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Zur Methodik ihrer Erstellung

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Inhalt

The Syllabary of the Scholarly Texts from the Western Periphery*

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Starting with the 16th century BC the corpus of Old Babylonian Sumerian and Akkadian texts spread to regions outside Mesopotamia, reaching Syria and Anatolia. Mesopotamian scholarly texts including lexical lists, literary and magical texts were found at different sites across the Western periphery. Yet, Sumerian texts, the subject of the present paper, have been discovered only at Ḫattuša, Emar and Ugarit.[1] The dissemination of Mesopotamian scholarly material is related to the learning of the cuneiform script, and Sumerian texts represented the core of the educational system in Mesopotamia as well as in the Western periphery. Sumerian texts transmitted to Syria and Anatolia may be sorted in three main groups: lexical lists, medical magical texts, and literary texts. Liturgical texts (i.e. Emesal texts), which are known in Middle Babylonian and Middle Assyrian sources, are not attested in the Western periphery.

Sumerian texts from the Western periphery are preserved on tablets of different scripts. With respect to the Sumerian literary and magical texts from Ḫattuša, three different scripts may be identified. Babylonian script tablets were either imported to Ḫattuša or written by Babylonian scribes in the Hittite capital. These tablets only contain incantations, including a group of Sumerian unilingual incantations written in phonetic writing (CTH 800). Assyro-Mitannian script is associated to a group of tablets that share similarities with both As-

syrian and Mitannian scripts.[2] As with Babylonian script tablets, it remains unclear whether these tablets were imported or written by non-Hittite scribes at Ḫattuša. Assyro-Mitannian script tablets only contain medical-magical texts including Sumero-Akkadian incantations. The largest group of Sumerian texts from Ḫattuša was written in Hittite script. Of the three scripts, only Hittite script was used to write Sumerian literary texts, all of which are bilingual. Texts from Emar were only written by local scribes according to two different scribal traditions, termed Syrian and Syro-Hittite.[3] The texts from Ugarit can be distinguished between tablets written by Babylonian scribes and sources drafted by local scribes.

A number of Sumerian texts from the Western periphery contain unorthographic or phonetic writings. Unorthographic writings represent a modification of the conventional writing system consisting in the substitution of logograms with phonograms. Unorthographic writings were already attested in the third millennium, in the Early Dynastic Period. The second half of the third millennium witnesses a tendency towards unorthographic spellings[4], perhaps as a result of the so-called Šulgi orthographic reform. Phonetic writings are found in the Ur III administrative texts from Nippur[5] and Garšana[6], in the Gudea inscriptions[7] and in the Ur III literary texts from Nippur. [8] Nevertheless, none of these texts was completely written in phonetic orthography. During the Old Babylonian period, orthography underwent a process of standardization towards a logographic system, evident in the literary texts from Nippur.[9] In this corpus, phonetic spellings appear only sporadically. On the contrary, unorthographic writings were largely adopted in Northern Babylonia and the Diyala region in cities such as Sippar, Tell Hadad-Meturan, Kiš and Tell Harmal-Šaduppum. Northern Babylonian sources, approximately dated to the Late Old Babylonian period, have provided us with the largest corpus of literary texts exclusively or largely written in phonetic orthography. Northern Babylonian texts are mainly Emesal liturgies, incantations, and some literary compositions.

Sumerian literary and magical texts containing phonetic writings from the Western periphery can be sorted into three different categories:

(1) The first category includes texts completely written in phonetic orthography. These texts are limited to incantations and are mainly written on Babylonian script tablets of which the monolingual unorthographic incantations from Ḫattuša CTH 800 represent the main source. Only a very limited number of tablets drafted by local scribes contain incantations completely written in phonetic orthography.

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[2] For the definition of Assyro-Mitannian see Wilhelm 1992. Recently Weeden 2012 argued that Assyro-Mitannian is a form of Middle Assyrian.

[3] For the distinction of Syrian and Syro-Hittite tradition in the scholarly texts see Cohen 2009.

