

THE THIRD COLUMN OF ŠIMĀ MILKA: A NEW ATTEMPT

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Abstract

Šimā milka is a wisdom composition known from Late Bronze Age sources found at Hattusa, Emar, and Ugarit. Many studies have been dedicated to this composition, but the fragmentary nature of sources prevented the understanding of several passages, and large portions of the text remain unpreserved or incomplete. The present article attempts a new reconstruction of the third column of the Emar manuscript by placing two fragments at the end of the column, rather than in the middle as in previous editions. This placement results in the restoration of the same line order in the Emar, Ugarit, and Hattusa manuscripts.

1. Introduction and Manuscripts

Šimā milka, also known as the Instructions of Šūpû amēlu, is a Babylonian literary wisdom text. The composition is divided into two parts.¹ The first contains a long speech by a father who delivers instructions patterned according to the traditional model of wisdom literature known since the Instructions of Šuruppak. The instructions are addressed to the eldest son who replies, with a nihilistic tone, in the much shorter second part of the composition, rejecting his father's traditional values and admonitions.

This text is mentioned in a section of an Old Babylonian literary catalog together with two unidentified Akkadian texts.² This section is followed by Sumerian wisdom compositions including the Instructions of Šuruppak, the Instructions of Ur-Ninurta, and the Farmer's Instructions.³ The manuscripts, however, date to the Late Bronze Age and stem from the western periphery. Several fragments were found at Emar in Building M₁, which was the residence of the family of Zū-Ba'la who held the office of diviners of the gods of Emar and ran a scribal school there. The fragments belong to a single four-column tablet (manuscript E) written according to the Syro-Hittite tradition, likely by a member of the Zū-Ba'la family. The tablet preserves part of column I, the left end of column II, part of the left end of column III, and column IV almost entirely. Three manuscripts were found at Ugarit. The best-preserved source (Ug₁) was found in the

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2. Civil 1989: 7; see also Sallaberger 2010: 307–8; and Michalowski 2020: 229–30.

3. It is also likely that the two unknown Akkadian texts were wisdom compositions; Sallaberger 2010: 308; Cohen 2013: 61.

Maison aux tablettes in the Ville Sud. This is a four-column tablet that preserves large parts of the obverse and the lower part of the reverse. Two additional fragments were found in the Maison d'Urtenu during the 1994 excavations. Manuscript Ug₂ is a four-column tablet preserving the bottom end of the obverse and the upper end of the reverse. Source Ug₃ is the middle part of a one column tablet. Two fragments belonging to the same tablet (B) were found in the Hittite capital Hattusa. They contain an Akkadian-Hittite bilingual version in parallel columns with paragraphs divided by rulings. The Hittite version appears to be a paraphrase rather than a translation and some Akkadian paragraphs do not have any corresponding Hittite text.⁴

2. Column III

The present article focuses on the third column of the composition as preserved in the Emar and Ugarit manuscripts and proposes a new reconstruction with a different placement of the Emar fragments. The beginning of column III is best preserved in Ug₂ because the fragment is from the upper right end of the reverse and only one or two lines are missing. Column III in Msk 74177a+ is heavily broken; what remains are three portions (iii', iii'' and iii''') from the left part of the column (fig. 1).⁵

Two fragments, Msk 74107aj and Msk 74233r, belong to this column, and in all scholarly editions to date they are placed in the middle of the column as a continuation of E iii''. However, this reconstruction poses several problems: (1) it implies that the order of lines differs between the Emar and Ugarit manuscripts, although in the rest of the text they run parallel; (2) it requires that a large portion of text is missing at the beginning of Ug₁; (3) the bottom of column III in the Emar manuscript would be uninscribed because the space in column IV after the double ruling marking the end of the composition, clearly indicates that column III also continued after the preserved text.

As extensively explained in the commentary, the two fragments must be placed at the end of Column III as E iii''''.⁶ In the new arrangement the order of the passages in column III results in the same order in Emar, Ugarit, and Boğazköy manuscripts and the forced readings of previous editions are avoided. Additionally, in the new reconstruction the total number of lines of column III would be comparable to that in other columns: the fragments preserve thirty-eight lines, and the total number of lines can be counted as a bit more than fifty-three, which is approximately the expected number of lines for each column.⁷ The placement of the fragments in the Emar manuscript can be reconstructed as in figure 1.

Sources

E: Msk 74233q + 74233p (+) 74177a + 74197a (= 74177e) + 74295a (+) 74107aj (+) 74233r (+);⁸ these fragments were published by Daniel Arnaud (1985–1987) as numbers 778 and 780; a further fragment Msk 74234g published as number 779 cannot be clearly placed. The main fragment is Msk 74177a.

4. On the nature of the Hittite translation, see Cohen 2013: 123–24.

5. Spruch III.iv in Dietrich 1991: 52–53; Precetti XII–XV in Seminara 2000: 509–14; §§25–27 in Arnaud 2007: 152.

6. That the fragments Msk 74107aj and Msk 74233r might contain the end of col. III has been suggested but not further developed by Nurullin 2014, 182–83 following Sallaberger's insight (2010: 304 n. 3) that Dietrich's placement of the fragments was arbitrary.

7. Nurullin 2014: 183, calculates about fifty-five lines.

8. According to Arnaud 2007: 160, Msk 74233r does not belong to the same tablet, but he does not provide an explanation and in *Emar VII* he published the fragment as belonging to the same tablet. At any rate, the placement of the line written on this fragment suggested here is not affected if it does not belong to the same tablet.

