

Richard H. Beal

The purpose of the texts comprising this selection is to assure the safety of the king while he is cooped up through the cold central Anatolian winter, by discovering ahead of time any problems that the gods foresee arising, and by ascertaining the correct method of correcting these. The selection is made up of two texts containing parallel sets of questions. The translation follows the better preserved tablet until the second tablet goes off on a tangent. Each section of the tablet not being translated at any one time can be followed in the footnotes. The texts date from the later part of the Hittite Empire period.

The texts, like other Hittite oracle texts, asks the gods a series of questions each phrased so that the gods can give a yes or no answer. If the validity of a good or optimistic statement is being ascertained, the deity is asked to give a "favorable" result. Conversely, if the validity of a bad or pessimistic statement is being ascertained, the deity is asked to give an "unfavorable" answer. A favorable answer to a request for a favorable response or an unfavorable answer to a request for an unfavorable confirms the statement. That is the answer is "yes." An unfavorable answer to a favorable request or vice versa indicates that the question is not true, that is, the answer is "no."

The primary method chosen by the questioner in these texts for the deity to indicate the answer is the "symbol"<sup>2</sup> oracles.<sup>3</sup> In this type of oracle the questions are presented to the deity by the female diviner/exorcist.<sup>4</sup> In this method, native to Anatolia, some symbolically named thing "takes" other symbolically named things and "gives" them to another symbolically named thing. There is no indication how this was performed in practice, but Archi's<sup>5</sup> idea of an animal running over or past certain marked spots on a large gameboard will fit the known evidence. This is particularly true since a rarer related type of oracle, the snake oracle, is clearly performed by having a symbolically named watersnake swim around past symbolically named places in a basin.<sup>6</sup>

The questioner in the second text also employs on occasion another type of oracle known as "flesh," "exta" or in earlier periods "liver" oracles. These questions are presented and interpreted by the male diviner/exorcist.<sup>7</sup> In this method, borrowed from the Mesopotamians via the Hurrians, he asks the god to reply via telltale marks to be found in the exta of sheep.<sup>8</sup>

(KUB 5.4 + KUB 18.53 i 1 - ii 42)

(i 1-10) [Thi]s y[ear His Majesty proposes to wi]nter [in Ḫattuša.] [He will celebrate the customa]ry [festivals,] the festival of the ye[ar], the thunder festival in Ḫattuša. [The birds of the neighbor-]ho[d(?)<sup>9</sup> will congregate in Ḫattuša for him. [If] we have nothing to fear<sup>10</sup> for the head of His Majesty up in Ḫattuša and you [O gods] have approved wintering in Ḫattuša for His Majesty, le[t the

symbol oracle be favorab]le. 'The deity' took for himself 'the whole soul' and 'blood' and gave them to 'the king.' On the second 'day': 'The gods' arose and took 'well-being,' and gave it to 'the assembly.' One the third 'day': 'The dais' arose and took 'the ye[ar?].' Into 'good.' Favorable.

(11-15) We placed symbols of confirmation as a countercheck. Let the symbol oracle be favorable. 'Ḫannaḫanna'<sup>11</sup> arose and took 'the kindlinesses of

<sup>1</sup> The questions asked in KUB 5.3 + KUB 18.52 i 1-44 are transliterated and translated by Archi 1982:283-286.

<sup>2</sup> This is an attempt to fit a translation of the Sumerogram KIN, which is used to describe this method, to what happens in the course of the method. The Hittite for KIN may be *aniyatt-* which is known to have a translation "ritual gear." Alternatively, perhaps one should understand KIN as *aniur* "ritual" and call these "performance oracles." Both words use the Sumerogram KIN. The old translation "lot" is clearly wrong. The casting of lots (Hittite *pul*) was known, but there are no tablets of questions and answers using lots. For translations of passages involving the throwing of lots see the forthcoming articles in the *CHD pul* n. and *pulai-* v.

<sup>3</sup> See Archi 1974.

<sup>4</sup> Usually known by the literal translation of the Sumerogram MUNUS.ŠU.GI as "the old woman." However, the Hittite word for this profession, *ḫašawa-*, does not consist of "old" + "woman." The *ḫašawa-* performed symbol oracles and various healing/purificatory rituals. This profession is the female equivalent of the <sup>L0</sup>ḪAL/<sup>L0</sup>AZU, who performed exta oracles, *HURRI*-bird oracles and various healing/purificatory rituals.