[4] Sjöberg 1975: 166, Thomsen 1984: 281.

[5] Wilcke 2000.

[6] Sallaberger 2011.

[7] Falkenstein 1949: 23–34.

[8] Rubio 2000.

[9] Rubio 2000: 215–219.

Babylonian Script Tablets

Ḫattuša	
Source – CTH 800	**Language**
KUB 30 1	PhS
KUB 37 109	PhS
KUB 30 2	PhS
KUB 30 3	PhS
KUB 30 4	PhS
KBo 36 13	PhS
KBo 36 15	PhS
KBo 36 16	PhS
KBo 36 19	PhS
KBo 40 103	PhS
KUB 37 108 + KUB 37 110	PhS

Local Script Tablets

Ḫattuša	
Source	**Language**
KUB 4 26B (+) HT 13 (+) KUB 37 112	PhS

Emar		
Source	**Script**	**Language**
E 734	SH	PhS
Tsukimoto Incantation	SH	PhS

Ugarit	
Source	**Language**
AuOrS 23 21, 67-70, 79-96	PhS

(2) The second group is represented by phonetic versions added in a parallel column to texts written in standard orthography. In all the three sites only bilingual literary texts written on local script tablets present this format:

Source	Composition
Ḫattuša	
CTH 314	The Hymn to Iškur Adad
CTH 315	The Message of Lu-diĝira to his Mother
KUB 57 126	Edubba E
Emar	
E 767	The Ballad of Early Rulers
E 768 – E 769 – E 770	The Fowler
E 776	Unidentified
TBR 101	The Letter of Sîn-iddinam to Utu
Ugarit	
RS 17.10	The Letter of Lugal-ibila to Lugal-nesaĝ
RS 23.34+	The Ballad of Early Rulers
RS 79.25	A Prayer for a King
RS 86.2210	The Fox and the Hyena

(3) The last group consists of standard orthography texts with occasional phonetic writings. These texts include incantations and literary compositions. The Assyro-Mitannian texts from the Hittite capital are limited to bilingual incantations in standard orthography.

BABYLONIAN SCRIPT TABLETS

Ugarit		
Source	**Composition**	**Language**
RS 25.130	The Ballad of Early Rulers Proverbs from Ugarit	S A
AuOrS 23 25, 34-52	Incantations	S
AuOrS 23 27	Incantation	S
AuOrS 23 59	Unidentified	S

Assyro-Mitannian Tablets

Source	Language
CTH 794	S A
KBo 36 11+	S A
KUB 37 102	S A

Local Script Tablets

Ḫattuša		
Source	Composition	Language
KUB 4 7	Nergal D	S (A)
KUB 4 39	The Letter of Lugal-ibila to Lugal Nesaĝ	S A
KUB 4 24	Incantation	S A
KUB 34 4	Incantation	S A
KUB 37 111	Incantation	S A

Emar			
Source	Composition	Script	Language
E 771+	Enlil and Namzitarra	SH	S A
E 775	A Prayer for a King	S	S A
E 729	Incantation	SH	S
E 733	Incantation	SH	S
E 740	Incantation	SH	S
E 743	Incantation	SH	S
E 751	Incantation	SH	S

Ugarit		
Source	Composition	Language
AuOrS 23 13	Incantation	S
AuOrS 23 21	Incantation	S

The use of unorthographic writing often leads to phonetic and graphic alterations of the standard orthography. Here phonetic alterations are not understood as phonetic changes similar to those produced in spoken languages, but as modifications in the use of the syllabary.[10]

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[10] For instance, in the replacement of GI with KI the shift $g > k$ is evaluated only in terms of the syllabary, regardless of the actual pronunciation of the sign KI.

As I pointed out elsewhere[11] phonetic writings from the Syro-Anatolian texts present deviations from the standard Nippur orthography comparable to those found in the Old Babylonian unorthographic texts stemming from Northern Babylonia. The majority of the alterations attested in the Western periphery can be traced in the Old Babylonian unorthographic texts. However, although unorthographic spellings of the Syro-Anatolian texts are mostly rooted in the Sumerian literary tradition of the northern Babylonian scribal schools, differences stand out between Babylonian script tablets and manuscripts drafted by local scribes (i.e. Syrian or Hittite).