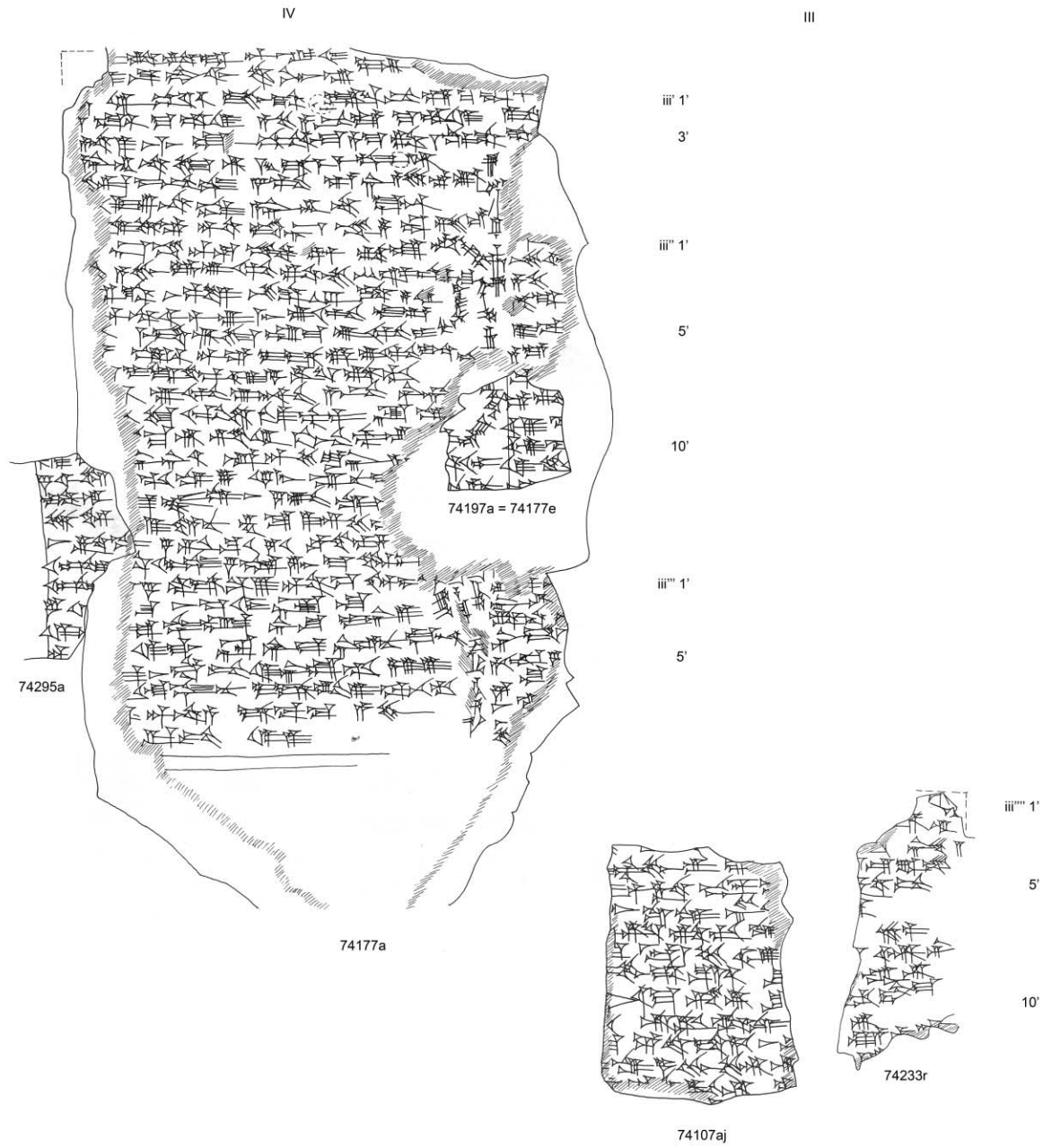


Fig. 1. Reconstruction of the placement of the Emar manuscript (adapted from the copies in Arnaud 1985–1987, 1–2:276, 451, 452, 544, 625). An updated copy of Msk 74197a is provided in Sallaberger 2010: 316.

Ug₁: RS 22.439; this tablet was published by Jean Nougayrol (1968) as *Ugaritica V*, 163.

Ug₂: RS 94.2544 + 94.2548 was published by Arnaud (2007) as *AuOrS* 23, 49, pl. XXIII.

Ug₃: RS 94.5028 was published by Arnaud (2007) as *AuOrS* 23, 49, pl. XXIV–XXV.

B: Bo 423 + 531/t; the two fragments have been published in copy as *KUB* 4.3 (Bo 425) and *KBo* 12.70 (531/t); *KBo* 12.70 contains the upper part of the tablet while *KUB* 4.3 is from the bottom.

Two further manuscripts have been recently identified in first millennium sources showing that this composition was transmitted down to the late periods. One is a Neo-Assyrian source from Nimrud, CTN 4, 203, published by Nurullin (2014). A Neo-Babylonian extract tablet from the Hilprecht collection with four broken lines of *Šimâ milka* is being published by Enrique Jiménez.⁹

The text has been edited several times. The Akkadian sources have been edited by Nougayrol (1968: 273–90; only Ug₁), Arnaud (1985–1987, 4: 377–83; only E), Manfred Dietrich (1991), Stefano Seminara (2000), Thomas Kämmerer (1998: 176–207), Arnaud (2007: 148–79), and Rim Nurullin (2014). The Hittite version was first edited by Emmanuel Laroche (1968: 779–84) and then by Götz Keydana (1991). Recently Yoram Cohen (2013: 81–128) provided a composite edition in transcription of both versions.

3. Text Edition

The third column contains the end of the father’s instructions. Unfortunately, the end of column II is so badly preserved that it is not possible to determine the content of the previous instructions. The beginning of column III remains difficult to understand but the father seems to give advice concerning the management of agricultural workers and then after some damaged lines the father’s speech resumes with injunctions for good behavior toward parents. The text continues with various instructions including how to avoid being deceived by the appearance of an ox or a woman.

- | | | | |
|-----|-----------------|--------|---------------------------------------------------------------------------------------------|
| 1’. | Ug ₂ | iii 1’ | [...] MEŠ KAM KA |
| 2’. | Ug ₂ | iii 2’ | [<i>l</i>]u še-tu ₃ -tu ₃ iṭ-ta ₂ -pil KI.GALLA KU [...] |
| | | | they are truly despised, the pedestal is desecrated ..., |
| 3’. | Ug ₂ | iii 3’ | [<i>m</i>]e-eš ru-bu i-za ^l -bal GEME ₂ -tu ₄ |

the prince is scorned and the slave-girl (says) “It will be delivered” (but it is not).

- | | | | |
|-----|-----------------|---------|-----------------------------------------------------------------------------------------------------------|
| 4’. | Ug ₂ | iii 4’ | ša ₂ ar-re-še-ti DIRI-ur ₂ IGI ša ₂ LU ₂ .HUĜ.ĜA ₂ |
| | | iii 5’a | mu-ur-tap-pi ₂ -di ₃ |
| | E | iii 1’ | x [...] |
| | | | The <i>errēšūtu</i> -tenant is superior to the roaming hireling. |
| 5’. | Ug ₂ | iii 5’b | i-du- ^l šu ^l ga-am-ru |
| | | iii 6’ | qu ₂ -ut-tu ma-aš-ru u ma-le KU ₃ .BABBAR.MEŠ |
| | E | iii 2’ | qu ₂ -ut-[tu ...] |
| | | | his wage is completely finished (and so also) wealth and abundance of silver. |

9. I thank Enrique Jiménez for sharing his edition. These two sources will not be used in the present article.

6'. Ug₂ iii 7' [š]a-kin ši-qat₃ GI ul-lu^r hu^r ba^r al-tu^r-[t]a

E iii' 3' ša- [...]

The one who [pr]ovides the irrigation for the reed is adorned with vital[it]y.

7'. Ug₂ iii 8' [...] x ma e ta-[p]i₂-ir 'DAM'-k[a]
... you should not cr[o]wn(?) your wife

8'. Ug₂ iii 9' [..... u]d^r-ni [x x] 'A' taḥ-ta-pu
... that you have broken

9'. Ug₂ iii 10' [.....-r]a AŠ₂ DUMU.MUNUS

10'. Ug₂ iii 11' [.....] ar LU₂ [...]

11'. Ug₂ iii 12' [.....] x [...]

E iii'' 1' x [...]

12'. E iii'' 2' mu-ši [...]

13'. E iii'' 3' a-mat [...] x

14'. E iii'' 4' 'ša^r-ra [...]

15'. E iii'' 5' lu-ba- [...]

16'. E iii'' 6' a-ia [...]

17'. E iii'' 7' a[k²-...]

18'. E iii'' 8' e ta- [...]

19'. E iii'' 9' u₃ b[a ...]

20'. E iii'' 10' u₃ b[a ...]

21'. E iii'' 11' u₃ D[U₁₄[?] ...]

22'. E iii'' 12' 'la[?]- [...]

Hittite version:

B ii 5' par₂-ni-ma-tak₂-kan₂ an-da [...] x ša [...]
three to four blank lines

In the house for you ...

— about four missing lines —

23'. E iii''' 1' t[a]-pa-a[š-ša-ra ...]
yo[u] will rele[ase ...]

24'. E iii''' 2'a er-re-[et ...]
the cur[se of ...]

23'–24'. Hittite version:

B ii 6' at-ti-it-ti-en-ta pe₂-[r]a-[a]n l[e-e ku-iš-ki]

ii 7' ḥur^r-da^r-i AMA-aš-ma-ta x x [...]

ii 8' nu-uš-ši-kan₂ le-e šu-ul-li-ia-ši

ii 9' nu-ut-tak₂-kan₂ ad-da-aš-da-[a]š [ḥur-d]a-a-iš

ii 10' le-e a-ri šu-up-pa-ia-aš-ša-tak₂-kan₂ DIGIR.MEŠ-[aš] MUNUS-aš

ii 11' ḥur-da-a-iš le-e^r a-riⁱ

N[o one] should curse your father before you.
 Your mother, for you [...]
 You should not be disrespectful to her.
 May the [cur]se of your father not reach you,
 and also, may the curse of the holy goddesses not reach you.

- 25'. [nidni ḥar]-^r im²-ti² ta-na-d[in-šu]
 Ug₁ iii 1' [nidni ḥar]-^r im²-ti² [...]
 E iii''' 2'b [...]
 iii''' 3' ta-na-d[in-šu]

You will pay for [him] the [wages of a pros]titute.