<sup>5</sup> 1974:130f. Cf. Hallo 1996:115 n. 269, 116 n. 278.

<sup>6</sup> See Laroche 1958.

<sup>7</sup> <sup>L0</sup>ḪAL/<sup>L0</sup>AZU. Those of this profession performed exta oracles, *HURRI*-bird oracles and various healing/purificatory rituals. It is the male equivalent of the female *ḫašawa*/MUNUS.ŠU.GI.

<sup>8</sup> "flesh" = SU and "exta" = TE. (for Akk. *terētu*), liver = <sup>U2U</sup>NIG.GIG (see KBo 8.55:17). The first two signs are only one wedge apart and practically graphic variants. On this type see in general Laroche 1970, Schuol 1994; and footnotes below to specific words.

<sup>9</sup> MUŠEN.ḪI.A *meyanaš*. F. Starke, BiOr 46 (1989) 662 "die Vögel des Umkreises bzw. der Umgebung." *CHD* s.v. *meya(n)ni*, preferred "birds of the season," "birds of the cycle of the year," that is migratory birds being present only at a particular time of the year. Archi 1975:144 took the word from *miyatar* and translated "ucelli della prosperità." Archi's reasoning is dismissed by *CHD* L-N 233a.

<sup>10</sup> The reading ḪUŠ "fear" not LUL "lie" for this sign was established by H. G. Güterbock, *FsKraus* 83-89. See *CHD* s.v. *naḫ(h)-*.

<sup>11</sup> The grandmother goddess (*ḫanna-* "grandmother"), i.e., the Stormgod's mother. She is one of the wisest of the gods, and very important in childbirth and the giving of fates. For a discussion see Beckman 1983:238-248.

the gods.' Into 'long life.'<sup>12</sup> On the second 'day,' 'the deity' took for himself 'hidden(?) anger.'<sup>13</sup> Into 'emptiness.'<sup>14</sup> On the third 'day': 'The assembly' to[ok] for itself 'rightness' and 'good of the house' and gave them to 'Tarhunt.'<sup>15</sup> Favorable.

(16-25) This year His Majesty proposes to winter in Ḫattuša. He will celebrate the customary festivals, the festival of the year, the thunder festival in Ḫattuša. [The bird]s of the neighborhood(?) will congregate in Ḫattuša for him. If high fever will not find His Majesty while he is up in Ḫattuša, let the symbol oracle be favorable. 'The Sungod of Heaven'<sup>16</sup> arose and took 'thick-bread' and gave it to 'the assembly.' On the second 'day': 'The anger of the gods' was taken. To 'the lesser sickness.' On the third 'day': 'Good' took 'the kindlinesses of the Fates.'<sup>17</sup> 'To the Fates' whole soul.' Fourth track: 'The gods' arose and took 'the le[sser sickness(?)]' and gave it to 'the assembly.' Favorable.

(26-32) This year His Majesty proposes to winter in Ḫattuša. He will celebrate the customary festivals, the festival of the year, the thunder festival in Ḫattuša. The birds of the neighborhood(?) will congregate in Ḫattuša for him. If we have nothing to fear from revolt while His Majesty is up in Ḫattuša, let the symbol oracle be favorable. 'The king' took for himself 'rightness' and 'the word.' 'The revolt which they make' he placed in 'misbehavior' for them.<sup>18</sup> Unfavorable.

(33-34) Since the oracle was unfavorable, will someone inside revolt? Let the symbol-oracle be unfavorable. 'Evil' was taken and given to 'the assembly.' Unfavorable.

(35-36) Will someone outside revolt? Let the symbol-oracle be unfavorable. 'The deity' took for himself 'the whole soul' and 'fire.' They are placed to the right of the 'king.' Unfavorable.

(a blank paragraph follows)

(37-43) This year His Majesty proposes to winter in Ḫattuša. He will celebrate the customary festivals, the festival of the year, the thunder festival in Ḫattuša. The birds of the neighborhood(?) will congregate [in Ḫat]tuša [for him.] If we have nothing to fear from birds while [His Majesty] is up in Ḫattuša, let the symbol oracle be favorable.

'Tarhunt' arose and took [...], 'vigor,' and 'the great misdeed' and [gave] them [to ... Favorable.]

