CUNEIFORM MONOGRAPHS 21
Managing Editor Geerd Haayer

Edited by

T. Abusch, M.J. Geller, M.P. Maidman
S.M. Maul and F.A.M. Wiggermann

BRILL • STYX
LEIDEN • BOSTON
2003

CUNEIFORM MONOGRAPHS 21

THE ORGANIZATION OF THE ANATOLIAN LOCAL CULTS DURING THE THIRTEENTH CENTURY B.C.

An appraisal of the Hittite cult inventories

Joost Hazenbos

BRILL • STYX
LEIDEN • BOSTON
2003

TABLE OF CONTENTS

FOREWORD ix
1. Introduction 1
A. General remarks; goal of this study 1
B. Some remarks on palaeography, style and orthography and sign use 4
C. Findspots 6
D. Related genres 7
a)Palace inventories 7
b)Vows 8
c)Oracles concerning the cult 9
2. Cult inventories of Tudḫaliiaš IV 11
A. Previous literature 11
B. The background of Tudḫaliiaš' cult reorganization 11
C. The inventories 13
a)KBo XXVI 181; KUB XLII 10 (Text 1) 14
b)Texts mentioning Tudḫaliiaš 25
Cult objects-Offerings-Festivals (Texts 2–4) 25
Festivals (Texts 5–6) 41
Fragments (Texts 7–10) 44
3. Additional inventories of the cult reorganization 53
A. Introduction 53
B. The inventories 54
Cult objects-Offerings-Temple-Personnel (Texts 11–13) 54
Cult objects-Offerings-Festivals (Texts 14-22) 65
Offerings-Festivals (Texts 23–29) 85
Personnel-Offerings (Texts 30–31) 102
Festivals (Texts 32–33) 109
Fragments (Texts 34–43) 115
4. Other cult inventories 127
A. Two thirteenth-century cult inventories (Texts 44–45) 127
B. Some earlier cult inventories (Texts 46-47) 142
C. The cult inventories from Kuşaklı (Texts 48–58) 144
5. Festival descriptions and divine representations 167
A. The festival descriptions 167
B. Divine representations 173
6. Geography and the central government 191
A. The geographical scope of the cult reorganization 191

I. Introduction 191
II.a. The North 192
II.b. The South 196
II.c. The Centre 197
II.d. The West 198
III. Conclusion 198
B. The role of the central government 201
I. The king 201
II. District kings 203
III. The lower echelons 204
7. The procedure and the settlements 209
A. The stages of the procedure 209
B. The relative size of the settlements 215
GLOSSARY 221
TEXT CONCORDANCE 351
LIST OF BIBLIOGRAPHICAL ABBREVIATIONS 353

FOREWORD

This book is the revised version of my dissertation, which has been accepted by the University in Amsterdam in March 1998. New literature could be worked in until July 2001.

It is a great pleasure for me to give my heartfelt thanks to the people and institutions who have helped me in writing this work, which was begun in July 1991. Prof. Ph. Houwink ten Cate has suggested in 1990 that I choose the Hittite cult inventories as a topic of research and has followed closely and patiently every subsequent phase of its development since then. Prof. Th. van den Hout, who had accepted to be my advisor, has devoted much of his time and energy to discuss with me nearly every page of the dissertation, giving helpful criticism and valuable suggestions. Prof. J. de Roos has also always shown much interest in my work and has been very generous in giving judicious advice.

Through the hospitality of Prof. V. Haas I have had the opportunity of enjoying a highly fruitful and productive stay at the Altorientalisches Seminar of the Freie Universität, Berlin in the autumn of 1994. Thanks to Prof. E. Klengel-Brandt and Prof. H. Klengel I was allowed to study photographs of cult inventories during this period at the Vorderasiatisches Museum, Berlin. My two-months' stay at Berlin was made possible by a study leave of De Amsterdamsche School (Amsterdam), where I taught Ancient Greek and Latin at that time. In March 1997 I was given the opportunity to use the invaluable CHD files, which are supported by a grant from the National Endowment for the Humanities. Prof. H.A. Hoffner, Jr. of the Oriental Institute of the University of Chicago gave me a working place and discussed many problems with me. To him and to his CHD staff I am very grateful for their help and hospitality.

The discovery of cult inventories at the site of Kušaklı has enriched the study of this text genre considerably. I am very grateful to Prof. A. Müller-Karpe and Prof. G. Wilhelm, who allowed me to use most of these fragments prior to their publication. Prof. Wilhelm has put his text copies at my disposal and has answered the many questions I have directed to him.

I could finish my dissertation and prepare its published version at the Altorientalisches Institut of the Universität Leipzig, where Hittitologists have the great privilege of being able to use the library of the late Prof. Güterbock. For their help I am grateful to my

present and former colleagues at the institute, and especially to Prof. Wilcke, who has supported me in various ways.

From July 1991 through March 1996 I was able to work on my dissertation as Onderzoeker In Opleiding thanks to the Nederlandse Organisatie voor Wetenschappelijk Onderzoek (NWO). This organization also made my stay at Berlin possible. The Vakgroepsfonds West-Azië and Prof. Houwink ten Cate enabled me to go to Chicago.

For accepting my dissertation for publication I am grateful to BRILL/STYX and especially to Geerd Haayer and Frans Wiggermann, who encouraged me on various occasions to publish this work. Geerd Haayer helped turn my manuscript into a book. For accepting this onerous task and executing it in such a cheerful way I am very thankful to him.

Last of all, this book would not have been written without the continuous support of my family and friends. Its dedication to my parents speaks for itself.

Chapter 1

INTRODUCTION

A. General remarks; goal of this study

The great importance religion had for the Hittite state is reflected by the high number of Hittite texts that are concerned with the divine. Among this mass the cult inventories constitute a relatively small group, which has been brought together by E. Laroche in ch. VIII (nrs 501–530[1]) of his Catalogue des textes hittites (1971). They are records of the cult in its various aspects: material (offerings, cult objects), personal (temple personnel) and practical (celebration of festivals). As they are often the only available sources for the cult in a given provincial town, cult inventories are valuable for the reconstruction of the local cult in Hittite Anatolia.

The oldest reference to the activity of inventorying the cult of a town dates from the Early Empire period. An instruction text from this period, the Instruction for the Commanders of the Border Districts describes the duties of the commanders in the border towns, and also treats religious matters: they had to see to it that the temple personnel was there, that the temples were in a good state, that there were no cult objects that were broken, and that the cult of the gods in the temples and the open air cult (for *ḫuuaši*-stones, springs, mountains and rivers) were duly observed; and, most important for the theme of this study, they had to send an inventory of the cult of the town to the Hittite king[2]. Although this passage is a clear indication that the composition of cult inventories was part of the routine procedure for the border commanders, there are only few examples of cult inventories which might date from the Early Empire period that have come down to us[3]. The reasons for this situation are obscure. It could be due to mere chance. Alternatively, the inventories could have been laid down on wooden tablets[4], which of course are now lost.

[1] Of these entries the numbers 504 (Manninni-inventory) and 523 (*MELQĒT*-lists) have to be removed. CTH 504 belongs together with the palace inventories, prob. CTH 245 (cf. S. Košak, Linguistica XVIII (1978) 99); CTH 523 has to be seen as part of some festival texts, mainly CTH 627 (cf. I. Singer, StBoT 27 (1988) 150–156).

[2] CTH 261, see E. von Schuler, Dienstanw. (1957) 36–59 (esp. 45–46) and G. McMahon, in: W. Hallo (ed.), The Context of Scripture I (1997) 221–225 (esp. 223–224). The relevant lines concerning cult inventories are KUB XII 2 + II 42′–43′: *nam-ma ŠA* DINGIR-*LIM Ú-NU-TUM a-ú-ua-ri-ia-aš* EN-*aš gul-aš-du / na-at MA-ḪAR* ^{D}UTU<-*ŠI*> *up-pa-ú* "Furthermore the commander of the border districts has to make a record of the utensils of the deity and to send it (i.e. the record) to <His> Majesty".

[3] There are one certain cult inventory (KUB XXX 37 with duplicate) and one dubious example (KBo XXX 130) from this period; both will be treated in ch. 4.B.

[4] On the subject of the use of wooden tablets see D. Symington, AnSt XLI (1991) 111–123. It might be of significance that the instruction text uses the verb *gulš-* for "to write, make a record", which is normally used in connection with wooden tablets; cf. D. Symington, op.cit. 115.

The bulk of the cult inventories however dates from the 13th century. This is made clear by palaeographic characteristics of these texts. For some of them the palaeographic dating can even be refined to the second half of the 13th century (Ḫattušiliš III and later). This is probably the period when the 13th-century group as a whole was written down. The great majority of the inventories originates from the Hittite capital Ḫattuša/Boğazkale. Outside of the capital texts belonging to the administration of the cult were also kept, as is made clear by the discovery of cult inventories at Ortaköy[5] and Kuşaklı[6].

Cult inventories have already played a role in Hittitology's initial phase. In fact, the first copy of a Hittite text to appear in the KBo series, KBo II 1 (KBo I contained only Akkadian texts), was a cult inventory[7]. Accordingly this inventory was the first text F. Hrozný edited in his "Hethitische Keilschrifttexte aus Boghazköi", one of the first milestones in Hittite studies[8]. And in his "Ausbeute aus den Boghazköi-Inschriften"[9], one of his very first Hittitological publications, E. Forrer summarized the content of KUB XXXVIII 6[10] IV 8′–14′.

In the course of the years the literature on the cult inventories has grown; it might be useful, therefore, to present on this point a selection of the most important publications. The dissertations of C.-G. von Brandenstein, Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten (1943) and C. Carter, Hittite Cult-Inventories (1962) each treated a different aspect of the inventories. Whereas von Brandenstein was mainly interested in the descriptions of statues occurring in the inventories, Carter concentrated on aspects of the organization and on the festivals. To the study of the statue descriptions H.G. Güterbock devoted three important articles both before and after von Brandensteins book[11], and L. (Jakob-)Rost published an enlarged update of the same book in 1961/1963[12]. Ph.H.J. Houwink ten Cate has treated organizational and geographical aspects of the inventories[13], and the geography in the inventories is also treated in an article of M. Forlanini[14]. C. Carter has after his dissertation continued to work on the inventories, and has amongst others published an article treating aspects of the festival descriptions which they contain[15]; these festival descriptions (in particular those for the autumn and spring festivals) have also been studied by A. Archi[16]. Text editions of individual cult inventories have been published by e.g. A. Archi and H. Klengel[17], M.

[5] Cf. A. Süel, Fs Alp (1992) 490.
[6] See ch. 4.C.
[7] CTH 509.1.
[8] BoSt 3 (1919) 1–27 ("Bericht über *Tešup*-Tempel"). Hrozný had already recognized (p. 2) the importance of the phrase ^{D}UTU-*ŠI* ME-*iš* in these texts, which he translated as "hat MEINE ^{GOTT}SONNE geSTIFTet (geGEBen)" (cf. p. 5).
[9] MDOG LXI (1919) 20–39; see esp. p. 37–38.
[10] CTH 510.A.
[11] Belleten VII (1943) 295–317; Or XV (1946) 482–496 (a review of von Brandenstein, Bildbeschr.); Fs Bittel (1983) 203–217.
[12] L. Rost, MIO VIII (1961) 161–217; L. Jakob-Rost, MIO IX (1963) 175–239.
[13] In: D.J.W. Meijer (ed.), Nat. Phen. (1992) 83–148, esp. 100–109, 121–128.
[14] Hethitica XIII (1996) 5–12.
[15] JNES XLVII (1988) 185–187. For Carter's work on the cult inventories see also ch. 2.A.
[16] UF V (1973) 7–27.
[17] AoF VII (1980) 143–157.

Forlanini[18] and R. Lebrun[19].

These are examples of publications about cult inventories, but what is a cult inventory about? In its most elaborate form a cult inventory treats the following topics: the cult objects of which a town can dispose, the festivals that are celebrated there, the cultic offerings that are brought to its gods, and the personnel belonging to the temple. Often the cult objects are described more or less accurately, and very often an inventory contains a description of one or more festivals. Sometimes an inventory text gives a report on the investigation of the cult that had been carried out: in that case statements of temple functionaries are cited, earlier written documentation is mentioned and a few texs even contain references to oracle enquiries. One or more of the elements mentioned here can be treated elaborately in one text and left out in another one. There is no such thing as a standard cult inventory. On the contrary, the character of the cult inventories is quite diverse: in one text the accent is on elaborate statue descriptions, and another representative of the genre contains no statue description, but consists mainly of festival descriptions. Some cult inventories treat various gods of one town[20], others treat the cult of various towns, presumably in the same region[21].

In a lot of cases cult inventories inform about measures taken by the Hittite king. The most usual formulae in this respect are ^{D}UTU-*ŠI dāiš* ('His Majesty has instituted (it)')[22] and ^{D}UTU-*ŠI katta ḫamakta* ('His Majesty has established (it)')[23]. Some inventories go further and mention the name of the Hittite king involved. In all known cases this happens to be Tudḫaliiaš IV[24]. It seems therefore likely (though this is not provable) that Tudḫaliiaš was responsible for at least most, if not all, of the 13th-century Hittite cult inventories. This fits in well with other known texts from the same king that speak about his interest in the cult and of measures taken by him in the cultic sphere[25]. In descriptions of the cultic activities of Tudḫaliiaš IV the notion "cult reform" has often been used[26]. The word "reform" suggests a radical change of the cult. A radical change, however, can only be found back in the texts with reference to the celebration of the two festivals of autumn and spring[27]. Therefore A. Götze's more neutral term "cult reorganization"[28] will be preferred here.

[18] Hethitica X (1990) 116–119.
[19] OLP XV (1984) 59–64.
[20] E.g. KUB XLII 100 (Nerik), KUB XXXVIII 12 and 15 (Karaḫna).
[21] This is more common; e.g. KUB XXXVIII 1, KBo XII 53 + KUB XLVIII 105.
[22] This expression has as object mostly offerings, but also personnel.
[23] Object mostly festivals, but also offerings. The verb *katta ḫamenk-* is also used in the vow KBo XXXIII 216 Obv.? 9′, which might date from Tudḫaliiaš' reign (see J. de Roos, JAC IV (1989) 39–48, and especially pp. 45–6). There the verb is in the 1st person Singular of the present-future tense, and seems to refer to festivals.
[24] On these texts see ch. 2.
[25] See e.g. KUB XXV 21 (CTH 524.1) III, a historical introduction of a festival text, in which Tudḫaliiaš IV tells about the deplorable state of the cult of the Stormgod of Nerik before his times (cf. E. von Schuler, Kaškäer (1965) 186–187), and the prayer KBo XII 58 + KBo XIII 162 (CTH 385.9), where the same king promises the Sungoddess of Arinna to be more punctual in the observance of her cult (cf. ch. 2.B).
[26] See the references in ch. 2.A.
[27] See ch. 5.A.
[28] A. Götze, Kleinasien (1933) Index p. 4a.

In this study the Hittite cult inventories will be used to get insight into the organization of the cult, and more in particular into the cult reorganization that has taken place in the second half of the 13th century BC. After this introductory chapter, in which general aspects of the inventories are treated, a selection of cult inventories will be edited: inventories certainly to be ascribed to Tudḫaliiaš IV in chapter 2, thirteenth-century inventories containing references to changes by the king in chapter 3, and in chapter 4 two examples of other inventories of the 13th century, 2 inventories from the 15th-14th century, and the cult inventories from Kuşaklı. The festival descriptions and the descriptions of cult objects will then be looked at more closely in chapter 5. Chapter 6 will be devoted to the difficult point of the geographical aspects of the cult inventories and to the role of the central government as reflected in these texts. Finally, the stages of the procedure of the cult reorganization and the size of the settlements seen in relation to each other will be the subject of chapter 7.

The studies by C.-G. von Brandenstein, C. Carter and L. Jakob-Rost mentioned above have greatly enhanced our understanding of the Hittite cult inventories and their historical implications, and are still indispensable. Even so it seems worthwhile for several reasons to explore this text genre anew. Firstly, the quantity of edited Hittite texts, among them cult inventories, has steadily been growing in the past decennia. Secondly, the work of many Hittitologists has deepened the knowledge of Hittite language, history and religion, and refined Hittitological working methods (e.g. in the realm of dating by palaeography). Thirdly, the discovery of cult inventory fragments at Kuşaklı while this book was in progress has enriched the corpus of cult inventories in a most welcome manner, as these fragments are examples of inventories found outside of Ḫattuša/Boğazkale. These developments, it is hoped, justify a new treatment of the Hittite cult inventories, which makes use of the progress made in the field since the publication of the three main studies on this text genre.

The philological chapters 2–4 are meant as an addition to the works of C.-G. von Brandenstein, C. Carter and L. Jakob-Rost. This means that only in chapter 2, which contains all the texts that are undoubtedly written under Tudḫaliiaš IV, texts are included that have already been treated by one of them. In chapter 3 texts have been left out that could have been included there, but have been edited partly or fully by one of these three authors; but apart from these texts, completeness has been aimed at in this chapter too. The texts treated in chapter 4 have not been edited in the studies of von Brandenstein, Carter and Jakob-Rost. Within the chapters 2 and 3 the texts are arranged according to subject matter, in so far this is discernible.

B. Some remarks on palaeography, style and orthography and sign use

In the last few decades investigations in the field of Hittite palaeography have led to important new insights[29]. It has become possible to date Hittite manuscripts fairly

[29] The first systematic studies in this field of research were C. Rüster, Hethitische Keilschrift-Paläographie, StBoT 20 (1972) and E. Neu - C. Rüster, Hethitische Keilschrift-Paläographie, StBoT 21 (1975). More recently, F. Starke has summed up the characteristics of the various ductus types and sketched the method to be followed in dating Hittite texts (StBoT 30 (1985) 21–27). In their Hethitisches Zeichenlexikon, StBoT Beih. 2 (1989), C. Rüster and E. Neu have collected the variants of the each sign that has datable forms.

accurately on the basis of their ductus: ductus types for the Old Hittite, Middle (or Early New) Hittite and New Hittite period have been established.

These developments are, of course, important for this study, as most of the cult inventories we have are not dated by the Hittites themselves. Only a few of them mention a Tudḫaliiaš as reigning king; as they show the ductus that is characteristic for the New Script, they must be ascribed to Tudḫaliiaš IV. The other ones neither mention the king during whose reign they have been written, nor do they contain any other historical (e.g. prosopographical) information that could enable us to pin them down chronologically without doubt. For this group of texts palaeography is the only dating tool there is.

In using this tool the following method has been adopted. Firstly, it has been ascertained if the text under consideration has been written in New Script or not. For this purpose the following signs have been used: AG, AZ, IG, KUG, LI, UG, URU; if this group of signs did not occur in a text, other signs have been looked at more closely. It will be seen that the great majority of the cult inventories in fact display New Script. For this group, then, the forms of two signs have been looked at more closely: SÌLA and UN[30]. These two signs are particularly interesting for a more precise dating of texts within the second half of the 13th century BC: the younger form of SÌLA (with the small slanted wedge) does not occur in datable texts before Ḫattušiliš III[31], and the younger form of UN (without the small inscribed vertical) does not seem to be attested in datable texts before Tudḫaliiaš IV[32].

The style of the cult inventories is terse and elliptical, as is to be expected in this text genre. In the enumerative passages, verbless sentences abound. This is not the case in the more descriptive parts of the texts: the Bildbeschreibungen, the festival descriptions and the citations of temple officials.

The orthography and sign use of most of the cult inventories fit into the general picture of the 13th-century. There are, however, two striking elements. These are: the incidental use of the logogram KUR with the meaning "mountain", instead of ḪUR.SAG[33], and the frequent use of the sign DIN with the value *tan*$_x$[34].

[30] For the significance of these signs see Th.P.J. van den Hout, KBo IV 10 + (CTH 106) (Diss. Amsterdam 1989) 340–343. van den Hout also mentions BI here, but in the meanwhile he has changed his views concerning this sign (personal communication).

[31] Cf. Th.P.J. van den Hout, KBo IV 10 + (CTH 106) (Diss. Amsterdam 1989) 341–342.

[32] Cf. Th.P.J. van den Hout, KBo IV 10 + (CTH 106) (Diss. Amsterdam 1989) 341–342 and the same author's StBoT 38 (1995) 165. It must be noted, however, that this younger form of UN appears to be attested in the Maşat corpus, cf. the sign list in S. Alp, HBM (1991) 116, no 161 fourth sign (unfortunately without any reference).

[33] As already noted by C.-G. von Brandenstein, Bildbeschr. (1943) 45, L. Jakob-Rost, MIO IX (1963) 221 and E. Laroche, OLZ LXII (1967) 32. See for example KUB XXXVIII 7 Rev. 6′; KUB XXXVIII 18 Obv. 1′, 3″, 6″(?); as determinative: KUB XXXVIII 26 Rev. 22 and KUB LVII 102 IV 5′.

[34] Mostly in *pé-tan*$_x$*-zi* (usual spelling: *pé-e-da-an-zi*); examples: KBo XXVI 182 Obv. 17′, KBo XXVI 191:6′, 8′(*pé-e-tan*$_x$*-zi*), KUB XXXVIII 26 Obv. 17′. For *pé-tan*$_x$ + *ḫark-* see e.g. KUB XXXVIII 26 Obv. 20′, KUB XXXVIII 34 Obv.(?) 7′. For *a-tan*$_x$*-zi* cf. KBo XXVI 203:3′.

C. Findspots[35]

The findspots of only a part of the cult inventories can be ascertained. The majority of the cult inventories are texts found during the early excavations at Boğazkale, which means that exact data as to the place where they have been found are lacking. Fortunately, indications pertaining to the places where cult inventories were found during later excavations do exist. The findspots of these texts can easily be traced through the forewords of the KBo text volumes[36], partly the forewords of some KUB volumes[37], and Košaks work in progress, the Konkordanz der Keilschrifttafeln[38]. The following considerations are based on these sources. One has to bear in mind that, due to the circumstances described above, only a part of the available text corpus is of use for what follows, and that one cannot answer the question if information about the texts from the earlier excavations, if it were available, would alter considerably the picture sketched in short below.

About half of the cult inventories of which the findspot is traceable have been found in and around the Haus am Hang (HaH). They are spread all over the area: cult inventories have been found in HaH A (debris of earlier excavations)[39], in HaH B (post-Hittite buildings outside of the HaH)[40], in HaH B/C (C meaning in connection with the "Altbau" south from the HaH)[41], in HaH D (forming a unity with C, and therefore identical with the next group)[42], in HaH C/D[43], but also inside of the HaH proper: in Room 1/3[44] , in Room 2/4[45] and in Room 5[46].

About one third of the inventories with findspot has been excavated in the area of the Great Temple. Most of these[47] have been found east of the eastern storerooms, one in a storeroom[48], two on a wall in the southern area[49]. Two texts come from the wider surroundings of the temple[50].

The rest of the retraceable cult inventories stem from Büyükkale (Bk.). The majority

[35] See, too, A. Kammenhuber, Fs Meriggi[2] (1979) 343[11].
[36] Starting with KBo VII (1954).
[37] Those of KUB XXIX-XXXVII and XXXIX.
[38] Up till now four volumes have appeared: StBoT 34 (1992), StBoT 39 (1995), StBoT 42 (1998) and StBoT 43 (1999).
[39] E.g. KBo XII 140 = 161/t (CTH 521.7), KBo XII 57 = 2170/g (CTH 530). For the terminology concerning the Haus am Hang and its surroundings see H. Otten, KBo XII (1963) Vorwort, and, in addition, W. Schirmer, KBo XIII (1967) IV, with corrections on KBo XII Vorwort for HaH D. This terminology has been taken over here.
[40] KBo XIII 239 = 146/u (CTH 512), KBo XIII 252 = 539/s (CTH 530).
[41] KBo XIII 192 = 415/t (CTH 530), KBo XIII 258 = 391/t (CTH 530).
[42] KBo XII 53 = 435/s + 452/s (CTH 530).
[43] E.g. KBo XIII 235 = 419/s (CTH 509.5), KBo XIII 231 = 527/t (CTH 530).
[44] KBo XIII 251 = 2151/g (CTH 511.5).
[45] KBo XII 56 = 2136/g (CTH 521.6).
[46] KBo XIII 196 = 2180/g (CTH 530), KBo XIII 197 = 2179/g (CTH 530).
[47] The great majority of the inventories in KBo XXVI that have been found in the Great Temple area.
[48] KUB XXX 37 = 2075/g (CTH 516), in storeroom 76.
[49] KBo XIX 131 =1232/z (CTH 518.2) and KBo XIX 126 =1472/z (CTH 530).
[50] KBo IX 99 = 235/g (CTH 530; cult inventory?) from Unterstadt J/20; KBo XXVI 204 =284/s (CTH 530) from M/18.

of this group has been found in building A of Büyükkale (spread over A3, A4, A5 and A6, although A4 and A5 prevail); it is difficult to say whether or not this is due to coincidence of publication. One fragment has been excavated near Bk. K, and has been joined with a fragment from A[51]. One piece has been found in Bk. E[52]. Another one has turned up little outside of Büyükkale, in eastern direction[53]. Near D an uncertain example has been found[54].

So the picture is quite diverse: cult inventories have been kept in the Haus am Hang, in the Great Temple and on Büyükkale. At the same time a variety of text genres has been found at all three places. Therefore one cannot say that cult inventories were stored at a particular place on the one hand, or that there existed a special connection of one of the places where cult inventories have been found with this particular text genre on the other hand. What has become apparent, however, is that both temple and palace in Ḫattuša kept the accounts of the cult: the palace as the instigator of cultic measures[55] and the temple as part of the system that profited from them.

D. Related genres

a)Palace inventories

The palace inventories[56] keep account of the receipts and expenditure of the palace, and inventory its storerooms. In these texts cultic themes are treated sometimes: among the various objects counted are also cult objects, and some of the palace inventories make note of the collection of taxes that are reserved for a god[57]. The majority of this text group deals with other subjects. The central concern of the palace inventories is with the stocktaking of the possessions of and the deliveries by the palace.

Though the cult inventories and the palace inventories are two different and clearly separated text genres with respect to their contents, there are connections between the two where the administrative organization is concerned. In both text groups the palaces[58] as administrative entities play a role. In these palaces taxes were collected and redistributed. An example of such an institution is the palace of Šulupašši, which occurs in cult inventories from Boğazkale[59] as well as Kuşaklı[60], and is attested in the palace

[51] The piece from near K is 15/r, which has been joined with 156/a to become KBo XXXIX 48 (CTH 510).
[52] KBo XX 95 = 2773/c (CTH 530).
[53] KBo VIII 56 = 46/m (CTH 530).
[54] KBo XX 90 = 235/g (CTH 525.9; however, both its ascription to Tudḫaliiaš IV and its denotation as a cult inventory are uncertain).
[55] The palace probably was the place were the reports from the province arrived. Maybe the passage from the Middle-Hittite Instruction for the Commanders of the Border Districts which has been cited earlier in this chapter may be adduced here, where it is said that the commander has to send "(a list of) the implements of the deity" (i.e. a cult inventory) to the king.
[56] See the monographs of S. Košak, THeth 10 (1982) and J. Siegelová, Verw. (1986).
[57] Cf. S. Košak, THeth 10 (1982) 145–146; J. Siegelová, Verw. 191–193.
[58] Cf. H.G. Güterbock, in: H.A. Hoffner - I. Diamond (ed.), AS 26 (1997) 75 (= P. Garelli (ed.), CRRAI XIX (1974) 305–306.
[59] E.g. KBo XII 53 + KUB XLVIII 105 Rev. 5 (A. Archi and H. Klengel, AoF VII (1980) 145).
[60] E.g. KuT 14 (= KuSa I/1 6, text 50) Obv. 4′.

inventories as well[61]. The case of the palace of Kašaia may be compared: this institution can be found both in the cult inventories[62] and in the palace inventories[63]. It may be concluded safely that the circulation of goods for cultic purposes took place along the same route as that for secular reasons; palace inventories reflect an earlier stage of the redistribution procedure (income of revenues) than cult inventories (redistribution to temples)[64].

As is the case with the cult inventories, the findspot of only a small number of palace inventories is known[65]. The remarks that now follow can therefore only have provisional value. Besides isolated finds in the Lower City and in the Haus am Hang palace inventories have mainly been found in the Great Temple area and on Büyükkale. Within the group found on Büyükkale, buildings D and E prevail as places of provenance, and A and B are hardly represented. This may be significant if one bears in mind that a relatively high number of the edited Büyükkale texts are from building A, and it is interesting if one compares the situation of the cult inventories: here building A clearly prevails, only one example has been found in E, and B and D are totally absent. With all due reservations kept in mind, one is tempted to conclude that on Büyükkale the bulk of the palace inventories was kept at another place than the majority of the cult inventories.

b)Vows

Votive texts[66] record promises, mostly made by the Hittite queen or the king, to give a deity a certain gift, and they specify the cause of the promise. Most of the vows have been ascribed to Ḫattušiliš III and Puduḫepaš.

Connections between the two genres "cult inventory" and "vow", and differences between the two immediately follow from the short characterization of the vows given above. In both genres the interests of palace and temple are closely interwoven. The vows deal with obligations towards the temple that members of the royal family have taken on themselves, whereas the cult inventories inform about measures instigated by the palace with respect to the cult. And this is also the point where the differences are: cult inventories have a general point of view, they are concerned with general aspects of the cult organization, but votive texts are more personal, and they are often directly related to incidents.

The situation concerning the findspots of votive texts[67] is even more complicated than with the palace and cult inventories, because on this point next to nothing is known. The little number of votive texts with recorded origin mostly come from Büyükkale and the Great Temple area, and some have been found near the Haus am Hang. This situation

[61] In KUB XLII 48 Obv. 12′(S. Košak, THeth 10 (1982)126; J. Siegelová, Verw. (1986) 244).
[62] E.g. KBo XIII 234 + KUB LI 69 Obv. 5.
[63] KBo XVI 83 + KBo XXIII 26 II 4′(S. Košak, THeth 10 (1982) 87; J. Siegelová, Verw. (1986) 262).
[64] Here I follow a suggestion made by Th.P.J. van den Hout.
[65] As source for the findspots of palace inventories J. Siegelová, Verw. (1986) 6–10 has been used.
[66] See J. de Roos, Diss. (1984).
[67] Sources for this topic were J. de Roos, Diss. (1984) 9–10 and a personal communication kindly made by J. de Roos.

is more or less comparable with that of the cult inventories, with the difference that in the case of the vows Büyükkale is more, and the Haus am Hang is less prominent. In the light of the scarcity of information concerning the place where vows were kept it would be dangerous, however, to use these data for a further comparison between the two genres.

c)Oracles concerning the cult

Among the great mass of Hittite oracle texts a conspicuous number deals with the cult in its various aspects: the way festivals are to be celebrated[68], for instance, or the state of cult objects and the way the cult practice is taken care of by the personnel[69]. These are themes that are also treated in the cult inventories. But the connections between the genre "oracle on cult" and the genre "cult inventory" go deeper. Some cult inventories refer to oracles,[70] and this makes it clear that cult oracles and cult inventories in a number of cases must have been part of the same procedure[71]. It is rather probable that oracle consultations stood at the beginning of the investigation of the cult of a town. For a further treatment of this theme the reader is referred to ch. 7.A.

The overwhelming majority of the oracle texts with known findspot has been found on various places at Büyükkale. Although buildings A and E[72] are prominent in this respect, oracles seem to have been found all over Büyükkale. The prominence of Bk. A is also attested with the cult inventories, but may be accidental; the great variety of oracle findspots at Büyükkale makes any comparison between oracles and cult inventories problematic.

[68] E.g. CTH 568.
[69] E.g. KUB V 7 (CTH 574).
[70] KUB XLII 100 II 23′, VBoT 83:6′, KBo VIII 56:11′.
[71] This has been beautifully demonstrated with reference to the cult of the deity Piruaš by F. Imparati, Gs von Schuler = Or LIX (1990) 171–172, 181–187.
[72] On Bk. E see S. Alaura, AoF XXV (1998) 193–214, with a remark on oracle texts at page 214.

Chapter 2

CULT INVENTORIES OF TUDḪALIIAS IV

In this chapter a study will be made of the cult inventories that mention Tudḫaliiaš IV or can be attributed with certainty to him on other grounds. After a summary of earlier literature on Tudḫaliiaš' cult reorganization (A) and a section on the background of the reorganization (B), we will deal with the inventories themselves (C).

A. Previous literature

With reference to the cult inventories the attention of the Hittitologists was focused quite early on Tudḫaliiaš IV and his cult reorganization. In 1930 H.G. Güterbock attributed a group of texts treating Festreformen to Tudḫaliiaš IV[1]. A. Götze treated the cult administration of Tudḫaliiaš IV briefly in his "Kleinasien", already using the term "cult reorganization" ("Kultreorganisation") in connection with this king[2]. In C.-G. Frhr. von Brandenstein's dissertation on cult inventories containing "Bildbeschreibungen", more or less detailed descriptions of statues, Tudḫaliiaš is also seen as the initiator of the cult reorganization[3]. In the sixties two detailed studies concerning our subject appeared shortly after each other. In 1962 the late Ch. Carter presented his dissertation on the cult inventories, in which the importance of Tudḫaliiaš IV for the texts of this type is stressed[4]. The next year a study on the cult inventories containing "Bildbeschreibungen" (being an enlargement on von Brandenstein's book) appeared, written by L. Rost[5]. She too pointed to the probability that Tudḫaliiaš IV was the king responsible for at least the lion's share of the cult inventories. The same ascription is to be found in later literature on the subject[6].

B. The background of Tudḫaliiaš' cult reorganization

Turning now to Tudḫaliiaš IV himself – and of course to his religious interests – we should first pay attention to a passage from a prayer of his to the Sungoddess of Arinna[7].

---

[1] H.G. Güterbock, KUB XXV (1930) Vorw. p. I ad nos. 18–25.
[2] A. Götze, Kleinasien (1933) 159–160 and Index p. 4 left column.
[3] C.-G. von Brandenstein, Bildbeschr. (1943) 742.
[4] C. Carter, Diss. (1962); for Tudḫaliiaš IV see especially pp. 21–25. Carter's continued interest in the subject is shown by his handcopies of KBo XXVI (1978) 147–228, and by two short studies in JNES XXXIX (1980) (on the reading $^{D}Mil^{el}$-*ku-uš*) and JNES XLVII (1988) (on athletic contests in cult inventories).
[5] L. Rost, MIO VIII (1961) 161–217 and MIO IX (1963) 175–239; for Tudḫaliiaš IV see MIO VIII (1963) 164–167.
[6] E.g. A. Archi, UF V (1973) 8; E. Laroche, in: Les syncrétismes dans les religions de l'antiquité (1975) 87–94; Ph. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 100–109 and 121–128.
[7] KBo XII 58 + XIII 162 (CTH 385.9) Obv. 2–11. For an edition of this prayer see R. Lebrun, Hymnes

The passage runs as follows:

" (2)I sinned [towards the Sungoddess of Arinn]a, my lady, and I [o]ffended the Sungoddess of Arinna, my lady, (3)[and whe]n I began to ask [you] for oracular guidance, (it turned out that) I omitted f[estival]s (due) to you. (4)[If] you, O Sungoddess of Arinna, my lady, became angry with [me] in any respect on account of the festivals, (5)[then], O Sungoddess of Arinna, my lady, reckon again with [me]. I want to defeat the enemy. (6)[If you, O Sungoddess] of Arinna, my lady, will side with [me][8], I shall [de]feat the enemy and I shall [confess] (7)my sin [before you] and never again shall [I] omit the festivals, not again (8)shall I interchange [the festivals] of the spring and of [the autumn] and [the festivals of the sprin]g I shall perform (9)punctually in the spring, [the festivals of the a]utumn I shall perform punctually in the autumn [and to you] in the temple (10)I shall never leave out [the festivals]! (§-stroke) (11)[If you, Sungoddess of Arinna, m]y [lady], [wer]e ang[ry] somehow or other because of divine representations that have fallen into disrepair: well then, concerning the fact that divine representations have fallen into disrepair[: ... "[9]

Unfortunately the prayer is highly mutilated after this[10]. Its theme however is clear, and can be summarized as follows. Trying to calm down the anger of the Sungoddess of Arinna, Tudḫaliiaš IV promises her to repair the cult with regard to both cult objects and festivals. He needs the Sungoddesses help in his fight against "the enemy".

Festivals not celebrated at the right time and dilapidated statues: in his plea to the Sungoddess of Arinna Tudḫaliiaš makes it all too clear that the time is ripe for cultic measures. Probably we have an indication here of the circumstances leading Tudḫaliiaš to his cult reorganization, of which the cult inventories ascribed to him are the written reports. It can hardly be a coincidence that the festivals Tudḫaliiaš is referring to in the prayer (i.e. the seasonal festivals of spring and autumn) precisely are the two festivals

(1980) 357–362; for numerous adjustments on this edition one is referred to Ph.H.J. Houwink ten Cate, Fs Güterbock[2] (1986) 110 for Obv. 2–10 and Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 144[54] for Obv. 11–13. I take over Houwink ten Cate's translation of this passage, but differ slightly in my translation of *kattan tiia-*, DINGIR.MEŠ-*ni*, *katta pai-* and of Obv. 11.

[8] This translation follows a proposal of Th.P.J. van den Hout. For the expression *kattan tiia-* in connection with the Sungoddess of Arinna cf. KBo III 4 (CTH 61.I.A) I 26, 27.

[9] (2)[*A-NA* ^{D}UTU ^{URU}PÚ-*n*]*a* GAŠAN-*IA ua-aš-ta-aḫ*[-*ḫ*]*u*-⌈*un*⌉ *nu-kán* ^{D}UTU ^{URU}*A-ri*-⌈*in*⌉-*n*[*a* GAŠAN-*IA z*]*a*-⌈*am*⌉-*mu-ra-nu-un* (3)[*nu-ut-ta ma*-]⌈*a*⌉-*an ar-ḫa ap-pé*-⌈*eš*⌉-*ki-u-ua-an te-eḫ*-⌈*ḫu*⌉-⌈*un*⌉ *nu-ut-ta* E[ZEN$_4$.ME]Š *kar-ša-nu-nu-un* (4)[*nu ma-a-an zi-i*]*k* ^{D}UTU ⌈^{URU}⌉PÚ-*na* ⌈GAŠAN⌉-*IA A-NA* ⌈EZEN$_4$⌉.M[E]Š *ku-it-ki še-er* TUKU.TUKU-*e-eš-ta* (5)[*nu-mu-za* ^{D}UTU ^{UR}]^{U}PÚ-*na* GAŠAN-⌈*IA*⌉ EGIR-*an kap-pu-u-ua-i nu-za* ^{LÚ}KÚR [*t*]*ar-aḫ-ḫa-al-lu* (6)[*ma-a-an-mu zi-ik*]⌈^{D}⌉UTU ^{URU}PÚ-*na* GAŠAN-*IA kat-ta-an ti-ia-ši* ^{LÚ}KÚR-*za* [*tar*-]⌈*aḫ*⌉-⌈*mi*⌉ ⌈*nu*⌉-*za-kán ua-aš-túl* (7)[*tu-uk pé-ra-an tar-na-aḫ-ḫ*]*i nu* EZEN$_4$.MEŠ *Ú-UL nam-ma ku-ua-pí-ik-ki* ⌈*kar*⌉-⌈*ša*⌉[-*nu-mi*] *ḫa-me-eš*$_{15}$-*ḫa-an-da-aš-kán* (8)[EZEN$_4$.MEŠ *zé-e-na-an-d*]*a-aš-ša Ú-UL nam-ma ua-aḫ-nu-um-mi nu*[EZEN$_4$.MEŠ *ḫa-me-eš*$_{15}$-*ḫa-an-d*]*a-aš ḫa-me-eš*$_{15}$-*ḫi-pát* (9)[*e-eš-ša-aḫ-ḫi* EZEN$_4$.MEŠ *z*]*é-e-na-an-da-aš-ma zé-e-ni-pát e*-⌈*eš*⌉-⌈*ša*⌉-*a*[*ḫ-ḫi nu-ut-ta* Š]À Ê.DINGIR-*LIM* (10)[EZEN$_4$.MEŠ *Ú-UL ku-u*]*a-pí-ik*-⌈*ki*⌉ *da-a-li-ia*[-*mi*] (11)[*ma-a-an-mu zi-ik* ^{D}UTU ^{URU}PÚ-*na* GAŠAN-*I*]*A* DINGIR.MEŠ-*ni-ma ku-it-ki* GAM *pa-a-an-ti še-er* TUKU[.TUKU-*e-eš-t*]*a nu* DINGIR.MEŠ-*tar* ⌈*ku*⌉-⌈*it*⌉ GAM *pa-it*.

[10] The text now seems to deal with the state of the cult during Tudḫaliiaš' predecessors, statues that will be made (Obv. 12–Rev. 10′) and, in the last paragraph preserved (Rev. 11′–15′), with the performance of festivals. The treatment of Tudḫaliiaš' predecessors begins with Šuppiluliumaš (Obv 12′). Is there a connection of this with Šuppiluliumaš' irregular accession, mentioned in Muršiliš' first Plague Prayer?

that are treated in some detail in the cult inventories[11]. As to the other subject brought forward in the prayer, to wit the divine representations: in the cult inventories a reflection of this is constituted by the so-called "Bildbeschreibungen".

For "the enemy" that is mentioned twice the most likely candidate is Assyria[12]. Tudḫaliiaš' relations with Tukulti-Ninurta I, who became the Assyrian king in the first decade of Tudḫaliiaš' reign[13], appear to have been good at the beginning, but became strained afterwards[14]. This estrangement eventually led to a battle at Niḫriia, for which Tukulti-Ninurta seems to have claimed the victory[15]. It does not come as a surprise that Tudḫaliiaš looked for divine support against the serious threat the Assyrians posed to the Hittite empire. A vow[16] and this prayer are illustrations of the pains he took to get the gods over to his side. Possibly Tudḫaliiaš' religious fervor is also demonstrated by the great number of temples dating from his reign[17], that is, of course, if the ascription of these temples to his reign is correct.

C. The inventories

The majority of the cult inventories cannot be dated on the basis of their contents. These inventories will be treated in the next chapter. In this chapter we shall deal with the cult inventories containing indications for an ascription to Tudḫaliiaš IV[18].

With regard to these indications the texts can be divided in two groups: a)A text that must be dated on Tudḫaliiaš IV on genealogical grounds: KUB XLII 100, presented together with its cognate KBo XXVI 181. b)Texts mentioning Tudḫaliiaš: KBo XII 57, XXVI

[11] See also ch. 5.A. Apart from these festivals, Tudḫaliiaš has also given attention to the revision of the great seasonal festivals of the state: see Ph.H.J. Houwink ten Cate, Fs Güterbock[2] (1986) 108[+34], with earlier literature.

[12] For Hittite-Assyrian relations during the reign of Tudḫaliiaš IV see I. Singer, ZA LXXV (1985), H. Klengel, AoF XVIII (1991), 235–238, and F. Zeeb, UF XXIV (1992) 495–498.

[13] Tukulti-Ninurta I reigned from 1233 to 1197. Of the contacts between Tukulti-Ninurta's predecessor Shalmaneser I and Tudḫaliiaš IV nothing can be said with certainty.

[14] When the Hittite-Assyrian conflict started is uncertain. Tukulti-Ninurta's assertion -in his later inscriptions- that he deported "28.800 Hittites" already at the beginning of his reign probably should be taken with a grain of salt (cf. E. Weidner, AfO Beih. 12 (1959) 26, R. Borger, EAK (1961) 82–83, A. Grayson, ARI I (1972) 117 par. 771 and RIMA I (1982) 271, and H. Galter, JCS XL (1988) 217–235). On the other hand it is clear that shortly after his ascension to the Assyrian throne Tukulti-Ninurta directed his attention to the northern borders of his empire. Enmities with the Hittites thus very well could have started already in the late thirties of the thirteenth century.

[15] According to RS 34.165 = Ras Shamra - Ougarit (RSOu) VII 46 Rev. 37; for an edition of this letter and Tukulti-Ninurta I as its possible author see S. Lackenbacher, RA LXXVI (1982) 141–156 and RSOu VII (1991) 90–100.

[16] KBo XXXIII 216, edited by J. de Roos, JAC IV (1989) 39–48, probably is to be dated on Tudḫaliiaš IV. Lines 5′–9′ of its obverse deal with a vow for a victory over the king of Aššur (lines 8′–9′ mentioning festivals that are to be established). The gods invoked in Obv. 5′ are Hurrian, cf. de Roos, op. cit., 41. They thus had direct connections to a region where confrontations between Hittites and Assyrians were to be expected.

[17] In the Upper City of Ḫattuša a great number of these temples have been found during the last decades by P. Neve: K. Bittel, Hattuscha (1983) mentions six temples for Ḫattuša ("Stand der Grabungen 1978"), but P. Neve, AA 1990 (including the 1989 excavations) Abb. 9 already mentions a temple 31! The excavations at Boğazkale have also shown that religious building activities have continued after Tudḫaliiaš IV: see P. Neve, Ḫattuša (1992) 58–80 for religious buildings of Šuppiluliamaš II.

[18] Cf. the list of Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 139[39].

179 and 188; KUB VII 24 + LXIII 29, XIII 32, XXV 23, XXXVIII 35, LVIII 7 and LIX 34. These texts now will be presented in transliteration and translation according to the above division.

a)1 KBo XXVI 181; KUB XLII 100 (CTH 525.7)

Although this text does not mention Tudḫaliiaš, there cannot be any doubt as to its dating. The reasons for this are of a genealogical nature. Apart from the vague *annallaz* "formerly", the text contains four different temporal indications: 1)"now" (*kinun*); 2)"father of His Majesty" (*ABI* ^{D}UTU-*ŠI*); 3)"Muuattalliš"; 4)"grandfather of His Majesty" (*ABI ABI* ^{D}UTU-*ŠI*)[19]. The only way to resolve this "blanks exercise" is to make "grandfather" refer to Muršiliš II and "father" to Ḫattušiliš III, thus making Tudḫaliiaš IV "His Majesty" who is in charge "now". It is only natural, then, that Muuattalliš II, Tudḫaliiaš' uncle and consequently not belonging to the direct line of descent, is not referred to by a genealogical term, but is mentioned by name.

With respect to content KBo XXVI 181 shows a high degree of similarity to KUB XLII 100[20]. As will be demonstrated below, KBo XXVI 181 would fill nicely a gap in the first part of KUB XLII 100 (the treatment of the Stormgod of Zaḫaluqqa), though no direct join can be made. As KBo XXVI 181 is just a small fragment, it would be unwise to draw any far-reaching conclusons on the basis of its palaeography. However, some general remarks about sign forms can be made (for details see the paragraph on palaeography below). KBo XXVI 181 and KUB XLII 100 have the same forms of UG, E, NI and SÌLA; the form of EN in KBo XXVI 181:6′ is different from the one in KUB XLII 100[21], which weakens the case for a join. Alternatively, KBo XXVI 181 could be a fragment of a duplicate of KUB XLII 100 or, at least, form a part of the same dossier. In the case of a join the findspot of KBo XXVI 181 would be important: it has been found east of the eastern storeroom of the Great Temple[22].

Palaeography: KBo XXVI 181 is dated to the 13th century by the **young** form of UG (lines 7′, 8′). For KUB XLII 100 the same dating is provided by the **young** forms of AG (II 16′, III 25′, 30′, 39′, IV 36′), AZ (III 6′, IV 18′), UG (III 31′, 34′), IG (11 attestations, e.g. I 8′, 17′, II 7′, 11′, III 32′), KUG (numerous attestations, e.g. III 8′ (two times), 27′, two times in 28′), LI (numerous attestations, e.g. II 5′, IV 3′, 12′, 16′, 17′), URU (numerous attestations, e.g. I 8′, II 7′, III 12′, 18′, 33′). The **young** form of UN in IV 22′ suggest a dating on Tudḫaliiaš IV/later.

Content: Already after one glance at the text KUB XLII 100 can be divided in six sections, with each section describing the cult of a deity of Nerik: Stormgod; *ZABABA*;

[19] This must be the order in which to put these indications. We find the sequence Muuattalliš - Grandfather of His Majesty in I 17′–20′, and (if the reading [^{m}NI]R.[GÁ]L at the beginning of IV 13′ is accepted) lines IV 10′–15′ contain the sequence grandfather of His Majesty – Muuattalliš – father of His Majesty.

[20] 12 EZEN$_4$.I]TI.KAM 1 EZEN$_4$ Ú.BAR$_8$[1 EZEN$_4$ *zé-e-ni* (KBo XXVI 181:1′) can be compared with KUB XLII 100 III 13′; DÙ-*an-zaliianza* (KBo XXVI 181:3′, 5′) with KUB XLII 100 I 8′, 21′; KAR-*u-en* (KBo XXVI 181:6′) with KUB XLII 100 III 26′.

[21] E.g. III 26′.

[22] In grid square L/19, cf. KBo XXVI (1978) p. XII.

Stormgod of Heaven; a god who is not mentioned in the preserved part of the treatment of his cult; Telipinuš; Ḫalkiš. This list is comparable with an enumeration of the "gods of Nerik" in the colophon of the festival text KUB XXVII 68[23], lines IV 4′–6′: "Stormgod of (the town of) Zaḫaluqqa, *ZABABA*, Stormgod of Heaven, Telipinuš, LAMMA (and) Ḫalkiš". Now two conclusions concerning KUB XLII 100 become attractive. First, that the unmentioned god of the fourth section is LAMMA; this conclusion is corroborated by the fact that LAMMA is mentioned in another part of the text, where we are told that Telipinuš and LAMMA share a temple[24]. The second conclusion to be drawn is that the Stormgod, who is the subject of the first section according to line I 9′, is the Stormgod of Zaḫaluqqa. This suggests an emendation of the one-but-last sign of I 9′ ("4") to "*za*", to make a reading ^{D}U *Za*$^{!}$-*ḫa*[-*lu-uq-qa* possible. If our second conclusion is accepted, there is a possibility that KBo XXVI 181, which mentions the Stormgod of Zaḫaluqqa in lines 7′ and 8′, is a fragment belonging to column I of KUB XLII 100. All this leads up to the following division of KUB XLII 100:

a) Stormgod of Zaḫaluqqa: starting point at the original (but lost) beginning of column I, end lost; KBo XXVI 181 possibly is a part of this section.
b) *ZABABA*: ?–III 12′.
c) Stormgod of Heaven: III 13′–40′.
d) LAMMA: III 41′–IV 2′.
e) Telipinuš: IV 3′–32′.
f) Ḫalkiš: IV 33′–end of the text (lost).

In its most elaborate form a section describes festivals (monthly festivals, spring festival, autumn festival), temple possessions (silver, gold, cult objects), priests and other temple personnel. The last section, on Ḫalkiš, is shorter.

Between the lines the text informs us about the restoration procedure applied by the Hittite clerks. The situation under Tudḫaliiaš' predecessors is reconstructed by the aid of (cuneiform) clay tablets and (possibly hieroglyphic) wooden tablets. An oracle consultation has been carried through in order to get information of the gods about their opinion. These investigations led to renovations, which are indicated as such by the word *kinun* "now". All this suggests that KUB XLII 100 has been composed during a later stage of the reorganization procedure[25].

In the following a transliteration and translation of KBo XXVI 181 will be presented first; after that, the transliteration and translation of KUB XLII 100 will be given[26].

1a KBo XXVI 181

1′ 12 EZEN$_4$.I]TI.KAM 1 EZEN$_4$ Ú.BAR$_8$[1 EZEN$_4$ *zé-e-ni*

2′]É *tup-pa-aš-ša ku-e* [

[23] CTH 673. See V. Haas, KN (1970) 302–303 and, for the comparison of the two lists, Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 141[44].The expression "gods of Nerik" is used in line IV 2′.

[24] IV 31′–32′; see also IV 20′–21′.

[25] Cf. ch. 7.1.

[26] For an earlier edition of this text see G. del Monte, OA XVII (1978) 181–188.

3′]DÙ-*an-za* EZEN$_4$ *zé-e-ni-ma*[

4′ ^{GIŠ}*kur-*]⌜*ta*⌝$^{?!}$-*za* 2 EZEN$_4$ *zé-e-n*[*i ḫa-me-eš-ḫi-i̯a*
5′ *U*]*L i-i̯a-an-za* [

6′]x *tup*$^{?}$-*pí* KAR-*u-en*[
7′ ^{D}U *Za-ḫa-*]⌜*lu*⌝-*uq-qa* [

8′]^{D}U *Za-ḫa-lu-uq-qa*[
9′]EZEN$_4$ *mu-uḫ-ḫu-*⌜*e*⌝[*-la-aš-ši*[27]
10′]⌜*ku*⌝-*u̯a-pí* [
11′]x x [

1′ 12 mont]hly [festivals], 1 spring festival, [1 autumn festival

2′]and which[...] of the depot[
3′]celebrated. The autumn festival however[

4′]on a [*kur*]*ta*(-tablet)(?) 2 festivals, [in] autumn[
and in spring
5′ no]t celebrated. [

6′] ... we have found on a tablet(?)[
7′ Stormgod of (the town of) Zaḫa]luqqa [

8′]Stormgod of (the town of) Zaḫaluqqa[
9′]a *muḫḫue*[*lašši*] festival[
10′]when [
11′] ... [

1b KUB XLII 100

Obv I

1′ [2 BÁN ZÌ.D]A 1 DUG KAŠ 1 $^{D[U]G}$⌜ÚTUL⌝ [T]U$_7$ ⌜*gán*⌝-⌜*ga*⌝-*t*[*i A-NA* 1 EZEN$_4$.ITI.KAM]

2′ [1 UDU 1 *P*]*A* 3 BÁN ZÌ.DA 1 DUG.KA.GAG 1 [^{DU}]^{G}ÚTUL T[U$_7$ *gán-ga-ti A-NA* EZEN$_4$ Ú.BAR$_8$]

3′ 1 UDU 1 *PA* ZÌ.DA 1 DUG.KA.GAG 1 ^{DUG}ÚTUL [TU$_7$ *g*]*án-*⌜*ga*⌝-⌜*ti*⌝ [*A-NA* EZEN$_4$ *zé-e-ni*]

4′ ŠU.NÍGIN 6![28]*PA* 3 BÁN ZÌ.DA 4 BÁN ½ BÁN BAPPIR 4 BÁN! ½ BÁN![29]

[27] Cf. CHD L-N (1986) 319[a].
[28] One could hesitate here between reading "6" and "16", but the last possibility is contradicted by the sum of 12 *PARĪSU* in line I 6′.
[29] The signs rather suggest a reading 4 SÌLA ½ SÌLA "4½ *QÛ*", but this sign value does not occur in the HZL;

MUNU$_8$ 3 *P*[*A*
5′ 2 BÁN 2 *UP-NU* GÚ.GA[L]$^{?}$.GA[L$^{?}$

6′ ŠU.NÍGIN.GAL 2 UDU 12 *PA tar-ša-an ma-al-la-an A-NA* ⌜12⌝ [EZEN$_4$.ITI.KAM]
7′ *Ù A-NA* 2 EZEN$_4$.MEŠ *zé*![30]*-e-ni ḫa-me-eš-ḫi-i̯a* ^{LÚ}SANGA ⌜TA⌝ [É-*ŠÚ pé-eš-ki-iz-zi*/SUM-*zi*]

8′ ^{LÚ}GUDU$_{12}$ ^{URU}*Ne-ri-ik ku-iš nu-kán šu-up-pí* ^{GIŠ}GIDRU ⌜*e*⌝-[*ep-zi*
9′ ⌜ŠÀ⌝ ⌜É⌝-*ŠÚ ar-ta-ri nu* ^{LÚ}GUDU$_{12}$ *A-NA* ^{D}U *Za*!-*ḫa*[*-lu-uq-qa*
10′ ⌜2⌝ EZEN$_4$.MEŠ 1 EZEN$_4$ *zé-e-ni* 1 EZEN$_4$![31] *ḫa-me-eš-ḫi* x x x[
11′ 1 UDU 1 *PA* 3 BÁN ZÌ.DA DUR$_5$[32] 1 DUG.KA.GAG 1 ^{DUG}ÚTUL *gán-ga-ti ḫ*[*a-me-eš-ḫi*
12′ [x] *PA* ZÌ.DA 1 DUG.KA.GAG 1 ^{DUG}ÚTUL *gán*<-*ga*>-*ti zé-e-ni* ŠU.NÍGIN 1 U[DU 4 *PA* 5 BÁN]
13′ *tar-ša-an ma-al-la-an ŠA* É ^{LÚ}GUDU$_{12}$

14′ ŠU.NÍGIN.GAL 3 UDU![33] 16 *PA* 5 BÁN *tar-ša-an ma-al-la-an A-NA* [12 EZEN$_4$.ITI.KAM]
15′ *Ù*! *A-NA* 2![34] EZEN$_4$.MEŠ ^{LÚ}SANGA ^{LÚ}GUDU$_{12}$-*i̯a* T[A$^{?}$
16′ two lines *in rasura*

17′ *ŠA* ^{m}NIR.GÁL ^{GIŠ}*kur-ta-za* 12 EZEN$_4$.I[TI.KAM
18′ EZEN$_4$ *zé-e-ni-ma UL* DÙ-*an-za* [
19′ *gul-za-tar.*ḪI.A *nu* EZEN$_4$ Ú.B[AR$_8$

20′ *ŠA A-BI A-BI* ^{D}UTU-*ŠI-m*[*a*
21′ *i-i̯a-an-za* EZEN$_4$ Ú.B[AR$_8$

22′ *an-na-a*[*l-la-za tup-pí-za*[35]
23′ *nu* x[
24′ x[
25′ *pí*[-
26′ x[

Obv. II

1′ [ ]x x x[ ]x-⌜*ir*⌝
2′ [-]*u̯a-an-zi*
3′ [ ]x[ ]x x-*u̯a-ra-aš*
4′ [ ]x[ ] *ḫu-u-ma-an-ti-i̯a-u̯a-ra-aš-kán*!

as pointed out by Th.P.J. van den Hout, RlA VII (1990) 523[b], there is no certain attestation of SÌLA=*QÛ* in the Boğazköy texts.
[30] Text has AD-.
[31] Text has EZENxU.
[32] Collated by van den Hout.
[33] Text has 3.
[34] The sign before EZEN$_4$ is not clear. G. del Monte, OA XVII (1978) 182, reads "4!". The reading "2!" probably is to be preferred, cf. line IV 28′.
[35] Cf. III 26′.

5′ [ ] *šal-li-iš*

6′ [DINGIR-]*LUM-m*[*a an-na-al-la-*]⌜*za*⌝[36] *tup-pí-i̯a-za* GIM-*an*
7′ [ ] x x [ ] *e-eš-ta I-NA* URU*Ne-ri-iq-qa-aš-kán*⌝
8′ [ ]x *na-aš QA-TAM-MA-pát*
9′ [ ]*A-BU-NI-u̯a-an-na-aš*
10′ [D]INGIR-*LUM-pát-u̯a ša-ku-u̯a-šar-ra-aš*
11′ [URU*N*]*e-ri-ik-ki-u̯a-kán*
12′ [ ]x-*ta*

13′ [ ]x GIŠ*ḫa-ti-ú-i-ta-an*
14′ [*UM*?-*M*]*A*? LÚ.MEŠ É.DINGIR-*LIM*
15′ [ ]*e-eš-ta*
16′ [ ]x-⌜*ra*⌝-*a ḫar-ak-ta*
17′ [ ] (empty)

18′ [ ]x-*ma*
19′ [(-)]*an-da-ma-kán*
20′ [ ] (empty)
21′ [ ]x-*da*
22′ [ ] (empty)
23′ [*z*]*i-la-a*[*š*[37]]NU.SIG$_5$

Rev. III
1′ 1? x[
2′ *pa*[-
3′ *ku-u-*⌜*uš*⌝?[

4′ ŠU.NÍGIN 3 x[
5′ *ŠA* EZEN$_4$.MEŠ x[

6′ *ḫa-az-zi-ú-i* x[
7′ LÚSANGA-*ši šu-up-pí-iš*[

8′ KÙ.BABBAR KÙ.GI *kap-pu-u̯a-a-an* ⌜*UL*⌝[

9′ LÚSANGA mDUTU-LÚ-*iš* 7 LÚ.MEŠ 2 DUMU.NITA[
10′ ŠU.NÍGIN 17 SAG.DU.MEŠ *pa-ri-i̯a-na-aš-kán* LÚSA[NGA
11′ LÚKISAL.LUḪ 1 <LÚ> GIŠTUKUL LÚNAR-*i̯a-aš-ši*[
12′ 1 É.DINGIR-*LIM ŠA* D*ZA-BA*$_4$-*BA*$_4$ URU*N*[*e-ri-ik*

13′ *A-NA* DU AN-*E* 12 EZEN$_4$.ITI.KAM 1 EZEN$_4$ Ú.B[AR$_8$ 1 EZEN$_4$ *zé-e-ni*]
14′ *ki-nu-un* LÚSANGA *IŠ-TU* É-*ŠÚ e-eš-ša-*⌜*i*⌝[

[36] Restoration by G. del Monte, OA XVII (1978) 182.
[37] As restored by G. del Monte, OA XVII (1978) 183. For *zilaš* in a probable cult inventory cf. *zi-la-aš* SIG$_5$ in VBoT 83:6′, and see ch. 7.A.

15′ 2 BÁN ZÌ.DA 1 DUG KAŠ 1 DUGÚTUL TU$_7$ *gán-ga*$_5$-*ti* ⌜*A*⌝[-*NA*] 1 ⌜EZEN$_4$⌝.[IT]I.K[AM]

16′ 1 UDU 1 *PA* 3 BÁN ZÌ.DA 1 DUG.KA.GAG 1 DUG T[U$_7$ *gá*]*n-*⌜*ga*$_5$⌝-⌜*ti*⌝ ⌜EZEN$_4$⌝ Ú.BAR$_8$
17′ 1 UDU 1 *PA* ZÌ.DA 1 DUG.KA.GAG 1 DUGÚTUL TU$_7$ *g*[*á*]*n-ga*$_5$-*ti* EZEN$_4$ *zé-e-*⌜*ni*⌝
18′ *ar-kam-ma-an-na ku-u̯a-pí* ⌜URU⌝x-*ta-a-za ú-da-an-zi*
19′ [*n*]*u*? 1 DUG KAŠ 1 BÁN ZÌ.DA LÚSANGA⌝ DU AN-*E pa-a-i*

20′ [ŠU.NÍG]IN 12 *PA tar-*⌜*ša*⌝-*an* ⌜*ma*⌝-*al-la-an A-NA* 12 EZEN$_4$.ITI.KAM
21′ [*Ù A-NA*] ⌜2⌝? E[ZE]N$_4$?.[ME]Š? LÚSANGA *IŠ-TU É-ŠÚ ki-nu-un* SUM-*zi*

22′ [*ŠA A-BI*] *A-BI* DUTU-*ŠI* GIŠ*kur-ta-za* 1 EZEN$_4$.GIBIL 1 EZEN$_4$ *ḫar-pa-aš*
23′ [ ]EZEN$_4$ *ḫa-me-eš-ḫa-an-ta-aš-ma UL* DÙ-*an-za*
24′ [*ḫal-ku-eš-*]*šar-ma kiš-šu-u̯a-an-pát ki-nu-un ma-ši-u̯a-an*
25′ [*A-NA*]EZEN$_4$ *zé-e-ni* EZ[E]N$_4$ Ú.BAR$_8$-*aš-ša pé-eš-kán-zi UL-kán u̯a-ag-ga*⌝-*ri*⌝[38]

26′ [*an-na-l*]*a-za tup-pí-za* EZ[E]N$_4$.MEŠ *ḫa-zi-ú-i UL ku-it-ki* KAR-*u-en*

27′ [KÙ.BABBAR KÙ.G]I *ŠA* DU AN-*E kap-pu-u̯a-a-an* 3 GÚ.GUD KÙ.BABBAR
28′ [ ] KÙ.BABBAR 1 *BI-IB-RU* UDU.KUR.RA KÙ.BABBAR 4 GÌR.MEŠ *a-ra-an-za*
29′ [ ]x-*eš-ši-i̯a-tar* KÙ.BABBAR *ŠA* x x GAL *IŠ-TU* GIŠ*ḫar-ḫa-ti*
30′ [-]*zu-ú kap-pu-u̯a-u-en UM-MA* m*Lu-pa-ak-ki*
31′ [ ]x-*u̯a an-na-la-za UL ú-uk ḫar-ku-un*
32′ ⌜*IŠ*⌝-⌜*TU*⌝ UD.KAM mNIR.GÁL-*u̯a-ra-an ku-iš ḫar-ta*
33′ *nu-u̯a-ra-aš INA* URU*U-ut-ru-na A-NA* DU *Ne-ri-ik* LÚSANGA DÙ-*an-za*
34′ [*k*]*u-it-ma-u̯a am-mu-uk* LÚSANGA *i-e-er nu-u̯a-mu Ú-NU-TE*.MEŠ
35′ [*k*]*u-e* EGIR-*pa ma-ni-i̯a-aḫ-ḫi-ir nu-u̯a-ra-at ti-it-ti-i̯a-an*

36′ [*U*]*M-MA* LÚ.MEŠ É.DINGIR-*LIM an-na-la-za-u̯a-kán* DINGIR-*LUM* É.ŠÀ-*ni*
37′ [EGI]R-*an e-eš-ta nu-u̯a-ra-an pa-an-ku-uš UL uš-gít*[39]
38′ [*k*]*i-nu-un-ma-aš-kán* GIŠ*iš-ta-*⌜*na*⌝[-*ni*] GUB-*ri*

39′ [LÚSA]NGA m*Lu-pa-ak-kiš* 4 LÚ.ME[Š É.DINGIR-*LIM* x]⌜SAG⌝.⌜DU⌝.⌜MEŠ⌝
40′ [ARAD.MEŠ] DU AN-*E* 1 SÌLA?-MA? L[Ú?

41′ [*a*]*n-na-*⌜*la*⌝-*za* URU*N*[*e-ri-ik*?
42′ [ ] x x [

Rev. IV
1′ [ ] x x x x x [

[38] HW^2 Ḫ (1994) 127^{b} translates "es spielt keine Rolle", apparently reading *duqqari*.
[39] Cf. H. Hoffner, JAOS CIX (1989) 89^{b}.

