

KUB XVII 35

Column I

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- 1). [ma-a-an A-NA ^{D_U} EZEN DUG ḫar-ši ḫé-e-šu-wa-aš DÙ-an-zi]
 ŠE + NÁG-an-zi ^{LÚ} SANGA-za ŠE + NÁG-zi
- 2). [DINGIR-LUM INA ^{GIŠ} ZAG.GAR.RA ti-an-zi I UDU] ^{D_U} BAL-an-ti
- 3). [šu-up-pa ti-an-zi x NINDA x I ^{DUG} ḫa-n i-ša-aš INA ^{GIŠ} ZAG.
 GAR.RA
- 4). [x NINDA UP-NI I ^{DUG} ḫa-ni-ša-aš KAŠ aš-ša-nu-ma-aš DUG
 ḫa-r-ši ma-al-la-zi ḫar-ra-an-zi
- 5). [lu-kat-ti-ma-kán NINDA.KUR₄.RA DUG ḫar-ši ^{SAL.MEŠ} ḫa-zi-qla-
 ra-za ša-ra-a ú-tin-zi
- 6). [^{D_U} kar-pa-an-zi na-an-kán IN]A É.DINGIR-LIM pí-tin-zi
- 7). [nu-kán ^{LÚ} SANGA I UDU ^{D_U} BAL-ti ^{GIŠ}]ZAG.GAR.RA ḫu-kán-zi
- 8). [šu-up-pa ti-an-zi NINDA.KUR₄.RA pár-ši-an-zi ip-pí-ya-an
 mar-ḫa-an ti-an-zi
- 9). [x x ZÍD.DA I ^{DUG} ḫu-up-pár KAŠ INA ^{GIŠ} ZAG.GAR.R]A NINDA.
 KUR₄.RA pár-ši-an-zi BI-IB-RU-kán
- 10). [šu-un-na-an-zi x x ZÍD.DA x DUG.KAŠ] aš-ša-nu-ma-aš
 KÚ-zi NAG-zi
- 11). [GAL^{HI.A}-kán aš-ša-nu-an-zi GAL^{HI.A}-kán] IGI-zi-[aš]
 GAL^{HI.A} SIXSÁ-an-te-eš
- 12). [^{SAL.MEŠ} ḫa-zi-qa-ra-za DINGIR-LUM GILIM-an-z]i DINGIR-LUM-
 [ma-aš-kán] du-uš-kán-zi

- 13). [lu-kat-ti-ma UD.KAM ^{UZU}NÍG.GIG šu-up-pa ^{UTÚL}ši-ya-mi D]Ù-
an-zi PA-NI DINGIR-LIM ti-an-zi
- 14). [x NINDA UP-NI pár-ši-an-zi KAŠ BAL-an-zi] I BÁN ZÍD.DA
 I ^{DUG}ha-ni-ša-aš KAŠ
-
- 15). [ŠU.NIGIN x UDU x PA x BÁN ZÍD.DA x DU]G.KAŠ ^{LÚ}SANGA
 TA É-ŠÚ pí-eš-ki-iz-zi
- 16). [I EZEN TE-ŠI DUG har-ši hé-]r e]-šu-wa-[aš]
-
- 17). [ma-a-an A-NA ^DU EZEN pu-l]a-aš DÙ-an-zi ŠE+NÁG-an-zi
^{LÚ}SANGA-za ŠE+NÁG-zi DINGIR-LUM ŠE+NÁG-zi
- 18). [^{LÚ}.MEŠ pu-la-li-eš-m]a TUŠ-aš pu-la-an-zi nu-kán pu-u-ul
ku-e-da-ni wa-at-ku-zi
- 19). [na-at INA É.DINGIR-LIM a]r-ha pí-e-da-i na-at-kán A-NA
^{GIŠ}ZAG.GAR.RA ME-i
- 20). [nu-kán ^{LÚ}SANGA GIB]IL I UDU ^DU I UDU ^DIMIN.IMIN.BI BAL-ti
^{GIŠ}ZAG.GAR.RA hu-kán-zi
- 21). [šu-up-pa ti-an-zi] I II BÁN ZÍD.DA I ^{DUG}hu-up-pár KAŠ INA
^{GIŠ}ZAG.GAR.RA NINDA.KUR₄.RA pár-ši-zi BI-IB-RU-kán
- 22). [šu-un-na-an-]zi I PA ZÍD.DA IV DUG.KAŠ I ^{DUG}hu-up-pár
aš-ša-nu-ma-aš KÚ-zi NAG-zi
- 23). [GAL^{HI.A}-kán aš-]ša-nu-an-zi GAL^{HI.A}-kán IGI-zi-aš GAL^{HI.A}
 SIXSÁ-an-te-eš nu ^{LÚ}SANGA GIBIL I UDU
- 24). [IŠ-TU GUR]UN ú-nu-wa-an-zi nu UDU ú-nu-wa-an-ta-an INA
 É.DINGIR-LIM ŠA ^{LÚ}SANGA Û.RA
- 25). [pí-en-n]a-an-zi ^{LÚ}SANGA GIBIL SAL.MEŠ ha-zi-qa-ra-ya A-NA
 UDU EGIR-an i-ya-ta-ri
- 26). [nu-uš-ma]-aš ^{LÚ}SANGA Û.RA III-ŠÚ pí-en-na-an-zi INA
 III KASKAL-NI-ma-za ^{LÚ}SANGA GIBIL