(44-50) This year His Majesty proposes to w[inter] in Ḫattuša. He will celebrate the customary festivals, the festival of the year, the th[under] festival in Ḫattuša. The birds of the neighborho[od(?)] will congregate in Ḫattuša [for him]. If we have nothing to fear [from impurity while] His Majesty is up in Ḫattuša, let the symbol oracle be favorable.[...] took [...] and 'the hand.' To 'the gods.' Unfavorable.

(51-ii 1) They will go and give sworn instructions to the kitchen personnel<sup>19</sup> [...] and they will have them swear. If this will make the e[vil] disappear,<sup>20</sup> let the symbol oracle be favorable. 'The dais' arose and took 'the king's [...]' To 'the gods.' On the second 'day': 'Ḫannahanna' arose and took 'the year' and 'the good of the land.' To 'the great sickness.' On the third 'day': 'The assembly' took for itself 'hidden(?) misdeed.'<sup>21</sup> Into 'emptiness.' Favorable.

(ii 2-7) This year [His Majesty] proposes to winter in Ḫattuša. He will celebrate the customary festivals, the festival of the year, the thunder festival in Ḫattuša. The birds of the neighborhood(?) will co[n]gregate in Ḫattuša for him. If we have nothing to fear from a downpour while His Majesty is up in Ḫattuša, let the symbol oracle be favorable. 'Evil' was taken. To 'the gods.' Unfavorable.

(8-13) This year His Majesty proposes to winter in Ḫattuša. He will celebrate the customary festivals, the festival of the year, the thunder festival in Ḫattuša. The birds of the neighborhood(?) will congregate in Ḫattuša for him. If we have nothing to fear from fire while His Majesty is up in Ḫattuša, let the symbol oracle be favorable. 'The assembly' took 'sinisterness' and 'fire.' Unfavorable.

(14-19) They will go and give sworn instructions concerning fire. If this will make the evil disappear, let the symbol oracle be favorable. 'The gods' arose and took 'life' and gave it to 'the assembly.' On the second 'day': The 'angers of the gods' were taken. To 'the lesser sickness.' On the third 'day': 'Ḫannahanna' arose and took 'life' and 'well-[being].' To 'the big sickness.' Favorable.

(20-26)<sup>22</sup> This year His Majesty proposes to winter

<sup>12</sup> Lit., "long years."

<sup>13</sup> *āppan arḫa karpin*. Cf. *āppan arḫa wašdul* below n. 21.

<sup>14</sup> SUD-li<sub>2</sub> = *šannapili*; see Archi 1974:140f., n. 102.

<sup>15</sup> The Stormgod, the chief male deity of the Hittite pantheon.

<sup>16</sup> God of justice, closely associated with the king.

<sup>17</sup> Gulšeš, on these deities see H. Otten and J. Siegelová, *Afo* 23 1970:32-38; Otten *RLA* 3:698; Beckman 1983:242-247.

<sup>18</sup> Or: in "their misdeed."

<sup>19</sup> EN.MEŠ TU<sub>7</sub> = *paršuraš išheš*. For the translation see *CHD* s.v. *paršur* 2 a.

<sup>20</sup> Lit., "If the evil will disappear on that account."

<sup>21</sup> *āppan arḫa wašdul*. Cf. *āppan arḫa karpin* above n. 13.

<sup>22</sup> This question is parallel to the first question in KUB 5.3 i 1-4.

in Ḫattuša. He will celebrate the customary festivals, the festival of the year, the thunder festival in Ḫattuša. The birds of the neighborhood(?) will congregate in Ḫattuša for him. If we have nothing to fear from accident<sup>23</sup> while His Majesty is up in Ḫattuša, let the symbol oracle be favorable. 'The assembly' took for itself 'rightness.' Into 'evil.' Unfavorable.<sup>24</sup>

(27-29)<sup>25</sup> They will go and give sworn instructions<sup>26</sup> concerning accidents. If this will make the evil disappear, let the symbol oracle be favorable.