A list of phonetic writings from the Sumerian literary and magical texts from the Western periphery counts 727 entries. Tablets from Ḫattuša provide the majority of entries (330), of which more than half are documented in the unorthographic incantations written on Babylonian script tablets (CTH 800). Nevertheless, the tablets providing the largest number of entries as a single group are the manuscripts written by local scribes at Ugarit.

1 – Entries
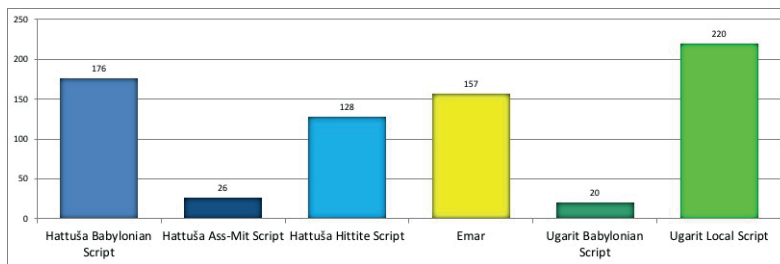
Different types of phonetic writings are clearly distinguished across the types of tablets. In the Old Babylonian period, syllabification of logograms was the most common way of spelling Sumerian words phonetically. It consists of the substitution of a logogram with two or more phonograms: for instance du-mu for dumu. No phonetic alteration occurs because words are simply spelled out. One may observe that the majority of occurrences for this type of phonetic writing derive from the Babylonian tablets from Ḫattuša.

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[11] Viano 2015, Viano 2016: 141–228.

2 – Syllabification of Logograms
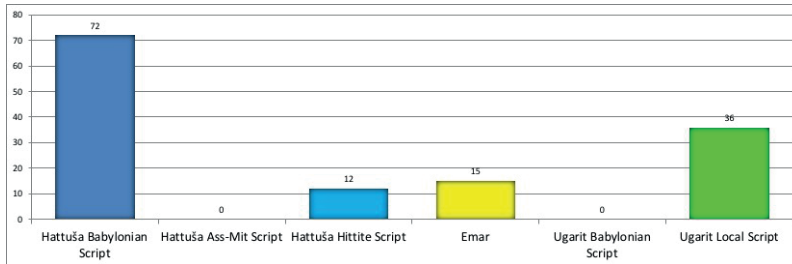
The picture appears quite different by regarding those alterations producing radical phonetic and graphic modifications of word spelling. These alterations, I termed "effective alterations", include additional vowels (e.g., ta-r[i] ~ tar – RS 79.25, 22), additional consonants (e.g., su-**n**a-ni ~ su-a-ni – KUB 37 108+110, R. Col. 2), *sandhi*, short writings (e.g., šu-da ~ šu-du$_3$-a – KUB 30 1, I, 5) and all the phonetic alterations (e.g. replacement of a voiced consonant with a voiceless one).[12]

3 – 'Effective Alterations'
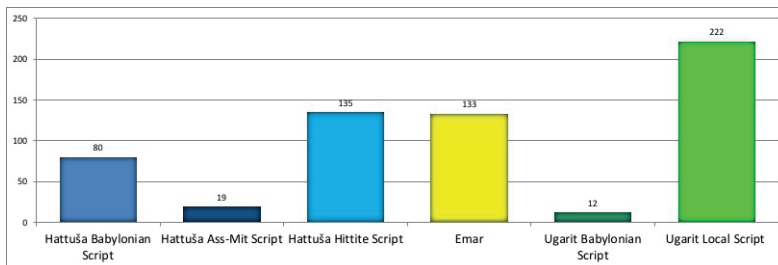
Local script tablets from all three archives provide a larger number of effective alterations than the Babylonian tablets from the Hittite capital. It is worth noting that the tablets from Emar contain a higher number of effective alterations than the Babylonian tablets from Ḫattuša, despite they provide fewer entries of phonetic writings. This clearly sets the Babylonian tablets from the Hittite capital apart from the rest of the documentation. They present a conservative character similar to the OB texts, showing a minor degree of alteration. The Assyro-Mitannian tablets show a few alterations because they were written in standard or-

