)	CVA	loc	Elaborated colophon
WeidG Ug. B	RS 23.495	Nougayrol 1968	2 (a-b-c)	VS	-	Cryptic & elaborated colophon
WeidG Ug. C	RS 20.195A	Nougayrol 1968	2 (a-b-c)	Rap5	-	Cryptic & elaborated colophon
WeidG Ug. D = SaV A ₃	RS 20.123 + RS 20.143A + RS 20.180A+C+ RS 20.185A+B+ RS 20.190A+B+ RS 20.426C+E+ RS 21.07B + pt1858 + pt 1844	Nougayrol 1968	2 (a-b-c) -- 5 -- 6	Rap5 + Rap7 + Rap Tomb4	loc	The composition is not completed; tablet also containing SaV

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
WeidG Ug. E	RS 24.309A	Nougayrol 1968	2 (a-b-c)	SA	mixed loc-Bab	
WeidG Ug. F	RS 17.85	Nougayrol 1968	2 (a-b[])	L	-	
WeidG Ug. G	RS 22.344 + RS 34.24	Nougayrol 1968	2 (a-b-c)	MT1 + N of MT	loc	Elaborated colophon
WeidG Ug. H	RS 25.438C	Nougayrol 1968	2 (a-b)	W of Lam	Bab	
WeidG Ug. I	RS 5.302 + RS 5.303	Nougayrol 1968	2 (a-b-c)	Acr tomb5	-	Atypical column divisioning; possibly with a second composition on the reverse
WeidG Ug. J	RS 20.175	Nougayrol 1968	2 (a-b-c)	Rap	-	
WeidG Ug. K	RS 20.136	Nougayrol 1968	2	Rap6	-	Atypical excerpt tablet
WeidG Ug. L	RS 1.65A+B+C	Nougayrol 1968	?	GP1	-	
WeidG Ug. M	RS 20.121 + RS 20.121A	Nougayrol 1968	2 (a b c)	Rap3	Late-OB	OB paleography; preserving a slightly shorter version
WeidG Ug. N	RS 92.3179	André-Salvini 2004	2 (a-b-c)	Urt	-	

WeidG Ug. A = RS 79.24 + RS 80.388, from Ug-CVA, local ductus (local <TI> and <AH>) The upper left quarter (7.25 x 8.5 cm) of – according to the texture – a six-column tablet with ca. 55-60 lines per column and with an exceptionally slim format (approximate reconstructed measurements: 20 x 9.5 cm). The elaborated colophon on the left edge identifies the scribe as *Ya-di-x^dx-[]*). The text reaches the bottom of rev. iv eleven entries before the end of the composition; the remaining entries were either inscribed on one of the edges or dropped.

1982 Arnaud (203-208; copy, transliteration, commentary).

WeidG Ug. B = RS 23.495, from Ville-Sud, unspecific ductus The upper left quarter (7.75 x 5.25 cm) of a tablet that presumably had four columns (approximate reconstructed measurements: 17 x 10.5 cm). According to the curvature, the original tablet length is at least twice as the one preserved and therefore counted at least 55-60 lines per column. Rev. iv continues on the upper edge and there ends with a cryptic colophon (<GAM GAM GAM>); the elaborated colophon on the left edge identifies the scribe Aḥi-Rašap. The handwriting is very small (less than 3 mm).

1968 Nougayrol (n121; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. C = RS 20.195A, from Ug-Rap (room 5), unspecific ductus A piece representing the upper left corner (6.0 x 5.5 cm) with a cryptic colophon (<GAM GAM GAM>) at the bottom

of rev. and with an elaborated colophon on the left edge (scribe Ewri-muḍu). The handwriting is remarkably large (> 5 mm).

1968 Nougayrol (n120; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. D = SaV Ug. A₃ = RS 20.123 + RS 20.143A + RS 20.180A + C + RS 20.185A + B + RS 20.190A + B + RS 20.426C + E + RS 21.07B + pt1858 + pt 1844 The manuscript is treated as SaV Ug. A₃. It is the only piece giving WeidG in a multilingual format (probably inferred by the quadrilingual format of the SaV recension on the same tablet).

WeidG Ug. E = RS 24.309A, from Sud-Acropole, mixed local-Babylonian ductus (local <TAR> and <RU>, but mixed (!) <TI = BAD+ŠÚ+U>) The lower left third (8.75 x 10.25 cm) of a six-column tablet with ca. 35-40 lines per column (approximate reconstructed measurements: 17.5 x 15 cm). Probably, it is, as suggested by W.H. van Soldt (1995: 197), a part of the same tablet as RS 24.309B (unpublished).

1968 Nougayrol (n123; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. F = RS 17.85, from Ug-L (Maison du Lettré), unspecific ductus A piece from the left edge (6.75 x 4.0 cm).

1968 Nougayrol (n122; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. G = RS 22.344 + RS 23.24, from Ug-MT (northern vicinity and room 1), local ductus (local <RU>, <TI>, <TAR>, and <HAR>) The lower half (11.5 x 10.75 cm) of a four-column tablet with ca. 60-65 lines per column (approximate reconstructed measurements: 22 x 10.75 cm). The elaborated colophon on the left edge does not preserve the scribe's name. At the top of rev. iii, there are some additional signs near the right edge that possibly belong to an erased earlier inscription.

1968 Nougayrol (n124; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. H = RS 25.438C, from the western vicinity of Ug-Lam, Babylonian ductus (Babylonian <TI> and <TAR>) A one-sided piece from the right edge (3.5 x 3.7 cm), according to the texture belonging to a four-column tablet. It shows the use of only two grapho-analytic subcolumns (dividing the column almost exactly in the middle). According to the handwriting, the manuscript possibly was produced by the 'unnamed scribe from Lam' (see chapter 8, sect. 3.2.2.).

1968 Nougayrol (n172; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. I = RS 5.302 + RS 5.303, from the Arcopole (tomb 5), unspecified ductus A piece from the right edge (9.0 x 5.5 cm), if displayed correctly in the copy stemming from the upper right corner (no photo available). The original tablet then must have had an atypical column division (six-columned, with ca. 50 lines per column). The small area preserved on the reverse shows the numbers Sum. 1, 2, 3, 4 in the first subcolumn; these, however, do not necessarily belong to a second composition, since the initial traces of the signs visible in the second subcolumn may belong to <DINGIR>.

1968 Nougayrol (n125; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. J = RS 20.175, from Ug-Rap, unspecified ductus A one-sided center piece (7.5 x 7.5 cm), according to texture preserving parts of rev. v and vi of a six-column tablet with ca. 40 lines per column (approximate reconstructed measurements: 21 x 14 cm).

1968 Nougayrol (n126; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. K = RS 20.136; from Ug-Rap (room 5), unspecified ductus A quite small, almost completely-preserved excerpt tablet (3.5 x 5.5 cm), giving six lines on the unruled obverse and two lines with numbers on the ruled reverse. The reverse has been tentatively suggested to represent a *probatio penna* by W.H. van Soldt (1995: 197).

1968 Nougayrol (n127; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. L = RS 1.65A+B+C, from Ug-GP (room 1), unclear ductus (neither a photo or a copy is available) A small piece (6.5 x 3.75 cm), presumably from the left edge.

1968 Nougayrol (n128+129; as a part of a partiture transliteration).

WeidG Ug. M = RS 20.121 + RS 20.121A, from Ug-Rap (room 3), Late-OB ductus An almost complete six-column tablet (17.0 x 14.5 cm) with ca. 40 lines per column. Whether it is an imported original from Babylonia, as suggested by W.H. van Soldt (1995: 97), or was produced by a local scribe cannot be said with certainty; in any case, it must have been produced in a period earlier than the other manuscripts found at Ug-Rap. This is also shown by the slightly shorter textual version the manuscript preserves in comparison to the other sources.

The manuscript also has some formal characteristics which mark it off from the local tradition, such as the omission of the vertical rulings (including the margin and the column division) and the deviating signature <[MAN MA]N MAN> in the cryptic colophon. After the cryptic colophon, an additional line follows, which can neither be interpreted as an elaborated colophon nor as a catch line.

The textual version the manuscript represents appears to be more closely related to the Emar version than to the concurring recensions from Ugarit.

1968 Nougayrol (n119; copy, as a part of a partiture transliteration, commentary).

WeidG Ug. N = RS 92.3179, from Ug-Urt, unspecific ductus A one-sided center piece.

2004 André-Salvini (154; copy).

7. [Grammatical Texts (RSGT)] The Ras-Shamra Grammatical Texts are as to yet known from Ugarit only. The parallel corpora from Hattua and Emar strikingly do not include any composition with particularly grammatical contents. Yet, a good deal of the contents of RSGT is not grammatical as well. Possibly the series was designed to provide the apprentice scribe with the material necessary to compose colophons.

The altogether 13 manuscripts must represent at least 11 recensions; only sources A and J as well as G and I may be parts of the same tablets, respectively. All manuscripts show a bilingual format. All recensions basically preserve the same textual version of the composition. Only manuscripts C and H show the addition of a few entries (cf. entries 37f., 57-60).

The curricular position of RSGT is unclear. The elaborated colophon of manuscript A notably refers to the incipit of an unknown composition. Judged from this incipit, the contents of this composition were as well grammatical.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
RSGT Ug. A	RS 20.230	Kennedy 1986	2 (a-b-c) -- 4 (a-b)	Rap6	loc	Cryptic + elaborated colophon; possibly a part of the same tablet as J
RSGT Ug. B	RS 20.165C + RS 20.171,3 + RS 20.222C + RS 20.228B (+) RS 20.241A+B	Kennedy 1986	2 (a-b-c) -- [4]	Rap5 + Rap (+) Rap5	-	
RSGT Ug. C	RS 22.227A (+) RS 2.396	Kennedy 1986	2 (a--b-c) -- 4	MT5 ⁷ (+) MT 1,2	loc	
RSGT Ug. D	RS 20.148 + RS 21.69	Kennedy 1986	2 (a-b-c) -- 4 (a-b)	SW of Rap E of Rap	loc	Three identical excerpts; incl. the Ugaritic Alphabet
RSGT Ug. E	RS 2.7	Syria 12 pl. 47 Kennedy 1986	2 (a-b) [-] 4	GP	-	

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
RSGT Ug. F	RS 20.166A+B + RS 20.229A	Kennedy 1986	2 (a-b-c) -- 4 (a-b)	Rap6	loc	Cryptic colophon
RSGT Ug. G	RS 25.459A+B	Kennedy 1986	2 (a-b-c) -- 4 (a-b)	Lam	mixed Bab-loc	According to the handwriting, a part of the same tablet as I
RSGT Ug. H	RS 25.442 (+) RS 25.526D	Kennedy 1986	2 (a-b-c) - 4 (a-b-c)	N of Agp (+) Lam	non-loc	
RSGT Ug. I	RS 25.433	Kennedy 1986	2 (?) -- 4 (a-b)	SW of Lam	Bab [?]	According to the handwriting, a part of the same tablet as G
RSGT Ug. J	RS 20.214A	Kennedy 1986	2 (a-b-c) -- 4 (a-b)	Rap4	Non-Bab	Possibly a part of the same tablet as A
RSGT Ug. K	RS 25.526C	Kennedy 1986	2 (a-b-[])	Lam	-	
RSGT Ug. L	RS 12.47	PRU 3 pl. 10 Kennedy 1986	2 (?) - 4 (a-b)	Pal, Western entrance	loc	
RSGT Ug. M	RS 26.160	Kennedy 1986	[] 4 (a-b-[])	SW of Lam	-	

RSGT Ug. A = RS 20.230, from Ug-Rap (room 6), local ductus (local , <TAR>, <ḪA>, <MEŠ>) The upper left quarter (10.0 x 7.5 cm) of – according to the texture – a four-column tablet with ca. 70-75 lines per column (approximate reconstructed measurements: 22.0 x 12.5 cm). A cryptic colophon (regular <GAM GAM GAM>), a catch line referring to an unknown composition (which apparently also had grammatical contents), and an elaborated colophon (scribe: Yanḫāna) are placed at the bottom of rev. iv. According to the format and the style and size of the handwriting, the piece possibly is a part of the same tablet as RSGT Ug. J = RS 20.214A.

1986 Kennedy (75ff.; as a part of a composite transliteration).

RSGT Ug. B = RS 20.165C + RS 20.171,3 + RS 20.222C + RS 20.228B (+) RS 20.241A+B, from Ug-Rap (room 5), unspecific ductus Two pieces, one-sided 20.165C+ (8.5 x 6.5) stemming from the upper left corner, 20.241A+B (4.5 x 3.75 cm) from the center of the right half. The indirect join is confirmed by the style and size of the handwriting and by the format. According to the texture, the original tablet must have shown a very unequal distribution of lines per column, with the turn between obverse and reverse located around the 105th of 259 entries, and with the upper edge additionally inscribed and divided into at least two further columns (with Sumerian given only).

1986 Kennedy (75ff.; as a part of a composite transliteration, as sources B and J).

RS GT Ug. C = RS 22.227A (+) RS 22.396, from Ug-MT (room 5 and between room 1&2), local ductus (local , <ĤA>, and <MEŠ>) Two pieces. 22.227A (16.75 x 11.5 cm) forms the great part of a four-column tablet with 55-60 lines per column and with the upper left corner, the lower right corner, the left edge missing, and the left half of the reverse missing; RS 22.396 is a small one-sided piece (5.5 x 3.75 cm) that must be a part of this left half. The indirect join is confirmed by the style (very well-proportioned) and the size (very small; less than 3 mm) of the handwriting and by the tablet format (with the Akkadian column not divided into subcolumns). Among the three subcolumns of the Sumerian column, <2a> and <2b> are notably marked off by double vertical rulings, while <2b> and <2c> are regularly separated by single rulings.

1986 Kennedy (75ff.; as a part of a composite transliteration, as sources C & P).

RS GT Ug. D = RS 20.148 + RS 21.69; from the south-western and eastern vicinity of Ug-Rap, local ductus (local , <TI>, <ĤAR>, <MEŠ>) The lower two thirds of a four-column tablet with the lower left corner missing and with ca. 50 lines per column (actual measurements 12.5 x 14.5 cm; approximate reconstructed measurements: 21 x 14.5 cm).

The tablet gives the same excerpt (ll. 1-65 of the composite text) three times and inserts two exercises of the Ugaritic Alphabet: The first excerpt covers obv. i, is interrupted by the first alphabetic exercise at the bottom of this column, and then (broken off) continues at the top of obv. ii. The second excerpt covers the remaining parts of obv. ii and the great part of rev. iii. The third excerpt starts at the bottom of rev. iii (broken off) and continues on rev. iv. The second alphabetic exercise is written along the column-division ruling between rev. iii and rev. iv within the (empty) Akkadian column of rev. iv.

The spatial distribution of the columns is very unequal, the left-hand columns (obv. i, rev. iv) being almost double as wide as the right-hand ones (obv. ii, rev. iii). The right-hand columns therefore completely integrate the right edge as inscriptional space. Similar to the usual one-columned excerpt tablets, obv. ii directly continues on the lower edge and further on rev. iii.

There are moreover some interesting formal variations among the three excerpts:

(1) 29-34: Akk. *ana šumi*=[pron] written explicitly in exc. 1, but abbreviated as MIN=[pron] in exc. 2 & 3 (except the first entry of the sequence, which is given explicitly)

(2) 35-68: The initial couple of entries appears fully-translated as *ina* and *ana* in exc. 1, while the remaining translations are substituted by MIN-marks; in exc. 2, and by empty spaces in exc. 3.

(3) 23f.: Sum. -nir-ra (23f.) in exc. 1&2 as against Sum. -ni-ra in exc. 3

(4) 25-27: Akk *annûtu*, *anmûtu*, *ullûtu* in exc. 1&3, as against Akk. *annû*, *anmû*, *ullû* in exc. 2

1986 Kennedy (75ff.; as a part of a composite transliteration);

2008 Hawley (230; schematic copy).

RSGT Ug. E = RS 2.7, from Ug-GP, unspecific ductus A fragment from the left edge (7.25 x 5.25 cm) with the edge vertically divided into at least two columns.

1931 Thureau-Dangin (pl. 47; copy);

1986 Kennedy (75ff.; as a part of a composite transliteration).

RSGT Ug. F = RS 20.166A + B + RS 20.229A, from Ug-Rap (room 5), local ductus (local <TI> and <DA>) A piece from the center of a four-column tablet with the surface strongly rubbed off (actual measurements: 13.5 x 15.0 cm; approximate reconstructed measurements: 22 x 16 cm). A cryptic colophon (regular <GAM GAM GAM>) is placed after the end of the composition in rev. iv, the rest of the column being without inscription and rulings; the elaborated colophon probably followed on the (broken) left edge.

1986 Kennedy (75ff.; as a part of a composite transliteration).

RSGT Ug. G = RS 25.459A+B, from Ug-Lam, mixed local-Babylonian ductus (<RU>, probably also <TI> in Babylonian, <AH> in local ductus; further see chapter 11, sect 1.4.) The lower half of a four-column tablet with ca. 65 lines per column (actual measurements: 10.0 x 13.0; approximate reconstructed measurements: 22 x 13 cm). According to the handwriting, RSGT Ug. I = RS 25.433 could have been a part of the same tablet.

1986 Kennedy (75ff.; as a part of a composite transliteration).

RSGT Ug. H = RS 25.442 (+) RS 25.526D; from Agp and at Ug-Lam, non-local ductus (non-local <RU>, possibly Bab. <AH>) Two pieces from the right edge, RS 25.442 (6.25 x 7.25) forming the upper right corner, RS 25.526D (5.75 x 5.0) belonging to the lower half of the tablet, which according to the texture must have had four columns (approximate reconstructed measurements: 20 x 15 cm). The indirect join is confirmed by the size and the style of the handwriting and by a number of formal peculiarities the pieces share in contrast to all other sources of the composition, involving (1) intersection rulings instead of line-by-line auxiliary rulings, (2) single vertical rulings as column divisions, (3) the division of the Akkadian column into three instead of the usual two grapho-analytic subcolumns, (4) the frequent use of MIN-marks in the Sumerian column, and (5) the occasional use of <KI.MIN>. According to the handwriting, it was possibly produced by the 'unnamed scribe from Lam' (cf. chapter 8, sect. 3.2.2.).

1986 Kennedy (75ff.; as a part of a composite transliteration, as sources H & K).

RSGT Ug. I = RS 25.433, from the south-western vicinity of Ug-Lam, apparently Babylonian ductus (fragmentary Babylonian <RU>) A piece from the upper edge (4.25 x 4.75 cm), close to

the right corner. According to the texture it belongs to a four-column tablet with ca. 70 lines per column, which results in notably large reconstructed measurements of: 29 x 14 cm. According to the handwriting, it is probably a part of the same tablet as RSGT Ug. G = RS 25.459A+.

1986 Kennedy (75ff.; as a part of a composite transliteration).

RSGT Ug. J = RS 20.214A, from Ug-Rap (room 4), Non-Babylonian ductus (Non-Babylonian) A fragment from the right edge (9.0 x 8,25 cm). According to the texture, it has to be placed very close to the lower right corner and belongs to a four-column tablet (approximate reconstructed measurements: 21 x 13.5 cm). The surface of the obverse is strongly obliterated. According to the format and the style and size of the handwriting, it is possibly a part of the same tablet as RSGT Ug. A = RS 20.230. The handwriting points to Yanḥāna as the scribe of the manuscript (further see chapter 8, sect. 3.2.2.).

1986 Kennedy (75ff.; as a part of a composite transliteration, as source L).

RSGT Ug. K = RS 25.526C, from Ug-Lam, unspecific ductus A small one-sided piece from the lower edge (4.75 x 4.0 cm), which according to the texture preserves the final column of the obverse.

1986 Kennedy (75ff.; as a part of a composite transliteration, as source M).

RSGT Ug. L = RS 12.47; from the Palace (Western entrance), local ductus (local <RU>)

A one-sided piece from the upper edge preserving the reverse only (5.75 x 6.0 cm) and showing the use of intersection rulings instead of line-by-line auxiliary rulings.

1955 Nougayrol (pl. 10; copy);

1986 Kennedy (75ff.; as a part of a composite transliteration, as source N).

RSGT Ug. M = RS 26.160, from the south-western vicinity of Ug-Lam, unspecific ductus

A small one-sided, center piece (4.0 x 2.0 cm).

1986 Kennedy (75ff.; as a part of a composite transliteration, as source O).

8. [Table of Measurements (Mea)] The Ugarit corpus comprises five published manuscripts that belong to a table of measurements which is not paralleled by the lexical curricula of the parallel traditions. Mea Ug. C = RS 20.14 and Mea Ug. E = RS 6.308, produced by the same scribe and preserving one third of the composition each, represent a single recension. The other manuscripts represent one recension each. All manuscripts represent the same textual version. The curricular position of Mea is unclear. The catch lines in Mea Ug. E = RS 6.308 – if their identification is correct

– refer to an unknown composition. That the scribe of one of the manuscripts is Yanḫāna, who is known to have written several lexical tablets, but is unknown to have produced manuscripts with non-scholarly contents, strongly suggests that Mea belonged to the regular curriculum.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Mea Ug. A	RS 20.160N (+) RS 20.196A (+) RS 20.161D+16 + RS 20.181D+9 (+) RS 21.05D (+) RS 21.07H + RS 21.63A	Nougayrol 1968	2 (a-b-c)	Rap5,7 (+) Rap5 (+) Rap5+7 + Rap dump	loc	With an elaborated, but without a cryptic colophon
Mea Ug. B	RS 21.10 (+) pt1844	Nougayrol 1968	2 (a-b-c)	Rap7 (+) Rap5	loc	With a cryptic colophon separating the three sections
Mea Ug. C	RS 20.14	Nougayrol 1968	2 (a-b-c)	Rap5	loc	Only kù-babbar-section; cryptic + elaborated colophon
Mea Ug. D	RS 25.511	Nougayrol 1968	?	Lam	-	
Mea Ug. E	RS 6.308	Nougayrol 1968	2 (a-b-c)	Acr	loc	Only a-šà-section; catch lines + elaborated colophon

Mea Ug. A = RS 20.160N (+) RS 20.196A (+) RS 20.161D+16 + RS 20.181D+9 (+) RS 21.05D (+) RS 21.07H + RS 21.63A, from Ug-Rap (rooms 5 and 7, as well as within a dump), local ductus (local <šà>) Five relatively small pieces joining indirectly and belonging to the upper left quarter. The left edge is used as an additional inscriptional space and divided into at least two, probably three or four columns. On the left edge, the elaborated colophon (scribe: Yanḫāna, teacher: Nūr-Malik) is – probably due to a lack of space – exceptionally not preceded by a cryptic colophon (also see chapter 8, sect. 4.1.). The handwriting is relatively small (3.3 mm).

1968 Nougayrol (n143, n145, n146, n147, n148, n150, n151; copies and as a part of a composite transliteration).

Mea Ug. B = RS 21.10 (+) pt1844, from Ug-Rap (rooms 5 and 7), local ductus (local <šà>) The lower half of a six-column tablet (RS 21.10; actual measurements: 11.5 x 10.5 cm; approximate reconstructed measurements: 20 x 10.5 cm) with the edges as far as preserved not inscribed, as well as a small indirectly-joining scrap (pt1844). The še-section and the kù-babbar-section are separated by a cryptic colophon (regular <GAM GAM GAM>; the break between the kù-babbar-section and the a-šà-section is not preserved). According to the handwriting, the manuscript was produced by the scribe Yanḫāna (see chapter 8, sect. 3.2.2.).

1968 Nougayrol (n144, n148; copies and as a part of a composite transliteration).

Mea Ug. C = RS 20.14, from Ug-Rap (room 5), local ductus (local <šà> in the catch line) A complete four-column tablet (measuring 17.5 x 12.5 cm) with 32 lines per column. It only contains the middle section (kù-babbar-section) of the altogether three sections of the composition. At the bottom of rev. iv, one finds a cryptic colophon (with an atypical signature <MAN MAN MAN>; cf, chapter 8, sect. 4.2.), two catch lines, and an elaborated colophon (naming the scribe Šaduya)

1968 Nougayrol (n149; copy and as a part of a composite transliteration).

Mea Ug. D = RS 25.511B, from Ug-Lam, unspecific ductus A small piece from the right edge preserving some final entries of the kù-babbar-section. According to the texture, it could have been part of a full recension, but could also have contained the middle section of the composition only.

1968 Nougayrol (n173; copy and as a part of a composite transliteration).

Mea Ug. E = RS 6.308, from the Acropole, local ductus (local <šà>) A piece from the left edge (7.5 x 8.0 cm). The fragmentary catch lines – if their identification as catch lines is correct – refer to an unknown composition. The elaborated colophon on the reverse identifies the scribe Šaduya. The manuscript contained the third section of the composition only (a-šà-section).

1968 Nougayrol (n152; copy and as a part of a composite transliteration).

9. [*Urra* tablets 1-9 & 14-15] The manuscripts that represent tablets 1 to 9 and 14 to 15 of the Ugarit version of *Urra* (following the tablet numbering of the version Ug-loc; further see chapter 12, sect. 5.3.) are largely unpublished, so it is virtually impossible to carry out more detailed investigations on these compositions.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Urra Ug. 1A	RS 2.15	Thureau-Dangin 1931 Landsberger 1957	2 (a-b-c)	GP1	-	
Urra Ug. 1Ba	RS 1.60	Virolleaud 1929	2 (a-b-c)	GP1	loc	
Urra Ug. 1Bb	RS 1.59	Virolleaud 1929	2 (a-b-c)	GP1	loc	
Urra Ug. 1Bc	RS 1.61	Virolleaud 1929	2 (a-b-c)	GP1	loc	
Urra Ug. 1C	RS 79.22	Arnaud 1983 Yon / Lombard / Rensisio 1987	2 (a-b-c) // 1 (4)	CV	loc	Atypical excerpt tablet

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Urta Ug. 2A	RS 2.23 + RS 3.360	Thureau-Dangin 1931 Thureau-Dangin 1932 Landsberger 1957	2 (a-b-c) -- 5	GP + GP7	loc	Having a Hurrian instead of an Akkadian column
Urta Ug. 2B	RS 2.18	Thureau-Dangin 1931 Landsberger 1957	2 (a-b-c) -- 4	GP	loc	Excerpt tablet
Urta Ug. 2C	RS 1.58	Virolleaud 1929	2 (a-b) []	GP1	-	
Urta Ug. 3A	RS 3.318	Thureau-Dangin 1932	2 (a-b-c)	GP11	loc	Cryptic & elaborated colophon
Urta Ug. 3B	RS 2.17	Thureau-Dangin 1931 Landsberger 1957 Bordreuil / Pardee 1989	2 (a-b-c)	GP	loc	Cryptic & elaborated colophon
Urta Ug. 3C	RS 1.63	Virolleaud 1929 Landsberger 1957	2 (?)	GP1	-	
Urta Ug. 3D	RS 1.62	Virolleaud 1929 Landsberger 1957	2 (?)	GP1	loc	
Urta Ug. 3E	RS 2.16	Thureau-Dangin 1931	2 (a-b-c) -- 4 (a-b)	GP	loc	Excerpt tablet
Urta Ug. 4A	RS 34.180,2	Schaeffer 1978 André-Salvini 1991	2 (a-b-c) -- 4	Urt	-	Excerpt tablet
Urta Ug. 5A	RS 34.128	André-Salvini 1991	2 (a-b-c) -- 4	Urt	loc	Excerpt tablet
Urta Ug. 7A	RS 80.384	Arnaud 1982	2 (a-[])	CV	-	
Urta Ug. 7B	RS 80.385	Syria 59 208	2 (a-[])	CV	-	
Urta Ug. 8A	RS 17.40A+B	Landsberger / Kilmer / Gordon 1960	2 (a-b-c)	L	North-Syrian	Containing the second half of the composition only; firing holes, cryptic & elaborated colophon
Urta Ug. 9A = Ug. Lu 1B	RS 16.364	Nougayrol 1955	2 (a-b-c)	PC/C65	-	With Lu 1 on the other side
Urta Ug. 14A	RS 92.2008	André-Salvini 2004	2 (a-b-[])	Urt	-	Elaborated colophon

Urta Ug. 1A = RS 2.15, from Ug-GP (room 1), unspecific ductus A center piece belonging to a six-column tablet and preserving parts of the left edge (actual measurements: 9 x 12 cm). The original tablet presumably had approximately 55 lines per column (340 entries) and its approximate original measurements must have been: 22 x 13 cm.

The piece has been presumed to be a part of the same tablet as Urta Ug. 1Bb = RS 1.59 and Urta Ug. 1Bc = RS 1.61 by J. Krecher (1968b: 137). Yet, the topographic points as given in Bordreuil / Pardee 1989 rather indicate that these pieces belonged with Urta Ug. 1Ba = RS 1.60 (1Ba and the present piece cannot be part of the same tablet).

1931 Thureau-Dangin (pl. 49; copy);

1957 Landsberger (9-41; as a complementary source to a composite transliteration).

Urra Ug. 1B = RS 1.60 (+) RS 1.59 (+) RS 1.61; from Ug-GP (room 1), local ductus (local <TAR> and <ŠÀ>) Three center pieces, all presumably part of the same tablet (also see commentary to Urra Ug. 1A = RS 2.15), which then must have had six columns.

1929 Virolleaud (pl. 77; copies).

Urra Ug. 1C = RS 79.22, from Ug-CVA, local ductus (local <TI>, <ĤA>, and <ĤAR>) An almost complete excerpt tablet (7.25 x 8.5 cm), breaking off shortly before the lower edge. The obverse gives Orthographic Sumerian, inscribed regularly in portrait format with three sub-columns. The reverse gives the respective Syllabic-Sumerian transcriptions in landscape format, partially mixed up with Akkadian translations (as for more details, cf. the edition by D. Arnaud [1982]).

1982 Arnaud (199-203; copy, transliteration, translation, commentary)

1987 Yon / Lombard / Renisio (33; photo).

Urra Ug. 2A = RS 2.23 + RS 3.360, from Ug-GP (room 7), local ductus (local <RU>, , <TI>, <TAR>, <ĤA>, <ĤĤ>, <ŠÀ>) Two pieces, RS 2.23 (15.0 x 18.0 cm) representing the almost complete lower half of a six-column tablet, RS 3.360 (10.5 x 6.0 cm) preserving parts of the upper half of cols. i and vi. The reconstructed measurements are notably large with ca. 30.0 x 18.0 cm. A cryptic colophon (regular <GAM GAM GAM>) and two catch lines follow the end of the composition, the final words of the elaborated colophon appear vertically-written along the column division between rev. vi and rev. v.

The linguistic format is strikingly bilingual Sumerian - Hurrian; moreover, only cols i-iv are bilingual, whereas cols. v & vi give the Sumerian column only (also see. chapter 11, sect. 2.9.6.).

1931 Thureau-Dangin (236-249; RS 3.360; photo of the obverse, copy, partial transliteration, translation, commentary to the Hurrian column);

1932 Thureau-Dangin (236-240; RS 3.360; copy, transliteration, translation);

1957 Landsberger (50-80; as a part of a composite transliteration).

Urra Ug. 2B = RS 2.18, from Ug-GP, local ductus (local <RU>, <TAR>, and <ĤAR>) An almost complete excerpt tablet (9.5 x 12.5 cm), with the upper part of reverse strongly rubbed off and with the lower edge used as continuation of the obverse.

1931 Thureau-Dangin (231-234; copy, transliteration, translation, commentary);

1957 Landsberger (50-80; as a part of a composite transliteration).

Urra Ug. 2C = RS 1.58, from Ug-GP (room 1), unspecific ductus A small one-sided piece (from the center?) measuring 3.5 x 5.0 cm.

1930 Virolleaud (pl. 76; copy).

Urra Ug. 3A = RS 3.318, from Ug-GP (room 11), local ductus (local , <HA>, and <ŠÀ>) The upper left corner (9.75 x 7.25 cm) of a tablet with – according to the texture – eight columns and ca. 70 lines per column (approximate reconstructed measurements: 26 x 20 cm). A cryptic (regular <GAM GAM GAM>) and an elaborated colophon (scribe: Rabbâna) can be found in the last column. There are definitely no catch lines.

1932 Thureau-Dangin (235; copy).

Urra Ug. 3B = RS 2.17, from Ug-GP, local ductus (local <RU>, , <TI>, <TAR>, <HA>, <ŠÀ>) Two one-sided pieces joining indirectly back-to-back (obverse: 23.0 x 17.0 cm; reverse: 8.5 x 9.0 cm). The original tablet must have had eight columns with ca. 80 lines per column and with approximate reconstructed measurements: 25 x 18 cm. A cryptic colophon (regular <[GAM GAM] GAM>) and two catch lines follow the end of the composition, the elaborated colophon (with the scribe's name not identified) is placed on the left edge.

1931 Thureau-Dangin (pl. 46f.; copy, partial transliteration, comments);

1957 Landsberger (92-186; as a part of a composite transliteration);

1989 Bordreuil / Pardee (24a; photo of the obverse).

Urra Ug. 3C = RS 1.63, from Ug-GP (room 1), unspecific ductus A small, one-sided piece from the center (3.0 x 2.5 cm).

1930 Virolleaud (pl. 77; copy);

1957 Landsberger (92-140; as a part of a composite transliteration).

Urra Ug. 3D = RS 1.62, from Ug-GP (room 1), local ductus (local <TAR>, <AH>, and <ŠÀ>) A piece from the upper right corner (7.5 x 7.0 cm), according to the texture belonging to an eight-column tablet with – if indicated correctly in the copy – single vertical rulings as column divisioning.

1930 Virolleaud (pl. 77; copy);

1957 Landsberger (92-140; as a part of a composite transliteration).

Urra Ug. 3E = RS 2.16, from Ug-GP, local ductus (local , <TI>, and <TAR>) An almost complete excerpt tablet (5.5 x 7.75 cm).

1931 Thureau-Dangin (228-230; copy, transliteration, translation).

Urra Ug. 4A = RS 34.180,2, from Ug-Urt, unspecific ductus An almost complete excerpt tablet with corners missing and with the surface of the obverse strongly damaged. The approximate reconstructed measurements are: 7.0 x 10.0 cm. Some exceptionally long Akkadian translations continue on the right edge and further on the other side of the tablet.

1978 Schaeffer (pl. 66; photo);

1991 André-Salvini (n49; copy and transliteration).

Urra Ug. 5A = RS 34.128, from Ug-Urt, local ductus (local <RU>, <TI>, and <HA>) An almost complete excerpt tablet (6.5 x 10.25 cm) with the surface, especially that of the obverse, strongly damaged and with exceptionally long Akkadian translations. The spatial distribution evokes the impression that the inscription was exactly planned in advance.

1991 André-Salvini (n50; copy and transliteration).

Urra Ug. 7A = RS 80.384, from Ug-CVA, unspecific ductus A small one-sided center piece (1.0 x 1.75 cm) preserving lines with initial <URUDU> in the right-hand column and the final traces of some lines in the left-hand column.

1982 Arnaud (208; copy).

Urra Ug. 7B = RS 80.385, from Ug-CVA, unspecific ductus A one-sided center piece (4.75 x 2.25 cm) preserving lines with final <ZABAR> in the left-hand column and a few traces in the right-hand column, that were interpreted as <GIŠ> determinatives by D. Arnaud (1982: 208); yet, they are better interpreted as the beginnings of <URUDU>, since a combination of *Urra* 3/4 and *Urra* 7 on the same tablet appears very unlikely.

1982 Arnaud (208; copy).

Urra Ug. 8A = RS 17.40A+B, from Ug-L, probably inscribed in an alternative North-Syrian ductus (<RU> with a single initial oblique stroke, <ŠA> with a single vertical inscribed) Two directly-joining pieces preserving the upper left and lower right quarter of a six-column tablet (approximate reconstructed measurements: 12.0 x 9.5 cm). It definitely contained the second part of the composition only. The manuscript shows some notable formal differences/innovations: (1) the presence of dozens of so-called firing holes (cf. chapter 8, sect. 2.6.), (2) the use of single (instead of double) rulings as column divisions, (3) the use of intersection rulings instead of line-by-line auxiliary rulings (cf. chapter 8, sect. 2.4.), and (4) the abbreviation of determinatives by empty spaces (obv. i, ii) or MIN-marks (obv. iii-rev. v) after the first entry of each column; cf. chapter 8, sect. 3.4.). Also the signature of the cryptic colophon, i.e., <MAN TIL GAM> is atypical

(cf. chapter 8, sect. 4.2.). An elaborated colophon is inscribed along the vertical column division in the unruled and uninscribed sixth column (scribe: Dagan-Ba⁶lu).

1960 Landsberger / Kilmer / Gordon (100-102; transliteration).

Urra Ug. 9A = Lu Ug. 1B = RS 16.364, from the Palace (Central Archive), unspecific ductus A piece representing the upper left quarter (10.75 x 9.5) and preserving two columns on each side with surface strongly rubbed off. One side gives *Urra* 9, the other side *Lu* 1. The inscription of *Urra* 9 is incomplete; there is only the determinative Sum. kù-babbar inscribed in the final (of three) grapho-analytic slots of every line. The parts belonging to *Lu* 1 strikingly are from the rear section of this composition; thus, the composition possibly started on the other side, strongly limiting the space then for *Urra* 9 (which in this case could impossibly have been inscribed completely).

1955 Nougayrol (photo, copy, and transliteration).

Urra Ug. 14A = RS 92.200, from Ug-Urt, unspecific ductus A two-sided piece from the left edge belonging to a full-text tablet with an unclear linguistic format. It shows the use of MIN-marks for replacing recurring determinatives and the use of horizontal intersection rulings instead of line-by-line auxiliary rulings. An elaborated colophon, which is difficult to interpret, is inscribed along the vertical axis in the empty final column.

2004 André-Salvini (copy).

10. [*Urra* tablet 10] The *Urra* tablet on stones, stone object, and undomesticated plants and its textual tradition is extensively discussed in chapter 12, sect. 5.4. As noted there, among the eighth manuscripts, manuscript B and I represent two distinct textual versions, while the remaining manuscripts A + C-H represent a third version (with some slight variation in manuscript F). With manuscripts F and H possibly being part of the same tablet, the eight manuscripts altogether represent at least seven recensions. The sigla conform to the edition in Westenholz 1970 (since former manuscript C very likely joins with manuscript B, the siglum C is not used).

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Urra Ug. 10A	RS 22.346 + RS 22.349	Westenholz 1970	2 (a-b-c) -- (: 1) 4 (a-b)	VS dump + NE of MT	loc	Cryptic + elaborated colophon
Urra Ug. 10B	RS 25.415 (+) RS 25.454C (+) RS 26.137 + RS 26.144	Westenholz 1970	2 (a-b) - 4	SA (+) Lam (+) W of Lam + SW of Lam	Bab	Containing the na ₄ -section only

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Urur Ug. 10D	RS 22.337	Westenholz 1970	2 (a-b-c)	MT11	loc	
Urur Ug. 10E	RS 21.06B	Westenholz 1970	2 (a-b-c) -- 4 (a-[])	Rap5 tomb6	-	Excerpt tablet
Urur Ug. 10F	RS 20.129A	Westenholz 1970	2 (a-b-c)	Rap5	loc	
Urur Ug. 10G	RS 20.218	Westenholz 1970	2 (a-b-c) -- 4 (a-b-c)	Rap6	loc	Excerpt tablet
Urur Ug. 10H	RS 20.171D	Westenholz 1970	2 (a-b-c)	Rap	loc	Possibly cryptic colophon
Urur Ug. 10I	RS 34.166	Schaeffer 1978 André-Salivini 1991	2 (a-b-c)	Urt	loc	Only containing the ú/sar-section

Urur Ug. 10A = RS 22.346 + 22.349, from the vicinity of Ug-MT, local ductus (local <RU>, , <TI>, <TAR>, <AH>, <HA>, <ŠÀ>) Nine pieces joining to a large, almost complete eight-column tablet (27 x 22 cm). A cryptic colophon (regular <GAM-GAM-GAM>), two catch lines, and an elaborated colophon are placed at the end of viii (with deviating sequence of components; cf. chapter 8, sect. 4.4.3.; the scribe's name is broken, the teacher is Gamir-Haddu). <MIN> is repeated before every Akkadian entry, and occasionally, pronunciation glosses are inserted after it. The further attestations of MIN-marks, which are also used to substitute for whole translations, show a very regular confusion with <ŠU-*ma*> (and vice versa; further cf. chapter 8, sect. 3.4.).

As noted in chapter 7, sect. 3.3.3. & 3.3.1., the date of production of the manuscript can be determined as between 1230 and 1190 BCE by means of biographical synchronisms.

It shows extremely numerous deviations among the Akkadian translations, foremost involving consonantal (especially concerning the sibilants) and vocalic changes, but also insertions of anaptyctic vowels with resulting changes in the syllable structure. These deviations can only partly be explained by known phonological rules (like the Assyrian vowel harmony). Also they do not only affect highly specific vocabulary, which is so prominently present in this list, but also more customary words; cf. Akk. *er-me-tu₄* instead of *erimmatu* (i 37, ii 46), *mu-šú-ri-ri-te* instead of *maruštu* (vi 65), *mu-šu-ni-iq-te* instead of *šupšuqti* (vi 67). Moreover there are frequent and random-like changes between <E>-signs and <I>-signs and a considerable number of bound-state forms that retain the inflectional ending -*u* (mostly restricted to Akk. *abnu*; as for a listing see W.H. van Soldt 1990: 423). Also note the univerbalization Akk. *li-te-er-ši* for *elīt erši* (iii 57).

1970 Westenholz (37-50 & 107-116; as a part of a composite transliteration).

Urur Ug. 10B = RS 25.415 (+) RS 25.454C (+) RS 26.137 + RS 26.144; from Ug-Lam and its vicinity, Babylonian ductus (Bab. <RU>, , <TI>, <TAR>, <AH>, <HA>) Four pieces joining directly or indirectly to a tablet with approximate reconstructed measurements of: 24 x 16 cm, and

with about 60-65 lines per column. That the fragments really belong to the same tablet, as assumed by W.H. van Soldt (1995: 202), is confirmed by the tablet layout, the style of the handwriting, as well as by the texture. The tablet shows spaced double rulings between the columns, and it contains the na_4 -section (stones) only.

There is an interesting series of mistakes in ii 53 - iii 5: After the basic entry $na_4n\acute{r}$, the scribe wrote <GUG = ZA-GUL> instead of expected <NÍR = ZA-GÍN>; with the beginning of iii, he returned to the correct form. Apart from that, the manuscript shows excessive use of CVC-signs in the Akkadian column.

According to the handwriting, the scribe of the manuscript was the 'unnamed scribe from Lam' (see chapter 8, sect. 3.2.2.).

1970 Westenholz (37-50; as a part of a composite transliteration).

Urta Ug. 10D = RS 22.337, from Ug-MT (room 11), local ductus (local <RU>, , <HA>, <AH>, <ŠÀ>) The upper half of an eight-column tablet (actual measurements: 10.5 x 12.75 cm; reconstructed measurements: ca. 25.0 x 12.75 cm). The handwriting is very small and well-proportioned (less than 3 mm per line); together with the faultless rendering of the composition, the manuscript makes up the 'perfect tablet'.

1970 Westenholz (37-50 & 107-116; as a part of a composite transliteration).

Urta Ug. 10E = RS 21.06B; from Ug-Rap (room 5, tomb 6), unspecific ductus The left half (Akkadian column almost completely broken off) of an excerpt tablet (actual measurements: 6.0 x 6.0 cm; approximate reconstructed measurements: 6.0 x 11.0 cm), using the lower and the upper edge as continuation of the obverse and the reverse, respectively.

1970 Westenholz (37-50; as a part of a composite transliteration).

Urta Ug. 10F = RS 20.129A, from Ug-Rap (room 5), local ductus (local <AH> and fragmentary local <RU>) A piece from the right edge (9.0 x 6.5 cm), according to the texture from the upper half of an eight-column tablet. Possibly, it is a part of the same tablet as Urta 10H = RS 20.171D.

1970 Westenholz (37-50; as a part of a composite transliteration).

Urta Ug. 10G = RS 20.218, from Ug-Rap (room 6), local ductus (local <RU>, , <HA>, <AH>) A complete excerpt tablet (6.0 x 8.5 cm), using the lower edge as the continuation of the obverse.

1970 Westenholz (107-116; as a part of a composite transliteration).

Urta Ug. 10H = RS 20.171D, from Ug-Rap, local ductus (local <H> and <Š>) A small piece (2.5 x 5.0 cm) from the upper edge, presumably belonging to an eight-column tablet and preserving the reverse only. It is possibly a part of the same tablet as Urta Ug. 10F = RS 20.129A. At the bottom of col. viii, there is possibly a cryptic colophon (presumed an approximate number of 80 lines per column, the end of the text must have exactly been at this position).

1970 Westenholz (107-116; as a part of a composite transliteration).

Urta Ug. 10I = RS 34.166, from Ug-Urt, local ductus (local , <TI>, and <H>) The upper half of a six-column tablet (actual measurements: 11.75 x 11.5; approximate reconstructed measurements: 21.0 x 11.5). The elaborated colophon is inscribed horizontally in the unscribed parts of the last column. With regard to the repeated use of MIN-marks, the use of intersection rulings instead of line-by-line rulings, and the replacement of the redundant initial determinative by empty spaced after the first line of each column, it is formally close to the Emar tradition. It contains the second half of the composition, i.e., the plant (ú/sar)-section only.

1978 Schaeffer (pl. 46; photo);

1991 André-Salvini (No. 52; copy, transliteration, commentary).

11. [*Urta* tablet 11] The Ugarit corpus preserves seven published manuscripts of the *Urta* tablet on fish and birds. According to the textual overlap between the sources, their contrasting linguistic formats and the physical characteristics, manuscripts A-F must represent a separate recension each, while source G may belong to source E or D. As far as it is obtainable from the little textual overlap, all recensions represent the same textual version.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Urta Ug. 11A	RS 20.32	Landsberger / Kilmer 1962 Westenholz 1970	2 (a-b-c)	Rap5	mixed loc-Bab	Cryptic + elaborated colophon
Urta Ug. 11B	RS 20.167	Westenholz 1970	2 (a-b-c)	Rap5	loc	Cryptic colophon
Urta Ug. 11C	RS 17.03	Landsberger / Kilmer 1962	2 (a-b-c)	PC/C surface	-	Probably from Rap or MT originally
Urta Ug. 11D	RS 34.180,48 (+) 34.180,33	André-Salvini 1991	2 (a-b-c) -- 4	Urt	Non-Bab	Excerpt tablet
Urta Ug. 11E	RS 34.127	Schaeffer 1978 André-Salvini 1991	2 (a-b-c) -- 4	Urt	loc	Excerpt tablet
Urta Ug. 11F	RS 34.180,21	André-Salvini 1991	2 (a-b-c) - 4	Urt	-	
Urta Ug. 11G	RS 34.180,63	André-Salvini 1991	2 (a-[]	Urt	-	

Urta Ug. 11A = RS 20.32, from Ug-Rap (room 5), mixed local-Babylonian ductus (local , <TAR>, <ḪA>, <AH>, but Babylonian <TI>; further see chapter 5, sect. 5.1.) A complete eight-column tablet measuring 24.5 x 17.5 cm. At the end of col. viii, there are: a cryptic colophon (with atypical signature <MAN MAN MAN>; cf. chapter 8, sect. 4.2.), two catch lines, and an elaborated colophon (scribe: Ba'alaski, teacher Šapšu-malku). The number of lines per column show strong variations, varying between 65 and 80 on the obverse and being around 65 on the reverse. As noted in chapter 7, sect. 3.3.3., synchronisms with the teacher Šapšu-malku suggest that the manuscript was produced between 1340 and 1300 BCE.

There is a notable different appearance of the sign <SÍK> when used as determinative (iv 45 - v 30) and when used as normal logogram (vi 39 and vii 41ff.) as well as a notable irregular repetition of one entry and of one section (iii 49-51; vii 55-62).

1962 Landsberger / Kilmer (96-157; ku₇-section and mušen-section, as a part of a composite transliteration);

1970 Westenholz (149-153; siki-section and túg-section, as a part of a composite translit.).

Urta Ug. 11B = RS 20.167, from Ug-Rap (room 5), local ductus (local <TAR>, <ḪA>, and <ŠÀ>) A piece from the upper left corner (5.25 x 4.75 cm), according to the texture belonging to an eight-column tablet. At the end of viii, the text continues on the upper edge with a cryptic colophon (<[GAM GAM] GAM>) and two catch lines. The piece could according to the handwriting be a part of the same tablet as the unpublished piece Urta 11 Ug. RS 20.189C.

1970 Westenholz (149-153; siki-section and túg-section; as a part of composite translit.).

Urta Ug. 11C = RS 17.03, surface find from the Central Archive of the Palace, yet according to the tablet layout and the general appearance probably stemming from Ug-Rap or Ug-MT originally, unspecific ductus A piece from the right edge (6.75 x 6.25 cm), according to texture belonging to an eight-column tablet. With the exception of one entry added, the text duplicates Urta Ug. 11A = RS 20.32, and the duplication notably includes the mistakes in 212f. (<UGU> instead of <Ú>). If the original archive was Ug-Rap or Ug-MT, the manuscript could be a part of the same tablet as Urta Ug. 11B = RS 20.167.

1962 Landsberger / Kilmer (144-147; as a part of a composite transliteration).

Urta Ug. 11D = RS 34.180,33 (+) RS 34.180,48, from Ug-Urt, Non-Babylonian ductus (Non-Bab. <TI> and <ḪA>) Two pieces, the lower left corner (2.5 x 3.0) and the lower right corner (3.5 x 8.25 cm), of an excerpt tablet with the lower edge used as the continuation of the obverse.

1991 André-Salvini (No. 76; copy and transliteration).

Urra Ug. 11E = RS 34.127, from Ug-Urt, local ductus (local <TI>, <HA>, and <ŠA>) An almost completely preserved excerpt tablet (8.0 x 10.5 cm), with the surface strongly obliterated, however. The lower edge is used as the continuation of the obverse.

1978 Schaeffer (pl. 50; photo);

1991 André-Salvini (No. 54; copy and transliteration).

Urra Ug. 11F = RS 34.180,21, from Ug-Urt, unspecific ductus A small piece from the lower edge (4.5 x 3.0 cm). According to the inscribed lower edge and the bilingual format, it could be a part of an excerpt tablet; yet, the script is comparably small (3.8 mm). The preserved passage cannot be placed exactly within the text.

1991 André-Salvini (No. 53; copy).

Urra Ug. 11G = RS 34.180,63, from Ug-Urt, unspecific ductus A fragment from the left edge (1.75 x 1.5 cm) preserving four lines with initial <TÚG> only. The preserved passage thus cannot be placed exactly within the text.

1991 André-Salvini (No. 55; copy)

12. [*Urra* tablet 12] The Ugarit corpus comprises eleven manuscripts (all published) that belong to the 12th tablet of the series *Urra*, which includes terminology of fields, field names and the first section of geographical names (continued in tablet 13). Due to mutual textual overlap, and due to the contrasting find spots and linguistic formats, the manuscripts must represent at least eight distinct recensions: Manuscripts C₁ and C₂ very probably are parts of the same tablet, and also manuscript B possibly belongs to it. The fragment L could be part of manuscripts A, B, or J. Deviations among the individual recensions are hard to assess. From the little textual overlap between them, it appears that there are no concurring textual versions represented by the manuscripts. The sigla follow the edition in van Soldt 1993. The siglum 'H', reserved for a manuscript with unknown origin there, is not used therefore.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Urra Ug. 12A	RS 20.156	Reiner / Civil 1974 van Soldt 1993	2 (a-b-c)	Rap5	loc	
Urra Ug. 12B	RS 20.186,1	van Soldt 1993	2 (a-b-c)	Rap5	-	Possibly a part of the same tablet as C _{1/2} .
Urra Ug. 12C ₁	RS 20.201A+ 2+3+4	Reiner / Civil 1974 van Soldt 1993	2 (a-b-[c])	Rap10	loc	Colophon; probably a part of the same tablet as C ₂ .

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Urta Ug. 12C ₂	RS 20.201,1+6	Reiner / Civil 1974 van Soldt 1993	2 (a-b-[c]]	Rap10	-	Probably a part of the same tablet as C ₁ .
Urta Ug. 12D	RS 25.419	Reiner / Civil 1974 van Soldt 1993	2 (a-b-c)	S of Lam	loc	Cryptic colophon.
Urta Ug. 12E	RS 34.180,12	Schaeffer 1978 André-Salvini 1991 van Soldt 1993	2 (a-b-c) []	Urt	Non-Bab	Excerpt tablet
Urta Ug. 12F	RS 34.180,19	André-Salvini 1991 van Soldt 1993	2 (a-b-c) -- 4 [?]	Urt	-	Possibly an excerpt tablet
Urta Ug. 12G	RS 34.180,50+51	André-Salvini 1991 van Soldt 1993	2 (a-b-c) -- 4	Urt	-	Excerpt tablet
Urta Ug. 12J	RS 20.171A+1 (+) 2+4+B+C	van Soldt 1993	2 (a-b-c) -- 1 4 [?]	Rap8	-	Excerpt tablet
Urta Ug. 12K	RS 20.192	Reiner / Civil 1974 van Soldt 1993	2 (a-b-c) -- 4 (a-b-[]]	Rap7	-	
Urta Ug. 12L	RS 20.186,2	van Soldt 1993	2 (a-[]	Rap5	-	

Urta Ug. 12A = RS 20.156, from Ug-Rap (room 5), local ductus (local <ŠÀ>) A piece from the right edge (7.5 x 5.75 cm).

1974 Reiner / Civil (169; transliteration);

1993 van Soldt (427-446; as a part of a composite transliteration).

Urta Ug. 12B = RS 20.186,1, from Ug-Rap (room 5), unspecific ductus A center fragment (4.25 x 3.5 cm), which possibly is a part of the same tablet as Urta Ug. 12C₁ = RS 20.201A+ and Urta Ug. 12C₂ = RS 20.201,1+. According to the handwriting, the scribe of the manuscript was Yanḥāna (further see chapter 8, sect. 3.2.2.).

1993 van Soldt (427-446; only obv.; as a part of a composite transliteration).

Urta Ug. 12C₁ = RS 20.201A+2+3+4 from Ug-Rap (room 10), local ductus (local <RU> and <ŠÀ>) A handful of fragments in bad condition, joining to a long but very narrow piece from the left edge (altogether 17.25 x 4.25 cm). The edge is inscribed with an elaborated colophon (scribe: Yanḥāna; cf. chapter 8, sect. 3.3.2.), and it possibly possessed a second column on the left hand, which then must have contained the end of the composition and/or some catch lines. Urta 12C₂ = RS 20.201,1+ very probably was a part of the same tablet, and also Urta Ug. 12B = RS 20.186,1 could belong with it.

1974 Reiner / Civil (50-53; transliteration);

1993 van Soldt (427-446; as a part of a composite transliteration).

Urra Ug. 12C₂ = RS 20.201,1+6, from Ug-Rap (room 10), unspecific ductus A one-sided center piece (4.75 x 3.25 cm), very probably belonging to the same tablet as Urra 12C₁ = RS 20.201A+; also see the remarks given to this manuscript. The handwriting of both manuscripts is identical in size and style, and it further points to Yanḥāna as the scribe who wrote the tablet (further see chapter 8, sect. 3.2.2.).

1974 Reiner / Civil (50-53; transliteration);

1993 van Soldt (427-446; as a part of a composite transliteration).

Urra Ug. 12D = RS 25.419, from the southern vicinity of Ug-Lam, local (!) ductus (local <RU>, <TI>, <ḤA>, and <ŠĀ>) A piece representing the upper left corner (3.25 x 4.5 cm). After the end of the composition, there are: a cryptic colophon (regular <GAM GAM GAM>) and three catch lines. The first entry of the composition, which as indicated by the catch lines of *Urra* 11 must be Sum. a-šà, is missing. According to the handwriting, the manuscript could have been produced by the scribe Yanḥāna (further see chapter 8, sect. 3.3.2.).

1974 Reiner / Civil (169; transliteration);

1993 van Soldt (427-446; as a part of a composite transliteration).

Urra Ug. 12E = RS 34.180,12, from Ug-Urt, Non-Babylonian ductus (Non-Babylonian <TAR>) The lower left quarter of an excerpt tablet (6.5 x 5.0 cm) in bad condition. The lower edge is used as the continuation of the obverse.

1978 Schaeffer (pl. 67; photo);

1991 André-Salvini (No. 56; copy and transliteration);

1993 van Soldt (427-446; as a part of a composite transliteration).

Urra Ug. 12F = RS 34.180,19, from Ug-Urt, unspecific ductus A one-sided center piece (6.75 x 4.25 cm). The traces of the two signs preserved in the second column appear to be <MIN>, so the piece probably had a bilingual format and possibly (as so many tablets found in Ug-Urt) is a part of an excerpt tablet. The relatively large script (4.8 mm per line) seems to support this suggestion.

1991 André-Salvini (No. 68; photo, copy, and transliteration);

1993 van Soldt (427-446; as a part of a composite transliteration).

Urra Ug. 12G = RS 34.180,50+51, from Ug-Urt, unspecific ductus An almost complete excerpt tablet with the right edge missing (actual measurements: 8.0 x 8.0 cm; approximate reconstructed measurements: 8.0 x 10.0 cm). The lower edge is used as the continuation of the obverse. The photo does not show any traces of the usual horizontal auxiliary rulings.

1991 André-Salvini (No. 57; photo, copy, and transliteration);

1993 van Soldt (427-446; as a part of composite a transliteration).

Urta Ug. 12J = RS 20.171A+1 (+) 2+4+B+C, from Ug-Rap (room 8), unspecific ductus A handful of fragments joining to two pieces, the upper (4.5 x 10.25) and the lower (3.0 x 10.25 cm) third of an excerpt tablet. According to the texture, the missing middle part was smaller than the others, so the original measurements of the tablet can be approximately reconstructed with: 9 x 10.25 cm. The lower edge is used as the continuation of the obverse.

The column following the Sumerian column definitely had Syllabic-Sumerian pronunciations in every entry. Whether an Akkadian translation was added occasionally/invariably, cannot be determined. Yet, it appears likely, with the tablet dealing with proper names, that there was no Akkadian translation. Further note the unexpected spelling variants <URU> for <LUL> and <KAM> for <GAN>, that possibly are mistakes.

1993 van Soldt (427-446; as a part of a composite transliteration).

Urta Ug. 12K = RS 20.192, from Ug-Rap (room 7), probably local ductus (local , <TI>, <ĤAR>, <ŠÀ>, but fragmentary <RU> possibly with a single, initial oblique stroke) A piece from the upper left corner (8.75 x 5.75 cm) with the great part of the upper edge and of the obverse broken. Having reached the bottom of the reverse, the text continues on the upper edge and then on the left edge, which must have been divided into at least three columns (with only two physically preserved).

1974 Reiner / Civil (50f.; transliteration);

1991 van Soldt (427-446; as a part of a composite transliteration).

Urta Ug. 12L = RS 20.186,2, from Ug-Rap (room 5), unspecific ductus A small one-sided center piece (3.25 x 2.25) preserving parts of two columns, the left one largely broken with no signs preserved, the right one only having the determinatives preserved. Therefore, the preserved passage cannot be placed exactly into the text. According to the find spot and the height of the script, the piece could be a part of the same tablet as Urta Ug. 12A = RS 20.156, B = RS 20.186,1, or J = RS 20.171A+.

1991 van Soldt (428; no transliteration).

13. [*Urta* tablet 13] The Ugarit corpus comprises six published manuscripts that represent the 13th tablet of the series *Urta*, which continues tablet 12, containing the second section of geographic names (the first section is a part of tablet 12) and the names of stars. Due to a mutual textual overlap, all six manuscripts must each represent a distinct recension. There are no traces detectable of concurring textual versions represented by the individual recensions.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Urur Uu. 13A	RS 23.82 + RS 23.364	Reiner / Civil 1974	2 (a-b-c) -- 4 (a-b)	MT5	loc	
Urur Uu. 13B	RS 20.179A+B + 20.188A+B	Reiner / Civil 1974	2 (a-b-c)	Rap5	Non-Bab	Possibly with an additional composition on the obverse
Urur Uu. 13C	RS 22.217C	Reiner / Civil 1974	2 (a-b-c)	MT1,2	Non-Bab	
Urur Uu. 13D	RS 34.180,1	Schaeffer 1978 André-Salvini 1991	2 (a-b-c) -- 4	Urt	-	Excerpt tablet
Urur Uu. 13E	RS 34.132	André-Salvini 1991	2 (a-b-c) -- 4	Urt	-	Excerpt tablet
Urur Uu. 13F	RS 34.168	Schaeffer 1978 André-Salvini 1991	2 (a-b-c) -- 4	Urt	-	Excerpt tablet

Urur Uu. 13A = RS 23.82 + RS 23.364, from Uu-MT (room 5), local ductus (local <RU>, , <TI>, <TAR>, <AH>, and <HA>) An almost complete four-column tablet (22.5 x 13.5 cm) with the upper and the lower left corner broken off. The scribe made extensive use of the edges as additional inscriptional spaces (the obverse already starts on the upper edge and at the bottom, it continues onto the lower edge; the left edge is vertically inscribed with at least two additional columns).

The Akkadian column presents a mixture of Akkadian translations and Syllabic-Sumerian transcriptions, the latter very often repeating the final two syllables of the Orthographic-Sumerian term only.

1974 Reiner / Civil (42-49; as a part of a composite transliteration)

Urur Uu. 13B = RS 20.179A+B + 20.188A+B, from Uu-Rap (room 5), Non-Babylonian ductus (Non-Bab. and <AH>) A one-sided center piece (12.0 x 8.5 cm) preserving parts of three columns and therefore belonging to a six-column or to an eight-column tablet. The distribution of the text on the tablet points to an approximate number of 60-65 lines per column. Presumed the composition contained ca. 280 entries (cf. parallel Urur Uu. 13A = RS 23.82+), and taken into account that entry 200 is situated somewhere in the third column of the reverse, it appears probable that the tablet contained an additional composition on the obverse that preceded *Urur* 13; this would point to an alternative split between *Urur* 12 and *Urur* 13, similar to the divisioning of the series in Em-SH (cf. chapter 12 sect. 5.3.). Some empty space before the tablet break suggest that the text apparently stopped after ca. 200 entries and thus supports this suggestion.

1974 Reiner / Civil (42-49; as a part of a composite transliteration).

Urur Uu. 13C = RS 22.217C, from Uu-MT (rooms 1 and 2), Non-Babylonian ductus (Non-Babylonian <AH>) The lower right corner (5.75 x 4.0 cm) of a tablet with according to the texture six columns and with ca. 50 entries per column (then with approximate reconstructed measurements of: 20 x 12 cm).

1974 Reiner / Civil (42-49; as a part of a composite transliteration).

Urra Ug. 13D = RS 34.180,1, from Ug-Urt, unspecific ductus An almost complete excerpt tablet (7.0 x 9.0 cm) with the lower edge used as the continuation of the reverse and with the surface strongly damaged.

1978 Schaeffer (pl. 67; photo);

1991 André-Salvini (No. 58; copy and transliteration).

Urra Ug. 13E = RS 34.132, from Ug-Urt, unspecific ductus A complete excerpt tablet (6.0 x 9.0 cm) with the surface of the obverse strongly and the surface of the reverse completely destroyed.

1991 André-Salvini (No. 60; copy and transliteration).

Urra Ug. 13F = RS 34.168, from Ug-Urt, unspecific ductus An almost complete excerpt tablet (7.5 x 10.75 cm) with the surface strongly damaged and with the upper edge used as the continuation of the reverse.

1978 Schaeffer (pl. 59; photo);

1991 André-Salvini (No. 59; copy and transliteration).

14. [lú = ša (*Lu*), *Izi*, and *Nigga*] The composition lú = ša appears divided into two tablets in the tradition as represented by the Ugarit manuscripts. The same split can be found in the version which is preserved from Emar. Unfortunately, a great deal of the manuscripts is not published, including all manuscripts that represent tablet 2. The situation is even worse for the series *Izi*, as for which two manuscripts are published only (both representing the second of again two tablets), and for the series *Nigga* with not a single manuscript published. The textual tradition of the acrographic series *Izi* and *Kagal* is discussed in greater detail in chapter 12, sect. 5.5.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Lu Ug. 1A	RS 3.339	Thureau-Dangin 1932	2 (a-b-c)	GP	Non-Bab	
Lu Ug. 1B = Urra Ug. 9A	RS 16.364	Nougayrol 1955	2 (a-b-c)	PC	-	Apparently with <i>Urra</i> 9 on the other side
Lu Ug. 1C	RS 34.180,52	André-Salvini 1991	2 (a-b-c) - 4 (a[])	Urt	Non-Bab	Excerpt tablet
Lu Ug. 1D	RS 34.180,7	Schaeffer 1978 André-Salvini 1991	[2 (a-b)-c? - 4	Urt	-	Possibly an excerpt tablet
Izi Ug. 2A	RS 2.13		2 (a-b-c)	GP	mixed loc-Bab	Cryptic & elaborated colophon
Izi Ug. 2B	RS 88.2015		2 (a-b-c) - 4 (a-b-c)	Urt	loc	

Lu Ug. 1A = RS 3.339, from Ug-GP, Non-Babylonian ductus (Non-Bab. <ĤA> and <AĤ>) A piece (8.5 x 12.5 cm) representing the lower right third of an eight-column tablet. It shows the use of MIN-marks to substitute for key-signs.

1932 Thureau-Dangin (234; copy);

1969 Civil (80f.; partially; as a part of a composite transliteration).

Lu Ug. 1B = **Urur Ug. 9A** = RS 16.364, from the Palace (Central Archive), unspecific ductus The manuscript is treated as Urur Ug. 9A.

1955 Nougayrol (213f.; photo, copy, and transliteration).

Lu Ug. 1C = RS 34.180,52, from Ug-Urt, Non-Babylonian ductus (Non-Babylonian <AĤ>) The lower left third of an excerpt tablet (4.75 x 6.25 cm). It uses the lower edge as the continuation of the obverse.

1991 André-Salvini (No. 61; photo, copy, and transliteration).

Lu Ug. 1D = RS 34.180,7; from Ug-Urt, unspecific ductus A scrap from the upper right corner (2.0 x 4.5 cm), according to the height of the script possibly belonging to an excerpt tablet.

1978 Schaeffer (pl. 58; photo);

1991 André-Salvini (No. 62; photo, copy, and transliteration).

Izi Ug. 2A = RS 2.13, from Ug-GP, mixed local-Babylonian ductus (local <RU>, , <TAR>, and <ŠÀ>, but Babylonian <TI>; further see chapter 5, sect. 5.1.) An almost complete six-column tablet (22 x 15 cm) with a cryptic colophon (exceptional signature <MAN MAN MAN>; cf. chapter 8, sect. 4.2.), a catch line, and an elaborated colophon (Scribe: Rabbâna) on the left edge. The horizontal auxiliary rulings are missing in single-sign sections.

1931 Thureau-Dangin (pl. 44f.; copy);

1971 Civil / Güterbock (128-131; transliteration).

Izi Ug. 2B = RS 88.2015, from Ug-Urt, local ductus (local <TI> and <AĤ>) A two-sided piece from the lower edge (5.75 x 4.0 cm), according to the texture belonging to a six-column tablet. The horizontal auxiliary rulings are missing in single-sign sections.

2004 André-Salvini (152; copy).

15. [Diri] The series *Diri* was apparently divided into three tablets in Ugarit. The 'Ugarit version' of the composition generally is notable due to the relatively high number of alienate material it contains, which involves single signs, reduplicated signs, so-called *Izi*-compounds (see chapter 2, sect. 5.2.), as well as pseudo-compounds (i.e. re-analyzed single signs). The amount of alienate material moreover varies among the three tablets. As the following table demonstrates, also the OB version from Nippur included a good deal of material of this kind, and the Ugarit version practically is in intermediary position between the OB and the canonical version:

	1		2		3		OB-Nippur		Can. version	
<i>Diri</i> compounds	52	83,9 %	43	71,7%	63	65 %	41	58,7 %	363	89 %
Reduplicated signs	9	14,5 %	6	10 %	4	4,1 %	13	18,7 %	19	4,6 %
<i>Izi</i> compounds	0	0,0 %	0	0 %	16	16,5 %	2	2,6 %	2	0,5 %
Pseudo-compounds	1	1,6 %	9	15 %	7	7,2 %	14	20 %	24	5,9 %
Single signs	0	0 %	2	3,3 %	7	7,2 %	0	0,0 %	0	0%
total	62		60		97		70		408	
Non-Diri	1	1,6 %	11	18,3 %	30	30,7 %	16	22,6%	26	6,4 %

Tablet 1 is preserved in two versions of different extensiveness, manuscripts 1A (from Ug-Lam) representing a considerably longer version than the remaining manuscripts (from Ug-Rap/MT). The two manuscripts of tablet 2 also are of contrasting length, yet not to a degree that conspicuous as tablet 1. Except with manuscripts 1C and 1D, which may join indirectly, all manuscripts must represent distinct tablets, resulting in a number of five recensions for the whole composition (with a recension defined to cover all three tablets).

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Diri Ug. 1A	RS 25.434 + RS 25.456A + RS 25.514A + RS 26.138	Civil 2004	1 - 2 - 4	S of Lam + Lam + SW of Lam	Bab	Long. rec.
Diri Ug. 1B	RS 20.122	Civil 2004	1 -- 2 -- 4	Rap5	loc	Short Rec.
Diri Ug. 1C	RS 22.401	Civil 2004	1 - 2 -- 4	MT2,4	loc	Short Rec.
Diri Ug. 1D	RS 22.408	Civil 2004	1 [-] 2 -- 4	MT1 + N of MT	loc	Short Rec.
Diri Ug. 1E	RS 20.198C	Civil 2004	1 -- 2 []	Rap6	-	
Diri Ug. 2A	RS 17.154	Civil 2004	1 - 2 - 4 (a-b)	Rap [?]	North-Syrian	Definitely no elaborated colophon
Diri Ug. 2B	RS 20.203A	Civil 2004	1 - 2 --? 4 (a-b)?	N of Rap	loc [?]	Excerpt tablet
Diri Ug. 3A	RS 22.227B (+) RS 22.228	Civil 2004	1 -- 2 -- 4	MT5	loc	Elaborated colophon

Diri Ug. 1A = RS 25.434 + RS 25.456A + RS 25.514A + RS 26.138, from Ug-Lam and its vicinity, Babylonian ductus (Bab. <RU>, , <TI>, <AH>, <HA>, <MEŠ>) A large part of a six-column tablet (actual measurements: 20 x 13 cm; approximate reconstructed measurements: 23 x 18 cm), with the right columns (iii-iv) almost completely lost. It shows the use of spaced double vertical rulings between columns. Line-by-line auxiliary rulings are used below the first entries of every section only.

The text preserved represents a considerably more lengthy version than the text preserved by the other sources of *Diri* 1. The version includes a number of key-signs and Akkadian translations that are not a part of the shorter version, and the latter conclude the text at an earlier point. Altogether the version is remarkably close to the canonical version. According to the handwriting, the manuscript could have been produced by the 'unnamed scribe from Lam' (further see chapter 8, sect. 3.2.2.).

2004 Civil (67-75; as a part of a composite transliteration).

Diri Ug. 1B = RS 20.122; from Ug-Rap (room 5), local ductus (local <RU>, , <TI>, <HA>, <AH>) An almost complete four-column tablet with the top and parts of the upper left quarter broken off (actual measurements: 14.75 x 11.0; approximate reconstructed measurements: 17.5 x 11.0). Line-by-line auxiliary rulings are used only below the initial lines of every section. There is notably no margin ruling at the left edge; the right edge is integrated into Akkadian subcolumns of ii and iii. The tablet has a very beautiful and even-balanced overall appearance.

Note the interesting differentiation between the homonyms Akk. *tabtu* “salt” and *tābtu* “good things” indicated by the contrasting use of initial TA vs. DA. There are considerable differences with the textual version as represented by source *Diri Ug. 1A* = RS 25.434+; also, the manuscript can impossibly have contained as much text as *Diri Ug. 1A*.

2004 Civil (67-73; as a part of a composite transliteration).

Diri Ug. 1C = RS 22.401, from Ug-MT (rooms 2 & 4), local ductus (local <RU>, <TI>, <HA>, <AH>) A piece from the lower right corner (9.5 x 5.5 cm), very probably belonging to a four-column tablet. Line-by-line auxiliary rulings are used only below the initial entries of every section. The obverse continues on the lower edge; the Akkadian subcolumn continues on the right edge. Possibly, *Diri Ug. 1D* = RS 22.408 is a part of the same tablet.

With the exception of ii 6f., the text exactly follows that of *Diri Ug. 1B* = RS 20.122 (even with regard to some deviant interpretations, such as in ii 2', ii 9', iii 5ff., iii 11, and almost exactly with regard to the distribution of the text on the tablet).

2004 Civil (67-73; as a part of a composite transliteration).

Diri Ug. 1D = RS 22.408, from the vicinity of Ug-MT, local ductus (local <RU>) A one-sided center piece (3.25 x 5.5 cm) from the reverse. With minor orthographic variants it duplicates Diri Ug. 1B = RS 20.122 and Diri Ug. 1C = RS 22.401 (in iv 3' preserving the same peculiar spelling Akk. *še-lú-ú* as Diri Ug. 1B iv 16). Line-by-line auxiliary rulings are used only below the initial lines of every section. The manuscript could be a part of the same tablet as Diri Ug. 1C = RS 22.401.

2004 Civil (72f.; as a part of a composite transliteration).

Diri Ug. 1E = RS 20.198C, from Ug-Rap (room 6), unspecific ductus A small one-sided center piece (5.0 x 2.5 cm); line-by-line auxiliary rulings are used only below the initial lines of every section.

2004 Civil (73; as a part of a composite transliteration).

Diri Ug. 2A = RS 17.154, from Ug-Rap, inscribed in an alternative North-Syrian ductus (<RU> with a single, initial oblique stroke and <DA> with one vertical only) The lower third of a four-column tablet (actual measurements: 9.25 x 15.75 cm), which is peculiar with regard to a number of formal aspects: (1) simple vertical rulings between columns, (2) horizontal intersection rulings instead of line-by-line auxiliary rulings; and (3) a deeply impressed script with narrow line spacing. The composition ends at the top of the fourth column with a double horizontal ruling (possibly with a cryptic signature inscribed) and with the remaining column ruled, but not inscribed. It is the only full-text manuscript within the Ugarit corpus that with a high probability had no elaborated colophon (see chapter 8, sect. 4.4.3.).

The textual version preserved appears to be shorter than the version preserved by the excerpt tablet Diri Ug. 2B = RS 20.203A, but it also includes entries that are not present in the latter.

2004 Civil (76-78 (as a part of a composite transliteration)

Diri Ug. 2B = RS 20.203A from the northern vicinity of Ug-Rap, probably local ductus (fragmentary local <RU>) The upper part of an excerpt tablet (7.75 x 10.25 cm; with original measurements unclear). The portion of text missing between the upper obverse and the lower reverse, according to the parallel Diri Ug. 2A = RS 17.154 (ca. 20 lines), points to an exceptionally long tablet; yet, according to the relatively high script (5 mm), the convex surface, and the practice of using the upper edge as the continuation of reverse, the excerpt-tablet character of the manuscript can be taken for granted.

It preserves a longer version than Diri Ug. 2A = RS 17.154, which in turn includes some entries that cannot be found in the present manuscript.

2004 Civil (77f.; as a part of a composite transliteration)

Diri Ug. 3A = RS 22.227B (+) RS 22.228, from Ug-MT (room 1), local ductus (local <RU>, , <TI>, <TAR>, <ĦA>, <AĦ>) An almost complete four-column tablet (23 x 14 cm) with parts of the lower half missing. Line-by-line auxiliary rulings are used below the first entry of each section only. An elaborated colophon is inscribed on the left edge (scribe Iltāḫmu). There are probably no cryptic colophon and no catch line(s). As noted in chapter 7, sect. 3.3.3., biographical synchronisms uncovered for the scribe suggest a date of production between 1260 and 1220 BCE.

Although it is in nice physical appearance, the tablet contains a high number of errors and mistakes, which cover almost the whole possible field of deviations, including the omission, the addition, or the deformation of signs (in all linguistic columns), inappropriate phonetic renderings (predominantly in the Syllabic-Sumerian and the Akkadian column), confusions of grammatical forms /word-formation patterns (Akkadian column), lexical misinterpretations of Akkadian terms (indicated by very peculiar orthographies; cf. Akk. *tar-ṣu* (TAR-ZU) instead of *darsu*, which would be *dar₇-su₁₄* in transliteration; iii 33), changes of the sign sequence within compounds or changes of formation patterns (e.g. with a sign that actually had to be inscribed into another sign put behind it instead), and linked to that, the reorganization and conflation of whole sections. Especially notable thereby is the use of initial <I> for verba I = '3-5. Also note the use of quite atypical syllabographic values like *lú*, *il*, as well as of *lu₄* and *tu₄* in word-internal position.

An interesting paleographic variance is shown by the sign <ĦAR>, which appears in its Babylonian form in the Sumerian column (ii 34), but in its local form in the Akkadian column (iv 51). Also striking is the large number of single signs, single-sign-determinative combinations, and *Izi*-compounds that occur in the text (see above, in the introductory remarks to the series). Remarkably, almost none of the respective sections are paralleled by the OB or the canonical version. In parts, this new material could have been borrowed from *Izi* (e.g. cf. iv 28-44).

2004 Civil (79-83; transliteration).

16. [^{lu}azlág = *ašlaqu* (OB *Lu*)] As for a general characterization of this series, cf. the introductory remarks to the Ḫattuša sources in section 1. The Ugarit corpus includes a single manuscript only that can be assigned to that series, which is still remarkable, since, except with two (or three) manuscripts from Ḫattuša, there are no sources preserved of this series outside of OB Nippur.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
OBLu Ug. A	RS 86.2228 (+) RS 86.2229	André-Salvini 2004	2 (a-b-c) - 4	Urt	mixed	

OBLu Ug. A = RS 86.2228 (+) RS 86.2229, from Ug-Urt, inscribed in a peculiar mixed ductus (<RU> with single, initial oblique stroke, Babylonian , Non-Babylonian <ĦA>) Two two-

sided pieces from the lower edge (8.25 x 7.0 and 7.5 x 7.25 cm), showing double spaced rulings as column divisioning.

2004 André-Salvini (149f.; copy).

17. [*Erimḫuš* (*Erim*)] Together with the *Erimḫuš* manuscripts from Ḫattuša, the two manuscripts of the present corpus form the earliest attestations of that series. Both manuscripts strikingly belong to the relatively innovative tradition Ug-Lam. Parallels to the later canonical version notably come from the first two (of its altogether six) tablets only, i.e., from its first third.

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
Erim Ug. A	RS 26.139A	MSL 17 18+21	2 - 4	SW of Lam	Bab	
Erim Ug. B	RS 25.425	MSL 17 44	2 (a-b-c) - 4 (a-b)	S of Lam	Bab	

Erim Ug. A = RS 26.139A, from the south-western vicinity of Ug-Lam, Babylonian ductus (Babylonian <RU>) A one-sided center piece (5.75 x 5.0 cm), which apparently neither shows the use of line-by-line auxiliary rulings nor that of intersection rulings. The column divisioning either is provided by single rulings or by double spaced rulings (with the second ruling then covered by the initial signs of the following column). According to the handwriting, the scribe having produced the manuscript is to be identified with the 'unnamed scribe from Lam' (cf. chapter 8, sect. 3.2.2.).

1985 Cavigneaux (18+21; as a part of a composite transliteration).

Erim Ug. B = RS 25.425, from the southern vicinity of Ug-Lam, Babylonian ductus (Babylonian <RU> and <HAR>) A piece representing the lower right corner (3.0 x 4.0 cm). According to the handwriting, the scribe was the 'unnamed scribe from Lam' (further see chapter 8, sect. 3.2.2.).

1985 Cavigneaux (44; as part of a composite transliteration).

18. [Unidentified material (GodL, PNL, Unid)] The Ugarit corpus includes 21 manuscripts which can not be assigned to any known lexical series. They mostly stem from Ug-Urt; since this archive includes quite a number of manuscripts which have been found in (very) bad physical condition and since unidentified manuscripts from the other archives are almost wholly unpublished. One manuscript of the group can be identified as a single-sign lists (SSgL), two manuscripts can be identified to represent (otherwise unknown) god lists (GodL), and a third one to represent a list with personal names (PNL).

Siglum	Publication number	Edition	Linguistic format	Find spot	Pal. tradit.	Comments
SSgL Ug. A	RS 25.459 + RS 26.150	Civil 1979	1 - 0 - 2 - 4	Lam + SW of Lam	Bab	
GodL Ug. A	RS 34.178	Schaeffer 1978 André-Salvini 1991	2 (a-b-c-d-e)	Urt	Non-Bab	
GodL Ug. B	RS 86.2231 + RS 86.2233	André-Salvini 2004	2 (a-b-c) - 4 (a-b)	Urt	North-Syrian?	
PNL Ug. A	RS 15.54	Nougayrol 1955	-	PC/E	-	Showing a clumsy writing hand
Unid Ug. Aa	RS 34.180,37	André-Salvini 1991	[] 4	Urt	North-Syrian?	Possibly a part of the same tablet as Ab/Ac
Unid Ug. Ab	RS 34.180,6	André-Salvini 1991	[] 4	Urt	-	
Unid Ug. Ac	RS 34.180,40	André-Salvini 1991	[] - 4	Urt	North-Syrian?	
Unid Ug. B	RS 34.180,47	André-Salvini 1991	2 (a-b[]	Urt	Non-Bab	
Unid Ug. C	RS 34.180,23	André-Salvini 1991	[2] -- 4?	Urt	-	Prob. an excerpt tablet
Unid Ug. D	RS 34.180,25	André-Salvini 1991	[2] -- 4	Urt	-	Prob. an excerpt tablet
Unid Ug. E	RS 34.180,22A	André-Salvini 1991	2 (a-b[]	Urt	-	Prob. an excerpt tablet
Unid Ug. F	RS 34.180,18	André-Salvini 1991	[2 (a-b)-c - ² 4	Urt	Non-Bab	Excerpt tablet
Unid Ug. G	RS 34.180,24	André-Salvini 1991	[2 (a-b)-c - ² 4	Urt	-	Excerpt tablet
Unid Ug. H	RS 34.180,3	André-Salvini 1991	-	Urt	Non-Bab	
Unid Ug. I	RS 34.180,72	André-Salvini 1991	[2] -- 4	Urt	-	Excerpt tablet
Unid Ug. J	RS 20.426F	Nougayrol 1968	[] - 6	Rap	-	
Unid Ug. K	RS 80.384	Arnaud 1982	-	CVA	-	Poss. an excerpt tablet
Unid Ug. L	RS 20.201,7	van Soldt 1993	2 -- 4	Rap10	-	
Unig Ug. M	RS 20.186,6	van Soldt 1993	-	Rap5	-	
Unid Ug. N	RS 86.2242	André-Salvini 2004	-	Urt	-	
Unid Ug. O	RS 86.2246	André-Salvini 2004	2 (a[]	Urt	-	

SSgL Ug. A = RS 25.459 + RS 26.150, from Ug-Lam and in its south-western vicinity, Babylonian ductus (Babylonian <RU>, <TAR>, <ĦA>, and <ĦAR>) A one-sided center piece (12.5 x 14.5 cm) preserving parts of two columns. According to the handwriting, it was produced by the 'unnamed scribe from Lam' (see chapter 8, sect. 3.3.). Double spaced vertical rulings provide the column divisioning. The linguistic format is quite exceptional, with the DIŠ-marker inserted between the Syllabic-Sumerian and the Orthographic-Sumerian column (<1 - 0 - 2 - 4>). There are no substantial parallels regarding the item sequence either with SaV or *Ea/Aa*.

1979 Civil (143f.; transliteration and commentary).

GodL Ug. A = RS 34.178, from Ug-Urt, Non-Babylonian ductus (Non-Babylonian <DA>) A small one-sided piece (7.25 x 5.75 cm) from the right edge showing an exceptional format with five (!) grapho-analytic subcolumns.

1978 Schaeffer (pl. 56; photo);

1991 André-Salvini (No. 48; copy and transliteration).

GodL Ug. B = RS 86.2231 + RS 86.2233, from Ug-Urt, probably inscribed in an alternative North-Syrian ductus (<DA> with a single vertical) A one-sided center piece (9.25 x 9.25 cm) assigning Sumerian deities (left column) to a corresponding Akkadian deity (right column) in a syncretistic manner. The layout employs intersection rulings instead of line-by-line auxiliary rulings.

2004 André-Salvini (149; copy).

PNL Ug. A = RS 15.54; from the Palace (Eastern Archive), unspecific ductus A small piece (4.25 x 3.5 cm) from the upper or from lower left edge. It shows a large, clumsy handwriting and thus, very probably represents an exercise tablet.

1955 Nougayrol (pl. 16; copy).

Unid Ug. Aa = RS 34.180,37, from Ug-Urt, possibly inscribed in an alternative North-Syrian ductus (<RU> with single, initial oblique stroke) A one-sided center piece (2.75 x 3.25 cm) with the entries written not over, but exactly between the auxiliary rulings. It has been proposed to join indirectly with Unid Ug. Ab = RS 34.180,6, Ac = RS 34.180,40, and B = RS 34.180,4 by B. André-Salvini (1991). Yet, B = RS 34.180,47, although it shares the position of the script between the auxiliary rulings with the present piece, apparently has a considerably smaller script. The manuscript has moreover been proposed to belong to the series *lú = ša*; however, there are no substantial parallels with this series.

1991 André-Salvini (No. 63; photo, copy, and transliteration).

Unid Ug. Ab = RS 34.180,6, from Ug-Urt, unspecific ductus A one-sided piece from the right edge (3.75 x 3.0). See the comments to Unid Ug. Aa = RS 34.180,37.