(No answer is recorded in the blank lines provided.)<sup>27</sup>

(30-36b)<sup>28</sup> This year His Majesty proposes to wi[n-ter] in Ḫattuša. He will celebrate the customary festivals, the festival of the year, the thunder festival in Ḫattuša. The birds of the neighborhood(?) will congregate in Ḫattuša for him. If we have nothing to fear from road accident<sup>29</sup> while His Majesty is up in Ḫattuša, let the symbol oracle be favorable. 'The king' took for himself 'hidden(?) misdeed.' [...] Unfavorable.<sup>30</sup>

(37-42) [They will go and give sworn instructions] to the chariot-drivers concerning road accidents. [If] this will [make] the evil [disappear, let the sym-

bol oracle be favorable. ...] took [...] 'life.' To 'the gods.' [...] Intjo 'emptiness.' [...] were takjen. To the 'lesser sickness.' [...].<sup>31</sup>

(Another text as far as preserved gives the same series of questions.<sup>32</sup> In this second text, after discovering that road accidents will be a problem, it asks:)

(KUB 5.3 + KUB 18.54 i 23-iii)

(i 23-25) Since a road accident was ascertained for His Majesty, is this road accident due to the anger of some deity? Let the flesh oracle be unfavorable. The *nipašuri*,<sup>33</sup> *šintaḫi*,<sup>34</sup> and *keldi*.<sup>35</sup> The thing(?) took them inside itself.<sup>36</sup> The *zizaḫi*,<sup>37</sup> is placed. Twelve turns of the intestines. Favorable.

(26-29) The question by the female diviner/exorcist is the same. Let the symbol (oracle) be unfavorable. 'The deity' took for himself 'the whole soul,' 'the good of the house' and 'the good of the land.' Behind the 'dais.' On the second 'day': 'The angers of the gods' were taken from 'long life.' To 'the lesser sickness.' On the third 'day': 'The Sungod of Heaven' arose and took 'an evocation ritual' 'fire' and 'the great misdeed.' Into 'emptiness.' F[avorable].

<sup>23</sup> *Šu-aš wašdul*, lit., "misbehavior of the hand." Differently Archi 1982:284f. "Beleidigung" ("insult"). For "the misbehavior of a hand" = "accidental" see Hittite Laws III, where three levels of homicide are mentioned: first degree is in the course of a robbery, second degree is "in a quarrel" and third degree is "(only) his hand misbehaved" (*keššar waštai*). See similarly in Laws 3, V, VI.

<sup>24</sup> In KUB 5.3 an answer is requested from a flesh oracle (i 4), but no answer is inscribed in the space provided. It is followed by the same question to a symbol oracle. The answer: "'The assembly' took for itself 'sinisterness' and 'evil.' To 'the whole soul' for 'the deity.' Unfavorable" (i 5-7).

<sup>25</sup> This question is paralleled by KUB 5.3 i 8-10.

<sup>26</sup> The parallel (i 9) text adds: "to the eunuchs and chariot-drivers."

<sup>27</sup> KUB 5.3 i 11-14 gives an answer to this question: "'The assembly' took for itself 'sinisterness' and 'evil.' Into 'emptiness.' On the second 'day': 'Ḫannaḫanna' arose and took 'well-being.' Behind 'the dais.' On the third 'day': 'The deity' took 'hidden(?) anger.' To 'small sickness.' Favorable."

<sup>28</sup> This question is paralleled by KUB 5.3 i 15-18.

<sup>29</sup> *ḫittum anše.kur.ra*, lit., "misbehavior of a horse." Differently Otten, *HTR* 119 "Verlust an Pferden" ("damage to horses"), followed by Archi 1982:284f. Unlikely is Th. van den Hout's (*BiOr* 51 1994:125) "lack of horses," probably after Friedrich, *HW* 2. *Erg.* 33 "Mangel," (presumably thinking of Akk. *ḫittu* for which CAD does give a meaning "deficit" rather than Akk. *ḫṭu*, for which such a meaning is not given (CAD: *ḫṭu* A: "1. fault, harm, 2. act of negligence, 3. damage (OB only), 4. sin, offense, 5. crime, misdeed, 6. punishment"). Hittite *wašdul* is clearly synonymous with Akk. *ḫṭu* and is probably the Hittite word underlying the Akkadogram. It seems silly to give such different interpretations to "misbehavior of a horse" and "misbehavior of the hand" (for which see above n. 21). If it were to be "damage to/lack of horses," why not then "damage to/lack of hands" in the latter?

<sup>30</sup> In KUB 5.3 a flesh oracle is first asked: "Let the first flesh oracle be favorable and the second unfavorable. The first flesh oracle: The *ḫiriḫi* reached the right/the border. Unfavorable. The second flesh oracle: The *nipašuri*, *šintaḫi*, the path, ten turns of the intestine. Favorable." Then the same question to the symbol oracles yields: "'the assembly' took for itself 'sinisterness.' To 'the whole soul' for 'the deity.' Unfavorable."