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[12] For the phonetic alterations see Viano 2016: 186–221.

thography with only occasional phonetic writings. The number of alterations occurring in local tablets depends on the tendency to use phonetic orthography to a larger extent compared to both OB texts and Babylonian script tablets from the Western periphery. The majority of effective alterations are concentrated in the local tablets from Ugarit (36,9%). This indicates that each word and word cluster from the Ugarit documentation presents more than one alteration. A possible explanation might be the practice of copying from dictation at Ugarit. It seems evident that by drawing from the possibilities offered by the cuneiform system local scribes made extensive use of the phonetic orthography conventions.

The majority of phonetic writings in local script tablets derive from the phonetic versions of standard orthography texts.

Source	Composition	Entries	Total	Entries Local S.	%
Ḫattuša					
CTH 314	The Hymn to Iškur Adad	29	95	128	74,2
CTH 315	The Message of Lu-diĝira to his Mother	54			
KUB 57 126	Edubba E	12			
Emar					
E 767	The Ballad of Early Rulers	51	75	157	47,8
E 768 E 770	The Fowler	12			
E 776	Unidentified	3			
TBR 101	The Letter of Sîn-iddinam to Utu	9			
Ugarit					
RS 17.10	The Letter of Lugal-ibila to Lugal-nesaĝ	19	137	222	62,3
RS 23.34+	The Ballad of Early Rulers	26			
RS 79.25	A Prayer for a King	70			
RS 86.2210	The Fox and the Hyena	22			

This tablet format with, from left to right, standard Sumerian, phonetic Sumerian, Akkadian and, at Ḫattuša, Hittite, is typical of the Western periphery and must be considered a product of the local scribes associated with education in scribal circles. Their function was therefore pedagogical and it is likely that the expansion of the Babylonian syllabary in the writing of Sumerian occurred for pedagogical reasons.

The influence of local scribal practices stands out in the writing of sibilants at Ḫattuša. The following table shows the number of alterations for each type of shift affecting sibilants.

	s > š	s > z	š > s	š > z	š > ṣ	z > s	z > š	z > ṣ	Total
Babylonian Script	1	0	0	0	2	3	0	2	8
Ass-Mit Script	1	0	1	0	0	0	0	0	2
Hittite Script	11	4	1	0	0	0	2	0	18
Total Ḫattuša	**13**	**4**	**2**	**0**	**2**	**3**	**2**	**2**	**28**

Among sibilants the voiceless fricative alveolar *s* is the one most subject to alteration. To a large extent, the alteration of *s* consists in the shift *s > š* that is predominantly attested in the Hittite script tablets. The concentration of this shift in the Hittite script tablets[13] likely depends on the Hittite syllabary, which only employs the Šv sign to render the Sv syllable.[14]

Mastering the Sumerian phonetic orthography clearly results from knowledge acquired with the learning of cuneiform script. Sources of this knowledge were certainly the Mesopotamian teachers working in the Syro-Anatolian scribal schools and the unorthographic Mesopotamian literary and magical texts imported to the Western periphery. Nevertheless in Mesopotamia as well as in the Western periphery the primary tools for learning the cuneiform script were the lexical lists that frequently at Ḫattuša, Emar and Ugarit contain columns giving the phonetic rendering of Sumerian logograms. The comparison between the lexical and the literary texts[15] aims at showing whether the two groups of sources present the same alterations. I present here some representative examples.