1991 André-Salvini (No. 64; photo, copy, and transliteration).

Unid Ug. Ac = RS 34.180,40, from Ug-Urt, possibly inscribed in an alternative North-Syrian ductus (<RU> with single initial oblique stroke; yet local <DA> with two verticals) A one-sided piece from the right edge (5.75 x 4.0). See the comments to Unid Ug. Aa = RS 34.180,37.

1991 André-Salvini (No. 65; photo, copy, and transliteration).

Unid Ug. B = RS 34.180,47, from Ug-Urt, Non-Babylonian ductus (Non-Babylonian <TAR> and <ḪA>) A one-sided piece from the left edge (4.5 x 4.5 cm). It has been proposed to be a part of the same tablet as Unid Ug. Aa = RS 34.180,37 by B. André-Salvini (1991). Yet, although sharing the feature that the entries are placed exactly between and not over the auxiliary rulings, the script of the present fragment appears to be decidedly smaller than that of Unid Ug. Aa. André-Salvini moreover proposes the manuscript to represent the series $lú = ša$; this is quite impossible due to the determinative <LÚ> which introduces the entries and which is distinctly absent in $lú = ša$.

1991 André-Salvini (No. 66; photo, copy, and transliteration).

Unid Ug. C = RS 34.180,23, from Ug-Urt, unspecific ductus A small one-sided center piece (5.0 x 4.0) Due to the empty initial line and the MIN-marks in ll. 3'-5' it probably represents parts of the Akkadian column; and due to the large script, it is probably a part of an excerpt tablet.

1991 André-Salvini (No. 71; copy).

Unid Ug. D = RS 34.180,25, from Ug-Urt, unspecific ductus A small one-sided center piece (3.5 x 3.0 cm), preserving a few lines with double MIN-marks, which is very typical for the Akkadian column found on excerpt tablets.

1991 André-Salvini (No. 72; copy).

Unid Ug. E = RS 34.180,22A, from Ug-Urt, unspecific ductus The lower left corner (2.25 x 3.5), probably belonging to an excerpt tablet, since the lower edge is inscribed. Due to her identification of the initial signs on the reverse as <NA₄>, B. André-Salvini (1991) ascribes the piece to the series *Urra* 10; yet, the sign preserved would represent a sign form of <NA₄> that is very atypical for the LBA periphery. Notably yet, signs like <NAB>, <KÁ> or <LÀL> equally do not fit the form exactly.

1991 André-Salvini (No. 51; copy).

Unid Ug. F = RS 34.180,18, from Ug-Urt, Non-Babylonian ductus (Non-Babylonian <TI>) The right half of an excerpt tablet, preserving the final grapho-analytic subcolumn of the Sumerian column and great parts of the Akkadian column (actual measurements: 7.5 x 7.75 cm; approximate reconstructed measurements: 7.5 x 15 cm).

1991 André-Salvini (No. 73; copy).

Unid Ug. G = RS 34.180,24, from Ug-Urt, unspecific ductus The lower left corner of an excerpt tablet (5.75 x 7.75 cm). Initial <NA-AŠ> in the Akkadian column (obv. 13) interpreted

as Syllabic-Sumerian gloss to Sum. *ĝeš*, may point to the *Urra* list of trees and wooden objects (tablets 3 & 4 in the tradition of Ug-Rap/MT); yet; since the Sumerian is very scarcely preserved only, this can impossibly be verified.

1991 André-Salvini (No. 74; copy).

Unid Ug. H = RS 34.180,3, from Ug-Urt, Non-Babylonian ductus (Non-Babylonian <TI>)

A one-sided piece (3.0 x 2.0 cm) from the left edge, due to the large script (6 mm) possibly belonging to an excerpt tablet.

1991 André-Salvini (No. 77; copy).

Unid Ug. I = RS 34.180,72, from Ug-Urt, unspecific ductus A one-sided center piece (3.5 x

3.0 cm), due to the layout belonging to an excerpt tablet.

1991 André-Salvini (No. 72; copy).

Unid Ug. J = RS 20.426F, from Ug-Rap, unspecific ductus A small one-sided center piece (2.0 x 2.25 cm) preserving a few entries in Ugaritic. Since the only series preserving a Ugaritic column is SaV, it has been assigned to this series by J. Nougayrol (1968); yet, there are no substantial parallels that can be established with that series.

1968 Nougayrol (n140; copy and transliteration).

Unid Ug. K = RS 80.384, from Ug-CVA, unspecific ductus A small one-sided center fragment (1.5 x 1.75 cm). Due to the relatively large script (4.8 mm) and the MIN-marks, it is possibly a part of an excerpt tablet.

1982 Arnaud (208; copy).

Unid Ug. L = RS 20.201,7, from Ug-Rap (room 10), unspecific ductus A one-sided center scrap (1.25 x 1.0 cm), due to the small script (less than 3 mm), probably a part of a full-text tablet. It has been provisionally assigned to *Urra* 12 (list of fields and field names) by W.H. van Soldt (1993: 428); yet, the signs identified as <A> by van Soldt, rather represent <MIN>.

1993 van Soldt (428; without transliteration).

Unid Ug. M = RS 20.186,6, from Ug-Rap (room 5), unspecific ductus A small one-sided center fragment (3.25 x 1.5 cm), that has been provisionally assigned to *Urra* 12 (list of fields and field names) by W.H. van Soldt (1993), however without substantial parallels obtainable.

1993 van Soldt (428; without transliteration).

Unid Ug. N = RS 86.2242, from Ug-Urt, unspecific ductus A small one-sided center piece (3.75 x 2.75 cm) preserving five lines with the sign <UR>; it could thus be a part of a sign list.

2004 André-Salvini (151; copy).

Unid Ug. O = RS 86.2246, from Ug-Urt, unspecific ductus A small one-sided piece (2.0 x 1.0 cm) from the lower (or upper) edge. Preserving two lines with initial <BAR>, it could be a part of a sign list.

2004 André-Salvini (151; copy).

19. [An index relating publication numbers to sigla] The following index relates the publication numbers of the individual manuscripts to the sigla assigned to them:

pt 1844+	SaV Ug. A ₃ =	RS 17.40A+	Urura Ug. 8A	RS 20.171,1+	Urura Ug. 12J
	WeidG Ug. D	RS 17.40B+	Urura Ug. 8A	RS 20.171,2+	Urura Ug. 12J
pt1844	Mea Ug. B	RS 17.41+	SVo Ug. A	RS 20.171,3+	RSGT Ug. B
pt1858+	SaV Ug. A ₃ =	RS 17.85	WeidG Ug. F	RS 20.171,4+	Urura Ug. 12J
	WeidG Ug. D	RS 20.11	SVo Ug. F	RS 20.171+	Urura Ug. 12J
RIH 77/5	SaV Ug. F	RS 20.14	Mea Ug. C	RS 20.171B+	Urura Ug. 12J
RS 1.58	Urura Ug. 2C	RS 20.32	Urura Ug. 11A	RS 20.171C+	Urura Ug. 12J
RS 1.59	Urura Ug. 1Bb	RS 20.121+	WeidG Ug. M	RS 20.171D	Urura Ug. 10G
RS 1.60	Urura Ug. 1Ba	RS 20.121A+	WeidG Ug. M	RS 20.175	WeidG Ug. J
RS 1.61	Urura Ug. 1Bc	RS 20.122	Diri Ug. 1B	RS 20.177+	SaS Ug. C ₁
RS 1.62	Urura Ug. 3D	RS 20.123+	SaV Ug. A ₃ =	RS 20.179A+	Urura Ug. 13B
RS 1.63	Urura Ug. 3C		WeidG Ug. D	RS 20.179B+	Urura Ug. 13B
RS 1.65A+	WeidG Ug. L	RS 20.125+	Tu Ug. A =	RS 20.180A+	SaV Ug. A ₃ =
RS 1.65B+	WeidG Ug. L		SAI Ug. B		WeidG Ug. D
RS 1.65C+	WeidG Ug. L	RS 20.129A	Urura Ug. 10E	RS 20.180C+	SaV Ug. A ₃ =
RS 2.13	Izi Ug. 2A	RS 20.135+	SaS Ug. B ₁		WeidG Ug. D
RS 2.15	Urura Ug. 1A	RS 20.136	WeidG Ug. K	RS 20.181,9+	Mea Ug. A
RS 2.16	Urura Ug. 3E	RS 20.139	SAI Ug. I =	RS 20.181D+	Mea Ug. A
RS 2.17	Urura Ug. 3B		SaS Ug. D =	RS 20.185A+	SaV Ug. A ₃ =
RS 2.18	Urura Ug. 2B		Tu Ug. E		WeidG Ug. D
RS 2.23+	Urura Ug. 2A	RS 20.143A+	SaV Ug. A ₃ =	RS 20.185B+	SaV Ug. A ₃ =
RS 2.7	RSGT Ug. E		WeidG Ug. D		WeidG Ug. D
RS 3.318	Urura Ug. 3A	RS 20.148+	RSGT Ug. D	RS 20.186,1	Urura Ug. 12B
RS 3.339	Lu Ug. 1A	RS 20.149+	SaV Ug. A ₁	RS 20.186,2	Urura Ug. 12L
RS 3.360+	Urura Ug. 2A	RS 20.154+	Tu Ug. A =	RS 20.186,3	SaS Ug. H
RS 5.222bis	SAI Ug. F		SAI Ug. B	RS 20.186,6	Unid Ug. M
RS 5.302+	WeidG Ug. I	RS 20.155	Tu Ug. D =	RS 20.188A+	Urura Ug. 13B
RS 5.303+	WeidG Ug. I		SAI Ug. H =	RS 20.188B+	Urura Ug. 13B
RS 6.308	Mea Ug. E		SaS Ug. J	RS 20.189A+	SaV Ug. D
RS 12.47	RSGT Ug. L	RS 20.156	Urura Ug. 12A	RS 20.189B+	SaV Ug. D
RS 13.53	Urura Ug. 4B	RS 20.160N+	Mea Ug. A	RS 20.189C+	SaV Ug. D
RS 14.128+	SaP Ug. A	RS 20.161,16+	Mea Ug. A	RS 20.190A+	SaV Ug. A ₃ =
RS 15.54	PNL Ug. A	RS 20.161D	Mea Ug. A		WeidG Ug. D
RS 16.364	Lu Ug. 1B =	RS 20.165C+	RSGT Ug. B	RS 20.190B+	SaV Ug. A ₃ =
	Urura Ug. 9A	RS 20.166A+	RSGT Ug. F		WeidG Ug. D
RS 17.03	Urura Ug. 11C	RS 20.166B+	RSGT Ug. F	RS 20.192	Urura Ug. 12K
RS 17.154	Diri Ug. 2A	RS 20.167	Urura Ug. 11B	RS 20.195A	WeidG Ug. C

RS 20.196A+	Mea Ug. A	RS 22.227A+	RSGT Ug. C	RS 29.103	SVo Ug. A
RS 20.196C	SaS Ug. C ₂	RS 22.227B(+)	Diri Ug. 3A	RS 34.62	SAI Ug. D
RS 20.198C	Diri Ug. 1E	RS 22.228(+)	Diri Ug. 3A	RS 34.127	Urra Ug. 11E
RS 20.201,1+	Urra Ug. 12C ₂	RS 22.337	Urra Ug. 10C	RS 34.128	Urra Ug. 5A
RS 20.201,2+	Urra Ug. 12C ₁	RS 22.344+	WeidG Ug. G	RS 34.132	Urra Ug. 13E
RS 20.201,3+	Urra Ug. 12C ₁	RS 22.346+	Urra Ug. 10A	RS 34.166	Urra Ug. 10H
RS 20.201,4+	Urra Ug. 12C ₁	RS 22.349+	Urra Ug. 10A	RS 34.168	Urra Ug. 13F
RS 20.201,6+	Urra Ug. 12C ₂	RS 22.396+	RSGT Ug. C	RS 34.178	GodL Ug. A
RS 20.201,7	Unid Ug. L	RS 22.401	Diri Ug. 1C	RS 34.180,1	Urra Ug. 13D
RS 20.201A+	Urra Ug. 12C ₁	RS 22.408	Diri Ug. 1D	RS 34.180,2	Urra Ug. 4A
RS 20.201G+	SaV Ug. A1	RS 22.411	SVo Ug. C	RS 34.180,3	Unid Ug. H
RS 20.203A	Diri Ug. 2B	RS 22.435	SVo Ug. D	RS 34.180,6	Unid Ug. Ab
RS 20.214A	RSGT Ug. J	RS 23.24+	WeidG Ug. G	RS 34.180,7	Lu Ug. 1D
RS 20.215	SAI Ug. C	RS 23.364+	Urra Ug. 13A	RS 34.180,12	Urra Ug. 12E
RS 20.218	Urra Ug. 10F	RS 23.493A	SaV Ug. E	RS 34.180,18	Unid Ug. F
RS 20.222 C+	RSGT Ug. B	RS 23.495	WeidG Ug. B	RS 34.180,19	Urra Ug. 12F
RS 20.228B+	RSGT Ug. B	RS 23.82+	Urra Ug. 13A	RS 34.180,21	Urra Ug. 11F
RS 20.229A	RSGT Ug. F	RS 24.77+	SAI Ug. E =	RS 34.180,22A	Unid Ug. E
RS 20.230	RSGT Ug. A		SaS Ug. E	RS 34.180,23	Unid Ug. C
RS 20.241A+	RSGT Ug. B	RS 24.309A	WeidG Ug. E	RS 34.180,24	Unid Ug. G
RS 20.241B+	RSGT Ug. B	RS 25.128+	SaP Ug. A	RS 34.180,25	Unid Ug. D
RS 20.426B+	SaV Ug. A ₁	RS 25.133	SAI Ug. A	RS 34.180,33+	Urra Ug. 11D
RS 20.426C+	SaV Ug. A ₃ =	RS 25.415+	Urra Ug. 10B	RS 34.180,37	Unid Ug. Aa
	WeidG Ug. D	RS 25.419	Urra Ug. 12D	RS 34.180,40	Unid Ug. Ac
RS 20.426D+	SaV Ug. A ₁	RS 25.425	Erim Ug. 2A	RS 34.180,47	Unid Ug. B
RS 20.426E+	SaV Ug. A ₃ =	RS 25.433	RSGT Ug. I	RS 34.180,48+	Urra Ug. 11D
	WeidG Ug. D	RS 25.434+	Diri Ug. 1A	RS 34.180,50+	Urra Ug. 12G
RS 20.426F	Unid Ug. J	RS 25.438B	SAI Ug. G =	RS 34.180,51+	Urra Ug. 12G
RS 20.426G+	SaV Ug. A ₁		SaS Ug. F ₁	RS 34.180,52	Lu Ug. 1C
RS 20.429	SaV Ug. C	RS 25.438C	WeidG Ug. H	RS 34.180,63	Urra Ug. 11G
RS 21.03D	SaS Ug. B ₂	RS 25.442+	RSGT Ug. H	RS 34.180,72	Unid Ug. I
RS 21.03E	SaS Ug. B ₃	RS 25.446+	Tu Ug. B	RS 79.22	Urra Ug. 1C
RS 21.05D+	Mea Ug. A	RS 25.454C+	Urra Ug. 10B	RS 79.24+	WeidG Ug. A
RS 21.06B	Urra Ug. 10D	RS 25.455D+	Tu Ug. B	RS 80.384	Unid Ug. K
RS 21.07B+	SaV Ug. A ₃ =	RS 25.455H	SaS Ug. F ₂	RS 80.385	Urra Ug. 7B
	WeidG Ug. D	RS 25.456A+	Diri Ug. 1A	RS 80.386	Urra Ug. 7A
RS 21.07H+	Mea Ug. A	RS 25.459+	SSgL Ug. A	RS 80.388+	WeidG Ug. A
RS 21.10+	Mea Ug. B	RS 25.459A+	RSGT Ug. G	RS 86.2222	SaP Ug. I
RS 21.62	SaV Ug. B	RS 25.459B+	RSGT Ug. G	RS 86.2228+	OB Lu Ug. A
RS 21.63A	Mea Ug. A	RS 25.511B	Mea Ug. D	RS 86.2229	OB Lu Ug. A
RS 21.63C+	SaS Ug. B ₁	RS 25.514A+	Diri Ug. 1A	RS 86.2231+	GodL Ug. B
RS 21.63D	SaV Ug. A ₂	RS 25.526C	RSGT Ug. K	RS 86.2233+	GodL Ug. B
RS 21.69+	RSGT Ug. D	RS 25.526D+	RSGT Ug. H	RS 86.2242	Unid Ug. N
RS 21.210+	SaS Ug. C ₁	RS 25.526E+	Tu Ug. B	RS 86.2245	Urra Ug. 1D
RS 22.215	SVo Ug. E	RS 26.137+	Urra Ug. 10B	RS 86.2246	Unid Ug. O
RS 22.217C	Urra Ug. 13C	RS 26.138+	Diri Ug. 1A	RS 86.2250	SaV Ug. H
RS 22.218	SaS Ug. G	RS 26.139A	Erim Ug. 1A	RS 88.2015	Izi Ug. 2B
RS 22.220+	SAI Ug. E =	RS 26.144+	Urra Ug. 10B	RS 92.2008	Urra Ug. 14A
	SaS Ug. E	RS 26.150+	SSgL Ug. A	RS 92.3179	WeidG Ug. N
RS 22.222	SVo Ug. B	RS 26.154+	SaP Ug. A	RS 94.2939	SaV Ug. G
RS 22.225	Tu Ug. C	RS 26.160	RSGT Ug. M		

Section 3: The Emar corpus and the smaller corpora

1. [The Emar corpus] Otherwise than for the Ḫattuša corpus and the Ugarit corpus, the individual manuscripts of the Emar corpus are not individually annotated with comments, since they have recently been treated in a new edition by M. Gantzert (2008). The following list only includes the following data: (1) the series which the individual manuscript represents, (2) the paleographic tradition to which it belongs (further see chapter 5, sect. 5.2.), (3) the presence/absence of an elaborated colophon and if preserved, its position and the name of the scribe, (4) the presence/absence of a cryptic colophon and if preserved, its signature, and (5) the use of line-by-line auxiliary rulings ('aux') or intersection rulings ('inter'). Features (4) and (5) are included, particularly since they correlate with the paleographic tradition, manuscripts of the Syrian tradition invariably showing line-by-line rulings and the cryptic-colophon signature <MAN MAN MAN>, manuscripts of the Syro-Hittite tradition invariably showing intersection rulings and the signature <MAN TIL MAN> (cf. chapter 8, sect. 2.4. and 5.2.). If there are no diagnostic signs preserved on a given manuscript it can be assigned to a paleographic tradition by means of these physical characteristics:

Publ. No.	Series	Paleogr.	Elaborated colophon	Cryptic colophon	Rulings
537A+	SaV	SH	at the bottom of the final column	MAN TIL MAN	inter
537B	SaV	SH	at the bottom of the final column	definitely not ¹	inter
537C+	SaV	mixed ²	scribe: possibly Šaggar-abu		aux
537F	SaV	SH	on the le. ed.; scribe: Rībi-Dagan		inter
537K	SaV				inter
537L	SaV				inter ²
537M	SaV				inter
537'N'	SaV				inter
538A	SaP				inter
538B+	SaP	SH	at the bottom of the final column; probably not		inter
			scribe: Šaggar-abu		
538D	SaP		at the bottom of the final column; definitely not		inter
			scribe: poss. Ba'al-mālik		
538E	SaS		none ²		
538F+	SaP	SH	on the left edge;	definitely not	inter
			scribe: probably Šaggar-abu		
538M	SaP				
538P	SaP				
538'U'	SaP				inter
539A+	WeidG	SH			inter
539E	Unid	SH			inter
540A	Diri				
540B+	Diri	SH			inter

1 Yet, the manuscript is marked as NU.TIL “not finished”.

2 Basically Syr. but with Syro-Hittite signs in the colophon

Publ. No.	Series	Paleogr.	Elaborated colophon	Cryptic colophon	Rulings
540C+	Diri	SH			inter
540F	Diri	prob. SH			inter
540G	Diri				inter
540H	Diri				inter
540'J'	Diri	SH			inter
540'K'	Diri				inter
540'P'	Diri				inter
540'Q'	Diri				inter
541A+	Urra 1	mixed ³	in the final column; inscribed along the vertical axis; scribe: Šaggar-abu	MAN MAN MAN	aux
541Aa	Urra 1				
541'Ab'	Urra 1				
541B+	Urra 1	SH	at the bottom of the final column; scribe: Ba'al-qarrād	MAN TIL MAN	inter
541D	Urra 1	Syr	at the bottom of the final column; scribe: Išma'-Dagan	MAN MAN MAN	aux
541F	Urra 1				inter
541G	Urra 1	prob. SH			inter
541H	Urra 1	SH			inter
541I	Urra 1				inter
541J	Urra 1				
541K	Urra 1				
541L	Urra 1				inter
541M	Urra 1		at the bottom of the final column;		inter ²
541N	Urra 1	prob. SH			inter
541O	Urra 1				
541P	Urra 1				
541Q	Urra 1				
541R	Urra 1				inter
541S	Urra 1				
541T	Urra 1				inter
541U	Urra 1	prob. SH			inter
541V	Urra 1				inter
541W	Urra 1				
541X	Urra 1	SH			inter
541Y	Urra 1				
542A+	Urra 2	SH			inter
542B	Urra 2	SH			inter
542C	Urra 2	SH			inter
542D	Urra 2	SH			inter
542F	Urra 2	prob. SH			inter
542G	Urra 2	SH			inter
542H	Urra 2	prob. SH			inter
542J	Urra 2				inter
542K	Urra 2				inter
542L	Urra 2				
542M	Urra 2				inter
542N	Urra 2				inter
542O	Urra 2				

3 Basically Syr. but with a Syro-Hittite sign in the colophon.

Publ. No.	Series	Paleogr.	Elaborated colophon	Cryptic colophon	Rulings
542P	Urra 2				inter
542Q	Urra 2				inter
542S	Urra 2				inter
542T	Urra 2				inter
542'X'	Urra 2				inter
543-5A+	Urra 3	Syr	at the bottom of the final column; scribe: Rībi-Dagan		aux
543B	Urra 3	SH			inter
543C	Urra 3	prob. Syr			aux
543D	Urra 3	SH			inter
544-5B	Urra 3	SH	at the bottom of the final column; scribe: Ba'al-mālik	MAN TIL MAN	inter
544D	Urra 3				inter
544E	Urra 3				
544F	Urra 3				
545Ao	Urra 4	prob. SH			inter
545Aq	Urra 4				inter
545As	Urra 4				
545'Bb'	Urra 4				inter
545C+	Urra 4	SH	on the left edge; scribe: Šaggar-abu	MAN TIL MAN	inter
545D+	Urra 4	SH	at the bottom of the final scolumn scribe: Ba'al-mālik	MAN TIL MAN	inter
545I	Urra 4	prob. SH			inter
545M+	Urra 4	prob. SH			inter
545R	Urra 4				
545U+	Urra 4	prob. SH	at the bottom of final column	MAN TIL []	
546A+	Urra 5	SH	at the bottom of final column	MAN TIL []	inter
546B	Urra 5				
546C	Urra 5	SH			
546D	Urra 5	SH			
546E	Urra 5	prob. SH			
546F	Urra 5				
546G	Urra 5	SH			inter
546H	Urra 5	SH			inter
546J	Urra 5	SH			
546L	Urra 5				inter
546'Q'	Urra 5				inter
547A	Urra 6				inter
547D	Urra 6				inter
547'F'	Urra 6				inter
547'G'	Urra 6	prob. SH			inter
548-9B	Urra 7	Syr			aux
548-9D+	Urra 7	Syr			aux
548-9J	Urra 7	Syr			aux
548-9O+	Urra 7	SH			inter
548-9S	Urra 7	SH			inter
548-9W	Urra 7	prob. mixed			aux
548A	Urra 7				inter
548Aa	Urra 7				inter
548Ab	Urra 7	SH			inter
548Ac	Urra 7				inter

Publ. No.	Series	Paleogr.	Elaborated colophon	Cryptic colophon	Rulings
548Ad	Urra 7				inter
548Ae	Urra 7				inter
548Af	Urra 7				
548'Ag'	Urra 7	SH			
548'Ah'	Urra 7				inter
548'Ai'	Urra 7				inter
548'Aj'	Urra 7				inter
548C	Urra 7				
548E	Urra 7	SH			inter
548F	Urra 7	prob. SH			inter
548G	Urra 7	SH			
548H	Urra 7	SH	at the bottom of the final column; [] X MAN scribe: Zū-Ba'la, the son of Ba'al-mālik		inter
548I	Urra 7	SH			inter
548L	Urra 7				inter
548M	Urra 7				inter
548N	Urra 7				inter
548P	Urra 7	SH			inter
548Q	Urra 7	prob. Syr			
548R	Urra 7				inter
548T	Urra 7				inter
548U	Urra 7				
548V	Urra 7	SH			inter
548X	Urra 7				
548Y	Urra 7				inter
549Af	Urra 7				aux
550A	Urra 8	Syr			aux
550B	Urra 8		possibly not ⁴	MAN TIL []	inter
550C	Urra 8	prob. Syr			aux
550D	Urra 8		at the bottom of the final column; scribe: Šaggar-abu	MAN TIL MAN	inter
550E	Urra 8				inter
550F	Urra 8	prob. SH			
550G	Urra 8				inter
550H	Urra 8	prob. SH			
550I	Urra 8				aux
551A+	Urra 9	SH			inter
551B+	Urra 9	Syr			aux
551D	Urra 9	SH			inter
551F	Urra 9				inter
553A+	Urra 10	SH		MAN MAN MAN	inter
553F	Urra 10				inter
553G	Urra 10				inter
553'T'	Urra 10				
553L	Urra 10	SH			inter
553M	Urra 10	SH			inter
553'Q'	Urra 10				inter
553'R'	Urra 10				inter

⁴ The left edge is partly preserved and does not contain an elaborated colophon; the space following the cryptic colophon is not inscribed.

Publ. No.	Series	Paleogr.	Elaborated colophon	Cryptic colophon	Rulings
553'S'	Urra 10				inter
554A	Urra 11				inter
554B	Urra 11				inter
554C	Urra 11	prob. SH			inter
554E	Urra 11	SH			inter
554F	Urra 11	SH			
554G	Urra 11				inter
554H	Urra 11				aux
555A+	Urra 12	SH	at the bottom of the final column; scribe: Ba'al-mālik	MAN TIL MAN	inter
555K	Urra 12	SH			
556A	Urra 13				inter
556B	Urra 13	SH			inter
556C+	Urra 13	SH	probably yes (onl traces preserved)		
556D	Urra 13	prob. Syr			
556'H'	Urra 13				inter
557A	Urra 14	SH			inter
557B	Urra 14				inter
557C	Urra 14	SH			inter
557D	Urra 14				inter
558A	Urra 15	SH			inter
558A'	Urra 15				inter
558B+	Urra 16	SH			inter
558C+	Urra 16	SH			inter
558D	Urra 16	Syr			aux
558F	Urra 16				
558G	Urra 16				
558'H'	Urra 16				inter
558H''	Urra 16				
558I	Urra 16				inter
558J	Urra 16				inter
558L	Urra 16				inter
558M	Urra 16				
558N	Urra 16				inter
559D	Urra 16	prob. SH			
559G	Urra 16				inter
559H	Urra 16				inter
559J	Urra 16				
559'K'	Urra 16				
560A+	Urra 17	SH		MAN TIL MAN	inter
560'J'	Urra 17				inter
561A	Urra 18				inter
561B	Urra 18	prob. SH			inter
561C	Urra 18				
561D	Urra 18				inter
561E	Urra 18				inter
561F	Urra 18	SH			inter
561G	Urra 18	prob. SH		[] MAN []	inter
561H	Urra 18				inter
561'T'	Urra 18	SH			inter
561'J'	Urra 18				inter
561'K'	Urra 18	prob. SH			

Publ. No.	Series	Paleogr.	Elaborated colophon	Cryptic colophon	Rulings
564A	Izi 2	SH			inter
565'B'	Izi 2				
565'D'	Izi 2				
565'E'	Izi 2				
565'F'	Izi 2				inter
566'C'	Izi 2				inter
566'G'+	Izi 2	SH			inter
567A+	Izi 1	SH	on the left edge	[] MAN	inter
567'H'	Izi 1				inter
568'A'+	Izi 2	SH			inter
571	Izi 4	SH			inter
571'C'	Izi 4				inter
571'D'	Izi 4				
572	Izi 4	prob. SH			
573'A'+	Nigga	SH		MAN []	inter
573'B'	Nigga				inter
574'A'	Nigga	prob. SH			inter
574'B'	Nigga	prob. SH			inter
574'C'	Nigga				inter
575	Sag	Syr	at the bottom of the final column; scribe: Ba'al-bārû	MAN MAN MAN	aux
576	Kagal	SH			inter
577	Izi 3				inter
586	Nigga	SH			
588	Unid				inter
590	Unid				inter
592	Unid				inter
595	Unid	SH			inter
597	Unid				
601	Tu'				aux
602A+	Lu 1	SH	at the bottom of the final column; scribe: Šaggar-abu		inter
602Aa	Lu 1				inter
602Ab	Lu 1				
602Ad	Lu 1		at the bottom of the final column		inter
602'Ag'	Lu 1				inter
602Ah	Lu 1	SH			inter
602Aj	Lu 2	prob. SH			inter
602B	Lu 1				inter
602C+	Lu 1	SH			inter
602D+	Lu 1	SH			inter
602'E'	Lu 1	SH			
602J	Lu 1	prob. SH			
602K+	Lu 1	prob. SH			inter
602M+	Lu 2	SH			inter
602Q	Lu 1				
602R	Lu 1				inter
602T	Lu 1				
602V	Lu 1				
602W	Lu 1				
602Y	Lu 1				inter
602Z	Lu 1	prob. SH			inter

Publ. No.	Series	Paleogr.	Elaborated colophon	Cryptic colophon	Rulings
603A	SVo	mixed ⁵	on the lower edge; scribe: DEN-x-[]	definitely not	aux ⁶
603B	SVo	prob. SH			inter
603C	SVo				inter
603D	SVo				aux
603'E'	SVo				inter

2. [The manuscripts from Alalah] The lexical manuscripts preserved from Alalah involve four pieces, which all represent distinct tablets of the series *Urra*. As demonstrated in chapter 12, sect. 5.3., the exact tablet divisioning of that series in Alalah is unclear. Therefore, the tablet numbering provisionally follows that of the version from Ug-loc.

Siglum	Excavation Number	Edition	Linguistic format	Find spot	Stratum	Comments
Urra Al. 6A	AT/19	Wiseman 1953	2	-	I/II	
Urra Al. 7A	AT/18	Wiseman 1953	2	-	I/II	
Urra Al. 10A	ATT/47/25	Wiseman 1953 Westenholz 1970	2	Fort (U12)	II/III	
Urra Al. 11A	A03-R1001+ R1139	Lauinger 2005	2	-	I/II	

Urra Al. 6A = AT/19; found in topsoil, thus probably from layers I/II, with the exact find spot unknown. The lower half (9.0 x 8.0 cm) of a six-column tablet. The sign <ḪA> appears with a single oblique stroke, <RU> with three oblique strokes, <IM> still with short diagonals. Thus, the manuscript probably represents a paleographic tradition similar to the Earlier-Syrian stratum (as found in Hatt-IIIa or Em-Syr; cf. chapter 5, sect. 6.1.); therefore, it was probably produced around the beginning of the 13th century.

(1953) Wiseman (as No. 446; copy).

Urra Al. 7A = AT/18; found in topsoil, thus probably from layers I/II, with the exact find spot unknown. A two-sided center piece (9.0 x 5.75 cm), according to the texture a part of an eight-column tablet. The sign <ḪA> appears with a single oblique stroke, <IM> and <GI> with oblique strokes instead of short diagonals, and <IG> is preserved in its later form. Thus, the paleography is largely parallel to the Later-Syrian stratum (as represented by Hatt-IIIb/c or Em-SH; cf. chapter 5, sect. 6.1.), and the manuscript was probably produced in the (later) 13th century.

5 The signs <AH>, , and <AG> appear in Syro-Hittite, the signs <IL> and <AL> in Syrian paleography.

6 Below the first entry of every key-sign section only and only in the Sumerian column.

(1953) Wiseman (as No. 445; copy).

Urra Al. 10A = ATT/47/25; from the Fort (Sq. U12), layers II/III An almost complete eight-column tablet (13.5 x 11.5 cm) with the lower right quarter and parts of the left edge missing. The signs <TI>, <IM> <GI>, <IG>, <HAR>, <HA>, , and <AH> appear in their new form. The paleography being thus parallel to the Later-Syrian stratum (as represented by Hatt-IIIb/c or Em-SH; cf. chapter 5, sect. 6.1.), the manuscript must have been produced in the (later) 13th century.

(1953) Wiseman (as No. 447; copy)

(1970) Westenholz (37-50; as part of a composite transliteration)

Urra Al. 11A = A03-R1001+R1139; found in topsoil, with the exact find spot unpublished A one-sided center piece (10.5 x 6.0 cm) preserving parts of two columns. On the right hand of the right column, there is a zone of blank space, which is possibly an additional, but uninscribed column. If the tablet besides the preserved section on fish and birds, additionally contained the section on wool and garments, the piece must be from the right half of the obverse (the mentioned blank space then being the tablet margin). The sign <GI> appears with diagonal strokes, so the manuscript probably represents a paleographic tradition parallel to Hatt-IIIa and Em-Syr. (the Earlier-Syrian stratum; further see chapter 5, sect. 5.3. & 6.1.) and was produced around the beginning of the 13th century.

(2005) Lauinger (copy; transliteration, and commentary)

3. [The remaining manuscripts] The manuscripts of the remaining, smaller corpora have been described in all detail in the primary editions, as for which see chapter 1, sect. 6.3.3.

Part E: A revised edition of the Ḫattuša lexical lists

The following edition of the lexical lists from Ḫattuša is based on the copies as edited in KBo. and KUB. The manuscripts stored at the *Vorderasiatische Museum Berlin* were additionally read from the original tablets; the manuscripts stored in the *Anadolu Medeniyetleri Müzesi Ankara* were additionally read from the photographs as in the possession of the *Akademie der Wissenschaften Mainz*.

The sequence of manuscripts follows the sequence as in the catalog in part D.

The numbering of the errors and mistakes given in the footnotes refers to the respective list in chapter 10, sect. 4.

SVo Bo. A = KUB 3,114 (Bo. 7346)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
l.	1'	[] [] [] []	[] [] [] []
		(break)	
r.	1'	ṛtam ¹⁷ -[ma]	[]
		tam-tam-m[a]	[]
		tam-tam-m[a]	[]
		ug ₄ -g[a]	[]
	5'	ug ₄ -g[a]	[]
		[ug ₄ -u]g ₄ -g[a]	[]
		(break)	

SaV Bo. A = KBo. 26,34 (902/z)

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
i'	1'	[I] [I] [I]	[I PAD] [I PAD] [I PAD]	[] [] []
		[I]	[I ḪAR]	[]
	5'	[I] [I] [I] [I] [I]	[I ḪAR] [I ḪAR] [I ḪAR] [I ḪAR] [I ḪAR]	[] []-ṛx ¹ [] [a-ra]-ru [e-ru]-ú
		[I]	[I AḪ]	[ki-iš-pu]
i'	10'	[I]	[I AḪ]	[]

i' 2'f. The sign which precedes <ḪAR> in the usual sign order of S^a is <PAD>. Possible Akkadian counterparts to Hitt. ar-ṛx¹-a-aš thus are Akk. *šutuḫ* “reed-hut” and *kurummatu* “food allocation” (cf. can. Ea 3 225ff.). Hitt. *walluwanza* “praised, blessed” could result from a paralexia pād for pad, as Sum. pād is usually set against Akk. *nabû* “to nominate, invoke”.

i' 4' The confusion between <ḪU> and <RI> (No. 053) in (5) is particularly plausible as <ḪU> is the euphonic continuation of preceding <AḪ>.

i' 5' The Akkadian equivalent to Hittite *dankuli*- should be *annaku* “tin”, as to which there is no ready link with Sum. ḪUR.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]-iš	-	-
[i]š	-	-
[i]š	-	-
[i]š	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]- ^r aš ^r	-	-
^r ar ^r - ^r x ^r -a-aš	-	-
wa-al-lu-wa-an-za	-	“praised, blessed”
ḫa-aḫ-ri(HU) ^r	-	“lung”
da-an-ku-li-iš	-	a metal
ḪUR.SAG-aš	-	“mountain”
ḫur-da-iš	“miller ^{to curse} ”	“curse”
^{NA4} ARA ₅ -aš	“millstone”	“millstone”
al-wa-an-za-tar	-	“sorcery”
YA- ^r Ú ^r -I-IŠ ^r	-	see note

- i' 6' If the Hittite is correct Sum. ḫur is used in taxilexis for ḫur-saḡ. However, since ḪUR.SAG is a very prominent logogram in Hittite cuneiform, it may be the result of an ad-hoc translation.
- i' 7'f. (2) possibly contained reduplicated <ḪAR>; see note to SaV Bo. B = KBo. 1,45 obv. 6'f.
- i' 7' Like in the parallel entry SaV Bo. B = KBo. 1,45 obv. 6, Akk. *ararru* “miller” has been confused with Akk. *arāru* “to curse” according to the Hittite translation (No. 217a). However, note that, while the parallel uses the verbal noun Hitt. *ḫurzakiawar*, the present manuscripts translates Akk. /parās/ by a common Hittite noun.
- i' 10' According to the parallel SaV Bo. B = KBo. 1,34 obv. 9' the (obviously mistaken) sequence of signs in (5)

col.	I.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
i'	11'	[I]	[I AḪ]	[]- <i>na-bu</i>
		[I]	[I ḪU]	[<i>pa-ra-s</i>]ú [?]
		[I]	[I ḪU]	[<i>na-ap-ru-š</i>]u [?]
		[I]	[I ḪU]	[]- ^r x ¹
	15'	[I]	[I ḪU]	[]
		[I]	[I SED _{1/3}]	[]
		[I]	[I SED _{1/3}]	[]
		[I]	[I SED _{1/3}]	[]
		[I]	[I SED _{1/3}]	[]
			(break)	
ii'	1'	I e[l]- ^r x ¹ -[] <i>na-aš-^rš^u¹-ul-pa-ak-ku</i>	[I GEŠPU [?]]	[]
		I pa-a-da <i>i-ki-iš-pa-ak-ku</i>	I PÀ[D]	[]
	5'	I ḫa <i>wa-i-si</i>	I ḪA	[]
		I za-aḫ <i>ḫa-i-s[i]</i>	[I Ḫ]A : za-aḫ	[]
		I ku <i>qa-i-[x]</i>	[I ḪA]	[]
		I za-ḫa-an	[I ḪA-A]	[]

must represent Hitt. *iššalli* “spittle” (No. 242). The sign read <Ú>[?] could therefore also be identified as <AL>[?], which is possible according to the photo.

i' 11' The Hittite can either be linked to CLuw. *walanti-* “dead” or CLuw. **wallanti-* “fit, capable” (as reconstructed from privative *niwallant(i)-* “incapable, unskilled”); both interpretations more or less fit the vertical context. Possible restorations in (4) are Akk. *ḫanābu* “to sprout” (to Hitt. *wallanti-* “capable”), Akk. *ḫanāpu* “to act impiously” or Akk. *ṭanāpu* “to be/become dirty” (according to the vertical context).

i' 12' According to the Hittite translation, the root Akk. *prš* has been confused with the root *prs* (No. 199).

i' 14' Hitt. *kappuwar* is very probably based on an erroneous interpretation of the Akkadian. There is no Akkadian counterpart known to Sum. ḪU, which would fit the Hittite translation.

i' 15' As noted by W. von Soden / H. Otten (1968: 40), Hitt. *šuwai-* is hapax legomenon, but may be the word hidden behind the logogram MUŠEN. Also see Rößle 2004.

ii' 1'f. Since <ḪA> is preceded by <ŠUB> in the usual sign order of S^a, and since the following sign <PÀD> is a compound based on <ŠUB>, the present entry must contain a compound which is based on this sign. The sign name seems to contradict this on first sight; However, accepting the reading of the third sign, which rather appears like <KU> on the photo, and regarding as an insertion or as a mistake for <UB>, one could identify the name as *ḡeš-šub-ak-ku*, which denotes the sign <GEŠPU>. The interpretation would be confirmed by the traces preserved of the reading in l. 1': the first sign is very likely to be restored as <SIKIL>, thus matching the initial parts of the known readings [illar], [illuru], [illuli].

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>wa-al-la-an(MAŠ)¹-ti-iš</i>	-	see note
<i>kar-¹ša¹-u-wa-ar</i>	“to flutter ^{to cut} ”	“to cut”
<i>wa-at-ku-wa-ar</i>	“to fly”	“to flee, jump”
<i>kap-pu-u-wa-ar</i>	-	“to count, check”
<i>šu-wa-iš</i>	-	see note
<i>SÈD-an-za</i>	-	“winter”
<i>ta-ri-ya-aš-ḥa-aš</i>	-	“weariness”
<i>wa-ar-ši-ya-tar</i>	-	“to calm down, be content”
¹ <i>wa-ar-ši¹-[x]</i>	-	-
 []	-	-
 []	-	-
 []	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-

Due to the blank space in l. 2' (2), the entry probably contained a single Akkadian equation only (see following note).

ii' 3'f. The sign name must be analyzed as Akk. *igi-šub-akku*. In the ordinary sign sequence of S^a, the sign <PÀD> is missing. Interestingly, it has been inserted after <ŠUB>, and not after <IGI>. Since PÀD is not repeated in l. 4' (2), the section probably contained a single Akkadian equivalent only (cf. the repetition in ll. 13'ff.).

ii' 5'-7' Note that, other than suggested by l. 6', the reading [zaḥ] is not attested for <ḤA>. The sign actually reading [zaḥ], i.e., <ḤA-A>, is treated in the following section.

As to the terms following the reading in (1), i.e. wa-i-si, ḥa-i-si, and qa-is-[si]², there seems to be no ready interpretation. According to the preceding and following entries, they should actually represent sign names. However, the name of the sign <ḤA> invariably appears as *ku-u_{1/2}-a* (cf. Gong 2000: 149f.). Probably, the second and the third sign of the three peculiar expressions are identical (this is certain for the second one, which is <I>, whereas the third one, <SI>, is broken in l. 7'; the interpretation of l. 6 is tentative); and it is therefore the initial element which is varied: wa / ḥa / qa. Possibly the elements must be interpreted as reflecting the respective readings (ḥa = ḥa-i-si; a-a = wa-i-si; ku = qa-i-si; with positions 1 and 2 inverted, then).

ii' 8' Although the reading [zaḥan] is otherwise not attested for <ḤA-A>, but only the readings [zaḥa] and [zaḥ], it is very likely this (compound) sign which is to be restored in (2): <ḤA-A> is the sign to follow <ḤA> in the *Ea* sequence (cf. can. Ea 4 113), and the sign in question must be based on <ḤA>, since the following section equally deals with a compound based on <ḤA>.

col.	I.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
ii'	10'	I ḥa <i>kiš-ki-qa-nu</i>	I [G]I[R]	[]
		I kar 'kiš ¹ -ki-qa-nu	I GI[R]	[]
		I li	I LI	[]
		I la	I LA : l[a-a]	[]
	15'	I lu-ub <i>lu(KU)'-mu</i>	I LUM : lu(KU)'-u[m]	[]
		I lu-ub <i>lu(KU)'-mu</i>	I LUM : lu(KU)'-um	[]
		'I' [x-x] <i>lu-mu</i>	I LUM : ḥu-ub	[]
		[x-x] 'x ¹	'x ¹	[]
		(break)		
iii'	1'	[I] 'x ¹ -[]	[]	[]
		I 'x ¹ -[]	[]	[]
		'en ¹ -[]		
		I 'x ¹ -[]	[]	[]
	5'	'x ¹ -[]		
		[I] [?] 'x ¹ - ¹ az ¹ -[]	[]	[]
		<i>te-eš</i> []		
		I []	[]	[]
		(break)		
iv'	1'	[I]	[]	[]-'x ¹
		[I]	[]	[]-'x ¹ -im-mu
		[I a-an]	[I AN : a-an]	[ša-m]u-u
		[I]	[I AN]	[ša-q]ú-ú

ii' 9f. Although the readings which this section preserves do not match those which are usually given for the sign <GIR>, and although the sign name also poses some interpretative problems, the present section very likely addresses this sign. This strongly suggests itself from the traces in ii 10' (2) and from the fact that <GIR> is a compound based on <ḤA>. In *Ea*, <GIR> usually follows <ḤA> and <ḤA-A> (can. Ea 4 117).

The usual readings of <GIR> are [peš] and [g/kir]. While present [kar] may correspond to the latter, [peš] is remarkably missing. The reading preserved instead may represent ḥa₆, which is, according to Borger 2010, not attested in lexical lists.

Within the sign name, the final sequence -qa-nu very likely represents the element -gunû, whereas the meaning of the initial sequence kiš-ki is opaque. The name of the sign <GIR> actually is ḤA-gunû, implying then that kiš-ki should somehow represent ku-u_{1/2}-a.

ii' 13'-16' The present section shows a series of inconsistencies. Despite the fact that <LU> appears as <KU> in most cases (No. 055), the readings in (1) do not correspond to those in (2) (SyllSum. lub vs. lum), and the readings with final [b] (lub, ḥub) are otherwise not attested. Note in this respect that the reading SyllSum. ḥub can also be found in SaV Em. 537A+ ii 18', which apparently represents a textual version very close to the present one.

SaV Bo. A = KBo. 26,34

- iii' 2'-7' This section seems to be, at least partially, concerned with compounds based on the sign <EN>, which is indicated by the beginning of the sign name in l. 3' (there is no vertical wedge in front of it, so it cannot represent the pronunciation; moreover, single <EN> would not take so much space that the name had to be placed in a separate line; iii' 2'f. thus probably make up one single entry).
- iii' 4'-7' are unclear. There is only one vertical wedge definitely preserved (iii' 4') thus indicating a new entry. iii' 7' again seems to represent a sign name. A name with initial Akk. *teš-* is however otherwise not attested.
- iv' 1'f. The sign usually preceding <AN> in the sign sequence of S^a is <KAM>. None of the common Akkadian equivalents, however, suit the sign traces preserved in (4). H. Otten / W. von Soden (1968: 40) suggest the sign <KISIM₅> with the Akkadian equivalent *kisimmu* to be addressed in this section, a restoration which does not seem to be compelling, since the attraction of <KISIM₅> appears unmotivated in this position, regarding its sign form as well as its pronunciation.
- iv' 4' Akk. *šaḡû* is a rather uncommon equivalent to Sum. an. Probably it is used in taxilexis for Sum. an-ta-(ĝál) or as phonetic paralexia 𒀭 for 𒀭.

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
	5'	[I ti-in-ki-ir] [I]	[I AN : ti-in-ki-ir] [I AN : i-il]	[i]-lu ₄ ʿelʷ-lu ₄
		[I mu-ul]	[I NAB]	zap(NAB)-pu
		[I mu-ul]	[I NAB]	nap-pa-aḥ-ḥu
		[I mu-ul]	[I MUL]	kā-ak-ka ₄ -bu
iv	10'	[I šu-ḥu-ub]	[I (ŠÚ.)MUL :]	ša-ḥu-pa-tu ₄
		[I ḥa-al]	[I ḪAL :]	[LÚ]ḪAL
		[I ḥa-al]	[I ḪAL :]	[pí-r]i-eš-tu ₄
		[I ḥa-al]	[I ḪAL :]	[ša-mu-u _{1/2}]
		[I ur]	[I UR]	[UR]
	15'	[I]	[I UR :]	[]
		[I]	[I UR :]	[]

(break)

SaV Bo. B = KBo. 1,45 (VAT 7434a)

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
obv. ¹	1'	[]	[ḪAR]	[x]-ʿx ¹ -rù
		[]	[ḪAR]	[a-r]a-rù
		[]	[ḪAR]	ʿZA ¹ -a-u
		[]	[ḪAR]	ša-a-rù

- iv' 6' The restorations in (3) and (4) are tentative; according to the photo they are possible. The alternative restoration Akk. *awīlu* = Hitt. *LÚ-iš* appears less probable. Note that, if the restorations are correct, the Akkadogram used in (5) is not fully matching the meaning of the Akkadian (No. 231).
- iv' 7' Due to the Hittite translation, the interpretation offered by H. Otten / W. von Soden (1968: 40), i.e., regarding Akk. NAB-*pu* as a mistake for *zap*(ERIM)-*pu* (No. 056), is convincing, although the parallel version from Emar preserves the entry NAB = *nab-bu* in this position. The mistake is quite notable, as <NAB> seems to be attracted by the occurrence of the same sign in the following line, being thus a typical textual-interference error.
- iv' 8' The equation Sum./Akk. *mul* = *napāḥu* is restricted to the verbal aspect of *nph* “to blow, light up, rise” (and does not apply to the nominal forms “smith” and “bellow”) and herein, to the meaning “to light up, rise” (as opposed to “to blow”). Strikingly, the Hittite scribe based his translation on the incompatible meaning “to blow (an instrument)” (No. 238).
- iv' 10' Akk. *šaḥuppātu* is a variant of *šuhuppātu*, only attested in the present manuscript. The usual Sumerian counterpart of Akk. *šuhuppātu* is ŠÚ.MUL. The only lexical attestation is in OB Aa 140 (set against Sum MUL). Since writing out the sign name of the compound variant would require more space than is available, the tablet either contained the single variant or had dropped the sign name.
- iv' 13' The equation Sum./Akk. ḪAL = *šamû* is otherwise not attested. It may therefore derive from interference between <ḪAL> and <AN>.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
DINGIR ^{LIM} -iš	“god”	“god”
LU[EL-L]U [?]	“pure, holy”	“pure, noble, free”
ku[r-t]a-a-al	“the pleiades”	“the pleiades”
pa-ri-pa-ri-ya-u-wa-ar	“to blow ^{an instrument} , light up”	“to blow an instrument”
[h]a-aš-te-er-za	“star”	“star”
[i]š-tap-pa-an-da	“(a pair of) shoes”	“(a pair of) shoes”
LUHAL-aš	“divination priest”	“divination priest”
zi-[]-x ¹ -x ¹	“secret”	-
ne ¹ -pi-[i]š	“sky”	“sky”
UR.GI ₇ -[x]	“dog”	“dog”
hu-u-it-[]	-	-
x ¹ -[]	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
x-x-x ¹ -[]-eš ^{1?} -[]	-	-
hu-u-wa-ar-xa-ki-u-wa ¹ -ar	“miller ^{to curse} ”	“to curse”
pa-aḥ-ḥi-eš-ki-u-wa-ar	see note	hapax leg.
ku-ru-ur ap-pa-tar	see note	“(to be) hostile”

- iv' 15' The 'second' Akkadian equivalent of Sum. UR, following Akk. *kalbu*, is Akk. *bāšu* “to be ashamed” with its derivations *bāštu* “dignity”, and *būštu* “shame”. There is no Hittite equivalent to these terms which is based on a root *hui(t)*-. The Hittite is rather to be interpreted as derivation of *huittiya*- “to draw, pull” than as *huitar* “animals, creatures” due to the orthography. H. Otten / W. v. Soden (1968: 41) read *hu-u-da-[ak]* “suddenly”.
- obv. 2' According to the Hittite translation, Akk. *ararru* “miller” has been confused with *arāru* “to curse” (No. 216b). Hitt. *huwarzaki*- (/huwart-ske-/) is the *-ške*- extended form of Hitt. *huwart*-; however, the durative-iterative meaning seems to have been lost, both forms being interchangeable. The use of *-ške*- therefore does not have a morphological counterpart in the Akkadian column. Also note the contrast between the *ablaut* variants Hitt. *huwart*- and *hurt*- (l. 6') which occur side by side within the same section.
- obv. 3' The term Akk. *ZA-a-u* is unclear. CAD quotes it as *za'u* “resin”. Also note the entry SyllSum./OrthSum./Akk. *za-an-ga* = NI = *za'u ša* Ì “exudation, said of oil” (can. Ea 2 22), which connects the term to the semantic field of grinding. A quite similar interpretation emerges when connecting the entry with Akk. *šāhu*, which denotes something like an oil maker's oven.
- As for a short discussion of the Hittite, cf. CHD sub *paḥḥeški*- (with further references).
- obv. 4' As to Akk. *ZA-a-ru*, the following two interpretations are possible on the basis of Sum. ḪAR: (1) It could represent a West Semitic cognate of Akk. *šemeru* (Assyrian variant *šawiru*), whereby /m/ or /w/ is weakened to /'/ or even assimilated: cf. Syr. *še'ro* and Hebr. *šer* (possibly loaned from Akkadian; NA *sa'uru/sa'iru* also belongs

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
obv. ¹	5'	[] [] []	[ḪAR] [ḪAR] [ḪAR]	<i>ša-ra-ru-u</i> [a-r]a-ru [e-ru]- ^r ú ¹
		[u _{1/2} -uh] [u _{1/2} -uh]	[AḪ] [AḪ]	[ki-iš-pu] [ru-'tu _{3/4}]
obv. ¹	10'	[u _{1/2} -uh] [u _{1/2} -uh] [] []	[AḪ] [AḪ] [AḪ] [AḪ]	[] [] [] []
(break)				
rev. ¹	1'	[] [] [] []	[KU] [KU] [KU] [KU]	^r eb ¹ -lu ₄ aš-lu ₄ li-iḫ-mu el-lu _e
	5'	[]	[KU]	ú-te-eq-qú

to this group). Akk. *šemeru* is generally equated with Sum ḫar. (2) It may represent a parallel to the terms listed in can. Urta 5 90f., where one finds the entries Sum./Akk. ḡeš-UD-SAR-mar-gíd-da = *sarru* “crescent- or half-moon-shaped segment of a wheel” and ḡeš-kak-UD-SAR-mar-gíd-da = *sarrāru* “peg fastening the two segments of a wheel”. Although neither of the terms is set against Sum. ḪAR, both also denote a circular-shaped object. Moreover, the suggested reconstruction could also account for the equation in the following entry.

Regardless of the reconstructed original meaning of the Akkadian – according to the Hittite it seems to have been confused with either Akk. *šrr* “to be hostile” or *z'r* “to dislike”. As for Akk. *šrr*, which in regard of semantics seems to be the better interpretation, note that this root is only present as adjective *šerru* “enemy, hostile” in Akkadian. The Hittite translation as infinitive only makes sense if the Akkadian was analyzed according to a weak pattern (*šarr* or *šār*), which is frequent in West Semitic languages (chapter 9, sect. 2.3.4.).

obv. 5' Like in the preceding entry, there are several possible interpretations of the Akkadian based on Sum. ḪAR: It may represent (1) a previously unknown derivation of Akk. *šemeru* “ring”, cf. the previous note, (2) Akk. *sarrāru* “peg fastening the two segments of a wheel”, which must be considered more likely (cf. the argumentation in the previous note), or (3) Akk. *sarrarû*, once attested in can. Urta 8 170 and possibly denoting a reed bundle. This is the only variant which preserves a lengthened final /u/.

The Hittite translation is possibly based on Akk. *šarāru* “to flow, drip”, which would fairly suit the meaning of Hitt. *šalliya-* “to melt down”.

obv. 6'f. Possibly, there has to be restored reduplicated ḪAR in (2). Otherwise ll. 2' and 6' would contain identical equations; the Sumerogram used in the Hittite column, also points into this direction. However, Akk. *erû* appears to be far more often set against single ḪAR, and obv. 2' and 6' could theoretically have been differentiated according to contrasting readings assigned to <ḪAR>.

obv. 6' Like in l 2', Akk. *ararru* “miller” has according to the Hittite translation been confused with *arāru* “to curse” (No. 216b). Moreover note the different root variants of Akk. *ḫu(wa)rt-* used in ll. 2' and 6'.

obv. 8'.13' That the present section deals with the sign <AḪ> is very likely since <AḪ> is the sign to follow <ḪAR> in S^a. This raises the problem that none of the sememes given in (4), i.e. [sorcery] and [spittle], is usually identified

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>šal-la-u-wa-ar</i>	see note “to flow, drip”?	“to melt down”?
<i>hur-za-ki-u-wa-ar</i>	“miller ^{to curse} ”	“to curse”
^{NA4} ARA ₅ -aš	“millstone”	“millstone”
<i>al-wa-an-za-tar</i>	“sorcery”	“sorcery”
<i>iš-ša-al-li</i>	“(poisonous) spittle”	“spittle”
<i>ma-an-za</i>	-	see note
[iš-š]a-al-la-an-za	-	“spitting / spat at”
[x]- ¹ x ¹ -ša-an-za	-	-
[x-x]- ¹ x-x ¹	-	-
¹ iš ¹ -hi-ma-na-aš	“rope”	“rope”
<i>šu-ma-an-za</i>	“rope, tow rope”	“rope”
<i>i-šu-wa-ni-it wa-a-tar</i>	“mud”	“water with dirt”
<i>a-ra-u-wa-ni-iš</i>	“pure, holy”	“free, noble”
<i>iš-ta-ma-aš-šu-u-wa-ar</i>	“to wait, pay attention”	“to listen, perceive”

with this sign. Note however, that the Sumerian word for “spittle”, Sum. úḫ, is a homophone of AḪ, and may thus form the basis for a phonetic paralexism here. The equation with Akk. *kišpu* can then be regarded as a further semantical paralexism to AḪ = *rūtu*.

The alternative restoration would be a ligature based on <KA> (cf. Sum. KAXBAD-zu, KAXME-ḡar, set against Akk. *kišpu*, and Sum. KAXLI and KAXIM, which are set against Akk. *rūtu*). However, the insertion after <ḪAR> would be quite unusual

- obv. 10' Hitt. *manza* is hapax legomenon, very likely to be connected with more frequently attested Hitt. *mantalli-*, which presumably is a derivation of it. The meaning of the term, however, is not quite clear. From its position between Hitt. *iššalli-* and *iššalanza*, it very probably denotes a quality perceived as negative.
- rev. 1'-6' The present section actually deals with the sign <ŠÈ>, although the sign in l. 6 clearly is <KU>. As for the disregarding of this distinction, which is a general characteristic of the manuscript, see the problematical entry in rev. 4' (with note), and also the entries 7'f.
- rev. 1' The nominative of Hitt. *išḫiman(a)-* usually shows the form *išḫimāš*, while the accusative and the oblique case endings take the extended stem *išḫimana-*. The present form is unique.
- rev. 3' Akk. *liḫmu*, which is hapax legomenon, is to be connected with Akk. *luḫummû* and its variant *luḫmû*.
- rev. 4' The equation cannot be properly explained in connection with the sign <ŠÈ>. Possibly it forms a semantical paralexism to the equation Sum./Akk. ŠÈ = *rubû*. More likely, however, it is based on the phonetic paralexism <KU> for <KÛ>, thus implying that the present section was actually taken to deal with <KU> and that the distinction between <ŠÈ> and <KU> is generally disregarded in the present manuscript.
- Hitt. *arawanni-* “free” only gives a specialized meaning of Akk. *ellu*. Note in this respect that the Akkadogram *ELLU* is almost exclusively used in this meaning, Hitt. *ELLU* possibly even representing Hitt. *arawanni-* (cf. Hittite Laws 2:91: *takku*^{LU}*ELLUM arauwanniuš ... wenzi* “If a free man rapes free women...”; No. 231).
- rev. 5' The present equation can be linked to can. Ea 1 175, whereby ŠÈ (reading ḫun) is set against Akk. *nāḫu*, which is semantically close to Akk. *ūteqqû*.

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
	6'	□	KU	<i>ru-bu-ú</i>
		□	KU	<i>lu-bu-uš-tù</i>
		□	KU	<i>šú-u-bá-tu₄</i>
		[]- ^r x ¹ - <i>du-gul-la-ag-ga</i>	KUxLÁL	<i>zu-u</i>
rev.!	10'	[k]u	KUxIGI	<i>ší-in-ḫu</i>
		□	LU	<i>ša-ba-tù</i>
		□	LU	<i>kà-mu-u</i>
		□	LU	<i>re-'-ú</i>
		□	LU	<i>ri-tù-ú</i>
	15'	□	LU	<i>du-uš-šu-ú</i>
		□	LU	<i>ma-a-du₄</i>
		□	[L]U	<i>ma-du-tu₄</i>
		□	[LU]	<i>LÚ-lu₄</i>
		□	[LU]	<i>ni-i-šu</i>
rev.!	20'	□	[LU]	<i>te-ni-šu</i>
		□	[LU]	<i>^rtá¹-ya-ru</i>
(break)				

rev. 7'f. The short section actually deals with the sign <TÚG>, although the sign given in (2) clearly is <KU>. Strikingly, the scribe uses the correct logogram Hitt. TÚG in 8' (5).

rev. 7' The nomen concretum Akk. *lubuštu* “garment” is rendered by a Hittite verbal substantive with final *-war*. The pattern Akk. /purust/ can also assume functions which are similar to the pattern /pirist/, i.e. forming infinitives and verbal abstracts,

rev. 9'f. The logograms listed in (2) can not be identified exactly. B. Landsberger / R.T Hallock (1955: 59) render them as <rectangle + ME> and <U + rectangle>, CAD as <DÚRxME>(?) and <UxDÚR>. For the frequent equations of Akk. *zû* (for Akk. *šinḫu*, see following note) with Sum. *še₁₀*, there is no doubt that both signs are extensions of the sign <KU>. The two signs thus appear as <KU> with the inner horizontal wedge dropped, and the signs <LÁL> and <IGI> inscribed instead.

To their left hand, there are apparently the traces of the names of both signs continuing from the first column, identifying the first sign as *x-tukul-ak-ku* (thus proving the basis <KU>); the second name is almost completely broken,

rev. 10' Akk. *šinḫu* is hapax legomenon, but can clearly be linked to *šanāḫu* “to void (excrement)”, which is set against Sum. KU^{se}-bar-ra (can. Erim 3 67).

Hitt. *šalpi-* is a stem variant of more frequently attested *šalpa-*.

rev. 13'f. Both entries form one of the typical /parās/ - /pirist/ couples ('polygrammatic variation'). The first one thus is likely to be interpreted as Akk. *re'û*, and not as *rē'û*, as suggested by the Hittite translation (No. 153). As to Akk. *rītu*, note the erroneous hyper-plene spelling of the final vowel, which is probably inferred from the preceding entry (No. 112).

(5) = Hittite	translation of the Akkadian	translation of the Hittite
LUGAL- <i>uš</i>	“ruler, prince”	“king”
<i>wa-aš-šu-u-wa-ar</i>	“clothing, garment”	“to clothe”
TÚG- <i>aš</i>	“garment”	“garment”
<i>za-ak-kar</i>	“excrement”	“excrement”
<i>šal-pí-iš</i>	“excrement”	“dung”
<i>ap-pa-tar</i>	“to seize”	“to seize”
KI.MIN	“to capture”	“ditto”
LÚ SIPA	“to pasture ^{shepherd} ”	“shepherd”
<i>ú-e-ši-iš</i>	“pasture”	“pasture”
<i>da-me-e-da</i>	“(to make) fertile, abundant”	“abundance, power”
<i>me-ek-ki</i>	“much, plentiful”	“much”
<i>me-eḫ-ḫa-e-eš</i>	“many”	“many”
LÚ- <i>iš</i>	“man”	“man”
<i>an-tu-uḫ-ša-tar</i>	“people, population”	“population, mankind”
KI.MIN	“people, mankind”	“ditto”
EGIR- <i>pa wa-aḫ-nu-ma[r]</i>	“turning back”	“to turn back”

rev. 15' The Hitt. stem **damētar-* is only attested through its derivation *damētarwant-*. The nominative forms invariably read *damēta*.

rev. 18'-20' <LU> here is used paralectically for <LÚ>.

rev. 18' Note that, according to the phonetic complement, the expression behind the logogram LÚ is Luw. *ziti-* and not Hitt. *antuḫša-*.

rev. 20' Except the present one, there is only one additional attestation of Akk. *tenišu*, according to AHW (a manuscript from OB Nippur containing parts of Atram-hasīs [*la-a ta-ša*]*ka-la-[n]im te-ni-še-šu* “[do not fe]ed his peoples”; v. Soden's remark “nur Bo.!” is thus not correct).

rev. 21' Akk. *tāru* never appears equated with Sum. LU. The logograms by which it is usually represented are NIGIN and GUR. Note that <LU> and <NIGIN> are quite similar-shaped, while similarities between <LU> and <GUR> are as well present, but less striking. The equation, thus, either is a kind of graphic paralexia or, more likely, a mistake.

Akk. *tāru* strikingly occurs as *tay(y)āru*, either representing a /parrās/ form or, more likely, a strong-inflecting infinitive /parās/. The same form can be found in SaV Bo. G = KBo. 13,5: 9' (written *tá-a-ya-a-[ru_{1/3}]*), where it is accompanied by Akk. *tāru*, and in Unid Bo. 4-4 = KUB 3,93: 7'; the only certain attestation of Akk. *tāru* is the aforementioned one (a second one may be identified in SaV Bo. I = KUB 3,95: 4'), so *tayāru* seems to represent the more convenient inflection.

SaV Bo. C = HT 42 (BM 108563)

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
obv.	1'	[]	[ḪU]	[]
		[]	[ḪU]	[iṣ-ṣu-u-ru]
		[]	[ḪU]	[na-ap-ru-šu]
		[]	[ḪU]	[iṣ-ṣu-u-ru]
	5'	[]	[ḪU]	[]
		[]	[SED _{1/3}]	[ku-u-ṣú]
			[SED _{1/3}]	[]
			[SED _{1/3}]	[]
			[SED _{1/3}]	[]
obv.	10'		[SED _{1/3}]	[]
			[SED _{1/3}]	[]
			(break)	
rev.	1'	[še]	[KU/ŠÈ]	[]
				[x] 'x' []
		[du-ur]	[KU]	[šu-b]ur-ru
				[x]-IB-ru
	5'			[š]ur ² -ru-u
				[š]u-ub-tu ₄
				[a-š]a-bu
				[mu-u-š]a-bu
				[mu]-ur-ṣú
rev.	10'	[tu-uš]	[KU]	[šu-ub]-tu ₄

obv. 5' H.G. Güterbock apud B. Landsberger / R.T. Hallock (1955: 55) segmentize the Hittite as MUŠEN-ŠÚ MUŠEN *tiyauar*, translating “approaching of one bird to another”.

obv. 6'-11' The present section has tentatively been assigned to the sign <RI> by B. Landsberger / R.T. Hallock (1955: 55), who propose to read the first sign in l. 6' (5) <É> or <NUN>. According to the Hittite translations and according to the parallel in SaV Bo. A = KBo. 26,34 i 16f., it is clear that the section deals with the sign <SED> or <SÈD>.

obv. 6' Note that <SÈD> used as a logogram in Hittite, mostly has the very specialized meaning “winter“. It corresponds only partially to the Akkadian and Sumerian equivalent (No. 232).

obv. 7'f. As several lines of the present manuscript are marked as *ḥarran* “broken” (cf. note to rev. 3'-11'), the blank space in (5) can either be interpreted as PAP (broken) or <KI.MIN> (“ditto”). Accepted the latter interpretation, terms likely to be restored in (4) are Akk. *ḥalpû* and *šurîpu* “frost, ice” (cf. can. Aa 8/1 178f.); according to the former, Akk. *nāḫu* and *pašāḫu* are possible restorations.

obv. 9' A possible restoration in (4) is Akk. *mānaḫtu* according to Izi Bo. A = KBo. 1,42 i 19, as has already been noted by B. Landsberger / R.T. Hallock (1955: 55f.). However, there is no parallel attestation for an equation Sum./ Akk. *še₄ = mānaḫtu*.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
'MUŠ/SUKKAL ¹ -aš	-	-
MUŠEN-eš	“bird”	“bird”
wa-at-ku-ar	“to fly”	“to flee, jump”
MUŠEN-eš	“bird”	“bird”
MUŠEN ŠÚ MUŠEN ti-ya-u-ar	-	see note
SÈD ¹ -an-za	“cold (weather)”	“winter”
(vacat)	-	(vacat)
(vacat)	-	(vacat)
[t]a-ri-aš-ḥa-aš	-	“weariness”
[wa]-ar-ši-ya-za	-	“calming”
[wa-a]r-ši-ya-za	-	“calming”
[x x a]š?	-	-
'ku-it ¹ -ma-an	-	“while”
PAB	“bottom”	“destroyed”
(vacat)	-	(vacat)
(vacat)	“to begin”	(vacat)
(vacat)	“seat, throne”	(vacat)
a-še-šu-u-wa-ar	“to sit”	“to sit (down)”
(vacat)	“dwelling, seat”	(vacat)
GIG-an	“illness”	“illness”
PAB	“seat, throne”	“destroyed”

obv. 10f. Possible restorations in (4) are Akk. *nūhtu* “calm, peace” and *tapšuh̄tu* “pacification”.

rev. 1f. Hitt. *kuitman* is very likely the translation of a preposition or of a conjunction. The only sign of the KU-family which can have served as basis for this translation is <ŠÈ>. Note that this sign is actually treated in a separate position in the general sign order of S^a.

rev. 3'-12' Note that the reading Sum. *tukul* is strikingly absent in this section dealing with the sign <KU/DÚR>.

rev. 3'-11' With regard to the PAP-mark in (4) and the following blank space, which comprises rev. 3'-9', if not 3'-11', B. Landsberger / R.T. Hallock (1955: 56) already suggest “that the Hittite equivalents were destroyed [...] on the tablet from which our tablet was copied, and that only ll. 7' and 9', easy to restore, were restored by the copyist”.

rev. 5' The traces in (4) quite clearly point to the restoration of Akk. *šurrû*. However, none of the signs of the KU-family fit the meaning of this term.

rev. 8'/12' Note that the scribe did not restore Hitt. *zah̄hartiš* in l. 8', although it is preserved in equation with Akk. *mūšabu* in l. 12'.

rev. 9' Sum. *dūr* (KU) substitutes for *dur₁₁* in phonetic paralexia here (cf. SyllSum/OrthSum./Akk. *du-ur* = TU = *muṣu*; can. Aa 7/4 62).

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
rev.	9'			[a-š]a-bu [mu-u-š]a-bu
		[zi-id]	[KU/ZÌ]	[qé-e-m]u [ma-aš-ḥa]-tù [x-x]-ṛx¹
	15'			
		[]	[]	[]
			(break)	

SaV Bo. D = KBo. 1,34 (VAT 7426)

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
obv.	1	[za-la-ag]	[UD]	[]
		[]		[]
		[]		[]
		[]		[]
	5	[]		[]
		[]		[]
		[]		[]
		[]		[]
		[ad]	[AD]	[]
obv.	10	[]		[]
		[]		[]
			(break)	
rev.	1'	[]	[]	[]
			(end of tablet)	

rev. 13' The phonetic complement indicates that Hitt. *memal-*, which is usually represented by the logogram ZÌ.DA, is not the term behind this logogram.

rev. 14' As has already been noted by B. Landsberger / R.T. Hallock (1955: 59), “the Hitt. translator considered *mašḫatu* to be derived from *šaḫātu* ‘to jump’.” Note moreover that – if the form to be restored in (4) really follows the pattern /mapras/ – the scribe additionally considered the *m*-prefixed form to represent an infinitive (Nos. 163/200).

obv. 1-8 The restoration in (1/2) is very probable as it reflects the usual sign order of S^a, with <UD> preceding <AD>.

obv. 2-5 Note that the Hittite column seems to list highly specialized meanings of the sign <UD> (even the very extensive section in can. Aa 3/3, numbering over 120 entries, does not list a single one of the expected terms). If

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>a-še-šu-u-wa-ar</i>	“to sit”	“to sit (down)”
<i>za-ḥar-^rti¹-iš</i>	“dwelling, seat”	a specific kind of seat
<i>ZÌ.DA-an</i>	“flour”	see note
<i>wa-at-ku-u-wa-ar</i>	a kind of flour “ jumping ”	“to flee, jump”
<i>ŠA^{GIŠ}GIŠIMMAR mu-e-[]</i>	-	“[] of a date palm”
<i>^rx x x x x¹</i>	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ZALAG.GA-aš</i>	-	“bright, splendid”
<i>LUGAL-uš</i>	-	“king”
<i>šal-li-iš</i>	-	“great, big”
<i>EN-aš</i>	-	“lord”
<i>[UGU]LA-aš</i>	-	“supervisor”
<i>^rx¹-ša-a-aš</i>	-	-
<i>[x]-iš</i>	-	-
<i>[^{GI}]šḥa-an-za-na-aš</i>	-	a tool
<i>ad-da-aš</i>	-	“father”
<i>šal-li-[i][?]-uš</i>	-	“great ones, parents”
<i>[LU]GAL-[u]š</i>	-	“king”
<i>[]-^rx¹-šar-ru KU₇</i>	-	-

they are to be explained in terms of a semantic paralexis they more likely origin in an association with Akk. *ellu/ebbu/namru* (especially with *ellu*, which directly refers to persons) than with Sumerian UD. It is also possible that the terms origin in a specialized or erroneous interpretation of the Akkadian. The equation with Hitt. *UGULA-aš* could result from a graphical commutation or paralexis of <UD> for <PA>.

obv. 10 As for the ending Hitt. *-uš* (actually accusative plural) used for the nominative, cf. chapter 9, sect. 1.3.3.

obv. 11 Note that Akk. *šarru*, likely to be restored in (4), is not among the known meanings of <AD> (the respective section in can. Aa is unfortunately broken). The present equation thus either is a semantic paralexis, or the Hittite merely gives a specialized reading of a more convenient Akkadian term (e.g. Akk. *rabû*); also see note to ll. 2'-8'.

SaV Bo. E = KBo. 13,9 (60/t)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
	1'	[I] [TU]	ṛta¹-[x]²	[]
		[I] [TU]	uz	[]
		[I] [T]U		[]
		[I] [T]U		[]
	5'	[I] TU		[]
		I TU		[]
		I TU		[]
		I T[UM]		[]
			(break)	

SaV Bo. F = KBo. 1,52 (VAT 7453)

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
	1'	[]	UL x X UL x X	Z[A] ZA-[]
		[I] [pí]-ri	PIRIG PIRIG PIRIG	ri-m[u] né-e-š[u] la-bu-ú
	5'	I az I uk I ni-ib	AZ (PIRIGxZA) UG (PIRIGxUG) NIB (PIRIGxKAL)	a-sú-u² mi-in-de₄-mu ni-im-ru
		I ki-ri	GÌR GÌR	ši-pu ga-aš-ru
	10'			

E 1'f. The meaning of the signs in (2) is not completely clear. They possibly reflect the reading Sum. ḥuduš (which is for its infrequency very unlikely to count at least seven meanings) or the sign name, which is *ḥu-du-uš*-(*šu*). Also note that the sign <UZ> precedes <TU> in the common S^a sign sequence.

F 1'f. The sign in (2) appears as with two verticals and one small oblique stroke additionally inscribed (is the sign to precede the PIRIG-section in the usual sign order of S^a. Neither in Hittite nor in Mesopotamian cuneiform, variants of with inscription are attested (and the same is true with regard to <AMAR> or <SISKUR>). Note yet that there is a infrequently-attested MB variant of with three instead of one vertical inscribed, and as noted by B. Landsberger / R.T. Hallock (1955: 64), similar forms of this sign are attested in Amarna. However, the remaining signs of the tablet appear in the typical Hittite paleography (e.g. <AZ> and <PIRIG> with subscription). Also, the initial traces of the Akkadian translations cannot be brought into agreement with the known meanings of .

translation of the Akkadian

translation of the Hittite

-
-
-
-
-
-
-

(5) = Hittite

translation of the Akkadian

translation of the Hittite

𐎶
𐎶

-
-

-
-

𐎶
𐎶
𐎶

“wild bull”
“lion”
“lion”

-
-
-

𐎶
𐎶

“bear”
“tiger”

-
-

pár-š[a-na-aš]

“leopard”

“leopard”

GÌR-*aš*

“foot”

“foot”

: *a-ra-an-za š[A]*

“strong”

“standing []”

F 3'-5' Note that <PIRIG> and <GÌR> are clearly distinguished here through their position (GÌR follows in ll. 9'f.) and also graphically (<PIRIG> with two short horizontal wedges, <GÌR> as usual with two small oblique strokes). This distinction is most notable as it is not carried out in the other preserved versions of S^a. The arrangement in combination with the following section is very logical, since <AZ>, <UG> and <NIB> are originally variants of <PIRIG>. Note that in Hittite paleography, <PIRIG> is indistinguishable from <UG = piriĝ> in the cases in which the latter is written without the subscript of <UD>. As for a short treatment, cf. chapter 12, sect. 5.2.5.

F 3' The equation Sum./Akk. piriĝ = *rīmu* is unique; possibly, it forms a semantical paralexis.

F 5' Note the shifting of the plene writing in Akk. *lābu* (No. 113).

F 9'f. See note to ll. 3'-5'.

F 10'f. The Hittite term is unclear. H.G. Güterbock apud B. Landsberger / R.T. Hallock (1955: 64) tentatively translate “strong standing”, thus connecting the form to Hitt. *ar-* “to stand”. Possibly restore *a-ra-an-za-š[a-an]*

col.	I.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
		[I] [a-l]i ² -im	ALIM [A]LIM	<i>kar-ša-nu</i> <i>ku-ša-ri-iḫ-ḫu</i>
		[I] [ḫu-uš]	[ḪUŠ]	<i>pal-ḫu</i>
		[I] [an-še]	[ANŠE]	<i>ʾi¹-mi-ru</i>
15'		[I] [na-ar]	[LUL]	[n]a-a-ru
		[I] []	[LUL(xBALAG)]	[na-a]-ru / [za-ma]-ru
		[I] [li-ib]	[LUL] [LUL]	[] []
			(end of tablet; reverse uninscribed)	

SaV Bo. G = KBo. 13,5 (290/t)

col.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
1'		[I] []	(pap)	[x-x]-ʾZU ^{1?} -ú
		[I] []		[x]-ʾA/ZA ¹ -ru
		[I] [PAP]		a-ša-re-du ₄
		[I] [PAP]		ša-aq-qú-ú
5'		[I] [PA]P		re-ša-tù
		I PAP		ra-bu-ú
		[I] PAP		du-da-a-t[ù] [?]
		[I] [G]UR	gur	tá(BA) ¹ -a-[ru _{1/3}]
		[I] [G]UR		tá-a-ya-a-[ru _{1/3}]
10'		[I] [GUR]		na-as-ḫu-[ru _{1/3}]

according to Diri Bo. D = KUB 3,109 rev. 13.

- F 11'f. Both Hitt. *tišanu*- and *liḫša*[are hapax legomena. HED sub *lihsa*[- proposes a connection with Akk. *tišānu* and Hebr. *dšwn*, which both denote a kind of buffalo.
- F 12' The spelling of Akk. *kusarikku* with <Š> and <Ḫ> is remarkable, especially because the latter suggests a spirantization of /k/ to /ḫ/ even though /k/ is geminated.
- F 13' According to the Hittite translation, Akk. *palḫu* was erroneously regarded as a substantive (/pars/) and not as an adjective (/paris/) (No. 154)
- F 15'f. The restoration of the second entry of this section is unclear. A reading of <NAR> different from *nar* and denoting a singer is as yet unattested. Possibly, 16' (2) contained an extended variant of <NAR>, e.g., <NAR-BALAG>, which is likely since it would explain, why the scribe did not use again a logographic spelling in the Hittite column (logographic spellings are mainly restricted to those cases where the logogram given in the Sumerian column is identical, like in l. 15'). B. Landsberger / R.T. Hallock (1955: 64) assume a variation in the Akkadian column, thus restoring Akk. *[za-am-ma]-ru*, which is as yet not attested in equation with Sum. NAR.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ti-ša-nu-u[š]</i>	“bison”	“bison”
<i>li-iḫ-ša-^rx¹-[]</i>	“bison”	-
<i>na-aḫ-ša-ra-az</i>	“frightened”	“fear”
ANŠE- <i>aš</i>	“donkey”	“donkey”
^{LÚ} NAR- <i>aš</i>	“musician, singer”	“musician, singer”
^{LÚ} <i>ki-nir-tal-la-aš-pát</i>	“musician, singer”	“musician, singer”
<i>ka-ru-uš-ši-ya-wa-ar</i>	-	“to be silent”
KI.MIN- <i>pát</i>	-	“also ditto”

translation of the Akkadian	translation of the Hittite
-	
-	
“first, pre-eminent”	
“high”	
“first, prime”	
“great”	
see note	
“to turn back”	
“turning back”	
“to run back, come back”	

- F 17'f. The restorations proposed for (4) by B. Landsberger / R.T. Hallock (1955: 64), are Akk. *kāru* “to be dazed” and *kūru* “depression” (probably this suggestion is based on SyllSum./OrthSum./Akk. li-[ib] = [LIB] = *k[a-a-rum]* in can. Ea 7 293).
- G 2' A possible restoration in (4): Akk. *māru*.
- G 3'-6' The entries in this section are all variants of the basic equation Sum./Akk. PAP = *aḫu*; referring particularly to the “eldest brother / brother first in rank”. Except for Akk. *šaḫû*, the equations are all more or less paralleled by other sources. Akk. *šaḫû* could be a semantic paralexia.
- G 7' There is no Akkadian term restorable. A possible basis is WSem. *dwdt* “father's sister”; the meaning fairly suits the given vertical context.
- G 9' Akk. *ta-a-ya-a-ru* supposedly reflects *tayyāru*. Note that this form occurs three times in the lexical lists from Ḫattuša (SaV B = KBo. 1,45 rev. 21 and Unid Bo. 4-4 = KUB 3,93: 7'; spelled *ta-ya-a-ru* in both instances), whereas the simplex *tāru* is limited to the preceding entry of the present manuscript. So one may suggest that *ta-(a-)ya-a-ru* represents the regular form of *tāru*, thus that it follows a /parās/ pattern with strong inflection.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
11'		[I] [GUR] [I] [GUR]		<i>up-p[u-qu]</i> <i>kùr-r[u]</i>
		[I] [BUR] [?] [I] []	[]	<i>pu-ú-[ru]</i> [?] <i>ni-¹x-[]</i>
15'		[I] []		¹ HUR ¹ -[]
			(break)	

SaV Bo. Gb = KBo. 13,8 (124/t)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
	1'	¹ T GUR ¹ T GUR ¹ T GUR [I] GUR	¹ x ¹	[] [] [] []
	5'	[I] [G]UR		[]
			(break)	

SaV Bo. H = KUB 3,105 (Bo. 3571)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
l.	1'	[I] [GAR] [I] [GAR] [I] [GAR] [I] [GAR]	[ni-ig] [ni-in-da] [] [ga-ar]	[] [a-ka-lu] [] [ša-ka-nu]
	5'	[I] [GAR] [I] [GAR]		[] []
		[I] [AL]	[al]	[al-lu]

G 11' The Interpretation of (4) according to can. Erim 6 12-14, where Akk. *epēqu* is listed as quasi-synonym to Akk. *tīrānu* and *nashuru*.

G 13'-15' The sign following <PAP> in the general sign sequence of S^a is <BUR>. The first entry could then be restored to Akk. *pūru*. As for the following two entries, however, the situation is more difficult; Akk. *ni-¹x-[]* in l. 14' could represent *ni-i[p-ta-nu]*, an as to yet unattested phonetic variant of Akk. *naptanu*; as for l. 15', there is no ready explanation.

Gb 1' The broken sign in (2) is apparently neither <GUR>, <KUR>, nor <KU>.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[I] [AL]		[šar-ru]
		[I] [AL]		[at-ta]
l.	10'	[I] [AL]		[a-na-ku]
		[I] [IL]	[il]	[KA.KA.SIG.GA]
		[I] [IL]	[]	[šu]
		[I] [Ú]	[u]	[šam-mu]
			(break)	
r.	1'	'T' [LAL]	[la-al]	[]
		'T' 'LAL'		[]
		[I] LAL		[]
		I LAL		[]
	5'	I LAL		[]
		I LÁL	l[a-al]	[šu-qa-lu-lu]
		I LÁL-SAR		[še-et-tu _{3/4}]
		I LÁL-SAR		[]
		I LÁL-DU		[la-ap-nu]
r.	10'	I LÁL-KAK	na-an-ga	na-[gu ₅ -u _{1/2}]
		I LÁL-LAGAB		ri-bá-'a ¹ -[tu _{3/4}]
		I LÀL	la-al(KA) ^{1?}	dì-iš-[pu]
		I LÀL		'ta ¹ -a-[bu]
		[I] 'LÀL'		ma-at-[qú]
			(break)	

l. 8' This entry very probably derives from the reading Sum. máḥ, which is synonymous to maḥ.

l. 9'f. The meanings Akk. *atta* and *anāku* very likely reflect the pronominal 'meanings' of the Sumerian stative prefix al-. Strikingly, these equations are not attested in any other lexical and, in particular, grammatical lists. Supposed the interpretation is correct, the entries (together with uncertain l. 12') form the sole instances of meta-lectic equations in the present corpus (cf. chapter 9. sect. 5.3.).

l. 11' As has already been noted by B. Landsberger / R.T. Hallock (1955: 69), the restoration in (4) is supported by MA S^a Q 5', S^b 2 225 and can. Aa 7/4 30. Thus, Hitt. *memmuwar* must probably be interpreted as *memi-yawar* "to speak", then in the metalinguistic meaning "to pronounce phonetically".

l. 12' Hitt. *apāš* "he" is very peculiar as a translation of Sum. il. There are two possible interpretations, which both are not fully compelling: First, Sum. il could be taken as a pronominal element; however, the only formative which comes into consideration, i.e. Sum. al-, has the allomorph ul-, but not -il. Second, the Hittite may be

(5) = Hittite	translation of the Akkadian	translation of the Hittite
LUGAL- <i>uš</i>	“king”	“king”
<i>zi-ik</i>	“thee”	“thee”
<i>am-mu-uk</i>	“I”	“I”
<i>me-em-mu-u-wa-ar</i>	phonetic value	see note
<i>a-pa-a-aš</i>	see note	“the aforementioned, he”
𐎶𐎵- <i>an</i>	“plant”	“plant”
𐎶	-	-
𐎶	-	-
𐎶	-	-
𐎶	-	-
𐎶	-	-
𐎶	“to hang (down)”	-
𐎶	“remnant”	-
𐎶	-	-
𐎶	“poor”	-
𐎶	“district, province”	-
𐎶	“remnant, remainder”	-
𐎶	“honey”	-
𐎶	“sweet, good”	-
𐎶	“sweet”	-

an erroneous translation of Akk. *šū*, which had originally served as a repetition mark (probably indicating that the pronunciation [el] to be restored in (1) is like [il] to be taken as syllabogram and not as logogram). If Sum. IL stands for the conjugation prefix Sum. al-, the present entry (together with l. 9'f.) represents the sole instance of metalectic equations in the present corpus (also cf. chapter 9, sect. 5.3.).