<sup>31</sup> The next paragraph in this text is parallel to KUB 5.3 + KUB 18.52 i 42-49, quoted below.

<sup>32</sup> KUB 5.3 + KUB 18.52 i 1-22 (see footnotes). A similar series of questions is found in KUB 18.12 i 1-58: "Have we nothing to fear for the head of His Majesty from death or difficult sickness; from [...] from [...] from revolt; from [...] from road accident; from fire; from downpour; from [...]" In KUB 18.12 i the questions are all asked of and answers received from bird oracles.

<sup>33</sup> Laroche 1970:131 equated this with the oracle liver (Akk. *amātu*), but this is surely incorrect. See *CHD* s.v. *nipašuri*.

<sup>34</sup> A part of the liver, probably equivalent to the Sum. *KI.GUB* = Akk. *manzazu* "emplacement" and/or *naplastum* "hatch"; see Goetze 1962:28.

<sup>35</sup> This Hurrian word seems to mean "well being" and is a translation of Akk. *šulmu*. Schuol 1994:253-255 takes it to be the pancreas. *AHw* 1269a s.v. *šulmu* C 2 takes no stand: "an der Leber unkl."

<sup>36</sup> *NiG-aš-za andan* ME-aš. The subject could also be read NINDA "bread" or GAR "to be situated." The preverb *andan* occurs with *da-* only in this phrase. The *-aš* could, of course, be the nominative complement (see KBo 16.97 rev. 45 below) of the *NiG*, but then the transitive verb *da-* would be left without an object. Laroche 1970:130 understands "un/le GAR s'est resserré/enveloppé," with *-aš* as the nominative complement and *-za da-* as reflexive object, but *-za da-* is a common combination meaning "to take for oneself" not "to take oneself." Outside of this phrase the *NiG* is attested twice in two different phrases: <sup>31b</sup> TUKUL ŠA *NiG GÜB-aš* "The 'weapon' of the 'thing(?)' is of the left" KUB 22.69:11 and *NiG-aš-šan ANA NiG šer* "A 'thing(?)' is over (another/the other) 'thing(?)'" KBo 16.97 rev. 45. This last example appears to rule out *NiG* being an abbreviation for *NiG.GIG* "liver," unless an apparently healthy animal could have two livers. The "thing" appears to be an organ or large section thereof and of which there is more than one. Our whole sentence is entirely unclear.

<sup>37</sup> This word is translated "Bandwurmfinne" ("undeveloped tapeworm") by Schuol 1994:103, 108 obv 39, 281-284.

(30-31) Will the road accident happen to His Majesty due to the negligence of a person? Let the flesh oracle be unfavorable. The gallbladder was *hilipšiman*. Unfavorable.

(32-33) The question by the female diviner/exorcist is the same. Let the symbol (oracle) be unfavorable. 'The gods' arose and took 'an evocation ritual' and gave it to 'the assembly.' Unfavorable.

(34-37b) They will go and give sworn instructions to the c[hariot-drivers] concerning road accidents. If this will make the evil disappear, let the f[irst fle]sh oracle be favorable and the latter unfavorable. The first flesh: *nipašuri*-s [...] on the right and left. A 'bolt' is above them. The *šintaḫi*, *tanani*<sup>38</sup> (and) *keldi*. The *enti* of the left. [...] Favorable. The latter flesh: The SAG.ME. Unfavorable.

(38-41) The question by the female diviner/exorcist is the same. Let the symbol (oracle) be favorable. 'Tarḫunt' [arose and took ...] and gave them to 'the king.' On the second 'day': 'The Sungod of Heaven' arose and took 'the king's [...]'. Behind 'the dais.' 'Ḫannaḫanna' arose (and) [took] 'life' [...] To 'the lesser sickness.' Favorable.

(42-49)<sup>39</sup> This year His Majesty proposes to winter in Ḫattuša. If, while His Majesty is up in Ḫattuša there will not be an epidemic among the standing army troops (i.e., the *šarikuwa* and UKU.UŠ)<sup>40</sup> — we are not concerned here if the day of death arrives this year for 10 or 20 soldiers — if there will not be an epidemic up in Ḫattuša and if a general sudden death does not make us flee down from Ḫattuša, let the symbol oracle be favorable. 'The deity' [took] 'the whole soul' and gave it to 'the assembly.' Unfavorable.