2′ [ ]x x+5 [DUM]U.MEŠ ARAD.MEŠ [^{D}LAMMA

3′ ⌜^{D}⌝*Te-li-pí-nu-un an-na-*⌜*al*⌝[*-la-za tup-pí-i̯a-za*
4′ [K]AR-*u*[a)]*-en* ^{URU}[a)]*Ne-ri-ik-ki-i̯*[*a*
5′ ⌜x+1⌝ ^{GIŠ}*ma-ri-uš* KÙ.BABBAR GAR.RA *u̯a*-x[KÙ.G]I GAR.RA
6′ *i-u̯a-ar i-i̯a-an-te-eš* 1 ^{GIŠ}x[
7′ 1 ZA.ḪUM ^{NA_4}GUG KÙ.GI GAR.RA x[
8′ ⌜*e*⌝*-eš-ta* EZEN$_4$.MEŠ-*ma-aš-ši* EZEN$_4$.⌜ITI⌝.[KAM
9′ *tup-pí-i̯a-za UL ku-i-e-eš-qa* KAR-*u*[*-en*]

10′ [*I*]*Š-TU A-BI A-BI* ^{D}UTU-*ŠI-i̯a* ^{GIŠ}*gur-ta-za* DINGIR.ME[Š
11′ [EZE]N$_4$.MEŠ EZEN$_4$.ITI.KAM *UL ku-i-e-eš-qa* KAR-*u-e*[*n*]x
12′ [*UM-M*]*A* LÚ.MEŠ É.DINGIR-*LIM* ^{D}*Te-li-pí-nu-un-u̯a* DINGIR.MEŠ ^{U}[^{RU}
13′ [^{m}NI]R$^{?}$[.GÁ]L$^{?}$ x ⌜*I*⌝*-NA* ^{URU}*Ut-ru-na i-i̯a-at nu-u̯a-ra-aš*[
14′ x[ ]x [ ]x[40] *ar-ta-at* KÙ.BABBAR-*ma-u̯a* KÙ.GI[ ]x[a)]*-an*
15′ *na-a-u̯i*$_5$ *ku-it-ki e-eš-ta nu-u̯a-za A-BI* ^{D}UTU-*ŠI* [
16′ *ku-u̯a-pí*[a)] *I-NA* ^{URU}*Ut-ru-ú-na* EZEN$_4$ *pu-ru-ul-li-*⌜*i̯a*⌝[*-aš*]
17′ *i-i̯a-at nu-u̯a-kán A-NA ṬUP-PA*.ḪI.A EZEN$_4$ *pu-ru-ul-li-i̯*[*a-aš*]
18′ ^{D}*Te-li-pí-nu-un ḫa-az-zi-ú-i-i̯a-aš an-da* KAR-⌜*er*⌝[a)]
19′ *nu-u̯a-ra-an* ZA.ḪUM KÙ.BABBAR TUR *i-e-er na-aš ki-nu-un*
20′ ZA.ḪUM KÙ.BABBAR TUR *na-aš-*⌜*kán*⌝ *A-NA* ^{GIŠ}ZAG.GAR.RA-*TI*
21′ *A-NA* ^{D}LAMMA GAM-*an* GUB-*ri*

22′ *ki-nu-un-ma-aš-ši* 12 EZEN$_4$.ITI.KAM 1 EZEN$_4$ *zé-e-ni*
23′ EZEN$_4$ *ḫa-mé-eš-ḫi* ^{LÚ}SANGA *IŠ-TU* É-*ŠÚ e-eš-ša-i*
24′ 2 BÁN ZÌ.DA 1 DUG KAŠ 1 ^{DUG}ÚTUL ⌜GÚ⌝.GAL.GAL *A-NA* 1 EZEN$_4$.ITI.K[AM

25′ 1 UDU 2 *PA* 3 BÁN ZÌ.DA 1 DUG.KA.GAG *A-NA* EZEN$_4$ Ú.BAR$_8$*-aš*

26′ 1 UDU 1 *PA* ZÌ.DA 1 ^{DUG}ÚTUL GÚ.GAL.GAL *A-NA* EZEN$_4$ *zé-e-ni*

27′ ŠU.NÍGIN 2 UDU 11 *PA* 4 BÁN *tar-ša-an ma-al-la-an*
28′ *A-NA* 12 EZEN$_4$.ITI.KAM *Ù A-NA* 2 EZEN$_4$.MEŠ ^{LÚ}SANGA TA ⌜É⌝[*-ŠÚ*]
29′ *pé-eš-ki-iz-zi*

30′ ^{LÚ}SANGA ^{m}*Gal-li-li-iš* 1 LÚ 1 MUNUS-*TUM* 1 DUMU.NITA 1 DUMU.MUNUS
31′ 4 SAG.DU.MEŠ ARAD.MEŠ ^{D}*Te-li-pí-nu* 1 É.DINGIR-*LIM ŠA* ^{D}LAMMA
32′ *Ù ŠA* ^{D}*Te-li-pí-nu*

33′ *Ḫal-ki-iš* ^{URU}*Ne-ri-ik-ki-kán an-na-al-li*
34′ ^{GIŠ}*gur-ta A-NA ŠUM-MU* DINGIR.MEŠ *an-da ŠUM-an i-i̯a-an-za*
35′ *A-NA* KASKAL DUMU.LUGAL-*i̯a-aš-kán an-na-al-li an-da* É-*ri*
36′ *i-i̯a-an-za* DUMU.LUGAL *ku-u̯a-pí ú-iz-zi na-aš ḫu-u-da-ak*
37′ *I-NA* É *Ḫal-ki pé-ra-an pa-ra-a pa-iz-zi*
38′ *na-an* ^{m}NIR.GÁL ALAM *i-i̯a-at*

---

[40] G. del Monte, OA XVII (1978) 185 suggests reading ⌜*I*⌝$^{?}$[*-NA*]⌜É⌝$^{?}$ [^{D}LAMM]A$^{?}$.

39′ ⌜*na*⌝-⌜*aš*⌝-⌜*kán*⌝ ŠÀ É ^{D}U ^{URU}*Ne-ri-iq-qa*
40′ [*A-NA*] *PA-NI* ^{D}U ^{URU}*Ne-ri-iq-qa* GUB-*ri*
41′ [EZ]EN$_4$.MEŠ$^{!}$-*ma-aš-ši UL ku-i-e-eš-qa* GAM-*an ḫa-ma-a*[*n-kán*(-)

a): erasure.

Obv. I

1′ [2 *SŪTU* of flou]r, 1 vessel of beer, 1 pot of vegetabl[e so]up [for 1 monthly festival].

2′ [1 sheep, 1 *PAR*]*ĪSU* (and) 3 *SŪTU* of flour, 1 vessel of KA.GAG-beer, 1 pot of [vegetable]so[up for the spring festival].

3′ 1 sheep, 1 *PARĪSU* of flour, 1 vessel of KA.GAG-beer, 1 pot of [v]egetable [soup for the autumn festival].

4′ Sum: 6 *PARĪSU* (and) 3 *SŪTU* of flour, 4½ *SŪTU* of beer wort, 4½ *SŪTU* of malt, 3 *PAR*[*ĪSU*
5′ 2 *SŪTU* (and) 2 handful of broad beans(?).

6′ Total sum: 2 sheep, 12 *PARĪSU* of roasted (and) milled (grain) for 12 [monthly festivals]
7′ and for the 2 festivals in autumn and spring; the priest [regularly delivers] (it) on the cost of [his house].

8′ Who (is) the anointed priest of Nerik and h[olds(?)] the pure sceptre [
9′ stands[41] in his[42] house. The anointed priest to the Stormgod of (the town of) Zaḫa[luqqa
10′ The two festivals -1 autumn festival (and) 1 spring festival- ... [
11′ 1 sheep, 1 *PARĪSU* (and) 3 *SŪTU* of moist flour, 1 vessel of KA.GAG-beer, 1 pot of vegetable (soup) [in] s[pring]
12′ (x) *PARĪSU* of flour, 1 vessel of KA.GAG-beer, 1 pot of vege<ta>ble (soup) in autumn. Sum: 1 she[ep, 4 *PARĪSU* (and) 5 *SŪTU*]
13′ of roasted (and) milled (grain) of the house of the anointed priest.

14′ Total sum: 3 sheep, 16 *PARĪSU* (and) 5 *SŪTU* of roasted (and) milled (grain) for [12 monthly festivals]
15′ and for the 2 festivals. The priest and the anointed priest fr[om(?)
16′ (two lines *in rasura*)

17′ On a *kurta*(-tablet) of Muu̯attalliš 12 m[onthly] festivals[
18′ The autumn festival however not celebrated [
19′ *gulzatar*(-tablet)s and the festival of sp[ring

---

[41] The subject of this verb probably is a cult object connected with the Stormgod of Zaḫaluqqa.
[42] This refers to the priest of line IV 8′.

20′ Of the grandfather of His Majesty howe[ver[43]
21′ celebrated. The festival of sp[ring

(lines 22′–26′: too fragmentary for a translation; 22′ "[on] an ol[d tablet"?)

Obv. II

1′–5′: report in direct speech: -*u̯ar*- in 3′ and 4′)
6′ As the [god] on an [old] tablet
7′ [ ] ... [ ] he was. In (the town of) Nerik he
8′ [ ] ... and he (spoke)(?) just so:
9′ ["]our father us
10′ [" the g]od complete
11′ ["]in [(the town of) N]erik
12′ ["] ..."

(13′–23′: too fragmentary for a translation; 13′ "inventoried"; 15′–16′ declaration of temple personnel?; 23′ oracle report?)

Rev. III

(1′–5′: too fragmentary for a translation)
6′ A rite ... [
7′ For him a pure priest[

8′ The silver (and) gold have been counted. Not[

9′ Priest Tiu̯atazitiš. 7 men, 2 boys[
10′ Sum: 17 persons; in addition to them the pr[iest
11′ a fore-court cleaner, 1 "<man> of the weapon" and a singer for him[
12′ 1 temple of *ZABABA* of (the town of) N[erik

13′ For the Stormgod of Heaven 12 monthly festivals, 1 sp[ring] festival[, 1 autumn festival]
14′ the priest now regularly celebrates on the cost of his house.[

15′ 2 *SŪTU* of flour, 1 vessel of beer, 1 pot of vegetable soup f[or] 1 [mo]nth[ly] festival.

16′ 1 sheep, 1 *PARĪSU* (and) 3 *SŪTU* of flour, 1 vessel of KA.GAG-beer, 1 po[t] of [ve]getable (soup) (for) the spring festival.
17′ 1 sheep, 1 *PARĪSU* of flour, 1 vessel of KA.GAG-beer, 1 pot of v[e]getable soup (for) the autumn festival.
18′ And when they bring the tribute from (the town of) x-ta
19′ the priest of the Stormgod of Heaven delivers 1 vessel of beer (and) 1 *SŪTU* of flour.

---

[43] Probably reference is made here to some sort of documentation, cf. I 17′ and III 22′, IV 10′.

20′ [Su]m: 12 *PARĪSU* of roasted (and) milled (grain) for 12 monthly festivals
21′ [and for] the 2(?) festivals (?); the priest delivers (them) now regularly on the cost of his house.

22′ On a *kurta*(-tablet) of the [grand]father of His Majesty 1 new festival, 1 festival of the sheaf
23′ [ ]the spring festival however is not celebrated.
24′ The [rati]on is exactly as follows: as much as they now (deliver)
25′ [for] the autumn festival, they also regularly deliver for the spring fest[iv]al; it is not lacking.

26′ The festivals on the [anci]ent tablet: we did not find any rite.

27′ [The silver (and) gol]d of the Stormgod of Heaven have been counted: 3 oxen neck (rhytons) of silver,
28′ [ ]of silver, one mountain sheep rhyton of silver, standing on 4 feet,
29′ [an ...]x-*eššiu̯atar* of silver of ... with/from ... [
30′ [-]*zū*(?) we counted. Thus (spoke) Lupakkiš:
31′ "Formerly I did not have [ ].
32′ The man who had it since the days of Muu̯attalliš
33′ has been made priest to the Stormgod of (the town of) Nerik in (the town of) Utruna.
34′ The utensils they handed over to me [a]s they made me priest
35′ have been set up."

36′ [T]hus (spoke) the men of the temple: "Formerly the god was (standing)
37′ [at the rea]r end of the inner room and the community did not see him."
38′ Now he is standing on the alta[r].

39′ Priest Lupakkiš. 4 me[n of the temp[le, x] persons
40′ [as servants of] the Stormgod of Heaven ... [

41′ [f]ormerly (the town of) N[erik(?)
42′ [ ] ... [

Rev. IV

1′ [ ] ... [
2′ [ ]x+5 [bo]ys as servants of[LAMMA.

3′ (The god) Telipinuš [on] an ol[d tablet
4′ we have [f]ound. An[d] in (the town of) Nerik[
5′ x+1 spears, inlaid with silver ... [ ] made like [...],
6′ inlaid[with gol]d, 1 ... [
7′ one cup of carneol, inlaid with gold ... [
8′ there was. The festivals for him however - a month[ly] festival[
9′ w[e] have not found any on the tablet.

10′ And on the *kurta*(-tablet) [f]rom (the time of) the grandfather of His Majesty the god[s
11′ [the fest]ivals, the monthly festival -w[e] have not found any[ ] ...
12′ Thus (spoke) the men of the temple: "Telipinuš (and) the gods of (the town of)[
13′ [Muuạ]tt[all]iš(?) made[44] ... in (the town of) Utruna. And he[
14′ ... [ ] ... [ ] ...[45] he was standing. The silver however (and) the gold[ ] ...
15′ there was not any yet. When the father of His Majesty [
16′ celebrated the *purull*[*i*] festival in (the town of) Utruna,
17′ they have found Telipinuš in the ceremonies
18′ on the tablets of the *purull*[*i*] festival.
19′ They made him (in the form of) a little cup of silver." Now he (is)
20′ (in the form of) a little cup of silver and stands on the altar
21′ next to LAMMA.

22′ Now the priest regularly celebrates for him 12 monthly festivals, 1 autumn festival
23′ (and) a spring festival on the cost of his house:
24′ 2 *SŪTU* of flour, 1 vessel of beer and 1 pot of broad beans for 1 monthl[y] festival;

25′ 1 sheep, 2 *PARĪSU* (and) 3 *SŪTU* of flour, 1 vessel of KA.GAG-beer for the spring festival;

26′ 1 sheep, 1 *PARĪSU* of flour (and) 1 pot of broad beans for the autumn festival.

27′ Sum: 2 sheep, 11 *PARĪSU* (and) 4 *SŪTU* of roasted (and) milled (grain)
28′ for 12 monthly festivals and for the 2 festivals; the priest delivers them regularly
29′ on the cost of [his] house.

30′ Priest Galliliš. 1 man, 1 woman, 1 boy (and) 1 girl:
31′ 4 persons as servants of Telipinuš. 1 temple of LAMMA
32′ and of Telipinuš.

33′ Ḫalkiš. In (the town of) Nerik she has been mentioned[46] by her name
34′ amongst the names of the gods on an ancient *kurta*(-tablet).
35′ And during the journey of the prince she is celebrated
36′ in her ancient house. When the prince arrives, he goes at first
37′ immediately into the house of Ḫalkiš.
38′ Muuạttalliš made her (in the form of) a statue
39′ and in the house of the Stormgod of (the town of) Nerik
40′ she stands [in] front of the Stormgod of (the town of) Nerik.
41′ However, there have not been estab[lished] any [fest]ivals for her.

[44] Rather than "celebrated", because there is no *-za* after ^{D}*Telipinun-uạ* in line 12′. Probably there is a reference here to the manufacture of a cult object, as in lines 19′–20′. In that case lines 13′–14′ speak about the place where the cult object was put, cf. 20′–21′.
[45] G. del Monte, OA XVII (1978) 185 suggests: "[in] the temple(?) of [LAMM]A(?)".
[46] Literally "made".

b) Texts mentioning Tudḫaliiạš.

In this section nine texts containing the name of Tudḫaliiạš will be treated. With a view to the text treated above it is certain that this Tudḫaliiạš is Tudḫaliiạš IV; the palaeographical characteristics of the texts support this conclusion.

Cult objects-Offerings-Festivals

2 KBo XXVI 188 (CTH 525)

^{m}*Tudḫaliiạš* is mentioned in I 6′.

Palaeography: Concerning the palaeography are to be noted: a **younger** URU in I 3′; two **younger** LI's in I 5′ and 6′. The script of the text is thereby dated to the 13th century.

Content: The text treats festivals for the Stormgod of Kaštama (I 1′–4′), a cult object for Zaliiạnuš (I 5′–6′) and a festival description (IV 1–3).

Obv. I
1′ ⌜2⌝ UDU 6 *PA* 1 BÁN ZÌ.DA[47] 5 BÁN BAPPI[R
2′ 2 BÁN GÚ.GAL.GAL ^{LÚ}SANGA TA ⌜É⌝-⌜*ŠU*⌝[48][
3′ *A-NA* ^{D}U ^{URU}*Kaš-da-ma nu* ^{LÚ}x[
4′ *nu ku-u-uš* EZEN$_4$.MEŠ *a-pa-a-aš*[

5′ $^{ḪUR.SAG}$*Za-li-iạ-nu-uš* DINGIR.MEŠ-*t*[*ar*
6′ ^{m}*Tu-ud-ḫa-li-iạ-aš kiš-a*[*n*

Rev. IV
1 ⌜*lu*⌝-*kat-ti-ma* ^{GIŠ}ZAG.GAR.RA-*ni* x[
2 LÚ.MEŠ É.DINGIR-*LIM an-da* x[
3 GAL.ḪI.A-*kán aš-ša-nu-uạ*[*-an-zi*

4 [ ]x x[

Obv. I
1′ Two sheep, 6 *PARĪSU* (and) 1 *SŪTU* of flour, 5 *SŪTU* of beer wor[t
2′ two *SŪTU* of broad beans the priest [...] on the cost of his house[49][
3′ for the Stormgod of (the town of) Kaštama. And the ...[
4′ And these festivals, that one[

5′ (Mountain) Zaliiạnuš. The divine statu[es

[47] Text has DA.DA.
[48] Or ⌜É⌝.[DI]NGIR[-*LIM*.
[49] Or "from the [t]emp[le]".

6′ Tudḫaliiaš as follow[s

Rev. IV
1 The next day on the altar x[
2 The men of the temple in(to) x[
3 T[hey] provide for[50] the cups[

4 [ ] x x[

3 KUB VII 24 + KUB LVIII 29 (CTH 506)

KUB VII 24 has already been edited by Carter in his dissertation[51]. After the publication of KUB LVIII (1988) it was found that KUB LVIII 29 formed a join with KUB VII 24[52]. It therefore seems worth while to present the text anew.

The name of ^{D}UTU-*ŠI* ^{m}*Tudḫaliiaš* is to be found in I 2′.

Palaeography: The following signs are written in their **younger** shapes: IG (IV 10′); URU (I 4, IV 10′, 13′, 2 times in 15′); these signs date the script of the text to the 13th century. The young form of SÌLA (IV 10′, 14′) points at a dating "Ḫattušiliš III/later".

Content: As stated by the colophon (IV 14′–15′), the text treats the divine mountains Malimaliiaš and Ḫaparḫunaš, and the gods of the towns of Takkupša and Ḫauualkina. The text as it is preserved is concerned with Malimaliiaš (in either all the remains of column I, or up to and including I 23) and, probably, with Ḫauualkina (in IV 1′–13′). It is possible, but by no means certain, that the double paragraph stroke between I 23 and 24 announces the beginning of the treatment of Ḫaparḫunaš. The contents of Obv. I can thus be summarized as follows:

1–4: Bildbeschreibung of cult statue of mountain Malimaliiaš in the temple of Kukumušaš;
I 4–5: Disposal of *ḫuuaši*-stone, which is to be brought to Taḫniuara(?);
I 6–23: Autumn (I 6–10) and spring (I 11–23) festival for Malimaliiaš;
I 24–?: Mountain Ḫaparḫunaš (or I 24–26 still belonging to treatment of Malimaliiaš?).

It is remarkable that the gods treated in column IV – probably gods of Ḫauualkina (see above) – are represented by *ḫuuaši*'s[53] only; that is at least what the preserved fragment of this column seems to suggest. In contrast with this lines I 1–3 describe a statue for

[50] The verb *aššanu-* has been translated as "to arrange (for display)" by C. Carter in his Cult-Inventories (1962), see esp. p.178. A. Kammenhuber, HW² sub *aššanu-*, followed by Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992), 95–96, proposes the translation "besorgen, versorgen", resp. "to care for, to provide for". This suggestion is taken over here.
[51] C. Carter, Diss. (1962) 116–122.
[52] See G. del Monte, OA XXVIII (1989) 164 and Th. van den Hout, BiOr XLVIII (1991) 581.
[53] I leave the word *ḫuuaši* untranslated. Common translations are "stele" or "betyle". For details on the *ḫuuaši* see ch. 5.B.

Malimaliiaš, instituted by Tudḫaliiaš. It is possible that the *ḫuuaši* mentioned in I 4 for the town of Taḫniuara formerly was a cult object that stood in the temple of mountain Kukumušaš[54].

Obv. I
1 $^{ḪUR.SAG}$*Ma-li-ma-li-ia-aš*[a)] *an-na-la-za* DINGIR.MEŠ-*tar Ú-UL e-eš-ta*
2 ^{D}UTU-*ŠI-an* ^{m}*Tu-ud-ḫa-li-ia-aš* ALAM LÚ AN.BAR 1 *še-kán* ½ *še-kán-na* [a)]...[a)]
3 IGI.ḪI.A KÙ.GI *A-NA* UR.MAḪ AN.BAR-*aš-kán ar-ta-ri* ŠÀ É $^{ḪUR.SAG}$*Ku-ku-mu-ša-an-kán*
4 *pé-tan*$_{x}$[!]-*zi* ^{NA_4}ZI.KIN-*ia-an-kán I-NA* ^{URU}*Taḫ-ni-ua-ra pa-aš-šu-i še-er ti-ia-an-zi*
5 1 *PA* ZÍZ 1 *PA* GEŠTIN ^{DUG}*ḫar-ši* ŠÀ É $^{ḪUR.SAG}$*Ku-ku-mi-ša iš-ḫu-u-ua-an-zi*

6 GIM-*an zé-na-aš* DÙ-*ri* ^{DUG}*ḫar-ši-ia-li-kán iš-ḫu-u-ua-an-zi* 1 UDU-*kán* BAL-*an-zi*
7 *šu-up-pa ḫu-u-e-ša-u-ua-za zé-ia-an-ta-za ti-ia-an-zi* ½ BÁN ZÌ.DA
8 1 ^{DUG}*ḫa-ni-ša-aš* KAŠ ^{GIŠ}ZAG.GAR.RA-*ni* 1 BÁN ZÌ.DA 1 ^{DUG}*ḫu-u-up-pár* KAŠ *aš-ša-nu-um-ma-aš*
9 NINDA.GUR$_4$.RA *pár-ši-*⌜*ia*⌝*-an-zi BI-IB-RI*.ḪI.A-*kán šu-un-na-an-zi* GU$_7$-*zi* NAG-*zi*
10 GAL.ḪI.A *aš-ša-nu-ua-an-zi*

11 GIM-*an-ma ḫa-me-eš*$_{15}$-*ḫa-an-za* DÙ-*r*[*i* ^{DUG}*ḫ*]*ar-ši-ia-*⌜*li*⌝[-*kán g*]*e-*⌜*e*⌝-⌜*nu*⌝-*u*[*a-an-z*]*i*
12 *ma-al-la-an-zi-at ḫar-*⌜*ra*⌝[55]-⌜*an*⌝-⌜*zi*⌝ *nu*[
13 *kat-ta pé-e-da*[*-a*]*n-zi* $^{ḪUR.SAG}$*Ma-l*[*i-ma-li-ia*
14 *pé-e-da*[*-a*]*n-zi nu-kán* 1 GUD [a)]...[a)] x[56][
15 ⌜*šu*⌝[57][*-u*]*p-pa ḫu-u-e-ša-u-u*[*a*(-) *z*]*é-*⌜*ia*⌝*-an-t*[*a*(-)
16 [^{D}]^{UG}⌜*ḫar*⌝*-ši-ia-li-ia-a*[*š*]x-*an*?-x[
17 NINDA.GUR$_4$.RA *pár-ši-ia-an*[*-zi BI-IB-*]*RI*.ḪI.A[*-kán šu-un-na-an-zi* GU$_7$-*zi*]
18 ⌜NAG⌝*-zi* GAL.ḪI.A-*kán* [*aš-ša-nu-ua-*]*an-zi*[
19 [DINGIR-*LUM*] *du-uš-kán-zi*[(-)*š*]*a-ma*[(-)
20 [ ]x *ḫu-ul-ḫu-l*[*i-ia ti-*]*ia-an*[*-zi mān* ^{D}UTU AN-*E*]
21 [*la-ḫur-n*]*u-uz-zi-uš*[*a*]*p-pa-an-zi* DING[IR?-*LUM*?
22 [ ]x-*up*?-x[-]*a-aš-ši* NINDA.GUR$_4$.RA[
23 [-]⌜*ra*⌝*-an* BAL-*an-*⌜*zi*⌝[

24 [ ]x-*mi-li-i*[*š*
25 [ALA]M LÚ AN.BAR x[
26 [ ]x [

[54] Cf. ch. 7.B and H.G. Güterbock, Fs Bittel (1983) 210–1.
[55] KUB LVIII 29 I starts here.
[56] Possibly GUD.M[AḪ, or, as suggested by G. del Monte, OA XXVIII (1989) 164: GUD.(ras.)API[N.LAL.
[57] KUB VII 24 Obv. ends here.

Rev. IV

1′ *ANA*[58] ⌈EZEN$_4$⌉ ⌈*zé*⌉[-*ni*

2′ ^{D}EREŠ.KI.GAL[^{NA_4}ZI.KIN?

3′ *ar-ta-ri* KÙ.⌈BABBAR⌉[

4′ [a)] ... [a)] NINDA *UP-NI* x[

5′ ^{D}U *a*⌈-*aš-ga-aš*[59] ^{NA_4}ZI.KIN ⌈*a*⌉[-

6′ ⌈KÙ⌉.BABBAR KÙ.GI *Ú-UL e-eš-zi*[

7′ 1[60] UDU ⌈90⌉?[61] NINDA *UP-NI* 3 ⌈DUG⌉ KAŠ ⌈*a*⌉[-

8′ ^{D}U *ḫar-ši-ḫa*[*r-š*]*i-i̯a-aš* ^{NA_4}ZI.KIN *ḫu*-x[

9′ *ANA* EZEN$_4$ *DI*$_{12}$-*ŠI* ⌈1⌉ ⌈UDU⌉ 30 NINDA.ḪI.A[a)]3 ⌈DUG⌉[62][KAŠ

10′ ^{D}U ^{URU}*Ne-ri-iq-qa* ^{NA_4}⌈ZI⌉.K[IN

11′ *ANA* EZEN$_4$ Ú.BAR$_8$-*ni*⌉?[63] 1 UDU 30 NINDA.ḪI.A 3 DUG KAŠ ⌈LÚ⌉?.MEŠ? x x[

12′ ^{D}*i̯a-ar-ri-iš* ^{NA_4}⌈ZI⌉.⌈KIN⌉.MEŠ ^{GIŠ}⌉TIR⌉ *ar-ta-ri* 1 UDU 30 NINDA.ḪI.A

13′ 3 DUG KAŠ *A-NA* EZEN$_4$⌉ *zé-ni* 1 UDU 30 NINDA.ḪI.A 3 DUG KAŠ LÚ.MEŠ URU-*LIM pé-eš-kán-zi*

14′ DUB.1.KAM *QA-TI nu-uš-ša-an* $^{ḪUR.SAG}$*Ma-li-ma-li-i̯a-aš* $^{ḪUR.SAG}$*Ḫa-pár-ḫu-na-aš*

15′ DINGIR.MEŠ ^{URU}*Ták-ku-up-ša* DINGIR.MEŠ ^{URU}*Ḫa-u̯a-al-ki-na a-ni-i̯a-an-te-eš*

[a)]: erasure.

Obv. I

1 (Mountain) Malimaliiaš. Formerly there were no divine representations.

2 His Majesty Tudḫaliiaš <made>[64] him[65] (in the form of) an iron statue of a man, of 1½ *šekan*;

3 his eyes (are) of gold; he stands on a lion of iron. Into the temple of (mountain) Kukumušaš

4 they carry him. (In the form of) a *ḫuu̯aši*(-stone) they place him in (the town of)

[58] With a view to *A-NA* in line 13′ this reading of the sign DIŠ is to be preferred here, as well as at the beginning of lines 9′ and 11′, to the reading "1".
[59] Cf. S. Košak, ZA LXXX (1990) 147.
[60] KUB VII 24 Rev. begins here.
[61] Or "30", with the standing vertical wedge being the last part of "UDU"?
[62] End of KUB LVIII 29 IV.
[63] Perhaps the supposed NI is part of the BURU$_{14}$-sign.
[64] Cf. C. Carter, Diss. (1962) 119.
[65] I.e. the divine mountain.

Taḫniu̯ara on top of a *paššu*-[66].

5 They pour 1 *PARĪSU* of spelt (and) 1 *PARĪSU* of wine into the *ḫarši*(-vessel) in the temple of (mountain) Kukumišaš.

6 When it becomes autumn, they pour into the *ḫaršii̯alli*(-vessel). They offer 1 sheep.

7 They put down meat, from the raw (and) from the cooked[67]. (There is) ½ *SŪTU* of flour

8 (and)1 *ḫanešša*(-vessel) of beer on the altar. (There is) 1 *SŪTU* of flour (and) 1 *ḫuppar*(-vessel) of beer for provision.

9 They break thick bread. They fill the rhytons. They eat. They drink.

10 They provide for the cups.

11 When it become[s] spring, [they b]reak open the [*ḫ*]*aršii̯alli*[(-vessel)].

12 They mill (and) grind it[68]. And[

13 th[e]y carry down. (Mountain) Mal[imalii̯aš

14 th[e]y carry. And 1 ox[69] [

15 M[e]at, [from? the] raw (and) [from? the c]ooked

16 into the *ḫaršii̯alli*(-[v]essel)[s[70]] ... [

17 Th[ey] break thick bread. [They fill the rhyt]ons. [They eat.]

18 They drink. They [provide for] the cups.[

19 They entertain [the deity.] ... [

20 [ ] Th[ey be]gin a fig[ht[71]. When the leafy] branches

21 [s]eize [the Sungod of Heaven[72]], the de[ity?

22 [ ] ... [ ] ... thick bread[

23 [ ] ... they offer[

24 [ ] ... [

25 [ ]an iron [stat]ue of a man[

26 [ ] ... [

Rev. IV

1′ for the aut[umn] festival.[

2′ EREŠ.KI.GAL.[A *ḫuu̯aši*(-stone)(?)

3′ stands. The silver[

4′ bread of an *UPNU* ... [

[66] A kind of elevation or raised structure; see CHD P/2 (1995) 211ª–212ª.
[67] For this translation, which does justice to the ablatives *ḫūešau̯u̯aza* and *zei̯antaza*, see H. Kümmel, StBoT 3 (1967) 12–13 and J. Puhvel, HED 3 (1991) 336; CHD L-N/2 (1983) 166 translates freer (and less awkward): "meat, (some) raw, (some) cooked".
[68] I.e. the contents of the vessel.
[69] Perhaps "bul[l" or "pl[ow]-ox".
[70] Dat.-Locat. Plur., cf. C. Carter, Diss. (1962) 186.
[71] Cf. C. Carter, JNES XLVII (1988) 185–186.
[72] For this translation see CHD L-N/1 (1980) 16ª.

5′ Stormgod of the Gate. A *ḫuu̯aši*(-stone) ... [
6′ There is no silver (nor) gold[
7′ 1 sheep, 90?[73] loaves of bread of an *UPNU* (and) 3 vessels of beer ...[

8′ Stormgod of the Thunder[st]orm. A *ḫuu̯aši*(-stone) ...[
9′ for the spring festival. 1 sheep, 30 loaves of bread (and) 3 vessels [of beer

---

10′ Stormgod of (the town of) Nerik. A *ḫuu̯a*[*ši*(-stone)
11′ for the spring festival. 1 sheep, 30 loaves of bread (and) 3 vessels of beer the men? ...[

12′ Ḫarriš. The *ḫuu̯aši*(-stone)s stand in the forest. 1 sheep, 30 loaves of bread,
13′ 3 vessels of beer for the autumn festival. 1 sheep, 30 loaves of bread (and) 3 vessels of beer the men of the town regularly deliver.

14′ First tablet; finished. On it (mountain) Malimaliiaš, (mountain) Ḫaparḫunaš,
15′ the deities of (the town of) Takkupša (and) the deities of (the town of) Ḫau̯alkina (are) treated.

4 KUB XXV 23 (CTH 525.3)

This text has been edited already in Carter's dissertation[74]. For the following transliteration and translation Carter's edition will be followed closely.

^{D}UTU-*ŠI* ^{m}*Tudḫaliiaš* is mentioned in IV 63′. Line IV 48′ contains the expression ^{D}UTU-*ŠI* ME-*iš*.

Palaeography: The palaeography of KUB XXV 23 belongs to that of the 13th century. **Younger** forms are attested of: AG (IV 61′); IG (IV 58′, 59′); LI (e.g. I 34′, 35′, 36′, 38′, IV 6); URU (numerous attestations, among which I 9′, 19′, 24′, 32′, 34′). The **young** form of SÌLA (IV 59′, Left Edge b) 4) dates the script to Ḫattušiliš III at the earliest.

KUB XXV 23 contains a conspicuous amount of scribal errors: missing signs (e.g. <AN->*E* in I 23′, ^{D}*Te-li-<pí->nu-un* in IV 4 and ^{DUG}*ḫa-<ni->iš-ša-aš* in Left Edge a) 2), wrong signs (^{NINDA}*ḫar-ši-ia-aš* for ^{DUG}*ḫar-ši-ia-aš* in I 49′) and even incomplete signs (-*R<I>*. in I 6′ and -*l<i>*- in I 22′); the number of erasures in the text is also striking.

Content: As its colophon informs us, the text is concerned with "the gods of (the town of) Urešta, the gods [of (the town of) x], and the gods of (the town of) Ḫakmišša, Telipunaš, Ḫu[u̯attaššiš], the Stormgod of the Thunderstorm (and) the Stormgod of the Rain" (IV 60′–62′).These subjects can be found back in the following sections of the text: –Town of Urešta:

(Mountain) Ḫalu̯annaš: I 1′–33′ (starting point lost).

[73] Or "30"?
[74] C. Carter, Diss. (1962) 154–176.

Stormgod of the Meadow: I 34′–50′.
(II 1′–9′: unclear.)
Ḫatipunaš: II 10′–29′.
(II 30′–end of III: lost; the "gods [of (the town of) x]" (IV 60′) must have been treated in this section.)
–Town of Ḫakmiš:
"Gods of Ḫakmiš": IV 1–3 (starting point lost).
Telipinuš : IV 4–10.
Ḫuu̯attaššiš: IV 10–22 (end lost).
(Approximately 10 lines lost.)
Stormgod of the Thunderstorm: IV 33′–46′.
Stormgod of the Rain: IV 47′–59′, Left Edge.
All sections are built up according to the same pattern: cult object (statue or *ḫuu̯aši*) – cultic offerings – Spring and (sometimes) Autumn Festivals.

Obv. I

1′ [GIM-*an-m*]*a z*[*é-e-ni* DÙ-*ri*
2′ ⌜^{LÚ}⌝SANGA GI[BIL?[75]
3′ *šu-up-pa ḫ*[*u-e-ša-u-u̯a-az zé-e-an-ta-az ti-ia-an-zi*
4′ 2 BÁN ZÌ.DA 1 ^{DU}[^{G}*ḫa-né-eš-ša-aš* KAŠ ^{DUG}*ḫar-ši šu-uḫ-ḫa-u-u̯a-aš*]
5′ ^{LÚ}SANGA *IŠ-TU* ⌜É⌝[-*ŠU pa-a-i* NINDA.GUR$_4$.R]A ⌜*pár*⌝-⌜*ši*⌝-*ia*-⌜*an*⌝[-*zi*]
6′ *BI-IB-RI*⌝.ḪI.A-*kán* ⌜*šu*⌝-⌜*u*⌝-⌜*u̯a*⌝-*an-zi a-da-an-z*[*i a-ku-u̯a-an-zi*]
7′ GAL.ḪI.A-*kán aš-ša-nu-u̯a-an-zi*

8′ GIM-*an-ma ḫa-mi-iš-ḫi* DÙ-*ri te-et-ḫa-i* ^{DUG}*ḫar*-⌜*ši*⌝ [*ge-e-nu-u̯a-an-zi na-at*]
9′ LÚ.MEŠ ^{URU}*Ú-ri-iš-ta ma-al-la-an-zi ḫar-ra-an-z*[*i*]

10′ *lu-kat-ti-ma* $^{LÚ.MEŠ}$SANGA $^{LÚ.MEŠ}$GUDU$_{12}$ *BE-LU*.ḪI.A *EL-LU-TI*.⌜ḪI⌝.⌜A⌝ x[
]x x x
11′ *an-da a*-⌜*ra*⌝-*an-zi nu* $^{ḪUR.SAG}$*Ḫal-u̯a-an-na-an* ḪUR.SAG-*i* ⌜UGU⌝ ⌜*pé*⌝-*tan*$_x$-*zi*
12′ *nu ma-a-an IŠ-TU* ^{LÚ}KÚR *kat-ta ki-it-ta-ri* ⌜*na*⌝[-*a*]*n* ḪUR.SAG-*i pé-tan*$_x$-*zi*
na-⌜*an*⌝ [^{NA_4}ZI.KIN *pé-ra-an ta-ni-nu-u̯a-an-zi*]
13′ ^{NA_4}ZI.KIN-*ia* ^{GIŠ}*ḫa-a-ra-u-i kat-ta-an ar*-⌜*ta*⌝-⌜*ri*⌝ 3! NINDA *UP-NI pár-ši-ia-an-zi*
14′ KAŠ-*ia ši-ip-pa-an-zi ma-a-an* ⌜*IŠ*⌝-⌜*TU*⌝ ^{LÚ}KÚR *Ú-UL kat-ta ki-it-ta*
15′ *na-an* ^{NA_4}ZI.KIN ^{GIŠ}*ḫa-ra-u-i ka*[*t-t*]*a-an* ÍD-*an-kán ta-pu-ša*
16′ *ta-ni-nu-u̯a-an-zi nu*-⌜*kán*⌝ [ ]x 1 GUD 8 UDU BAL-*an-ti* EN KUR-*TI pa-a-i*
17′ *šu-up-pa ḫu-e-ša-u-u̯a-a*[*z z*]*é-e-an-ta-az ti-ia-an-zi*
18′ NINDA.GUR$_4$.RA <^{DUG}>*ḫar-ši-ia-aš* 1 DUG ⌜KAŠ⌝ZAG.GAR.RA-*ni* 30 NINDA 4 DUG KAŠ *aš-ša-nu-um-ma-aš*
19′ ḪUR.SAG-*i-ia ku-e-eš* ⌜URU⌝.DIDLI.ḪI.A *a*-⌜*ra*⌝-*aḫ-za-an-da nu-za* NINDA KAŠ$^{a)}$ *da-pí-<an->-za*
20′ *ú*$^{a)}$-*da-i* NINDA.GUR$_4$.RA *pár-ši-ia-an-zi BI-IB-RI*.ḪI.A-*kán šu-u-u̯a-an-zi*

[75] For this restoration cf C. Carter, Diss. (1962) 180.

21′ *a-da-an-zi a-ku-ṵa-an-zi* G[A]L.ḪI.A-*kán šu-u-ṵa-an-zi PA-NI* DINGIR-*LIM*
22′ GÉŠPU[a)] *ḫu-ul-ḫu-li*[1]-*i̯a ti-eš-kán-zi du-uš-ki-iš-kán-zi*
23′ GIM-*an* [D]UTU <AN->*E la-aḫ-ḫur-nu-uz-zi-uš ap-pa-an-zi nu* DINGIR-*LIM*
24′ [a)]URU-*ri ar-ḫa pé-e-da-an-zi na-an-kán* ŠÀ É.DINGIR-*LIM ta-ni-nu-ṵa-an-zi*
25′ *šu-up-pa pé-ra-an ti-i̯a-an-zi* NINDA.GUR$_4$.RA *pár-ši-i̯a-an-zi* KAŠ-*i̯a ši-ip-pa-an-ti*

26′ *lu-kat-ti-ma* [LÚ]SANGA *I-NA* É-*ŠU A-NA* [ḪUR.SAG]*Ḫal-ṵa-an-na* EZEN$_4$ *DI*$_{12}$-*ŠI*
27′ [*I*]*Š-TU* É-*ŠU i-i̯a-an-zi* 1 UDU-*kán* BAL-*an-zi šu-up-pa ḫu-u-e-ša-u-ṵa-az*
28′ ⌜*zé*⌝-*an-ta*-⌜*az*⌝ *ti-i̯a-an-zi* 30 NINDA 3 DUG KAŠ *ŠA* É [LÚ]SANGA
29′ 10 NINDA 1 [DUG][*ḫ*]*u-up-pár* KAŠ[76] ZAG.GAR.RA-*ni* 20 NINDA 2 ⌜DUG⌝ KAŠ [DUG]*ḫu-up-pár* KAŠ *aš-ša-nu-um-ma-aš*
30′ NINDA.GUR$_4$.RA *pár-ši-i̯a-an-zi BI-IB-RI*.ḪI.A-*kán šu-u-ṵa-an-zi*
31′ *a-da-an*-⌜*zi*⌝ *a-ku-ṵa-an-zi* GAL.ḪI.A-*kán aš-ša-nu-ṵa-an-zi*

32′ *lu-kat-ti-ma* DINGIR-*LU*[*M š*]*a-ra-a da-an-zi na-an* [URU]*Ḫa-ak-miš-ši*
33′ *ar-ḫa pé-e-d*[*a-a*]*n-zi na-aš a-pí-i̯a*

34′ [D]U *Ú-ŠAL-LI* [URU]*Ú-ri-iš*-⌜*ta*⌝ [NA$_4$]ZI.KIN *ḫa-aš-ḫa-aš-ša-an* SIG$_5$ *ti-e-er*
35′ 1 *PA* ZÍZ [DUG]*ḫar-ši-i̯a-al*-⌜*li*⌝-*i̯a-aš* LÚ.MEŠ [URU]*Ú-ri-iš-ta*
36′ *I-NA* [URU]*Ḫa-ak-miš-ši* ŠÀ ⌜É⌝ [D]U *Ú-ŠAL-LI-kán iš-ḫu-u-ṵa-an-zi*
37′ ½ BÁN ZÌ.DA 1 [DUG]*ḫa-ni-iš*-⌜*ša*⌝-*aš* KAŠ [DUG]*ḫar-ši šu-uḫ-ḫa-ú-ṵa-aš*

38′ GIM-*an-ma ḫa-mi-iš-ḫi te-et-ḫa-i nu-kán* [DUG]*ḫar-ši-i̯a-al-li*
39′ *ge-nu-ṵa-an-zi na-at* LÚ.MEŠ [URU]⌜*Ú*⌝-*ri-iš-ta ḫar-ra-an-zi ma-al-la-an-zi*

40′ *lu-kat-ti-ma* ALAM *ŠA* [D]U Ú.SAL U[R]U⌜*Ḫa*⌝-*ak-miš kar-ap-pa-an-zi na-at pé-tan*$_x$-*zi*
41′ [a)]...[a)]*PA-NI* [NA$_4$]ZI.KIN *ta-ni-nu-ṵ*[*a-an-z*]*i* 1 GUD 7 UDU KUR-*iz-za pa-a-i*
42′ 1 UDU-*ma* LÚ.MEŠ [URU]*Ú-ri-iš-ta p*[*í-i̯a-a*]*n-zi* GUD-*kán* UDU.ḪI.⌜A⌝
43′ *ši-ip-pa-an-ta-an-zi šu-up-pa ḫu-e*[-*ša-u-ṵ*]*a-az zé*-⌜*e*⌝-⌜*an*⌝-*t*[*a-az*]
44′ *ti-i̯a-an-zi* NINDA.GUR$_4$.RA <[DUG]>*ḫar-ši-i̯a-aš* 1 [DU][G]*ḫu-up-pár* KA]Š ZAG.GAR.R[A-*ni*]
45′ 30 NINDA 3 DUG KAŠ *aš-ša-nu-um-ma-an*-⌜*zi*⌝[NINDA.GUR$_4$.RA *pár-ši-i̯a-an-zi*]
46′ *BI-IB-RI*.ḪI.A-*kán šu-u-ṵa-an-zi*[*a-da-an-zi a-ku-ṵa-an-zi*]
47′ GAL.ḪI.A-*kán aš-ša-nu-ṵa-an-zi d*[*u-uš-ki-iš-kán-zi*]
48′ GIM-*an-ma* [D]UTU AN-*E la-aḫ-ḫur-nu-u*[*z-zi-uš ap-pa-an-zi*]
49′ [a)]NINDA.GUR$_4$.RA [NINDA]*ḫar-ši-i̯a-aš kar-pa-an-zi*[DINGIR-*LUM-i̯a kar-pa-an-zi*]
50′ ŠÀ É [D]U Ú.SAL-*kán pé-tan*$_x$-*zi n*[*a-an-kán ta-ni-nu-ṵa-an-zi*]

Obv. II
1′ [a)].....[a)][
2′ 30 NINDA *UP-NI* 4 DUG KAŠ *aš*[-*ša-nu-um-ma-an-zi* NINDA.GUR$_4$.RA *pár-ši-i̯a-an-zi*]
3′ *BI-IB-RI*.ḪI.A-*kán š*[*u-u-ṵa-an-zi a-da-an-zi a-ku-ṵa-an-zi*]
4′ GAL.ḪI.A-*kán aš-ša-nu-ṵ*[*a-an-zi* GURUN *ú-da-an-zi* ZAG.GAR.RA-*ni*]
5′ *ti-i̯a-an-zi* UDU[*IŠ-TU* GURUN *ú-nu-ṵa-an-zi*]
6′ GA.KIN.AG *ta-ma-aš-š*[*a-an-zi PA-NI* DINGIR-*LIM ti-i̯a-an-zi*]
7′ UN.MEŠ-*ni-i̯a pí*[-*i̯a-an-zi PA-NI* DINGIR-*LIM* GÉŠPU *na-at*]
8′ *za-aḫ-ḫi-i̯a-an-zi d*[*u-uš-ki-iš-kán-zi*
9′ GIM-*an-ma* [D]UTU AN-⌜*E*⌝[*la-aḫ-ḫur-nu-uz-zi-uš ap-pa-an-zi ša-ša-nu-uš ti-i̯a-an-zi*]

10′ [D]*Ha-ti-pu-na-an* x[
11′ ŠÀ É [ḪUR.SAG]x[
12′ [NA$_4$]ZI.KIN-*ši*[*ḫu-u-kán-zi*

13′ 3 BÁN ZÍZ [DUG]*ḫar-š*[*i-i̯a-al-li*
14′ [a)].....[a)][

15′ GIM-*an-ma ḫa*[-*mi-iš-ḫi* DÙ-*ri te-et-ḫa-i nu-kán* [DUG]*ḫar-ši-i̯a-al-li*]
16′ *ge-nu-ṵa-an-z*[*i* LÚ.MEŠ [URU]*Ú-ri-iš-ta ma-al-la-an-zi ḫar-ra-an-zi*]

17′ *lu-kat-ti-ma* [
18′ [URU]*Ú-ri-i*[*š-ta*
19′ *nu ku-it-ma-a*[*n*
20′ *nu* ZAG.GAR.RA [a)]x[
21′ *nu-kán* 1 UDU B[AL-*an-zi šu-up-pa ḫu-e-ša-u-ṵa-az zé-e-an-ta-az*]
22′ *ti-i̯a-an-zi* [NINDA.GUR$_4$.RA [DUG]*ḫar-ši-i̯a-aš* 1 [DUG]*ḫu-up-pár* KAŠ ZAG.GAR.RA-*ni*]
23′ 30 NINDA *UP-NI* 3 DU[G KAŠ *aš-ša-nu-um-ma-aš* NINDA.GUR$_4$.RA *pár-ši-i̯a-an-zi*]
24′ *BI-IB-RI*.ḪI.A-*k*[*án šu-u-ṵa-an-zi a-da-an-zi a-ku-ṵa-an-zi*]
25′ GAL.ḪI.A-*kán aš-š*[*a-nu-ṵa-an-zi* DINGIR-*LUM-ma-aš-kán*]
26′ [MUNUS.MEŠ]*ḫa-az-za*[-*qa-ra du-uš-ki-iš-kán-zi* GIM-*an-ma* [D]UTU AN-*E*]
27′ *la-aḫ-ḫur-nu-u*[*z-zi-uš ap-pa-an-zi* DINGIR-*LUM*]
28′ *še-eš-zi* x[
29′ *nu-kán* DING[IR?

Rev. III Completely lost.

Rev. IV
1 *du-uš-ki-iš*-⌜*kán*⌝-*zi*[

---

2 *lu-kat-ti-ma* DINGIR.MEŠ [URU]*Ha-a*[*k-miš*
3 *na-aš-kán* ŠÀ É.DINGIR-*LIM t*[*a-ni-nu-ṵa-an-zi*

---

4 [D]*Te-li-*<*pí*>*nu-un* ALAM[*kar-pa-an-zi*]

[76] Inserted later above the line.

5 ŠÀ É ^{D}*ZA-BA*$_4$[77]*-BA*$_4$ *pé-t*[*an*$_x$*-zi*

6 2 BÁN ZÍZ ^{DUG}*ḫar-ši-i̯a-al-li*[*-i̯a-aš* x BÁN ZÌ.DA]
7 1 ^{DUG}*ḫa-ni-iš-sa-aš* KAŠ ^{D}[^{UG}*ḫar-ši šu-uḫ-ḫa-u-u̯a-aš*]

8 GIM-*an-ma ḫa-mi-iš-*⌈*ḫi*⌉ [*t*]*e*[*-et-ḫa-i* ^{DUG}*ḫar-ši-i̯a-al-li ge-nu-u̯a-an-zi na-at*]
9 *ma-al-la-an-*⌈*zi*⌉[*ḫar-ra-an-zi*
10 3 DUG KAŠ LÚ.M[EŠ

11 ^{D}*Ḫu-u̯a-at-t*[*a-aš-ši*
12 $^{a)}$KI.LAM[
13 ŠÀ É.DINGIR-*L*[*IM pé-tan*$_x$*-zi*
14 *na-at-ká*[*n*

15 EZEN$_4$.MEŠ *zé-*[*e-ni*
16 *an-da ḫa-*⌈*an*⌉[*-da-*

17 GIM-*an-*⌈*ma*⌉[*ḫa-mi-iš-ḫi te-et-ḫa-i* ^{DUG}*ḫar-ši-i̯a-al-li ge-nu-u̯a-an-zi na-at*]
18 ⌈*ma*⌉*-a*[*l-la-an-zi ḫar-ra-an-zi*
19 *nu* [
20 x[
21 ½? [
22 x[

(Ca. 10 lines lost.)

33′ [78] *PA-NI* DINGIR-*LIM* NINDA.Ì.E.DÉ.A *me-m*[*a-al*

(34′–36′ lost.)

37′ [ŠÀ] É.DI[NGIR-*LIM pé-tan*$_x$*-zi*

38′ [GI]M-*an DI*$_{12}$*-Š*[*I* DÙ-*ri te-et-ḫa-i* ^{DUG}*ḫar-ši-i̯a-al-li ge-nu-u̯a-an-zi*]
39′ [*n*]*a-at ma-a*[*l-la-an-zi ḫar-ra-an-zi šu-up-pa*]
40′ *ḫu-e-šu* ⌈*zé*⌉*-i*[*a-an ti-i̯a-an-zi* NINDA.GUR$_4$.RA ^{DUG}*ḫar-ši-i̯a-aš* DUG KAŠ]
41′ ^{GIŠ}ZAG.GAR.RA-*ni* 30 NINDA *U*[*P-NI* 3 DUG KAŠ *aš-ša-nu-um-ma-aš* NINDA.GUR$_4$.RA *pár-ši-i̯a-an-zi*]
42′ *BI-IB-RI*.HI.A-*kán šu-u*[*n-na-an-zi a-da-an-zi a-ku-u̯a-an-zi* GAL.ḪI.A-*kán aš-ša-nu-u̯a-an-zi*]
43′ *nu* 1 ^{DUG}*PUR-SÍ-TUM ḫar-ši-ḫar-ši*[
44′ *na-at du-u̯a-an du-u̯a-an-na* ⌈*ar*⌉?-x[
45′ ^{D}U *ḫar-ši-ḫar-ši-i̯a-aš* EN-*ḪA* ^{DUG}*ḫar-ši-ḫar-*⌈*ši*⌉[
46′ *le-e i-i̯a-ši* EZEN$_4$-*NU-ma* ^{URU}*Ḫa-ak-mi*[*š-ši i-i̯a-an-zi*]

77 Text has -AN-.
78 The preserved part of this line has been written on the left edge of the tablet.

47′ ^{D}U ⌈*ḫé*⌉*-e-u-u̯a-aš* ^{NA_4}ZI.KIN *a-ra-aḫ-za ar-ta* [
48′ ^{D}UTU-*ŠI* ME-*iš* DINGIR-*LUM ku-iš ḫar-zi na-at-kán a-pa-a*[*-aš pé-e-da-i*
49′ ŠÀ É ^{D}U ^{GIŠ}GIDRU[79]*-at-kán ti-i̯a-an-zi* ½ BÁN ZÌ.DA[^{DUG}*ḫa-ni-iš-ša-aš* KAŠ]
50′ ^{DUG}*ḫar-ši*$^{a)}$ *šu-uḫ-ḫa-u-u̯a-aš*

51′ GIM-*an DI*$_{12}$*-ŠI* DÙ-*ri te-et-ḫa-i* ^{DUG}*ḫar-ši-kán ke-e-nu-u̯a-an-z*[*i*]
52′ *na-at ma-al-la-i ḫar*$^{a)}$*-ra-i* 1 UDU-*kán A-NA* ^{D}U *ḫé-e-i̯a-u-u̯a-aš* B[AL-*an-zi*]
53′ *šu-up-pa ḫu-u-e-šu zé-i̯a-an ti-i̯a-an-zi* NINDA.GUR$_4$.RA ^{DUG}*ḫar-š*[*i-i̯a-aš* DUG KAŠ]
54′ ^{GIŠ}ZAG.GAR.RA-*ni*$^{a)}$30 NINDA *UP-NI* 3 DUG KAŠ *aš-ša-nu-um-ma-aš* NINDA.GUR$_4$.RA ⌈*pár*⌉[*-ši-i̯a-an-zi*
55′ *BI-IB-RI*.ḪI.A-*kán šu-un-na-an-zi* GU$_7$$^{a)}$*-zi* NAG-*zi* GAL.ḪI.A-*kán a*[*š-ša-nu-u̯a-an-zi*]
56′ *nu* 1 ^{DUG}*ḫu-up-pár* KAŠ *ta-ga-an* $^{a)}$*da-pí-an*$^{a)}$ *la-ḫu-u-u̯a-an-zi*
57′ *me-mi-i̯a-an-kán an-da me-ma-an-zi* ^{D}U$^{a)}$ EN-*ḪA ḫé-e-ú-u*[*n*]
58′ *me-ek-ki i-i̯a nu-u̯a da-an-ku-in da-ga-an-zi-p*[*a-*]⌈*an*⌉
59′ *ḫa-aš-ši-iq-qa-nu-ut nu-u̯a* ^{D}U-*aš* NINDA.GUR$_4$.RA *ma-a-ú*

60′ 1 *TUP-PU* DINGIR.MEŠ ^{URU}a) *Ú-re-eš*$^{a)}$*-ta* DINGIR.MEŠ[^{URU}
61′ [D]INGIR.MEŠ ^{URU}*Ḫa-ak-miš-ša-i̯a* ^{D}*Te-li-pu-na-aš* ⌈^{D}⌉⌈*Ḫu*⌉[*-u̯a-at-ta-aš-ši-iš*]
62′ ⌈^{D}⌉U *ḫar-ši-ḫar-ši-i̯a-aš* ^{D}U *ḫé-e-u-u̯a-aš*[^{m}
63′ [*P*]*A-NI* ^{D}UTU-*ŠI* ^{m}*Tu-ud-ḫa-li-*⌈*i̯a*⌉[
64′ KIN?*-it*

Left Edge
a)
1 ^{D}U *ḫé-e-u-u̯a-aš I-NA* ^{URU}DU$_6$ ^{LÚ}Ú.ḪÚB-*aš-kán paš*$_x$*-šu-u-i še-er ar-ta-ri DI*$_{12}$*-ŠI* DÙ-*ri*
2 *nu-kán* LÚ $^{a)}$^{D}U$^{a)}$ ^{URU}*Ḫa-ak-miš-ša-az kat-ta pa-iz-zi* 3 NINDA *UP-NI* 1 [^{D}]^{UG}*ḫa*<*-ni*>*-iš*[*-š*]*a-aš* KAŠ
3 *IŠ-TU É-ŠU pé-e-da-i* 1 UDU GI$_6$ LÚ.MEŠ ^{URU}DU$_6$ ^{LÚ}Ú.ḪÚB *pí-*⌈*i̯a*⌉-⌈*an*⌉*-zi*
4 *na-an-kán* LÚ ^{D}U BAL-*an-ti* ^{NA_4}ZI.KIN-*ši ḫu-u-kán-zi* ⌈*šu*⌉*-up-pa*
5 *ḫu-e-ša-u-u̯a-az zé-e-an-ta-az ti-i̯a-an-zi*

b)
1 NINDA KAŠ$^{a)}$.....$^{a)}$LÚ.MEŠ ^{URU}DU$_6$ ^{LÚ}Ú.ḪÚB *a-ra-aḫ-za-an-da ku-e-eš*
2 *nu* $^{a)}$*a-pu-uš-ša*$^{a)}$ SUM-*an-zi* NINDA.GUR$_4$.RA *pár-ši-i̯a-an-zi BI-IB-RI*.ḪI.A-<*kán*> *šu-u-u̯*[*a-an-zi*]
3 *a-da-an-zi a-ku-u̯a-an-zi* ⌈GAL⌉.ḪI.A-*kán aš*$^{a)}$*-ša-nu-u̯a-an-zi*
4 *du-uš-qa-ra-az*
5 ^{m}*Li-la*-PIRIG-*an kar-ta-it*[80]

79 <^{URU}> ^{GIŠ}GIDRU?
80 See note to the transliteration of KUB XIII 32 I.e. b) 5.

[a)]: erasure.

Obv. I

1′ [When it becomes] au[tumn
2′ a n[ew?] priest[
3′ [They put down] meat, [from] the r[aw (and) from the cooked
4′ 2 *SŪTU* of flour, 1 [*ḫanešša*(-vessel) of beer, for pouring into the *ḫarši*(-vessel)]
5′ the priest [delivers] from [his] house. Th[ey] break [thick brea]d.
6′ They fill the rhytons. The[y] eat. [They drink.]
7′ They provide for the cups.
8′ When it becomes spring (and) it thunders, [they break open] the *ḫarši*[*i̯alli*](-vessel) [and]
9′ the men of (the town of) Urišta mill (and) grind [it][81].
10′ The next day the priests, the anointed, the lords, the noblemen [...]
11′ arrive. They carry (mountain) Ḫaluannaš[82] up to the mountain.
12′ When (the region) is being oppressed by the enemy, they carry him to the mountain and [place] him [in front of the *ḫuuaši*]
13′ - and the *ḫuuaši* stands under the poplar. They break 3 loaves of bread of an *UPNU*
14′ and they offer beer. When (the region) is not being oppressed by the enemy
15′ they place him at the *ḫuuaši* under the poplar next to the river
16′ and they offer [...] ... 1 ox (and) 8 sheep; the lord of the district delivers (them).
17′ They put down meat, from the raw (and) from the [c]ooked.
18′ (There are) thick bread of the *ḫarši*(-vessel) (and) 1 vessel of beer on the altar. (There are) 30 loaves of bread (and) 4 vessels of beer for provision.
19′ And what towns (are situated) around the mountain, they together bring bread (and) beer.
20′ They break bread. They fill the rhytons.
21′ They eat. They drink. They fill the cups. Before the deity
22′ they begin boxing (and) wrestling[83]. They entertain (the deity).
23′ When the leafy branches seize the Sungod of <Heaven>[84], they carry
24′ the deity home to the town, and they place him inside the temple.
25′ They put down meat in front (of him). They break thick bread, and they offer beer.

26′ The next day the priests celebrate in their house for (mountain) Ḫaluannaš a spring festival
27′ at the expense of their house. They offer 1 sheep. They put down meat, from the raw
28′ (and) from the cooked. (There are) 30 loaves of bread (and) 3 vessels of beer of the house of the priests:
29′ 10 loaves of bread (and) 1 *ḫuppar*(-vessel) of beer on the altar (and) 20 loaves

[81] I.e. the contents of the vessel.
[82] I.e. the representation of mountain Ḫaluannaš.
[83] See note to the translation of KUB VII 24 + I 20.
[84] See note to the translation of KUB VII 24 + I 21.

of bread, 2 vessels of beer (and) a *ḫuppar*(-vessel) of beer for provision.
30′ They break thick bread. They fill the rhytons.
31′ They eat. They drink. They provide for the cups.

32′ The next day they take up the deity and carry him home
33′ to Ḫakmiš. And he (is) there.

34′ Stormgod of the Meadow of (the town of) Urišta. They have erected a polished(?)[85] *ḫuuaši*, a good one.
35′ 1 *PARĪSU* of wheat the men of (the town of) Urišta pour
36′ into the *ḫaršii̯alli*(-vessel)s in (the town of) Ḫakmiš in the temple of the Stormgod of the Meadow.
37′ (There are) ½ *SŪTU* of flour (and) 1 *ḫanešša*(-vessel) of beer for (the festival of) pouring into the *ḫarši*(-vessel).

38′ When it thunders in spring, they break open
39′ the *ḫaršii̯alli*(-vessel) and the men of (the town of) Urišta grind (and) mill it.

40′ The next day they lift up the statue of the Stormgod of the Meadow at (the town of Ḫakmiš and they carry it.
41′ [Th]ey plac[e] it in front of the *ḫuuaši*. The country delivers 1 ox (and) 7 sheep.
42′ The men of (the town of) Urišta de[liver] 1 sheep. They offer
43′ the ox (and) the sheep. They put down meat, from the r[aw]
44′ (and) [from] the cooke[d]. (There are) thick bread of the *ḫarši*(-vessel) (and) 1 [*ḫuppar*](-vessel) of [bee]r [on] the altar.
45′ (There are) 30 loaves of bread (and) 3 vessels of beer for provision. [They break thick bread.]
46′ They fill the rhytons.[They eat. They drink.]
47′ They provide for the cups. [They] e[ntertain (the deity).]
48′ When the leafy branc[hes seize] the Sungod of Heaven
49′ they lift the thick bread of the *ḫarši*(-vessel)[86] [and they lift the deity].
50′ They carry them inside the temple of the Stormgod of the Meadow and [they place him there].

Obv. II

1′ ... [...
2′ (There are) 30 loaves of bread of an *UPNU* (and) 4 vessels of beer [for] p[rovision. They break thick bread.]
3′ [They] f[ill] the rhytons. [They eat. They drink.]

[85] Cf. C. Carter, Diss. (1962) 221 ("to grate, to finish (with a scraping action)") and also JNES XLIV (1985) 139–141; S. Košak. THeth 10 (1982) 150, 212 (following Carter); M. Forlanini, ZA LXXIV (1984) 255[+40] (following Carter). The basic meaning of *ḫašḫaš-* would seem to be something like "to scrape"(cf. CHD L-N/1 (1980) 89[a] and V. Haas, OLZ LXXXI (1986) 31). The meaning "open(ly displayed)" suggested for this passage by J. Puhvel, HED 3 (1991) 220, would fit in very well here, but is less appropriate for other attestations of *ḫašḫaš-*.
[86] The text has "NINDA" instead of "DUG".

4′ [They] provide for the cups. [They bring fruit and on the altar]
5′ they put (it) down. [They adorn] a sheep [with the fruit.]
6′ [They] press cheese (and) [put it down in front of the deity.]
7′ And [they] gi[ve] (it) to the people. [Before the deity (there is) boxing (and) they]
8′ fight. [They] e[ntertain (the deity)
9′ When [the leafy branches seize] the Sungod of Heaven[, they put down the lamps.]

10′ Ḫatipunaš [
11′ inside the temple of (mountain) ... [
12′ at the *ḫuuaši* for her [they slaughter

13′ 3 *SŪTU* of spelt for the *ḫarš*[*iialli*(-vessel)
14′ ... [

15′ When [it thunders in] sp[ring] the[y] break open
16′ [the *ḫaršiialli*(-vessel). The men of (the town of) Urišta mill (and) grind (it).]

17′ The next day[
18′ (the town of) Uriš[ta
19′ and whil[e
20′ and the altar ... [
21′ and [they] o[ffer] 1 sheep. They put down [meat, from the raw]
22′ [(and) from the cooked. (There are) thick bread of the *ḫarši*(-vessel) (and) 1 *ḫuppar*(-vessel) of beer on the altar.]
23′ (There are) 30 loaves of bread of an *UPNU* (and) 3 vessels [of beer for provision. They break thick bread.]
24′ [They fill] the rhytons. [They eat. They drink.]
25′ [They] prov[ide] for the cups. The *ḫaz*[*gara*-women entertain]
26′ [the deity. When] the leafy branc[hes seize]
27′ [the Sungod of Heaven ... the deity]
28′ sleeps ... [
29′ and the deity[

(Rest of column II broken away; column III completely lost.)

Rev. IV

1 They entertain[

---

2 The next day the gods of (the town of) Ḫa[kmiš
3 and [they] p[lace] them inside the temple[

---

4 Teli<pi>nuš. The statue[... they lift]
5 (and) th[ey] car[ry] (it) inside the temple of *ZABABA*[

---

6 (There are) 2 *SŪTU* of spelt [of] the *ḫaršiialli*(-vessel) [... x *SŪTU* of flour]

7 (and) 1 *ḫanešša*(-vessel) of beer [for (the festival of) pouring into the *ḫarši*(-vessel)].

---

8 When [it] th[unders] in spring [they break open the *ḫaršiialli*(-vessel) and]
9 they mill (and) [grind it.
10 3 vessels of beer the me[n

---

11 Ḫuuatta[ššiš.
12 the gate house[
13 inside the templ[e they carry
14 and it[

---

15 The au[tumn] festivals[
16 ... partici[pate (?)

---

17 When[it thunders in spring they break open the *ḫaršiialli*(-vessel) and]
18 [they] mi[ll (and) grind it.

(19–22: too fragmentary for a translation; after 22 ca. 10 lines lost.)

33′ in front of the deity fat pastry (and) me[al

(34′–36′ lost)

37′ [inside] the tem[ple they carry

38′ [W]hen [it becomes] spring (and) it thunders, they break open the *ḫaršiialli*(-vessel)]
39′ and [they] mi[ll (and) grind] it. [... They put down]
40′ raw (and) co[oked meat. (There are) thick bread of the *ḫarši*(-vessel) (and) a vessel of beer]
41′ on the altar. (There are) 30 loaves of bread of an *U*[*PNU* (and) 3 vessels of beer fro provision. They break thick bread.]
42′ [They] fi[ll] the rhytons. [They eat. They drink. They provide for the cups.]
43′ And an offering plate thunderstorm[
44′ And it/they hither and thither ... [... " ...
45′ Stormgod of the Thunderstorm, my lord, the thunderstorm-vessel[
46′ do not make." [They celebrate] the festival [in] (the town of) Ḫakmi[š].

47′ Stormgod of the Rain. The *ḫuuaši* stands outside[
48′ His Majesty has instituted (it). Who holds the god, tha[t] man [carries] it[
49′ They put it down inside the temple of the Stormgod of the Sceptre[87]. (There are) ½ *SŪTU* of flour[(and) a *ḫanešša*(-vessel) of beer]
50′ for (the festival of) pouring into the *ḫarši*(-vessel).

[87] Probably <URU> is missing before GIŠGIDRU, so that we should translate "Stormgod of Ḫattuša" (which is Carter's proposal, Diss. (1962) 172).

51′ When it becomes spring (and) it thunders, they break open the *ḫarši*(-vessel)
52′ and they mill (and) grind it. [They offer] 1 sheep to the Stormgod of the Rain.
53′ They put down raw (and) cooked meat. (There are) thick bread [of] the *ḫarši*(-vessel) [(and) a vessel of beer]
54′ on the altar. (There are) 30 loaves of bread of an *UPNU* (and) 3 vessels of beer for provision. [They] bre[ak] thick bread.
55′ They fill the rhytons. They eat. They drink. [They] pr[ovide] for the cups.
56′ They pour out an entire *ḫuppar*(-vessel) of beer on the ground
57′ and speak concurrently[88]: "Stormgod, my lord, make
58′ rain in large amount. Let the dark earth
59′ drink its fill. Let the thick bread of the Stormgod increase."

60′ 1 tablet. The gods of (the town of) Urešta, the gods [of (the town of) x],
61′ (and) the gods of (the town of) Ḫakmišša, Telipunaš, Ḫu[u̯attaššiš],
62′ the Stormgod of the Thunderstorm, and the Stormgod of the Rain. [x x x[89]]
63′ [b]efore His Majesty Tudḫaliiaš
64′ wrote it.

Left Edge

a)
1 Stormgod of the Rain. On the Deaf Man's Tell he stands on a *paššu*-[90]. It becomes spring
2 and the Man of the Stormgod[91] goes down from Ḫakmiš. He carries 3 loaves of bread of an *UPNU* (and) 1 *ḫanešša*(-vessel) of beer
3 from his house. The men of the Deaf Man's Tell deliver 1 black sheep
4 and the man of the Stormgod offers it. They slaughter it at the *ḫuu̯aši* for him. They put down
5 meat, from the raw (and) from the cooked.

b)
1 Bread (and) beer, the men who (are living) around the Deaf Man's Tell,
2 they too deliver (it). They break thick bread. [They] fil[l] the rhytons.
3 They eat. They drink. They provide for the cups.
4 (There is) entertainment.
5 Lila-PIRIG has broken it off (??)[92].

[88] Cf. CHD L-N/3 (1986) 261ᵇ-262ᵃ for *anda mema-*.
[89] The name of the scribe must have stood here.
[90] A kind of elevation or raised structure; see CHD P/2 (1995) 211ᵃ–212ᵃ.
[91] A kind of priest and magical expert. For a recent treatment of this title see A. Ünal, Hittite and Hurrian Cuneiform Tablets from Ortaköy (Çorum), Central Turkey (Istanbul 1998) 67–82, with a provisional summary of KUB XXV 23 L.e. a) on p. 71.
[92] Maybe in the sense of "cut it short".

Festivals

5 KUB LVIII 7 (CTH 525)

^{m}*Tudḫaliiaš* is mentioned in II 17′.

Palaeography: As to the script of the text, the following relevant signs are attested in their **younger** shapes: IG (II 16′), LI (II 17′, 20′) and URU (II 18′, 24′).