- 26'. ni-id-[na la ta-na-din-šu KASK]AL-ni ša₂ NU [ti-du-u] i-ša[p-pa-ar]-ka
 Ug₁ iii 2' x-[..... KASK]AL-ni ša₂ NU [ti-du-u]
 i ii 3'a i-ša[p-pa-ar]-ka
 E iii''' 4' ni-id-[na la ta-na-din-šu ...]
 B i 2' [.....-k]a

[(If) you do not pay] the wag[es for him], he will se[nd] you on a [ro]ad that you do not [know].

25'–26'. Hittite version:

- B ii 12' nu-ut-ta tar-ru-un ša-aš-da-an u₂-e-ek-zi
 ii 13' ^rmunusKAR.KID^r-da-an-na-ta u₂-e-ek-z[i]
 ii 14' nu-uš-ši ḥa-ap-pi₂-ir pe₂-[eš-ki tak₂-ku]
 ii 15' ^rḥa-ap^r-pi₂-ir-ma UL pe₂-eš^r-ti^r ^rnu-ut-t[a]
 ii 16' UL še-ek-kan₂-ta-[a]n [KAS]KAL-an u-i-ia-[zi]

(If) he requests a firm bed from you
 and (if) he also requests a prostitute from you
 [always] giv[e] the price for him! But [if]
 you do not give the price,
 he will send y[ou] along an unfamiliar road.

- 27'. a-kul NINDA.MEŠ šī-t[i A.MEŠ mi-it-ḥa]-^r ri^r-iš a-a[m-me-la]
 Ug₁ iii 3' GU₇^r(NAG) NINDA.MEŠ šī-t[i A.MEŠ...]
 E iii''' 5'a a-kul NINDA.[MEŠ ...]
 B i 3' [..... mi-it-ḥa]-^r ri^r-iš a-a[m-me-la]
 Eat food and dri[nk water toge]ther with a m[an],

- 28'. ina URU ša₂ la ti-du-^ru^r TAG ZI₃.DA ub-ba₂-al-ka
 Ug₁ iii 4' ina URU [x x] ti-du-^ru^r TAG ZI₃.DA u[b-ba-al-ka]
 E iii''' 5'b [ina URU]
 iii''' 6' ša₂ la [...]
 B1 i 4' [.....] ti-i-tu-u
 i 5' [..... u]-ba₂-al-ka

(otherwise) the flour weevil will take you to a city you do not know.

27'–28'. Hittite version:¹⁰

B	ii 17'	[a]z-zi-ki-ši- ^r ma-za ^r ku-wa-pi ₂ nu UĜ ₃ -an le-e
	ii 18'	[ša]r- ^r ga-ni-ia'-ši UL še-ek-kan ₂ -ti-it-ta
	ii 19'	URU-ri wa-ga-a-iš ar-nu-zi

While you are eating do not [t]ear(?) a person apart.
A weevil will transport you to an unfamiliar city.

29'. *ina SA[Ĝ A.ŠA₃]-ka PU₂ la-a ta₂-a-ḫar-ri*
Ug₁ iii 5' *ina SAĜ [A.ŠA₃]-ka PU₂ [NU] te-ḫe-ru*
E iii''' 7' *ina S[AĜ ...]*
B i 6' *[ina SAĜ A.ŠA₃-ka b]u-u-ur-ta₂ la-a ta₂-a-ḫar-ri*
Do not dig a well at the hea[d] of your [field]!

30'. *ina SAĜ [A.ŠA₃-k]a PU₂ ta₂-ḫar-ri*
Ug₁ iii 6'a *ina SAĜ [A.ŠA₃-k]a PU₂ ^rte'-ḫe-ru-ma*
E iii''' 8' *ina [...]*
B i 7'a *[ina SAĜ A.ŠA₃-ka b]u-u-ur-ta₂ ta₂-ḫar-ri*
If you dig a well at the head of [yo]ur [field],

31'. *tu-ta-^ršar' ĜIR₃.MEŠ-ka [na]-ak-ra-^rti' ina A.ŠA₃-ka*
Ug₁ iii 6'b *tu-ta-^ršar'*
iii 7' *GIR₃.MEŠ-ka [na]-ak-ra-^rti' ina A.ŠA₃-ka*
E iii''' 9' *t[u-...]*
B i 7'b *GAL₃-ma*
i 8' *[..... na-ak]-ru-ti a-na A.ŠA₃-ka*
you will constantly let feet [ho]stile to you roam through your field.

32'. Ug₁ iii 8' *ka-ta₂ i-š[u²-t]u₄ šu-ru-^rub²-tu² ša₂ mu-te₄-ti*
B i 9' *[..... š]u-ul-pi-ka (erasure) ḫa²-mu-ṭa-a-ti*
Ug₁: For you there will be only lo[ss]es and dues from default,
B: ... your cultivated area will be burned

33'. Ug₁ iii 9' *u₃ a-ka-š[a-m]a u₂-še-šu-^ru₂' ina NAM.ERIM₂*
B i 10' *[..... i-š]a-da-du-ka a-na ma-a-mi-ti*
i 11' *blank line*

and you will be sent (B: dragged) to the oath.

29'–33'. Hittite version:

B	ii 20'	A.ŠA ₃ -ni-ma-za-kan ₂ an-da PU ₂ -tar ^r le-e' DU ₃ -ši
	ii 21'	ma-a-an-ma-za-kan ₂ A.ŠA ₃ -ni-ma an-da [P]U ₂ DU ₃ -ši
	ii 22'	nu-za-kan ₂ ^{lu} KUR ₂ -aš ĜIR ₃ -[š]U an- ^r da' tar-na-at-ti

10. Line numbers continue from the previous paragraph; from this point the text is preserved on KUB 4.3.

- ii 23' *nu A.ŠA₃-aš-ti-iš ḫal-^rla'-an-^rni-ia'-at-ta-ri*
 ii 24' *iš-tal-ki-ia-at-ta-ri tu-uk-ma le-en-qa-i*
 ii 25' *šal-la-an-ni-ia-an-zi*

Do not build a well for you in (your) field.
 But if you (do) build a [we]ll in (your) field,
 you will let in the foot of an enemy,
 and your field will be destroyed
 (and) leveled out.
 But they will drag you to the oath.

- 34'. *e ta-ša-am [G]U₄ ša di-ša-ti*
 Ug₁ iii 10'a *e ta-ša-am [G]U₄ [ša d]i-š[a-t]i*
 B i 12' [... ..] *š]a di₃-i-ša-a-t[i]*

Do not buy an [o]x in the springtime.

- 35'. *e ta-ḫu-uz^{munus}KI.SIKIL i-na i-[se]-en-ni*

- Ug₁ iii 10'b *e ta-ḫu-uz*
 iii 11'a ^r*munus*KI'.[S]IKIL *ina E[ZEN]*
 B i 13' [... ..] *i-na i-[se]-en-ni*
 N iii 6 *e-ta-ḫu-uz i-na EZEN*

Do not marry a young girl during the fe[st]ival time.

- 36'. [*al-pu le-em-nu*]^r *i'-da-mi₃-iq' i-na' ši-i-ma-ni*
 Ug₁ iii 11'b [GU₄ HUL SA]G₁₀ ^r*i-na' ši-i-ma-ni*
 E iii'''' 1' [...] x
 B i 14' [*al-pu le-em-nu*]^r *i'-da-mi₃-iq*
 i 15'a [*i-na* ITI.SI]G₄

[Even a bad-looking ox] looks good during the month of Simannu.

- 37'. ^{munus}KI.SIKIL 'HUL' [*la-ba-ša*]-*at-ma lu-ba-ra si-im-te-ma*
 Ug₁ iii 12' ^{munus}KI.SI[KI]L 'HUL' [*la-ba-ša-at*]-^r*ma' [lu-ba]-^rar-ta₂' si-im-te-ma*
 E iii'''' 2'b [^{munus}K]I^r? .SIKIL?
 iii'''' 3'a [...]
 B i 15'b x x[...]
 i 16' x-šu [... ..] *la-ba-ša*]-*at-ma lu-ba-a-ra*

Even a cheap woman [can we]ar a (truly) adorned *lubaru*-garment.