(50-53) The question by the male diviner/exorcist is the same. Let the first flesh oracle be favorable and let the second be unfavorable. The first flesh oracle: The *nipašuri*, *šintaḫi*, *keldi* and the path. The thing(?) took them inside itself. Ten turns of the intestines. Favorable. The second flesh oracle: It is favorable, but behind it is *šuri*. Unfavorable.

(54-57) Concerning an epidemic that was ascertained to occur up in Ḫattuša among the standing army troops, is some deity going to cause the plague up in Ḫattuša? Let the symbol oracle be unfavorable. 'The gods' arose and took 'good.' They(!) placed it in 'anger' for 'the deity.' [Unfavorable.]

(58-63) [I]f the plague up in Ḫattuša within the year [...], let [the symbol oracle be u]nfavorable. 'The gods' arose and to[ok] 'life' and 'well-being.' [...] to 'the whole soul' for 'the deity.' [On the second 'day': ...] took 'evil of [...]' into 'emp[tiness]. On

the third 'day': 'The Sungod] of Heaven' arose and took 'a long life' and pl[aced] [it] [...]. Favorable.

(ii 1-4) Since the anger of a god was ascertained to be the cause of the plague, will some new deity be causing the plague up in Ḫattuša? Let the symbol oracle be unfavorable. 'The gods' arose and took 'life' and 'the great misdeed.' They gave them to 'the assembly.' Unfavorable.

(5-8) If only a new deity and not also some other deity will be causing the plague up in Ḫattuša, let the symbol oracle be favorable. 'Ḫannaḫanna' arose and took 'the kindlinesses of the gods' and gave them to 'the deity.' Unfavorable.

(9-12) Will it be some Hittite god also causing the plague up in Ḫattuša? Let the symbol oracle be unfavorable. 'The deity' took for himself 'the whole soul' and placed it in 'anger.' Unfavorable.

(13-18) If it will be only a new deity and the Hittite gods who will be causing the plague up in Ḫattuša, and further ditto (= not also some other deity causing it), let the symbol oracle be favorable. 'The deity' took 'the whole soul.' Into 'good.' On the second 'day': 'Evil' was taken. Into 'emptiness.' On the third 'day': 'The Sungod of Heaven' arose and took the 'angers of the gods.' Into 'the lesser sickness.' Favorable.

(19-22) Is the new deity who was determined to be causing the plague a new god of kingship? Let the symbol oracle be unfavorable. 'The deity' took for himself 'the whole soul.' Into 'good.' Unfavorable.

(23-26) If it will be only a new deity of kingship who will be causing the plague in Ḫattuša and not some further deity, let the symbol oracle be favorable. 'Ḫannaḫanna' arose and took 'good' and placed it 'in anger' for 'the deity.' Unfavorable.

(27-29) Is it a new deity (resident) in Ḫattuša who will be causing the plague in Ḫattuša? Let the symbol oracle be unfavorable. 'The assembly' took for itself 'sinisterness.' To the 'great sickness.' Unfavorable.

(30-34) Is the new deity of kingship who was ascertained a new deity of kingship wh[o lives] in a temple? Is that one somehow angry? Let the symbol oracle be unfavorable. 'Ḫannaḫanna' arose and took 'good' and placed it 'in anger' for 'the deity.' Unfavorable.

(35-39) If it is the new deity of kingship who lives in a temple [...] and another new deity is in no way angry, let the [symbol oracle be fav]orable. 'The deity' took for himself 'the whole soul' (and) 'good.' To 'the lesser sickness.' Unfavorable.

<sup>38</sup> = Akk. *danānu* "strength."

<sup>39</sup> This paragraph is parallel to KUB 5.4 + KUB 18.53 ii 43-48. Apparently no reply was recorded in the space provided on the latter tablet.

<sup>40</sup> For *ERIN.MES* UKU.UŠ and *ERIN.MES* *šarikuwa*- comprising the standing army see Beal 1992:37-55.

(40-44) Is it a new deity of kingship who [...] among the gods [...] and that one also is somehow angry? Let the symbol oracle be unfavorable. 'The assembly' took for itself 'sinisterness' and 'the great sickness.' To the 'whole soul' for 'the deity.' Unfavorable.

