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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**

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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	Alalaḫ	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* >> SA1 >> 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 SA1 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).

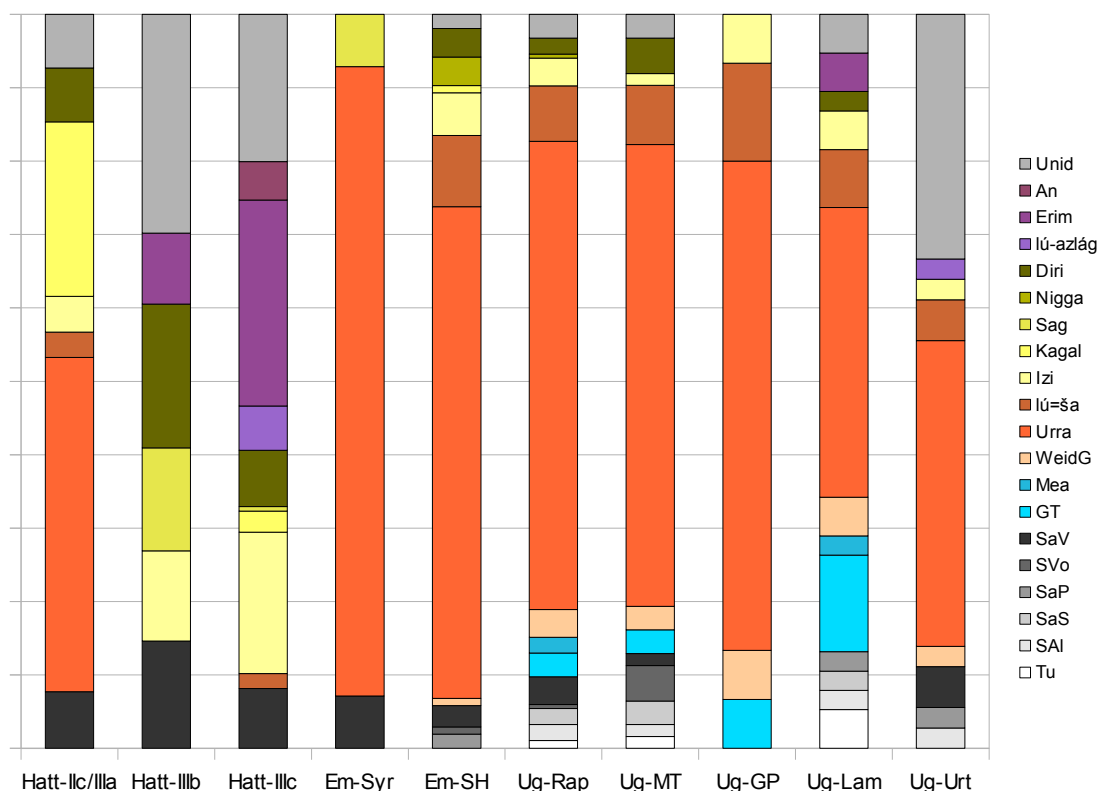
Accordingly, one arrives at the following supposed curricular order (with ascertained relative succession marked by '>>', not ascertained succession by '|'):

$$\begin{array}{l} Tu \gg SA1 \gg SaS \parallel SVo \parallel SaV \gg \\ WeidG \parallel GT \parallel Mea \parallel Urra \gg 1ú = ša \gg \\ Izi \parallel Kagal/Sag/Nigga \parallel Diri \parallel {}^{lu}azlág = ašlaqqu/Erimḥuš \end{array}$$

While this sequence may generally work for the traditions from Emar and Ugarit, it is unclear whether the lexical lists from Ḥattuša 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 Ḥattuša 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 Ḥattuša 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 , SAI, 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*, SAI, 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 *Erimḥuš* (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, *Erimḥuš*, 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 *Erimḥuš*, 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 *Erimḫuš* 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.

