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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 Khattuša 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 Ḫattuša (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 Ḫattuša 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 Ḫattuša, 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 Ḫattuša 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

	Ḫattuša	Emar	Ugarit
Average number of textual versions per composition	≈ 1.20	≈ 1.43	≈ 1.71

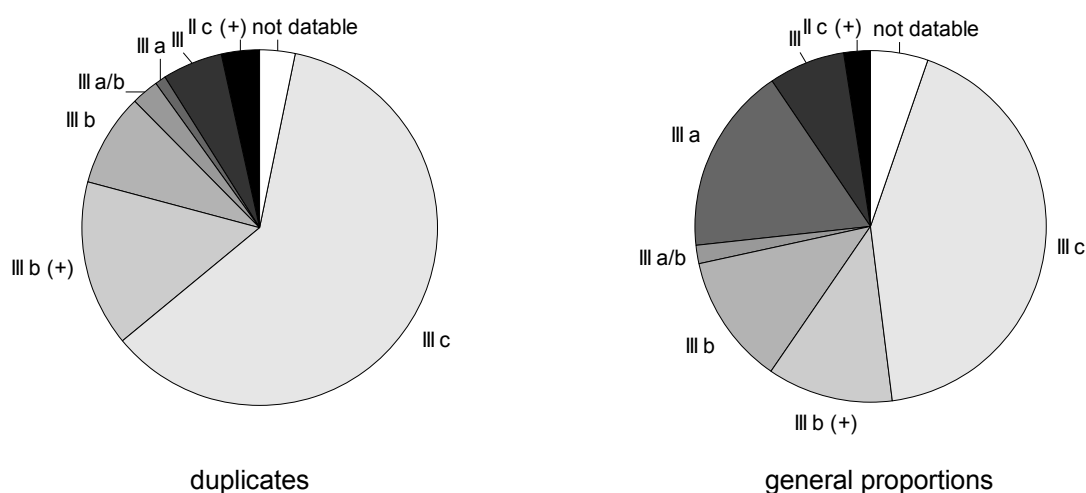
4 As for Emar, cf. Arnaud 1985-87: IV; as for Ugarit, cf. van Soldt 1995: 207f. and Arnaud 2007.

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.

Part B - Descriptive analysis

	Ḫattuša				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>Urra 1</i>	-	-	-	-	25	6	3-3	2	-	-	-	-	-	-	-
<i>Urra 2</i>	-	-	-	-	18	4	0-4	1	-	-	-	-	-	-	-
<i>Urra 3</i>	1	1	-	1	8	3	2-1	2	-	-	-	-	-	-	-
<i>Urra 4</i>	-	-	-	-	11	5	0-5	1	-	-	-	-	-	-	-
<i>Urra 5</i>	-	-	-	-	11	2	0-2	1	-	-	-	-	-	-	-
<i>Urra 6</i>	-	-	-	-	4	2	0-2	1	-	-	-	-	-	-	-
<i>Urra 7</i>	-	-	-	-	20	5	3-2	2	-	-	-	-	-	-	-
<i>Urra 8</i>	-	-	-	-	7	3	1-2	2	-	-	-	-	-	-	-
<i>Urra 9</i>	-	-	-	-	4	2	1-1	2	-	-	-	-	-	-	-
<i>Urra 10</i>	-	-	-	-	9	2	0-2	1	8	7	3	2	1	1	3
<i>Urra 11</i>	1	1	-	1	7	1	0-1	1	7	6	2	-	-	3	1
<i>Urra 12</i>	2	2	1	1	2	2	0-2	1	11	8	4	-	1	3	1
<i>Urra 13</i>	-	-	-	-	5	4	0-4	1	6	6	1	2	-	3	1
<i>Urra 14</i>	2	2	1	1	4	2	0-2	1	-	-	-	-	-	-	-
<i>Urra 15</i>	-	-	-	-	2	2	0-2	1	-	-	-	-	-	-	-
<i>Urra 16</i>	-	-	-	-	17	4	1-3	2	-	-	-	-	-	-	-
<i>Urra 17</i>	-	-	-	-	2	1	0-1	1	-	-	-	-	-	-	-
<i>Urra 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 Ḫattuša and the Ugarit corpus only involve a single case each. As for Ḫattuša 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 Ḫattuša 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-ku₆-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 Ḫattuša 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 Ḫattuša 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	SSgL. Bo. Eb 1'-8'
	... BÁḪAR ŠÁM DÚB _____ GEŠTIN UD-LUGAL-DU _____ ALAN	... BÁḪAR _____ ŠÁM 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	im-dù-a-bi-ak-a
	nam-erím-ma	nam-erím
	nam-erím-ma-ak-a	nam-erím-ak-a
	nam-ra	nam-ra
	nam-ra-ak-a	nam-ra-ak-a
	nam-me-en-na-ak-a	nam-ra-ak-a
	nam-me-en-na	nam-me-en-na-ak-a
	nam-me-en-na-šè apin še íb-ta-è	nam-me-en-na-ak-a
	an-ta	nam-me-en-na
	...	nam-me-en-na-šè 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