- 38'. *kin-[z]i₂ [...]-ti^r I₃.DU₁₀.GA EŠ.DE₂.A [...]* *šu-up-pu-u₂*
 Ug₁ iii 13' *kin-[z]i₂ [...]-ti^r I₃.DU₁₀.GA EŠ.DE₂.A*
 iii 14' x [...] *šu-u[p-pu-u]₂*
 E iii'''' 3'b [...]^r x x' [... t]^r I₃.DU₁₀.A
 iii'''' 4'a [EŠ.DE₂.A ... *šu*]-*up-pu-u₂*
 B i 17' [... ..] *ša-a-am-nu [ḫu-bu]-u-ta₂-tu₃*
 i 18' [... ..] *šu-^rup³-pu*

Fine borrowed oil is rub over the *kin*[z]*i* dress ...

34'–38'. Hittite version:

B	ii 26'	<i>ḥa-me-iš-ḥi-za</i> GU ₄ -un <i>le-e wa-aš-ti kar-ša-an-ten-ma-za</i>
	ii 27'	<i>gal-liš-tar-wa-ni le- e«da» da-at-ti mar-ša-an-za</i>
	ii 28'	GU ₄ -uš <i>ḥa-me-iš-ḥi-pat₂ SAG₁₀-ri i-da-lu-uš-ma^r za^r</i>
	ii 29'	<i>kar-ša-an-za gal-liš-tar-wa-ni-li u-nu-wa-ta-r[i]</i>
	ii 30'	<i>nu-za u₂-e-kan₂-ta-an TŪG-an wa-aš-ši-ia-[zi]</i>
	ii 31'	<i>ku-uš-ša-ni-an-ma-za I₃-an iš-ki^r ia^r-[zi]</i>

Do not buy an ox in springtime.
Do not marry a girl at a festival. An unsound
ox will look good during the springtime. A bad
girl will adorn herself for the feast.
She will dress up in borrowed clothes
and she will use borrowed oil to anoint herself.

39'. *e ta-ša₂-am kit-su-ra-am a-mi-la*

Ug ₁	iii 14'b	<i>e ta-ša₂-am kit-su-ra-am</i>
	iii 15'a	[LU ₂]
E	iii ^{''''} 4'b	^r e ⁿ [ta-ša ₂ -am ki]t-ṣu-ra-am
	iii ^{''''} 5'a	[a-mi-la]
B	i 19'a	[e ta-ša ₂ -am ki-i]t ^r -ṣu-ra-a a-mi-la

Do not buy a *hireling* man!

40'. [ŠA]M₂ ½ KU₃.BABBAR ŠAM₂ *i-di-šu₂* ⅔ KU₃.BABBAR

Ug ₁	iii 15'b	[ŠAM ₂ ... KU ₃ .BAB]BAR ŠAM ₂ <i>i-di-šu₂</i> ⅔ KU ₃ .BABBAR
E	iii ^{''''} 5'b	[ŠA]M ₂ ½ KU ₃ .BABBAR ŠAM ₂ ^r i ^r -[di-šu ... K]U ₃ .BABBAR-pi ₂
B	i 19'b	<i>ši-im-šu ma-na</i> KU ₃ .BABBAR
	i 20'	[ŠA]M ₂ [?] <i>i-di₃-šu</i> 40 [?] GIN ₂ KU ₃ .BABBAR

The [pri]ce is half mina of silver, but the cost of his wage is two-third of a mina(?) of silver.

39'–40'. Hittite version

B	ii 32'	<i>me-eš-ri-wa-an-da-an-za UĜ₃-an [...]</i> <i>blank line</i>
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A splendid person (acc.) ...

41'. [e teš₂-m]e^r *mil-ka* LU₂-li₃ ŠAM₂ *a-šab-ti-šu₂*

Ug ₁	iii 16'	[e teš ₂ -me mil-ka LU ₂]-li ₃ ŠAM ₂ <i>a-šab-ti-šu₂</i>
E	iii ^{''''} 6'	[e teš ₂ -m]e ^r <i>mil-ka</i> LU ₂ -l[i ₃ ŠAM ₂ a-šab-ti-š]u ₂
B	i 21'	[e teš ₂ -me] mi ₃ -il ₅ -ka ₃ <i>ši-i-im a-am-me-la</i>

[You should not list]en(?) to the advice of a man on the price of his *tenancy*.
B: You should not listen to the advice about the price of a man(?)

42'. Ug ₁	iii 17'	[.....-al kab-ta]-ti-šu ₂ <i>gu-mur-šu</i> ŠA ₃ -ba
E	iii ^{''''} 7'	[.....-a]t ^r kab-ta-ti-ka [gu-mir-šu] ŠA ₃ -ba ₂
B	i 22'	[.....]-al kab-ta ₂ -at-k[a]-am-ma

- i 23'a [gu-mir-šu ŠA₃-b]a
 [...] your mind (var: his), dedicate (yourself) completely.
- 43'. Ug₁ iii 18' [mu-uš-šir-šu-ma ITI 1.K]AM₂ ITI 2.KAM₂ ana NAM.TAG.GA GAR-m[a]
 E iii'''' 8' [mu-uš-šir-šu-m]a² ITI 1.KAM₂ u₃ [ša-na-a] 'ana' ar-ni
 iii'''' 9'a [GAR-šu]
 B i 23'b 'mu-uš'-[ši]r-šu-ma [1-e]n² ITI u₃ ša-na-a
 i 24' [ana ar-ni t]a-ša-[ak-kan₂]-šu

Release him(?) but after one or two months impose him a penalty(?)

41'–43'. Hittite version:

- B ii 33' a-ra-an-za ḫa-ad-da-an-da-an [...]
 three blank lines

A wise friend (acc.) ...

- 44'. Ug₁ iii 19' [.....] x DU x NIĜ₂.ŠID
 E iii'''' 9'b [.....] 'i'-pu-ša ŠU.MIN-šu₂ š[u- x x x NIĜ₂].ŠID-ri
 B i 25' [.....-r]i²
 [...] he made, his hands [...] property(?)

- 45'. Ug₁ iii 20' [.....] ge-ri-šu₂ ina DU₁₄-ti
 E iii'''' 10'a [(...) ina di-n]im-ma ge-ri-šu [ina ša-a]l-ti
 B i 26' [...]
 ... [in a laws]uit and his opponent in a contest.

- 46'. Ug₁ iii 21' [šum-ma] ri-qi-ta-šu
 iii 22'a. [x x]-'ah/ar²
 E iii'''' 10'b šum-ma
 iii'''' 11' [.....]-x ri-qi-ta-ka [x x x x]-ri
 B i 27' [...]
 If ... your/his stomach ...

- 47'. Ug₁ iii 22'b [.....] x-šu-ma
 E iii'''' 12' [.....-m]a e te-eṭ-ḫa-aš-š[u ...] la-a 'x-x'
 B i 28' [.....]-ri² ip²-ta₂'-a-ta₂

... do not approach ...

- 48'. Ug₂ iv 1 [.....]-ka ša pu-uz-ri
 E iii'''' 13'a [.....]-ka ša₂ pu-uz-ri
 B iv 1 [...] x x-'ka' ša pu-uz'(BU)-ri
 ... your ... of the secret.

- 49'. Ug₂ iv 2 [..... DIĜIR-]i₃ ig-ri ḫa-aḫ-ḫa-'ša₂'
 E iii'''' 13b [x x x] x [...]

	iii'''' 14	[.....] x 'DIĜIR- <i>li</i> ₃ ' [i]g-ri x [...]
B	iv 2	[... -i]r-ka da-ga ₅ -lu le-e-zi-zu-ma
iv	3	[... DIĜ]IR ² - <i>li</i> ² ħa-a-aš-šu

... your ... let the observers stay and ... was hostile [to] the god; his/her fever

Here ends the preserved part of column III in manuscript E (Msk 74107aj+). From here Ug₂ and B cannot be matched. Ug₂ has three more lines (iv 3'–6') before it can be matched with other sources, while B has ten lines in three paragraphs.