Content: It is not clear of which town the cult is described in this text. Lines II 1′–17′ contain a festival description for an unclear god. Lines II 18′–23′ treat the cult of at least the Stormgod of Heaven, the Sungoddess of Arinna and the Moongod *Ašḫappi*-x(?). In II 24′–29′ the cult of at least the Stormgod of the fortified town of Ziparu̯a, Piru̯aš and Ḫalkiš is treated.

Of Obv. I only a few remains are preserved.

Obv. II

1′ [ ] x[
2′ [^{G}]^{IŠ}ZAG[.GAR.RA
3′ [ ]x x[
4′ [*p*]*ár-ši*[-[93]
5′ [ ]x [
6′ [*BI-IB-R*]*I*.ḪI.A-⌜*kán*⌝ [*šu-u-u̯a-an-zi*]
7′ [GU$_7$-*zi* NAG-*zi* GAL.ḪI.A-*kán aš-ša-nu-u̯*]*a-an-zi du-uš-q*[*a-ra-az*
8′ [^{LÚ}S]ANGA-*i̯a* ⌜TA⌝[94] É-*Š*[*U*
9′ [*I-N*]*A* ITI.12.KAM EGIR-*p*[*a*
10′ [ ] *nu* GIM-*an* x x x x[
11′ [ ]x *an-da pa-iz-zi*[
12′ [ ] x x *ša-an-ḫa-an-zi ḫa*[*r*[95]-*ni-i̯a-an-zi*
13′ [ ]x-*ki*? É-*za an-da pa-iz-zi* [

14′ [-]*ma* ^{GIŠ}ZAG.GAR.RA-*ni pé-ra-an* BAL[-
15′ [ ]x-UŠ-BAR[96] *da-an-zi* GU$_7$-*zi*[NAG-*zi*
16′ [*ḫa-az-z*]*i-ú-i* NU.GÁL *ku-u-u*[*n*
17′ [ ] ^{m}*Tu-ud-ḫa-li-i̯a-aš* x[

18′ ⌜^{D}⌝U AN-*E* ^{D}UTU ^{URU}PÚ-*na* ^{D}XXX *Aš-ḫa-ap-pí*-x[97] x[
19′ *ŠA* É.GAL *Ka-ša-i̯a* ^{GIŠ}ZAG.GAR.RA-*n*[*i*
20′ ^{DUG}*har-ši-i̯a-al-li-ma-aš-kán*[
21′ EZEN$_4$.GAL *ŠA* KASKAL LUGAL *pé-da-a*[*n-zi*

[93] Or: DINGIR-*LIM*.
[94] Cf. S. Košak, ZA LXXX (1990) 147.
[95] Collation of the sign, and restoration of the word, by Košak; see note on line 8′.
[96] Maybe $^{LÚ.ME}$]^{Š}UŠ.BAR?
[97] This word is unclear.

22′ *ku-ṵa-pí* ^{D}UTU-*ŠI ú-iz-z*[*i*
23′ *ṬUP-PA*.ḪI.A-*ma-aš gul-za-at*[!?][98]-*tar*.ḪI.⌜A⌝[

24′ ^{D}U URU.BÀD[99] *Zi-pa-ru-ṵa*[
25′ ^{D}*Pí-ru-ṵa-aš* ^{D}*Ḫal-ki-i*[*š*?
26′ 1 EZEN$_4$ *zé-na-aš-ma-aš*-x[
27′ *e-eš-ša-an*[-*zi*
28′ 1[100] EZEN$_4$ *ḫ*[*a-me-eš-ḫa-aš*
29′ 1 UDU-*kán* x[101][

Obv. II

1′ [ ] ... [
2′ [ ]al[tar
3′ [ ] ... [
4′ [b]reak(?)[102][
5′ [ ] ... [
6′ [They fill the rhyto]ns.[
7′ [They eat. They drink.] They [provid]e [for the cups]. (There is) entert[ainment.
8′ [ ]and the [p]riest at the expense of hi[s] house[
9′ [duri]ng the 12th month agai[n
10′ [ ]and when ... [
11′ [ ] ... he enters[
12′ [ ] ... they sweep (and) sp[rinkle
13′ [ ] ... from(?) the house he enters[

14′ [ ] ... in front of the altar ... offer[
15′ [ ] ... they take[103]. They eat.[They drink.
16′ [ ]there is no [rit]e. Thi[s
17′ [ ] Tudḫaliiaš ... [

18′ Stormgod of Heaven, Sungoddess of Arinna, Moongod *Ašḫappi*-x(?) ... [
19′ of the palace of (the town of) Kašaia. O[n] the altar[
20′ And the *ḫaršiialli*(-vessel) he ... [
21′ The Great Festival of the Journey of the King t[hey] carry[
22′ When His Majesty come[s
23′ The tablets, the *gulzatar*(-tablet)s he[

24′ Stormgod of the fortified town of Ziparuua[
25′ Piruuaš, Ḫalki[š
26′ 1 autumn festival, however, he ... [
27′ th[ey] celebrate[

[98] The sign is unclear; the next sign (-*tar*) follows without interspace.
[99] See note on line 8′.
[100] See note on line 8′.
[101] B[AL-?
[102] Or: "of the god".
[103] Maybe "the weaver[s] take"?

28′ 1 s[pring] festival[
29′ 1 sheep ... [[104]

6 KUB LIX 34 (CTH 525)

This text, which only contains a description of rites performed during a festival, mentions ^{D}UTU-*ŠI* ^{m}*Tudḫaliiaš* in Obv. II 7′. The expression ^{D}UTU-*ŠI dāiš* occurs in III 1–2.

Palaeography: The following signs are written in their young form: AZ (III 4), SÌLA (III 4) and URU (II 5′). The young forms of AZ and URU date the script of this text to the 13th century, whereas the young SÌLA dates the script on Ḫattušiliš III at the earliest.

Of Obv. I and Rev. IV only some signs have been preserved.

Obv. II

1′ [ ]x x[
2′ [ ]x *pé-ra-an i*-x[
3′ [ ]⌜^{GIŠ}⌝KIRI$_6$.MEŠ LUGAL *an-da ar*-⌜*ta*⌝[
4′ [ ]x *ṵa-ar-pa-an-zi na-an PA-NI* ^{NA_4}Z[I.KIN]
5′ [*ta-ni-n*]*u-ṵa-an-zi nu-kán* 1 GUD *ŠA* ^{URU}*Pár-du-ṵa-t*[*a*
6′ [ ]x 1 UDU.ŠIR[105] a) x a) *ŠA* LÚ MÁŠ.GAL BAL-*an-zi* [
7′ [^{D}U]TU-*ŠI-aš-kán* ^{m}*Tu-ud-ḫa-li-ia-aš* EGIR-*an-da* ⌜*da*⌝[-*a-iš*
8′ *A-NA* ^{NA_4}ZI.KIN.MEŠ *ḫu-u-kán-zi šu-up-pa ḫu*-⌜*u*⌝[-*e-ša-u-ṵa-za*]
9′ *zé-ia-an-ta-za ti-ia-an-zi* NINDA.GUR$_4$.RA GEŠTIN[
10′ 1 DUG.KA.GAG.A 1 DUG KAŠ ^{GIŠ}ZAG.GAR.RA-*ni*[
(End of column.)

Rev. III

1 2 *a-a-an* 2 NINDA.GÚG 2 NINDA ½ *ŠA-A-TI* ⌜2⌝ NINDA.TU$_7$ 1 DUG.KA.GAG [*ku-e* ^{D}UTU-*ŠI*]
2 *da-a-iš aš-ša-nu-um-ma-aš* NINDA.GUR$_4$.RA *pár-ši-ia-an-zi BI-I*[*B-RI*.ḪI.A-*kán*]
3 *šu-un-na-an-zi ḫal-zi-ia-ri* GAL.ḪI.A-*kán aš-ša-nu-ṵ*[*a-an-zi*]
4 [*d*]*u*-⌜*uš*⌝-*qa-ra-az-za* DINGIR-*LUM-ma-aš-kán du-uš-kán*-⌜*zi*⌝[*PA-NI* DINGIR-*LIM*]
5 [GÉŠP]U ⌜*ḫu*⌝-⌜*ul*⌝-*ḫu-li-ia ti-ia-an-zi* NA$_4$-*an š*[*i-ia-an-zi*
6 [ ]x-⌜*an*⌝-*zi* GUD.ḪI.A-*kán* UDU.ḪI.A x a) *d*[*u*?-
7 [GA.KIN.A]G *dam-ma-aš-ša-an-zi* x[
8 [ ]x-x-*an-zi* GIM-*a*[*n* ^{D}UTU AN-*E*?[106]]
9 [*la-aḫ-ḫur-nu-uz-zi-uš ap-pa-an-z*]*i*[107] [DINGI]R-*LUM* x[108][

[104] "of[fer"??
[105] Cf. H. Otten, StBoT Beih. 1 (1988) 46.
[106] Restoration uncertain.
[107] Restoration uncertain.
[108] Perhaps U[RU-*ri ar-ḫa pé-e-da-an-zi*], cf. KUB XXV 23 I 23–24.

10 [ ]x x x[
(Tablet broken.)

a): erasure.

Obv. II
1′ [ ] ... [
2′ [ ] ... in front of ... [
3′ [ ]he stands in the gardens of the king[
4′ [ ] ... they wash and him in front of the *ḫ*[*uuaši*]
5′ they [plac]e and 1 ox of (the town of) Parduuat[a
6′ [ ] ... they offer 1 ram of the owner of small live stock[
7′ [H]is Majesty Tudḫaliiaš re-inst[ituted] them.[
8′ they slaughter at the *ḫuuaši*'s. They put down meat, [from] the r[aw]
9′ (and) from the cooked. (There are) thick bread, wine,[
10′ 1 vessel of KA.GAG-beer (and) 1 vessel of beer on the altar.[

Rev. III
1 (There are) 2 warm loaves of bread, 2 loaves of GUG-bread, 2 loaves of bread of ½ *SÚTU*, 2 bread puddings(?), (and) 2 vessels of KA.GAG-beer [– which His Majesty]
2 instituted – for provision. They break thick bread. The rhy[tons]
3 they fill. One calls. [They] provid[e] for the cups.
4 And (there is) [en]tertainment. They entertain the deity. [In front of the deity]
5 they begin [boxin]g (and) wrestling. [They] t[hrust] the stone[109].
6 [ ] ... Oxen (and) sheep ... [
7 [ ]They press [chees]e ...[
8 [ ] ... Whe[n the leafy branches?]
9 [seiz]e [the Sungod of Heaven], the deity ...[110] [
10 [ ] ... [

Fragments

7 KBo XII 57 (CTH 525)

This small fragment mentions ^{m}*Tudḫaliiaš* LUGAL.GAL in Rev.? 2′ (first part lost) and 4′.

Palaeography: The text does not contain any particularly significant signs. The following signs could be interesting: **younger** are AL (Rev.? 6′) and ḪA (Rev.? 4′).

Content: To be noted is the expression "Since the years of Ḫ[a]nt[iliš(?)" in line 5′. It

[109] Cf. C. Carter, JNES XLVII (1988) 186–187.
[110] Perhaps: "[they bring] the deity [home to the town".

suggests that the text treats the restoration of a town that has been neglected for a long time. One is reminded of the words of Ḫattušiliš III: "As Nerik was destroyed since the days of Ḫantiliš"[111]. Possibly KBo XII 57 is dealing with Nerik or another town in the northern area.

Rev.?
1′]x-⌈*ša*⌉-⌈*ra*⌉-*aš* ⌈1⌉ ⌈UDU⌉ ⌈*A*⌉-⌈*NA*⌉ x[
2′ ^{m}*Tu-ud-ḫa-l*]*i-i̯a-aš* LUGAL.GAL EGIR-*an-da*[*da-a-iš*?

3′]x[112] 14 UDU *nu* 2 GUD 8 UDU.ḪI.A x[
4′]x ^{m}*Tu-ud-ḫa-li-*⌈*i̯a*⌉-*aš* LUGAL.GAL E[GIR?-*an-da*? *da-a-iš*?
5′ *IŠ-T*]*U* MU.KAM.ḪI.A *ŠA* ^{m}*Ḫ*[*a-a*]*n-t*[*i-li*[113]
6′ *a*]*n-*⌈*na*⌉-*al-la-an*[
7′ ^{D}*ZA-B*]*A*$_4$-*BA*$_4$ ⌈*Ú*-⌈*UL*⌉[
8′]x [

Rev.?
1′]x-*šaraš*. 1 sheep for x[
2′ Tudḫal]iiaš, the Great King, re-[instituted(?)

3′ oxe]n(?) (and) 14 sheep. And 2 oxen (and) 8 sheep x[
4′]x Tudḫaliiaš, the Great King, r[e-instituted(?)
5′ Sinc]e the years of Ḫ[a]nt[iliš
6′ f]ormerly [
7′ *ZAB*]*ABA* not[
8′]x [

8 KBo XXVI 179 (CTH 525)

Tabarna ^{m}*Tudḫaliia* is mentioned in line 1 (broken); line 6 might contain the last part of Tudḫaliiaš' name.

Palaeography: The fragment contains a **young** URU (line 5).

[111] Ḫatt. Apol. (CTH 81) III 47′; cf. H. Otten, StBoT 24 (1981) 20. One can also compare Tudḫaliiaš' remarks in the cultic text KUB XXV 21 (CTH 524.1) III 2–5: "The [Gasgae]ans [had] destr[oyed] Nerik during the reign of Ḫantiliš and it has been falling into decay already for four(?)/five(?) hundred years"; see E. von Schuler, Kaškäer (1965) 186–187 for a treatment of the text and cf. G. Beckman, Akkadica CXIX-CXX (2000) 22 for chronological problems connected with this passage. Which Ḫantiliš are Ḫattušiliš and Tudḫaliiaš referring to? The assumption that Ḫantiliš I is meant would lead to the conclusion that Nerik was already lost for the Hittites in the 16th century; but for this we have no Old-Hittite evidence. This difficulty can be removed by making Ḫattušiliš and Tudḫaliiaš refer to Ḫantiliš II, who reigned in the 15th century, between Aluuamnaš and Zidantaš II (see S. Bin-Nun, THeth 5 (1975) 90–91 and C. Kühne, CRRAI XXV, 1978 (1982) 24153). The existence of this Ḫantiliš has been doubtful for a long time (see e.g. I. Hoffmann, THeth 11 (1984) 73), but has been made plausible by H. Otten, Königshaus (1987) 25. During the excavations in Boazkale of 1990/1991 seven "Landschenkungsurkunden" of this king have been found (see P. Neve, Ḫattuša – Stadt der Götter und Tempel (1992) 87), of which one has been edited by C. Rüster, Fs Neve (1993) 63–70 + Tafel 5,2.
[112] Possibly GUD.
[113] Cf. E. Laroche, OLZ LIX (1964) 564.

Content: The preserved part of this fragment treats festivals.

1 *ta-ba-*]*ar-na* ^{m}⌜*Tu*⌝-[*u*]*d*[*-ḫa-li-i̯a*

2]x-*ši an-na-la-z*[*a*
3]x-*si* EZEN$_4$ Ú[.BAR$_8$
4]x *ḫar-pí-i̯a-aš* EZ[EN$_4$
5]x x ^{URU}*N*[*e-*[114]
6 ^{m}*Tu-ud-ḫa-li-*]⌜*i̯a*⌝*-aš*[115]*-ma*[
7]x x [

1 tab]arna Tud[ḫali̯aš

2]x for him formerl[y
3]x for him a s[pring] festival[
4]x of the harvest, a fest[ival of ...
5]x x (the town of) N[e-
6 Tudḫali]i̯aš however[
7]x x [

9 KUB XIII 32 (CTH 525.1)

This fragment mentions ^{D}UTU-*ŠI* ^{m}*Tudḫali̯aš* in line Obv. 8′.

Palaeography: The young form of LI on the Left Edge dates the text's script to the 13th century; the **young** SÌLA (Obv. 2′) points to Ḫattušiliš III as *terminus post quem*.

Content: As may be concluded from Rev. 9′–10′, KUB XIII 32 treats a group of deities. We may infer that this is a group of deities of one town, but the name of this town is not preserved. If the reading ^{D}U *Za*[*ḫaluqqa* in Rev. 9′ is correct -which is far from certain-, Nerik would of course be the most likely candidate[116].

All that is preserved from this text are ritual descriptions. It is noteworthy that the contents of Rev. 1′–8′ are totally atypical for the genre of cult inventories, with words like *paršii̯annai* (Rev. 2′) and *šullaizzi* (Rev. 7′), and expressions as *mānn=a=an aušzi* (Rev. 4′) and ^{LÚ}*araš aran*(Rev. 5′). The Obverse follows the normal pattern for the autumn and spring festivals. The lines Obv. 1′–6′ presumably describe the autumn festival; the lines Obv. 7′–10′ are the beginning of the description of the spring festival.

Obv.
1′ [ ]x x[
2′ [ ]x x x x ⌜TU$_7$⌝ *gán-g*[*a*$_5$*-ti*
3′ ⌜2⌝ DUG KAŠ 1 ^{DUG}*ḫu-up-pár* KAŠ[

114 ^{URU}*N*[*e-ri-ik*??
115 This restoration was suggested to me by J. de Roos.
116 For this Stormgod type see V. Haas, KN (1970) 69–71.

4′ *BI-IB-RI*.ḪI.A-*kán šu-u-u̯a-a*[*n-zi a-da-an-zi*]
5′ *a-ku-u̯a-an-zi* GAL.ḪI.A-*kán* ⌜*ŠA*⌝[?][
6′ *da-pí-an-te-eš aš-ša-nu-u̯a-an-zi*[

7′ GIM-*an ḫa-mi-iš-ḫi* DÙ-*ri te-et-ḫ*[*a-i*
8′ *ku-e* ^{D}UTU-*ŠI* ^{m}*Tu-ud-ḫa-li-i̯a-aš*[
9′ *ge-nu-*⌜*u̯a*⌝*-*⌜*an*⌝*-*⌜*zi*⌝ x[
10′ x x[

Rev.
1′ ⌜ANŠE⌝[?].⌜KUR⌝[?].⌜RA⌝[?][
2′ *pár-ši-i̯a-an-na-*⌜*i*⌝ x[
3′ IGI-*an-da Ú-UL ku-iš-ki pí*-x[117][
4′ *ma-a-an-na-an a-uš-zi* [a)]*na*[?]-x[a)][
5′ ^{LÚ}*a-ra-aš a-ra-an ku-u̯a-*⌜*pí*⌝[
6′ *pa-iz-zi nu A-NA* ^{LÚ}SANGA[
7′ *ku-iš šu-ul-la-iz-zi nu*[?][
8′ 3-*ZU pa-a-i* [

9′ [ ]⌜DINGIR⌝.MEŠ ^{D}U É ^{D}U *za/ḫ*[*a-*[118]
10′ [ ]x ^{D}EREŠ.K[I.GAL

Left Edge
] ^{m}*Li*<*-la*>[?]-PÌRIG[119]*-an*[?] *kar-t*[*a-it*[120]

a): erasure.

Obv.
1′ [ ] ... [
2′ [ ] ... vegeta[ble] soup[
3′ 2 vessels of beer, 1 *ḫuppar*(-vessel) of beer[
4′ Th[ey] fill the rhytons. [They eat.]
5′ They drink. The cups of[?][
6′ all of them provide for[121][...

117 Perhaps *pé-*⌜*e*⌝[*-da-i*.
118 Possibly ^{D}U *Za*[*-ḫa-lu-uq-qa*.
119 Cf. CHD L-N/1 (1980) 57[b]. The insertion of <*la*> is based on KUB XXXV 23 (text 4) Left Edge b) 5.
120 This line poses serious problems for the interpretation. E. Laroche, Rech. (1947) 84 gave an uncertain lecture "^{D}*Kar-ta-it*[?]" for both this place and KUB XXV 23 Left Edge b) 5. Carter too compared these two lines and read ^{m}*Li(l)az-*^{D}*Kartait* (Diss. (1962) 192). Referring to the name ^{m}*Lila*-UR.MAḪ he already noted that the sign PÌRIG could be taken as a logogram denoting an animal (he read AZ "bear"), but dismissed this possibility because it would make the personal name too complex. CHD L-N/1 (1980) 57[b] and HZL (1989) no. 93 read the personal name as ^{m}*Lila*-PÌRIG (consisting of *lila-* "conciliation" and PÌRIG "lion"). But how is the second half of the line to be understood? To get rid of the uncertain deity Kartait, who is only attested at these two places (as kindly confirmed orally by B. van Gessel), we take the sign AN as accusat. Sing. Masc. of the enclitic pronoun. *kartait* could be a form of the verb *kartai-* "to cut off, to remove". However, this solution is not unproblematical, as there is no clear word division between the signs AN and KAR, and the reference of *-an* is unclear.
121 Or, with *dapianteš* agreeing with GAL.ḪI.A in 5′: "they provide for all the cups".

7′ When it becomes spring (and) it thunde[rs
8′ which His Majesty Tudḫaliiaš[
9′ they break open ... [
10′ ... [

Rev.
1′ A horse?[
2′ he breaks ... [
3′ nobody ...[122] in front[
4′ And when he sees him ... [
5′ When one friend [...] the other friend[123][
6′ he goes and to the priest[
7′ Who quarrels ... [
8′ he gives three times [

9′ [go]ds, the Stormgod of the House, the Stormgod ...[124][
10′ [ ] ... EREŠ.K[I.GAL

Left Edge
]Lila-PIRIG h[as] broken it off (??)[125][

10 KUB XXXVIII 35 (CTH 525.4)

This fragment is interesting because of its historical introduction (I 1–4), in which a clear allusion is made to the restorative activities of Tudḫaliiaš IV[126]; ^{D}UTU-*ŠI* ^{m}*Tudḫaliiaš* is mentioned in I 3, and the remains of Rev. 3′ refer to ^{D}UTU-*ŠI*.

Palaeography: Concerning the script of the text the following remarks can be made.The script of the fragment is dated to the 13th century by the **younger** forms of KUG (I 5, 9), and URU (I 1 (2 times), 3, 9, 14, Rev. 1′, 2′).

Content: Despite its fragmentary state, some subjects of the text can be discerned:
–Town of Ḫalinzuua: I 1–?.
Zitḫariiaš: I 4–8.
[LA]MMA of [Ḫalinz]uua: I 9–?. [Za]ḫpu[naš (?)[127]: I 18–?.
–Town of Gašk[i(-)[128]: Rev. 2′–12′.
The three sections treating gods of Ḫalinzuua start with a description of their cult object;

[122] Perhaps "brings".
[123] For the expression *araš aran* cf. HW[2] A (1975–1984) 223[a–b].
[124] Possibly "the Stormgod Za[ḫaluqqa".
[125] Maybe in the sense of "cut it short".
[126] In line I 2 we find the expression *katta pai-* "to fall into disrepair", also used in Tudḫaliiaš' prayer KBo XII 58 +, Obv. 11 (see section II of this chapter).
[127] This restoration is highly hypothetical.
[128] According to G. del Monte, RGTC VI (1978) 192 and RGTC VI/2 (1992) (no attestations) this is the only attestation of this toponym. A location in the neighborhood of Ḫalinzuua is probable.

in the case of Zitḫariiaš this description is followed (in I 6) by an enumeration of cultic offerings. The part devoted to the town of Gašk[i(-) seems to be concerned mainly with the state of a temple (Rev. 4′), temple personnel (Rev. 7′–9′) and cultic offerings (Rev. 10′–12′).

Obv. I
1 ^{UR}[^{U}]⌜*Ḫa*⌝-*l*[*i-i*]*n-zu-ua-aš* URU-*aš ka-ru-ú*-⌜*i*⌝-*li-ia-aš A*-⌜*NA*⌝ LUGAL.MEŠ[
2 *kat*[*-t*]*a pa*-⌜*a*⌝-*an-za* ⌜*e*⌝-*eš-ta* DINGIR.MEŠ-*tar-ra kat-ta pa-a-an e-eš-t*[*a*]
3 ^{D}UTU-*ŠI* [^{m}]⌜*Tu*⌝-*ud-ḫa-li-ia-aš* URU-*LUM* EGIR-*pa ú-e-da-aš* DINGIR.M[EŠ-*tar-ma*]
4 EGIR-*pa kiš-an i-e-er* ^{D}*Zi-it-ḫa-ri-ia-an*[a)] 1 ^{KUS}*kur-š*[*a-an*
5 ⌜1⌝ *ši-it*[*-tar*] KÙ.GI 10 GÍN.GÍN *an-da ua-al-ḫi-ir* É.DIN[GIR-*LIM* GIBIL-*ši* DÙ-*er*]

6 ⌜2⌝ BÁN ZÍZ *z*[*é*?-]⌜*e*⌝-*ni* ^{DUG}*ḫar*[129]-*ši šu-uḫ-ḫa-an-zi* x x [
7 [ ] x [ ] x x x [
8 1 AL[AM?] x [ ] x x [

9 ⌜^{D}⌝[LA]MMA ^{U}[^{RU}*Ḫa-li-in-z*]*u-ua* 1 ALAM K[Ù.
10 [*A-N*]*A* ^{D}LAMMA[ ] x É *tup-pa*[-[130]

11 [ ]x ^{D}x[ ]x [ ]x[
12 [ ]x x *na-aš*?[ ]x x[
13 [ ]x-*za* x[ ]x[

14 [ ]^{URU}x[
15 (no signs preserved)
16 [ ]x [
(empty line)
17 [ ]x LÚ x[

18 [^{D}*Za*?-*a*]*ḫ-p*[*u-na-an*?
19 [ ]x x x[
20 GAM-*ŠU* [

Rev.
1′ URU-*ri* x[

2′ ^{URU}*Ga-aš-k*[*i*(-)
3′ ^{D}UTU-*ŠI* x[
4′ KI?.SÁ?-*an ka*[*t*?-
5′ *ŠA* É ^{LÚ}SANG[A
6′ *IŠ-TU* ^{GIŠ}TUKUL *tar-a*[*ḫ*-
7′ 1 ^{LÚ}ḪAL 1 ^{LÚ}DUB.SA[R

[129] Text has *aḫ-*.
[130] H. Otten, StBoT 13 (1971) 31[34], followed by A. Archi, OA XII (1973) 214[28], proposes to read: *Š*]*A* ^{D}LAMMA.[LUGAL *Š*]*A* É *dup-pa*[(-).

8′ 1 ^{LÚ}AD.KID 2 ^{LÚ}NAR[
9′ 12 LÚ ^{GIŠ}TUKUL *e-⌈ep⌉*[-
10′ *ŠA* KUR-*TI ŠA* LÚ-*TIM*[131] *ŠA* x[132][
11′ *pé-eš-kán-zi tar-ša-an ma-⌈al⌉-l*[*a-an*
12′ SUM-*u-u̯a-an ti-i̯a-an-zi* [

Left Edge

z]*i-in-na-an-te-eš*

a): erasure.

Obv. I

1 (Town of) Ḫal[i]nzuu̯a. Under the old kings the town
2 had fallen into disr[epa]ir, and the divine representations ha[d] fallen into disrepair.
3 His Majesty Tudḫaliia̯š rebuilt the town. The divine represen[tations
4 they restored as follows. Zitḫariia̯š. 1 hunting b[ag
5 1 solar [disc] of gold, of 10 shekel, they drove in. [They built a new] tem[ple for him.]

---

6 2 *SŪTU* of wheat they pour into the *ḫarši*(-vessel) in a[ut]umn(?) ... [
7 [ ] ... [ ] ... [
8 1 sta[tue(?)] ... [ ] ... [

---

9 [LA]MMA of (the town of) [Ḫalinz]uu̯a. 1 statue of g[old/s[ilver
10 [fo]r LAMMA[ ] depo[t[133]
(11–17 too fragmentary for a translation)

---

18 [Za]ḫp[unaš(?)
19 [ ] ... [
20 Under her[

Rev.

1′ In the town ...[

2′ (Town of) Gašk[i(-)
3′ His Majesty ... [
4′ The supporting wall ... [
5′ of the house of the pries[t
6′ defea[ted](?) by weapon[
7′ 1 diviner, 1 scrib[e

131 Or LÚ MUN??
132 N[U?
133 Or, with Otten and Archi (see footnote to the transliteration of this line): "o]f LAMMA.[LUGAL o]f the depot" (on É *tuppaš* see Otten, StBoT Beih. 1 (1988) 40).

8′ 1 reed worker, 2 singers[
9′ 12 "men of the weapon" ... [
10′ of the country, of the people, of ... [
11′ they regularly deliver. Roasted (and) mill[ed
12′ they begin to deliver [

Left Edge

f]inished (Plur.)

Chapter 3

ADDITIONAL INVENTORIES OF THE CULT REORGANIZATION

A. Introduction

Besides the cult inventories explicitly mentioning Tudḫaliiaš IV, which have been dealt with in the previous chapter, there is a group of inventories that can be connected with the cult reorganization on the basis of their terminology. The key phrase in this context is ^{D}UTU-*ŠI dāiš* "His Majesty has instituted (it)"[1]: it denotes changes and adjustments instigated by the Hittite king. A comparable, but less frequent, formula is ^{D}UTU-*ŠI kattan ḫamakta* "His Majesty has established (it)".

In this chapter the texts are collected which use these phrases or some other formula that refers to the Hittite king's involvement in the cult. The transliteration and translation of each text will be preceded by a short introduction that pays attention to the palaeography of the text and gives a short survey of the text's contents.

Concerning the palaeography of the text group of this chapter in general, all texts can safely be attributed to the 13th century. With regard to the period of Tudḫaliiaš IV and his immediate predecessor Ḫattušiliš III, roughly put the second half of the thirteenth century, two signs are particularly relevant: SÌLA and UN[2]. The young form of SÌLA does not occur before Ḫattušiliš; the young form of UN seems not to be attested in the Empire period before Tudḫaliiaš. The young form of SÌLA can be found in KBo XXVI 182 (text 16), KUB LVI 40 (text 19), KUB LVII 108 +? KUB LI 23 (text 30) and VBoT 26 (text 22). These texts are thus to be labelled "Ḫattušiliš III or later". The young form of UN is not attested in the texts of this chapter, with one exception: VS XXVIII 111 Obv. 11′. In the light of the texts treated in the previous chapter it is highly attractive to assume that the texts of this chapter have been written under Tudḫaliiaš IV; but as there is only one little palaeographical argument to support this, and Tudḫaliiaš' name is not mentioned in these texts, this can be no more than an attractive assumption. A dating on Ḫattušiliš III certainly cannot be excluded at least for some texts. One should take into consideration here that the fact that the texts in this chapter speak of "^{D}UTU-*ŠI*" and not of "^{D}UTU-*ŠI* ^{m}*Tudḫaliiaš*" could be taken as an indication that they were not composed during the reign of Tudḫaliiaš IV. But this counter-argument does not hold, of course, if the young form of UN occurring once in VS XXVIII 111 was absolutely excluded during the reign of Ḫattušiliš III.

---

[1] See the treatment of this formula in ch. 6.B.

[2] This has been demonstrated by Th.P.J. van den Hout, KBo IV–10 + (CTH 106) (Diss. Amsterdam 1989) 341–342. See also ch. 1.B.

B. The inventories

Cult objects-Offerings-Temple-Personnel

11 KBo XII 56 (CTH 521)

Terminology: The formula ^{D}UTU-*ŠI dāiš* "His Majesty has instituted (it)" is used in I 11′. Line I 7′ contains the word *annallan* "old state".

Palaeography: The script of the text belongs to the 13th century, as is shown by the **young** forms of KUG (I 15′) and URU (I 5′).

Content: The text contains a statue description in I 1′–3′, an enumeration of festivals and personnel in I 5′–7′, a treatment of a temple and its possessions in I 8′–9′, an enumeration of personnel in I 10′–11′, and again a statue description in I 12′–15′. It is not clear, which town(s) and deity or deities are treated. Lines I 12′–15′ could describe a statue of the mountain god Za$^{?}$tarziiaš, or of LAMMA, or, more probable, these lines describe two statues: one of Za$^{?}$tarziiaš (I 12′–14′), the other of LAMMA (I 14′–15′). Three personal names appear in this fragment: Ašmišarrumaš (I 4′) in unclear context, maybe as supervisor, Armazitiš (I 8′), who is responsible for the building of a temple, and Miḫamaruš (I 9′), who is in charge of valuable temple possessions. The personal name Miḫamaruš does not occur elsewhere and has therefore no value for a dating of the text on prosopographical grounds. The name Ašmišarummaš occurs more often, but as the attestation in this text is the only New Hittite one and all the other ones stem from the Middle Hittite period, the attestation of the name in this text does not give a prosopographical clue. The name Armazitiš is attested fairly often.[3] A lot of attestations date from the reigns of Ḫattušiliš III and Tudḫaliiaš IV. F. Imparati has suggested that the augur, the prince and the scribe[4] of this name from this period are to be identified with the Armazitiš in this text. This seems certainly possible, although in the opinion of Th. van den Hout the identification of the augur and the scribe is not proven. But as these two functions are seen to co-occur with other personal names, Imparati's suggestion is highly probable. For a precise dating of the text the name of Armazitiš is not of any help, since its attestations do not stem from just one reign.

The Reverse of the tablet is uninscribed.

Obv. I

1′ [ ]x-x[ ]x-x-*ia-aš* x[
2′ [-*t*]*a-u-ua-an-za*[5] 1 *še-kán* 1 *UP-NU-i*[*a*
3′ [ ]x-*ra-ma-an* EGIR-*pa-an* SIG$_5$-*an-*⌜*zi*⌝ x[
4′ [*š/t*]*a-aš* EN UKU.UŠ *pa-a-i* ^{m}*Aš-mi-*^{D}LUGAL-*ma-aš* x[

[3] See the treatments of this name by F. Imparati, Fs Pugliese Carratelli (1988) 79–94 and Th.P.J. van den Hout, DMOA 25 (1998) 70–71.
[4] See now also from the Niṣantepe archive the signet ring impression Bo 91/648 = S. Herbordt, BoHa XIX (in press) Catalogue Nr. 68, where an Armazitiš has the profession SCRIBA.
[5] *ḫupit*]*auuanza* or *kurut*]*auuanza*.

5′ ⌜4⌝ UDU 6 *PA tar-*⌜*ša*⌝*-an ma-al-la-an* URU-*LUM* ⌜*pé*⌝[-*eš-ki-iz-zi*[?]
6′ ⌜3⌝ EZEN$_4$ 1 *zé-ni* 1 *DI*$_{12}$-*ŠI* 1 GURUN
7′ ⌜1⌝ ⌜^{LÚ}⌝⌜SANGA⌝ 1 ^{MUNUS}AMA.DINGIR-*LIM an-na-al-la-an*

8′ 1 É.DINGIR-*LIM* ^{mD}XXX-LÚ *ú-*⌜*e*⌝*-da-i A-NA* KÙ.BABB[AR KÙ.GI[?]]
9′ ^{m}*Mi-ḫa-ma-ru-uš pé-ra-an* ⌜*e*⌝*-eš-zi*

10′ ⌜2⌝ ^{LÚ}⌜SANGA⌝[?] 1 ^{LÚ}MUḪALDIM 1 ^{LÚ}NINDA.DÙ.DÙ 1 ⌜^{LÚ}⌝[
11′ x-x(-)*da-a-i* ^{D}UTU-*ŠI da-a-iš* [

12′ [^{D}?*Z*]*a*[?]-⌜*ta*⌝*-ar-zi-ia* ⌜ḪUR⌝.⌜SAG⌝ ⌜^{D}⌝LAMMA x[
13′ x-x *ú-nu-ua-*⌜*an*⌝*-zi* U[GU[?]-]*ŠU* ⌜ALAM⌝ ⌜KÙ⌝.⌜BABBAR⌝ 1[?][+ x *še-kán*[?]
14′ [GA]M-⌜*ŠU*⌝ UR.MAḪ AN.BAR ^{D}⌜LAMMA⌝ x[
15′ [x +]2 *še-kán* IGI.ḪI.A KÙ.GI KÙ[.BABBAR GAR.RA

Obv. I

1′ [ ] ... [ ] ... [
2′ [ ]wearing a[...-*t*]*i*-[6]., of 1 *šekan* and 1 *UPN*[*U*
3′ [ ]... they will repair(?) ...[
4′ [ ]... the lord of the UKU.UŠ(-troops) gives. Ašmišarrumaš ...[

5′ 4 sheep, 6 *PARĪSU* of roasted (and) milled (grain) the town de[livers regularly.
6′ (There are) 3 festivals: 1 autumn (festival), 1 spring (festival), 1 (festival of the) fruit.
7′ (There are) 1 priest, 1 *šiuanzanna*(-priestess). Old state.

8′ 1 temple Armazitiš will build. Miḫamaruš
9′ is in charge of the silve[r (and) gold(?).]

10′ 2 priests(?) 1 cook, 1 baker, 1 ...[
11′ ... . His Majesty has instituted (it). [

12′ [Z]a[?]-tarziiaš, a mountain. LAMMA ...[
13′ ... they adorn. On [top of(?)]him (there is) a statue of silver, of 1[+ x *šekan*(?)
14′ [Undern]eath him (there is) a lion of iron. LAMMA ...[
15′ [of x +]2 *šekan*, the eyes [inlaid with] gold (and) sil[ver,

12 VS XXVIII 111 (CTH 530)

Terminology: The text contains the formula ^{D}UTU-*ŠI dāiš* "His Majesty has instituted (it)" in Obv. 17′, Rev. 8[!], 18[!], 26[!]. The phrase ^{D}UTU-*ŠI* SI×SÁ-*it* "His Majesty has determined" occurs in Rev. 7[!], 17[!], 25[!]. The context of ^{D}UTU-*ŠI* in Obv. 16′ is unclear. Maybe one should read ^{D}UTU-*ŠI AŠ-KU-*[*UN*[?] "I, His Majesty, have establi[shed(?)",

[6] Reference to headdress: *ḫupiti-* "vei]l(?)" or *kurut*(*a/i*)- "helme]t(?)/pointed crow]n(?)"; cf. note to translation of KBo XXVI 149 (text 15) r.c. 8′.

which, although the sign remains suggest this reading, would be highly unusual. Or should one assume a scribal mistake here for ^{D}UTU-*ŠI* SI×SÁ-[*it* "His Majesty [has] determin[ed"?

The phrase EZEN$_4$ SI×SÁ-*anza/ḫandanza*, which occurs in this text generally after descriptions of the second day of the spring festival[7], is difficult to explain. An obvious explanation would be to connect it with the phrase ^{D}UTU-*ŠI* SI×SÁ-*it*, which is attested a few times in this text (see above), and to translate "The festival (has been) determined (by His Majesty)", but then the fact that in most cases this formula only accompanies the second day of the spring festival is left unexplained. The same objection speaks against the translation "(has been) determined (by oracle)" proposed cautiously by Th. van den Hout[8] and against "The festival (has been) taken care of". The last possibility has been chosen in the following translation of the text, but should be considered as provisional.

Palaeography: Although large parts of the text have been preserved, there are no examples of the group AG, AZ, IG, KUG, LI, UG, URU. The majority of occurrences of the sign ḪA are **old** (eg. Obv. 15′, 16′, Rev. 3[!], 5[!], 9[!]), but there are three examples of the **young** form (Obv. 18′, 21′, Rev. 19[!]). More interesting is the **young** form of UN in Obv. 11′ (besides old examples in Rev. 8[!] and 14[!]) which might indicate a date "Tudḫaliiaš IV or later". The sloppiness with which the text has been written is striking and is comparable to the quality of the script of KUB XXV 23 (text 4). Some signs are missing: ^{D}*I-ia-<ia->an* (Obv. 7′), ^{GIŠ}ZAG.GAR<.RA>-*ni* (Obv. 14′, 19′, 21′, Rev. 23[!]), *pé-e-tan*$_x$<-*zi*> (Obv. 15′), SI×SÁ-*an*<-*za*> (Obv. 15′). Other signs are incomplete (the .A of DUG.KA.GAG.A[!] in Obv. 8′, the DÙ- of DÙ[!]-⌜*ri*⌝ in Obv. 11′, the *P*<*A*> in Rev. 20[!]) or simply wrong (DÙ-*na* instead of -*ri* in Obv. 20′, ^{GIŠ}ZAG.GAR<.RA>-*aš* instead of -*ni* in Rev. 23[!]).

Content: The text treats the cult of gods in various towns. The transition of one town to the next is generally marked by a double paragraph stroke, but between Rev. 16[!] and 17[!] there is only a single paragraph stroke between two such sections. Each section is built up in the same way. It first mentions the town and the deities, and then in an introductory part remarks that His Majesty has determined the statues and temples and has instituted the *ḫarši*-vessel for the deities. There follows an enumeration of the offerings for the autumn festival (presumably lasting one day, as a second day is never mentioned), and the spring festival (lasting two days). The following towns and gods are treated:

Obv. 1′–15′: Town's name lost. Beginning of this section broken off.
–Obv. 1′–2′: Last part of section, god's names lost; or end of introductory section[?]
–Obv. 3′–9′: Iiaiaš.
–Obv. 10′–15′: Sun Deity and Tutelary Deity.
Obv. 16′–Rev. 6: Town of [x[?]-]ap/tup-pinašḫapa(n).
–Stormgod and mountain Ḫuḫušnaš.
Rev. 7[!]-16[!]: Town of Annitešša.

[7] Obv. 9′, 15′, Rev. 3, 16[!], 24[!].
[8] BiOr LVI (1999) 149–150.

–Iiaiaš and well Kuuannaniiaš.
Rev. 17[!]-24[!]: Town of Duirra.
–Stormgod, Sun Deity, Tutelary Deity.
Rev. 25[!]-end lost: Town's name lost.
–Various deities, names lost.

Obv.

1′ [ ] ŠÀ.B[A[?]
2′ [x *PA* Z]Ì.DA 1 *P*[*A*

3′ [*m*]*a-a-an-kán zé-n*[*i A-NA* ^{D}*I-ia-ia* ^{DUG}*ḫar-ši š*]*u-uḫ-ḫa*[!]*-an-z*[*i*
4′ 4 *PA* ZÌ.DA 4[*ḫa-me-eš*[?]*-ḫ*]*a-aš* DÙ[!?]*-ri*[!?][9] ^{DUG}*ḫar-*⌜*ši*⌝[*ḫé-e-ša-an-zi*[?]
5′ *A-NA* ^{D}*I-ia*[*-ia* x *PA*]⌜ZÌ⌝.DA 1 ^{DUG}*ḫu-up-pár* KAŠ ^{GIŠ}ZA[G.GAR.RA-*ni*
6′ 4 BÁN ZÌ.DA ⌜4⌝[^{DUG}*ḫu-up-pár* KAŠ *aš-nu-ma-aš* ^{DUG}*ḫar-š*]*i ma-al-la-an-zi ḫar-ra-an-zi*

7′ *lu-kat-ma* ^{D}*I-ia-<ia->an* ⌜^{D}⌝[*P*]*A*[?]*-NI*[?] ^{NA_4}ZI.KIN *pé-e-tan*$_x$*-zi* 1 GUD 2 UDU *A-NA* ^{D}[*I-ia-ia*]
8′ NINDA.GUR$_4$.RA ^{DUG}*ḫar-ši-aš* 2[^{GIŠ}ZAG.GAR.R]A-*ni* 2 *PA* ZÌ.DA 1 DUG.KA.GAG.A[!][10] *aš-nu-ma-aš* DINGIR-*LUM*-x[
9′ [1]NINDA *tar-na-aš pár-ši-*⌜*ia*⌝ E[ZEN$_4$ SI×SÁ-*an-za*]

10′ [GI]M-*an-*⌜*kán*⌝*A-*⌜*NA*⌝ ^{D}UTU ^{D}LAMMA[^{DUG}*ḫar-ši šu-uḫ-ḫ*]*a-an-zi* 4 NINDA.KU$_7$ 2 NINDA ^{D}UTU 2 ^{D}LAMMA x-*ua*[-
11′ [*BI-I*]*B-RI*.ḪI.A *šu-un-na-an-zi*[x *PA* ZÌ.D]A 1 DUG KAŠ *aš-nu-ma-aš* ⌜GIM⌝-*an DI*$_{12}$-*ŠI* DÙ[!]-⌜*ri*⌝ ^{DUG}*ḫar*[*-ši ḫé-e-ša-an-zi*]
12′ [ ]⌜*ŠA*⌝ ^{D}UTU 2 *ŠA* ⌜^{D}⌝[!?][LAMMA x *PA* Z]Ì.DA 1 ^{DUG}*ḫu-pár* KAŠ *aš-nu-ma-aš* ^{DUG}*ḫar-ši ma-al-la-*<*an-*>*zi*[*ḫar-ra-an-zi*]

13′ [*lu-kat-ma*]^{D}UTU ^{D}LAMMA NINDA.GUR$_4$.RA ^{DU}[^{G}*ḫar-š*]*i-aš*[?] ^{NA_4}ZI.KIN *pé-e-tan*$_x$*-zi* 2 ⌜UDU⌝ 1 *ŠA* ^{D}UTU *Š*[*A* ^{D}LAMMA]
14′ [NINDA.GUR$_4$.RA] ^{DUG}*ḫar-ši-aš* 1 ⌜*PA*⌝ ⌜ZÌ⌝[?].⌜DA⌝[?] 1[^{DUG}*ḫu-up-*]*pár* KAŠ ^{GIŠ}ZAG.GAR<.RA>-*ni* 4 ⌜*PA*⌝ ⌜ZÌ⌝.DA 4 DUG KAŠ x[*aš-nu-ma-aš*]
15′ [DINGIR.MEŠ *a*]*r-ḫa pé-e-tan*$_x$<-*zi*> NINDA *tar-na-aš* ⌜*pár*⌝[*-ši-i*]*a* EZEN$_4$ ⌜SI×SÁ⌝-*an*<-*za*>

16′ [^{URU}x[?]-]*ap/tup-pí-na-aš-ḫa-pa-an* ^{D}U $^{ḪUR.SAG}$*Ḫu-ḫu-uš-na-aš* ALAM.ḪI.A É.DINGIR-*LIM-ia* ^{D}UTU-*ŠI AŠ-KU-* [*UN*[?][11]
17′ [2[?] *PA* ZÍ]Z ^{D}Ù 2 *PA* ZÍZ $^{ḪUR.SAG}$*Ḫu-ḫu-uš-na* ^{DUG}*ḫar-ši* ^{D}UTU-*ŠI* ME-*iš*

18′ [GIM-*an-k*]*án zé-ni A-NA* ^{D}U $^{ḪUR.SAG}$*Ḫu-ḫ*[*u-u*]*š-na-*⌜*ia*⌝ ^{DUG}*ḫar-ši šu-uḫ-ḫa-*

[9] Text has AŠ-ḪU.
[10] The sign A has been incompletely written, with only one broken wedge.
[11] Or ^{D}UTU-*ŠI-aš-ma*[!]- [*aš*. Maybe mistake for SI×SÁ-[*it*[?]

⌜*an*⌝-*zi* 1 ⌜*PA*⌝?[12] ᴰU

19′ [1 *PA*? ḪUR.]ˢᴬᴳ*Ḫu-ḫu-uš-*⌜*na*⌝ BAL-*an-zi* ⌜1⌝ *PA* ZÌ.DA 1 DUG KAŠ ᴳᴵŠZAG.GAR.<RA->*ni*

20′ [1 *PA* ZÌ.DA]⌜1⌝ ⌜ᴰᵁᴳ⌝⌜*ḫu*⌝-*p*[*ár* KAŠ]*aš-nu-ma-aš* ⌜GIM⌝-*a*[*n*]*DI*$_{12}$-*ŠI* DÙ-*ri*!?[13] ᴰᵁᴳ*ḫar-ši ḫé-ša-an-zi* 3 NINDA.KU$_7$ ᴰU

21′ [3 ḪUR.SAGˢᴬᴳ*Ḫu-ḫu-uš-n*]*a* ⌜ᴰᵁᴳ⌝*ḫa-ni*[*-š*]*a-aš* ᴳᴵŠZAG.GAR<.RA->*ni* 1 *PA* ZÌ.DA 1 ᴰᵁᴳ*ḫu-up-pár* KAŠ *aš-nu-ma-aš*

22′ [ ] ᴰᵁᴳ[*ḫar-š*]*i ma-*⌜*al*⌝-*la-an-zi ḫar-ra-an-zi*

(End of column)

Rev.

1 [ᴰ]ᵁᴳ*ḫar-ši aš-š*[*a-nu-*

2 [ᴰᵁᴳ*ḫa*]*r-ši* 1 BÁN ZÌ.DA 1 ᴰᵁᴳ[*ḫu-up-pár* K]AŠ ᴳᴵŠZAG.GAR.RA-*n*[*i*]⌜2⌝ ⌜BÁN⌝ ZÌ.DA 2 DUG.KA.GAG

3 [*aš-nu-ma-aš* DINGIR.MEŠ ᴺᴬ⁴ZI.KI]N *pé-e-tan*$_x$-*zi* 2 NINDA *tar-na-aš pár-ši-an-zi* EZEN$_4$ *ḫa-an-da-an-za*

4 [ ]x[ ]x[-*k*]*án DI*$_{12}$-*ŠI ša-ra-a ša-an-ḫe-eš-k*[*á*]*n-zi nu-uš-ši* EZEN$_4$ DUMU.MUNUS.ḪI.A

5 [*e-e*]*š-šu-u-ua-an ti-an*!?-*zi*!? 1 ⌜UDU⌝-*kán* BAL-*zi* 1 *PA* ⌜ZÌ⌝.⌜DA⌝ 1 ᴰᵁᴳ*ḫa-ni-ša-aš* KAŠ ᴳᴵŠZAG.GAR.RA

6 [2 B]ÁN ZÌ.DA 2 DUG KAŠ [*aš-n*]*u-ma-aš*

7! [14] [*INA*? UR]U?*An-ni-te*$_9$-⌜*eš*⌝-*ša* ⌜ᴰ⌝[*I-ia-ia*]*a-an* ᴾᵁ*Ku*[*-un-na-ni-ia*[15] ALA]M.ḪI.A É.DINGIR-*LIM-ia* ⌜ᴰ⌝!⌜UTU⌝-⌜*ŠI*⌝! SI×SÁ-*it*

8! x ⌜*PA*⌝? ZÍZ ⌜ᴰ⌝[*I-i*]*a-i*[*a*(-) ᴾᵁ*Ku-u*]*n-n*[*a-ni-ia*[16] ᴰᵁᴳ*ḫar-ši*] ᴰUTU-*ŠI* ME-*iš*

9! *ma-a-an-kán*[*zé-ni A-NA* ᴰ*I-ia-ia* ᴾᵁ*Ku-un-na-n*]*i-*⌜*ia*⌝ ᴰᵁᴳ*ḫar-ši šu-uḫ-ḫa*[*-an-z*]*i*

10! 1 ⌜UDU⌝-*kán* ᴰ⌜*I*⌝[*-ia-ia* 1 UDU ᴾᵁ*Ku-un-na-ni-ia* BAL-*a*]*n-zi* 1 BÁN ⌜ZÌ⌝.⌜DA⌝ ⌜1⌝ DUG KAŠ[ᴳᴵŠZAG.GAR.RA-*ni*]

11! 2 BÁN ZÌ.DA 1 ⌜ᴰᵁᴳ⌝[*ḫu-pár* KAŠ *aš-nu-ma-aš DI*$_{12}$-*ŠI* DÙ-*r*]*i* ᴰᵁᴳ*ḫar-ši ḫ*[*é-ša-an-zi*]

12! 1 BÁN ZÌ.DA 1 ᴰᵁᴳ*ḫa-*[*ni-ša-aš* ᴳᴵŠZAG.GAR.RA 1? *PA* ZÌ.D]A 1 ᴰᵁᴳ*ḫu-pár* KAŠ *aš-n*[*u-ma-aš*]

13! ᴰᵁᴳ*ḫar-ši ma-al-la-*[*an-zi ḫar-ra-an-zi*]

14! *lu-kat-ma* DINGIR.MEŠ *INA* ᴺ[ᴬ⁴ZI.KIN *pé-e-tan*$_x$-*zi*]ᴰ*I-ia-ia* ᴾᵁ*Ku-un-na-ni*[*-ia* ...]

[12] Perhaps a scribal mistake for UDU?
[13] Text has *-na*.
[14] Starting with this line the line count in the text copy has to be raised by one.
[15] Cf. Rev. 9!, 14!. For the association of Iiaiaš with the well Kuuannaniiaš cf. KUB LVII 97 (text 13) I 1–18; see R. Lebrun, in: O. Carruba e.a. (ed.), Atti II CIH (1995) 253[17] and Th. van den Hout, BiOr LVI (1999) 150.
[16] Cf. Rev. 9!, 14!.

15! NINDA.GUR$_4$.RA ᴰᵁᴳ*ḫar-ši* [ᴳᴵŠZAG.GAR.RA-*ni* x B]ÁN ZÌ.DA 2 DUG KAŠ *aš-*[*nu-ma-aš*]

16! DINGIR.MEŠ *a*[*r-ḫ*]*a pé-e-tan*$_x$-*z*[*i* NINDA *tar-na-aš pár-ši-i*]*a* EZEN$_4$ SI×SÁ-*an-za*

17! [UR]U!*Du-ir-ra-aš*[17] ᴰU ᴰUTU [ᴰLAMMA A]LAM.ḪI.A É.MEŠ DINGIR.MEŠ ᴰ⌜UTU⌝-*ŠI* SI×SÁ-*it* ⌜3⌝ ⌜*PA*⌝ Z[ÍZ ᴰU 3 *PA* ZÍZ ᴰUTU]

18! ⌜3⌝? ⌜*PA*⌝? ⌜ZÍZ⌝? ᴰ⌜LAMMA⌝ ᴰᵁᴳ*ḫar-*⌜*ši*⌝[ᴰUT]U-*ŠI* ME-*iš zé-ni-at-kán* T[A NIND]A.GUR$_4$.RA *iš*[*-ḫuuanzi*?]

19! 4 NINDA.GUR$_4$.RA 1 ᴰᵁᴳ*ḫa-ni*[*-ša-aš* KA]Š ᴳᴵŠZAG.GAR.RA-*ni* 1 BÁN ZÌ.DA ⌜1⌝ ᴰᵁᴳ*ḫu-pár* [*aš-n*]*u*[*-m*]*a-aš*

20! ⌜GIM⌝-*an DI*$_{12}$-*ŠI* D[Ù-*ri* ᴰᵁᴳ*ḫar-š*]*i* TA NINDA.GUR$_4$.RA *ḫé-e-ša-an-zi* ½ *P*<*A*> ⌜ZÌ⌝.DA[1]ᴰᵁᴳ*ḫa-ni-ša*[*-aš* ᴳᴵŠZAG.GAR.RA]

21! ⌜1⌝ x ⌜ZÌ⌝.DA 1 ᴰᵁᴳ*ḫu-u*[*p-pár* KAŠ *a*]*š-nu-ma*<*-aš*> ᴰᵁᴳ*ḫar-ši m*[*a-a*]*l-la-an-zi ḫar-ra-an-zi*

22! [*I*]*u-k*[*a*]*t-ma* DINGIR.MEŠ ᴺᴬ⁴!ⁱ⁸Z[I.KIN *pé-e-t*]*an*$_x$-*zi* 1 UDU ᴰU 1 [U]DU ᴰUTU 1 UDU ᴰLAMMA ⌜BAL⌝-*an-zi* NINDA.GUR$_4$.RA

23! [x D]UG.KA.GAG 3 BÁN [ZÍZ x ᴰᵁᴳ*ḫu-p*]*ár* KAŠ ᴳᴵŠZAG.GAR<.RA>-*ni*![19] 2 *PA* ZÌ.DA 1 DUG.KA.⌜GAG⌝.A *aš-nu-ma-aš*

24! [DINGIR.MEŠ *a*]*r-ḫa pé-e*[*-tan*$_x$-*zi* NINDA *ta*]*r-na-aš pár-ši-ia* ⌜EZEN$_4$⌝ SI×SÁ-*an-za*

25! [ᵁᴿᵁ]x-x-*ša*[(-) ᴰ(-)]x-x-x-*ua-aš* ALAM.ḪI.A É.MEŠ DINGIR.MEŠ-*ia* ᴰUTU-[*ŠI* SI×SÁ-*it*]

26! [ ] 3 BÁN[ ]x ᴰᵁᴳ⌜*ḫar*⌝-⌜*ši*⌝ ᴰUTU-[*ŠI* ME-*iš*]

27! [ ]x[

Obv.

1′ [ ] of wh[ich(?)

2′ [x *PARĪSU* of f]lour, 1 *PARĪ*[*SU*

3′ [W]hen in autum[n]the[y p]our[into the *ḫarši*(-vessel) for Iiaiaš, ...

4′ (there are) 4 *PARĪSU* of flour, 4[... .] It becomes(?)[spri]ng(?).[They open(?)] the *ḫarši*(-vessel).[(There are) ...]

5′ for Iia[iaš. (There are) x *PARĪSU*]of flour (and) 1 *ḫuppar*(-vessel) of beer [on] the a[ltar.

6′ (There are) 4 *SŪTU* of flour (and) 4[*ḫuppar*(-vessel)s of beer for provision.] They mill (and) grind[the *ḫarš*]*i*(-vessel)[20].

[17] See introduction to KUB LVII 97.
[18] Text has NA.
[19] Text has ᴳᴵŠZAG.GAR-*aš*.
[20] I.e. its contents.

7′ The next day they carry Iiaiaš [in f]ront of(?) the *ḫuuaši*(-stone). (There are) 1 ox (and) 2 sheep for [Iiaiaš.]

8′ (There are) thick bread of the *ḫarši*(-vessel) (and) 2[...]on[the alta]r. (There are) 2 *PARĪSU* of flour (and) 1 vessel of KA.GAG-beer for provision. The deity ... [

9′ [1 (loaf of)]bread of a *tarna-* is broken. The f[estival (has been) taken care of.]

10′ [Wh]en they[pour into the *ḫarši*(-vessel) for the Sun Deity (and) the Tutelary Deity, (there are) 4 (loaves of) sweet bread: 2 loaves (for) the Sun Deity, 2 (for) the Tutelary Deity. ... [

11′ They fill [the rhy]tons.[(There are) x *PARĪSU* of flou]r (and) a vessel of beer for provision. When it becomes spring,[they open] the *ḫarši*(-vessel).

12′ [... 2] of the Sun Deity, 2 of the [Tutelary Deity. (There are) x *PARĪSU* of f]lour (and) 1 *ḫuppar*(-vessel) of beer for provision. They mill[(and) grind] the *ḫarši*(-vessel).

13′ [The next day]they carry the Sun Deity, the Tutelary Deity (and) thick bread of the [*ḫarš*]*i*(-vessel)(?) to the *ḫuuaši*(-stone). (There are) 2 sheep: 1 of the Sun Deity, (1) o[f the Tutelary Deity.]

14′ [(There are) thick bread] of the *ḫarši*(-vessel), 1 *PARĪSU* of flour(?) (and) 1[*ḫup*]*par*(-vessel) of beer on the alta<r>. (There are) 4 *PARĪSU* of flour, 4 vessels of beer (and) ... [... for provision.]

15′ <They> carry[the deities h]ome. Bread of a *tarna-* is bro[ke]n. The festival has been taken care of.

16′ [(The town of) x(?)-]ap/tup-pinašḫapa(n). Stormgod (and) (mountain) Ḫuḫušnaš. I(?), His Majesty, have establi[shed(?)[21]]the statues and the temple.

17′ [2 *PARĪSU* of whea]t for the Stormgod, 2 *PARĪSU* wheat for (mountain) Ḫuḫušnaš, a *ḫarši*(-vessel): His Majesty has instituted (it).

18′ [When] in autumn they pour into the *ḫarši*(-vessel) for the Stormgod and for (mountain) Ḫuḫ[u]šnaš, they offer 1 *PARĪSU*?[22] to the Stormgod

19′ [(and) 1 *PARĪSU*? to] (mountain) Ḫuḫušnaš. (There are) 1 *PARĪSU* of flour (and) 1 vessel of beer on the alta<r>.

20′ [(There are) 1 *PARĪSU* of flour (and)]1 *ḫupp*[*ar*(-vessel) of beer]for provision. Whe[n] it becomes spring, they open the *ḫarši*(-vessel). (There are) 3 (loaves of) sweet bread for the Stormgod

21′ [(and) 3 for (mountain) Ḫuḫušn]aš. (There is) a *ḫane*[*šš*]*a*(-vessel) on the alta<r>. (There are) 1 *PARĪSU* of flour (and) 1 *ḫuppar*(-vessel) of beer for provision.

22′ [ ] They mill (and) grind the [*ḫarš*]*i*(-vessel)[23].

(End of column)

[21] Or "His Majesty for them(?)". Or maybe mistake for "His Majesty [has] determin[ed]" ?
[22] Perhaps "1 sheep" meant?
[23] I.e. its contents.

Rev.

1 [ ]pro[vide for the]*ḫarši*(-vessel)[

2 [*ḫa*]*rši*(-vessel), 1 *SŪTU* of flour (and) 1 [*ḫuppar*(-vessel) of b]eer o[n] the altar. (There are) 2 *SŪTU* of flour (and) 2 vessels of KA.GAG-beer

3 [for provision.] They carry[the gods to the *ḫuuaš*]*i*(-stone). They break 2 (loaves of) bread of a *tarna-*. The festival (has been) taken care of.

4 [ ]they search through[ ] above in spring. The girls begin(?) to celebrate

5 the festival for him/her. They offer 1 sheep. (There are) 1 *PARĪSU* of flour (and) 1 *ḫanešša*-vessel of beer on the altar.

6 (There are) [2 *S*]*ŪTU* of flour (and) 2 vessels of beer for [prov]ision.

7′ [In(?)](the town of) Anniteššа. [Iiai]aš (and) (well) Ku[uannaniiaš.] His Majesty has determined[the stat]ues and the temple.

8′ x *PARĪSU*(?) of wheat for [Ii]ai[aš (and) (well) Kuua]nn[aniiaš, a *ḫarši*(-vessel)]: His Majesty has instituted (it).

9′ When[in autumn the]y pour into the *ḫarši*(-vessel)[for Iiaiaš (and) (well) Kuuannan]iiaš,

10′ [t]hey[offer] 1 sheep to I[iaias (and) 1 sheep to (well) Kuuannaniiaš.] (There are) 1 *SŪTU* of flour (and) 1 vessel of beer[on the altar.]

11′ (There are) 2 *SŪTU* of flour (and) 1 [*ḫuppar*(-vessel) of beer for provision. I]t[becomes spring. They] o[pen] the *ḫarši*(-vessel).

12′ (There are) 1 *SŪTU* of flour (and) 1 *ḫa*[*nešša*(-vessel) (of beer) on the altar. (There are) 1(?) *PARĪSU* of flo]ur (and) 1 *ḫuppar*(-vessel) of beer[for] pro[vision.]

13′ [They] mill[(and) grind] the *ḫarši*(-vessel)[24].

14′ The next day[they carry] the gods to the [*ḫuuaši*(-stone).] Iiaiaš (and) (well) Kuuannan[iiaš ...]

15′ Thick bread of the *ḫarši*(-vessel) [on the altar. (There are) x *S*]*ŪTU* of flour (and 2 vessels of beer[for] pr[ovision.]

16′ The[y] carry the deities h[om]e.[Bread of a *tarna-* i]s[broken]. The festival (has been) taken care of.

17′ [(The town of)]Duirra. Stormgod, Sun Deity (and) [Tutelary Deity.]His Majesty has determined [the s]tatues (and) temples. 3 *PARĪSU* of w[heat for the Stormgod, three *PARĪSU* of wheat for the Sun Deity,]

18′ 3(?) *PARĪSU*(?) of wheat(?) for the Tutelary Deity, a *ḫarši*(-vessel): [His Majest]y has instituted (it). In autumn [they] p[our(?)] it wit[h] the thick[brea]d.

19′ (There are) 4 (loaves of) thick bread (and) 1 *ḫane*[*šša*(-vessel) of bee]r on the altar. (There are) 1 *SŪTU* of flour (and) 1 *ḫuppar*(-vessel) (of beer) for [prov]i[sio]n.

20′ When [it] beco[mes] spring, they open[the *ḫarš*]*i*(-vessel) (filled) with thick bread. (There are) ½ *PA*<*RĪSU*> of flour[(and) 1] *ḫanešš*]*a*(-vessel) (of beer) on the altar.]

[24] I.e. its contents.

21' (There are) 1 x of flour (and) 1 *ḫu[ppar*(-vessel) of beer] <for>[pr]ovision. They m[i]ll (and) grind the *ḫarši*(-vessel).

22' The [n]ext d[a]y they[carr]y the gods to the *ḫ[uuaši*(-stone)]. They offer 1 sheep to the Stormgod, 1 [sh]eep to the Sun Deity (and) 1 sheep to the Tutelary Deity. (There are) thick bread,

23' [x ve]ssels of KA.GAG-beer, 3 *SŪTU* of [wheat (and) x *ḫupp*]*ar*(-vessels) of beer on the alta<r>. (There are) 2 *PARĪSU* of flour (and) 1 vessel of KA.GAG-beer for provision.

24' [They]car[ry the gods h]ome[. Bread of a *ta*]*rna-* is broken. The festival (has been) taken care of.

25' [(The town of)]x-x-ša[(-). (Deity)(-)]x-x-x-uaš. [His] Majesty[has determined] the statues and temples.

26' [ ] 3 *SŪTU*[ ] ...
[His] Majesty[has established] the *ḫarši*(-vessel).

27' [ ] ... [

13 KUB LVII 97

Terminology: The formula [^{D}UTU$^{?}$-*Š*]*I*[*dāi*]*š*$^{?}$ "[H]is[Majesty(?)]has[institut]ed(?) (it)" probably appears in Obv. 6.

Palaeography: The young form of URU (IV 1', 2') dates the script of this text to the 13th century, and the young form of SÌLA (I 13) excludes that it was written before the reign of Ḫattušiliš III. The UN in I 5 does not permit a more precise dating, as it is the old form of the sign.

Content: As can be concluded from the fragmentary colophon, the text treats the cult of various towns. The only well preserved part of the text, I 1–18, treats the cult of Iaaš and the well Kuannaniaš[25]. This part shows striking resemblances to VS XXVIII 111 Rev. 7'-12', lines that describe the cult of Iaaš and Kuannaniaš in the town of Anniteššа, where they shared a temple. Indeed these resemblances are so great that there can hardly be any doubt that KUB LVII 97 I 1–18 refer to the cult of Anniteššа too.

The question then arises, what relationship between the two texts is to be assumed. Already after one quick glance a first trite answer can be given: KUB LVII 97 I 1–18 constitutes a longer version and VS XXVIII 111 Rev. 7'–12' a shorter one. This immediately emerges from a comparison of the length of the treatment of temple, statues and *ḫarši*-vessel[26], autumn festival[27] and the beginning of the spring festival[28]. In each case the treatment in KUB LVII 97 is clearly more elaborate.

It is, however, not possible to give a more specific answer. The lines pertaining to temple and statues in KUB LVII 97 I 2–4 use present-future tense verb forms, thus

[25] See the remarks by R. Lebrun, in: O. Carruba e.a. (ed.), Atti II CIH (1995) 255.
[26] KUB LVII 97 I 1–6 corresponding to VS XXVIII 111 Rev. 7'–8'.
[27] KUB LVII 97 I 7–14 corresponding to VS XXVIII 111 Rev. 9'–11'.
[28] KUB LVII 97 I 15–18 corresponding to VS XXVIII 111 Rev. 11'–12'.

suggesting that this text belongs to a relatively early stage of the cult reorganization procedure[29]. Has the longer version been composed earlier, the short version later? The corresponding section in VS XXVIII 111 only has the verb SI×SÁ-*it* "(His Majesty) has determined", thus leaving the question open if at the time of the composition of this text the temple already had been built and the statues already had been made. The text does not contain an indication that is was composed later than KUB LVII 97.

Comparison of the two texts might solve a reading problem. When it is assumed that KUB LVII 97 I and VS XXVIII 111 Rev. 7'–12' have the cult of the town of Anniteššа as subject, it becomes attractive to conclude that these compositions as a whole relate to the same group of towns. Now VS XXVIII 111 Rev. 17' has an unclear toponym: [^{URU}]x-*duirraš*. The space for [^{URU}]x- is small, and this suggests a reading [UR]U', which would mean the toponym should be read as *Duirraš*. The colophon of KUB LVII 97 has in IV 2' ^{URU}*Du*[-. Here the two texts could confirm each other, in that one should read ^{URU}*Duirraš* in both places. It might be remarked in passing that the assumption that KUB LVII 97 and VS XXVIII 111 have the same subject matter inevitably leads to the conclusion that KUB LVII 97 was part of a tablet series, as the theme of the beginning of KUB LVII 97 Obv. I (the town of Anniteššа) occurs on the Reverse of VS XXVIII 111.