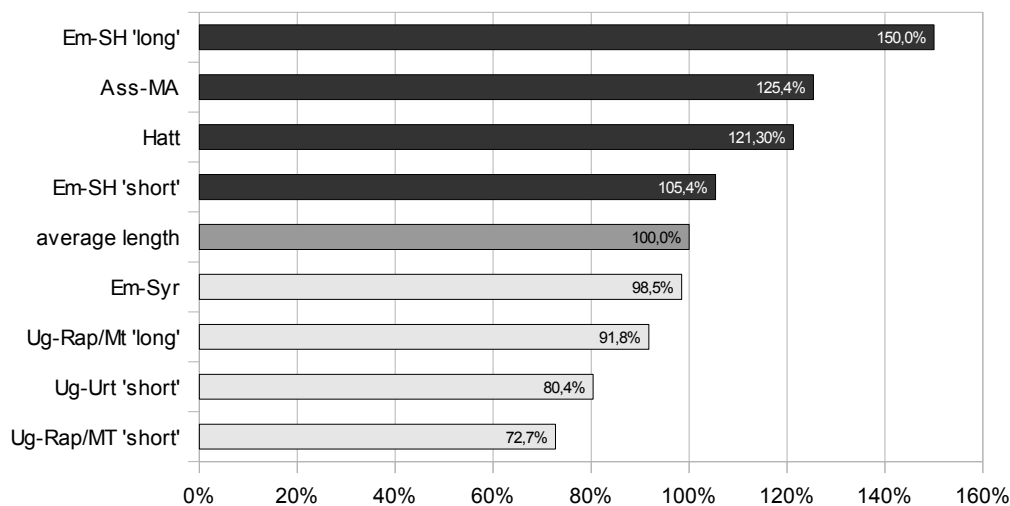
⁷ As for a short abstract of its structure and literary history, cf. chapter 2, sect. 5.2. As for its position within the scribal curriculum, cf. chapter 11, sect. 1.2.