- r. 6'-11' A section with compound based on <LÁL> is as yet not attested in any version of SaV. The present section shows similarities with OB Ea 74-80. Although those 'parallel' sections are not quite matching, it seems possible that SaV took up some material from *Ea*, particularly since the latter is more extensive but absent in the peripheral west (also cf. chapter 12, sect. 5.2.4.).
- r. 10' The sequence of Sum. LÁL-KAK and LÁL-LAGAB seems to be inverted, since the latter is usually read niġin, and translated by Akk. *nagû*, while the former is set against Akk. *ribbatu*.

SaV Bo. I = KUB 3, 95 (Bo. 2123)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
	1'	[BAL]	□	[e-be-ru]
		[BAL]	□	□
		[BAL]	□	[]-tu ₄
		[BAL]	□	[ta-a]-ru
	5'	[BAL]	□	[e-lu]-ú
		[BAL]	□	[]-ú
		[BAL]	□	[]- ^r x ¹ -um
		[BAL]	□	[]- ^r x ¹
		[BAL]	□	[l]u- ^r x ¹ -ú
	10'	[BAL]	□	[x]-ru-u
		[BAL]	□	[x]-PU-u
		[BAL]	□	^r x ¹ -AK-KU-u
		[BAL]	□	[bu]-ú-du ₄
		[BAL]	□	^r x ¹ -ul-lu-u
	15'	[BAL]	□	^r x ¹ -e-PU
		[BAL]	□	[pí-l]a-aq-qú

(break)

- 1'-17' Quite a number of the restorations in (4) which B. Landsberger / R.T. Hallock (1955: 79), for the most part following A. Götze (1925: 78), suggest are not in accordance with the respective Hittite term. The authors argue that these are “not necessarily excluded by the Hittite, since the translations generally are inexact.” While this statement may be generally true, most aberrant translations can be explained very plausibly as rooting in misinterpretations of the respective Akkadian terms – which is not the case for most of the restorations proposed by Landsberger / Hallock and Götze.
- 1' Ther restoration is according to B. Landsberger / R.T. Hallock (1955: 79); Akk. *etēqu* and *nabalkutu* are equally possible.
- 2'f. The restorations are as suggested by B. Landsberger / R.T. Hallock (1955: 79): Akk. *etēqu* and *nabalkutu*.
- 3' H.A. Hoffner (1997: 192) proposes the restoration of Akk. *nabalkutu* in (4), which is possible with regard to space, but, as remarked by Hoffner himself, does not suit the Hittite translation. Regarding such a common Akkadian expression as Akk. *nabalkutu*, one would expect the Hittite translation to be correct, actually.
- 6' Restoration suggested by B. Landsberger / R.T. Hallock (1955: 79): Akk. *enû*.
- 7' <ḪU-U> may also be read as mistaken <ḪA> (cf. the sign form of <ḪA> in the preceding line). Resulting Hitt. *ḫappinanza* “rich” would fit the restoration proposed by B. Landsberger / R.T. Hallock (1955: 79) for the Akkadian column: Akk. *šūbiltum*. A. Götze (1925: 78) tentatively suggests Akk. *nakrum*, thus interpreting the Hittite as deriving from Hitt. *ḫu(wa)pp-*. Both suggestions are not fully compelling, Landsberger's and Hallock's due to the semantic gap between the Akkadian and the Hittite, Götze's in that there would be a number of better

(5) = Hittite	translation of the Akkadian	translation of the Hittite
ʿza-a¹-u-[ar]	“to cross over”	“to pass, transgress”
ti-ya-u-[ar]	-	“to step, take a stand”
ti-ya-u-a[r]	-	“to step, take a stand”
EGIR-pa ti-ya-u-[ar]	“to turn back”	“to step back”
UGU-zi-[iš]?	“upper; to arise”	“upper, superior”
ḥa-li-ya-tar	-	“to bow down”
ḪU-U-ap-pí-na-an-za	-	see note
du-wa-ar-nu-wa-ar	-	“to break, crush”
BAL-u-wa-ar	-	“to libate”
ku-na-tar	-	“to beat, kill”
i-im-mi-ya-an-ʿza¹	-	“to mingle, mix up”
i-im-mi-ya-[an-za]	-	“to mingle, mix up”
ḥa-an-za	“shoulder ^{forehead} ”	“forehead”
ar-ʿx¹-[]	-	-
ʿpár¹-[]	-	-
[]	“spindle”	-

suiting Hittite translations to Akk. *nakrum*, e.g., Hitt. *kurur-* or logographic ^{LU}KÚR. Also note the quite unusual preservation of the mimation, rather pointing to a preposition or to an adverb.

- 8' The restoration is as suggested by B. Landsberger / R.T. Hallock (1955: 79): Akk. *napālu* (cf. can. Ea 2 106); the last sign, however, does not seem to be <LU>.
- 9' Following A. Götze (1925: 78), B. Landsberger / R.T. Hallock (1955: 79f.) restore Akk *dalū* in (4). Though conceding that the reading “is uncertain because, first, -lu- stands too far to the left, second, there is a trace of a sign between lu and u, and, third, this equivalent does not fit the Hittite” (as already remarked by Götze).
- 10'f. The restorations are as suggested by B. Landsberger / R.T. Hallock (1955: 79f.): Akk. *ḥerû*, *ḥabû*, *itaqqû*.
- 12' The restoration suggested by B. Landsberger / R.T. Hallock (1955: 79f.), i.e., Akk. *itaqqû*, is unlikely due to space. An alternative restoration is Akk. *raqqu* “turtle” (in equation with Sum. *ba1-gi* in can. Urta 14 220ff.), which could be the basis for the Hittite translation via WSem. *rqh* “to mix, mingle” (No. 227)
- 13' The Akkadian must rather be read *būdu* (not *pūtu* as suggested by B. Landsberger / R.T. Hallock (1955: 79f.) due to the parallel equation Sum./Akk. BAL = *bu-du-um* (Secondary branches of OB Ea and OB Aa 13 i 22), in which the spelling strongly points to a media /d/. According to the Hittite translation, thus, there is a commutation between Akk. *pūtu* and *būdu* (No. 201). The same error is also found in Izi Bo. A = KBo. 1,42 ii 12' and iv 30'.
- 14' The restoration is as suggested by B. Landsberger / R.T. Hallock (1955: 79f.): Akk. *bullū*.

SaV Bo. J = KBo. 13,3 (34/s)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
	1	[I] [ŠE] [I] [Š]E I ŠE I ŠE	ša-i	še(I) ¹ -ú uṭ-ṭa-a-t[u ₄] ma-ga ₅ -a-[ru _{1/3}] ^D aš-na-[an]
	5	I ŠE I ŠE I ŠE	[ni-ga] [?]	[m]a-ru-[ú] [] []
		I ŠÈ I ŠÈ	[še]	[] []
	10	[I] 'ŠÈ'		[]
			(break)	

SaV Bo. K = KBo. 1,43 (VAT 7438)

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
obv. ¹	1'	[]	G[UL] G[UL] G[UL]	[] [] []
	5'	[]	[ÁŠ] [ÁŠ] Á[Š] Á[Š] Á[Š] [ÁŠ] [ÁŠ]	[] [] [] [] [] [] []
obv. ¹	10'	[I] a-ga	[AGA]	[]
	15'	[I] il-la-al	[ÍLA] [ÍLA] [ÍLA] [ÍLA]	[] [] [] []
			(break)	

J 1 The mistake in (4) is apparently induced by preceding <I> in (1) (No. 060).

K obv. 11' In the usual sign order of S^a, <ÁŠ> is immediately followed by <ÍL>. The restoration of Sum. AGA in the

translation of the Akkadian

“barley, grain”

“barley, grain”

“to consent, agree”

PN

“fat, fattened”

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-

translation of the Akkadian

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present line makes sense, since this sign is not treated otherwise in S^a, and since the graphical similarities to <ÁŠ> and <ÍL> are undeniable.

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
rev. ¹	1'	[]	ʾNIM ¹	[]
		[]	TÙM	ʾx ¹ -[]
		[]	NIR	<i>i-ti-i[l-lu]</i>
			NIR	<i>tù-kùl-tù</i>
	5'		NIR	<i>ta-kal-tù</i>
			NIR	<i>tá-ra-šú</i>
			NIR	<i>pít-hu</i>
			NIR	<i>tu-dì-it-[tù]</i>
rev. ¹	10'	[]	ZAG	<i>pát-tù</i>
			ZAG	<i>i-DU</i>
			ZAG	<i>mi-iš-ru</i>
			ZAG	<i>a-hu</i>
			ZAG	<i>i-mi-i[t-tù]</i>
	15'		ZAG	<i>iš-tu</i>
			ZAG	<i>a-di</i>
			ZAG	<i>iš-hu</i>
			ZAG	<i>al-la-[]</i>
			ZAG	<i>ša-na-[nu]</i>
rev. ¹	20'		ZAG	<i>ŠU-u[k-ku]</i>
			ZAG	<i>i-še-e[r-tù]</i>
			ZAG	<i>še-e[r-re-tù]</i>
			[ZAG]	<i>ši-i[m-tù]</i>
			(break)	

SaV Bo. L = KBo. 1,53 (VAT 7418)

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
	1'	[]	[]	[]
		[I ti-ir]	[TIR]	[qī]-il ₅ -tù <i>šu-ub-tu₄</i>

rev. 10' The spelling *i-DU* either represents Akk. *idu* “arm, flank” or *itû* “boundary, neighbour”; according to the vertical context, the latter is the more probable interpretation. The spelling as preserved favors Akk. *idu*.

rev. 15'f. Sum. *zag* is actually not used as a preposition in literary sources. From its basic meaning “boundary”, Akk. *ištu* and *adi* of course are logical derivations, since both preposition refer to a fixed point in time or space. They are thus semantical paralexes. Cf. also l. 18', which provide a similar instance with the preposition/adverb Akk. *alla/allân(u)* “beyond”/ “from there”.

translation of the Akkadian

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“lord”

“trust, support”

“trust, support”

“to stretch out, erect”

“perforation”

“dress pin”

“border, territory”

see note

“border, territory”

“arm, flank”

“right, right arm/side”

“from, since”

“until, as long as”

“arm”

-

“to equate, rival”

see note

“sanctuary”

“nose-rope”

“painting mark, brand”

(5) = Hittite

[x x] ʿxʿ []

translation of the Akkadian

-

translation of the Hittite

-

GIS^{TIR}-šar

“forest”

“forest”

GIS^{DAG}-za

“seat, throne”

“throne”

rev. 18' Possible interpretations of (4) are Akk. *alla* “beyond” or *allân(u)* “from there”. As for an explanation, see previous note.

rev. 19' Sum. ZAG (zà) here is a phonetical paralexia for Sum. *sá* “to rival”.

rev. 20'f. Provided the restorations are correct, Akk. *sukku* and *išertu* are based on taxilectic ZAG, representing Sum. *zag-ĝar-ra*. Further note that <ŠU> would then render /su/ in Akk. ŠU-*uk-ku*.

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
	5'			<i>a-ša-bu</i> URU- <i>lu</i> ₄ [KUR]- <i>tu</i> ₄
		[I tu-uk]	[TUKU]	[i]- <i>šu</i> [še]- <i>mu-u</i> [ra]- <i>šu-ú</i> [a- <i>ha</i>]- <i>zu</i> [u _h - <i>hu</i>]- <i>zu</i>
	10'			
			(end of tablet)	

Urta Bo. 1A = KBo. 26, 5 (+) KBo. 26, 6 (1434/u (+) 1201/z)

A ii	1'	[] 'x ¹
		[]
		[] 'x ¹
		[] 'x ¹
	5'	[]
		(end of tablet)

B i	1'	[]-'x ¹	B ii	1'	[^{geš}]ga-me-el-lá
		[]			[^{ge}] ^s -I-'TAR/GAM ¹
		[]-'x ¹			[^{ge}] ^s pa-kud [?]
		[]-ZA			[^{ge}] ^{es} 'x ¹ -lum
	5'	[]-'x ¹		5'	[^{ge}] ^{es} áš(PA) ^{1?} -lum
		(break)			^{geš} li-um

- L 3'-6' The Akkadian equivalents in this section are very uncustomary. Equations with Akk. *ašābu* and *šubtu* are attested in can. Aa 7/4 85f. and Antagal 3 254; Akk. *alu* and *mātu* are as to yet unattested as equivalents of Sum. *tir*. Akk. *ašābu* and *šubtu* possibly are abstractions of *qīštu* “forest”, interpreting it as a “place to stay”, whereas Akk. *alu* and *mātu* could form further generalizations based on this interpretation
- L 7' The Hittite translation of Akk. *išū* is quite notable. Hitt. *ešzi*, 3. pers. sg., reflects the possessive construction with *dativus possessionis* (cf. HW² sub *eš*-; it is surprising in this respect, that HW² prefers the restoration of Akk. *bašū* in (4), which is improbable both with regard to the Sumerian equivalent and with regard to orthography).
- L 8' In the meaning Akk. *šemû*, Sum. TUKU is taxilectic for Sum. *geš--tuku*.
- L 9' According to the Hittite translation, Akk. *rašū* was (erroneously) conceived of as in the (special) meaning “to acquire wisdom, to experience, attain” by the Hittite translator (No. 239).
- L 10' Hitt. MUNUS-*aš dāuwar* “to marry” is intrapolative translation of Akk. *aḫāzu* “to take, seize”. The same

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>a(MIN)¹-ša-a-tar</i>	“to sit”	“to sit (down)”
<i>URU-aš</i>	“city”	“city”
<i>KUR-e</i>	“land”	“land”
<i>e-eš-zi</i>	“to have, possess”	“he is”
<i>GEŠTUG-ar</i>	“to listen, hear”	“to listen, hear”
<i>ka-ni-eš-¹šu-wa¹-ar</i>	“to acquire, get ^{to attain} ”	“to recognize”
<i>MUNUS-aš da-¹a-u-wa¹-ar</i>	“to seize, take, hold ^{a woman} ”	“to take a woman, marry”
<i>ḫa-li-eš-ši-ya-<wa>-ar</i>	“to marry”	“to mount (with metal)”

A iii 1' ¹ḡešimmar-]
^{ḡeš}ḡešimmar-x-x¹
^{ḡeš}ḡešimmar-U-SUM-¹x¹
^{ḡeš}ḡešimmar-ka₅-a
5' ^{ḡeš}ḡešimmar-áb-šà-ra-ra
^{ḡeš}ḡešimmar-sukud
^{ḡeš}šà-ḡešimmar
^{ḡeš}šà-a-¹ḡešimmar¹
(end of tablet)

B iii 1' [^{ḡeš}gu-za]-ḡešgi[gir]?
^{ḡeš}gu-za-ki-¹uš¹
^{ḡeš}gu-za-gidim
^{ḡeš}gu-za-anš[e]
5' ^{ḡeš}gu-za-¹x¹
^{ḡeš}gu-za-š[aḫ-šum-ma]?
translation occurs in Diri Bo. Aa = KBo. 7,12 i 2' (No. 240).

L 11' Akk. *uḫḫuzu* probably was originally meant to represent the meaning “to marry”, and not, as indicated by the Hittite translation, the more general meaning “to mount (with metal)”, since Sum. *tuku* is not attested in combination with it (No. 241).

A iii 4' The entry probably has to be connected with can. Urri 3 344 ^{ḡeš}ḡešimmar-lu¹. In Hittite paleography, <LUL> is commonly used in the logogram KU₅.A “fox”.

A iii 8' Sum šà-a, otherwise not attested with following ḡešimmar may reflect reduplicated šà-šà, which follows the entry Sum. šà in can. Urri 3 352.

B ii 3' The interpretation of the last sign is tentative; it rather looks like <GAM>

B ii 4' Possibly read Sum. ^{ḡeš}PA-lum.

B ii 5' The reading is tentative; it would be a phonetic spelling of Sum. ^{ḡeš}aš₄-lum as preserved in OB Urri 1 142.

					ĝešmaš-tar
					ĝešdib-dib [!]
					ĝeški-lá-bi
		B ii	10'	ĝešZA-NI	
				ĝešGAN-BAD	
				ĝešGI-KUŠ	
B i	21'	[ĝešx]-ṛx-x ¹		ĝešṛx-x ¹	
		[ĝeš]ṛsa ¹ -ma-LUM		ṛĝešx ¹	
		[ĝeš]-ṛsa ¹ -am-ḥa-ṣum	15'	ĝ[e]ṣ[x]-ṛx ¹	
		[ĝe]ṣpeš ₇ -kal		(break)	
	25'	[ĝe]ṣu-di-in-nu-um			
		[ĝ]ešsi-zar-tum	B ii	25'	[ĝešx]-ṛx ¹
		[ĝ]ešsi-zar-tum			ĝešba-šu-bar
		ĝešzar			ĝešba-šab
		[ĝ]ešzar-ṛsi(GADA) ^{!?} ¹			ĝešhub
		[ĝe]ṣzar-uš/raš(DU) ¹ -tum			ĝešna-rú-a
B i	30'	[ĝe]ṣšà-GAR-GIŠ-NAB	B ii	30'	ĝešĝìri-šu-du ₇
		[ĝeš]ṣušin(MUŠ-ERIN)			ĝešníĝ-na-UD
		[ĝeš]ḡi-zú-lum-ma			ĝešgu-za
		[ĝešb]u-zú-lum-ma			ĝešgu-za-sig ₅ -ga
		[ĝeš]-dal-ṛbu ¹ -um			ĝešgu-za-gíd-da
			35'		ĝešgu-za-kéš-da
					ĝešgu-za-munus-e-ne-ṛx ¹
					ĝešgu-za-zag-bi-uš
					ĝešgu-za-i-zi-GAM
					ĝešgu-za-aratta ^{ki}
					(end of tablet)
C i	1'	[ĝešgìr]-gub- ^d [làma]	C ii	1'	ṛĝeš ¹ []
		[ĝešgìr]-gub-zu ₉ -a[m]-si-ga			ĝešbu[gín] [?]

B i 22' A possible parallel is Sum. ĝešsa-ma-ná; accordingly read the last sign -núm.

B i 29' The present entry very likely has to be connected to can. Urta 3 456 ĝešzar-raš-tum; <DU> therefore must either be regarded as a mistake for <UŠ>, presuming then a phonetic spelling, or as a direct commutation with <KASKAL> (No. 102).

B i 34' Sum. dal(RI)-bu-um very likely reflects dili-bu-um, as preserved in OB Urta 1 12.

B ii 26' The entry possibly reflects Sum. ĝešba-šu in can. Urta 4 37.

B ii 30' Sum. ĝìri is an unorthographic (phonetic) spelling for ešgiri (ŠIBIR) attested in OB Urta 1 158 and in can. Urta 4 55.

B ii 36' The last, inexplicable sign probably belongs to the next subcolumn.

B ii 38' According to can. Urta 4 75, one would expect the entry Sum. ĝešgu-za-zag-gú-uš-sa instead.

B iii 1' The restoration is tentative, however supported by the OB and can. parallel. Note that <GIGIR=LAGABxBAD>

		ĝešgu-za-ĝeš-ʾkiĝ ¹ -ti
		ĝešgu-za-NA-ʾx ¹
		ĝešgu-za-[x]-ʾx ¹
B iii	10'	ĝešgu-za-ʾx-HUR ¹
		ĝešgu-za-ʾx-x ¹
		ĝešgu-za-kaskal
		ĝešgu-za-gàr-[ba]
		ĝešgu-za-g[àr-ba]-gušk[im]
	15'	ĝešgu-za-g[àr-ba]-ʾkù-babbar ^{1?}
		(break)
B iii	25'	ĝe[^s]
		[ĝeš]
		ĝ[^s]
		[ĝeš]
		ĝ[^s]
B iii	30'	[ĝeš]
		ĝešʾx ¹ -[]
		ĝešʾx ¹ -[]
		ĝešʾx ¹ -[]
		ĝešʾx ¹ -[]
35'		ʾĝeš ¹ []
		ĝešʾx ¹ -[]
		ĝe[^s]
		ʾĝeš ¹ []
		ĝešʾx ¹ -[]
B iii	40'	ʾĝeš ¹ []
		(end of tablet)

would then appear in the sign form that is used in Mesopotamia (with initial vertical wedge, which is missing in the Hittite variant).

- B iii 5' Possibly the last sign is <GARZA=PA-AN> according to OB Urta 1 171; in the can. version, there is no entry between Sum. ĝešgu-za-anše and ĝešgu-za-šaḥ-šum-ma.
- B iii 6' Although there are only small traces visible of the sign interpreted as <ŠAH>, the restoration of this entry is highly probable, since it covers two lines, therefore must be quite long, and since the same entry is in direct anteposition to Sum. ĝešgu-za-ĝeš-kiĝ-ti in can. Urta 4 98.
- B iii 9' Possibly restore Sum. ĝešgu-za-ʾmá-gan¹.
- B iii 12' Note that this entry occurs in a much earlier position both in the OB (1 170) and in the can. (4 79) version.
- C i 2'f. Note that Sum. zú is rendered by the typically Hittite sign <ZU₉>.
- C i 2' The present spelling probably is haplological for Sum. ĝešgìr-gub-zú-am-si-si-si-ga.

		[^{ĝeš} gì]r-gub-z[u ₉ -am-si]-d[un-dun]	^{ĝeš} []
		[^ĝ]ešn[ú]	^{ĝeš} r ^{tukul} 1'-[]
C i	5'	[^{ĝeš}]nú-[aš-nú]	5' ^{ĝeš} gan-[na]
		[^{ĝeš}]nú-k[i-nú]	^{ĝeš} g[irah]
		[^{ĝeš}]nú-zi-d[a]	^{ĝeš} r ^x 1'-[]
		[^{ĝeš}]nú]-r ^{gú} -zi-ga ¹	^{ĝeš} []
		[^{ĝeš}]nú-um[bin]	^{ĝeš} []
C i	10'	[^{ĝeš}]nú]-umbin-[gu ₄] [?]	C ii 10' ^{ĝeš} r ^x 1'-[]
		[^{ĝeš}]nú-umbin-s[al]-la	^ĝ [eš]
		[^{ĝeš}]nú-šà-an-tuku	[^{ĝeš}]
		[^{ĝeš}]r ^{nú} 1'-šà(AN) ¹ -an-tuku-	[^{ĝeš}]
		[s]i-ga-zum-ak	^{ĝeš} []
	15'	[^{ĝeš}]nú}-šà-an-tuku	15' ^{ĝeš} []
		[x] r ^x x x ¹	^{ĝeš} []
		[^{ĝeš}]nú-ur ⁱ ki ¹ -ma(DA) ¹	^{ĝeš} []
		[^{ĝeš}]nú-UD-DIRI	(break)
		[^{ĝeš}]r ^{zag} 1-gu-la-nú	
C i	20'	[^{ĝeš} e]rin [?] -nú	
		[^{ĝeš}]r ^x 1'-nú	
		[^{ĝeš}]di ₅ -nú	
		[^{ĝeš} ba]d-nú	
		[^{ĝeš} i]-zi-nú	
	25'	[^{ĝeš} um]bin-nú	
		[^{ĝeš} díl]im	
		[^{ĝeš} díl]im]-gal	
		[^{ĝeš} díl]im-t]ur	
		(break)	

C i 5' The restoration is according to the OB (1 215) and the can. (4 147) version.

C i 10' As the entry Sum. ^{ĝeš}nú-umbin is only given once even in the canonical version, it is unlikely that it appears doubled in the present manuscript. Therefore likely assume an extension with <GU₄>, although there is not much space left after <UMBIN>.

C i 12'-16' Neither in the parallel entries of the OB nor of the canonical parallel, the peculiar element Sum. -an-, which must possibly be interpreted as verbal prefix, occurs. Further note the phonetic spelling <SI> for Sum. sík, which possibly is due to space.

C i 15'f. The entry actually to be restored according to can. Urra 4 159, reads Sum. ^{ĝeš}nú-šà-tuku-sík-ùz-ak-a; the sign traces, however, do not agree with this term.

- C i 18' The entry which would be expected in this position according to can. Urri 4 164 is Sum. $\text{ġes}^{\text{š}}\text{n}^{\text{ú}}\text{-ka-muš}$.
- C i 19' The entry probably reflects Sum. $\text{ġes}^{\text{š}}\text{saġ-an-du}^{\text{l}}_{1/3}\text{-n}^{\text{ú}}$, preserved at this position in OB Urri 1 223 and can. Urri 4 165. The strong deviations rather point to an error than to an alternative phonetic spelling. However, also note that ePSD gives a lemma $\text{ġes}^{\text{š}}\text{n}^{\text{ú}}\text{-gu-la}$, unfortunately without reference to the source.
- C i 21' Possibly read Sum. $\text{ġes}^{\text{š}}\text{b}^{\text{à}}\text{r-n}^{\text{ú}}$ according to $\text{ġes}^{\text{š}}\text{bar-si-n}^{\text{ú}}$ (OB Urri 1 224) and $\text{ġes}^{\text{š}}\text{bar-da-n}^{\text{ú}}$ (can. Urri 4 168).

Urta Bo. 4A = KBo. 1, 57 + KUB 4, 96 + KBo. 1, 47 + KBo. 26, 3

(VAT 7437a + Bo. 3668 + VAT 7434c + 1168/z)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
i'	1'	[anzud ^{mušen}] [nunuz-anzud ^{mušen}] [amar-anzud ^{mušen}] [amar-te ₈] [?]	[] [KI.MIN] [am-m]ar-KI.MIN amar-rat-ti	[an]- ^r zu ¹ -u <i>pé-el an-ze-e</i> <i>a-tám an-ze-e</i> <i>a-am-mar-[t]ù-u</i>
	5'	[] [zú-péš ^{muš}] ^{en} [ka-sukud-du ^{mušen}] []-tir ^{MIN} [amar-MIN]-tur-ra ^{MIN}	^r KI ¹ .MIN ^r šu ¹ -pí-iš qa-x-ud-du du-um-pí-tar-ra amar-MIN-dur-ra	^r x x x ¹ [] PI- ^r in ¹ -GU TA-ra-nu <i>ur-ša(TA)¹-a-nu</i> <i>a-UD-ša-^rnu¹(UN)¹</i>
i'	10'	[šu-lú] ^{mušen} [gam]-gam [?] ^{mušen} [mušen-zí] ^b ^{mušen} [mušen-ḥul]-a ^{mušen}	šu-lu qa-am-{qa}-am-ma mu-ši-zi-pa mu-uš-ḥu- ^r la ¹	<i>ma-¹-u</i> <i>ma-¹-u</i> <i>qa-du-^rú¹</i> <i>qa-^rdu-ú¹</i>
	15'	[buru ₅] ^{MIN} [MIN-x ^{MI}] ^N [MIN-tur-ra ^{MIN}] [MIN- ^{MIN}] [MIN-gi-za ^{MIN}] [MIN- ^{MIN}]	bar bar-x bar-turur-ra [b]ar-ki- ^r tar ¹ -ra [b]ar-ki-iz-za [b]ar-A-ZI-NI(AŠ) ¹	<i>iš-šú-ru</i> MAŠ ^r x TA x x x ¹ MAŠ ^r ZU <i>ur ni ni¹</i> MUŠ[EN] ^r x x ¹ <i>e</i> MUŠEN <i>ki-iz-za</i> MUŠEN <i>ni-a-ZU'</i>
i'	20'	[MIN- ^{MIN}] [MIN-kar-kid] [M]IN-bú-bú MIN-ugu-dù-a	[b]ar-[n]a ² -bu-ru [] [] ^r x ¹ []	MUŠEN ^r x x ¹ ^r ḥa ¹ -ri-im-tù <i>muš-tar-ri-iš-tù</i> AP-PA-nu
		te ₈ ^{mu} [^{šen}]	[]	<i>e-ru-ú</i>

- i' 4' The restoration in (2) has already been proposed by B. Landsberger / A.D. Kilmer (1962: 159). The Akkadian is hapax legomenon, possibly an ad-hoc formation shaped according to the Sumerian.
- i' 5' B. Landsberger / A.D. Kilmer (1962: 159) read Akk. *qa-qa-^rda¹-nu* “with large head” in (4), restoring Sum. *saĝ-du* in (2). However, the KI.MIN mark would then – quite uncustomarily – refer to the preceding column and not to the preceding line.
- i' 7' The restoration in (2) is according to OB Urta 4 Seg.6:94. The sign transcribed x in (1) looks like the late form of <ŠID> or <ŠUB>. Judging from (2), one would expect the phonetic value [š/suk]; possibly the sign represents ill-formed <PAD=ŠUK>, thus.
- i' 9' The Akkadian should actually read *amuršanu*. The scribe wrote UD probably since Sum. *amar* is usually translated as *atam(u)* (here *a-tám*), which he confused with phonetically similar *ama/ur*.
- i' 12' The entry i' 13' has very probably to be connected with Sum. *iri-ḥul-a^{mušen}* (OB Urta 4 Seg.6:96), which is the entry following Sum. *šu-lú^{mušen}*. One may generally assume therefore that initial <MUŠEN> originally read

translation of the Akkadian

“anzû bird”

“egg of an *anzû* bird”

“young of an *anzû* bird”

“young of an eagle”

see note

hapax leg.

hapax leg.

“wild dove”

“wild dove”

hapax leg.

hapax leg.

“owl”

“owl”

“bird”

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hapax leg.

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hapax leg.

hapax leg.

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see note

hapax leg.

see note

“eagle”

<URU> – a confusion which then must have taken place quite early, as it also affects the Syllabic Sumerian. Note that specific Hittite variants of <URU> are quite similar in shape as <MUŠEN>.

- i' 17' A possible restoration according to B. Landsberger / A.D. Kilmer (1962: is) OrthSum./SyllSum./Akk. *buru₅-geškir₆*^{mušen} = bar-ki-i-ra = MUŠEN *gi-re-e*. The third sign in (1) is rather <TAR> than <I>, and the third sign in (4) does not seem to be <RI>; yet, these deviations may represent scribal mistakes.
- i' 18' The entry appears as Sum. *buru₅-gi-zi*^{mušen} in OB Ur-ra 4 seg.6:120.
- i' 19' Judging from the Akkadian, which seems to be based on a loan from the Sumerian, one may tentatively assume that the signs in (1) are misordered, and that <AŠ> is a mistake for <NI>.
- i' 21'-23' As all three entries lack the determinative <MUŠEN>, <BURU₅> probably serves as a determinative here.
- i' 21' It is questionable if Akk. *ḫarimtu* is the correct translation of the Sumerian. Rather, it appears as an ad-hoc formation based on Sum. *kar-kid*.
- i' 23' Akk. *appanu* appears as *abbunnu* in Hg. B to can. Ur-ra 18 279.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
i'	25'	te ₈ -úš ^{mu} [šen]	[]	ʿnaʷ-adʷ ¹ -ru
		te ₈ -úš ^{mu} [šen]	[]	[z]i-b[u]
		: ʿMIN ¹ -gu-l[a ^{mu} šen]	[]	[na]-ʿe ^{1ʷ} -r[u]ʷ
		uz ^m [ušen]	[]	[u-sú]
		uz-gi ^{[mu} šen]	[]	[]
i'	30'	ʿuz ¹ -t[ur ^{mu} šen]ʷ	[]	[]
		ʿx ¹ []	[]	[]
		x ¹ []	[]	[]
(break)				
ii'	1'	ʿx ¹ -[]	[]	[]
		ʿx ¹ -[]	[]	[]
		ʿx ¹ -[]	[]	[]
		BAR-ʿx ¹ -[]	[]	[]
	5'	DIŠ-BAR-[]	[]	[]
		ʿgu ₄ [?] -du ^{ʷ1m} [ušen]	[]	[]
		ʿigi [?] -gu ₄ [?] -du ^{ʷ1m} [ušen]	[]	[]
		ʿigi [?] -gu ₄ ^{ʷ1} [du ^ʷ] ^m [ušen]	[]	[]
		[ig]i [?] -ʿx ¹ [^m uš ^[en]]	[]	[]
ii'	10'	i[gi [?] -] ^{mu} [šen]	[]	[]
		ʿx ¹ [] ^{mu} šen	[]	[]
		ʿx x ¹ -[x] ^{mu} šen ʿx ¹	[]	[]
		ġeš ₆ kiri ₆ -ġeš ₆ [kiri ₆ ^{mu} šen]	[]	[]
		ʿnú ^{1ʷ} ZA [x x] ʿx x ¹ ZA	[]	[]
	15'	U DUG ʿA ZA ¹ [x] ʿx x x ¹	[]	[]
		ga-n[u ₁₁ ^{mu} šen]	[]	[]
		nunuz ^{1ʷ} -[ga-nu ₁₁ ^{mu} šen]	[]	[]
		[amar-ga-nu ₁₁ ^{mu} šen]	[]	[]
		ʿx-x ¹ ^{mu} šen	ʿx ¹ -[]	[]
ii'	20'	a-ra ^á ^{mu} šen	a-ra-ʿx ¹	[]
		su-din	šu-ut-tin	[sú-ut-tin-nu]

i' 26' As for a short discussion of akk. *zību* as denoting animals, cf. B. Landsberger / A.D. Kilmer (1962: 129)

i' 27' The gloss wedges in (2) are due to some signs ranging into the slot from an additional (broken) column to the left hand.

ii' 6'-10' All restorations are very tentative and follow OB Urra 4 seg. 6:149-151: Sum. gu₄-du₇^{mu}šen, igi-gu₄-du₇^{mu}šen, igi-geštin-na^{mu}šen.

ii' 13' There are three or four almost illegible signs which precede the entry, but which seemingly do not belong to it.

ii' 17' The sign transliterated as Sum. *nunuz* appears as <MUNUS-UD>. It reoccurs as <NU-UD> in ii 22'. Both

translation of the Akkadian

“raging, furious (eagle)”

“vulture”

“raging, howling (eagle)”

“duck”

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“bat”

variants are not in agreement with the usual form of <NUNUZ>. The standard form of this sign in Hittite paleography can be described as <ERÍN+ 4 horizontals>; in Mesopotamian paleography it appears as <ERÍN-gunû>. The present form could have been influenced by <NUMUN>, which is close with regard to the pronunciation and with regard to semantics.

ii' 20' According to (1), there is a sign missing in (2). According to OB Urra 4 seg. 6:188, one may restore SyllSum. a-ra-ak.

col.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
ii'		nunuz ²¹ -su-din amar-su-din	nunuz ¹² -šu-ut-tin am-mar-{\šu}-u[t-tin]	ʿx ¹ [x]ʿx x ¹ ʿa ¹ -[tám su-u]t ¹ -tin-ni
		tu ^{mušen}	du-U[G]	sú-ma-tù
	25'	tu-gur ^{mušen} tu-gu-la ^{mušen}	tu-u-gur tu-gul-la	sú-ʿkán ¹ -ni-nu : ur-tu-u
		dar(U.DAR) ¹ m[ušen]	[ta]r	tar-ru
		[d]ar ^{mu[šen]}	[tar]	it-ti-id-du
		[d]ar-luga ^{mu[šen]}	[tar-l]u-u-gal	tar-lu-gal-lu
ii'	30'	[dar]-luga ^{mu[šen]} [dar]-gi ^{mušen} [dar-gi-ta ^{mušen}] [dar-gi-ta ^{mušen}]	[tar]-lu-u-gal [tar]-ki [tar]-ki-ta [tar]-ki-ta	tu-ru-un-nu zi-ik-rù hu-lu-up-pu bi-ri-mu
	35'	[dar- ^{mušen}] [dar- ^{mušen}] [dar- ^{mušen}]	[tar]-ʿx ¹ -gul-la [tar-x-t]i-ra [tar-x-d]u-du-ma-az [tar-x]-ʿx ¹	né-e-ru a-ru hu-u-la-lu hu-u-la-lu
		[]	[]	ʿx ¹ -u
ii'		[]	[]	[x] ʿx x ¹
			(break)	
iii'	1'	MIN(siki)-[] MIN-[] MIN-i[gi [?] -] MIN-i[gi [?] -]	[] [] [] []	[] [] [] []
	5'	MIN-bar-[] MIN-ba[r] MIN-b[ar] MIN-ʿx ¹ -[] MIN-ʿx ¹ -[]	[] [] [] [] []	[] [] [] [] []
iii'	10'	MIN(siki)-ʿšà ¹ [] MIN-šà-sig-ʿx ¹ -[] MIN-šà-sig-ʿx x ¹	[] [] []	[] [] []

ii' 22' As for the proposed reading Sum. nunuz and the corresponding sign, cf. note to ii' 17'.

ii' 24' The second sign in (1) quite clearly appears as <UG>; one would expect <UM> or <Ú> instead.

ii' 25' As has already been remarked by H.G. Güterbock (Introduction to KBo. 26), the signs interpreted as <GUR> erroneously appear as <GAN> in the copy (collated on the photo).

ii' 26' The corresponding entry in OB Urta 4 seg. 6:182 is Sum tu-i-bí^{mušen}. While a graphical commutation of <I> and <GU> principally seems possible, it is virtually excluded with regard to <NE> and <LA>.

translation of the Akkadian

“egg of a bat”^{sic!}

“young of a bat”

“dove”

“turtle-dove”

hapax leg.

a bird

“francolin”

“hen”

“hen”

“male”

hapax leg.

see note

hapax leg.

hapax leg.

hapax leg.

hapax leg.

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ii' 31'-33' Neither Sum. dar-gi^{mušen} nor dar-gi-ta^{mušen} are otherwise attested. One or the other of the three entries may therefore be due to a confusion with more frequently attested Sum. dar-gi-zi^{mušen}.

ii' 33' Akk. *birīmu* can be etymologically connected with the root *brm* “multicolored”; thus, possibly translate “multicolored (hen)”

iii 12' Possibly restore OrthSum. siki-ša-sig-tab-ba according to OB Urra 4 seg. 6:211.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		MIN-gu-kešeř	[]	[]
		MIN-gu-kešeř- ¹ x ¹	[]	[]
iii'	15'	MIN-gu-kešeř- ¹ x-x ¹	[]	[]
		MIN(siki)-gu- ¹ la ^{1?}	[]	[]
(break)				

Urra Bo. 5A = KUB 37,146 (+) KUB 37,145 (164/h (+) Bo. 4251)

obv. ¹	1'	[a-šà-ga]ba	rev. ¹	1'	a-šà-[]
KUB 37, 146		[a-šà-x-x]-ŠE	KUB 37, 146		a-šà- ¹ x x ¹
		[a-šà-x]- ¹ x ¹ -GUR ₈			a-šà-níĝ- ¹ x ¹
		[a-šà-alim-m]a			a-šà-níĝ- ¹ šu ^{1?}
	5'	[a-šà-igi-ni]m-ma		5'	a-šà-nin
		[a-šà-igi-ni]m-ma-an-ta			a-šà-é-ninnu
		[a-šà-igi-ni]m-ma-ki-[ta]			a-šà-ŠID-ri-ri-ga
		[a-šà-x]-AB/AT-[x]			a-šà-kur-ri-ri-ga
		[a-šà-x]- ¹ x x ¹			a-šà- ^{ĝeš} geštin-na
		(break)	rev. ¹	10'	a-šà- ^{ĝeš} kiri ₆
					a-šà-ú-s[al] [?]
					a-šà-x-x-[]
					a-šà-níĝ-[]
					¹ a-šà-luĥ ¹
					(break)

Urra Bo. 5B = KBo. 26, 7 (839/z)

1'	a-š[à]	7'	¹ a ¹ -šà-tú[]-[]
	a-šà-[]		¹ a ¹ -šà- ¹ x ¹ -[]
	¹ a ¹ -šà-ga-[]		[a-š]à- ¹ x ¹ -[]
	¹ a-šà ¹ -a-[]	10'	[a-šà]- ¹ x ¹ -[]
5'	¹ a ¹ -šà-[]		(break)
	¹ a ¹ -šà-gu ₄ -[]		

iii' 15' Possibly restore OrthSum. siki-gu-kešeř-tab-ba according to OB Urra 4 seg. 6: 217.

obv. 2' Possible parallels are the entries Sum. a-šà-⁴nídaba(ŠE-NAGA) or a-šà-é-ninnu (OB Urra 5 2/4), the latter however being attested in rev. 6' already.

obv. 3' The last sign is definitely not <ALIM> as interpreted by E. Reiner / M. Civil (1974: 170), but <GUR₈/UNU₅>. According to that, the sign preceding it is best to be interpreted as <MÁ> (cf. Sum. má-gur₈-ra, a term which is however not attested in combination with fields as yet).

translation of the Akkadian

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rev. 1' [a-šà-x]-ṛx¹-[x]
KUB 37, 145 a-šà-da-u[sar]
a-šà-an-t[a]
a-šà-ki-ta
5' a-šà-^den-líl-ĝar-ra
a-šà-^den-líl-ĝar-ra
a-šà-^den-líl-igi-bar-[ra]
a-šà-pa₅-é-ṛx¹
[a-šà-p]a₅-ṛé¹-[x]
(break)

obv. 8' Possible restorations are Sum. a-šà-ḫa-at-núm (according to OB Ur-ra 5 10; also proposed by E. Reiner / M. Civil (1974: 170), or more likely, Sum. a-šà-da-ab-ta (cf. OB Ur-ra 5 11; can. Ur-ra 20 sect. 1:8).

rev. 8' E. Reiner / M. Civil (1974: 170) read Sum. a-šà-še¹-ri-ri-ga.

rev. 12' The signs given as x both appear as <SUM> with <A> subscribed.

Urta Bo. 6A = KBo. 26,8 (122/v)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
	1'	[kaš-igi-x]	ga-aš-igi-[]	[]
		[kaš-igi-x]	ga-aš-igi- ^r x ¹	[]
		[kaš-du ₁₀]	ga-aš-du	[]
		[kaš-nu-du ₁₀]	ga-aš-nu-du	[]
	5'	[]	ga-aš-ku-ub	[]
		[]	ga-aš-ḫa	[]
		[]	A-AN	[]
		[]	ḫu-ur-ḫu	[]
		[sa-ḫi-in]	ša-ḫi	[]
	10'	[sa-ḫi-in]	[š]a-ḫi	[]
			(break)	

Urta Bo. 6B = KBo. 1,32 (VAT 7434f)

i'	1'	[]- ^r x ¹	ii	1'	ninda-[]
		[ninda-ì-dé]-a			ninda-pa'-a[n]
		[ninda-ì-dé]- ^r a ¹ -sig ₅			ninda-pa'-an-[du-nu-um]
		[ninda-ì-dé]- ^r a ¹ -ḡe ₆ (GÌR) ^{1?}			ninda-pa'-na-[ni-kum]
	5'	[ninda-ì-dé]- ^r a ¹ -ḡen(IŠ) ^{1?}		5'	ninda-NI
		[ninda-ì-dé]- ^r e-x-x ¹			ninda-É []
		[ninda-ì-dé]- ^r a ¹ -ḡeš(TAB) ^{1?} - ^r i ^{1?}			ninda-ŠUR []
		[ninda-ì-dé-a]- ^r i ¹ -udu(DU) ^{1?}			ninda-AL-[]
		[ninda-ì-dé-a]- ^r i ¹ -šah			ninda-pad- ^r d ¹ [inanna]
i'	10'	[ninda-ì-dé-a]- ^r i ¹ -nun	ii'	10'	ninda-pad- ^r d ¹ [inanna]
		[ninda-ì-dé-a]-lâl			(break)
		[]			
		[]			
		(break)			

6A 1'-6' As it is clear from the entries following this section, SyllSum. ga-aš must represent OrthSum. kaš "beer". Yet, none of the attributes qualifying the term can be found in any parallel text; for SyllSum. du, probably read Sum. du₁₀, SyllSum. ši- probably complete to ši-ik and read OrthSum. sig₅.

6A 7' SyllSum. A-AN points to Sum. ulušin (ÁŠ-A-AN) or ulušin (PA-AN), both "beer", which follows the kaš-

lo.ed. 1' [DI]NGIR DING[IR]
 [] 'x x' ar ši D[U]
 [] d'r x' dti[r-an-na]?
 [] den-líl 'x'
 5' [] 'x'
 (break)

section in many parallel sources; why the item, however, is written in Orthographic Sumerian, remains unclear.

6A 8' A possible interpretation is Sum. ^{kaš}ḫu-ru-um, attested in SLT 019 11' and SLT 017 iii 6' (OB Ur-ra 6).

6A 9' SyllSum. ša-ḫi points to Sum. sa-ḫi-in "yeast", the entry which directly follows the section on beer.

Lu Bo. A = KBo. 26,53 (73/85)

col.	l.	(2) = Orthographic Sumerian	(2) Syllabic Sumerian	(4) = Akkadian
	1'	[]- ^r x ¹	[]	[]
		[]-LU	ú- ^r AN ¹ - ^r x ¹ -[]	[]
		[šita- ^d inan]na	ši-ba-an-ni-na- ^r na ¹	[]
		[luku]r	lu(Ú)-ku-ur	[]
	5'	[lukur]-gal	lu(Ú)-ku-ur-gal	[]
		[lukur]- ^r d ¹ utu	lu(Ú)-ku-ur-u-du	[]
		[ama]- ^r x ¹ -ra	am-ma-ti-kar-r[a]	[]
		[am]a-lukur	am-ma-lu(Ú)-ku-u[r]	[]
			(end of tablet)	

Lu Bo. Ba = KBo. 26,36 (684/u)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
i'	1'	[sipa-]	[re]-'-ú T[I-]
		sipa-gukkal(UDUxHÚL)'	re-'-ú ku-kál-l[i]
		sipa-zeḫ(ÁŠ-MUNUS-GÀR)'	re-'-ú ú-ni-qí
		sipa-sila ₄ -nim	re-'-ú ḫu-ra-pí
	5'	'sipa ¹ -sila ₄ -sig	re-'-ú PU-ul-ti
		na-gada	na-a-qí-du
		na-gada	na-a-qí(KU)' ¹ -du
		utul	ú-túl-lu
		utul	re-'-ú

- A 2' M. Civil (1987: 4f.) restores [ÚH.^dIN]ANNA in (2), referring to a supposed parallel entry in OB Lu . However, the traces following the break in (2) are not compatible with <INANNA>. Consequently, Civil proposes the restoration of SyllSum. uruḫ in (1).
- A 3' As rightly pointed out by M. Civil (1987: 4f.), <BA> in (1) must be a mistake for <DA>/<TA> (with regard to the sign forms, preferably for <DA>) according to (2). Further note that the determinative <DINGIR> is integrated into the pronunciation as SyllSum. -an-.
- A 6' As noted by M. Civil (1987: 4f.), Sum. lukur-^dutu corresponds to Sum. lukur-^dnin-urta in the OB parallel from Nippur (OB Lu 259). That Ninurta is replaced by the sun-god Utu very likely indicates that the text (but not the manuscript!) derives from a North-Babylonian tradition, possibly originating in Sippar.
- A 7' Possibly read <QA> after the break in (2). The entry remains unclear (as for possible interpretations, cf. M. Civil [1987: 4f.]).
- Ba i 2' The (partly destroyed) sign for Sum. gukkal here appears as a ligature <UDUxHÚL> instead of usual <UDU-HÚL>. As for another deviating variant of this sign in Hattuša, cf. Rüster / Neu 1989: No. 252.

translation of the Akkadian

“shepherd of []”

“shepherd of fat-tailed sheep”

“shepherd of lambs”

“shepherd of spring lambs”

see note

“stock-breeder, herdsman”

“stock-breeder, herdsman”

“chief-herdsman”

“shepherd”

Ba i 3' The regular sign sequence within the compound <ZEḪ> is <MUNUS-ÁŠ-GÀR>.

Ba i 5' As to the Akkadian, M. Civil / H.G. Güterbock (1969: 84) propose a sandhi writing for Akk. *rē'û uppulti* “shepherd of late-born lambs”. CDA establishes a lemma *pultu* instead, assuming it to represent an as to yet unattested sort of sheep. Also, an erroneous feminine derivation of Akk. *būlu* “livestock” seems possible.

Ba i 7' Note that this entry is an exact repetition of the preceding entry. M Civil / H.G. Güterbock (1969: 82) try to avoid this problem by transliterating Sum. [gá]b-bar in (2). The signs, however, clearly render na-ga-da (colated on the photo), with Sum. gáb-bar very probably to be restored in i 10' instead. One therefore wonders if the supposedly mistaken <KU> has been written by purpose in order to make the entries distinct; another account would be reading *na-a-qí-tù*, with a female **nāqittu* however not attested otherwise. Possibly, thus, the repetition simply is a mistake. Can. Lu 3 i 18f. also lists two entries with Akk. *nāqidu*, with the Sumerian counterparts unfortunately not preserved.

Ba i 8' Note the different appearances of <KU> in <UTUL>. In 8' it appears in its MA form, in 9' it appears as usual Hittite <KU>.

col.	I.	(2) = Orthographic Sumerian	(4) = Akkadian
i'	10'	[gáb-ba]r	<i>ka₄-a-pár-ru^{sic!}</i>
		[tùr]	<i>tar-bá-ṣú</i>
		[u ₈ -anše/gu ₄] [?]	<i>bu-ú-lu</i>
		[]	^r x ¹ -[x]- ^r x ¹ -DU
		(break)	
ii'	1'	^r x x GIBIL x ¹	[]
		bur-u ₅	[<i>bur-ru-u_{1/2}</i>]
		bur-u ₅ -gal	<i>bur-r[u-ú ra-bu-u_{1/2}]</i>
		bur-u ₅ -tur	<i>bur-ru-ú [ṣé-eḥ-ru]</i>
	5'	bur-u ₅ -dumu-zi	<i>bur-ru-ú ^rdumu^{1?}-zi</i>
		munus-bur-u ₅	<i>bur-ru-ut-t[u₄]</i>
		saĝ-bur	<i>ra-ab b[u-ur-re-e]</i>
		bur-saĝ	<i>bur-šá-nu</i>
		^r bur ¹ -[gi ₄] [?]	<i>bur-[gú-u_{1/2}]</i>
ii'	10'	GÉ[ŠTUG [?]]	[]
		a- ^r x ¹ -[]	[]
		a-[]	[]
		(break)	

Lu Bo. Bb = KUB 3,106 (Bo. 4033)

col.	I.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	[]	: e-[]
		[]	GA-at-nu-[]
		[]	GA-at-nu-um
		[]	<i>bu-ur-ru-u</i>
	5'	[]	<i>bu-ur-ru-u</i>

Ba i 10' <RU> clearly appears in its Babyolian form (collated on the photo), with two additional oblique strokes between the verticals.

Ba i 12' M Civil / H.G. Güterbock (1969: 82) restore Sum. maš-anše in (2) instead. According to OB Lu 487f., the terms u₈-anše or u₈-gu₄ seem equally possible – and even more likely as they closely follow the entries Sum. utul and túr (481f.).

Ba ii 1' The sign traces in (2) can neither be brought into accordance with the entries preceding the *burrú*-section in the OB and canonical version (Sum. (šá)-gada-lá) nor with the Akkadian counterpart *qatnu* of the supposed

translation of the Akkadian

“shepherd-boy”

“animal courtyard”

“livestock”

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a *burrû* temple servant

a *burrû* temple servant of high rank

a *burrû* temple servant of low rank

a *burrû* temple servant of Dumuzi

a female *burrû* temple servant

chief of the *burrû* temple servants

a kind of offering

a kind of offering

-

-

-

translation of the Akkadian

-

see note

see note

a *burrû* temple servant

a *burrû* temple servant

duplicate Lu Bo. Bb = KUB 3,106.

Ba ii 8' Akk. *bur-šá-nu* is an otherwise unattested spelling for Akk. *bursaggû*.

Ba ii 9' The restoration is according to OB Lu 561, which is the entry preceding Sum. *bur-saĝ*. Although not confirmed through a lexical equation, Sum. *bur-gi₄* must be the source for the Akkadian loan *burgû*.

Bb 2'f. Akk. *qatnu* and its usual Sumerian equivalent *sig* are not attested in the parallel OB and canonical versions. OB ^{lu}*azlag* = *ašlaqu* A 86 preserves an entry Sum./Akk. *lú-al-sig-ga* = *qatnu*; yet, assuming a relation between both these series is not very compelling. Perhaps, Akk. *qatnu* is related to Sum *gada-lá* or *šà-gada-lá*,

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		[]	<i>bu-ur-ru-u ra-bu-[u]</i>
		[]	<i>bu-ur-ru-u še-e[h-ru]</i>
		[]	<i>bu-ur-ru-u tu-u-m[u-zi]</i>
		[]	<i>bu-ur-ru-u-tù</i>
10'		[]	<i>ab-[ru/lu]</i>
		[]	<i>ʾx¹-[]</i>
		(break)	

Lu Bo. C = KBo 26,37 (524/v)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
obv.	1'	[]-ʾx¹	[]
		[]-ʾx x¹	<i>ʾx¹-[]</i>
		[]-ʾx x¹	<i>la-ŠA-mu</i>
		[]	<i>mu-ni-IK-[]</i>
5'		[]	<i>ʾx¹-aš-ša-[]</i>
		[]	<i>ʾha²-x¹-šu</i>
		[]	<i>[x]-ʾx¹-šu</i>
		(break)	
rev.	1'	g[i-en-gi-en]	[]
		zi-[zi-i]	[]
		ĝá-ĝ[á]	[]
		kam-ma	[]
5'		kam-ma-sig₅-ga-ʾx¹	[]
		kam-ma-sig₅-ʾga-x¹	[]
		kam-ma-lú-ʾza-x¹	[]
		ʾx x x¹	[]
		(break)	

which can be found in OB Lu as preceding the entries which are parallel to the following *burru*-section. The term *gada-lá* also occurs in can. Lu 4 206, in the same position before *bur*, and there it is set against Akk. *egû*, which, however, seems to have mistakenly been taken over from the preceding equation (with Sum. *še-be-da*). Sum *gada-lá* and especially *ša-gada-lá* denote a special class of people who wear linnen clothes (Akk. *lābiš kitē*). Akk *qatnu* in turn, often serves as an attribute to linen clothes (Akk. *GADA qatnu*).

Bb 10' The restoration is supported by the equation Sum./Akk. *bur* = *abr/lu*, attested in SaV M 11, S^b I 13 as well as

translation of the Akkadian

a *burrû* temple servant of high rank

a *burrû* temple servant of low rank

a *burrû* temple servant of Dumuzi

a female *burrû* temple servant

a temple official

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translation of the Akkadian

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“to run, hasten”

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in can. Lu 4 209, which must stand in a close relation to the equation Sum./Akk. bur-u₅ = *burrû* in the preceding section.

C obv. 4' Possible roots fitting the traces are Akk. *nyk* “to have sexual intercourse”, which is neither attested in the D stem nor would fit the context, and the various *e*-inflecting roots with I-' and II-K, which, however, do not preserve participle forms in the N stem.

Lu Bo. D = KUB 3,112 (Bo. 6646)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
obv.	1'	[] [] []	[x-x]- ^r x ¹ -AḪ [qár-na]-nu-u [qár]-na i-nu-[u]
		[]	qár-na-nu-u
	5'	[]	qár-na i-nu-u
		[]	qár-nu ŠU BAL []
		[nar]	na-a-ru
		[nar-ga]l	na-ar-gal-lu
		[nar-tur]	^{LÚ} NAR ṣ[é-eh-ru]
obv.	10'	[nar-x]	^{LÚ} NAR []
		(break)	
rev.	1'	[] []	^r x ¹ - ^r x ¹ ^r x ¹ -a-ú
		[kar-kid]	[h]a-a-ri-im-tù
		[kid-kar]	ki-ti-e-ga-ru-u
	5'	[kar-kid-mu-gub] [?]	ša ma-an-za-zi
		[]	ša še-na- ^r x ¹ -[]
		[]	[x] MI AŠ []
		(break)	

Lu Bo. E = KBo. 26,44 (991/v)

1' si-i[l-lá]
si-il-[lá]
si-il-[lá]

(break)

obv. 2'-6' While the term Akk. *qarnānû* is rather well attested, the terms *qár-na i-nu-u* and *qár-na ŠU BAL []* are opaque. Following CAD sub *qarnu* lex.sect., the latter may be restored to *qarnu šubalkutu* “to overturn the horns” or, better, “with horns overturned” (also cf. CAD sub *nabalkutu* 5.b.); the first one may accordingly be analyzed as Akk. *qarna enû* “to change the horn” or “with horn(s) changed”; alternatively, one could also read Akk. *qarna īni* “with horned eyes”.

rev. 4' Akk. *kitekarû* is hapax legomenon, can however be linked to Sum. *kar-kid*. It is apparently formed to an inversive

translation of the Akkadian

-

“horned”

see note

“horned”

see note

see note

“musician”

“chief musician”

“musician of lower rank”

“musician []”

-

-

“prostitute”

“prostitute”

lit. “one of the location”

see note

-

spelling of this term. Inversive writing of Sum. kar-kid can also be found in the logogram KID.KAR.

rev. 5' The restoration in (2) is according to OB Lu 714, which is the entry following Sum. kar-kid. Sum. (mu-)gub would form an appropriate equation to Akk. *manzāzu*, so the Akkadian may be conceived as an attribute to *ḫarimtu*, which then is the term to be substituted at the beginning of the line.

rev. 6' Possibly restore Akk. *ša še-na-ḫ[i-lu]* “one of second class” in (2).

Izi Bo. A = KBo. 1,42 (VAT 7478)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
i	1'	[] [] á-ĝál á-ĝál	[] [] [] <i>le-e-ú</i>
	5'	á-ĝál á-ĝál á-ĝál á-ĝál á-ĝál á-ĝál	<i>le-'-ú</i> <i>le-e-tù</i> <i>tù-kúl-tù</i> <i>'ta-kal-tù'</i> <i>ka[b-tù]</i>
i	10'	á-nu-ĝál á-nu-ĝál á-n[u-ĝál] [á-nu-ĝál] 'á-nu-ĝál'	[<i>la-a le</i>]-'ú [<i>la-a</i>] <i>i-ša-a-nu</i> <i>l[a-a] ša-am-du</i> <i>la-a ták-lu</i> <i>qal-lu</i>
	15'	á-áĝ-ĝá á-áĝ-ĝá á-áĝ-ĝá á-ĝeš-ĝar-ra á-gú-šu	<i>te-er-tu₄</i> <i>ur-tù</i> <i>mu-u-e-ru</i> <i>iš-kà-ru(GAR)'</i> <i>ma-na-aĥ-tù</i>

i 4'-6' The Akkadian forms must be interpreted as *lē'ú* (/pāris/), *le'ú* (/parās/), and *lītu* (/pirist/) (Nos. 148f.). The latter has apparently been confused with Akk *lētu* (/pārist/). Feminine forms of adjectives hardly ever occur in lexical lists, and the /parās/ forms are very often followed by (synonymous) /pirist/ forms (cf. iii 46f. or iv 25'f.).

i 10' As to (4), see the preceding note. Notably, the Hittite terms differs from the three subsequent terms in inserting the relative pronoun Hitt. *kuiš*. While the present one forms a sentence negation, thus, the others are word negations. A further contrast can be found between i 10' and i 11'f.: The negated term in i 11'f. are *-ant-* participles, whereas the negated term in i 10' is an adjective. Since participles may also function as verbs, the respective expressions can as well be interpreted as sentence negations. This 'paradigm' suggests that word negation was either generally excluded or allowed in restricted environments only in Hittite.

i 12' Akk. *šamdu* is used with the special meaning “equipped, made ready”, which is, according to CAD, only present in the OB period. It apparently is to be connected with the equation i 7' Sum./Akk. á-ĝál = *tukultu* “support”, and serves as a kind of antonym to this expression, with the meaning “not equipped / supported”. This nuance in meaning had obviously been lost when the Hittite translations was appended (No. 235).

i 13' Three suggestions have been offered concerning probable restorations at the end of (5): *ḥa-pa-an-zu-a[r]* (M. Civil / H.G. Güterbock [1971: 133]), *ḥa-pa-an-zu-wa-a[n-za]* (H.C. Melchert [1989: 236]), and *ḥa-ap-pa-an-zu-wa-a[š]* (H.A. Hoffner [1967b: 92]). With regard to the grammatical form as expected from the Akkadian (cf. also note to i 10'), Melchert's proposal certainly fits best. Yet, according to collations, there is hardly enough space for another two signs following the trace read *-wa-*. Hoffner restores a genitivus pendens, avoiding the problem which arises from Güterbock's proposal, i.e., that an Akkadian adjective is rendered by a Hittite verbal noun with the suffix *-war-*, which normally corresponds to Akkadian infinitives. However, as to

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[x x x] 'x x x'	-	-
<i>wa-al-ki-iš-ša-ra-aš</i>	-	"experienced, skilled"
<i>w[a-t]ar-na-aḥ-ḥa-an-za</i>	-	"commanding"
<i>wa-al-kiš-ša-ra-aš</i>	"able, skilled"	"experienced, skilled"
<i>wa-al-kiš-ša-ra-aš</i>	"to be able, skilled" ^{able, skilled} "	"experienced, skilled"
MUNUS-za <i>wa-al-kiš-ša-ra-aš</i>	"to be able, skilled" ^{able, skilled} "	"experienced, skilled (f.)"
EGIR-pa <i>e-šu-u-wa-ar</i>	"trust, support"	"support"
EGIR-pa <i>e-šu-u-wa-ar-pát</i>	"trust, support"	"also support"
<i>da-aš-šu-uš</i>	"heavy, important"	"powerful, important"
<i>Ú-UL ku-iš wa-al-kiš-ša-ra-aš</i>	"not to be skilled" ^{unskilled} "	"who is not experienced"
<i>Ú-UL še-ek-kán-za</i>	"powerless, dependent"	"unknown" or "ignorant"
<i>Ú-UL tu-ri-ya-an-za</i>	"not equipped" ^{not harnessed} "	"not harnessed"
<i>Ú-UL ha-pa-an-zu-a[r]</i>	"not trustworthy"	see note
<i>mi-li-iš-ku-uš</i>	"little, light, unimportant"	"weak"
<i>ha-at-re-eš-šar</i>	"instruction"	"instruction, decree"
<i>ha-at-re-eš-šar</i>	"instruction, command"	"instruction, decree"
<i>wa-tar-na-aḥ-ḥa-an-za</i>	"commander, director"	"commander"
U ₄ .KAM-aš <i>a-ni-ya-an ku-iš e-eš-ša-i</i>	"work to be performed"	"who performs daily work"
<i>ta-ri-ya-aš-ḥa-aš</i>	"toil, weariness"	"weariness"

the vast number of translation errors within the texts, it is appropriate to take the reading which is best in accordance with the sign traces, i.e. *ḥa-pa-an-zu-a[r]*. Hitt. *ḥapanzuwai-* is hapax legomenon; but it has frequently been linked to Hitt. *ḥapazuwalātar*, equally hapax legomenon, which has been translated as "confidence" (cf. HW² sub *ḥapanzuwai-* and *ḥapa(n)zuwalatar*); the link is confirmed by HLuv. *ha-pa-zú-wa/i-ti*, an adjective, which can quite well be placed in the same semantic field. For an extensive treatment of the proposed Luvian stem *hapanzu-*, cf. Melchert 1989: 236ff. As for a general treatment on Luvianisms in the lexical corpus, cf. chapter 9, sect. 1.4.1.

- i 14' Hitt. *milišku-* is very likely to be connected with *mališku-*.
- i 17' The spelling of Akk. *muwerru* is notable; <U> either spells /u/ or /w/ in the present case, then either giving Akk. *mū'erru* or *muwirru*. <U> rendering /w/ is quite uncommon in the perspective of Hittite orthography. Unfortunately, verba primae Waw et mediae infirmae are too poorly preserved for a detailed analysis.
- i 18' M. Civil / H.G. Güterbock (1971: 133) read Akk. *iš-ga^{ga}gar* in (4). This would be a highly sophisticated spelling and moreover, an incorrect one. More likely is an interpretation of <GAR> (collated) as mistaken for <RU>; both signs are quite similar in shape, especially with regard to the late form of <GAR>. The commutation probably was additionally inferred from the use of <GAR> in (2) (No. 042).
Furthermore, the relative clause construction used in (5) is very interesting. The Hittite translation to be expected from the Akkadian would either read U₄.KAM-aš *aniyan kuit eššanzi* "daily work which they perform" or U₄.KAM-aš *aniyan kuit kuiški eššai* "daily work which someone performs".
- i 19' Sum. á-gú-šu is an unorthographic spelling of á-kúš-ù. It is probably inferred from the following entry.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
i	20'	á-gú-zi-ga-ra á-zi-ta [á]-gùb-bu	{i-na} še-ri i-mi-it-tù šu-mi-lu
		[á]-ĝu ₁₀ -šè 'á'-zu-šè	a-na i-dì-ya a-na i-dì-ka
	25'	á-bi-šè á-zu-šè-ne-ne á-bi-šè-MIN á-ĝu ₁₀ -ME-EN	a-na i-dì-šú a-na i-dì-ku-nu a-na i-dì-šú-nu a-na i-dì-ni
i	30'	á-mu-bi-šè 'á'-iti-bi-šè [á]-u ₄ -bi-šè	a-na i-dì MU-šú a-na i-dì ITI-šú a-na i-dì U ₄ -šú
		[á-s]ù-sù [á-s]ù'-sù [á-x]-sù	i-da-a-an ra-qa-a-tù ša-ḫa-a-DU kap-pu
	35'	[á-x] [á-x] [á-úr] [á-x] [á-x]	ab-ru ab-ru 'pu'-uz-ru []-'x' []'
i	40'	[] []	[] []

(break)

- i 20' Akk. *šēri* without being related to a nomen regens or a preposition is unexpected. One would expect Akk. *ina* in anteposition (freestanding Akk. *šēra* would also be possible).
- i 21' Sum. *ta* is an unorthographic spelling of *da*.
- i 23'-28' As for the use of the pre-NH pronominal forms in this section, cf. chapter 9, sect. 1.3.1.
- i 32' Akk. *ra-qa-a-tù* can be analyzed both as Akk. *raqqātu* “thin”, and as *rāqātu* “empty”. While “thin” is more appropriate applying to “arms” on first sight, the Sumerian as well as the Hittite counterpart rather point to “empty” (Sum. *sù-sù*, Hitt. *dannara-*). Lexical equations of Sum. *sù(d)* with Akk. *rāqu*, *rīqu*, or *rāqu* are frequently attested. Also note the entry in can. Nabnitu Q 85 which might, according to CAD sub *rīqu* lex. sect., be restored to Sum./Akk. *á-ba-sù-sù* = MIN (*šamātu*) *ša idi* [*rīqāti*]. According to the Hittite translation, the scribe erroneously perceived the Akkadian as a possessive phrase (No. 167).
- i 33' Possible restorations for the second sign in (2) are <MUŠ> and <LUḪ>, which both cannot be explained in combination with the following <SUD>. Perhaps one has to emend the sign equally to <SUD>. The Akkadian term is supposedly erroneous, the second and the third root consonant being switched. None of the terms given by CAD sub *šaḫātu* and *šahātu*, can in any way be linked to the Sumerian and, equally, to the Hittite. Yet, Akk. *šadāḫu* “to march along, move in procession” is quite appropriate. The Hittite translation *kutti piran* is a phrase which often appears in (standardized) formulas of house rituals (often with genitive: *kuttaš prian*); it denotes a

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ka-ri-wa-ri-wa-ar</i>	“{in the} morning, dawn”	“in the morning”
ZAG-aš	“right”	“right”
GÜB-la-aš	“left”	“left”
<i>ku-uš-ša-ni-mi</i>	“for my wage”	“for my wage”
<i>ku-uš-ša-ni-ti</i>	“for your wage”	“for your wage”
<i>ku-uš-ša-ni-iš-ši</i>	“for his wage”	“for his wage”
<i>šu-um-me-en-za-an ku-uš-ša-an</i>	“for your wage”	“your wage”
<i>a-pé-en-za-an ku-uš-ša-an</i>	“for their wage”	“their wage”
<i>an-zé-el ku-uš-ša-an</i>	“for our wage”	“our wage”
MU.KAM-aš <i>ku-uš-ša-an</i>	“for the yearly wage”	“yearly wage”
ITI-aš <i>ku-uš-ša-an</i>	“for the monthly wage”	“monthly wage”
U ₄ .KAM-aš <i>ku-uš-ša-an</i>	“for the daily wage”	“daily wage”
NÍ.TE ^{HLA} -uš <i>ku-e-da-ni dan-na-ra</i>	“two empty arms ^{empty-armed} ”	“who has empty limbs”
<i>ku-ut-ti pí-ra-an</i>	“to march along ^{house corner} ”	“in front of the wall”
<i>pát-tar</i>	“wing, arm”	“wing”
<i>pár-ta-a-u-wa-ar</i>	“wing”	“wing”
<i>pár-ta-a-u-wa-ar</i>	“wing”	“wing”
<i>ḫar-wa-a-ši pé-e-da-an</i>	“secret”	“hidden place”
<i>ḫa-ap-pu-wa-la-aš-ḫa-aš</i>	-	hapax leg.
UMMEDA-za <i>ku-iš TUR-an kar-pa-an ḫar-zi</i>	-	“a nurse who has picked up a child”
10-an-ki	-	“ten times”
[ḫ]u-wa-ar	-	-

place of libation and offering. As noted by V. Haas (2007), the use of this term is a remarkable case of intertextuality between the ritual literature and the lexical texts (also cf. chapter 9, sect. 1.4.2.; a collection of attestations is given by J. Miller [2005: n27]).

- i 34'-36' Note the two allomorphs, Hitt. *pattar* and *partawar*, which, entirely synonymous, are apparently employed for differentiating the Akkadian couple *kappu* and *abru*.
- i 34' A Sumerian term á-x-sud is attested neither as equation for Akk. *kappu* nor as an equation for one of its synonyms.
- i 35'f. The restorations proposed by M. Civil / H.G. Güterbock (1971: 134) and by CAD, i.e., Sum. á-tir and á-bur, are quite uncertain.
- i 37' (2) is restored from Igituḫ I 178 Sum./Akk. á-úr = *puzru*.
- i 38' Hitt. *ḫappuwalašḫaš* is hapax legomenon; according to the affixes -(w)al- and -ašḫa-, it is probably a Luvian loan word; as for a general overview of the share of Luvian vocabulary within the corpus, cf. chapter 9, sect. 1.4.1.
- i 39' The translation offered by M. Civil / H.G. Güterbock (1971: 134) “a nurse who has lifted (abducted?) a child for herself” is presumably based on the interpretation of Hitt. -za in UMMEDA-za as a reflexive particle. Provided the *t*-stem Hitt. *ḫarwant-* to be represented by the logogram UMMEDA, -za may simply denote the nominative.

col.	I.	(2) = Orthographic Sumerian	(4) = Akkadian
ii	1'	[á-x] [á-x] [á-lá] [á-lá-x]	[] [] [ka-mu]- ¹ ú ¹ [x x]- ¹ x-ú ¹ -tù
5'		[Á]-GE ₆ á-bàd	¹ GISSU ¹ ši-il ₅ -lu-lu
		á-dù á-aš á-sal	a-ad-dú-ú it-tù ¹ šar _x ¹ -bá-tu ₄
ii	10'	gú gú gú gú gú	GÚ-du ₄ re-e-šú bu-du a- <u>hu</u> šu-ub-tù
	15'	gú gú-si gú gú- ¹ si ¹ ?	nap- <u>ha</u> -ru nap- <u>ha</u> -ru ki-il ₅ -la-tù ki-il ₅ -la-tù
		gú-tuku	gi ₅ -it-ma-lu

- ii 1' The phrase Hitt. GABA-*it walli*- can also be found in Unid Bo. 1-1 = KBo. 26,29: 4'. There, most of the surrounding entries belong to the semantic field of lamenting.
- ii 2' Note the use of the particle =*šan*, the use of which is considered as outdated for the NH, and especially for the LNH period, in which the manuscript was written down; also cf. chapter 9, sect. 1.3.2.
- ii 3'f. According to can. Izi Q 57f., Akk. *kasû* is equally possible as restoration in (4).
- ii 5' In (2) a restoration [á-gis]su ([á-GIŠ]-¹GE₆¹) is also possible.
- ii 6' Akk. *ši-il₅-lu-lu* probably spells *šullūlu*, the *i/e*-vowel being probably inspired by preceding *šillu*. Also note the spellings in ii 17'f. As to (5), M. Civil / H.G. Güterbock (1971: 134) tentatively propose a restoration *iš-[tap-p]i-na-a-u-[wa-ar]* “to shut, close”. However, for lexical and morphological reasons, it is not very compelling.
- ii 7' Akk. *addû* has apparently been confused with the root *'hd* “one” (No. 212). The error rather traces back to WSem. *'hd* than to Akk. (w)*ēdu* because of the vowel quality, which invariably has *e*-color in the Akkadian variant. Notably, the spelling does not express the phoneme /h/ explicitly, not even by an Aleph sign. Actually, there is no weakening of WSem. /h/ attested for this period, and it is normally rendered by the <Ḫ>-series in cuneiform; yet, note Erim Bo. Aa = KBo. 1,44+: 37, where Akk. *re-e-ú* very likely reflects WSem. *hry*, and where /h/ is also not rendered by the spelling. Since Akk. *addû* never shows plene spelling for the initial *a*, the spelling *a-ad* probably reflect /h/. Whereas geminated /dd/ and lengthened /ū/ are relics of the original Akkadian term *addû*.
- ii 8' The equation Sum./Akk. á-aš = *ittu* is rather unique (but note [x]-aš = MIN (= *ittu*) in OB Nabnitu 1 237). The equation á-áš = *ittu*, given by ePSD, could not be verified.
- ii 9' Sum. á-sal is an unorthographic spelling for *asal*.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
GABA- <i>it</i> GUL- <i>ar</i>	-	“to hit with the chest”
<i>an-da-aš-ša-an ti-ya-u-wa'-ar</i>	-	“to step in”
<i>iš-ḫi-ya-^rmar¹</i>	“to bind”	“to bind”
<i>iš-ḫi-ya-a[n-x-x]-^rx¹</i>	-	[binding]
GISSU- <i>aš</i>	“shadow”	“shadow”
<i>iš-[x]-^rx¹-na-a-u-[wa-ar]</i>	“cover protection”	see note
1- <i>aš</i>	“work quota per day one ”	“one”
GISKIM- <i>iš</i>	“sign”	“sign”
<i>ḫa-ra-a-ú</i>	“poplar”	“poplar”
GÚ- <i>tar</i>	“neck, throat”	“shoulder, chest”
<i>ḫa-la-an-ta</i>	“head”	“head”
SAG.KI- <i>an-za</i>	“shoulder ^{forehead} ”	“forehead”
<i>pal-ta-na-aš</i>	“arm, flank”	“shoulder”
^{GIŠ} DAG- <i>za</i>	“seat, throne, site”	“throne”
<i>ta-ru-up-pé-eš-šar</i>	“all, totality”	“totality”
<i>ta-ru-up-pé-eš-šar-pát</i>	“all, totality”	“also totality”
<i>ḫu-u-ma-an</i>	“all, totality”	“all”
<i>ḫu-u-ma-an-pát</i>	“all, totality”	“also all”
<i>a-bal-ta-za</i>	“perfect, equal”	hapax leg.

- ii 10' Note that Sum. gú is translated by Akkadian and Hittite terms which are based on the respective logogram GÚ, although, this logogram does not have the same meaning in Akkadian and Hittite (No. 230).
- ii 11' The equation Sum./Akk. gú = *rēšu* is unique; very likely, it is a semantical paralexia for saĝ = *rēšu*. Hitt. *ḫalanta* is hapax legomenon. The morphology marks it as an nom-acc. pl.; it seems to be somehow connected with. Hitt. *ḫala-* which also denotes a part of the body, either close to or within the head (it is hardly understandable for what reason these two words should be strictly kept separated, as supposed by HW²). Terms denoting parts of the body which are formed with the formative *-ant-* are frequently attested in Luvian (cf. Starke 1990: 153f.), and regarding one instance, also in Hittite (Hitt. *iškiš-ant-*; KUB 30,45 ii 18). Nominative-accusative plural is also attested for other terms denoting parts of the body (cf. note to ii 24'; so it is not necessary to suggest that *ḫalanta* may be erroneous for *ḫalanza*, as assumed by HED sub *ḫala-*), and this may be interpreted as Luvian influence. In this respect, it is remarkable that Akk. *rēšu* is not translated through Hitt. *ḫaršar*, the common and frequently attested word for “head”.
- ii 12' Akk. *būdu* has been confused with *pūtu* according to the Hittite translation (No. 183). The same error reoccurs in iv 30'; it is also attested in SaV Bo. I = KUB 3,95: 13'.
- ii 14' Sum. gú probably is paralectic for KU according to the Akkadian translation.
- ii 15'f. Note that there is an alternative Hittite translation of Akk. *naḫharu* in iii 39ff., an alteration which may suggest that the text was compiled out of different sources (also see chapter 12, sect. 5.5.2.).
- ii 17'f. Akk. *killatu* reflects *kullatu*. As for a similar spelling cf. ii 7'.
- ii 18' Although the sign traces do not fully agree with it, the restoration given in (2) is the most probable one with regard to the preceding entries 15'f.

col.	I.	(2) = Orthographic Sumerian	(4) = Akkadian
ii	20'	gú-tuku	<i>a-ša-re-du₄</i>
		gú-zal	<i>hi-is-sí-tu₄</i>
		gú-zal	<i>pí-ri-EŠ-tù</i>
		gú-zal	<i>gu₅-uz-za-al-lu</i>
		gú-tál	<i>ku-tal-lu</i>
	25'	gú-gùn-a	<i>er-re-tù</i>
		gú-URU.GU	<i>za-a-ru-ú</i>
		gú-dù	<i>za-a-ru-ú</i>
		gú-dù-a	<i>za-a-ru-ru</i>
ii	30'	gú-gilim	<i>mu-un-daḥ-ṣu</i>
		gú-gilim	<i>mu-de₉-ek-ku-ú</i>
		gú-gilim	<i>ḥa-a-bi-lu</i>
		gú-šub-ba	<i>a-ḥu na-dú-ú</i>
		: <i>a-wa-an kat-ta ki-ya-an-ta-ri</i>	
		gú-šub-ba	<i>zé-nu-ú</i>

- ii 21' AHW books the Akkadian word *sub ḥissatu* “intelligence, mention”, thus reading *ḥissetu*. CAD partly follows in suggesting a connection between both words, though determining a separate lemma. However, there is not a single instance attested in which Akk. *ḥissatu* is spelled this way. Instead, a connection with Akk. *ḥesû* “to mistreat” (treated as *ḥesû* 3 by CAD together with *ḥesû* “to cover” by AHW) seems more likely regarding the spelling, the vertical context, as well as the translation into Hittite. In this respect, also note the NA term *ḥisi'ātu* “mistreatment”. As to (5), the only way the Hittite phrase can be appropriately translated is treating Hitt. *tarnanza* as an active participle ruling the object *ištanzanan*.
- ii 22' Akk. *pīrištu*, is hardly to be connected with *prš* “secret”. The context rather suggests a derivation of the root *prš* “to lie, break an oath”, for which there is only the plural *pīrṣātu* “lies, deceit” attested. The first sign in (5) is most likely to be read <ḤAP>. Hitt. *ḥappu-* – provided the phrase is analyzed correctly – is hapax legomenon.
- ii 23' Hitt. *palaššurimi-* has been interpreted as Luvian participle with suffix *-mmi* by H. Kronasser (1962: 219). He further links it to Luv. *palaššarinuwa-*, a verb with unknown meaning in Hittite context. As for a general treatment of Luvianisms, cf. chapter 9, sect. 1.4.1.
- ii 24' The *a*-ending of Hitt. *išša* – if not taken as directive case, which is aberrant – must be regarded as nominative-accusative plural. As a matter of fact, this is not the only instance of Hitt. *iškiš* with ending *-a* in NH (cf. F. Starke [1990: n253]). E. Rieken (1999: 214) explains the plural by presuming a collective meaning, probably in the sense of “the parts of the back”. Note however, that in Luvian, terms denoting parts of the body frequently occur in the plural: cf. CLuv. *ašša* “mouth” (Starke [1990: 99ff.]) and CLuv. *ḥanza* “forehead” (Starke [1990: 125ff.]; if accepting Starke's disputable theory concerning Hitt./Luv. *ḥant-*); also note Hitt. *ḥalanta* in ii 11', which denotes a part of the body as well.
- ii 25. Sum gú-DAR-a, literally “cut neck” or – with DAR read gùn – “colored, sprinkled neck”, is otherwise not attested, especially not with the meaning implied by the Akkadian translation.
- ii 26'-28' The stem vowel of *zēru* is subjected to dialectal variation. OB and 1st-millennium forms are invariably written with *e*. The forms provided by peripheral texts of the 2nd half of the 2nd millennium show alternation between *e* and *a*. Further note the hyper-plene spelling (No. 110).

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>šar-ku-uš</i>	“first (in rank)”	“excellent, mighty”
<i>ZI-an tar-na-an-za</i>	“to mistreat”	“who has released the 'soul'”
<i>ḥap¹⁷-pu ut-tar</i>	“treachery”	see note
<i>pal-la-aš-šu-ri-mi-iš</i>	“scoundrel”	see note
<i>iš-ki-i-ša</i>	“back”	“back”
<i>hur-ta-iš</i>	“curse”	“curse”
<i>ú-i-šu-ri-ya-u-wa-ar</i>	“to hate, dislike”	“to oppress”
<i>ú-i-šu-ri-iš-kat-tal-la-aš</i>	“hating, enemy”	“who continually oppresses”
<i>KI.MIN-pát</i>	see note	“also ditto”
<i>hu-ul-hu-li-ya-wa-ar</i>	“fighter” ^{to fight} ”	“to fight, wrestle”
<i>an-da ha-pa-ti-ya-wa-ar</i>	“instigator” ^{attending to} ”	“to obey”
<i>dam-me-eš-ḥi-iš-ki-zi ku-iš</i>	“oppressor”	“who oppresses continually”
<i>pal-ta-nu-uš ku-e-da-ni</i>	“to neglect”	“whose shoulders are laid down”
<i>ša-an-za</i>	“angry”	“angry”

- ii 26' Sum. gú-URU.GU is otherwise not attested. CAD proposes to read gú-gur₅ instead, but this reading also remains unparalleled.
- ii 28' Akk. *zāruru* is hapax legomenon. It is clearly a derivation of the root *z'r*; however, it is unclear whether it is an artificial ad-hoc formation or a regularly-used form. Note that the pattern /qātul/ is rare in Akkadian, but more frequent in West Semitic, forming nomina agentis. Further note that extending roots mediae infirmae by reduplicating the third consonant is not uncommon in West Semitic as well.
- ii 29' Akk. *mundaḥṣu* results from *muntaḥṣu*, derived from the root *mhṣ*, with lenition of the dental stop, which follows partly assimilated *m*; thus, showing MB phonology.
- ii 30' There are three reasons for deriving the Akkadian word rather from *dekû* than from *dāku*: (1) the plene spelling of the final vowel, (2) the *e/i*-colour of the second vowel (which would rather be *u* in case of *dāku*), and (3) the fact that *dāku* is not attested in the D stem. Deriving the word from Akk. *etēqu* is virtually excluded by comparison with the adjacent entries, which all of them denote persons committing wrongs, as pointed out by K. K. Riemschneider (1970: 65f.; who in his turn, however, favors *dāku*). The meaning of *mudekkû* thus is “one who causes to stand up”, “instigator”. The only other attestation available (cf. CAD sub *mudekkû*) shows an *a*-vowel.
- Hitt. *ḥapatiya-* is solely attested in the present manuscript and in a hardly comprehensible divination text. Yet, accepted the etymological connection with Hitt. *ḥapp-* “to obey, submit” (univerbalized *ḥap=a tiya*) as put forward by H.C. Melchert (1989: 237ff.), one may conclude that Akk. *mudekkû* “instigator” has been confused with *mūteqqû*, a participle derived from *uteqqû* “to attend to” (No. 185).
- ii 32'f. The idiomatic phrase Akk. *aḥū nadû* “to be negligent, careless” has obviously been taken literally by the Hittite scribe (No. 167/173). The Hittite construction is further peculiar, as the patiens/subject of the passive/stative (“Zustandsmedium”, see Neu 1968: 93f.) verb *ki-* is in the accusative case. An active meaning of that verb must be rejected in comparison with its other attestations. The whole construction is similar to constructions with verbs that denote an illness: cf. *nu=war=an irmaliattat* KBo 3, 4+ i 13 contrasting with *nu=war=aš irmaliyattat* KUB 14, 21+ i 20 both “he fell sick”, cf. Neu 1968: 101f.).

col.	i.	(2) = Orthographic Sumerian	(4) = Akkadian
	35'	gú-šub-ba	ša-bá-a-tù
		gú-gíd	IB-ZU
		gú-gíd	šab-sú
		gú-SI-da-a-ri	ša-bá-a-šu
		gú-gíd	ha-an-qú
ii	40'	gú-gíd	ha-na-a-qú
		gú-gíd-gíd	hi-it-nu-qú
		gú-gíd-gíd	hi-it-nu-ZU
		gú-ĝar	kà-na-a-šu
		gú-ĝar	pu-uh-ĥu-ru
	45'	gú-ĝar-ĝar	kà-na-a-šu
		[g]ú-ĝar-ĝar	pu-uh-ĥu-ru
		[gú-ĝ]á-ĝá	kà-na-a-šu
		[gú-ĝá-ĝ]á	uh-ĥu-ru

- ii 35' The equation Sum./Akk. gú-šub-ba = *šabātu* is quite inconvenient. Follow CAD one may take Akk. *šabātu* as an error for *šabāšu* “to be angry” (No. 186), which is often equated with gú-šub-ba and is frequently listed in combination with its synonym *zenû*. There are some interesting implications with regard to phonology arising from this error: The sibilant rendered by <Z> was confused with the one represented by <Š>, while <Š> must have been confused with <T>. The first change can only have taken place after the deaffrication of [tʃ] to [s]. The second change can be explained by assuming spirantization of [t] after [ā], with [t] confused with [s] then.
- ii 36' Akk. IB-ZU is best to be interpreted as mistake for *šab-sú*. However, there would be two identical subsequent entries, then.
- ii 37'f. According to the Sumerian, Akk. *šbš* “to be angry” is contrasted here with the homonymous root Akk. *šbš* “to gather, collect”, which is not taken account of in the Hittite translation (No. 213, but also see the note to ii 38'). Note also the distinct phonetic realization of final /š/, which seems to be position-bound. The same phonetic contrast is to be found in iii 10ff. and in Sag Bo. D = KBo. 1,38 obv.¹ 3'/5'.
- ii 38' Akk. *ša-bá-a-šu* has apparently been regarded as adjective/participle by the Hittite scribe, as evident from his translation (No. 151). The same interpretation can be found in iii 13. Notably, the Sumerian shows the peculiar, unexplainable formative -da-a-ri appended in both instances. A meta-linguistic element -ri frequently occurs in the series *Erimḫuš*, where it has the function to indicate secondary meanings or secondary morphological forms, so that Akk. *šabāšu* is possibly marked as a secondary variant of *šabšu* (cf. chapter 9, sect. 6.2.2.). However, it would then be expected that *šabāšu* and *šabšu* are derivations of the same root, which is the case in iii 13, but not here. Therefore, gú-si-da-a-ri is possibly a mistake for gú-šub-da-a-ri.
- ii 39'f. Sum. gú-gíd is not attested with the meaning “to strangle”, as it is suggested by Akk. *ḥanāqu*. Note that Aram. *ḥnq* has the additional meaning “to hang”, which would suit the literal meaning of the Sumerian (“long/lengthened neck”), and “to oppress”, which better suits the Hittite translation. The use of Hittite free standing participles with neuter gender is very uncommon in lexical texts. Thus, the term must probably be taken as a mistake for *wešuriyanza*.
- ii 41'f. Regarding the Sumerian as well as the Hittite, it is clear that the spelling in (4) must reflect the Gtn, and not the Gt stem (Nos. 138f.).