- 27). [PA-NI] ^{LÚ}SANGA Û.RU ša-ra-a e-ša-ri nu-uš-ma-aš KÚ-zi
NAG-zi
- 28). [GAL^{HI.}] ^{ʿAʿ}-kán aš-ša-nu-an-zi nu DINGIR-LUM kar-pa-an-zi
UDU ú-nu-wa-an-na PA-NI DINGIR-LIM
- 29). [pí-en]-ni-eš-kán-zi ^{LÚ}SANGA GIBIL ^{SAL.MEŠ}ha-zi-qa-ra A-NA
DINGIR-LIM EGIR-an GIN-ri
- 30). [ma-a]-an DINGIR-LUM INA É.DINGIR-LIM ^{LÚ}SANGA GIBIL a-ri nu
^{LÚ}SANGA GIBIL A-NA DINGIR-LIM ^{GIŠ}BANŠUR TA NINDA.
KUR₄.RA
- 31). [IGI]-an-da ME-i DINGIR-LUM INA É.DINGIR-LIM ŠA ^{LÚ}SANGA
GIBIL an-da pí-tin-zi ANA <GIŠ>ZAG.GAR.RA ti-an-zi
- 32). [UDU-m]a ku-iš ú-nu-wa-an-zi na-an ar-ḥa tar-na-an-zi
Ú-UL-kán ku-en-na-an-zi
- 33). [GEŠT]IN ^{LÚ.MEŠ}ŠU.GI wa-ar-šu-li_x NAG-zi DINGIR-LUM-ma-aš-
kán ^{SAL.MEŠ}ha-zi-qa-ra-za du-uš-kán-zi
- 34). [ša-]ša-an-nu-^{<uš>} ti-an-zi
-
- 35). [lu-kat-t]i-ma UD.KAM ^{UZU}NÍG.GIG ^{UZU}GIG^{HI.A} UZU.UTÚL
ši-ya-mi DÙ-an-zi PA-NI DINGIR-LIM ti-an-zi
- 36). [NINDA.KUR₄.R]A pár-ši-an-zi BI-IB-RU-kán šu-un-na-an-zi
-
- 37). [ŠU.NIGIN] I UDU I PA II BÁN ZÍD.DA V DUG.KAŠ I EZEN
pu-la-aš ^{LÚ}SANGA GIBIL pa-a-i
-
-
-

Column II

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1). [] x x [

I EZEN zé-e-ni]2). DUG ḥar-ši šu-uh-ḥu-wa-aš I EZEN GIBIL ti-[ya-u-wa-aš
]3). I EZEN TE-ŠI DUG ḥar-ši hé-e-šu-wa-aš I EZEN a-ša-[na-i-
ya-aš4). I EZEN pu-la-aš I EZEN ŠU.KIN.DÙ I EZEN a-li-x [
]5). I EZEN gi-en-zu ^{DU} URU Gur-ša-ma-aš-ša [URU-aš pí-eš-
ki-iz-zi]6). I ^{NA} ₄ZI.KIN an-na-al-la-an I ^{NA} ₄ZI.KIN KÙ.BABBAR UGU-kán
kal-[ma-ra]7). ^{DU}TU-ŠI DÙ-at ^{DU}TU ME-E ^{URU} Gur-ša-ma-aš-ša ŠÀ É.DINGIR-LIM
^{DU} [pí-tin-zi]8). III BÁN ZÍZ DUG ḥar-ši ^{DU}TU-ŠI ME-iš9). GIM-an-kán A-NA ^{DU} URU Gur-ša-ma-aš-ša DUG ḥar-ši šu-uh-ḥa-
an-zi10). A-NA ^{DU}TU ME-E-ya-kán DUG ḥar-ši TA NINDA.KUR₄.RA šu-uh-ḥa-
an-zi11). III NINDA UP-NI B[ÁN ZÍD.DA] I ^{DU}G ḥa-ni-ša-aš KAŠ12). GIM-an-ma TE-ŠI DÙ-ri te-it-ḥi-ma-an iš-ta-ma-aš-ša-an-zi
ku-e-d[a-ni]

- 13). ku-e-da-ni-kán UD.KAM-ti EZEN DUG ḫar-ši ḫé-e-šu-wa-aš
kar-ap-ta-ri
- 14). ŠA DUTU ME-E-kán DUG ḫar-ši a-pí-e-da-ni UD.KAM-ti IŠ-TU
NINDA.KUR₄.RA ḫé-e-ša-an-zi
- 15). III NINDA UP-NI I DUG ḫa-ni-ša-aš KAŠ DUG ḫar-ši ma-al-la-
an-zi ḫar-ra-an-zi
-
- 16). lu-kat-ti-ma-kán DINGIR-LUM TA ^{GIŠ}ZAG.GAR.RA ME-an-zi nu
DINGIR-LUM INA ^{NA₄}ZI.KIN
- 17). pí-e-da-an-zi NINDA.KUR₄.RA DUG ḫar-ši PA-NI DINGIR-LIM
pí-e ḫar-kán-zi ^{SAL.MEŠ}ḫa-zi-qa-ra-'az'
- 18). EGIR-an GUB-ri ^{NA₄}ZI.KIN ŠE+NÁG-an-zi Ì-an-zi DINGIR-LUM
PA-NI ^{NA₄}ZI.KIN
- 19). ti-an-zi nu-kán ^{LÚ}SANGA I GUD I UDU A-NA DUTU ME-E BAL-
an-ti
- 20). ^{NA₄}ZI.KIN ḫu-kán-zi šu-up-pa ti-an-zi NINDA.KUR₄.RA DUG
ḫar-ši pár-ši-an-zi
- 21). ip-pí-ya-an mar-ḫa-an ti-an-zi VI ^{NINDA}dan-na-aš VI
^{NINDA}ga-ḫa-ri-iš
- 22). VI NINDA.KU₇ I DUG.KA.DÙ I DUG.KAŠ INA ^{GIŠ}ZAG.GAR.RA NINDA.
KUR₄.RA pár-ši-an-zi
- 23). BI-IB-RU-kán šu-un-na-an-zi I PA II BÁN ZÍD.DA IV DUG.KAŠ
aš-ša-nu-ma-aš
- 24). KÚ-zi NAG-zi GAL^{HI.A}-kán aš-ša-nu-wa-an-zi ^{SAL.MEŠ}ḫa-zi-qa
ra-za
- 25). GURUN ú-da-i DINGIR-LUM GILIM-an-zi ^{LÚ}SANGA-ya GILIM-an-zi
- 26). DINGIR-LUM-ma-aš-kán du-uš-kán-zi ḫu-ul-ḫu-li_x-ya ti-an-zi
^{NA₄}-an ši-ya-an-zi