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



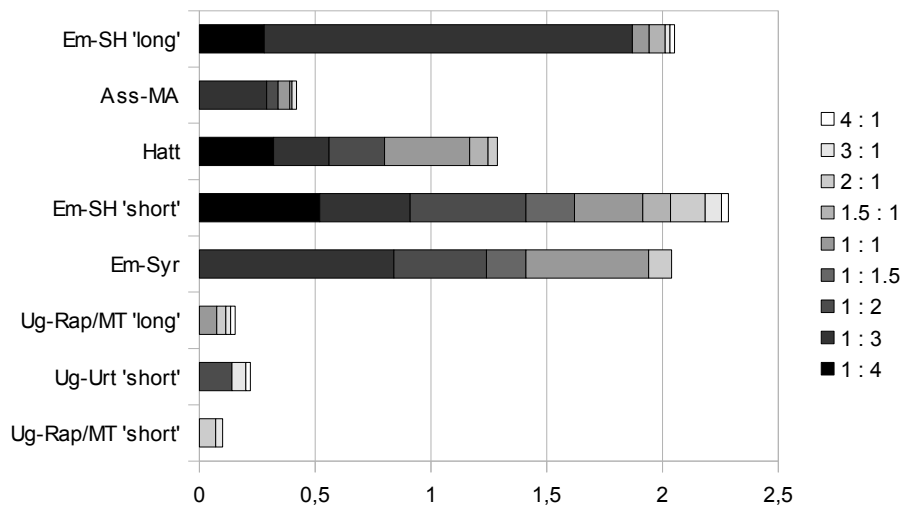
Not surprisingly the 'long' versions include a higher number of Akkadian translations than the corresponding 'short' versions. Generally, Em-SH 'long', Hatt, and Ass-MA show a significantly higher amount of Akkadian translations than Em-SH 'short', Em-Syr, or Ug-Rap/MT 'long', which group roughly around 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 Ḫattuša 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. <ḪI>, <AN>, <ḪAL>, <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>iššūru</i> <i>būšu</i> <i>naprušu</i>					2 <i>iššūru</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>nūru</i> <i>sūqu</i> <i>puḫru</i>			1	
ŠUD		-		1			1	
KU	15(+)	7(+)		8			2(+)	
KUxLÁL	1			-				
KUxIGI	1			-				
LU	11(+)			2				
GEŠPU	1			-				
PAD	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> DUTU <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>		
GL 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>tēletu</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>	
ĪI			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>šamū</i> <i>šaḡū</i> <i>ilu</i> <i>ellu</i>			4 <i>šamū</i> <i>eršetu</i> <i>ilu</i> <i>amīlu</i>		5 <i>šamū</i> <i>anu</i> <i>ilu</i> <i>šarru</i> <i>šarratu</i>	3 <i>šamū</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		-	-		-	-	
ḪAL	3 <i>bārū</i> <i>pirištu</i> <i>šamû</i>		4 <i>bārū</i> <i>pirištu!</i> <i>šamû</i> <i>ḫallu</i>	3 <i>bārū</i> <i>pirištu</i> <i>šamû</i>		2 <i>bārū</i> <i>ḫallu</i>	2 <i>bārū</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>nišū</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>marşu</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>eşēpu</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	-						
GĪR	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>kisalluḫatu</i> <i>bītu</i>		3 <i>kisallu</i> <i>kisalluḫu</i> <i>puḫru</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-ḪUŠ</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>aḫu</i> <i>nakāru</i> <i>marru</i>				3 <i>aḫu</i> <i>našāru</i> <i>marāru</i>	3 <i>aḫu</i> <i>našāru</i> <i>marāru</i>	
IB		3		3		2(+)	2	
TAG		2(+)		3			1	
SAL				5			2	
NIN				2 <i>aḫātu</i> <i>bēltu</i>			2 <i>aḫātu</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>šadū</i> <i>kašādu</i>		2 <i>mātu</i> <i>šadū</i>			1(+)	5(+)
KUR-KUR		1		-				
MA-DA		1		-				
SÌLA		1		1				
TAR		5 <i>šikru</i> <i>šibru</i> <i>ḫaršu</i> <i>muxarrisu</i> <i>nakāsu</i>		5 <i>ḫišbu</i> <i>parāsu</i> <i>nakāsu</i> <i>sūqu</i> ?				
BAD		8		9	7(+)			14(+)
KÛ-B.		1			2			-
KÛ-G.		1 <i>ḫurāšu</i>			1 <i>ḫurāšu</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
<i>UN-GAL</i>		-		-	-			<i>tēnīšūtu</i>
<i>UN-KU-A</i>		-		-	-			<i>tēnīšūtu</i>
GÚ		1 <i>kišādu</i>		2 <i>kišādu</i> <i>šimittu</i>	1+			5
GÚxKAK		1		-	?			
SIG		2		-	2(+)			
SIG₅		-		2	-			5
TE		1 <i>temennu</i>		1 <i>uššū</i>	1			3 <i>temennu</i> <i>lētu</i> <i>teḫū</i>
<i>TE-AB-gunū</i>		-		-	-			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>ḫarimtu</i>		1 <i>ḫarimtu</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		-	-		-	-
ŠAḪ		2 <i>šeḫū</i> <i>šubūru</i>		2 <i>šeḫū</i> <i>šubūru</i>	3 <i>šeḫū</i> <i>šubūru</i> <i>karḫazannu</i>		2 <i>šeḫū</i> <i>šubūru</i>	2 <i>šaḫū</i> <i>ardu</i>
LÚ		5(+)			4		2	2
LUGAL					1		1	4/5
MAḪ				6	3		2	5
ḪUL				4	6		4	10
ḪUL-A				1	?		-	-
GUL	3(+)			3	1(+)		1	2(+)
ÁŠ	7			3 <i>arāru</i> <i>šeḫūtu</i> <i>edirtu</i>	4 <i>arratu</i> <i>šeḫūtu</i> <i>kunāšu</i> <i>muršu</i>		3 <i>arratu</i> <i>kunšu</i> <i>šeḫūtu</i>	
AGA	1			-	-		-	
ÍL	4(+)			2 <i>našū</i> <i>bītu</i>	4 <i>našū</i> <i>šaḫū</i> <i>nagiru</i> <i>zābilu</i>		1 <i>šaḫū</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			-			
GÁN-NU		1			-			
GÁN		1			-			
ŠE	7	1			1(+)			8
ŠĒ	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>		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>nuḥšu karābu</i>		4 <i>nuḥšu 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 kussē</i>		4 <i>šarru</i> <i>šubtu</i> <i>mūšabu</i> <i>kussū</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			
				5	4	n			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		
clay & vessels				7	6	n			9		
hides & leather objects				n+1	8 ¹⁶	7			n+1 ¹⁷	10	
metals & metal objects				9	8	11			11		
domestic and wild animals & meat cuts	3		n+2	10	8				12	12	
			n+3	11 ¹⁸	9				13		
			?	15	14						
stone & stone objects	4				12	10		m	n-1	m	16
undomesticated plants					13	m+1		n	17		
fish & birds					14	?		m+1	18		
wool & clothing		15			?	?	19				
field names, cities & lands, rivers & watercourses, mountains, stars	5				16	12	?			20	
					17	13	21				
					m	18	22				
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., Urra 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.