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ap-pa-tar</i>	“angry ^{to seize} ”	“to seize”
<i>ḫar-ša-la-an-za</i>	see note	“angry, enraged”
<i>ḫar-ša-al-la-an-za</i>	“gathered, collected ^{angry} ”	“angry, enraged”
<i>ḫar-ša-al-la-an-za</i>	“to gather, collect ^{hater?} ”	“angry, enraged”
<i>ú-e-šu-ri-ya-an</i>	“strangled, constricted”	“to oppress”
<i>ú-e-šu-ri-ya-wa-ar</i>	“to strangle, constrict”	“to oppress”
<i>ú-e-šu-ri-iš-ga-tal-la-aš</i>	“to strangle continually”	“who continually oppresses”
<i>ú-e-šu-ri-iš-kat-tal-la-aš-pát</i>	“to flourish ^{strangle continually} ”	“also who continually oppresses”
<i>ka-ni-ni-ya-u-wa-ar</i>	“to gather, collect ^{to bow down} ”	“to submit, bow down”
<i>an-da ta-ru-up-pu-ar</i>	“to assemble, gather	“to assemble, gather”
<i>ka-ni-ni-ya-u-wa-ar</i>	“to gather, collect ^{to bow down} ”	“to submit, bow down”
<i>an-da ta-ru-up-pu-ar</i>	“to assemble, gather	“to assemble, gather”
<i>ka-ni-ni-ya-wa-ar</i>	“to gather, collect ^{to bow down} ”	“to submit, bow down”
<i>iš-ta-an-ta-u-a[r]</i>	“to reserve ^{to delay} ”	“to delay, hesitate”

ii 42' According to collation, the second sign in (2) is <BU>, and not <ŠE> as given in the copy. In (2), Akk. *ḫi-it-nu-ZU* is very likely mistaken for *ḫit(an)nubu*. This mistake has already been identified by CAD and AHW on semantics grounds. The reconstruction suggested here is based on the equations Sum./Akk. $gú-gi-id^{id-gid} = ḫanābu$ and $gú-gi-id-MIN^{gid-gid} = ḫitannubu$ (can. Izi F 112 & 122). Nonetheless, the Hittite translation is apparently based on Akk. *ḫitnuqu*, so <ZU> may have (additionally) been confused with <KU>.

ii 43' With one single exception (one of eight attestations), the interpretation of Akk. *kanāšu* according to Hitt. *kaniniya-* “to submit, bow down” must be considered erroneous throughout the whole text (No. 214). Both the corresponding Sumerian term and the vertical context strongly suggest the meaning “to gather, collect”. In ii 43', 45', 47', iii 9, 29 Akk. *kanāšu* is set against Sum. *gú-ḡar* “to pile up” or one of its derivations. Additionally, it is preceded or followed by Akk. *puḫḫuru* “to assemble, gather” in ii 44', 46' and 49'. In iii 42, 43, the Sumerian counterpart is *gú-gúr* “to stack, pile on”. And in iii 48, again followed by Akk. *paḫāru*, it matches Sum. *sī*, a submeaning of which is “to fill, load up” (usually set against Akk. *mullū*). The only exception can be found in iii 8, where Akk. *kanāšu* translates Sum. *gú-ki-šè*, which is only attested in lexical texts; the meaning of term is, however, self-evident and can additionally be confirmed by OBGT iii 11, where, if the restoration is correct, it is set against Akk. *qū-[ud-du-du-um]* “to make bow down, to subject”.

Akk. *kanāšu* with the meaning “to gather, collect” can either be connected with Akk. *kamāsu* “to pile up” or with WSem. *knš* “to gather”. The possible origin of the error, thus, is two-fold. Either original Akk. *kamāsu* “to pile up” was substituted by its West Semitic counterpart *knš*, which was then reinterpreted as Akkadian *kanāšu* “to bow down”, or Akk. *kamāsu* “to pile up” was confused with Akk. *kamāšu* “to kneel down”, which was then replaced by its quasi-synonym Akk. *kanāšu*. Note in this respect that Kagal Bo. C = KBo. 16,87 i 13'f., which is a parallel to iii 42 of the present manuscript, gives both variants *gú-gúr = kanāšu* and *kamāšu*; however, this parallel does not contribute much to a solution, for the both terms can either be regarded as synonymous Akkadian terms or as West Semitic/Akkadian variants of the same root.

ii 45' See note to ii 43'.

ii 47' See note to ii 43'.

ii 48' Akk. *uḫḫuru* is probably used with the special meaning “to reserve, store” here. The Hittite translations refers to

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		[gú-ĝá-ĝá]	[p]u-uh-hu-ru
ii	50'	[]	[kà-na-a-š]u
		(break)	
iii	1	[gú-TAR] [gú-TAR] [gú]-ku ₅ [g]ú-TAR	[] 'GIŠ SI' KI TUM GÚ-du ₄ na-ak-sú GÚ-du ₄ et-qú
	5	gú-ḥaš	GÚ-du ₄ šab-ru
		gú-bal gú-ĝiri	te-lu pi-il ₅ -šú
iii	10	gú-ki-šè gú-ĝar-ĝar gú-ki-šè-lá gú-šub 'gú ¹ -šub-da-a-ri	kà-na-a-šú kà-na-a-šú šab-sú šab-sú ša-bá-a-šu
		gú-[KI/E]-NE gú-[x]	me-lu-ul-tù ur-du- ¹ LU ¹⁷ -du
	15	gú-x- ¹ x ¹ gú-udun gú-imšu-NÍG- ¹ rin ¹ -[na]	[]- ¹ x ¹ [] []
iii	20	gú-i ₇ gú-i ₇ -meš gú-gissu	[a-aḥ na-ri] [] []

the basic meaning “to hold back, delay” (No. 236).

ii 50' See note to ii 43'

iii 6 As for the restoration in (5), cf. Hitt. *ḫaniššuwat=ma=kan kuit awan katta mummiatta* “the plaster, which is crumbling” (KUB 13,2 ii 16f.). The restoration proposed by M. Civil / H.G. Güterbock (1971: 137) URU-aš 'DU₆⁷¹ seems unlikely, because there is virtually no space between <AŠ> and <DU₆> (collated).

iii 8f. See note to ii 43'.

iii 9 Regarding the Sumerian of the preceding and of the following line, the present entry has probably been inserted erroneously, attracted by homonymy with Akk. *kanāšu* in the preceding entry. However, the two items are not synonymous as erroneously suggested by the Hittite translator.

iii 10-12 Note the contrast between Akk. *šabsu* and *šabāšu*, which is also detectable in ii 37'f (see note there).

iii 12 As for Akk. *šabāšu* interpreted as adjective/participle, and as for the Sumerian formative -da-a-ri, cf. note to ii 38'.

iii 13 According to the Akkadian translation, the Sumerian had to be restored as gú-[e]-ne (cf. can. Diri 4 273:

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>an-da ta-ru-u[p-pu-ar]</i>	“to assemble, gather	“to assemble, gather”
<i>ʾka¹-ni-ni-y[a-wa-ar]</i>	-	“to submit, bow down”
<i>t/g[a]</i>	-	-
<i>la-[]</i>	-	-
<i>GÚ-t[ar]</i>	“cut neck”	“[] shoulder/chest”
<i>GÚ-ta[r]</i>	“bend neck”	“[] shoulder/chest”
<i>GÚ-tar []</i>	“cut neck”	“[] shoulder/chest”
<i>URU mu-[um-mi-ya-an-za]ʹ</i>	“ruin mound”	“decayed city”
<i>pát-te-eš-[šar]</i>	“breach”	“excavation, hole, breach”
<i>ka-ni-ni-[ya-u-wa-ar]</i>	“to bow down”	“to submit, bow down”
<i>ka-ni-ni-[ya-u-wa-ar]</i>	“to gather, collect ^{to bow down} ”	“to submit, bow, down”
<i>ḫar-ša-al-la-[an-za]</i>	“angry”	“angry, enraged”
<i>ḫar-ša-al-la-a[n-za]</i>	“angry”	“angry, enraged”
<i>ḫar-ša-al-la-an-z[a]</i>	“to be angry ^{hater?} ”	“angry, enraged”
<i>ḫi-in-ga-ni-ya-wa-[ar]</i>	“play, game”	“to play”
<i>GÚ.ḪAL-iš</i>	“windpipe, throat”	a part of the neck
<i>iš-ki-ša-aš-ʾḫa/za¹-[]</i>	-	see note
[]	-	-
[]	-	-
[]	“river bank”	-
[]	-	-
[]	-	-

SyllSum./OrthSum./Akk. e-še-me-en = KI.E.NE.DI.ᵀINANNA = *mēlultu ša Ištar*). According to the vertical context and to the parallel section in Late-OB Kagal I, however, gú-[di]nig (gú-[KI].NE) “side of an oven” is the more appropriate restoration.

- iii 14 As noted by M. Civil / H.G. Güterbock (1971: 137), Akk. *ur'udu* is the only term available which suits the semantic field denoted by the Hittite translation. In this respect note the equation Sum./Akk. ^{uz}gú-mur = *ur'udu* in can. Urta 15, 32. However, the vertical context does not support this interpretation.
- iii 15 The second sign in (2) must possibly be read *mur*₇ (SIG₄), as proposed by M. Civil / H.G. Güterbock (1971: 137), with *mur*₇ usually set against Akk. *arkatu* “backside”; however, also the reading sig₄ is possible, coinciding with the vertical context 'oven'. Güterbock's suggestion to restore Hitt. *iškišaḫ ḫastaiš* “bone of the back” in (5) and consequently Akk. *eṣenṣēru* “backbone” in (5) is probably too fargoing.
- iii 17 The restoration in (2), as also suggested by M. Civil / H.G. Güterbock (1971: 138), is based on the equation Sum./Akk. gú-im-šu-rin-na = *a[ḫ tinuuri]* (Late-OB Kagal I 368). Yet, the sign read rin (<GIŠ>) rather looks like <KU> (collated).

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		gú-šub-gíd-da	[]- ^r x ¹
		gú-z[i-ga]	[]
		gú-z[i-ga]	[]
		gú-z[i-ga]	[]-la-lu
	25	gu[n]	[bi-il-t]ù
		gu[n-dugud]	[bi-il-t]ù kab-bi-tu ₄
		gu[n-bi]	[bi-lat-s]ú
		gú-m[e-er]	[x x h]a-na-bu
		gú-ĝ[á-ĝá]	[kà-na-a-š]ú
iii	30	gú-r[e-a]	[ul-li-k]a ₄ -a
		gú- ^r e ¹ -[a]	[an-ni-k]à-a
		gú-[še-a]	[a-na-m]u-kà-a
		gú-r[e-x]	[an-ni-i]š
		gú-[e-x]	[ul-li-iš]
	35	gú-š[e-x]	[a-na-mi-iš]
		gú-r[e-x]	[]
		gú- ^r e ¹ -[x]	[]
		gú-še- ^r x ¹	[]
iii	40	gú-si	[nap-ḥ]a-rù
		gú-si-si	[nap-ḥar n]ap-ḥa-ri
		gú-si-kur-r[a]	[nap-ḥar] KUR-ti

- iii 21 Sum. gú-šub-gíd-da (alternative reading: gú-šub-bu-da), being otherwise not attested, may be artificially compounded out of gú-šub(-ba) and gú-gíd(-da). The traces in (5) best fit the sign <ḪAR>, and may be completed to Hitt. *ḫaršalanza* “angry”, thus. According to the photo, the final sign of (4), given as <SILIM> in the copy, can also be <ŠU>. One could then restore Akk. [ša-ba-a]-šu in (2).
- iii 22-24 M. Civil / H.G. Güterbock (1971: 138) restore Sum. gú-b[ar-ra]. With regard to iii 24 (Hitt. *kariwariwar* “dawn, morning”), restoring Sum. gú-z[i-ga], which is also in agreement with Hitt. *ḫaluwauwar* in iii 23, seems more plausible.
- iii 24 Strikingly, the only restoration fairly suitable in (4) is Akk. *mušlālu*, which actually means “noon, midday”.
- iii 25-27 Note the variation in gender between Hitt. GUN-aš (c.), GUN-an (n.), and GUN-aš=šiš (c.).
- iii 27 The restorations in (2) and (4) are according to (5).
- iii 28 The restoration in (2), also proposed by M. Civil / H.G. Güterbock (1971: 138), is according to Sum./Akk. gú-me-er-me-er = *ḫutannubu* (Antagal 3 273, can. Urta 2 286). Yet, the lacuna preceding <NA-BU> provides space for at least two, if not three signs. Thus, there must either be restored another word in front of *ḫanābu*, or (2) must read Sum. gú-m[e-er-me-er], ranging then into the Akkadian column. Following A. Goetze (1938: 80) and HEG sub *ḫuwalliš*-, one may further restore Hitt. *ḫu-wa-li-ya*-[wa-ar], which Goetze and HEG derive from Hitt. *ḫuwalliš* “pine cone” and, presuming the Akkadian equivalent to be *ḫutannabu*!, translate

(5) = Hittite	translation of the Akkadian	translation of the Hittite
¹ har ¹² -[]- ¹ x ¹	-	-
ši-e-et-ti-iš	-	hapax leg.
ḫal-lu-wa-u-wa-ar	-	“to quarrel, fight”
ka-ri-wa-ri-wa-ar	-	“(in the) morning”
GUN-aš	“load, talent”	“load, talent”
da-aš-šu GUN-an	“heavy load/talent”	“heavy load/talent”
GUN-aš-ši-iš	“his load/talent”	“his load/talent”
ḫu-wa-li-ya-[]	“to grow abundantly []”	-
ka-ni-ni-ya-[u-wa-ar]	“to gather, collect ^{to bow down} ”	“to submit, bow down”
[]	“here”	-
[]	“there”	-
e-ni-[]	“yonder”	-
an-ni-iš	“hither”	“that one”
ka-a-aš	“thither”	“this one”
e-ni-iš-pát	“yonder”	“that one over there”
[]	-	-
[]	-	-
[]	-	-
[]	“all, totality”	-
¹ kar ¹² -p[é ² -]	“totality of the totality”	-
KUR-aš kar-pé-eš-šar	“totality of the land”	“rising/lifting of the land”

as “to bend, curl” (referring to the 'bending' structure of cones). Since the presumed restoration in (4), however, seems unlikely, this interpretation probably is aberrant as well.

iii 29 See note to ii 43'.

iii 30-43 This section is paralleled by Kagal Bo. C = KBo. 16,87 i 1'-15'; it is extensively dealt with chapter 12, sect. 5.5.2.

iii 30-35 Hitt. =pat in iii 35 apparently refers to the preceding section and not to the preceding entry (in this respect, see chapter 9, sect. 6.4.). Thus, the expressions to be restored in (5) of 30-32 are probably the same as in 33-35; in this case, the Hittite translations lack a corresponding element not only to the Akkadian terminative in 33-35, but also to the locative in 30-32.

iii 30 The pronominal stem Hitt. an(n)i- is otherwise not attested. According to the Hittite three-fold deictic system, one would actually expect the form apaš. Possibly, Hitt. an(n)i- is in fact artificial, resulting from interference with Akk. anniš.

iii 40 The restoration in (4) is according to following entry.

iii 41 Hitt. karpeššar “rising” can only with severe difficulties be brought in agreement with Akk. napharu “totality”. HED sub kar(a)p- suggests that “karpessar probably meant 'levy, census, stock-taking, sum’”, which would also correspond to the basic meaning of Akk. pḫr “to assemble, gather”. Note however, that in ii 15f., Akk. napharu

col.	i.	(2) = Orthographic Sumerian	(4) = Akkadian
		gú-gúr	<i>kà-na-a-šu</i>
		gú-gúr-gúr	<i>kà-na-a-šu</i>
		si	<i>qár-nu</i>
	45	si	<i>sa₂₀-pár-tu</i>
		si	<i>la-mu-ú</i>
		si	<i>ʿli¹-mi-tù</i>
		si	<i>kà-na-a-šu</i>
		si	<i>pa-ḥa-ru</i>
iii	50	si	<i>ša-pa-ku</i>
		ʿsi ¹	<i>ma-lu-ú</i>
		ʿsi ¹	<i>še₂₀-mu-ú</i>
		[si]	<i>a-ša-šum</i>
		[si]	<i>a-ša-KAR</i>
	55	[si]	<i>a-ra-mu</i>
		[si]	<i>uḥ-ḥu-uz-zu</i>
		[si]	<i>ʿse₂₀-bu-ú¹</i>
		[si]	[]
iii	60	[si]	[]
		[]	[]
		(break)	
iv	1'	[]	[]
		[]	[x x x Z]U [?]

is equally set against Sum. gú-si and translated quite appropriately by Hitt. *taruppeššar*. An alternative, but equally not fully compelling explanation is relating the Hittite directly to the Sumerian; it is discussed in greater detail in chapter 11, sect. 2.6.2. The different Hittite translations for Akk. *napharu* possibly indicate that the text was composed out of different sources (further see chapter 12, sect. 5.5.2.).

iii 42f. See note to ii 43'.

iii 45 Both CAD and AHW book the Akkadian sub *sappartu*, suggesting a connection with Akk. *sappāru*, which denotes a kind of bovid. The dictionaries differ in the meaning they establish, AHW proposing “Kopffell”, CAD mainly referring to the present entry, thus favoring “tip of the horn”. Anyway, the evidence is inconsistent. As for a detailed discussion, cf. Güterbock 1964: 99f.

iii 46f. The equation Sum./Akk. si = *lamû*, *lamītu*, though also attested in later sources (Idu 2 92: SyllSum./OrthSum./Akk. [s]i-i = SUM = *lamû ša* [nīti]; Nabnitu O 272: [x-x]-x = si-ga = *nītu lawû*; Antagal 3 207: si = *lamû ša limēti*), is not supported by literary sources. It must probably be interpreted in connection with Sum si, then constituting a paralectic equation. The variation between Hitt. *anda* and *araḥzanda* appears as an (artificial) over-differentiation.

iii 48f. The equations Sum./Akk. si = *kanāšu*, *paḥāru* are taxilectic for Sum. gú--si.

iii 48 See note to ii 43'.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ka-ni-ni-ya-u-wa-ar</i>	“to gather, collect ^{to bow down} ”	“to submit, bow down”
<i>ka-ni-ni-ya-u-wa-ar</i>	“to gather, collect ^{to bow down} ”	“to submit, bow down”
SI- <i>ar</i>	“horn”	“horn”
SI- <i>aš al-pu-i-mar</i>	see note	“tip of the horn”
<i>an-da wa-aḥ-nu-mar</i>	“to surround, encircle”	“to turn inside”?
<i>a-ra-aḥ-¹za¹-an-ta wa-aḥ-nu-mar</i>	“to surround, encircle”	“to turn outside”?
<i>ka-ni-ni-ya-wa-ar</i>	“to gather, collect ^{to bow down} ”	“to submit, bow down”
<i>an-da ta-ru-up-pu-ar</i>	“to assemble”	“to assemble, gather”
<i>la-a-ḥu-u-wa-ar</i>	“to heap up, pour”	“to pour”
<i>šu(KU)¹-un-nu-mar</i>	“to be full, to fill up”	“to fill”
<i>iš-dam-ma-aš-šu-wa-ar</i>	“to listen”	“to listen”
<i>an-da-kán im-pa-u-wa-ar</i>	“to become worried”	“to be burdened, depressed”
<i>an-da-kán im-pa-u-¹wa-ar-pát¹</i>	-	“also to be burdened, depressed”
<i>ti-ya-la-w[a-ar]</i>	“to cover, plate”	see note
<i>ḥa-li-iš-[ši-ya-u-wa-ar]</i>	“to mount (in precious metal)”	“to mount (in precious metal)”
<i>¹mu¹-ga-a-u-[wa-ar]</i>	“to brew beer ^{to wish, desire} ”	“to pray, invoke”
[x] ¹ x ¹ y[a]	-	-
[x] ¹ x ¹ []	-	-
[x] ¹ x ¹ ¹ x ¹ ¹ la ¹ a[n]	-	-
[x x NÍ]G.SI.SÁ- <i>an</i> -[za]	-	-
[x x x a] <i>n-za</i>	-	-
<i>u-UḪ-ḥu-wa-ar</i>	-	see note

- iii 50 The reading si is paralectic for sî.
- iii 52 The reading si is paralectic for še.
- iii 53 The reading si is taxilectic for dîriġ (SIA).
- iii 54 <KAR> collated.
- iii 55f. Akk. *arāmu* and *uḫḫuzu* are probably to be linked with Akk. *šapāku*, thus being semantic paralexes, themselves based on the phonetic paralexis sî for sî.
- iii 55 HEG links Hitt. *tiyalawar*, hapax legomenon, to the term Hitt. *tiyalan*, which, being commonly attested in inventory texts and denoting a certain quality of textiles there, would fit the meaning suggested by the present equation with Akk. *arāmu* “to cover”.
- iii 57 According to the Hittite translation, there is a commutation of Akk. *šebû* “to wish” and *sebû* “to brew beer” (No. 187).
- iii 60 M. Civil / H.G. Güterbock (1971: 139) suggest the reading Hitt. [x x NÍ]G.SI.SÁ-*a*[*n-za*] in (5) like in l. 61. However, the sign identified as <SILIM> rather looks like <LA>, and the sign preceding it is hardly identifiable (collated).
- iv 2' Note that Hitt. *weḫzi* is spelled *u-UḪ-zi* in KUB 11,34 vi 53 (NS) and KBo. 21,90 Vs. 13' (MS). The present interpretation is tentative, thus; moreover since (2) and (4) are broken.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		níĝ-X níĝ-X	[]-tu ₄ []-pu
	5'	níĝ-gig níĝ-gig níĝ-gig	[mu-u]r-šú [ma-ru-u]š-tù [ik-ki-b]u
		i-bí-za 'x¹-[]	[i-bi-sú]-'ú¹ []
iv	10'	'x¹-[] []	[]-'x¹ []-'x¹-lu
		zag zag zag	[i-t]u [pa-t]ù [im-mi-i]t-t[ù]
	15'	zag zag zag zag zag zag	[]-'x¹ [] [] [] [] []
iv	20'	zag	[a-ši-ir-tu ₄]
		[zag-ĝar-ra] [zag-x] [zag-l0] [zag-x]	[a-ši-ir-t]u ₄ []-'x¹-pu [e]š-ra-a-tù ra-bá-a-tù
	25'	[zag-tag-ga] [zag-tag-ga]	sà-ka ₄ -pu sí-kip-tù

- iv 3'f. Regarding the second sign in (2) (which is according to collation rendered correctly in the copy), both M. Civil / H.G. Güterbock (1971: 140) and CHD sub *pukk-* do not make an attempt of identification; the sign is also missing in Rüster / Neu 1989. The sign <GIG> must be excluded, as it occurs in its usual form in the following section. Possible restorations in (4) are Akk. *lemuttu* and *ikkibu*. Akk *lemuttu*, however, is improbable as it is an feminine adjective, Akk *ikkibu* is improbable as it is given with a differing translation in l 7'.
- iv 4' Hitt. *kušduwantauwar* is a nomen actionis derived from *kušduwai-*, via the participle *kušduwant-* and the unattested denominative verb **kušduwantai-*.
- iv 7' This entry is extensively dealt with in Cohen 2002: 25-27.
- iv 8' Except the present one, there is no further instance which attests a neuter-gender variant of Hitt. *luri* besides the common communis-gender stem. That the ending *-i* represents the dative-locative is unlikely in the present context (Note however that the ending of the Hittite term in the following entry is equally *-i*). With regard to that, Hitt. *luri* is best to be interpreted as a mistake for *luriš* (No. 003).
- iv 9' Remarkably, there is some empty space at the beginning of (2), at least for one sign (collated). The Hittite term for “silver” is unfortunately not identified as yet, nor is its stem ending. Complementing *-i* probably denotes the

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>pu-uk-kán-za.</i>	-	“hatred, disgusting”
<i>ku-uš-du-wa-an-ta-u-wa-ar</i>	-	“defamation”
GIG- <i>aš</i>	“illness”	“illness”
<i>ir-ma-ni-ya-u-wa-ar</i>	“evil, distress”	“to become ill”
Ú-UL <i>a-a-ra</i>	“interdicted, reserved”	“not right, interdicted”
<i>lu-u-ri</i>	“financial loss/damage”	“(in/for) loss, comedown”
DINGIR ^{LIM} - <i>aš</i> KÙ.BABBAR- <i>i</i>	-	“(for) the silver of the deity”
<i>la-a-ḫu-wa-ar</i>	-	“to pour”
KAR- <i>ar</i>	-	“to find, encounter”
ZAG- <i>aš</i>	“border, territory”	“border, area”
ZAG- <i>aš</i>	“border, area”	“border, area”
<i>pal-ta-[na-aš]</i>	“right arm, side ^{shoulder?} ”	“shoulder”
<i>an-da []</i>	-	-
<i>š[a]</i>	-	-
[]	-	-
[<i>x</i>] ¹ <i>x</i> [<i>x</i>] ²	-	-
[^G] ¹ <i>š</i> ¹ <i>X</i>	-	-
GI ¹ <i>š</i> - <i>ta-na-na-aš</i>	“sanctuary, private altar”	“altar”
GI ¹ ZAG.GAR.RA- <i>aš</i>	“sanctuary, private altar”	“altar”
DINIGRMEŠ- <i>aš</i> MIN	-	“the deity's altar”
10- <i>an-ki</i>	“tenth”	“ten times”
<i>šal-la-i</i>	“greatness ^{great ones (f.)} ”	“great ones (n.)”
<i>pa-aš-ga-u-wa-ar</i>	“to thrust, repulse ^{to plant, impale} ”	“to stick in, plant”
<i>pa-aš-ga-wa-ar-pát</i>	“to thrust, repulse ^{to plant, impale} ”	“to stick in, plant”

neuter nominative-accusative (however, see also previous note).

- iv 12' The Akkadian can equally be read *idu* “arm, side”. Yet, compare the Hittite of the present entry to the translation of Akk. *idu* in iv 31'.
- iv 14' The restoration in (4) assumed to be correct, the Hittite translation is apparently based on the quite peripheral meaning “shoulder” of Akk. *imittu*, which applies to the animal body only.
- iv 20'f. Note that Hitt. *ištanana-* is alternately written syllabographically and logographically.
- iv 24' The equation Sum./Akk. *zag-x* = *rabû* is otherwise not attested. Possibly, it is a phonetic paralexia for *saĝ* = *rabû* (Idu I 115), similarly as in l. 28'. Akk. *rabātu* here is, otherwise than indicated by the Hittite translation, used as an abstract noun (cf. CAD sub *rabātu*); feminine plural adjectives in isolated positions are very uncommon in lexical lists.
- iv 25'f. In (2) the restoration [*zag-saĝ*] is also possible. Hitt. *pašgauwar* derives from the root *pašk-* “to stick in, plant”, and not from *pašku-* “to reject, ignore”, which would better fit Akk. *sakāpu* “to push off”, but as for which the form **paškuwar* would be expected. Thus, Akk. *sakāpu* has apparently been confused with Akk. *zaqāpu* “to plant, impale” (No. 188; already noted by M. Civil / H.G. Güterbock [1971: 141]).

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		[zag-dīlī]	<i>i-de-ek-ku</i>
		[zag-íl-la]	<i>dī-na-a-nu</i>
		[zag-šú]	<i>še-im-tù</i>
iv	30'	[zag-šè]	<i>bu-du</i>
		[da]	<i>i-du</i>
		[da]	<i>a-ḫu</i>
		[da]	<i>te-ḫu</i>
		[da]	<i>iš-tu</i>
	35'	[da x]	[]
		[da x]	[]
		[da x]	[]
		d[a x]	[]
		da-da	[]
iv	40'	da-[x]	[x x]- ^r x ¹ -tù
		d[a-rí]	<i>da-ri-tù</i>
		[da-r]í	<i>la-bi-ru</i>
		[d]a-rí	<i>še₂₀-e-bu</i>
		da-rí-an-IGI	<i>me-gu₅-ú</i>
	45'	da-rí-an-IGI	<i>bá-ṭa-NU</i>

- iv 27' Akk. *i-TI-IK-ki* is to be analyzed as *edēn=ki*. Akk. *edēnu* accomplished by a genitive suffix always appears in the locative-adverbialis. When preceded by the preposition *ina*, it is in the genitive. Suffixed nominative forms, like the present one, are otherwise not attested, as is the suffix *-ki* in combination with that stem. Sum. *zag-dīlī*, thus, is very probably paralectic or unorthographic for *saĝ-dīlī*.
- iv 28' Since virtually all lexical attestations of Akk. *dinānu* are set against Sum. *saĝ* or *saĝ-íl(-la)*, the term very likely to be restored in (2), is *zag-íl(-la)*. The equation then forms a paralexia or an unorthographic spelling.
- iv 29' The identification of Akk. *še-im-tù* as *šimtu* “mark”, against *šimtu* “destiny”, builds on Sum. *zag*, which is very likely to be restored as the initial sign in (2). For the second sign, there are two possible parallels: Sum. *zag-šú* and *zag-dīb* (can. Nabnitu 4 354ff.). Note that the vowel in Akk. *šimtu* invariably shows *i*-color (with just one ambiguous NB spelling ŠEN-*du*, GCCI 300:2). Also note the MB variant *šindu* occurring in l. 46'. Hitt. *wašši* possibly – but not very likely – results from a commutation of Akk. *šimtu* and *šammu* “herb, medicinal plant”; a feminine derivation of *šammu* is however not attested, neither in Akkadian nor in West Semitic.
- iv 30' According to the Hittite translation, Akk. *būdu* has apparently been confused with *pūtu* (No. 184). The same error is also attested in ii 12' as well as in SaV Bo. I = KUB 3,95: 13'
- iv 33' Due to the vertical context, the Akkadian is rather to be interpreted as *teḫū* “side” than as *teḫū* “to approach”, though there is no spelling with an explicit *e*-vowel among the few attestations of Akk. *teḫu*.
- iv 34' Sum. *da* is paralectic for *ta*. As to Akk. *ištu* and its spelling with final <TU>, cf. chapter 9, sect. 2.1.2.1.
- iv 39' <TAR> in (5) is confirmed by collation.
- iv 40' (5) is collated.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
1-aš	“you alone”	“one”
tar-pa-al-li-iš	“substitute”	“substitute”
wa-aš-ši	“painting mark, brand ^{plant, herb ?} ”	“(medical) herb”
SAG.KI-an-za	“shoulder ^{forehead} ”	“forehead”
NÍ.TE-aš	“arm, side”	“limb”
ʽpal-taʽ-[na-aš]	“arm, flank”	“shoulder”
[]	“side, flank”	-
[]	“from, since”	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
ʽxʽ-ʽtar-kuʽ-w[a-ar]39'	-	-
ták-ša-at-te-ša-x	-	-
UMMÈDA-an-za	“everlasting, enduring ^{nurse} ”	“keeper, nurse”
ú-iz-za pa-a-an	“old”	“year passed”
LÚŠU.GI-an-za	“old person”	“old person “
ši-ip-pa-an-du-ar	“negligence ^{offering} ”	“to pour, libate”
ma-al-ki-ya-wa-ar	“to stop, interrupt ^{to plait, twist} ”	“to plait, twist”

- iv 41' According to the Hittite translation, Akk. *darītu* “eternity” has been confused with *tārītu* “nurse” (No. 189).
- iv 42' It was not possible to identify an additional attestation of the expression Hitt. *wezza pan* (apparently, the entry in Hoffner 1967b is solely based on the present attestation). Notably, the two components *wett-s* “year” (c.) and *pan* “passed” (n.) are not congruent as to gender. The Hittite word actually expressing the state of being old, is **miyaḥḥuwant-*, which exclusively attributes persons, however.
- iv 44'-45' This (highly erroneous) passage has been extensively dealt with by H. Hoffner (1967a: 300-303). If not indicated otherwise, the interpretations and arguments given follow Hoffner's suggestions.
- iv 44'f. <IGI> is mistaken for <ŠUB> (No. 046)
- iv 44' According to the Hittite translation, Akk. *megû* has been confused with *maqqû* (No. 190), itself a derivation of Akk. *naqû*. Moreover note that the *m*-prefixed Akkadian term is translated into Hittite by an infinitive (No. 159).
- iv 45' According to the frequently attested equation Sum./Akk. *da-ra-an-šub* = *baṭālu*, Akk. *ba-ṭa-NU* very likely represents *baṭālu*. H. Hoffner (1967a: 301) traces the commutation of /nu/ and /lu/ back to the polyphony of the sign <LUM>, which also reads [núm], and which was probably the sign used for writing the present syllable in word final position in the OB period. Accepting this explanation, the mistake is one of the few instances that definitely point to a written *vorlage* (No. 102).
- According to the Hittite translation, Akk. *baṭālu* has additionally been confused with Akk. *paṭālu* “to plait, twist” (No. 191). Note that this error must have been committed before the above-mentioned confusion between /lu/ and /nu/.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		še-be-da	ši-in-du
		še-be-da	e-gu ₅
		še-be-da	pé-ṭù-ú
		še-be-da	bá-ṭá-NU
iv	50'	[x x d]a	ap-pu-tù
		[]	[x x]-ú
		[]	[]
		(break)	
v	1'	[]	[x]-ra-lu ₄
		dag	na-qa-a-ru
		bàr	ša-dá-du
		bàr	me-eš ₁₅ -ṭú-u
	5'	bàr	me-el-ṭú-u
		dag	GIŠDAG
		aš-ti	GIŠDAG
		tuš	GIŠDAG
v	10'	šú-šú	GIŠDAG
		LÁL [?] -ERÍN	GIŠDAG
		LÁL [?] -ERÍN-ŠÚ	GIŠDAG

iv 46' Akk. *ši-in-du* “paint, mark, marking” does not well agree with Sum. *še-be-da* “(to be) negligent”, H.A. Hoffner (1967a: 87) assumes Akk. *šētu* “sin, crime” or *šeṭu* “to neglect, commit a crime” as original entry; he thereby refers to the quite uncustomary form of the sign <IN> in the present entry, tentatively assuming an original spelling *ši-i'-ṭù* (No. 192).

Hitt. *puwattiš* is hapax legomenon; Hoffner *ibid.* attempts to link it to Ug. *pwt* “a dyeing substance”, which would then quite aptly correspond to Akk. *šindu*. However note that Akk. *šindu* also occurs in iv 29', there, however, in its OB from *šimtu* and provided with a different translation (also cf. chapter 12, sect. 5.5.2.).

iv 47' According to the Hittite translation Akk. *egû* has been confused with *ikû* (No. 193).

iv 48' According to the vertical context, the Akkadian is very likely to be analyzed as *peṭû* “to delay”. According to the Hittite translation, then, Akk. *peṭû* has been confused with Akk. *padû* “to spare, release” (No. 194).

iv 49' Cf. note to iv 45'.

iv 50' As to (4), two interpretations are possible, Akk. *abbuttu*, denoting a specific hair style, and *apputtu*, an interjection mainly occurring in letters, which expresses the feeling of urgency. Following H.A. Hoffner (1967a: 302), the latter solution seems more preferable, since the entries in the preceding section are mainly terms denoting delay or negligence, and thus match the semantic field quite well.

It is however difficult to reconstruct the word which the Hittite translation – if restored correctly – is based upon. H. Otten (1952-53:70) and H.A. Hoffner (1967a: 302) propose Akk. *ṭub-bu-tù*, an otherwise unattested derivation of the root *ṭ(a)b*.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>pu-wa-at-ti-iš</i>	“to neglect, commit a crime	painting mark, brand ” see note
<i>GÁN-aš</i>	“to be careless, negligent	field ” “field”, a field measure
<i>pí-iš-ga-t[al-la-aš]</i>	“to delay	to spare, release ” “sparing, delivering”
<i>ma-al-ki-[ya-wa-ar]</i>	“to stop, interrupt	to plait, twist ” “to plait, twist”
<i>la-az-z[i-ya-wa-ar]</i>	“please; it is urgent”	“happiness, friendliness”?
<i>GUL-a[r]</i>	-	“to hit”
<i>iš-¹x¹-[]</i>	-	-
<i>¹x¹-[]</i>	-	-
<i>ku-ru-ri-y[a-u-wa-ar]</i>	“to demolish, tear down	to be different/hostile ” “to behave hostile”
<i>SUD-u-wa-ar</i>	“to spread out for drying	to pull ” “to pull”
<i>iš-pár-ri-ya-u-wa-ar</i>	“drying place”	“to spread out”
<i>KI.MIN-pát</i>	“drying place”	“also to spread out”
<i>GIŠDAG</i>	“seat, throne”	“throne”
<i>GIŠDAG</i>	“seat, throne”	“throne”
<i>GIŠDAG</i>	“seat, throne”	“throne”
<i>GIŠDAG</i>	“seat, throne”	“throne”
<i>GIŠDAG</i>	“seat, throne”	“throne”
<i>GIŠDAG</i>	“seat, throne”	“throne”

- v 2' According to the Hittite translation, Akk. *naqāru* has been confused with *nakāru* (No. 195; already noted by M. Civil / H.G. Güterbock (1971: 297).
- v 3' As noted by M. Civil / H.G. Güterbock (1971: 308), the Sumerian and the Akkadian do not match, and the Akkadian has to be reconstructed as *šeṭû* “to spread out for drying”, which forms the basis for the two following entries (No. 196). Note that in West Semitic; verba mediae geminatae often have the second root consonant geminated, and not reduplicated like in Akkadian, which may provide an explanation for the mistake.
- v 4'f. Note that Akk. *mešû* and *melû* constitute phonetic and diachronic/dialectal variants. The grouping of such variants in lexical lists is quite an uncommon phenomenon. Note moreover that Akkadian *m*-prefixed derivations, forming nomina loci in the present case, are rendered into Hittite through infinitives (No. 160).
- v 6'-12' Note that the meaning of the Sumerogram DAG is not identical in Akkadian and Hittite. In Hittite it is invariably confined to the meaning “throne”, whereas it has retained all its original polysemic variants in Akkadian (No. 233). Further note that it is virtually never accompanied by the determinative GIŠ in Akkadian writing, whereas the combination with GIŠ is quite usual in Hittite writing. The Sumerogram in the Akkadian column, thus, is used according to Hittite writing practice.
- v 9' Sum. *tuš* is used as taxilexis for *ki-tuš*.
- v 11'f. The identification of the first sign in (2) is difficult. It is actually not shaped like <LÁL>, the two horizontals appearing as oblique strokes. The sign, thus, rather looks like inverted <ERÍM>. It is also possible that the first two signs must be regarded as one sign. Also note the striking similarity with the sign <KIB> in the following l. 13'.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		kib	<i>kib-bu</i>
v		máš	<i>šu-ut-tù</i>
	15'	máš	<i>bé-e-ru</i>
		máš	<i>pu-ḥa-du</i>
		máš	<i>er-bu</i>
		dar	<i>er-bu</i>
		MI	<i>er-bu</i>
v	20'	máš-dar	<i>er-bu</i>
		máš-NE	<i>er-bu</i>
		máš-da-a-ri	<i>er-bu</i>
		máš-da-a-ri	<i>iš-de₄-ḥu</i>
		U	U
		U	U
(rest of column uninscribed)			
vi	1'	'X'. 'KAM' [x x (x)]	
	2'	ŠU ^m Ša-bu-ḥa-za	

Izi Bo. Ab = KBo. 26,42 (772/z + 69/582)

obv ^l . l.	1'	[s]i	obv ^l .r.	1'	[níĝ]-NE-'RU'
		[s]i			'níĝ'-NE-RU
		[s]i			níĝ-NE-RU
		[s]i			níĝ-NE-RU
		(end of tablet)			(end of tablet)

- v 13' As for an interpretation of both the Akkadian and the Hittite, suggestions diverge widely. CAD and AHW regard Akk. *kibbu* as denoting a kind of metal-made or wooden object. HED sub *kank(a)-* connects it with Hebr. *kap* and Ug. *kp*, which in addition to “hand” can also mean “weigh(scale)”, thus interpreting Hitt. *gangala-*, a derivation of the root *gank-* “to hang”, equally as “weighscale”; however, in all the other attestations, Hitt. *gangala-* denotes a kind of textile, possibly a curtain.
- v 14' Sum. *máš* is here used as taxilexis for *máš-ĝe₆*.
- iv 15' The spelling of Akk. *bé-e-ru* is unique. According to CAD, it is never spelled with an *e*-vowel, and plene writings are very rare.
- iv 18'-23' In the present section, Sum. *dar* (v 18'), *máš-dar* (v 20'), *máš-da-a-ri* (v 22'f.), and probably also *máš-NE* (v 21', when read *máš-dè*), all reflect Sum. *máš-da-re₆-a*.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ga-an-ga-la-aš</i>	a wooden or metal object	a textile
<i>U-aš</i>	“dream”	“sleep, dream”
<i>a-ri-ya-še-eš-šar</i>	“divination”	“oracle”
<i>SILA₄-aš</i>	“lamb”	“lamb”
<i>ar-kam-ma-aš</i>	“income, gift (to a deity or king)”	“tribute”
<i>ar-kam-ma-aš</i>	“income, gift (to a deity or king)”	“tribute”
<i>ar-kam-ma-aš</i>	“income, gift (to a deity or king)”	“tribute”
<i>ar-kam-ma-aš</i>	“income, gift (to a deity or king)”	“tribute”
<i>ar-kam-ma-aš</i>	“income, gift (to a deity or king)”	“tribute”
<i>iš-^lx-x^l-e-u-wa-ar</i>	“profitable business”	
U		
U		

rev^l. r. 1' ^lx^l-ri-a
[x-x]-a
(break)

- iv 19' The only possible explanation regarding the equation MI = *erbu* is to interpret Akk. *erbu* as *erpu* “dark”, then matching Sum. *ĝe₆*. Yet, there is no parallel attestation to this equation.
- vi 1f. The colophon is discussed as Col.A. in chapter 8, sect. 6. As to l. 1', note the following graphic remarks: The traces of the first sign, the left half of which is broken away, involve one vertical wedge and, at its lower left hand, a horizontal one. The preserved parts of the second sign consist of four quite small oblique strokes forming a rectangle and, to its right hand, the trace of another, slightly bigger oblique stroke. Large parts of the upper half of both signs are destroyed. While the second sign very probably represents <KAM>, the reading DUB.X.KAM is virtually excluded (collated)
- rev. r. 1'f. The present passage probably corresponds to the section v 18'ff. in Izi Bo. A = KBo. 1,42.

Izi Bo. B = KBo. 1,31 (VAT 7434d)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
obv. ¹	1'	[IDIM]	[]	[]
			[]	[]
			[]	[]
			[]	[]
	5'		[]	[]
			[]	[]
			[]	[]
			[]	[]- ^r x ¹
		[BAD]	[]	[be-lu]
			[]	[šar]-ru
obv. ¹	10'		[ti-il ₅]	[g]a-ma-a-ru
			[ti-il ₅]	qa-a-tù
			[]	BA-šu-ú
			[]	i-pé-šu
			[pa]-ad	i-pé-šu
	15'		[pa]-ad	né-e-šu
			[pa]-ad	ru-ú-qú
		[BAD-BAD]	[pa-a]d-pa-ad	dáb-dú-u
		[BAD]	[u]š ²	zu-um-ru
				ša-lam-t[u ₄]
obv. ¹	20'			mu-ú-t[u ₄]

(break)

obv. 1'-7' That the present section deals with <IDIM> is suggested by the following section, that deals with <BAD>, but also by Hitt. *dudduwanza* “deaf” and *arpallimiš* (probably with a similar meaning). Many of the Akkadian equivalents to Sum. IDIM represent the same semantic field (cf. Akk. *saklu* “handicaped”, *sukkulu* “deaf”, *ulālu* “weak”; can. Aa 2/3 8'ff.). Note that in all other lexical series dealing with the sign <IDIM/BAD>, the BAD-section precedes the IDIM-section. The order in the present manuscript, thus, appears to be inverted (also see the introductory remarks in part D).

obv. 4'f. Provided the present entries cover the same semantic field as the two following entries, possible restorations in (5) are Hitt. *merrant-* “disappeared, lost” or *harrant-* “spoiled”.

obv. 6' Hitt. *dudduwant-* can either be connected with Hitt. *duddu-* “to behave merciful, gracious” or with Hitt. *duddumi-* “deaf, quite” (cf. HEG 479+482). Taken into account that the logogram treated in the present section probably is <IDIM>, the second interpretation (“deaf, quiet”) is more appropriate.

obv. 7' Hitt. *arpallimmi-* can be analyzed as *arpa-alli-mmi-*, possibly deriving from Hitt. *:arpa-* “defeat”. The suffixes mark it as of Luvian provenance. The complex derivational suffix *-alli-mmi-* is otherwise attested, as well; cf. Luv. *waškuwallima*.

The traces at the end of (4) are best completed to <MU>, since one expects a nominative ending. However, a small bit of a vertical wedge, visible at the left hand (collated), apparently contradicts this suggestion.

obv. 8'-17' Like the over-all sequence of signs, the general arrangement of the polysemes in this section seems to be inverted, as well, according to the sequence which is usually found in parallel sections; cf. note to 1'-7'.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]-iš	-	-
[x-x-x]-wa-li-i[š]	-	-
[x-x]-wa-an-za	-	-
[x-r]a-an-za	-	-
ʿx¹-ra-an-za	-	-
du-ud-du-wa-an-za	-	“deaf”
ar-pal-li-im-mi-[išʷ]	-	see note
iš-ḫa-a-aš	“lord”	“lord”
LUGAL-u[š]	“king”	“king”
zi-in-nu-m[ar]	“to finish, complete”	“to finish, complete”
ŠU-[aš]	“to become finished ^{hand} ”	“hand”
wa-ar-ši-ʿx¹-[]	“to exist ^{to dissolve, relax} ”	“to calm down, dissolve”
i-ya-u-wa-[ar]	“existence ^{to do, make} ”	“to do, make”
i-ya-u-wa-[ar]	“existence ^{to do, make} ”	“to do, make”
an-tu-u-uh-[ša-a-tar]	“to depart, remove ^{people} ”	“mankind, people”
tu-u-wa-l[a-aš]	“distant, remote”	“distant, remote”
ʿx¹-[]	“defeat”	-
[]	“body”	-
[]	“corpse”	-
[]	“death”	-

- obv. 8'f. The equations Sum./Akk. BAD = *šarru*, *bēlu* are otherwise not attested. As implicitly suggested by M. Civil / H.G. Güterbock (1971: 144), they possibly derive from IDIM = *kabtu* “heavy, important (person)” (thus forming semantic paralexes) and were transferred from the preceding into the present section.
- obv. 11' According to the Hittite translation, Akk. *qatû* has been confused with *qātu* (No. 225).
- obv. 12' The Hittite is best to be restored to *waršiyawar* “to cast/slip off, to calm down, be content”. Akk. *bašû* can of course not be the basis for this translation. Akk. *pašāḫu* “to tranquilize” would fit the Hittite; Aram. *pšš* “to dissolve, relax” even shares both submeanings with the Hittite (No. 198/223).
- obv. 13'f. Akk. *epēšu* is never set against Sum. BAD, nor does it ever appear written with initial <I>. Due to the vertical context, it is quite obvious that I-BI-ŠU is to be linked to the root *bšy*. Thus, <I> and <BI> result from a mis-ordering of original Akk. *bi-i-šu*. Interestingly, the mistake, one of the few definite instances that are based on a written *vorlage* (cf. chapter 10, sect. 3.1.), also affected the Hittite translation (No. 224).
- obv. 15' According to the vertical context, Akk. *nesû* “to be remote” has been confused with *nešû* “people” (No. 226).
- obv. 17' Akk. *dabdu* appears set against Sum. IGI.IGI in Igituḫ short version 73 and in the Izbu Commentary 402, where it is glossed by SyllSum. ba-ba-ad. The present equation, thus, very likely is paralectic or an unorthographic spelling.
- obv. 12'-20' Note that, like in the preceding section, the order of polysemes is inverted compared to the order actually expected, with the isolexes *mūtu* and *šalamtu* coming after the paralexes *zumru*.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
rev.!	1'	(MUD)	(mu-ud)	ʿx ¹ -[] BA-[] <i>bi-ni</i> -[<i>tu</i> ₄] <i>nab-ni-t</i> [<i>u</i> ₄] KI-BI- <i>il</i> ₅ - <i>tu</i> ₄ <i>gi</i> ₅ - <i>li-it-tu</i> ₄ <i>ni-di-it-tu</i> ₄ <i>pí-ri-tu</i> ₄ <i>pa-ra-du</i> ₄ <i>gi</i> ₅ - <i>ta-al-lu</i> -ʿ <i>ut</i> ¹ - <i>tu</i> ₄
	5'			
rev.!	10'	[M]UD.MUD	mu-ud-mu-ud	
		[pu]-luḥ	pu-lu-uḥ	<i>gi</i> ₅ - <i>li-it-tu</i> ₄
		[pu-lu]ḥ	MIN	<i>ga-la-a-tu</i> ₄
		[MIN-pu-lu]ḥ	ʿMIN pu ¹ -lu- uḥ-pu-lu-uḥ	<i>gi</i> ₅ - <i>ta-al-lu-ut-tu</i> ₄
		[pu-luḥ-igi-lá]	[pu]-lu-uḥ-igi-lá	<i>ma</i> -KU-ú
	15'	[MIN]	[MIN]	<i>ma</i> -KU-ú- <i>tu</i> ₄
		[]	[x]-ʿx ¹ -ma-az-za	<i>ḥu</i> -UK-KU
		[]	[]	KU-TA- <i>ru</i>
		[]	[]	<i>ma-ga</i> (TA) ¹ - <i>ru</i>
		[]	[]	<i>mi-ta-gu</i> ₅ - <i>ru</i>
rev.!	20'	[]	[]	<i>la-a ma-ga-ru</i>
		[]	[]	ʿx ¹
		[]	[]	[x]- <i>tu</i> ₄
		[]	[]	[x-x]-ʿ <i>tu</i> ₄ ¹
			(break)	

rev. 2' According to the following entries, the Akkadian root to be reconstructed should be *bny* “to form, build”.

rev. 5' The interpretation of the Akkadian is difficult. There are no roots with pattern KPl or KPš in Akkadian or West Semite which match the semantic fields <<fear>> or <<forming>>. Akkadian roots which generally come into consideration are *qbl* “to receive” and *gpš* “to be massive”; there is however no /pirist/ form of these roots attested.

rev. 7' Akk. *nidittu* very likely derives from WSem. *ndd* “to flee, abhor, turn from”, which fits the vertical context very well. According to that, a possible restoration in (5) would be Hitt. *pitteyawar* “to run, flee”.

rev. 10' Note that the Akkadian Gtn stem (perhaps erroneously) corresponds to the formans -*nu*- in Hittite here. Further note the hyper-geminate spelling (No. 120).

rev. 13' See previous note. Also note the mistaken reduplication in (1).

(5) = Hittite	translation of the Akkadian	translation of the Hittite
□	-	-
□	-	-
□	“creation, shape”	-
□	“creation”	-
□	see note	-
‘ú¹-[e-ri-te-em-ma-aš]	“fear”	“(to) fear”
B[I-]	“to flee, abhor”	-
ú-e-ri-[te-em-ma-aš]	“fear, terror”	“(to) fear”
ú-e-ri-t[e-em-ma-aš]	“to be fearful”	“(to) fear”
ú-e-ri-te-nu-m[ar]	“to fear constantly to make fear ”	“to frighten”
ú-e-ri-te-em-[ma-aš]	“fear”	“(to) fear”
MIN	“to fear”	“(to) fear”
ú-e-ri-te-nu-m[ar]	“to fear constantly to make fear ”	“to frighten”
ši-nu-ú-r[a-aš]?	see note	see note
MUNUS-za [ši-nu-ú-ra-aš]?	see note	see note
‘ú¹-[]	see note	-
P[U²-]	see note	-
□	“to consent”	-
□	“to be gracious repeatedly”	-
□	“not allowed”	-
□	-	-
□	-	-
□	-	-

- rev. 14f. The root most likely to be restored in (4) is Akk. *makû/mekû* with the two homonymous meanings “to neglect, disregard” and “to be lacking”. Both roots are but scarcely attested in lexical texts, so there are only few equations with Sumerian. Unfortunately, the Hittite is hapax legomenon. The Hittite translations in 15' suggests that Akk. *makû/makûtu* are adjectives or participles; however, the occurrence of feminine forms as complements to masculine bases is very rare in lexical texts, so the Hittite interpretation may be erroneous.
- rev. 16' The Syllabic Sumerian is best linked to Sum. *ma-a-z* “to swell”, with nominalization morpheme *-a*, and, consequently, with a noun to be restored in anteposition. However, none of the possible interpretations of the Akkadian fit this meaning. Possible Akkadian roots involve Akk. *ḥuāqu*, a verb of motion, which is only attested in lexical lists, and *ḥiāqu* “to mix mingle”, which is not attested in the D stem. Akk. *ḥūqu* “step, rung” is equally possible.
- rev. 17' Possible interpretations of the Akkadian are *qutāru* “incense” or a word to be connected with the roo *kdr* “to delimit”

Izi Bo. C = KBo. 1,33 (VAT 7442)

col.	I.	(2) = Orthographic Sumerian	(4) = Akkadian
1'		[nam]- ¹ á-da ^h ¹ [na]m-sipa [na]m-gáb-bar [nam]-utul ⁵ ¹	[] <i>re-¹'ú¹-ut-tu₄</i> GÁB.BAR- <i>ut-tu₄</i> <i>ú-tù-lu-ut-tu₄</i>
5'		[nam-g]áb-šar [nam-mu-s]ar	^{LÚ} GÁB.ŠAR- <i>ut-tu₄</i> <i>mu-uš-šar-ut-tu₄</i>
		[nam-dub-sar] [] []	[<i>t</i> u]p- ¹ šar-ut ¹ -tù [x x š/t]a e ut-[tù] [x-x-u]t-tù
10'		[]	[x-x]-x-u[t-tù]
		(break)	

Izi Bo. D = KBo. 1,40 (VAT 7441)

col.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
1'		[ùĝ] [ùĝ-daĝal-lá] [ùĝ-šár]- ¹ ra ¹ [ùĝ]- ¹ da'-gan ¹ ¹	[u]n-ki un-ki-ta-gal-la un-ki-ša-a-ra un-ki-da-ga-an(PA) ¹	[ni-šu] [ni-šu ra-ap-ša-a-tù] k[i-e]š-[ša-at ni-ši] kúl-la-[at ni-ši]
5'		[e-sír] [e-sír-sig-ga] [e-sír-daĝal-lá] [e-sír-saĝ-gi ₄ -ga]	e-šir ₉ e-šir ₉ -zi-ig-[g]a e-šir ₉ -ta-gal-la e-šir ₉ - ¹ ša-an ¹ -ki-ga	<i>sú-u-qú</i> <i>sú-u-qá-qú-u</i> <i>sú-u-qú ra-pa-aš-tù</i> <i>sú-u-qú la a-šú-ma</i>
10'		[sila] [sila-sig-ga] [sila-daĝal-lá]	[ši-la] [ši-la-z]i-ig-ga [ši-la]-ta-gal-la	<i>sú-u-qú</i> <i>sú-u-qá-qú-u</i> <i>sú-u-qú ra-pa-aš-tù</i>

C 1' Possible restorations in (4) are Akk. *rešūtu* and *nārāru*.

C 3' Note the pseudo-logographic spelling in (4), which can also be interpreted as *kap-pár-ut-tu₄*; also cf. l. 5'.

C 4' The sign read <UTUL₅>¹ appears as <E-KISIM₅xGU₄>. According to quite similar forms occurring in SSgL Bo. E = KUB 3,94, this is apparently the usual form in Hattuša.

C 5' Note the pseudo-logographic writing in (4), which can also be interpreted as *kap-šar-ut-tu₄*; also cf. l. 5'.

D 1'-4' SyllSum. un-ki most likely reflects OrthSum. uĝ. Apparently, the sound [ĝ] was considered most characteristic, so the scribe preferred to render it accurately on the expense of adding a hypothetical vowel (also see chapter 9, sect. 4.2.)

D 4' According to the Akkadian translation, the phrase expected in (2) is Sum. ùĝ-da-gan (alternative spelling:

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>šar-di-y[a-tar]</i>	-	“help, alliance”
^{LÚ} SI[PA- <i>tar</i>]	“craft of the shepherd”	“craft of the shepherd”
^{LÚ} x-[]	“post of the <i>kaparru</i> -shepherd”	-
š[<i>a</i>]	“post of the chief herdsman”	-
^L [^Ú]	“craft of the jeweler”	-
^L [^Ú]	“craft of the engraver”	-
[]	“craft of the scribe”	-
[]	-	-
[]	-	-
[]	-	-

translation of the Akkadian

“people, population”
 “the wide population”
 “totality of the people”
 “totality of the people”

“street”
 “narrow street”
 “wide street”
 “street without exit”

“street”
 “narrow street”
 “wide street”

ûĝ-da-ga-an). The final two damaged signs in (2), however, do apparently neither look like <DA-GAN> nor like <GA-AN>. Final <PA> in (1) (collated) very likely reflects <AN> according to the Sumerian.

D 5'-13' The two sections dealing with Sum. e-sír and síla appear inverted in comparison with the parallel sections in OB Izi.

D 8'/12' M. Civil / H.G. Güterbock (1971: 260), followed by CAD sub *sūqu* lex.sect., transliterate *zu-ku la-a zu-ku* in (4). Especially with regard to the Sumerian expression (Sum. saĝ--gi₄) the term must be analyzed as Akk. *sūqu lā āšû=ma*, with sandhi *sūqu lāšû=ma*. This expression is not uncustomary in Akkadian and also, Akk. *lā āšû* not rarely appears in the spelling *la-šu-ú* (cf. CAD sub *āšû* 2). However, the enclitic particle =*ma* added to the Akkadian is never attested in this context. Güterbock's transliteration may thus be correct in reflecting

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		sila-[saĝ-gi ₄ -ga] sila-[ka-lím-ma]	ši-la-ša-an-ki-ga ši-la-ka-lum-ma	<i>sú-u-qú la a-šú-ma</i> <i>sú-u-qú ar-bi-tá</i>
		tílla	ti-il-la	<i>sú-u-qú</i>
	15'	tí[lla]	KI.MIN	<i>šu-lu-ú</i>
		tíll[a]	KI.MIN	<i>ri-i-bu.</i>
		tíll[a]	KI.MIN	<i>ri-ba-tu₄</i>
		tí[lla]	KI.MIN	<i>a-šú-u</i>
		tí[lla]	KI.MIN	<i>ši-tu₄</i>
	20'	t[ílla]	KI.MIN	<i>še-e-^rx¹</i>
		[tílla]	KI.MIN	[]
		[tílla]	KI.MIN	[]
			(break)	
le.ed.	1'	[]	[]- ^r x ¹ -bu	<i>ša-pí-ku</i>
le.ed.	2'	[]	[]- ^r x-bu	<i>šu-up-pu-ku</i>

Izi Bo. E = KBo. 26,49 (1250/z)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
l.	1'	[]	[]- ^r x ¹
		[]	[]
		[]	[]- ^r x ¹
			(break)
r.	1'		^r a ¹ -[] a-[]
		a-mar-uru ₅ '(TE)	<i>iš-[pa-tu_{3/4}][?]</i> <i>a-bu-[u-bu][?]</i>
	5'	a-mar-uru ₅ '(TE)-kam	<i>a-ša-a[m-šu-tu_{3/4}][?]</i> PU-ul-[]

the expression as the scribe misinterpreted it, reanalyzing Akk. *sūqu lā āšû* as *sūqu laa sūqu*.

If the interpretation is correct and the sequence was segmentized not correctly, the entry forms one of the rare instances of a mistake definitely based on a written *vorlage* (No. 171; also cf. chapter 10, sect. 3.1.).

D 16'f. Akk. *rību* is hapax legomenon with regard to the meaning “street”. It is thus probably due to erroneous reanalysis of the plural *ribātu* in the following line.

D 20' The restoration of the last sign in (4) is uncertain. <TUM> would fairly suit the little traces preserved; however, there is no phonetic variant *še₂tu* attested of Akk. *šītu*.

E r. 3'-6' <TE> here substitutes for <URU₅>, which actually is <TE-gunû>; yet, the sign <URU₅> was apparently known

translation of the Akkadian

“street without exit”

“crossroad”

“street”

“street”

see note

“square”

“to go out, leave”

“exit”

see note

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-

“heaping/piling up”

“to make heap/pile up”

translation of the Akkadian

-

-

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-

-

“quiver”

“deluge”

“storm”

-

in Ḫattuša (cf. Rüster/Neu: 1989: No. 315). As <TE> and <URU₅> are shaped quite differently in Ḫattuša, the confusion probably took place before the text was transferred to the Hittites. As for the textual tradition of the series, see the introductory remarks to the manuscript in part D.

E r. 3'-5' The restorations in (4) are as suggested by M. Civil / H.G. Güterbock (1971: 147). The equation with Akk. *iš-pa-tu* is also quoted by ePSD (without reference). An equation with Akk. *abūbu* is attested in Igituḫ I 304, the equation with Akk. *ašamšūtu* is tentative.

E r. 6' Possible restorations in (4) are Akk. *pulḫu* “fear” or *pulluḫu* “to frighten”, or – closer to the semantic field of the preceding entries – Akk. *bullū* “to extinguish, destroy”.

col.	i.	(2) = Orthographic Sumerian	(4) = Akkadian
		me	èl-lu ₄ pár-šú li- ^r x ¹ -[]
r.	10'		^r ba ¹ -[aš-tu _{3/4}] ^r x ¹ -[]
		(break)	

Izi Bo. F = KBo. 26,48 (1802/u)

i'	1'	[]- ^r x ¹ []- ^r KIN ^{1?} []- ^r KIN/AK ^{1?} []- ^r DU ^{1?}	ii'	1'	^r ma-an ¹ -[x] ma-an-x ma-an-x ma-an-du ₁₁
	5'	[]- ^r LA/DU ^{1?} []-SIG [?] []- ^r SIG ^{1?} (break)		5'	ma-an-gi-na
					ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR
			ii'	10'	ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR ḪUR [Ḫ]UR ḪUR ḪUR ḪU[R] (break)

Izi Bo. G = KBo. 1,55 (VAT 7516b)

1' A[N-X]
AN-^rX¹

IŠ

IŠ

E r. 9' A possible restoration in (4), also proposed by M. Civil / H.G. Güterbock (1971: 147), is Akk. *li-š[a-a-nu]* (cf. can. Izi E 15).

E r. 10' The restoration in (4) is as proposed by M. Civil / H.G. Güterbock (1971: 147).

F i 1'-7' The present section may have dealt with the Sum. *kíĝ* and its compounds: Many entries of the corresponding section in the OB forerunner end with signs which fit the traces preserved in the present text quite well, involving <LA>, <AK>, <DU>, <NIM> and <SIG>.

translation of the Akkadian

“pure, sacred”

“rite, custom”

-

“dignity”

-

iii' 1' g[ir]
 gîr
 ħuš
 ħuš
 5' ħ[uš]
 (break)

iv' 1' 'x'
 'x'
 (break)

F ii 2' A possible reading of the broken sign according to the OB forerunner is <GI₄>.

F ii 3' Possible readings of the broken sign according to the OB forerunner are <BA>, <ZU>, or even <GUR> (instead of original <GÚR>).

F iv 1'f. According to the traces, theses signs equally belong to the <GÎR>/<ĤUŠ>/<ALAN>-family.

G 2' Possible restorations are: <NA> and <AN>. According to OB Izi 1 285-288, one would expect <DÙL> and <TA>.

5' IŠ
IŠ
IŠ
IŠ
IŠ
10' IŠ
IŠ
IŠ
IŠ
IŠ-IŠ-LAL
15' IŠ-IŠ-LAL
IŠ
IŠ
(break)

Izi Bo. H = KBo. 26,47 (1986/u)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
obv.	1'	IŠ IŠ	[] []
		IŠ IŠ	'x ¹ -[] 'x ¹ -[]
	5'	IŠ IŠ IŠ 'IŠ'	šu-'x ¹ -[] te- <i>hi</i> -[<i>ir-tu</i> _{3/4}] e-pé-[<i>ru</i>] 'x ¹ -[]
		(break)	
rev.	1'	nam-tag-g[a]	[]
	2'	'x ¹ -[]	
		(break)	

H obv. 6' This is the only possible restoration which fairly suits the Sumerian and the vertical context.

H rev. 2' There is space for at least three lines between the ruling and the present line. For this reason and also since the ruling is double, the traces very likely mark the beginning of the colophon; also cf. chapter 8, sect. 6.

translation of the Akkadian

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-

-

-

“residue”

“earth, dust”

-

-

Kagal Bo. A = KBo. 1,59 (VAT 7440)

obv.	1'	[abul]- ^r en-líl'-[la] [abu]l-dnin-l[íl] [abu]l-AN-dumu-nun-[na] [ab]ul-AN-sud-ra-[x]	obv. 15'	[k]á-tílla [k]á-tílla [k]á-é-gal [ká]-ir [ká]-munus
	5'	[a]bul-AN-á-si[kil-la] [a]bul-níĝ ₅ -ku ₅ -d[a] [e]še[b] [ḫ]u-da-d[a] kis[al]	obv. 20'	[ká]-nin [ká]-IG (break)
obv.	10'	[kis]al'-m[aḫ] [kis]al'-bar-ra [kis]al'-di[m] ká [k]á-bar-ra	rev. 1'	[] ^r x ¹ -nir ^d [] [] ^r x ¹ ^d A-A-A [e]médu ^d ḪÉ-[] []- ^r x ¹ ? ^d DALḪAMUN ₄ (rest of tablet uninscribed)

Kagal Bo. B = KUB 30,8(+) (Bo. 5067)

- Section A = KUB 30,8 (Bo. 5067)
Section B = KUB 3,102 (Bo. 1520)
Section C = KBo. 2,28 (Bo. 46) col. i'
Section D = KUB 30,6 (1749/c) obverse
Section E = KBo. 2,28 (Bo. 46) col. ii' (+) KUB 30,7 (605/b)
Section F = KUB 30,6 (1749/c) reverse

sect.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
A	1'	[é-] [é-] [é- ^{ĝes} bal-la]	[e-] [e- a]t ² -ta [e-ba-al]-la	[] ^r x ¹ [] : <i>bi-tù</i> ZU-[] : <i>bi-it pí-la-aq-qí</i>

obv. 3'-5' Note that the expressions following <AN> do not represent deities. It is thus likely that the determinative was erroneously maintained from l. 2' (No. 048). Also see the following note.

obv. 3' Sum. abul-dumu-nun-na actually appears in a more rear position in OB Kagal. As the sequence of both the present text and OB Kagal strongly correspond to each other, the entry might be a conflation of Sum. abul-^dda-mu or abul-^ddumu-zi and abul-dumu-nun-na (OB Kagal 6, 13, 19).

obv. 4' M. Civil / H.G. Güterbock (1971: 149) read Sum. [ká]-gal-^diškur-ra-[x]; The sign <IM>, however, never appears with three vertical wedges; an identification as <SUD> is more likely (collated).

obv. 7' The reading Sum. ešeb for <KI-IB> is suggested by can. Diri 4 299 and by Antagal G 190.

translation of the Akkadian

-

“[] house”

“house of the spindle; spindle container”

obv. 8' The restoration, also suggested by M. Civil / H.G. Güterbock (1971: 149), is based on the entry Sum. *ḫu-da-du-um* in OB Kagal 21. Note that the present manuscript apparently retains an earlier stage of this loan word, with final -a being characteristic for 3rd-millennium loans. Notably, the present one is the only attestation of Sum. *ḫu-da-du-um* spelled *ḫu-da-da*.

rev. 1'-4' The present section has been transcribed as a usual Sumerian commentary to temple names by M. Civil / H.G. Güterbock (1971: 153). Yet, for a number of reasons it probably represents a colophon; as for a description and discussion, cf. chapter 8, sect. 6., Col.D.

sect.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[é-kéš-da]	[e-ki-š]a-at-ta	: <i>bi-tù ra-ak-šu</i>
	5'	[é-kéš-da]	[e-ki-š]a-ad-da	: <i>bi-tù ru-uk-ku-{-šu}</i>
		[é-ĝál-tak ₄ -a]	[e-ka]l-da-ga	: <i>mu-u-pé-tù-DU</i>
		[é-]	[e-]úr-ku	<i>bi-it šu-ku-un-ni</i>
		[é-]	[e- ú]r-úr	: <i>bi-it šu-ku-ma-a-t[i]</i>
		[é-]	[e- a]k-ku	: <i>bi-tù ša 'x'</i>
	10'	[é-du ₆ -la]	[e-du-la]	[: <i>e-d]u-u-la</i>
		[é-du ₆ -la]	[e-du-la]	[: <i>šu-tu]-mu</i>
		[é-du ₆ -la]	[e-du-la]	[: <i>bi-it re]-du-ú-[ti]</i>
		[é-]	[e-]	[: <i>bi-i]t ma-ak-[ku-ri]</i>
		[é-]	[e-]	[] <i>na DU []</i>
	15'	[]	[]	[] <i>DU []</i>
		[]	[]	[] <i>'x' []</i>
			(break)	
B	1'	[]	'x' 'x'	[]
		[é-dub-ba]	[e-du-up]-pa	: <i>bi-it [tù-up-pí]</i>
		[é-šu-sum-ma]	[e-šu-š]um-ma	: <i>bi-it šu-šum-ma</i>
		[é-šu-sum-ma]	[e-šu]-šum-ma	: <i>bi-it ú-uṭ-ṭe₄-t[i]</i>
	5'	[é-šu-gi-na]	[e-š]u-gi-na	: <i>bi-it šu-gi-[na]</i>
		[é-en-nu-un]	[e]-en-nu-un	: <i>bi-it ší-mi-it-t[i]</i>
		[é-en-nu-un]	'e'-en-nu-un-zi-ga	: <i>bi-it ki-š[e-er-ti]</i>
		[é-ki-en-nu-un]	'e'-ki-en-nu-un	: <i>bi-it ma-aš-š[a-ar-ti]</i>
		[é-ti]	'e'-ti	: <i>bi-it bá-la-aṭ-ṭi</i>
	10'	[]	[e]-'x'-ga	<i>bi-it in-š[i-]</i>
		[é-téš]	[e-t]i'-eš	<i>bi-it bá-aš-[ti]</i>

A 6' The Sumerian term's literal meaning is "opened house" or "who is opening a house". The latter would fairly suit the Akkadian, which is hapax legomenon, but has to be linked to Akk. *mupettû* "person opening a sluice-gate, person regulating irrigation". Final <DU> has probably been added mistakenly (No. 013). Moreover note the plene shifting from the final vowel to the first vowel (No. 111).

A 7' The restorations in (1) and (2) are unclear. As noted by M. Civil / H.G. Güterbock (1971: 149), the equation OrthSum./SyllSum. [é-bur-gi₄] = [e-bu]-úr-ki would have a parallel in OB Kagal (l. 92), but does not fit the Akkadian. With regard to the Akkadian, one would expect Sum. é-gar-gar.

A 8' Akk. *šu-ku-ma-ti* probably is a sandhi writing for *šukun māti*. As for the Sumerian, see previous note.

A 10' Note that Akk. *edula* is without inflectional ending.

A 11'f. Since Sum é-du₆-la covers three entries in the OB forerunner, one expects this term equally to be restored at least in the present and the following entry. Akk. *šutummu*, the restoration proposed by M. Civil / H.G. Güterbock (1971: 149) for l. 11', is improbable in this respect. The restoration in 12' is supported by Sum./Akk. du₆-lá = *redûtu* in can. Erim 1 199.

translation of the Akkadian

“tied house”

“fortified house”

“opener”

“house of the harvest yield”

see note

“house which []”

an administrative building

“storehouse”

“house of the military servant”

“house of the treasure”

-

-

-

-

“house of the tablet”

“house of the delivery”

“house of the grain”

“house of the daily offerings”

“prison”

“prison”

“supervised house”

“house of life ^{house of the rib}”

“house of []”

“house of dignity”

- A 13' M. Civil / H.G. Güterbock (1971: 149) restore é-níĝ-ga in (2).
- B 2' The restoration is as proposed by M. Civil / H.G. Güterbock MSL (1971: 150). Sum é-dub-ba is the only term in OB Kagal that ends with /Pa/. Moreover, this entry is in immediate proximity to the é-en-nu-un entries in the OB forerunner, which are a part of the following section in the present manuscript.
- B 4' Although otherwise not attested, Akk. *bīt uṭṭeti* is the only term which is restorable in (4). Interpreting <Ú> as <UDU> and reading Akk. *bīt lu-uṭ-te₄-ti* “house of bowls” instead would make sense with regard to the basic meaning of the Sumerian equivalent “house of delivery”; however, *luṭṭētu* then is a very unusual plural form: The two literary attestations of Akk. *luṭṭu* (both in SB sources) show masculine gender.
- B 6' Note the change from /b/ to /m/ in Akk. *ṣimitti*.
- B 9' OB ^{lu}azlág = *ašlaqu* A 266 quotes a Sum. lú-é-ti, which is rendered into Akkadian by *ša bīt ṣīli* “one of the house of the rib” and probably denotes a temple servant. Judged from this parallel and from the vertical context, the translation Akk. *bīt balāti* is erroneous (No. 216).

sect.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[é-tag-ga] [?]	[e-ta]-ga [?]	<i>bi-tù r[u-uk-ku-šu/sú]</i>
		[é-tag-ga] [?]	[e-ta-g]a [?]	<i>bi-tù r[u-uk-ku-šu/sú]</i>
		[]	[] 𒀭𒌦	<i>bi-tù¹ x¹-[]</i>
			(break)	
C	1'	[]	[]	[: <i>bi-it</i>]-x ¹
		[é-mušen-na]	[]	[: <i>bi-it</i>] iṣ-ṣú ¹ -ri
		[é-uz-tur] [?]	[]	[: <i>bi-i</i>]t PA-MAŠ-PA-AŠ
		[é-nita]	[e-ni-ta]	[: <i>b</i>]i-it zi-ik-ri
	5'	[é-munus]	[e-mu-nu-us]	: <i>bi-it ši-ni-iš-ti</i>
		[é-nin]	[e-nin]	: <i>bi-it bé-el-ti</i>
		[]	[]-ma-an-ni	: <i>bi-it</i> x ¹ -[x]-x ¹ -šu
		[]	[]	[:] <i>bi-it nam-ma</i> -[]
		[]	[]	[:] <i>bi-it</i> []
C	10'	[]	[]-ga	: <i>bi-i</i> [t]
		[]	[]	[:] <i>bi-i</i> t ¹ []
			(break)	
D	1'	[]	[]	[<i>b</i>]i-i[t]
		[]	[]-x ¹	: <i>bi-it</i> x ¹ -[]
		[]	e ¹ -ki-za-an-ki	PU-x ¹ -[]
		[é-uzu]	e-u-uz-zu	: <i>bi-it</i> UZ[U-ri]
	5'	[é-zi-ša-ĝál]	e-zi-ša-a-an-ki	: <i>bi-it</i> x ¹ [x x x] x ¹ ti
		[é-gi-sig-ga]	e-ki-za-aq-qa	: <i>gu</i> ₅ -up-ru
		[é-gi-sig-ga]	e-ki-za-aq-qa	: <i>bi-it</i> ki-ki-ši
		[é-túl]	e-túl	: <i>bi-it</i> bu-u-ur-ti
		[é-kara ₆]	e-ga-a-ra	: <i>bi-it</i> kà-re-e
	10'	[é-diĝir-ra]	e-ti-in-ki-ra	¹ : <i>bi-it</i> ¹ i-li

B 12^f. The restorations in (1) and (2) are tentative, with Sum. é-tag-ga unattested in OB Kagal. However note the equation Sum./Akk. tag = *rakāsu* in can. Aa 5/1:226. Possibly, é-tag-ga results from shortened é-nam-tag(-ga) (OB Kagal 136f.).

C 2' The restorations, already proposed by M. Civil / H.G. Güterbock (1971: 150), are tentative.

C 3' The reading in (4) is not fully clear. Possibly it reflects Akk. *pa-aš¹-pa-aš*. The resulting counterpart, Sum. é-uz-tur would be paralleled by OB Kagal 149. The restorations also make sense with regard to the preceding entry.

C 7' M. Civil / H.G. Güterbock (1971: 150) restore OrthSum./SyllSum./Akk. [é-nam-en-na] = [e-na]-ma-an-ni = *bi-it* [be]-l[u-t]i-šu, presupposing then that Sum. -en-na had been misinterpreted as -a-ni, as would be shown by the sequence preserved in (1).

translation of the Akkadian

“fortified house”

“fortified house”

“[] house”

-

“house of the bird(s)”

“house of the duck(s)”

“house of the man”

“house of the woman”

“house of the lady”

“house of his []”

see note

“house of []”

“house of []”

“house of []”

“house of []”

“house of []”

-

“house of the flesh”

“house of []”

“shepherd's (reed) hut”

a kind of reed hut

“(house of the) cistern”

“storehouse”

“divine house”

- C 8' M. Civil / H.G. Güterbock (1971: 150) restore Akk. *bi-it nam-ma-[aš-te-e]*, which is possible, though without parallel.
- D 3' M. Civil / H.G. Güterbock (1971: 150) restore OrthSum./Akk. [é-gi-sa-nigin] = *pu-u[t-tú-ru]* “released”. However, according to the parallel Kagal Bo. Bb = KBo. 26,40: 10', the restoration in (2) must be Sum. é-ki-šà-ĝál. Thereby note that SyllSum. za corresponds to OrthSum. šà (also see chapter 9, sect. 4.2.).
- D 5' M. Civil / H.G. Güterbock (1971: 150) restore Akk. *bi-it šī(ZI)-i[k-na-at na-pi]š-ti*, remarking that the spelling with <ZI> would be very uncommon. Moreover, Akk. *šiknat napišti* does not appropriately translate the Sumerian. Rather, one would expect the term Akk. *zišagallu*. The last sign preserved, however, clearly is <TI>.
- D 10' The entry seems to form a kind of headline, introducing the following large section about ceremonial temple names.

sect.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[é-kur]	e-gur	: <i>bi-i[t mu-li-li]</i>
		[é-kur-igi-ĝál]	e-gur-ki-ga	: <i>bi-[it mu-li-li]</i>
		[é-kur-ĝeš-x]	ʽe¹-gur-na-aš-ki	: <i>b[i-it mu-li-li]</i>
		[é-kur-nam-ti-la]	ʽe¹-gur-nam-ti-[la]	[: <i>bi-it mu-li-li</i>]
15'		[é-]	[e]-ʽx¹-[]	[: <i>bi-it mu-li-li</i>]
			(break)	
E	1'	[é-]	[e-]	[: <i>bi-i]t m[u-li-li]</i>
		[é-]	[e-]- ʽx¹	: <i>bi-it m[u-li-li]</i>
		[é-]	[e-]-ʽx¹	: <i>bi-it mu-l[i-li]</i>
		[é-]	[e-]-ʽx¹	: <i>bi-it mu-l[i-li]</i>
5'		[é-]	[e-]-ʽx¹	: <i>bi-it ni-nu-ur-t[i]</i>
		é-šà-m[aḥ]	[e-]	: <i>bi-it ni-nu-ur-t[i]</i>
		é-igi-kala[m-ma]	[e-i-ki-ka-l]am-ma	: <i>bi-it ni-nu-[ur-ti]</i>
		é-me-ur₄-a[n-na]	[e-me-ur-a]n-na	: <i>bi-it ki-ra-a</i>
		é-zi-kal[am-ma]	[e-zi-ka-l]am-ma	: <i>bi-it ki-ra-[a]</i>
E	10'	é-AB-ma-[]	[e-]	: <i>bi-it ki-ra-a</i>
		é-èš-g[al]	[e-]	: <i>bi-it a-ni</i>
		é-ʽx¹-[]	[e-]	: <i>bi-it a-ni</i>
		ʽe¹-[ĝeš-nu-ĝál]	[e-na-aš-n]u-un-kal	: <i>bi-it</i> ^D NANNA
		ʽe¹-[dumu-nun-na]	[e- n]u-na	: <i>bi-it ši-i-in</i>
15'		[é-]	[e-]-ga	: <i>bi-it ši-i-in</i>
		[é-]	[e-]-ʽx¹-ga	: <i>bi-it ši-i-in</i>
		[é-]	[e-]-ʽx¹-ta	: <i>ni-IT-TA-ru bi-it ši-i-in</i>
		[é-]	[e- i]t²-ta	: <i>ni-id-nu : bi-it ši-i-in</i>

D 13' A. George (1993: No. 681 + 693) restores é-kur-na⁴za-gin, which is also attested to in other texts as a part of the é-kur complex. Yet, apart from the fact that this restoration presupposes the determinative NA₄ to have been included into the pronunciation, the parallel entry Kagal Bo. Bb = KBo. 26,40: 20' clearly preserves Sum. ĝeš, which corresponds to SyllSum. -naš- (with the remaining pronunciation unfortunately broken).

D 14' A temple é-kur-nam-ti-la is otherwise not attested.

E 8'-10' Among the sanctuaries of the god Gira, only the é-me-lám-ḥuš is known; strikingly, this name is missing in the present section. The temple é-me-ur₄-an-na in l. 8' is invariably associated with the god Ninurta (George 1993: No. 789), to whom the temples of the preceding entries are ascribed as well. The temple é-zi-kalam-ma, – provided the restoration is correct – is only known in association with Ištar and the city Zabalam (George: 1993: No. 1245f.).

E 11'f. Note that temples devoted to Anu are strikingly missing in OB Kagal.

E 11' The é-èš-gal is actually dedicated to Inanna. In a late temple hymn (cf. Cohen 1988: 729, l.9), it is listed among temples of Anu, as well.

E 12' (1) is best to be restored to é-an-n[a]. In the copy, however, the broken sign clearly shows the beginnings of two

translation of the Akkadian

“house of Enlil”

“house of Enlil”

“house of Enlil”

“house of Enlil”

“house of Enlil”

“house of Enlil”

“house of Enlil”

“house of Enlil”

“house of Enlil”

“house of Ninurta”

“house of Ninurta”

“house of Ninurta”

“house of Gira”

“house of Gira”

“house of Gira”

“house of Anu”

“house of Anu”

“house of Sîn”

“house of Sîn”

“house of Sîn”

“house of Sîn”

unclear “: house of Sîn”

an offering “: house of Sîn”

parallel horizontals, which are very unlikely to yield <NA>. (The available photo is too blurred for a collation).