- 27). GIM-an-ma ne-ku-zi DINGIR-LUM kar-pa-an-zi DINGIR-LUM INA
É. DINGIR-LIM SAL.MEŠ ha-zi-qa-ra-za
- 28). ar-ḥa pí-tin-zi DINGIR-LUM-kán INA ^{GIŠ}ZAG.GAR.RA ti-an-zi
- 29). ^{UZU}NÍG.GIG-ya PA-NI DINGIR-LIM ti-an-zi I NINDA UP-NI
pár-ši-an-zi KAŠ BAL-ti
-
- 30). lu-kat-ti-ma UD.KAM ^{UZU}NÍG.GIG šu-up-pa UZU.UTÚL ši-ya-mi
DÙ-zi
- 31). PA-NI DINGIR-LIM ti-an-zi III NINDA UP-NI pár-ši-an-zi KAŠ
BAL-an-zi
- 32). 1/2 BÁN ZÍD.DA I ^{DUG}ḥa-ni-ša-aš KAŠ
-
- 33). ŠU.NIGIN I GUD I UDU II PA 1/2 BÁN ZÍD.DA I DUG.KA.DÙ
V DUG.KAŠ
- 34). I ^{DUG}ḥu-up-pár II EZEN I EZEN zé-ni I EZEN TE-ŠI URU-aš
pí-eš-ki-[iz-zi]
-
- 35). II gur-zi-ip pát-tar II ^{GIŠ}TUKUL ZABAR I ^{NA₄}ZI.KIN an-[na-
al-la-an]
- 36). I ALAM LÚ GUB-aš AN.BAR I še-kán ^DUTU-ŠI DÙ-at É.DINGIR-
LI[M-ya]
- 37). ú-e-da-an-zi ^DI-ya-ri-iš ^{URU}Gur-ša-[ma-aš-ša ŠÀ É.DINGIR-
LIM ^DU pí-tin-zi]
-
-
-

Column III

- 1). ma-a-an A-NA ^DU EZEN zé-e-ni ŠE+NÁG-an-zi [^{LÚ}SANGA-za
ŠE+NÁG-zi]
- 2). ^{LÚ}SANGA DINGIR-LUM INA ^{NA}₄ZI.KIN pí-e-da-i ^{NA}₄ZI.[KIN
ŠE+NÁG-an-zi]
- 3). ì-an-zi DINGIR-LUM PA-NI ^{NA}₄ZI.KIN ti-an-zi nu-kán ^{LÚ}SANGA
I UDU
- 4). ^DI-ya-ri' I UDU ^DIMIN.IMIN.BI BAL-an-ti ^{NA}₄ZI.KIN hu-kán-zi
- 5). šu-up-pa ti-an-zi VI ^{NINDA}dan-na-aš VI ^{NINDA}ga-ḥa-ri-iš
VI NINDA.KU₇
- 6). I ^{DUG}hu-up-pár KAŠ INA ^{GIŠ}ZAG.GAR.RA NINDA.KUR₄.RA pár-ši-
an-zi BI-IB-RU-kán šu-un-[na-an-zi]
- 7). V BÁN ZÍD.DA IV DUG.KAŠ I ^{DUG}hu-up-pár aš-ša-nu-ma-aš KÚ-zi
NAG-zi
- 8). GAL^{HI.A}-kán aš-ša-nu-wa-an-zi DINGIR-LUM-ma-aš-kán ^{SAL}.MEŠ
ḥa-zi-qa-ra-za du-uš-kán-zi
- 9). nu ^{LÚ}.MEŠ ^{GURUŠ}ták-ša-an ar-ḥa šar-ra-an-zi na-aš lam-ni-
ya-an-zi
- 10). nu-uš-ma-aš ták-ša-an šar-ra-an ^{LÚ}.MEŠ ^{URU}PA-ti ḥal-zi-eš-
ša-an-zi
- 11). ták-ša-an šar-ra-ma-aš-ma-aš ^{LÚ}.MEŠ ^{URU}Ma-a-ša ḥal-zi-ša-
an-zi
- 12). nu ^{LÚ}.MEŠ ^{URU}PA ^{GIŠ}^{TUKUL}^{HI.A} ZABAR ḥar-kán-zi ^{LÚ}.MEŠ ^{URU}Ma-
ša-ma

- 13). ^{GIŠ}TUKUL^{HI.A} ŠA GI ḥar-kán-zi nu MÈ-iš-kán-zi
- 14). nu-uš-ma-ša-aš LÚ.MEŠ^{URU} PA-ti tar-aḥ-ḥa-an-zi nu ŠU.DIB.BU
ap-pa-an-zi
- 15). na-an A-NA DINGIR-LIM ḥi-in-kán-zi nu DINGIR-LUM ša-ra-a
kar-pa-an-zi
- 16). na-an INA É.DINGIR-LIM ar-ḥa pí-tin-zi ^{GIŠ}ZAG.GAR.RA
ti-an-zi
- 17). I NINDA UP-NI pár-ši-an-zi KAŠ BAL-an-zi ša-ša-an-nu-uš
ti-an-zi
-
- 18). lu-kat-ti-ma UD.KAM ^{UZU}NÍG.GIG šu-up-pa UZU.UTÚL ši-ya-mi
DÙ-zi
- 19). PA-NI DINGIR-LIM ti-an-zi I NINDA UP-NI pár-ši-an-zi KAŠ
BAL-an-ti
-
- 20). EZEN TE-ŠI-kán A-NA EZEN zé-ni ḥa-an-da-an-za
-
- 21). ŠU.NIGIN IV UDU II PA IV BÁN ZÍD.DA X DUG.KAŠ I ^{DUG}ḥu-up-pár
II EZEN
-
- 22). I EZEN zé-ni I EZEN TE-ŠI URU-aš pí-eš-ki-iz-zi
-
- 23). I ALAM¹ SAL TUŠ-za AN.BAR TÚL.GAL ^DUTU-ŠI DÙ-at ŠÀ É.DINGIR-
LIM ^DU pí-tin-zi
-
- 24). ma-a-an A-NA TÚL.GAL EZEN TE-ŠI DÙ-an-zi ŠE+NÁG-zi ^{LÚ}SANGA-
za [ŠE+NÁG-zi]
- 25). DINGIR-LUM ŠE+NÁG-zi TÚL-kán ša-ra-a ša-an-ḥa-an-zi
- 26). ^{LÚ}SANGA-kán DINGIR-LUM TA ^{GIŠ}ZAG.GAR.RA ME-i na-an-kán
TA [É.DINGIR-LIM]