(45-49b) Since concerning the plague, you, O new [de]ity of kingship, have been determined to be in anger, is it because you have not yet been put on the road (i.e., satisfied)? Let the symbol oracle be favorable. 'The angers of the gods' were taken from 'long life.' To 'Ḫannaḫanna.' Unfavorable.

(50-56) (The next section is too broken to translate, but seems to be asking if this is the only problem.) (Column iii preserves little more than traces. Presumably it contained questions on how to soothe the divine anger.)

(The top two-thirds of column iv are uninscribed. We return to the KUB 5.4 for its next question. KUB 5.3 resumes with a question parallel to the second question of KUB 5.4.)

(KUB 5.4 + KUB 18.53 iii)

(iii 1-2) His Majesty proposes to winter beside the Temple of Tarḫunt of Aleppo. Let the symbol oracle be favorable. (No answer is recorded in the space provided.)

(3-12)<sup>41</sup> This year His Majesty proposes to winter in Kātapa.<sup>42</sup> He will celebrate the customary festivals,<sup>43</sup> the festival of the year, the thunder festival in Kātapa. The birds of the neighborhood(?) will congregate in Kātapa for him. If we have nothing to fear for the head of His Majesty up in Kātapa<sup>44</sup> and if you O gods approved wintering in Kātapa for His Majesty, let the symbol oracle be favorable. 'The king' took for himself 'rightness' and 'the city.' To 'the whole soul' for 'the deity.' On the second 'day.' 'The dais' arose and took 'the year' and gave it to 'Ḫannaḫanna.' On the third 'day': 'Good' took 'the kindlinesses of the gods.' To 'long life.' Favorable.<sup>45</sup>

(uninscribed paragraph)

(13-14)<sup>46</sup> His Majesty proposes to winter<sup>47</sup> in Ānku-wa.<sup>48</sup> Let the symbol oracle be favorable. 'The gods' arose and took 'the city.' To 'the Sungod of Heaven.' Unfavorable.<sup>49</sup> (KUB 5.4 + KUB 18.53 ends here; KUB 5.3 + KUB 18.52 iv continues:)

(iv 13-15) This year His Majesty proposes to winter in Zithara.<sup>50</sup> Ditto. Let the symbol oracle be favorable. 'Tarḫunt' arose and took 'protection' and 'the great misdeed.' They are given to 'the assembly.' Unfavorable. (End of text).

<sup>41</sup> This question is paralleled by KUB 5.3 + KUB 18.54 iv 1-5, where it is somewhat abbreviated.

<sup>42</sup> For literature and guesses as to location see *RGTC* 6:197-201, *RGTC* 6/2:75f.

<sup>43</sup> The parallel question fails to mention the customary festivals.

<sup>44</sup> The first part of this sentence was omitted in KUB 5.3 + KUB 18.52.

<sup>45</sup> In the parallel text (iv 6-9) the answer is: "'Good' took 'the future.' To 'the gods.' On the second 'day': 'Ḫannaḫanna' arose and took 'fire.' Into 'emptiness.' On the third 'day': 'The Sungod of Heaven' arose and took 'well-being' and 'the year.' To 'the whole soul' for 'the deity.' [Favorable].

<sup>46</sup> This question is paralleled in the second text by iv 10-11.

<sup>47</sup> The parallel text adds "this year."

<sup>48</sup> Perhaps modern Alişar, see *RGTC* 6:19-23, *RGTC* 6/2:6f.

<sup>49</sup> The answer in the parallel text (iv 11-12) is: "'The gods' arose and took 'the city.' Into 'evil.' Unfavorable."

<sup>50</sup> For literature and guesses concerning the location see *RGTC* 6:513f.

#### REFERENCES

- Archi 1974; 1975; 1982; Beal 1994; Berman 1982; Goetze 1962; Gurney 1981; Hoffner 1993; van den Hout 1991; Kammenhuber 1976; Laroche 1952; 1958; 1970; Lebrun 1994; Schuol 1994:73-124; 247-304; Ünal 1973; 1974; 1978; Ünal and Kammenhuber 1975.

---

# The Context of Scripture

VOLUME I

## Canonical Compositions from the Biblical World

*Editor*

WILLIAM W. HALLO

*Associate Editor*

K. LAWSON YOUNGER, JR.

*Consultants*

HARRY A. HOFFNER, JR.

ROBERT K. RITNER



BRILL  
LEIDEN • NEW YORK • KÖLN  
1997