The first set of samples concerns the substitution of the voiced velar with the voiceless one, *g > k*, that is well attested in the literary texts.[16]

Ḫattuša		
KBo. 1 41 = Erim-ḫuš D		
	Standard Sumerian	Phonetic Sumerian	Akkadian
a 5	gi	ki-i	*ši-ip-ṭ*[u_4]
a 6	gi-$šu_2$	ki-i-šu	*pu-ru-u*[*s-su$_2$-u$_{1/2}$*]
a 7	gi-gi	ki-i-ki	*ma-ḫa-a-*[*ru$_{1/3}$*]

Emar		
Msk 74217a – E 542H (SH) = Urra II		
	Phonetic Sumerian	Standard Sumerian
5	ku-un	gu[n_2 …]
Msk 74230a – E 553 Aii (SH) = Urra XVI		
	Phonetic Sumerian	Standard Sumerian	Akkadian
16	za-ki-i[n]	za-gin$_3$	: *uq-nu-u* : *ša-a-d*[*a-nu*]

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[13] Attestations from the Hittite script tablets account for 61% of the *s > š* shifts and about 24% of all the alterations of sibilants.
[14] Hoffner/Melchert 2008: 38.

[15] Henceforth 'literary texts' is used in a broad sense to refer to non-lexical scholarly texts, i.e. literary and magical texts.
[16] See Viano 2016: 189–191.

Ugarit		
RS 22.227B + RS 22.228 = Diri		
	Phonetic Sumerian	Standard Sumerian
III 175	za-ki-i[n]	za-gin₃

In a version of the lexical list Urra from Emar the word diĝir-ra is spelled as ti-gi-ra which is very close to the writing ti-gi-re-e-ni ~ diĝir-re-e-ne known from a literary text, E 767, II, 2.

Emar			
Msk 74149 – E556 D (Syr) = Urra 11b (can. XIX)			
	Standard Orthography	Phonetic Orthography	Akkadian
Obv. 6	gada šu-šu-ub diĝir-ra	ka-ad šu-šu-ub ti-gi-ra	*šu-šu-[up] i-li*
Obv. 8	gada šu-šu-ub ereš diĝir-ra	ka-ad šu-šu-ub i-ri-iš ti-gi-[ra]	[*šu-šu*]-*up i-ti*

The same word is found spelled as ti-kar in two literary texts from Emar (E 767, II, 20) and Ugarit (AuOrS 23 21, 80) as well as in the Sᵃ Vocabulary from Emar.

Emar				
Msk 74171b – E 537A (SH) = SaV				
		Phonetic Orthography	Standard Orthography	Akkadian
III 26	DIŠ	ti-kar	diĝir	DIĜIR-*li*

RS 79.22 is an excerpt tablet from Ugarit containing the first tablet of Urra.[17] The tablet gives the standard orthography version on the obverse and the unorthographic version on the reverse. The first two lines corresponds to canonical Urra tablet I line 364 (MSL 5, 39): še-ar₃-ra // ba-uš₂ ba-an-zaḫ₂.

Ugarit		
RS 79.22 = Urra I		
	Standard Sumerian	Phonetic Sumerian
1	[š]e ar₃-ra-ni	za mu-ra-na me-di-ki
2	ba-an-a-zaḫ₂	ba-zu-ḫi ba-zu-ḫi

In the phonetic version, the ideogram ḪAR (ar₃) has been mistakenly read as MUR. The tablet omits ba-uš₂ that is attested in the canonical version as well as in Emar sources:

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[17] Arnaud 1982: 199–203.

Emar	
Msk 731059a – E 541Di (Syr)	
VIII 3	ba-uš$_2$ ba-taka$_4$-a
Msk 731044 – E 541B (SH)	
VIII 18	ba-uš$_2$ ba-a[n-taka$_4$-a *im-t*]*u*$_3$*-ut iḫ-t*[*a-li-iq*]

According to Arnaud, ME DI KI, which has no equivalent in the standard orthography version, is a phonetic writing for mu-taka$_4$-e that corresponds to ba-taka$_4$ in the Emar tablets.