- 27). pa-ra-a ú-da-i nu DINGIR-LUM INA TÚL pí-e-da-i DINGIR-LUM
P[A-NI TÚL]
- 28). ta-ni-nu-wa-an-zi nu-kán LÚ SANGA I UDU A-NA TÚL.GAL BA[L-
an-ti]
- 29). ŠÀ TÚL-an-kán hu-kán-zi šu-up-pa ti-an-zi VI NINDA da[n-
na-aš]
- 30). I DUG hu-up-pár KAŠ INA GIŠ ZAG.GAR.RA NINDA.KUR₄.RA pár-ši-
an-zi B[I-IB-RU-kán]
- 31). šu-un-na-an-zi II BÁN ZÍD.DA IV DUG.KAŠ aš-ša-nu-ma-aš
KÚ-zi [NAG-zi]
- 32). GAL^{HI}.A -kán aš-ša-nu-wa-an-zi SAL.MEŠ ha-zi-qa-ra-za GURUN
ú-d[a-i]
- 33). DINGIR-LUM GILIM-an-zi UN.MEŠ-na-za GILIM-iz-zi GUD UDU
piš-qa-[an-zi]
- 34). GA.KIN.DÙ dam-ma-aš-ša-an-zi PA-NI DINGIR-LIM ti-an-zi
UN.M[EŠ-ni-ya pí-an-zi]
- 35). DINGIR-LUM-ma-aš-kán du-uš-kán-zi DINGIR-LUM INA É. DINGIR-
LIM SAL.MEŠ [ha-zi-qa-ra-za]
- 36). ar-ha pí-e-da-an-zi GIŠ ZAG.GAR.RA ta-ni-mu-wa-an-zi
- 37). II NINDA UP-NI pár-ši-an-zi KAŠ BAL-an-zi
-
- 38). [Š]U.NIGIN I UDU II BÁN ZÍD.DA V DUG.KAŠ I EZEN TE-ŠI URU-aš
[pí-eš-ki-iz-zi]
-
- 39). [I ^{NA}₄ZI.KI]N an-na-al-la-an I GIŠ₄TUKUL ši-it-[tar-za ú-nu-
wa-an-za]
- 40). [UGU-kán ALA]M LÚ AN.BAR GUB-aš TUR DÙ-an x [

- 4a). [x x HUR.SAG Šu(?) -wa(?) -]ra-aš [ŠÀ É.DINGIR-LIM
^{DU} pí-tin-zi]
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Column IV

- 1). [ŠU.NIGIN x UDU x] BÁN ZÍD.DA I DUG.KAŠ I ^{DUG} hu-up-pár
 I EZEN zé-ni DUG har-ši šu-uh-hu-wa-aš
- 2). [^{LÚ}SANGA x ta-pí-]ša-ni-iš TA É-ŠÚ pí-eš-ki-iz-zi
- 3). [ma-a-an A-N]A MU,KAM ITU.XII.KAM ti-ya-zi nu A-NA ^{DU} EZEN
 ŠE+NÁG-u-wa-aš DÙ-zi ŠE+NÁG-zi
- 4). [DINGIR-LUM ŠE+NÁ]G-an-zi ^{LÚ}SANGA IX NINDA.KUR₄.RA IX NINDA.
 KUR₄.RA GA.KIN.DÙ NINDA.Ì.E.DÉ. <A> me-ma-al
- 5). [I ^{DUG} ha-ni-]ša-aš KAŠ ME-i na-at INA :har-pu-uš-ta-aš
 pí-e-da-i na-at-kán GAM-ta iš-hu-wa-i
- 6). [me-mi-an-k]án an-da me-ma-i lu-kat-ti-wa-za ^{DU} ŠE+NÁG-zi
 nu-wa-za-kán wa-tar-na-ah-ha-za e-eš
- 7). [GUD UD]U-ya a-ra-an-zi nu-kán GUD UDU UL ku-iš-ki pa-ra-a
 tar-na-i lu-kat-ti-ma DINGIR-LUM kar-pa-an-zi
- 8). [na-an] INA :har-pu-uš-ta-aš pí-e-da-an-zi ^{NA}₄ZI.KIN ŠE+NÁG-
 an-zi Ì-an-zi DINGIR-LUM PA-NI ^{NA}₄ZI.KIN
- 9). [ti-a]n-zi nu-kán ^{LÚ}SANGA III UDU BAL-ti ^{NA}₄ZI.KIN hu-kán-zi
 šu-up-pa ti-an-zi VI NINDA dan-na-aš
- 10). [VI ^{NIN}DA ga-ha-ri-iš I ^{DUG} hu-up-pár KAŠ INA ^{GIŠ}ZAG.GAR.RA
 III NINDA dan-na-aš III NINDA.KU₇ I ^{DUG} ha-ni-ša-aš ŠÀ
 har-pu-uš-ta-aš

- 11). [BAL-ti]i NINDA.KUR₄.RA pár-ši-an-zi BI-IB-RU-kán šu-un-na-an-zi I PA III BÁN ZÍD.DA I DUG.KAŠ I ^{DUG}hu-up-pár
- 12). [I ^{DUG}ha-ni-ša-aš aš-ša-nu-ma-aš KÚ'-zi NAG-zi GAL^{HI.A}-kán aš-ša-nu-wa-zi GAL^{HI.A}-kán IGI-zi-aš
- 13). [GAL^{HI.A}-kán SIXS]Á-an-te-eš DINGIR-LUM-ma-aš-kán SAL.MEŠ^{na}-zi-qa-ra-za du-uš-kán-zi DINGIR-LUM kar-pa-zi EGIR-pa-an INA É.DINGIR-LIM
- 14). [ar-ha pí-ti]n-zi ^{UZU}NÍG.GIG ^{ma-kán}ŠÀ har-pu-uš-ta-aš iš-hu-wa-an-zi DINGIR-LUM-ma-kán ^{GIŠ}ZAG.GAR.RA
- 15). [ta-ni-nu-a]n-zi I NINDA UP-NI pár-ši-an-zi KAŠ BAL-an-ti ša-ša-an-nu-uš ti-an-zi
-
- 16). [ŠU.NIGIN I GUD x UDU x] UP-NI ZÍD.DA II DUG.KAŠ I ^{DUG}hu-up-pár I ^{DUG}ha-ni-ša-aš I EZEN ŠE+NÁG-u-wa-aš
- 17). [URU.MEŠ piš-qa-an-zi]i ^{URU}Mu-ta-ra-aš-ši-iš ^{URU}Šal-lu-na-ta-aš-ši-iš ^{URU}Ša-ar-wa-la-aš-ši-iš
- 18). [^{URU}x - x -aš-ši-iš] ^{URU}Te-hi-na-aš-ši-iš
-
- 19). [ma-a-an A-NA ^{Du}EZEN DUG har-ši] hé-e-šu-wa-aš DÙ-an-zi ŠE+NÁG-zi DINGIR-LUM ŠE+NÁG-an-zi
- 20). [DINGIR-LUM PA-NI ^{NA}₄ZI.KIN ti-an-zi ^{LÚ}SANG]A I UDU ^{Du}BAL-ti DUG har-ši hu-kán-zi šu-up-pa ti-an-zi
- 21). [x NINDA x x DUG x INA ^{GIŠ}ZAG.GAR.RA NINDA.]KUR₄.RA pár-ši-an-zi BI-IB-RU-kán šu-un-na-an-zi
- 22). [x x ZÍD.DA x DUG x x x x x aš-š]a-nu-ma-aš KÚ'-zi NAG-zi GAL^{HI.A}-kán aš-ša-nu-an-zi
- 23). [GAL^{HI.A}-kán IGI-zi-aš GAL^{HI.A} SIXSÁ-an-te-eš]