KUB LVII 97 might be summarized as follows:

–I 1–18: Town of Anniteššа, Iaaš and well Kuannaniaš.
I 1–6: Temple, statues, *ḫarši*-vessel.
I 7–14: Autumn festival.
I 15–end lost: Spring festival.
–II, III: Very fragmentary, III 4'–7' festival description?
–IV 1'–2': Colophon.

Obv. I

1 [ ]
2 [-]*an-zi*[^{PÚ}*Ku-ua-*]*an-na-n*[*i-i*]*a*[A]L[A]M$^{?}$ ⌈MUNUS⌉$^{?}$
3 [ ]x x-*an-zi* É.DINGIR-*LIM* SIG$_5$ DÙ-*an-zi*
4 [ ]x x x x x DÙ-*an-zi* 1 BÁN ZÍZ ^{DUG}*ḫar-ši*
5 [^{D}*I-ia-ia*]x ^{DUG}⌈*ḫar*⌉-⌈*ši*⌉ ^{PÚ}*Ku-un-na-ni-ia*
6 [^{D}UTU$^{?}$-*Š*]*I*[*da-a*$^{?}$-*i*]*š*$^{?}$

---

7 [^{DUG}*ḫ*]*ar-ši-ma-kán* EZEN$_4$ ⌈*zé*⌉-*ni šu-uḫ-ḫa-an-zi*
8 [*ma-a-*]*an A-NA* ^{D}⌈*I*⌉-⌈*ia*⌉-*ia* ^{PÚ}*Ku-ua-na-ni-ia*
9 [EZ]EN$_4$ *zé-ni* DÙ-*an-zi* 1 UDU ^{D}*I-ia-ia*
10 [1 ^{PÚ}*K*]*u-ua-an-na-ni-ia* BAL-*an-ti* ^{GIŠ}ZAG.GAR.RA *ḫu-u-kán-*⌈*zi*⌉
11 [*š*]*u-up-pa ti-an-zi* 1 BÁN ZÌ.DA 1 DUG KAŠ ^{GIŠ}ZAG.GAR.RA-*n*[*i*]
12 [2 B]ÁN ZÌ.DA 2 DUG KAŠ *aš-ša-nu-ma-aš ḫal-zi-ia-r*[*i*]
13 [GAL.]ḪI.A-*kán aš-ša-nu-ua-an-zi du-uš-qa-*⌈*ra*⌉-*a*[*z* GI$_6$-*za* DÙ-*ri*$^{?}$]
14 [*š*]*a-ša-nu-uš ti-ia-an-zi*

---

15 [GI]M-*an ḫa-mi-iš-ḫa-an-za* DÙ-*ri te-e*[*t-ḫa-i*

[29] See ch. 7.A.

16 [D]UG*ḫar<-ši> IŠ-TU* NINDA.GUR4.RA *ge-nu-u̯[a-an-zi*
17 [1]BÁN ZÌ.DA 1 DUG*ḫa-ni-*⌈*ša*⌉*-*⌈*aš*⌉ ⌈KAŠ⌉[GIŠZAG.GAR.RA-*ni*
18 [-]⌈*i̯a*⌉*-an-zi*[

(Rest of column lost.)

Obv. II
Only some sign remains left.

Rev. III
1′ 1[
2′ 1 x[
3′ 1 x[

4′ GIM-*a*[*n*
5′ ½? BÁN Z[Ì.DA?
6′ *g*[*e-nu-u̯a-an-zi*?
7′ *ḫar*[*-ra-an-zi*?
8′ *š*[*a*?-
9′ x[
(Rest of column lost.)

Rev. IV
1′ URUx[-
2′ URU*Du*[*-ir-ra-aš*?
(Empty space of appr. 10 lines, then end of column.)

Obv. I
1 [ ]
2 [ ]they will[ ] [(well) Kuu̯]annan[ii̯]aš[a st]a[tu]e(?) of a woman(?)
3 [ ]they will ... . They will make the temple a good one[30].
4 [ ] ... they will make. 1 *SŪTU* of wheat for the *ḫarši*(-vessel)
5 [of Ii̯ai̯aš,] ... for the *ḫarši*(-vessel) of (well) Kuu̯annanii̯aš -
6 [H]is[Majesty(?)]has[institut]ed(?) (it).

---

7 In[the *ḫ*]*arši*(-vessel) they pour (during) the autumn festival.
8 [Whe]n they celebrate the autumn [fest]ival
9 for Ii̯ai̯aš (and) (well) Kuu̯annanii̯aš, they(!) offer 1 sheep
10 to Ii̯ai̯aš (and) [1 to (well) K]uu̯annanii̯aš. They slaughter (it) on the altar.
11 They put down the [m]eat. (There are) 1 *SŪTU* of flour (and) 1 vessel of beer o[n] the altar.
12 [(There are) 2 *SŪTU* of flour (and) 2 vessels of beer for provision. One calls.
13 They provide for [the cup]s. (There is) amusemen[t. It becomes(?) evening(?).]
14 They put down [the l]amps.

---

[30] Or "They will make a good temple."

15 [Whe]n it becomes spring (and) it thun[nders,
16 [they]open the *ḫar<ši>*(-vessel) (filled) with thick bread.
17 [(There are) 1]*SŪTU* of flour (and) 1 *ḫanešša*(-vessel) of beer[on the altar.
18 they ... [
(Rest of column lost.)

Rev. III
1′ 1[
2′ 1 ... [
3′ 1 ... [

4′ Whe[n
5′ ½(?) a *SŪTU* of f[lour(?)
6′ [they]o[pen(?)
7′ [they]gri[nd(?)
8′ ... [
9′ ... [
(Rest of column lost.)

Rev. IV
1′ (The town of) ... [
2′ (the town of) Du[-irra(?)
(Empty space of appr. 10 lines, then end of column.)

Cult objects-Offerings-Festivals

14 KBo XIII 246 (CTH 500)[31]

Terminology: DUTU-*ŠI* "His Majesty" is mentioned in Rev. 11′. The word *annalla-* occurs in Obv. I 5′ and Rev. 6′.

Palaeography: The only sign that could be interesting is the younger form of GAD in Obv. I 11′.

Content: Obv. I of the text treats an autumn festival (4′–5′) and a spring festival (6′–14′), perhaps celebrated for the mountain Kar?-tiun[a(?) mentioned in 3′. The Reverse might contain a statue description in lines 10′–12′.

Obv. I
1′ [ ]x LÚ? x[
2′ [ ]⌈É⌉.DINGIR-*LI*[*M*

3′ [Z]ÍZ DUG*ḫar-ši A-NA* KUR?*Kar*?*-ti-ú-n*[*a*(-)[32]

---

[31] For the classification of this text as a cult inventory see HW2 A (1975–1984) 75b.
[32] Reading uncertain; this mountain is not mentioned in RGTC 6 (1978) or RGTC 6/2 (1992).

4′ [GI]M-*an-ma zé-ni* ^{DUG}*ḫar-ši* x[
5′ *A-NA* EZEN$_4$ ⌜*zé*⌝-*ni an-na-al-la-aš* [

6′ GIM-*an-ma DI*$_{12}$-*ŠI* DÙ-*ri* EZEN$_4$ *DI*$_{12}$-*ŠI*[DÙ-*an-zi*?
7′ ^{DUG}*ḫar-ši* ⌜*ge*⌝-*nu-an-zi* ŠE.NAGA-⌜*zi*⌝[
8′ *INA* ^{GIŠ}ZAG.GAR.RA *da-ni-nu-an-zi* 1 UDU.Š[IR??
9′ *ḫu-kán-zi šu-up-pa ti-*⌜*an*⌝[-*zi*
10′ *INA* ^{GIŠ}ZAG.GAR.RA ZÍZ *ma-al-la*[-*an-zi*

11′ *lu-kat-ti-ma-kán* DINGIR-*LUM* $^{MUNUS.MEŠ}$*ḫ*[*aziqara*
12′ *pé-tan*$_x$-*zi* NINDA.GUR$_4$.RA ^{DUG}*ḫar-š*[*i*
13′ *PA-NI* DINGIR-*LUM* ^{NA_4}⌜ZI⌝.⌜KIN⌝[
14′ x[ ]x x x x[

Rev.
4′ [-]*aš* GUD.M[AḪ
5′ [ ]⌜É⌝.MEŠ DI[NGIR?.MEŠ?
6′ x[ ]*an-na-al*[-*la*(-)

7′ x[-]⌜*a*⌝-*aš-š*[*i*?(-)
8′ x[
9′ x[ ]x[

10′ ^{KUR}*Ḫu-n*[*u-*
11′ ^{D}UTU-*ŠI-ma*[
12′ *i-i̯a-a*[*t*?

13′ 3 BÁN? x[

Obv. I
1′ [ ] ... a man(?) ... [
2′ [ ]templ[e

3′ [w]heat for(?) the *ḫarši*(-vessel) for (mountain) Kar?-tiun[a(?)

4′ [Wh]en in autumn the *ḫarši*(-vessel) ... [
5′ for the autumn festival. Old state. [

6′ When it becomes spring,[they celebrate(?)] the spring festival.[
7′ They open the *ḫarši*(-vessel). They wash (themselves?)[. ...
8′ they put on the altar. 1 ra[m??
9′ they slaughter. Th[ey] put down the meat[.
10′ [They] mill wheat on the altar[.

11′ The next day the *ḫ*[*azqara*-women] carry
12′ the deity away. Thick bread for(?) the *ḫarš*[*i*(-vessel)
13′ in front of the deity a *ḫuu̯aši*(-stone)[

14′ ... [ ] ... [

Rev.
4′ [ ] ... a bul[l
5′ [ ]temp[les(?)
6′ ... [ ]Ol[d state.

7′ ... [ ] ... [
8′ ... [
9′ ... [ ] ... [

10′ (Mountain) Ḫun[u-
11′ His Majesty, however,[
12′ [has(?)] made[

13′ *SŪTU*(?) of ... [

15 KBo XXVI 149 (CTH 530)

Terminology: Line 5′ contains the phrase ^{D}UTU-*ŠI-i̯a-an* ... [... DÙ-*at* "And His Majesty [made] him (in the form of) a ... ".

Palaeography: The text has young forms of KUG in line 8′ and URU in 4′. Its script can therefore be dated to the 13th century.

Content: Apparently this text is subdivided in short sections, each describing succinctly the cult object of a god, mentioning the festivals for him (of which in this fragment only a monthly festival, the spring festival and the autumn festival occur), and listing cultic offerings:

1′–3′: divine name lost;
4′–7′: the god *ZABABA* of the town of Du-x[;
8′–10′: the god U.GUR.

In the following a transliteration and translation of the right column are given; of the left column only a few signs have survived.

1′ [ ]⌜2⌝ *PA* 3 BÁN[
2′ [E]ZEN$_4$.ITI.KAM x[
3′ [ ] *IŠ-TU* É-*Š*[*U*(-)[33]

4′ ⌜^{D}⌝*ZA-BA*$_4$-*BA*$_4$$^{a)}$*ŠA* ^{URU}*Du*-x[
5′ ^{D}UTU-*ŠI-i̯a-an* ^{GIŠ}TUKUL *ŠA*[... DÙ-*at*
6′ 2 EZEN$_4$-*ši* 1 EZEN$_4$ *zé-*[*e-na-aš*? 1 EZEN$_4$ *ḫa-me-eš-ḫa-aš*?
7′ 4 *PA* 3 BÁN *tar-ša-an ma-a*[*l-la-an*

---

[33] -*ŠU* or -*ŠUNU*.

8′ ^{D}U.GUR ALAM LÚ KÙ.BABBAR :x[34][
9′ ⌜2⌝ ⌜EZEN$_4$⌝-*ši* 1 EZEN$_4$ *z*[*é-e-na-aš*? 1 EZEN$_4$ *ḫa-me-eš-ḫa-aš*?
10′ [x *PA* x B]ÁN ⌜*tar*⌝-⌜*ša*⌝-⌜*an*⌝ *m*[*a-al-la-an*

a): erasure.

1′ [ ]2 *PARĪSU* (and) 3 *SŪTU*[
2′ [ ]monthly [f]estival ... [
3′ [ ] on the cost of h[is[35]] house[

4′ *ZABABA* of (the town of) Du-x[
5′ His Majesty [made] him (in the form of) a "weapon" of[
6′ (There are) 2 festivals for him: 1 au[tumn(?)] festival[(and) 1 spring festival(?)
7′ 4 *PARĪSU* (and) 3 *SŪTU* of roasted (and) mi[lled (grain)

8′ U.GUR. A statue of a man, of silver, ...[36][
9′ (There are) 2 festivals for him: 1 a[utumn] festival [(and) 1 spring festival
10′ [x *PARĪSU* (and) x *S*]*ŪTU* of roasted (and) m[illed (grain)

16 KBo XXVI 182 (CTH 530)[37]

Terminology: The phrase ^{D}UTU-*ŠI dāiš* appears in line I 3 of this text. Line I 2 has ^{D}UTU-*ŠI* DÙ-*at* (with reference to a statue of a deity).

Palaeography: The following signs are of palaeographic interest. The young sign shapes of AZ (I 8, 11) and LI (I 11′, IV 6′, 8′) date the script of the text to the 13th century, while the **young** form of SÌLA (IV 7′) indicates that the text was written not earlier than Ḫattušiliš III.

Content: The colophon (IV 7′–10′) mentions the town of Malimal[iia[38] (IV 8′) and mountain Arnuuandaš (IV 9′). These geographical names cannot be found back in what is left of the rest of the text. Column I is concerned with the statue (I 1–2), cultic offerings (I 3–4) and the spring festival (I 5–21) for a god whose name is lost. Lines 1′–6′ of column IV are the end of a festival description.

The inventory as a whole must have had a considerable length. As KBo XXVI 182 treats only one festival before line I 19 (a spring festival, described in I 5–17), the total of "7 festivals" in I 19 implies that this tablet is not the first one of the composition: the other 6 festivals must have been treated on at least one preceding tablet. Moreover, the

[34] Possibly :*k*[*u-ru-ta-u-ua-an-za* or :*l*[*u-u-pa-an-na-u-ua-an-za*?
[35] Or "t[heir]".
[36] Possibly a reference to headdress. In that case "[wearing] a *k*[*uruti-*/*l*[*upanni-*". For *kuruti-*, maybe a helmet/pointed crown, see M.N. van Loon, Anatolia in the Second Millennium BC (1985) 29[119] and Th.P.J. van den Hout, BiOr LII (1995) 565–568; for *lupanni-* "cap" see CHD L-N/1 (1980) 85b–86b.
[37] This text has already been treated by R. Lebrun, OLP XV (1984) 59–64.
[38] It is not clear if there exists a connection between this toponym and the divine mountain Malimaliiaš which appears in KUB VII 24 + KUB LVIII 29 (text 3).

remark "unfinished" in the colophon[39] shows that this tablet was not the last one of the composition either.

Obv. I

1 [ ]x ALAM *an-na-la-za Ú-UL e-eš-ta* x[
2 [ ]x-*mi*[40] ^{D}UTU-*ŠI-at* DÙ-*at* ŠÀ É.DINGIR-*LIM* ^{D}UTU *pé-da-an-z*[*i*?
3 [ ]x x x[ ]x x ^{D}UTU-*ŠI-kán* ^{DUG}*ḫar-ši ŠA* 3 BÁN ZÍZ *da-a-i*[*š*]
4 [ ]1 ^{DUG}*ḫa-ni-ša-aš* KAŠ ^{DUG}*ḫar-ši šu-ḫa-ua-aš*

---

5 [*ma-a-a*]*n-ma ḫa-meš-ḫa-an-za* DÙ-*ri te-et-ḫa-a-i* ^{DUG}*ḫar-ši-kán ge-nu-ua-an*[-*zi*
6 [ ]x-*ia* 1 ⌜^{DUG}⌝*ḫa-ni-*⌜*ša*⌝-*an* KAŠ ^{DUG}*ḫar-ši ge-nu-ua-aš* ^{DUG}*ḫar-ši ma-la-an-zi ḫar*[-*ra-an-zi*

---

7 [*l*]*u-kat-ma-*⌜*kán*⌝ DINGIR-*LUM* ^{PÚ}⌜*al*⌝[-*d*]*a-*⌜*an*⌝-*ni-ia*[41] GAM *pé-tan*$_x$-*zi* NINDA.GUR$_4$.RA ^{DUG}*ḫar-ši PA-NI*[
8 *pé-e ḫar-kán-*⌜*zi*⌝ EGIR-*an* $^{MUNUS.MEŠ}$*ḫa-az-ga-ra-i i-ia-ta-ri*[
9 DINGIR-*LUM-kán PA-NI* PÚ-*TI ua-ar-pa-an-zi PA-NI* ^{GIŠ}ZAG.GAR.RA-*ni* [*A-NA* DINGIR-*LIM*]
10 TÚG-*TUM še-er ar-ḫa da-an-zi nu-kán* 1 UDU BAL-*an-zi* ^{GIŠ}ZAG.GAR.RA-⌜*ni*⌝[
11 $^{MUNUS.MEŠ}$*ḫa-az-ga-ra-i* GURUN-*i pa-iz-zi*[42] *a-li-il ú-da-an-zi* x[
12 *za-nu-ua-an-zi šu-up-pa ti-an-zi* NINDA.GUR$_4$.RA ^{DUG}*ḫar-ši-aš pár-ši*[-*an-zi*
13 *mar-ḫa-an ip-pí-an ti-an-zi BI-IB-R*[*U.*ḪI.A-*kán šuuanzi/šunnanzi*
14 *me-ma-al* PÚ-*TI* GAM-*an-da šu-ḫa-an-z*[*i*
15 3 BÁN ZÌ.DA 2 DUG KAŠ *aš-ša-nu-ma-aš* x[
16 DINGIR-*LUM-ma-aš-kán du-uš-kán-zi ne-ku-u*[*z me-ḫu-ni* DINGIR-*LAM*]
17 *ar-ḫa pé-tan*$_x$-*zi* ^{GIŠ}ZAG.GAR.RA-*ni ta*[-*ni-nu-an-zi*]

---

18 ŠU.NÍGIN 1 UDU 3 BÁN ZÍZ 3 BÁN ZÌ.DA 2 DUG ⌜KAŠ⌝[

---

19 ŠU.NÍGIN 7 EZEN$_4$ ŠÀ 4 EZEN$_4$ *an-na-l*[*i*?-*iš*?
20 2 GUD ŠÀ 1 GUD *an-n*[*a-l*]*i*?[-*i*]*š*?[
21 [ ]x x *ti*[

Rev. IV

1′ x x x x[
2′ *pé-tan*$_x$-*zi* ^{GIŠ}⌜ZAG⌝.⌜GAR⌝.⌜RA⌝ ⌜NINDA⌝.⌜BA⌝.⌜BA⌝.[ZA
3′ *BI-IB-RU-kán šu-un-*[*n*]*a-an-zi* ŠA-x[

[39] Line IV 7′.
[40] Perhaps AN.B]AR GI$_6$?
[41] Or ^{PÚ}⌜*Ku*⌝-⌜*ua*⌝-*na-ni-ia*?
[42] C. Carter in his handcopy of KBo XXVI 182 has put an exclamation mark between *pa-* and *-iz-*, possibly because of the lack of agreement between the Singular *paizzi* and the Plural $^{MUNUS.MEŠ}$*ḫazgarai*; but for this phrase in the same form (albeit partially restored) cf. KUB XLIV 42 (text 44) Obv. 15′. As noted by R. Lebrun, OLP XV (1984) 62 and H. Hoffner, JCS L (1998) 39b the form $^{MUNUS.MEŠ}$*ḫazgarai* is an collective Plural in *-i*, which syntactically seems to behave like a neuter Plural, i.e. it takes a singular verb.

4′ ŠU.NÍGIN 2 UDU ŠÀ 1 UDU[*an-na-l*]*i*?*-is*? x ⌜*i̯a*⌝[
5′ 2 ⌜BÁN⌝ ⌜ZÌ⌝.DA 1 DUG.KA.GAG 1 DUG[ ]x x[ ]x[
6′ *an-na*[*-l*]*i* [*-iš*?

7′ *TUP*[43]*-PU Ú-UL QA-TI* [
8′ [a)].....[a)] URU*Ma-li-*⌜*ma*⌝*-l*[*i-i̯a*
9′ EZEN$_4$.MEŠ ḪUR.SAG*Ar-nu-u̯a-an-da*[
10′ ⌜*zi*⌝[*-i*]*n-*⌜*na*⌝*-an-te-e*[*š*
(Rest of column in bad state; probably without script)

a): erasure.

Obv. I
1 [ ] ... formerly there was no statue ... [
2 [ ] ...[44] His Majesty made it. The[y]? bring (it) into the temple of the Sun Deity.
3 [ ] ... [ ] ... His Majesty has institut[ed] a *ḫarši*(-vessel) of 3 *SŪTU* of wheat
4 [ ] 1 *ḫanešša*(-vessel) of beer for (the festival of) pouring into the *ḫarši*(-vessel).

5 But [whe]n it becomes spring (and) it thunders th[ey] open the *ḫarši*(-vessel)
6 [ ] ... 1 *ḫanešša*(-vessel) of beer for (the festival of) opening the *ḫarši*(-vessel). They mill (and) gri[nd] the *ḫarši*(-vessel)[45].

7 The [n]ext day they carry the deity down to the w[e]ll[46]. They hold thick bread (and) a *ḫarši*(-vessel) up before[
8 The *ḫazgarai*(-women) go behind[
9 They wash the deity in front of the well. Before the altar they take up
10 the garment [from the deity]. They offer 1 sheep. On the altar[
11 The *hazgarai*(-women) go to the fruit. They bring a flower ... [
12 they cook. They put down meat. [They] brea[k] thick bread into? the *ḫarši*(-vessel)s[
13 They put down *marḫa-* and *ippia-*. [They fill] the rhyto[ns
14 The[y] pour meal down into the well.[
15 3 *SŪTU* of flour (and) 2 vessels of beer for provision, ... [
16 They entertain the deity. [At the time of] sunset they carry [the deity]
17 home (and) pl[ace] (him) on the altar.

18 Sum: 1 sheep, 3 *SŪTU* of wheat, 3 *SŪTU* of flour, 2 vessels of beer[

43 At first sight one would read "DUB.1" instead of "*TUP*" here, but the sign form of DUB is like the Middle Assyrian one, with an extra vertical wedge at the end (oral communication of V. Haas and I. Wegner, see now also their remarks in AoF XXVIII (2001) 121–122).
44 Perhaps "[of] black [ir]on"?
45 I.e. its contents.
46 Or: "to (well) Kuu̯ananii̯a"?

19 Sum: 7 festivals, of which 4 festivals of ol[d(?)
20 2 oxen of which 1 ox of o[l]d(?)[
21 [ ] ... [

Rev IV
1′ ... [
2′ they carry. The altar, barley porrid[ge] bread(?)[47][
3′ They fil[l] the rhytons ... [

4′ Sum: 2 sheep, of which 1 sheep [of ol]d(?)
5′ 2 *SŪTU* of flour, 1 vessel of KA.GAG-beer, 1 vessel[ ] ... [ ] ... [
6′ of ol[d(?)

7′ Unfinished tablet[
8′ (the town of) Malimal[i̯i̯a
9′ The festivals of (mountain) Arnuu̯andaš[
10′ f[i]nishe[d

17 KBo XXVI 196 (CTH 530)

Terminology: This text contains the phrase DUTU]-*ŠI=at=kan dāiš* in line 8′.

Palaeography: The fragment does not have any signs allowing a precise dating. The only sign that could be of some interest to date the script of the tablet, ḪA in Obv. 12′, is too damaged to permit any conclusions.

Content: The Obverse of the tablet contains the end of a festival description (Obv. 4′), a Bildbeschreibung (Obv. 5′–7′/8′), again a festival description (Obv. 9′–11′) and a list of cultic offerings (Obv. 12′–14′); Obv. 15′–16′ is unclear. The preserved part of the Reverse contains a festival description.

Obv.
(traces of 3 lines)
4′ [*n*]*e-ku-uz-za* [
5′ [ ]x-x-*u̯a-ni-i̯a-an*[
6′ [AL]AM TUR MUNUS AN.BAR x[48]*-ti-ir*[-
7′ [-]⌜*TIM*⌝ UGU-*ši-kán* x[
8′ [DUTU]-*ŠI-at-kán da-a-iš*[

9′ [GIM-*an-ma z*]*é-e-ni* DÙ-*ri nu* DIN[GIR
10′ [-*k*]*án* DUG*ḫar-ši iš-ḫu*-x[
11′ [M]U-*ti-li* BAL-*an-ti*[

47 Barely readable; syntax unclear.
48 C. Carter has put an exclamation mark at this point in his hand copy. Possibly he thought of a reading 1 *U*!-*TI* or 1½ <*U*->*TI*.

12′ [NA4?Z]I?.KIN? 4? *šu-uḫ-ḫ*[*a*] *ŠA* DX[-[49]
13′ [x]*PA* ZÌ.DA 1 DUG.KA.GAG.A *aš-š*[*a-nu-ma-aš*
14′ [-]*eš da-pí-an-te-eš u̯a*-x[[50]

15′ [ ] UD.KAM *šu-up-pa-*⌜*i̯a*⌝[
16′ [ ]x-*aš-ma-kán ši*-x[

Rev.
1′ [.M]EŠ ⌜DINGIR⌝.⌜MEŠ⌝[

2′ *lu-kat-ma-kán* DUG*ḫar-ši-i̯a-a*[*l-li*
3′ [ ]x-*kán A-NA* DU KI.LA[M
4′ [DUG]*ḫar-ši-i̯a ḫu-u-kán-z*[*i*

5′ [x B]ÁN ZÌ.DA 1 DUG KAŠ *iš*[-
6′ [GAL.ḪI.]⌜A⌝-*kán aš-ša-nu-u̯a*[-*an-zi*

7′ [ ]x *šu-up-pa ḫu-u-*⌜*e*⌝?[-*šu*?
8′ [ ]3 NINDA.GUR4.RA x[
9′ [ ]x x x[
10′ [ ]*ḫu*-x[[51]

Obv.
(Traces of three lines)
4′ [e]vening [

5′ [ ] ... [
6′ [ ]small[stat]ue of a woman, of iron, ... [
7′ [ ] ... . Above her ... [
8′ [His Maje]sty has instituted it.[

9′ [When] it becomes [a]utumn, ... [
10′ [ ] ... pour into the *ḫarši*(-vessel)[
11′ [ ]he offers [y]early[

12′ [a *ḫ*]*u̯u̯aši*(?) of (deity) ... [
13′ [x]*PARĪSU* of flour, 1 vessel of KA.GAG-beer [for] prov[ision
14′ [ ] ... , all of them, ... [

15′ [ ]day, pure(?)[
16′ [ ] ... [

[49] D*Š*[*a*-??
[50] Perhaps *u̯a-a*[*r*-?
[51] Perhaps *ḫu-ká*[*n-zi*.

Rev.
1′ [ ] ... (plur.), god[s

2′ The next morning the *ḫaršii̯a*[*lli*(-vessel)
3′ [ ] ... to the Stormgod of the Gat[e
4′ and the[y] slaughter for the *ḫarši*(-vessel)[

5′ [x *SŪ*]*TU* of flour, 1 vessel of beer ... [
6′ [They] provide for the [cup]s[.

7′ [ ] ... meat, ra[w(?)
8′ [ ]3 loaves of thick bread, ... [
9′ [ ] ... [
10′ [ ] ...[52] [

18 KUB XLVI 21 (CTH 530)

Terminology: Reference to an action on behalf of the Hittite king is made in Obv. 5′: DUTU-*ŠI* ... DÙ-*at* "His Majesty has made". Obv. 4′ *annalliš* refers to a previous situation.

Palaeography: The script of this text can be dated to the 13th century: there is a young URU in Obv. 4′ and in Rev. 1′.

Content: Lines Obv. 1′–3′ are the end of a festival description. Line Obv. 4′ describes the old state of a statue; its new state is described in Obv. 5′, and line Obv. 6′ continues with a short enumeration of offerings. The preserved part of the Reverse contains the description of the second(?) day of a festival. Due to the damaged state of the text, it is not clear which town or towns and which deity or deities are treated[53].

Obv.
1′ [-]x-*ši-*⌜*i̯a*⌝[
2′ [*ša-š*]*a-nu-uš ti-an-zi*[
3′ [*la-*]⌜*ap*⌝-*pí-na-an- zi*[54][

4′ DU URU-*LI*[*M*]? ALAM *an-na-al-liš pé-tan*x *ḫar-zi* [

5′ D![55]UTU-*ŠI-ma-an* ALAM LÚ AN.⌜BAR⌝ GUB DÙ-*at* ŠÀ ⌜É⌝[.DINGIR-*LIM*?
6′ *pé-tan*x-*zi* ⌜DUG⌝*ḫar-š*[*i*] 3 BÁN ZÍZ ŠÀ?[56] EZEN4 *zé-n*[*a*?-

(End of Obv.)

[52] Perhaps "[they] slaught[er".
[53] The only god's name in the text is fragmentary: DḪA[R-(?) in Rev. 2.
[54] See CHD L-N/1 (1980) 45ª.
[55] Text has GIŠ.
[56] Or maybe *A*!-*NA*!?

Rev.

1 *lu-kat-ti-ma* LÚSANGA URU-*LUM-i̯a I*[*T-TI*?
2 *ša-ra-a pa-an-zi* LÚSANGA DḪA[R-
3 [Ḫ]UR.SAG-*i ša-ra-a pé-e-da-*⌜*i*⌝[
4 [ ]⌜*PA*⌝-*NI* NA4ZI.KIN *da-ni-nu*[*-an-zi*
5 [-]x-*ni*?-*iḫ*?-*ḫa-an-zi nu*-x[
6 [ ]NA4ZI.KIN x[
7 [NIND]A.⌜GUR4⌝.RA *pár-ši*[*-i̯a-an-zi*
8 [ ]x[

Obv.

1′ [ ] ... [
2′ [ ]they put down[the la]mps[
3′ [ ]they[l]ight(?)[57][

4′ Stormgod of the tow[n]. A statue, old state. He[58] has carried (it) away. [

5′ His Majesty has made him (in the form of) an iron statue of a man, standing. Into the t[emple(?)
6′ they carry (him). A *ḫarš*[*i*](-vessel), 3 *SŪTU* of wheat in(?)[59] the au[tumn] festival[

(End of Obv.)

Rev.

1 The next day the SANGA-priest and the town[60] w[ith(?)
2 go up. The priest of (deity) Ḫa[r-(?)
3 carries up to the [m]ountain[
4 [they] place in front of the *ḫuu̯aši*(-stone)[
5 [ ]they ... and ...[
6 [ ]*ḫuu̯aši*(-stone)
7 [they] break thick[brea]d[.
8 [ ] ... [

19 KUB LVI 40 (CTH 530)

Terminology: In this text the phrase DUTU-*ŠI dāiš* appears in III 16.

Palaeography: The young forms of URU (IV 16′, 17′, 18′; unclear in III 13′, IV 19′) date the script of the text to the 13th century; the **young** SÌLA (IV 20′) dates it to the reign of Ḫattušiliš III or later.

57 See CHD L-N/1 (1980) 45a.
58 It is unclear who this "he" is. Maybe *ḫar-zi* is a mistake for *ḫar-kán-zi*; the translation would then be "they have carried (it) away".
59 Or "for(?)"?
60 I.e. its population.

Content: According to the colophon (IV 15′–20′), the text treats the cult of seven or eight towns[61]. Of the four town names that are wholly readable in these lines, the only one that can be found back in the inventory is URUDU6.LUGAL (III 13′; IV 18′ in the colophon), although it must be admitted that the reading ⌜URU⌝?⌜DU6⌝?.LUGAL in III 13′ is based on the colophon. With this reading as starting-point the following tentative division of the text can be made:

–I 5–15: Cult of the town of U̯attarušna or a town mentioned at the beginning of IV 16′: festival description.

–III 1′–12′: Cult of the town of ...]-iššana: festival description.

–III 13′–22′(?): Cult of the town of King's Tell: statues, cultic offerings, short festival descriptions.

–IV 1′–14′: Cult of the town of Artašušša: festival descriptions.

–IV 15′–20′: Colophon.

The combination of the Stormgod and the mountain god Puparaš, which is to be found in line IV 9′ of the text, also occurs in KUB XLVI 22 + KUB XLI 34 (CTH 530), e.g. Rev 1–2 (line count after KUB XLI 34).

Obv. I

(first 4 lines lost)
5 [-]⌜*eš*⌝-*ḫa*[-
6 (erased)
7 [DUG*ḫ*]*a-ni-iš-ša-aš* KAŠ x[
8 [ ]x[62] 1 DUG*ḫu-up-pár* K[A]Š[
9 [DUG*ḫar-š*]*i ma-al-la-an-zi ḫ*[*ar-ra-an-zi*

---

10 [*lu-kat-*]*ma-*⌜*kán*⌝ DINGIR-*LUM* NINDA.GUR4.RA DU[G*ḫar-ši*
11 [*p*]*é-da-an-zi* 1 UDU *an-na-al*[-
12 NINDA.GUR4.RA DUG⌜*ḫar*⌝-*ši* 1 DUG[*ḫ*]*u*[-*u*]*p*[-*pár* KAŠ
13 GIŠZAG.GAR.RA[63]-*ni* 2 BÁN ZÌ.D[A
14 DINGIR-*LUM ar-ḫa pé-da-an*[-*zi*

---

15 [ ]x[

Obv. II

Only a few sign remains.

Rev. III

1′ NINDA.GUR4.R[A] ⌜DUG⌝⌜*ḫar*⌝-*ši* 2 BÁ[N?
2′ 1 DUG KAŠ ⌜EGIR⌝-*an-da t*[*i-i̯a-an* ZAG.GAR.RA-*ni*[64]]
3′ ⌜1⌝ *PA* ⌜ZÌ⌝.DA 2 DUG.⌜KA⌝.GAG.⌜A⌝[
4′ [DIN]GIR.MEŠ *ar-ḫa pé-tanx-zi* ⌜3⌝?[

61 Depending on whether the beginning of line IV 16′ contained a toponym or not.
62 Possibly [x BÁN ZÌ.D]A, cf. IV 11′.
63 Sign RA not on hand copy, but read on photograph by S. Košak, ZA LXXVIII (1988) 147.
64 Cf. IV 12′.

5′ [*l*]*u*[-*kat*-]*ma* ḪUR.SAG*Ụa-an-za-pa-an-da-an*[
6′ ⌜NINDA⌝.GUR$_4$.RA ^{DUG}*ḫar-ši I-NA* ^{NA_4}ZI.K[IN
7′ *pé-da-an-zi* 1 UDU BAL-*an-zi* [
8′ NINDA.GUR$_4$.RA ^{DUG}*ḫar-ši* 2 BÁN ZÌ.DA 1 ^{DU}[^{G}*ḫu-up-pár* KAŠ[65]]
9′ 1 DUG.KA.GAG.A EGIR-*an-da ti-*⌜*i̯a*⌝[-*an* ZAG.GAR.RA-*ni*[66]
10′ 1 *PA* ZÌ.DA 1 DUG.KA.GAG.A *aš-nu-ma-aš*[
11′ DINGIR-*LUM ar-ḫa pé-da-an-zi* 1 NIN[DA.GUR$_4$.RA *tar-na-aš pár-ši-i̯a*?[67]]

12′ DINGIR.MEŠ *pu-la-aš pé*??-*tan*$_x$ *har-kán-zi* [

13′ ⌜*I*⌝-⌜*NA*⌝ ⌜URU⌝?[D]U$_6$?[68].LUGAL ^{D}U ^{D}UTU ^{D}LAMMA
14′ AL<AM>?.MEŠ É.DINGIR-*LIM ḫa-an-da-it*
15′ ⌜3⌝ BÁN ZÍZ ^{D}U 3 BÁN ZÍZ ^{D}UTU 3 BÁN <ZÍZ> ^{D}LAMMA
16′ ^{DUG}*ḫar-ši* ^{D}UTU-*ŠI da-a-iš*
17′ *zé-ni šu-u*[*ḫ*-]*ḫa-an-zi* 1 UDU ⌜^{DUG}⌝[*ḫ*]*u*?[-*up-pár*?
18′ [*ḫ*]*u-kán-zi* 2 BÁN ZÌ.DA 1 DUG K[AŠ EGIR-*an-da ti-i̯a-an* ^{GIŠ}ZAG.GAR.RA-*ni*[69]]
19′ [x *P*]*A* ZÌ.DA 1 DUG.KA.GAG.A *aš-nu*[-*ma-aš*

20′ *DI*$_{12}$-*ŠI* ^{DUG}*ḫar-ši ḫé-e-*⌜*ša*⌝[-*an-z*]*i*
21′ 1 BÁN ⌜ZÌ⌝.DA 1 ^{DUG}*ḫu-up-pár* [KAŠ] *da-pí-aš* x[
22′ ^{DUG}*ḫa*[*r-š*]*i ma-al-*⌜*la*⌝-*an-z*[*i*] *ḫar-ra-an-zi*

(End of column)

Rev. IV

1′ [ ]x
2′ [ ]x
3′ [ ]x
4′ [^{GIŠ}ZA]G.GAR.RA-*ni*
5′ [DUG.KA.GAG.A[70] *aš-nu*]-*ma-aš*

6′ [*DI*$_{12}$-]*Š*[*I* ^{DUG}*ḫar-ši ḫé-e-ša-an-z*]*i*[71]
7′ ½ BÁN ZÌ.DA ⌜1⌝[ ]x ^{DUG}*ḫar-*⌜*ši*⌝
8′ *ma-al-la-an-zi*[*ḫar-ra-an-zi*]

9′ *lu-kat-ma* ^{D}U ḪUR.SAG*Pu-pa-r*[*a*]x ^{NA_4}ZI.KIN
10′ [*pé-d*]*a-an-zi* 1 UDU ^{D}U 1 UDU ḪUR.SAG⌜*Pu*⌝-⌜*pa*⌝-*ra* BAL-*an-zi*
11′ [NINDA.GUR$_4$.RA] ^{DUG}*ḫar-ši* 1 BÁN ZÌ.DA 1 ^{DUG}*ḫu-up-pár* ⌜KAŠ⌝

[65] Cf. IV 11′.
[66] Cf. IV 12′.
[67] Tentative restoration based on KUB XLVI 22 + KUB XLI 34 Obv. 33′–34′.
[68] Cf. colophon, IV 18′.
[69] Cf. III 2′, IV 12′.
[70] Restoration on the basis of III 10′ and 19′.
[71] Restoration on the basis of III 20′.

12′ [1 DUG.KA.GA]G.A EGIR-*an-da ti-i̯a-an* ZAG.GAR.RA-⌜*ni*⌝
13′ [x x ZÌ.DA] 1 DUG.KA.GAG.A *aš-nu-ma-aš* DINGIR-*LUM* ⌜*ar*⌝-*ḫa*
14′ [*pé-da-an-z*]*i* 2 ^{NINDA}*dan-na-aš pár-ši-i̯a*

15′ [DUB.x.KAM]EGIR-*an tar-nu-ụa-aš*
16′ [ ]^{URU}*Ụa-at-ta-*⌜*ru*⌝-⌜*uš*⌝-*na-aš*
17′ [$^{URU?}$ -*a*]*š*? ^{URU}*Kar-du-*⌜*uš*⌝[-*š*]*a-aš*
18′ [$^{URU?}$]x-*iš-ša-na-aš* ^{URU}⌜DU$_6$⌝.LUGAL
19′ [$^{URU?}$ -]*ḫu-*⌜*mi*⌝-*ta-i-ma* ^{U}[^{R}]^{U}*Ar-ta-šu-uš-ša-aš*
20′ [EZEN$_4$?.]ḪI.A *QA-TI*
(End of column)

Obv. I

(first 4 lines lost)
5 [ ] ... [
6 (erased)
7 [a *ḫ*]*anišša*(-vessel) of beer ...[
8 [ ] ...[72] 1 *ḫuppar*(-vessel) of be[e]r[
9 They mill (and) g[rind the *ḫarš*]*i*(-vessel)[73][

10 [The next day] the deity, thick bread, a [*ḫarši*(-vessel)
11 they [c]arry. 1 sheep of ol[d
12 thick bread, a *ḫarši*(-vessel), 1 [*ḫ*]*up*[*par*(-vessel) of beer
13 for the altar. 2 *SŪTU* of flou[r
14 Th[ey] carry the deity home[

15 [ ] ... [

Rev. III

1′ Thic[k] bread, a *ḫarši*(-vessel), 2 *SŪT*[*U*
2′ One vessel of beer, re-in[stituted, on the altar.]
3′ 1 *PARĪSU* of flour, 2 vessels of KA.GAG-beer[
4′ They carry the deity home. 3(?)[

5′ The next day (mountain) Ụanzapanda[
6′ thick bread (and) a *ḫarši*(-vessel) at the *ḫuụ*[*aši*
7′ they carry. They offer 1 sheep. [
8′ thick bread, a *ḫarši*(-vessel), 2 *SŪTU* of flour, 1 [*ḫuppar*(-vessel) of beer
9′ 1 vessel of KA.GAG-beer, re-institut[ed, on the altar.
10′ 1 *PARĪSU* of flour, 1 vessel of KA.GAG-beer for provision[
11′ they carry the deity home. 1 loaf of [thick]bre[ad of a *tarna*- is broken.]

12′ They have carried(?) the Deities of the Lot.[

[72] Possibly "[x *SŪTU* of flou]r".
[73] I.e. its contents.

13′ In (the town of) King's Tell(?): the Stormgod, the Sun Deity, LAMMA.
14′ The temple has taken care of the statues.
15′ 3 *SŪTU* of wheat (for) the Stormgod, 3 *SŪTU* of wheat (for) the Sun Deity, 3 *SŪTU* <of wheat> (for) LAMMA,
16′ a *ḫarši*(-vessel): His Majesty has instituted (them).
17′ In autumn they po[u]r[74]. 1 sheep, a [*ḫ*]*u*[*ppar*(-vessel)(?)
18′ they [s]laughter. 2 *SŪTU* of flour, 1 vessel of b[eer, re-instituted, on the altar.]
19′ [x *PAR*]*ĪSU* of flour, 1 vessel of KA.GAG-beer [for] provisi[on.]

20′ In spring they open the *ḫarši*(-vessel).
21′ 1 *SŪTU* of flour, 1 *ḫuppar*(-vessel) [of beer], as a whole, ... [
22′ They mill (and) grind the *ḫa*[*rš*]*i*(-vessel)[75].

(End of column.)

Rev. IV
1′ [ ] ...
2′ [ ] ...
3′ [ ] ...
4′ [ ]on the [al]tar.
5′ [a vessel of KA.GAG-beer] for [provisi]on.

6′ [In spri]n[g th]ey [open the *ḫarsi*(-vessel).]
7′ ½ *SŪTU* of flour, 1[ ] ... they mill
8′ [(and) grind] the *ḫarši*(-vessel)[ ]

9′ The next day the Stormgod, (mountain) Pupar[aš] ... the *ḫuuaši*
10′ they [carr]y. They offer 1 sheep (to) the Stormgod, 1 sheep to (mountain) Puparaš.
11′ [thick bread], a *ḫarši*(-vessel), 1 *SŪTU* of flour, 1 *ḫuppar*(-vessel) of beer,
12′ [1 vessel of KA.GA]G-beer, re-instituted, for the altar.
13′ [x x of flour] (and) 1 vessel of KA.GAG-beer for provision. [The]y [carry]
14′ the deity home. 2 loaves of *danna*-bread are broken.

15′ [x-th tablet,]to be held back.
16′ [ ](the town of) Uattarušna,
17′ [(the town of)] ...(?), (the town of) Kardušša,
18′ [(the town of)] ...-iššana(?), (the town of) King's Tell,
19′ [(the town of) -]ḫumitaima(?), (the town of) Artašušša;
20′ [the festival]s(?). Finished.
(End of column.)

[74] I.e. into the *ḫarši*-vessel.
[75] I.e. its contents.

20 KUB LVII 102 (CTH 530)

Terminology: This text contains the phrase ^{D}UTU-*ŠI dāiš* in line IV 11′ (partially restored) and 17′.

Palaeography: The **young** forms of URU (I 17, IV 6′) date the script of the text to the 13th century.

Content: The text as preserved does not mention the name of the town or towns of which the cult is treated. Column I, which is very poorly preserved, contains two Bildbeschreibungen (I 1′–3′(?), divine name lost, and I 11′, for Marduk), and a festival description for the Stormgod of Ḫašuna (I 17′–22′). Lines 4′–10′ and 12′–16′ are too fragmentary to be specified. In column IV, lines 1′–8′ describe a festival, probably celebrated for the "Little Gods" who are mentioned in line 8′, although lines 4′–6′ enumerate other gods[76]; 9′–14′ describes the autumn festival for the Little Gods; the monthly festival for mountain Paḫašunuuaš is treated in IV 15′–21′; lines 22′–26′ are concerned with another festival for the same mountain, but the name of the festival is lost.

For similarities of KUB LV 14 and this text see the introduction to KUB LV 14 (text 27). Another text that is comparable is KUB LVIII 71. This text mentions both the Stormgod of Ḫašuna and the divine mountain Paḫašunuuaš. A striking difference between KUB LVII 102 and KUB LVIII 71 is that the festival description in KUB LVIII 71 is more elaborate. Finally, the Stormgod of Ḫašuna and the mountain god Paḫašunuuaš are also mentioned in KUB LI 33 (text 26), a text that mentions (I 15′) "the house of Iaššur", for which see KUB LVII 102 Rev.? IV 10′ and 16′.

Obv.? I
1′ ⌜^{D}⌝?[
2′ GAM DINGIR-*LIM*[77](-)x[
3′ DÙ-*er* DINGIR-x[
4′ ḪUR.SAG⌜*Kar*⌝[-
5′ ^{D}*La-aḫ*[-
6′ DINGIR.TUR.MEŠ x[
7′ *QA-TAM-MA* SI×S[Á-

8′ É ^{D}*Ua*-x-[
9′ x x x [
10′ 4 É x[ ]x[

11′ ⌜^{D}⌝AMAR.UTU ALAM LÚ AN.[BAR[78]
12′ [ ]x É.DINGIR-*LIM-kán* [
13′ [ ]x x 13 ALAM ŠÀ.B[A

[76] It is likely that IV 4′–6′ is a drinking scene.
[77] Or GAM-*an-ši*.
[78] A. Kammenhuber, Gs von Schuler = Or LIX (1990) 190 doubts this restoration: "kaum 'aus Eisen' ".

14′ [-]⌈*ua*⌉?[79] *nu-kán an-da* ME?[-
15′ [ ]x-*zi* EZEN$_4$.ITI x[
16′ [^{DUG}]*ḫu-u-up-pár* KAŠ[

17′ [ ]^{D}U ^{URU}*Ḫa-šu-n*[*a* DINGIR-*LUM*]
18′ [^{GIŠ}ZAG.GAR.RA[80] *t*]*a-ni-nu-an-zi* ^{L}[^{Ú}SANGA-*kán* 1 UDU BAL-*ti* ^{GIŠ}ZAG.GAR.RA]
19′ [*ḫu-u-kán-zi*]*šu-up-pa ti-an-*⌈*zi*⌉[NINDA.GUR$_4$.RA *pár-ši-an-zi BI-IB-RU-kán*]
20′ [*šu-ua-an-z*]*i*![81] *ḫal-zi-*⌈*ri*⌉[
21′ [ ]DU AŠ x[
22′ [ ]x[

Rev.? IV
1′ [DINGIR?-]*LUM* ŠE?.⌈NAGA⌉?[-*an-zi*?[82]
2′ [^{GI}]^{Š}ZAG.GAR.R[A] *ḫu-*⌈*u*⌉[-*kán-zi šu-up-pa ti-an-zi* NINDA.GUR$_4$.RA *pár-ši-an-zi*[83]]
3′ *BI-IB-R*[*U-k*]*án* ⌈*šu*⌉[-*u-ua-an-zi*
4′ ⌈^{D}⌉*Šu-*⌈*ú*⌉*-i-en-ta-an* 3-*ŠÚ* KI.⌈MIN⌉[ ]x[
5′ ^{KUR}*Pa-ḫa-*⌈*šu*⌉*-nu-ua-an* 3-*ŠÚ* KI.MIN ^{D}*Da-ḫa-ru-nu-u*[*a-an*
6′ ^{D}UTU-*un* 3-*ŠÚ* KI.MIN ^{D}U ^{URU}*Zi-pa-la-an-da* x[-*ŠÚ*? KI.MIN?
7′ ⌈*e*⌉*-et-ri.*ḪI.A-*kán da-*⌈*pí*⌉*-an* ^{GIŠ}ŠEN![?][84] GAM SI×SÁ-*an-t*[*e-eš*?
8′ DINGIR.TUR.M[EŠ] É.ŠÀ-*ni pé-tan$_x$-zi* GI$_6$-*za* DÙ-*ri* ⌈*ša*⌉*-š*[*a-nu-uš ti-an-zi*

9′ *ma-a-an* [*A-N*]*A* DINGIR.TUR.MEŠ EZEN$_4$ *zé-e-ni* DÙ-*an-zi* 1 UDU[
10′ 3[x+]2 *PA* 3 BÁN *tar-ša-an ma-la-an* É ^{m}*I-ia*[-*aš-šur*[85] *peškit*[86]
11′ [*ki-nu-un-ma-a*]*t*[87] KUR-*TI* SUM-*zi* ^{D}UTU-*Š*[*I* ME-]*iš* ^{LÚ}SANGA-*kán* x[
12′ [ ]x 1 UDU BAL-*ti* ^{GIŠ}ZAG.GAR.R[A *ḫ*]*u-u-kán-zi šu-*[*up-pa ti-an-zi*]
13′ [NINDA.GUR$_4$.R]A *pár-ši-an-zi BI-IB-RU-kán* [*š*]*u-u-ua-an-zi ḫal-z*[*i-ri* GAL.ḪI.A-*kán*]
14′ [*aš-ša-n*]*u-an-zi* DINGIR.TUR.MEŠ 3-*ŠÚ* 3 NINDA.SIG *pár-ši-ia* GI$_6$-*z*[*a* DÙ-*ri ša-ša-nu-uš ti-an-zi*]

15′ ⌈*ma*⌉*-*⌈*a*⌉*-an A-NA* ^{KUR}*Pa-ḫa-šu-nu-ua* EZEN$_4$.ITI DÙ-*zi* 1+x[
16′ [x DU]G.KA.GAG 1 DUG KAŠ 1 ^{DUG}*ḫu-u-up-pár* KAŠ É ^{m}*I-i*[*a-aš-šur*[88] *peškit*[89]
17′ [*ki-n*]*u-un-ma-at* KUR-*TI* SUM-*zi* ^{D}UTU-*ŠI* ME-*iš* DINGIR-*LU*[*M*
18′ [^{GIŠ}Z]AG.GAR.RA-*ni ta-ni-nu-an-zi* ^{LÚ}SANGA-*kán* 1 UDU ⌈BAL⌉-*t*[*i* ^{GIŠ}ZAG.

[79] Or -]*ši*.
[80] Lines I 18′–20′ restored after IV 18′–20′. Space for ^{GIŠ}ZAG.GAR.RA-*ni* (IV 18′) too small in I 18′.
[81] Space for *šu-u-ua-an-zi* (IV 20′) too small.
[82] Or *pé-tán$_x$*?-*z*[*i*? (reading of CHD files).
[83] For this restoration cf. IV 18′–19′.
[84] The same unclear sign in KUB LV 14 (text 27) Rev. 18′.
[85] Restoration by A. Archi, KUB LVII Inhaltsüb. p. IV on the basis of KUB LI 33 (text 26) I 15′.
[86] Cf. KUB LI 33 (text 26) I 15′.
[87] For the restoration cf. line 17′ of this column.
[88] Cf. line 10′ of this column with note.
[89] Cf. KUB LI 33 (text 26) I 15′.

GAR.RA]
19′ [*ḫu-*]*u-kán-zi šu-up-pa ti-an-zi* NINDA.GUR$_4$.RA *pá*[*r-š*]*i-an-*[*zi BI-IB-RU-kán*]
20′ [*šu-*]*u-ua-an-zi ḫal-zi-ri* GAL.ḪI.A-⌈*kán*⌉ ⌈*aš*⌉-⌈*ša*⌉[-*nu-an-zi* GAL.ḪI.A-*kán*]
21′ [IG]I[90]-*zi-aš* GAL.ḪI.A SI×SÁ-*an-te-eš* x[

22′ *ma-a-an* ⌈*A*⌉*-NA* $^{ḪUR.SAG}$*Pa-ḫa-šu-n*[*u-ua*
23′ [^{K}]^{U}[^{R}*Pa-ḫ*]*a-šu-nu-ua* HUR.SAG-*i pé-t*[*an$_x$*?-*zi*?
24′ [-]*zi-pu-liš-ša-za* SUM-*zi* [
25′ [ ]x NÍG.ÀR.⌈RA⌉ x x x[
26′ [ ]x x[

Obv.? I
1′ ... [
2′ under the deity[91] ... [
3′ they made. The deity ... [
4′ (mountain) Kar[-
5′ (deity) Laḫ[-
6′ the little gods ... [
7′ accordingly fix[ed

8′ Temple of Ua-x-[
9′ ... [
10′ 4 houses/temples ... [ ] ... [

11′ Marduk. A statue of a man, of ir[on
12′ [ ] ... the temple [
13′ [ ] ...13 statues, of whic[h
14′ [ ] ... and therein ... [
15′ [ ] ... a monthly festival ... [
16′ [ ] a *ḫuppar*(-vessel) of beer[

17′ [ ]Stormgod of (the town of) Ḫašun[a The deity]
18′ they [p]lace [on the postament.]The p[riest offers one sheep. They slaughter (it)]
19′ [at the postament.]They put down meat.[They break thick bread. The]y[fill]
20′ [the rhytons.] One calls.[
21′ [ ] ... [
22′ [ ] ... [

Rev.? IV
1′ [They] wash(?)[92] [the deit]y(?)[
2′ [they] slaugh[ter] (it) at the postamen[t. They put down meat. They break thick bread.]
3′ [They] f[ill] the rhyto[ns.

[90] Reading of CHD files.
[91] Or "under/with him/her".
[92] Or "The[y] carry(?)".

4′ Šuuenta three times, ditto[ ] ... [
5′ (mountain) Paḫašunuuaš three times, ditto; Daḫarunuu[aš
6′ the Sun Deity three times, ditto; the Stormgod of (the town of) Zipalanda x[times(?), ditto(?)
7′ dishes, all of them, a container(?)[93], fixe[d(plur.)(?)
8′ They carry the little god[s] to the inner room. It becomes night(/evening)[94]; [they put down] the la[mps.

9′ When they celebrate the festival in autumn [fo]r the little gods, 1 sheep[
10′ 3[x+]2 *PARĪSU* (and) 3 *SŪTU* of roasted (and) milled (grain) the house of Iia[ššur used to deliver.
11′ [Now, however,] the district will deliver [i]t regularly; His Majes[ty] has [institu]ted (it). The priest ... [
12′ [ ] ... he offers 1 sheep. They [s]laughter (it) at the alta[r]. [They put down] m[eat.]
13′ They break [thic]k [bread]. They [f]ill the rhytons. [One] call[s.] They [provid]e
14′ [for the cups]. The little gods, three times. 3 loaves of thin bread are broken. [It becomes] nigh[t](/evenin[g])[95][; they put down the lamps.]

15′ When they celebrate the monthly festival for (mountain) Paḫašunuuaš, 1+x[
16′ [x vesse]ls of KA.GAG-beer, 1 vessel of beer, 1 *ḫuppar*(-vessel) of beer the house of Iia[aššur used to deliver.
17′ [No]w, however, the district will deliver it regularly; His Majesty has instituted (it). The deit[y
18′ they place on the [a]ltar. The priest offer[s] one sheep. They [slau]ghter (it)
19′ [at the altar]. They put down meat. Th[ey] br[ea]k thick bread. They [fi]ll
20′ [the rhytons]. One calls. [They] provi[de] for the cups[.
21′ The cups are made in accordance with the first [cups].

22′ When for (mountain) Paḫašun[uuaš
23′ [they(?)] car[ry](?) (mountain) [Paḫ]ašunuuaš to the mountain[
24′ [ ] ... will deliver regularly [
25′ [ ] ... groats ... [
26′ [ ] ... [

21 KUB LX 163 (CTH 530)

Terminology: This tiny fragment has the phrase ^{D}UTU-*ŠI dāi*[*š* in line 5′.

Palaeography: The text does not have any significant signs with regard to palaeography.

Content: The tablet contains parts of an enumeration of cultic offerings (1′–2′), a Bildbeschreibung (3′) and a festival description (6′–8′).

[93] See note to the translation of KUB LV 14 (text 27) Rev. 18′.
[94] GI_6-*za* = *išpanza* (/*nekuza*?).
[95] See note to Rev.? IV 8′.

1′ DU]G.KA.GAG *aš-ša-nu*[*-um-ma-aš*

2′ x+]1 DUG.KA.GAG *aš-ša-nu-um-ma*[*-aš*

3′]GUB-*aš* ½? *še-kán* DÙ-*an*[(-)[96]
4′ -]*an-zi* [
5′]x ^{D}UTU-*ŠI* ME-*i*[*š*

6′ ^{DUG}*ḫa-ni-iš-š*]*a-aš* KAŠ ^{GIŠ}ZAG.G[AR.RA-*ni*
7′ ^{NA_4}Z]I.KIN *pé-tan*$_x$-*z*[*i*
8′]^{DUG}*ḫu-up-pár*[

1′ ve]ssel of KA.GAG-beer [for] provis[ion

2′ x+]1 vessel of KA.GAG-beer [for] provision[

3′]standing, of ½(?) *šekan*, ...[97] [
4′]they [...] [
5′] ... His Majesty h[as] instituted (it)[.

6′ a *ḫaneš*]*ša*(-vessel) of beer [on] the al[tar
7′]the[y] carry the [*ḫ*]*uuaši*(-stone)[
8′]a *ḫuppar*(-vessel)[

22 VBoT 26 (CTH 525.5)

Terminology: References to decisions of the Hittite king are ^{D}UTU-*ŠI dāiš* (Obv.? 7′) and, partly restored, [^{D}UTU-*ŠI*? ...] ... DÙ-*at* (Obv.? 6′).

Palaeography: The **young** form of SÌLA (Rev.? 5′) leads up to Ḫattušiliš III or later as date of the script of this text.

Content: The Obverse? can be divided in two parts, separated by a double paragraph stroke. The first part (lines 1′–4′) gives the end of a festival description; this section contains no divine name or toponym. The second part consists of a Bildbeschreibung, an enumeration of cultic offerings for the autumn festival and a short description of the spring festival, all three in connection with the Stormgod[98] of the town of ... -i]tta. It is noteworthy that, according to Obv.? 5′ and 6′, a wooden statue is replaced by an iron one. The fragmentary remains of the Reverse? contain a festival description.
Collations of the tablet by G. Beckman and H. Hoffner, JCS XXXVII (1985) 15b have led to some modifications in the text as edited by A. Götze, the most important of which is the rediscovery of the Reverse?.

[96] DÙ-*an*[or DÙ-*an*[-*zi*; the second possibility is supported by -]*an-zi* in line 4′.
[97] Either "is made" or "they will make", the last possibility being more probable.
[98] The restoration of ^{D}U in line 5′ is based on the fact that lines 5′ and 6′ mention an ox, resp. a bull as representation of the god, and that the Stormgod is mentioned in line 12′.

Obv.?

1′ [ ] *ḫu-u-kán-zi*
2′ [*pár-ši*?-*i*]*a*?-*an-zi*
BI-IB-RI.ḪI.[A-*kán*]
3′ [*šu-u-ua-an-zi*[99] GU$_7$-*zi* NAG-*zi* GAL.ḪI.]⌜A⌝-*kán aš-nu-ua-an-zi*
4′ [GI$_6$-*za*? DÙ-*ri*? *ša*-]⌜*ša*⌝-*an*-[*nu*-]⌜*uš*⌝ *ti-an-zi*

5′ [^{D}U ^{URU} -*i*]*t*-⌜*ta*⌝ *an-na-al-la-za*[100] GUD GIŠ *e-eš-ta*
6′ [^{D}UTU-*ŠI-an*? GU]D.MAḪ AN.BAR DÙ-*at* ⌜É⌝-*ir*[101]-⌜*ši*⌝ DÙ-*at*
7′ [^{DUG}*ḫar-š*]*i ŠA* 3 BÁN ZÍZ ^{D}UTU-*ŠI da-a-iš* 1 *PA* ZÌ.DA
8′ [1 ^{DU}]^{G}*ḫa-ni-iš-ša-aš* KAŠ ^{DUG}*ḫar-ši šu-uḫ-ḫa-u-ua-aš*

9′ [G]IM-*an DI*$_{12}$-*ŠI* DÙ-*ri te-et-ḫa-i* ^{DUG}*ḫar-ši*![102]-*kán ke*[-*nu-ua-an-zi*]
10′ [x x Z]Ì.DA 1 ^{DUG}*ḫa-ni-iš-ša-aš* KAŠ ^{DUG}*ḫar-ši ke*-[*nu-ua-aš*[103]]
11′ [^{DU}]^{G}*ḫar-ši ma-al-la-an-zi ḫar-ra-an-zi*

12′ [*lu-kat-t*]*i-ma-kán* 1 UDU ^{D}U-*ni* BAL-*an-zi* ^{GIŠ}KI[RI$_6$?
13′ [-*z*]*i šu-up-pa ti-ia-an-zi* NINDA.GU[R$_4$.RA[104]

Rev.?

1′]x x GAR-*an-zi*
2′]x x[ ] BAL?-*u-ua-an-zi* NINDA x[
3′]x BÁN ZÌ.DA 1 ^{DUG}*ḫu-u*[-*up-pár*
4′]-*i ḫal-zi-ia-ri*[
5′] $^{MUNUS.MEŠ}$*ḫa-az-qa-r*[*a*
6′] x-*aš* x x[

Obv.?

1′ [ ] they slaughter.
2′ [ ]they [break(?)]. [They fill]
3′ the rhytons. [They eat. They drink.] They provide for [the cups].
4′ [It becomes(?) night(/evening?)[105](?).] They put down the [l]amps.

5′ [Stormgod of (the town of) ... -i]tta. Formerly he[106] was (in the form of) an ox of wood.
6′ [His Majesty(?)] made [him (in the form of) a b]ull of iron. He made a house for him.
7′ [A *ḫarš*]*i*(-vessel) with 3 *SŪTU* of wheat: His Majesty has instituted (it). 1

[99] Or *šu-un-na-an-zi*.
[100] A. Götze's hand copy, which was based on an unclear photograph, only partly justifies this reading, which seems, however, fairly certain.
[101] Collated by G. Beckman and H. Hoffner.
[102] Hand copy has ^{DUG}*ḫar-kán-kán*.
[103] For this restoration cf. KBo XXVI 182 I 6′.
[104] Collated by G. Beckman and H. Hoffner.
[105] Cf. note to the translation of KUB LVII 102 (text 20) Rev.? IV 8′.
[106] I.e. his representation.

PARĪSU of flour (and)
8′ [1] *ḫanešša*(-vessel) of beer for (the festival of) pouring into the *ḫarši*(-vessel).

9′ [W]hen it becomes spring (and) it thunders, [they] o[pen] the *ḫarši*(-vessel).
10′ [x x of f]lour (and) 1 *ḫanešša*(-vessel) of beer [for] (the festival of) op[ening] the *ḫarši*(-vessel).
11′ They mill (and) grind the *ḫarši*(-vessel)[107].

12′ [The next da]y they offer 1 sheep to the Stormgod. The gar[den(?)
13′ [ ] ... they put down meat. Thi[ck]bread[

Rev.?

1′] ... they put
2′] ... [ ]to offer(?). Bread ...[
3′]x *SŪTU* of flour. 1 *ḫu*[*ppar*(-vessel)
4′]... . One calls.[
5′]the *ḫazqara*(-women)
6′] ... [

Offerings-Festivals

23 KBo XIII 231 (CTH 530)

Terminology: The formula ^{D}UTU-*ŠI* GAM-*an ḫamakta* occurs in this text in Obv.? 3′, 11′, Rev.? 3′, 8′ (*ḫamaqaš*), 13′ (all occurrences partially restored). Rev.? 9′ has the words ^{D}UTU-*ŠI kinun* [.

Palaeography: The text is written in New Script, as the young form of AG (Rev.? 3′) shows. Besides older variants of the sign ḪA (e.g. Obv.? 2′ (2x), 4′) there is also one attestation of the younger form (Rev.? 1′).

Content: The text treats offerings for different towns and mountains:
–Obv.? 1′–3′: Unknown town.
–Obv.? 4′–7′: Town of ...[-r]u?-ḫaššš[a?.
–Obv.? 8′–12′: Mountain Šinipala.
–Obv.? 13′–16′: Unknown town.
–Rev.? 1′–4′: Town of [...-]ḫam-...(?).
–Rev.? 5′–9′: [... t]ower.
–Rev.? 10′–13′: Town of Tattanašši.
–Rev.? 14′–15′: Unknown town.

Each section specifies what had fallen into disuse, and has subsequently been reinforced by the Hittite king.

[107] I.e. its contents.

Obv.?

1′ [ ] x x-*aš* KÙ.BABBAR-*aš*[ ]^{NA_4}⌜ZI⌝.⌜KIN⌝.⌜ḪI⌝.⌜A⌝[
2′ [ ]x x-*aš* 1[E]ZEN$_4$ *ḫa-mé-eš-ḫa-aš* 1 [EZEN$_4$
3′ [LÚ?.ME]Š? DINGIR-*LIM* ⌜SUM⌝-⌜*kán*⌝[-*z*]*i* GAM⌜?⌝-*aš pa-an-za e-eš*[-*t*]*a* ^{D}⌜UTU⌝-*Š*[*I* GAM-*an ḫa-ma-ak-ta*

4′ [$^{URU?}$]x[-*r*]*u*?-*ḫa-aš-š*[*a*?-]⌜3⌝ EZEN$_4$.ḪI.A 1 EZEN$_4$ *zé-ni* 1 EZE[N$_4$
5′ 1 GUD 2 UDU.ḪI.A 2 *P*[*A* Z]Ì.DA 2 DUG.KA.GAG LÚ.MEŠ ^{GIŠ}TUKUL GÍD.D[A SUM-*kán-zi*
6′ 1 EZEN$_4$ ŠU.KIN 1 G[U]D 2 UDU.ḪI.A :*a-ri-i̯a-ta-ti*[108] 2 *PA*[ZÌ.DA
7′ [Š]U.NÍGIN 2 GUD.ḪI.A 6 U[DU.ḪI.]⌜A⌝ 9 *PA* 3 BÁN *tar-ša-an ma-la-an* [

8′ $^{ḪUR.SAG}$*Ši-ni-pa-la-a*[*š* x +]1 ⌜EZEN$_4$⌝.⌜ḪI⌝.A 1 EZEN$_4$ *zé-ni e*-x[
9′ 2 *PA* ZÌ.DA 2 DUG.K[A.G]AG LÚ.MEŠ ^{GIŠ}TUKUL GÍD.DA SUM-*kán-zi*[
10′ :*a-ri-i̯a*-⌜*ta*⌝-⌜*ti*⌝ 1 G[UD]2 ⌜*PA*⌝ ZÌ.DA 2 DUG.KA.GAG TA KIS[LAḪ
11′ GAM *ú*-⌜*da*⌝-⌜*an*⌝-⌜*zi*⌝[G]AM-*aš pa-an-za e-eš-ta* ^{D}UTU-*ŠI* GAM-*a*[*n ḫa-ma-ak-ta*
12′ ŠU.NÍGIN ⌜1⌝[+ x GUD x UDU]6 *PA* 4 BÁN *tar-ša-an ma-la-an* [

13′ [x EZE]N$_4$.ḪI.A 1 ⌜EZEN$_4$⌝ *zé-ni* 1 EZE[N$_4$
14′ [1? GUD x UDU.ḪI.A x *PA* ZÌ.DA x DUG.K]A.GAG LÚ.MEŠ ^{GIŠ}TUKUL ⌜GÍD⌝.⌜DA⌝ [SUM-*kán-zi*
15′ [-*t*]*a-ši-eš* 2[ ]x[
16′ [ ]x x x[

Rev.?