The writing za for še in the first line of the Ugarit tablet contains the shift *š* > *z* and the shift *e* > *a*. These shifts can be found in a very similar context in a literary text from Ugarit: mu-un-**za-a**m-**za-a** ~ mu-un-na-an-šen-šen (RS 17.10 Obv. 10). It is worth noting that in the whole corpus of Sumerian literary texts from the western periphery, the shift *š* > *z* only occurs in this source and to my knowledge it is not attested in the Old Babylonian unorthographic texts.[18] We may therefore conclude that this alteration likely results from local scribal practices.

In line 2 of RS 79.22 the writing zu-ḫi for zaḫ$_2$ presents the shift *a* > *u* and an additional *i*, two alterations that are frequently found in literary texts from Ugarit as shown by the following examples:

a > u
- ḫa-an-d**u**-bu-ra ~ ḫa-an-da-bur$_2$-ra – AuOrS 23 21, 67
- a-ia-i-d**u** ~ a-i$_7$-da – RS 79.25, 29, 30

additional *i*
- a-ša-a-l**i** ~ ^{d}asal – RS 79.25, 12
- ta-r[**i**] ~ tar – RS 79.25, 22

The same source from Ugarit contains the writing u$_2$-mu for u$_4$ (RS 79.22, 5, 6, 9) that is found in the Ugarit version of the literary composition *A Prayer for a King* (RS 79.25, 2). Already Arnaud, the first editor of the texts, suggested, based on this example, that lexical lists were used for writing phonetic orthography versions of literary compositions. This writing is clearly influenced by the Akkadian *ūmu*.

In a Middle Hittite source of Urra the sign saĝ is written as zag.

Ḫattuša		
KBo 26 5 + KBo 26 6 (MH) = Urra I		
	Phonetic Orthography	**Standard Orthography**
C I, 19	$^{[geš]r}$zag'-gu-la-nu$_2$	saĝ-an-dul-nu$_2$

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[18] See Viano 2016: 207.

Similarly, in Hittite script literary texts from Ḫattuša the sign saĝ is written with Zv signs: -za-an-qa-ak-ke ~ -saĝ-ĝa₂-ke₄ (CTH 315 - AuOrS 23 50 II, 33); za-aG-pa ~ saĝ-ba (KUB 37 111 Rev. R. Col. 14); zi-iG-pa ~ saĝ-ba (KUB 37 111 Obv. R. Col. 5, 7). The same spelling is not limited to the Hittite capital as evident from the writings za-[…]-ʿil₂ʾ and za-an-ki-el-la for (niĝ₂)-saĝ-ki-il₂-la in a literary text from Emar (E 767 I, II, 22).

As seen above the use of š for the voiceless fricative alveolar s is common in Hittite script literary texts. Some examples are given here:
- ba-su₂-šu-ud-ta ~ ba-su₍₃₎-su₍₃₎-da (?) – KUB 37 111 Obv. R. Col. 10
- ša-an ~ saĝ – KUB 57 126 Rev. II, 7
- ša-an-ki-ku-ut-ta ~ saĝ-ki-gud-da – KUB 57 126 Obv. II, 3
- ša-an-ku-uš-ši ~ saĝ-mu-še₃ – KUB 57 126 Obv. II, 5
- šaˀ-aš-gu[r] ~ siškur – CTH 315 – AuOrS 23 50 II, 42
- ša₃-an-ki-ki-ne₂ ~ saĝ kiĝ₂-kiĝ₂-e – CTH 315 – AuOrS 23 50 II, 39
- šen ~ saĝ – CTH 315 – AuOrS 23 50 I, 39

The same alteration can be traced in lexical lists as for instance in a version of Urra IV where su is consistently written as šu. These lexical entries also present the shift between the voiced and voiceless dental, $d > t$, that is very common in the literary texts.[19]

Ḫattuša			
KBo 1 57 + KUB 4 96 + KBo 1 47 + KBo 26 3 = Urra IV			
	Standard Sumerian	Phonetic Sumerian	Akkadian
II, 21	su-din	šu-ut-tin	[su₂-ut-tin-nu]
II, 22	nunuzˀ¹-su-din	nunuzˀ¹-šu-ut-tin	[x]
II, 23	amar-su-din	am-ma-<šu>-u[t-tin]	ʿaʾ-[tam₂ su-u]tˀ-tin-ni

An interesting alteration concerns the nasal velar, the well-known Sumerian phoneme ĝ. In a manuscript from Ḫattuša of the lexical list Izi, it is consistently written with the group nk.