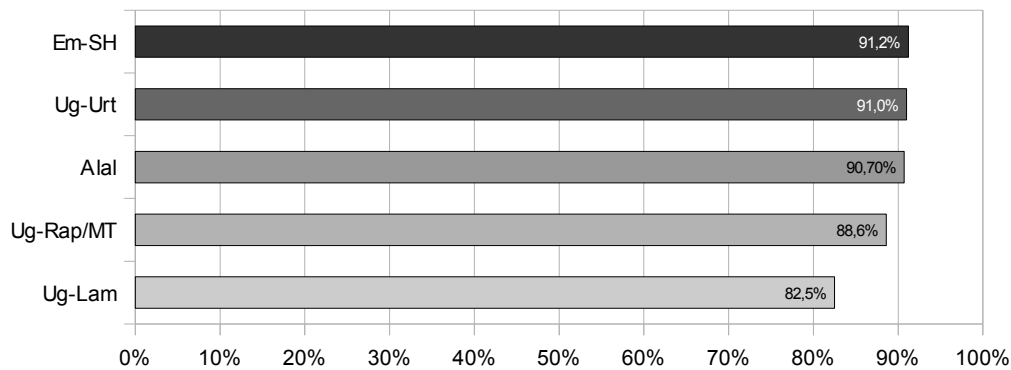
5.4.1. [Textual aspects – example 3: *Urra* section 'stones, stone objects, and undomesticated plants' – introductory remarks] The *Urra* section dealing with stones, stone objects, and undomesticated plants corresponds to the first half of tablet 4 of the OB version, to tablets 12 and 13 of Em-SH, to 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.)	Urra Ug. 10A = RS 22.346 Urra Ug. 10C = RS 22.337 Urra 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.)	Urra Ug. 10B = RS 25.415+	2 (a-b) - 4	only stone section	6-column tablet
Ug-Urt (loc.)	Urra Ug. 10H = RS 34.166	2 (a-b-c)	only plant section	6-column tablet, intersection ruls.
Em-SH	Urra10 Em. = 553A+ Urra10 Em. = 553F	2 (a-b-c) - 4 2 (a-b-c) (: 4)	only stone section	6-column tablet intersection ruls.
Alal	Urra10 Al. = 445	2 (a b c)	stone and plant sect.	8-column tablet