- 24). [lu-kat-ti-ma DINGIR-LUM TA ^{GIŠ}ZAG.GAR.RA ME-an-z]i NINDA.
 KUR₄.RA DUG har-ši ^{SAL.MEŠ}ha-zi-qa-ra-za UGU ú-tin-zi
- 25). [nu DINGIR-LUM INA ^{NA₄ZI.KIN} ^{SAL.MEŠ}ha-zi-qa-ra-za pí-tin-
zi NINDA.KUR₄.RA DUG har-ši PA-NI DINGIR-LIM
- 26). [pí-e har-kán-zi EGIR-an GUB-ri ^{NA₄ZI.KIN}] ŠE+NÁG-an-zi
î-an-zi DINGIR-LUM PA-NI ^{NA₄ZI.KIN}
- 27). [ti-an-zi nu-kán ^{LÚ}SANGA x UDU ^{D_U} I UDU ^{D_U}] IMIN. IMIN. BI
 I UDU :har-pu-uš-ta-aš BAL-ti
- 28). [^{NA₄ZI.KIN} hu-kán-zi šu-up-pa ti-an-zi NINDA.KUR₄.RA p]ár-
ši-an-zi ip-pí-an mar-ha-an ti-an-zi
- 29). [VI ^{NINDA}dan-na-aš VI ^{NINDA}ga-ha-ri-iš x DUG x] KAŠ INA
^{GIŠ}ZAG.GAR.RA NINDA.KUR₄.RA pár-ši-an-zi
- 30). [BI-IB-RU-kán šu-un-na-an-zi x x ZÍD.DA x ^{DUG}h]u-up-pár
aš-ša-nu-ma-aš KÚ-zi NAG-zi
- 31). [GAL^{II.A}-kán aš-ša-nu-an-zi nu-kán ^{D_U} ^{D_U} IMIN. IMIN. BI N]AG-
an-zi EGIR-ŠÚ :har-pu-uš-ta
- 32). [NAG-an-zi x x x x x x GEŠTIN ^{LÚ.MEŠ}ŠU.GI]
wa-ar-šu-li _x NAG-an-zi
- 33). [^{SAL.MEŠ}ha-zi-qa-ra-za DINGIR-LUM GILIM-an-zi UN.MEŠ-na-za
 GILI]M-iz-zi GUD UDU piš-qa-an-zi
- 34). [GA.KIN.DÙ dam-ma-aš-ša-an-zi PA-NI DINGIR-LIM ti-an-zi
 UN.MEŠ-ni-ya pí-]an-zi hu-ul-hu-li _x ya ti-an-zi
- 35). [GIM-an-ma ne-ku-zi DINGIR-LUM kar-pa-an-zi DINGIR-LUM INA
 É.DINGIR-LIM ^{SAL.MEŠ}] ha-zi-qa-ra-za
- 36). [ar-ha pí-tin-zi DINGIR-LUM-kán INA ^{GIŠ}ZAG.GAR.RA ti-an-zi
 NINDA.KU]R₄.RA ti-ya-an-zi

37). [x x x x x x NINDA UP-NI pár-ši-an-zi
 KAŠ BAL-an-zi š]a-ša-an-nu-uš ti-an-zi

38). [lu-kat-ti-ma UD.KAM ^{UZU}NÍG.GIG šu-up-pa UZU.UTÚL ši-ya-mi
 DÙ-a]n-zi III NINDA UP-NI

39). [ŠU.NIGIN x UDU x x ZÍD.DA x DUG x x KAŠ
 x x I] EZEN TE-ŠI

40). [DUG ḫar-ši ḫé-e-šu-wa-aš URU.MEŠ pís-qa-an-zi ^{URU}Mu-ta-ra-
aš-ši-iš ^{URU}Šal-lu-na-t]a-aš-ši-iš. . . .

(lower portion of column broken off)

KUB XVII 35

Column I

(upper portion of column broken off)

-
- 1). [When, for the Storm-god, the festival of opening the harši-vessel they celebrate,] they wash. The priest washes himself.
 - 2). [The god on the postament they put down. 1 sheep] for the Storm-god he offers.
 - 3). [Meat they put down. x bread x, 1 hanešša-vessel--for the postament.
 - 4). [x loaf/ves of bread, ((each)made of) a handful (of flour), 1 hanešša-vessel of beer--for display. The (contents of the) harši-vessel they grind and crush.
-
- 5). [On the next day, thick bread of the harši-vessel the hazgara-women bring up.
 - 6). [The Storm-god they pick up, and him in]to the temple they carry.
 - 7). [The priest offers one sheep for the Storm-god.] At the postament they slaughter (it).
 - 8). [Meat they put down. Thick bread of the harši-vessel they break. Stewed (?) ippiya they put down.
 - 9). [x(quantity) x(measure) of flour, 1 huppar-vessel of beer--for the postame]nt. Thick bread they break. The rhytons

- 10). [they fill. x(quantity) x(measure) of flour, x vessels of beer--] for display. They eat. They drink.
- 11). [The cups they arrange for display. According to the] first [cups] the cups are arranged.
- 12). [The hazgara-women put a wreath on the god.] And the god they entertain.
-
- 13). [The next day is the day of the liver. Meat into a šiyami-dish] they make. Before the god they put it down.
- 14). [x loaf/ves of bread, ((each) made of) a handful (of flour), they break. Beer they offer.] (There are) 1 seah of flour, (and) 1 hanešša-vessel of beer.
-
- 15). [Total: x sheep, x PA, x seah of flour, (and) x ves]sels of beer the priest, from his house, continues to give.
- 16). [1 festival of the spring, when the harši-vessel is op]ene[d.]
-
- 17). [When, for the Storm-god, the festival of the lo]t they celebrate, they wash. The priest washes himself. He washes the god.
- 18). [The lot-casters], seated, cast lots. And to whom the lot falls--
- 19). [he into the temple] carries [it], and places it on the postament.
- 20). [And the ne]w [priests] 1 sheep for the Storm-god and 1 sheep for IMIN.IMIN.BI offer. At the postament they slaughter (it).