Ḫattuša			
KBo 1 40 = Izi			
	Standard Orthography	Phonetic Orthography	Akkadian
I, 1	[uĝ₃]	[u]n-ki	[ni-šu]
I, 2	[uĝ₃-daĝal-la₂]	un-ki-ta-gal-la	[ni-šu ra-ap-ša-a-tu₃]
I, 3	[uĝ₃-šar₂]-ʿraʾ	un-ki-ša-a-ra	k[i-e]š-[ša-at ni-ši]
I, 4	[uĝ₃]-ʿdaʾ-gan¹	un-ki-da-ga-an(PA)¹	kul₂-la-[at ni-ši]

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[19] See Viano 2016: 186–188.

In the literary texts, the nasal velar is variously spelled including the writing *nk*. It is worth noting that in the corpus of Sumerian literary texts from the Western periphery the writing *nk* for the nasal velar is only known from Ḫattuša and it has no parallel in the Old Babylonian period.

- am-ma-a**n-k**u ~ ama-ĝu$_{10}$ – CTH 315 – AuOrS 23 50, 33 II, 41 II, 48 II
- na-aš-ke-ma-am-ma-a**n-k**u ~ ĝešgem-ama-ĝu$_{10}$ – CTH 315 – AuOrS 23 50, II, 40, 47
- pa-ra-za-a**n-k**ar ~ para$_{10}$-za$_3$-ĝar – CTH 315 – AuOrS 23 50, 37 II
- ti-e**n-k**ar ~ diĝir – KUB 4 26B, 10, 11

The close relation between lexical and literary texts is further witnessed by the Ḫattuša version of the list Kagal where the word kalam is written as ga-lam; this rare writing occurs in a literary text from the Hittite capital, ga-lam-ma ~ kalam-ma (CTH 314 - KUB 4 6 Obv. II, 6).

Ḫattuša			
KUB 30 8+ = Kagal			
	Standard Orthography	**Phonetic Orthography**	**Akkadian**
F 12	[e$_2$-dim-kalam-ma]	⌜e⌝-tim-ga-lam-ma	: *bi-it* ᵈINANA

The same source offers another example of the closeness of lexical and literary texts:

Ḫattuša			
KUB 30 8+ = Kagal			
	Standard Orthography	**Phonetic Orthography**	**Akkadian**
D 11	[e$_2$-kur]	e-gur	: *bi-i*[*t mu-li-li*]
D 12	[e$_2$-kur-igi-ĝal$_2$]	e-gur-ki-ga	: *bi-*[*it mu-li-li*]
D 13	[e$_2$-kur-ĝeš-x]	⌜e⌝-gur-na-aš-ki	: *b*[*i-it mu-li-li*]

In the phonetic orthography column the sign kur is consistently spelled as gur, a sign that is rarely used in Hittite texts where was adopted only as a logogram for the word 'other'.[20] In Sumerian literary texts from the Hittite capital the sign GUR occurs in three instances with the phonetic value /kur/. All three cases derive from phonetic versions of standard orthography texts. It is clear that the writings in both the lexical and literary texts have a pedagogical intent.

- iš-**g**ur ~ ᵈiškur – CTH 314 – KUB 4 5, II, 12
- iš-**g**ur ~ ᵈiškur – CTH 314 – KUB 4 6 Obv. II, 1, 6
- ša⌜ʾ⌝-aš-**g**u[r] ~ siškur – CTH 315 – AuOrS 23 50, 42 II

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[20] Weeden 2011: 609.

The Ḫattuša version of OB Lu offers other interesting examples of phonetic writings that can be traced in literary texts.