- E 13' Note the logographic spelling of the name of Sîn, as opposed to the syllabical spellings in the following entries.
- E 14' Restoration according to M. Civil / H.G. Güterbock (1971: 152) and A. George (1993: No. 214). The temple é-nam-nun-na (George 1993: No. 845) is equally possible.
- E 15'f. Possible restorations in (2) are é-ĝissu-bi-du₁₀-ga (Damru; syncretistic Ištar hymn, syncretistic Borsippa hymn) and less probable for scarcely attested, é-šà-bi-du₁₀-ga, é-dàra-kù-ga or é-it₆-kù-ga, all three unlocated sanctuaries associated with Sîn (cf. George 1993: Nos. 407, 1016, 146, 538).
- E 17'f. A possible restoration in (2) is é-kar-zi-da, which is located in Gaeš.
- E 17' Akk. *nīTTaru* is unclear; morphologically it reflects a /pitras/ pattern, thus probably it is an adjective. There is no fitting root attested which consists of the consonants *nTr*.
- E 18' Possible restorations are mentioned in the previous note. Akk. *nidnu* possibly reflects a royal grant or votive gift to a deity in the form of a temple restoration, although such acts are usually denoted by the terms Akk. *nidintu* or *qīštu*.

sect.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
E	20'	[é-dub-lal-maḥ]	[e]-du-ub-la-al-ma-aḥ	: <i>bi-it ši-i-in</i>
		[é-dim-an-na]	[e-]- ^r ti ¹ -na-na	: <i>bi-it ši-i-in</i>
		[é-]	[e-]- ^r x ¹ -al-mi-id-du	: <i>bi-it ši-i-in</i>
		[é-]	[e-]- ^r x ¹ -bi-id-du	: <i>bi-it ši-i-in</i>
		[é-ní-te-en-du ₁₀] [?]	[e-ni-te-e]d-du [?]	: <i>bi-it ši-i-in</i>
		[é-]	[e-]- ^r x ¹	[: <i>bi-it š</i>] <i>i-i-in</i>
	25'	[é-]	[e-]	[: <i>b</i>] <i>i-it</i> ^r <i>ši-i-in</i> ¹
	(break)			
F	1'	[]	[]	[]- ^r x ¹
		[]	[]	[:] <i>ur-pí-it</i> []
		[]	[]- ^r x ¹ -ni	: <i>ur-pí-it ḥa</i> -[]
	5'	[é- ḡar-ra]	[e- g]a-ra	: <i>bi-it</i> ^D NIDABA
		[é-]	[e-]	: <i>bi-it ni-im-ni-t</i> [<i>ab</i> [?]]
		[é-mes-lam(-mi)]	[e-m]i-iš-lam-mi	<i>šu-ZI-ra-an-ni</i> : <i>bi-it</i>
		[<i>l</i>] <i>u-ga-al-li-ir-ra ù mi-ša-l</i> [<i>a-te-e</i>]		
		[é-x-ḥuš-kur-ra]	[e]- ^r x ¹ -ḥu-uš-kur-ra	<i>šu-ZI-ra-an-ni</i> : <i>bi-i</i> [<i>t</i>]
	10'	[<i>l</i>] <i>u-ga-al-li-ra ù mi-ša-la-te-e</i>		
		[é-]	[e]- ^r x ¹ -pí-in-du	<i>šu-ZI-ra-an-ni</i> : <i>bi-it</i>
		[<i>l</i>] <i>u-kal-li-ra ù mi-ša-la-te-e</i>		
		[é-dim-gal-an-na]	^r e ¹ -tim-kal-la-a-na	: <i>bi-it u-zu-ur-pa-ra</i>
		[é-dim-kalam-ma]	^r e ¹ -tim-ga-lam-ma	: <i>bi-it</i> ^D INANNA

E 20' M. Civil / H.G. Güterbock (1971: 152) restore é-danna in (2), which has further been corrected to é-dim-an-na by A. George (1993: No. 159). Further note that the nasal /m/ appears as SyllSum n.

F 2'f. Akk. *ur-BI-DU* very probably represents *urpatu* “bedroom”. The confusion very probably goes back to the sign <BAD>, which both can spell -*pát*- and -*pít*-, and therefore very probably points to a written *vorlage* (No. 103). Though as yet unknown in this function, the term may serve to denote the inner cella of a more extended temple complex. The segmentation of the Syllabic Sumerian and the Akkadian proposed for l. 3' by M. Civil / H.G. Güterbock (1971: 152), i.e., SyllSum. []-^rx¹-ni-u-ur as opposed to Akk. *bi-it* ^rx¹ is improbable due to the spatial distribution of the signs, and also due to the oblique stroke which precedes <UR> and which does very likely not represent <U>, but a gloss wedge marking off the Akkadian.

F 5' M. Civil / H.G. Güterbock (1971: 152) restore *ni-im-ni-g[al]* in (4), interpreting the term as representing the deity Nanibgal. The last, partly-preserved sign in (4), however, seems to have two rather than three horizontal wedges, which would point to the signs <TAB> or <TA> rather than to <GAL> (collated on the photo). The signs in (2) do not fit any name of the sanctuaries known to have been erected for Nanibgal and Nimintab.

F 6'-11' As to the phrase *šu-ZI-ra-an-ni*, W.L. Moran (1974: 55ff.) probably is right in refusing the interpretation by M. Civil / H.G. Güterbock (1971: 152), i.e., that it is part of the syllabic spelling of the temple name. Moran claims that the resulting temple names would be “the only example of a temple-name in any period that contains the personal pronominal suffix {ani}” (56). It is moreover unlikely, as stated by Moran, that the three temple names are identical regarding their rear parts. Third, Moran claims that there is some space clearly visible in each of

translation of the Akkadian

“house of Sîn”

“house of Sîn”

“house of Sîn”

“house of Sîn”

“house of Sîn”

“house of Sîn”

“house of Sîn”

-

“cella of []”

“cella of []”

“house of Nisaba”

“house of Nimintab”

“guard me : house of
Lugalirra and Meslamtaea”“guard me : house of
Lugalirra and Meslamtaea”“guard me : house of
Lugalirra and Meslamtaea”

“house in Uzurbara”

“house of Ištar”

the three lines, which separates *šu-ZI-ra-an-ni* from the temple name. It then has to be regarded as a kind of extension or commentary. Yet, there is no Sumerian term which would make sense in this respect (possible interpretations like Sum. *šu.zi-ir.ani* “his destroying hand” or *šu.sir.ani* “his tied hand” all seem aberrant). The more plausible then becomes Moran's suggestion that *šu-ZI-ra-an-ni* reflects an Akkadian apotropaic formula, Akk *šuṣṣir=anni* “guard me”, which may have been included because of the mentioning of the underworld deities Lugalirra and Meslamtaea. The fact that the formula is not written in Hittite, which would seem more natural, as Moran himself admits (ibid. 58), is not necessarily a counterargument, for it may simply have been taken over from a bilingual *vorlage*.

- F 6f. Separating the phrase *šu-ZI-ra-an-ni* from the preceding, results in a temple name which is also attested from other sources, i.e. the *é-mes-lam* in Durum (George 1993: No. 804; also see No. 802).
- F 8f. There is no temple name which can be reliably reconstructed from (1), since, according to George 1993, there is no temple name known which includes both the elements Sum. *ḫuš* and *kur*. Probably, the name refers to the *é-me-lám-ḫuš*, which is a sanctuary associated with Lugalirra and Meslamtaea (George 1993: No. 769); there is, however, hardly space for more than two signs before <ḪU> in (2) (collated on the photo).
- F 12' This is the only case in which the commentary does not associate a sanctuary with the deity to which it is dedicated, but with the place where it is located. (also cf. George 1993: No. 165).
- F 13' The temple name is otherwise unattested. As noted by A. George (1993: No. 168), the name might be restored to Sum. *é-dim-galam-ma*.

sect.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[é-ḥur-saĝ-ĝál]	ʿe¹-ḥu-ur-ša-an-ga	: <i>bi-it šu-ul-pé</i>
	15'	[é-x-zi-šu-tag-ga]	[e]-ʿx¹-zi-šu-ut-ta-ga	: <i>bi-it ʿšu-ul-pé¹</i>
		[]	[]-šu-lu-um ʿx x¹	[]
		[]	[]-ʿx¹-bi-ʿx¹	[]
			(break)	

Kagal Bo. Bb = KBo. 26,40 (771/z + 69/259)

1'	[é]-ʿx¹-[]	15'	é-[túl]
	[é-x]		é-[kara₆]
	ʿé¹-ku-AN-[x]		é-diĝir-[ra]
	ʿé¹-ʿku¹?		é-k[ur]
5'	ʿé¹-ku-nun-na		é-kur-igi-[ĝál]
	ʿé¹-ninnu	20'	é-kur-ĝeš-[x]
	ʿé¹-še		é-kur-nam-ti-l[a]
	ʿé¹-še		é-nam-ti-l[a]
	ʿé¹-[x]		ʿé¹-dur-an-k[i]
10'	ʿé¹-ki-ša-[ĝál]		[é-d]ur-an-k[i]
	[é-uzu]	25'	[é-x-x-n]a[m-x]
	[é]-zi-š[à-ĝál]		(break)
	ʿé¹-gi-[sig-ga]		
	é-g[i-sig-ga]		

F 14'f. As the temple name in 14' is not attested in combinations with the deity Šulpae, A. George (1993: No. 477) suggests that *Šu-ul-pí* might be an error for *Šu-ul-gi*, who was associated with a sanctuary with the name é-ḥur-saĝ (ibid. No. 474). The same confusion may be found in 15', the temple name of which, however, is otherwise not attested.

Bb 1'-25' The restorations are according to the parallels in Kagal Bo. B = KUB 30,7(+) (section D 1'ff.). As for comments to individual entries, cf. the notes there.

translation of the Akkadian

“house of Šulpae”

“house of Šulpae”

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Kagal Bo. C = KBo. 16,87 + KBo. 36,1 + KUB 30,5

(2545/c + 1970/c + 1719/c)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
i	1'	[] [gú-re-a] [gú-e-a] [gú-bi]-a	[] [ku-u-re-y]a [ku-u]-e-ya ku-u- ^r bi ¹ -ya	[x]- ^r x-x ¹ [] [: a]n-ni-ke-e [:] an-ni-ke-e [: a]n-nu-me-ke-e
	5'	[gú-re]-eš [gú]- ^r e ¹ -eš [gú-še]-eš [gú-r]e-ta [gú-e-t]a	ku-u-re-eš ku-u-e-eš ku-u-ši-iš ku-u-ri-it-ta ku-u-e-et-ta	: [u]l-li-iš : an-ni-iš : an-nu-me-iš ^r iš ¹ -tu ul-li-i iš-tu a[n-n]i-e
i	10'	[gú-še-t]a [gú-si] [gú-si-kur-r]a [gú-gúru] [gú-gúru]	ku-u-še-et-ta ku-u-ši ku-u-ši-ku-u-ra ku-u-ku-ru ku-u-ku-ru	iš-tu a-[nu]-me-ke-e na-ap-ḥa-ru na-ap-ḥa-ar ma- ^r a ¹ -ti ka-na-a-šu ka-ma-a-šu
	15'	[gú-gúr-gúr] [ér] [ér] [ér] [ér]	ku-u-ga-ak-ri ar ar ar ar	ki-ta-mu-šu di ₁₂ -im-tù bi-ki-it-tù ta-az-zi-im-tù taq-ri-tù
i	20'	[ér] [ér] [ér]	ar ar ar	ta-às-li-tù ta-a-ni-ḥu ge ₅ -ra-a-nu

i 2'-10' This section gives a set of three paradigms. Each paradigm is built on the base Sum. gú-, which is complemented by the distal, proximal, and medial deictics -re-, -e-, and -še-. The first paradigm further adds the locative, the second one the terminative, and the third one the ablative postposition. The medial complement -še-, however, is replaced by -bi- in the first series (l. 4'; collated on the photo). The substitution of -bi- for -še- is already manifest in the OB period; it is possibly on account of the fact that the Akkadian deictic system, at least in the Mesopotamian heartland, lacks a medial category, with the missing category being replaced by an anaphoric element in order to keep up with the original three-fold distinction (cf. OBG 2 10-16; also reproduced in Woods 2001: 139f. The editors B. Landsberger / R.T. Hallock / Th. Jacobsen / A. Falkenstein (1956: 66) restore the base gú- for the -re- and -e- complemented forms, and ki- as base for the -bi- complement. However note that this latter restoration is not necessary; as the bases are actually not the elements which are varied in the paradigms, and as the whole text does not seem to be organized according to the Akkadian, one may also restore Sum. gú-bi).

The Akkadian translations are as it is expected, with Akk. *annû* corresponding to proximal -e-, *annumû* to medial -še-, and *ullû* to distal -re-. Only in l. 2'f, Akk. *annû* is erroneously repeated, substituting for Akk. *ullû*.

The diachronic aspects of this section, which is paralleled by Izi Bo. A = KBo. 1,42 iii 30, as well as by Late-OB Kagal I 377ff., are dealt with in chapter 12, sect. 5.2.2.

translation of the Akkadian

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“hither”

“hither”

“thither”

“[to] yonder”

“[to] hither”

“[to] thither”

“from yonder”

“from hither”

“from thither”

“totality, all”

“totality of the land”

“to gather, collect”

“to gather, collect”

“to gather, collect constantly”

“tears, weeping”

“weeping, tears”

“lament”

“invocation ^{offering}”

“prayer, petition”

“moaning”

“wailing”

- i 2'-4'/7' As noted by G. Wilhelm (1989: 76), the ending Akk. *-kī'a* is not regularly contracted to *-kâ*, but to *-kê*, which is especially attested in Akkadian sources from Mari. However, this practice seems also to be known from other, southern sites, cf. von Soden 1969: § 16k (note).
- i 13'f. According to the Sumerian, Akk. *ka-na-a-šu* and *ka-ma-a-šu* are derived from WSem. *knš* “to gather, collect” and Akk. *kamāšu* “to pile up”. However, as can be seen from the parallel Izi Bo. A = KBo. 1,42 iii 42f., they may have been confused with the synonyms Akk. *kanāšu* “to bow down, submit” and Akk. *kamāsu* “to kneel down”.
- i 15' The Orthographic-Sumerian term corresponding to SyllSum. *gakri* is unclear. Due to the parallel in Izi Bo. A = KBo. 1,42 iii 43' and due to the Akkadian translation it must be OrthSum. *gúr-gúr*. OBLu Bo. B = KBo. 1,39 r. 8' gives SyllSum. *lu-ša-ga-ag-ri* for OrthSum. *lú-ša-gi₄*. However, as Sum. *gú--gi₄* is otherwise not attested, it is very unlikely to be restored in the present position.
- i 19' Due to parallel equations, the Akkadian term very probably has to be reconstructed as *taqribtu* “offering” (cf. can. Diri 3 151, can. Aa 1/1 138). However note that WSem. *qry* “to call, invoke” actually fits the vertical context much better than Akk. *taqribtu*.
- i 20' The Akkadian very likely has to be interpreted as Akk. *teslītu* “prayer, petition” due to the vertical context, and not as Akk. *taslītu*, which means something like “denigrating words”.

col.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[ér]	ar	<i>in-ni-it-t[ù]</i>
		[ér]	ar	<i>'un¹-[ni-in-nu]</i>
	25'	[ér]	<i>'ar¹</i>	[]
			(break)	
ii	1'	<i>'a-x¹</i> []	[]	[]
		a-pú-pú []	[]	[]
		a-pú-sa[ĝ]	[]	[]
		ugú-[]	[]	[]
	5'	[í]d-da	[]	[]
		(erasure)	[]	[]
		a-ab-b[a]	[]	[]
		a-làl	[]	[]
		a-zi- <i>'x¹</i>	[]	[]
ii	10'	a-zag-ba[r-ra]?	[]	[]
		a-sur- <i>'ra¹</i>	[]-ra	[]
		a-sur-ra	[]-ra	[]
		<i>'a-x¹-na</i>	[]- <i>'x¹-na</i>	[]- <i>'x¹</i>
		a- <i>'x¹-na</i>	[]- <i>'x¹-na</i>	[]- <i>tù</i>
	15'	<i>'a¹</i> -[]	[]	[]
			(break)	
iii	1'	<i>'x¹</i> -[]	[]	[]
		a-[]	[]	[]
		[e-ne-gin ₇] <i>'al-du¹</i>	i-ne-ki-al-du	<i>ki-ma ma-an-ni al-k[à]</i>
		[a-b]a	a-pa-a	<i>ma-an-nu</i>
	5'	[a-ba]-kam	a-pa-a-ka	<i>ma-an-na-šu</i>

i 23' Akk. *enittu* “punishment” as well as *irnittu* “triumph” do not fit the context very well and consequently do not appear in the parallels (can. Diri 3 149ff., can. Aa 1/1 133ff.). Thus, the term probably is a cognate of Akk. *unnīnu* in the following line, which is equally based on the root Akk. *'nn* or WSem. *hnn*. However, the pattern /pirist/ is not attested with this root, neither in Akkadian nor in West Semitic.

ii 3' Sum. a-pú-saĝ corresponds to Sum. a-pú-sa in OB Kagal 331. Strikingly, the present manuscript preserves the morphologically correct form, while the OB forerunner only shows a phonetic spelling (according to Civil / Güterbock 1971: 76, in two independent manuscripts).

ii 5' According to the parallel entry Sum. a-íd-da (OB Kagal 324), the scribe erroneously omitted <A>, thus shortening <A-A-ENGUR-DA> to <A-ENGUR-DA> (No. 005).

ii 8' This entry, otherwise not attested, is probably to be linked to Sum. a-dùg-ga as found in OB Kagal 341.

ii 10' Sum. a-zag-ba[r-ra] – if restored correctly – could reflect Sum. a-zag-ba-lá as found in OB Kagal 283.

iii 3' The restorations in (2) as well as in (4) are tentative. Yet, restoring Sum. e-ne in (2) seems to be inevitable although entries with initial <E> or e-ne- are not attested in any other version of the series. Further note that Sumerian e-ne is according to the translation misinterpreted as Sum. a-ba.

translation of the Akkadian

see note

“petition, supplication”

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“like whom does he walk?”

“who?”

“who belongs to him” / “who is he?”

Though Sum. *a1-du* is invariably translated by Akk. *tallak*, the traces of the last sign in (4) strongly point to <GA>.

iii 5'

The Akkadian expression *mannā=šu* is ambiguous. Generally, it renders Sum. *a.ba.ak.am*, literally “whose is it”, which is scarcely attested in literary texts (cf. *amar-e a-ba-kam amar-e a-ba-àm ba.an-de₆* “This calf, whose is it? This calf, who can take it”, Three Ox-Drivers from Adab; cf. Alster 1991: 32, l.15). One would actually expect Akk. (*ša*) *manni* as translation of this term, which, however, never occurs as an equivalent to Sum. *a.ba.ak.am*. Akk. *mannu* in genitive case is now and then attested in literary texts (cf. Akk. *alu al [mann]i bītu bīt manni* “Whose town is the town, whose house is the house?”, KAR 134:17), but never in lexical lists. Akk. *mannā=šu* is equally attested in literary texts. One can distinguish two different functions of this expression (which are not strictly kept apart in CAD): First, it denotes the affiliation of persons (“who is belonging to him, someone belonging to him”). Yet, Akk. *mannā=šu* also forms questions “who is he?”, sometimes rhetorical ones “who is he, that...”. This phrase has thus to be analyzed as *mannā šū*, spellings suggesting that it was contracted to *mannā=šu* and that it later fossilized, since it also serves to denote the second person: cf. *mannā=šu atta ša ištu* MU.10.KAM *rēqāta=ma* “Who are you that you have been without work for ten years,” OB letter TCL 1 29:24. Also cf. the Hittite translation in Erim Bo. A = KBo. 1,44+: 278.

col.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[a-ba-gin ₇]-nam	a-pa-a-ki-nam	<i>ki-ma ma-an-[ni]</i>
		[a-ba-gin ₇ -nam al]-du	a-pa-a-ki-nam-al-du	<i>ki-ma m[a-an-ni]</i> : <i>ta-al-la-ak</i>
		(break)		
iv	1'	[] 'x x' [] [] lú-še níĝ-gig 'x'-[] []-'x' lu-u-ši ni-in-ki-'x' [] []-'x' <i>ki-ma šu-ú ma-ru-u[š-tù]</i>		
	5'	[]-'e'-gin ₇ lú-ri za-e-gin ₇ -na[m] []-'i'-gin ₇ lu-u-ri zi-e-in-ki-[in-nam] []-'x' <i>ki-ma ul-lu-ú ki-ma ša-a-š[u]</i> []-'e'-gin ₇ lú-e ĝá-e-gin ₇ -nam ħa-'e' ¹² -[] []-'i'-gin ₇ lu-u-e ki-e-en-ki-na ħa-pa-du-u[š]		
iv	10'	[] <i>ki-ma : an-nu-ú ki-ma i-ya-ti ma-li-'x'</i> []-'x'-gin ₇ lú-še e-ne-gin ₇ -nam ħa-ba-BAD [gi]n ₇ lu-u-še ₂₀ -en-ki-na ħa-ba-du-uš [k]i-ma ul-lu-ú ki-ma ša-a-šu ma-li-ma 'a'-ħa-a-n : a-ħa-a-n <i>nas-šu</i>		
	15'	'a'-ħa-a-n-du ₁₁ -ga		

iv 2'-13' This highly notable section is as to yet completely unparalleled.

The entries do not list single-word items, but contain more complex, larger syntagmata. These start with a pronominal element, which is not identifiable due to the breaks at the beginning of the column (slot I in the scheme below). It is followed by the equative postposition Sum. -gin₇, in its turn followed by the pronoun lú- with a deictic complement added (slot II). Next is the personal pronoun complemented by a chain involving the ergative postposition -e-, again the equative postposition -gin₇, and the copula -àm (slot III). The entries end with an inflected verb, which is again not clearly identifiable (slot IV; The prefix chain consists of the elements Sum. ħa-ba-; the base is given as OrthSum. BAD, but transcribed by SyllSum. du-uš, which does not agree with any of the readings known of <BAD>. The Akkadian can not contribute much to an identification as well.). The paradigm can be schematized as follows:

	I	II	III	IV
rev. 5'	x-gin ₇	lú-re	za-e-gin ₇ -nam	ħa-ba-BAD
rev. 8'	x-gin ₇	lú-e	ĝá-e-gin ₇ -nam	ħa-ba-BAD
rev. 11'	x-gin ₇	lú-še	e-ne-gin ₇ -nam	ħa-ba-BAD

The Akkadian translation formally agrees with the Sumerian. It can be analyzed as follows:

	I	II	III	IV
rev. 7'	<i>x kīma</i>	<i>ullû</i>	<i>kīma šāšu</i>	?
rev. 10'	<i>x kīma</i>	<i>annû</i>	<i>kīma yâti</i>	?
rev. 13'	<i>x kīma</i>	<i>ullû</i>	<i>kīma šāšu</i>	?

Since the pronouns in slot II *annû* and *ullû* are in the nominative, *kīma* in slot I can impossibly refer to these elements. Rather the Akkadian seems to be a word-by-word translation of the Sumerian. In l. 10, Akk. *kīma*

translation of the Akkadian

“like whom?”

“like whom
do you walk?”

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“[] like – he – sickness”

“[] like – the one over there like him []”

“[] like – this one like me []”

“[] like – the one over there like him []”
see note

is separated from *annû* by a gloss wedge, which is a further indication for the relative independence between slots I and II. It is even possible – and not improbable – that the whole line consists of two independent syntagmata, the first one made up by slot I, the second one comprising slots II-IV and meaning „this/that one like me/you/him performs X“

Although the exact meaning of the entries must remain unclear, the correspondence between the deictic elements of slot II and the personal pronouns in slot III is remarkable. The Sumerian deictics -re-, -e-, and -še- are correlated to the 2nd, 1st, and 3rd-person personal pronouns respectively. In the deictic systems of many languages, the distinct deictic grades are related to the grammatical persons, thus e.g. proximal deixis referring to the speaker (1st person), medial to the addressee (2nd person), and distal to an area out of the range of both speaker and addressee (3rd person; as for an overview of the evidence of such a system in Sumerian, cf. Woods 1991: 155ff). Interpreting the section in this perspective is even more promising taken into account the Akkadian translations. These deviate from the Sumerian by the disregarding of the distinction between Sum. -re- and -še- in slot II, and in that Sum. za-e is translated as 3rd person pronoun. However, the Akkadian section regarded as independent from the Sumerian section, the internal correlations within the Akkadian section are fitting: Akk. *ullû* refers to the 3rd person and Akk. *annû* to the 1st person. It appears, thus, that the Akkadian and Sumerian items are not intended simply to match each other, but to point out the differences between the threefold Sumerian and the twofold Akkadian deictic system as a whole.

The grade of abstraction and complexity achieved in the paradigm is remarkable, especially since it includes both the horizontal and the vertical axis. Among the various grammatical sources known in the cuneiform tradition, it can be regarded as unique.

iv 14'-16' CAD establishes the lemmata *nešû* “to vomit” and *nušû* “vomit” (/purs/), mainly referring to OBGT 11 iv 14, which lists Sum./Akk. a-ḥa-an-du₈-du₈ = *ne-šu-ú-um*. There are, however, no literary attestations of this word. The spellings may also reflect Akk. *nāšu/nuššu* “to shake”.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		a-ḥa-a-an-du-ug-ga		<i>nu-uš-šu</i>
		a-ḥa-an-du _{II} -ga		
		[a]-ḥa-a-an-d[u-u]g-ga		<i>nu-uš-šu-pu</i>
		[a]ddir ([A.P]A.BI.GIŠ.PAD.DIRI.GA)	at-ta	<i>li-I[K[?]]</i>
iv	20'	[a]ddir ([A.P]A.BI.GIŠ.PAD.DIRI.GA)	at-ta	<i>ni-id-[nu]</i>
		[a]ddir ([A.P]A.BI.GIŠ.PAD.DIRI.GA)	at-t[a]	[]
		[ad]dir ([A.P]A.BI.GIŠ.PAD.DIRI.GA)	ʾat ¹ -[ta]	[]
			(break)	

Kagal Bo. D = KUB 3,115 (Bo. 7718)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
i'	1'	[]	[Z]Í
		[]	[t]a
		[]	[]-ra
		[]	[]-ra
	5'	[]	[]-ra
		[]	[]-ra
		[]	[t]i
		[]	[I]NANNA
		(break)	
ii'	1'	ʾé ¹ -[]	[]
		é-[]	[]
		é-[]	[]
		é-[]	[]
	5'	é-[]	[]
		é-[]	[]
		ʾé ¹ -[]	[]
		(break)	

Kagal Bo. E = KBo. 26,41 (213/q)

1'	ḡeš-[]
	ḡeš-A[Š-]
	ḡeš-AŠ-si-[]

translation of the Akkadian

see note

“to blow away”

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“gift”

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translation of the Akkadian

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- 5' ġeš-AŠ-si-[]
 ġeš-AŠ-si-[]
 ġeš-AŠ-si-[]
 ġeš-IG-AŠ-[si]
 ġeš-dím-[]
 ġeš-al-^rx¹-[]
 10' [ġ]eš-ġál-[]
 [ġe]š-zi-[]
 [ġeš]-bar-[]
 [ġeš]-^rx¹-[]
 (break)

Sag Bo. A = KBo. 26,46 (1989/u)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
	1'	[saġ]	[KI.MIN]	^r a ¹ -w[i-i-lu ₄] [?]
		[saġ]	[KI.MIN]	[S]AG-š[u]
		[saġ]	[KI.MIN]	pa-a-nu
		[saġ]	[KI.MIN]	pu-u-t[u ₄] [?]
	5'	[saġ]	[KI.MIN]	bu-un- ^r nu [?]
		[saġ]	[KI.MIN]	ìR-du ₄
		[saġ]	[KI.MIN]	re-eš-t[u _{3/4}] [?]
		[saġ]	KI.MIN	hu-[]
		[saġ]	KI.MIN	ri- ^r i ¹ -[ša-tu ₄] [?]
	10'	[saġ]	KI.MIN	a-š[a-re-du ₄]
		[saġ]	KI.MIN	gi ₅ -[it-ma-lu]
		[saġ]	KI.MIN	^r x ¹ -[]
		[saġ]	KI.MIN	[]
		[saġ]	KI.MIN	[]
	15'	[saġ-saġ]	ša-an-ga-š[a-an-ga]	[]
		[saġ-saġ]	[š]a-a[n-ga-ša-an-ga]	[]
			(break)	

E 3'12-' Presumed that the Sumerian is arranged into three grapho-analytic subcolumns like in Kagal Bo. A = KBo. 1,59 and B = KBo. 26,40, there is one additional sign to be restored at the end of each entry.

A 1' The restoration in (4) is tentative. The first sign rather appears like <ZA> than like <A>.

A 2' The first sign in (4) can be read <KA> or <SAG> (<QA-QA> as read by M. Civil [1986: 37], is not supported by the traces). The Akkadian can also be restored to Akk. *kà-a*[*k-kà-du*].

A 4' The sign read <TUM> actually seems to be <UG>. Since Akk. *pūtu* is likely to occur in this section, <TUM>

translation of the Akkadian

“man”

“head”

“face”

“forehead”

“face”

“slave”

“first, prime”

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“beginning, prime”

“first, excellent”

“perfect”

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may be appropriate. If the sign is to be read <UG>, however, the term best to be restored is Akk. *pu-u[g-gu-lu]* “very strong”.

A 5' The interpretation of the third sign is tentative.

A 15'f. The restorations are tentative. For systematical reasons of and due to the sequence in (presumably parallel) Sag Em. 575 i 10f., reduplicated Sum. *saĝ-saĝ* is the entry to be expected.

Sag Bo. B = KBo. 26,45 (Bo. 6645)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
1'		[]	[x]- ^r at ¹ -UD-KU	[]
		[saĝ-ĝá]	ša-an-ga-an-ga	a-[]
		[saĝ-ĝeš-ra]	ša-an-ga-na-aš-ra	^r x ¹ -[]
		[saĝ-ĝeš-r]a-ra	ša-an-ga-na-aš-ra-r[a]	[]
5'		[saĝ-í]l	ša-an-ki-el	[]
		[saĝ-ĝeš]-íl	ša-an-ga-na-[ši-el]	[]
		[na]m/taḥ	é-ša-an-g[a]	[]
		[]- ^r x ¹	[]	[]
			(break)	

Sag Bo. C = KBo. 26,43 (Bo. 69/476)

1'	sa[ĝ]- ^r x ¹ -[]
	saĝ- ^r x ¹ -[]
	saĝ- ^r x ¹ -[]
	^r saĝ ¹ -[]

(break)

Sag Bo. D = KBo. 1,38 (VAT 7464)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
obv. ¹	1	[saĝ-èn-tar]	sag-LI-tar	[]
		[saĝ-èn-tar]	sag-LI-tar	[]
		[saĝ-kešeř]	[]	ri-ik-sú
		[saĝ-kešeř]	[]	^r ki ¹ -iṣ-ru
	5	[saĝ-kešeř]	[]	ru-uk-ku-šu
		[saĝ-kešeř]	[]	[ku] ² -uṣ-šú-ru
		[saĝ-]	[]	[ru] ² -uk-ku-šu

B 7f. Initial <É> in (1) may also be the continuation of the Orthographic Sumerian, then more likely reading <Ú>. If <É> belongs to (1), the entry probably lists the name of a sanctuary. However, there is no such name attested with initial é-saĝ plus a further element -nam or -taḥ. As l. 8' seems to be uninscribed in the Syllabic-Sumerian column, it possibly is a continuation of l. 7'.

obv. 1f. These two lines appear written in a smaller script than the rest of the manuscript (collated). SyllSum. LI

translation of the Akkadian

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(5) = Hittite

translation of the Akkadian

translation of the Hittite

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iš-h[i-ú-ul]

“band, treaty”

“band, treaty”

ha-me-in-[]

“knot, rent”

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iš-ḫi-ya-u-wa-[ar]

“to bind, conclude an agreement” “to bind”

ha-me-en-ku-wa-a[r]

“to tie together”

“to bind”

iš-ḫi-ya-u-wa-a[r]

“to bind, conclude an agreement” “to bind”

indicates that OrthSum. saĝ-èn-tar was read as saĝ-li-tar.

obv. 3'/5' Note the position-induced allophonic contrast between *ri-ik-ZU* and *ru-uk-ku-ŠU*; the same alternation is found in Izi Bo. A = KBo. 1,42 ii 37'f. and *ibid.* iii 10ff.

obv. 7' The restoration in (2) is very likely not [saĝ-kešeř], as proposed by M. Civil (1986), since the whole entry would be identical with obv. 6' then.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[saĝ-ri ₇ g]	[]	[še-r]i-ik-tù
		[saĝ-ri ₇ g]	[]	[ša-r]a-a-ku
obv.!	10	[]	[]	[x]- ^r x ¹
		[]	[]	[]
		[]	[]	[x]- ^r x ¹ -na-ak- ^r x ¹
		(break)		
rev.!	1'	[k]a-šu-búr-ra	[qa-a]	[pu-u ma-aš-du] [?]
		ka-sun ₅ -na	[qa-a]	[pu-u ša-al-tu]
		ka-sun ₅ -na	q[a-a]	[pu-u aš-ru]
		ka-kala-ga	qa- ^r a ¹ -[]	[pu-u dan-nu] [?]
	5'	ka-daĝal-la	qa-a-t[a]	[pu-u ra-ap-šu] [?]
		ka-sè-ge-ge	qa-a-zi-[]	[]
		ka-diri-ga	qa-a-at-ri-ka	[pu-u at-ru] [?]
		[k]a-maḥ	qa-a-ma-aḥ	pu-[u ší-i-ru] [?]
		[ka-l]àl-lá	qa-a-la-al	pu-u [da-aš-pu] [?]
rev.!	10'	[ka-d]ù-dù	qa-a-du-ud-du	pu-u al-t[ù]
		[ka-ḥ]ul	qa-a-ḥu-ul	pu-u ḤU[L]
		[ka-ḥ]ul	qa-a-ḥu-ul	pu-u ma-aš-k[u]
		[ka-ḥu]l-ḥul	qa-a-ḥu-ul-ḥu-ul	pu-u še-e-[nu]
		[ka-ḥu]l-ĝál	qa-a-ḥu-ul-gal	pu-u li-i[m-nu]
	15'	[ka-ḥab]	qa-a-ḥa-ab	pu-u bi-š[u]
		[ka]	qa-a-za-aḥ	pu-u mar-[ru]
		[ka-du ₁₀ -g]a	qa-a-du-ka	pu-u ta-[a-bu]
		[ka-nu-du ₁₀]-ga	qa-a-[nu-d]u-ka	pu-u NU ta-a-bu
		(break)		

Sag Bo. Db = KBo. 27,83 (Bo 79/17)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
obv.	1'	[sa]ĝ- ^r x ¹	[]	[]
		[sa]ĝ-èn-tar	[]	[]

rev. 1' According to a (not verified) equation quoted by ePSD, Sum šu-búr is set against Akk. *mašādu* “to strike with palsy”.

rev. 2' The restoration in (4) has also been proposed by CAD sub *šalṭu* B lex. sect. Cf. Sum./Akk. lú-al-sun₅-na = *šalṭu* in OB ^{lu}azlág = *ašlaqu* A 93 and B iii 20.

rev. 3' The restoration in (4) is tentatively based on the equation Sum./Akk. lú-al-sun₅-na = *waš[rum]* in OB ^{lu}azlág = *ašlaqu* A 95 B iii 21.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>i-wa-ru</i>	“inheritance grant, dowry”	“inheritance grant, dowry”
<i>i-wa-ar-[u-wa-ar]</i>	“to present, give, grant”	“to present, grant”
<i>pu-u[k]</i>	-	-
□	-	-
□	-	-
□	“paralyzed mouth/wording”	-
□	“authoritative mouth/wording”	-
□	“humble mouth/wording”	-
□	“strong/mighty mouth/wording”	-
□	“wide mouth/wording”	-
□	-	-
□	“excellent mouth/wording”	-
□	“excellent mouth/wording”	-
□	“sweet mouth/wording”	-
□	“fierce, stiff mouth/wording”	-
□	“bad, evil mouth/wording”	-
□	“bad, evil mouth/wording”	-
□	“bad, evil mouth/wording”	-
□	“bad, evil mouth/wording”	-
□	“bad, evil mouth/wording”	-
□	“bitter mouth/wording”	-
□	“good, sweet mouth/wording”	-
□	“non-good, non-sweet mouth/wording”	-

translation of the Akkadian

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- rev. 10' As for Akk. *aštu* set against Sum. *dù-dù*, cf. bilingual *dù-dù-bi ú-gin₇ mu-ni-ib-dàr = aštu₇ū₇=šu [kīma šammi ...]* “he breaks his fierce (warriors) like grass” (with Sum. *dàr* taken as *dar*; quoted from CAD sub *aštu* lex.sect.). Possibly, Sum. *dù-dù* is a paralectic or unorthographic spelling for *du₇-du₇*.
- rev. 11'/4' Note the contrast between the logographic and the syllabographic spelling of Akk. *lemnu*. Strikingly, the logographic spelling only occurs in the entry in which the Sumerian syntagma corresponds exactly.
- rev. 16' M. Civil / H.G. Güterbock (1971: 245) propose Sum. *ka-ŠEŠ* to be restored in (2). Although Akk. *marru*

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[sa]ĝ-èn-tar	s[ag-]	[]
		[s]aĝ-kešeř	saq-qa-šir	[]
	5'	𒊕saĝ-kešeř	saq-qa-šir	[]
		[saĝ-kešeř]	s[aq-q]a-šir	[]
		[]	[x x x] 'x'	[]
			(break)	
rev.	1'	[ka]-'x'-hul	'qa-a-x'-[]	[]
		[ka-n]íĝ-níĝin-na	qa-a-aš'-k[i']	[]
		[nundum]	nu-un-ti	[]
		[nundum-K]A-UD-RA	nu-un-ti-[]	[]
	5'	[nundum-a-š]a-šal-la'	nu-un-[ti-]	[]
			(break)	

Sag Bo. E = KBo. 1,49 (VAT 7416c)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	[munus-uš ₁₁]	<i>kâ-aš-ša-a[p-tù]</i>
		[uš ₁₁]	<i>ru-u-tu₄</i>
		[uš ₁₁ -šu]b-ba	<i>ru-u-tu₄ na-d[u-u]</i>
		[uš ₁₁ -dú]b-ba	<i>ru-u-tu₄ na-p[á-šú]</i>
	5'	[uš ₁₁]-'x'	<i>ru-u-tu₄</i>
		[uš ₁₁]-bar	<i>li-'-a-tu₄</i>
		[uš ₁₁]	<i>im-tù</i>
		[uš ₁₁ -muš]	<i>im-tù MUŠ</i>
		[uš ₁₁ -gír-tab]	<i>im-tù GÍR.TA[B]</i>
	10'	[uš ₁₁ -šub-ba]	<i>im-tù na-du-[u]</i>
		[uš ₁₁ -dúb]-ba	<i>im-tù na-pá-[šú]</i>
		[uš ₁₁ -x(-x)]	<i>im-tù ša-ra-t[ù]</i>

invariably appears set against Sum. *ses*, the Syllabic Sumerian possibly reflects a different expression.

Db rev. 2' Note that this entry – if the resotations are correct – may have served as a kind of summary line, meaning “KA, everything completed” or the like.

E 1' M. Civil / H.G. Güterbock (1971: 248) restore Sum. [munus-uš₁₁-zu], presumably according to Lanu 1 iv 17, which has this equation. The spatial situation, however, rather points to [munus-uš₁₁].

E 3'f. Note that Akk. *rūtu* is repeated with *u*-ending, although it serves as a nomen regens, which is common in 1st-millennium sources, but quite unique in the Hattuša corpus. Also cf. ll. 8'-12' (No. 164).

translation of the Akkadian

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translation of the Akkadian

“sorceress”

“(poisonous) spittle”

“to spit/throw spittle”

“to spit at, fling spittle”

“(poisonous) spittle”

see note

“poison, poisonous foam”

“poison of the snake”

“poison of the scorpion”

“to spit/throw poison”

“to flung poison”

“to fart poison”

- E 4' Verbs coming into consideration for a restoration in (4), are Akk. *napāšu*, *napāhu*, *napāsu*, which are all not attested in combination with Akk. *ru'tu*. Akk. *napāhu* apparently is the best solution with regard to semantics, while *napāsu* has the advantage of being set against Sum. *dúb*, which would fit the traces preserved in (2).
- E 6' Akk. *li-'a-tu₄* has been supposed to be linked with Akk. *alli'ayyu* “driveller” by CAD and by M. Civil (1986: 36).
- E 8'-12' Note that Akk. *imtu* is repeated with *u*-ending, although it functions as nomen regens or as accusative object. See ll. 3'f (No. 165).
- E 11' As to the restorations in (4), cf. note to l. 4'.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		[nanam]	<i>ki-nu</i>
		[murgù]	<i>li-ib-bu</i>
	15'	[KAxX]	<i>ḥa-TU-u-tu</i>
		[KAxX]	[<i>m</i>]a-ru-ú
		[immen ₂]	[<i>lap-la</i>]p-tu ₄
		[immen]	[<i>x x</i>] ṛma-a-tu ₄
		(break)	

Diri Bo. Aa = KBo. 7,12 (14/k)

col.	l.	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
i	1'	(SI.A)	□
			□
			□
	5'		□
			□
			□
			□
i	10'		□
			□
			□
			□
	15'		□
			□
			□
			□

E 13'-18' The Restorations in (2) generally are according to M. Civil (1986: 36).

E 14' M. Civil (1986: 36) proposes to link the Akkadian to Akk. *labbu* B “raging” (derived from *labābu*). Linking it to Akk. *libbātu* “wrath” is an alternative and probably better interpretation.

E 15' When not addressing it as hapax legomenon, the Akkadian can either be connected with Akk. *ḥadû* “to enjoy” or Akk. *ḥatû* “to inflict”. Both terms are otherwise unattested in lexical equations.

E 18' As to (4), M. Civil (1986: 36) tentatively proposes a restoration Akk. ṛṣu-ma-a¹-tu₄ “thirst”. There is however no feminine variant of Akk. *ṣuumu* / *ṣummû* attested as to yet, neither in Akkadian nor in West Semitic.

i 1'-24' Because of the position of Sum. LAGAB-LAGAB in col. ii, which is among the first dozen of signs treated in

translation of the Akkadian

“true, consensual”

see note

see note

“fat, fattened”

“thirst”

see note

(5) = Hittite

translation of the Akkadian

translation of the Hittite

[]	-	-
[]- ^r x ¹ -ku-te-eš-ki-iz-[zi]	-	“who []es continually”
[]	-	-
[]- ^r x ¹	-	-
[]-wa-ar	-	“to []”
[]	-	-
[]-ra-an hu-e- ^r hu ¹ pé-eš-ki-iz-zi	-	see note
[a]r	-	“to []”
[]- ^r x ¹ -aš	-	-
[w]a-ar	-	“to []”
[]-ar	-	“to []”
[a]r	-	“to []”
[]- ^r x ¹ -nu-wa-u-wa-ar	-	“to cause to []”
[]-x-ya-u-wa-ar	-	“to []”
[]- ^r x ¹ -an GÌR-an GÌR-it ti-i-e-ez-zi	-	“he goes step by step []”
[]	-	-
[]- ^r wa-ar ¹	-	-
[]- ^r x ¹ -ya-u-wa-ar	-	“to []”
[]- ^r x ¹ -ki-u-wa-ar	-	“to []”

the other versions of *Diri*, the manuscript must represent the obverse of the tablet. The present section, thus, must be one of the initial ones. Its length suggests that the compound treated is <SI-A>. This is further confirmed by the fact that the interpretable Hittite terms of this section denote acts of procession or degradation, which are frequent among the Akkadian equivalents of Sum. *diriĝ*.

i 7' Hitt. *hu-e-hu* is as yet unparalleled. Possibly, it has to be connected with CLuw. *hu(i)huiya-* “to hurry”, then, in combination with *pešk-*, “to make pressure, drive forth”.

i 15' Hitt. *ti-i-e-ez-zi* is an example of particularly MH orthography.

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
i	20'		
		(break)	
ii	1'	ʽLAGAB¹-LAGAB la-al-ʽx¹-[] la-gáb-ʽx¹[] 5' me-en-n[a-bi]	
		(break)	

Diri Bo. Ab = KBo. 26,9 + KBo. 8,10 (1200/z + 48/m)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
i	1'	(TUKU-TUKU)	r[a-š^u-ú] a-ḥa-zu ^Dé-a
		TAK₄-ʽTAK₄¹ 5' ʽdag¹-dag ʽx¹-me-en-ʽna-bi¹	ez-ze-bu uz-zu-bu ŠI-tù ši(UD)¹-ta-tù

i 1' The restorations are as proposed by M. Civil (2004: 90).

i 2' The Hittite translation refers to the special meaning of Akk. *aḥāzu* “to take a woman, marry” (No. 234). The same equation occurs in SaV Bo L = KBo 1,53: 10'.

i 3' TUKU.TUKU as logogram for Ea/Enki is as yet unparalleled. The only reduplicated logogram commonly used in order to spell the name of this deity is ŠÁR.ŠÁR. In this respect, note the graphical similarity of <TUKU> and <ŠÁR>, especially in the OB and MB paleographic tradition (In the Hittite tradition, the signs are quite distinct). The present equation may thus be a graphical paralexia or an error having crept into the text during one of these periods.

i 4'-18' It is without doubt that the logogram addressed in this section must be reduplicated TAK₄, particularly since the sign name ends in *-min-na-bi*. Yet, from the copy, it appears that the two signs are written in two different forms. The first one is the expected form, the second rather looks like <KAD₅>, which seems to be a commonly used substitute for <TAK₄> in other Hittite manuscripts as well (cf. Rüster / Neu 1989: No. 227). The reasons for the variation are obscure.

The beginnings of the sign name are tentatively read *d[a -a]k²* by M. Civil (2004: 90). However, the lacuna is

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]- ^r x ¹ -kán pé-eš-ši-ya-u-wa-ar	-	“to push, throw []”
[]- ^r x ¹ -a-mi	-	-
[a]r	-	“to []”
[]	-	-
[t]i-u-wa-ar	-	“to []”
[]	-	-

[]	-	-
[]	-	-
[]	-	-
[]	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[h]a-ap-pí-n[a]- ^r x-x ¹	“to acquire, get”	“to be/become rich”
[M]UNUS-aš da-a-u-wa-ar	“to seize, take, hold ^{a woman} ”	“to take a woman, marry”
^D EN.KI-aš	PN	PN

ar-ḫa da-lu(KU) ¹ -mar	“to leave”	“to leave (away)”
^r x ¹ -aš ḫa-ap-pu-uš-šu-wa-ar	see note	“to make up for []”
[w]a-aš-túl	“to be remaining ^{crime, evil deed} ”	“sin”
[h]a-ra-tar	“remnants ^{crimes, evil deeds} ”	“sin, crime”

too small for two signs.

The Akkadian column of the present section is paralleled by Diri Bo. Ac = KBo. 26,10 iii, with partially notable deviations regarding orthography.

i 5' There is only one additional attestation of a D-stem form of Akk. *ezēbu*, considered a mistake by CAD. One would actually expect the causative *šūzubu*; possibly, the D stem is employed in order to express the reduplication of the Sumerian. The quite specific, unfortunately partially broken, Hittite translation, however, qualifies Akk. *uzzubu* as a technical term.

i 6'f. According to the Hittite translations, Akk. *šētu/šittu* “to be remaining” / “rest, remainder” has been confused with Akk. *šētu/šētu* “to neglect, commit crime” / “crime, evil deed” (No. 174); this is also clear through the plural form in l. 7', which is frequently attested with Akk. *šittu* “rest”, but not with *šētu* “crime”. In 6'., the infinitive *šēt/ṭu* has moreover been confused with the nominal form *šetṭu/šittu* according to the translation (No. 143). The spelling in the parallel manuscript Diri Bo. Ac = KBo. 26,10 iii 3' [*ši/a*]-a-tu, is unambiguous, giving the infinitive as Akk. *šiāt/ṭu* or *šāt/ṭu*.

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
			i-ŠE/PU- ¹ x ¹ -ZU
i	10'		ša-ni(PA) ¹ -tù
			uḥ-ḥu-ru
			GA-a-ú(MA) ¹
			GA-a-tù
			pi-i-tù
			ul-lu-DU
	15'		mu- ¹ ku-ru ¹ ?
			BA-[]
			¹ x ¹ -[]
			[]
		(end of tablet)	
ii	1'	¹ x ¹ -[]	[]
			[]
		ŠUDUL-ŠUDUL	[]
		šu-du-ul	¹ e ¹ - ¹ x ¹ -[]
	5'	šu-du-ul ni-ru	ni-r[u [?]]
		me-en-na-bi	ku-ub-bu-[sú]
			šu-up-pu-[lu]
		BÚR-BÚR	e-le-[lu]
		[du-d]u	aš-ru- ¹ x ¹ []
	10'	[bu-ú]r-ru	a-ša-[ru]
ii		[me-en]- ¹ na-bi ¹	pa-š[a-ru]
		(break)	

- i 8' Meaning and origin of the Akkadian are unclear. The spelling in the parallel manuscript Diri Bo. Ac = KBo. 26,10 iii 5' is *i-še-eh*, with the ending dropped. Possibly, thus, the term has a Non-Akkadian origin.
- i 9' M. Civil (2004: 90f.) reads Akk. *ša-qa(!)-du* in (4). However, the sign in the parallel manuscript Diri Bo Ac = KBo. 26,10 iii 6' clearly is <NI>; Akk *šanītu* “second” seems quite appropriate with regard to the vertical context; the Hittite, however, seems to refer to an Akkadian infinitive due to the ending *-war*.
- i 10' In Izi Bo. A = KBo. 1,42 i 48', Hitt. *ištandaubar* is set against Akk. *uḥḥuru*, hence offering a potential restoration in (5).
- i 11'f. Meaning and origin of Akk. *Kā'u* and *Kātu* are unclear. As for the vertical context, Akk. *qu"ū* “to wait” would be a plausible interpretation. However, this word is invariably attested in the D theme.
- i 12' A possible restoration in (5) is Hitt. *keššar* “hand”, presupposing then a translation error.
- i 13' The Akkadian is probably derived from the root *pt'* “to open” (Note that the parallel manuscript Diri Bo. Ac = KBo. 26,10 iii 10' reads PI-DU-ú). The equation then is a taxilexis of Sum. *tak₄--lá* “to open”.
- i 14' The parallel manuscript Diri Bo. Ac = KBo. 26,10 i 11' has *ul-ú-TUM*. There is no Akkadian term *ul'uTu* attested. It may then render Akk. *ulludu* “to give birth to”, which does however not suit the vertical context.

- ii 4'f. It is not entirely clear if šu-du-ul in ii 5' is part of the pronunciation or of the sign name. Since in <ŠÚDUL = ŠUDUL-ŠUDUL> the reduplication actually concerns only the graphic and not the phonetic level, it is more likely that the second component belongs to the sign name, which results in quite an unc customary combination of Sumerian and Akkadian elements, then.
- ii 4' Simple Akk. *nīru* is improbable as restoration in (4), since it forms the basic translation of Sum. *šudul*, and is therefore expected to occur as initial entry of the section.
- ii 5'f. Both restorations are unparalleled, but they seem to be the most appropriate regarding the vertical context.
- ii 8'f. Both Akkadian terms are best to be linked to Akk. *wuššuru* due to their meaning and due to evidence from parallel sources (OB Diri Nippur 109 also lists Akk. *wa-ša-ru-um*). But note that G-stem variants of this roots are quite scarcely attested, and the meaning in these attestations actually is not “to be free” as expected from the D-stem variant, but something like “to sink down”.
- ii 8' On the copy, <RU> in (4) is clearly followed by an additional sign. A possible restoration would be the as to yet unattested abstract noun Akk. **ašrūtu*.

col.	l	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
iv	1'	ʽX-Xʽ ʽxʽ-AḪ-ki <i>ki-ib-</i> ʽxʽ- <i>ki-ta-ku</i>	ʽDINGIRʽ ʽxʽ <i>el-lu</i> ₄ <i>eb-b[u]</i> <i>kum-m[u]</i> <i>ku-up-[pu]</i> <i>na-[ka-a-sú]</i> ʽxʽ-[] ʽxʽ-[] []
	5'	[P]A-IB [š]a-ap [n]a-aš-ta- ʽruʽ-ša-ku	
		(break)	

Diri Bo. Ac = KBo. 26,10 (664/z)

col.	l	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
iii	1'	[TAK ₄ -TAK ₄]	[e]-ʽze-buʽ [uz]-zu-bu [ši/a]-a-tu ₄ [ši]-tá-tu ₄ ʽiʽ-še-eh ša-ni-tu ₄ uḫ-ḫu-rù GA-a-ú GA-a-tu ₄
	5'		pé-tù-ú ʽulʽ-ú-TUM [] [] [] []
iii	10'		
	15'		
		ʽLAGAB-LAGABʽ : la-ʽxʽ-[] ʽ: laʽ-ga-ab [<i>me-en-na-bi</i>]	[] []
		(break)	

iv 1'-5' The logogram that the present section addresses is unclear. On the copy, the second sign in l. 1 looks like <KI>. According to the sign name – provided the signs in 2'f. are segmented correctly –, the second sign should be <KID>. Unfortunately, there are no compounds attested with <KI> or <KID> as second sign which share the meaning of Akk. *ellu* and *ebbu*.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
𐎶	-	-
𐎶	“pure, sacred”	-
𐎶	“bright, pure”	-
𐎶	“cella, shrine”	-
𐎶	“cistern”	-
𐎶	“to cut”	-
𐎶	-	-
𐎶	-	-
𐎶	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
𐎶	“to leave”	-
𐎶	see note	-
𐎶𐎶𐎶	“to be remaining”	-
𐎶	“remnants”	-
𐎶	see note	-
𐎶	“second”	-
𐎶𐎶𐎶	“to delay”	-
𐎶𐎶𐎶	see note	-
𐎶𐎶𐎶	see note	-
𐎶𐎶𐎶	“to open”	-
𐎶𐎶𐎶	see note	-
𐎶	-	-
𐎶	-	-
𐎶	-	-
𐎶	-	-

𐎶	-	-
𐎶	-	-

- iv 6'-9' The present section is paralleled by Diri Bo. I = KBo. 1,54 r. 1'ff. There, the sign name reads *na-aš-tar-u-ru-[ša-ak-ku]*, the present variant thus preserving a sort of contraction. (4) is restored according to OB Diri Nippur 350.
- iii 1'-15' The present section is paralleled by Diri Bo. Aa = KBo. 7,12 i, with some notable orthographic departures. As for notes to individual entries, see there.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[] 'x' []	-	-
[ka]r-tim-m[i]	-	[anger]
kar-tim-mi-ya-wa-an-za	-	“angry”
kar-tim-iš-ki-za-kán ku-it	-	“who is always angry”
[x]-'x'-ni-iḫ-ḫu-wa-ar	-	“to []”
[m]a-al-ki-ya-wa-'ar¹	-	“to plait, twist”
EGIR-'pa¹ 'pa-ra¹-a píd-da-a-u-wa-ar	-	lit. “to bring back forth”
mar-ki-ya-u-wa-ar	-	“to reject, repudiate”
ḫa-te-ša-an-za	-	“dried up”
'te¹-ik-ri-iš	-	see note
[a]n-da-kán im-pa-ḫu-wa-ar	-	“to be burdened, depressed”
[an-d]a-kán im-pa-ḫu-wa-ar-pát(AŠ)¹	-	“also to be burdened, depressed”
U		
U		

(5) = Hittite	translation of the Akkadian	translation of the Hittite
'iš¹-ša-al-'li¹-[iš]	-	“spittle”
al-wa-an-za-tar	-	“sorcery”
al-wa-an-zi-na-aš	-	“witch”
[x]-'x¹-wa-ar	-	“to []”
[kur-k]u-ri-iš-ki-u-wa-a[r]	-	“to scare”
[kur-ku-r]i-iš-'ga¹-an-zi ku-'i¹-[e-eš]	-	“who keep scaring”
[] 'x x x¹	-	-
[š]a-nu-'u¹-wa-a[r]	-	“to []”
[w]a-ar	-	“to []”

of Hitt. *tekri-*, cf. Kloekhorst 2008: 863f.

iv 11'f. The spelling of Hitt. *impauwar* with <ḫ> is very remarkable. Even if there is a hiatus between *a* and *u*, such is usually not indicated through an extra sign.

obv. 1'-3' Possible restorations in (2) are: Sum. KAxLI-KAxLI and Úḫ, in (4): Akk. *ru'tu*, *kišpu* and *kaššāpu*.

obv. 5' The restoration are as proposed by M. Civil (2004: 90).

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
rev.	1'	[]	[]
			[]
			[]
	5'		[]
		[]	[]
			[]
			[]
		(break)	

Diri Bo. B = KBo. 1,48 (VAT 7509)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
r.	1'	DU-DU	[]
		la-aḥ ra-[an-ku-bu]-	[]
		me-en-na-bi	[]
	5'		r[e-du-ú]
			šu-UK- ^r x ¹ -[]
		^{DU-DU} ^{DU-DU}	i-tar-ru- ^r x ¹
		la-al-la-aḥ	i-tab-bu-lu
		ra-an-ku-ub-bu-	tù-bu-lu
		li-mu-ub-bi	nu-UZ-ZU-[]
r.	10'		nu-UZ-ZU-[]
		DU-šessig-DU-šessig	KI-tal-lu-[x]
		ki-ik-ri	ḫi-tal-lu-[pu/lu]
		gaz-ra-ku-nu-	ṭi-te-e[b-bu-ú]
		me-en-na-bi	na-[pa-gu]

rev. 1'-8' The present section is paralleled by Diri Bo Ab = KBo. 26,9+ iv 3'-10'. As for notes to individual entries, see there.

rev. 9' The reading of the first sign is uncertain; <TE> is as proposed by M. Civil (2004: 90). As for a short discussion of Hitt. *tekri-*, cf. Kloekhorst 2008: 863f.

r. 1'-5' The sign name is restored according to the following section. See note there.

r. 4' A restoration of Akk. *re'ú* is equally possible.

r. 6'-10' The name of the sign <DU> actually reads Akk. *ara-gub-bu*.

r. 6' The last sign preserved in (4) is almost completely broken. It either shows two small oblique strokes on top of each other or the beginnings of two horizontal wedges; possible restorations thus are Akk. *i-tar-ru-b[u]* “to enter repeatedly”, which is rather unlikely for contextual reasons, or *i-tar-ru-^rú¹* “to guide, steer”, which has a possible parallel in can. Diri 2 31 (with mistaken spelling *i-tar-ru-RU*).

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[] ¹ x-x ¹	-	-
[<i>kar-tim-mi-iš</i>]- <i>ki-iz-zi-kán</i> [<i>ku-i</i>] ^š	-	“who is always angry”
[<i>x-x-x-h</i>] <i>i-ya-u-wa-ar</i>	-	“to []”
[<i>ma-al</i>]- <i>ki-ya-u-wa-ar</i>	-	“to plait , twist”
[EGI]R- <i>pa pa-ra-a- píd-da-a-u-wa-[ar]</i>	-	lit. “to bring back forth”
<i>mar-ki-ya-u-wa-ar</i>	-	“to reject, repudiate”
<i>ḥa-te-eš-ša-an-za</i>	-	“dried up”
¹ <i>te²-ik-ri¹</i> -[<i>iš</i>]	-	see note

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
[]	-	-
[]	-	-
[]	“to accompany, lead”	-
[]		
[]	see note	-
[]	“to bring continually”	-
[]	“to take away”?	-
[]	see note	-
[]	see note	-
[]		
[]	see note	-
[]	“to creep repeatedly into”	-
[]	“to sink, submerge continually”	-
[]	“to disappear”	-

- r. 8' Note that D-stem forms of Akk. *tabālu* are extremely rare. One rather expects Akk. *bubbulu*, which is also attested in OB Diri Sippar 2.2:3'.
- r. 9'f. Possible restorations in (4) are Akk. *nussuḥu* and *nussû*, both “to remove, deport” (also proposed by M. Civil MSL [2004: 91] and by CAD sub *nesû* lex.sect.).
- r. 11'-16' The name *kas-ra-gunû* for <DU-šessig> is unique (the name in 1st-millennium sources is *ara-gub-šessig*). It is very likely to be linked to the pronunciation [kas], with the element -ra-, however, remaining unexplained.
- r. 11' The restoration in (4) is unclear. Akk. *kitallušu* (basic-stem meaning “to wrinkle (the nose), roll up (the eyes)”) does actually not share the semantic field of submerging/sinking. Possibly restore the root *qll*, hence *qitallulu* “to get continually weaker” (Diri Em. 540'K': 1' has *qallulu*).
- r. 12' The restoration of both Akk. *ḥitallupu* and *ḥitallulu* is confirmed by various textual parallels.
- r. 14' The restoration in (4) is according to can. Diri 2 45.

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
	15'		<i>na-[]</i> <i>ti-^rx¹-[]</i>
		(break)	
1.	1'	[]	[]
			[]
			[]
	5'		[]
			[]
			[]
			[]
1.	10'		[]
		(break)	

Diri Bo. Ca = KUB 3,98 (Bo. 591)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
	1'	^r GIŠ-LAM ¹ lu-uk <i>na-aš-lam-ma-ak-ku</i>	^r <i>lu-uk-ú¹</i> <i>la-am-mu</i> <i>ši-iq-du</i>
		GIŠ-SÍGxNUN : i-ri-na	
	5'	<i>na-aš-ši-ki-</i> <i>mu-na-ak-ku</i>	<i>i-ri-nu</i>
		GIŠ-SÍGxLAM : šu-ú-šú <i>na-aš-ši-ki-lam-ak-ku</i>	<i>šu-ú-šu</i>
		GIŠ-SÍGxLAM	[<i>qí</i>]- ^r <i>ri¹-tù</i>
	10'	(traces)	(traces)
		(break)	

1. 1'-10' According to the translation in l. 5', the present section possibly deals with compounds based on initial <GIŠ>.
1. 5' Note the defective spelling of Hitt. *lu-it-ya-a[n-]*, which may however be due to the limited space. One either expects a verbal ending *-anzi* “they drag” (in combination with a relative clause), or a participle ending *-anza* or *-antes* “dragging, dragged”.
- Ca 1'-3' The pronunciation SyllSum. luk in combination with Sum. GIŠ-LAM (there are no Syllabic-Sumerian equations available for this compounds except the present one) as well as the Akkadian translation are otherwise not attested. Also note the peculiar spelling of Akk. *lu-uk-ú*, which seems to indicate //.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
[]	-	-
[]- ^r x ¹	-	-
[]- <i>wa-ar</i>	-	“to []”
[]	-	-
[<i>t</i>] <i>ar</i>	-	-
[]- ^r x ¹ <i>mu-uš-ša-an</i> ^{GIŠ} UR ^{HLA} - <i>uš lu-it-ya-a[n]</i>	-	“[] and drag[] beams”
[<i>w</i>] <i>a-ar</i>	-	“to []”
[]	-	-
[<i>a</i>] <i>r</i>	-	“to []”
[]	-	-
[<i>a</i>] <i>r</i>	-	“to []”

translation of the Akkadian

hapax leg.

“almond tree”

“almond tree”

“cedar”

“licorice tree”

“storeroom, granary”

- Ca 2'f. In can. Diri II 223f., Akk. *lammu* and *šiqdu* are set against Sum. GIŠ-LAMxKUR. The two entries may thus have been erroneously assigned to the present section.
- Ca 3'f. The horizontal ruling between these lines is only visible in the Akkadian column; in the Sumerian column, it is possibly covered by (1-3) l. 4', or it is completely absent.
- Ca 7'f. The pronunciation SyllSum. šušu is otherwise not attested in combination with Sum. GIŠ-SÍGxŠÉŠ. Rather, it occurs in combination with Sum. GIŠ-MÜŠ-SÍGxLAM (e.g., can. Diri 2 254).
- Ca 9' Akk. KI-*ri*-DU is restored according to the duplicate Diri Bo. Cb = KBo. 26,14: 3' (also see notes there). The interpretation as Akk. *qirītu* “storehouse” is tentative, but with regard to following *sittātu* “remnants” not improbable.

Diri Bo. Cb = KBo. 26,14 (542/u)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
	1'	[GIŠ-SÍGxLAM] []	[š]u-ú-šu
		[GIŠ-SÍGxLAM] [i]m?	qí-ri-tù ši-it-ta-tù
	5'	[na-aš-ši-ki]-lam-ma-ku ₁₃ [n]a-aš []- ^r x ¹ []- ^r x ¹	ki-ri-súm šu-ú-šu šur-šu
		[GIŠ.MÁ.MUK]? 10' [] []	^r tar ¹ ?-kúl-lu [šu] [?] -ub-tù [a-ša] [?] -a-bu
		(break)	

Diri Bo. D = KUB 3,109 (Bo. 1252)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
	1'	[Ú-ŠÀ-SAR]	ša-ad-dar ₆ -ru
	2'	[Ú-ZI+ZI-LAGAB]	šu-up-pa-tù
	3'	[]	qáp-pa-tù
	4'	[]	NI-el-pé-tù
	5'	[]	NI- ^r PI ¹ -rù
	6'	[]	NAM-ku-rù-rù
	7'	[Ú-KUL-ŠÀ-SAR]	NAM-ku-ru-rù
	8'	[]	[x]-lu
		(break)	

Cb 1'f. See note to the parallel manuscript Diri Bo. Ca = KUB 3,98: 7'f.

Cb 3'-5' The restoration of the Sumerian is according to the duplicate Diri Bo. Ca = KUB 3,98: 9' and confirmed by the (remains of the) sign name. However, both Akkadian terms never occur as equivalents to Sum. GIŠ-SÍGxLAM.

Cb 6'-8' Akk. *kurissu*, *šūšu* and *šuršu* actually have no common logogram. The usual corresponding Sumerian terms are GIŠ-kirid(ŠĪR) (*kurissu*), GIŠ-arina^(MUSxNA) (*šuršu*), and a variety of items in case of Akk. *šūšu*. Therefore, it is possible that the present section does not deal with a single, but with three different logograms. However, as the logograms are quite complex, it is hardly conceivable that each of them, together with its pronunciation and sign name, takes a single line only. Moreover, the remains of l. 6', NA-AŠ, seem to form the beginnings of the sign

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	“licorice tree”	-
[]	“storeroom, granary”	-
[]	“remnants”	-
[]	“hairpin”	-
[]	“licorice tree”	-
ʾx¹-[]	“root”	-
[]	“wooden post, pole”	-
[]	“seat, throne”?	-
[]	“to sit”?	-

translation of the Akkadian

a sort of grass

“rush, sedge”

a basket made of palm leaves

“alfalfa grass”

see note

a sort of grass

a sort of grass

-

name – or more likely: of the pronunciation, which is then also a part of the following line.

Cb 9'-11' Among the possible restorations in 9', Akk. *akkullu* (Sum. GIŠ-NÍG.GUL) denoting a hammer-like tool, Akk. *tarkullu* (Sum. (GIŠ-MÁ-MUK) “wooden post, pole”, or less probable, Akk. *kakkullu* (Sum. GIŠ-U-MUN), Akk. *tarkullu* fits best due to the sign traces at the beginning of (4), and due to the parallel in can. Diri 2 302.

The restorations in 10'f. are as proposed by M. Civil MSL (1004: 92); they are however not compatible with any of the Sumerian counterparts quoted above.

D 4'-7' The entries in 4' and in 6' are very likely to be interpreted as representing Akk. *elpetu* and *immikkarūru* (Nos. 077/078). The reason for the addition of initial n is unclear; a graphical confusion can at any rate be excluded.

Diri Bo. E = KUB 3,103 (Bo. 2148)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
obv.	1'	(X-X)	[]- ^r x ¹ []
		[A.IGI]	[]- ^r x ¹ [ni]-is-sà-tu ta-zi-im-tù ZU-mu
	5'		
		[A.DU]	te ₄ -e-mu me-el-a-ku mil-ku
obv.	10'		ša-ḥa-a-tù a-ra-a-du me-ta-aš-šu-ru a-di
		[A.KAL]	mì-lu ḥi-i-lu ši-iḥ-lu
	15'		
		(end of tablet)	
rev.	1	[A.KAL]	^r ni ¹ -šu ZI-BU ZA-a-BU ti ₇ -ik-ku ta-ti ₇ -ik-ku
	5		

Presuming that *n* is also to be erased in 5', one could interpret that entry as Akk. *ippāru* “marsh, reed-bed”, which is, however, not attested with a Sumerian counterpart with initial <Ú>. AHW's interpretation of 6'f. as Akk. *nam-pá-ru-ru*, i.e., as an irregular N-stem infinitive of *parāru*, is very probably aberrant.

obv. 4' The transliteration of (4) is confirmed by E. Laroche's (1966: 161) collations.

obv. 6' According to the Hittite translation, the Akkadian has to be interpreted as *šūmu* “thirst”. This meaning is not attested to as to yet as corresponding to Sum. A-IGI or to any other compound based on <A>. Possibly it is also based on a literal interpretation of Sum. a--igi “to see water”. Akk. ZU-mu may also originate in the root *nzm*, with loss of the augment *n* (cf. Akk. *zimmatu* “lamentation”, which is actually considered a variant of *dimmatu*).

obv. 7'-13' The present section derives its entries from two different sources. The sememes <<plan, message>> as well as the equation with Akk. *adi* trace back to the *Izi*-compound Sum. a-rá. Akk. *arādu* and *šaḥāṭu* seem to refer to the compound Sum. DU₆-DU = e₁₁ originally. <A-DU> either forms a graphical variant of this sign or is a misinterpretation of it. The OB Nippur version still keeps apart both sections (DU₆-DU: 303-307 and A-DU: 317-317), and also in the version from Ugarit, they appear in different places (in tablet 1 and 3 respectively); there, however, the logogram already appears as A-DU in both sections. The present version, thus, seems to represent the next step

(5) = Hittite	translation of the Akkadian	translation of the Hittite
ʿx¹-[]	-	-
ku-it []	-	“which []”
<i>an-da ha-ʿx¹-[]</i>	-	“to [] in”
<i>pít-tu-l[i-ya-aš]</i>	“worry”	“anguish, worry”
<i>mu-ga-u-[wa-ar]</i>	“complaint”	“to pray, invoke”
<i>ka-ni-i-[in-za]</i>	see note	“thirst”
<i>wa-tar-n[a-aḥ-ha-za]</i>	“thought, instruction, plan”	“instruction”
<i>ḥa-at-[ra-]</i>	“messenger”	[message]
<i>pár-r[iʷ]</i>	“advice, council”	-
<i>wa-at-k[u-wa-ar]</i>	“to jump, attack”	“to jump, flee, escape”
<i>kat-ta š[alʷ]</i>	“to descend”	-
<i>kat-ta []</i>	“to drag around”	“to [] down”
<i>ku-i[t-ma-an]</i>	“until”	“as long as, while”
<i>ka-r[i-za]</i>	“high water, flood”	“high water, flood”
<i>wa-[]</i>	exudation of plants / “resin”	-
<i>wa-a-[]</i>	“high water, flood”	-
[]	here: “rising of water”	-
[]	see note	-
[]	see note	-
[]	“drop, shower”	-
[]	“dropping”	-

in this development, combining both sections into one. Can. Diri strikingly lists the real *Diri*-compound DU₆-DU only and has completely dropped the a-rá section.

obv. 8' Akk. *me-el-a-ku*, hapax legomenon, corresponds to WSem. *ml'k*, which is confirmed by the 'broken' spelling. In West Semitic, the vowel in the initial syllable of *ml'k* is expected to be /a/.

obv. 14'ff. The present section contains a number of sememes which are not attested in literary texts, but are well paralleled by other lexical sources; they involve <<resin>> (Akk. *ḫīlu*), <<soaking/dissolving>> (Akk. *šbw/zwb*), and <<dripping>> (Akk. *tikku*).

obv. 16' Possibly restore Hitt. *wa-a-[tar x]* in (5)

rev. 2f. The Akkadian terms can be either derived from the root *zwb* “to dissolve, flow away” or from *špw* “to soak, drench”. With regard to the vowel pattern in Akk. ZA-a-BU the Akk. *zwb* is more suiting; Akk. *špw*, in turn, is more frequently attested (esp. the /pīrs/-form) and it better fits the vertical context. ZA-a-BU would then be a mistake for *ša-bu-u*_{1/2}.

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
		[A.KA]	<i>mì-ik-ru-u</i> [<i>m</i>]aš-qí-tu
		[A.KA/A.SAG/U.KA]	[<i>e</i>]-lu [<i>mu-u</i>]h-hu [<i>bu-up-pa</i>]-ni?
rev.	10		
		[A.LÛ]	[] [<i>a-ba-a-ru</i>] [] []
			(break)

Diri Bo. F = KBo. 26,12 (206/w + 333/z)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
obv.	1'	[]	[]
		[A-AN]	<i>ša-mu-tù</i> <i>zu-un-nu</i> <i>za-na-n[u]</i> <i>na-al-š[u]</i> <i>na-la-š[u]</i> Š[UR?]
	5'		(break)
rev.	1'	(ŠU-NAGA)	<i>ha-[]</i> <i>te-líl-[tu_{3/4}]</i> <i>me-šu-^rú¹</i> <i>el-l[u₄]</i> <i>eb-bu</i>
	5'		

E rev. 6 Akk. *makru* (< *mkr*) does not show a long vowel in final position. <U> may also be part of an incompletely erased sign originally having followed <RU>.

E rev. 9 As for Hitt. *tarna*- “skull”, as opposed to *tarna(i)*- “release”, cf. HEG sub *tarna*- I.

E rev. 10 As for (4), cf. the equations SyllSum./OrthSum./Akk. ugu = U-KA = *buppāni*, *sihip pāni* (can. Diri 3 147f.). The restoration remains questionable, since the Hittite translation seems to be based on a different term.

E rev. 11-14 The restorations in (2) and (4) are as proposed by E. Laroche (1966: 162). Sum. A-LÛ actually is an *Izi*-compound to be read a-gar₅ (cf. can. Ea 1 184). The existence of this compound is not confirmed by literary sources, but it is well paralleled by other versions of *Diri*. The equivalent of Hitt. *šulaiš* cannot be Akk. *abāru* “lead”, since, as has been rightly pointed out by CAD sub *abāru* B lex.sect., the translation Hitt. *hasztilyanza* is based on this

(5) = Hittite	translation of the Akkadian	translation of the Hittite
ʾx¹-[]	“irrigation, flooding of fields”	-
ʾx¹-[]	“irrigation outlet”	-
še-e[r]	“on, above”	“on above”
tar-na-ʾa¹-[aš]	“topside, skull”	“head, skull”
ḫu-u-wa¹-ši	“face”?	a cultic stone object?
šu-la-a-iš	-	“lead”
ḫa-aš-ti-li-ya-a[n-za]	“lead ^{strength} ”	“powerful”
a-ra-an-za-aš-ša-an	-	“standing”
ʾa¹ ri []	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
ʾx¹-[]		
[]	“the heavens”	-
[]	“rain”	-
[]	“to rain”	-
[]	“dew”	-
[]	“to dew”	-
[]	-	-
[]	see note	-
[]	“purification”	-
[]	“to wash”	-
[]	“pure, sacred”	-
[]	“bright, pure”	-

term (notably yet, it is confused with the homonym Akk *abāru* “strength”), and since two subsequent entries with identical Sumerian and Akkadian terms are virtually not attested to in the Ḫattuša lists.

F rev. 1'-10' The restorations in (2) are as proposed by M. Civil (2004: 95). Although none of the Akkadian equivalents are definitely attested in one of the parallel versions, the restoration is probable, since <ŠU-NAGA> is the only known *Diri*-compound with the meaning “to clear”, and since it is followed by the compounds <ŠU-BÙLUG> and <ŠU-KAL> in the parallels, which are also attested on the present manuscript.

F rev. 1' The present entry is possibly to be linked to Akk. *ḫīTu* (with meaning unclear), which is an equivalent of Sum. ŠU-NAGA in parallel can. Diri 5 93 and OB Diri Nippur 1:03.

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
			<i>nam-r[u]</i> [?] ¹ x ¹ ¹ x ¹ [] AB-[] RA KU/MA ¹ x ¹ ¹ x ¹ [] UR.MEŠ BI-[]
rev.	10'	ŠU-KUL-KA(UŠ-BAR) [?] x-x-ki	<i>na</i> ¹ x x x ¹ ¹ x x x x ¹
		ŠU-BÙLUG ke-eš-pí <i>šu-nu-?</i>	¹ IGI/KI X AZ ¹ [x] ¹ x ¹ ¹ x ¹ []
	15'	ŠU-KAK ¹ x ¹ -pa-aḥ <i>šu-n[u]</i> - [?]	¹ x ¹ -TE
		ŠU-KAL ¹ RU TA/GA ¹ [x] [x] ¹ x x ¹ []	¹ x x ¹ []- ¹ x ¹ <i>ki-it-ru-ṣú</i>
rev.	20'	[x x] ¹ x ¹ [x x] ¹ x ¹	¹ LI ¹ -DA-DU ¹ x ¹ -iš-kán <i>ki-it-¹x¹-ZU</i> : <i>ma-¹x-x¹-ku-u-wa-[ar]</i> KA : [?] ¹ AZ ¹ [] ¹ x ¹ []
(break)			

- rev. 6' Although the traces of the second sign do not support the restoration, it is likely due to preceding Akk. *ellu* and *ebbu*, which usually occur in group with Akk. *namru*.
- rev. 7' M. Civil (2004: 95) reads Akk. ¹ri[?]-¹iš[?] -[nu] in (4), which is an equivalent of Sum. ŠU-NAGA in can. Diri 5 94 and OB Diri Nippur 1:02. However, the signs rather look like <MAR> and <BAR> (the photo is too indistinct for a collation).
- rev. 9' As proposed by M. Civil (2004: 96), the third sign can be interpreted as mistaken <KU>, thus completing the line to Akk. *ramāku*. However, there clearly is a fourth sign, which then remains unexplained. Note that the third sign could also read <AK>, but the traces of the fourth sign do apparently not fit <KU>. (the photo is too indistinct for a collation)
- rev. 11'f. M. Civil (2004: 96) reads the sign as <ŠU-KUL-DU-BAR>. The second line in (2/1) very likely represents the pronunciation. The second line in (4) is slightly indented. It could either contain the sign name or a part of a longer Hittite translation, the two lines then making up a single entry.
- rev. 13'f. The segmentation of the second line is according to the reading Sum. ḡéšpu as attested in can. Lu Excerpt 2 217f. As 16' equally contains the element *šu-nu*, this element may represent the beginning of the sign name, which must start with *šu-* (M. Civil [2004: 96] interprets the two signs as belonging to the Akkadian). The sequence moreover seems to be continued in the Akkadian column; thus the section, like the preceding one,

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	“bright, shining”	-
[]	-	-
[]	-	-
[]	-	-
[]	“dogs []”?	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
<i>a</i> -[]	-	-
<i>šu</i> -[]	-	-
ZA-[]	-	-
¹ <i>x</i> -[]	“to break off”	-
[]	-	-
[]	see note	-
	-	-
	-	-

probably consists of one entry only. The Akkadian equivalent of the parallel versions (can. Diri 5 97, OB Diri Nippur 1:4, OB Diri Oxford 305) is Akk. (*h*)*umāšu* “strength”.

rev. 15'f. As to the segmentation of 16', see previous note. The section again seems to contain one entry only, as 16' (2) is blank, and despite that the Hittite column seems to be inscribed in 16'. The sequence in 15' (4) is very short, possibly representing a logographic spelling.

rev. 17'ff. The complicated spatial situation of the present section could not be reproduced exactly in the transliteration: 19' (4) could be a continuation of 19' (2/1), as well as 20' (4) of 20' (2/1). The sequence *x-iš-kán* in 20' (4) may be Hittite and 20' (5) or 21' (1/2) may be its continuation. 22' (4) ranges into 22' (5). The signs in (5) are not exactly on the same line as the terms in (4), but rather in a position intermediate with the respective following lines.

The usual reading of ŠU-KAL, i.e., Sum. *liru(m)*, cannot be restored in any line of the section. Equally, none of the Akkadian equivalents known from other versions can be found in it; Akk. *ki-it-¹x-ZU* in 21' may possibly correspond to Akk. *šitpušu* in can. Diri 5 113.

M. Civil MSL (2004: 96) gives a couple of further tentative restorations in (4), which are not followed here.

Diri Bo. G = KBo. 26,16 (1005/z)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
1'	[SAL.LAGAR]		<i>e-nu šá^DA-a</i> <i>pí-in-KU</i> <i>BI-in-DUG</i> <i>bi-ra-ta-ḫi</i>
5'			<i>u-ru-uḫ-ḫu ša [s]í-ni-iš-t[i]</i>
	[]		^r x x x ¹ []
		(break)	

Diri Bo. Ha = KBo. 26,15 (125/v)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
1'	[]		[]
	[]		[]
	[PA.GÁ] [?]		[]- ^r x ¹
	[]	]- ^r x ¹ -ku	
5'	[PA-DU-g.-KAK] [?]		[<i>r</i>]a-bi-iṣ-šú
	[]	<i>k</i> u ² -nu-ka ₄ -ka ₄ -ku	
	[PA-NUN-LAGAR] [?]		^r ú-tù ¹ -lu ša GU ₄
	[]	]- ^r ka ₄ ¹ -ra-ku-u-da-i-ku-ub	
	[PA-E-KISIM ₅ XUDU]		[<i>ú</i>]-tù-ul-lu ša UDU
10'	[]	-ki-ši-m]a-ak-ki u-da-i-ku-ub	
	[PA-GI]		[<i>ma-ḫa</i>]-šú
	[]		[<i>ra-bá</i>]-šú
		(break)	

G 1' Akk ^DA-a, according to OB Diri Sippar sect. 1 13', is a mistake for ^DÉ-a

G 3' Possible interpretations of Akk. *PinTu* are *bintu* “daughter”, *pendû* “a skin mole”, *pēntu* “a tree”, and even *pēmu* “upper thigh”, which is however as yet not attested with an *-at-* extension. Possibly, the term may further be connected with unclear Akk. *a-PI-tum* in the parallel OB Diri Sippar 1:15'.

G 4' Akk. *bi-ra-ta-ḫi* is a sandhi for *birât aḫi*, which is usually attested in the singular *birīt aḫi* or *birti aḫi*. A sandhi form [*b*]ir-ta-ḫi is also preserved in can. Hg. B 4 i 4.

G 5' Can. Diri 4 186 preserves Akk. *ūru ša sinništi* “woman's pudenda” instead. With regard to the preceding entry, which refers to the area between the arms, this seems to be the primary entry. Present *uruḫḫu ša sinništi* very likely is a secondary interpretation. Also note also the peculiar spelling of /s/ by <ZI>.

Ha 3'f. The only known Hittite word beginning with *tarpi-* is Hitt. *tarpiš*, denoting an unfavorable state. It would well correspond to Sum. PA-GÁ, which is set against Akk. *ḫatû* “(to be) defective” and *silitu* “sickness”. However, the final sign preserved in 3' (5) does not seem to be <IŠ>. Rather it combines with preceding <I> to <YA>; an adjectival derivation of Hitt. *tarpi-* is as yet not attested.

translation of the Akkadian

“*en*-priestess of Aya”

-

see note

“space between the arms, chest”

“hair of head” woman's pudenda ”

(5) = Hittite

ʿx¹-[]

[]

translation of the Akkadian

-

-

translation of the Hittite

-

-

tar-pl-i-i[š]?

-

see note

na-an-[]

“bailiff”

-

GU₄^{HLA}[-aš SIPA]

“(chief) herdsman of cattle” “[shepherd of] cattle”

UDU^{HL}[^A-aš SIPA]

“(chief) herdsman of sheep” “[shepherd of] sheep”

ʿx¹-[]

“to beat”

-

[]

“to sit, be recumbent”

-

Ha 5ʿf. The common equivalent to Akk. *rābišu* is Sum. *maškim* (PA-DU-*šessig*) or *máškim* (PA-DU-*gunû*). The restoration of <PA-DU-*gunû*-KAK> is based on the sign name, which clearly refers to an element <KAK> (similarly Gong 2000: 87).

Ha 7ʿf. The Sumerian has been restored as PA-E-KISIMxGU₄ by M. Civil (2004), followed by Y. Gong (2000: 87), as the entries 7ʿf. and 9ʿf. seem to be exactly paralleled except for <UDU>, which replaces <GU₄> in 9ʿf. However, the suggested sign is otherwise not attested, and also the respective sign name apparently points into another direction. It seems improbable that the sequence *ku-u-da* represents <GU₄>; rather, *-ku* belongs to the ending *-akku*.

The present restoration, i.e. Sum. PA-TÛR(NUN-LAGAR), is based on OB Diri Nippur 364, which there precedes Sum. PA-DAG-KISIMxUDU-MÂŠ and is equally set against Akk. *utullu ša* GU₄. The sign <LAGAR> could be expressed by *-qa-ra-ku* in the sign name. <TÛR> is however never attested with an additional sign inscribed; the sequence *uda-igub* could simply be an interference with the following line (A similar instance is attested in the parallel Diri Bo. Hb = KBo. 26,18 r. 3ʿf.).

Ha 11ʿf. The restorations are according to the parallel Diri Bo. Hb = KBo. 28,18 r. 5ʿf.