1′ [$^{URU?}$ x-]*ḫa-am*-x ⌜2⌝? ⌜EZEN$_4$⌝.Ḫ[I.A 1 EZEN$_4$]*ḫa*-⌜*mé*⌝[-*eš-ḫa-aš*
2′ [1 E]ZEN$_4$ ⌜*zé*⌝-*ni* 1 GUD 8 [UDU.ḪI.A :]⌜*a*⌝-*ri*-⌜*i̯a*⌝-*t*[*a-ti*
3′ [GAM *p*]*a-a-an e-eš-ta* [^{D}UTU-*ŠI*]GAM-*an ḫa-ma-a*[*k-ta*
4′ [ ] [ ] 1 É x[

5′ [A]N.ZA.GÀR 3 ⌜EZEN$_4$⌝.ḪI.A ⌜1⌝[EZE]N$_4$ *ḫa-mé-eš-ḫa-aš* x[
6′ 1 ⌜EZEN$_4$⌝ *zé-ni* 4 UDU.ḪI.⌜A⌝[:*a-ri-i̯*]*a-ta-ti* 2 x[
7′ 1 ⌜EZEN$_4$⌝ *ŠA* MU.3.KAM ⌜x⌝[x.ḪI.]A :*a-ri-i̯a-t*[*a-ti*
8′ GAM *pa-a-an e-eš-ta* ^{D}!U[TU-*ŠI* GAM-*a*]*n ḫa*-⌜*ma*⌝-*qa-aš* ŠU.NÍGIN [
9′ ⌜6⌝ *PA tar-ša-an ma-la-an* [ ]⌜^{D}⌝UTU-*ŠI ki-nu-un* [

10′ [$^{URU?}$]⌜*Ta*⌝-*at-ta*-⌜*na*⌝-*ši-eš* ⌜4⌝?[EZ]EN$_4$.MEŠ 1 EZEN$_4$ *zé-ni* ⌜1⌝[
11′ [ŠU?.NÍGI]N? ⌜6⌝ ⌜*PA*⌝ ZÌ.DA 6 D[UG.K]A.GAG LÚ.MEŠ ^{GIŠ}TUKUL GÍ[D.DA SUM-*kán-zi*
12′ [ ]x 1 GUD 3 UDU.Ḫ[I.A :]⌜*a*⌝-*ir*!-*i̯a-ta-ti*[
13′ [GAM *pa-a*]*n-za e-eš-ta*[^{D}UTU-*ŠI*] GAM-*an ḫa-m*[*a-ak-ta*

14′ [^{URU}x-x]-x 5 EZEN$_4$[.ḪI.A 1 EZE]N$_4$[
15′ [ ]x[

[108] HW^2 A (1975–1984) 297^{b} reads here and elsewhere in the text: 20 *a-ri-i̯a-ta-ti*.

Obv.?

1′ [ ] ... of silver[ ]*ḫuu̯aši*(-stone)s[
2′ [ ] ... 1 spring [fe]stival, 1[...-festival
3′ the *šiuni̯ant*(-men)(??) deliv[e]r it regularly. It h[a]d fallen into disuse(??). His Majest[y has established (it).

4′ (The town of) ...[-r]u?-ḫašš[a?-]. 3 festivals: 1 autumn festival, 1 ...-festival, ...
5′ 1 ox, 2 sheep, 2 *PAR*[*ĪSU* of f]lour, 2 vessels of KA.GAG-beer the Men of the Lon[g] Weapon[deliver regularly.
6′ 1 sickle festival. 1 [o]x, 2 sheep. From the revenue(?)[109] 2 *PARĪSU*[of flour
7′ [S]um: 2 oxen, 6 sheep, 9 *PARĪSU* (and) 3 *SŪTU* roasted (and) milled (grain) [

8′ (Mountain) Šinipala[. x +]1 festivals. 1 autumn festival ...[
9′ 2 *PARĪSU* of flour, 2 vessels of K[A.G]AG-beer the Men of the Long Weapon deliver regularly[
10′ From the revenue(?) 1 o[x,]2 *PARĪSU* of flour, 2 vessels of KA.GAG-beer they bring down
11′ from the threshing[floor ....] It had fallen into disuse. His Majesty [has established (it).
12′ Sum: 1[+ x oxen, x sheep,]6 *PARĪSU* (and) 4 *SŪTU* roasted (and) milled (grain)[

13′ [x festiv]als. 1 autumn festival, 1 [...-]festiv[al
14′ [1? ox, x sheep, x *PARĪSU* of flour, x vessels of K]A.GAG-beer the Men of the Long Weapon [deliver regularly
15′ [ ] ... 2[ ] ... [
16′ [
] ... [

Rev.?

1′ [(The town of) ...-]ḫam-...(?). 2(?) festival[s. 1]spr[ing festival[
2′ 1 autumn festival. 1 ox, 8 [sheep.]From the revenue(?)[
3′ It had [f]allen [into disuse. His Majesty has]establis[hed (it).
4′ [ ] [ ] 1 house ...[

5′ [... t]ower. 3 festivals. 1 spring[festiv]al ...[
6′ 1 autumn festival. 4 sheep.[From the rev]enue(?) 2 ... [
7′ 1 festival of the third year. ...[...](plur.). [From] the revenu[e(?)
8′ It had fallen into disuse. Hi[s Majesty] has [es]tablished (it). Sum: [
9′ 6 *PARĪSU* of roasted (and) milled (grain). [ ]His Majesty now [

10′ (Town of) Tattanaši. 4(?) [fes]tivals. 1 autumn festival. 1[
11′ [Su]m(?): 6 *PARĪSU* of flour, 6 ve[ssels of K]A.GAG-beer the men of the lo[ng

[109] Translation uncertain. H. Otten, StBoT Beih. 1 (1988) 48 tentatively translates it as "(cattle) revenue"; HW^2 A (1975–1984) 297^{b} translates "20 *ari̯atati*" (taking the Glossenkeil to be the number 20), and interprets the word *ari̯atati* as an object in cult deliveries. Otten's translation of the word could also take into account the attestation of the ablative *ari̯attaza* in line II 29 of the Bronze Tablet.

]weapon[deliver regularly.
12′ [ ] ... 1 ox, 3 sheep. From the revenue(?)[
13′ It had [fal]len[into disuse. His Majesty has] establi[shed (it).

14′ [(Town of) ...]... 5 festival[s. 1 ...-festiv]al[
15′ [ ] ... [

24 KBo XIII 250 (CTH 530)

Terminology: The text has the formula ^{D}UTU-*ŠI* EGIR-*anda* [*dāiš*(?)] in l.col. 5′–5″(?), ^{D}UTU-*ŠI d*]*āiš* in l. col. 14′, and the word *annallan* in l. col. 13′.

Palaeography: L. col. 3′ maybe contains a young URU.

Content: The text treats offerings in l.col. 1′–8′ and contains festival descriptions in l.col. 9′–16′ and r.col. 1′–9′; the second passage seems to be the description of a spring festival[110], r.col. 1′ being the last line belonging to the first day, and 2′–9′ being the description of the second day. Lines r.col. 10′–15′ sum up the offerings and festivals for the town that is treated in this text and the name of which is not preserved. The enumeration in r.col. 10–15′ shows that in this town, besides the above-mentioned spring festival, an autumn festival was celebrated[111].

Obv. l.col.
1′ [DUG.K]A?.GAG?
2′ [ ]x-BU[a)]
3′ [ ]⌈URU⌉.DIDLI.ḪI.A
4′ [-*z*]*i* 2 *PA* ZÌ.DA
5′ [^{D}UTU-]*ŠI* EGIR-*an-da*[112]

6′ [113] [-*z*]*i* ^{DUG}*ḫar-ši-i̯a-kán ŠA* ZÍZ *Ù ŠA* GEŠTIN
7′ [LÚ?.ME]Š? É.DINGIR-*LIM*
8′ [-*z*]*i*?[ ]x ŠE.NAGA-*zi*

9′ [ ]*šu-un-na-an-zi*
10′ [^{GIŠ}ZAG.GAR.R]A-*ni pal-še an-na-al-liš*
11′ [-]*da-an*
12′ [*šu-up-pa ḫu-e-š*]*a-u̯a-za zé-e-an-da-za*
13′ [*ti-an-zi* ^{GIŠ}ZAG.GA]R.RA-*ni an-na-*⌈*al*⌉*-la-an*
14′ [^{D}UTU-*ŠI d*]*a-a-iš*
15′ [ ]x-*na-an-zi*
16′ [ ]x[ ]x[

---

[110] Cf. r.col. 7′.
[111] Cf. r.col. 14′.
[112] Possibly [*da-a-iš*] to be read in space between 5′ and paragraph divider before 6′.
[113] Between paragraph divider and 6′ unreadable rests of some minuscule signs.

At the right margin is written -]*eš-zi*.

Obv. r.col.
1′ 1 x x[

2′ *lu-uk-kat-t*[*i-ma*
3′ *A-NA* x[
4′ ^{GIŠ}ZAG.GAR.R[A
5′ ^{GIŠ}ZAG.GAR.RA x[
6′ *nu-za PA-NI* DIN[GIR-*LIM*
7′ 1 EZEN$_4$ *ḫa-me-eš-ḫ*[*a-*
8′ 1 GUD? UDU ^{ÍD}⌈*An*⌉?[-
9′ *tar-ša-an ma-al*[*-la-an*

10′ ŠU.NÍGIN 4 UDU 4 *PA*[
11′ 2 *PA* ZÍZ *IŠ-TU*[
12′ 1 GUD 12 UDU ⌈8⌉[114][
13′ 4 EZEN$_4$ 1 EZEN$_4$ x[
14′ 1 EZEN$_4$ *zé-*⌈*na*⌉[-
15′ ^{ÍD}x[-

[a)]: erasure.

Obv. l.col.
1′ [vessel(s) of K]A.GAG-beer(??)
2′ [ ] ...
3′ [ ]towns
4′ [h]e/the]y[...]. 2 *PARĪSU* of flour
5′ [His Maje]sty again[115].

6′ [h]e/the]y[...]. And a *ḫarši*(-vessel) with wheat and with wine
7′ [the me]n(?) of the temple
8′ [ ] ... [ ] ... he washes (himself)(?)[116]

9′ [ ]they fill.
10′ [ ]on [the alta]r, for the journey(??), old state.
11′ [ ] ...
12′ [they put down meat,]from [the ra]w
13′ and from the cooked.[ ]on[the alt]ar. Formerly
14′ [His Majesty] has[in]stituted (it).
15′ [ ]they[...]... .
16′ [ ] ... [ ] ... [

---

[114] Or ⌈9⌉.
[115] Possibly "[has instituted (it)] again".
[116] Or: "they wash (themselves)(?)".

Right margin:]he[...]...-s.

Obv. r.col.

1′ 1 ... [

2′ The next da[y
3′ to ... [
4′ the alta[r
5′ the altar ... [
6′ and in front of the de[ity
7′ 1 sprin[g] festival[
8′ 1 ox, a sheep, (river) An?[-
9′ roasted (and) mil[led (grain)

10′ Sum: 4 sheep, 4 *PARĪSU*[
11′ 2 *PARĪSU* of wheat from[
12′ 1 ox, 12 sheep, 8[117][
13′ 4 festivals. 1 festival ... [
14′ 1 autu[mn] festival[
15′ (river) ...[-

25 KBo XXVI 221 (CTH 530)

Terminology: This little fragment has the word *annalaza* in line 6′.

Palaeography: The fragment contains no palaeographically important signs.

Content: As far as can be gathered from its fragmentary lines, this text is concerned with a festival description(?) (1′–6′) and cultic offerings (7′–10′). No name of a god or town has been preserved.

1′]⌈UZU⌉?*šu-u*[*p-pa*
2′ É?.]DINGIR-*LIM ŠA* ^{D}U[
3′]*ḫa-mé-eš-ḫi-i̯a* [
4′]x-*ni-i̯a-an-zi* ^{LÚ}x[118][
5′]x-x-*ma da-a-i nu d*[*u-*
6′ EZ]EN$_4$.MEŠ *an-na-al-la-za* [

7′]x-*da* 6 DUG KAŠ *A-NA* EZ[EN$_4$
8′]x[119] DUG.KA.GAG 1 ^{DUG}ÚTUL x[
9′]x-*ḫu-*⌈*e*⌉*-la-aš* x[a)][

10′]x x[

[117] Or 9.
[118] Perhaps ^{LÚ}U[Š.BAR.
[119] Not "1".

[a]: erasure.

1′] me[at
2′ a t]emple(?) of the Stormgod[
3′]and in spring [
4′]they ... .[120][
5′] ... he puts/takes. And ... [
6′ fe]stivals from old [

7′] ... 6 vessels of beer for the fest[ival of ...
8′]x vessels of KA.GAG-beer, 1 pot of ... [
9′] ... [

10′] ... [

26 KUB LI 33 (CTH 530)

Terminology: This text has the words [GAM-]*an ḫamakta* in line I 13′, with ^{D}UTU-*ŠI* to be restored in I 12′; I 19′ contains the phrase ^{D}UTU-*ŠI* ... [... *dāiš*.

Palaeography: The **young** forms of AG (I 13′), AZ (I 2′, 9′), KUG (I 7′) and URU (I 9′, 10′, 18′, 23′, IV 5′) date the script of the text to the 13th century.

Content: The contents of the text are: a festival description, with a list of cultic offerings, of the spring festival for mountain Paḫašunuu̯aš (I 1′–17′)′; cultic offerings for the autumn festival of the Stormgod of the town of Zippalanda (I 18′–21′); a festival description of the spring festival for the Stormgod of the town of Ḫašuna; column IV 1′–6′, of which only a few signs are preserved, probably is a colophon[121].

The Stormgod of Ḫašuna, the Stormgod of Zippalanda and the mountain god Paḫašunuu̯aš connect this text with KUB LV 14 (text 27) and KUB LVII 102 (text 20).

Obv. I

1′ [ ]x ⌈BÁN⌉ ⌈BAL⌉-*z*[*i*?
2′ [ ]x x-[*k*]*án*? $^{MUNUS.MEŠ}$*ḫa-az-ga-r*[*a-i*
3′ [ ]x-*kán-zi* GÉŠPU *ši-e*[*n-zi*?[122]
4′ [ ]x *peš-ša-an-zi* x x[
5′ *PA-NI* DINGIR.MEŠ *ti-an-zi ne*-x[[123]
6′ ^{GIŠ}ZAG.GAR.RA *ta-ni-nu-an-zi*[
7′ 1 ZA.ḪUM KÙ.BABBAR *šu-u-u̯a-an-zi*[
8′ ^{LÚ}NI.DUḪ *pé-eš-ki-zi* ⌈9⌉?[

[120] Perhaps "The we[aver".
[121] The only readable sign in IV 1′ could be ŠU; the interspace between the edge of the tablet and the margin of this column is strikingly broad, which is often the case with colophons.
[122] This restoration is uncertain; there is no clear word division between GÉŠPU and *ši-*.
[123] Possibly *ne-k*[*u-uz*.

9′ ^{URU}*Ḫar-pa-an-na-az*[124] É.GAL[
10′ 13 UDU ŠÀ MÁŠ.GAL ^{URU}Z[*i-pa-la-an-da*?[125]
11′ *pé-eš-kán-zi* 12 UDU ⌜É⌝[126][^{m}*I-i̯a-aš-šur*? *pé-eš-ki-it*?[127]
12′ *ki-nu-un-ma-at*![128] *IŠ-TU* K[UR!-*TI pé-eš-kán-zi*[129] ^{D}UTU-*ŠI*]
13′ [GAM-]*an ḫa-ma-ak-ta* 37[
14′ *ŠA* É.GAL *Gaz-zi-ma-r*[*a*
15′ 30 *PA* É ^{m}*I-i̯a-aš-šur p*[*é-eš-ki-it* *ki-nu-un-ma-at*]
16′ *IŠ-TU* KUR-*TI pé-eš-kán-z*[*i*
17′ *A-NA* EZEN$_4$ *DI*$_{12}$-*ŠI* ^{KUR}*Pa-ḫa*[-*šu-nu-u̯a*

18′ *A-NA* ^{D}U ^{URU}*Zi-pa-la-an-da*[
19′ ^{D}UTU-*ŠI* ^{DUG}⌜*ḫar*⌝-*ši ŠA* 3 B[ÁN[130]
20′ *pé-eš-kán-zi* 1 *PA* ZÌ.DA x[
21′ ^{D}[^{U}]^{G}*ḫar-ši iš-ḫu-u̯a-u̯a-a*[*š*[131]

22′ GIM-*an-ma ḫa-meš-ḫa-an-z*[*a* DÙ-*ri*
23′ x x[132] ⌜^{D}⌝U ^{URU}*Ḫa*-⌜*šu*⌝?-*n*[*a*?[133]
24′ [ ] x x[

Rev. IV
1′ [ ]⌜ŠU⌝? [
(Large space without signs, possibly uninscribed)
2′ [ ]x x
3′ [ ]x x x[
4′ [.]ḪI.A GUD UDU x[
5′ KIN-*an* *ŠA* ^{URU}x[
6′ x[

Obv. I
1′ [ ]x *SŪTU* the[y](?) offer[
2′ [ ] ... The *ḫazgar*[*ai*(-women)
3′ They[ ]. (There is) boxing. [They] thrust (a stone)(?)[
4′ [ ] ... they throw ... [
5′ they put down before the gods ... [[134]
6′ they place on the altar[
7′ they fill 1 cup of silver[

---

124 G.F. del Monte, RGTC VI/2 (1992) 31 tentatively reads ^{URU}ḪAR-*pa-an-*[*t*]*a*?-*az*, but both hand copy and photograph rather seem to have *-na-*.
125 The stormgod of this town is mentioned in I 18′.
126 Or: ⌜É⌝[.GAL.
127 Cf. I 15′.
128 Sign looks more like URUDU.
129 Cf. I 16′.
130 Somewhere in this line ME-*iš* has to be supplemented.
131 Cf. VBoT 26:8′.
132 Maybe ⌜*A*⌝-*N*[*A*].
133 Cf. KUB LVII 102 I 17′ and H. Freydank, KUB LI Indizes p. VIII.
134 Possibly "even[ing".

8′ the doorkeeper will deliver regularly. 9(?)[
9′ from (the town of) Ḫarpanna the palace[
10′ 13 sheep, of which a he-goat (the town of) Z[ipalanda(?)
11′ they will deliver regularly. 12 sheep the house[135][of Iₓaššur(?) used to deliver(?).
12′ Now, however, [they will deliver] it [regularly] on the cost of the distri[ct. ... His Majesty]
13′ has [es]tablished (it). 37[
14′ of the palace of (the town of) Gazzimar[a
15′ 30 *PARĪSU* the house of Iₓaššur [used to] del[iver. ... Now, however,]
16′ the[y] will deliver it regularly on the cost of the district.[
17′ for the spring festival (mountain) Paḫa[šunu̯aš

18′ For the Stormgod of (the town of) Zipalanda[
19′ His Majesty [has instituted] a *ḫarši*(-vessel) of 3 *S*[*ŪTU*
20′ they will deliver regularly. 1 *PARĪSU* of flour ... [
21′ [for] (the festival of) pourin[g] into the *ḫarši*(-vessel)[

22′ When [it becomes] sprin[g
23′ fo[r] the Stormgod of (the town of) Ḫašun[a(?)
24′ [ ] ... [

Rev. IV
1′ [ ]Hand(?) of [
(Large space without signs, possibly uninscribed)
2′ [ ] ...
3′ [ ] ... [
4′ [ ] ... an ox, a sheep ... [
5′ offering equipment of (the town of) ... [
6′ ... [

27 KUB LV 14 (CTH 530)[136]

Terminology: The phrase ^{D}UTU-*ŠI dāiš* occurs twice in this text: in Obv. 7′ (partially restored) and Rev. 9′–10′. Rev. 12′ contains the formula ^{D}UTU-*ŠI=at* GAM *ḫamakt*[*a*.

Palaeography: The following signs in this text deserve to be mentioned. Young are the forms of AG (Obv. 3′, Rev. 12′), AZ (Rev. 11′), LI (Obv. 9′), URU (Rev. 6′, 11′). These date the text's script to the 13th century.

Content: After the highly fragmentary lines Obv. 1′–3′ (probably a list of cultic offerings) the text continues in Obv. 4′–10′ with a listing of cultic offerings and festivals. Obv. 11′–16′ contains a poorly preserved description of the spring festival for Šuu̯entaš. Rev.

---

135 Or: "pa[lace".
136 For a short treatment of this text cf. A. Ünal, BiOr XLIV (1987) 479 ad No. 14 (correct misprint "KBo 11.1" to "KBo II 1 (or 2.1)").

1′–5′ is a festival description; the list of gods in Rev. 1′–4′ probably is part of a drinking scene. Rev. 6′–19′ treat the autumn festival for the Stormgod of Ḫašuna.

It is not clear of which town or towns the cult is treated in this text.

The list of gods in Rev. 1′–4′ is comparable with the one in KUB LVII 102 (text 20) IV 4′–6′, and is one of the common features of KUB LV 14 and KUB LVII 102[137]. At the same time KUB LV 14 and KUB LVII 102 are connected with KUB LI 33 (text 26) by the mountain god Paḫašunuuaš, the Stormgod of Zippalanda and the Stormgod of Ḫašuna[138]. The first and last of these deities also occur in a text not treated in this study, KUB LVIII 71[139]. These fragments cannot be joined directly. If they are not to be joined, a relationship between these texts must have existed, naturally, but the exact character of this relationship remains elusive. A possibility would be, that the texts belong to different stages of the investigation and restauration procedure, but, unfortunately, indications as to which text would have to be assigned to what stage are lacking. The situation is rendered more difficult by the fact that none of these texts mention the name of the town or towns of which the cult is treated.

Obv. 1

1′ [ ]x[(-)*p*]*i*?-⌜*ik*⌝[(-)[140]
2′ [ ]x x x[ ]x *pa-iz-z*[*i*?
3′ [ ]x GA.⌜KIN⌝.AG[ ]x *e-e*[*š*-]*zi*

4′ 5 GUD ŠÀ 2 GUD *an*[-*n*]*a*?-*liš* 1 GUD É[-*z*]*i*? 2 GUD ⌜URU⌝?[
5′ *ŠA*?[141] KUR-*TI* SUM-*zi* ⌜38⌝[142] ZÍZ ⌜NUMUN⌝? 38[L]ÚSANGA[
6′ 30[+x x]DUTU-*ŠI* ME-*iš* 77 *PA* 4 BÁN *tar*[-*ša-an ma-al-la-an*[143]] x[
7′ x x x x LÚSANGA 3 *PA* 4 BÁN DUTU-*ŠI* ME[-*iš*
8′ 12?! EZ[E]N$_4$.I[T]I 1 EZEN$_4$ x? 1 EZEN$_4$ *DI*$_{12}$-*Š*[*I*
9′ 1 EZEN$_4$ *ḫar-pí-ia* 1 EZEN$_4$ *le-la-aš* 1 EZ[EN$_4$
10′ 1 EZEN$_4$ URUDUŠU.KIN 1 EZEN$_4$ *še-la-aš* [

11′ *ma-a-an A-NA* D*Šu-ú-en-ta* EZEN$_4$ *DI*$_{12}$-*ŠI* x x[
12′ ⌜1⌝ [DU]G.⌜KA⌝.GAG ⌜1⌝ DUG KAŠ 1 DUG*ḫu-u-up-pár* KAŠ 2 *PA* 2 BÁN N[UMUN

137 Other common features of these two texts are the Stormgod of Ḫašuna (KUB LV 14 Rev. 6′, KUB LVII 102 I 17′) and the enigmatic phrase GIŠŠEN!? GAM SI×SÁ-*anteš* (KUB LV 14 Rev. 18′, KUB LVII 102 IV 7′).
138 Mentioned in KUB LI 33 I 17′, 18′ and 23′ respectively.
139 Paḫašunuuaš: Obv. 5′, 7′, 9′, 22′; Stormgod of Ḫašuna: Obv. 7′ and passim. For a comparison of KUB LV 14, KUB LVII 102 and KUB LVIII 71 cf. M. Popko, Or LVII (1988) 90–92. For a comparison of KUB LVII 102 and KUB LI 33 see Th.P.J. van den Hout, BiOr XLVII (1990) 429 ad 102 (correct misprint "CTH 533" to "CTH 530").
140 Or DU]G*ḫu-u*![-*up-pár* (reading of CHD files).
141 Maybe TA!.
142 Or ⌜39⌝.
143 There is not much space for this restoration; of course, *ma-la-an* is also possible. The reading *ma-al-la-an* is retained here because this writing occurs in Rev. 7′.

13′ [S]UM-*zi ki-nu-un-ma-at* KUR-⌜*TI*⌝? S[U]M[-*zi*
14′ [GI]Š⌜ZAG⌝.⌜GAR⌝.⌜RA⌝-*ni ta-ni-nu-*[*an-zi*
15′ [ ]x-*an-zi* [
16′ [ ]x x[

Rev.

1′ [ ]x x ⌜D⌝⌜*Šu*⌝-⌜*ui*$_5$⌝-⌜*en*⌝-⌜*ta*⌝!-*an* TUŠ-*aš* 1–*Š*[*Ú*?
2′ [D*Da-ḫ*]*a-ru-nu-ua-an*[144] TUŠ-*aš* 1-*ŠÚ* KI.MIN DU URU*Z*[*i-ippalanda*
3′ [ ] x x EGIR-*ŠÚ* DUTU-*un* 1-*ŠÚ* KI.MIN EGIR-*ŠÚ* DINGIR.MEŠ *ka-r*[*u*?-*iliuš*?
4′ [EGIR?-*Š*]*Ú* DINGIR.MEŠ LÚ.MEŠ MUNUS.M[EŠ] 1-⌜*ŠÚ*⌝ KI.MIN 9 NINDA. SIG 1 DUG GEŠTIN *iš*[-*pant*?-
5′ [ ]x-*eš*[145] É.ŠÀ-*ni pé-e ḫar-zi* GI$_6$-*za* DÙ-*ri ša*-[*ša-nu-uš*? *tianzi*?[146]]

6′ ⌜*ma*⌝-⌜*a*⌝-*an A-NA* DU URU*Ḫa-šu-na* ⌜EZEN$_4$⌝ *zé-e-ni an-na-li*[(-)
7′ 1 ZÍZ 50 ⌜NINDA⌝? 1 DUG.KA.GAG 3 DUG KAŠ 3 *PA* 5 BÁN *tar-ša-an ma-a*[*l-la-an*
8′ A.ŠÀ *ḪU*[-*U*]*Ṣ-ṢÍ*? *ku-iš* x-x-*zi a-pu-u-uš pé-eš-ki-zi*[
9′ DUG*ḫar-ši UL e-eš-ta* DUTU-*ŠI-kán* ⌜DUG⌝*ḫar-ši ŠA* 1 *PA*[
10′ ⌜1⌝ *PA* GEŠTIN ME-*iš* ŠÀ.BA EZEN$_4$ ⌜*zé*⌝-⌜*e*⌝-*ni-ia-at-kán iš-ḫu-ua*[-
11′ [x? Z]ÍZ KISLAḪ[-*n*]*i* SUM-*zi* GEŠTIN-*ma* URU*Ti-i-ú-ra-az* [
12′ [ ]x[ ]x SAG.GÉME.ARAD SUM-*zi* DUTU-*ŠI-at* GAM *ḫa-ma-ak-t*[*a*
13′ [ ]x DINGIR-*LIM* ŠE.NAGA-*an-zi* É.DINGIR-*LIM-kán ša-an-ḫa-a*[*n-zi*
14′ [ ]DINGIR-*LUM* ŠE.NAGA-*an-zi* GIŠZAG.GAR.RA-*ni ta-ni-n*[*u-an-zi*
15′ [ ]x ⌜BAL⌝-⌜*ti*⌝ 2 UDU.SILA$_4$[147]-*kán* DU-*ni* Dx x[
16′ [ ]x x x *ḫu-u-kán-zi šu*[-*up-pa ti-an-zi*[148]]
17′ [*BI*-]⌜*IB*⌝-*RU-kán šu-u-*[*ua-an-zi*
18′ [ ]x ⌜GIŠ⌝ŠEN!?[149] GAM SI[×SÁ-*an-te-eš*?[150]
19′ [ ]x x x[

Obv. I

144 Cf. KUB LVII 102 (text 20) IV 5′.
145 On first sight it is attractive to compare KUB LVII 102 (text 20) IV 8′ here and to restore [DINGIR.TU]R.MEŠ. This restoration has, however, been rejected here, because the context in the two texts is clearly different: KUB LVII 102 has the DINGIR.TUR.MEŠ again in the following line (IV 9′), whereas KUB LV 14 Rev. 6′ mentions the DU URU*Ḫašuna* at the corresponding spot.
146 Cf. KUB LVII 102 (text 20) IV 8′.
147 Interpretation of the sign combination unclear; not in HZL.
148 Cf. KUB LVII 102 (text 20) IV 12′.
149 This unclear sign also appears in KUB LVII 102 (text 20) IV 7′.
150 Cf. KUB LVII 102 (text 20) IV 7′.

1′ [ ] ... [ ] ...[151] [
2′ [ ] ... [ ] ... he goe[s(?)
3′ [ ] ... cheese[ ] ... there is.

4′ 5 oxen, of which 2 oxen from o[l]d, 1 ox of the house[ ] ... 2 oxen of (the town of)(?))[
5′ of(?) ... the district will deliver regularly. 38[152] <?>[153] wheat, seed(?), 38[ ]the priest[
6′ 30[+x x]; His Majesty has instituted (it). 77 *PARĪSU* (and) 4 *SŪTU* of roas[ted (and) milled (grain)] ... [
7′ ... the priest. 3 *PARĪSU* (and) 4 *SŪTU*; His Majesty has instit[uted (it).
8′ 12(?) mo[nt]hly fest[iv]als, 1 ? -festival, 1 sprin[g] festival[
9′ 1 *ḫarpiia*-festival, 1 *lela*-festival, 1 fest[ival ...
10′ 1 festival of the sickle, 1 *šela*-festival[

11′ When for Šuuentaš the spring festival ... [
12′ 1 vessel of KA.GAG-beer, 1 vessel of beer, 1 *ḫuppar*(-vessel) of beer, 2 *PARĪSU* (and) 2 *SŪTU* of s[eed
13′ [ ]he will [d]eliver regularly. Now, however, the district de[li]ver[s] it [regularly
14′ [they] place on the altar[
15′ [ ] they ... [
16′ [ ] ... [

Rev.
1′ [ ] ... ; Šuuentaš, sitting, onc[e(?)
2′ [; Daḫ]arunuuaš, sitting, once, ditto; the Stormgod of (the town of) Z[ippalanda
3′ [ ] ... ; next the Sun Deity once, ditto; next the an[cient(?)] gods[
4′ [nex]t(?) the male (and) female gods once, ditto. 9 loaves of thin bread, 1 vessel of wine ... [
5′ [ ] ... he brings[154] to the inner room. It becomes night(/evening?)[155]; [they put down(?)] the l[amps(?).]

6′ When for the Stormgod of (the town of) Ḫašuna the ol[d] festival in autumn[
7′ 1 <?>[156] wheat, 50 loaves of bread(?), 1 vessel of KA.GAG-beer, 3 vessels of beer, 3 *PARĪSU* (and) 5 *SŪTU* of roasted (and) milled (grain).
8′ He, who ...-s the re[e]d field(?), will deliver those regularly[
9′ There was no *ḫarši*(-vessel). His Majesty has instituted a *ḫarši*(-vessel) with 1 *PARĪSU*[

151 Maybe "a *ḫu*[*ppar*(-vessel)".
152 Or "39".
153 The measure is missing here.
154 The expression É.ŠÀ-*ni pe ḫarzi* probably is comparable to É.ŠÀ-*ni petanzi* in KUB LVII 102 (text 20) IV 8′.
155 GI_6-*za* = *išpanza*(/*nekuza*?).
156 As in Obv I 5′, the measure is not mentioned here.

10′ (and) 1 *PARĪSU* of wine, of which also the festival in autumn they ... [
11′ [... of wh]eat he regularly delivers to the threshing-floor. Wine from (the town of) Tiura [
12′ [ ] ... [ ] ... the personnel delivers regularly. His Majesty ha[s] established it.[
13′ [ ] they wash the deity. T[hey] sweep the temple[
14′ [ ]they wash the deity (and) plac[e] him on the altar.
15′ [ ] ... he offers/libates. 2 lambs(?) for the Stormgod (and) (deity) ... [
16′ [ ] ... they slaughter. [They put down] m[eat.]
17′ [they] fil[l the rh]ytons[.
18′ [ ] ... a container(?)[157], fi[xed(plur.)(?)
19′ [ ] ... [

28 IBoT II 103 (CTH 530)

Terminology: The formula ^{D}UTU-*ŠI dāiš* "His Majesty has instituted (it)" is used in IV 10′ and 15′. The word *annališ* "old state" appears in IV 11′.

Palaeography: The two **young** occurrences of the URU sign (IV 4′, V 5′) date the script of this text to the 13th century.

Content: Lines IV 1′–2′ are the end of a festival description. In IV 3′–4′ offerings are enumerated. Lines IV 5′–18′ describe the Festival of the sheaf for the Stormgod, possibly the Stormgod of Partiašša mentioned in V 5′. The contents of column V are unclear. It is possible that Partiašša is the town treated, or one of the towns treated in this text.

Rev. IV[158]
1′ ⌜GU_7⌝-⌜*zi*⌝[NAG-*zi*
2′ *nu* DINGIR-*LUM an*-[

3′ ŠU.NÍGIN 1 UDU 1 *PA* 3 BÁN [
4′ URU-*aš* SUM-*zi* 1 ⌜$EZEN_4$⌝ x[

5′ *ma-a-an A-NA* ^{D}U ⌜$EZEN_4$⌝ *ḫar-pa-aš* D[Ù-*an-zi*
6′ *šu-uḫ-ḫa-an-zi* ŠE.NAGA-*zi* x[
7′ *Ú-NU-UT* DINGIR-*LIM* ŠE.NAGA-*an-zi* DINGIR-*LUM*[
8′ *INA* ^{GIŠ}ZAG.GAR.RA ⌜*ti*⌝-⌜*an*⌝-⌜*zi*⌝ ⌜*nu*⌝-⌜*kán*⌝ ⌜^{DUG}⌝x[
9′ *šu-uḫ-ḫa-an-zi* x[x+]2 UDU *A-NA* ^{D}⌜U⌝[
10′ ŠÀ.BA 1 UDU-*ma* ^{D}UTU-*ŠI* ME-*iš* ^{DUG}*ḫar-ši*[(-)

157 The sign SU×NÍG is unclear. E. Neu and C. Rüster's HZL (1989) does not mention it, but contains (no. 230) a ^{GIŠ}ŠEN(=SU×A) "container". Could a ^{GIŠ}SU×NÍG/NINDA be a bread container, in opposition to a water container, ^{GIŠ}SU×A?
158 Th.P.J. van den Hout suggests that the Reverse could actually be the Obverse, as it seems that the scribe in IV 8′ and 16′ reckoned with the fact that the line in the left column was too long, and he therefore must have written the left column first.

11′ 1 UDU ^{D}*Ḫi-la-aš-ši* BAL-*an-ti an-*⌜*na*⌝*-liš INA* ^{GIŠ}ZAG.GAR.[RA]
12′ *ḫu-u-kán-zi* LÚ<.MEŠ> SI$^{!}$.BÚN[159] *pa-ap-ri-an-zi*
13′ ^{MUNUS}*pal-u̯a-tal-la-aš pal-u̯a-iz-zi šu-up-pa*
14′ *ti-an-zi* 4 BÁN$^{?}$ ZÌ.DA ŠÀ.BA 1 BÁN ZÌ.DA
15′ 1 ^{DUG}*ḫu-u-up-pár* KAŠ ^{D}UTU-*ŠI* ME-*iš INA* ^{GIŠ}ZAG.GAR.RA
16′ 3 *PA* 2 BÁN ZÌ.DA 5 DUG.KA.GAG *aš-ša-nu-ma-aš*
17′ GU$_7$-*zi* NAG-*zi* GAL.ḪI.A-*kán aš-ša-nu-an-zi*
18′ [*š*]*a*$^{!}$-*ša-an-nu-uš ti-an-zi*

Rev. V Only some signs at the right edge of the column:
5′ [ ]x ^{D}U ^{URU}*Pár-ti-aš-š*[*a*[160]
8′ [ ]x-*ir*
16′ [-*d*]*a*$^{?}$

Rev. IV
1′ They eat.[They drink.
2′ And the deity ... [

3′ Sum: 1 sheep, 1 *PARĪSU* (and) 3 *SŪTU* [
4′ The town delivers (it) regularly. 1 festival ...[

5′ When[they] cel[ebrate] the festival of the sheaf for the Stormgod[
6′ they pour. They wash (themselves$^{?}$). ...[
7′ They wash the utensils of the god. The god[
8′ they put on the altar. And a ...[-...(-vessel)
9′ they pour ...[x+]2 sheep for the Stormgod[
10′ 1 sheep of which His Majesty has instituted. A *ḫarši*[(-)(vessel)
11′ He offers 1 sheep to Ḫilaššiš; old state. They slaughter (it)
12′ on the altar. The men(!) of the thunder-horn blow[161].
13′ The female reciter recites. They put down
14′ meat. 4 *SŪTU*(?) of flour – of which 1 *SŪTU* of flour
15′ (and) 1 *ḫuppar*(-vessel) of beer His Majesty has instituted – on the altar.
16′ 3 *PARĪSU* (and) 2 *SŪTU* of flour, 5 vessels of KA.GAG-beer for provision.
17′ They eat. They drink. They provide for the cups.
18′ They put down the [l]amps.

Rev. V Only some signs at the right edge of the column:

[159] Copy has SI KA×IM here, as in KBo II 16 (text 34) Obv. 10′. This can only be interpreted as SI.BÚN(=KA×IM) "thunder-horn", which seems to make no sense (C. Rüster and E. Neu, HZL (1989) no. 144 note call this SI KA×IM "fraglich"). G. del Monte, RGTC VI (1978) 368 in his treatment of KBo II 16 Obv. 10′ translates "Trinkhorn aus Elfenbein": apparently he has emendated to SI ZU$_9$(=KA×UD), but can SI, taken on itself, mean "drinking horn", and ZU$_9$ "ivory"? As the SI.BÚN is attested at two places, it seems preferable not to emendate, and to accept the peculiar "thunder-horn"; cf. CHD P/1 (1994) 107ª.
[160] For this toponym cf. KBo XXVI 207:13′′.
[161] See CHD P/1 (1994) 107ª.

5′ [ ]... Stormgod of (the town of) Partiašš[a
8′ [ ]...
16′ [ ]...

29 KBo XXXIX 48[162]

Terminology: In the remains of Rev. VI ^{D}UTU-*ŠI* "His Majesty" occurs (near V 20′).

Palaeography: The script is dated to the 13th century by the **young** forms of IG (IV 13′, 18′), LI (IV 9′, V 15′, 21′) and URU (e.g. IV 3′, 11′, 13′, 18′, V 5′).

Content: The text consists of short paragraphs, each one mentioning a deity or group of deities together with the people that are responsible for the celebration for his or their cult. In some cases the toponym related to the responsible people has been preserved:
IV 13′–18′: (town of) Zikmar[(-)
V 4′–8′: (town of) Takduša
V 20′–24′: (town of) Ḫapatḫa
Lines V 14′–19′ are exceptional for this text in that they specify that the whole population of a town whose name is not preserved is to take part in the celebration of a group of gods.

Rev. IV
1′ ^{PÚ}*Ú-e-ri-i̯a-d*[*u*[163]
2′ *e-eš-ša-an-zi* x[

3′ ^{D}EREŠ.KI.GAL ^{URU}x[
4′ TA É LUGAL *e-eš-ša*[*-an-zi*

5′ *šu-up-pí AŠ-RU* x.MEŠ[
6′ *nu-uš-ma-ša-an* A.ŠÀ$^{?}$[

7′ ^{D}U *me-i̯a-an-na-aš* T[A$^{?}$
8′ *ke-e-da-ni-aš* MU-*ti*[

9′ ^{D}*Kal-li-i̯a* TA ⌜É⌝$^{?}$[
10′ *ka-a-aš* MU.6.KAM x[

11′ ^{D}U Ú.SAL ^{URU}*Da*-x[
12′ *e-eš-ša-an-zi*[

(Approx. 3 lines empty)

---

[162] On IV 13′–18′ of this text and its connection to the cult inventory fragment treated by S. Maul, AoF XVII (1990) 189–190 as Text Nr. 1 see D. Groddek, NABU 1998, 85–86 (No. 93) = NABU 2000, 46–47 (No. 42).
[163] Cf. G. del Monte - J. Tischler, RGTC 6 (1978) 557 (this text cited as 156/b).

13′ ^{D}U ^{URU}*Zi-ik-m*[*ar*(-)
14′ ^{D}*Pí-ir-u̯a-aš* ^{D}⌜*A*⌝[-
15′ ⌜^{D}⌝*Pé-en-tar-uḫ-ši-eš*$^{a)}$ x[
16′ [ ]x $^{LÚ.MEŠ}$ZABAR.DAB x[
17′ ⌜^{D}⌝U AN ^{PÚ}*Ku-u̯a-an-na*[-*ni-i̯a-aš*
18′ [LÚ.M]EŠ ^{URU}*Zi-ik-mar*[(-) *e-eš-ša-an-zi*]

19′ [ ]x x x[

Rev. V
1′ [ ]x-*i*[*t*

2′ [-*š*]*a* [
3′ [ ]x ^{D}U ^{D}x[
4′ [ ]^{D}LAMMA ^{D}⌜*An*⌝[-
5′ ^{D}[ ]x[ ]LÚ.MEŠ ^{URU}*Ták-du*-⌜*ša*⌝
6′ *e-eš-ša-a*[*n-z*]*i*

7′ ^{D}U ^{URU}*Ga-aš-t*[*u-ḫ*]*a* LÚ.MEŠ ^{URU}*Ták-du-ša*
8′ *e-eš-ša-an-z*[*i*]

9′ (erased line)

10′ ^{D}*Ḫal-ki-i*[*š* -*i*]*š*?
11′ LÚ.MEŠ ^{U}[$^{RU?}$]x[-]*e-eš-ša-<an->zi*

12′ [ ]x URU-*ri* ^{D}x[- -]x-*an*
13′ [ARA]D.MEŠ ^{m}*Ḫa*-x[- -]x-*u̯a e-eš-ša-<an->zi*

14′ ^{D}*Pa-an-za-aš* ^{D}*Pá*[*r*?-*g*]*a*?-*aš* ^{D}*Up-r*[*a*-]*aš*
15′ [^{D}]*U̯a-al-li*-⌜*aš*⌝ ^{NA_4}Z[I].KIN DUMU.M[E]Š
16′ [EGI]R? ^{GIŠ}DAG x-x GUB-*r*[*i*]? URU-*LUM*
17′ [*ḫ*]*u-u-ma-an-za* $^{LÚ.MEŠ}$ŠU.GI ^{MUNUS}Š[U.G]I
18′ [^{L}]$^{Ú.MEŠ}$GURUŠ $^{MUNUS.MEŠ}$KI.SIKIL *ḫu-u-ma*[-*an*(-)
19′ *an-da a-ri na-an* DÙ-*zi*

20′ DINGIR.MEŠ ^{URU}*Ḫa-pa-at-ḫa* ^{D}U ^{D}UTU
21′ ^{D}LAMMA ^{D}*ZA-BA*$_4$-*BA*$_4$ ^{D}*Al-li-na-aš-ši-eš*
22′ ⌜LÚ⌝.⌜MEŠ⌝ ^{URU}*Ha-pát-ḫa e-eš-ša-an-zi*
23′ [-]⌜*da*⌝-*an* LÚ.MEŠ ^{URU}*Ḫa-pát-ḫa*
24′ [*e-eš-ša-an-z*]*i*

25′ [ ]x x[
26′ [ ]x

Rev. VI

Only a few sign remains on the column divider between Rev. VI and Rev. V are

left. Left from V 20′ the signs ⌜^{D}⌝UTU-*ŠI* "His Majesty" are discernible.

a): erasure.

Rev. IV
1′ (Well) U̯eriḭad[u
2′ they celebrate regularly... [

3′ EREŠ.KI.GAL of (the town of) ... [
4′ [they] celebrate regularly on the cost of the palace.[

5′ The Holy Place, the ?(Plur.)[
6′ And him to them field(?)[

7′ The Stormgod of Growth ... [
8′ He in this year[

9′ Kalliḭaš on the cost of the house(?)[
10′ This one in the 6th year ... [

11′ The Stormgod of the Meadow of (the town of) Da-x[
12′ they celebrate regularly.[

13′ Stormgod of (the town of) Zikm[ar(-)
14′ Piru̯aš, (deity) A[-
15′ Pentaruḫšiš, ... [
16′ [ ] ... the Holders of the Bronze Dish ... [
17′ Stormgod of Heaven, (well) Kuu̯anna[niḭaš
18′ [the peop]le of (the town of) Zikmar[(-) celebrate regularly.]

19′ [ ] ... [

Rev. V
1′ [ ] ... [
2′ [ ] ... [
3′ [ ] ... the Stormgod, (deity) x[
4′ [ ]the Tutelary Deity, (deity) An[-
5′ (deity)[ ] ... [ ]the people of (the town of) Takduša
6′ celebra[t]e regularly.

7′ The Stormgod of (the town of) Gašt[uḫ]a the people of (the town of) Takduša
8′ celebrate regularly.

9′ (erased line)

10′ Ḫalki[š] ...
11′ the people of (the town of) x[-]celebra<t>e regularly.

12′ [ ] ... in the town (deity) x[-] ...
13′ [the serva]nts of (male person) Ḫa-x[- -]x-u̯aš celebra<t>e regularly.

14′ Panzaš, Pa[rg]aš(?), Upraš,
15′ U̯alliaš, the *ḫuu̯aši*(-stone). The childr[e]n
16′ are standing(?) behind(?) the... (?) throne. The whole
17′ town - old men, ol[d wome]n,
18′ young men, girls, al[l of them -
19′ arrives and celebrates them[164].

20′ The gods of (the town of) Ḫapatḫa - the Stormgod, the Sun Deity,
21′ the Tutelary Deity, *ZABABA*, Allinaššiš -
22′ the people of (the town of) Ḫapatḫa celebrate regularly.
23′ [ ] ... the people of (the town of) Ḫapatḫa
24′ [celebrat]e [regularly].

25′ [ ] ... [
26′ [ ] ...

Personnel-Offerings

30 KUB LVII 108 +? KUB LI 23 (CTH 530)

KUB LVII 108 has been edited by M. Forlanini in his treatment of the Hittite toponym Uda[165], but Ph.H.J. Houwink ten Cate has proposed a probable join of this fragment with KUB LI 23[166]. Therefore the text is presented here again.

Terminology: This text has the phrase ^{D}UTU-*ŠI dāiš* in nearly every paragraph, e.g. in II 4′, 7′ and 18′ (partially restored); I 16′ contains the words ^{D}UTU-*ŠI pāi*.

Palaeography: The following signs have palaeographic relevance. **Young** are the forms of KUG (II 11′, twice in 16′), LI (II 16′) and URU (e.g. II 5′, 9′, 12′, 13′, 18′), thus dating the script of the text to the 13th century. The **young** form of SÌLA (II 17′) offers a further refinement in dating the script to the reign of Ḫattušiliš III at the earliest.

Content: The text treats regulations of the Hittite king for various gods in various townships. Remarkable are the quantities involved in the sum in II 11′–16′, in particular the 324 statues of gold and silver and the 1004 sheep in line 16′. From the words *INA* É.GAL-*LIM=at=kan punuššu(u̯)anzi* EGIR-*pa* GAR-*ri* in II 10′ and 15′ can be concluded that this text was not the final inventory, but that more certainty on some points was needed.

[164] The singular accusative pronoun -*an* is to be taken as collective.
[165] M. Forlanini, Hethitica X (1990) 116–119
[166] Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 140[42] and 143[51] (for the interesting *terminus technicus* resulting from this join).

The text may be divided as follows:

–II 1′–17′: cult of Piru̯aš (cf. II 17′).
  II 1′–3′: in the town of ?.
  II 4′–6′: in the town of ?.
  II 7′–10′: in the town of ... -]*ni*?-*ša*-⌜*an*⌝?-x-⌜*iš*⌝?
  II 11′–16′: sum.
–II 18′–23′: town of Uda: cult of Šaḫḫašaraš, Stormgod, and maybe other gods.
–II 24′–25′: town of Uluna: cult of at least Išḫaššaraš.
–II 26′–29′: town of ... -]x-iš-uš!-šara: cult of the Stormgod.
–III 1–5: toponym lost, contains names of the gods Marduk and Ḫa[-.
–III 6–10: town of Šuu̯anzana: cult of Šuu̯anzipaš, and maybe other gods.
–III 11–13: town of Anašepa, cult of Queen of the town of Ši[-.
–III 14–15: town of U̯annada: cult of Stormgod, Iia̯iaš and Marduk.
–III 16–17: town of Taparla, cult of Stormgod and Piru̯aš.
–III 18–19: town and gods unclear.
–III 20–21: town and gods unclear.
–III 22–23: town unclear, cult of at least Stormgod.
–III 24–25: town unclear, cult of Stormgod(?) of the town of Zippalanda and Ḫebat.

In columns I and IV only some sign rest have been preserved; column I in the intercolumnium to the left of II 8′–4′ reads]x-*pí-nu-u*-⌜*u̯a*⌝/*ši*.

Obv II

1′ [ ]x x x[
2′ [ ]⌜*ap*⌝-*pa-an-zi* [
3′ [ ]x-x-GA URU-*LUM pa-a-i*

4′ [*INA* URU]x ^{D}UTU-*ŠI-ma-kán ki-i da-a-iš*
5′ [x+]1 *PA* 4 BÁN GEŠTIN ⌜URU⌝[-*L*]*UM pa-a-i*
6′ [-]*zi ku*?-*e-ez-za-an* SUM-*an-zi*

7′ [167] [*INA* URU -]*ni*?-*ša*-⌜*an*⌝?-x-⌜*iš*⌝? ⌜^{D}⌝*Pí-ir*[-*u̯*]*a* KI.MIN ^{D}UTU-*ŠI-ma-kán ki-i da-a-iš*
8′ 1 É ŠÀ.BA!?[168] 40 NAM.RA 21 EN TU$_7$ *pa-r*[*a*-]⌜*a*⌝ ⌜*ap*⌝-*pa-an-zi* ^{LÚ}UŠ.BAR
9′ *ŠA* É.GAL ^{URU}*Ḫar-u̯a-ši-i̯a-aš* 1 GUD 28 UDU 46 *PA* 3 BÁN ZÍZ ŠE
10′ *I-NA* É.GAL-*LIM-at*-⌜*kán*⌝ *pu-nu-uš-šu-an-zi* EGIR-*pa* GAR-*ri*

11′ ŠU.NIGIN.GAL 50 É-*TUM* ŠÀ.BA?![169] 6 *ME* 37 NAM.⌜RA⌝⌜ŠÀ⌝.BA 46 NAM.RA ^{LÚ}KUŠ$_7$.KÙ.GI
12′ 10 NAM.RA É.GAL ^{LÚ}SANGA 1 *ME* 3 NAM.⌜RA⌝ É ^{URU}*Ḫa-a-ri-i̯a-ša*
13′ 40 NAM.RA ⌜^{LÚ}⌝^{MEŠ}UŠ.BAR ^{URU}*Ḫa-ri-i̯a-ši*-⌜*i̯a*⌝-*ši-iš* 1 *ME* 90 EN TU$_7$ *pa-ra-*

[167] KUB LVII 108 II 1′.
[168] Sign "BAR" according to copy.
[169] Sign "BAR" according to copy.

a[170]
14′ 8 GUD 2 *ME* 2 UDU 2 *ME* 95 *PA* 2 BÁN ZÍZ ŠE 15 *PA* 4 BÁN GEŠTIN
15′ *I-NA* É.GAL-*LIM-at-kán pu-nu-uš-šu-ua-an-zi* EGIR-*pa* GAR-*ri*
16′ 3 *ME* 24 ALAM KÙ.BABBAR KÙ.GI 1 *LI-IM* ⌜4⌝ ⌜UDU⌝[171]-*ma* ^{D}⌜UTU⌝-*ŠI pa-a-i*

17′ ^{D}*Pí-ir-ua-a-aš QA-TI*

18′ *INA* ^{URU}*Ú-da-a* ^{D}*Ša-ah-ha-ša-*⌜*ra*⌝*-a* ^{D}U x x[ ]
⌜^{D}⌝UTU-*ŠI-ma-kán k*[*i-i dāiš*]
19′ 1 GUD *ŠA* $^{HUR.SAG}$*Ša-ar-pa* URU-*LUM pé-eš-ki-*⌜*iz*⌝*-zi*[
20′ 9 UDU ŠÀ.BA 3 UDU $^{HUR.SAG}$*Šar-pa* 6 UDU URU-*LUM pé-eš-ki-i*[*z-zi*
21′ 18 *PA* 3 BÁN ZÍZ ŠE ŠÀ.BA 13 *PA* ZÍZ ŠE *ŠA* KISLAH LA-RI[(-)(?)[172]
22′ ⌜x⌝ ⌜*PA*⌝ ZÌ.DA $^{HUR.SAG}$*Ša-a-ar-pa* ⌜*ku*⌝*-i-e-eš* URU x x[
23′ [*ku*?-]*u-uš pé-eš-kán-zi* 3 $^{LÚ.MEŠ}$EN T[U$_7$?

24′ [*INA* ^{URU}]*U-lu-ú-na* ^{D}*Iš-ha-aš-ša-r*[*a*
25′ [ ] 3 *PA* ZÍZ ŠE KUR-*e-za pé-eš-k*[*i-iz-zi*

26′ [*INA* ^{URU}]x-*iš-uš*!*-ša-ra* ^{D}U x[
27′ [-*l*]*i*?-*ga-aš-ši-iš*[173] :*ar-ri-i*[*a*(-)
28′ [ ]*ŠA* ^{URU}*Te-du-um-na* x[
29′ [ ] :[

(End of column)

Rev. III
1 (Line totally lost)
2 [ ]x-*ra*?-x[
3 ⌜^{D}⌝⌜AMAR⌝.⌜UTU⌝-*aš* ^{D}*Ha*[-
4 2 GUD 11 UDU :*a*[*r-ri-ia*(-)?[174]
5 12 *PA* ^{URU}*Tal-ia-aš*[

---

6 *INA* ^{URU}⌜*Šu*⌝*-u-ua-an-za-na*[
7 ^{D}*Šu-ú-ua-an-zi-pa*[
8 4 GUD ŠÀ.BA 1 GUD ^{URU}*Š*[*i*?-
9 26 UDU ŠÀ.BA 12 UDU x[
10 20 *PA* ZÍZ ŠE ŠÀ.BA 20 *PA* ^{URU}[

---

11 *INA* ⌜^{URU}⌝*A-na-še-pa* ^{D}MUNUS.LUGAL ^{URU}*Ši*[-[175]

170 Probably an abbreviation for *parā appanzi*, cf. line 8′.
171 Cf. KUB LVII Inhaltsübersicht p. IV.
172 Unclear; CHD L-N/1 (1980) 46ᵇ-47ᵃ mentions a noun(?) *lari*(*ia*)-, a verb(?) *lariia*- and a noun :*larella*, all three with unknown meaning.
173 Perhaps ^{URU}*Hi-l*]*i-ga-aš-ši-iš*?
174 Cf. II 27′.
175 Or URU-*LIM*.

12 [176] ^{D}UTU-*ŠI-ma-kán ki-i da-a-iš* 3 UDU [ ]x-A-RI-UD[177](-)x-x[
13 7 *PA* ZÍZ ŠE URU-*LUM pé-eš-ki-iz-zi* x[ ]*a-ra-ah-za-an-da* ⌜*a*⌝?[- *pé*-]*eš-*⌜*kán*⌝*-zi*

---

14 *INA* ^{URU}*Ua-an-na-da* ^{D}U ^{D}*I-ia-ia-aš*[ ]^{m}GI$_6$-UR.MAH ^{D}AMAR.UTU KI[.MIN?]
15 ^{D}UTU-*ŠI-ma-kán ki-i da-a-iš* EGIR-*a*[*n*]x 9 *PA* ZÍZ ŠE URU-*LUM pé-eš-ki-zi*

---

16 [*INA*] ^{URU}*Ta-pa-ar-la-a* ^{D}U ^{D}*Pí-ir-u*[*a*-]*a-aš* KI.MIN ^{D}UTU-*ŠI-ma-*⌜*kán*⌝ *ki-i* ME-*iš*
17 [ ]x-x DINGIR-⌜*LUM*⌝ ⌜KI⌝.MIN ^{D}UTU-*Š*[*I*-]⌜*ma*⌝[(-) -]*an-ti-ia-i*

---

18 [178] [*INA* ^{URU}]x :*ar-ri-ia* 1? x-x[ ]x-*ra* KI.MIN LUGAL-*ma-kán ki-i da-a-iš*
19 [ ]x 15 *PA* ZÍZ ŠE URU-*L*[*UM pé-eš-ki-i*]*z-zi*

---

20 [*INA* ^{URU}]x-*ha*-x-*ti-ia* x[ ]x ^{D}UTU-*ŠI-ma-kán ki-i da-a-iš*
21 [ ]x x-*i*[ ]x *da-a-i*

---

22 [*INA* ^{URU}]x-⌜*ul*⌝?-*ga-aš* ^{D}U KI.MIN ^{D}UTU-*ŠI*[-*m*]*a-kán*
23 [*ki-i dāiš*] URU-*pát pa-a-i*

---

24 [*INA* ^{URU} ^{D}U? ^{URU}]*Zi-ip-la-an-da* ^{D}*Hé-bat* KI.MIN
25 [ ]⌜É⌝?.DINGIR-*LIM ú-e-da-an-zi*

Obv. II
1′ [ ] ... [
2′ [ ]they take(?)[
3′ [ ] ... the town delivers

4′ [In (the town of)] ... His Majesty has instituted the following things:
5′ [x+]1 *PARĪSU* (and) 4 *SŪTU* of wine the town delivers
6′ [ ] ... they deliver.

7′ [In (the town of)] ... Piruaš, ditto. His Majesty has instituted the following things:
8′ 1 house, wherein 40 deportees. They will single o[u]t[179] 21 members of the kitchen personnel. The weaver<s>
9′ of the palace of (the town of) Harušiia: 1 ox, 28 sheep, 46 *PARĪSU* (and) 3 *SŪTU* of wheat (and) corn.
10′ It (still) stands out to inquire about it at the palace.

176 KUB LI 23 Rev. 1′.
177 Perhaps ⌜^{KUS}⌝[*A*]⌜*RI*⌝-⌜*TAM*⌝?
178 KUB LVII 108 does not have a paragraph divider between lines 17 and 18, but KUB LI 23 has one between lines 6′ and 7′.
179 For the expression *parā epp-*, in the form *-kan parā appanza* "has been singled out" or "specified", cf. Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 126. Although the particle *-kan* is missing here, the meaning "to single out" is also taken to apply in this case, as it fits the context very well.

11′ Total sum: 50 houses, wherein 637 deportees, of whom 46 deportees of the golden chariot-fighter,
12′ 10 deportees of the temple of the priest, 103 deportees of the house of (the town of) Ḫariiaša -
13′ 40 deportees as weavers of (the town of) Ḫariiaša. They will (single) out 190 members of the kitchen personnel.
14′ 8 oxen, 202 sheep, 295 *PARĪSU* (and) 2 *SŪTU* of wheat (and) corn, 15 *PARĪSU* (and) 4 *SŪTU* of wine.
15′ It (still) stands out to inquire about it at the palace.
16′ 324 statues of silver (and) gold, (and) 1004 sheep His Majesty gives.

17′ Piruaš[180] is finished.

18′ In (the town of) Uda: Šaḫḫašaraš, Stormgod, ... [ ]His Majesty [has instituted] the fo[llowing things:]
19′ 1 ox of (mountain) Šarpa the town delivers regularly[
20′ 9 sheep, of which 3 sheep of (mountain) Šarpa (and) 6 sheep the town deliver[s] regularly[
21′ 18 *PARĪSU* (and) 3 *SŪTU* of wheat (and) corn, of which 13 *PARĪSU* of wheat (and) corn of the threshing floor ... [
22′ x *PARĪSU* of flour of (mountain) Šarpa. The people who the town ... (?)[
23′ [th]ese(?) they will deliver regularly. 3 members of the kitc[hen personnel(?)

24′ [In (the town of)]Uluna: Išḫaššar[aš
25′ [ ] 3 *PARĪSU* of wheat (and) corn the district deliver[s] regularly[

26′ [In (the town of)] ... : Stormgod, ... [
27′ [ ] ... [
28′ [ ]of (the town of) Tedumna ...[
29′ [ ] ... [

Rev. III
1 (Line totally lost)
2 [ ] ... [
3 Marduk, Ḫa[-
4 2 oxen (and) 11 sheep ... [
5 12 *PARĪSU* (the town of) Taliia[

6 In (the town of) Šuuanzana[
7 Šuuanzipaš[
8 4 oxen, of which 1 ox (the town of) Š[i?-
9 26 sheep, of which 12 sheep ... [
10 20 *PARĪSU* of wheat (and) corn, of which 20 *PARĪSU* (the town of)[

[180] I.e. the treatment of the cult of this deity.

11 In (the town of) Anašepa: the (divine) Queen of (the town of) Ši[-[181]
12 His Majesty has instituted the following things: 3 sheep [ ] shield(?) ... [
13 7 *PARĪSU* of wheat (and) corn the town delivers regularly ... [ ]outside ... [ ]they will [deli]ver regularly.

14 In (the town of) Uannada: Stormgod, Iiaaš[ ]GI$_6$-UR.MAḪ[182]. Marduk di[tto](?).
15 His Majesty has instituted the following things: agai[n(?)] ... 9 *PARĪSU* of wheat and corn the town delivers regularly.

16 [In] (the town of) Taparla: Stormgod, Piruaš, ditto. His Majesty has instituted the following things:
17 [ ] ... the deity, ditto. Hi[s] Majesty[ ] ... .

18 [In (the town of)] ... [ ] ... , ditto. The king has instituted the following things:
19 [ ] ... 15 *PARĪSU* of wheat (and) corn the tow[n] [deliver]s [regularly].

20 [In (the town of)] ... [ ] ... . His Majesty has instituted the following things:
21 [ ] ... [ ] ... he puts/institutes.

22 [In (the town of)] ... Stormgod, ditto. His Majesty
23 [has instituted the following things:] only the town delivers.

24 [In (the town of) the Stormgod(?) of](the town of) Ziplanda: Ḫebat, ditto.
25 [ ]they will build a temple(?).

31 HT 4 (CTH 237.2)

Terminology: Line 5′ probably contains the phrase ^{D}UTU-*ŠI kī dāiš* "His Majesty has instituted the following things".

Palaeography: The **young** forms of URU (e.g. line 5′, 8′ (three times), 10′) and LI (line 12′, 13′, 16′) date the script of the text to the 13th century.

Content: The texts lists temple possessions in the form of personnel, animals, grain and statues. First the temple possessions of various towns are enumerated, and these are then summed up in lines 14′–21′.

The text is catalogued by E. Laroche as CTH 237.2 (under "Listes de personnes"), but should together with other NAM.RA-lists as KBo IX 88 (CTH 237.5) and KBo XII 52 (CTH 233.3) better be classified as cult inventory.

1′ [ ]x[

[181] Or: "the (divine) Queen of the Town".
[182] Probably the name of a priest.

2′ [^{URU}x-*k*]*a-a-ra* KI.MIN x[
3′ [ ]x *ŠA* KUR-*TI* 2 UDU *ŠA* L[Ú
4′ [x x *tar-ša-a*]*n* ⌜*ma*⌝*-al-la-an* LÚ.MEŠ ḪUR.SA[G

5′ [$^{URU?}$]x[^{U}]^{RU}*Mar-*⌜*šu*⌝*-u-u̯a* KI.MIN ^{D}UTU-*ŠI-ma k*[*i*?*-i*? *da-a-iš*?]
6′ [4? GU]D ŠÀ.BA ⌜1⌝ GUD *ŠA* É ^{LÚ}MUḪALDIM 3 GUD *ŠA*[
7′ [2]5? ⌜UDU⌝ ŠÀ.BA 8 ⌜UDU⌝ *ŠA* É ^{LÚ}MUḪALDIM 17 UDU *Š*[*A*

8′ [^{URU} -*n*]*a-*⌜*ḫi*⌝*-*⌜*la*⌝*-aš*[183] ^{URU}*Mi-da-a-aš* ^{URU}*Šal-ma-a-aš* ^{URU}[
9′ [4? U]RU.DIDLI.⌜ḪI⌝.A 7 ALAM *ka-ru-ú i-i̯a-an*[(-)

10′ [^{URU}]*Zi-it-ḫa-ra-aš* ^{URU}DU$_6$.MEŠ-*i̯a* GAM-*ra*[184] [
11′ [^{UR}]^{U}*Ta-aš-ku-*⌜*ri*⌝*-i̯a* ^{URU}*U̯a-aš-ti-iš-ša-aš*[
12′ [^{UR}]$^{U?}$⌜*Zi*⌝*-il*?[185]*-*⌜*li*⌝*-mu-na-a-aš* 8 URU.DIDLI.ḪI.A 14 AL[AM
13′ [LÚ?.M]EŠ?*-ma-aš-ma-aš an-na-al-li-uš pé-tan*$_x$*-*[*zi*

14′ [Š]U.NÍGIN.GAL 47 ⌜É⌝?*-TU*$_4$ ŠÀ-*ŠÚ* 4 *ME* 73 ⌜NAM⌝.R[A
15′ ⌜20⌝ ⌜NAM⌝.⌜RA⌝*-ma* ⌜*ŠA*⌝ ⌜É⌝ ⌜^{m}⌝*A-pal-la-a* 70 NA[M.RA
16′ 10 NAM.RA *ŠA* ⌜É⌝?[ ]x ^{URU}*A-li-ša* 60?[+ x NAM.RA?
17′ 10 NAM.RA *ŠA* É[.G]AL ^{URU}*Ša-a-pí-nu-u̯*[*a*
18′ ⌜95⌝? GUD ŠÀ.BA 80 ^{GUD}ÁB ^{GIŠ}TUKUL-*an* ⌜*i*⌝?[-*i̯a-an-zi*?[186]
19′ [x +]7 GUD-*ma ŠA* DINGIR-*LIM* 5 *ME*?[187] UDU ŠÀ.B[A
20′ x UDU-*ma* ^{GIŠ}TUKUL *i-*⌜*i̯a*⌝*-an-zi* x[
21′ [x *P*]*A*? *tar-ša-an ma-al-*⌜*la*⌝*-*⌜*an*⌝[

1′ [ ] ... [

2′ [(the town of) x-k]ara ditto ... [
3′ [ ] ... of the district, 2 sheep of ... [
4′ [x x of roaste]d (and) milled (grain) the people of (mountain)[

5′ [(The town of)] ... (?)[ ](the town of) Maršuu̯a ditto. His Majesty has instituted the following things.
6′ [4(?) ox]en, of which 1 ox of the house of the cook (and) 3 oxen of[
7′ [2]5(?) sheep, of which 8 sheep of the house of the cook (and) 17 sheep o[f

8′ [(The town of) -n]aḫila, (the town of) Mida, (the town of) Šalma, (the town of)[
9′ [4(?) t]owns. 7 statues already made(?)[

183 G. del Monte, RGTC 6 (1978) 335 (sub Šalma) ergänzt zu [Paršan]aḫila.
184 A. Goetze, Kizzuwatna and the Problem of Hittite Geography (YOSR 22, 1940) 70[270]: *GAM-RA*[-*TI*?].
185 Cf. A. Goetze, Kizzuwatna and the Problem of Hittite Geography (YOSR 22, 1940) 70[270].
186 Cf. Z. 20′.
187 The text copy has one vertical wedge too much.

10′ [(The town of)]Zitḫaraš and the tells ... [
11′ [(the town of)] Taškuriia, (the town of) U̯aštišša[
12′ [(the town of)]Zillimuna(?): 8 towns. 14 sta[tues
13′ [the peop]le(?) carr[y] the old ones to them.

14′ Total sum: 47 houses in which 473 NAM.R[A
15′ 20 NAM.RA of the house of Apallaš, 70 NA[M.RA
16′ 10 NAM.RA of the house(?) of[ ] ... (the town of) Ališa, 60(?)[+ x NAM.RA(?)
17′ 10 NAM.RA of the pa[l]ace of (the town of) Šapinuu̯[a
18′ 95(?) oxen, of which 80 cows p[erform(?)] ^{GIŠ}TUKUL(-service)
19′ [x +]7 oxen (belong) to the deity. 500 sheep, of whic[h
20′ x sheep perform ^{GIŠ}TUKUL(-service),... [
21′ [x *PAR*]*ĪSU*(?) roasted (and) milled (grain)[

Festivals

32 KBo XIII 252 (CTH 530)

Terminology: The text contains the verb *dāiš* "has instituted" in II 3, with ^{D}UTU-*ŠI* "His Majesty" to be restored somewhere in II 2, and the complete formula ^{D}UTU-*ŠI dāiš* in II 7.

Palaeography: Besides old forms of AZ (II 3, III 10′) there are **young** forms of IG (II 10, III 6′) and LI (III 4′); these date the script of the tablet to the 13th century.