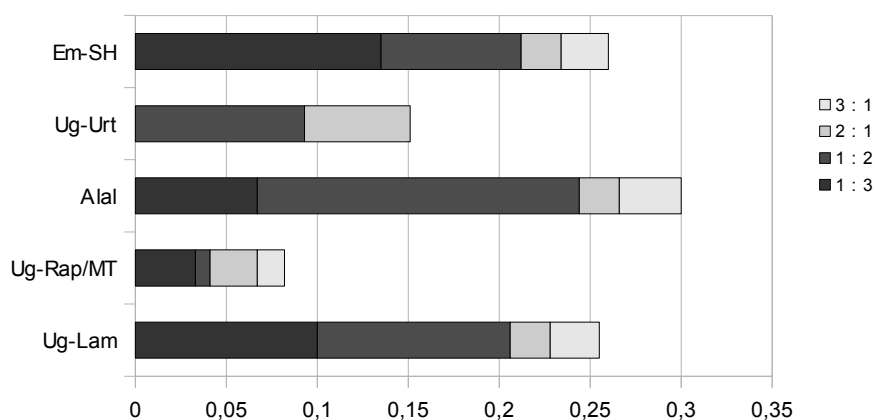
The section on stones, stone objects, and undomesticated plants, like the whole *Urra* composition, strongly differs from SaV; the series is investigated in greater detail in sect. 5.2. Due to its thematic organization, *Urra* generally has a low degree of polysemic differentiation with rarely more than 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 inverse 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.

Part B - Descriptive analysis

	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 Ḥattuša 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 Ḥattuša 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 e ¹ -[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]	[<i>anam</i>]ukâ	ku-u- ^r bi ¹ -ya	[<i>a</i>]nnumekê	gú-še-a	<i>ana'ummîš</i>
gú-r[e-x]	[<i>annî</i>]š	ku-u-re-eš	[<i>u</i>]llîš	gú-ri-ta	<i>ištu annîš</i>
gú-[e-x]	[<i>ullîš</i>]	ku-u-e-eš	<i>annîš</i>	gú-e-ta	<i>ištu ullîš</i>
gú-š[e-x]	[<i>anamîš</i>]	ku-u-ši-iš	<i>annumîš</i>	gú-še-ta	<i>ištu ana'ummîš</i>
gú-r[e-x]	[]	ku-u-ri-it-ta	^r iš ¹ tu ullî	gú-ri-šè	<i>annîš</i>
gú- ^r e ¹ -[x]	[]	ku-u-e-et-ta	<i>ištu a[nn]î</i>	gú-e-šè	<i>ullîš</i>
gú-še- ^r x ¹	[]	ku-u-še-et-ta	<i>ištu a[nu]mekê</i>	gú-še-šè	<i>ana'ummîš</i>
gú-si	[<i>napḥ</i>]aru	ku-u-ši	<i>napḥaru</i>		
gú-si-si	[<i>napḥar n</i>]aphari				
gú-si-kur-r[a]	[<i>napḥar</i>] KUR-ti	ku-u-ši-ku-u-ra	<i>napḥar māti</i>		
gú-gúr	<i>kanāšu</i>	ku-u-ku-ru	<i>kanāšu</i>		
		ku-u-ku-ru	<i>kamāšu</i>		
gú-gúr-gúr	<i>kanāšu</i>	ku-u-ga-ak-ri	<i>kitammušu</i>		

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.