Diri Bo. Hb = KBo. 26,18 (353/z)

col.	l	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
l.	1'	[]	[]
		[]	[]
		[]	[]
		[]	[]
	5'	[]	[]
		[]	[]
		(break)	
r.	1'	P[A [?]] ú-[túl] [?]	[] []
		PA-E-KISIM _x X ú-túl <i>na-aš-^rta¹-ki-ši-ma-ku-u-^rx¹-[]</i>	[ú-t]ù-lu
	5'	PA-GI zi-ig <i>na-aš-ta-an-ki-ši-ma-ku</i>	<i>ma-ḥa-šú</i> <i>ra-bá-šú</i>
		PA-GAN [x]- ^r x ¹ -ig	<i>ša-dá-du</i> <i>šu-zu-bu</i>
r.	10'	[]	<i>šu-ta-^rzu¹-b[u]</i>
		(break)	

Diri Bo. I = KBo. 1,54 (VAT 7763)

col.	l	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
l.	1'	[]	[]
		[]	[]
		[]	
		[ŠU.NÍG.DUMU.LAL.BI] [?]	[]
	5'	[]	[]

Ha r. 3'f. According to the parallel Diri Bo. Ha = KBo. 26,15: 9'f., the inscribed sign in 3' (2) should be <UDU>. The traces, however, do not support this restoration, nor does the sign name support it, since the last, partly-broken sign in 4' rather looks like <IGI> than like <DA>, <DU> or <UD>. The element <E/DAG> is omitted in the sign name.

Ha r. 5'-7' The sign name in 7' should actually read *naštan-kikku*, as has already been noted by Y. Gong (1995: 52f.). The sequence *-kišimakku* is obviously inferred from the preceding entry.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[x] ʿx¹ []	-	-
ʿKL.MIN¹?	-	“ditto”
aš-ša-nu-mar	-	“to provide (with)”
ḫar-pí-iš	-	a meat cut
[ku-i]-ʿe¹-eš-kán ku-wa-pí		“who lead off to some place”?
[ar-ḫ]a pé-e-ḫu-da-an-zi		
[]-al-ta-al-liš	-	-
[]	-	-
[]	-	-
[]	“chief herdsman”	-
[]	“to beat”	-
[]	“to sit, be recumbant”	-
[]	“to pull, drag”	-
[]	“to cause to leave”	-
[]	“to cause continually to leave”	-
(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]-ʿx¹	-	-
[x]-ʿx-na¹-wa-an-za	-	“[]ed/ing”
[m]a-a-an	-	“if, when”
ma-a-an-[pátʰ]	-	“also if, when”

Ha r. 8'-10' Attested readings for PA-GAN are Sum. ság and sig₁₁. The sequence before SyllSum -ig in 9' could accordingly be restored to <ZI>; however, the preserved oblique stroke seems too large for such a restoration (collated). Possibly restore <GÁL = ig>.

Il. 4'-8' Actually, the Hittite terms in the present section do unambiguously point to Sum. tukum-bi. This restoration would also account for the unusually large space the Sumerian subcolumn takes (5 lines); spelling out the full sign

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
		□	[m]a
		□	
		□	
		□	□
l.	10'	□	
		□	□
		□	□
		□	□
		(break)	
r.	1'	PA-IB : š[a-ab]	□
		na-aš-tar(KUR) ¹ -u-ru-[ša-ak-ku] ²	□
			□
		(blank space covering at least ten lines)	□
		(break)	

Diri Bo. J = KUB 3,97 (Bo. 1244)

col.	1	(2/1/3) = Orthographic & Syllabic Sumerian (+ sign name)	(4) = Akkadian
	1'	ŠU.BAD : ú-d[u]	[ú-tù]
		ŠU.U : šu-u-um	šu-[u-um]
		šu-u-ki-ku-ra-ak-ku	
		ŠU.MÌN : šu-u-mi-in	šu-m[i-in-nu]
	5'	šu-u-ki-ku-ru-ša-ak-ku	ma-[]
			a-[]
		[Š]U.BAD : za-pa-aḥ	□
		(break)	

name of <TUKUM> would require at least two lines. A section dealing with <TUKUM> is also attested in OB Diri Oxford 318 and can. Diri 5 119f., but the sections following the section in the present manuscript cannot be brought in accordance with those following the TUKUM-section in the parallels.

- 1 l. 9' The Hitite must probably linked to the root Hitt. *alwanz-* “sorcery”
- 1 l. 12' The first sign in (5), read <ŠA>, apparently has four instead of the usual two small oblique strokes. However, there is no compelling alternative reading (<GURUN> or <KAS₄> do not completely agree with the sign form either). The term Hitt. *šangari-* is as to yet unattested.
- 1 r. 2' In texts of the canonical period, <ŠAB> (<PA-IB>) is named *gištar-uraš-akku*; in the parallel Diri Bo. Aa = KBo.7,12 iv 6, the name reads [n]ašta-ruš-akku.

(5) = Hittite	translation of the Akkadian	translation of the Hittite

<i>ma-a-an-ma-an</i>	-	“as if”

^{LÚ} <i>al-[x-x-ta]l-li-iš</i>	-	see note

<i>du-ud-du-wa-an-za</i>	-	“deaf”

<i>ša²-an-ga-ri-iš</i>	-	hapax leg.

ʽx-kánʽ KÙ.ʽBABBARʽ-uš ʽxʽ	-	-

□	-	-

□	-	-

□	-	-

□	-	-

□	-	-

	translation of the Akkadian

	“span, half-cubit”

	a stone

	a stone

	-

	-

	-

J 1' Note that the compound ŠU-BAD is treated in two separate, not directly-adjacent entries (ll. 1' and 8'), with distinct Sumerian readings.

J 2'f. The reading for ŠU-U listed in can. Diri 5 115 is SyllSum. šu-u. Present SyllSum. šum is probably incorrect, as ŠU-U actually seems to be an *Izi*-compound; it is apparently inferred from the mimated form of the respective Akkadian loanword *šûm*, which possibly is the term to be restored in (4) as well.

J 4'-6' The sign name *šu-gigur-uš-akku* is difficult to analyze; possibly it is erroneous. Usually, <MAN> is named *gigur(u)-min-na-bi*. The meaning of the element *-(u)š-* is unclear. Also note that Sum. šu-mìn is actually an *Izi*-compound.

J 8' See the note to 1'.

OBLu Bo. A = KBo. 1,30 (VAT 7455)

col.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
i'	1'	□ □ □	□ □ □	□ □ □
			(break)	
ii'	1'	□ [lú-KIMIN-gi ₄ -nu-tuku] [lú-KIMIN-gi ₄ -nu-zu] [lú-KIMIN-šu]-ĝar-nu-tuku	[]- ^r x-x ¹ lu-KIMIN-ki-nu-ud-ma lu-KIMIN-ki-nu-zu lu-KIMIN-šu-kar-nu-ud-ku	^r ša x x ¹ [] {ša} ¹ ša-ni-na ₇ la-a i-šu-u : {ša} ¹ ša-ni-na ₇ la-a i-du-u ša te-er- _{ta4} ir-ta ₄ la-a i-šu-u
	5'	[: u]t-ta-ni-za l[ú]-KIMIN-šu-ĝar-nu-zu ^r : ¹ ut-ta-ni-za lú-aš-ḫab lú-gada-tar	ku-iš ar-ku-u-wa-ar lu-KIMIN-šu-kar-nu-zu ku-iš ar-ku-u-wa-ar lu-aš-ḫa-ab lu-ga-at-tar	na-at-ta ša te-er-ta ₄ ir-ta ₄ la-a i-du-u na-at-ta nu-'-ú nu-'-ú
ii'	10'	lú-níĝ-gal-gal lú-níĝ-gal-gal lú-níĝ-al-di lú-níĝ-al-di-điri-ga [lú-níĝ]-ḫul-dím-ma	lu-ni-in-gal-gal lu-ni-in-gal-gal lu-ni-al-ti lu-ni-al-ti-at-ri-qa lu-ni-ḫul-tim-ma	ša ra-bá-a-ti ša at-ra-a-ti ni-ir- ^r tu/ti ¹⁷ ša i-na ni-ir-ti ma-a-Ú mu-lam-mi- {in} ¹ ŠÀ-bi

ii 2'-7' The term to be substituted for KIMIN in (2) very likely is Sum. gaba.

ii 2'f. As noted by M. Civil / H.G. Güterbock (1969: 218), the Hittite is to be analyzed as A.A-an=za according to the following entries and because of the accusative which is required by the grammatical construction. For a discussion of Hitt. *muwa-* (denoting an awe-inspiring quality) and the corresponding logogram A.A, cf. CHD; in any case, the meaning is not in agreement with Akk. *šāninu*. CHD suggest that the translation was based on defective Akk. *ni-na₇*, which results from the (erroneous) omission of the initial determinative pronoun Akk. *ša*. However, this omission rather appears as a simple scribal mistake (No. 006), which is rather unlikely to have affected the translation.

ii 4'f./6'f. The expression Akk. *te-er-ta₄ ir-ta₄* probably derives from the idiom Akk. *irta turru* lit. “to turn away the chest; to push away, deflect”, which often occurs in bilingual texts, then set against Sum. *gaba--gi_{1/4}*. Sum. *šu--ĝar*, the corresponding term in the present entries, actually means “to carry out”; possibly yet, it must be conceived of here as in its literal meaning, i.e. as “to put the hand to/on the chest”, then “to push away.” Akk. *te-er-ta₄* hence is to be analyzed as verbal adjective *tērtu* “turned (away)”. The vertical context; however, rather demands for an active meaning, i.e., for the formation *mutīr irti*, in the meaning of “who does not have/know a rival (one who pushes him away)”. Akk. *tērtu irta* may therefore correspond to a certain group of *damqim-īnim* syntagmata which do not have a passive-possessive meaning, but an active one (cf. Akk. *aklam asakki* “who has broken a taboo”). The very few instances of these active *damqam-īnim*-s are all attested in OB ¹⁰azlāg = *ašlaqqu* A 235f.; they very likely are ad-hoc formations

The Hittite translations offers an alternative interpretation of the Akkadian. The phrase Hitt. *uttani arkuwar iya-* “to make an excuse in a (specific matter)” is also attested in literary sources (cf. KUB 14,1 rev. 36; Götze 1928: 28) and must therefore be regarded as idiomatic. The translation, however, seems to be based solely on

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]- ^r x ¹	-	-
[]- ^r x ¹	-	-
[]- ^r x ¹	-	-
[]	-	-
: A.A-an-za ku-i[š]	“who does not have a rival”	“who [does not] <i>muwa</i> -”
A.A-an-za ku-iš U[L]	“who does not know a rival”	“who [does] not [] <i>muwa</i> -”
<i>i-ya-z[i]</i>	“who does not have anyone who pushes away (i.e. a rival)”	“who does not make a reply in a (specific) matter”
<i>ša-^rak¹-ki</i>	“who does not know anyone who pushes away (i.e. a rival)”	“who does not know a reply in a (specific) matter”
<i>dam-mu-pí-iš</i>	“rude, barbarian”	“rude, barbarian”
<i>dam-mu-pí-iš</i>	“rude, barbarian”	“rude, barbarian”
<i>šal-la-e-eš</i>	“(man) of great things”	“great ones”
<i>kal-la-ra-at-te-eš</i>	“(man) of hughe/excellent things”	“enormities, monstrosities”
<i>i-ši-ya-aḥ-ḥi-eš-kat¹-tal¹-^rla¹-aš</i>	see note	“denouncer, informer”
<i>me-ek-ki</i> MIN	see note	“very ditto”
<i>ŠÀ-kán ku-iš an-da ḪUL(KI)¹-eš-ki-iz-zi</i>	“making the heart evil”	“who is always evil in the heart”

the element Akk. *turru* “to reply, give an answer,” ignoring Akk. *irtu*, which is never attested in the semantic context of replying/excusing.

- ii 8f. Hitt. *dammupi*- is the less common variant of *dampupi*-. As for a short discussion of this term, also including the present attestations, cf. J. Klinger (1992: 191f.).
- ii 8' Sum. *aš-ḥab* is otherwise unattested, but it very likely is a variant of *is-ḥab* “rude person”, as judged from the Akkadian loan word with the alternating forms *išhappu* and *ašhappu*.
- ii 9' Sum. *gada-tar* lit. “cut(ting) flax” is hapax legomenon.
- ii 10f. The Hittite translator obviously disregarded the genitive (i.e., possessive) relation as expressed by the Akkadian (No. 169).
- ii 12f. The lexical relations between all three columns are indeterminable. Sum. *níg-al-di* has the meaning “request, need”; it is usually translated by Akk. *erīštu*. The supposed parallel entry in OB ^{lu}azlág = *ašlaqu* A 309 accordingly reads [lú-níg-a]l-di = *ša erīšti*. Akk. *nêrtu*, which is the only possible interpretation of the sequence *ni-ir-tu/ti*, can hardly be brought into agreement with that meaning. Its usual Sumerian counterpart is *saḡ-ḡeš-ra*, as e.g., exposed by the entry in OB ^{lu}azlág = *ašlaqu* A 114, which reads Sum./Akk. lú-sa[ḡ-ḡeš]-ra = *ša nêrtim*. That the sequence *ni-ir-tu* results from badly-transmitted *ir-ri-iš-tu* is possible, but not very probable. Hitt. *išiyahḥeškattalla*- “to denounce, inform” does neither correspond to Akk. *erēšu* nor to *nêru*. It may fairly fit the semantic field of the latter, but it is by no means an exact translation. In 13', furthermore, the sequence Akk. *ma-a-ú* poses interpretative problems. It may be linked to Akk. *mā'u*, which is, however, never attested in the suffix conjugation, or to Akk. *malû* “to be full (of)”, with confusion between <Ú> and <LU>, which is improbable because of the orthography (plene-written *a*), but which would suit Sum. DIRI = *sa₅* (= Akk. *malû*).

col.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[lú-níĝ-hu]l	lu-ni-hu-ul	<i>li-im-nu</i>
		[lú-níĝ-hu]l	lu-ni-hu-ul	<i>ma-aš-ku</i>
		[lú-níĝ-hu]l	lu-ni-hu-ul	<i>ša-ab-ru</i>
		[lú-níĝ-hu]l	lu-ni-hu-ul	<i>ZÉ-e-ru</i>
		[lú-níĝ-hu]l	lu-ni-hu-ul	<i>a-ya-bu</i>
ii'	20'	[lú-níĝ-hu]l	lu-ni-hu-ul	<i>gul-lu-bu</i>
		[lú-níĝ-hu]l	lu-ni-hu-ul	<i>ZU-ul-pu-tù</i>
		[lú-nígh-hu]l-hu]ul	lu-ni-hu-ul-hu-ul	<i>li-im-nu</i>
		[lú-nígh-hu]l-hu]ul	lu-ni-hu-ul-hu-ul	'x¹-[]
		[lú-nígh-hu]l-hu]ul	lu-ni-hu-ul-h[u-ul]	[]
			(break)	
iii'	1'	[]	[]	[]
		[]	[]	[]
		[]	[]	[]
		[]	[]	[]
	5'	[]	[]	[]
		[]	[]	[]
		[]	[]	[]
		[]	[]	[]
		[]	[]	[]
iii'	10'	[]	[]	[]
		[]	[]	[]
		[]	[]	[]
			(break)	

OB Lu Bo. B = KBo. 1,39 (VAT 7460)

col.	I.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
1.	1'	[]	[]	[]
		[]	[]	[]

ii 14' The omission of <IN> in (4) may also be due to a sandhi spelling. As to (5), M. Civil / H.G. Güterbock (1969: 219) propose to read Hitt. *ḪUL-eš-ki-iz-zi*, thus Hitt. *ḫuwappeškiizzi* (as opposed to HED sub *idalu*-, reading *idalauweškiizzi*, which is otherwise unattested). This suggestion is compelling, as the possible interpretations of Hitt *kešk*-, i.e., as a derivation of *kīš*- “to comb” or of the homonym *kīš*- “to smash”, which is attested but very scarcely, hardly fit the Akkadian.

ii 18' The Akkadian can either be interpreted as *šerru* “enemy” or *zēru* “hated”. The Hittite translation is based on the latter.

ii 20' Akk. *gullubu* “to shave” generally refers to two different (social) acts: transferring people into slavery by

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>hu-wa-ap-pa-aš</i>	“evil”	“evil”
<i>i-da-lu-uš</i>	“bad”	“evil”
<i>har-ra-an-za</i>	“false”	“damaged, bad”
<i>pu-uk-kán-za</i>	“enemy” / “hated”	“hated, disgusting”
<i>har-pa-na-al-li-[iš]</i>	“enemy”	“enemy”
<i>an-na-nu-wa-[an-za]</i>	“shaved; put into slavery ^{consecrated} ”	“trained”
<i>gur-ša-m[u]</i>	“to ruin, destroy; ruined”	see note
[]	“evil”	-
[]	-	-
[]	-	-
[]- ^r x ¹ -an-za	-	-
[]- ^r x ¹	-	-
[]	-	-
[]- ^r x ¹	-	-
[]	-	-
[]	-	-
[]- ^r x ¹ -na-an	-	-
[]- ^r x ¹	-	-
[]- ^r x ¹ -tar-na-an	-	-
[]	-	-
[]- ^r x ¹	-	-
[]- ^r x ¹	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]- ^r x ¹ -ra-aš	-	-
[]- ^r x ¹ -iš-ša-ra-aš	-	-

shaving the characteristic *abbuttu* hair style or consecrating priests or craftsmen who are connected with the temple. Both meanings are not fully compelling in the present context; the Hittite translation apparently refers to the second meaning, whereas the first meaning seems to be the more appropriate according to the Sumerian. M. Civil / H.G. Güterbock (1969: 219) therefore propose to take Akk. *gullulu* “to sin, comit sacrilege” as the original entry, which seems improbable due to the nominal pattern of that term (one would rather expect Akk. *mugallilu* or the like instead).

- ii 21' Note that <Z> here represents Akk. /š/. The Hittite has been connected with Hitt. *kurš(a)*- “to cut, separate” by HEG sub *kurš(a)*- via intermediate **kuršamman*- “something that has been cut”.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		□	□	□
		□	□	□
	5'	□	□	□
		□	□	□
		□	□	□
		□	□	□
		□	□	□
l.	10'	□	□	□
		□	□	□
		□	□	□
		□	□	□
		(break)		
r.	1'	□	[lu]-'ki ¹ -ti-ma-an- ¹ x ¹	□
		[lú-šà-ta-dili]	lu-ša-ta-at-li	<i>em-ru</i>
		[lú-šà-ta]-ḥa-la	lu-ša-da-ḥa-la	<i>em-ru</i>
		[lú-š]à-bi-šè-UZU-UD-BAD	: lu-ša-bi-iš-ši-mu-li-ku-du	
	5'		: ŠÀ-ir-kán ku-{e} ¹ -da-ni	<i>e-eš-ḥar ma-a-ni-it</i>
		lú-šà-til-la	lu-ša-ti-[il-la]	¹ gam ¹ -ra-at ŠÀ-bá
		lú-šà-ti-la	lu-ša-ti-[la]	<i>bá-la-aṭ ŠÀ</i>
		lú-šà-gagri(GI ₄)	lu-ša-ga-ak-ri	<i>ṭù-ub ŠÀ-bi</i>
		lú-šà-dib	lu-ša-ti-ib	<i>ze-nu-ú</i>
r.	10'	lú-šà-dib-dib	lu-ša-ti-ib-ti-ib	<i>ze-NI-nu-ú</i>
		lú-gú-bar	lu-ku-pa-ar	<i>ZA-a-i-DU</i>
		lú-šà-šu-bar-ra	lu-ša-šu-pa-ra	<i>ša a-na ŠÀ-šú ¹x¹-[]</i>
		lú-šà-ku ₄ -ku ₄	lu-ša-ku-ku	<i>ša a-na ŠÀ-šú ¹x¹-[]</i>

- l. 4'f. CHD sub *šamenu-* lex. sect. regards both lines as belonging to one entry, thus reading [*kui*]t(?) *kudani awan* | [*arḥ*]a *šamenuwan* “for whom [somethin]g(?) has been dispensed with”. This suggestion is appropriate as it accounts for the missing glide between <NI> and <A> in 4' (however, note that there is a glide missing between <NU> and <AN> in 5', as well), and for the neuter gender of the participle in 5', which would, according to the character of the list, be expected to have animate gender. The interpretation further presugestes <E> to have been omitted between <KU> and <DA> in 4'; a similar spelling of Hitt. *kuedani* can be found in r. 5'. If the two lines are taken as single entries, one could alternatively explain the term in 4' as a derivation of the verb Hitt. *kuddaniya-*, which is apparently also attested in KBo. 16,25 i 8 (cf. Rizzi Mellini 1979: 518f. + 543) in incomprehensible context.
- r. 2'f. The present entries form the only instance within the corpus in which a set of identical Akkadian items is rendered by varying Hittite translations (also see chapter 11, sect. 2.6.2.).
- r. 3' Sum. ta-ḥa-la very likely corresponds to Sum. ta-ḥa-ar as attested in the OB ¹⁰azlág = *ašlaqqu* B v 51 (Sum./Akk. lú-šà-ta-ḥa-ar = *ša libba=šu emru*)
- r. 4'f. According to (2) and (5), the Orthographic Sumerian should read lú-šà-bi-šè-múd(BAD)-lugud(BAD-UD)-(dé); cf. also OB ¹⁰azlág = *ašlaqqu* B v 52 (Sum./Akk. lú-šà-múd-lugud-dé-dé = *ša libba=ša dama*

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[l]i-iš	-	-
[]- ^r x ¹ ku-da-ni-a-wa-an	-	see note
[]- ^r x ¹ ša-me-nu-an	-	“passed by, burnt”
[]-za	-	-
[]-a	-	-
[] ^r x x ¹ a pí šu	-	-
[]-la-aš	-	-
[]- ^r x ¹ -an-za	-	-
[ku-i]š pé-da-iz-zi	-	“who brings []”
[]- ^r x ¹	-	-
[]		
: pa-pár-ri-y[a-an-za]	“suffering from colic”	hapax leg.
: šu-u-wa-an-[za]	“suffering from colic”	“filled up”
: ša []	“who []”	“whom the heart
an-da		[] blood with pus”
[]	“whose heart is complete completeness of the heart ”	-
[]	“whose heart is alive living of the heart ”	-
: Zl-ni ^r x ¹ []	“whose heart is well well-being of the heart ”	“[who] in the soul []”
[]	“angry”	-
[]	“very angry”	-
[]	see note	-
[]	“who [] to his heart”	-
[]	“who [] to his heart”	-

u šarka malû). As to the paleographic form of <KU>, see note to r. 13.

- r. 8' As to Sum. *gagri* as reading of *GI₄*, there is no compelling interpretation. Kagal Bo. C = KBo. 16,87+ i 14' equally lists SyllSum. *ga-ag-ri*, however, with the (broken) Orthographic Sumerian very likely to be restored as *gúr-gúr*.
- r. 9'f. Otherwise unattested Sum. *ša-dib* very likely is to be connected with Sum. *ša-dab₅*. The interpretation probably results from a paralexia of Sum. *DAB* for *dab₅*.
- r. 10' Akk. *ze-ni-nu-ú*, to be interpreted as *zenênu* (*ānu*-extension) or as *zēninû* (reduplication), is only attested here and probably an ad-hoc formation.
- r. 11' Sum. *gú-bar* is not matched by any Akkadian root with the structure Z'T. M. Civil / H.G. Güterbock (1969: 219) therefore propose to read Akk. *za-a-i-ru*¹ “enemy, hostile”; however, the expression does not fully suit the horizontal and the vertical context. This is also true for Akk. *šā'itu* “neglecting, committing sin”.
- r. 13' <KU> in (1) appears in its pre-late form, as is the case in 4', while it appears in the late, MA form in all other attestations. The distribution seems to be meaningful and probably indicates that the manuscript is a copy of a written *vorlage* (as for details, cf. chapter 5, sect. 3.3. and the introductory remarks in part D).

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
	15'	lú-igi-bar-ra	lu-i-ki-pa-ra	<i>na-at-tá-lu a-hu-u</i> : 'x' 'x'
		lú-igi-bar-zalag-ga	lu-i-ki-bar-za-la-aq-qa	<i>za-la-aq-ti e-ni</i>
		lú-igi-bar-zalag-ga	lu-i-ki-bar-za-la-qa	<i>nam-ra-at e-n[i]</i>
		lú-igi-duḥ-duḥ	lu-i-ki-tu-uḥ-tu-uḥ	<i>ZU-uḥ-h[u]</i>
		lú ¹ -la _x (IGI)-la _x (IGI)	lu-la-al-la	<i>h[u]</i>
r.	20'	[lú]-lì-lì	lu-li-il ₅ -l[i]	[]
		[lú]-lì-IGI	lu-l[i]	[]
		[lú]-IGI-IGI	[]	[]
		[lú-IG]I-IGI	[]	[]
			(break)	

OBLu Bo. C = KBo. 26,39 (1432/u)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
	1'	[lú-al-mud-da]	[l]u-a[l-m]u-ud-da	[]
		[lú-al-mud-da]	[l]u-al-mu-ud-da	[]
		[lú-al-mud-da]	[l]u-al-mu-ud-da	[]
		[]	[l]u-al-tar-ri	[]
	5'	[]	lu-al-ku-'x'-'x'	[]
		[]	lu-'al'-'x'-'[]	[]
			(break)	

Erim Bo. Aa - Abc

Aa = KBo. 1,44 + KBo. 13,1 + KBo. 26,20 (VAT 7450 + 451/s + München)

Aab = KBo. 26,21 (1661/u)

Aac = KUB 37,147 + KBo. 26,32 (2049/g + 1147/u)

Aad = KUB 3,108 (Bo. 8385)

Aae = KBo. 26,22 (1782/u)

Aaf = KBo. 26,23 (1431/u)

Ab = KBo. 1,35 (+) KBo. 26,25 (VAT 7446 (+) 1651/u)

Abb = KBo. 26,26 (1146/u)

Abc = KBo. 1,37 (VAT 7435)

r. 16' Akk. *zalaqtu* is only attested here. Obviously loaned from Sum. *zalag*, it may represent an ad-hoc formation.

r. 18' Possible interpretations of (4) are Akk. *suhḫu* “disturbed, confused” or *suhḫuru*, with *īnu* as object, “to turn

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	lit “watching the extraneous”	“[who] looks at []”
: IGI-an-da uš-ki-z[i]		
[]	“whose eyes are bright”	-
[]	“whose eyes are bright”	brightness of the eye(s) ”
[]	see note	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-

ll. 1-69, 90-169, 196-244
 ll. 61-66
 ll. 94-108, 132-153, 182-198
 ll. 120-129, 175-181
 ll. 133-141
 ll. 207-227
 ll. 228-244, 260-281
 ll. 264-269
 ll. 265-278, 300-307

one's eyes”. Yet, both expressions are otherwise not attested to in equation with Sum. *igi-gu₈*.

	mns	col	1	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
1	Aa	i	1	[erim-ḥuš]		<i>a-na-[an-tu_{3/4}]</i>
2	Aa	i	2	[]		<i>ip-pí-[ru]</i>
3	Aa	i	3	[]		<i>a-dam-mu-[ú]</i>
4	Aa	i	4	nun-nun		<i>ḥi-it-ru-ZU</i>
5	Aa	i	5	šu-ZAG-ZAG		<i>ḥi-it-nu-qú</i>
6	Aa	i	6	šu-si-sá		<i>ši-it-ru-šú</i>
7	Aa	i	7	nam-nir-ri-a		<i>ši-it-PU-ZU</i>
8	Aa	i	8	ul ₄ -gal		KA-ŠU
9	Aa	i	9	ul ₄ ¹ -gal-gal		UZ-ZU-ZU
10	Aa	i	10	ul ₄ -gal-ri-a		<i>a-na mi-ma la-a mi-ma</i>
11	Aa	i	11	èn-tar		<i>ša-'a-lu</i>
12	Aa	i	12	èn-tar-tar		<i>ši-ta-'a-lu</i>
13	Aa	i	13	èn-tar-ri-a		<i>uṣ-šú-šú</i>
14	Aa	i	14	ì-ne-éš		<i>i-na-an-na</i>
15	Aa	i	15	a-da-lam		<i>i-na-an-na-ma</i>
16	Aa	i	16	ù-ŠIR-sá		<i>iḥ-tám-ṭá-ak-ku</i>
17	Aa	i	17	AN/AB ¹ -za		<i>a-di</i>
18	Aa	i	18	úš-gu ₇		<i>pé-du-ú</i>

- 1-3 The restoration in (2) is according to the incipit of the canonical version. The canonical parallel entries for 2f. are Sum. $\mathbb{H}$ and zag-nu-sá-a
- 4-7 The semantic fields respectively described by the Sumerian and by the Akkadian items of this section apparently do not match. The Akkadian expressions all denote hyponymous actions performed during fighting, whereas Sum. nam-nir-ri-a “supremacy” (as for Sum. -ri-a, cf. chapter 9, sect. 6.2.2.), šu--si-sá “to put in order”, as well as Sum. šu--ZAG, hapax legomenon (possibly “to confine, set boundaries”) and Sum. nun “to behave lordly” (possibly paralectic/unorthographic for for nùn “to fight”) apparently belong to the semantic field <<(displaying) lordly supremacy>>. According to the spelling, the Akkadian forms all derive from the reciprocal Gt stem. According to the Hittite translations, which, though not fully interpretable, seem invariably to contain the iterative -ške- suffix, and according to the reduplication of the Sumerian in 4f., one rather expects Gtn-stem forms. Gtn-stem forms appearing as forms of the Gt stem can also be found in other positions of the corpus (cf. chapter 10, type III.2.c.).
- 5 According to Izi Bo. A = KBo. 1,42 ii 41'f., possibly restore Hitt $\text{'ú-e-šú}^1\text{-ri-iš-kán-za}$ as proposed by by H. Otten / W. v. Soden (1968: 9) and H.G. Güterbock (1985: 101).
- 6f. H. Otten / W. v. Soden (1968: 9) propose finite medial forms with ending -antari plus particles =za=kan as restorations in (5), however without an appropriate verbal root available. As to l. 6, K.K. Riemschneider (1971: 476), following H. Otten / W. von Soden, tentatively suggests Hitt. $\text{'ša-aš}^1\text{-kán-ta-ri-y[a-za-kán]}$ “they push one another”.
- 8-10 Regarding Sum. -ri-a, cf. chapter 9, sect. 6.2.2. The Akkadian terms in 8f. are unclear, and the Hittite is unclear as well. The parallel section in can. Erim 1 7f. preserves Akk. *magal* “very, much” and *azzuuzá* “from time to time”. While Akk. UZ-ZU-ZU may be linked to the latter, a connection between Akk. *magal* and KA-ŠU can not be easily established. As to (5), CAD sub *zūzā* takes 9f. as a single expression corresponding to Akk.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	“battle”	-
[]	“conflict, war”	-
[]	“conflict, battle”	-
ᵀx¹ ᵀx¹ kán t[a]	“to cut off, fix, determine” / “to itch scratch” Gt/Gtn	
ᵀx¹ ᵀx¹ ri iš kán []	“to press, throttle“ Gt/Gtn	
ᵀx¹ ᵀx¹ kán ta ri y[a]	“to clutch, claw“ Gt/Gtn	
ᵀx¹ ni kán ta ri ya za ᵀkán/ú¹ []	“to grapple, wrestle” / “to be angry” Gt/Gtn	
ᵀx¹ ik ki ši na-ak-ku-ri-ya-u-ᵀwa-ar¹	see note	see note
NU.GÁL-kán ku-ed-da-ni	“now and then”	“who has nothing” see note
ku-it	“somehow”	“what”
pu-nu-uš-šu-u-wa-ar	“to ask, question”	“to ask, question”
pu-nu-uš-ki-u-wa-ar	“to ask, question repeatedly”	“to ask, question repeatedly”
ᵀkat¹-ta-aš-ša-an ar-nu-mar	“to ask, inquiry to remove? ”	“to bring down, bring a case to concl.”
ki-nu-un	“now”	“now”
ki-nu-un-pát	“right now”	“also now”
li-li-wa-aḥ-ḥi-eš-ki-it-ta	“he hurried to you repeatedly”	“he hurried to you repeatedly”
ku-it-ma-an	“until, as long as”	“as long as”
GU₄-i EGIR-pa tar-nu-mar	“to spare, release”	“to concede (mercy) to an oxen”

ana mimma lā mimma. The restoration and segmentation of l. 8 (5) is difficult. None of the possible verbs ᵀši¹nakkuriya-, *nakkuriya-, or *akkuriya- is otherwise attested. The first sign is very likely to be read <ME>; resulting Hitt. *mekki* would at least correspond to Akk. *magal*. Subsequent -ši, interpreted as 3rd person pronominal suffix (which would however be expected to appear in scriptio continua *me-ek-ki-iš-ši*), may be identified to correlate to Akk. ŠU.

- 13 As for Sum. -ri-a, cf. chapter 9, sect. 6.2.2. The Hittite translation has apparently not been based on Akk. *uššušu* “to ask, inquiry”. HW² sub *arnu-* lex.sect tentatively suggests Akk. *uzuzzu* “to stand” as basis for the translation; however, the semantic discrepancy between Akk. *uzuzzu* and Hitt. *arnu-* is considerable. Another possible basis for the translation is Akk. (w)*uššû* “to pull aside, remove”, erroneously interpreted as root mediae geminatae then (which is not an uncommon phenomenon in the present-corpus manuscripts; cf. chapter 10, type III.5.c). However, there still remains a semantic gap. Moreover note the use of the Hittite particle =š^{an}, which is outdated for the period when the manuscript was written down (cf. chapter 9, sect. 1.3.2.).
- 15 As to the function of the particles Akk. =ma and Hitt. =pat and the possible link between them, cf. chapter 9, sect. 6.3. & 6.4.
- 16 The Sumerian is not quite clear; the canonical version has Sum. bí-sá-sá, a regular finite verb form, which does not fully match the Akkadian with regard to semantics, however. Also note that Akk. *iḥtamṭ*=*akku* is spelled as a *t*-infix form and not as a *tan*-infix form, as it would be expected due to the Hittite translation (No. 136, also see ll. 4-7).
- 18 The Hittite is as to yet unparalleled. There are a number of possible interpretations. The present translation mainly follows the vertical context (for alternative suggestions, cf. Güterbock 1985: 102).
- 18f. With regard to the Sumerian, one would expect an alteration of G and Gt-stem root variants as Akkadian translations (and accordingly, alternating simple and ške-infix forms in (5)). Hitt. *tattalušk-* is hapax legomenon

	mns	col	1	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
19	Aa	i	19	úš-gu ₇ -gu ₇		<i>pé-du-ú(LU)</i> ¹
20	Aa	i	20	ʾx-ki-DU ¹		<i>ka₄-šu-ú</i>
21	Aa	i	21	šu-bar-zí		<i>az-za-ru</i>
22	Aa	i	22	a-na-àm		<i>mi-nu</i>
23	Aa	i	23	a-na-aš-àm		<i>a-na mi-ni</i>
24	Aa	i	24	nam-ĝu ₁₀ -u		<i>mi-EN-šu</i>
25	Aa	i	25	BUL		<i>ub-bu-lu</i>
26	Aa	i	26	[BU]L-BUL		<i>šu-ub-bu-lu</i>
27	Aa	i	27	[gu]r ₄ -ra		<i>gi₅-it-ma-lu</i>
28	Aa	i	28	gìr-ri-a		<i>kap-kap-pu</i>
29	Aa	i	29	tuku		<i>ša-ru-ú</i>
30	Aa	i	30	ʾnu ¹ -tuku		<i>la-ap-nu</i>
31	Aa	i	31	[diĝir]-tuku		<i>ra-a-aš DINGIR^{LIM}</i>
32	Aa	i	32	[diĝir-tu]ku		<i>na-ZAR-ti [DING]IR^{LIM}</i>
33	Aa	i	33	[]		<i>[ti]-e-ʾbu¹ ?</i>
34	Aa	i	34	[]		<i>ti-ib ša-ni-iš</i>
35	Aa	i	35	[]		<i>na-PA/QA-šú</i>
36	Aa	i	36	[]		<i>qá-na-a-u</i>

(the connection with Lyk. *ttlei*- “to pay” [cf. HEG, hence translating “to solve”], is very uncertain). The contrast between both Hittite translations, that respectively refer to root variants in the Sumerian and Akkadian column, is remarkably strong.

20 The vertical context provides two possible explanations for the Akkadian, Akk. *qāšu* “to grant as gift”, which is also attested with the direct object “life”, or Akk. *kāšu* “to help”, which is listed as an independent lemma in CAD only (in AHW it is incorporated into *qāšu*). The latter interpretation is supported by the equation Sum./Akk. *azāru* = *Kāšu* in Malku 5 87. The Hittite translation has erroneously been based on the quasi-homophone *kāšu* “to linger, delay” (No. 205).

22-24 Presumed that Akk. *mīnu* is used with the secondary meaning “why”, the Akkadian terms are quasi-synonyms. This is equally true for the Sumerian if Sum. a-na-àm is taken as rhetorical question “what is it?” (as for Sum. nam-ĝu₁₀, cf. the following note). Sumerian and Akkadian, then, do not match exactly (Sum. “what is it?”-Akk. “why”). Notably, yet, the position of the individual Sumerian and Akkadian terms within the section seems to be interchangeable, as is shown by parallel equations like Sum./Akk. [e]-ne-àm = *mīššu* (OBGT 1b i 3') or nam-mu = *mīnu* (NBGT 3 i 16). This interchangeability cannot be found regarding the corresponding Hittite terms, which provide quite literal translations of the Akkadian. Hitt. *nu*=*šši kuit* even provides an exact grammatical analysis of Akk. *mīn*=*šu*, disregarding the actual, idiomatic meaning. In 23, possibly restore Hitt. *nu ku-it* [*ha-an-da*]); as for the possible meta-linguistic use of Hitt. *nu*=, see chapter 9, sect. 6.4.

25f. The sign in (2) is best to be interpreted as <BUL = LAGABxĒŠ>, a sign which is otherwise not attested in Hittite writing; the meaning of Sum. BUL (possibly to be read *tuku₄* in homophony to Sum. *tuku* in the following section) is “to rock, shake”. According to the Sumerian, which contrasts a simple and a reduplicated form, the Akkadian terms are probably to be conceived as D-stem and Š-stem variants of the same root. Available roots which attest both a D stem and a Š stem are *ʾpl* “to answer” and *ʾbl* “to dry”, which both do not match

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ta-at-ta-lu-uš-ki-u-wa-ar</i>	“to spare, release”	hapax leg.
<i>ḫu-uš-ki-u-wa-ar</i>	“to help ^{to linger, delay} ”	“to wait, expect”
<i>PAB-nu-mar</i>	“to help, treat merciful”	“to protect”
<i>ku-it</i>	“what” / “why”?	“what”
<i>nu ku-it</i> []	“why”	“and what []”
<i>nu-uš-ši k[u-it]</i>	“why ^{whose} ”	“and his what”
<i>e-et-ri-^ʿx-x¹</i>	see note	-
<i>ḫa-aš-te-^ʿli¹-[a]n-za</i>	see note	“powerful”
[]	“noble, perfect”	-
[]	“strong, powerful”	-
[]	“rich”	-
[]	“poor”	-
[]	“who possesses (the protection of) a god”	-
[]	see note	-
[w]a-ar	“arousal, attack”	“to []”
[]	“also arousal, attack”	-
^ʿ x ¹ -[]	“to push away, smash” / „to cut, fell”	-
<i>ar-[ša-na]-^ʿtal¹-la-aš</i>	“jealous, envier”	“envier”

the Sumerian. There are also no respective roots attested to in West Semitic (cf. WSem. *ʿbl* “to mourn”). The corresponding Hittite terms do not contribute much, for they cannot be appropriately linked to the Akkadian (Hitt. *etri*[] possibly deriving from *etri-* “fodder”, *ḫaštelianza* from *ḫaštili-* “strong”, as to which formations with *-ant-* are as to yet not attested). However, note that Hitt. *ḫaštelianza* would provide quite a suitable translation for Akk. *gitmālu* and *kapkappu*, i.e., for the following entries. If this is not due to a misordering, the Akkadian items in 25f. must be roughly synonymous with the terms in 27f.

- 28 Sum. *ĝir* very likely is to be interpreted as “proud, splendid” here (as in equation with Akk. *šarāḫū*); as for Sum. *-ri-a*, cf. chapter 9, sect. 6.2.2.
- 32 Depending on whether one restores Sum. [diĝir]-tuku or [diĝir-nu]-tuku in (2) (with the first term being more likely regarding space), one may interpret the Akk. *naZarti* as deriving from *nšr* “to protect” (then, “protected by his god”) or from Akk. *nzr* “to curse” (then “cursed by his/a god”). The semantical symmetry of the section favors the latter interpretation, i.e., the negative-connoted term. Peculiar is also the morphological of Akk. *naZarti*, i.e., with feminine *-t-* and final *-i*, as well as the pattern /parast/ which is not attested for either *nšr* or *nzr*. Possibly, the whole phrase has to be regarded as personal name, then to be derived from *nšr* “who is protected by (his) god”. The name is not otherwise attested, but this interpretation could account for the morphological peculiarities (feminine gender, sandhi, peculiar vowel pattern). Note that the term of the preceding entry, Akk. *rāš ili* frequently occurs as a personal name (e.g. *Ra-šil*, *Ra-ši-AN* or *Ra-šil-tum*).
- 33-35 Note that the Akkadian part of this section reoccurs in 112-114. As this parallel section also preserves the Sumerian and Hittite counterparts, possible interpretations of the Akkadian are discussed there.
- 36 AHw sub *qannā'u* quite convincingly links the Akkadian term to Hebr. *qn'* “to be jealous”, and especially to the adjective *qannā'* “jealous”, to which the present term corresponds quite exactly.

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
37	Aa	i	37	[]		<i>re-e-ú</i>
38	Aa	i	38	[]		<i>ra-'-i-bu</i>
39	Aa	i	39	[x-su]r ² - ^r sur ¹		<i>za-a-bu</i>
40	Aa	i	40	[x]-x-x-ḫul		<i>ḫa-a-lu</i>
41	Aa	i	41	[ig]i-lib		<i>dá-la-pu</i>
42	Aa	i	42	[i]gi-lib-kúr		<i>la-a ṣa-la-lu</i>
43	Aa	i	43	[á]š-sa ḡ		<i>al-pu</i>
44	Aa	i	44	[á]š- ^r daḫ ¹		<i>ar-ta-ti-il₅-lu</i>
45	Aa	i	45	[á]š-daḫ-DI		^r KAR-ri-ru ¹
46	Aa	i	46	ù-ma		<i>en-ni-it-^rtù¹</i>
47	Aa	i	47	ù-na		<i>kat-ti-lu</i>
48	Aa	i	48	[ig]i-ḫuš		<i>né-ké[l-mu-u]</i>
49	Aa	i	49	^r gu ¹⁷ -šakán(GU) ¹		<i>qú-u</i> ^D ŠAKÁN
50	Aa	i	50	^r gu ¹⁷ -ZI		<i>qú-u et-t[ù-ti]</i>
51	Aa	i	51	[x] x DIŠ		<i>qú-u nu-na-[tù]</i>
52	Aa	i	52	sìla-zabar		<i>qa-a ZABAR</i>

- 37 Akk. *rē'u* has quite convincingly been linked to Hebr. *ḥri* “to burn (with anger)” by H. Otten / W. v. Soden (1968: 12).
- 39-42 The present section is of particular interest with regard to its internal organization. The link between 39f. and 41f. is provided by the homonymous variants of Akk. *ḫālu*.
- 39 (2) is restored according to Sum./Akk. *sur-sur* = *zābu* in Antagal C 267. However, there is space at least for one additional sign at the beginning of the line. Hitt. *ḫalḫazuwališ* is hapax legomenon, also in case the partly-broken sign is read <YA> or <AL> (which is also possible).
- 40 As for the homonymous relation between *ḫālu* “to melt, dissolve” and *ḫālu* “to be in labor”, cf. note to 39-42. In any case, the Akkadian has apparently been interpreted as a participle (Akk. *ḫayyālu*) according to the participle used in the Hittite translation.
- 42 An expression Sum. *igi-lib-kúr* is otherwise not attested. As for a possible meta-linguistic meaning of the *kúr*-formative, cf. chapter 9, sect. 6.2.3. H. Otten / W. von Soden (1968: 10) tentatively interpret it as a *ḫarran* mark.
- 43 As to the available attestations of Akk. *alāpu/alpu*, see CAD sub *alpu* and sub *elēpu* 1a/b. It is probably more suiting to establish two different lemmata, as it has been realized by AHw: i.e., Akk. *elēpu* “to sprout, flourish” vs. *alāpu* “to stretch forth (the arm) threateningly”. The latter has to be considered in close connection with WSem. *ḫlp*, which besides the general meaning “to exchange” can also mean “to pierce”; in this respect, note the occurrence of this term in the series *Malku* (cf. following note). Regarding the maintenance of the *a*-vowel, Akk. *alpu* probably is a loan from West Semitic. Hitt. *šarḫuntalliš*, otherwise unattested, presumably derives from Hitt. *šarḫiya-* “to assault” (as for a short summary, cf. CHD sub *šarḫuntalli-*).
- 44 Since Akk. *alpu*, *ardadu* and *karriru* occur in ultimate succession in *Malku* 1 89-91 (set against Akk. *sāru* “criminal”), the suggestion by H. Otten / W. von Soden (1968: 13), i.e., to regard Akk. *artatillu* as erroneous, seems appealing. Unfortunately, the Sumerian terms are altogether but scarcely attested, but they rather represent synonyms than contrasting different homonymous uses of Sum. *áš*; in this respect, note the equation Sum./

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>kar-tim-mi-ya-za</i>	“anger”	“anger”
TUKU.TUKU- <i>u-wa-an-za</i>	“angry”	“angry”
<i>ḫal-ḫa-¹zu¹-wa-liš</i>	“to melt, dissolve”	hapax leg.
<i>ú-i-wi₅-iš-kat-tal-la-aš</i>	“to melt, dissolve” / “to be in labor ^{who is in labor} ”	“(woman) who is in labor”
<i>ar-ri-ya-a-u-wa-ar</i>	“to be/stay awake”	hapax leg.
<i>Ú-UL še-eš-ki-ya-u-wa-ar</i>	“not to sleep”	“not to sleep”
<i>šar-ḫu-un-ta-al-liš</i>	“threatening”	hapax leg.
<i>ka-aš-ta-an-za</i>	a plant	hapax leg.
<i>za-ap-pí-at¹-tal-la-aš</i>	a criminal “dripping, trickling”	“dripping” see note
<i>¹x¹-¹x¹-[x-y]a-u-wa-ar</i>	“triumph, battle ^{sin, punishment} ”	-
<i>ar-m[a-li-y]a-u-wa-ar</i>	“a disease, demon”	“to become ill, illness”
<i>tar-¹kúl¹-li-ya-u-¹wa¹-ar</i>	“to look at angrily”	“to look at angrily”
<i>^DŠAKÁN-aš ḫa-an-za-na-aš</i>	“thread of sheep whool”	“thread of sheep whool”
<i>a-u-wa-wa-aš ḫa-an-za-na-aš</i>	“thread of the spider”	“thread of the <i>auwawa</i> -”
<i>ḫa-aš-mu-ša-al-li-ya-aš ga-pa-an-za</i>	“vessel made of <i>nunnu</i> ”	“black <i>ḫašmušalliya</i> -vessel”
<i>pár-ku-ya-aš ḫa-zi-la-aš</i>	“bronze vessel”	“bronze vessel”

Akk. aš-daḫ = *ardadu*, which can be extracted from a bilingual text (Lambert 1960: 119; ll. 17f.). As Akk. *artatillu* is normally set against a Sumerian term with initial aš, i.e., Sum. ^aaš-tál-tál, as well, the entry is not necessarily erroneous. As to Hitt. *kaštanza*, a connection with Hitt. *kašt*- “hunger” is improbable, for all nominal derivations formed to *kašt*-, i.e., with the suffix *-want*- or *-ant*-, are without exception based on the (weak) stem variant *kišt*-.

- 45 As to the possible meta-linguistic meaning of Sum. di/sá, cf. chapter 9, sect. 6.2.4. The broken sign in (5) very likely is <AT>. Resulting Hitt. *zappi(y)attallaš* can be derived from *zappiya*- “to drip, leak”, thus denoting something which is dripping, leaking. The Hittite translation thus seems to be based on Akk. *garāru* “to writhe; D to drip”; note that WSem. *gr(r)* has “to leak, trickle” as basic meaning. According to the vertical context, however, the original form of the Akkadian must be *karriru* (possibly derived from Akk. *karāru* “to put down, discard”, No. 176).
- 46 According to the Sumerian, it is clear that the Akkadian originally read *ernittu*, as noted by H. Otten / W. von Soden (1968: 14). Unfortunately, the Hittite is broken.
- 47 Akk. *kattillu*, probably to be connected with WSem. *qtl*, which denotes a kind of demon, sometimes taking possession of animals, and/or the disease provoked by it (possibly a sort of hydrophobia). It is quite in agreement thus with Akk. *kadru* “wild”, the usual equivalent of Sum. ù-na. The Hittite translation is obviously based on the disease aspect of Akk. *kattillu* only.
- 48 The entry has been extensively discussed by H. Otten / W. von Soden (1968: 14). Except for the present attestation, Hitt. *tarkulliya*-, can be found in the Bilingue of Ḫattušili I (KBo. 10,2 iii 1f.; with root extension *-ške*-). The corresponding Akkadian word is partly broken there, reading [X]-ak-la-mu-šu; a link with Akk. *nekelmû* is not improbable.
- 49 Mistaken <GU> instead of <GÌR> in (2) has apparently been provoked by preceding <GU> (No. 026). The translation of the Akkadian follows Otten / von Soden 1968: 15.

	mns	col	1	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
53	Aa	i	53	ʿx ¹ -ga		1-en
54	Aa	i	54	ʿx ¹ -ga		e-de ₄ -nu
55	Aa	i	55	ʿx ¹ -bi		a-ḫu-ru-u
56	Aa	i	56	[x]-bi-ri-a		a-ḫu-ru-u
57	Aa	i	57	[x-s]i-ge		ʿAŠ BAL x x ¹
58	Aa	i	58	[x-s]i-ga-ʿs ¹ -ge		AŠ ʿBAL x ¹
59	Aa	i	59	[x x]-zi-ʿx ¹		a-ḫu-ru-u
60	Aa	i	60	[x x x x]-ʿe/a ¹		a-ḫu-ur-tù
	Aab		1'	[]		ʿx ¹ -[]
61	Aa	i	61	[x x x] ʿx ¹		ú-i
	Aab		2'	[]		ú-ʿi ¹
62	Aa	i	62	[]		a-ʿi ¹
	Aab		3'	[]		a-i
63	Aa	i	63	[x x x] ʿx ¹		S[A-r]a-ʿa ¹ -[]
	Aab		4'	[x x x] ʿx ¹		ša-ra-[a-ḫu]
64	Aa	i	64	[]		[]
	Aab		5'	[] ʿx ¹ DI		šu-úš-r[u-ḫu]
65	Aa	i	65	[]		[]
	Aab		6'	[]		na-am-ʿx ¹ -[]
66	Aa	i	66	[]		[]
	Aab		7'	[]		na-ʿx ¹ -[]

50 Sum. ZI is unexpected, here; Akk. *ettūtu* is usually set against Sum. aš, aš₅, or kád. Hitt. *auwawa-* has frequently been considered to denote a spider because of the present equation, which is questionable due to those attestations which closely link the term to rhyta vessels (cf. HW² sub *auwawa-*).

53-56 Concerning possible restorations in (2), two suggestions have been offered. H. Otten/W. von Soden (1968: 17) propose to restore <SIG> as the first sign in each line and thereby refer to the equation Sum./Akk. sig = *we-du-u* in Izbu Comm. 1 69, which can also be extracted from some late omen texts, where Akk. SIG, complemented by -ú, -a or -i, probably reflects *wēdû*. H. G. Güterbock (1985: 104) refuses this suggestion, mainly as a consequence of his collations, which have yielded two horizontal wedges or oblique strokes that precede the two vertical wedges visible in the copy. H. Hoffner's proposal (1982: 42f.), i.e. Sum. : ʿa¹-ga (with a pair of marker wedges preceding the entry) is based on that new reading. The restoration is supported by parallel equations like Sum./Akk. a-ga-ba = *aḫamma* “separately” (RA 16 167 iv 31, group vocabulary) or a-ga-ba = *edēš[u]* (Diri Ug. 2A = RS 17.154 r. 2). However, a pair of marker wedges does not make much sense in that position. An alternative solution is restoring <GA> as first sign; yet, although this sign would be fitting with regard to the sign form, there are no lexical or literary sources supporting such an equation.

The Hittite translations contrast masculine and feminine forms, which neither seems to be explicable from the Sumerian nor from the Akkadian counterparts.

54 H. Otten / W. von Soden (1968: 17) read Hitt. 1-e-la-aš in (5), which they analyze as 1-el=aš lit. “of one he/ unius is”, while H.G Güterbock (1985: 104) simply treats it as an otherwise not attested adjective 1-ela-, which H.A. Hoffner (2006: 192) in turn interprets as a representation of the adjective *šielas “single”. Taking into account that the sign interpreted as <LA> rather looks like <AT>, and that the Hittite entries in the present and

(5) = Hittite	translation of the Akkadian	translation of the Hittite
1- <i>aš</i>	“one”	“one, unus”
1 ^{E-AT} - <i>aš</i>	“alone”	“one, una”
<i>nu-u-ma-a[n] DÙ-an-za</i>	“social inferior; younger child”	“who (m.) is not able to do (s.th.)”
MUNUS- <i>za nu-u-m[a]-an DÙ-an-za</i>	“social inferior; younger child”	“who (f.) is not able to do (s.th.)”
<i>Ú-UL tar-aḥ-ḥa-an-za</i>	-	“not capable (m.)”
MUNUS- <i>za ʾÚ-ULʾ tar-aḥ-ḥa-an-za</i>	-	“not capable (f.)”
<i>nu-u-ma-an DÙ-an-za</i>	“social inferior; younger child”	“who (m.) is not able to do (s.th.)”
MUNUS- <i>za nu-u-ma-an DÙ-an-za</i>	“social inferior; younger child (f.)”	“who (f.) is not able to do (s.th.)”
<i>ú-i</i>	an exclamation	an exclamation
[]		
<i>a-i</i>	an exclamation	an exclamation
[]		
[<i>píd</i>]- <i>du-li-ya-aš</i>	“to cry out , wail”	“anguish, worry”
[]		
[<i>píd-d</i>] <i>u-li-iš-ki-u-wa-ar</i>	“to make lament, weep”	“to worry repeatedly”
[]		
[]-ʾ ^x - <i>ki-za ku-iš</i>	-	-
[]		
[<i>x x l</i>] <i>a-u-za</i>	-	-
[]		

the following section regularly alternate masculine and feminine forms, reading 1^{E-AT}-*aš* seems more plausible, although it is based on an as to yet not attested Akkadogram and although the result is not in grammatical congruence with the Akkadian then (yet, note the same incompatibility in 55f.).

- 55f. H. Otten / W. von Soden (1968: 17) translate (5) as “einer, der keineswegs gemacht ist”. H.A Hoffner (1982: 42f.), adducing all available evidence of Hitt. *numan*, demonstrates the voluntative and abilitative modal implication of this particle, and consequently translates “he, who doesn't want to do something”, stressing that participles of transitive verbs can of course have an active meaning. The translation proposed here, is based on the abilitative aspect of Hitt. *numan*.
- 57-60 As for (2) and (4) in 57-59, there seems to be no ready interpretation. Following H.A. Hoffner (1982: 42f.), possibly restore Sum. *ri-a* at the end of l. 60 (2).
- 59f. As for (5), cf. note to 55f. Note that contrary to the preceding section, the contrast in gender which the Hittite translations form, is also reflected in (4). Akk. *aḫurtu* however seems to be artificial; the usual form expected is *aḫurrātu*.
- 63f. Akk *šarāḫu*, as proposed by H. Otten / W. von Soden (1968: 68) seems more likely than Akk. *šarāpu*, the restoration proposed by H.G. Güterbock (1985: 105), due to the vertical context and due to the equation with Hitt. *pittuliya-*. Notably, Akkadian /*parās*/ is translated by a simple noun, and not by averbal abstract with suffix *-war*. Also note that according to the attestations quoted in CHD, the root *pittuliya-* does not occur in literary texts of the post-MH period, thus possibly is anachronistic with regard to the date of the production of the manuscript.

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
67	Aa	i	67	[]		[]
68	Aa	i	68	[]		[]
69	Aa	i	69	[]		[]
(break)						
90	Aa	ii	1'	[]		[]
91	Aa	ii	2'	[]		[]
92	Aa	ii	3'	[]		[]
93	Aa	ii	4'	[]		[]
94	Aa	ii	5'	[]		[]
	Aac	i'	1'	[x] x x a		
95	Aa	ii	6'	[]		[<i>hu-bu-ul-lu</i> _{1/4}]
	Aac	i'	2'	ur ₅ -ra		
96	Aa	ii	7'	[]		[<i>qí-ip-tù</i>]
	Aac	i'	3'	šu-lá		
97	Aa	ii	8'	[]		[<i>šu-pé-el-tù</i>]
	Aac	i'	4'	šu-bal		
98	Aa	ii	9'	[]		[<i>hu-ub-bu-ta-tù</i>]
	Aac	i'	5'	šu-bal-bal		
99	Aa	ii	10'	šu-du[l ₉]		<i>e-le-p[u]</i> [?]
	Aac	i'	6'	[š]u-du[l ₉]		
100	Aa	ii	11'	šu-du[l ₉]-[du[l ₉]		<i>ha-la-p[u]</i>
	Aac	i'	7'	[š]u-du[l ₉]-du[l ₉]		
101	Aa	ii	12'	šu-du[l ₉](UR-x)'-ĝá		<i>na-aš-lu-l[u]</i>
	Aac	i'	8'	[š]u-du[l ₉]-ĝá-ĝá		
102	Aa	ii	13'	šu-ḫi		<i>šu-tám-ḫu-ru</i>
	Aac	i'	9'	[š]u-ḫi		
103	Aa	ii	14'	šu-ḫi-ḫi		<i>šu-ta-bu-lu</i> ₄
	Aac	i'	10'	[š]u-ḫi-ḫi		

65 Possibly read Hitt. [*ša-a*]*k-ki*=*za kui-iš*, following H.G. Güterbock (1985: 105).

95-98 The restorations in (2) are according to can. Erim 1 a32-35).

96 The partly broken sign in (5) possibly is <A>. Both Hitt. *ša-ra-a tiyauwar* as well as *pa-ra-a tiyauwar* do not match Akk. *qīptu*.

99-101 Sum. šu-du[l₉] is as to yet unattested with the meaning as suggested by Akk. *ḫalāpu* and *našallulu*. The traces in manuscript Aa do not fully agree with the sign form of <ŠÜDUL> as it is known in Hattuša; however, manuscript Aac unambiguously preserves this sign. Can. Erim 2 93-94 has a section with the same Akkadian terms, the Sumerian counterparts being *sur-gir₅* and *sur-ḫum*. As for a possible meta-linguistic meaning of Sum.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[x-x]- ^ʿ x ¹ - ^ʿ x ¹ GIŠ DÌM	-	-
[]	-	-
[x x x t]i-ya-aš ZI-aš	-	-
[x] ^ʿ x ¹ []	-	-
[x x]- ^ʿ x ¹ -za	-	-
[pár-ku]-iš	-	“pure”
[me-e]k-ki pár-ku-iš	-	“very pure”
[x]- ^ʿ x ¹ -ya-tar	-	-
[x] ^ʿ x ¹	“interest-bearing loan”	-
[]- ^ʿ x ¹ ti-i-ya-u-wa-ar	“loan, credit”	“to put/stand []”
[x-x-m]ar	“exchange”	“to []”
[x-x-x]-uš-ki-u-wa-ar	“interest-free loan”	-
[]- ^ʿ ya/a ¹ -u-wa-ar	see note	“to []”
[x x]- ^ʿ x ¹ -liš-šu-u-wa-ar	“to slip (in/through)”	“to []”
[x x]-kán KI.MIN	“to slither”	“[] ditto”
[an-da] im-mi-ya-u-wa-ar	“to equate, make equal”	“to mix, mingle”
[x a]n-da im-mi-ya-u-wa-ar	“to mix”	“[] to mix, mingle”

ġá/ġar, cf. chapter 9, sect. 6.2.4.

99 Can. Erim 2 92 presumably preserves Akk. *erēbu*. Present *elēpu* may be a conflation of *erēbu* and following *ḫalāpu*.

101 Akk. *našallulu* invariably appears as a root with four consonants in all its other attestations (No. 140). In this respect, cf. the many contracted Gtn forms which appear like Gt forms (cf. chapter 10, type III.3.b.).

102-105 The original paradigmatic variation within the Hittite column is unclear. H.G. Güterbock (1985: 106) proposes the terms Hitt. IGI-*anda* and *takšan anda* to be restored in front of *immiyauwar* in 103f. respectively. However, the available space seems to be too limited.

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
104	Aa	ii	15'	šu-ḫi-tab-b[a]		šu-ta-at-te-nu
	Aac	i'	11'	[š]u-ḫi-tab-ba		
105	Aa	ii	16'	šu-gíd-d[a]		ús-ŠA-tù
	Aac	i'	12'	[š]u-gíd-da		
106	Aa	ii	17'	šu-E-UD ^{1?} -DA ^{1?}		az-zi-bá-tù
	Aac	i'	13'	[š]u-sù-ud-da		
107	Aa	ii	18'	šu-sù-ud-da-ri-a		az-za-bá-tù
	Aac	i'	14'	[š]u-sù-da-ri		
108	Aa	ii	19'	šu-bar-zí-ri-a		AZ-UD ¹ /ZÍ ¹ -tù
	Aa	ii	20'			UD ¹ ḫa-an-ti-i ḫa-a-ši
	Aac	i'	15'	[š]u-UD ¹ -bar ¹ -zí-ri-a		
109	Aa	ii	21'	KA-UD ¹		e-peš pi-i
110	Aa	ii	22'	KA-UD ¹ -bal		da-bá-bu
111	Aa	ii	23'	KA-UD ¹ -bal-bal		at-mu-ú
112	Aa	ii	24'	UD ¹ kir ₁₄ -[ḫur] [?]		te-bu
113	Aa	ii	25'	kir ₁₄ -ḫur-UD ¹ ḫur ^{1?}		ti-ib ša-ni-iš
114	Aa	ii	26'	kir ₁₄ -te-[ri]-a		na-UD ¹ pá ^{1?} -šú
115	Aa	ii	27'	KA-zal		mu-té-el-lu
116	Aa	ii	28'	KA-zal []		[x]-lu-u
117	Aa	ii	29'	KA-zal []		a-wa-UD ¹ nu ₄ ^{1?}

104 As to the possible meta-linguistic context of Sum. tab, cf. chapter 9, sect. 6.2.3..

105-108 Among the three Sumerian terms given, only šu-bar-zí can be linked to the semantic field <<help>>. Sum šu--gíd and šu--sud taken literally, all three terms are quasi-synonyms (as for Sum. -ri-a, cf. chapter 9, sect. 6.2.2.). The Hittite column does not give a line-by-line translation, but a paraphrase comprising at least four lines (also see chapter 11, sect. 2.6.3.). The segmentation of the whole phrase is not quite clear. H.G. Güterbock (1985: 107) isolates three phrases, though the terms in Aa ii 20' are not visibly separated; he further translates Hitt. *ḫanti ḫaši* as “separately you trust” (similar: HW² sub *ep-* 0.3.).

108 The Akkadian expression is unclear. Note that it principally contains the same consonants as Akk. *usātu* in l. 105, and may thus trace back to the same root.

109-111 The second sign in (2) very likely is identical in all three lines. As proposed by H.G. Güterbock (1985: 107), it could be <BA>; <DU> also seems possible. According to the well-known phrase Sum. *inim--bal*, one would read initial KA as *inim*. However, the phrase is virtually never attested with a complementing attribute to *inim*. As to (5) Güterbock (ibid.) points out that Hitt. *aiššit* can only be interpreted as nom.-acc. n. *aiš=šit* “his mouth“, because the instrumental takes the weak stem: *iššit*. Hitt. *aiš-* is very often attested with enclitic pronouns, which makes the first interpretation even more probable. Notably, the pronominal element is missing in the Akkadian counterpart (one would accordingly expect Akk. *epēš pī=šu*). Possibly the 3rd person is still reflected in Sum. -ba, i.e. -bi-a.

112-114 The Akkadian part of this section is paralleled by ll. 33-35, where the Sumerian and the Hittite is broken. The sign in 112, i.e., <KAxKAK = KIR₁₄>, similarly to <KAxUD = ZU₉>, is a differentiation of simple <KA>.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[x]- ^r x ¹ an-da im-mi-ya-u-wa-ar	“to mix”	“[] to mix, mingle”
[x-x] ku-iš ku-e-da-ni pa- ^r a ¹ -[i]	“(commercial) help, assistance”	“One gives [X] to another
[nu-uš-ši t]e-ez-zi le-e-wa [e-e]p-ši	“help”	[and s]ays [to him]: 'Don't [ke]p (it),
[nu-wa-r]a-at-mu EGIR-pa	“help”	[but] give it back to me
[ša-ku-w]a-aš-ša-ra pa-a-i 2-an-k[i] PAB-nu-mar	see note	intact!' ” “you trust the one who trusts/ is trusted“; „to protect twice []”
^r a ¹ -i[š-š]i-it me-mi-ya-u-wa-ar me-m[i-a]š me-ek-ki me-mi-[y]a-u-wa-ar	“to make the mouth', speak” “to talk, speak” “to talk, discuss”	“to speak his (= one's) mouth” “speech” “to talk much”
tar-ŠU/MA/KU-[u]-wa-ar 2-an-ki [tar]-MA/KU-u-wa-ar pí-ip-pu-[u]-wa-ar	“arousal, attack” “also arousal, attack” “to push away, down, to smash”	see note see note “to knock down, tear down”
wa-al-li-u-ra-aš 2-an ḥa-ad- ^r da ¹ -an-za ud-da-na-la-aš	“proud, lit. who praises himself” - “talker”	“glorious” see note “talker”

which is only attested in the Hittite sign inventory, corresponding to Sum. KA = kir₄. The (literal) meaning of Sum. kir₄-ḥur is “to pierce with a spindle”; there is no Akkadian root attested with the consonants T and P which would suit this meaning. As to (5), H.G. Güterbock (1985: 107) already notes that it can either be interpreted as derived from *tarku-* “to dance”, from *tarmai-* “to knock, fix with a nail”, or from *taršu-* “to dry”; however, as with the Sumerian, there is no compatibility between either of these terms and Akkadian TP. Strikingly, Hitt. *tarmai-* corresponds well to the Sumerian.

As for the peculiar construction of Akk. *šanīš*, its meaning and the corresponding term Hitt. 2-*anki*, cf. chapter 9, sect. 6.3. and 6.4.

- 114 The second sign in (4) is unclear. According to the parallel entry in l. 35, one would expect <PA> or <SILA>, which does not fit the three initial horizontals of the present sign, yet. Also, <BA> is virtually impossible due to the traces of two additional horizontals visible on the copy. In any case, Akk. *napāšu* is more fitting than *nakāsu*, with regard to the vertical context as well as with regard to the Hittite translation.
- 115 Hitt. *walliuraš* apparently is a derivation of Hitt. *walli-* “glory, fame”.
- 116 Hitt. *ḥaddant-* either derives from *ḥat-* “to dry out” or from *ḥatta-* “to cut, kill” (with the secondary meaning “clever”). With regard to the vertical context, the second meaning is the one to be preferred.
- 117 Though the damaged sign in (4) rather resembles <TUM>, H.G. Güterbock's restoration <LUM = nu₄> (1985: 108) seems plausible: Akk. *amānū* is close in meaning to the translation Hitt. *uddanala-*, which, hapax legomenon, is very likely a -*talla-* derivation of *uddan-* (hence “a talker”), as pointed out by Güterbock (ibid.).

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
118	Aa	ii	30'	KA-b[a]l [?]		<i>a-mu-u</i>
119	Aa	ii	31'	KA-š[u-b]al		<i>a-mi-it-tù</i>
120	Aa	ii	32'	KA-š[u-ba]l-ta-a		<i>ši-it-lu-u</i>
	Aad	i'	1'	[x x x] 'x ¹		
121	Aa	ii	33'	zu ₉		<i>'šu¹-uḫ-ḫu</i>
	Aad	i'	2'	[]		
122	Aa	ii	34'	zu ₉ -è-a		<i>mi-lu-lu</i>
	Aad	i'	3'	[x]-'è ¹ -a		
123	Aa	ii	35'	zu ₉ -è-a-DI		<i>tar-ra-ZU</i>
	Aad	i'	4'	'x ¹ -è-a-DI		
124	Aa	ii	36'	[x]-'LAGABxX ¹ -u		<i>ši-IB-BU</i>
	Aad	i'	5'	[x]-'x ¹		
125	Aa	ii	37'	[x]-LAGABx'X ¹ -gu ₄		<i>ki-lu</i>
	Aad	i'	6'	[x] [?] níĝ-ga		
126	Aa	ii	38'	[]		<i>ki-lu-tù</i>
	Aad	i'	7'	níĝ-šú		
127	Aa	ii	39'	[x]-DU-gam		<i>mu ma mi</i>
	Aad	i'	8'	[x]-du		
128	Aa	ii	40'	[x]-lú		<i>ḫu ḫa ḫi</i>
	Aad	i'	9'	[x]-d		
129	Aa	ii	41'	[x]-dù-a-bi		<i>'lu¹ la li</i>
	Aad	i'	10'	[x]-e-še		

118-120 According to the Akkadian translation in ll. 118f., Sum. KA is best to be read inim (i.e. “to exchange words”). The Akkadian terms in ll. 118f. very likely reflect /parās/ and /pirist/ forms of the root 'wy. According to the Hittite translation, they have apparently been confused with /pāris/ and /pārist/ forms of a root which is attested as *hmy* “to bark, bellow, roar” in Hebrew (Nos. 145f./207). Akk. *ši-it-lu-u* possibly derives from the semantic field << talking >>, as well, and then represents *šita'lu*, a Gt-stem form of *šālu*, “to consult, talk to one another”. The reciprocity of the Gt stem is possibly reflected in the peculiar ending -ta-a (i.e. da) of the Sumerian (cf. chapter 9, sect. 6.2.5.). As for the corresponding Hittite, there seems to be no appropriate interpretation available.

121-123 <ZU₉ = KAxUD> is the specific Hittite form of <KA> in the reading zú.

121 According to his translation, the Hittite scribe analyzed the Akkadian as adjective /purrus/, whereas it originally meant the nomen conretum *ṣūḫu* (/purs/, No. 147).

123 As for the possible meta-linguistic meaning of Sum. di/sá, cf. chapter 9, sect. 6.2.4. The interpretation of the Akkadian is unclear. According to the Hittite translation, it expresses a reciprocal relation, which is to some degree inherent in Akk. *tarāṣu*, in the sense of “to turn (the face, heart towards s.th./s.o.)”. Thus, with regard to the vertical context, possibly translate “to smile to one another”.

124-126 Manuscripts Aa and Aad apparently provide different versions: (Unilingual) Aad lists varying terms denoting propriety. The Sumerian terms in Aa are unclear, but the Akkadian translations do not match the Sumerian of Aad. Akk. *Ki-lu(-tù)* either derives from *qlw* “to burn” or, as proposed by the Hittite translation, from *kly* “to hold back, detain” with the derivation Akk. *kīlu* “enclosure” or even from *qyl* “to be silent”, though there is

(5) = Hittite	translation of the Akkadian	translation of the Hittite
UR.GI ₇ -aš ku- ^ʿ iš ¹ wa-ap-pé-eš-k[i-iz-zi]	“to talk ^{barking, bellowing (m.)} ”	“(male) dog which keeps barking”
MUNUS-za ku-iš UR.GI ₇ -aš i-wa-a[r]	“to talk ^{barking, bellowing (f.)} ”	“(female) dog likewise”
^ʿ šar ¹ -ki-iz-zi ku-iš	see note	hapax leg.
ḥa-aḥ-ḥar-ša-na-an-za	“laughter ^{amused} ”	“laughing, laughed at”
ḥi-in-ga-ni-ya-u-wa-ar	“to play”	“to play”
a-ri IGI-an-da KI.MIN	see note	“to play with one another”
ka-ru-uš-ši-ya-u-wa-ar	“to lead away as a captive ^{to be silent?} ”	“to be silent”
^ʿ a ¹ -ra-a-u-wa-ar	“imprisonment, captivity”	“to stop, hinder, prohibit”
^ʿ x ¹ -aš KI.MIN	“imprisonment, captivity”	“to stop, hinder, prohibit”
ma-a-an	see note	“when, if”
ku-it	see note	“when, because”
GIM-an	see note	“when, as”

no derivation **qīlu* attested of this root as to yet. Akk. *ši-iB-Bu* cannot be brought into agreement with this semantic field unambiguously. The Hittite translation apparently refers to Akk. *špy* “to be silent”, which, like *qyl*, equally does not have a derivation *šīpu* attested. Akk. *šebû* “to replete” and *šibbu* “belt” are even less fitting. Taking into consideration West Semitic evidence, one could adduce the common root *šby* “to lead away as a captive” (No. 177), which matches Akk. *kalû*, and especially its derivation *kīlu* “enclosurement, prison”. Akk. *Ki-lu-tù* is hapax legomenon.

126 The first sign in (5) is unclear. Possibly read <BAL> or <DINGIR>. Also note the phonetic paralexsis / unorthographic spelling Sum. *níĝ-šú* for *níĝ-šu* in Aad (2).

127-129 Manuscripts Aa and Aad apparently represent distinct textual versions. According to the Hittite translations, the section deals with (mainly temporal) conjunctions. The Sumerian terms can only very partially be interpreted as such. Sum. *lú* may be compatible in its use as relative pronoun, and in Aad l. 129 one may restore Sum. *u₄-dù-a-bi*. The other terms remain obscure, which is even more true for the Akkadian. Note that the canonical version equally contains sections in which the Akkadian column simply lists syllables in the TU-TA-TI sequence (can. Erim 2 c 3-8). These are arranged slightly different, with each line containing one syllable only: The first section lists *mu ma mi*, the second *lu la li*, which remarkably involves two of the three consonants treated in the present section. The respective Sumerian terms are unfortunately broken in the canonical version, but traces at the end of c3f. give <LÚ> and <DU>, which are also the final signs of Aad l. 127 and Aa l. 128, strongly suggesting, thus, that there is a textual parallel between these passages. Note that, with the exception

	mns	col	1	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
129a	Aad	i'	11'	[x]-DI-DI- ¹ DI ¹ -DI		
129b	Aad	i'	12'	[x-D]I-DI-DI		
129c	Aad	i'	13'	[x-x]-x-x		
130	Aa	iii	1	¹ x ¹ -DU		[]
131	Aa	iii	2	ĝéštug- ¹ x ¹ -lá		[]
132	Aa	iii	3	ĝéštug		še ₂₀ -mu
	Aac	ii'	1'	¹ ĝéštug ¹		
133	Aa	iii	4	ĝéštug-gu-la		ši-te ₉ -mu
	Aac	ii'	2'	ĝéštug-gu-la		
	Aae		1'	[]	[gi-i]š-d[u]	[]
134	Aa	iii	5	ĝéštug-ĝar-ra		a-du-u
	Aac	ii'	3'	ĝéštug- ¹ ĝar ¹ -ra		
	Aae		2'	[]	[gi-i]š-du-k[u-la]	[]
135	Aa	iii	6	[l]ib-ĝar		pu-qú-u
	Aac	ii'	4'	lib-ĝar		
	Aae		3'	[]	[l]i-ib-kar	[]
136	Aa	iii	7	[li]b-ĝar-ĝar		ku-ud-du-u
	Aac	ii'	5'	lib-ĝar-ĝar		
	Aae		4'	[]	[l]i-ib-kar-kar	[]
137	Aa	iii	8	[li]b-ĝar-ri-a		ka ₄ -du-ú
	Aac	ii'	6'	lib-ĝar-ri-a		
	Aae		5'	[]	[l]i-ib-kar-ri-a	¹ x ¹ -[]
138	Aa	iii	9	[li]b-kúr		qa-a-lu
	Aac	ii'	7'	lib-kúr		
	Aae		6'		li-ib-gur	qá-[a-lu]
139	Aa	iii	10	[li]b-kúr-kúr		šu-ḫar-ru-ru
	Aac	ii'	8'	lib-kúr-kúr		
	Aae		7'	[]	li-ib-gur-gur	šu-ḫa[r-ru-ru]

of *li*, all syllables quoted in the canonical version fulfill the function of particles in Akkadian (with =mu being a rare allomorph of =ma), which especially makes sense with regard to the Hittite translations assigning obviously grammatical functions to the syllables. However, this interpretation does not apply to the syllables *ḫu ḫa ḫi*, that are found in the present version exclusively.

- 132-134 Manuscripts Aae possibly switches entries 133f., as compared to the other manuscripts. Sum. ĝéštug-gu-la is unclear; actually, with regard to the pattern common to many sections of the series, one would expect a reduplicated term in this position, as is also implied by the Akkadian translation. Akk *adû* “oath” may be linked to the semantic field of Akk. *šemû* as “force to listen/obey to s.o.”; possibly it is better to be linked to Akk. *idu*

(5) = Hittite	translation of the Akkadian	translation of the Hittite
𐎶	-	-
𐎶	-	-
𐎶	“to listen, hear”	-
𐎶	“to listen constantly”	-
𐎶	“oath” / “to recognize”?	-
𐎶	“to pay attention”	-
𐎶	“to be attentive”	-
𐎶	“to watch, guard”	-
𐎶𐎶𐎶	“to be silent”	-
<i>iš-¹kal-la¹-𐎶</i> ?	“to be deathly silent”	-

“to recognize, know”, as for which one would however at least expect initial *e*, if not *i*.

135-137 According to the Sumerian, it is clear that the Akkadian terms reflect the roots *pwq* and *kwd*, and not roots *teritiae infirmae* as indicated by the spelling (Nos. 105-107). Unfortunately, the Hittite column is broken, so it is impossible to know if the deviant plene shifts also involve errors at the semantic level. As for Sum. -ri-a, possibly referring to the uncusomary G stem *kādu* here, cf. chapter 9, sect. 6.2.2.

138f. Sum. lib-kūr is hapax legomenon. As for the Hittite translation in l. 139, the most probable restoration is the one proposed by H.G. Güterbock (1985: 110), i.e., Hitt. *iškallauwar* “to split, slit”, which however cannot be explained in terms of the Akkadian.

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
140	Aa	iii	11	[š]u-bal		<i>sú-up-pu-u</i>
	Aac	ii'	9'	šu-bal		
	Aae		8'	[]	[š]u-pa-al	<i>sú-u[p]</i>
141	Aa	iii	12	[š]u-lum		<i>sú-ul-lu-u</i>
	Aac	ii'	10	šu-lum		
	Aae		9'	[]	[]	<i>s[ú]</i>
142	Aa	iii	13	[š]u-sa-lá-e		<i>qú-UD-DU-u</i>
	Aac	ii'	11'	šu-sa-lá-e		
143	Aa	iii	14	su	: zu-u	<i>ši-ru</i>
	Aac	ii'	12'	šu		
144	Aa	iii	15	úš	: u-uš	<i>dá-mu</i>
	Aac	ii'	13'	sa		
145	Aa	iii	16	šár	: ša-ar	<i>ri-ša-tù</i>
	Aac	ii'	14'	šár		
146	Aa	iii	17	[erín]- ^r á ¹ -daḥ		<i>na-ra-ru</i>
	Aac	ii'	15'	[er]ín-daḥ		
147	Aa	iii	18	[er]ín-zú-kéš		<i>bi-ir-tù</i>
	Aac	ii'	16'	[er]ín-zú-kéš		
148	Aa	iii	19	[er]ín-nir-ra		EN <i>na-ra-ri</i>
	Aac	ii'	17'	[er]ín-nir-ra		
149	Aa	iii	20	[er]ín-nir-ri-a		<i>ni-ru</i>
	Aac	ii'	18'	[er]ín-nir-ra-a		
150	Aa	iii	21	erín-kaskal-kur-lá		<i>ti-il₅-la-tù</i>
	Aac	ii'	19'	[er]ín-kaskal-kur- ^r x ¹		
151	Aa	iii	22	erín-kéš-da		<i>na-mu-u</i>
	Aac	ii'	20'	[er]ín-kéš-da		

140-142 The Akkadian terms clearly define the semantic field of the section as <<praying/adoring>>. Among the Sumerian terms, however, not a single one is attested in this specific meaning. Sum. šu--bal simply means “to change”; šu-lum and šu-sa-lá-e (lit. “to stretch out the hand”) are hapax legomena. With regard to the given semantic field, one would rather expect expressions like Sum. šu-zi or šu-íl. Sum. šu-lum could be a loan or and ad-hoc formation based on Akkadian *sullū(m)*.

142 According to the vertical context, Akk. *qu-UD-DU-u* must originally reflect the root *qdd* “to bow down”, as noted by J. Klinger (1996: 336) (No. 219). Note that confusions of this sort are particularly explainable in a West Semitic linguistic environment (cf. chapter 10, type III.5.c.), where verba mediae geminatae often inflect like verba mediae infirmae.

143-145 Manuscripts Aa and Aac represent distinct textual versions. According to the Akkadian translations, source Aa appears to be more reliable. Secondary Sum. šu in Aac l. 143 probably is a (mistaken) phonetic spelling; the variants Sum. sa “vein, artery” (Aac l. 144) and Sum. úš “blood” (Aa) are apparently semantically related. The organizational position of Sum. šár within the section, however, is less clear. The whole section notably lists

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>mu-qa-a-u-wa-ar</i>	“to pray”	“to pray, implore”
<i>tal-li-ya-u-wa-a[r]</i>	“to pray”	“to pray, implore”
<i>hi-in-ku-u-wa-^rar¹</i>	“to bow down” to bring to an end, destroy ”	“to destroy”
<i>UZU-ni</i>	“flesh, body”	“flesh”?
<i>e-eš-ḫar</i>	“blood”	“blood”
<i>ši-im-na-ta</i>	“rejoycing”	see note
<i>wa-a[r]-ri-iš ERIM^{MEŠ}-za</i>	“auxiliary troops”	“auxiliary troops”
<i>^ra¹-š[a-a]n-du-liš ERIM^{MEŠ}-za</i>	“fort, citadell”	“occupation troops”
<i>w[a-a]r-ri-aš EN-aš</i>	“commander of the auxiliary troops”	“lord of the auxiliary”
<i>[al-š]a-an-za ERIM^{MEŠ}-za</i>	a kind of troops	“troopos of 'followers'”
<i>[ša]r-ti-ya-aš</i>	“auxiliary/allied troops”	“allies”
<i>[x]-ḫa-li-ya-aš</i>	“steppe-dweller”	-

Sumerian single-sign expressions only.

- 145 Sum. ul₄--šár is a regular equivalent to Akk. *rāšu* “to rejoice”. Sum. šár therefore has to be taken as taxilexis, and Akk. *rišātu* as plural form of *rīštu* “rejoice”. As for Hitt. *šimnata-*, see the note to l. 227.
- 146-149 The section deals with various kinds of troops, but only the term Sum. erín(-á)-daḫ is confirmed by literary sources. As to Sum. -ri-a and its possible meta-linguistic function, cf. chapter 9, sect. 6.2.2.
- 148 One would actually expect an expression like Akk. *šābū šarri* or *šābū bēli* (thus displaying an inverted word order) as equivalent to Sum. erín-nir-ra.
- 149 As to the restoration of Hitt. *alšanza* in (5), as proposed by H.G. Güterbock (1985: 110) and by CAD sub *nīru* C, also cf. the extensive lexical discussion of the term by R. Beal (1992: 112ff.).
- 150f. Opposed to the preceding section, which probably treats the various royal troops, the present section seems to deal with kinds of troops of other origin, such as recruited nomadic tribes, etc.
- 151 As to (5) H.G. Güterbock (1985: 111) as well as CAD sub *namû* B propose to restore [ERIM.MEŠ] *ḫaliyaš*

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
152	Aa	iii	23	ĝeš-šub-ba		<i>is-si-qú</i>
	Aac	ii'	21'	[ĝe]š- ¹ šub ¹ -b[a]		
153	Aa	iii	24	ĝeš(ERÍN) ¹ -SIG ₅		<i>is-si-iq</i> NI-ŠI
	Aac	ii'	22'	[ĝ]eš-[]		
154	Aa	iii	25	¹ d ¹ nin-piriĝ		<i>al-mu</i>
155	Aa	iii	26	[^d]nin-piriĝ-gal		<i>al-la-mu</i>
156	Aa	iii	27	[x]-kúr-ra		<i>bi-bu</i>
157	Aa	iii	28	[x]- ¹ x ¹ - ¹ si ¹ la ¹² -kúr		<i>ḫa-lu-la-ya</i>
158	Aa	iii	29	[x-x]-kúr		DINGIR-lu ₄ šu-na-ti
159	Aa	iii	30	¹ á ¹ -kal		<i>e-mu-qú</i>
160	Aa	iii	31	[x]- ¹ x ¹		<i>gíp-šú</i>
161	Aa	iii	32	[x]- ¹ x ¹		<i>ša-QA-nu</i>
162	Aa	iii	33	[]		<i>ši-il₅-lu₄</i>
163	Aa	iii	34	[]		<i>ku-ša-ru</i>
164	Aa	iii	35	[]		¹ uš ¹ - ¹ šu ¹ -ru
165	Aa	iii	36	[]		[]
166	Aa	iii	37	[]		[]
167	Aa	iii	38	[]		[]
168	Aa	iii	39	[]		[]
169	Aa	iii	40	[]		[]
						(break)
175	Aad	ii'	1'	ur ₅ -ra		

“troops of the watch“, which seems improbable, as it cannot be explained on basis of the Akkadian, and as Hitt. ERIM.MEŠ is usually *preceded* by the term specifying it (similar: R. Beal [1992: 249ff.]).