Content: The text deals with offerings for some festivals, among which the daily rations of thick bread and the monthly festivals are prominent. The name of the town or towns that are treated has been lost, and the only deities mentioned are Telipinuš[188] and Titiu̯attiš[189].

Obv. II
1 [ ]x-x-x-*aš* ⌜NINDA⌝.⌜GUR$_4$⌝[.R]A ⌜*U*$_4$⌝*-MI* ⌜EZEN$_4$⌝.⌜ITI⌝.KAM N[U.]G[ÁL
2 [ ] AN-Ú-DU-x AN-x-x-*an* AN-x-x[
3 [ ]x-*an da-a-iš A-NA* IT[I.x.KA]M 1 *ḫa-az-*⌜*zi*⌝[-*l*]*a-*⌜*aš*⌝[
4 3 ^{NINDA}*a-a-an* 3 NINDA.GÚG? 3 ⌜NINDA⌝.⌜SIG⌝? 3 ⌜DUG⌝ ⌜KAŠ⌝ *A-NA* ITI.12.⌜KAM⌝ 3 BÁN Z[ÍZ?
5 3 *PA* 2 BÁN ½ BÁN ⌜ZÌ⌝.DA 22 DUG KAŠ 5 DUG.KA.GAG 5 BÁN BAPPIR!? ZA-x[
6 4 *PA* <1> BÁN NÍG.ÀR.RA ⌜ŠU⌝.⌜NÍGIN⌝ 8 *PA* 3 BÁN ½ BÁN 2 *UP-NU* ⌜*tar*⌝*-ša-an ma-a*[*l-la-an*
7 ⌜*ŠA*⌝? MU?.1.KAM ^{D}UTU-*ŠI* ⌜*da*⌝*-a-*⌜*iš*⌝ 3 x-x.MEŠ 3 x-x-NA [

188 III 4′.
189 II 10. For this deity cf. KUB XXXVIII 14 which also deals mainly with daily bread offerings and monthly festivals.

8 [x] UDU.ḪI.A ⌜6⌝ <*PA*>? ZÌ.DA 10 DUG.KA.GAG [ ]x[MU]NUS AMA.DINGIR-*L*[*IM*
9 [T]A É-*ŠU e-eš-ša-i* A-AN-x[ ]x[*pé-eš*?-]⌜*ki*⌝?-⌜*iz*⌝-*zi* [

10 [*A-NA*]⌜D⌝*Ti*-⌜*ti*⌝-*u̯a-ti* ⌜NINDA⌝.GUR$_4$.RA *U$_4$-MI*[N]U.⌜GÁL⌝ EZEN$_4$.ITI-⌜*ma*⌝[*e-eš-zi*
11 [x *PA* ZÌ.D]A 1 DUG*ḫu-u-up-pár* KAŠ 1 ⌜DUG⌝ x *ŠA* NINDA.Ì.E.DÉ.⌜A⌝[
12 [1? GUD.M]AḪ? 1 UDU 1 *PA* ZÌ.DA 1[DU]G!.KA.GAG *A*-⌜*NA*⌝ x[
13 [ ]x *pé-eš-ki-ir* ḪAR-KI-⌜*ma*⌝-*at-kán* x[

14 [ ]x x x NINDA x x[

Rev. III
1′]x[(-)]*an-da*[(-)
2′ -*i*]*t* ⌜LÚ⌝.⌜MEŠ⌝ ŠUKU[R *Š*]*A* MUNUS A[MA.DINGIR-*LIM*
3′] x DINGIR?.ME[Š? -]*aḫ-ra-an* [

4′]⌜D⌝*Te-li*-⌜*pí*⌝-*nu*[ ]x LA?-G[I
5′ LÚ ALA]M.ZU$_9$.ḪI.A[-*a*]*n-zi* x[

6′ -]⌜*i̯a*⌝-*an*-x[NINDA.GUR$_4$.RA *U$_4$*-]*MI* NU.GÁL ⌜EZEN$_4$⌝.ITI.KAM[-*ma*? *e-eš-zi*?
7′]x-*u̯a*-x-x[ ]x EZEN$_4$ GIBIL-TA[190] EZEN$_4$ GAL [
8′ -*a*]*n*-⌜*zi*⌝

9′ [*A-NA* D]x NINDA.GUR$_4$.⌜RA⌝ *U$_4$-MI* EZEN$_4$.ITI.KAM *e-eš-zi* [
10′ *A-NA*? EZEN$_4$ *z*]*é*?-⌜*na*⌝-*an-da-aš* 2 ⌜GUD⌝ 20 UDU.ḪI.A ½ BÁN 1 *ḫa-az-z*[*i-la-aš*
11′]⌜BA⌝.BA.ZA 2 BÁN ⅓ BÁN BA.BA.ZA ZÍZ
12′ *peški*?-]*it* 2 *PA* ⌜ZÌ⌝.DA ⌜DUR$_5$⌝ 3 *PA* ⌜ZÍD⌝ ḪÁD.DU.A[
13′]5 *PA* x x x

(End of column)

Obv. II
1 [ ] ... there i[s] n[o] daily thick bread (and) n[o] monthly festival[
2 [ ] ... [His Majesty
3 [ ] ... has instituted (it). For the [x-t]h mont[h] 1 *hazzila*-[of
4 3 loaves of warm bread, 3 loaves of GÚG(?)-bread, 3 loaves of thin(?) bread, 3 vessels of beer. For the 12th month 3 *SŪTU* of w[heat(?),
5 3 *PARĪSU* (and) 2½ *SŪTU* of flour, 22 vessels of beer, 5 vessels of KA.GAG-beer, 5 *SŪTU* of beer wort(?), ... [
6 4 *PARĪSU* (and) <1> *SŪTU* of groats. Sum: 8 *PARĪSU*, 3½ *SŪTU* (and) 2 *UPNU* of roasted (and) mi[lled (grain)
7 (as the offering rations?) of(?) 1 year(?). His Majesty has instituted (it). 3 ..., 3

190 The TA sign is unclear.

... [

8 [x] sheep, 6 <*PARĪSU*>(?) of flour, 10 vessels of KA.GAG-beer [ ] ... [ ]the *šiu̯anzan*[*na*(-priestess)
9 celebrates [on the c]ost of her house. ... [ ] ... [deliver]s(?) [regul]arly(?)[

10 [For] Titiu̯attiš there is[n]o daily (loaf of) thick bread;[there is], however, a monthly festival[.
11 [x *PARĪSU* of flo]ur, 1 *ḫuppar*(-vessel) of beer, 1 vessel of ... of fat cake[
12 [1(?) bul]l(?), 1 sheep, 1 *PARĪSU* of flour, 1[vess]el of KA.GAG-beer for ... [
13 [ ] ... they used to deliver. ...[191] however they ... [

14 [ ] ... bread ... [

Rev. III
1′] ... [ ] ... [
2′ ...-]... the Men of the Spea[r o]f the *ši*[*u̯anzanna*(-priestess)
3′] ... god[s(?)] ... [

4′]Telipinuš[ ] ... [
5′ the perf]ormers[ ] ... (3 plur.) ... [

6′] ... [there is no [dai]ly thick bread; there is(?), however(?),] a monthly festival[.
7′] ... [ ] ... a new festival, a great festival [
8′]they[

9′ [For (deity)] ... there are daily thick bread (and) a monthly festival.
10′ for(?) the a]utumn(?) festival 2 oxen (and) 20 sheep, ½ *SŪTU* (and) 1 *ḫazz*[*ila*- of
11′]barley porridge, 2½ *SŪTU* of wheat porridge(?)
12′]he[used to deliver(?)]. 2 *PARĪSU* of moist flour, 3 *PARĪSU* of dry flour[
13′]5 *PARĪSU* of ...

(End of column)

33 KUB XLII 91 (CTH 530)

Terminology: This text has the formula DUTU-*ŠI dāiš* "His Majesty has instituted (it)" in II 7 and III 9′.

Palaeography: The occurrences of **young** AG in II 16, LI in II 2, III 10′, 11′, 12′, and URU in III 10′ date the script of the text to the 13th century.

191 Maybe Hittite *ḫarki*- "white/silver"?

Content: The text describes various festivals in a town, the name of which is unclear. It could be Šaḫpina, but all three attestations of the name in the text[192] are uncertain. The following festivals are described:

–II 1–7: Unknown festival.
–II 8–19: Festival of the fruit for the Stormgod.
–II 20–26: Festival of the shepherd.for the Stormgod of Šaḫpina(?).
–III 1′–9′: Festival of the sickle?[193]
–III 10′–16′: Festival of the grain pile for the Stormgod of Šaḫpina(?).

Obv. I

At the end of lines 2, 3, 4, 9′, 17″ only some signs preserved. At the end of 10′:]x x x *UP-NI*. At the end of 25‴:]x-*i-i̯a-za ḫa-*⌜*an*⌝*-ti-i* SI×SÁ[.

Obv. II

1 ⌜*PA*⌝ ⌜ZÌ⌝.⌜DA⌝ DUR$_5$ 7 NINDA.GUR$_4$.RA *UP-NI i-i̯a-an-zi*
2 7 :*ma-al-li-ti-u̯a-al-la-aš ku-iš-ša* ⌜ZU$_9$⌝ 7 ^{DUG}BUR.⌜ZI⌝
3 TU$_7$.ḪI.A *ŠA* ^{LÚ}MUḪALDIM LÚ ^{GIŠ}BANŠUR 7 GAL *IŠ-TU* KAŠ.GEŠTIN
4 2 NU-Ú-*i̯a-kán* 3 BÁN-*i̯a* ^{GIŠ}⌜BANŠUR⌝ *kiš-an* SI×SÁ-*an*
5 *šu-up-pa ti-i̯a-an-zi* ½ BÁN ZÌ.DA 1 ^{DUG}*ḫa-ni-iš-ša-aš* KAŠ
6 ^{GIŠ}ZAG.GAR.RA-*ni* 3$^{a)}$ ^{NINDA}*a-a-an* 3 NINDA.GÚG ⌜3⌝ NINDA.TU$_7$ 1 N[INDA?.K]U$_7$?
7 1 ⌜DUG⌝[KA]Š *aš-nu-ma-aš ḫal-zi-i̯a-ri* GAL.ḪI.A-*kán aš-nu-u̯a-an-*⌜*zi*⌝ ^{D}UTU-*ŠI da-a-iš*

---

8 *lu-ka*[*t-ti-m*]*a*? *A-NA* ^{D}U EZEN$_4$.GURUN *i-i̯a-an-zi* ^{GIŠ}ŠÚ.A ^{D}U *da-an-zi*
9 E-LA-LA-NU$^{a)}$-*ša-ma-aš* SIG$_5$ *še-eš-ḫa-an-zi* ^{GIŠ}ZAG.GAR.RA DÙ-*an-zi*[194]
10 *IŠ-TU* GURUN *ú-nu-u̯a-an-zi* ^{GIŠ}ŠÚ.A$^{a)}$ ^{D}U-*kán ša-ra-a ti-i̯a*[*-an-zi*]
11 ⌜1⌝[UD]U? $^{a)}$BAL-*an-zi šu-up-pa ti-i̯a-an-zi* 3 ^{NINDA}*dan-na-aš UP-N*[*I*]x x
12 ⌜4⌝? NINDA.KU$_7$ *UP-NI* ZÌ.DA 1 ^{NINDA}*mi-i-ú-mi-i-ú* x[*Š*]*A*? BA.BA.ZA
13 [x ^{D}]^{UG}*ḫu-up-pár* KAŠ ZAG.GAR.RA-*ni* 3 BÁN ZÌ.DA DUR$_5$[x DU]G K[A]Š *aš-nu-ma-aš*
14 [*ḫal-z*]*i-i̯a-ri* GAL.ḪI.⌜A⌝[-*ká*]*n aš-nu-u̯a-an-zi* DINGIR-*LUM-ma-aš-kán*! *du-uš-kán*!-*zi*
15 [-*a*]*n-*⌜*zi*⌝ ⌜GA⌝.⌜KIN⌝.⌜AG⌝ *dam-ma-aš-ša-an-zi* DINGIR-*LIM-ni*
16 ⌜*ti*⌝-⌜*i̯a*⌝-*a*[*n-zi*]x *IŠ-TU* GA.KIN.AG *za-aḫ-ḫi-i̯a-an-zi*
17 DINGIR-*LUM* x[ ]DINGIR-*LUM ar-ḫa pé-da-an-zi*
18 1 NINDA *tar-n*[*a-aš*]x-*i̯a-an-zi*$^{a)}$.....$^{a)}$^{DUG}*ta-la-i-mi-uš-kán*
19 *šu-u-u̯a-an*[*-zi*]$^{a)}$.....$^{a)}$*NU-U-RU ti-i̯a-an-*⌜*zi*⌝

---

20 *ma-a-an A-N*[*A* ^{D}U ^{URU}*Ša-a*]*ḫ*?-*pí-na*[195] EZEN$_4$ ^{LÚ}SIPAD.UDU DÙ-*an-zi*
21 ŠÀ ḪUR.SAG*P*[*u*?-]x *AŠ-RU* SIG$_5$-*in* ⌜*še*⌝?-*eš-ḫa-an-zi*
22 ^{GIŠ}ŠÚ.A ^{D}U x[ ]x-*at a-pí-i̯a p*[*é-d*]*a-an-*⌜*zi*⌝

[192] II 20, III 11′, IV 3′.
[193] Cf. H. Hoffner, AlHeth (1974) 29.
[194] Or Ì!-*an-zi*?
[195] Cf. III 10′.

23 ^{GIŠ}ZAG.GAR.RA x[ ]x x x x x [
24 [*A-N*]*A* DINGIR-*LIM šu*-x[
25 [-*a*]*n-zi* 1 x[
26 [ ]x x[

Rev. III

1′ [ ] x[
2′ [ ]x[DU]G KAŠ *aš*[*-nu-ma-aš*?
3′ [ ]x x GAL.Ḫ[I.A-*k*]*án* x[ ]x x[
4′ [ ]x-x-x-x x-x-x [(-)]*an-da*-x[
5′ x[ ]x-⌜*šu*⌝ *nu* 1 x-x DINGIR-*LUM*[ ]x[ ]x ⌜^{URUDU}⌝ŠU.⌜KIN⌝ x-x
6′ GAM ⌜*ti*⌝-⌜*iš*⌝-⌜*ki*⌝-*iz-zi na-aš A-NA* DINGIR-*L*[*IM*]x-⌜*en*⌝[ ]x ŠU.KIN
7′ UGU *da-a-i nu* ^{URUDU}⌜ŠU⌝.KIN *tar-na-i*[ ]x *ma*-x[ ]x
8′ ^{URUDU}ŠU.KIN ZI-*za tar-na-a-i nu* 1 ⌜GUD⌝? 1 UDU *za-*⌜*ki*⌝-*la-*⌜*tar*⌝
9′ [ ]x *ap-pa-a-i* ^{D}UTU-*ŠI da-a-iš*

10′ ⌜*ma*⌝-⌜*a*⌝-⌜*an*⌝ *A-NA* ^{D}U ^{URU}*Ša-aḫ-pí*<-*na*?> EZEN$_4$ *še-li-*⌜*i̯a*⌝-*aš*
11′ DÙ-⌜*an*⌝-*zi* x-*an ŠA* É.GAL-*LIM še-li-uš ti-i̯a-an-zi*!
12′ ^{GIŠ}ŠÚ.A ^{D}U-*kán* GAM *pé-da-an-zi na-at* ⌜*še*⌝-*li-i̯a-aš*
13′ *pé-ra-an* ^{GIŠ}BANŠUR-*za ta-ni-nu-u̯a-an-zi* 1 UDU ^{D}U BAL-*an-zi*
14′ *šu-up-pa ti-i̯a-an-zi* 3 ^{NINDA}*dan-na-aš UP-NI* 3 NINDA.KU$_7$ *UP-NI*
15′ 1 ^{DUG}*ḫu-up-pár* KAŠ ^{GIŠ}ZAG.GAR.RA-*ni* 3 ^{NINDA}*a-a-an* 3 NINDA.GÚG
16′ 3 NINDA.TU$_7$ 2 NINDA.KU$_7$ 2 DUG KAŠ *aš-nu-ma-aš*

Rev. IV

1′ [ ]x
2′ [(-)]x-*an*
3′ [ ]x-⌜*a*⌝?-*pí-na*[196]
4′ [ ]x
5′ [ ]
6′ [ ]x

Lower edge: *pár-ši-i̯a-an-zi*

$^{a)}$: erasure.

Obv. I

At the end of 10′: x *UPNU*. At the end of 25‴: "] ... determin[ed] separately[".

1 1 *PARĪSU* of moist flour. They make 7 (loaves of) thick bread of an *UPNU*.
2 7 loaves of *mallitiu̯alla*(-bread), each (made like) a tooth[197]. 7 sacrificial plates.
3 Soups of the cook (and) the table-man. 7 cups with wine-beer.
4 2 ... and 3 *SŪTU*(?). The table (has been) arranged as follows.
5 They put down the meat. (There are) ½ *SŪTU* of flour (and) 1 *ḫanešša*-vessel of

[196] Maybe ^{URU}*Š*]*a*?-⌜*aḫ*⌝?-*pí-na*?
[197] Cf. CHD L-N/2 (1983) 131ª.

beer
6 on the altar. (There are) 3 loaves of warm bread, 3 loaves of GUG-bread, 3 loaves(?) of bread pudding(?), 1 loaf of [sw]eet(?) b[read(?)],
7 1 vessel of beer for provision. One calls. They provide for the cups. His Majesty has instituted (it).

---

8 The next[day] they celebrate the festival of the fruit for the Stormgod. They take the seat of the Stormgod.
9 They assign a good ... to them. They make[198] the altar.
10 They adorn (it) with fruit. [They] put the seat of the Stormgod (on it).
11 They offer 1[she]ep(?). They put down meat. (There are) 3 loaves of *dannaš*-bread of an *UPN*[*U*,] ...
12 4(?) loaves of sweet bread of an *UPNU* of flour, 1 loaf of *miumiu*-bread ... [o]f(?) barley porridge,
13 [x]*ḫuppar*(-vessel)s of beer on the postament. (There are) 3 *SŪTU* of moist flour[, x vess]els of b[ee]r for provision.
14 One [cal]ls. They provide for the cups. They entertain the deity.
15 [T]hey[... .] They press(?) cheese (and) [they] put (it) down
16 for the deity[.] ... they fight(?) [...] with cheese.
17 The deity ... [.] They carry the deity home.
18 They [...-]... 1 (loaf of) bread of a *tarn*[*a*. Th[ey] fill
19 *talaimi*(-vessel)s[.] They put down the lamps.

---

20 When they celebrate the festival of the shepherd fo[r the Stormgod of (the town of) Ša]ḫpina(?)
21 they assign(?) favorably a place on (mountain) P[u(?)-] ... .
22 The seat of the Stormgod ... [ ]... they c[arr]y there.
23 The altar ... [ ] ... [
24 [Fo]r the deity ... [
25 [T]hey[ ]. 1 ... [
26 [ ] ... [

Rev. III
1′ [ ] ... [
2′ [ ] ... [a vesse]l of beer [for]pro[vision(?)
3′ [ ] ... the cup[s] ... [ ] ... [
4′ [ ] ... [ ] ... [
5′ ... [ ]... and 1 ... the deity[ ] ... [ ] ... the sickle ...
6′ he puts down, and he for the deit[y] ... [ ] ... the sickle
7′ he takes up. He wields the sickle[ ] ... [ ] ...
8′ He wields the sickle as he pleases. 1 ox(?) (and) 1 sheep as penalty
9′ [ ] ... he/it is ready/finished. His Majesty has instituted (it).

10′ When they celebrate the festival of the grain pile for the Stormgod
11′ of (the town of) Šaḫpina(?), ... they put down the grain piles of the palace.

[198] Or "They anoint"?

12′ They carry down the seat of the Stormgod and they place it in front of
13′ the grain piles together with the table. They offer one sheep to the Stormgod.
14′ They put down meat. (There are) 3 loaves of *danna*-bread of an *UPNU*, 3 loaves of sweet bread of an *UPNU*,
15′ 1 *ḫuppar*(-vessel) of beer on the altar. (There are) 3 loaves of warm bread, 3 loaves of GUG-bread
16′ loaves(?) of bread pudding(?), 2 loaves of sweet bread, 2 vessels of beer for provision.

Rev. IV
Very fragmentary. Line 3′ maybe mentions "(the town of) Š]aḫpina(?)".

Lower edge: "they break".

Fragments

34 KBo II 16 (CTH 509)

Terminology: Obv. 14′ of this text contains the phrase ^{D}UTU-*ŠI* DÙ[-*at*.

Palaeography: Palaeographically important signs are: the signs AZ (e.g. Obv. 3′), LI (e.g. Obv. 4′) and URU (e.g. Obv. 1′), which are clearly written in their 13th-century form.

Content: The text treats various cult objects in the town of Šuranḫapa. After the first three lines, which seem to contain a Bildbeschreibung(?), there follow enumerations of bowls and pedestals for a number of deities; the list of bowls is larger than that of pedestals (Obv. 4′–8′, resp. Obv. 9′), and the Great LAMMA is the only god who occurs in the preserved parts of both lists (Obv. 4′, 9′). The contents of Obv. 10′ are unclear. Lines 11′–14′ are concerned with short Bildbeschreibungen and with weapons serving as cult objects.

This text has correspondences with IBoT II 103 in that both texts mention a "thunderhorn" and the deity Ḫilaššiš.

Obv.
1′ ^{URU}*Šu-ra-an-ḫa-pa-a*[*š*
2′ *IŠ-TU* DUḪ.LÀL *u̯a-aš-ša-an-*⌜*za*⌝ ⌜3⌝?[
3′ *A-NA* ^{D}U GÚ-*az kán-ga-an* UD[.]x x
4′ 1 ^{GIŠ}*KAP-PU* ^{ID}*Ma-li-i̯a-aš* 1 ^{GIŠ}*KAP-PU* ^{D}LAMMA GAL 1 ^{GIŠ}*K*[*AP*?-*PU*?[199]
5′ 1 ^{GIŠ}*KAP-PU* ^{D}*Ta-pár-ri-i̯a-aš-ši-iš* 1 ^{GIŠ}*KAP-PU* ^{D}DA[M-[200]
6′ 1 ^{GIŠ}*KAP-PU* ^{D}*ZA-BA*$_4$-*BA*$_4$ 1 ^{GIŠ}*KAP-PU* ^{D}*Pí-ḫa-am-mi*[

[199] Sign traces do not point to *K*[*AP*-.
[200] ^{D}*Da*[*m-na-aš-ša-ra-aš* or ^{D}DA[M.KI.NA (for the last possibility cf. G. del Monte, RGTC VI(1978) 368)?

7′ ⌜1⌝ GIŠ*KAP-PU* ḪUR.SAG*Šu-u̯a-ra-aš* 1 GIŠ*KAP-PU* DIMIN.IMIN.B[I⌝
8′ [1 G]IŠ*KAP-PU* D*Ú-ti-i̯a-ú-ni-en-zi* 1 GIŠ*KAP-PU ŠA* [
9′ [1 G]IŠ*pal-za-ḫa* DLAMMA GAL 1 GIŠ*pal-za-ḫa* D*Ḫi-la-aš-ši-iš a*[-
10′ [ ]x-*da a-ra-an-ta-a-ri* 1 SI.BÚN[201] 6 *ME* ZI-EN-x[
11′ [GU]D.MAḪ AN.BAR 4 GUB-*an-za* 1 *še-kán* DU 2 GIŠGIDRU ⌜3⌝[
12′ [-]*gal-ši-iš* 1 GIŠTUKUL *ši-it-tar-az-za* U4.SAKAR-*az ú-*[*nuu̯anza*
13′ [ ]x 1 ALAM LÚ AN.BAR GUB-*aš* 1 *še-kán* DÙ-⌜*an*⌝[[202]
14′ [AŠ?.]ME ḪUR.SAG*Šu-u̯a-ra-aš* DUTU-*ŠI* DÙ[-*at*

(Reverse without text)

Obv.
1′ (Town of) Šuranḫapa[
2′ covered with wax. 3(?)[
3′ suspended from the Stormgod's neck. ... [
4′ 1 bowl: (river) Maliiaš; 1 bowl: Great LAMMA; 1 b[owl(?)
5′ 1 bowl: Taparriiaššiš; 1 bowl: Da[m-[203]
6′ 1 bowl: *ZABABA*; 1 bowl: Piḫammiš[
7′ 1 bowl: (mountain) Šuu̯araš; 1 bowl: IMIN.IMIN.B[I
8′ [1]bowl: the Utiiauni's; 1 bowl of [
9′ [1] pedestal: Great LAMMA; 1 pedestal: Ḫilaššiš, ... [
10′ [ ] ... they stand. 1 thunder-horn[204], 600 ... [
11′ [a b]ull of iron, standing on 4 legs, of 1 *šekan*: Stormgod. 2 sceptres, 3[
12′ [ ] ... . 1 mace, d[ecorated] with sun disk (and) moon crescent,[
13′ [ ] ... . 1 statue of a man, of iron, standing, of 1 *šekan*, made[205][
14′ [solar]disc(?): (mountain) Šuu̯araš. His Majesty [has] made (it).

35 KBo XII 138 (CTH 670)

Terminology: This fragment has DUTU-*ŠI=at* in line III 6′ and *katta ḫam*[*akta*(?) in line III 7′.

Palaeography: The **young** variant of URU (III 12′) dates the script of the text to the 13th century. The two occurrences of the sign ḪA (III 7′, 11′) are of the **younger** type.

Content: The text as preserved seems to deal with festivals: both ritual actions (lines III 1′, 3′, 8′–10′, 13′–14′) and cultic offerings(III 4′–7′) are alluded to. Lines III 11′–13′ treat the spring festival, while mentioning the Sungoddess of Arinna(?) in III 12′.

Rev. III
1′ [*d*]*a*-⌜*a*⌝-⌜*an*⌝[-*zi*

[201] See note to the transliteration of IBoT II 103 (text 28) IV 12′.
[202] Or DÙ-⌜*an*⌝[-*zi*?
[203] Da[mnaššaraš or DA[M.KI.NA?
[204] See note to transliteration.
[205] Or: "th[ey] will make" ?

2′ TA x[

3′ *e-ku-z*[*i*
4′ GAM-*an* x[
5′ *an-na-al-l*[*a-*
6′ DUTU-*ŠI-at* x[
7′ *kat-ta ḫa-m*[*a-ak*?-*ta*?

8′ *lu-kat-ti* L[Ú
9′ *ši-ip-pa-an*-x[
10′ UGU *da-a*[!]-*a*[*n-zi*

11′ EZEN4 *ḫa-mi-i*[*š-*
12′ DUTU URU⌜PÚ⌝?[-*na*
13′ *ke-e-da-ni*[

14′ *nu ma*[-*a-an*?
15′ Š[À?

Rev. IV
Nearly nothing preserved. The only signs that are discernible are:]⌜*ḫa*⌝-*an-ta-*⌜*an*⌝? in line 1′,]x in 2′, and some unclear signs written upside down in the large space underneath 2′.

Rev. III
1′ t[hey t]ake[
2′ from ...[

3′ H[e] drinks[
4′ down ...[
5′ forme[r
6′ His Majesty it ...[
7′ [he] establi[shed

8′ The next day the ...[
9′ offer(?)[
10′ [they] take up[

11′ The spr[ing] festival[
12′ the Sun Goddess of (the town of) Arin[na(?)
13′ to this[...

14′ And wh[en(?)
15′ i[n(?)

36 KBo XXVI 150 (CTH 530)

Terminology: Line 3′ has the word *annallan*. Line 5′ has DÙ-*at* with ^{D}UTU-*ŠI* as probable subject, which would have to be restored at the beginning of 5′, or perhaps somewhere in line 4′.

Palaeography: This scrap has no important signs.

Content: Lines 3′–5′ form a fragment of a Bildbeschreibung: His Majesty has replaced a *ḫuu̯aši* by a statue of iron. Unfortunately, the name of the deity represented – which must have been mentioned at the beginning of line 3′ – is lost.

1′] x x x[
2′] (preserved rest of line not inscribed)

3′ ^{NA_4}Z]I.KIN *an-na-al-la-a*[*n*]
4′] (preserved rest of line not inscribed)
5′]AN.BAR DÙ-⌜*at*⌝
6′]x
7′]x x x

1′] ...
2′] (preserved rest of line not inscribed)

3′ a *ḫu*]*u̯aši*, formerl[y]
4′] (preserved rest of line not inscribed)
5′ His Majesty(?)] made [him (in the form of) a statue ...]of iron.
6′] ...
7′] ...

37 KBo XXVI 187 (CTH 530)

Terminology: Lines 2′–3′ of this text read ^{D}UTU-*ŠI-at*[/]*da-a-iš*.

Palaeography: The only sign in this fragment that can be used for a text dating is the New Script form of AḪ in line 4′[206].

Content: It is difficult to determine the contents of this small fragment. Lines 4′–5′ seem to be part of a festival description.

1′]x-*zi na-an-k*[*án*?

2′]x-*ta* ^{D}UTU-*ŠI-at*[
3′]*da-a-iš* [

---

[206] The KUG at the beginning of line 5′ is too damaged to be useful.

4′ GEŠT]IN? *iš-ga-ru-u*[*ḫ*
5′ K]Ù.BABBAR? *da-a-i*[
6′]x x[

1′]he/they ... . And him ... [

2′] ... . His Majesty [
3′]has instituted it. [

4′ wi]ne(?), an *išgaru*[*ḫ*(-vessel)
5′ of sil]ver(?) he puts/takes[
6′] ... [

38 KBo XXVI 194 (CTH 530)

Terminology: This text mentions ^{D}UTU-*ŠI* in line 8′ of the left column.

Palaeography: The only significant sign in this fragment is a young ḪA (r.c. 5′).

Content: The text is too damaged to permit a description of its contents. The right column, line 4′, contains a verb in the first person Singular: *daḫḫun* "I took". It is possible, therefore, that in these lines the statement of a priest or other official were cited.

l.c.
1′]x
2′]x x
3′]x x
4′] (blank)
5′ -]*an-ni*
6′]-*at*
7′] (blank)
8′]^{D}UTU-*ŠI*
9′ -]*at*
10′]x-*an*
11′]x x

r.c.
1′ *ši*[-
2′ *nu* EG[IR?
3′ x[ ]x(-)*za*[(-)
4′ x x x *da-aḫ-ḫu-*⌜*un*⌝[
5′ EZEN$_4$ *zé-ni kiš-an ḫa*-x[

l.c.
1′] ...
2′] ...
3′] ...
4′] (blank)
5′] ...
6′] (blank)
7′] ...
8′]His Majesty
9′] ...
10′] ...
11′] ...

r.c.
1′ ... [
2′ and ba[ck(?)
3′ ... [
4′ ... I took[
5′ a festival in autumn in this manner ... [

39 KBo XXVI 212 (CTH 530)

Terminology: Line 3′ of the right column of this text contains the phrase ^{D}UTU-*ŠI ḫa-an-da*[*-a-it*.

Palaeography: the AḪ in r.c. 5′ and ŠAR in r.c. 6′ have their New Script form. R.c. 3′ contains a **young** ḪA. The script of the text can thus be dated to the 13th century.

Content: This fragment is concerned with cultic offerings.

(l.c.: only one sign trace)

r.c.
1′ [D]UG KAŠ *aš-ša-n*[*u-ma-aš*

2′ ^{D}*Ma-ru-ši-i̯a-ti-i*[*n*
3′ ^{D}UTU-*ŠI ḫa-an-da*[*-a-it*
4′ 1 *PA* ZÍZ ^{DUG}*ḫar-ši*[
5′ *zé-e-ni šu-uḫ*[-
6′ x[ ]x ^{GIŠ}KIRI$_6$[

r.c.
1′ [x ve]ssels of beer [for] provis[ion

2′ Marušiiatiš (accusat.)[
3′ His Majesty [has] regula[ted (it)
4′ 1 *PARĪSU* of wheat, a *ḫarši*(-vessel)[
5′ in autumn pour(?)[
6′ ... [ ] ... the garden[

40 KBo XXVI 224 (CTH 530)

Terminology: This text has the formula ^{D}UTU-*ŠI da-a-iš* in line 5′.

Palaeography: The forms of KUG (line 6′) and, though it is mutilated, IG (line 2′) date this text to the 13th century.

Content: The contents of the first two lines are unclear. Line 4′–5′ are part of a short festival description. Line 6′–7′ deal with the manufacture of at least a cult object and a temple.

1′ (-)]⌜KI⌝-⌜NA⌝[(-)
2′ ^{URU}*Zi*?*-i*]*k-ma-ra*(-)x[

3′]1 $^{a)NA_4}$ZI.KIN$^{a)}$ x[
4′ *pé-e-d*]*a-an-zi* 1 BUGIN 1 x[
5′]x ^{D}UTU-*ŠI da-a-iš* [

6′] ⌜KÙ⌝.⌜BABBAR⌝ ⌜1⌝ ⌜*še*⌝?-⌜*kán*⌝? DÙ-*an-zi* ⌜É⌝.DIN[GIR-*LIM*
7′ -]⌜*ša*⌝-*an* DÙ-*an*-[*zi*
8′]x x[

a): erasure.

1′] ... [
2′ (the town of) Zi]kmara(?) ... [

3′]1 *ḫuuaši* ... [
4′]they [carr]y. 1 trough, 1 ... [
5′] ... His Majesty has instituted (it). [

6′] of silver , of 1 *šekan*(?), they will make. A tem[ple
7′] ... th[ey] will make.[
8′] ... [

41 KUB LIV 90 (CTH 530)

Terminology: R.col. 12′ possibly uses the formula ^{D}UTU-*ŠI d*[*āiš*(?), and r.col. 11′

mentions ^{D}UTU-*ŠI*.

Palaeography: This very fragmentary text contains hardly any important signs. The ḪA in l.col. 11′ is **old**, the ŠAR in r.col. 5′ uncertain. The form of the E in r.col. 4′ is the **younger** form of the sign; the script of the text therefore dates from the late 14th or the 13th century.

Content: The left column of the fragment contains short statue descriptions (line 6′, 8′) and enumerates offerings (lines 9′–10′, 11′). The right column also enumerates offerings:

–R.col. 0′: For an unknown deity.
–R.col. 1′: For an unknown deity.
–R.col. 2′–5′: For the Stormgod.
–R.col. 6′: For an unknown deity.
–R.col. 7′–8′: For Ḫebat.
–R.col. 9′–15′: For ...-tiš.

l.col.

1′	[	]*pé-tan*$_{x}$*-zi*
2′	[	]x
3′	[	.]RA *pé-tan*$_{x}$*-zi*
4′	[	]x-*an-zi*
5′	[	-]x
6′	[	]x ALAM
7′	[	] (empty)
8′	[	]⌜1⌝ ⌜*še*⌝-*kán*
9′	[	]^{DUG}*ḫar-ši*
10′	[	^{DUG}*ḫ*]*a*-⌜*ni*⌝-⌜*iš*⌝-*ša-aš* KAŠ
11′	[	]x 2 ^{DUG}*ḪA-BÁ-NA-TU*$_{4}$
12′	[	] x-x-x-x
13′	[	] (empty)
14′	[	]x
15′	[	]x-x

r.col.

0′	[	
1′	x[	
2′	2 ^{D}U.Ḫ[I.A[207]	

[207] Restoration kindly suggested by B. van Gessel.

3′	*e-eš-*⌜*šir*⌝ x[
4′	*e-eš-šu-u-ṵa-a*[*n*(-)
5′	NINDA.KAŠ ŠAR[-
6′	*A-NA* ^{D}x[
7′	*A-NA* ^{D}*Ḫé-bat*[
8′	EZEN$_{4}$-*ma-za* x[
9′	^{D}x-x-x-*ti*[208] x[
10′	DÙ-*an-zi* x[
11′	^{D}UTU-*ŠI-kán* [
12′	^{D}UTU-*ŠI d*[*a*?-*a-iš*?
13′	*UL* x[
14′	3 x[
15′	x[

l.col.

1′	[	]they carry
2′	[	] ...
3′	[	] ... they carry
4′	[	]they[...]... .
5′	[	]... .
6′	[	]... a statue
7′	[	] (empty)
8′	[	]of 1 *šekan*
9′	[	]a *ḫarši*(-vessel)
10′	[	a *ḫ*]*anišša*(-vessel) of beer
11′	[	]... 2 *ḪABANNATU*(-vessel)s
12′	[	] ...
13′	[	] (empty)
14′	[	]...
15′	[	]...

r.col.

0′	[	
1′	...[	
2′	2(?) Stormgod[s	

[208] B. van Gessel suggests DINGIR ⌜EN⌝ MUNUS-*TI*. This reading fits in with the sign traces, but is very difficult to interpret in the context.

3′ they celebrated ...[
4′ [... begin(s)] t[o] celebrate(?)[
5′ beer bread(?) ...[

6′ To (deity) ...[

7′ To Ḫebat[
8′ A festival, however, ...[

9′ (Deity) ...-tiš ...[
10′ they make/celebrate. ...[
11′ His Majesty [
12′ His Majesty [has]in[stituted (it)(?).
13′ not ...[
14′ 3 ...[
15′ ...[

42 KUB LVII 104 (CTH 530)

Terminology: The formula ^{D}UTU-*ŠI dāiš* occurs in III 4, 11, and, partially restored, in II 8′, III 3, 10. A variation of the formula, with *appanda* "again", occurs in II 4′, III 8 (both times with ^{D}UTU-*ŠI* restored). The word *annalla-* is attested in II 5′, 9, III 2, 7, 9.

Palaeography: Palaeographically important in this text is the LI sign: the forms in II 9′ and III 7 are **old**, but the **young** form in III 9 dates the script of the text to the 13th century.

Content: Whole of the preserved part of the text treats offerings; each time the former situation seems to be compared with the situation that has arisen from changes instigated by the king. The fragment does not give any information as to the town or towns and deity or deities that are treated.

Obv. II
1′]x-x-x[209]
2′ ^{DU}]^{G}*ḫar-ši*(-)[

3′ UD]U?.NITA? 6 UDU.ḪI.A
4′ ^{D}UTU-*ŠI-kán* ^{DU}]^{G}*ḫar-ši* EGIR-*an-da da-a-iš*

5′ *a*]*n-na-la-aš*

6′]x 1 DUG GEŠTIN
7′]x 1 GUD 3 UDU.ḪI.A
8′ ^{D}UTU-*ŠI*? *da-a*?]- *iš*

---

209 Maybe]⌈m⌉⌈*Tu*⌉-*u*[*d-ḫa-li-i̯a-aš*]??

9′ *a*]*n-na-*⌈*li*⌉-⌈*uš*⌉
(Empty right part of approx. 2 lines, then end of tablet.)

Rev. III
1]x-⌈*ta*⌉-*aš*

---

2 DUG]GEŠTIN *an-na-la-an*
3 ^{D}UTU-*ŠI*]⌈*da*⌉-*a-iš*
4]⌈^{D}⌉UTU-*ŠI da-a-iš*

5] x 2 *PA* 3 BÁN ZÌ.DA 2 ⌈DUG⌉ GEŠTIN

(Uninscribed right part of line or big space between two paragraph strokes?)

---

6 É?.ME]Š? DINGIR.MEŠ *ḫa-an-*⌈*ta*⌉-*ir*
7]*an-na-*⌈*li*⌉-*iš*
8 ^{D}UTU-*ŠI-kán*] ^{DUG}⌈*ḫar*⌉-*ši* EGIR-*an-*⌈*da*⌉ *da-a-iš*

---

9 *a*]*n-na-al-li-uš*
10 ^{D}UTU-]*ŠI da-*⌈*a*⌉-*iš*

---

11 D]UG GEŠTIN ⌈^{D}⌉UTU-*ŠI* ⌈*da*⌉-⌈*a*⌉-*iš*

12]x x-x[

Obv. II
1′] ...[210] [
2′]*ḫarši*(-)[(-vessel)

3′ r]am(?), 6 sheep
4′ His Majesty]has re-instituted the *ḫarši*(-vessel).

5′ O]ld state.

6′]... 1 vessel of wine
7′]... 1 ox, 3 sheep
8′ His Majesty(?)] has[institu]ted(?) (it).

9′ O]ld state.
(Empty right part of approx. 2 lines, then end of tablet.)

Rev. III
1]...

---

2 a vessel of] wine; old state.
3 His Majesty]has instituted (it).

210 Maybe "]Tu[dḫaliiaš" ??

4]His Majesty has instituted (it).

5] ... 2 *PARĪSU* (and) 3 *SŪTU* of flour, 2 vessels of wine.

6]they have arranged[the tem]ples(?).
7]Old state.
8 His Majesty] has re-instituted the *ḫarši*(-vessel).

9 O]ld state.
10 His Majes]ty has instituted (it).

11 x ves]sels of wine. His Majesty has instituted (it).

12] ... [

43 KBo XXXIX 49 (CTH 530)[211]

Terminology: The verb *dāiš* "has instituted" has been preserved in lines 4′ and 8′.

Palaeography: The young LI in line 6′ dates this scrap to the 13th century.

Content: So little is left of this fragment, that it is hardly possible to tell what it is about. Presumably it treats measures of the Hittite king in connection with cultic offerings (cf. line 3′); line 5′ mentions the town of Ṵašḫaniia.

1′ -*š*]*a-a-an*[(-)
2′]x-x 1 x[
3′]x 1 *PA*? x-x[
4′ -]*a*[ ]⌈*da*⌉-*a-iš ti*?[-
5′ ^{UR}]^{U}*Ṵa-aš-ḫa-ni-ia pa*-x[
6′]x-⌈*ḫu*⌉-*u*-x-*li-ia š*[*u*?-
7′ -*z*]*i*? x *A-NA* x[
8′]x ⌈*da*⌉-⌈*a*⌉-*i*[*š*

1′] ... [
2′] ... 1 ... [
3′] ... 1 *PARĪSU*(?) of ... [
4′] ... [ ]has instituted ... [
5′](the town of) Ṵašḫaniia ... [
6′] ... ...[
7′] ... to/for ... [
8′] ... ha[s] instituted[

[211] Cf. S. Košak, StBoT 39 (1995) 3 sub 7/b.

Chapter 4

OTHER CULT INVENTORIES

In this chapter some cult inventories are edited which do not contain any *terminus technicus*. The first two, KUB XLIV 42 and KBo II 8, are noticeable inventories of the 13th century. The second two, KUB XXX 37 plus duplicate (a certain cult inventory) and KBo XXX 130 (a possible cult inventory), are earlier compositions. The third group treated in this chapter is formed by the cult inventories from Kuşaklı.

A. Two thirteenth-century cult inventories

44 KUB XLIV 42 (CTH 525)

Palaeography: The text has no examples of AG, IG, KUG, and only an unclear example of URU (Obv. 23′), but the **younger** forms of LI (Obv. 3′, Rev. 8′, 20′; unclear in Obv. 19′) point to a New Script dating.

Content: The text is mainly concerned with festival descriptions, as the following table shows:
–Obv. 1′–22′: description of a festival, mentioning the gods LAMMA and Kurḫazuššaraš in line 12′.
–Obv. 24′–28′: description of a statue of Šuuentaš and beginning of description of a festival, probably for the same god.
–Rev. 1′–6′: end of description of a festival, perhaps for Šuuentaš (cf. Obv. 24′), or, alternatively, end of an festival for Kurḫazuššaraš (cf. Rev. 7′).
–Rev. 7′–24′: description of festival for Kurḫazuššaraš, probably a [sprin]g festival (line 7′).
–Rev. 25′–31′: festival description, possibly belonging together with the preceding section.

The deity Kurḫazuššaraš[1] occurs in this text only. Therefore this must be a minor deity, with no more than local importance. The text contains no further clues as to the character of this goddess; the fact that Kurḫazuššaraš is mentioned together with ^{D}LAMMA in Obv. 12′ probably is not significant.

[1] Probably a goddess, as the element *-šara-* (cf. *ḫaššuššara-*, ^{D}*Išḫaššara-*) is an indicator of female gender. The meaning of the stem *kurḫazu-* is unknown.

Obv.

1′ [ ]x[
2′ [ ]x x [ ] x ŠE.NAGA[-*an*-]*zi*[
3′ [DUG*ḫar-ši-i̯a-a*]*l-li* ⌜*ke*⌝*-nu-u̯a-an-z*[*i*] x x[
4′ [ ]x-*zi BI*-⌜*IB*⌝[-*R*]*I*[ ]x x[
5′ [ ]x x-*u̯a-an*[-*z*]*i*[

6′ [ ]DINGIR.MEŠ x x[-*z*]*i-qa*[-[2]]x-A-x[ ]x-⌜AN⌝[
7′ [LÚ.MEŠU]R.MAḪ ⌜MUNUS⌝.⌜MEŠ⌝⌜*ḫa*⌝[-*a*]*z-qa*[-*r*]*a-a*[-*i̯a*]*i-i̯a*-⌜*ta*⌝?-⌜*ri*⌝?[3][
8′ [ ]x x *na-aš ar-nu-u̯a-an-zi* ⌜NA4⌝ZI[.KIN
9′ [ ]*pé-ra-an ta-ni-nu-u̯a-an-zi* NINDA.GUR4.RA x[
10′ [LÚ]⌜SANGA⌝-*kán* 1 UDU *A-NA* DU 1 UDU DUTU ⌜1⌝[
11′ [-]*zi* ⌜*šu*⌝-*up-pa ḫu-e-šu zé-i̯a-an*[
12′ [ ]x DLAMMA D*Kur-ḫa-zu-uš-ša-ra-a* GIŠZAG.GAR[.RA
13′ [ ]x x DUG.KA.GAG *aš-ša-nu-um-ma-aš*[
14′ [*BI-IB-RI*].ḪI.A-*kán* ⌜*šu*⌝-*un-na-an-zi* GU7-*zi*[NAG-*zi*
15′ [MUNUS.MEŠ*ḫa-a*]*z-qa-ra-i*[4] *A-NA* GURUN *pa-iz-zi* x[
16′ [ ]x.MEŠ *ḫu-ul-ḫu-la* GÉŠPU *ti-an-zi*[
17′ [DINGIR-*LUM-m*]*a*[-*k*]*án*[5] *du-uš-ki-iš-kán-zi* GIM-*an*[-*ma ne-ku-zi*?
18′ [MUNUS.MEŠ*ḫa-a*]*z-qa*[-*r*]*a-a*-⌜*i̯a*⌝-*za pé-e-da-an-zi* x x x[
19′ [DUG*ḫar-ši-i̯a*?-*a*]*l*?-⌜*li*⌝? *iš-ḫu-u-u̯a-an-zi lu-uk-ke-eš*-⌜*ki*⌝[-
20′ [GIŠZAG].⌜GAR⌝.RA.ḪI.A-*aš pé-ra-an ta-ni-nu-u̯a-an-zi* NINDA[.GUR4.RA? *pár-ši-i̯a-an-zi*?
21′ [*BI-I*]*B-RI-kán šu-un-na-an-zi ša-ša-an-nu*[-*uš ti-i̯a-an-zi*
22′ D⌜UTU⌝?? [ ] *e-eš-z*[*i*?

23′ [ ] ⌜URU⌝?*Šu-u̯a-šu*-⌜*u̯a*⌝-*aš*[6] [

24′ [ ]D*Šu-u̯i5-e*[*n-t*]*a-an* 1 ALA[M
25′ [ ]x É.ŠÀ x x x DÙ-*z*[*i*
26′ [ ]x x[*m*]*a-aḫ-ḫa-an*[
27′ [ŠE.]⌜NAGA⌝-⌜*zi*⌝[
28′ [ ]x[

Rev.

1′ [ ]x x[
2′ [ ]x LÚ⌜SANGA⌝-⌜*kán*⌝[
3′ [*šu-up-pa ḫ*]*u*-⌜*e*⌝-*šu zé*-⌜*i̯a*⌝[-*an*
4′ [ ]x x DUG!? KAŠ *aš-ša-nu-um-ma-aš* D[

---

[2] Perhaps MUNUS.MEŠ*ḫa-z*]*i-qa*[-*ra-i*?
[3] For the combination of *i̯atari* with a plural subject cf. KBo XXVI 182 I 8.
[4] The restoration of MUNUS.MEŠ certainly is possible here, as the combination of the plural MUNUS.MEŠ*ḫazqarai* with the singular *paizzi* is attested in KBo XXVI 182 I 11.
[5] There is too little space for an -*aš*- between -*ma*- and -*kán*.
[6] Doubtful, as the URU determinative is uncertain. Also, this attestation of the toponym does not occur in G. del Monte's RGTC VI (1978) and VI/2 (1992).

5′ [x NINDA.GUR4.RA?]⌜*pár*⌝?-⌜*ši*⌝?-⌜*i̯a*⌝?-*an-zi BI-IB-RI*.ḪI.A-*kán* ⌜*šu*⌝-*u*[*n-na-an-zi*
6′ [ ]x x x x *du-uš-kán-zi* GI6-*ti ša*-x[7]

7′ [*mān ḫamešḫan*-]*za* DÙ-*ri* D*Kur-ḫa-zu-uš-ša-r*[*a*
8′ [ ]x x x ⌜ŠE⌝.NAGA-*ar* DUG*ḫar-ši-i̯a-al*-⌜*li*⌝ ⌜*ke*⌝[-*nu-u̯a-an-zi*
9′ [ ]x ⌜DUG⌝ KAŠ *aš-ša-nu-um-ma-aš* D*Kur-ḫa-zu-uš-š*[*a-ra*
10′ [x NINDA.GUR4.RA]*pár-ši-i̯a-an*-⌜*zi*⌝ *BI-IB-RI*.ḪI.A-*kán* ⌜*šu*⌝-*un*[-*na-an-zi*
11′ [*ma*?-*a*]*l*?-*la-an-zi* GI6-*ti* ⌜*šu*⌝-⌜*un*⌝-*na-an-zi* a)[

12′ [-]*zi kar-pa*-⌜*an*⌝-*zi na-aš A-NA* NA4ZI.⌜KIN⌝ x[
13′ [ ]x-⌜*e*⌝-*en* MUNUS.MEŠ*ḫa-az-qa*-⌜*ra*⌝-*a-i-i̯a* 1?-*ta*[8] NA4[ZI.KIN
14′ [ ]x.ḪI.A *IŠ*-⌜*TU*⌝ GU[RU]N ⌜*ú*⌝-*nu-u̯a-an*-⌜*zi*⌝ DINGIR.MEŠ x[
15′ [LÚ]⌜SANGA⌝[-*ká*]*n* 1 UDU ⌜D⌝*Kur-ḫa-zu-uš-ša-ra* 1 UDU BAL[-*an-ti*
16′ [*š*]*u-up-pa ḫu-e-šu* ⌜*zé*⌝-⌜*i̯a*⌝-*an ti-an-zi* 1 BÁN ⌜ZÌ⌝.⌜DA⌝[DUR5
17′ [x]BÁN ZÌ.⌜DA⌝ DUR5 3 DUG KAŠ *aš-ša-nu-um-ma-aš* D*Kur*-⌜*ḫa*⌝-*zu*[-*uš-ša-ra*
18′ [x]NINDA.⌜GUR4⌝[.R]A *pár-ši-i̯a-an-zi BI-IB-RI*.ḪI.A-*kán* ⌜*šu*⌝-⌜*un*⌝-[*na-an-zi*
19′ [DINGIR?-*LUM*?-]x-x-*kán du-uš-kán-zi* LÚ.MEŠUR.MAḪ MUNUS.MEŠ[*ḫa-az-qa-ra-a-i-i̯a*
20′ [ ]x-*la-an-zi* UN.MEŠ-*za da-pí-an-za* ⌜*ki*⌝-⌜*li*⌝-*la*[-*an-zi*
21′ [ ]x x x x x *kar-pa-an-zi* DINGIR-*LUM-ša-ma-aš-kán d*[*u*?-*uš-kán-zi*?
22′ [-]*an*-⌜*zi*⌝ x *kar-pa*-⌜*an*⌝-⌜*zi*⌝ *na-aš ar-ḫa pé-e-da*[-*an-zi*
23′ [ ]x x x NA4ZI.⌜KIN⌝ 1? *ti-an-zi* x x x[
24′ [GIŠZAG.]⌜GAR⌝.RA.ḪI.A-*aš pé-ra-an ta-ni-nu-an-zi* N[INDA?.GUR4.RA? *pár-ši-i̯a-an-zi*?

25′ [ ]x x x x x[-]*i̯a* EZEN4 *DI12-ŠI*[
26′ [ ]x-x-*un-na-ni-i̯a* BAL-*an-ti* x[
27′ [*šu-up-pa ḫu-e*?-*š*]*u*? ⌜*zé*⌝?-*i̯a-an* ⌜*ti*⌝?[-*a*]*n*?-*zi* x x[
28′ [DUG KA]Š *aš-ša-nu-um-ma-aš* x x x x[
29′ [ ]*aš-ša-nu-u̯a*[-*an-zi*
30′ [ ]*ú-nu-u̯a*[-*an-zi*
31′ [DINGIR-*LUM-ša-ma-aš-k*]*án* ⌜*du*⌝-⌜*uš*⌝[-*kán-zi*

a): erasure.

Obv.

1′ [ ] ... [
2′ [ ] ... [ ] ... [th]ey wash[
3′ [ ]the[y] open [the *ḫaršii̯a*]*lli*(-vessel)
4′ [ ] ... the rhytons[ ] ... [
5′ [ ]th[e]y ... [

---

[7] *šaš*[*annuš tianzi* would be convenient here, but the last sign before the break does not look like -*š*[*a*-.
[8] Unclear; or should we read [*ka*]*t-ta*?

6′ [ ]gods ... [ ] ...[9] [
7′ [the l]ion-men [and] the *ḫazqa*[*r*]*a*(-women) go(?)[
8′ [ ]and they bring them away. The *ḫu*[*u̯aši*
9′ [ ]they place in front of [...]. Thick bread ... [
10′ [ ]The priest one sheep to the Stormgod, 1 sheep (to) the Sun Deity, 1[
11′ [ ] ... Meat, raw (and) cooked[
12′ [ ] ... LAMMA, Kurḫazuššaraš, the alta[r
13′ [ ] .. a vessel of KA.GAG-beer for provision[
14′ They fill the [rhyton]s. They eat.[They drink.
15′ [The *ḫa*]*zqara*(-women) go to the fruit ... [
16′ [ ] ... begin wrestling and boxing
17′ They entertain [the deity]. When [it becomes evening(?)
18′ [The *ḫa*]*zqa*[*r*]*a*(-women) carry (him[10]) away ... [
19′ They pour into the [*ḫaršiia*]*lli*(-vessel)(?) ...[11] [
20′ they place ... in front of the [al]tars. [They break(?) thick(?)] bread.
21′ They fill [the rhy]tons. [They put down] the lamp[s.
22′ The Sun Deity(??)[ ] i[s(?)

23′ [ ] (the town of) Šuu̯ašuu̯a(?) [

24′ [ ]Šuu̯entaš. 1 stat[ue
25′ [ ] ... the inner room ... h[e] makes
26′ [ ] ... [w]hen
27′ [ ]he [w]ashes[
28′ [ ] ... [

Rev.
1′ [ ] ... [
2′ [ ] ... the priest[
3′ [meat, r]aw (and) cook[ed
4′ [ ] ... a vessel of beer for provision. (Deity)[
5′ They break(?) [thick bread(?)]. They fill the rhytons.
6′ [ ] ... they entertain. In the night ...[12] [

7′ [When] it becomes [sprin]g, Kurḫazuššar[aš
8′ [ ] ... the washing. [They] op[en] the *ḫaršiialli*(-vessel)
9′ [ ] ... x vessels of beer for provision. Kurḫazušš[araš
10′ They break[thick bread. They] fil[l] the rhytons.
11′ [ ]They [mi]ll(?). In the night they fill [

12′ [ ] ... they lift up and them for the *ḫuu̯aši* ... [
13′ [ ] ... the *ḫazqara*(-women) ... [*ḫuu̯aši*

[9] Perhaps [the *ḫaz*]*iqa*[*rai*(-women)?
[10] I.e. the deity.
[11] According to CHD L-N (1980) 78ª this must be the first part of a *ške*-form of *lukkila*- "to set fire to".
[12] "[they put down] the la[mps" would suit the context very well, but is not in accordance with the traces.

14′ [ ]the ... (plur.) they adorn with fruit. The gods ... [
15′ The priest offer[s] 1 sheep (to) Kurḫazuššaraš, 1 sheep[13][
16′ They put down [m]eat, raw (and) cooked. 1 *SŪTU* of [moist] flou[r
17′ [x] *SŪTU* of moist flour, 3 vessels of beer for provision. Kurḫazu[ššaraš
18′ [ ]they break thick bread. [They] fil[l] the rhytons.
19′ They entertain ... [the deity(?)]. The lion-men, the [*ḫazqara*(-women)
20′ [ ] ... all the people wreath[e] themselves[
21′ [ ] ... they lift. [They(?)] e[ntertain(?)] the deity[
22′ [ ] ... they lift, and [they] carry them away[.
23′ [ ] ... they put down ... the *ḫuu̯aši* ... [
24′ [ ]they place in front of the [al]tars. [They break(?) thick] b[read(?).

25′ [ ] ... [ ] ... spring festival
26′ [ ] ... he offers ... [
27′ [ ]They(?) pu[t] down(?) [meat(?), ra]w(?) (and) cooked(?). ... [
28′ [vessels of bee]r for provision ... [
29′ [they] provide for[
30′ [they] adorn[
31′ [they] enterta[in the deity

45 KBo II 8 (CTH 519)

Palaeography: The palaeography of this text belongs to the New Script in view of the **younger** forms of IG (III 3 and IV 21′; **old** in I 30), KUG (I 1, 2, 3, 8, twice in 12), LI (1 9, 15, 22, III 1′, IV 16′) and URU (e.g. I 33, 37, 39, II 14, III 11′). To conclude, the text does not allow a more precise dating than "New Script". The composition also lacks historical indications which would bring us further than the above-mentioned palaeographical data do.

Content: KBo II 8 can be considered to be one of the most difficult cult-inventories. Some of its lines are barely readable and/or translatable, as the following pages will show. Still, enough of the text is understandable for a summary of its contents. Presumably this inventory is concerned with the cult of the town of Parnašša, although this toponym is mentioned only in connection with the DINGIR GI_6, "Deity of the Night"[14]. This deity is prominent in the text; other divinities mentioned are the mountain Kuduu̯aš[15], the

[13] The text does not mention the god to whom the second sheep is offered. Perhaps this is ^{D}LAMMA: cf. Obv. 12′.
[14] I 17, IV 30′. For the DINGIR GI_6(-*ŠI*) "Goddess of the Night" (in the older literature mostly translated as "Black Deity") see V. Haas, GHR (1994) 352–353. As this deity occurs in a list of *IŠTAR*-s (KBo XVI 97 (CTH 571, ed. M. Schuol, AoF XXI (1994) 102–122) Rev. 15, 18), she probably is a divinity of the *IŠTAR* type (cf. R. Lebrun, Samuha (1976) 29–30 and I. Wegner, AOAT 36 (1981) 164); V. Haas, GHR (1994) 352 suggests she is a form of *IŠTAR*/Šauška as the evening star. A. Ünal's opinion (Fs N. Özgüç (1993) 639–644) that the DINGIR GI_6 is comparable with the Mesopotamian demon Lamaštu is interesting, but highly hypothetical.
[15] I 12.

mountain Maš?[-[16], Ḫilaššaš[17], ^{D}IMIN.IMIN.BI[18], ^{D}AMA?-*mamalili*[19] and the mountain Šu-n[i?-p]a?-*u̯aš*[20]. The text starts with descriptions of statues of unknown deities (I 1–4 and 8–10, 5–7 unclear) and an enumeration of temple personnel and cultic offerings (I 11–13). There follows a list of 5[21] festivals (I 14–16), which are then described:

–I 17–30: the festival of the sheaf for the Deity of the Night of Parnašša;
–I 31–45: the *ḫarpiia*-winterfestival[22] for the Deity of the Night, end lost;
–II 1–33: probably the festival mentioned at the end of I 14, beginning and end lost;
–III 1′–3′: end of description of festival of reconciliation (cf. I 15);
–III 4′–IV 27′: the festival of wielding the sickle, which lasted at least two days (cf. *lukatti=ma* in IV 12′)[23]. Lines IV 28′–Edge enumerate cultic offerings in an unclear context.

Obv. I

1 [1 AL]AM MUNUS KÙ.BABBAR x-*aš*[24] *ḫu-pí-*⌈*ta*⌉?[-*a*]*n*
2 [ ]x ⌈IGI⌉.ḪI.A KÙ.GI GAR.⌈RA⌉
3 [ ]x-*na* 1 ALAM MUNUS KÙ.BABBAR TUŠ-*aš* AŠ? *ḫu-pí-ta-a*[*n*]
4 [ ]x-*ia* IGI.ḪI.A-*u̯a-aš-ši ŠA*[KÙ?.G]I? x x
5 [ ]x *ar-ḫa* ḪAR-x-TA[25] ^{D}x[
6 [ ]*ḫu-up-pa-an-da IŠ-TU* $^{TÚG?}$x-x ⌈*u̯a*⌉[-]x[ ]x
7 [ ]x *an-da* ^{MUNUS}AMA.DINGIR-*LIM uš-ki*-x-x[

8 [ ]x 1 ALAM LÚ KÙ.BABBAR GUB-*aš a*?-x[26]-x-x[
9 [-]*mi-li*[27] ^{URUDU}U$_4$.⌈SAKAR⌉ *ši-it-tar* ⌈URUDU⌉ ⌈*ú*⌉?[-
10 [ ]x TI$_8$^{MUSEN} GIŠ ^{GIŠ}ZAG.GAR.RA-*ši-kán du*[-
11 [^{LÚ}SANGA?[28]-]*ši* ^{MUNUS}AMA.DINGIR-*LIM* ^{MUNUS}*pal-u̯a-tal-la-aš e*[-
12 [ ]x *ŠA* $^{ḪUR.SAG}$*Ku-du-u̯a e-eš-zi* KÙ.BABBAR KÙ.GI x[
13 ⌈*kap*⌉-*pu-u-u̯a-a-an* NINDA.GUR$_4$.RA UD.⌈KAM⌉-*MI* EZEN$_4$.ITI ⌈*i*⌉?-*i*[*a*?-]x[

14 ⌈5⌉[29] EZEN$_4$.ḪI.A 1 EZEN$_4$ *ḫar-pa-aš* 1 EZEN$_4$ ŠE$_{12}$ *ḫar-pí-ia* 1 ⌈EZEN$_4$⌉[

[16] I 28.
[17] I 29, IV 31′.
[18] II 20.
[19] IV 16′.
[20] IV 30′.
[21] Or 6. The number depends on whether there is a festival name to be read at the end of I 15 and whether lines III 4′–IV 27′ describe two festivals, or not. If so, the number at the beginning of I 14 should be read as "⌈6⌉". When one takes the sign rests into account, the reading "⌈5⌉" seems more probable, though.
[22] J. Puhvel, HED 3 (1991) 183–184 proposes to read ŠE$_{12}$ *ḪARPI-ia* "of winter and summer". But KUB LV 14 (text 27) Obv. 9′ has 1 EZEN$_4$ *ḫarpiia* in a list of festivals, where *-ia* is excluded. We retain *ḫarpiia-*.
[23] Perhaps these lines describe 2 festivals, cf. preceding note.
[24] [GU]B-*aš* or [TU]Š-*aš*.
[25] Possibly $^{ḪUR.⌈SAG⌉!}$*Ta*, which is difficult from a syntactical point of view, or *ḫar-*⌈*ak*⌉!-*ta*.
[26] Or KÙ??.GI??
[27] Perhaps ^{D}*Ḫa-ša-*]*mi-li*, the only possible divine name according to J. Jin, A Complete Retrograde Glossary of the Hittite Language (1994) 76ᵇ.
[28] Restoration based on I 20.
[29] Rather than ⌈6⌉: see introduction to this text.

15 1 EZEN$_4$ *le-e-la-aš* 1 EZEN$_4$ ^{URUDU}ŠU.KIN *tar-nu-um-ma-aš*![30] *ḫa*[*r-*]x[
16 *an-na-al-li-iš* ⌈EZEN$_4$⌉.ḪI.A

17 *ma-a-an* DINGIR-*LUM* GI$_6$-*ŠI* x ⌈^{URU}⌉⌈*Pár*⌉-*na-aš-ša* EZEN$_4$ *ḫar-pa-aš* [
18 DÙ-*zi IŠ-TU* É.GAL KISLAḪ 1 *PA* ZÍZ 1 *PA* ŠE ^{MUNUS}AMA[.DINGIR-*LIM*
19 *up-pí-iš* ^{MUNUS}AMA.DINGIR-*LIM* $^{MUNUS.MEŠ}$*ḫa-*⌈*az*⌉-*zi-u̯i*$_5$-*ia pé-eš-k*[*ir*

20 UD.KAM *MA-AḪ-RU* ^{LÚ}SANGA⌉ ^{MUNUS}AMA.DINGIR-*LIM* ^{MUNUS}*pal-u̯a-tal-*⌈*la*⌉-*aš*
21 *u̯a-ar-pa-zi*[31] *na-at* $^{a)}$*INA* É.DINGIR-*LIM* UGU *pa-a-an-zi*
22 [MUNUS.]EME-*aš*[32] ZI-*TUM* ŠEN *da-a-i* $^{a)}$*INA* ^{PÚ}*Ga-li-ša*-x[
23 [ ]x-*u*? *nu u̯a-tar ḫa-a-ni na-at-kán* ŠÀ ⌈É⌉.DINGIR-*LIM*
24 *nu* AN-x[-*a*]*z*? ⌈*u̯a*⌉? x-x-*u̯a* ⌈*ar*⌉-*ḫa a-ra-an-zi*
25 *me-mi-ia-an-*⌈*kán*⌉ [*an-d*]*a kiš-an me-ma-an-zi*
26 TÚG-*it-u̯a ta-az-zi-k*[*i*?]-⌈*ma*⌉?-*u̯a-za* x-*en ta-ri-ia-an-za*[ ]
27 *e-eš-ta ki-nu-un-ma-za* x[-]x[33] $^{a)}$.....a) *ar-ḫa ar*-x[ ]
28 30 NINDA.GUR$_4$.RA *ḫa-az-zi-la-aš* 3 DUG KAŠ x ⌈*A*⌉!-*NA* DINGIR-*LUM* GI$_6$ $^{ḪUR.SAG}$*Ma-aš*?[-[34]
29 ^{D}*Ḫi*⌉?-*la-aš-ši pár-ši-ia-an-zi aš-ša-nu-u̯*[*a-*]⌈*u̯a*⌉-*ar nu* x[35][
30 GU$_7$-*zi* NAG-*zi ḫa-az-zi-u̯i*$_5$ NU.GÁL

31 *ma-a-an* DINGIR-*LUM* GI$_6$ *INA* UD.12 ITI ⌈EZEN$_4$⌉! ŠE$_{12}$ *ḫar-pí-ia* [DÙ-*zi*]
32 2 BÁN ZÍZ x[36] *me-ma-al* DÙ-*zi na-at-kán* MUNUS.⌈EME⌉?-*aš*[37][*INA*
33 *iš-ḫu-u-u̯a-i na-at-kán* URU-*ri pár-ra-a*[*n*?-*da*?
34 [*n*]*a-aš-kán pár-ni an-da i-ia-ta nu* x[
35 *me-em-ma-al pé-eš-ki-iz-zi A-NA* EZE[N$_4$
36 *u̯a-tar-na-aḫ-ḫi-iš-ki-zi* NINDA.GUR$_4$.RA-*ia* [
37 *nu* ⌈GIM⌉-*an* URU-*LUM zi-in-na-i* NINDA/4 x[
38 ⌈*pé*⌉-*e-*⌈*da*⌉-*i* DINGIR-*LUM* GI$_6$ *tu-u-u̯a-az-z*[*a*?
39 [*n*]*u-kán* GIM-*an* EZEN$_4$ LÚ.MEŠ ^{URÙ}x[-

40 [UD?.]⌈KAM⌉ *MA-AḪ-RU* 2 BÁN ZÌ.DA *iš*-x[
41 ^{MUNUS}*pal-u̯a-tal-*⌈*la*⌉ 12 NINDA.GUR$_4$.⌈RA⌉[
42 x ⌈GURUN⌉?[38] *u̯a-ar-pu-u-u̯a-aš*[
43 *INA* É.DINGIR-*LIM* UGU *p*[*a*!-*a-an-zi* MUNUS.EME-*aš*]

[30] Text has–*ni*.
[31] An unusual form: for the singular a spelling *u̯a-ar-ap-zi* would have been expected, and for the plural, which would be fitting here, *u̯arpanzi* would have been correct. No emendation to *u̯a-ar-pa*<*-an*>*-zi* has been carried out, because the omission of an 'n' before a 'z' is not unparalleled: e.g. this text III 28′ ⌈*kar*⌉-*ap-pa-*⌈*zi*⌉ for *karpanzi* and KBo XXVI 190 II 5′ *ḫa-an-da-za* for *ḫandanza*. Another conspicuous feature in this sentence is the omission of the particle–*z*(*a*).
[32] For this restoration cf. I 32.
[33] Maybe IGI.⌈ḪI⌉.A[-*u*]*a* (reading of CHD files).
[34] HW[2] A (1975–1984) 376ᵇ, comparing line IV 30, reads $^{ḪUR.SAG}$*Šu*!-*ni*!-[*pa-u̯a*.
[35] The reading of HW[2] A (1975–84) 376ᵇ, ⌈*e*⌉[-*ša-an-da*, is not followed here.
[36] Vertical wedge.
[37] Cf. CHD L-N/3 (1986) 266ᵃ.
[38] Or ⌈DUG⌉?