Ug ₂	iv 3'	[...] u ₂ -še-eš-ša
Ug ₂	iv 4'	[... š]i-ib i-na-ṭa-al
Ug ₂	iii 5'	[...]-u ₂ ip-ta-šar
B	iv 4	[...] a-na-ku iš ¹ -ta-ri-ti lu-u ₂ -pu-ul-ka
		... should I satisfy you with an <i>ištaritu</i> -woman?
B	iv 5	[...] x-ta u ₃ kab-tu ₃ -ut-ka
		... and your honor
B	iv 6	[... i-n]a E ₂ a-bi-ka na-bu-u ₂ šum-ka

... [i]n your father's house your name will be called.

Hittite version:

B	iii 4	^{munus} ša-a-tu-ḫe-en-za MUNUS-an' le-e ME-t[i] two blank lines
---	-------	-----------------------------------------------------------------------------

Do not tak[e] a *šatuḫe* woman as wife.

B	iv 7	[...] a-me-la ma-a-ta ₂ la-a a-pa ₂ -tu ₄
		... a man, an uninhabited land.
B	iv 8	[...] x-ni zi-ik-ra-ta-a-šu a-ši-ib i-na at-ri

... his fame ... living in abundance.

B	iv 9	[...] x šu-u ₂ -ut-ti-šu-ma šu-u ₂ ib-ta-ak-ki
---	------	----------------------------------------------------------------------

... in his dream and he is crying.

B	iv 10	[...]-e-ma si-ma-at a-ša-bi
		... appropriate to a residence.

B	iv 11	[...] x [...] x-ma e-ṭi ₃ -ib i-ti(-)it-ti-il ₅
		... he was good; he laid on the side(?)

B	iv 12	[...]-maš ² -šu ĜIŠ.BA tal-la-ak-ti-šu-ma
		... the lot of his path (of life).

B	iv 13	[... <i>ib</i>]- <i>ta'</i> <i>ak'-ki</i>
<hr/>		
... [he was c]rying		
B	iv 14	[...] 'E ₂ ' <i>t[e-er]-ru-ub</i>
... yo[u will e]nter the house		
B	iv 15	[...] <i>me-eṭ-ra-a-ta</i>
... the irrigation canals		
B	iv 16	[... <i>t</i>] <i>a-tar-ru-u</i>
... [yo]u will lead away		
Ug ₂	iv 6	[... <i>tar-ta</i>] <i>ta-ra-an</i> SAĜ.ĜIR ₃
[... you will install] a protection of ...		

Column III ends here; for the sake of completeness the end of the father's speech in Column IV is reported here:

Column IV

1.	E	iv 1a	[... <i>ta</i>] <i>r-ta ta-ra-an</i> SAĜ.ĜIR ₃
	Ug ₂	iv 7	[... <i>tar-t</i>] <i>a ta-ra-an</i> SAĜ.ĜIR ₃
	B	iv 17	[..... ĜIR ₃].MIN
			[... you] will install a protection of ...
2.	DUMU-ri	[... <i>a</i>] <i>š-šu šum-ši te-puš₂</i> E ₂	
	E	iv 1b	DUMU-ri [(...)]
		iv 2	[<i>a</i>] <i>š-šu šum-ši te-puš₂</i> E ₂
	Ug ₂	iv 8	[DUMU-ri (...)] <i>aš-šum šu-u</i>] <i>m-ši te-puš₂</i> E ₂

My son ... did you build a house to stay overnight?

The father's instructions end here.

Commentary

1'–3'. The end of column II in E and Ug₂ is very fragmentary; see Arnaud (2007: 169–70 §18). For these lines I follow Cohen (2013: 109–10, 79'–80'). The first portion of the Emar manuscript (E iii') only preserves three broken lines but one or two lines are missing at the top of the tablet.

4'. I here follow Cohen (2013: 102, 81') who takes *ar-re-še-ti* as a variant for *errēšūtu*, “tenancy of a field (CAD E:306–7) and IGI as a possible mistake for UGU. Arnaud (2007: 151, 88'–89') read *ša₂-ar-⟨u₂⟩ re-še-ti DIRI-ur₂*, “Le riche regorge du meilleur.”

5'. The signs preserved on E iii' correspond to Ug₂ iii 5'b–7': both E iii' 3' and Ug₂ iii 6' begin with *Ku-ut-*. Arnaud (2007, 151 §20, 90') reads *qu₂-ud-du-ma*, “le pieux.” Cohen (2013: 90, 82') also assumes that MA is attached to the previous word. However, in the copy MA is spaced from the preceding TU and is close to the following AŠ, suggesting that MA should go with the following word to render *mašū*, “wealth.”

Consequently, we can read *ma-le* as in the construct state of *malû*, “abundance.” The word represented by the signs KU UD DU however remains difficult. A form *quttû*, “finished,” is attested at Ugarit in *Ugaritica* V 169, iii 28’ (The Message of Lu-diğira to his Mother), see CAD Q:327; because the verb *qatû* in D stem is found in hendiadys with *gamāru* (CAD Q:180–81), we may suggest a translation “completely finished” referred to *idu*. Alternatively, following Arnaud’s suggestion (2007: 170, 90’) to restore *qu₂-ud-du-<ud>*, we may interpret this form as a D stative from *qadādu*, “to bow down.” Therefore, the sentence would begin with *quddud* and it could be translated as “the submissive (is) wealth and abundance,” which would refer to the traditional divine reward with material wealth for the pious and devoted man. In either case, the translation remains tentative.

6’. Arnaud (2007: 171, 91’) reads [*n*]a-*din* at the beginning of Ug₂ but the sign on the copy is clearly KIN not DIN; given the *ša*-[...] in E we may restore [*š*]a-*kin*. For the second part of the line, I provisionally follow Arnaud’s edition.

7’–10’. Probably about four missing lines separate E iii’ from iii’’, which joins Msk 74197a;¹¹ these lines are badly damaged in Ug₂.

11’–22’. In Arnaud’s 2007 edition the beginning of column III in E iii’ 1’–3’ and Ug₂ iii 1’–12’ (our lines 1’–11’) corresponds to §§19–23 (= ll. 85’–95’); with the end of Ug₂ iii the following paragraph, §24, does not contain the text in E iii’’ (our lines 11’–22’) but jumps to E iii’’’ 3’–4’, which corresponds to the beginning of the preserved part of the reverse of Ug₁ and the obverse left column of the tablet from Hattusa (B i). The portion of text contained in E’’’ corresponds to §§24–25 in Arnaud’s edition (= ll. 96’–104’). In Arnaud’s edition E’’ containing the central portion of the column with the parallel lines in Ug₁ iii and B₁ is placed after E’’’ and corresponds to §§26–27. Dietrich’s edition follows the same arrangement. This jagged reconstruction is a consequence of the mistaken placement of the fragments Msk 74107aj and Msk 74233r in the middle of column III.

The second portion of column III in the Emar manuscript (Msk 74177a + 74197a) is too badly preserved to attempt any interpretations of its contents. The Hittite version in *KBo* 12.70 ii 5’ should correspond to this section but it contains a fragmentary abbreviated text that cannot be correlated to the Akkadian version in the Emar manuscript. About four or five lines are missing between E iii’’ and iii’’’.

23’–24’. As suggested by Arnaud (2007: 171 §23), these lines should correspond to *KBo* 12.70 ii 6’–11’; *er-re*-[must be from *erretu*, “curse,” corresponding to the Hittite *hurt(a)*-. Because the Hittite version is longer than the two remaining Akkadian lines in the Emar manuscript, the corresponding Akkadian text was certainly contained in the break between E iii’’ and E iii’’’; it is unlikely that the Akkadian paragraph extended to the previous section in E iii’’.