- 152 Akk. *is/šqu* invariably follows the pattern /pirs/. That the spelling represents Akk. *ešēk/qu* can be virtually excluded due to the Sumerian translation, the vertical context, and the parallel section in the canonical version (1 208f.). The form with geminated /s/ and inserted /i/ are probably based on the bound state form, the pattern of which was then transferred to the absolute-state form (No. 142).
- 153 Sum. *erim-sig₅*, apparently written over an erasure, cannot be brought in agreement with the Akkadian translation; it is probably induced by the entries of the preceding sections, which also have initial Sum. *erim*. The canonical recension has Sum. *ĝeš-šub-AŠ* and the Akkadian equivalent given there is *išqu lemnu*. Present *issiq ni-ši* must therefore be considered a mistake for *issiq lem-ni*, with <NI> and <IGI> having been switched (No. 014). Unfortunately, the Hittite cannot be reliably reconstructed and it cannot be known, thus, if the graphic misordering also affected the semantic level. A restoration Hitt. [HÜ]L-aš *pūl* would not fit the preserved traces; for equivalents to Akk. *nīšū*, the gap is too small.
- 154-158 The present section lists a number of deities and celestial beings which are roughly associated with the nether-world. Parallel sections are preserved in can. *Erim* 2 210-216 and in can. *Izi A* 12'-15', which yield some more

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[<i>pu</i>]- ^r <i>ú</i> - <i>ul</i>	“lot, share”	“lot, share”
[<i>x</i>]- ^r <i>x</i> ¹ - <i>aš pu-ú-ul</i>	“lot of the evil ^{lot of the people} ”	“lot of []”
[<i>tu-t</i>] <i>i-iš</i>	PN	unkn. m.
[<i>x-x</i>] <i>tu-ti-iš</i>	PN	unkn. m.
[<i>x</i>]- <i>x</i> UDU- <i>aš MUL-aš</i>	“wild sheep (saturnus)”	“star of the [] sheep”
[<i>ú-e-r</i>] <i>i-te-ma-aš</i> [?]	a female demon [?]	“fear”
[<i>Ú^{HI}</i>]- ^r <i>A¹</i> - <i>aš DINGIR^{LIM}-aš</i>	“the god of dreams”	“the god of dreams”
[<i>na-ak-k</i>] <i>i-ya-tar</i>	“strength, power”	“heaviness”
[<i>x-x</i>]- ^r <i>x</i> ¹ - <i>aš na-ak-ki-ya-tar</i>	“uprising, mass”	“heaviness of []”
[<i>x-x-m</i>] <i>ar</i>	see note	-
[]	“shadow, shelter”	-
[<i>x-x</i>]- <i>aš</i>	“reed stalk, reed shelter”	-
[<i>x-x ta</i>] <i>r-nu-mar</i>	“to set free, release”	“to release []”
[<i>x-x-a</i>] <i>t-ti-iš</i>	-	-
[<i>x-(x)</i>] KI.MIN	-	“[] ditto”
[<i>x-x</i>]- ^r <i>x</i> ¹ - <i>u-wa-ar</i>	-	“to []”
[<i>x-x-m</i>] <i>ar</i>	-	“to []”
[<i>x-x</i>]- ^r <i>x</i> ¹ - ^r <i>x</i> ¹ -[<i>x</i>]	-	-

compelling spelling variants: Sum -gal in present ^dnin-piriĝ-gal there appears as phonetic complement -ga or -ĝá. Akk *bibbu* is equated with ^dnin-piriĝ-tur-ra, which may explain present -kúr-ra, Akk. *ilu šunāti* with Sum. diĝir-zà-gar(-ra), which may be reflected in present -kúr.

156 HW² sub *ḥašter(a)*- lex.sect. reads [*Š*]*A* UDU.IDIM¹ MUL-*aš*, which is not very compelling: There must be at least one additional sign preceding the first, half-preserved sign. The logogram UDU.IDIM is as to yet not attested to in Hittite writing, and it is also not a part of the Sumerian or the Akkadian column; moreover, the sign identified as <IDIM> clearly is <AŠ> (written over an erasure). The present interpretations thus are according to Güterbock 1985: 111. The Hittite word expressed by the logogram MUL has been considered to be *ḥašter*-. The complement given in the present entry suggests a secondary thematic stem variant *ḥaštera*-. Variants of this kind are frequent in combination with inherited *r*-stems (cf. Hitt. *keššara*- or *weštara*-; cf. E. Rieken 1999: 413).

157 The restoration in (5) is tentative and follows the restoration proposed by H.G. Güterbock (1985: 111).

161 The interpretation of the Akkadian is not quite clear. Akk. *šakānu* is improbable because of the vertical context. A possible alternative is Akk. *šagāmu* “to roar, shout”, which also occurs as *šagānu*.

162-164 Akk. *kušāru* and *šillu* also appear in direct succession in can. Diri 4 29f. Both terms reappear in 274f.

	mns	col	1	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
176	Aad	ii'	2'	ki-[]		
177	Aad	ii'	3'	kúr- ^r x ¹ -[]		
178	Aad	ii'	4'	DI-[]		
179	Aad	ii'	5'	sa[ĝ]		
180	Aad	ii'	6'	sa[ĝ-]		
181	Aad	ii'	7'	s[aĝ-]		
182	Aac	ii'	1'	[]		
183	Aac	iii'	2'	KI-K[I]		
184	Aac	iii'	3'	šà-UD		
185	Aac	iii'	4'	šà-UD-UD		
186	Aac	iii'	5'	^r šà ¹ -U[D X]		
187	Aac	iii'	6'	šà-U[D X]		
188	Aac	iii'	7'	ni-ir-[]		
189	Aac	iii'	8'	gu-l[i]		
190	Aac	iii'	9'	gu-li-ri-a		
191	Aac	iii'	10'	AN-kúr		
192	Aac	iii'	11'	lú-kúr		
193	Aac	iii'	12'	íb-ba nu-me-en		
194	Aac	iii'	13'	AN-kúr		
195	Aac	iii'	14'	AN-kúr-kúr		
196	Aa	iv	1'	[]		[]
		Aac	iii'	15'	igi-AN-kúr-kúr	
197	Aa	iv	2'	[]		[]
		Aac	iii'	16'	ĥu-b[a]	
198	Aa	iv	3'	[]		[]
		Aac	iii'	17'	[]	
199	Aa	iv	4'	[]		[]
200	Aa	iv	5'	[]		[]

188 Possibly restore Sum. ni-ir-[ra] “trustee”.

191-193 Sum. íb-ba nu-me-en possibly forms a kind of specification or explanation to the preceding terms.

197-200 According to the supposed parallel section in can. Erim 2 306-209, H.G. Güterbock (1985: 112f.) suggests the following restorations: Akk. *lillu* “idiot” (197), Akk. *makkannû* “cripple” (198), Sum./Akk ĥu-ur = *akû* “weak, powerless; cripple” (199); Sum./Akk. ĥu-ru = *aĥurrû* “socially inferior” (200).

198 Hitt. *iššalant-* has commonly been linked to *iššalli-* “spittle”. Both a passivic interpretation (“spat upon;” as proposed by H.G. Güterbock [1985: 113]) as well as an activic one (“salivate, drivelling, drooling;” sub *issalli-*;

199 As to the term to be restored in (5), several suggestions have been offered: K.K. Riemschneider (1971: 476) proposes Hitt. *ar-[pa-š]an-za* “unsuccessful, defeated” and *ar-[ša-n]a-an-za* “envious (person)”. Apart from mere semantic discrepancies, the proposed restorations take too much space, as has been objected by H.G. Güterbock (1985: 113), who restores Hitt. *ar-[za-n]a-an-za* “sheltered, supported”, following H.A. Hoffner (1983: 417). However, this suggestion faces semantic problems.

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
201	Aa	iv	6'	[]		[]
202	Aa	iv	7'	[]		[x x x] 'x ¹
203	Aa	iv	8'	[]		[x-x]-'x ¹ -š <u>u</u>
204	Aa	iv	9'	[]		[h]u-ur-ru
205	Aa	iv	10'	[]		ni-in ₄ -gi ₅ -ša-at i-ga ₅ -a-ri
206	Aa	iv	11'	[]		ni-in ₄ -gi ₅ -ša-at qa-aq-qa-ri
207	Aa	iv	12'	[x-x]-'a ¹		bu-sú-mu
	Aaf		1'	[]	[]	[b]u-uš-šu-u
208	Aa	iv	13'	[x]-'x ¹ -a		ar-kà U ₄ -mi
	Aaf		2'	[]	[]	ar-kà-a UD
209	Aa	iv	14'	[x] PAB		i-ši-it-tù
	Aaf		3'	[]	[]	i-še-et-tù
210	Aa	iv	15'	KA-zu-kal-la	: qa-zu-gal-la	šu-up-pu-u
	Aaf		4'	[]	[]	šu-UK-KU-u
211	Aa	iv	16'	pà-è-a	: pa-e	uṣ-šú-tù
	Aaf		5'	[]	[]	uṣ-šú-tù
212	Aa	iv	17'	gú-'gilim ¹ -an-na	: da-'na ¹	šu-UK-KU-u
	Aaf		6'	[]	[]	šu-up-pu-u

- 201 O. Carruba (1966: 36, with n62) reconstructs Hitt. *karšanu-* in (5), taking the first *i*-vowel as epenthetic, yet without explaining why the supposed suffix *-nu-* appears as *-ni-*.
- 204f. The corresponding Sumerian terms in the parallel section can. Erim 1 271-273) are Sum. ḫabrud, iz-zi-dir, and ki-in-dar.
- 205f. Note the hyper-dissimilation in the spelling of Akk. *nigiššu*, which with regard to all other attestations and to the noun pattern (/pirist/) should show simple /g/ (cf. l. 127).
- 207-209 The corresponding Sumerian terms in can. Erim 1 274-276 are níĝ-ĝál-la, ul-dù-a, and da-rí. The Akkadian equivalents read *bu-šu-u*, *ki-sít-tú* and *ar-ka-tu_{2A}*. The link between Akk. *būšu* “propriety” on the one hand and *kisītu* “branch, descendance” and *arkātu* “future, descendants” on the other, is apparently provided by the quasi-homonym Akk. *kišittu* “achievement, acquisition, property” (*kišittu* is primary because of the Sumerian counterpart); as for Akk. *arkātu*, a similar, but less compelling homonym can be found in *arkatu*, which can also mean “legacy, estate”. In the Ḫattuša version these relations are completely blurred (see the following notes).
- 207 As the parallel canonical version preserves Akk. *bu-šu-u*, the variant given by source Aaf seems to be the primary one. As for further (OB) attestations of Akk. *bsm*, cf. H. Otten / W. von Soden (1968: 21). The root is very probably loaned from West Semitic, where it is frequently attested (cf. Syr. *bsm* “to be sweat, to please”, also attested as noun *bšm* “perfume” in Canaanite). As further noted by H. Otten / W. von Soden (ibid.), the two different interpretations preserved by manuscripts Aa and Aaf can be explained through the ambiguity of Hitt. *aššu-*, which on the one hand means “goods, propriety”, on the other “good, pleasant”. Akk. *bussumu* may thus be a re-interpretation shaped according to the Hittite translation and influenced by West Semitic.
- 208 Akk. *ūmu* “day” in combination with the root *wrk* only occurs in the compound *arkât ūmi* “future, following days”. It is never attested in combination with the preposition *arki/u* “after” or the adverb *arkâ* “afterwards”.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ka-ri-iš-ša-ni-wa-an-za</i>	-	see note
<i>2-an-ki</i>	-	“twice”
<i>mar-la-an-za</i>	-	“fool, idiot”
<i>ḥa-at-te-eš-šar</i>	“hole”	“hole, perforation”
<i>ku-ut-ta-aš pār-sez-eš-šar</i>	“crack of a wall”	“crack of a wall”
<i>KI-aš pār-še-eš-šar</i>	“crack of the ground”	“crack of the ground”
<i>a-aš-šu</i>	“pleasant”	“goods, propriety; good, pleasant”
ʾa¹-[]	“property”	
EGIR.U ₄ .KAM-aš	“future” ^{future days}	“future (days)”
EGIR.U ₄ -az		
<i>mar-ri-iš</i>	see note	see note
<i>mar-ri-iš</i>		
<i>šu-up-pí-ya-u-wa-ar</i>	“(to make) glorious, resplendent”	“to be pure, holy”
<i>šu-up-p[í]</i>		
<i>pa-ra-a-kán pa-a-u-wa-ar</i>	“coming out, forth”	“to go out”
<i>pa-ra-a-[]</i>		
<i>gul-ku-le-eš-ki-iz-zi</i>	“to elevate, raise, extol”	see note
<i>gul-k[u]</i>		

The expression preserved by the Hattuša version is unique. A possible solution is provided by the parallel entry in can. Erim 1 276, which reads Akk. *ar-ka-tú*. The expression *ar-ka* UD is explainable if <UD> was erroneously interpreted as logogram and not as syllabogram for /tu/. Note in this respect that source Aaf still preserves the original spelling with plene-written *a*. In Aa, the new interpretation is more manifest, as the logogram UD is now complemented by Akk. *-mi*. The value /tu/ for <UD> is otherwise not attested to in the present-corpus manuscripts. The error is obviously based on a written *vorlage* (No. 170).

As to the Hittite, note the concurring stem endings presented by the two sources. As these are the only attestations of Hitt. *appašiwatt(a)-* in the nominative, it is not possible to determine the primary form.

209 The canonical version preserves Akk *kisittu* “branch, descendant” (with quasi-homonym *kišittu* “acquisition, property”) instead. The interpretation of *iši/ettu* depends on the meaning of Hitt. *marri-* which is tentatively given as “daylight, sunrise” and also “eastside” (HED) on the basis of a single bilingual attestation, where the counterpart is Akk. *šītu*. However, none of the possible meanings of the Akkadian, “storehouse” (*išittu*), “base, foundation” (*išittu*), “confusion” (*ešittu*) fit this interpretation. A confusion with Akk. *šītu*, proposed by HED and K.K. Riemschneider (1971: 477), is very improbable, as errors of this sort always show the Akkadian in the form as required by the Hittite translation (i.e., if Akk. *kisittu* was confused with *šītu* one would expect *šītu* in (4) and not a hybrid form).

210-212 The Akkadian terms in ll. 210 and 212 appear inverted in manuscripts Aa and Aaf. The reconstruction of the original sequence largely depends on the interpretation of the Hittite. Hitt. *šuppiyawwar* “to be pure, holy” could refer to Akk. *zukkû* “to purify; purified” (as proposed by H. Otten / W. von Soden [1968: 23]), to *šuqqû* “to elevate, exalt”, to *suppû* “to pray” (as proposed by K.K. Riemschneider [1971: 477]) or to *šūpû* “(to make) visible, clear, glorious”. The latter is the term most appropriate, conforming with the spelling and being close to the Hittite translation. Hitt. *gulkuleškizzi* is unclear. HED sub *ku(wa)liya-* and R.H. Beal (1988: 173f.) link

	mns	col	1	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
213	Aa	iv	18'	eme-sig		<i>kar-ṣú</i>
	Aaf		7'	[]	[]	: <i>kar-ṣu</i>
214	Aa	iv	19'	šà-ġar-ra		<i>a-kíl kar-ṣí</i>
	Aaf		8'	[]	[]	TA AŠ KAR ZI
215	Aa	iv	20'	KA-é-gal		<i>tá-AŠ-li-im-tù</i>
	Aaf		9'	[]	[]	<i>ta-AŠ-li(TE)¹-im-tù</i>
216	Aa	iv	21'	kúr-du ₁₁ -ga		<i>qú-ut-tù-u</i>
	Aaf		10'	[]	[]	<i>qú-ut-tù-u</i>
217	Aa	iv	22'	kúr-du ₁₁ -ga-ta		<i>er-r[e]</i>
	Aaf		11'	[]	[]	<i>er-re-tù</i>
218	Aa	iv	23'	kúr-inim-bal		<i>bá-ar-t[u₄]</i>
	Aaf		12'	[]	[ba]l	<i>ba-ar-tù</i>
219	Aa	iv	24'	igi-kal		<i>ʿek¹-ṣú</i>
	Aaf		13'	[]	[ga]l	<i>ek-ṣú</i>
220	Aa	iv	25'	igi-kal-kal		<i>ši-ik(UZ)²¹-ṣú</i>
	Aaf		14'	[]	[ga]l-gal	<i>ša(NA)²¹-ʿak-ZU¹</i>
221	Aa	iv	26'	igi-kal-di-di		<i>e-re-šu</i>
	Aaf		15'	[]	[]-te-ti	<i>er-re-šu</i>
222	Aa	iv	27'	UD-x		<i>ša-a-u</i>
	Aaf		16'	[]	[]	<i>ša-a-ú</i>

it to Hitt *ku(wa)liya-* “to flow, calm down”, to which it would form a reduplicated root variant (the use of a finite form that is not accompanied by a relative pronoun and that is moreover set against an infinite form in the Akkadian column, is unique in lexical texts; one must therefore take the relative pronoun as mistakenly omitted or regard *-izzi-* as a [Luvian?] nominal formative). The Akkadian term fitting best again is Akk *suppû*, i.e. in the meaning “to silence, calm down”. Thus, a decision about the original sequence of entries cannot be deduced from the Hittite translations, particularly unless the term Hitt. *gulkuleškizzi* is not fully clarified. The Sumerian equally does not help much, as both equivalents are hapax legomena. K.K. Riemschneider *ibid.* proposes to read Sum. *ka-zu-kal-la* as *ka-šu-ġál-la* “to pray”, and consequently to interpret the Akkadian as *suppû* “to pray”. However, the Sumerian more likely is to be taken literally “a valuable/powerful and wise wording”, which would be very similar in meaning to Sum. *pà-è-a* in the following entry. For the third expression, there is no ready interpretation.

- 214 The mistaken spelling in Aaf (4) results from interference with the preceding entry (No. 015/128). Sum. *šà-ġar-ra* ([šangarra]) is a mistaken or unorthographic reading for *a-ša(-an)-ġar*. As to the Hittite translation, there is a second attestation of the listed term in KUB 13,4 i 60 *kuiš=wa=kan tuēl DINGIR^{LIM}-aš NINDA¹haršiyaz [Ù] ʿišpan¹duzziaz dāš nu=war=an DINGIR^{LIM} EN-YA appan [šanḫdu] nu=wa=za=kan apēl pir kattan šarā ēpdu* “Whoever takes from your divine bread or libation vessel, may the god, my lord pursue him and seize his house from bottom to the top”. Comparing the two attestations, one could extract a meaning like “to bring in complete disorder”, which would also include the meaning “slanderer”, as proposed by H.G. Güterbock (1985: 114).
- 215-217 The intersection rulings are placed differently in manuscripts Aa (between 216 and 217) and Aaf (between 215

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ku-uš-du-wa-an-za</i>	“calumny”	“defamated/defamating (person)”
EGI[R]		
GAM- <i>an ša-ra-a ku-iš ap-pé-eš-ki-zi</i>	“defamating; breaking a taboo”	see note
ʿx¹-[]		
<i>2-an-ki-kán ku-i-e-eš me-mi-iš-kán-z[i]</i>	“malicious talk ^{reconciliation} ”	“who talk to each other”
[]		
ʿx x x x x x¹ []	see note	-
[]		
[]	“curse”	-
[]		
[]	“rebellion”	-
[]		
[]	“dangerous”	-
[]		
ʿx-ku¹-wa-an-za	“wild, raging”	-
[]		
ʿú¹-e-ku-u-wa-ar	“to ask, request”	“to ask, request”
[]		
<i>ut-tar-za ku-iš pu-ʿnu-uš-ki-iz¹-zi</i>	“to fly, flutter”	lit. “who always poses questions”
[]		

and 216). Both manuscripts also vary as to the Sumerian.

- 216 Akk. *quttû* “to bring to an end” does not really fit the Sumerian. Can. Erim 1 283 lists Akk. *tuššu* “hostile, malicious talk” instead. Within Akkadian, there are no alternative roots containing K and T, which would be closer to the Sumerian. A possible, but equally not fully compelling basis would be WSem. *khḏ* (Hebr. “to deny”).
- 217 Sum. *kúr-du₁₁-ga-ta* obviously is in opposition to *kúr-du₁₁-ga* in the preceding entry; as for the possible meta-linguistic function of Sum. -ta, i.e., to express reciprocity, cf. chapter 9, sect. 6.2.5.
- 218 Sum. *inim--bal* is a quasi-synonym of *du₁₁*, especially if the latter is used in a reciprocal mode (cf. the previous note). The parallel entry in can. Erim 1 284 lists Sum. *kúr-bal-bal* instead, which is more appropriate with regard to the Akkadian translation.
- 220 The interpretations of (4) follow H. Otten / W. von Soden (1968: 25). The transition from <UZ> to <IK> and from <NA> to <ŠA> is well possible, and the resulting variants are exactly the same as in l. 223. However, if the reconstructions are correct one would expect the Hittite translation to be identical with that of entry 223, as well – which it is not (yet, also note the distinct translations of Akk *erēšu* in ll. 221 and 224).
- 221 The usual Sumerian counterpart of Akk. *erēšu* is (níĝ-)al-di-di; accordingly, can. Erim 2 8 preserves Sum. *níĝ-al-dug₄-dug₄*. Present *igi-kal-di-di* is probably results from an assimilation to one of the dominant section patterns within the series ([R-x] - [R-x-x] - [R(-x)-y]) and via the homoiophony of [al] and [kal].
- 222 The second sign in (2) appears as a ligature of <AḤ> with <ḤU>. H.G. Güterbock (1985: 115) reads Sum. *kúšu* on the basis of Sum. *kušu* in can. Erim 2 9. Rüster / Neu 1989 does not include the sign, possibly regarding it as combination of <AḤ> and <ḤU>, as well. The most evident interpretation of (4) is Akk. *šā'u* “to

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
223	Aa	iv	28'	[x x] x		<i>ši-ik-šú</i>
	Aaf		17'	[]	[] 'x' 'x'	<i>ša-ak-šú</i>
224	Aa	iv	29'	[x x x] 'RI'		<i>e-re-šu</i>
	Aaf		18'	[]	[]	[x] 'x' []
225	Aa	iv	30'	[]		<i>zi-im-¹mu¹</i>
	Aaf		19'	[]	[x]-ki-im	[]
226	Aa	iv	31'	[]		<i>ša-al-mu</i>
	Aaf		20'	[]	[]	[]
227	Aa	iv	32'	[]		<i>bu-na-nu-ú</i>
	Aaf		21'	[]	[x-x]-ma	[]
228	Aa	iv	33'	[]		<i>dú-tu</i>
	Ab	iii	1'	[me]	me-i	<i>'du¹-u-tu</i>
229	Aa	iv	34'	[]		<i>bá-aš-tù</i>
	Ab	iii	2'	[téš]	ti-iš	<i>bá-aš-tù</i>
230	Aa	iv	35'	[^d lamm]a		[še-d]u
	Ab	iii	3'	[]	la-am-ma	<i>la-ma-sú</i>
231	Aa	iv	36'	[^d ala]d		<i>la-ma-sú</i>
	Ab	iii	4'	[]	a-la	<i>'še₂₀¹-e-du</i>
232	Aa	iv	37'	a-da-mìn		<i>šu-te(UD)¹-IZ-BU</i>
	Ab	iii	5'	a-d[a]	a-da-mi-en	<i>šu-ti-e(IB)¹²-ZU</i>

fly, flutter”, mostly due to the vertical context. The lexical attestation *šá'u ša amāti* (Nabniitu O 183f.), quoted by CAD sub *šá'u* 3., which would establish a connection with the semantic field of speaking, and thus to the present Hittite translation, is useless, since it is based on a very tentative restoration. A possible translation of the Hittite, taking it as idiomatic phrase, is “who is flighty, fickle, unsteady”; it would fit one of the uses of Akk. *šá'u* (cf. *išá' ittanapraš libbii kīma iššūr šamāmi* “my heart flutters and flits about like a bird in the sky” CT 2 pl. 80 63).

224 H. Otten / W. von Soden (1968: 26) read Hitt. *hu-un-tar-ri-ya-u-wa-ar* in (5). The third sign, however, rather looks like <NU>. Moreover, the resulting meaning “to fart” cannot be brought into agreement with the Akkadian.

227 Hitt. *šimmanata*, to which one may add *šimnata* in l. 145, has been commonly traced back to Hitt. *šamanātar* “fundament, retaining wall” and *šamnai-* “to build, erect”, the latter also occurring with stem vowel *i* (H. Otten / W. v. Soden [1968: 26], and E. Neu / H Otten [1972: 181]). If this interpretation is correct, the equation may be caused by a confusion between *bny* “to be good, beautiful” and the homonymous *bny* “to build, erect” (No. 208); in this respect, note that some West Semitic derivations of this root take an *n*-suffix (cf. Hebr. *binyān* “building, mausoleum” and Syr. *benyānā* “building”; also cf. DNWSI sub *bny*). To find a link between Hitt. *šimnata-* in l. 145 and its equivalent Akk. *ri-ša-tù* (presumably to be connected with *rīštu* “rejoicing”; see note to l. 145) which agrees with the established meaning “fundament, retaining wall”, is more difficult (possibly through Akk. *rēšu* “top (of a building)”). Yet, note that neither the identity between Hitt. *šimmanata-* and *šimnata* nor the suggested etymology can be taken for granted..

228-231 Akk. *dūtu* and *bāštu* often occur side by side in lexical texts (cf. CAD sub *dūtu* lex.sect.) and also in literary

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ša-al-ḫu-ri-ya-u-wa-ar</i> []	“wild, raging”	hapax leg.
<i>ḫu-un-NU-ri-ya-u-wa-ar</i> []	see note	see note
NÍ.TE- <i>aš</i> []	“face, appearance”	“body, person”
<i>e-eš-ša-ri</i> []	“image, statue”	“image, statue”
<i>ši-im-ma-na-ta</i> []	“face, appearance” ^{building? ”}	see note
A.A.TÉŠ- <i>aš</i> ‘A.A’ ¹ .TÉŠ- <i>aš</i>	“virility, manliness”	“virility”
UR.[X]- <i>aš</i> [iš]-ḫa-aš-[ša-r]a-w[a-tar] <i>tar-pi-iš</i>	“dignity, good look”	“dignity, politeness”
^D LAMA- <i>aš</i> <i>a-an-na-ri-iš</i> <i>tar-pi-iš</i>	“spirit/demon representing an individual's vital power” (<i>šēdu</i>) a protective spirit (<i>lamassu</i>)	a (negative) spirit (<i>tarpi-</i>) a beneficent spirit, “strength” (<i>annari-</i>)
<i>an-da ták-ša-an-za</i> <i>an-da ták-šu-u-wa-‘ar’¹</i>	“to quarrel”	“to put together, assign/commit to so.”

texts (ibid. 1.), as is the case with the couple *lamassu* and *šēdu*. As for a discussion of the Hittite counterparts *annari-* and *tarpi-*, cf. H. Otten / W. von Soden (1968: 27-32); as for *tarpi-*, also see F. Josephson (1979: 177ff). The entry is very notable since the quite unconventional spellings with <TU> in (4) occur in both manuscripts, strongly suggesting thus that both sources are related via a written *vorlage* (cf. chapter 12, sect. 3.3.).

- 228 Note the plene extension of SyllSum. *me*, which suggested a certain interchangeability of <E> and <I> in Syllabic-Sumerian orthography.
- 229 The reading in source Ab (5) is as proposed by H.G. Güterbock (1985: 115; H. Otten / W. von Soden [1968: 27) suggest [MUNUS-*aš*] *ḫa-aš-š[a-tar]*). A logographic spelling of this term with initial UR, which source Aa preserves instead, is otherwise not attested, however.
- 230f. Note the divergence between the phonetic complement of Hitt. ^DLAMA-*a-* and the stem ending of *annari-*, which is the term the logogram supposedly represents. Either it does not at all reflect Hitt. *annari-*, but was simply inferred by the resulting congruence with Sum. *lamma* and Akk. *lamassu*, or the scribe took the *-a-* from an alternative source, possibly from Hitt. *kurunta*, as a common reading of Hitt. ^DLAMA.
- 232 According to the parallel entries in can. Erim 2 1 and other lexical series (Sum./Akk. *a-da-min-sá*, *a-da-min-du₁₁-ga* = *šutēšû* in Nabnitu M 269f.), it is clear that present *šu-te*-IB-ZU and *šu-te*-EZ-BU are not entirely correct. There are two possible explanations of these forms: In a phonetic/phonological perspective, one may presume a hyper-dissimilation (cf. chapter 10, type. III.2.b.) Akk. *šutēšû* > **šuteššû* > *šutebšû*, which, in a very similar phonetic environment, is also attested in Unid Bo. 5-2 = KUB 3,116: 4' (Akk. *kitrušu* spelled *ki-it-ru-ub-šu*). The combination of the emphatic sibilant/affricate /š/ with the labial /b/ in both instances could point to a certain regularity. In comparison with this form, manuscript Ab seems to preserve the primary

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
233	Aa	iv	38'	lú-kúr-TUKU-TUKU		<i>qáb ša-ni-tù</i>
	Ab	iii	6'	lú-kúr-[]	lu(Ú)¹-¹du¹-ku-du	[<i>qa-a</i>]b ša-ni-tù
234	Aa	iv	39'	saĝ(KA)¹-íl-lá		<i>ša-qú-ú</i>
	Ab	iii	7'	saĝ-í[l]	ša-an-ki-il ₅	š[<i>a-q</i>]ú-ú
235	Aa	iv	40'	á-¹dugud¹		<i>ku-ub-bu-tù</i>
	Ab	iii	8'	¹á(ŠA)¹¹-[]	a-du-ku-ud	<i>ḫu-ub-bu-tù</i>
236	Aa	iv	41'	me-ta		<i>a-ya-nu</i>
	Ab	iii	9'	me-ta	me-ta	<i>a-ya-nu</i>
237	Aa	iv	42'	me-ta-a		<i>a-ya-ni-iš</i>
	Ab	iii	10'	me-ta-[]	mi-ta-a	<i>a-ya-ni-iš</i>
238	Aa	iv	43'	me-ta-a-kam		<i>iš-tu a-ya-ni-iš</i>
	Ab	iii	11'	me-ta-[a-šè]	mi-ta-a-aš-ši	<i>iš-tu a-ya-ni-iš</i>
239	Aa	iv	44'	[me-e]n-na		<i>ma-ti</i>
	Ab	iii	12'	me-na	[me-n]a	<i>ma-ti</i>

version, while Aa additionally shows both phonemes in inverted order (No. 015). In a graphical perspective, the peculiar spelling could also result from a confusion between original <E> and <IB> (No. 033), which are similar to a certain degree. Again, manuscript Ab would preserve the more original version then.

It is unfortunately not determinable if the Hittite translation is still based on original *šutēšû* or on a root 'ZB or 'BZ. Hitt. *takš-* basically means “to put together, arrange”, but also “to assign” and “to commit s.th. to s.o.”. In the latter meaning, it may fairly – but not necessarily – suit Akk. *šutēšû*; hence H. Otten / W. von Soden (1968: 27) propose Hitt. *idalû takš-* “to commit s.th. evil”, as the original entry; possible Akkadian roots on which the translation could be alternatively based, involve Akk. *epēšu* Št “be active, work against” or *wašābu* “to add”; but these are even less fitting.

233 The parallel entry in can. Erim 2 29 lists Sum. lú-kúr-dug₄-dug₄ instead, which is surely the more appropriate term, especially in regard of the Akkadian translation. Present TUKU-TUKU, which, as indicated by the Syllabic Sumerian, also has to be restored in source Ab (2), either forms a phonetic paralexia or, more likely, a mistake.

234 Both sources preserve Hitt. *parkuiš* instead of expected *parkuš*. The confusion is either based on the phonetic closeness of the Hittite terms, or it is inferred by a confusion between Akk. *šaĝû* “high” and *zakû* “pure”, which – presuming <Š> to represent [s] – is not impossible (No. 084/2110).

235 Note the PAB-mark in manuscript Aa, which clearly points to a written *vorlage* (cf. chapter 8, sect. 3.5.). Also note the spirantization of [k] in Akk. *kubbutu* as indicated in source Ab.

236-244 The Sumerian, the Akkadian, and the Hittite terms are notably not related in terms of the usual one-by-one translations in this grammatical section. It rather seems that the grammatical paradigms of the individual columns corresponds to each other as a whole:

The Sumerian column gives the adverbs me-ta “whence” and me-na “when”, whereby me-ta is addressed within two sections (A and C). The paradigmatic pattern within the individual sections is not quite clear due to the differences between the individual manuscripts. One can either analyze it as to follow the case sequence [absolutive] - [locative] - [terminative] (note in this respect that [fossilized?] Sum. me-ta itself already contains the ablative postposition) or as to contrast [basic form] - [basic form + -àm (copula, appearing as -a)] - [basic form + -kam (genitive + copula)].

(5) = Hittite	translation of the Akkadian	translation of the Hittite
UL <i>ḫa-an-da-a-an ku-iš me-mi-iš-[ta]</i> : UL <i>ḫa-an-da-a-an ku-i[š]</i>	“saying hostile (words)”	“who says incorrect/untrue (words)”
<i>pár-ku-uš(IŠ)¹</i> <i>pár-ku-¹uš(IŠ)¹</i> [<i>t</i>] <i>a-aš-ša-nu-wa-an-za</i> PAB <i>ta-aš-ša-nu-an-za</i>	“high” “heavy, powerfull”	“pure ^{high} ” “(made) heavy, powerfull”
<i>ku-[e]-za</i> <i>ku-e-ez-za</i> <i>ku-¹e¹-[d]a-za</i> <i>ku-e-da-za</i> <i>nu k[u]-¹e¹-za</i> <i>nu ku-e-za</i>	“where” “whither” “whence”	“from which; whence” ² see note see note “from which; whence” ² see note
<i>ku-i[t-ma-an]</i> <i>ku-it-[]</i>	“when”	“when, while”

The Akkadian column deals with Akk. *ayyānu* “where” and Akk. *mati* and *immati*, both “when”. It follows a different paradigmatic pattern in the ‘local section’ (A) and the ‘temporal sections’ (B and C); in section A the sequence is [nominative] - [terminative] - [ablative], in sections B and C it is [basic form] - [basic form + =*ma*] - [*ana/adi* + basic form (=terminative)]; thus, whereas in A, there is a simple series of different cases, in B and C, the paradigm is two-dimensional, on the one hand contrasting relative (basic form) and indefinite (*ma*-extended) pronouns, on the other hand nominative (zero) and terminative case (*ana/adi*).

The paradigms in the Hittite column are organized differently in section A and in sections B and C, as well. In the latter, they contrast [basic form] - [*nu*= + basic form] - [*nu*= + basic form + =*pat*]. The particular function of *nu*= is not entirely clear. If it corresponds to Akk. =*ma*, it would not be expected to be repeated in the third item; possibly it has the same function as =*pat*, denoting repetition of identical items (cf. chapter 9, sect. 6.4.). The Hittite subcolumn in section A is hard to analyze: Hitt. *kuedaza* is hapax legomenon, and the ablative relative pronoun *kuez(z)a* is never attested representing locative functions. The term actually to be expected in this section is Hitt. *kuwatta*.

The different paradigmatic patterns can be summarized as follows:

	Sumerian (interpr. A)	Sumerian (interpr. B)	Akkadian	Hittite
A	zero	- Ø	nom.(gramm.)/loc.(sem.)	ablative
	locative	-à m	terminative	?
	terminative	-k a m	ablative	<i>nu</i> = plus ablative
B/C	zero	- Ø	- Ø / nominative	- Ø
	locative	-à m	= <i>ma</i> / nominative	<i>nu</i> =
	terminative	-k a m	- Ø / terminative	<i>nu</i> = plus = <i>pat</i>

Thus, there are paradigms in three languages set against one another, each column using and contrasting its own grammatical categories.

- 239-241 The restoration of Hitt. *kuitman* in (5), as suggested by H.G. Güterbock (1985: 116), is by no means secure. Although less fitting in meaning, simple Hitt. *kuit* is also possible.

	mns	col	l	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
240	Aa	iv	45'	me-en-na-a		<i>ma-ti-ma</i>
	Ab	iii	13'	me-na-[a]	[me-na]-a	<i>ma-ti-ma</i>
241	Aa	iv	46'	me-en-na-a- ¹ šè (KU) ¹		<i>a-na im-ma-ti</i>
	Ab	iii	14'	me-na-[a-šè]	[me-na-a-aš]-ši	<i>a-di ma-ti</i>
242	Aa	iv	47'	me-ta		<i>im-ma-ti</i>
	Ab	iii	15'	me-ta	[]	<i>im-ma-[]</i>
243	Aa	iv	48'	me-ta-a		<i>im-ma-ti-ma</i>
	Ab	iii	16'	me-ta-[]	[]	[]
244	Aa	iv	49'	me-ta-a-kam		<i>a-na im-ma-ti</i>
	Ab	iii	17'	me-ta-[a-šè]	[]	[]
(break)						
260	Ab	iv	1'	[]	[]	[]
261	Ab	iv	2'	[]	[]	[]
262	Ab	iv	3'	[]	[]	<i>ḫu-ud-du-ú</i>
263	Ab	iv	4'	[]	[x]- ¹ ta ¹ - ¹ x ¹	<i>ḫu-ta-ad-du-ú</i>
264	Ab	iv	5'	[]	ku-ta-ta-ta	<i>ḫa-di-du</i>
	Abb		1'	[]		[]
265	Ab	iv	6'	[]	pa-ar	<i>ṣí-DU</i>
	Abb		2'	[]		[]
	Abc	r.	1'	bar		[]
266	Ab	iv	7'	[]	pa-ri	<i>bi-ir-tù</i>
	Abb		3'	[]		[]
	Abc	r.	2'	bar-r[i]		[]
267	Ab	iv	8'	[lú-kúr]	lu-gur	<i>na-ak-rù</i>
	Abb		4'	[]		[]
	Abc	r.	3'	ùr-ra		[]
268	Ab	iv	9'	[]	šu-uš-ša-a	<i>ma-an-na-šu</i>
	Abb		5'	[]		[]

262-264 The corresponding Sumerian terms in can. Erim 2 126-128 are: Sum. gu₄-ud-tuk₄-tuk₄, uḫ-tag and uḫ-tag-tag. The Akkadian equivalents are: Akk. *ku-ut-tu-tú* “to (make) quiver, vibrate”, *ḫu-ut-tu-tú* “louse ridden” *ḫa-ti-ta-an*, which seem to correspond quite well to the Sumerian. As the Sumerian expressions of the present section are not fully restorable, one cannot be sure whether the parallel terms or the interpretations offered here are prevalent. At any rate, the Hittite translations in 262f. cannot reflect the original state.

265 According to the Hittite translation, the scribe apparently confused Akk. *ṣiddu* and *ṣītu* (No. 180).

266 The meaning of the Hittite is unclear due to the scarce attestations of Hitt. *newalant-*. The term has been interpreted as privative compound *ne-wal-ant* (to Hitt. *walli-* “glory”; thus “not powerful, weak”) by E. Laroche (1966: 164), who translates the whole as “repaire de brigands”. However, as remarked by HEG sub *newalant-*,

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>nu ku-[it-ma-an]</i>	“whenever, always”	“(and) when, while”
<i>nu []</i>		
<i>nu ku-it-[ma-an-pát]</i>	“when“ / “until when”	“(and) equally when, while”
[]	“until when”	
<i>ku-uš-ša-an</i>	“when”	“when”
[]		
<i>nu ku-uš-ša-an</i>	“whenever, always”	“(and) when”
[]		
<i>nu ku-uš-ša-an-pát</i>	“when“ / “until when” ?	“(and) equally when”
[]		
<i>[x-x-l]i-^reš-ki-ar¹</i>	-	-
<i>[i]š-ḫi-ú-ul</i>	-	“treaty”
<i>du-uš-ga-ra-az</i>	“to roar ^{joy} ”	“joy”
<i>du-uš-ku-um-mar</i>	“to roar ^{to make enjoy continuously} ”	“to enjoy, rejoice”
<i>ÍD-aš a-la-li-ma-aš</i>	“roaring”	“roaring of the river”
<i>[Í]D-aš a-^rla-li-ma-aš¹</i>		
<i>pa-ra-a-kán pa-a-u-ar</i>	“mob ^{exit} ”	“to go out”
<i>[pa-r]a-a-kán pa-a-wa-ar</i>		
<i>ne-wa-la-an-ta-aš a-š[a]</i>	“riffraff ^{fortified town?} ”	see note
<i>[n]e-wa-al-la-an-da-aš a-ša-tar</i>		
^{LÚ} KÚR-aš	“foreign, hostile”	“hostile, enemy”
[]-aš		
<i>ku-en-zu-um-na-aš</i>	“who is he?”	“coming from where”
<i>[ku]-en-zu-um-na-aš</i>		

the translation rather results from a misinterpretation of Akk. *birtu* (209). Possible terms corresponding to Hitt. *ašātar* are the homonym *birtu* “fortified town” or Akk. *birītu* “space between, distance”.

267 Manuscripts Ab and Abc list different expressions in (2). Sum. *ùr-ra* in source Abc is very likely to be connected with Sum. *ur-(re)* in the parallel entry in can. Erim 2 134. The term given by Ab may be a later reinterpretation, possibly based on the Sumerogram in (5).

268 According to (1), (2) could be restored as Sum. *šu-ús-sà* “sent/led away” (similar: CAD sub *mannu* lex.sect.). As to Hitt. *kuenzumna-*, for which an additional attestation is available, cf. the discussion in HEG sub *kuenzumna-*.

	mns	col	1	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
269	Ab	iv	10'	[ŠÚ]	šu	<i>bur</i> (ŠUR) ¹ - <i>ru-u</i>
	Abb		6'	[]		[]
	Abc	r.	4'	bar		<i>b[ur]</i>
270	Ab	iv	11'	[]	ʿx ¹ -ma	<i>ub-bu-bu</i>
	Abb		7'	[]		[]
	Abc	r.	5'	tam-ma/tam(DU) ²		<i>ub-b[u]</i>
271	Ab	iv	12'	[]	[k]i-na	<i>ku-un-nu-ú</i>
	Abc	r.	6'	gi-na		<i>ku-un-[]</i>
272	Ab	iv	13'	[]	[x]-ʿx ¹	<i>a-la-ak-tù</i>
	Abc	r.	7'	en-ti		<i>a-la-a[k-tù]</i>
273	Ab	iv	14'	[]	[x-x]-ʿx ¹	<i>al-ka-ka-tù</i>
	Abc	r.	8'	en-ti-ti		<i>al-ka₄-a[k-tù]</i>
274	Ab	iv	15'	[]	[]	<i>ší-il₅-lu</i>
	Abc	r.	9'	en-ti		<i>ší-il₅-l[u]</i>
275	Ab	iv	16'	[]	[]	<i>ku-ša-a-ru</i>
	Abc	r.	10'	en-ti-ti		<i>ku-ša-a-ru</i>
276	Ab	iv	17'	[]	[]	<i>bi-ib-lu</i>
	Abc	r.	11'	níĝ-E-NA-a		<i>bi-ib-lu</i>
277	Ab	iv	18'	[]	[]	<i>šu-bu-ul-tù</i>
	Abc	r.	12'	níĝ-šu-tak ₄		ʿšu-bul-tù ^{1?}
278	Ab	iv	19'	[]	[]	<i>tar-ḫa-a-tù</i>
	Abc	r.	13'	[níĝ-š]u-tak ₄ -a		[]
279	Ab	iv	20'	[]	[]	ʿx ¹ -MA/KU-DU
280	Ab	iv	21'	[]	[]	[x]-ʿx ¹ -DU
281	Ab	iv	22'	[]	[]	[]

(break)

- 269 <ŠUR> in Ab (4) is obviously a mistake for <BUR> (No. 037), since the parallel entry in can. Erim 2 129 preserves Akk. *burru*, and the Hittite translation also refers to this term. Quite interesting is SyllSum. šu. As indicated by the parallel Abc and by the parallel canonical entry, the Sumerian must read bar (although this term is not known in literary sources with a meaning as indicated by the Akkadian). SyllSum. šu very likely refers to <ŠÚ>, which must have been confused with <BAR>, an error which must go back to a written *vorlage* (036/085). The translation of the Hittite is formed according to the meaning of Akk. *burru*, which, like the two following terms, denotes a legal action (H.G. Güterbock [1985: 117] translates “to ‘let in’ with a word”).
- 270 The usual equivalent of Akk. *ebēbu* is Sum. tam. <DU> in source Abc (2), thus, rather is a mistake, either for <UD> (resulting in tam-tam) or for <MA> (tam-ma). It possibly results from interference with the frequent logogram Ē. Accordingly, Ab (1) could be restored to SyllSum. [da]m-ma.
- 274f. Akk. *šillu* and *kušāru* already appear in Il. 162f. Sum. in-ti is never attested in the corresponding meaning. The Sumerian may thus be an erroneous repetition of the preceding section.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
: <i>ud-da-ni-it an-da tar-nu-mar</i> [i]t an-da ʿtar-nu-mar ¹	“to affirm, declare, also: to prove”	“to release with a word”
<i>pár-ku-nu-mar</i> [ma]r	“to cleanse”	“to cleanse”
<i>ḥa-an-da-a-u-wa-ar</i>	“to fix, establish”	“to fix, establish”
KASKAL-aš	“way, course”	“way”
<i>pa-an-ku-uš KASKAL-aš</i>	“ways”	“high' way”
GIŠGISSU-aš	“shadow, shelter”	“shadow, shelter”
: <i>ku-wa-pí-it-ta pa-ra-a e-eš-šu-mar</i>	“reed stalk, reed shelter”	see note
<i>ku-ši-iz-za</i>	“(marriage) gift”	see note
<i>up-pí-iš-ʿšar¹</i>	“consignment, gift”	“consignment, gift”
<i>ku-ʿša-da¹</i>	“bride payment”	“bride payment”
<i>ḥa-an-da-an-te-eš</i>	-	“true ones”
<i>wa-al-kiš-ša-ra-aš</i>	-	“able, skilled”
<i>za-ki-an-ʿx¹-[]</i>	-	-

275 Hitt. *eššumar* has commonly been connected with the root *ešš-/išš-* “to make, perform”. Translations proposed for the whole phrase involve “everywhere to perform 'out'” (H.G. Güterbock [1985: 118]), “making [someone] move forth somewhere” (HED sub *essa-*), and “avancer, progresser (partout)” (Laroche [1966: 164]). Regardless of the translation, the phrase does apparently not correspond to Akk. *kušāru*. Akk. *kušīru* “profit, success”, supposed as basis for the Hittite translation by H.G. Güterbock (ibid.) and E. Laroche (ibid.), is equally not fully compelling.

276 The usual counterpart of Akk. *biblu* is Sum. *nîĝ-dé-a* (can. Urta 1 36; Emesal 3 50; also cf. Sum./Akk. *babālu* = *dé* in can. Aa 4/3 160). According to the OB form of <DÉ>, a reanalysis into <E> and <NA> seems possible. H.G. Güterbock (1985: 34) reads Sum. *nîĝ-e-tak₄* according to collation. The most plausible interpretation of Hitt. *kušizza* has been offered by E. Rieken (1999: 257f.), who takes it as a derivation of Hitt. *kuša-* “bride, daughter in law” with suffix *-izzi-*, “belonging to the bride”. Final *-a* then has to be explained as collective nominative-accusative plural neuter, “belongings of the bride” (probably aberrant is H.G. Güterbock's suggestion

mns	col	1	(2) = Orthographic Sumerian	(4) = Akkadian
300	Abc l.	1'	□	[z]u-mu
301	Abc l.	2'	□	ta-zi-im-tù
302	Abc l.	3'	□	ra-mi-mu
303	Abc l.	4'	□	ra-ma-mu(ZU) ¹
304	Abc l.	5'	□	ŠI-it-tab-ru
305	Abc l.	6'	□	[x-x]-ib ú-ba-a-ni
306	Abc l.	7'	□	[x-x]- ^r x ¹
307	Abc l.	8'	□	[x-x-x-n]u

(break)

Erim Bo. B = KBo. 1,36 + KBo. 26,24 (VAT 7449 + 1916/u)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
1.	1'	□ □	□ □	□ □
		□ □ 5' □	□ □ □	□ □ □
		□ □ □	□ □ □	□ □ □
1.	10'	□ □ □	□ □ □	□ □ □
		(break)		
r.	1'	□ □ □	□ [x]- ^r x ¹ -za-al? [x-x-š]a	^r x ¹ -[] šú-mu-rù šu-te-mi-qú

(1985: 118), taking it as a loan from Akk. *kusītu* “fine garment”).

300-303 The Sumerian terms in the parallel section in can. Erim 1 b21-24 are almost completely broken. The first term in the Akkadian column reads *i-ta-az-zu-ma*, the last one *ra-ma-ma*, referring to Akk. *itazzumu* and *ramāmu*. Final <ZU> in (2) l. 203 is very likely a mistake for <MU> (with the oblique strokes of <MU> misinterpreted as horizontals' heads, No. 039) .

304 Akk. ŠI-it-tab-ru, in view of following Akk. *ubānu*, possibly reflects *kittabru* “hand”.

l. 1'f. Possibly restore Hitt. [*ha-n*]i-iš-šu-wa-ar and [*iš-tap*]-pu-ul-li. The Akkadian equivalents are unclear.

translation of the Akkadian

-

“complaint”

“roaring, rumbling”

“to roar, growl”

see note

“[] of the finger(s)”

-

-

(5) = Hittite

translation of the Akkadian

translation of the Hittite

[x-n]i-iš-šu-wa-ar

-

-

[x-x]-pu-ul-li

-

-

[^{NA4}]ARA₄-aš ḫa-ni-šu-mar

-

“plaster(ing) of the millstone”

[an-d]a ta-ru-up-pu-u-ar

-

“to gather, assemble”

[X^M]EŠ-aš iš-ḫi-ú-ul

-

“treaty of []”

[ŠA]Ḫ-aš ḫu-um-ma-aš

-

“pigsty”

[ÍD-a]š dan-na-at-te-eš-šar

-

“emptiness of the river”

[x-y]a ḫur-ta-uš

-

“[] curses”

[x-x]-tar-ma-aš

-

-

[x-x]-ḫa-ra-la-an

-

-

[x-x-x-x]-la-an

-

-

[]

-

-

[]

“to strive for, pursue”

-

[]

“to pray, supplicate”

-

1 3'-5' The Akkadian terms of the supposed parallel section in can. Erim 2 58-60 read: Akk. *ummat erê* “main body (=lower part) of the millstone”, *ummat šābi* “main body of troops”, *ummat pukki* “main body of the *pukku* drum”. The Hittite expressions in 3'f. quite well correspond to the first and the second term, whereas the relation between the third one and Hitt. *išḫiul* is unclear.

1. 6'-8' The Akkadian equivalents of the parallel section in can. Erim 2 61-63 are Akk. *erretu ša šaḫê* “pigsty”, *erretu ša nāri* “river bed”, *erretu ša nazāri* “curse”. The section thus treats the homonyms Akk. *erretu* “curse” and *erretu* “weir, barrage”.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		[]	[x-x]-ša-ša	<i>ši-it-mu-rù</i>
	5'	saĝ-dul saĝ-dul-saĝ saĝ-dul-saĝ-na	[ša-an]-ga-túl sag-túl-ša-an-ga sag-túl-ša-an-ga-na	<i>pu-us-sú-mu</i> <i>ḥa-da-šu</i> <i>muš-^rx¹-lu</i>
		an-UM an-SIG ₇	an-šu-mu-uk an-ša-ma-ak	<i>pé-en-du</i> <i>ḥa-lu-ú</i>
r.	10'	an-UM an-simìg an-simìg-ma	an-šu-mu-uk an-ši-mi-ik an-ši-mi-ik-ma	<i>e-r[i-mu]</i> <i>šu-tal-^rli-iš¹-[]</i> <i>um-ša-am-tù</i>
		sá-sá sá-sá-sá	za-ša za-ša-ša	<i>ša-na-nu(DU)¹</i> <i>ka-ša-du</i>
	15'	sá-sá-silim	za-ša-zi-li-ma	<i>šu-tar-ḤU-RU</i>
		[x x x] x	x-[]	[š]a-az-[]
			(break)	

Erim Bo. C = KBo. 1,50 + KUB 3,99 (VAT 7437 + Bo. 2109)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
l.	1'	[]	[]
		[]	[]
		[]	[]
	5'	[]	[]
		[]	[]
		[]	[]
		[]	[]
		[]	[]
		[]	[]

- r. 4' The Akkadian may also be considered to reflect the Gtn stem according to the apparently reduplicated verbal root in (1). Further see chapter 10, type III.2.c. (No. 137)
- r. 5'-7' None of the terms in the Sumerian column can be linked with the semantic field of marriage, as it is imposed by the Akkadian translations.
- r. 6' As has already been noted by CAD sub *ḥadaššūtu*, the root underlying Akk. *ḥadaššu* may be of West Semitic origin.
- r. 12' Note the hyper-dissimilation [t^s] > [mt^s] in Akk. *umṣatu* (with simple /t^s/), possibly inferred by the dissimilation in Akk. *pendū* (8', No. 129).

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	“to extol, praise”	-
[]	“bride”	-
[]	“bridegroom”	-
[]	-	-
[]	a mole, birthmark	-
[]	a mole, birthmark	-
[]	a mole, birthmark	-
[]	hapax leg.	-
[]	a mole, birthmark	-
[]	“to become equal, to rival”	-
[]	“to reach, arrive”	-
[]	“to make glorious, splendid”	-
[]	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]- ^r x ¹	-	-
[]- ^r u ¹ -wa-ar	-	“to []”
[]-iš	-	-
[m]ar	-	“to []”
[]- ^r x ¹ -tar-za	-	-
[]-ar	-	“to []”
[]-ar	-	“to []”
[w]a-[ar]	-	“to []”
[]- ^r x ¹ -wa-ar	-	“to []”

- r. 13' According to the vertical and horizontal context, the Akkadian must read *šanānu*. <DU>, graphically quite distinct from <NU>, may have been inferred from following *ka-ša-du* (No. 096). <ŠA> in (4) is written in Babylonian paleography (with two additional horizontals; also cf. chapter 5, sect. 3.2.); all other attestations of the sign on the manuscript are written in the regular Hittite ductus (collated).
- r. 15' According to the parallel entry in the can. Erim 2 21, which reads Akk. *šutarruḫu*, the third and fourth sign in (4) are inverted (No. 016).

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
l.	10'	[] []	[] []
		(break)	
r.	1'	[]- ^r x ¹ []- ^r x ¹ -mìn ^r x ¹ -[x]- ^r x ¹ -lá	^r x-x ¹ -[x] li-AḪ-D[U] ^r li ¹ -UD-[x]
		an-ba	ḫa- ^r x-x-x ¹
	5'	ki(KU) ¹ -ba	ḫ[u-ṣ]a-bu
		an-sig an-ta-sig	[x-(x)]-il-[] ^r x x x ¹
		^r x ¹ -ḫul ^r x ¹ - ^r x ¹ -a	šú-[uḫ-ḫu] ZA-x-[x]- ^r iš/e ¹
r.	10'	[]	[x-x]-x-SU
		gú-[x]- ^r x ¹ -a gú-e-la-a-e gú-šu-e-[x] gú-šu-e-[x-x]	[] KU ^r x ¹ -[x-(x)] šá ANŠE ^r x x x ¹ ^r x KI x ¹ TA ni
	15'	gú-ki-[x-x]	^r x ¹ -ŠA-DU-u
		URU- ^r x ¹ ud(NI) ^{1?} -sur	i-tù-u a-TA [?] - ^r a ¹ -nu
		ne-ri ne-ri-ri	ul-lu-[u] an-nu-[u]
r.	20'	^r x ¹ -ta-a	šum-[ma(-an)]

- r 2'f. H.G. Güterbock (1985: 17) restores Sum. [ḡeš-si-si-i]g¹ in l. 2' (2) on the basis of can. Erim 2 184; in l. 3' (4), he reads ^rtu¹-ut-[]. However, the last sign in l. 2' (2) is definitely not <IG>. The Akkadian terms probably are derivations of the root l'y (/pirist/ and /parsūt/).
- r. 4' According to the vertical and horizontal context and according to the parallel entry in can. Erim 2 189, one would expect Akk. ḫāmu "rubbish" in (4). While the traces of the last sign would fit <MU>, there are, however, two additional signs in-between.
- r. 5' The emendation in (2) is according to parallel can. Erim 2 190. The resulting term is hapax legomenon, but constitutes a formal antonym to Sum. an-ba.
- r. 8'-10' H.G. Güterbock (1985: 121) supposes the section to be parallel to can. Erim 2 202-204. The entries preserved there read: Akk. *ṣuḫummu* (set against Sum. []-ḫul), *sakāpu*, and *tarāṣu* (with the Sumerian broken). Yet, none of these entries fit the semantic field formed by the the Hittite terms. In contrast, Hitt. *ḫaḫḫaršananza* is set against Akk. *ṣuḫḫu* "laughter, mirth" in Erim Bo. A 121, which is the basis for the restoration presented here.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[a]r	-	“to []”
[]- ^r x ¹	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	“twig, stick, splinter”	-
[]	-	-
[x]- ^r x ¹ - ^r ha ¹ - ^r x ¹ -[]	-	-
ḥa-aḥ-ḥar-ša-na-an-za	-	“laughing”
ḥi-in-ga-ni-ya	-	“game, dance”
du-uš-ki-ya-u-wa-ar	-	“to rejoice”
pu-un-tar-ya-u-wa-ar	-	“stubbornness”
ANŠE-aš pu-un-ta-ri-ya-[u-wa-ar]	-	“stubbornness of the donkey”
gal-gal-ni-ya-u-wa-ar	-	“to clash, clang”
ši-i-ša-aš KI.MIN	-	“ditto of the stag”
^{UZU} GABA-it ḥu-it-ti-[ya-u-wa-ar]	-	“to draw by the breast”
A.ŠÀ-aš	“sign border, territory ”	“field, territory”
A.ŠÀ A.GÀR-aš ZAG-aš	“fixed date boundaries ”	“boundary of field and ground”
a-ši-iš	“this one”	“this one
ka-a-aš	“that one”	“that one”
ma-a-an	“as if”	“if”

- r. 11'-15' The terms in the Sumerian column are all hapax legomena; but the semantic field indicated by the Hittite translations correspond quite well with Sum. gú ”neck”.
- r. 16'f. The parallel entries in can. Erim 2 264f. are: Sum. uludin (KI-KAL) and ud-sur. That the present Sumeran items trace back to these expressions via some graphical confusions, is at least possible. According to the spelling and the Hittite translation, Akk. *ittu* was apparently confused with Akk. *itû* (No. 211). The explanation of l. 17. (5) is more difficult. Possibly, the translation is based on a commutation of Akk. *adannu* and Akk. *itânu*, which is the plural form of *itû*.
- r. 18'-20' The Sumerian counterparts in can. Erim 2 276-278 are: Sum. ne-ri, ne-še, ud-da. They fairly match the Akkadian terms preserved in the present manuscript (with medial Akk. *anummû* expected for proximal Akk. *annû*), so the terms in (2) are probably deviant. The Hittite translations in ll. 18'-20' correspond quite exactly to their Akkadian counterparts; also see P. Goedegebuure (2002-03: 24).

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
r.	21	ʿe¹-bi-še	lu-m[a-an]²
		[x]-šu	š[i]
		(break)	

Erim Bo. D = KBo. 1,41 (VAT 7434 c (+) VAT 7447)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
a	1'	[] [] ʿx¹-[]	[] [x x x] ʿx¹ ʿšu¹-la-ga-ar	in-ni-it-t[u₄] in-ni-né-[tu₄]² tú-pu-ul-[lu₁/₄]
	5'	gi gi-šú gi-gi	ki-i ki-i-šu ki-i-ki	ši-ip-ṭ[u₄] pu-ru-u[s-sú-u₁/₂] ma-ḥa-a-[ru₁/₃]
		ḡá-e-da-nu-me-en za-e-da-nu-me-en [e]-ne-KI.MIN	ga-e-da-nu-mi-in za-e-da-nu-mi-en e-ni-da-nu-mi-en	i-na b[a-lu-a] i-[na ba-lu-ka] [i-na ba-lu-šu]
a	10'	a-ba a-ba-ra a-ba-kam	a-ba a-ba-ra a-ba-[ka-am]	[] [] []
		u₄-da u₄-ʿda¹-bi	ud-[da] [ud-da-bi]	[] []
	15'	[u₄-da-k]am	[ud-da-ka-am]	[]
		(break)		
b	1'	ʿeme-ki¹[gi₇-] eme-ki¹gi₇-nu-me-e-ʿx¹	[] []	[] []

- r. 21' The meaning given for Akk. *lūman* is confirmed by other lexical entries. The translation by Hitt. *mamman* is unclear; it is not explicable on the basis of a graphic or phonetic confusions. Possibly restore *lu š[um-ma]* in (4), thus. The Sumerian counterpart preserved in can. Erim 2 279 is Sum. á-še.
- a 2' Akk. *innenētu* is otherwise unattested; it could be analyzed as a hyper-correct plural formation to Akk. *innettu* (with usual plural *innētu*).
- a 3' According to collations of the original tablet, the first sign could be <KI>, <IGI-X>, or even <ŠUL>, each of them preceded by a blurred oblique stroke. The usual Sumerian equivalent of Akk. *ṭupullû* is Sum. *sulummar* (KI.SAG.DU, also spelled *su-lum-mar*). Thus, possibly restore Sum. *su[l-lu-mar]* in (2). AHw sub *ṭupullû* provides an alternative interpretation in (1), reading SyllSum. [šu]-lu¹-um¹-ga-ar.
- a 6' An alternative restoration in (4) is Akk. *maḥāšu*, as proposed by H.G. Güterbock (1985: 123), which also

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ma-an-ma-an</i>	“now!”	“as if”
[A].ŠÀ-aš []	-	“field”

translation of the Akkadian

“sin, (divine) punishment”

“sins, (divine) punishment”

“slander, suspicion”

“judgment, punishment”

“decision”

“to accept, receive”

“without me/my permission”

“without you/your permission”

“without him/his permission”

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has the meaning “to punish”. Akk. *maḥāru* is preferred here because of the parallel equation Sum./Akk. *gi* = *maḥāru* in Lanu B iii 6; the term can be linked to the respective semantic field through the submeaning “to receive an evil, punishment, decision”.

a 7'-9' The suffix denoting the state of exclusivity usually reads -da nu-me-a in Sumerian. The forms listed here deviate adding the copula -en and adding it to the ergative forms of the personal pronouns and not to the absolute forms.

a 13'-15' The section deals with Sum. *u₄* in the use as a subjunction. The variants *u₄-da-bi* (rendering *u₄.d-ba[?]*) and *u₄-da-kam* presumably are artificial, as they are not attested to in literary texts. They are apparently built on a reanalyzed pseudo-root *u₄-da*.

b 2' The final sign of (2) ranges into (1). The frequent phrase Sum. *dub-sar-eme-gi₇-nu-mu-un-zu-a* “a scribe

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		ša-mud	ša-mu-ud	[]
		ša-bi	ša-bi	[]
	5'	ša-bi-ta	ša-bi-ta	[]
		ša-sur	ša-a-šu-úr	ʿx ¹ -[]
		zi-sur	[z]i-šu-úr	sà-ah-lu
		šur-ma-s[ur]	[šu-m]a-šu-úr	i-DA-[]
		BUL []	[]	na-r[a]
b	10'	BUL []	[]	DA-a-[]
		[]	[]	DA-[]
			(break)	

Erim Bo. E = KBo. 26,27 (1652/u)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
l.	1'	[]	[T]U ₄
		[]	[]-ʿx ¹
		[]	[]
		[]	[l]i-ik
	5'	[]	[l]i-kam
			(break)
r.	1'	[]	ri-[šu-tu _{3/4}]
		[]	ha-z[i-qa _{1/2/3} -tu _{3/4}]
		še-gin ₇	ʿši-ma ¹ -[at]
		zag-šú	[]
	5'	nam-tar	[]
		saĝ-ʿx ¹ -[]	[]
			(break)

who does not know Sumerian” possibly forms the pattern which the entry follows.

- l. 4'f. As suggested by H.G. Güterbock (1985: 120), the traces very probably reflect inflected forms of Akk. *alāku*.
- r. 1'f. The restorations are according to can. Erim 2 175f.. The corresponding Sumerian terms are Sum. [lú-s]u-kú-e and [lú-ḫa]-an-di-di.
- r. 3'-5' The corresponding Akkadian terms in the parallel section of the canonical version are *šīmat* NAGAR, *šīmat būli* and *šīmat amēlūti*. The section obviously treats the quasi-homonyms Akk. *šīmtu* ”mark, brand” and *šīmtu* ”destiny”. The first of the three equations is unclear, with Sum. *še-gín* denoting glue, actually.

translation of the Akkadian

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-

-

-

“pierced”

-

-

-

-

translation of the Akkadian

a skin disease

a skin disease

-

-

-

-

An Bo. A = KBo. 26,1 + KUB 3,118 (774/z + Bo. 2399)

col. 1. (2) = Orthographic Sumerian (1) Akkadian/Sumerian commentary

obv. i	1'	[^d ama-(ù)-tu-a]n-ki	^d [nammu]
	2'	[^d nin-šar ₆]	<i>an-tu₄ ^DIš-tar</i>
	3'	[^d šim-bi]-zi	MIN ki-id-ru-maḥ-š[u-du-a]
	4a'	[^d ga-ga]	^D I-lí-ab-rat ^{Ĝes} NÍG [?] -gidru-maḥ-šu-du ₇ -[a]
	4b'		<i>na-aš ḥa-aṭ-ṭi ši-ir-ti</i>
obv. i	5'	[^d MIN-me-ninnu-an-na]	MIN
	6'	[^d ig-gal-la]	[l]ú- ^{Ĝes} ig-maš-tab-ba-ke ₄
	7'	[]	ʿx ¹ mu še e ri e ti -
	8'	[^d ka-ba-a-ni-an-na-ke ₄]	[sukkal-g]i-sum-mu (break)
obv. ii	1a'	^d M[AŠ]	[]
	1b'	MAŠ-ZA-[]	[]
	2a'	^d MAŠ-ʿX ¹ -[]	[]
	2b'	MAŠ-ʿX ¹	[]
	3a'	^d igi-[]	[]
	3b'	i-ki-[]	[]
	4'	^d ZA-[]	[]
	5'	^d []	[] (break)
obv. ii	10'	[]	[Š]U
	11'	[]	ŠU
	12'	[]	[] A DU ŠU
	13'	[]	ŠU

i 4' Sources A and B of can. An 1 32 correctly preserve du₈; whereas source C apparently equally has du₇. The sources of the canonical version consistently preserve the Sumerian 'form' ^dnin-šubur. instead of ^DIliabrat.

i 5' The restoration in (2) is according to can An 1 33. There, however, the deity is equated with ^dpap-sukkal, which does not agree with the dittos of the present source.

i 6' The meaning of Sum. ^{Ĝes}ig-maš-tab is not fully clear. The term also occurs in OB Urra 1 381 and in can. Urra 5 218f. There, it is equated with Akk. *tū'amatu* and *muttirtu*. While the latter is not attested beyond highly

translation of the commentary

-

-

“ditto”

“who holds the great scepter”

“ditto”

see note

“lit. vezir who gives judgment”

-

-

-

-

-

-

-

-

“the same”

“the same”

“the same”

“the same”

specialized lexical entries, Akk. *tū'am(a)tu* “twin” is also known as referring to doors in literary texts (cf. AHw sub *tū'amtū*), so the Sumerian may quite literally denote a “twin door”

i 7' (1) appears to be Akkadian rather than Sumerian. Akk. *mušērtu*, the most compelling interpretation, denotes a kind of demon.

i 8' The parallel entry in can. An 1 38, gives the commentary in Akkadian as well, i.e., reading Akk. *sukkal[lu X] šip̄ti*.

col. 1. (2) = Orthographic Sumerian (1) Akkadian/Sumerian commentary

	14'	[]	[Š]U (break)
obv. iii	1a'	^d maškim-silim-m[a]	[]
	1b'		^r x ¹ -[]
.	2a'	^d en-ki	<i>mu-[še-du-u ša da-ni]</i>
	2b'	MIN	
	3'	^d nin-ki	[]
	4'	^d en-mul	[]
	5'	^d nin-mu[l]	[] (break)
rev. iv	1'	^d en-ḫal	[ŠU]
	2'	^d nin-ḫal	[ŠU]
	3a'	^d en-pirìḡ	[ŠU]
	3b'	en pi-ri-ig	
	4'	^d nin-pirìḡ	[ŠU]
rev. iv	5a'	^d en-gàraš	[ŠU]
	5b'	ga-ra-aš	
	6'	^d nin gàraš	[ŠU]
	7a'	^d en-kum _x (NUN-ME-EZEN-KUM)	[ŠU]
	7b'	en-kum	
	8'	^{d} nin-nun-m[e-sìr-gum]	[ŠU] (break)
rev. v	1'	^d en-me-šár-ra	[] ^r x x ¹
	2a'	^d nin-me-šár-ra	42 en-ama-a-bi ¹
	2b'		: ^d en(MAH) ¹ -líl-lá-ke ₄ -ne
	2c'	ni-min-mi-en- ^r x-x ¹	: en-nam-ma-a-a- ^d en-líl

iii 1' The present entry provides the reconstruction for can. An 1 94 (Litke 1998: 30; given as Sum. ^dḡeš-[x-x]-silim-ma there).

iii 2' The restoration in (1) is tentative. The commentary would well apply to the two preceding entries, as can be seen from can. An 1 95f. It would then form an instance of cross-column misordering.

translation of the commentary

“the same”

-

“informer of Anu”

-

-

-

“the same”

“the same”

“the same”

“the same”

“the same”

“the same”

“the same”

“the same”

-

“the 42 lords, mother(s) and father(s) 30
of Enlil”

iv 7' Cf. can. Diri 4 67f., where SyllSum. en-ku-um is given in equation with OrthSum. EN-PAP-SIG₇-NUN-ME-EZENxKASKAL. Thus, <NUN-ME> of the present entry apparently corresponds to <PAP-SIG₇>, and <EZEN-KUM> to <EZENxKASKAL>.

v 2' The present manuscript has Sum. -a-bi- instead of -a-a- “fathers”, which is expected from the parallel entry

col.	l.	(2) = Orthographic Sumerian	(1) Akkadian/Sumerian commentary

	3a'	^d zi-s[um-m]u	nibru ^{ki} -šà-ga-ke ₄
	3b'		[n]i-ib-bur-ša-qa-ki
	3c'		ša qí-ri-ib ni-bu-ru
	4a'	^d ad _x (ZA[-tenû)-gì]r-ḫaš	ŠÚ+NIR-bar-ra-ke ₄
	4b'	[]	za-am-bar-ak-ki(RU)'
	4c'	[^d šu-zi-an-n]a	ša ab-si-i
rev. v	5a'	^r d1[še]g ₉ -bar-ra-gim ₄ -gim ₄ -a	a-ša-ma-ra-ke ₄
	5b'	[g]i-ri-mi-ri-me	ša-ki-in A.ŠÀ
	5c'	[]- ^r x ¹	
	6a'	[^d ur-bàd-dumu]	[lú-su]kud-da-ke ₄
	6b'		[lu-šu]-ku-ud-da-ki
	6c'	[^d kù-sù]	[EN š]a-qu-ú (break)
rev. vi	1'	[]	MIN (= ^d en-líl)
	2'	[]	MIN
	3'	[^d darà-dím-dí]m	MIN
	4'	[^d DUG-SÌLA-B]UR	MIN
rev. vi	5'	[]	MIN
	6'	[]	MIN
	7'	[]	MIN
	8'	[]-BA	MIN-e lam-m[a] (break)

in can. An 1 137f. as well as from the Syllabic Sumerian of the present entry itself. With regard to the genitive construction, however, -bi- is sensible as well; a confusion between the graphically-similar signs <A> and <BI> seems probable. The Syllabic Sumerian is incomplete probably due to a lack of inscriptional space.

v 3' Can. An 1 139 has Sum. nibru^{ki}-a-šà-ga-ke₄ in (1). The Sumerian, apparently, is cryptic, and it is striking that both versions attest almost identical forms. The Akkadian translation taken as correct – which seems to be likely – one had to reconstruct Sum. lú-nibru^{ki}-šà-ga-bi(-ke₄).

v 4' The restoration in a (2) is according to can. An 1 140, the restoration in c (1) follows the commentary AO 6479 iii 6 (also note that the actual position of c (2) must be c (1)). The first sign in a (2) corresponds to <ŠEG₉= ŠÚ-ŠE-KU-GAG> in the canonical version. Possibly, it reflects <ŠEG₈= ŠÚ-NAGA> (thereby note that <ŠEG₉> appears in its correct shape in the following entry).

translation of the commentary

“the one of the midst of Nippur”

see note

“Šuzianna of the Apsû”

“who establishes fields”

“the lofty lord”

“ditto (Enlil)”

“ditto (Enlil)”

“ditto (Enlil)”

“ditto (Enlil)”

“ditto (Enlil)”

“ditto (Enlil)”

“ditto (Enlil)”

“ditto (Enlil) of Elam”

- v 5' SyllSum. gi-ri-mi-ri-me in b (2) renders OrthSum. gim₄-gim₄. Sum. a-ša-ma-ra-ke₄ makes the impression of being Syllabic Sumerian. According to the Akkadian translation, it must reflect Sum. a-szà-ĝar-ra-ke₄ (Can. An 1 141 preserves Sum. a-šà-bar-ra-ke₄, the commentary AO 6479 iii 7 Sum. a-šà-mar-ra-ke₄).
- v 6' The restorations in (1) and (2) are according to can. An 1 142, and as for c, according to the commentary AO 6479 iii 9, where the deity is equated with ^dkù-sù.
- vi 3' The restoration follows can. An I 165.
- vi 4' The restoration follows can. An I 167.
- vi 8' There are no possible restorations available from the canonical version, since the respective column is broken there as well.

SSgL Bo. A = KBo. 26,35 (69/470)

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
	1'	[]	[]	ʾx x¹ []
		[I ta-ar]	[TAR]	he-pu-[u _{1/2}] le-tù-[u _{1/2}] lu-ut-TE-[]
	5'	[si-la]?		šu-lu-[u _{1/2}] sú-u[l-lu-u _{1/2}] ʾpu¹-r[u²-sú] [ha]-ša-[a-bu], [x] ʾA/ZA¹ []
		[ku-ud]?		
(break)				

SSgL Bo. B = KBo. 26,17 (124/v)

col.	l.	(1) = Syllabic Sumerian	(2) Orthographic Sumerian	(4) = Akkadian
	1'	[]	[]	[x]-en-tù
		[I tu-ba-ši-in]	[KU ₇]	dá-bá-ši-in-nu
		[I da-ba-an]		šar-dáp-pu
		[]	[]	ú-bá-nu
	5'			sú-up-ru ʾki¹-tab-ru qa-tù še ₂₀ -e-pu ʾIK¹-DU
	10'			KU-IŠ-ru [p]u²-ri-du
(break)				

SSgL Bo. C = KBo. 13,6 (14/t)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	[]	ʾnu¹²-ʾZU¹-UR

A 4' The third sign in (4) definitely is <TE>. Akk. *lutû* “twig”, derivation of *letû* and thus a possible restoration, invariably forms the plural in masculine gender (Akk./Gen. *lutê*).

A 5' Note that, though Akk. *šulû* is quite fitting as restoration, Sum. *silá* is the last among the readings of <TAR>

translation of the Akkadian

“to break”
 “to split”
 see note
 “street”
 “street”
 “to cut”
 “to break off”
 -

translation of the Akkadian

-
 a leather object
 a leather part of a harness
 “finger”
 “nail, claw”
 “arm”
 “hand”
 “foot”
 -
 -
 “leg”

(5) = Hittite

translation of the Akkadian

translation of the Hittite

PAP-*nu*-[*mar*]

see note

“to protect”

in the usual order as it is found S^a and *Ea*.

A 6' Akk. *sullutu* is also a possible restoration in (4).

C 1' According to the Hittite translation, the Akkadian most probably reflects the root *nṣr*, either in the form of the

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	2'	[]	<i>nu-ru-u</i>
		[]	<i>ar-ka₄-tu₄</i>
		[]	<i>ḥa-la</i>
	5'	[]	<i>ḥa-la-AZ-ZU-u</i>

(end of tablet)

SSgL Bo. D = KUB 3,113 (Bo. 5855)

col.	l.	(2) Orthographic Sumerian	(4) = Akkadian
	1'	I KI	<i>ʿx¹-li-[]</i>
		I KI	<i>iš-tu</i>
		I KI	<i>a-dì</i>
		I KI	<i>šu-ub-tù</i>
	5'	I KI	<i>i-ši-ir-tù</i>
		I AL-KAR	<i>kùl-ta-r[u]</i>
		I U(Ú)'	<i>e-eš-re-ʿe¹²-[tù]</i>
		[I] 'X'	<i>ḥa-am-ša-[a-tù]</i>
		[I]]-A	<i>ra-ʿx-x¹ []</i>
	10'	[I]	<i>ʿa¹²-[]</i>

(break)

SSgL Bo. E = KUB 3,94 (Bo. 2713)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
i	1'	[]	[]
		[I]	[]
		[]	[]

imperative Akk. *nušsur*, or as mistaken infinitive *nušsuru*.C 3' Possibly restore Hitt. EGIR.U₄-az “future”.

C 4'f. Akk. *ḥa-la* makes the impression of being a particle. A respective word is however attested neither in Akkadian nor in West Semitic. Probably, it has to be interpreted in connection with the following, acrophonically related entry, which is unclear, as well; it possibly reflects the verb Akk. *ḥalāšu*. In this respect note that the (broken) Hittite translations equally begin with the syllable *ḥa-*, so both terms could also represent a (idiomatically conceived) exclamation or the like.

D 1'-5' Note that among the Akkadian terms, only *šubtu* is a common equivalent to Sum. KI. The other terms rather form equivalents to Sum. ZAG (e.g. see SaV Bo. K = KBo. 1,43 rev. 9'-23'). Graphically, <ZAG> and <KI>

(5) = Hittite	translation of the Akkadian	translation of the Hittite
ZALAG.G[A-aš]	“light”	“light”
EGIR-[]	“posterity, future, descendants”	see note
ha-[]	-	-
ha-[]	-	-

translation of the Akkadian

-
“from, since”
“until”
“seat, throne”
“sanctuary”
“tent”
“one-tenth”
“one-fifth”
-
-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
[x x x] ¹ x ¹ e-ku-pí	-	-
[x x] ¹ š ^u ¹ x ¹ i]š?	-	-

are quite distinct, and there is hardly a possibility of phonetic association between them, so it is unlikely in this perspective, that a scribe confused both signs, and there still remains the equation with Akk. *šubtu*, which is never used as equivalent to Sum. ZAG. However, note the mistake in 7' and the reconstruction of the Sumerian in 6', za-lam-ĝar, which would be acrophonically related to Sum. zag.

- C 6' The Sumerian equivalent of Akk. *kultāru* is za-lam-ĝar. Note that Sum. za-lam-ĝar is also acrophonic to Sum. zag, which probably has to be reconstructed in the preceding entries (see previous note). If the equation is not taken as unorthographic spelling, Sum. AL-KAR possibly forms an oral/memory-based mistake (No. 100; further see chapter 10, sect. 3.1.).
- C 7' A possible link to the preceding entries is through Sum. zag-10 and zag-5.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
i		[I]	[]
	5'	[]	[]
		[]	
		[I]	[]
		[]	[]
		[I]	[]
i	10'	[I]	[]
		[I]	[]
		[I]	[]
		[I]	[]
		[I]	[]
		[I]	[]
	15'	[I]	[]
		[I]	[]
		[I]	[]
		[I]	[]
		[I]	[]
		[I]	[]
		[I]	[D]U
		[I]	[D]U
		[I]	[b]u
	25'	[I]	[]- ^r x ¹
		[I]	[]
		[I]	[]- ^r x ¹
		[I]	[]
		[I]	[]
		(break)	
ii	1	I X	^r x-x ¹ -[]
		I X : mu-še ₂₀ -en-nu	KI-IT-[]

i 2'-8' The Hittite translations are apparently identical in section 4'-6' and in section 7'f. (note in this respect that Hitt. *-pat* in 8' refers to the whole section; a similar case appears in Izi Bo. A KBo. 1,42 iii 30-35; cf. chapter 9, sect. 6.4.). The initial term of both sections seems already to appear in section 2'f., equally in the first entry. Unfortunately, there are no sensible restorations available. The first expression, ending in *-(e)kupi*, does not appear like a genuinely Hittite formation, the second one seems to be a genitivus-pendens construction derived from an verbal abstract with suffix *-eššar*.

i 16' With regard to morphology, Hitt. *da-li-ya-u-ar* either derives from *dala-* “to leave”, the verbal noun of which shows an alternation between *dalummar* and *daliyawar* (cf. HEG sub *dala-*), or to *tallai-* “to implore” (only *daliyawar*). The preverb *arḫa*, however, makes sense in combination with *dala-* “to leave” only. In this respect,

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[x x] ʿx¹-ku-pí	-	-
[x-mi-e]š-na-aš	-	-
[x]-ku-pí	-	-
[x]-mi-eš-na-aš-pát	-	“also []”
ʿx¹-GÌR?	-	-
ʿx¹-ma-a-u-ar	-	“to []”
wa-ar-kán-za	-	“fat”
ša-ak-la-a-iš	-	“custom, rite”
pár-ku-uš	-	“high”
ʿša¹-ra-zi	-	“upper”
URU.ʿBÀD¹-ta KUR-e	-	“fortified land”
ar-ḫa da-li-ya-u-ar	-	“to leave away”
ur-ru-[x]?	-	-
ZAG-aš	-	“right”
ˀe-an-za?	-	hapax leg.
mi-im-ma-a-u-ar	-	“to refuse”
ˀtar-wi₅-eš(MÍN)¹-ga-la-aš	-	“dancer”
wa-ar-ḫu-eš(MÍN)¹-šar	-	“roughness”
GIŠ BUR ZA	-	see note
ar-ḫa da-lu-mar	-	“to leave away”
ḫé-e-šu-u-ar	-	“to open”
ˀNÍG.TUKU	-	“rich”
za-ḫar-ti-iš	-	a kind of seat
na(BA)¹-ak-ki-i-uš	-	“heavy/important ones”
ʿx x x¹ []	-	-
[]	-	-
[]	-	-

note that i 24' lists the allomorph form *dalumar*, which may be taken as indication for that the present text was compiled from different sources (generally, and as for further evidence, cf. the introductory remarks in part D and chapter 11, sect. 3.2.).

i 22' Hitt. BUR in ^{DUG}BUR.ZI denotes a bowl used in sacrifices. The determinative GIŠ is not known in combination with it, nor is the complement ZA. However, note that a sequence BUR ZA GAN is attested in Unid Bo. 4-3 = KUB 3,111: 14'.

i 24' Also see note to i 16'.

ii 2 Although identified as <MUŠEN> by the accompanying sign name, the sign in (2) rather appears as <BULUG>.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		I BULUG : bu-lu	<i>pu-lu-uk-[ku]</i>
		I EDIN(GA-MAŠ-BUR) ¹ -NA	<i>še-e-[ru]</i>
	5	I BĀḪAR	<i>pa-a-ḫa-[ru]</i>
		I ŠÁM	<i>ši-im-[mu]</i>
		I DÚB (GEŠTIN-IŠ)	<i>[na-pa-a]ṣ-ṣú</i>
		I GEŠTIN	<i>k[a-r]a-nu</i>
		I UD-LUGAL-DU a-[lal] : a-la-al-lu-gal-ku-pa-ak-ku	<i>ʿa¹-la-al-lu</i>
ii	10	I ALAN	<i>ša-[a]l-mu</i>
		I NÁ	<i>ʿe-er¹-šu</i>
		I NÁ : ki-iš-na	<i>ša(A)¹-la-lu-u</i>
		I E-KISIM ₅ xGA : ki-ši-im	<i>ki-ši-mu</i>
		I E-KISIM ₅ xA-MAŠ	<i>ša ki-ši-ma-ak-ku a-maš i-gub</i>
	15	: ma-AZ-ZA	<i>ma-AZ-ZU-u</i>
		I E-KISIM ₅ xLA	<i>ša ki-ši-ma-ak-ku la i-gub</i>
		: la-aḫ-ta	<i>la-aḫ-ta-nu</i>
		I E-KISIM ₅ x[X]ii 18-26ii 18-20	<i>ši-i-ḫu(RU)¹</i>
		I E-[KISIM ₅ xX]	<i>nap-pí-lu(DU)¹</i>

- ii 4f. The usual appearance of <EDIN> in Hittite cuneiform is <AM.SĪLA.BUR>, as opposed to following <BAḪĀR>, which is <DUG.SĪLA.BUR>.
- ii 9 The parallel entry SSgL Bo. Db = KBo. 26,50: 5' has Sum. KI.LUGAL.DU in (2). With regard to the pronunciation and the Akkadian translation, it is clear that the sign treated must be <ALAL>, which in Mesopotamian as well as in Hittite cuneiform appears as <ŠIDxA>. The sign form in the present entry is plausible presuming the determinative <DUG> has originally preceded the logogram, as it is frequently attested. Strikingly, the original sign composition is by no means reflected in the accompanying sign name, which clearly isolates the elements <LUGAL> and <GUB/DU>. The first element appears as *alal*, which neither fits <UD> nor <KI>.
- ii 10f. The strong graphical connection of <ALAN> and <NÁ> – whereby <NÁ> forms the second element of <ALIM> – is only evident in Mesopotamian paleography (in Hittite paleography <ALAN> appears as <GĀR-GĀR>).
- ii 12 Note that the given pronunciation includes the determinative <GIŠ>, which moreover is not a part of the logogram as given here.
- ii 13-26 Mesopotamian <DAGxKISIM₅> generally occurs as <E-KISIM₅> in Hittite cuneiform.
- ii 13 As pointed out by H.G. Güterbock (1973: 81f.), the compound sign <DAG-KISIM₅xGA>, usually referred to as <UBUR> and denoting the (female) breast, is not known in the meaning which is implied by the Akkadian equivalent. The specific composition of the entry may thus derive from a merger of two entries, like it is possibly the case with regard to the following entry as well.
- ii 14f. The Akkadian has been commonly linked with Akk. *massû* “expert”; but there is no compelling connection with the given logogram in (2). Regarding the Hittite translation, B. Landberger (1951: 103 n5) suggests that Hitt. *ašauwar* “beruht auf Verwechslung mit AMAŠ”, which is <DAG-KISIM₅xLU-MÁŠ>. Note, however, that this would be a very unique instance of the Hittite being modelled according to the (ill-conceived) Sumerian. It seems more compelling that the entry results from a merger of originally two entries, the Sumerian and

(5) = Hittite	translation of the Akkadian	translation of the Hittite
□	“stake, frontier”	-
□	“steppe, open country”	-
□	“potter”	-
□	“purchase price”	-
ʾx¹-[]	“to push away, smash”	-
GIŠGEŠTIN-aš	“wine”	“wine”
GIŠ KAL MA ʾx¹	“drain, pipe”	-
<i>e-eš-ri</i>	“image, figure”	“image, shape”
GIŠNÁ	“bed”	“bed”
<i>še-eš-ki-ya-u-[wa-ar]</i>	“to sleep”	“to sleep”
<i>wa-at-ta-nu-[]</i>	“sour milk”	hapax leg.
<i>a-ša-u-wa-ar</i>	see note	“fold, pen”
: <i>a-ʾar¹-ru-ma-aš la-aḥ-ḥu-uš</i>	“beer vat”	“washing vessel”
: <i>ḥu-u-i-tar-za ku-it</i> KI.MIN	an insect	“grubs which []”
<i>mu-uš-gal-la-aš</i>	“caterpillar”	hapax leg.

the Akkadian taken from the first one, the Hittite from the second one; also see previous note.