- 21). [Meat they put dow]n. 2 seah of flour, 1 huppar-vessel of beer--for the postament. Thick bread they break. The rhytons
- 22). [they fil]l. 1 PA of flour, 4 vessels of beer, 1 huppar-vessel--for display. They eat. They drink.
- 23). [The cups] they [ar]range. The cups are arranged according to the first ones. And the new priests 1 sheep
- 24). [with fru]it adorn. And the adorned sheep into the temple of the old priests
- 25). they [dri]ve. The new priests and the hazgara-women walk behind the sheep.
- 26). [And it to the]m the old priests drive 3 times. At the third time the new priests
- 27). [before] the old priests sit up. And they eat. They drink.
- 28). [The cup]s they arrange for display. And the god they pick up. And the adorned sheep in front of the god
- 29). they continue to [dr]ive. The new priests (and) the hazgara-women walk behind the god.
- 30). [Whe]n the god in the temple of the new priests arrives, the new priests a table with thick bread
- 31). [befo]re the god place. The god into the temple of the new priests they carry, and set him on the postament.
- 32). [The sheep] which they adorn they let go (free). They do not kill (it).
- 33). [Win]e the old men drink for refreshment. And the hazgara-women entertain the god.
- 34). [The l]amps they set up.
-

-

(upper portion of column broken off)

- 1). [] x x [x x x x
 x x l festival of the fall,]
- 2). when the harši-vessel is poured into; l festival [of the
 entry] of the new (priests); []
- 3). l festival of the spring, when the harši-vessel is opened;
 l festival of aša[ni-;]
- 4). l festival of the lot; l festival of wielding the sickle;
 l festival of x x [];]
- 5). (and) l genzu-festival to the Storm-god of Guršamašša [the
 town continues to give.]

- 6). l huwaši--former state. l huwaši of silver, on which (is)
 a mo[untain,]
- 7). My Sun made. Sun-goddess of the water, of Guršamašša. Into
 the temple of the Storm-god [they carry (her).]

- 8). 3 seah of spelt for the harši-vessel My Sun instituted.
-
- 9). When, for the Storm-god of Guršamašša into the harši-vessel they pour,
- 10). for the Sun-goddess of the water, also, into the harši-vessel (associated) with thick bread (making) they pour.
- 11). (There are) 3 loaves of bread, (each made of) a handful (of flour), a s[eah of flour], (and) 1 hanešša-vessel of beer.
-
- 12). When it becomes spring, (and) they hear the thunder, on what-
- 13). ever day the festival of opening the harši-vessel is completed,
- 14). the harši-vessel of the Sun-goddess of the water on that day they open, (and this is) accompanied by thick bread (making).
- 15). (There are) 3 loaves of bread, (each made of) a handful (of flour), (and) 1 hanešša-vessel of beer. The (contents of the) harši-vessel they grind and crush.
-
- 16). The next day the goddess from the postament they take, and the goddess to the huwaši
- 17). they carry. Thick bread of the harši-vessel before the goddess they present. The hazgara-women
- 18). stand behind. The huwaši they wash. They anoint (it). The goddess in front of the huwaši

- 19). they put down, and the priest 1 bull (and) 1 sheep for the
Sun-goddess of the water offers.
- 20). At the huwaši they slaughter (them). Meat they put down.
Thick bread of the harši-vessel they break.
- 21). Stewed (?) ippiya they put down. 6 loaves of dannaš-bread,
6 loaves of gahari-bread,
- 22). 6 loaves of sweet bread, 1 vessel of low-grade beer, 1 ves-
sel of beer--for the postament. Thick bread they
break.
- 23). The rhytons they fill. 1 PA, 2 seah of flour, 4 vessels of
beer--for display.
- 24). They eat. They drink. The cups they arrange for display.
The hazgara-women
- 25). bring fruit. On the goddess they put a wreath, and on the
priest they put a wreath.
- 26). The goddess they entertain. And into a fight they step.
The stone they throw.
- 27). When it becomes evening, the goddess they pick up. The
goddess into the temple the hazgara-women
- 28). carry home. The goddess on the postament they put down.
- 29). And liver in front of the goddess they put down. 1 loaf
of bread, (made of) a handful (of flour), they break.
Beer they offer.
-
- 30). The next day is the day of the liver. Meat into a šiyami
meat stew they make.
- 31). In front of the goddess they put it down. 3 loaves of

bread, (each made of) a handful (of flour), they break.

Beer they offer.

- 32). (There are) 1/2 seah of flour, (and) 1 hanešša-vessel of beer.

-
- 33). Total: 1 bull, 1 sheep, 2 PA, 1/2 seah of flour, 1 vessel of low-grade beer, 5 vessels of beer,

- 34). 1 huppar-vessel, (and) 2 festivals--1 festival for the fall, 1 festival of the spring--the town continues to give.
-

- 35). 2 helmets, with flaps, 2 bronze maces, 1 huwaši--fo[rmer state.]

- 36). 1 statue of a man, standing, of iron, 1 šekan (in size), My Sun made. And the temple

- 37). they build. Iyari of Gurša[mašša. Into the temple of the Storm-god they carry (him).]
-
-
-

Column III

- 1). When for the Storm-god (it is the time of) the festival for the fall, they wash. [The priest washes himself.]

- 2). The priest carries the god to the huwaši. The huw[aši they wash.]