25’. I follow Cohen’s (2015) edition of this and the following instruction; see also Cohen (2013: 102, 88’) for the restoration in Ug₁. For the meaning of *nidnu* as “wages” see Cohen (2015: 46–49).

25’–26’. Hittite version: For *tarru*-, “firm,” in B ii 12’, see Melchert (2020, esp. 544). For the restoration of *takku* in B ii 14’ see Cohen’s (2015: 49–53) edition. *HW²* H:216, followed by Cohen, reads B ii 15’ as *happirma UL peškiwa[r]*, “Das Gebe[n] den Kaufpreises”; however, considering the Akkadian version a second-person singular is expected. Based on the traces on *KUB* 4.3 (see fotarch BoFN02057: <https://www.hethport.adwmainz.de/fotarch/mousepic.php?ori=&po=0&si=100&bildnr=BoFN02057&fundnr=Bo%20425&xy=aaa8e781a0ddafe0465a8d480f7744d7>) it is possible to restore *pe₂-eš-^rti^r nu-ut-t[a]* (suggestion by Petra Goedegebuure) or alternatively *pe₂-eš-ki^r-[ši]^r nu-ut-t[a]* (as suggested by Stefano de Martino); both readings nicely correspond to the Akkadian text.

27’. As already noted by Nougayrol (1968: 279, 3’), NAĜ in Ug₁ should be interpreted as a mistake for GU₇; this is confirmed by E where NINDA is preceded by the imperative *ākul*. Rather than *u*[₃] (Nougayrol)

11. For the join see Sallaberger 2010: 316.

or *lim-[tu-uh]* (Arnaud 2007: 152, 98'), I read the IGI sign at the end of Ug₁ iii 3' as the beginning of the imperative *šiti* from *šatû*, "to drink," which is parallel to *ākul*. Consequently I restore A.MEŠ in the break as a parallel to NINDA.MEŠ. I accept Cohen's (2013: 92, 91') suggestion to restore *[mi-it-ḥa]-ri'-iš* in B, although the meaning is obscure. The correspondence to the Hittite version is not clear; see *CHD* Š2:264. Because E iii''' 6' (l. 28') begins with *ša₂ la* (corresponding to *ša₂ NU* in l. 26') we must assume that the previous line had *[ina URU]* at its very end. Therefore, because line 27' is a quite long, E iii''' 5'a probably employed several logograms.

30'. For the verbal form *tūtaššar* see Cohen (2013: 102, 93').

32'. I follow Arnaud (2007: 172, 103'); Sallaberger (2010: 311 n. 18) reads *ka-ta₂ i-e[l-t]um šu-ru-ba₂-at' ša₂ mu-ṭe₄-ti*, "für dich ist das eine Verbindlichkeit, ein Einkommen mit Verlusten." B has a different text that seems to be the result of a copying mistake rather than a variant in the textual tradition; the incorrect plural *ḥummutāti* might have been influenced by the similar ending of the word *muṭēti* in the *Vorlage*. The Hittite version seems to be based on the Akkadian text of the same tablet although there is no exact correspondence.

34'–38'. According to our reconstruction after a break of about four lines source E resumes in line 36' with the fragments Msk 74107aj (+) 74233r (= E iii'''' in our edition). In Arnaud's (2007: 152 §26) and Dietrich's (1991: 52, Spruch III.iv.) editions source E resumes at different points. With Msk 74107aj (+) 74233r placed in the central portion of the tablet, in Arnaud's edition line 34' (his line 105') begins with our E iii' 1' (our l. 11'). In Dietrich's and Seminara's editions column III in the Emar source only begins with our line 37': they considered *lu-ba-[...]* in E iii' 5', (our line 15') as a continuation of ^{[munusKI].SIKIL} in the second broken line in Msk 74233r (E iii'''' 2'b), but they disregard the preceding lines in the main Emar manuscript (Msk 74177a), here lines 12'–14'. Arnaud's and Dietrich's editions are presented here:¹²

34'. Composite		<i>e ta-ša-am</i> [G]U ₄ <i>ša di-ša-ti</i>
Arnaud	E	(iii' 1'a) <i>e</i> ² [...]
35'. Composite		<i>e ta-ḥu-uz</i> ^{munusKI.SIKIL} <i>i-na i-[se]-en-ni</i>
Arnaud	E	(iii' 1'b) [.....] (iii' 2'a) <i>ina</i> ŠE.IGI. [x]
36'. Composite		<i>[al-pu le-em-nu]</i> ^{i'-da-mi₃-iq' i-na' ši-i-ma-ni}
Arnaud	E	(iii' 2'b) [...]
37'. Composite		^{munusKI.SIKIL} 'HUL' <i>[la-ba-ša]-at-ma lu-ba-ra si-im-te-ma</i>
Arnaud	E	(iii' 3') <i>a-mat</i> [.....] (iii' 1') <i>si-im</i> - ^r <i>te</i> ²- <i>[ma]</i>
Dietrich	E	(iii' 2'b) [^{munusKI}].SIKIL (iii' 5') <i>lu-ba-[r]a</i> (iii' 3'a) <i>s[i-i]m-[te-ma]</i>
38'. Composite		<i>kin-[z]i₂ [...]-ti</i> ² I ₃ .DU ₁₀ .GA EŠ.DE ₂ .A [...] <i>šu-up-pu-u₂</i>
Arnaud	E	(iii' 4') <i>ša</i> ²- <i>ra</i> [.....] (iii' 2'b) [...- <i>d</i>] <i>a-ru</i> // (iii' 5') <i>lu-ba</i> -[...]
		(iii' 3'b) [..... - <i>t</i>] <i>i</i> I ₃ .DU ₁₀ .A (iii' 6') <i>a-ia</i> (iii' 4a) [<i>u₂-šu</i>]- <i>ub-bu-u₂</i>
Dietrich	E	(iii' 3'b) [..... <i>ša-at-t</i>] <i>i</i> I ₃ .HL.A // (iii' 6') <i>a-ia</i> (iii' 4a) [<i>šu</i>]- <i>ub-bu-u₂</i>

In line 35' Arnaud regarded ŠE.IGI as an unlikely wordplay based on the phonetic similarity of *išinnu* = ŠE.IGI, "stalk" (CAD I: 242) and *isinnu*, "feast."

In line 37' Arnaud was forced to assume a variant *amtu* for ^{munusKI.SIKIL} in Ug₁; that ^{munusKI.SIKIL} is expected is further supported by line 35'. I accept Dietrich's reading [^{munusK}].SIKIL[?] in E iii'''' 2'b that Arnaud reads as [...-*d*] *a-ru* and places in the following line. The traces at the end of E iii'''' 1' (Msk 74233r) cannot correspond to TI as read by Arnaud. Dietrich's edition for line 37' is also problematic because it does not

12. Note that Arnaud did not offer a proper edition of the Emar source; what is presented here has been reconstructed based on his commentary (2007: 173). Here and in lines 39'–40' (below) "Composite" refers to my own edition.

allow room for the verbal form *labašat-ma* because KI.SIKIL is immediately followed by *lu-ba-...*, which misled the editors, but it does not actually belong to this line.

In line 38' Ug₁ and B suggest that there is something between EŠ.DE₂.A/[*hu-bu*]-*u-ta₂-tu₃* and *šuppu*. In Dietrich's edition there is no room in E for EŠ.DE₂.A/[*hu-bu*]-*u-ta₂-tu₃*. The vetitive *aya* in both editions makes little sense here. Indeed, to make sense of it, Dietrich and Seminara translate the vetitive as a main-clause negation, but the Hittite version suggests that a positive sentence describing the anointing of the young girl is expected.¹³ Arnaud admits to being unable to reconcile 'ša'-*ra* [... -*d*]-*a-ru* // *lu-ba-...* that appears as an extra line; additionally Arnaud's reconstruction produces a large break between *lu-ba-...* and [... -*t*]_iI₃.DU₁₀.A that are on the same line. Both renditions are therefore unsatisfactory.