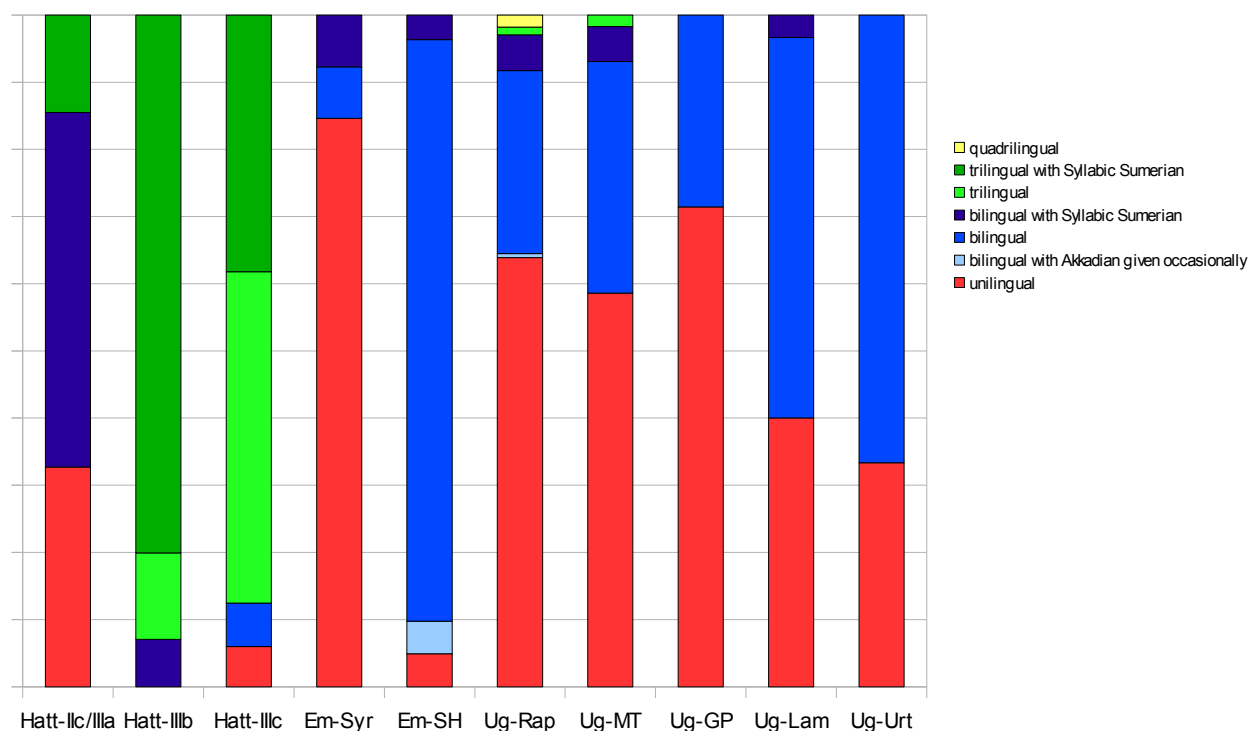
2.1. [Linguistic formats – general note and principal formats] What will be dealt with as 'linguistic format' in the following only includes the character, the number, and the sequence of the individual linguistic columns given in the manuscripts. The graphical delimitation is dealt with in connection 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 ¹⁴*azlág* = *ašlaqqu* 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*, SA1, 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*, SA1, 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*, *SaŠ*, 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 *SaŠ* (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 Ḫattuša 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. Urra Ug. 10A = RS 22.346+); their inclusion in the shape of fixed columns is limited to a few cases in Ugarit and Emar (Urra Ug. 1C = RS 79.22, Urra Ug 12H = RS 20.171A+), and in the precursory or later traditions, whole Syllabic-Sumerian transcriptions are extremely exceptional. In Ḫattuša, 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 Ḫattuša 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-šà-ta-dili	<i>emru</i>	<i>paparrianza</i>	“suffering from colic“ hapax leg.
lú-šà-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^{HI.A}-*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)' *lu-mu* 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 Urra 8 Em. 548-90+), (2) arranged along a virtual vertical ruling (e.g., Lu 1 Em. 602B+ or Urra 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 *Malku*, 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 Ḫattuša (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 Ḫattuša 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 Ḫattuša 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 Ḫattuša 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 *Urra 3* and its post-OB parallels, and probably not so closely related to the series *Uguḫu*, which lists parts of the human body. The general sequence of entries is *a capite ad calcem* like in *Urra 3* and *Uguḫu*, 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 *Uguḫu*, 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.