- 3). They anoint (it). The god in front of the huwaši they put down. And the priest 1 sheep

- 4). for Iyari, (and) 1 sheep for IMIN.IMIN.BI offers. At the huwaši they slaughter (them).
- 5). Meat they put down. 6 loaves of dannaš-bread, 6 loaves of gahari-bread, 6 loaves of sweet bread,
- 6). 1 huppar-vessel of beer--for the postament. Thick bread they break. The rhytons [they] fill.
- 7). 5 seah of flour, 4 vessels of beer, 1 huppar-vessel--for display. They eat. They drink.
- 8). The cups they arrange for display. And the god the hazgara-women entertain.
- 9). They divide the (group of) young men into halves, and they name them.
- 10). One half they call "men of Hatti,"
- 11). and the other half they call "men of Maša."
- 12). The "men of Hatti" have bronze weapons, but the "men of Maša"
- 13). have reed weapons. And they fight.
- 14). And the "men of Hatti" win, and a prisoner they take,
- 15). and to the god they devote him. And the god they pick up,
- 16). and into the temple they carry him home. On the postament they put (him) down.
- 17). 1 loaf of bread, (made of) a handful (of flour), they break. Beer they offer. The lamps they put up.
-
- 18). The next day is the day of the liver. Meat into a šiyami
- 19). To front of the god they put it down. 1 loaf of bread, (made of) a handful (of flour), they break. Beer they offer.
-

- 20). The festival of the spring is patterned according to the festival for the fall.
-
- 21). Total: 4 sheep, 2 PA, 4 seah of flour, 10 vessels of beer, 1 huppar vessel, (and) 2 festivals.
- 22). 1 festival for the fall, 1 festival of the spring--the town continues to give.
-
- 23). 1 statue of a woman, seated, of iron, for Great Spring (deity), My Sun made. Into the temple of the Storm-god they carry (her).
-
- 24). When, for Great Spring, the festival of spring (season) they celebrate, they wash. The priest [washes himself.]
- 25). The goddess he washes. The spring (body of water) they clean.
- 26). The priest takes the goddess from the postament, and her from the [temple]
- 27). brings out, and carries the goddess to the spring. The goddess [in front of the spring]
- 28). they set down. And the priest offers 1 sheep for Great Spring.
- 29). Into the spring (body of water) they slaughter it. Meat they put down. 6 loaves of da[nnaš-bread,]
- 30). 1 huppar-vessel of beer--for the postament. Thick bread they break. The rh[ytons]
- 31). they fill. 2 seah of flour, 4 vessels of beer--for display. They eat. [They drink.]

- 32). The cups they arrange for display. The hazgara-women bring fruit.
- 33). On the goddess they put a wreath. The populace puts on wreaths. An ox (and) a sheep [they] continue to give.
- 34). Cheese they press. In front of the goddess they put (it) down. [And to] the people [they give it.]
- 35). The goddess they entertain. The goddess into the temple the [hazgara]-women
- 36). carry home. On the postament they set (her) down.
- 37). 2 loaves of bread, (each made of) a handful (or flour), they break. Beer they offer.

38). Total: 1 sheep, 2 seah of flour, 5 vessels of beer, (and) 1 festival of the spring, the tow[n continues to give.]

39). [1 huwaš]i--former state. 1 mace, with a sun-disk [adorned,]

40). [on which (is) a sta]tue of a man, of iron, standing, (and) small, is made. x []

41). [x x Mt. Šuwa]ra(?). [Into the temple of the Storm-god they carry (him).]
(lower portion of column broken off)

Column IV

1). [Total: x sheep, x] seah of flour, 1 vessel of beer, (and) 1 festival for the fall, when the harši-vessel is poured into.

- 2). [The priest x tapiššana-vessels from his (own) house continues to give.
-
- 3). [When] the twelfth month of the year arrives, then for the Storm-god the festival of washing they celebrate. They wash.
- 4). [The god] they [was]h. The priest takes 9 loaves of thick bread, 9 loaves of thick bread (with) cheese, bread mixed with fat, grits,
- 5). [(and) 1 hanešša-vessel of beer, and to the harpušta carries them. And he pours them down (into the harpušta.)
- 6). [At that time] he says, "The next day the Storm-god will wash himself. And (now, my lord) be (thou thus) implored.
- 7). [A bull (and) a shee]p will arrive. And the bull and sheep no one will let out." The next day the god they pick up,
- 8). [and him] to the harpušta they carry. The huwaši they wash. They anoint (it). The god in front of the huwaši
- 9). they [put down.] And the priest 3 sheep to the Storm-god offers. At the huwaši they slaughter (them). Meat they put down. 6 loaves of dannaš-bread,
- 10). [6] loaves of gahari-bread, (and) 1 huppar-vessel of beer at the postament; 3 loaves of dannaš-bread, 3 loaves of sweet bread, (and) 1 hanešša-vessel into the harpušta

- 11). th[ey offer.] Thick bread they break. The rhytons they fill. 1 PA, 3 seah of flour, 1 vessel of beer, 1 huppar-vessel,
- 12). [(and) 1 hanešša-vessel--for display. They eat. They drink. The cups they arrange for display. According to the first cups
- 13). [the cups are a]rranged. And the hazgara-women entertain the god. The god they pick up. Him back to the temple
- 14). they [carry home.] The liver into the harpušta they pour. The god on the postament
- 15). [they set down.] 1 loaf of bread, (made of) a handful (of flour), they break. Beer they offer. The lamps they put up.
-
- 16). [Total: 1 ox, x sheep, x] handful(s) of flour, 2 vessels of beer, 1 huppar-vessel, 1 hanešša-vessel, (and) 1 festival of washing
- 17). [the towns continue to giv]e. (These towns are) Mutarašši, Šallunatašši, Šarwalašši,
- 18). [x - x -ašši,] (and) Teḫinašši.
-
- 19). [When for the Storm-god the festival of] opening [the harši-vessel] they celebrate, they wash. The god they wash.
- 20). [The god in front of the huwaši they put down. The prie]st offers 1 sheep for the Storm-god. At the harši-vessel they slaughter (it). Meat they put down.
- 21). [x(quantity) bread(s) (sort), x(quantity) vessel(s) (sort)--

for the postament. Thick] bread they break. The
rhytons they fill.

22). [x(quantity) x(measure) of flour, x(quantity) vessel(s)
(sort)--for display. They eat. They drink. The
cups they arrange for display.

23). [According to the first cups the cups are arranged.]

24). [The next day the god from the postament they] [take.]
Thick bread of the harši-vessel the hazgara-women bring
up.

25). [And the god to the huwaši the hazg]ara-women carry. Thick
bread of the harši-vessel in front of the god

26). [they present. Behind (him) they stand. The huwaši] they
wash. They anoint (it). The god in front of the
huwaši

27). [they put down. And the priest] offers [x sheep for the
Storm-god, 1 sheep for] IMIN.IMIN.BI, (and) 1 sheep
for the harpušta.

28). [At the huwaši they slaughter (them). Meat they put down.
Thick bread] they break. Stewed(?) ippiya they put
down.