34'. Dietrich (1991: 52–53, Spruch III.iv.) translated *dīšāti* as “grass;” *SAD* 2:36 has “Do not buy an ox (fed) with grass!” However, this translation does not fit the context and the comparison with marrying a young woman during a festival in the following line; thus, a translation “spring, springtime” is preferable although the plural form is unexpected (see Seminara 2000: 510 n. 112).

36'. The photograph of B in the Hethitologie Portal Mainz (fotarch N04023, <https://www.hethport.adw-mainz.de/fotarch/mousepic.php?ori=&po=0&si=100&bildnr=N04023&fundnr=Bo%20425&xy=1b3fbd5792647e0327cc8d8b98360327>) shows traces compatible with SIG₄.

38'. Arnaud's (2007: 152, 108') reading in Ug₁ *kin-[z]_i* from the word *kizzu*, a type of garment (*CAD* K:479) is provisionally accepted here.

34'–38'. Hittite version: in *gal-liš-tar-wa-ni le- e«da» da-at-ti*, the scribe copied an extra DA and separated *le-* from *-e*.¹⁴

39'–40'. Arnaud's (2007: 173, 109'–110') and Dietrich's (1991: 52 Spruch III.V) editions are as follows:

39'. Composite		<i>e ta-ša₂-am kit-su-ra-am a-mi-la</i>
Arnaud	E	^{(iii'' 4b)^r} <i>e²⁷ [ta-ša₂-am m]a-gur-ra AM</i>
Dietrich	E	^{(iii'' 4b)^r} <i>e²⁷ [ta-ša₂-am ki]t-su₂-ra-am</i>
40'. Composite		[ŠA]M ₂ ½ KU ₃ .BABBAR ŠAM ₂ <i>i-di-šu₂</i> ⅓ KU ₃ .BABBAR
Arnaud	E	^(iii'' 7) G[U ₄ ^(iii'' 5) ŠA]M ₂ ½ KU ₃ .BABBAR ŠAM ₂ 'i'-[<i>di-šu ... K</i>]U ₃ .BABBAR- <i>pi₂</i>
Dietrich	E	^(iii'' 7) Š[AM ₂ - ^(iii'' 5) š]u ½ KU ₃ .BABBAR ŠAM ₂ 'i'-[<i>di-šu ... K</i>]U ₃ .BABBAR- <i>pi₂</i>

Arnaud believes that these lines refer to an ox (AM/GU₄) and that *a-mi-la* in B is a mistake. However, *idu*, “wage,” in line 40' makes it clear that the text is referring to a person, as found in the Akkadian and Hittite versions of the manuscript from Hattusa. Dietrich's edition leaves no room for *a-mi-la* in line 40' because the traces in E iii'' 7' (line 17') are not compatible with *a-...*. According to Dietrich (1991, 53 n. 107) *kit-suram* is an unattested Gt stative from *kašāru* (*kešēru*, *kasāru*) A, “to repair” (*CAD* K:284). Seminara (2000: 511 n. 118) followed Dietrich but added a possible derivation from *kašāru*, “to tie” (*CAD* K:257). I read *kitšura* as a form from *kašāru* which also has the meaning “to work for wages” (*CAD* K:261) and, given the context, I tentatively interpret this term as a sort of hireling. The Hittite version only provides a partial translation; line B ii 32' seems to be incomplete without a verbal form.¹⁵

41'–43': Arnaud's (2007: 174, 111'–113') and Dietrich's (1991: 54 Spruch III.vi) editions are as follows:

41'. Viano	E	^(iii'' 6) [<i>e teš₂-m</i>]e ² <i>mil-ka LU₂-l</i> [<i>i₃ ŠAM₂ a-šab-ti-š</i>] <i>u₂</i>
Arnaud	E	^(iii'' 8) <i>e ta-</i> [^(iii'' 6) <i>m</i>]eš <i>mil-ka LU₂-l</i> [<i>i₃]</i> x

13. Dietrich 1991: 53: “Mitten im Jahr(?) ist gewiß kein gutes Öl (erworben) aus einem zinslosen Darlehnen mehr aufgetragen!” Seminara 2000: 510: “(Però) durante (il resto del)l'anno, non c'è olio (per quanto) buono—(per giunta si tratterebbe di olio) preso a prestito senza interessi—che possa tirar(la) a lucido!” Arnaud (2007: 158) translated this with an impersonal “qu'on ne l'envisage pas!”

14. I owe this reconstruction to Petra Goedgebuure; see her forthcoming treatment of the passage.

15. Cohen (2013: 123–24) suggested that the selective translation was perhaps due to an oral transmission of the Hittite version.

	Dietrich	E	(iii ⁸) <i>e ta</i> -(iii ⁶) <i>pu</i> š ₂ <i>mil-ka</i> LU ₂ š[i-i-i] <i>m</i>
42'	Viano		(iii ⁷)[.....-a]ʹ <i>kab-ta-ti-ka</i> [gu-mir-šu] ŠA ₃ -ba ₂
	Arnaud & Dietrich	E	(iii ⁹) <i>u</i> ₃ b[a-(iii ⁷)ʹa]ʹ <i>kab-ta-ti-ka</i> [gu-mur-šuʹ] ŠA ₃ -ba ₂ ¹⁶
43'	Viano	E	(iii ⁸)[<i>mu-uš-šir-šu-m</i>]aʹ ITI 1.KAM ₂ <i>u</i> ₃ [ša-na-a] ʹanaʹ <i>ar-ni</i> (iii ^{9a})[GAR-šu]
	Arnaud	E	(iii ¹⁰) <i>u</i> ₃ b[a-qi-ru-(iii ⁸)ʹm]a ITI 1.KAM ₂ [ITI 2 KAM ₂ a-n]a <i>ana ar-ni</i> < >
	Dietrich	E	(iii ¹⁰) <i>u</i> ₃ ʹiʹ-[din-(iii ⁸)ʹš]u ITI 1.KAM ₂ <i>u</i> ₃ [ša-na-a] <i>ana ar-ni</i>

In line 41' Dietrich's edition does not allow room for the end of the line. By starting line 43' with E iii¹⁰ (our l. 20'), Arnaud and Dietrich are forced to have *u*₃ b[a-ʹiʹ], thus omitting the imperative *muššir-šu* attested in B, which they consider a variant in line 42'. Our reconstruction allows us to restore this verbal form in the break at the beginning of E iii⁸. Likewise, the verbal form at the end of line 43' attested in Ug₁ is missing from Arnaud's and Dietrich's edition, because the following line must begin with E iii¹¹ (our l. 21'). As with the previous paragraphs the Hittite version only offers a partial translation.

41'. I have tentatively restored the verbal form *e tešme* based on the traces in E, [*e teš₂-m*]e². Arnaud reads *e tameš* from *mēšu*, "to disregard," which would give the sentence a meaning opposite to the one proposed here, but given the fragmentary context both interpretations are acceptable. Dietrich followed Arnaud's primary edition (*Emar VI*, 778) by reading *e tapuš* which, however, appears less likely because as observed by Seminara (2000: 512 n. 122), *milku* and *epēšu* are not elsewhere documented. *a-šAB(-)ti-šu₂* in Ug₁ has been variously interpreted: Nougayrol (1968: 279, 282) read *a-šab-ti-šu₂* and translated "Son loyer" without further comments; Dietrich (1991: 54–55 and n. 116) read *a-šab-ti-šu₂* with an adverbial meaning "trotz seines Hinzufügens (von Geld);" Seminara (2000: 512–13 and nn. 123–124) read *a-šab ti-šu₂*, lit. "il locatario che hai," but he acknowledges that *aššābu* and *išû* are not attested together elsewhere; Arnaud (l. 111') read *sa₃-sap-ti-šu₂*, but the term *sasaptu* as an equivalent to MA₂.DA.LA₂, "raft," is only attested in a lexical list. Given the content of the preceding and following lines, I am inclined to see a syncopated form from *aššābūtu*, "tenancy" (*CAD* A2:462). According to this interpretation, the beginning of the line appears sounder with the verb *šemû*, as it would render the advice to the landlord to impose the rental price without consulting the tenant, because the latter would obviously seek a price reduction. The text in B appears to be corrupted.