44 ZI-*TUM* NAG *da-a*[-*i*
45 [ ]x[

Obv. II
1 MUNUS*pal-ṵa-*⌈*tal*⌉-⌈*la*⌉-*aš* 1–*ŠU pal-ṵa-*⌈*iz*⌉-*zi*
2 [MUNUS.MEŠ]*ḫa-az-*<*qa-*>⌈*ra*⌉-*ma iš-ḫa-mi-iš-kán-zi kiš-an*
3 [-]⌈*ša*⌉-*ṵa-za* DINGIR-*LUM* <GI$_6$->?*ŠI nu-ṵi*$_5$ x *A-NA* ⌈UDU⌉?.KUR.RA-*ṵa*[
4 [ ]x-⌈*ri*⌉-*i̯a-u-ṵa-an-*⌈*te*⌉-*eš*$_{15}$[39] *a-ra-an-ta-*⌈*ri*⌉
5 [ ]x-*ṵa :zu-zu-ni-*<*im-*>*mi zu-zu-n*[*i-i*]*n-*⌈*ti*⌉
6 [-]*kán* MU[NUSAM]A.⌈DINGIR⌉-⌈*LIM*⌉ a)...a) x-AN[ ]x
7 [ ] *ú*-x-x[ ] *nu-kán* MUNUSAMA.D[INGIR-*L*]*IM*
8 [ ]x *a*[- -]*ṵa-an-zi* GIŠ*ḫu*[-*u*]*p-pa-an-da-ši-kán*
9 [ ]x x[ ]x LUM-MA *ku-kur-ra ḫal-ze-eš-kán-zi*
10 [-*i̯*]*a*?-*aš pé-ra-a-an i-i̯a-an-ta-ri*
11 [ ]x(-)x-x *i-i̯a-an-ta-*⌈*ri*⌉
12 [ ]x[(-)]⌈*a*⌉?-*ni-i̯a-an ar-nu-ṵa-an-zi*
13 [ ]x[ ]x(-)*aš-nu-ṵa-an-zi*
14 [ ]⌈DUG⌉⌈*ḫu*⌉-⌈*up*⌉-⌈*pár*⌉ KAŠ NINDA.KAŠ ⌈LÚ⌉.MEŠ URU-*LIM*
15 [SU]M?-⌈*an*⌉[-*z*]*i*? ⌈GU$_7$⌉-*zi* ⌈NAG⌉-*zi* ⌈GAL⌉.⌈ḪI⌉.⌈A⌉ *aš-ša-nu-ṵa-an-zi*

---

16 [ ]x[ ]x x x [ ]x ⌈UZU⌉⌈*ḫa*⌉-⌈*pí*⌉-*šar*$_x$
17 [ ]x[ ]x[ ]x BI ⌈DA⌉?[
18 [ ]x x x x(-)*na*(-)[ ]x[ ]⌈*ti*⌉-*i̯a*[-*a*]*n-zi*
19 [ ]x(-)*ma*?(-)x x x x x x x x[-]x-*an-zi*
20 [ ]x x[ ]x-*nu*-x *A-NA* [D]IMIN.IMIN.BI
21 [ ]KAxX[40]-x-*la-aš* [GI]Š⌈*ma*⌉-*ri-in*
22 [ ]⌈GIŠ⌉⌈*ma*⌉-*ri-*[*i*]*n* [*da*?-]⌈*a*⌉?-*i*
23 [-]⌈*ṵa*⌉-⌈*an*⌉[-*d*]*a*? x x[
24 [GU$_7$-*zi*]⌈NAG⌉-*zi* x-x-⌈*zi*⌉
25 [ ]x x

---

26 [N]AG[ ]x[
27 [ ]x x *š*[*ar*?-]x x-*za-aš*
28 [ ]x x-x-*an-ma-kán* AN[-
29 [-]*za* 6 ⌈MÁŠ⌉?[41] x x[ ]x
30 [-]*kán*? 3 UDU *ar-ḫa* [*pé-e-da-*?]*an-zi*
31 [ ]x-*ši ar*[-*nu-*?]*ṵa-an-*⌈*zi*⌉
32 [ ]x x [*a*]*r*[-*ḫ*]*a pí*[-[42]
33 [ ]x x x[

[39] The only possibility according to Jin Jie, PIHANS 71 (1994) 53[b] would be [*na-aḫ-š*]*a-*⌈*ri*⌉-*i̯a-u-ṵa-an-*⌈*te*⌉-*eš*$_{15}$, which does not seem to fit the context and demands too large a restoration at the beginning of the line.
[40] Probably KA×ME = EME.
[41] Or ⌈UZ$_6$⌉?.
[42] Possibly *pé*[-*e-da-an-zi*.

Rev. III
1′ MUNUS.MEŠ GURUN *li-iš-ša-an-*⌈*zi*⌉ x x[
2′ *pé-e-da-an-zi na-at PA-NI* <DINGIR-*LIM*>[43] *ti*!-*i̯a-an-*⌈*zi*⌉
3′ [*ḫ*]*a-az-zi-ṵi*$_5$ NU.GÁL

4′ ⌈*ma*⌉-*a-an A-NA* DINGIR-*LUM* GI$_6$ EZEN$_4$ URUDU⌈ŠU⌉.KIN DÙ-*zi*
5′ x ZÍZ LÚ.MEŠ ⌈ḪUR⌉.SAG *pé-eš-ki-iz-zi* 5 NINDA.GUR$_4$.RA 1 DUG*ḫu-u*[*p*?-*pár*?
6′ LÚSANGA⌉ TA É-*ŠÚ*![44] *pé-eš-ki-iz-zi*
7′ [5]0? NINDA 5 DUG KAŠ LÚ.MEŠ ⌈URU⌉-*LIM pé-eš-kir šu-up-pa*
8′ *ḫu*!-*e-ša-ṵa-za zé-*⌈*i̯a*⌉-⌈*ta*⌉ *ti-i̯a-an-zi*
9′ MUNUS*pal-ṵa-tal-la-aš* GIŠ*šu-*⌈*ru*⌉-*uḫ-ḫa-an* ⌈1⌉ UZU*ḫa-pé-eš-ša*[r_x]
10′ 3 NINDA.GUR$_4$.⌈RA⌉ 1 DUG*ḫu-up-pár* KAŠ LÚ.MEŠ*ḫa-az-zi-ṵi*$_5$-*i̯a-aš*
11′ *pé-ra-an i-*⌈*i̯a*⌉-*ta-ri* DINGIR.MEŠ URU-*LIM* LÚ.MEŠUR.⌈MAḪ⌉[ ]x[
12′ MUNUS.MEŠ*ḫa-az-qa-ra-*⌈*i̯a*⌉ ⌈EGIR⌉ ⌈*i*⌉-⌈*i̯a*⌉-⌈*ta*⌉-⌈*ri*⌉
13′ DINGIR-*LUM za-ri-mi-im-ma al-da-an-*⌈*níš*⌉? *ar-nu-ṵa-an-zi*
14′ DINGIR-*LUM PA-NI* NA$_4$ZI.KIN *ti-i̯a-an-zi* 3 NINDA.⌈GUR$_4$⌉.RA
15′ 1 DUG*ḫu-up-pár* [[⌈3⌉?]] KAŠ LÚ.MEŠ URU-*LIM pé-eš-kir*
16′ MUNUŠ!*pal-ṵa-tal-la-aš* 3-*ŠÚ pal-ṵa-iz-zi*
17′ GIŠ*šu-ru-uḫ-ḫa-aš PA-NI* NA$_4$ZI.KIN *ti-i̯a*<-*an*>-*zi*
18′ MUNUS*pal-ṵa-tal-la-aš* 3 NINDA.GUR$_4$.RA 1 UZU⌈*ḫa*⌉-*pé-eš-šar*!
19′ GIŠ*ma-ri-in-na da-a-i na-aš* x x x-*pa-pa*
20′ *pa-iz-zi* 1 NINDA.GUR$_4$.RA *pár-ši-i̯a-zi* ⌈*na*⌉-⌈*an*⌉-⌈*kán*⌉ *A-NA* KAŠ
21′ *an-da pár-*⌈*ša*⌉-*an-*⌈*zi*⌉ *na-at pa-ra-a tar-nu-*⌈*zi*⌉[45]
22′ *ku-it-ma*<-*an*>? MUNUS*pal-ṵa-tal-*⌈*la*⌉-*aš* ⌈EGIR⌉ *ú-iz-z*[*i*]
23′ LÚ.MEŠUR.MAḪ MUNUS.MEŠ*ḫa-az-qa*[-*r*]*a A-NA* GURUN *pa-a-an-zi*[46]
24′ MUNUS*pal-ṵa-tal-la-aš* EGIR *ú-iz-zi na-aš PA-NI* NA$_4$[Z]I.KIN
25′ *ti-i̯a-zi nu* 3-*ŠÚ pal-ṵa-iz-zi*
26′ [L]Ú.MEŠUR.MAḪ MUNUS.MEŠ*ḫa-*⌈*az*⌉-*qa-ra-i* [GU]RUN *ú-da-an-zi*
27′ *na-at PA-NI* DINGIR-*LIM* [*ti-i*]*a-an-zi*
28′ GU$_7$-*zi* NAG-*zi* NA$_4$ LÚ.MEŠGURUŠ ⌈*kar*⌉-*ap-pa-*⌈*zi*⌉[47]
29′ DINGIR-*LUM* MUNUS*pal-ṵa-tal-la ša-ra-a* ⌈*da*⌉-*a-i*
30′ GURUN MUNUS.MEŠ *da-a-an-zi*

(End of tablet)

Rev. IV
1′ [ ]x DINGIR-*LIM* UGU *da-a-i* [
2′ DINGIR-*LUM* <GI$_6$>?-*ŠI* ⌈*ge*⌉-*nu-ṵa da-a-an-z*[*i*
3′ *pé-ra-a-an i-i̯a-ta-ri* x[

[43] Or <NA$_4$ZI.KIN>.
[44] Text has -*ŠI*.
[45] For the form *tarnuzi* as a product of analogy instead of *tarnai* see N. Oettinger, Stammbildung (1979) 58[45].
[46] For this expression cf. KBo XXVI 182 (text 14) I 11, KUB XLIV 42 (text 39) Obv. 15′.
[47] Cf. C. Carter, JNES XLVII (1988) 186.

4′ EGIR-*pa-an i-i̯a-ta-ri* GURUN-⌈*ma*⌉?[
5′ *ku-it-ma-an* DINGIR-*LUM INA* É.DINGIR-⌈*LIM*⌉ *a*[*r*?-*ta-ri*?
6′ *nu-kán ḫa-az-zi-u̯i*$_5$ EZEN$_4$ ŠE$_{12}$-*aš* x[
7′ DINGIR!-*LUM PA-NI* É.DINGIR-*LIM ar-nu-u̯a-an-zi*[
8′ *an-da pé-*⌈*e*⌉*-da-a-i na-an-kán A-NA* x[48][
9′ 5 NINDA.GUR$_4$.RA 1 ^{DUG}*ḫu-up-pár* KAŠ NINDA.KAŠ LÚ.MEŠ UR[U?-*LIM udanzi*?/*peškanzi*?
10′ GU$_7$-*zi* NAG-*zi* $^{MUNUS.MEŠ}$[[^{MUNUS}]]*an-ku-u̯a-ar-*⌈*nu*⌉[(-)
11′ *ḫa-*⌈*az*⌉[49] *ša-ša-n*[*u-uš ti-i̯a-an-zi*]
12′ *lu-kat-ti-ma šu-up-pa za-nu-u̯a-an-zi* ^{MUNUS}*pal-u̯a-tal-la*[(-)
13′ [G]IŠ⌈*šu*⌉*-ru-uḫ-ḫa-an da-a-an-*⌈*zi*⌉ *na-*⌈*at*⌉ $^{MUNUS.MEŠ}$*ḫa-az-qa-r*[*a*(-)
14′ *kál-u̯i*$_5$*-ša-ni-i̯a-an* ⌈*še*⌉*-er* GURUN *pa-a-an-zi* [-]x(-)DÙ-*i̯a-*⌈*at*⌉
15′ ⌈*a*⌉*-ra-an-zi* GURUN UGU *da-a-an-zi ḫa-a*[*z*(-)[50]]NINDA.GUR$_4$.RA *a*[-]x-*aš*?
16′ ⌈*na*⌉*-*⌈*at*⌉ ^{D}⌈AMA⌉?-*ma-ma-li-li*[51] *pé-e-da-an-z*[*i*]⌈*na*⌉*-*⌈*at*⌉ ⌈EGIR⌉*-pa*
17′ [ ]x-*u*?-*u̯a*(-)*te-i̯a-an-zi* GURUN-*kán te-pu ar-ḫa* ⌈*da*⌉*-a-an-zi*
18′ [x]NINDA.GUR$_4$.RA 1 ^{DUG}*ḫa*<-*ni*>-*ša* KAŠ ⌈*na*⌉*-*⌈*at*⌉*-kán ḫa-*⌈*at*⌉*-te*[-*eš*-]⌈*ni*⌉
19′ [*a*]*n-da iš-ḫu-u-u̯a-an-zi* NINDA.KAŠ ⌈LÚ⌉.^{MEŠ}*ḫa-az-zi-*⌈*u̯i*$_5$⌉[-*i̯*]*a-aš*
20′ *ú-da-an-zi* GU$_7$-*zi* ⌈NAG⌉*-zi* GAL.ḪI.A-*kán aš-ša-nu-u̯a-an-z*[*i*]
21′ *ḫa-az-zi-u̯i*$_5$ NU.GÁL
22′ [GUR]UN $^{MUNUS.MEŠ}$*ḫa-az-z*[*i*]-⌈*u̯i*$_5$⌉*-i̯a-aš* UGU *da-a-an-zi na-*⌈*at*⌉ *INA* É.DINGIR-*LI*[*M*
23′ [ ]x[52][ ]x x-*za pé-e-da-an-zi INA* É.⌈DINGIR⌉*-LIM-at-*⌈*kán*⌉
24′ [ ]x *ar-nu-u̯a-an-zi nu* ^{GIŠ}ZAG.GAR.RA *ú-*⌈*nu*⌉*-u̯a-an-zi*
25′ [x+]2 NINDA.GUR$_4$.RA 1 ^{DUG}*ḫa-ni-ša* KAŠ NINDA.KAŠ LÚ.MEŠ URU-*LIM ú-da-an-zi*
26′ GU$_7$![53]-*zi* NAG-*zi* GAL.ḪI.A-*kán aš-ša-nu-u̯a-an-zi*
27′ *nu* DINGIR-*LUM an-da* DIB-*an-zi*

28′ *ŠA* ⌈EZEN$_4$⌉ MUNUS.LUGAL ⌈EGIR⌉*-pa-an-ta ti-i̯a-an-*⌈*te*⌉*-e*[-
29′ 7 UDU 1 BÁN BA.BA.ZA 2 *PA* ZÌ.DA 3 DUG KAŠ 1 UDU *A-NA* DINGIR[
30′ 1 UDU DINGIR-*LUM* GI$_6$ ^{URU}*Pár*!*-na-aš-ša* 1 UDU ḪUR.SAG⌈*Šu*⌉*-n*[*i*?-*p*]*a*?-*u̯a*
31′ [1 UDU]^{D}*Ḫi-i-la-aš-ša-an*[54] ½ BÁN 1 *UP-NI-i̯a* BA.BA.ZA
32′ [ ]x-*i̯a* ZÌ.DA 2 DUG KAŠ ŠÀ É<.DINGIR>-*LIM-kán*
33′ [DINGIR-]⌈*LUM*⌉ ⌈*za*⌉*-ri-im-ma-ma*?-⌈*kán*⌉? ⌈*al*⌉?-*da-an-ni pé-an*

---

48 ⌈GIŠ⌉ or ⌈É⌉?
49 C. Carter, Diss. (1962) 187 suggested that this could be an abbreviation for *ḫazgara-* or *ḫazziu̯i-*.
50 See note to IV 11′.
51 For this unclear divine name cf. E. Laroche, Recherches (1947) 93 and C. Rüster and E. Neu, HZL (1989) no. 57 note. B. van Gessel, Onomasticon of the Hittite Pantheon (1998) 607 reads ^{D}x-*ku-ma-li-li*.
52 Possibly ⌈MUNUS⌉.
53 Copy has NAG-.
54 The accusative is problematical; a dative would have been in order here. Perhaps one has to consider the form ^{D}*Ḫilaššan* as a Luwian dative, typical for the suffix *-ššа-* (for a treatment of this case ending see F. Starke, StBoT 31 (1990) 37–41)(personal communication Th. van den Hout).

34′ [ ]x ŠA ḪA AŠ x NA
35′ [*za-ri-i*]*m-ma-ma al-da-an-ni*
36′ [ ]x *še*?-*ri*?-*i̯a-aš* DINGIR.MEŠ ⌈LÚ⌉.MEŠ-*i̯a*
(After some empty lines end of tablet)

Edge Z]Ì.DA 20 DUG KAŠ LÚ.MEŠ URU-*LIM pé-*[*eš*-]⌈*ki*⌉*-*⌈*iz*⌉[-*z*]*i*

a): erasure.

Obv. I

1 [1 stat]ue of a woman, of silver, ...[55], veiled,
2 [ ] ... the eyes inlaid with gold
3 [ ] ... 1 statue of a woman, of silver, sitting, ... , veile[d],
4 [ ] ... her(?) eyes of [gol]d(?) ...
5 [ ] ...[56], (god) ... [
6 [ ] .....[57] with ... ... [ ] ... [ ] ...
7 [ ] ... the *šiu̯anzanna*(-priestess) ... [

---

8 [ ] ... 1 statue of a man, of silver, standing, ...[58] [
9 [ ] ...[59] , a moondisc, a sundisc, copper ... [
10 [ ] ... an eagle of wood, the altar for him ... [
11 [A priest(?)] for him, a *šiu̯anzanna*(-priestess), a *palu̯atalla*(-woman) ... [
12 [ ] ... there is of (mountain) Kuduu̯aš. The silver (and) gold ... [

---

13 have been counted. Daily thick bread (and) the monthly festival ... [
14 5 festivals: 1 festival of the sheaf, 1 *ḫarpii̯a*-winterfestival, 1 [ ] festival,
15 1 festival of conciliation(?)[60], 1 festival of wielding the sickle ... [ ] ...
16 (These are) the old festivals.
17 When they celebrate (for) the Deity of the Night ... of (the town of) Parnašša the festival of the sheaf[... ,
18 the *šiu̯anz*[*anna*](-priestess) has brought(?) from the threshing floor of the palace 1 *PARĪSU* of wheat (and) 1 *PARĪSU* of grain[
19 The *šiu̯anzanna*(-priestess) (and) the *ḫazziu̯i*-women u[sed to] deliver (them).

---

20 First day. The priest, the *šiu̯anzanna*(-priestess) (and) the*palu̯atalla*(-woman)
21 wash (themselves) and go up to the temple.
22 The EME-woman takes ... a container. In/To the (well) Gališa-x[
23 [ ] ... and she draws water. And they (are)(?) in the temple.
24 And ... they go away[61].

---

55 "[stan]ding" or "[sit]ting".
56 "(mountain) Ta" or "was destroyed"?
57 Probably the same as the ^{GIŠ}*ḫuppanda* in II 8, for which see the note to the translation of II 8.
58 Maybe "gold(??)".
59 Perhaps "Ḫaša]miliš".
60 Cf. CHD L-N/1 (1980) 57ª.
61 Or (with *aranzi* from *arai-*) "they arise".

25 They speak [concurre]ntly the word as follows:
26 "With a garment(?) ...[62] invoked[... .
27 you were. Now, however, ...[63] away ... [
28 30 loaves of thick bread of a *ḫazzila-* (and) 3 vessels of beer ... for the Deity of the Night (and) (mountain) Maš[-[64]
29 for Ḫilaššiš they break. (There is) provision. And ... [
30 They eat. They drink. There is no rite.

---

31 When on the 12th day of the month [they celebrate] the *ḫarpiia*-winterfestival (for) the Deity of the Night,
32 they make 2 *SŪTU* of wheat into meal[65] and the EME-woman[
33 scatters it[in] and [...] it ove[r](?) the town[
34 and she goes into the house and ... [
35 she regularly gives [ ] of meal. For the festiv[al of
36 she regularly orders, and thick bread[
37 And when she finishes the town(?)[66], ... [
38 she carries. The Deity of the Night fro[m] afar[
39 [A]nd when the inhabitants of (the town of) x[-... ...]the festival[,

---

40 First [da]y. 2 *SŪTU* of flour ... [
41 The *paluatalla*(-woman) ... [ ] 12 loaves of thick bread[
42 ... of washing fruit(?)[67][
43 [they] g[o] up to the temple[. The EME-woman]
44 take[s] a ... [.
45 [ ] ... [

Obv. II
1 The *paluatalla*(-woman) cries out once.
2 The *ḫaz<qa>ra*(-women) sing as follows:
3 ["] ... , Deity of the Night ... for a mountain sheep(?) [
4 [ ] ... they stand.
5 [ ] ... they ... for the ...-ed[68].
6 [ ] ... the [*šiu*]*anzanna*(-priestess) ... [ ] ...
7 [ ] ... [ ] and the *šiuanz*[*an*]*na*(-priestess)
8 [ ] ... they ... [ ]. ...[69] for him/her[
9 [ ] ... [ ] ... they call.
10 [ ] ... they go in front.

[62] This sentence can not be translated in a meaningful way.
[63] Maybe "the eyes".
[64] Or, with HW[2] A (1975–1984) 376[b]: "(mountain) Šuni[pau]".
[65] Cf. CHD L-N/3 (1986) 266[a].
[66] I.e. when the EME-woman performs duly the offerings in various parts of the town.
[67] Or "vessel(?) for washing"?
[68] For *:zu-zu-ni-<im->mi* cf. H.C. Melchert, CLL (1993) 285; for *zu-zu-n*[*i-i*]*n-ti* cf. H.G. Güterbock, Or XXV (1956) 126.
[69] Form unclear; there is probably no link to *ḫuppar* (a kind of vessel) and not to the verb *ḫuppai-* "?" either. Comparable are GIŠ*ḫuppanta* in KUB XI 23 (CTH 618.4) V 11 and]*ḫuppanda* in this text, I 6.

11 [ ] ... they go.
12 [ ] ... [ ] ... they bring
13 [ ] ... [ ] ...[70]
14 [ ]a *huppar*(-vessel) of beer and beer bread(?) the inhabitants of the town
15 [del]iv[e]r(?). They eat. They drink. They provide for the cups.

---

16 [ ] ... [ ] ... [ ] ... member
17 [ ] ... [ ] ... [ ] ... [
18 [ ] ... [ ] ... [ ] they place/take a stand.
19 [ ] ... they [ ].
20 [ ] ... [ ] ... for the IMIN.IMIN.BI
21 [ ] ... a spear(obj.)
22 [ ]he [t]akes(?) the spe[a]r
23 [ ] ... [
24 [They eat.] They drink. ... [
25 [ ] ... [

---

26 [d]rink[ ] ... [
27 [ ] ...
28 [ ] ... [
29 [ ] ... 6 he-goats(?)[71] ... [ ] ...
30 [ ]they [carry(?)] 3 sheep away.
31 [ ] ... they br[ing](?).
32 [ ] ... [a]w[a]y ...[72] [
33 [ ] ... [

Rev. III
1′ The women gather up the fruit[73] ... [
2′ they carry and they place it before <the god>[74].
3′ There is no [r]ite.

4′ When they celebrate the sickle festival for the Deity of the Night,
5′ the men of the mountain give ... of wheat; 5 loaves of thick bread and 1 *ḫu*[*ppar*(-vessel)(?) of ...
6′ the priest delivers regularly from his house.
7′ 50(?) loaves of bread (and) 5 vessels of beer the inhabitants of the town used to deliver. They put down
8′ meat, from the raw (and) cooked.

[70] Maybe "they provide for ... [ ] ...".
[71] Or "she-goats(?)".
[72] Possibly "[they] ca[rry a]w[a]y".
[73] Cf. CHD L-N (1980) 72[a].
[74] Or "<the stele>". L. Zuntz, Ortsadverbien (1936) 96 does not assume an omission of the scribe here, but takes *PANI* as an adverb: "und sie stellen es vorne hin"; but, as she herself already noted, this would be highly exceptional— and therefore rather unlikely.

9′ The *palụatalla*(-woman) <...s>[75] *šuruḫḫa*(-wood), 1 membe[r],
10′ 3 loaves of thick bread, 1 *ḫuppar*(-vessel) of beer. The *ḫazziụi*-men
11′ go in front. The lion-men [ ] the gods of the town.
12′ The *ḫazqara*(-women) go at the back.
13′ They bring the god to the agitated(?)[76] well.
14′ They put the god down before the *ḫuụaši*(-stone). Three (loaves of) thick bread,
15′ (and) 1 *ḫuppar*(-vessel) of beer the inhabitants of the town used to deliver.
16′ The *palụatalla*(-woman) cries out three times.
17′ They(!) put pieces of *šuruḫḫa*(-wood) in front of the *ḫuụaši*(-stone).[77]
18′ The *palụatalla*(-woman) takes 3 loaves of thick bread, 1 member
19′ and a spear and she goes ... .
20′ She breaks 1 loaf of thick bread and they crumble it
21′ into the beer. She lets them go.
22′ While(?) the *palụatalla*(-woman) i[s] coming back,
23′ the lion-men (and) the *ḫazqa*[*r*]*a*(-women) go to the fruit.
24′ The *palụatalla*(woman) comes back and takes a stand before
25′ the [s]tele. She cries out 3 times.
26′ The lion-men (and) the *ḫazqara*(-women) bring the [fr]uit
27′ and they [pu]t it down in front of the deity.
28′ They eat. They drink. The young men lift the stone[78].
29′ The *palụatalla*(-woman) takes up the deity.
30′ The women take the fruit.

Rev. IV

1′ [ ] takes up the [ ] ... of the deity [
2′ the[y] take the knees[79] of the Deity of the <Nig>ht(?)[.
3′ go[80] in front ... [
4′ go[81] at the back. The fruit [
5′ While the deity [is] s[tanding(?)] in the temple[, ...
6′ and the rite (of?) the winterfestival ... [
7′ They bring the god in front of the temple[
8′ he/she carries in and him to ... [
9′ 5 loaves of thick bread, 1 *ḫuppar*(-vessel) of beer (and) beer bread the inhabitants of the to[wn bring(?)/regularly deliver(?)
10′ They eat. They drink. The *ankuụarnu*[(-)(-women)[82]

[75] The verb, of which MUNUS*palụatallaš* must be the subject and the following enumeration the object, is missing.
[76] For *zarim*(*m*)*i*/*am*(*m*)*a*- cf. C. Carter, Diss. (1962) 201 and id., JNES XLVII (1988) 186.
[77] Translated differently by E. Badalì, Gs von Schuler = Or LIX (1990) 134: "(la recitatrice) si sistema con lo scettro di fronte alla stele".
[78] As part of an athletic contest; cf. C. Carter, JNES XLVII (1988) 186.
[79] I.e. in order to appeal for support or help.
[80] The form *iịatari* is taken as plural here; cf. III 11′.
[81] Cf. III 12′.
[82] A hapax; cf. HW² A (1975–1984) 95ᵇ and F. Pecchioli Daddi, Mestieri (1982) 383.

11′ (There is) a rite(?)[83]. [They put down] the lam[ps.

12′ The next day they cook the meat. A *palụatalla*(-woman)[
13′ They take the *šuruḫḫa* and the *ḫazqar*[*a*(-women)
14′ they go (and)[ ] the fruit on top of the *kalụišaniịa*(?)[84][ ] ...
15′ they reach[85]. They take up the fruit. ... [ ] thick bread ...
16′ and the[y] carry it to AMA?-mamaliliš and they [ ] ...
17′ it back. They take a little bit of fruit away.
18′ [x loaves of] thick bread (and) 1 *ḫa*<*ne*>*ššа*(-vessel) of beer. They pour it
19′ into the p[i]t. The men of the rite bring
20′ beer bread. They eat. They drink. They provide for the cups.
21′ There is no rite.

22′ The women of the r[i]te take up the fruit and it in the templ[e
23′ [ ] ... [ ] ... they carry away. They bring it
24′ [ ] ... into the temple. They adorn the postament.
25′ The men of the town bring [x+]2 loaves of thick bread, 1 *ḫanešša*(-vessel) of beer (and) beer bread.
26′ They eat. They drink. They provide for the cups.
27′ They include the deity[86].

28′ Of the festival the queen ... [
29′ 7 sheep, 1 *SŪTU* of barley porridge, 2 *PARĪSU* of flour, 3 vessels of beer. 1 sheep to (god)[
30′ 1 sheep (to) the Deity of the Night of (the town of) Parnašša, 1 sheep (to) (mountain) Šu-n[i?-p]a?-ụa,
31′ [1 sheep]to(?) Ḫilaššaš. ½ *SŪTU* and 1 *UPNU* of barley porridge
32′ [ ]and [ ] ... of flour, 2 vessels of beer in the te[mp]le.

33′ [The dei]ty before the agitated(?) spring(?)
34′ [ ] ...
35′ [the agi]tated(?) spring
36′ [ ] ... and the male gods

Edge of f]lour (and) 20 vessels of beer the men of the town deli[ver reg]ularly.

[83] Or: "The *ḫazqara*(-women)(?) [put down] the lam[ps."
[84] An unclear line:
–a)It is uncertain if *kalụišaniịan* is to be connected with the plant name *kalụiš*(*a*)*na*- (for this plant name see I. Singer, StBoT 27 (1983) 62[29], M. Giorgieri, SMEA XXIX (1992) 87 and J. Puhvel, HED 4 (1997) 35).
–b)The value of *pānzi* is obscure. It is tentatively taken as serial here, though its position in the sentence would speak against this.
[85] Or: "they arise".
[86] I.e. in the ritual; cf. HW² E (1988) 68ᵃ.

B. Some Earlier Cult Inventories

46 A. KUB XXX 37; B. KUB XII 36 + KUB LX 9[87] (CTH 516)

Palaeography: As has been shown by Th. van den Hout, the script of KUB XII 36 + LX 9 (ms. B) apparently dates from the 15th/14th century[88]. This dating seems to emerge from the signs GAD (B Obv. 2), KUG (B Obv. 3), LI (B Obv. 2, 7), SAG (B Obv. 8) and TAR (B Obv. 1), which all have their **older** forms; difficult are however the forms of Á (B Obv. 6 (twice), 7) and DU (B Obv. 8). Ms. A seems to be younger, as it has **younger** forms of GAD (A I 2), TAR (A I 1) and URU (A IV 1′). The earlier dating of the composition as such also appears from the spelling *iš-ša-an-zi*(I 10) instead of *e-eš-ša-an-zi*[89].

Content: The text is a report on the cult of the god Šulinkattiš of Tamarmara by a certain Tarḫiniš of Tamarmara. The report consists of a Bildbeschreibung of Šulinkattiš (I 3–8)[90] and the description of a winter festival and a spring festival for the same god (I 9–?). According to line IV 1′, presumably the end of the colophon, the text also contained a treatment of the cult of the Stormgod of Nerik (also in Tamarmara?).

It is striking that this text does not describe an autumn festival and a spring festival, as is usual in the cult inventories, but a winter and a spring festival. This could be explained, if the Middle Hittite dating of the composition is correct, by connecting the predominance of the autumn and spring festival in the inventories with a general revision of the local festivals under Tudḫaliiaš IV (and possibly already Ḫattušiliš III)[91].

In the transcription that follows the text of the best preserved manuscript – A – will be given, with additions from B between round brackets.

Obv. I

1 [(*UM-*)]*MA* ^{m}*Tar-ḫi-ni*[92] LÚ ^{URU}*Ta-ma-ar-ma-ra* [
2 ⌜^{D}⌝*Šu-ú-li-kat-ti-iš ku-iš* DINGIR-*LUM ŠA* ^{URU}*Ta-m*[*a-ar-ma-ra e-eš-zi*]
3 [(*nu-*)]⌜*uš*⌝*-ši* ALAM-*ŠU ŠA* KÙ.⌜BABBAR⌝ *i-ia-an-za-ma-aš* LÚ x[93][
4 [(*i-*)]*-ua-ar na-aš-kán A-NA* ⌜UR⌝.MAḪ GIŠ *ar-ta-ri* [

5 *nu* ZAG-*ni-it ki-iš-ši-ri-*⌜*it*⌝ GÍR *ŠA* KÙ.BABBAR *ḫar-zi*
6 GÙB-*li-it-ma ki-iš-ši-ri-it* SAG.DU LÚ *ḫar-zi*
7 *nu a-pu-u-uš-ša ŠA* KÙ.BABBAR 8 ^{GIŠ}⌜DÍLIM⌝ *ua-ar-pa-ši-i-iš*

[87] For the join cf. H. Hoffner, Fs Neve = IM XLIII (1993) 43, Th. van den Hout, BiOr LI (1994) 121 and S. Košak, ZA LXXXIV (1994) 288 (who could use photographs of the fragments).
[88] BiOr LI (1994) 121; see also S. Košak, ZA LXXXIV (1994) 288.
[89] According to Ph.H.J. Houwink ten Cate, Records (1970) 10–11 *iššа-* is used up to and including the reign of Šuppiluliumaš I; in later texts *ēšša-* is used (with one exception, from the time of Muršiliš II).
[90] In earlier Hittitological literature this Bildbeschreibung has been compared with Yazılıkaya no. 30 (see e.g. K.Bittel, MDOG LXXVI (1938) 38–40), but this identification has been given up in the meantime (cf. H. Güterbock, Yazılıkaya (1975) 176–177.
[91] Cf. ch. 5. A.
[92] B Obv. 1: ^{m}*Tar-ḫi-ni-i.*
[93] Possibly LÚ-*a*[*š.*

8 ⌜20⌝ ⌜^{URUDU}⌝*ua-ar-ši-ni-iš*

9 [(*nu-uš-š*)]*i* 2 EZEN$_4$.ḪI.A *iš-ša-an-*⌜*zi*⌝ 1 EZEN$_4$ *I-NA ge-e-m*[(*i*)]
10 [(1 EZ)E]N$_4$-*ma-aš-ši ḫa-me-eš-ḫi iš-ša*[(*-a*)]*n-zi nu-uš-*⌜*ši*⌝ [*m*]*a*?*-a-an*[
11 [EZEN$_4$ *g*]*e-e-mi ku-ua-pí i-ia-*⌜*an*⌝*-zi n*[(*u* L)Ú?.MEŠ?
12 [*IŠ-TU*?] ⌜É⌝.ḪI.A $^{LÚ.MEŠ}$MÁŠDA ⌜*ki*⌝-⌜*i*⌝ ⌜*da*⌝[*-an-zi*?]

13 [ ]x ⌜DUG⌝.⌜KA⌝.GAG NAG *a-da-an-*⌜*na*⌝*-ia*?[
14 [SA]G?.DU?[94] *ú-nu-ua-an-z*[*i*
15 [^{L}]^{Ú}⌜SANGA⌝ *nu* 9[
16 [(-)]⌜*i*⌝?[(-)

Rev. IV (Upper part lost)
1′ *Ù* x[EZ]EN$_4$ *ŠA* ^{D}U ^{URU}⌜*Ne*⌝*-r*[*i-ik*

Obv. I

1 [(Th)]us (speaks) Tarḫiniš, the man of (the town of) Tamarmara [
2 "The Šulinkattiš who [is] god of (the town of) Tam[armara]
3 has a statue of silver. He is made [(a)]s a man ...[95]
4 and is standing on top of a wooden lion. [

5 With his right hand he is holding a silver dagger,
6 with his left hand he is holding a man's head.
7 They too (are) of silver. 8 washbasins
8 (and) 20 *uaršini*(-vessel)s.

9 They celebrate 2 festivals for him: they celebrate 1 festival in the winter,
10 1 festival for him in spring. [W]hen they celebrate
11 for him [the festival in the w]inter, [(the m)en(?)
12 [they] ta[ke(?)] the following things [out of(?)] the houses of the poor:

13 [ ] ... vessel of KA.GAG-beer, drinking and(?) eating[
14 [ ]the[y] adorn [the he]ad(?)[96][
15 [ ]priest and 9[
16 [ ] ... [

Rev. IV (Upper part lost)
1′ and ... [fest]ival of the Stormgod of (the town of) Ner[ik

[94] Or]x URUDU? (reading of CHD files).
[95] It is possible that the end of the line contained a qualification of LÚ, resp. LÚ-*a*[*š.*
[96] Or "the[y] adorn ... [with a ...] ... of copper(?)".

47 KBo XXX 130

This fragment is to be dated to the Middle Hittite period on the basis of the signs Á (Obv. 6), AḪ (Obv. 8) and IG (Obv. 6)[97]. Hardly any information can be culled from this scrap; it even is uncertain that it is a cult inventory. The following elements plead in favor of its assignment to the genre "cult inventory": *karū* (Obv. 3), É.DING]IR-*LIM-ŠU* NU.GÁL (Obv. 6) and the ^{NA_4}*ḫūu̯aši* (Obv. 7).

Obv.
1 [ ]x ⌜LÚ⌝GUDU$_{12}$ ^{D}UTU *ša-ra-*⌜*a*⌝?[
2 [-]*zi* [

3 [ ]x-*i ka-ru-ú* É.DINGIR-*LIM-ŠU* x[
4 [ ]⌜*e*⌝-*eš-ta nu-uš-ši ku-u-un* EZ[EN$_4$?-*an*?
5 [(-)]⌜*i*⌝-*iš-ši-ir* [

6 [É.DING]IR-*LIM-ŠU* NU.GÁL *ku-it*[(-)
7 [ ]x ^{NA_4}*ḫu-u-u̯a-ši* A[a)][-
8 [ ]x *a-ra-aḫ-*⌜*za*⌝-*a*[*n*?-*da*?
9 [ ]x-*i̯a-an*[(-)

a): erasure.

Obv.
1 [ ] ... an anointed priest, the Sun Deity, above(?)[
2 [ ] ... [

3 [ ] ... already his temple ... [
4 [ ]was and for him this fest[ival(?)
5 [ ]they celebrated(?) [

6 [ ]he has no [temp]le ... [
7 [ ] ... a *ḫuu̯aši*(-stone) ... [
8 [ ] ... roundab[out(?)
9 [ ] ... [

C. The cult inventories from Kuşaklı

At Kuşaklı, appr. 50 km south-southwest of Sivas, just outside of the Halys bend, a survey in 1992 and excavations starting in 1993 under the direction of A. Müller-Karpe have led to the rediscovery of a Hittite town[98]. A first fragment of a clay tablet was found at floor surface by V. Müller-Karpe during the 1992 survey, on the west slope of

[97] Personal communication by Th. van den Hout.
[98] See A. Müller-Karpe, MDOG CXXVII (1995) 5–36 (survey in 1992, excavation campaigns in 1993 and 1994) and MDOG CXXVIII (1996) 69–94 (campaign 1995).

the acropolis. The excavation of 1994 yielded 43 more fragments, that were found in an "archive room" on the acropolis of the town. On the basis of a study of these fragments G. Wilhelm, the philologist of the excavation, has proposed to identify Kuşaklı with the Hittite toponym Šarešša[99]. This proposal is based on the observation that Šarešša is by far the best attested toponym in the Kuşaklı fragments. Topography provides an excellent additional argument. The discovery of a *ḫuu̯aši* sanctuary with a well basin on a high location south of the Kuşaklı mound[100] fits in very neatly with the description in festival texts (both from Ḫattuša and from Kuşaklı) of an "upper road" (*šarazziš palšaš*) near Šarešša leading towards *ḫuu̯aši*-stones and the well Šuppitaššu[101].

The palaeography of the Kuşaklı fragments found up to and including 1994 displays the characteristics of the second half of the 13th century BC[102]. It seems therefore justified to assign the texts to the reign of Tudḫaliiaš IV[103], but even a dating on Tudḫaliiaš' successor Šuppiluliamaš II cannot be excluded according to V. Haas & I. Wegner[104].

Up till now thirteen fragments of cult inventories[105] have been found in Kuşaklı[106]. These texts speak of festivals, offerings, donations and cult objects. Festival descriptions as part of cult inventories are lacking in the corpus. KuT 31 maybe is the most conspicuous text among the inventories. It is a report on the investigation of the cult by means of interrogations of temple personnel. One is reminded of the declarations in KUB XLII 100[107], an investigation into the state of the cult in Nerik, and in KUB XXXVIII 37[108], which treats the cult of an unknown town.

Among the festivals mentioned in the Kuşaklı inventories the daily bread rations and the monthly festival occur most often[109]. As for the autumn and spring festivals, that are ubiquitous in the cult inventories from Boğazkale, they both occur in MDOG CXXVII (1995) 7–8 Obv. II 4′– 5′, the spring festival is attested in Ku 99/153 Obv. 6′, 11′[110] and an autumn or spring festival is attested as a "festival of [...-]ing the *ḫaršii̯alli*(-vessel)"

[99] G. Wilhelm, MDOG CXXVII (1995) 37–41.
[100] See A. Müller-Karpe, MDOG CXXIX (1997) 118–120; id., MDOG CXXX (1998) 108–112; T.A. Ökse, MDOG CXXXI (1999) 86–91.
[101] Cf. G. Wilhelm, KuSa I/1 (1997) 9–14 (on KUB XX 99 (CTH 636.2) and KUB VII 25 (CTH 636.1)) and 17–19 (on KuT 19 = KuSa I/1, 1 and KuT 6 = KuSa I/1, 2).
[102] See G. Wilhelm, MDOG CXXVII (1995) 37, followed in MDOG CXXVIII (1996) by J. Hazenbos (p. 98–99), V. Haas & I. Wegner (p. 109) and M. Giorgieri (p. 128).
[103] The young form of UN in KuT 31 Obv. 5′ might point to Tudḫaliiaš IV as *terminus post quem*.
[104] MDOG CXXVIII (1996) 109.
[105] KuT 5 (= KuSa I/1, 9), KuT 11 (= KuSa I/1, 11), KuT 14 (= KuSa I/1, 6), KuT 18 + 22 (= KuSa I/1, 7), KuT 21 (= KuSa I/1, 12), KuT 24 (= KuSa I/1, 4), KuT 27 (= KuSa I/1, 5), KuT 29 (= KuSa I/1, 39), KuT 31 (= KuSa I/1, 3), KuT 36 (= KuSa I/1, 10), KuT 40 (= KuSa I/1, 13), MDOG CXXVII (1995) 7–8 (= KuSa I/1, 8), Ku 99/153 (MDOG CXXXII (2000) 324–328).
[106] I would like to thank A. Müller-Karpe and G. Wilhelm for having allowed me to use seven of these fragments (KuT 14, KuT 18 + 22, KuT 21, KuT 24, KuT 27, KuT 31 and KuT 36) already before their publication.
[107] CTH 525; see ch. 2, text 1.
[108] CTH 295.7, edited by R. Werner, StBoT 4 (1967) 56–57.
[109] For the daily bread rations see KuT 24 and KuT 27 (for the greatest part restored in KuT 14 Obv. 1′); for the monthly festival see KuT 24, 27 and 31.
[110] Cf. G. Wilhelm, MDOG CXXXII (2000) 324.

in KuT 31 Obv. 17′[111]. A "festival of the thunderst[orm" is mentioned once[112], as are the "festivals of the thi[rd] year"[113] and the "great festivals"[114]. It is possible that in KuT 14 Rev. 7′ the word ⌜*ú*⌝[?][-*i-t*]*a*[?]-*aš*[?]-*ši-iš* "a ... of the y[ea]r(?)" also refers to a festival.

The corpus of cult inventories also contains some information on the pantheon of Kuşaklı. The stormgod type is represented with the Stormgod of Šarešša[115] (which is of importance for the search for the Hittite name of Kuşaklı), the Stormgod as such[116], the Stormgod of the town of Ḫašpina[117] and by another god, maybe to be read "Stormgod [of]Grow[th(?)"[118]. To the type of tutelary deities belongs Zitḫariiaš[119]. His occurrence in Kuşaklı is interesting, because it is often assumed that he belongs to the deities of Hattian origin[120], and because, Hattian or not, he is connected with more northern parts of Anatolia[121]. The Moongod is also attested in Kuşaklı[122]. A nature deity, probably belonging to the environment of Kuşaklı, is the mountain god Kupit-x-[[123]. Two uncertain and one certain statue descriptions have been preserved. The two uncertain ones refer to the mountain god Kupit-x-[("sitting(?)"[124]) and to the Moongod ("sitting on a lion(?)", or "a lion, sitting(?)"[125]). The name of the god to whom the certain statue description belongs has been lost, but from the description it can be inferred that the Stormgod[126] is meant: "a wooden statue of an ox(?), standing on four feet, i[nlaid(?)] with si[l]ver["[127]. There are other references to cult objects in the Kuşaklı texts[128], but these are fragmentary, without the name of the god and without further description.

The only functionary in Kuşaklı on whom the texts give certain information is Dudduš. He is attested as priest[129], probably the priest of the Stormgod of Šarešša[130]. Another personal name, but appearing in a highly fragmentary context, is that of Ali-UR.MAḪ[131]. Both Dudduš and Ali-UR.MAḪ are known as personal names from Boğazkale texts

[111] An extremely uncertain attestation for the spring festival would be KuT 5 Obv. 5: ^{DUG}*ḫaršii*[?]*]ali k*[*enuuaš*[?]/*k*[*enuuanzi*[?] "[of] o[pening the *ḫaršii*]*alli*[(-vessel)]" or "[they]o[pen the *ḫaršii*]*alli*[(-vessel)]".
[112] KuT 24:3′.
[113] KuT 24:12′.
[114] KuT 27 Obv. 4′ (but see note to this line for an alternative reading).
[115] KuT 31 Rev. 10.
[116] Ku 99/153 Obv. 4′, cf. G. Wilhelm, MDOG CXXXII (2000) 324.
[117] Ku 99/153 Obv. 2′, cf. G. Wilhelm, MDOG CXXXII (2000) 324.
[118] KuT 36 Obv. 3′.
[119] KuT 27 Obv. 12′. In the section dedicated to him (Obv. 1′–12′) the town of Tuḫupiia is mentioned in Obv. 9′ ("temples in Tuḫupiia"). Tuḫupiia is also the town to which after the renewal of the *kurša-*'s the old *kurša-* of Zitḫariiaš is to be brought, according to KUB LV 43 I 20–21 (see G. McMahon, AS 25 (1991) 146–147); cf. the remarks of G. Wilhelm, KuSa I/1 (1997) 21.
[120] Cf. G. McMahon, AS 25 (1991) 19.
[121] Cf. V. Haas, GHR (1994) 450, M. Popko, RAM (1995) 86–87.
[122] KuT 18 + 22:10′.
[123] MDOG CXXVII (1995) 7–8 (= KuSa I/1, 8) Obv. II 3′.
[124] MDOG CXXVII (1995) 7–8 (= KuSa I/1, 8) Obv. II 2′.
[125] KuT 18 + 22:10′. These two translations are highly tentative; see note to this line.
[126] Maybe the Stormgod of Šarešša.
[127] KuT 27 Obv. 14′.
[128] KuT 14 Rev. 2′, 4′, 5′; KuT 24:18′, 21′(?); KuT 27 Obv. 2′, 19′, Rev. 13′; KuT 31 Rev. 17.
[129] Mentioned as such in KuT 31 Rev. 9.
[130] This seems to be indicated by KuT 31 Rev. 10.
[131] KuT 31 Rev. 5.

dating from Ḫattušiliš III/Tudḫaliiaš IV[132]; it is, however, unclear if the Kuşaklı texts refer to the same persons or to other ones. It is possible that a Kuzi-Teššup is mentioned in one of the Kuşaklı inventories[133]; here too the precise identity of the person remains unclear: it is impossible to answer the question if the future king of Kargamiš[134] is meant when the reading Kuz]i-Teššup would appear to be correct. The attestation for Armaualuiš[135] is uncertain and the context is unclear; it is impossible to say if he is identical to the LUNA-LEO who appears on some seal impressions from the Nişantepe archive[136]. A fully unclear personal name is that of ^{m}SUM-IR-PA, who is mentioned as donor of oxen[137].

The Hittite capital Ḫattuša is present in the Kuşaklı inventories in the person of the "father of His Majesty", who is probably mentioned three times as donor[138]. This could be Ḫattušiliš III, that is, of course, if the cult inventories from Kuşaklı are to be dated on Tudḫaliiaš IV. One could compare the expression "The father of His Majesty has instituted it" concerning donations for the cult in Nerik in a text dating from the reign of Tudḫaliiaš IV[139]. The Hittite king himself could be referred to in KuT 31 as subject of the verb GAM-*an ḫamik*[*ta*[140], as this verb normally has the subject ^{D}UTU-*ŠI* in the cult inventories. More important, the formula ^{D}UTU-*ŠI-kan* ... EGIR-*anda dāiš* "His Majesty has re-instituted" occurs in Ku 99/153 Obv. 7′–8′[141].

The cult inventories from Kuşaklı mention two important toponyms from outside of Ḫattuša: the town of Šulupašši and the district of Tumanna. Important, because these attestations imply that the cult of Kuşaklı had connections with the central cult administration of the state. The palace of Šulupašši appears in two texts[142]. According to the Boğazkale attestations for this palace of Šulupašši, this was an important administrative center, which was responsible among others for cult deliveries[143]. The king of the district of Tumanna is also known from the texts from Boğazkale. In a cult inventory he makes cultic donations to places in various parts of the Hittite state. Kuşaklı now also seems to have profited from his deliveries: one text[144] has in fragmentary context the words

[132] See E. Laroche, NH (1966) and Hethitica IV (1981) 3–58 on both names (no. 1390 and 34); Th.P.J. van den Hout, StBoT 38 (1995) 169–172 on Dudduš.
[133] KuT 36 Obv. 9′: ^{m}*Ku-z*]*i*-DU-*up*, but see note on transliteration of this line.
[134] On this Kuzi-Teššup cf. D. Sürenhagen, MDOG CXVIII (1986) 183–190, J.D. Hawkins, AnSt XXXVIII (1988) 99–108.
[135] KuT 18 + 22:10′.
[136] With complete titles on Bo 90/1041b (= S. Herbordt, BoHa 19 (in press) Cat.nr. 65), where LUNA-LEO is EUNUCHUS$_2$ "^{LÚ}SAG" and on Bo 91/2308 (= S. Herbordt, op. cit., Cat.nr. 66), where he is EUNUCHUS$_2$ and MAGNUS.PASTOR "chief of the herdsmen".
[137] KuT 27 Rev. 12′.
[138] With certainty in KuT 27 Obv. 11′ (cult of Zitḫariiaš), and probably in KuT 31 Rev. 6 and in KuT 29 Obv.? 3′. The context for the "father of His Majesty" in Ku 99/153 Obv. 4′ (cf. G. Wilhelm, MDOG CXXXII (2000) 324) is unclear. Here he seems to have been involved in the monthly festival for the Stormgod. Probably he had supported this festival.
[139] *ABU* ^{D}UTU-*ŠI=an=kan dāiš* in KUB XXV 22 (CTH 524.2) II 13′; see V. Haas, KN (1970) 238 and (for the date of the text) 41.
[140] KuT 31 Obv. 8′.
[141] Cf. G. Wilhem, MDOG CXXXII (2000) 324.
[142] KuT 14 Obv. 4′; KuT 36 Obv. 10′, and maybe Rev.4′.
[143] See A. Archi & H. Klengel, AoF VII (1980) 151–152 and J. Siegelová, Verw. (1986) 243.
[144] KuT 18 + 22:3′.

"the king of (the district of) Tumanna g[ives(?)", and in another text[145] the restoration "servants(?) of the king of (the district of) [Tumanna(?)" is possible.

Another institution which is attested in the cult inventories from Kuşaklı as well as in those from Boğazkale is the house or palace of Labarna which presumably was located in the Hittite capital. The Kuşaklı text KuT 27 (=KuSa I/1, 5) Rev. 10′ mentions the "threshing floor of the house of Labarna", probably in the context of cultic deliveries. The same context for this institution can be seen in three cult inventories from Boğazkale[146].

Now, if one would switch his viewpoint, and would try, assuming that Kuşaklı is Hittite Šarešša, to find attestations for Kuşaklı in the cult inventories from Boğazkale, there is little he would find: only two texts mention this toponym with certainty.[147] These are the fragment KBo XXVI 213, which mentions the people of Šarešša and the Stormgod of Šarešša[148], and VS XXVIII 113, mentioning the Stormgod of Šarešša together with a *ḫuu̯aši*-stone[149].

A question which must also be treated is the one pertaining to possible connections of the cult inventories found in Kuşaklı with the other New Hittite texts found there. Apart from the inventories the following text genres are attested there: festival texts[150], oracle texts[151] and a text of unclear character[152]. The connection between the festival texts on the one hand and the cult inventories on the other is immediately apparent: both are dealing with aspects of the cult, the inventories mainly dealing with the material basis of the cult, and the festival texts dealing with its practical aspects. As with the oracle texts, here the case is more difficult, for as a result of their bad state of preservation the themes of these texts are highly unclear[153]. It is possible that the Kuşaklı oracles treat more than one theme: the festivals mentioned in KuT 26 (= KuSa I/1, 17):1′ could be the theme of the oracle investigation, in which case KuT 26 would be an oracle concerning the cult, and cultic matters are probably also the theme of KuT 1 (= KuSa I/1, 14) Obv., but KuT 44 + 30 (= KuSa I/1, 23) on the other hand rather seems to deal with military affairs. For the unclear text KuT 32 (= KuSa I/1, 27) the cult is at least one of its themes, if not its most important theme[154]. One may draw the conclusion that within the Kuşaklı corpus the cult inventories display a certain connection with the festival texts, a probable connection with KuT 32, and a possible connection with at least two oracle texts. One cannot say that the New Hittite texts from Kuşaklı all have one theme, because KuT 44

[145] KuT 27 Obv. 8′.
[146] KBo XIII 238 (CTH 670) II 10; KUB XLIV 4 + KBo XIII 241 (CTH 520) Obv. 21, 28; KUB XLVI 17 (CTH 510) IV 5. Cf. CHD L-N/1 (1980) 42ª.
[147] An uncertain attestation is KBo II 7 Obv. 1′, where ^{URU}*Š]a-ri-iš-ša* is a possible restoration, cf. C. Carter, Diss. (1962) 107.
[148] Cf. J. Hazenbos, MDOG CXXVIII (1996) 103.
[149] Rev. 10′; cf. Th. van den Hout, BiOr LVI (1999) 150. Unfortunately, the name of the place of worship is lost. Could this be Šarešša itself, or is the cult of the Stormgod of Šarešša in another town treated?
[150] See G. Wilhelm, MDOG CXXVII (1995) 37–40.
[151] See V. Haas & I. Wegner, MDOG CXXVIII (1996) 105–120.
[152] KuT 32, treated by M. Giorgieri, MDOG CXXVIII (1996) 121–132.
[153] See V. Haas & I. Wegner, MDOG CXXVIII (1996) 110.
[154] Cf. M. Giorgieri, MDOG CXXVIII (1996) 129–130. A connection of this text with KuT 31 seems highly probable, as both texts contain citations of temple personnel, cf. M. Giorgieri, MDOG CXXVIII (1996) 126.

+ 30 seems to be an oracle inquiry on military affairs.

In the following the cult inventories from Kuşaklı will be presented in transliteration and translation, with two exceptions: the text found during the 1992 survey, which has already been edited by A. Müller-Karpe[155], and Ku 99/153, which has been edited by G. Wilhelm[156].

48 KuT 5 (= KuSa I/1,9)

Palaeography: The **young** LI in Obv. 5 dates the script of this fragment to the 13th century.

Content: This fragment presumably treats offerings and festivals; statues are mentioned in Rev. 6′.[157]

Obv.
1 [ ]x-*i*(-)x[
2 [ ]x-*pát*-x x[

3 [ ]x x *ŠA*? 3[
4 [*ḫa-zi-*?]⌜*u̯i*$_5$⌝?[.ḪI.]⌜A⌝? x[
5 [^{DÛG}*ḫar-ši*?-*i̯*]*a-li k*[*e*?-*nuu̯aš/nuu̯anzi*
6 [ ]x x[
(Rest of column lost.)

Rev.
1′ [ ]x[
2′ [ ]x-*i̯a-aš-ma*-x[

3′ (empty line)

4′ [ ]x-*an-ta ḫa-zi-u̯i*$_5$.ḪI.A ⌜*ku*⌝?[-
5′ [ ]x[158]-*at* x *šar-ni-kán*(-)[*zi*?
6′ [ ]ALAM.ḪI.A GIM-*an a*-x[
(Empty space of ca. 2 lines, then end of column.)

Obv.
1 [ ] ... [
2 [ ] ... [

3 [ ] ... of(?) 3[

[155] MDOG CXXVII (1995) 6–9.
[156] MDOG CXXXII (2000) 324–328.
[157] Cf. the remarks on this text by G. Wilhelm, KuSa I/1 (1997) 24.
[158] Perhaps *n*[*a*-?

4 [rit]es(?) ... [
5 [of]opening(?)/they] o[pen(?) the *ḫaršiu̯alli*(-vessel)(?)
6 [ ] ... [
(Rest of column lost.)

Rev.
1′ [ ] ... [
2′ [ ] ... [

3′ (empty line)

4′ [ ] ... rites(?) ... [
5′ [ ]... th[ey](?) compensate[
6′ [ ]when the statues ... [
(Empty space of ca. 2 lines, then end of column.)

49 KuT 11 (= KuSa I/1, 11)

Palaeography: The sign KUG in line 2′ has its **young**, 13th-century form.

Content: The fragment apparently treats cult objects (ZA.ḪUM in 2′, *t]ittii̯*[*an* in 6′). The people of the district of K[u$^{?}$- mentioned in 1′ possibly are responsible for some of these objects.[159]

1′ L]Ú.MEŠ KUR *K*[*u*$^{?}$-[160]
2′] 4$^{!}$[161] ZA.ḪUM KÙ[.BABBAR/GI

3′ (Empty line.)

4′ ^{D}U$^{?\ URU?}$]*ḪAT-TI* ^{D}U[$^{URU?}$
5′ *-i*]*š*$^{?}$? ^{D}*Ša*-x[
6′ *t*]*i-it-ti-i̯*[*a-an*$^{?}$[162]

7′]$^{\ulcorner GIŠ \urcorner}$*ḫa-ti-u̯a*[-[163]
8′]x x[
(Rest of column lost; other side uninscribed.)

1′ p]eople of the district of K[u$^{?}$-
2′] 4 cups of go[ld/sil[ver

[159] See also the remrks on this text by G. Wilhem, KuSa I/1 (1997) 25.
[160] Cf. G. Wilhelm, KuSa I/1 (1997) 25.
[161] Text has ZA.
[162] Cf. G. Wilhelm, KuSa I/1 (1997) 25.
[163] The last visible sign definitely is a *-u̯a*[-, not a *-u̯i*$_5$[-. This makes it impossible to link this fragmentary word to either *ḫatiu̯i-* "inventory" or *ḫatiu̯itai-* "to inventory".

3′ (Empty line)

4′ Stormgod(?) of]Ḫattuša(?), Stormgod[of ...(?)
5′] ... , (deity) Sa-x[
6′ s]et u[p

7′] ... [
8′] ... [

50 KuT 14 (= KuSa I/1, 6)

Palaeography: The script of this tablet is dated to the 13th century by a **young** AG in Obv. 11′, a **young** KUG in Rev. 4′ and maybe a **young** LI in Obv. 6 and Rev. 9′.

Content: The text consists of a succinct enumeration of offerings, cult objects and festivals. No god's name is preserved.

Obv.
1′ NINDA.GUR$_4$.]RA ⌜UD⌝.[KAM
2′ *e*$^{?}$-]*eš-ša-an-zi*
3′ ^{URU}*A*$^{?}$-]*la-ú-na*$^{?}$ *t*[*i*$^{?}$[164]-
4′ L]Ú$^{?}$.MEŠ$^{?}$ É.GAL ⌜*Šu*⌝-*lu-pa-aš-ši-aš*
5′]x-x-LA[165] x-x-x
6′ U]RU[166]*Ḫa-li*$^{?}$?-*pa-šu-u̯a-za*$^{!}$
7′ -]x
8′]$^{\ulcorner URU \urcorner}$*In-za-al-u̯a-aš*[167]
9′] ⌜SUM⌝-*iz*-⌜*zi*⌝
10′] ⌜*kar*⌝-⌜*ša*⌝-*an*
11′]x-x 6 UDU 10 GA.KIN.AG
12′] ⌜MU⌝-⌜*ti*⌝-⌜*li*⌝ ⌜SUM⌝$^{?}$-⌜*ki*⌝$^{?}$-*ir*
13′] x-x-x[ ]10 ⌜GUD⌝ 2 *ME* ⌜UDU⌝
14′] x ⌜*nu*⌝ 10 GUD SUM-*er*
15′]⌜É⌝.⌜MEŠ⌝ DINGIR.MEŠ ⌜*e*⌝-*e*[*š*$^{?}$-]x[-
16′]x[ ]x[

Rev.
1′]x[
2′ x +]⌜2⌝ ⌜ALAM⌝.ḪI.⌜A⌝[
3′]x-x-x-x(-)⌜*a*⌝-*ra-ḫa*[-
4′]x-*aš-pát* GAL KÙ.BABBAR *ka-lu*-x[ ]x[
5′]x 1-*NU-TIM* ⌜UBUR⌝[
6′ *U*]*L e-eš-zi* 4 EZEN$_4$.MEŠ[

[164] Or B[AL-. Reading of this whole line uncertain.
[165] Unclear: DUG-IGI-LA or E-UŠ-LA.
[166] Cf. G. Wilhelm, KuSa I/1 (1997) 22.
[167] Cf. G. Wilhelm, KuSa I/1 (1997) 22.

7′]x-⌈*i̯a*⌉ ⌈*ú*⌉?[-*i-t*]*a*?-*aš*?-*ši-iš* 1 EZ[EN$_4$
8′]x 5-*ki* :*ar-i̯a-z*[*i*?-]x-x
9′]⌈*A*⌉-*NA* DINGIR-*LIM-i̯a* AN-x-x.MEŠ-x[
10′]x :*pa-*⌈*ra*⌉-*ša-me-iš-ma-aš-ši*
11′]x 20 ⌈NAM⌉?.RA :⌈*ta*⌉-*ḫa-ri-ma-i-ma*
12′]x 1 É-x *ŠA* 1 x-x-TI
13′] ⌈*i*⌉[ ]⌈É⌉?⌈*ta*⌉[-]x(-)*pa* 1[168] x-x
14′]x x[ ]x-*ši*
15′]x x[ ]-*pa*[-]*ša-aš-še-ni*

Obv.
1′]dai[ly thi]ck [bread
2′]they[cel]ebrate(?)
3′ (the town of) A]launa(??) ...[169]
4′ m]en of the palace of (the town of) Šulupašši
5′]from (the town of) Ḫalipašuu̯a
6′] ...
7′] ...
8′](the town of) Inzalu̯a
9′] he gives regularly.
10′] neglected
11′]... 6 sheep, 10 cheeses
12′] they used to give(?) yearly(?).
13′] ... [ ]10 oxen, 200 sheep
14′] ... and they gave 10 oxen.
15′]temples ...[
16′]...[ ]...[

Rev.
1′]...[
2′ x +]2 statues[
3′] ... ...[
4′] a ..., a cup of silver, ...[ ]...[
5′]... a pair of breasts[
6′] ... there is [n]o ... . 4 festivals[
7′]and a ... of the y[ea]r(?). 1 fest[ival
8′]... five-fold ... ...[ ]...
9′]and to the deity ...(plur.) ...[
10′]... . But a ... for him
11′]... 20 deportees(?) ...
12′]... 1 ...-house of 1 ...[170]
13′] ...[ ]house(?) ...[ ]...
14′]...[ ]...

[168] Or: [m].
[169] Maybe "of[fer"?
[170] Or "of ...(personal name)".

15′]...[ ]...[ ]...

51 KuT 18 + 22 (= KuSa I/1, 7)

Palaeography: The **young** forms of KUG (7′, partially preserved) and LI (6′) date the script of this text to the 13th century.

Content: The text treats donations in 2′, 3′ and 14′, and probably describes cult objects in 7′–8′ and 10′–11′.

1′]x :*da-ḫa-ri-*x[171][
2′]x-*la*? SUM-*an e-eš-z*[*i*

3′]x LUGAL KUR *Tu-man-na* S[UM?-*zi*?
4′ *ḫa*]*r-kán-zi*
5′] (preserved part of line empty)
6′]x-*li-ša-ḫa*-x-*ri-eš*
7′ K]Ù.BABBAR *e-eš-ta*
8′]x

9′]x-*ši-i̯a-aš-ma*[172]
10′]^{D}XXX UR.MAḪ *a-aš-ša-an*[173]
11′ *te-p*]*a*?[174]-*u-e-eš-ša-an-za*

12′]x-*i̯a-aš e-šir*
13′ ^{UR}]^{U}*Ḫi-na-ri-i̯a-aš-ša na-at dan*?-*n*[*a*?-
14′]x SUM-*iz-zi* x[

15′] x x x x[

1′]... ...[
2′]...ha[s] been given[

3′]... the king of (the district of) Tumanna g[ives regularly(?)
4′ they[ha]ve
5′] (preserved part of line empty)
6′]...
7′ was [a ... of s]ilver
8′]...

9′]..., however

[171] Maybe :*da-ḫa-ri-m*[*a*!? -*i-ma*, cf. KuT 14 Rev. 11?
[172] Perhaps LÚ.MEŠ É.GAL ^{URU}*Šu-lu-p*]*a-ši-i̯a-aš-ma*?
[173] An alternative solution for this difficult line has been given by G. Wilhelm, KuSa I/1 (1997) 23:]⌈m⌉?^{D}XXX-UR.MAḪ *a-aš-ša-an* "ein x des]Armau̯alu̯aš (ist) übriggeblieben".
[174] Cf. G. Wilhelm, KuSa I/1 (1997) 23.

10′]the Moongod, sitting on a lion[175]
11′](has) become[scarc]e

12′]... they were.
13′](the town of) Ḫinariiašša. And they ...[
14′]... he gives regularly. ...[

15′] ...[

52 KuT 21 (= KuSa I/1, 12)

Palaeography: This fragment contains no palaeographically important signs.

Content: The text probably speaks about donations in 8′; temple personnel seems to be mentioned in 12′.

1′] x[ ]x[
2′ (preserved portion of line empty)
3′ (preserved portion of line empty)
4′] *ḫar-zi* x[

5′ -]*zi*
6′]x *ar-*⌜*ri*⌝-x[
7′]x x x *t*[*i-*
8′]x-*pa* SUM-*er*
9′ (preserved part of line erased)
10′]x-*zi*

11′ -]*pí-la*
12′ L]Ú.MEŠ É.DING[IR-*LIM*
13′]DINGIR-*LIM-pát* É[

1′] ...[ ]...[
2′ (preserved portion of line empty)
3′ (preserved portion of line empty)
4′] he has ...[
5′]he/[th]ey[...]
6′]... ...[
7′]...[
8′]they have given.
9′ (preserved part of line erased)
10′]he[...]...-s.

11′]...

[175] Or: "the Moongod, a lion, sitting"??

12′ m]en of the temp[le
13′]of the deity, a house[

---

53 KuT 24 (= KuSa I/1, 4)

Paleography: The only sign in this text that is of interest for its dating is an URU in its **young** form in 19′ (as part of the BANŠUR sign) and, possibly, in 2′; thanks to this sign the script of the text can be dated to the 13th century.

Content: The text lists offerings and festivals in 1′–17′, and treats cult objects in 18′–22′.