- ii 18-26 The section has extensively been treated by B. Landsberger (1951: 111/115) and especially by H.A. Hoffner (1974: 87ff.), who very likely is right in claiming “that, while the Hittite scribe may not have sufficiently understood the two lefthand columns to give precise equivalents, he seems to have provided us in these nine lines with a number of otherwise unknown Hittite designations for insect pests” (91). Although the other parts of the text are full of misconceptions as well, the number of errors is even higher in the present section. The following comments only involve the most important points; as for an extensive discussion, cf. H.A. Hoffner (ibid.).
- ii 18-20 The interpretation of (4) in all three lines is according to can. Urri 14 245-247 (Sum./Akk. ^{ki-si-im}DAG- KISIM₅xÚ. GÍR = *ši-i-ḥu*; ^{zi-bi-in}DAG-KISIM₅xÚ-GÍR = *nap-pil-lum*; ^{šu-ri-in}DAG-KISIM₅xÚ-GÍR = *ša-ši-ru*) and according to can. Ea 4 62f. (only ii 19f.; SyllSum./Orth.Sum./Akk. ^{zi-bi-in} = DAG-KISIM₅+TAK₄ = *nap-pil-[lum]*; ^{šu-ru-un} = DAG-KISIM₅xNE = *ša-ši-ru*). These interpretation have already been suggested by B. Landsberger (1951: 111) and H.A. Hoffner (1974: 87f.); as for ii 20, Hoffner adds that the Akkadian “may be correct as it stands, for *zerru* (*zīru* B in CAD Z 136) is a ‘dwarf locust’”; yet, regarding the parallel entries in *Urri* and *Ea*, this is rather improbable.
- ii 18 As to Hitt. *ḥuitar*=*za kuit* KI.MIN, H.A. Hoffner (1974: 87) points out that it “is incomprehensible as it stands, since its verb, hidden behind KI.MIN (‘ditto’), is not contained in the preceding line [...]. Whatever it was, it required *-za*. The noun *ḥuitar* denotes ‘living creatures’ in general. [...] when it is qualified by the genitives *taknaš* and *daganzipaš*, it denotes grubs, which attack and consume the grain”; for further attestations see there. The present unmotivated usage of KI.MIN, seems to indicate that the present text was compiled out of components of different origin, whereby the internal references were not appropriately adjusted (also see chapter 11, sect. 3.2.).
- ii 19 <UŠ> in (5) is collated.

col.	I.	(2) = Orthographic Sumerian	(4) = Akkadian
ii	20	I E-K[ISI]M ₅ x[X] I E-[KISI]M ₅ x[X] I 'E ¹ -[KIS]IM ₅ x[X] I [E-KIS]IM ₅ x[X] I E-[KI]SIM ₅ x'X ¹	{ša}-ši-ir-ru e- ¹ ki ¹ -im ap-pa-nu ZA-ZI-in ZI-ZI-in-nu i-ši-KU-ú
	25	I 'E ¹ -[K]ISIM ₅ x'X ¹ : ga-al/ra I 'E ¹ -[K]ISIM ₅ x'X ¹ ki-ši-ib	hu-ur-sé-en-nu kúl-bá-ab(RA) ¹ -tù
(rest of the column and reverse uninscribed)			

SSgL Bo. Eb = KBo. 26,50 (49/p)

col.	I.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	[I EDI]N	pa- ¹ a ¹ -[ha-ru]
		I ŠÁM	ši-im-[mu]
		I DÚB	na-pa-šú
		I GEŠTIN	kà-[r]a-a-nu
	5'	I KI-LUGAL-DU	a-la-al-l[u]
		[I A]LAN	ša-al-[mu]
		[I NÚ]	er-š[ú]
		[I]	'x ¹ -[]
(break)			

- ii 21 Presuming that the present entry is parallel to can. Urta 14 248 and can. Ea 4 64., one would expect Akk. *išid bukanni* “lit base of a pestle” or “root of the bukanu plant”, so present *e-ki-im appanu* may be a “Verballhornung” (B. Landsberger [1951: 115]) of that term. Interpreting the – otherwise unattested – term *ēkim appānī* as “taking/carrying away chick-peas” would fit the context quite well. The interpretation of the Akkadian also depends on the Hittite translation and on whether one regards it as a literal rendering of the Akkadian or as an independent idiomatic expression. A. Goetze (1945: 237), referring to Lat. *larva*, suggests that ‘wrapping of the dead’ may in fact denote an insect. B. Landsberger *ibid.*, who refuses this suggestion as “zu kühn”, proposes to emend the Akkadian to *eṭim appānī* “ghost of the chick-pea”, with Akk. *eṭemmu* corresponding to Hitt. *akkant*-then – which yet, does not seem very convincing either.
- ii 22 As has been noted by H.A. Hoffner (1974: 88), the Akkadian “looks suspiciously incomplete.” Possible interpretations offered by him involve Akk. *zunzunnu*, *sīsānu*, *zirzirru* and *šaššaru*, all denoting different sorts of locusts; Hoffner also considers a derivation from Akk. *sāsu* “mouth”. As to the Hittite, he cautiously suggests a logographic reading 𐎶𐎵.𐎶𐎵, possibly to be derived from 𐎶𐎵.𐎶𐎵 (cf., among other attestations, can. Aa 5/2

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>zi-ir-liš</i>	“cricket”	hapax leg.
: <i>ak-kán-ta-aš hu-u-la-li</i>	see note	“wrapping of the dead”
HI-HI- <i>ra-aš</i>	see note	see note
[x]- <i>za-ar-ti</i>	see note	-
<i>pa-aš-pa-na-aš</i>	hapax leg.	hapax leg.
<i>mi-ša-ri-iš</i>	see note	“weevil”
<i>la-la-wi₅-iš-š[a-aš]</i>	“ant”	“ant”

translation of the Akkadian

“potter”
“purchase price”
“to push away, smash”
“wine”
“drain, pipe”
“image, figure”
“bed”
-

138f.: OrthSum./SyllSum./Akk. U₅-U₅ = ú-uh₅ = *nābu*, *kalmatu* “louse”, “insect eggs”), which “would be drawn much like HI.HI in the Hittite script”.

ii 23 As for possible origins of the Akkadian, see previous note.

ii 25 The Akkadian has cautiously been linked to Akk. *ḥars(a)p(a)nu* by B. Landsberger (1951: 116), a term which is attested in lexical lists only and which denotes a kind of insect or insect larva.

ii 26 Note that a feminine form of Akk. *kulbābu* is otherwise not attested. Although suggested by most parallel entries, the sign inscribed in <KISIM₅> in (2) does not seem to be <GÍR> (kišī₈). Also, <GI> is virtually excluded. As to (5) H.A. Hoffner (1974: 91) reads Hitt. *la-la-wi₅-iš-n[a-aš]*. Yet, there is no *n*-extended stem variant of Hitt. *lalawiš*- preserved otherwise (also see HED sub *lala(k)ues(s)a-*).

Eb 1'-8' As for notes, cf. the notes to the parallel manuscript SSgL Bo. E = KUB 3,94.

Eb 7' The reading in (4) tentative; according to the traces visible on the photo, <ŠÚ> is more probable than <ŠU>.

GodL Bo. A = KBo. 26,2 (1435/u)

A ii	1'	^d KID-šeš ^d KID- ^r nin ¹ (break)	B i	1'	[^d x]-ni-na [^d K]AL-ni-na ^r d ¹ kù ^r d ¹ lamma
A iii	1'	^r d ^x -x ¹ ^d r ¹ ugal ¹ - ^r x ¹ ^d ugal-bàn-da ^r d ⁿ in-sún ¹ (break)		5'	^r d ^x -ma ^r 7 ¹ -gurun ^r dgašan ¹ ^r d ¹ gašan []ib-gal [^d]gal- ^r x-x ¹
A iii	18'	^d rBI ¹ -ur-kala[m] ^d ME-LÁL ^d nin- ^r kar ¹ -ga[r] (break)	B i	10'	[^d]x-x-kalam-ma ¹ [^d]x-(x)-kalam-ma ¹ ^r d ¹ ugal-zi-kalam-m[a] ^d tišpak diġir-meš-ba-ba ₆
				15'	^r x (x) x ¹ -ba-ba ₆

Them Bo. A = KBo. 26,4 (614/u)

D i	1'	[]- ^r x ¹ []- ^r x ¹ []- ^r x ¹ -ak []- ^r x ¹ -zu	D ii	1'	[x]- ^r x-x ¹ lú-èn-tar lú-ġu ₁₀ -me-en lú-zu-me-en
	5'	[]-ama-zu []-SILIM []-SILIM []-GÁL (break)		5'	lú-bi-me-en lú-zu-ne-ne lú-bi-ne-ne lú-KÍD-KÍD ^r x ¹ -lú
			D ii	10'	^r x ¹ -lú [x]-lú [x]-lú [x-x]- ^r x ¹ (break)

A iii 20' Possibly read ^dnin-kar-r[a-ak]. The sign traces, however, clearly point to <GAR> and not to <RA>.

B i'f. It is possible, though not very likely, that the element -ni-na represents the site Nina, a part of the city state Lagaš; cf. the summary line B i 14'.

B i 7'f. Sum. ib-gal actually is the name of a sanctuary, apparently denoting the main temple of the E-anna district in Lagaš, which would aptly fit the summary line B i 14'. It is therefore possible that B i 7' and 8' join to one entry, with ^dgašan-ib-gal very likely referring to a manifestation of Inanna, then.

- B i 16' ^rd₁nin-ki-^ral¹?-^rx¹
^rd₁MUŠEN-BAR-ZI/GI
[^dMUŠ]EN-^rx x¹
[^d]^rx¹-mu-un-gi
- B i 20' [^d]šubur-zi-^rx¹
[^d]^rx¹-zi-SAR
[^d]^rx¹-kalam-m[a][?]
[^d]^rx¹-KU/MA-^rx¹
[^dx (x)]-^ra¹-^rx¹
- 25' [^dx (x)]-^rx¹-^rx¹
[^dx (x)]-^rx¹-^rx¹
[^dx (x) x]-^rx¹
[^dx (x) x]-^rx¹
(break)

- B i 13' Since the sign is missing in Rüster / Neu 1989, the present entry seems to contain the sole attestation of the sign <MÚŠ = TIŠPAK> in Ḫattuša.
- D ii 2' Sum. lú-èn-tar is otherwise not attested, neither in literary texts nor in one of the lexical series series dealing with professions and human conditions.
- D ii 8' As for the form of <KÍD> and its possible origin, cf. E. Neu / Ch. Rüster (1989: No. 227).

Them Bo. B = KBo. 1,51 (VAT 7465)

col.	I.	(4) = Akkadian	(5) = Hittite
i	1'	□	[]-šar
		□	[]-šar
		□	[]-ru
		□	[]-uš
	5'	□	[]- ^r x ¹ -an
i		□	[]-šar
		□	[]-aš
		□	[š]u-u-wa-ar
		□	[]-za
	10'	□	[]- ^r x ¹ - ^r šar ¹
		□	[]- ^r x ¹ -u-wa-ar
		□	[]- ^r x ¹ -aš
		□	[]- ^r x ¹ -uz-ze- ^r eš ¹ -šar
	15'	□	[]-ma-al-li
		□	[]- ^r š/ta ¹ -ma-al-li
		□	[iš-t]a-mi-na-aš
		□	[x-š/t]a-ma-aš iš-ta-mi-na-aš
		□	[x]-a-wa
		□	^r ša-ku ¹ -ú-i-iš
i	20'	□	[]-ir-ru-uš
		□	[]- ^r x-x ¹ -pu-uš
		□	[]-li- ^r wa ¹ -lu-uš
		□	[]- ^r x ¹ -ki
		□	[]- ^r i ¹
	(break)		
ii	1'	ri-ik-[sú]	□
		ur-'ú-[du]	□
		SAG.DU ur-'u-d[u]	□
		mu-ša-a-lu	pa-[]

ii 4' Akk. *mu-ša-a-lu* can be linked to *mušālu* “mirrow” or *mušallû* “(clay) pipe”. Both terms, especially the latter, are scarcely attested and never mentioned in connection with parts of the human or of the animal body. Possibly it denotes the gullet or the aorta.

The term is notably repeated in the following entry. There are only smaller bits of the respective Hittite translations preserved, but these traces do at least not exclude that the translations were repeated as well. In this case

col.	I.	(4) = Akkadian	(5) = Hittite
ii	5'	<i>ṛmu¹-ša-a-lu</i> <i>ḫa-šu(KU)¹-ú</i> <i>li-ib-bu</i> <i>ku-ut-mu ŠÀ-ib-bi</i> <i>ga-bi-du</i>	<i>pa-[]</i> <i>ḫ[a-aḫ-ri]</i> <i>Š[À-ir]</i> <i>ṛŠÀ¹-[aš]</i> <i>li-[iš-ši]</i>
ii	10'	<i>te-er-tù</i> <i>te-ra-a-nu</i> <i>me-er-tù</i>	<i>li-[iš-ši]</i> <i>ḫu-u-ṛx¹-[]</i> <i>kar-[]</i>
		<i>tù-li-im-mu</i> <i>ṛka^{1?}-li-tù</i>	<i>ṛx¹-[]</i> <i>ta[l-]</i>
	15'	<i>ṛx-x¹-šu</i>	[]
		<i>ba-ṛan¹-ṛtù¹</i> <i>ri-iq-qí-[tù]</i> <i>ḫa-AB-ZU-[x]</i>	[] [] []
ii	20'	<i>mi-is-sí-is-[sú]</i> MAŠ-[x] <i>er-[ru]</i> <i>qé-er-[bu]</i> <i>šu-b[u-ur-ru][?]</i> []-ṛx ¹	[] [] [] [] [] []
	25'	[]-ṛx ¹ []-ṛx ¹	[] []
		[]-ṛx ¹ [] []-ṛx ¹	[] [] []
		(break)	
iii	1'	[] [] []-ṛdu-x ¹ []	[x] ṛx ¹ [] [a]r-ša-a-[an/aš] : ḫar-ga-[na-uš] [k]a-ṛlu-lu-pa ^{1?}
	5'	[]	[x]-ṛliš ¹

ii 15' The traces of the first sign in (4) could represent <YA> or <IL>; however, there is no notion of a part of the body preserved in Akkadian with initial *ya-*, *il-*, or *el-*.

ii 18' A possible interpretation of (4) would be Akk. *ḫabṣūtu* “plentiness”, which however makes little sense in the present context.

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col.	I.	(4) = Akkadian	(5) = Hittite
		[]	[<i>wa-a</i>]l-li-iš
		[]	[<i>wa-a</i>]l-li-iš na-ta-[]
		[]	GÌR-aš
		[GÌ]R	pa-tal-ḥa-[aš]
iii	10'	[ú-ba-an] GÌR	GÌR-aš ka-lu-lu-pa-[aš]
		[]-nu	'tu ¹ -e-kán
		[pa-ag]-ru	NÍ.TE-an-pát
		[ša-la]m-tù	a-an-ša-aš-ši-wi ₅ -iš
		[x]-'x ¹ -ši-DU	ḥu-ri-ši-ya-a[š]?
	15'	'tá ¹² -bi-iḥ-tù	: ḥu-[u]-ni-ki-iš-ša-[an]
		bu-bu-uḥ-tù	pal-wa-aš
		[d]á-am-mu	iš-ḥar
		šar-ku	ma-ni-iš
		i-ša-a-ru	la-a-[lu]
iii	20'	mu-ša-a-ru	la-a-lu-[pát]
		'x ¹ -lu-li-ZU	zu-up-pa-[]
		'x-x ¹ -ZU	'zu ¹ -[]
		(break)	
iv	1'	[]	[]-'x ¹
		[]	[]
		[]	[]-aš
		[]	[]-'x ¹ -iš
	5'	[]	[]-'i ¹
		[]	[]-'x ¹
		(break)	

Acro Bo. A = KBo. 1,46 (VAT 7534b)

col.	I.	(2) = Orthographic Sumerian	(1) = Syllabic Sumerian	(4) = Akkadian
	1'	[i gi-tur]	i-ki-dur	[]
		[i gi-tur]	i-ki-dur	[]

- iii 11'f. The neuter stem variant Hitt. *tuekan-* of regular communis *tueka-* is quite unique apart from some occasional logographic spellings with complementing neuter adjectives (as for which see HEG sub *tuekka-*).
- iii 11' Possibly restore Akk. *dīkīnu* in (4). The restoration of Akk. *ramānu* “self” proposed by CAD and HEG seems improbable, since the list deals with 'physical' parts of the body.
- iii 15' HEG sub *ḥunikiššar* reads Akk./Hitt. [*i*]-bi-iḥ-tù = ḥu-[u]-ni-ki-iš-ša-[ar]. With regard to the vertical context, however, one expects a nomen concretum and not a verbal abstract. The traces of the first sign in (4) are too scarce

translation of the Akkadian

for serving as a criterion. In any case, the suffix Hitt. *-šar* would be expected to be rendered with simple <ŠAR>.

iii 19f. Akk. *išaru* and *mušaru* appear to be diachronic/dialectal variants, the latter as to yet restricted to SB sources with the exception of the present attestation.

col.	l.	(2) = Orthographic Sumerian	(1) = Syllabic Sumerian	(4) = Akkadian
		[igi-tur]	ṛi ¹ -ki-dur	[]
		[igi-bal]	ṛi ¹ -ki-pa-al	[]
	5'	[igi-bal]	ṛi ¹ -ki-pa-al	[]
		[igi-x]	ṛi ¹ -ki-na	[]
		[igi-lá]	ṛi ¹ -ki-il-lá	[]
		[igi-ĝál]	[i]-ki-gal	[]
		[igi-ĝál]	[i]-ki-gal	[]
			(break)	

Acro Bo. B = KUB 3,104 (Bo. 7345)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
l.	1'	[]	[]
		[]	[]
		[]	[]
		[]	[]
	5'	[]	[]
		[]	[]
		[]	[]
		[]	[]
		[]	[]
		(break)	
r.	1'	[b]al	[]
		bal	ŠE-[]
		bal	ni-[]
		bal-bal	at-[mu-ú]
	5'	bal-bal	šu-[]
		bal-bal	š[u-ba-al-ku-tù]
		gír	[]
		gír	[]
		[g]í[r]	[]
		(break)	

r. 4' The restoration in (4), proposed by M. Civil / H.G. Güterbock (1971: 146), is mainly based on an identical equation in can. Nabnitu 4 321.

r. 5' M. Civil / H.G. Güterbock (1971: 146) restore Akk. *šu-[te-nu-u]* in (4).

r. 6' The restoration, proposed by M. Civil / H.G. Güterbock (1971: 146), is based on the equation of single BAL

translation of the Akkadian

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-
-
-
-
-
-

(5) = Hittite

translation of the Akkadian

translation of the Hittite

[i]š

-

-

[]-eš-šar

-

-

[]-iš

-

-

[]-zi

-

-

[]-^rx¹-za

-

-

[]-^rx¹-wa-ar

-

-

[]-^rx¹-u-ar

-

-

[a]r

-

-

[]-^rx¹

-

-

[]

-

-

[]

-

-

[]

-

-

[]

“to speak, talk”

-

[]

-

-

[]

“to bring across, transfer”

-

[]

-

-

[]

-

-

[]

-

-

with Akk. *nabalkutu*.

r. 7'-9' H.G. Güterbock (1973: 80) proposes to read Sum. BÚR instead of GÍR in (2), according to Sag Bo. D = KBo. 1,38 rev.¹ r.2f. (with BÚR read sun₅ there).

Acro Bo. C = KUB 3,107 (Bo. 8384)

col.	l.	(2) = Orthographic Sumerian	(x) = unclear language
1'		[]	ʽx¹-[]
		[]	ʽx¹-[]
		[]	ʽx¹-[]
		[]	ʽx¹-[]
5'		gi	[]
		gi-gi	[]
		gi-bi	[]
		gi-bi	[]
(break)			

Syn Bo. A = KBo. 26,28 (1430/u)

col.	l.	(2) = Orthographic Sumerian	(1) = Syllabic Sumerian	(4) = Akkadian
1'		[]	ʽx-x¹-nu-bi	ʽx-x¹ []
		[x-gin ₇]	[x-k]i-im	<i>da-an-ni-iš</i>
		[x-gin ₇]	[x-k]i-im	<i>ma-a-ti-iš</i>
		[ur ₅ -gin ₇]	[ur-k]i-im	<i>ki-a-am</i>
5'		[ur ₅ -ra-àm-ĝál] [?]	[ur]-ra-àm-gal	<i>aš-šúm ki-a-am</i>
		[dùb-gúr]	[x]-ʽx¹-gur	<i>kà-ma-a-šu</i>
		[dùb-gúr-gúr]	[x]-ʽx¹-gur-gur	<i>ki-tám-mu-šu</i>
		[dùb-bad]	[x]-ʽx¹-bad	<i>pí-it pu-ri-dì</i>
		[bal]	[x-b]a-al	<i>na-bal-ku-ut-tù</i>
10'		[ù-na-du ₁₁]	[]-ʽx¹	<i>qí-bi-ma</i>
		[ù-na-dè-daḥ]	[d]a-aḥ	<i>šu-un-ni-šu-ma</i>
		[ù-na-dè-péš]	[p]í-iš	<i>šu-ul-li-ša-šum-ma</i>
		[]	[]-ʽx¹	<i>um-ma</i>
		[]	[]	<i>um-ma-ma</i>
15'		[]	[]	ʽx x x nu ma¹
(break)				

A 2'-12' The restorations are as suggested by H.G. Güterbock (1985: 125).

A 13'f. Akk. =ma in 14', possibly also in 15', seems to be used meta-linguistically. As for further instances and a discussion, cf. chapter 9, sect. 6.3.

translation of the Akkadian

-

“very, greatly”

“very”

“thus; how”

“hence, for that reason”

“to kneel down”

“to kneel down continuously”

“opening of the knees”

“to transgress”

“speak”

“repeat (it) for him”

“repeat (it) for him for a second time”

“thus, as follows”

“*equally* thus, as follows”

-

Syn Bo. B = KBo. 26,33 (1491/u)

1' 'x¹-[]
 nu-GEŠT[IN]-'x¹
 zú-kešeř

šu-diriĝ

5' níĝ-UŠ
 níĝ-TA

ma[h-x-t]ur

[x-x-t]ur

(break)

Syn Bo. C = VBoT 80 (Ash. 1933-108i)

obv. 1 maḥ
 tur
 sig
 daĝal
 (break)

rev. 1' [UD-uḫ-ḫu ḫ]u
 [UD u]ḫ-ḫu-tag-g[a]
 UD-uḫ-ḫu-tag-ga

UD alim

5' alim
 ᵀlama
 (end of tablet)

Unid Bo. 1-1 = KBo. 26,29 (2008/g)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
i	1'	[]	[]
		[]	[]
	5'	[]	[]-'x¹
		[]	[]-'ú¹
		[]	[]-ú
		[]	[]-'x¹
		[]	[D]U

- obv. 3 Other possible readings are: Sum. i[b] and tuk[u]; with regard to the vertical context present Sum. sig fits best.
 rev. 4' According to H.G. Güterbock's collations, "UD [is] written over erasure that looks like a separation gloss between UD and alān, plus some traces in front of UD" (1985: 128).

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>wa-at-ku-u[m-mar]</i>	-	“to jump, flee, escape”
<i>da-a-an a-ni-ya-u-wa-[ar]</i>	-	“to perform twice”
<i>ge-en-zu da-a-u-w[a-ar]</i>	-	“to take a pity”
<i>GABA-it wa-al-ḫu-[wa-ar]</i>	-	“to hit with the chest”
<i>a-ru-um-ma ʿxʿ-[]</i>	-	“exceedingly []”
<i>ú-iš-kat-ta[l-la-aš]</i>	-	“who complains continually”
<i>iš-ḫa-a[h-ru]ʹ</i>	-	“tears”

i 7' The restoration in (5) is as proposed by H.G. Güterbock (1985: 126), yet remains tentative. In (4), possibly restore Akk. *di-im-tù*.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		[]	[]- ^r x ¹
		[]	[]- ^r x ¹ -ZU
i	10'	[]	[]- ^r x ¹ -u
		[]	[]-u
(end of tablet)			
iii	1'	MUNUS-[]	[]
		MUN[US-]	[]
(break)			
iv	1'	[]	[]
		[]	[]
		[]	[]
		[]	[]
	5'	[]	[]
		[]	[]
		[]	[]
		[]	[]
		[]	[]
(break)			

Unid Bo. 1-2 = KUB 3,110 (Bo. 2895)

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
	1'	[]	[]	[]
		[]	[]	[]
		[]	[]	[]
		[]	[]	[]
	5'	[]	[]	[]
		[]	[]	[]
		[]	[]	[]
		[]	[]	[]
		[]	[]	[]
		[]	[]	[]
	10'	[]	[]	[]

iv 1'-6' As noted by H.G. Güterbock (1985: 126), the section – or at least some entries in it – may join to a longer phrase (cf. the accusative object(s) in 3' and the inflected verb form in 6'). It may even be part of a literary text. H.G. Güterbock (ibid.) additionally restores Hitt. GÌR.MEŠ-uš “feet (acc.)” at the beginning of 3' and *ariyawen* “we inquired by oracle” in 6'.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>pí-[]</i>	-	-
<i>d[a]</i>	-	-
<i>ʿx¹-[]</i>	-	-
[]	-	-
[]	-	-
[]	-	-
[]-ʿx¹- <i>um-ma-re-eš</i>	-	-
[]-ʿx¹- <i>um-ma-an-kán ku-e-da-ni</i>	-	“to whom []”
[].MEŠ- <i>uš-kán ŠU.MEŠ-uš-ša</i>	-	“the []s and hands (acc.)”
[]-ʿx¹- <i>e-eš ar-ḫa</i>	-	“[] away”
[]- <i>ša-an-za</i>	-	-
[]-ʿx¹- <i>ri-ya-u-e-en</i>	-	“we []ed”
[]-ʿx-x¹- <i>an-za</i>	-	-
[]	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>[x-r]a-a-aš</i>	-	-
<i>[E]N-aš</i>	-	“lord”
<i>PAB-ar</i>	-	“to protect”
<i>ḫu-šu-wa-an-da</i>	-	“alive (pl.n.)”
<i>[tá]k-šu-u-wa-ar</i>	-	“to equal”
^{LÚ} ŠU.GI- <i>an-za</i>	-	“elder”
GIŠ LI BUR DU	-	-
<i>ša-ni-iz-zi</i>	-	“pleasant, fine”
<i>e-ku-ni-ma-aš</i>	-	“cold”
<i>ad-da-aš</i>	-	“father”

1-2 7' The sequence probably has to be interpreted as logogram. Among the logograms known in Hittite writing, possible interpretation are: the Sumerogram ^{GIŠ}LI.DUR.ZU, possibly denoting a plant, and the Akkadograms ^{GIŠ}LE-U₅ “wooden tablet”.

col.	l.	(2) = Orthographic Sumerian	(1) Syllabic Sumerian	(4) = Akkadian
		□	□	□
		□	□	□
		□	□	□
		□	□	□
15'		□	□	[<i>lu-mu-u</i>] <i>r</i> ²
		□	□	[<i>ši-i</i>] <i>m-tù</i>
		□	□	[<i>ši-i</i>] <i>m-tù</i>
		□	(vacat)	[<i>x-N</i>] <i>I-TI-KU</i>
		□	(vacat)	¹ <i>x</i> ¹ <i>NI</i> ur ru
20'		[] ¹ <i>inanna</i>	(vacat)	^D <i>Ištar</i>
		[^d <i>e</i>]n- ¹ <i>lil</i> [?]	(vacat)	[^D <i>En-l</i>] <i>il</i> [?]

(end of tablet)

Unid Bo. 1-3 = KBo. 36,6 (1624/u)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	□	¹ <i>ša-ra-a</i> ¹ [<i>ku</i>]
		□	<i>šu-ut-lu-m</i> [<i>u</i>] [?]
		□	<i>ša-ra-a-ku</i>
		□	<i>ma-aš-ša-lu</i>
5'		□	<i>mu-uš-šu-lu</i>
		[]- ¹ <i>x</i>	<i>i-mi-it-tù</i>
		[]- ¹ <i>x</i>	<i>šu-me-lu</i>
		[]- ¹ <i>x</i> - <i>du</i> ₁₁ - <i>ga</i>	: <i>sú-up-pu-u</i>
		□	<i>nu-'-u-du</i>
10'		□	<i>ku-uz-zu-bu</i>
		□	□
		□	□

(break)

- 11'f. Note the explicitly possessive use of the enclitic sentence particle Hitt. =*mu*, which originally denotes the dative.
- 13'-15' The usual order of imperative forms when dealt with systematically in grammatical texts is 2nd-1st-3rd person. The sequence within the present section deviates from this pattern.
- 17' Note that Hitt. *gulšuwat* can as well be related to Akk. *šimtu* “destiny” (i.e. in the sense of “to inscribe, fix, confirm”) as to Akk. *šimtu* “mark” (in the sense of “to inscribe, mark”).

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ad-da-aš-mu</i>	-	“my father”
<i>ŠEŠ-aš-mu</i>	-	“my brother”
<i>a-ú</i>	-	“see!”
<i>a-ú</i>	-	“see!”
<i>ú-wi₅-il₅-lu-ut</i>	-	“I will see”
^D NAMRÙ	“fate”	“(the deified) fate”
<i>gul-šu-u-wa-ar</i>	see note	“to inscribe, incise”
ʾx ¹ -aš ʾx ¹ -aš	-	“[] of []”
ʾx ¹ -aš ʾx ¹ -aš	-	“[] of []”
^D ʾIŠTAR ¹ ? ʾx ¹	-	PN
ʾD ¹ [EN.L]ÍL-aš ?	-	PN

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	“to present, give”	-
[]	“to grant generously”	-
[]	“to present, give”	-
[]	“to become equal”	-
[]	“to make equal”	-
[]	“right”	-
[]	“left”	-
ʾx ¹ -[]	“to pray”	-
ú-[]	“to praise”	-
ú-[]	“very attractive”	-
<i>ni</i> -[]	-	-
ʾx ¹ -[]	-	-

Unid Bo. 1-4 = KBo. 26,30 (808/z)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
l.	1'	[] []	[] []
		[] []	[]- ^r x ¹ []
	5'	[] []	[] []- ^r x ¹
		(break)	
r.	1'	g[ú] gú- ^r x ¹ -[]	[] []
		KU- ^r x ¹ -[] ^r tar-ri ¹ -[]	[] []
		(break)	

Unid Bo. 2-1 = KBo. 26,51 (265/t)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
obv.	1'	^r x ¹ -[] ^r x ¹ -[] ^r NINNU-BU ¹ -[] ^r EŠ ₅ ¹ ^r x ¹ -[] (break)	[] [] [] [] []
rev.	1'	^r ri ¹ -[] áb- ^r x ¹ -[] áb-[] áb-[] ^r áb ¹ -[] ^r x ¹ -[] (break)	[] [] [] [] []

obv. 1'-5' The present section possibly lists numbers; it may be compared with the respective passage in can. Ea/Aa 2, which however shows a entirely different entry sequence.

rev. 2' Possibly restore Sum. áb-naga.

(5) = Hittite

translation of the Akkadian

translation of the Hittite

[x-x]-¹x¹-ra-u-ar

-

“to []”

[wa-a]l-li-u-ra-aš

-

“glorious, proud”

ut-tar kha-an-da-u-ar

-

“to fix a word/an affair”

IGI^{HLA}-it PAB-nu-mar

-

“to protect with the eye, watch”

pu-kán-za

-

“hatred”

¹x x x x x¹-e-eš

-

-

[]

-

-

[]

-

-

[]

-

-

[]

-

-

translation of the Akkadian

-

-

-

-

-

-

-

-

-

-

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
le.ed. i	1'	□	□
		□	[]- ^r x ¹ -DU
		□	[]- ^r TUM ¹
		□	[e/a]l-lu ₄
	5'	□	[]- ^r x ¹ -lu ₄ er-bi-tu ₄
		□	[]- ^r x ¹ -EL-lu
		□	[]- ^r ra ¹ - ^r ri ¹
(end of column)			

le.ed. ii	1'	AN-BUR- ^r x ¹	□
		DUL [?]	□
		DUL [?]	□
		DUL [?] -DU[L] [?]	□
	5'	DUL [?] -D[UL] [?]	□
		DU[L [?] -DUL] [?]	□
		^r x ¹ -[]	□
(end of column)			

Unid Bo. 2-2 = KBo. 36,4 (164/p)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	^r x-x ¹	[] ^r x ¹ -[] ^r x x x ¹ [] nu-'u-TUM
	5'	giri ₁₇ -zal(SÌLA) [?] tāl-zal(SÌLA) [?]	ta-ši-la-a[t-tu _{3/4}] e-en-na-r[a] ri-ig-mu(RI) [!] I-ŠI-tu ta-nu-qa-t[u ₄]
	10'	tāl-x	ta-nu-qa-t[u ₄]

le.ed. ii 2' The signs treated within the present section cannot be identified with certainty. The exact form is <U-BA>; possible, but not fully-fitting interpretations thus are <DUL>, <IŠTAR>, <Û>.

1' The traces of the first sign could represent .

4' The Akkadian can either be interpreted as nu''udu, D-stem form to the root n'd “to be attentive”, or more appropriately in regard of the vertical context, as nu'ūtu, a variant of Akk. *namūtu* “joke, mockery”.

5'/7' <NI> in (2) rather appears like <SÌLA>, with the (single) vertical not inscribed but set behind the diagonals. Regular Hittite <SÌLA>, however, always lacks the oblique stroke (as can be seen in 9'f. (2)). Also, <NI>

translation of the Akkadian

-

-

-

-

“the four []”

-

-

-

-

-

-

-

-

-

translation of the Akkadian

-

-

-

see note

“celebrations”

hapax leg.

“clamour”

see note

“battle cry”

“battle cry”

usually lacks the inscribed vertical(s) in Hittite paleography. Yet, the position of the vertical besides the diagonals is also atypical for Babylonian script.

7'/10' Sum. *tāl* as a nominal part of a compound verb is otherwise unattested.

8' The sequence I-ŠI-*tu*₄ must reflect Akk. *šisītu* “clamour, cry” according to the vertical context. While <ŠI> simply may spell /si/, <I> most likely was on account of a confusion with <ŠE>; however, the spelling Akk. *še-si-tu*_{3/4} is as yet unattested.

10' The sign given as x in (2) is difficult to identify. The first part looks like <KU>, while the second appears as

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
			LÚKÚR

im-^rra¹-^rx¹

^rx-x¹-[]

(break)

le.e. 1'

[] KUR ÍD ^rx¹ []

[]

[] ^rx¹ D(MA) UTU È []

[]

[] ^rD(MA) UTU È []

[]

(end of column)

Unid Bo. 2-3 = KBo. 26,38 (291/q)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian

l.

1'

[]

[] ^rx¹-DU-^rx¹

[]

[] ^rx¹-IB-BU

[]

[]-^rx¹ ^rx¹-a-^rx¹

[]

[] mu-TI-^rIK-^rKI¹

5'

[]

[]-^rx¹ mu-TI-TI-^rIK-^rKI¹

(break)

r.

1'

[]

[]

-

^rġéštug-x¹

[]

-

ġéštug-GE₆-AŠ

[]

-

[ġ]éštug-RA-A

[]

-

5'

[ġéš]tug-KU-LAL

[]

-

[ġéš]tug-BAR-DU

[]

-

^rġéštug-x¹

[]

-

(break)

Unid Bo. 3-1 = KBo. 26,52 (685/u)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian

1'

[]

[]

[]

[]

[]

[]

(break)

<PA> with only one horizontal; possibly it reflects mistaken <KA>, thus resulting in otherwise unattested Sum. tál-du₁₁.

translation of the Akkadian

“enemy”

-

-

-

-

translation of the Akkadian

-

-

-

see note

see note

(5) = Hittite

[]-^rx¹

[]-^rx¹

[z]i ku-iš ^rx¹-[]

translation of the Akkadian

-

-

-

translation of the Hittite l.

-

-

“who []s []”

l. 4' The terms in (4) possibly derive from Akk. *dekû* “to raise”; cf. Akk. *mudekkû* “instigator” in Izi Bo. A = KBo.1,42 ii 30'.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
r.	1'	IGI-[] bur- ^r x ¹ [] bur- ^r x ¹ []	[] [] []
		a []	[]
	5'	a-bi-[] a-[] ^r x ¹ -[]	[] [] []
		(break)	

Unid Bo. 4-1 = KBo. 13,2 (239/s)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
obv.	1'	[]	[]- ^r x ¹
		[]	[]
		[]	[]- ^r x ¹
		[]	[x-l]u-ú
	5'	[]	[pu-l]u-uḫ-ti
		[]	[ta]-ru-ru-ya
		[]	[ša-l]u-um-ma-tù
		[]	[me-l]e-em-mu
		[]	[]- ^r x ¹ -a-ru
obv.	10'	[]	[]- ^r x ¹
		[]	[]
		[]	[]- ^r x ¹
		[]	[t]i
		[]	[]- ^r x ¹
	15'	[]	[]- ^r x ¹
		[]	[]
		[]	[]- ^r x ¹

obv. 2'-9' The co-occurrence of the sememes <<self>> and <<fear/awesomeness>> clearly points to Sum. n í or to compounds based on this term to be restored in (2) (and not to Sum. me, as suggested by CHD sub *naḫšaratt-* lex.sect.).

obv. 4' Hitt. *tuti-*, noun of unknown meaning, also occurs in Erim Bo. A 154f., where it equated the deities ^D*Almu* and ^D*Allamu*.

obv. 6' Note the quite peculiar stem ending of Akk. *tarūru*.

obv. 9' There are varying interpretations that have been offered regarding the Hittite phrase. CHD sub *mai-* lex.sect. translates "When a child is born, she (the mother or an attendant) holds (its) mouth open (?)". G.M. Beckman

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-
[]	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
¹ x-x-x-eš-šar x-x ¹ -[]	-	-
<i>e-eš-ri-me-et</i>	-	“my image, shape”
<i>še-e-na-aš-me-iš</i>	-	“my substitute”
<i>tu-u-ti-iš</i>	-	see note
<i>na-aḥ-ša-ra-az</i>	“my fear”	“my fear, awe”
<i>kat-kat-ti-ma-aš-me-iš</i>	“my trembling”	“my trembling”
<i>ú-e-ri-te-em-ma-aš</i>	“radiance”	“fear”
<i>na-aḥ-ša-ra-az</i>	“fearsome radiance”	“fear, awe
DUMU-aš <i>ku-wa-pí mi-ya-ri</i> <i>nu a-iš a[r-ḫ]a e-ep-zi</i>	-	“when a child is born, / and (he/she) ‘takes the mouth away’”
<i>ka-ru-uš-ši-ya-u-wa-ar</i>	-	“to be silent”
KI.MIN	-	“ditto”
<i>ḫa-aš-ša-tar-me-et</i>	-	“my progeny”
¹ te ¹ -eš-ḫa-aš-me-et	-	“my sleep”
<i>ku-up-pu-¹wa¹-ar</i>	-	“to plan, conspire”
<i>pár-ga-tar-me-et</i>	-	“my height”
<i>ma-ni-in-ku-wa-an-¹ta¹-tar-me-et</i>	-	“my shortness”
<i>mar-¹la¹-tar-me-et</i>	-	“my foolishness”

(1983b: 38) takes it as a paraphrase for an infant's refusal to suck at the breast, translating “when a child is born and holds the mouth away”. Regarding the context, however, the phrase – if not based on a misinterpretation of the Akkadian – must denote the state of fear, fearsomeness or something similar. Hitt. *aiš arḫa epp-* may therefore mean “to open the mouth wide” or “to press one's lips together”. The uncomplemented particle *nu*, without an enclitic personal pronoun added, could in fact indicate that it is not the child which performs the action, but another person involved.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		□	□
		□	□
obv.	20'	□	□
(end of tablet)			
rev.	1	□	□
		□	□
		□	□
		□	□
	5	□	□
		□	[t]i
		□	[]-ti
		□	[]-ti
		□	[]-ti
rev.	10	□	[ṣe-eh]-ru-ti
		□	[]-ti
		□	[]-ZU
		□	[]-x ¹
		□	[]-x ¹
	15	□	□
		□	□
		□	□
		□	□
(rest of tablet uninscribed)			

Unid Bo. 4-2 = KBo. 13,10 (217/t)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
obv.	1'	□	□
		□	□
		□	□

rev. 1 The Hittite is possibly linked with Hitt. *zappiya-* “to drippl”.

rev. 11 The traces at the beginning of (5) look like <GA-PA>.

rev. 14 As suggested by HEG sub *tunassallatar*, the nominal root of the Hittite term, *tunašsal(a)-*, could be the word for “son”, as would be confirmed by complemented Hitt. DUMU-*li* (Dat.); the term then, analogue to following Hitt. *attātar*, denotes the status of being a son.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
¹ x x x ¹	-	-
¹ x-x-wa ¹ -ya-tar-me-et	-	“my []”
¹ x ¹ -nu-ma-an i-ya-tar-me-et	-	“my [] prosperity”
<i>za-ap-pí-ya-¹x¹-[]-¹x¹</i>	-	see note
<i>gul-ša-aš gul-šu-w[a-ar]</i>	-	“here: to inscribe the fate”?
¹ la ¹ -ap-pí-ya-aš	-	“fever”
¹ a ¹ -ra-a- ¹ tar ¹ -me-et	-	hapax leg.
¹ ga ^{1?} -aš- ¹ ta ^{1?} -me-et	-	“my hunger”
¹ šar ¹ -ra-aš-ki-u-wa-ar	-	“to divide repeatedly”
¹ ma ¹ -ak- ¹ la ¹ -an- ¹ te ¹ -eš	-	“thin ones”
¹ x-x ¹ -me-et	-	-
<i>mu-wa-tal-¹la¹-tar-¹me-et¹</i>	-	“my virility”
¹ TUR ¹ -tar-me-et	“my smallness”	“my smallness”
¹ x-x ¹ -a- ¹ tar-me ¹ -et	-	“my []”
[x-x]-te- ¹ e ¹ -tar-me-et	-	“my []”
¹ x-x ¹ -ta-ya-ri-me-et	-	“my []”
<i>tu-u-na-aš-ša-al-la-tar-me-et</i>	-	see note
¹ at ¹ -ta-tar-me-et	-	“my being-father”
<i>mi-ya-u-wa-an-¹ta¹-tar-me-et</i>	-	“my becoming-old”
<i>an-tu-uh-ša-tar-me-et</i>	-	“my being-human, humanity”
<i>an-tu-uh-ša-¹tar¹-kán ku-it</i>	-	“population that
<i>aš-ša-nu-wa-an-za</i>		has been supplied”

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>pa-u-[]</i>	-	-
<i>ma-an-¹da^{1?}-[]</i>	-	-
<i>na an ti ik ra an da</i>	-	-

obv. 2' Possibly restore Hitt. *mantalli*- “venomous”? / “ritual against rancorous words”?

obv. 3' The segmentation of the sequence remains unclear.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		□	□
	5'	□	□
		□	□
		□	[]- ^r x ¹ -u
		□	□
		□	□
	10'	□	□
		□	□
		□	□
		□	□
		□	□
	15'	□	□

(break)

rev.	1'	□	□
		□	□
		□	□

		□	□
	5'	□	□
		□	□
		□	□
		□	□
		□	□

(break)

Unid Bo. 4-3 = KUB 3,111 (Bo. 3940)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	□	[m]u
		□	[]- ^r x ¹
		□	[]-ú
		□	[]- ^r x ¹

rev. 3' The second, partly-preserved sign could be <KU>/<MA> or <ŠU>, but may as well represent the final element of the preceding sign.

rev. 4' The second sign very likely is <GUR>, which together with the preceding sign may combine to the logogram Hitt. ŠU.GUR “ring” ; however this logogram is never attested with an additional attribute, nor does the following sign – if the identification as <IGI> is correct – make sense as phonetic complement.

rev. 5' A possible restoration in (5) is Hitt. DUḪ.LĀL “wax”, which is at least not contradicted by the sign traces. With

(5) = Hittite	translation of the Akkadian	translation of the Hittite
ʾx ¹ iš KA-aš	-	“[] mouth/speech”
ne-ku-uz me-ḫur	-	“nocturnal time”
A.A-an-za KA-aš	-	“awe-inspiring mouth/speech”
A.A-an-za KA-aš ku-e-da-ni e-eš-ta	-	“who has an awe-inspiring m./s.”
[A.A-an-za K]A-aš ku-e-da-ni NU.GÁL	-	“who does not have ...”
EGIR-pa e-ša-an-za	-	lit. “sitting/set back”
[i]š-tar-ni-ya-aš	-	“middle, central”
ʾx ¹ -aš-na-tar	-	-
[]-aš KA-aš	-	“[] mouth/speech”
[K]A-aš	-	“[] mouth/speech”
[]-ʾx ¹ -an-za	-	-
[]-ʾx ¹ -[]	-	-
[x] ʾx x x ¹ []	-	-
LUGAL-uš	-	-
[(x)] ʾx x ¹ -nu-wa-u-ar	-	-
ŠU GUR [?] ʾIGI [?]	-	-
ʾx x ¹ ma-ra-an-za	-	“melted / lost”
K[I.M]IN taḫ-ša-an-za	-	“ready-made ditto”
KI.MIN gul-ša-an-za	-	“incised ditto”
K[I.M]IN ku-e-da-ni a[n [?]]	-	“whom ditto []”
[KI.MI]N [?] []	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
ʾx ¹ -[]	-	-
du-[]	-	-
ḫu-[]	-	-

regard to the attributes appended in the present and following entries, the restoration makes sense. However, since it apparently inflects as neuter plural, there is no gender/number agreement with the attributes.

Hitt. *maranza* either derives from Hitt. *marr-* “to melt (down)”, which however mostly appears in the spelling *mar-ra-°*, or from *merr-* “to disappear, get lost”, which but rarely shows the root vowel spelled *-a*. If the restoration of the logogram is correct, the first interpretation is the one to be preferred.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	5'	[]	[]-KU
		[]	[]-KU
		[]	[Š/T]A-lu
		[]	[Z]U-ZU
		[]	[Z]U-ZU
	10'	[]	[Z]U-KU
		[]	[]-ru
		[]	[]-ZU-ú
		[]	[]-ZU
		[]	[]-ZU
	15'	[]	[]-ZU-uh ₄ -hu
		[]	[]-u
		[]	[ra-a]-mu
		[]	[]-x ¹
		[]	[]
	20'	[]	[]-x ¹
		[]	[]-šu
		[]	[]-DU
(break)			

Unid Bo. 4-4 = KUB 3,93 (Bo. 2108)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	[]	[]-ú
		[]	[]-TA/ŠA-bu
		[]	[]-x ¹ -tu ₄
		[]	[] INANNA
	5'	[]	[x]-im-ma-tù
		[]	[b]u-ra-šu
		[]	[t]á-ya-ru

- 4-3 9'f. The signs transliterated <BAL> in (5) rather look like <TIM> (in its MA form), which is however not attested as logogram in Hittite writing.
- 4-3 14' The sequence in (5) is best interpreted as BUR.ZA-kán. <BUR> as a logogram in Hittite occurs in BUR.ZI only. A logogram BUR.ZA is not attested, nor is simple BUR with a phonetic complement -za. In this respect, also note the sequence Hitt. GISZ BUR ZA in SSgL Bo. E = KUB 3,94 i 23'.
- 4-3 15' A possible Akkadian restoration corresponding to Hitt. SAḪAR, would be *napalsuḫu* “to fall to the ground, squat”. There is, however, no Hittite verb with initial *an-* having a similar meaning. Thus, probably read *an-[da]*.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ku/ma-^rx¹-[]</i>	-	-
<i>ḥa-[]</i>	-	-
<i>še-^rx¹-[]</i>	-	-
<i>ki-^rx¹-[]</i>	-	-
BAL- <i>a</i> [<i>n</i>]	-	see note
BAL- <i>a</i> [<i>n</i>]	-	see note
<i>li-^rx¹-[]</i>	-	-
<i>ka-l</i> [<i>i</i>]	-	-
<i>i-pu-r</i> [<i>i-ya-wa-ar</i>]	-	“to besiege, dam up”
BUR ZA GAN []	-	-
SAḪAR ^{HIA} - <i>kán an</i> -[<i>da</i> [?]]	see note	“[] in [?] the dust”
<i>ú-iš-kat-tal</i> -[<i>la-aš</i>]	-	"who sends/cries repeatedly"
<i>a-aš-ši-ya-u-wa-a</i> [<i>r</i>]	“to love”	“to love”
<i>ar-ma-aḥ-ḥa-an</i> -[<i>za</i>]	-	“pregnant”
<i>ḥa-at-ri-ya-š</i> [<i>ar</i>] [?]	-	see note
<i>ḥa-at-ri-ya</i> -[<i>šar</i>] [?]	-	see note
GE ₆ - <i>aš i</i> [<i>š</i>]	-	“[] of the night”
<i>i-ya-al-l</i> [<i>a-aš</i>]	-	
(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
[]	-	-
^r x ¹ -[]	-	-
^D U.D[AR]	GN	GN
<i>ḥi-in-ḥi-^rx¹-[]</i>	see note	-
<i>ḥu-wa-al-ya-^rx¹-[]</i>	“juniper (tree)”	see note
EGIR- <i>pa wa-aḥ-nu-mar</i>	“turning back”	“to turn back”

4-3 19f. As for Hitt. *ḥatriyašar*, cf. Rieken 1999: 384; the term is very probably not a derivation of Hitt. *ḥatrai*-.

4-4 5' H.G. Güterbock (1985: 124) restores Akk. *ḥimmatu* in (4).

4-4 6' The number of signs following <YA> in (5) is not quite clear. According to the photo, however, it seems most likely that it is a single sign only. <AŠ> is quite possible; *ḥu-wa-al-ya-ta*[*l-la-aš*], as proposed by A. Goetze / E.H. Sturtevant (1938: 81) and HEG sub *ḥuwalliš*- seems improbable. The term is very likely to be connected with Hitt. *ḥuwalliš* “cone”.

4-4 7' Akk. *ta_{1/2}-ya-ru*, either reflecting the strong infinitive *tayāru* or the nomen auctoris *tayyāru*, altogether occurs

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		[]	<i>kà-la-ak-ku</i>
		[]	^r x ¹ -du-ú
10'		[]	[t]a-ḥa-zu
		[]	[i]r-ZA-a-nu
		[]	[m]u ² -ru-ú
		[]	[x]- ^r ru ¹ -ú
		[]	[]- ^r x ¹
15'		[]	[]
(break)			

Unid Bo. 4-5 = KBo. 26,19 (202/s)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	[]	[x]- ^r x ¹ -ú
		[]	[x-n]i-mu-u
		[]	[x]- ^r x ¹ -lu
		[]	[x]- ^r x ¹ -DU
5'		[]	[x]-e-ru
		[]	[šu-k]é-e-nu
		[]	[šu-k]é-e-nu
		[]	[ki]- ^r nu ¹ -nu
		[]	[]
10'		[]	[]- ^r x ¹
		[]	[]- ^r x ¹ -KU
		[]	[]- ^r x ¹ -DU
(break)			

Unid Bo. 4-6 = KUB 3,100 (Bo. 2147)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	[]	[x]- ^r x ¹ -[]
		[]	^r x ¹ -im- ^r x ¹

three times in the Hattuša lexical lists (the other attestations are: SaV Bo. B = KBo. 1,45 rev. 21 and SaV Bo. G = KBo. 13,5: 9'; as for a short discussion, cf. note to the entry in SaV Bo. B),

4-4 9' H.G. Güterbock (1985: 124) regards the Hittite as unique logographic writing PA-an (for *walḥan*), restoring Akk. *naṭû* “to hit strike” in (4).

4-4 12' H.G. Güterbock (1985: 124) restores <ZI> as the first sign of (4). Neither Akk. *Sirû* nor *murû* fit the semantic

(5) = Hittite	translation of the Akkadian	translation of the Hittite
IM-aš pé-e-da-an	“excavation, trench”	lit. “place of mud”
pa-an-[]	-	-
za-aḥ-ḥa-iš	“battle”	“battle”
IGI ^{HIA} -aš iš-tar-n[a]	hapax leg.	“between the eyes”
A.ŠÀ-aš	see note	“field”
iš-tar-ni-ya-[]	-	“middle, center”
du-ug-ga-an-[za]	-	“seen, visible”
a-ni-ya-at-[ta]	-	“vestments”

(5) = Hittite	translation of the Akkadian	translation of the Hittite
ʿx x xʿ []	-	-
gi-en-zu-[]	-	see note
a-ni-ya-[]	-	-
wa-ar-[]	-	-
lu-ú-[]	-	-
ḫi-in-ku-[wa-ar]	“to submit, bow down”	“to bow down”
MIN-pát	“to submit, bow down”	“also ditto”
ḫa-aš-ša-[aš]	“fireplace, stove”	“fireplace, stove”
MIN-pát	-	“also ditto”
ar-du-mar	-	“to saw”
lam-ni-ya-u-wa-a[r]	-	“to name, call”
ʿxʿ-ʿul-laʿ-a-ʿxʿ	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
[]	-	-

field given by the Hittite translation.

4-4 15' As one expects a nominative form, Hitt. pl. nom-acc. n. *aniyatta* is the only plausible restoration. The neuter variant of the actual communis stem *aniyatt-* is apparently attested in the plural only.

4-5 2' The most probable restoration in (5) is: Hitt. *genzu-* “lap”, the derivation *genzuwai-* “to be friendly, gentle”, or one of the several verbal compounds based on it.

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		□	<i>ša-la-lu</i>
		□	<i>šu-up-šu-uḫ-ḫu</i>
	5'	□	<i>qú-bu-u-ru</i>
		□	ŠA-ma-AḪ-ḪU
		□	ŠA-ma-AḪ-ḪU
		□	ŠA- ^r x ¹ -AZ-ZU
		[]- ^r x ¹	NI LU UZ ZU
	10'	□	[x]- ^r x ¹ -ZU <i>ma-lu-ú</i>
		□	[x-x]-ZU Ú/É- ^r x ¹ -[x]
		(break)	

Unid Bo. 4-7 = KUB 3,101 (Bo. 3572)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	□	□
		□	□
		□	[]- ^r x ¹
		□	[]-ú
	5'	□	^r x ¹ - ^r x ¹ -KA-ru
		□	<i>ka-ad-ru-ut-tù</i>
		□	UZ-ZU-ú
		□	<i>ḫa-ta-nu</i>
		□	<i>ḫa-ša-bu</i>
	10'	□	<i>šu-u-šu-ul-mu</i>
		□	<i>ša-r[a-k]u</i>

- 4-6 6'f. Akk. ŠA-ma-AḪ-ḪU can either be interpreted as *šamāḫu* “to grow, flourish”, which does yet not match the vertical context, as *samāku* “to cover up, bury”, which is never attested in combination with graves, or in combination with Hebr. *smḥ* “joy”, which would at least correspond to Hitt. *duškara-* in 9'.
- 4-6 8' There are only two Hittite roots with initial *ḫun-*: Hitt. *ḫunḫu-* “flood” and Hitt. *ḫuntariya-* “to fart, grunt”. An Akkadian equivalent to these terms which is in accordance with initial consonant /š/ and final /Z/ is not attested.
- 4-6 9'-11' According to Hitt. *du-uš-ka-*[], which probably derives from the root *dušk-* “to enjoy”, the Akkadian terms must denote something similar. However, there is no root with final /Z/ attested fitting this semantic field, and the Akkadian terms in 10'f. do not seem to be based on the same root as the one in 9'.
- 4-6 9' Initial NI-LU possibly is part of the Sumerian column. Otherwise, the line could be read as *šal-lu*-UZ-ZU with the meaning unclear.
- 4-6 10' The second, partly-broken sign could be <GA> or <BAL>. The sign expected with regard to context is <UZ>.
- 4-7 5' The second sign in (4) very likely is <UŠ>, the first one could be <BU>. A Term Akk. *Puškaru* is however not attested.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	“to lie down, sleep”	-
[]	“to rest, pacify”	-
[]	“grave”	-
[]	see note	-
<i>a[r-]</i>	see note	-
<i>ḫu-un-ʿx¹-[]</i>	-	see note
<i>du-uš-ka-r[a-az]</i>	-	“joy”
KI.MIN <i>šu-u[n-na-aš]</i>	-	“full joy (ditto)”
K[I.MIN]	-	“[] joy (ditto)”

(5) = Hittite	translation of the Akkadian	translation of the Hittite
<i>ʿḫi eš¹-[]</i>	-	-
<i>pa-at-[]</i>	-	-
<i>an-da-an []</i>	-	“in []”
<i>ḫa-ap-[]</i>	-	-
<i>ḫa-at-[]</i>	-	-
<i>ták-[šu-ul]ʷ</i>	see note	“agreement, peace”
<i>lu-ʿx¹-[]</i>	-	-
<i>ʿx¹-[]</i>	“to protect, shelter”	-
[]	“to break off”	-
[]	“to make befitting / gift”	-
[]	“to present”	-

4-7 6' Akk. *kadrûtu* either is a derivation of Akk. *kadru* “aggressive” or of *kadrû* “present, greeting gift”. According to the vertical context, particularly in regard of the subsequent section, the second interpretation seems to be the more appropriate one, although a derivation with the suffix *-ûtu* is otherwise not attested of this root. This interpretation would also well agree with the Hittite, which could be restored as a derivation of the root *takš-* “to agree with, be friendly” then.

4-7 9' Note that Akk. *ḫaṣābu* does not fit the vertical context, which consists of terms with positive connotation. Possibly, it is a mistake for Akk. *ḫaṣānu* “to take under protection”.

4-7 10'/12' The Akkadian either represents the – otherwise unattested – phrase Akk. *šū šulmu* lit. “he is peace”; or more likely, it renders Akk. *šūsumu*, Š-stem of *wasāmu*, or the derivation *šūsummû*. The dissimilation of /mm/ to /lm/, which in terms of usual Akkadian grammar is unique, rather points to the second interpretation; otherwise the spelling would form a case of hyper-dissimilation, which is not infrequently attested in other texts (No. 130).

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
		□	ʽš ^u -u-š ^u -ʽul ^l -mu
		□	[š]a-ra-ku
		□	ʽx x x ¹
		(break)	

Unid Bo. 4-8 = KBo. 13,7 (213/s)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	□	[]-ʽx ¹
		□	[]-ʽx ¹ -DU
		□	[x]-ʽx ¹ -mu
		□	[x]-KU
	5'	□	[x-U]Z-ZU
		□	[ar-k]a ₄ -a-tù
		□	[it-ṭù]-u
		□	[]
		(break)	

Unid Bo. 4-9 = KBo. 36,2 (868/v)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	□	[] ʽx x x ¹
		□	[A]Ḫ na ḫu
		□	[] ʽx ¹
		□	[]
	5'	□	[]
		□	[]
		□	[] ʽx ¹
		(break)	

4-8 7' The corresponding term in (2) could be Sum esír.

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	“to make befitting / gift”	-
[]	“to present”	-
[]	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
[]	-	-
ʾx¹-[]	-	-
ú-ʾx¹-[]	-	-
IŠ-TEN ʾx¹-[]	-	“one []”
ḫar-du-[wa]	“posterity, descendancy”	“descendancy”
ku-up-[ri]	“bitumen”	“bitumen”
ʾx¹-ʾpi¹-[]	-	-

(5) = Hittite	translation of the Akkadian	translation of the Hittite
ʾx x¹ []	-	-
te-et-[ḫe-eš-šar]	-	“thunder”
BÚN-ʾx¹-[]	-	“thunderstorm, thunder”
kat-t[a]	-	“to [] down”
da-n[i]	-	-
ʾx¹-[]	-	-
[]	-	-

Unid Bo. 4-10 = KUB 3,117 (Bo. 8386)

col.	l.	(2) = Orthographic Sumerian	(4) = Akkadian
	1'	□	[]- 'x¹
		□	[A]Z-ZU
		□	[]- 'x¹-DA-BU
		□	[ša-ba]- 'a¹-tù
	5'	□	[]- 'x-nu¹
		□	[]- 'x¹
		(break)	

Unid Bo. 5-1 = KBo. 26,54 (1433/u)

col.	l.	(2) = Sumerian	(4) = Akkadian	translation of the Akkadian
	1'	□	na[m]	-
		□	LUG[AL]	“king” / “kingship”
		□	ri- 'x¹-[]	-
		□	qí-bi-[tu _{1/4}]	“command, speech”
	5'	□	ta-ra-a-[du _{1/4}]	“to send (off)”
		□	UZU-[ru _{1/3}] [?]	“flesh”
		□	me-en-né-eš-tù 'x¹-[]	“weakness”
		□	'x¹-hu-[x]	-
		□	□	-
	10'	□	[]- 'x¹-[x]	-
		□	□	-
		□	[]- 'x¹-[x]	-
		(break)		

5-2 2'-4' Note the hyper-gemination of the final consonants, which is particularly interesting in 4', where there is an additional hyper-dissimilation (Nos. 126/131). This dissimilation thus suggests that the gemination is indeed phonetic (also cf. chapter 10, type.III.2.b.)

(5) = Hittite	translation of the Akkadian	translation of the Hittite
[]	-	-
<i>a-ku</i> []	-	-
ZALÁG.GA ² <i>li y[a]</i>	-	“bright/light []”?
DAB- <i>tar</i>	“to seize”	“to seize”
<i>pa-ra-a n[a²]</i>	-	“to [] forth”
¹ <i>x x¹</i> []	-	-

Unid Bo. 5-2 = KUB 3,116 (Bo. 9359)

col.	l.	(2) = Sumerian	(4) = Akkadian	translation of the Akkadian
	1'	[]	[x]- ¹ <i>x</i> -UK	-
		[]	<i>mì-it-ḫu-uš-šú</i>	“to beat each other”
		[]	<i>ši-it-ku-uš-šú</i>	“to watch each other wildly”?
		[]	<i>ki-it-ru-ub-šú</i>	“to scratch each other”?
	5'	[]	<i>ga₅-me-ru</i>	“strong, perfect”
		[]	<i>ga-ma-a-rù</i>	“to finish, complete”
		[]	NI EŠ ḪA NI EŠ []	-
			(break)	

Unid Bo. 5-3 = KBo. 36,3 (1213/z)

col.	l.	(2) = Sumerian	(4) = Akkadian	translation of the Akkadian
	1'	[]	[]- ¹ <i>x</i> - ¹ <i>x</i>	-
		[]	[]- <i>ḫu-ur</i>	-
		[]	[]- <i>ḫu-ru</i>	-
		[]	[]- <i>lil</i>	-
	5'	[]	[]- <i>ḫu-ru</i>	-
		[]	[<i>n</i>] <i>a uḫ ḫu</i> ¹ <i>ra</i> ¹ <i>x</i>	-
		[]	[] ¹ <i>x</i> ¹ <i>x</i>	-
			(break)	

Unid Bo. 5-4 = KBo. 26,31 (Bo. 8891)

col.	l.	(2) = Sumerian	(4) = Akkadian	translation of the Akkadian
	1'	[]	[x-m]a-a	-
		[]	še-e-bu	“to be full, replete ^{elder, witness} ”
		[]	šu-ul-mu	“completeness”
		[]	šu-uk-lu-lu	“to fulf
	5'	[]	kam-mu-ú	“plaque, board” / “to bind”
		[]	[x]- ^r x ¹ -lu	-
			(break)	

Unid Bo. 6-1 = KBo. 13,11 (252/t)

col.	l.	(2)/(4) = Sumerian / Akkadian	(5) = Hittite	translation of the Hittite
	1'	[]	[d]a-ni []	-
		[]	[x]- ^r x ¹ -aš	-
		[]	[x-x]-pu-u-wa-u-[]	-
		[]	[g]a-zi	-
	5'	[]	[g]a-zi	-
		[]	[g]a-zi ši-[]	-
		[]	[g]a-zi ú-[]	-
		[]	^r x ¹ -an-ḫu-u-w[a-ar]	-
		[]	[i]š-ḫa-aš-š[ar-wa-tar]	“lordliness”
	10'	[]	[i]š-ḫa-aš-a[r-wa-tar]	“lordliness”
		[]	[i]š-ḫa-aš-ar-[wa-tar]	“lordliness”
		[]	[i]š-ḫa-aš-ar-w[a-tar]	“lordliness”
		[]	[x x] an []	-
		[]	[x x] ^r x ¹ []	-
			(break)	

5-4 2' According to the following entries, Akk. *še-e-BU* must read *šebû* “to be full/replete”. Either the deviant spelling represents a shift of the plene writing, or it is a substantial confusion between Akk. *šebû* and Akk. *šēpu* “foot” or *šēbu* “old person” (Nos. 114/229).

6-1 3' Possibly read Hitt *ka-ap-pu-wa-u-wa-ar* “to count”.

6-1 8' Possibly read Hitt. *ša-an-ḫu-u-wa-ar* “to look for, strive”.

6-1 9'-12' The most probable equivalents are Akk. *bēlūtu* and *šarrūtu* and respectively, Sum. *nam-en* and *nam-lugal*. Yet, as the other entries can not be identified, it must remain unclear whether the section is really based on Sum. *nam*. If so it may represent the lexical series *Nigga*.

Unid Bo. 5-5 = KBo. 26,13 (Bo. 696)

col.	l.	(2) = Sumerian	(4) = Akkadian	translation of the Akkadian
	1'	[]	<i>ka-ra-[a-bu]</i>	“to pray”
		[]- ^r x ¹	<i>ik-ri-[bu]</i>	“prayer”
		[]- ^r x ¹	[]	-
			(break)	

Unid Bo. 6-2 = KBo. 13,12 (256/t)

col.	l.	(2)/(4) = Sumerian / Akkadian	(5) = Hittite	translation of the Hittite
	1'	[]	[x-x]- ^r x ¹ -ru- ^r x ¹ -[]	-
		[]	[x-x]-wa-la-a[š]	-
		[]	[x]- ^r x ¹ -[x]	-
		[]	[x]- ^r x ¹ -a[š]	-
	5'	[]	[x]- ^r x ¹ -a-a[š]	-
		[]	[x-r]a-an-z[a]	-
		[]	[ka]-ru-uš-ši-ya-w[a-ar]	“to be tacit, quiet”
		[]	[k]a-ru-uš-ši-y[a-wa-ar]	“to be tacit, quiet”
		[]	^r na-ah ¹ -šar-ra-az	“fear”
	10'	[]	[x-x]-ri-ya-[]	-
			(break)	

Unid Bo. 7-1 = KBo. 26,55 (89/p)

col.	l.	(2) = Orthographic Sumerian	(1) = Syllabic Sumerian	(4) = Akkadian
	1'	[]	[]- ^r x ¹	[]
		[]	[]- ^r x ¹	[]
		[]	[i]m	[]
		[]	[i]m-igi-la-al	[]
	5'	[]	[] nu-igi-la-al	[]
		[]	[]-uk	[]
		[]	[]-ki-im	[]
		[]	[]- ^r x ¹	[]
		[]	[]	[]
	10'	[]	[]- ^r x ¹ -al	[]
			(break)	

5-5 1'f. Common Sumerian equivalents to the Akkadian involve: Sum. siskur, siskur, but also Sum. me.

Unid Bo. 8-1 = KUB 3,96 (Bo. 7690)

col.	l.	(y) = unclear language	(y) = unclear language
	1'	[]	ʽx xʽ []
		[]	A-L[A]
		[]	A-L[A]
		[]-MA	A-LA-K[I]
	5'	[]	ZI-[]
		[]	HU-U-[]
			(break)

Unid Bo. 8-2 = KBo. 13,4 (115/u)

col.	1.	(y) = unclear language	(y) = unclear language
	1'		[x]-ʽxʽ
		I LU-TUM	[L]U-ZU ú-[]
			aš ši n[e]
			ʽli kiʽ xʽ []
	5'		ʽxʽ
			[]
		I ʽxʽ []	[]
			(break)

List of abbreviations

Bibliographical abbreviations that are not explicitly noted in the following list follow the bibliographical registers given in *The Assyrian Dictionary of the Oriental Institute of the University of Chicago* (CAD), Volume 19 'T', Chicago, 2006, as well as in *The Hittite Dictionary of the Oriental Institute of the University of Chicago* (CHD), Volume 'P', Chicago, 1997.

1L	first language
2L	second language
Aa	lexical list a-a = <i>nâqu</i> ; see chapter 2, sect. 5.2.
acc.	accusative (case)
Acro	lexical lists with title unknown, but predominant acrographic organization
adj.	adjective
AHw.	von Soden, Wolfram: <i>Akkadisches Handwörterbuch</i> , Wiesbaden, 1965-81
Akk.	Akkadian
An	lexical list An = <i>Anu</i> ; see chapter 2, sect. 5.2.
ANE	Ancient Near East(ern)
Ass-MA	the Middle Assyrian textual tradition from Assur
C	consonant
c.	communis (gender)
can.	canonical (version)
CAD	<i>The Assyrian dictionary of the Oriental Institute of the University of Chicago</i> , Chicago, 1964-
CDA	Black, Jeremy A / Breckwoldt, Tina: <i>A concise dictionary of Akkadian</i> , 2 nd corrected printing, Wiesbaden, 2000.
CHD	<i>The Hittite dictionary of the Oriental Institute of the University of Chicago</i> , Chicago, 1989-
CLuv.	Cuneiform Luvian
Diri	lexical list diri = <i>watru</i> ; see chapter 2, sect. 5.2.
DNWSI	Hoftijzer, Jacob / Jongeling, Karel: <i>Dictionary of the North-west Semitic Inscriptions</i> , Handbuch der Orientalistik, Abt. 1, Bd. 21, Leiden, 1995
E	an emphatic stop
Ea	lexical list e-a = <i>nâqu</i> ; see chapter 2, sect. 5.2.
Em-SH	Syro-Hitte (paleographic and/or textual) tradition (Emar)
Em-Syr	Syrian (paleographic and/or textual) tradition (Emar)

Erim	lexical list erim-ḫuš = <i>anantu</i> ; see chapter 2, sect. 5.2.
GodL	god list; lexical list with title unknown, but resembling WeidG and An
Hatt-Bk	Büyükkale (Citadel, Ḫattuša) and/or the textual tradition related to it
Hatt-BkA	Büyükkale (Citadel), house A (Ḫattuša)
Hatt-BkK	Büyükkale (Citadel), house K (Ḫattuša)
Hatt-HaH	Haus am Hang (House on the Slope, Ḫattuša) and/or the textual tradition related to it
Hatt-IIc	Late Middle Script (Hittite paleography) and/or the textual tradition related to it
Hatt-III	New Script (Hittite paleography)
Hatt-IIIa	Early New Script (Hittite paleography) and/or the textual tradition related to it
Hatt-IIIb	Middle New Script (Hittite paleography) and/or the textual tradiiton related to it.
Hatt-IIIb(+)	Middle New Script or later (Hittite paleography)
Hatt-IIIc	Late New Script (Hittite paleography) and/or the textual tradition related to it
Hatt-T.I	Temple I (Ḫattuša) and/or the textual tradition related to it
Hebr.	(Biblical) Hebrew
HED	Puhvel, Jaan: <i>Hittite Etymological Dictionary</i> , Berlin, New York, 1984-
HEG	Tischler, Johann: <i>Hethitisches etymologisches Glossar</i> , Innsbruck, 1977-
Hitt.	Hittite
HLuv	Hieroglyphic Luvian
HW ²	Friedrich, Johannes / Kammenhuber, Annelies / et al.: <i>Hethitisches Wörterbuch</i> , 2., völlig neu bearbeitete Auflage auf der Grundlage der edierten Texte, Heidelberg, 1984-.
inf.	infinitive
IL	interlanguage
Izi	lexical list izi = <i>išātu</i> ; see chapter 2, sect. 5.2.
Kagal	lexical list ká-gal = <i>abullu</i> ; chapter 2, sect. 5.2.
KBo.	<i>Keilschrifttexte aus Boghazköi</i> , published by Akademie der Wissenschaften und der Literatur <Mainz>, Berlin, 1916-
KUB	<i>Keilschrifturkunden aus Boghazköi</i> , published by Staatliche Museen zu Berlin, Berlin, 1921-1990
LB	Late Babylonian (historical)
LBA	Late Bronze Age
lit.	literal(ly)
LNH	Late Neo Hittite (historical, paleographic and linguistic)

LNS	Late New Script (Hittite paleography)
Lu	lexical list lú = <i>ša</i> ; see chapter 2, sect. 5.2.
Luv.	Luvian
Lyk.	Lykian
M	media (aspirata); a voiced stop
MA	Middle Assyrian (historical, paleographic, and linguistic)
Malku	lexical list <i>malku</i> = <i>šarru</i>
MB	Middle Babylonian (historical, paleographic, and linguistic)
MH	Middle Hittite (historical, paleographic, and linguistic)
MS	Middle Script (Hittite paleography)
MSL	<i>Materials for the Sumerian Lexicon</i> / <i>Materialien zum sumerischen Lexikon</i> , Rome, 1937-
n.	neuter (gender)
NA	Neo Assyrian (historical)
NB	Neo Babylonian (historical)
NH	Neo Hittite (historical, paleographic, and linguistic)
Nigga	lexical list níg-ga = <i>makkūru</i> ; see chapter 2, sect. 5.2.
nom.	nominative (case)
NS	New Script (Hittite paleography)
OB	Old Babylonian (historical, paleographic, and linguistic)
OB Lu	lexical list ^{lu} azlág = <i>ašlaqu</i> ('Old Babylonian Lu'); see chapter 2, sect. 5.2.
OffAr.	Official Aramaic (' <i>Reichsaramäisch</i> ')
OH	Old Hittite (historical, paleographic, and linguistic)
OldAr.	Old Aramaic
OrthSum.	Orthographic Sumerian (in contrast to: Syllabic Sumerian)
OS	Old script (Hittite paleography)
part.	participle
Phoen.	Phoenician
PN	proper name
PNL	a (non-standardized) list of personal names
pref.	prefixed
R	(verbal or nominal) root
RS	Ras Shamra (Ugarit)
RSGT	Ras Shamra Grammatical Texts, lexical list; cf. chapter 2, sect. 5.2.

Sa	lexical list 'Syllabary A'; see chapter 2, sect. 5.2.
Sag	lexical list saĝ = <i>rēšu</i> ; see chapter 2, sect. 5.2.
SAI	Pseudo-lexical list 'Silbenalphabet B'; see chapter 2, sect. 5.2.
SaS	lexical list 'Syllabary A', syllabary version; see chapter 2, sect. 5.2.
SaV	lexical list 'Syllabary A', vocabulary version; see chapter 2, sect. 5.2.
SB	Standard Babylonian
Sb	lexical list 'Syllabary B'; see chapter 2, sect. 5.2.
SLA	Second Language Acquisition
SSgL	single-sign list; lexical list with title unknown, but resembling the series SaV and <i>Ea</i>
Sum.	Sumerian
SVo	pseudo-lexical list 'Silbenvokabular'; see chapter 2, sect. 5.2.
SyllSum.	Syllabic Sumerian
Syn	lexical list with title unknown, but with predominant synonymous organization
Syr.	Syriac
T	tenuis aspirata; a voiceless stop
Them	lexical list with title unknown, but with predominant thematic organization
TL	target language
Tu	primary scribal exercise <i>Tu-ta-ti</i> ; see chapter 2, sect. 5.2.
Ug.	Ugaritic (linguistic)
Ug-Bab	Babylonian (paleographic) tradition (Ugarit)
Ug-CV	archival area 'Centre Ville' (Ugarit) and/or the textual tradition related to it
Ug-GP	archive 'Maison du Grand-Prêtre' (Ugarit) and/or the textual tradition related to it
Ug-Lam	the 'Lamaštu Archive' (Ugarit) and/or the textual tradition related to it
Ug-loc	the local (paleographic) tradition (Ugarit)
Ug-MT	archive 'Maison aux Tablettes Littéraires' (Ugarit) and/or the related textual tradition
Ug-NS	North-Syrian (paleographic) tradition (Ugarit)
Ug-Rap	archive 'Maison de Rap'ānu' (Ugarit) and/or the textual tradition related to it
Ug-Rap/MT	textual/paleographic tradition related to the archives Ug-Rap and Ug-MT
Ug-Urt	archive 'Maison d'Urtēnu' (Ugarit) and/or the textual tradition related to it
Ur ₅ a	lexical list ur ₅ -ra = <i>hubullu</i> ; see chapter 2, sect. 5.2.
V	verbal root/stem or vowel
WeidG	so-called 'Weidner God List' (lexical list); see chapter 2, sect. 5.2.
WSem.	West Semitic (linguistic)

Part E: Bibliography

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SAMENVATTING

Deze studie baseert zich op een groep manuscripten genaamd “lexocale lijsten” die zijn opgegraven in de oude steden Hattusha, Ugarit, Emar en in een aantal kleinere vindplaatsen in Anatolië en Syrië uit de 14e en 13e eeuw, de zogenaamde westelijke randgebieden van de Late Bronstijd. Sedert de introductie van het spijkerschrift in het oude Mesopotamië vormde het bestuderen, kopiëren en uit het hoofd leren van lexicale lijsten de basis die door alle schrijversleerlingen moest worden doorlopen. Bij het exporteren van het spijkerschrift vanuit Mesopotamië naar de westelijke randgebieden vonden ook de lexicale lijsten hun weg naar de zoëven genoemde vindplaatsen in Anatolië en Syrië in de Late Bronstijd.

De dissertatie probeert de omstandigheden te onderzoeken onder welke deze culturele overdracht plaatsvond. Hierbij worden drie belangrijke aandachtsgebieden onderscheiden: (1) de verschillende wijzen van overdracht die leidden tot de “geografische” verspreiding van de teksten van Mesopotamië naar de randgebieden (“long-distance transmissional context”), (2) de verschillende wijzen van overdracht via welke de schrijvers de teksten binnen de westelijke schrijverstradities verspreidden (“short-distance transmissional context”), en (3) de rol die de lijsten plaatselijk binnen de schrijversopleiding speelden en de procedures die het gebruik ervan bepaalden (“functional context”). Deze drie aandachtsgebieden worden besproken vanuit de theorieën over mondelinge versus schriftelijke overdracht. Bij de bestudering van de aandachtsgebieden (2) en (3) wordt speciaal gelet op de verschillen tussen de tradities van de westelijke randgebieden en de tradities van Mesopotamië, met name de invloed die de plaatselijk schrijverstraditie had op de wijze waarop de lijsten traditioneel functioneerden.

In verband met het grote aantal manuscripten richt de dissertatie zich vooral op een der vindplaatsen en zijn schrijverstradities, het tekstcorpus van de stad Hattusha. De andere westelijke tradities worden cursorisch geanalyseerd en vergeleken met het voorbeeldcorpus uit Hattusha. Een probleem is het bijna geheel ontbreken van historische en archaeologische bronnen die bij de reconstructie gebruikt zouden kunnen worden. Nagenoeg alle gegevens hierover moeten in de lexicale bronnen zelf gevonden worden. Niettemin kan voor de reconstructie van de tekstgeschiedenis der bronnen geprofi-teerd worden van de nogal rigide tabellarische structuur van de lexicale lijsten. Deze structuur maakt hun inhoud tot op zekere hoogte kwantificeerbaar en dit vergemakkelijkt de vergelijking van de verschillende tradities, zowel die van Mesopotamië als die in het westen.

Het boek bestaat uit drie gedeelten. Het eerste deel behandelt verscheidene theoretisch aspecten, zoals het bij de tekstoverdracht gecompliceerde samenspel van mondelinge en op geheugen gebaseerde schrijftechnieken, maar ook het interferentiemodel voor de beschrijving van de geografische verspreiding der teksten. Het tweede deel voert de lezer door een analyse van de epigrafische, paleografische,

linguïstische, teksttraditionele en curriculaire aspecten van de manuscripten op basis van cumulatief filologisch bewijsmateriaal. De synthese in deel drie van de studie poogt alle puzzelstukken in een coherent historisch geheel te integreren door ze met theoretische concepten te verbinden die eerder in het boek zijn ontwikkeld.

De synthese laat zien dat de context wat betreft overdracht en functie van de lexicale lijsten geschreven in Hattusha van de 13^e eeuw v. Chr. sterk verschilt van wat men zou verwachten op grond van de parallellen uit Mesopotamië. Niet alleen de tijdens de opleiding gebruikte procedures, maar ook degenen die de teksten voor de toekomst zeker stelden hanteerden technieken die gebaseerd waren op de schriftelijke overlevering. Mondelinge technieken of technieken afhankelijk van het geheugen waren niet meer dan complementair. Bovendien lijkt het waarschijnlijk dat de schrijversopleiding in Hattusha in zijn geheel is gereorganiseerd, zodat de studie van lexicale lijsten werd verschoven naar een later, academisch niveau in de opleiding.

Dergelijke tendenzen, zij het minder uitgesproken, kan men ook waarnemen in het Emar van de 13^e eeuw. Ook hier werd gebruik gemaakt van procedures die gebaseerd waren op het gebruik van het schrift en ook hier had men mogelijk een beginnersfase die geen gebruik maakte van lexicale lijsten. Anderzijds verliep de schrijversopleiding in Ugarit meer volgens het “klassieke” patroon. De schrijvers gebruikten de lijsten als oefenmateriaal voor hun opleiding en zij steunden daarbij vooral op technieken die mondelinge overlevering en het van buiten leren van het materiaal behelsden.

Wat betreft de lange-afstands verspreiding van de Mesopotamische lijsten naar het westen en naar de steden in het westen is het mogelijk gebleken indirecte aanwijzingen te vinden voor de overheersende rol van memorisering. Blijkbaar werden de teksten door reizende schrijvers overgebracht die het materiaal uit het hoofd kenden en die niet afhankelijk waren van geschreven kopieën. Bovendien lijkt de verspreiding van tekstuele vernieuwingen niet gebonden te zijn aan vernieuwingen in het schriftsysteem (paleografische, grafemische en orthografische vernieuwingen). Dat wil zeggen dat versies van lexicale teksten met weinig vernieuwingen voorkomen naast schrijverstradities die sterk vernieuwend waren, zoals het geval is in Ugarit. Vice versa kunnen schrijverstradities gebaseerd op verouderd schrift toch zeer vernieuwende versies van lexicale lijsten gebruiken, zoals in Hattusha. Lexicale lijsten waren aldus niet (langer) het belangrijkste middel om vernieuwingen over te brengen, zoals is opgemerkt voor de teksten uit Hattusha en gedeeltelijk voor die uit Emar. Met andere woorden, de lexicale lijsten waren niet (langer) het belangrijkste instrument voor het opleiden van schrijvers.

CURRICULUM VITAE

Tobias Scheucher was born in Bad Reichenhall / Germany in 1978. In 1998 he passed the secondary school exams qualifying for university admission (Abitur) at Chiemgau Gymnasium Traunstein. Having completed his civilian service in Munich, he moved to Berlin in 2000 for the study of German Literature and Philosophy. After one semester of study he changed his subjects to Assyriology/Hittitology and Comparative Indo-European and Semitic Linguistics at the Freie Universität Berlin. He successfully completed his studies in December 2005 with the master's degree (MA).

After a short involvement in the DFG project 'Hethitisches Wörterbuch' at Ludwig-Maximilians-Universität München, he had an AIO position in the NWO project 'The Transfer of Knowledge in a Cuneiform Culture' at the Leiden Institute of Areal Studies from April 2006 to March 2011. The present study substantially evolved within that project. Tobias conducted the great part of his research at the Staatsbibliothek Berlin, where he had a permanent workplace, regularly visiting Leiden for project meetings and seminars. After the expiration of his work contract at the Leiden University and one additional year of research, Tobias finished the manuscript in March 2012.

During the final phase of his work on the dissertation, Tobias decided to leave the field of university research after his graduation.