42': Ug₁ differs from the other sources by use of the third person. Because *libba* is accusative, as suggested by Arnaud (2007: 174, 112') the sign MUR in Ug₁ is perhaps to be read as *mir_x* to render the imperative *gummir*; alternatively, as argued by Arnaud, *gumur-šu* should be analyzed as a stative followed by a dative pronominal suffix. Because a command is expected, as shown by the following line, I restore the imperative form in E and B; the person pronominal suffix *-šu* should refer to *libbu*. *libbu* and *gumurru* form the idiomatic expression "to give one's heart, to fully dedicate oneself" (*CAD* G:31). Based on the signs at the beginning of E iii⁹ (our l. 19') Dietrich and Arnaud restored *baṭālu*, "to stop," as the verb in the break with the meaning of "stop your thinking" but this verb is not attested with *kabtatu*.¹⁷ Seminara (2000: 512–13 and n. 125) restored *u*₃ b[a-r]i in E and translated "(Se) uno spia (tutti i moti de)l tuo umore," understanding the verb as *barû* with the meaning of "to investigate, to spy." However, according to the photographs of B on the Hethitologie Portal Mainz (fotarch N04026 [https://www.hethport.adwmainz.de/fotarch/mousepic.php?ori=&po=0&si=100&bildnr=N04026&fundnr=Bo%20425&xy=ec38ce86ea74b86070476af0f6332fba] and Phb01704 [https://www.hethport.adwmainz.de/fotarch/mousepic.php?ori=&po=0&si=100&bildnr=Phb01704&fundnr=Bo%20425&xy=403447e9a22c71046e6259bc3bc594a8]) the reading *-al*

16. Arnaud's transliteration is taken from *Emar VI*, 778: 74' (Arnaud 1985–1987: 379) because the transliteration in Arnaud (2007: 174: 112'), *u*₃ b[a-ṭi-il kab-t]a-ti-šu₂ gu-MUR-šu ŠA₃-ba, is clearly a mistake that does not match the signs on the Emar manuscript.

17. Dietrich 1991: 55: "stattdessen (sei) dein Gemüt (mit ihm); Arnaud 2007: 158, 112': "ansi termines-en dans ton entendement."

seems plausible. Consequently, a final /l/ verbal root is expected. The verb *wabālu* is attested with *kabtatu* (CAD K:13) with the meaning of “to ponder” but *kabtatu* is usually the subject and the verbal form cannot be a stative because of the final *-al*. By the same token an imperative must be excluded. Tentatively, we may suggest restoring *la tubbal* (*la ubbal* in Ug₁?) in the break and, by taking *kabtat-ka* in B as the correct accusative form, we may translate “do not ponder.” Thus, this line would contain some advice to the son not to hesitate with overthinking but to devote himself completely. Admittedly, the context remains somewhat obscure. The genitive forms in E and Ug₁ might have been preceded by *ina* with the meaning “do not ponder in your mind.” Further interpretation was suggested by Nougayrol (1968: 289) who in source B restores [... *ta-ša*]-*al kab-ta₂-at-k[a]-am-ma* and translates “[... tu pourras (l’)interr]oger (?) sur tes desseins.” However, the verb *šālu*, “to ask,” is not attested with *kabtatu*. One may perhaps suggest reading *la tašāl kabtatka*, “do not interrogate your mind,” which would give the sentence a sense like the one proposed here with the verb *wabālu*. While *bašālu* and *šālu* are possible solutions, the verb *wabālu* has the advantage of being attested with *kabtatu*.

44’–45’: Arnaud (2007: 152, 174, 114’–115’) and Dietrich (1991: 54 Spruch III.vii) offer very different readings of these lines:

44’.	Arnaud	Ug ₁ iii 19’	[..... -n]e DU-ak ina ša ₂ -ra-ri
		E	^(iii’’ 11’) KI D[U ₁₄] ^(iii’’’’ 9’) i ¹ -pu-ša ŠU.MIN-šu ₂ š[u-ne DU-ak ina ša ₂]-ra-ri
	Dietrich	Ug ₁ iii 19’	[..... q]a-ti ¹ -šu ₂ ¹ šu-[še-e]r NIĜ ₂ .ŠID
		E	^(iii’’ 11’) KI ŠEŠ- ^(iii’’’’ 9’) [k]a bu-ša ŠU.MIN-šu ₂ šu-[še-er]
45’.	Arnaud	E	^(iii’’ 12’) i ¹ -[na ^(iii’’’’ 10’a) di-n]im-ma ge-ri-šu [ina ša-al]-ti
	Dietrich	E	^(iii’’’’ 9’) [N]IĜ ₂ .ŠID-si ¹ -šu ₂ ¹ ^(iii’’ 12’) [a ^(iii’’’’ 10’a) i-na-šu-n]im-ma ge-ri-šu [ina ša-al]-ti

Both readings of line 44’ are highly speculative and based on the beginning of E iii’’ 11’ (our l. 21’) but they do not fit the traces on the copies. With the repositioning of the fragments Msk 74107aj(+), the beginning of this and the following line is lost because Ug₁ and B are also fragmentary. Therefore, I prefer not to venture in improbable interpretations. The last word of the line is problematic. The last sign in E iii’’’’ 9’ is certainly *-ri*; the traces in B also seem compatible with RI. This makes Dietrich’s reading [N]IĜ₂.ŠID-si¹-šu₂¹ unlikely, although *nikkassu*, “account, property,” would fit the context. Arnaud reads RA instead of ŠID and restores *ša₂-ra-ri* from *šarāru*, “to go ahead,” which is, however, unclear in the context. The copies of the manuscripts provide contrasting evidence on the reading of the sign following ĜAR: while the comparison with ŠID in Msk 74177a iv 21 suggests that the sign in E iii’’’’ 9’ is RA, the sign in Ug₁ iii 19’ appears different from RA in Ug₁ iii 7’, 14’, and then likely to be read as ŠID. As a direct inspection of the tablets is currently impossible, we assume that NIĜ₂.ŠID, “property,” is the word meant there.

In line 45’ I follow Arnaud’s transliteration and the manuscripts Ug₁ and E that end the previous line with NIĜ₂.ŠID; however, Dietrich’s placement of NIĜ₂.ŠID in this line could be correct. The traces at the beginning of E iii’’ 12’ (our l. 22) are compatible with both LA and I. In Arnaud’s and Dietrich’s edition E iii’’ ends here.

46’. Dietrich (1991: 54 Spruch III.vii), followed by Seminara (2000: 514), restores the verbal form [*i-bar-ar*]-*ri* from *barû*, which could fit the context.

47’. In Ug₁ iii 22’b Nougayrol (1968: 279) restores [*u²-ša*]b²-šu-*ma* as a Š form from *bašû*; Arnaud (2007: 175, 117’) reads BARA₂-šu-*ma*, “son santuarie;” while Dietrich (1991: 54 Spruch III.vii), followed by Seminara (2000: 514), reads [*ge-r*]e-šu-*ma* as an imperative from *gerû*, “to start a lawsuit.” Although Dietrich’s reading might fit the context, the traces seem closer to Nougayrol’s restoration or to *-k*]a-. The rest of the column in Ug₁ is uninscribed.

49’. *ha-a-aš-šu* in B is likely a corrupted form of *ha-aḥ-ḥa-š*’ *ša₂*’ in E.

B iv 8: *zi-ik-ra-ta-a-šu* is likely an incorrect plural form.

B iv 11: because the G or Gtn preterit of *itūlu*, “to lie down,” is *ittil* (see GAG §107j), the first *i-ti-* may be from *itū*, “side.”

B iv 12: Dietrich (1991: 56 n. 126) suggests that *ĜIŠ.BA* stands for *ĜIŠ.ŠUB.BA* = *išqu*, “lot, share;” note also that *ĜIŠ tallaktu* indicates a cart or a wagon, CAD T:99.

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