Ḫattuša			
KBo 1 39 = OB Lu			
	Standard Orthography	Phonetic Orthography	Akkadian
I 16	lu₂-igi-bar-zalag-ga	lu-i-ki-bar-za-la-aq-qa	*za-la-aq-ti e-ni*
I 17	lu₂-igi-bar-zalag-ga	lu-i-ki-bar-za-la-qa	*nam-ra-at e-n[i]*

In these entries, the word zalag is written as za-la-aq with the shift between the voiced and emphatic velar. The same spelling is found in literary texts from Ḫattuša as well as from Emar and Ugarit:

Ḫattuša:
- za-la-qa ~ zalag-ga – CTH 315 – AuOrS 23 50 II, 28

Emar:
- za-la-aq-qa ~ zalag-ga – E 767, II, 19
- za-la-aq-qa ~ zalag-ga – E 768A, II, 4

Ugarit:
- u₄-za-la-qa- ~ u₄-zalag₍₂₎-ga- – RS 79.25, 20

The lexical entries also contain the writing i-ki for igi which is known in the Old Babylonian period and in the literary texts from the Western periphery as shown by the following examples:

Ḫattuša:
- i-ki- ~ igi – CTH 315 – AuOrS 23 50, II 42

Emar:
- i-ki ~ igi – Tsukimoto, 38
- i-ki-du ~ igi-ĝu₁₀ – Tsukimoto, 37

Ugarit:
- i-ki ~ igi – RS 86.2210, II, § 8

The substitution of the voiced velar with the emphatic velar, $g > q$, attested in the former example zalag > za-la-aq, was quite frequent in lexical and literary texts from the Hittite capital.

Ḫattuša			
KBo 1 57 + KUB 4 96 + KBo 1 47 + KBo 26 3 = Urra IV			
	Standard Orthography	Phonetic Orthography	Akkadian
I 11	[gam]-gam$^{?mušen}$	qa-am-<qa>-am-ma	*ma-ʾ-u*

- **q**a-mu-ra-an-šum$_2$ ~ ga-mu-ra-ab-šum$_2$ – CTH 315 – AuOrS 23 50, 47 II
- ši-da**q-q**a ~ šu-ta$_3$-ga – CTH 315 – AuOrS 23 50, 36 II
- ni-ka-la-**q**a ~ niĝ$_2$-kala-ga – KBo 36 16, 4, 5

To conclude, it has been argued that the knowledge of phonetic writing in the Western periphery derives from the Northern Babylonian tradition. Nevertheless, unorthographic writings display different features and a different degree of agreement with the Old Babylonian tradition depending on the script and provenance of the manuscripts. Babylonian tablets from Ḫattuša, which were possibly imported manuscripts, fall in the Babylonian tradition, whereas the local tablets exhibit a strong influence of local scribal practices. It is also evident that lexical and literary texts belong to the same stream of tradition and very likely the lexical lists served as source for writing phonetic orthography versions of Sumerian literary texts. We can therefore state that Syrian and Anatolian scribes developed local scribal habits through an extensive use of conventions learned from the Babylonian tradition.

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ADDITIONAL ABBREVIATIONS:

E = Emar VI = Arnaud, D. (1985–1987) Recherches au pays d'Aštata. Emar VI, Paris.

AuOrS 23 = Arnaud, D. (2007), Corpus des textes de bibliothèque de Ras Shamra-Ougarit (1936-2000) en sumérien, babylonien et assyrien (Aula Orientalis – Supplementa 23), Barcelona.

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Tsukimoto = Tsukimoto, A. (1999), "By the Hand of Madi-Dagan, the Scribe and Apkallu-Priest" – A Medical Text from the Middle Euphrates Region, in: Watanabe, K. (ed.), Priests and Officials in the Ancient Near East. Papers of the Second Colloquium on the Ancient Near East – The City and its Life held at the Middle Eastern Culture Center in Japan (Mitaka, Tokyo), March 22-24, 1996, Heidelberg, 187–200.

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