29). [6 loaves of dannaš-bread, 6 loaves of gahari-bread,
x(quantity) vessel(s) (sort)] of beer--for the posta-
ment. Thick bread they break.

30). [The rhytons they fill. x(quantity) x(measure) of flour,
x h]uppar-vessel(s)--for display. They eat. They
drink.

- 31). [The cups they arrange for display. And to (?) the Storm-god and IMIN.IMIN.BI] they [drin]k. Afterwards, to (?) the harpušta
- 32). [they drink. x x x x x x x
Wine the old men] for refreshment drink.
- 33). [The hazgara-women put a wreath on the god. The populace puts on wr]eaths. An ox (and) a sheep they continue to give.
- 34). [Cheese they press. In front of the god they put (it) down. Then to the populace] they give (it). Into a fight they step.
- 35). [When it becomes evening, the god they pick up. The god into the temple] the hazgara-women
- 36). [carry home. The god on the postament they put down. Thic]k bread they put down.
- 37). [x x x x x x loaf/ves of bread, ((each made of) a handful (of flour), they break. Beer they offer.] The lamps they put up.
-
- 38). [The next day is the day of the liver. Meat into a šiyami meat stew they mak]e. (There are) 3 loaves of bread, (each made of) a handful (of flour).
-
- 39). [Total: x sheep, x(quantity) x(measure) of flour, x(quantity) vessel(s) (sort) of beer,] (and) 1 festival of the spring,
- 40). [when the harši-vessel is opened, the towns continue to give. (These towns are) Mutarašši, Šallunat]ašši. . . .
(lower portion of column broken off)

Notes on KUB XVII 35

The statements on pp. 8 f, above, that briefly outline the features of the seasonal festivals described in the Hittite cult-inventories, have been used as a guide in restoring some portions of this text. More specific statements concerning the restoration of particular lines, together with some detached observations on the text, are given in what follows.

i 2. Cf. cols. ii 18 f; iii 2 f. I have restored Z.G.R. rather than ^{NA}₄ZI.KIN because Z.G.R. is found in i 7 where ^{NA}₄ZI.KIN is normally found, when the deity is carried to the huwaši at the beginning of the ceremony.

i 4. Cf. col. ii 23.

i 5.f. Cf. col. iv 24 f; KBo II 13 obv. 11; XXV 23 i 49 f.

i 7. Cf. col. i 20.

i 8. Cf. col. ii 20 f.

i 9. Cf. col. i 21.

i 10. Cf. col. i 22.

i 11. Cf. col. i 23.

i 12. For the 3-women putting a wreath on the deity, see col. iii 33-35.

i 20. GIBIL is the only pertinent sign that fits the traces at the beginning of the line. I have translated the expression ^{LÚ}SANGA.GIBIL as pl. everywhere it occurs in this column because
 (1) it must be pl. in line 23, since the verb (line 23) is 3rd sg. pres. and
 (2) because it is hardly likely that just one of the new priests would give the things listed in i 37, in spite of the singular pāi. See note to iv 19.

i 32. kuiš is a mistake for kuin.

i 33. waršuli. On the value of -li_x-, see p. 48, n. 3.

i 37. Υ must be a numeral. Cf. cols. ii 5, 34; iii 22, 38.

ii 2. EZEN GIBIL tiyauwaš. tiyauwaš restored in keeping with the traces and after KBo II 1 iv 10. See below, pp. 181 f.

ii 3. EZEN ašanaiyaš. ašanaiyaš restored after KBo II 1 i 15.

ii 10. The interpretation of this line is difficult. Since TA = IŠTU (cf. line 14, where IŠTU is found), and since N.K.R. is associated prominently with the harši-vessel (cf. Gurney, AAA, 27, pp. 120-124, and see under DUG harši-, pp. 185 f), it is likely that the clause means that the functionaries pour grain into the harši-vessel, which grain will be used later (line 14) to make N.K.R. On Akk. IŠTU = "with," see von Soden, GAG, pp. 165 f.

ii 11. . . . BĀ[N ZĪD.DA] . . . , and not . . . 1/2 [BĀN ZĪD.DA]. . . . The appearance of the sign is better for BĀN than for 1/2. Furthermore, the arithmetic of line 33 would be wrong if the sign were read 1/2, since, in Bogazköy, 3 BĀN = 1 PA. (This equation is obtained from col. iii 1-21. Here 2 PA and 4 BĀN (line 21) are the same as 5 BĀN (line 7), multiplied by 2 (since there are two identical festivals (line 20)); in other words, 2 PA and 4 BĀN = 10 BĀN. Therefore, 2 PA = 6 BĀN; 1 PA = 3 BĀN.)

ii 35. gurzip pattar. See pp. 192, 194.

ii 35-iii 22. See above, p. 32, n. 2.

iii 29. ŠÀ TÚL. The sacrifice is performed above the spring, so that the blood flows down "into" it.

iii 34. Cf. XXV 23 ii 6 f. On GA.KIN.AG/DÙ, "cheese," see Deimel, ŠL, # 319: 95, 96.

iv 5. Cf. iv 10, 14.

iv 7. [GUD UD]U restored because they are found later in this line, and were probably first mentioned at the beginning of the line.

iv 10. "into the harpušta." Cf. note to iii 29.

iv 19. . . . DÙ-anzi ŠE+NÁG-zi. . . . This is a good example of the confusion of number, with respect to the verb, that occurs occasionally in the cult-inventories. Both forms must have the same subject, and it must be pl. Further examples of lack of agreement between subject and verb are to be found in cols. i 24 ff (see above, note to i 20), and ii 24 f. See also the notes to XXV 23 i 16, 25; iv 52.

iv 20. The deity must be put in place before offerings can be made (cf., for example, cols. ii 16 f; iii 3, 27 f). Thus the proffered restoration.

iv 23. Cf. col. i 23.

iv 24-37. For the most part, the ends of lines here indicate a close parallelism to col. ii 16-29. Specific notes are, therefore, limited to the following:

iv 27. Cf. col. ii 19 and col. iv 9.

iv 31 f. NAG-anzi + acc. of a deity. A problematic phrase. "To drink to the deity" may be the best translation (cf. Puhvel, MIO, 5, pp. 31-33). Since the harpušta is treated in the same manner as are the deities mentioned in iv 27, I see no reason for not restoring NAG-anzi at the beginning of line 32.

iv 32. Cf. col. i 33.

iv 33. Cf. col. iii 32 f.

iv 34. Cf. col. iii 34.

iv 37. Cf. col. iii 17.