1′ [ ]x[
2′ [NINDA.GUR$_4$?.]R[A?]UD.KAM ⌜URU⌝?[176][
3′ [ ]NINDA? x[ ]EZEN$_4$ BÚ[N
4′ [ ]x[ ]x-*ša* DUG*NU-U-RI*?.Ḫ[I?.A?
5′ [ ]x-*an*? 6 BÁN x DUG*NAM-MA-TUM* ⌜Ì⌝[177][
6′ [ ]EZEN$_4$.ITI.KAM x x x NINDA.⌜GUR$_4$⌝.RA UD.K[AM
7′ [ ]GA.⌜KALAG⌝.GA *A*-⌜*NA*⌝ NINDA.⌜GUR$_4$⌝[.RA UD.KAM]x x[
8′ [ ]x[ ]x x[ ]NINDA.[GU]R$_4$.⌜RA⌝⌜UD⌝.KAM x[
9′ [ ]x x-⌜*ia*⌝ x x x-*nu-zi* x[
10′ [.]RA.⌜MEŠ⌝ SUM-*er*[*ki-*]*nu-*⌜*un*⌝-*ma* x[178][
11′ [DU]G?[179] ⌜GEŠTIN⌝ *A-NA* NINDA.GU[R$_4$.RA U]D.KAM *A*-⌜*NA*⌝ EZE[N$_4$
12′ [ ]⌜EZEN$_4$⌝.MEŠ *ŠA* MU.3?.K[AM?] ⌜*e*⌝-*ša-a*[*n-*
13′ [ ]x.MEŠ x *A*?-*NA*? ⌜EZEN$_4$⌝.ITI.K[AM] *pé-eš-k*[*i*?-*ir*?
14′ [ ]x x x x x Z*Ì*?.DA x x x[
15′ [ ]x.MEŠ[ ]x x[ ]x[ ]x *UL me*-x-x-[
16′ [-]*ki*-x-x[-]x-x(-)*za-an*[(-)
17′ [*p*]*é*?-*e*[*š*?-*k*]*i*?-*ir*

18′ x-*an Ú-NU-TUM* 1 GÉ[ŠP]U? AN.BAR 1 GIŠx[
19′ x x x *nu* K[Ù.B]ABBAR[180] ⌜*ŠA*⌝ GIŠ⌜BANŠUR⌝ 2?[
20′ ⌜DINGIR⌝.⌜MEŠ⌝ x x *ar-ḫa iš-ḫu-u-ua-an*[181] *ḫar-z*[*i*
21′ [ ]*A-NA* GUDAMAR-*kán* :*ti-ra-na*-x[
22′ [ ]x-x-x[ ]x(-)*du-ua-at*[-
23′ (preserved part of line empty)

(text on rest of column lost)

1′ [ ]...[

[176] Or maybe EZ[EN$_4$!?]?
[177] Cf. G. Wilhelm, KuSa I/1 (1997) 21.
[178] Maybe EZ[EN$_4$ or -*a*[*t*.
[179] Or KA]Š?.GEŠTIN (cf. G. Wilhelm, KuSa I/1 (1997) 21)?
[180] Cf. G. Wilhelm, KuSa I/1 (1997) 21.
[181] For the expression *arḫa išḫuua(i)*- in cultic context cf. the cult inventory KUB XXXVIII 12 (CTH 517.A) III 10′–11′, and the oracle KUB V 7 (CTH 574) Rev. 19, 20, 23, 30.

2′ [ ]daily[thi]c[k bread(?) (the town of)(?)[182][
3′ [ ]bread(?) ...[ ] festival of the thunderst[orm
4′ [ ]...[ ]... lamp[s(?)
5′ [ ]... 6 *SÚTU* of ..., a *NAMMATU* of fat[
6′ [ ]monthly festival ... dai[ly] thick bread[
7′ [ ]curdled milk for the [daily] thic[k] bread[ ]...[
8′ [ ]...[ ]...[ ]daily [th]ick bread ...[
9′ [ ]... he causes to ... ...[
10′ [ ]... (plur.) they gave[. N]ow, however, ...[
11′ [a vesse]l(?) of wine for the [d]aily thi[ck] bread, for the festiv[al
12′ [ ]festivals of the thi[rd](?) year ...[
13′ [ ]...(plur.) ... for(?) the month[ly] festival [they(?)] used to give[.
14′ [ ]... flour(?) ...[
15′ [ ]...(plur.)[ ]...[ ]...[ ]...not ...[
16′ [ ]...[ ]...[
17′ they [used to(?) g]ive(?).

18′ ... utensils. 1 fi[s]t(?) of iron, 1 ...[
19′ ... and silver of the table(?) 2(?)[
20′ the gods ... he ha[s] thrown away[.
21′ [ ] to the calf ...[
22′ [ ]...[ ]...[
23′ (preserved part of line empty)

(text on rest of column lost)

54 KuT 27 (= KuSa I/1, 5)

Palaeography: The script of the text is dated to the 13th century by the **young** forms of AG (Rev. 14′), KUG (Obv. 14′) and URU (Obv. 9′).

Content: The text briefly treats various subjects:
–Obv. 1′–12′: God Zitḫariiaš: statue, festivals, offerings.
–Obv. 13′–18′: Unknown god (maybe Stormgod): statue description, temples, festivals.
–Obv. 19′–21′: Unknown god: statue description.
–Rev. 1′–12′: Unknown god: festivals, offerings.
–Rev. 13′–17′: Unknown god: statues and other cult objects.

Obv.
1′ (whole line lost)
2′]x ALAM x[
3′]x *UL e*[*-eš-zi*[183]
4′]x ⌜EZEN$_4$⌝.MEŠ GAL[

[182] Or maybe "a fes[tival(?)"?
[183] For this restoration cf. Rev. 4′.

5′]1 GUD 25 UDU x[
6′] 1 x x x[
7′]x x x x-*an I*[*Š-T*]*U* KISL[A]Ḫ *Š*[*A*
8′] :*ša-al*-x-x-*zi-ma* ARAD?.MEŠ? LUGAL KUR[*Tu-man-na*?
9′]⌜É⌝.MEŠ DINGIR.MEŠ-*kán I-NA* ^{URU}*Tu-u-ḫu-pí*-⌜*i̯a*⌝ [
10′]x x ^{LÚ}KÚR *A-NA MU-ḪI*[184] BAL ⌜*ar*⌝-*ḫa u̯*[*a*?-
11′]x-*u̯a-lu*? *A-BI* ^{D}UTU-*ŠI A-NA* DINGIR.MEŠ ⌜*pé*⌝-*eš*-⌜*ta*⌝[
12′ ^{D}Z]*i-it-ḫa-ri-i̯a* ^{QA}TIL-*an*[185]

13′]^{D}KASKAL.KU[R]?-*la-za* LÚ.MEŠ ZI.KIN[186] *ḫu*-⌜*u̯a*⌝-*e*[*r*[187]
14′ (-)]*nu* ALAM GIŠ GUD? 4 GUB-*an* KÙ.[B]ABBAR G[AR?.RA?
15′]x-⌜*in*⌝ *IŠ*-⌜*TU*⌝ *ši-tar na*-x[
16′ É.ME]Š DINGIR.ME[Š-]⌜*ma*⌝?-*aš ú-e-te-er*[
17′ -*z*]*i* ⌜EZEN$_4$⌝.⌜MEŠ⌝-*ma-aš zé-e-n*[*i*/-*n*[*a*-
18′]x[ ]x-*ri-at* [

19′ (-)]*nu* ALAM GIŠ? ⌜GUD⌝?[ ]x[
20′]x x x[
21′]*a*? *te*?[

Rev.
1′]x-x-x x[
2′]x *ar-ta*-⌜*ri*⌝ 1 x[
3′]⌜^{NA_4}⌝?NUNUZ? *ḫa-ti*-x-*un* [
4′ NINDA.GUR$_4$.RA? U]D?.KAM[188] *UL* ⌜*e*⌝-*eš-zi* [
5′ *IŠ-T*]*U* É-*ŠÚ* ⌜*e*⌝-*eš*-⌜*ša*⌝-⌜*i*⌝[
6′] *na-an A-N*[*A*] D[IN]GIR-[*LI*]*M*[189] x[
7′]*ar-ḫa da-a*-⌜*ir*⌝ ⌜*na*⌝-*aš* E[ZEN$_4$.ME]Š[190] *DI*$_{12}$-[*ŠI*[191]
8′ (-)]*kit*[192]-⌜*ta*⌝-[*r*]*i* ALAM *ti*-⌜*it*⌝-⌜*nu*⌝-*u-an-te-eš*
9′ NINDA.GUR$_4$.R]A UD.KAM EZEN$_4$.ITI.⌜KAM⌝ *UL* ⌜*e*⌝-*eš-zi*[
10′]x-*aš IŠ-TU* ⌜KISLAḪ⌝ *ŠA* É ^{m}*La*⌝-*pa-ar-n*[*a*
11′ E]ZEN$_4$? GUD BAL *zu*-x[ ]x LÚ x-*ú*-x-*pí-ru*[
12′]x.KAM *nu* ^{m}SUM-IR-PA ⌜12⌝? GUD *pa*-⌜*a*⌝-⌜*i*⌝

13′]x-*za*-⌜*i̯a*⌝ 2 ⌜ALAM⌝ *ŠA* 1 ⌜*UP*⌝?-*NI*⌝? x-x-*ra-an*[(-) -]x-*at*

[184] Cf. G. Wilhelm, KuSa I/1 (1997) 21.
[185] Reading suggested by F. Wiggermann.
[186] One would expect something like *an-na*⌝? *-la-za* ^{NA_4}⌝?ZI⌝?.KIN, but this is not the reading of the tablet (collated by G. Wilhelm).
[187] Cf. G. Wilhelm, KuSa I/1 (1997) 21–22.
[188] More probable than IT]I.KAM.
[189] Cf. G. Wilhelm, KuSa I/1 (1997) 22.
[190] Cf. G. Wilhelm, KuSa I/1 (1997) 22
[191] Reading suggested by Ph. Houwink ten Cate.
[192] The only parallel for the value *kit* of the sign KID, as proposed for this line by G. Wilhelm, KuSa I/1 (1997) 22, in Hittite context seems to be in the uncertain toponym $^{ḪUR.SAG}$*Da-ar-kit/ú-te-na* (IBoT I 33 Obv. 45), cf. HZL No. 194 Note.

14′ x[ ]x x ⌜*kap*⌝-⌜*pu*⌝!?-⌜*u̯a*⌝-*a-an* 20? x ⌜*u̯a*⌝-*aq-qa*-⌜*ri*⌝! [
15′]x x-*zi* x x x x-*aš* ⌜*zé*⌝-⌜*e*⌝-*na-aš*[193] x[
16′]x-⌜*iš*⌝? ⌜1⌝ x x x-*aš* x x x x x[
17′]x[ ]x x-*an-zi* [

(preserved rest of tablet blank)

Obv. 1′ (whole line lost)
2′]... a statue ...[
3′ there] i[s]no ...[
4′]... great festivals[
5′]1 ox, 25 sheep ...[
6′] 1 ...[
7′]... f[ro]m the threshing fl[oo]r o[f
8′] ... servants(?) of the king of (the district of) [Tumanna(?)
9′]temples in (the town of) Tuḫupiia [
10′]... the enemy with a view of a revolt ...[...
11′]... the father of His Majesty has given to the gods[
12′ Z]itḫariiaš[194] is finished.

13′]... the people of the *ḫuu̯aši*(-stone) ra[n] away from the KASKAL.KU[R(?)
14′]and(?) a wooden statue of an ox(?), standing on four feet, i[nlaid(?)] with si[l]ver[
15′]... with a sun disc ...[
16′ t]emple[s] they have built[.
17′ ...]... autu[mn] festivals[
18′]...[ ]...

19′]and(?) a wooden(?) statue of an ox(?)[ ]...[
20′]...[
21′]...[

Rev.
1′]...[
2′]... stands. 1...[
3′]a pearl(?) ... [
4′]there is no[d]aily(?)[thick bread. [
5′]he celebrates[on the cost]of his house[.
6′] and him t[o] the d[e]i[t]y ... [
7′]they took away. He f[estival]s of spr[ing
8′]has been put[195]. The statues erected
9′]there are no daily[thic]k[bread] (and) monthly festival[

[193] Cf. G. Wilhelm, KuSa I/1 (1997) 22.
[194] I.e. the treatment of this god's cult.
[195] Or the final part of a *ške*-verb.

10′]... from the threshing floor of the house of Labarn[a
11′ f]estival(?) of offering an ox(?) ...[ ]... a man ...[
12′]... and SUM-IR-PA[196] gives 12(?) oxen.

13′]... 2 statues of 1 *UPNU*(?) ...[ ]...
14′ ...[ ]... counted. 20 (?) ... are lacking(?)[
15′]... ... of autumn ...[
16′]... 1 ... ...[
17′]...[ ]they ... [

(preserved rest of column blank)

55 KuT 29 (= KuSa I/1, 39)

Palaeography: This little fragment contains no diagnostic signs.

Content: Besides KuT 27 Obv. 11′ and KuT 31 Rev. 6 this fragment probably contains a third reference to the father of His Majesty as donor.

Obv.?
1′]x x[

2′]EZEN$_4$.ME[Š
3′] *A-BI* ^{D}U[TU-*ŠI*[197]
4′ *pé*?-]*eš-ta*[
(Rest of column lost.)

Rev.? Only some isolated sign remains.

Obv.?
1′] ... [

2′]festival[s
3′] the father of [His] Ma[jesty
4′]has[gi]ven(?)[

56 KuT 31 (=KuSa I/1, 3)

Terminology: Obv. 8′ has the phrase GAM-*an ḫamik*[*ta* "he has established"; in Obv. 7′ ^{D}UTU-*ŠI* "His Majesty" may have to be restored.

Palaeography: The script of the text is dated to the 13th century by the **young** forms of IG (Obv. 8′), KUG (Rev. 17), LI (Obv. 17′, Rev. 5, 15), URU (Obv. 19′, Rev. 5, 10

[196] Unclear personal name.
[197] G. Wilhelm, KuSa I/1 (1997) 31 has proposed *ABI* ^{D}U "father of the Stormgod"; according to the sign remains this reading is certainly possible, but in a cult inventory *ABI* ^{D}UTU-*ŠI* seems more likely.

(maybe twice), 24). The sign UN could provide a more precise date, as the text not only has the **old** form of this sign (Obv. 21′, Rev. 19), but also the **young** form (Obv. 5′), which does not seem to occur before Tudḫaliiaš IV.

Content: The text partly consists of an investigation into the state of the cult by means of interrogations:

–Obv. 1′–3′: Offerings.
–Obv. 4′–9′: Monthly festival.
–Obv. 10′–12′: Offerings.
–Obv. 13′–14′: Monthly festival.
–Obv. 15′–16′: Direct speech: report on monthly festival.
–Obv. 17′–18′: Autumn or spring festival.
–Obv. 19′–21′: Direct speech: report on monthly festival.
–Rev. 1–6: Unclear; mentions Ali-UR.MAḪ and the "father of His Majesty".
–Rev. 9–14: Direct speech: report of priest Dudduš on state of the cult of Stormgod of Šarešša[198], and probably of other deities[199].
–Rev. 15–23: Direct speech: report on temple possessions, personnel and a destruction.
–Rev. 24–27: Unclear.

A recurrent theme of the text is recompensation for earlier cultic deficiencies. The expression *šakuuaššar šarnikir* "they have compensated for it completely" is used once[200], and the verb *ḫapuš-* "to make up for" occurs three times[201]. Dudduš in his report has pointed to the fact that festivals were not celebrated, and that worthless things were offered[202]. Another report, of an unknown person, speaks about a destruction that had taken place[203]. This report is very poorly preserved, and it is therefore unclear, who the causers of the destruction were, what its consequences were, and if there was a connection between this destruction and the cultic deficiencies that had come to light.

Obv.

1′ x x x 5[
2′ x-*ša*?-*aš*? 1 BÁ[N
3′ [1? G]UD 1 ⌜UDU⌝ 2 *PA* x[

4′ ⌜*A*⌝[-*N*]*A* ⌜EZEN$_4$⌝.⌜ITI⌝.[KAM
5′ [*ki-nu*?-]*un-ma* 2 DINGIR?[
6′ [ ]x-*e*-x[ ] *ti-ia-u*-x[
7′ KIN?-⌜*an*⌝-*zi na-aš-ma* [^{D}UTU-*ŠI*?
8′ x-*pa* KAŠ GAM-*an ḫa-mi*-⌜*ik*⌝[-*ta*
9′ [ ] 1 BÁN ZÌ.DA x x x[

10′ [ ]x x x-*ši* ⌜2⌝ BÁN x x[

198 It is therefore probable that Dudduš was a priest of the Stormgod of Šarešša.
199 Cf. the plural =*šmaš* in Rev. 13.
200 Obv. 16′.
201 Obv. 11′, 14′, 18′.
202 Rev. 13′–14′.
203 Rev. 20: *dannataḫḫir*.

11′ ⌜*ḫa*⌝-⌜*pu*⌝-*ša-an-ta-at*-⌜*kán*⌝ x x[
12′ [x] UDU[204] 1 ⌜*UP*⌝-⌜*NU*⌝ ZÌ.DA 1 *ḫa-ni*-[*ša-aš* KAŠ

13′ *A-NA* EZEN$_4$.ITI.KAM 2 BÁN x x[
14′ ⌜*ḫa*⌝-*pu-uš-ta*-⌜*at*⌝-*kán* x x x[

15′ ⌜*A*⌝-*NA* ⌜EZEN$_4$⌝.ITI-*ua* 1 ⌜DUG⌝ KAŠ ⌜*ar*⌝-*ḫ*[*a*[205]]x[
16′ ⌜*ša*⌝-*ku-ua-aš*?-*šar šar-ni-ki-ir*[206] *ḫa*-x[ ]x

17′ *A*-⌜*NA*⌝ ⌜EZEN$_4$⌝ ⌜^{DUG}⌝*ḫar-ši-ia-li* [-]*aš*[207]
18′ ⌜*ḫa*⌝-*ni-ša-aš* KAŠ$^{a)}$ *kar-šá*?[208] $^{a)}$...$^{a)}$*ḫa-p*[*u-uš-ta-a*]*t*?-*ká*[*n*

19′ [*A-NA* E]ZEN$_4$.ITI.KAM-*ua INA* ^{É}*ZA-RA-T*[*I* -]*en*[209] ^{URU}*Š*[*a*-[210]
20′ [x +]1 *ḫu-up-pár* KAŠ *aš-nu-ma-aš*[ ]x x x[
21′ [-]⌜*e*⌝-*da-za* DÙ-*an ki-nu-un* [

(End of tablet)

Rev.

1 *ḫi*?[- -]x-*ra* x[ ]*da*-x-*eš*-⌜*ša*⌝[ ]x[-]⌜*zi*⌝
2 [ ]x x x x[ ]x x x x x x x x x x x
3 [ ]x x x x x x x x *IṢ-BAT*
4 x[ ]x-x ⌜ANSE⌝[.KUR.]⌜RA⌝ x [ ]x x x x[ ]x NA *ḫar-zi*
5 x[ ]x[^{m}]⌜*A*⌝-⌜*li*⌝-⌜UR⌝.⌜MAḪ⌝ LÚ ^{URU}*Š*[*i*-[211] -]x[- -]*ia*
6 *a*-x x x(-)*A-BI* ^{D}UTU-⌜*ŠI*⌝ *pé-eš*-⌜*ta*⌝ x x 1 ⌜UDU⌝ 10 UDU.NITA x[
7 (whole line *in rasura*)
8 (whole line *in rasura*)

---

9 x-GA *UM-MA* ^{m}*Du-ud-du* ^{LÚ}SANGA⌝ *ku*-⌜*it*⌝-*ma-an-ua* [
10 *INA* ⌜KUR⌝ ⌜^{URU}⌝[Z]*a-zi-ša*![212] IGI-*an-da nu-ua-za* ^{D}Ù ^{URU}*Ša-re-e*[*š-ša*
11 x-x-x-x x-x-x-*zi ku-e-da-ni-ua-ra-aš pé-di* x[
12 GAM *ti-ia-an-za* EGIR-x-*ua*-⌜*ra*⌝-*aš UL ú*-x[
13 ⌜*nu*⌝-*ua-aš-ma-aš* EZEN$_4$.MEŠ *UL* DÙ-⌜*ta*⌝-⌜*ri*⌝ x x[
14 EGIR-*iz-zi-uš* INIM.MEŠ-*uš* BAL-*kán*-⌜*zi*⌝[

---

15 ⌜*A*⌝-*NA* ⌜INIM⌝ ⌜É⌝.⌜DINGIR⌝[213] ÈN.TAR x[214] *UM*-⌜*MA*⌝[

204 Or ⌜*Ù*⌝ (G. Wilhelm, KuSa I/1 (1997) 19)?
205 Cf. G. Wilhelm, KuSa I/1 (1997) 19.
206 For this spelling of the form cf. M. Giorgieri, MDOG CXXVIII (1996) 129.
207 [*kinuua*]*š* or [*šuḫḫaua*]*š*.
208 Improbable, because this sign value is attested rarely, and only in onomastics; cf. J. Catsanicos, IF XCIX (1994) 320.
209 Or EN.
210 Possibly ^{URU}*Š*[*a-re-eš-ša*.
211 Or URU-*LI*[*M*.
212 Cf. G. Wilhelm, KuSa I/1 (1997) 20.
213 Cf. G. Wilhelm, KuSa I/1 (1997) 20.
214 G. Wilhelm, KuSa I/1 (1997) 20 proposes to read ÈN.TAR-[*m*]*i* here, but the present-future form of the verb is difficult to explain.

16 x-x-*u̯a* ⌜GIM⌝-*an* TA LUGAL LUGAL x[215][
17 [*n*]*u-u̯a-ši* ⌜SI⌝?.ḪI?.⌜A⌝[216] KÙ.BABBAR *e-še-er* UR[U?
18 LÚ.MEŠ[a)]*ḫi*-⌜*lam*⌝-*ma*-⌜*ta*⌝-*aš-u̯a-ši-kán* x[
19 ⌜*ki*⌝-*nu-un-ma-u̯a* x 1 x[217] x-x-x[
20 *dan-na-ta-aḫ*-⌜*ḫi*⌝-*ir* x[
21 [<GIŠ>ZA?.L]AM?.GAR-*aš a-aš-šu-u-en INA* ⌜É?⌝[.DINGIR?
22 ⌜*nu*⌝-*u̯a-kán a-pát-t*[*a-i*]*a* x[
23 *a-pát-ta-i̯a-u̯a*-⌜*kán*⌝ x[

---

24 LÚ.⌜MEŠ⌝ *ME* ⌜URU⌝*Š*[*a-re-eš-ša*?
25 UGU x-x[
26 ⌜EZEN$_4$⌝?? DINGIR-*LIM* x[
27 [ ]x[

a): erasure.

Obv.
1′ ... 5[
2′ ... 1 *SŪT*[*U*
3′ [1? o]x, 1 sheep, 2 *PARĪSU* ...[

4′ f[o]r the month[ly] festival[
5′ [No]w(?), however, 2 deities(?)[
6′ [ ]...[ ]
7′ they perform(?). He, however[218], [
8′ ... beer, [His Majesty(?) has] established (it)[.
9′ [ ] 1 *SŪTU* of flour, ...[

10′ [ ]... 2 *SŪTU* of ...[
11′ They have been made up for. ...[
12′ [x] sheep[219], 1 *UPNU* of flour, 1 *ḫane*[*šša*(-vessel) of beer

---

13′ For the monthly festival 2 *SŪTU* of ...[
14′ It has been made up for. ...[

15′ "For the monthly festival 1 vessel of beer awa[y]...[
16′ They have compensated for it completely. ...[ ]...

17′ For the festival of [...-]ing[220] the *ḫaršii̯alli*(-vessel)
18′ a *ḫanešša*(-vessel) (has been) neglected(?). It [ha]s been mad[e up for.

[215] An elusive line. G. Wilhelm, KuSa I/1 (1997) 20 suggests reading [U]DU.<A>?.LUM-*u̯a* É.DINGIR TA LUGAL-LUGAL-*m*[*a* "a ram (of/to) the temple from LUGAL-LUGAL-*m*[*a*".
[216] Cf. G. Wilhelm, KuSa I/1 (1997) 20.
[217] Maybe ⌜SI⌝? (G. Wilhelm, KuSa I/1 (1997) 20)?
[218] Or *našma* "Or".
[219] Or "and".
[220] Either "of opening the *ḫaršii̯alli*(-vessel)", which would refer to a spring festival, or "of pouring into the *ḫaršii̯alli*(-vessel)", which would refer to an autumn festival.

19′ "[For the] monthly [f]estival in tent[s(?)]...[221] (the town of) Š[a-[222]
20′ [x +]1 *ḫuppar*(-vessel) of beer for provision [,]...[
21′ [ ]... made (participle). Now [

(End of column)

Rev.
1 ...[ ]...[ ]...[ ]...[ ]...
2 [ ]...[ ]...
3 [ ]... he has taken.
4 ...[ ]... a h[or]se(?) ... [ ]...[ ]... ... he has.
5 ...[ ]...[ ]Ali-UR.MAḪ, the man of (the town of) Š[i- -]x[- -]i̯a[223]
6 ... the father(?) of His Majesty has given. ... 1 sheep, 10 rams, ...[
7 (whole line in rasura)
8 (whole line in rasura)

---

9 ... Thus (spoke) Dudduš, the priest: "While [
10 in (the district of) Zaziša opposite, the Stormgod of (the town of) Šare[šša
11 ... he ...-s. On which spot he ...[
12 has been put down. He back ... not ...[
13 And the festivals are not being celebrated for them. ...[
14 They regularly offer the most worthless things[.

---

15 About the temple affair ... investigate... . Thus (spoke)[
16 "When ... of the king the king ...[
17 [A]nd he had ...horns(?) of silver. ...[
18 *ḫilammata*(-men)[224] for him ...[
19 Now, however, ... 1 ...[225][
20 they have destroyed. ...[
21 We remained in [te]nts(?). In the t[emple(?)
22 And there too ...[
23 and there ...[."

---

24 The men of the hundred[226] of (the town of) Š[arešša(?)
25 above ...[
26 a festival(?) of the deity ...[
27 [ ]...[

[221] Maybe "lord".
[222] Possibly "Š[arešša".
[223] Or "o[f] the town".
[224] For a treatment of this term, which could comprise a wide range of temple personnel, see H.G. Güterbock, CRRAI 20 = PIHANS 37 (1975) 130–131, who especially takes into account the attestations of the word in KUB XXXVIII 12 (CTH 517.A), and F. Pecchioli Daddi, Mestieri (1982) 210–212 (translating "addetto al tempio, inserviente templare").
[225] Maybe "horn(?)"?
[226] Or "The bodyguards" (G. Wilhelm, KuSa I/1 (1997) 20)?

57 KuT 36 (= KuSa I/1, 10)

Palaeography: Two **young** URU signs (Obv. 10′, Rev. 4′) date the script of this text to the 13th century.

Content: This fragmentary text mainly deals with donations and personnel.

Obv.
1′]x x[
2′]x SUM-*e*[*r*
3′]x ^{D}U *mi-i̯*[*a*?-*an-na-aš*?
4′ -*i̯*]*a UL* ⌜SUM⌝[-

5′ E]ZEN$_4$.MEŠ-*i̯a* [
6′]x SUM-*er na-at* ⌜EGIR⌝[
7′ (preserved part of line *in rasura*)

8′ x +]1 É-*TUM ŠA* 40 NAM.RA *pé-e*[*š-ta*[227]
9′ -*z*]*i*-^{D}U-*up*[228] [
10′]x *ŠA* É.GAL ^{URU}*Šu-lu-*⌜*pa*⌝*-š*[*i-i̯a-aš*
11′ GE]ŠTIN-*i̯a* 1 ⌜*PA*⌝ x[

Rev.
1′]x.MEŠ x x[
2′]x-*kán-zi*[

3′]x *e-ši*[*r*
4′]^{URU}*Šu*-$^{a)}$[[229]
5′]x [

a): erasure.

Obv.
1′]...[
2′]... t[hey] gave[.
3′]... Stormgod [of]Grow[th(?)
4′ ...]... [ ] do not give[

5′]and [f]estivals [
6′]... they gave and that(?) back[
7′ (preserved part of line *in rasura*)

---

[227] Cf. G. Wilhelm, KuSa I/1 (1997) 24.
[228] A possible restoration is ^{m}*Ku-z*]*i*-^{D}U-*up*, but other names ending with -*zi*-^{D}U-*up* have existed; cf. the ^{LÚ}SAG]x-*an-zi*-^{D}U-*up-aš* in KUB XIII 33 (CTH 295.1) III! 7 (E. Laroche, NH No 1673) and ^{m}x-*an-zi*-^{D}U-*up-aš* mentioned in connection with Tarḫuntašša and $^{LÚ.MEŠ}$*purapši* in KUB L 122 Rev. 2′, 6′(?).
[229] Perhaps ^{URU}*Šu-l*[*u*!-*pa-ši-i̯a-aš* (cf. Obv. 10′).

8′ x +]1 house (consisting) of 40 deportees [he] has giv[en
9′ -z]i-Teššup[230] [
10′]... of the palace [of] (the town of) Šulupašš[i
11′]and[wi]ne, 1 *PARĪSU* of ...[

Rev.
1′]...(plur.) ...[
2′]they ...[

3′]the[y] were[
4′](the town of) Šu-[[231]
5′] ... [

58)KuT 40 (= KuSa I/1, 13)

Transliteration and translation of this fragment, highly mutilated as it is, do not seem useful. It is dated to the 13th century by a young URU sign (Obv. 5′).

The Obverse probably deals with statues: GUB-*ri* "is standing" in Obv. 7′ and 12′; AL]AM "statue" in Obv. 16′. Offerings appear to be the main theme of the Reverse: GUD "ox" in Rev. 7′, maybe in Rev. 10′; *UPNU* BA.BA.ZA "*UPNU* of barley porridge" in Rev. 12′; maybe the measure BÁN in Rev. 15′; the verb S]UM-*er* "they have given" in Rev. 2′.[232]

[230] Personal name. The only completely known name ending in -zi-Teššup is Kuzi-Teššup (cf. Jin Jie, PIHANS 71 (1994) 68[c]), but this is not the only name with this ending.
[231] Perhaps "[of] (the town of) Šul[upašši".
[232] See the comments on this text by G. Wilhelm, KuSa I/1 (1997) 25.

Chapter 5 A

FESTIVAL DESCRIPTIONS AND DIVINE REPRESENTATIONS

Apart from a mere listing of temple possessions and personnel, the cult inventories, as is well known, often also contain descriptions of festivals and of cult images, or, more general, divine representations[1]. This chapter will deal with these two kinds of passages: first the festival descriptions (5.A), and after that the divine representations (5.B).

5.A. The Festival Descriptions

The cult inventories contain a large amount of festival names[2]. Of a lot of them we don't know more than their names, but other ones are actually described in the inventories. These are: a summer festival[3], the EZEN$_4$ *pulaš*[4] "festival of the lot", the EZEN$_4$ ŠE.NAGA-*uuaš*[5] ("festival of washing"), the EZEN$_4$ MÁŠ.TUR[6] ("festival of the kid"), the festival of the month[7], the EZEN$_4$ *ḫarpaš*[8] ("festival of the sheaf"), the EZEN$_4$ ŠE$_{12}$ *ḫarpiia*[9] ("*ḫarpiia*-winterfestival"), the EZEN$_4$ *lelaš*[10] ("festival of conciliation(?)[11]"), the EZEN$_4$ ^{URUDÛ}ŠU.KIN[12] ("sickle festival"), the EZEN$_4$ ŠE$_{12}$-*aš*[13] ("winter festival"), the EZEN$_4$.GURUN[14] ("festival of the fruit"), the EZEN$_4$ ^{LÚ}SIPAD.UDU[15] ("festival of the shepherd"), the EZEN$_4$ *šeliiaš*[16] ("festival of the grain pile"), the autumn festival and the spring festival[17] (EZEN$_4$ *zen(ant)aš/zeni*, resp. *ḫamešḫ(ant)aš/ḫamešḫi*). The last two are by far the best attested festivals in the cult inventories (which suggests that they were of central importance for the local cults). Often the largest part of a cult inventory is devoted to festival descriptions; sometimes even a cult inventory fragment

---

1 This term is chosen because it can also cover non-iconic objects such as steles without an image and vases.
2 A list of these names can be found in the glossary sub EZEN$_4$.
3 KUB XII 2 I 1′ sqq.; cf. the phrase [G]IM-*an* BURU$_{14}$ *ki-ša-ri* "[w]hen it becomes summer" in I 3′.
4 KUB XVII 35 I 17′ sqq..
5 KUB XVII 35 IV 3 sqq..
6 KUB XXXVIII 25 I 11′ sqq..
7 KUB XLIV 1 Obv. 6′ sqq., KUB LVII 102 Rev.? IV 15′ sqq., KBo XXVI 190 III 2′ sqq.(?).
8 KBo II 8 I 17 sqq.; IBoT II 103 IV 5′-18′.
9 KBo II 8 I 31 sqq..
10 KBo II 8 III 1′ sqq.
11 Cf. CHD L-N/1 (1980) 57ª.
12 KBo II 8 III 4′ sqq..
13 Probably in KBo II 8 IV 1′ sqq..
14 KBo XXVI 219:7′ sq., KUB XLII 91 II 8–19.
15 KUB XLII 91 II 20 sqq.
16 KUB XLII 91 III 10′–16′.
17 Examples of these two festivals are KUB XXV 23 Obv. 1′–7′ (autumn festival) and 8′–33′ (spring festival).

only consists of a festival description[18].

The two most important festivals in the cult inventories, those of autumn and spring, always display the same characteristics. It might be useful to sum them up here[19].

- At the outset of the festival the storage vessel is either poured into (+ dat.-loc.) resp. filled (+ acc.) (in autumn) or opened (in spring):
  ^{DUG}*ḫarši(i̯alli) šuḫḫanzi/šunnanzi* (autumn)
  ^{DUG}*ḫarši(i̯alli) ḫešanzi/kenuu̯anzi* (spring)
- In spring the contents of the vessel are milled and grinded:
  n=at mallanzi ḫarranzi
- The deity is taken and set up before the *ḫuu̯aši*:
  DINGIR-*LUM karpanzi, pedanzi, PANI* ^{NA_4}ZI.KIN *taninuu̯anzi*
- There are offerings of food and drink, "for the postament" (^{GIŠ}ZAG.GAR.RA-*ni*) and "for provision" (*aššanumaš*)
- Bread is broken, the rhytons are filled:
  NINDA.GUR$_4$.RA *paršii̯anzi BIBRU*.ḪI.A=*kan šuu̯anzi*
- The people eat and drink:
  adanzi (GU$_7$-*zi*) *akuu̯anzi* (NAG-*zi*)
- There is amusement for the deity:
  DINGIR-*LUM* ... =*kan duškanzi*, or simply *dušqaraz*
  Sometimes there is a description of games at this point[20].
- At the time about sunset lamps are set up:
  GIM-*an* ^{D}UTU AN-*E laḫurnuzziuš appanzi* (or GIM-*an nekuzi*) *šašanuš tianzi*
  The god is put to rest in the temple:
  DINGIR-*LUM karpanzi, INA*/ŠÀ É *pedanzi*

This pattern is not followed all the time. Elements may be added or left out. Variations in number of days do also occur. A spring festival can take 1 day[21], 2 days[22], 3 days[23], and even 4 days[24]. The autumn festival occurs less often than the spring festival. In general its duration is shorter. Nearly all autumn festivals take only one day[25]; only once does this festival take two days[26]. When a text mentions an autumn and a spring festival celebrated for the same god in the same town, the spring festival takes more days than

[18] This explains why fragments of cult inventories often appear as "Festbeschreibung" in the prefaces of hand copy volumes. Thanks to the fact that, as will be shown below, the festival descriptions in the cult inventories basically follow the same pattern, a pattern differring from the descriptions in the festival texts, it is possible to identify these fragments as "cult inventory" instead of "festival description".
[19] See, too, C. Carter, Diss. (1962) 8–9; H.G. Güterbock, in: G. Walser, NHF (1964) 70–72.
[20] See C. Carter, JNES XLVII (1988) 185–187.
[21] E.g. KUB XVII 35 III 24–37, KUB XXV 23 IV 51′-59′.
[22] E.g. KBo II 7 Rev. 4–9, 16–23.
[23] E.g. KBo II 7 Obv. 9–17, 23–30.
[24] KUB XXV 23 I 8′-33′.
[25] E.g. KUB VII 24 + Obv. 6–10; KUB XXV 23 I 1′–7′.
[26] KUB XVII 35 III 1–19.

the autumn festival[27], with one exception, where autumn and spring festival have the same length[28].

It is worth noting that, whenever a text treats both autumn and spring festival, the autumn festival precedes the spring festival, although the Hittite year begins in spring. This suggests a reflection of an earlier tradition, to wit that of the agricultural calendar with a beginning of the year in autumn[29].

The other festivals of which the cult inventories contain descriptions (for a list of these see above) display features that are different from autumn and spring festival. For example, during the EZEN$_4$ *pulaš* or "Festival of the Lots" for the Stormgod in Guršamašša[30] lots are drawn, presumably to appoint the new priests[31], who also have to pay for the festival. Another element of this festival is a procession with an adorned sheep, which afterwards is set free. As each of this group of festivals is only attested once, and thus for one town, it is impossible to tell if they had the same characteristics in different townships, as is the case with the autumn and spring festivals.

The similarity in the descriptions of autumn and spring festivals is striking indeed and calls for comment. The only explanation one can think of is that these festivals, in the form that we know them, were instituted by a central source[32]. Apparently it was of importance for the authorities in Ḫattuša to regulate the way the local autumn and spring festivals were celebrated in order to make them equal. Without doubt these regulations were an important part of the cult restoration of Tudḫaliia̯š IV[33].

A linguistic observation may serve to confirm the assertions made in the preceding paragraph. Everyone who has read Hittite festival texts knows that archaisms are common in this genre. These archaisms are not surprising at all, as these texts were rewritten again and again, and go back to old traditions. Well then, the festival descriptions in the cult inventories don't contain those archaisms. To mention the most conspicuous example: Hittite festival texts often have the archaic *ta* "and" instead of *nu*, which is the proper word for "and" in New Hittite[34]. In contrast with this, the festival descriptions in the cult inventories always have *nu*, never *ta*. The absence of this and other archaisms in these passages suggests that they were composed at a relatively late date.

[27] E.g. KBo II 7 Obv. 6–8 and 9–17 (autumn festival 1 day, spring festival 3 days); same text Rev. 1–3 and 4–9 (autumn festival 1 day, spring festival 2 days).
[28] KUB XVII 35 III (cf. footnote 21) 1–19 (autumn festival 2 days) and 20 (EZEN$_4$ *DIŠI=kan ANA* EZEN$_4$ *zeni ḫandanza* "The spring festival is in accordance with the autumn festival").
[29] See V. Haas, GHR (1994) 693, who adduces parallels from Ebla, Mari, Ugarit, Nuzi and Kültepe.
[30] KUB XVII 35 I 17′-37′.
[31] V. Haas, GHR (1994) 698 therefore places this festival at the beginning of the new year.
[32] See already C. Carter, Diss. (1962) 20.
[33] At this point it might be noted that the text KUB XII 36 + KUB LX 9 (15th/14th century) with its later duplicate KUB XXX 37 have a winter and a spring festival as "the two festivals" (Obv. 9–10), where a 13th-century inventory would have an autumn and a spring festival. Is the earlier date of this composition the cause for this difference?
[34] On *ta* see A. Kammenhuber, Materialien 1/2 (1973) Nr. 3: ta, especially pp. 2, 22, 23, 43, 56; see also A. Kammenhuber, Fs Meriggi[2] (1973) 344[11].

A central element of both the autumn and spring festival is the filling, resp, the opening of the *ḫarši*-vessel. It is therefore possible that the expression "His Majesty has instituted the *ḫarši*-vessel" (^{D}UTU-*ŠI=kan* ^{DUG}*ḫarši dāiš*[35]) has to be seen in the light of the standardization of the two festivals. The phrase would then mean that the festivals were introduced or re-introduced in the town treated in the text[36].

So much about the autumn and spring festival. But how the other festivals listed above were celebrated? The EZEN$_4$ *pulaš* has already been summarized above.The available descriptions of the summer festival, the "festival of conciliation" and the "festival of the shepherd" are too short to be of any use. They will therefore not be treated in what follows. For attestations of all the following festivals the reader is referred to the list at the beginning of this chapter.

The "festival of washing" took place at the beginning of the 12th month of the year, and lasted two days[37]. During this festival many offerings were brought, but the presumptive climax, which had given the festival its name, was the washing of the cult object of the deity – in the example of this festival that is preserved this is the Stormgod – at the first day, and the washing and anointing of the stele of the deity at the second day.

The example of the "festival of the kid" that is preserved was celebrated for the Stormgod of Nerik[38]. It was celebrated in spring, when the sheep gave birth[39]. During this festival, which presumably lasted only one day[40], a lamb and a kid were slaughtered and presented to the deity. Various offerings were brought, a great part of them in a basket.

The description of the festival of the month for the mountain god Paḫašunuuaš[41] is very succinct and formular. The priest slaughtered a sheep, and food and drink offerings were brought. The description of the same festival for the Stormgod of the town of Ḫulaššiia[42] is fragmentary, but is clearly different. The deity was washed and put on a table. Thereafter offerings were brought; here the text becomes fragmentary. The third description of the festival[43] is too badly preserved to be of any use here.

The "festival of the sheaf" is known from two descriptions, which are fairly different, one for the Deity of the Night of the town of Parnašša[44], and the other for the Stormgod[45].

[35] E.g. KBo XXVI 182 I 3, KUB LV 14 Rev. 9–10. For the script of the first text of the two a dating on the second half of the 13th century is probable.
[36] See also, for KUB XIII 27:7′–9′, Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer, Nat. Phen. (1992) 104–105.
[37] Cf. KUB XVII 35 IV 3, 7
[38] KUB XXXVIII 25 I? 11′; see V. Haas, KN (1970) 276–277, and, for the reading MÁ[Š.TUR in line 11′, H.G. Güterbock, Oriens XXI-XXII (1968–69) 382.
[39] KUB XXXVIII 25 I? 12′; cf. H. Hoffner, AlHeth (1974) 20 for the position of this festival within the agricultural year.
[40] Uncertain, because the part of the tablet following the description of the first day is lost.
[41] KUB LVII 102 IV 15′–21′.
[42] KUB XLIV 1 I 6′ sqq.
[43] KBo XXVI 190 III 2′ sqq.
[44] KBo II 8 I 17–30.
[45] IBoT II 103 IV 5′–18′. Maybe the Stormgod of the town of Partiašša is meant, cf. line V 5′ of the same text.

The description of this festival for The Deity of the Night, which maybe took place at the first day of a month[46], is very difficult to read. Grain had been brought from the threshing floor, and in the temple ritual actions were carried out: water was drawn from a well, and a prayer was spoken. The description for the Stormgod is incompletely preserved, but clearly differs from the previous one. The actants washed themselves, as well as the utensils of the god. Offerings were brought, and there was music and a recitation. A similarity between the two descriptions is that in both cases the deity Ḫilaššaš played a supporting role.

The *ḫarpiia*-winter festival and the winter festival are both known from KBo II 8, and in both cases celebrated in honor of the Deity of the Night of the town of Parnašša. During the first festival an unclear functionary, the EME-woman, scatters meal in various places in the town. The winter festival seems to have taken at least two days[47] and consisted of the usual food and drink offerings. Two conspicuous features of the festival are that the knees of the Deity of the Night were taken[48] (as a gesture of supplication) and that the postament was adorned[49].

The "sickle festival" for the Deity of the Night in Parnašša lasted one day. During this day the goddess was brought to a well and put down in front of a *ḫuuaši*-stone. Various offerings were brought and there were athletic games.

The "festival of the fruit" apparently was celebrated during the second day of another festival (maybe the spring festival?)[50]. The festival probably owed its name to the action of adorning the postament with fruit, which took place at the beginning of this day. In the following part of the description, as far as it is understandable, the usual food and drink offerings were brought, and there was amusement for the deity.

The "festival of the grain pile" possibly took place at the end of the spring or beginning of the summer[51]. The one description of this festival is devoted to the Stormgod of the town of Šaḫpina(?). The grain piles of the palace were put down, and the seat of the Stormgod was put before a grain pile, together with a table. Then the usual food and drink offerings were brought.

The descriptions of most of these festivals use the same formulae as the autumn and spring festivals where offerings, ritual actions as the washing of the deity, and athletic games are concerned. This even heightens the impression of conformity and centralization that one gets when reading descriptions of autumn and spring festivals. What could have been the reason for this? Most of the festivals described in the cult inventories

[46] KBo II 8 I 20.
[47] Cf. KBo II 8 IV 12′.
[48] KBo II 8 IV 2′.
[49] KBo II 8 IV 24′.
[50] KUB XLII 91 II 8. The only useful description of this festival is KUB XLII 91 8–19.
[51] This assumption is dependent on whether the festival list for the town of Karaḫna in KUB XXXVIII 12 I 20–24 can be taken as evenly spread over the year. In this list the festival of the grain pile takes the third place, preceded by the Great Festival and the *taggantipū* festival, and directly followed by the *ḫurnaiaia* festival, the festival of the forest and the autumn festival.

are seasonal festivals. That is, they are of an agricultural character, probably rooted in a remote past. Elements such as communal open air feasting and ritual mock combats confirm this impression of an ancient tradition. This brings us back to the point made in the preceding paragraphs. It is possible that the authorities in Ḫattuša, with the king at their head, considered it of importance to get a grip on these local traditions and to incorporate them in the cult of the state.

Chapter 5 B

Divine Representations

Of the various subject matters that are treated in the Hittite cult inventories, there is one that is without any doubt by far the most popular in Hittitological literature: the descriptions of the forms of the cult objects that represent the gods in the cult centres, that are venerated and receive offerings there. The popularity of these passages is easily explained: they lend themselves well for a comparison with archaeological objects that the excavations have yielded, and are, as far as the descriptions of statues are concerned, essential for the study of Hittite iconography.

The descriptions of statues, or, to use the German term, "Bildbeschreibungen", differ in length and elaborateness. Two examples may be presented here, an elaborate one and an extremely short one. A suitable example of an elaborate statue description is the first one in von Brandenstein's pioneer study on the Bildbeschreibungen, KUB XXXVIII 2 I 6′–17′[52]. This passage runs as follows:

> "Šauška ... [ ] sitting, from her shoulder [a wing (is) coming], with her right hand she [holds] a go[lden] cup, [with her left hand] she holds a "well-being"(-symbol) of gold, ... [ ] underneath her (there is) a pedestal, in[laid] with silver. [Underneath] the pe[destal] an *au̯iti*, inlaid with silver, is lying. [To] the rig[ht (and) the left] of the *au̯iti*'s [w]ings Ninatta (and) [Ku]litta stand, of silver, the<ir> eyes inlaid with [go]ld. Under[neath] the *au̯iti* there is a wooden [pe]destal."

The statue of Šauška is described in great detail. The goddess's posture, the objects she is holding, her companions are carefully portrayed. The elaborateness of the description reflects the richness and value of the statue. As example of the extreme opposite may serve the description in VBoT 26:5′-6′[53]:

> "[Stormgod of (the town of) ...-i]tta. Formerly he was (in the form of) an ox of wood. [His Majesty(?)] made [him (in the form of) a b]ull of iron."

Nature deities (mountains, wells, rivers) could be represented by an anthropomorphic statue. In this case a distinction in gender can be observed. Mountain deities would be depicted as men (as they were considered as male deities), while wells and rivers would be represented as women[54].

Hittite gods were not only represented by -either anthropomorphic or zoomorphic-statues, but could also be venerated in other forms. The cult inventories often mention

[52] See C.-G. von Brandenstein, HG (1943) 4–5.
[53] See ch. 3.
[54] Cf. H.G. Güterbock, Or XV (1946) 491–493.

vases as cult objects. In a lot of cases these seem to have had the form of an animal, as e.g. in KUB XXXVIII 4 Obv. 8[55], where a *BI-I]B-RU* ANŠE.KUR.RA "horse [rhy]ton" is mentioned in an enumeration of cult objects for Piruaš[56], a deity associated with horses[57]. In other cases, however, the form of the vase representing the god seems to have been more neutral, cf. KUB XLII 100 IV 19′-21′, which begins with the end of a report by the "men of the temple" of Telipinuš in Nerik:

> " '... They made him[58] (in the form of) a little can of silver.' Now he (is in the form of) a little can of silver and stands on the altar next to LAMMA."

Two kinds of cult objects regularly mentioned in the cult inventories are the sun disk and the "weapon". KUB XXXVIII 37[59] III? 8′–11′ mentions AŠ.ME's, "sun disks", as representations of, quite appropriately, the Sungoddess of Arinna and her daughter Mezzullaš:

> "Thus (speaks) Ḫutarliš, the priest: M[y(?)][60] father had the Sungoddess of (the town of) Arinna (in the form of) a sun disk of gold a[nd] Mezzullaš (in the form of) a sun disk of silver, and he used to make sacrifices (for them) in the temple.'"

The ^{GIŠ}TUKUL "weapon", possibly to be understood as a kind of standard or mace, was connected with a variety of gods. A ^{GIŠ}TUKUL could be adorned with a sun disk and a moon crescent, and could also support, or be supported by, a statuette, as the two following examples may show:

> "(Mountain) Ḫalalazipa. [They will adorn(?)] a "weapon" with a moon crescent (and) a sun disk[61]. [Abo]ve(?) (it) they will make an eagle of iron, underneath (it) they will make a lion of wood." (KUB XXXVIII 29 Obv. 23′-24′)
>
> "Stormgod of (the town of) Ariuua. (...) 1 "weapon", adorned with a sun disk (and) a moon crescent. Above (it) a [...] has been made." (KUB XXXVIII 23:9–11)

The cult inventories often note that a god is -or used to be- represented by a ^{NA_4}*ḫuuaši* / ^{NA_4}ZI.KIN "stele". These stelae were located in the open air or inside a temple. As is made clear by the determinative ^{NA_4}, they were made of stone; where attestations speak about stelae of wood or (precious) metal, they probably refer to models. Some stelae seem to have carried a picture, probably in the form of a relief. "Dieses interessante Kultobjekt, dessen Bedeutung noch immer nicht genügend erklärt ist, verdient weiter untersucht zu werden", M. Popko once remarked at the end of a treatment of this cult object[62]. Indeed, in the past few years further investigations have increased our knowledge of the *ḫuuaši*[63]. These have made it clear that the Hittite word *ḫuuaši*, on the one hand,

[55] See C.-G. von Brandenstein, HG (1943) 22.
[56] Cf. H.G. Güterbock, Fs Bittel (1983) 208.
[57] See V. Haas, GHR (1994) 412–414.
[58] I.e Telipinuš.
[59] CTH 295.7, edited by R. Werner, StBoT 4 (1967) 56–57.
[60] Cf. R. Werner, StBoT 4 (1967) 56.
[61] This traditional interpretation of *šittar-* is taken over in the present study. For a different view (*šittar-* as a pointed object) see F. Starke, StBoT 31 (1990) 408, 410–414.
[62] M. Popko, Kultobjekte (1978) 126.
[63] See especially J.M. Durand, NABU 1988 no. 8, and the subsequent treatments by M. Hutter, OBO 129 (1993) 91–95 and M. Popko, OLA 55 (1993) 324–325.

is to be connected with Akkadian ḫumâ/ûšum, and that the Sumerogram ^{NA_4}ZI.KIN, on the other hand, is in fact a pseudo-sumerographical spelling of the Akkadian word sikkannu, both ḫumâ/ûšum and sikkannum meaning "stele". The geographical spread of the attestations for ^{NA_4}*ḫuuaši* / ^{NA_4}ZI.KIN (Ḫattuša), ḫumâ/ûšum (Mari) and sikkannu (Ebla, Mari, Emar) suggests that this cult object was a common Syrian-Anatolian phenomenon. As to the exact nature of the Hittite *ḫuuaši*-stone the relevant texts passages are ambiguous. It seems to have been a cult object, but sometimes it is described as an object that one could *anda pai-* "enter". A short investigation into the use of the term in the cult inventories is therefore at order here[64]. In some of these inventories *ḫuuaši*-stones are mentioned in contrast with statues, e.g. in KUB XXXVIII 16 Obv. 4′, 6′, 9′, in opposition to Obv. 11′, 14′[65]: according to this text the deities Iruš, DINGIR GIBIL ("New deity") and Milkuš have a *ḫuuaši*-stone as cult object, whereas the mountain Šiḫarauuada and Tattaš have an statue. Other inventories contrast *ḫuuaši*-stones with temples, cf. the great cult inventory concerning the town of Karaḫna, KUB XXXVIII 12, III 22′-23′[66]: here the two groups of gods that have been enumerated in the preceding lines[67] are subsumed as 26 DINGIR.MEŠ ⌈ŠÀ⌉ 9 ⌈*ŠA*⌉ É.DINGIR-*LIM* 17[68] *ŠA* ^{NA_4}ZI.KIN.ḪI.A "26 deities, of which 9 with (lit. of) a temple, 17 with (lit. of) *ḫuuaši*(-stone)s". It seems, therefore, that in Hittite eyes *ḫuuaši*-stones belonged to two categories and could be 1) a kind of cult object; 2) a kind of sanctuary[69], most probably a *ḫuuaši*-stone of meaning 1) with a temple around it[70].

A passage from the ritual of Paškuuattiš against sexual impotence suggests that the distinction made above between statues, vases and stelae as cult objects was made by the Hittites in precisely the same way. The passage runs as follows: "He will come (and) celebrate the goddess. In addition if she prefers a pithos-vessel, he will make her stand as a pithos-vessel. But if not, he will make her stand as a *ḫuuaši*-stone. Or he will 'make' (worship?) her (as) a statue."[71] To give an impression of what cult objects were present in what towns the following table[72] is presented. It is based on the texts treated in this study, plus all the other cult inventories edited in KUB XXXVIII and KBo XXVI and lists the cult objects according to town[73].

[64] Cf. H.G. Güterbock, Fs Bittel (1983) 215.
[65] Cf. L. Rost, MIO VIII (1963) 205–206. The personal names in this text probably are not referring to manufacturers of *ḫuuaši*-stones, as M. Hutter, OBO 129 (1993) 94 suggests, but to the responsible priests, cf. the comparable text KUB XII 2 (C. Carter, Diss. (1962) 89–105) passim.
[66] See M. Darga, Karaḫna şehri kült envanteri (İstanbul 1973).
[67] The gods with a temple in III 7′–10′, those with a *ḫuuaši*-stone in III 14′–21′.
[68] Text has 14′, but cf. line III 21′-22′ which reads ŠU.NÍGIN 17 DINGIR.MEŠ *ŠA* ^{NA_4}ZI.KIN.ḪI.A "Sum: 17 deities with (lit. of) *ḫuuaši*(-stone)s".
[69] CHD P/I (1994) 27^{b}–28^{a} solves the problem differently by translating the expression ^{NA_4}*ḫuuašiia anda pai-* as "to go in(to the sanctuary) to the *ḫuuaši*-stone"; the same position was taken by O.R. Gurney, Aspects (1977) 40–41, but see I. Singer, StBoT 27 (1983) 101^{+40} for a different opinion.
[70] Perhaps one would expect an expression like *É ^{NA_4}ZI.KIN for meaning 2), but apparently this addition of É is not necessary.
[71] KUB IX 27 + (CTH 406) IV 11–16; the translation has been taken over from H. Hoffner's edition of the ritual of Paškuuattiš, AuOr V (1987) 279.
[72] For other lists of cult objects attested in cult inventories see C.-G. von Brandenstein, Bildbeschr. (1943) Tafel I; L. Jakob-Rost, MIO IX (1963) 204–209; M.N. van Loon, Anatolia in the Second Millennium B.C. = Iconography of Religions XV, 12 (Leiden 1985) 30–31. These three lists are all arranged according to deity.
[73] This means that a cult object is not listed when it is not clear to which town it belongs. The siglum 'KUB' is left out in the table.

Town	Deity	Object	Material	Weight Measure	Additional information	Attestation
Alki-ša?[-n]a	?	statue	iron		woman	XXXVIII 7 Rev. 8′
	?	statue	iron		man	ibid. Rev 9′
Alšu-x(?)	?	statue	iron		woman	XXXVIII 7 Rev. 4′
Ankuṵa	(Mountain) At?-tal?-ma	statue	silver, gold			KBo XXVI 151 III 10′–11′
An-x-na-iš?-[i]a	(Mountain) ?	statue	iron		mountain;	XXXVIII 7 Rev. 6′
Ariuṵa ?	(Mountain) MÁŠ.ANŠE-antaš	"weapon"			new state	XXXVIII 23: 10–11
	U URU Ariuṵa	*ḫuṵaši*-stone			old state	ibid. 7
		statue	iron	1 *šekan*	bull; new state	ibid. 8–9
	?	*ḫuṵaši*-stone			old state	ibid. 7
	ead.(?)	statue	iron	½ *šekan*	woman; new state	ibid. 9
Ḫaḫanta	Ḫuṵataššiš	*ḫuṵaši*-stone				XXXVIII 6 + I 11′
	Milkuš	"				ibid. I 12′
	[LAMMA]	"				ibid. I 9′
	[U]	"				ibid. I 9′
	U *ḫaršiḫarši*	"				ibid. I 12′
	U URU *Kašdama*	"				ibid. I 10′
	U URU x[	"				ibid. I 10′

	U UR.SAG	"				ibid. I 10′
	[UTU]	"				ibid. I 9′
	Ú.SAL *tiṵinalaš*(?)	"				ibid. I 11′
	[5 deities]	"				ibid. I 9′–11′
Ḫalinzuṵa	Zitḫariiaš	KUŠ *kurša*- + sun disk	leather + gold	10 shekel (sun disk)	DUTU-*ŠI* Tudḫ	XXXVIII 35 I 4–5
	LAMMA URU Ḫalinzuṵa	statue	gold / silver		"	ibid. I 9
Ḫartana ?	(Mountain) Ḫaggalanaš	statue	iron	½(?) *šekan*		XXXVIII 32 Rev. 19′–20′
	(Mountain) Ziṵanaš	statue	wood, iron	1½ *šekan*	man	ibid. Obv. 1
Ḫaṵalkina ?	Iiarriš	*ḫuṵaši*-stones (!)				VII 24 + IV 12′
	EREŠ.KI. GAL	[*ḫuṵaši*-stone(?)]				ibid. IV 2′
	U *ašgaš*	*ḫuṵaši*-stone				ibid. IV 5′
	U *ḫaršiḫarši*	*ḫuṵaši*-stone				ibid. IV 8′
	U URU Nerik	*ḫuṵaši*-stone				ibid. IV 10′
Iššanašši	Ḫuṵataššiš	*ḫuṵaši*-stone				XXXVIII 6 + I 35′
	(Spring) Šaniiaš	"				ibid. I 36′
	(Spring) Tinataššiš	"				ibid. I 36′
	(Spring) Ziguṵaš	"				ibid. I 36′
	IMIN.IMIN.BI	"				ibid. I 35′
	LAMMA	"				ibid. I 33′
	LIŠ [	"				ibid. I 34′

	U	”				ibid. I 33′
	U *ḫaršiḫarši*	”				ibid. I 34′
	U LÍL	”				ibid. I 37′
	U KUR Aššur	”				ibid. I 35′
	U ^{URU}Ḫarana	”				ibid. I 35′
	U ^{URU}Kašdama	”				ibid. I 34′
	U ^{URU}Nerik	”				ibid. I 34′
	UTU	”				ibid. I 33′
	[5 deities]	”				ibid. I 33′–36′
Kanzana	Ḫuuatašši̯š	*ḫuuaši-* stone				XXXVIII 6 + I 31′
	(Mountain) Lauataš	”				ibid. I 30′
	Piḫamiš	”				ibid. I 30′
	(Spring) Tauttauaziš	”				ibid. I 31′
	EREŠ.KI. GAL	”				ibid. I 30′
	LIŠ MÈ	”				ibid. I 31′
	U UR.SAG	statue	wood		man	ibid. I 27′–28′
	U KUR Aššur	*ḫuuaši-* stone				ibid. I 30′
	U ^{URU}Ḫarana	”				ibid. I 29′
	U ^{URU}Kašdama	”				ibid. I 29′
	?	statue	tin		woman	ibid. I 28′
	?	statue	tin		woman	ibid. I 28′
	[10 deities]	*ḫuuaši-* stone				ibid. I 29′–31′

Karaḫna	Allinalliš	statue	silver		new state	XXXVIII 12 III 9′
	Ḫalkiš	*ḫuuaši-* stone				ibid. III 20′

	(Mountain) Ḫapidduiniš	statue	silver		new state	ibid. III 7′
	Ḫašumaš	statue	silver		new state	ibid. III 8′
	Ḫatepunaš	statue	silver		new state	ibid. III 7′
	Iiaiaš	statue	silver		new state	ibid. III 10′
	Iiarriš	*ḫuuaši-* stone				ibid. III 20′
	(River) Gazzarunailiš	*ḫuuaši-* stone				ibid. III 20′
	Kippamulaš	*ḫuuaši-* stone				ibid. III 14′
	Kupapaš	*ḫuuaši-* stone				ibid. III 15′
	ŠA KÁ.GAL Šalauaneš	*ḫuuaši-* stone				ibid. III 16′
	Šarrumaš	*ḫuuaši-* stone				ibid. III 21′
	DINGIR. MAḪ.MEŠ	3 statues ?			old state	ibid. III 9′
		statue(s?)	silver		new state	ibid. III 9′
	LAMMA	*ḫuuaši-* stone				ibid. III 14′
	LIŠ GIBIL	*ḫuuaši-* stone				ibid. III 18′
	U *andan uuanza*	*ḫuuaši-* stone				ibid. III 16′
	U *miiannaš*	*ḫuuaši-* stone				ibid. III 19′
	U Piḫaimiš	*ḫuuaši-* stone				ibid. III 19′
	U *piḫaššaššiš*	*ḫuuaši-* stone				ibid. III 18′
	U *takkantipa*	*ḫuuaši-* stone				ibid. III 14′

	U AN-*E*	statue	silver, gold		bull; new state	ibid. II 12′–13′
	U ḪI.ḪI	*ḫuu̯aši*-stone				ibid. III 19′
	U TI$_8$ ^{MUŠEN}	*ḫuu̯aši*-stone				ibid. III 15′
	U ^{URU}Kummaḫa	*ḫuu̯aši*-stone				ibid. III 15′
	U ^{URU}Liḫzina	statue			new state	ibid. II 6
	U ^{URU}Nerik	*ḫuu̯aši*-stone				ibid. III 17′
	U ^{URU}Tarmaliia̯	*ḫuu̯aši*-stone				ibid. III 18′
	U ^{URU}Ua̯lma	*ḫuu̯aši*-stone				ibid. III 17′
	U ^{URU}Durra	statue	silver		new state	ibid. III 7′
	?	statue	silver		new state	ibid. III 7′
	?	statue	silver		new state	ibid. III 7′

Kunkuniia̯	U *GAŠRU*	bull rhyton(?)	wood, silver	1 SIG. KÙŠ		XXXVIII 1 I 30′–31′
		libation vessel	iron			ibid. I 31′
		2 cups	silver			ibid. I 32′
		wreath	silver			ibid. I 32′
		bowl	copper			ibid. I 33′
		horn	horn, silver			ibid. I 34′
		3 staffs	wood, silver			ibid. I 35′

Lapana	Iia̯ia̯š	statue	wood, gold, tin	[1 SIG. KÙŠ]		XXXVIII 1 IV 1–5

		eagle	tin			ibid. IV 6
		2 staffs	copper			ibid. IV 6
		2 cups	bronze			ibid. IV 6

Malimaliia̯ (?)	?	[statue](?)	black iron(?)	(sundisk)	new state	KBo XXVI 182 I 2

Malitta	(Spring) Ḫuršaniia̯š	*ḫuu̯aši*-stone				XXXVIII 6 + IV 19′ // dupl.[b] IV 5′
	Ḫuu̯ataššiš	”				ibid. IV 19′
	Iia̯rriš	”				ibid. IV 21′ // dupl. IV 7′
	Iruš	2 *ḫuu̯aši*-stones(?)				ibid. IV 24′
	(Spring) Kuu̯annaniia̯š	*ḫuu̯aši*-stone				ibid. IV 20′
	Milkuš	”				ibid. IV 21′
	(Mountain) Tarmaimiš	”				ibid. IV 18′ // dupl. IV 4′
	(Mountain) Ua̯ru̯alia̯š	”				ibid. IV 18′
	(River) Zaralia̯š	”				ibid. IV 20′ // dupl. IV 6′
	EN.GURUN	”				ibid. IV 19′ // dupl. IV 5′
	EREŠ.KI.GAL	”				[ibid. IV 18′] // dupl. IV 4′
	LAMMA	”				[ibid. IV 17′] // dupl. IV 3′
	LAMMA ḪÍL	”				[ibid. IV 17′] // dupl. IV 3′
	LIŠ MÈ	”				ibid. IV 22′ // dupl. IV 8′
	LIŠ ^{URU}Nenuu̯a	”				ibid. IV 22′
	U	bowl	bronze			ibid. IV 16′
	U *ḫaršiḫarši*	*ḫuu̯aši*-stone				ibid. IV 23′ // dupl. IV 9′

	U LÍL	”				[ibid. IV 23′] // dupl. IV 9′
	U RA-*IṢ*	”				ibid. IV 23′ // dupl. IV 9′
	U ^{GIŠ}TIR	”				ibid. IV 18′ // dupl. IV 4′
	U Ú.SAL	”				ibid. IV 22′ // dupl. IV 8′
	U UR.SAG	”				ibid. IV 21′ // dupl. IV 7′
	U ^{URU}Kašdama	”				ibid. IV 22′ // dupl. IV 8′
	U ^{URU}Kumma-nešmaḫ	”				ibid. IV 23′
	U ^{URU}Malitta(?)	statue	wood, tin		bull	ibid. IV 15′ // dupl. IV 1′
	U ^{URU}Nerik	*ḫuu̯aši-* stone				ibid. IV 21′// dupl. IV 7′
	UTU	”				ibid. IV 17′

Nerik	Ḫalkiš	statue			Muu̯att.	XLII 100 IV 38′
	Telipinuš	x + 1 spears	silver		old state ?	ibid. IV 5′
		?	gold		old state ?	ibid. IV 5′
		?	wood		old state?	ibid. IV 6′
		can	carneol, gold		old state ?	ibid. IV 7′
		can	silver		new state	ibid. IV 19′–20′
	LAMMA	?				ibid. IV 21′
	U AN-*E*	3 rhytons	silver		ox	ibid. III 27′
		?	silver			ibid. III 28′
		rhyton	silver		mountain sheep	ibid. III 28′

		statue ?				ibid. III 36′–38′

Parmašḫapa	(Spring) Allatinnaš	*ḫuu̯aši-* stone				XXXVIII 6 + I 14′
	Iu̯arriš	”				ibid. I 15′
	Milkuš	”				ibid. I 15′
	(River) Parmašḫapaš	”				ibid. I 15′
	LAMMA	”				ibid. I 13′
	U	”				ibid. I 13′
	U UR.SAG	”				ibid. I 14′
	U KUR Aššur	”				ibid. I 14′
	U ^{URU}Ḫarana	”				ibid. I 15′
	U ^{URU}Kašdama	”				ibid. I 14′
	U ^{URU}x[	”				ibid. I 13′
	UTU	”				ibid. I 13′
	[4 deities]	”				ibid. I 13′–15′

Parminašša	U	statue	silver			XXXVIII 27 Rev. 7′–8′

Parnašša ?	?	statue	silver, gold		woman	KBo II 8 I 1–2
	?	statue	silver, gold(?)		woman	ibid. I 3–4
	?	statue	silver, copper, wood		man	ibid. I 8–10

Piru̯aššuu̯a	?	statue	wood			XXXVIII 1 IV 18′–19′
		horns	silver			ibid. IV 20′
		u̯ašḫašša-	copper			ibid. IV 21′

Šalunatašši(?)[c]	?	statue			woman	XXXVIII 10 + II 14

Šapagurṵanta	Ḫuṵataššiš	*ḫuṵaši-* stone				XXXVIII 6 + IV 9′
	Iiarriš	”				ibid. IV 12′ // dupl.[d] 11′
	Iruš	”				ibid. IV 13′
	Milkuš	”				ibid. IV 11′
	Piḫaimiš	”				ibid. IV 11′ // dupl. 10′
	Piḫamiš	”				ibid. IV 11′
	(Spring) Šaniiaš	”				ibid. IV 10′ // dupl. 9′
	(Spring) Šaṵantaš	”				ibid. IV 9′ // dupl. 8′
	(Mountain) Šiṵantaš	2 staffs	wood			ibid. IV 7′–8′
	(Spring(?)) Ṵaššantataiš	*ḫuṵaši-* stone				ibid. IV 10′ // dupl. 9′
	EREŠ.KI. GAL	”				ibid. IV 8′
	IMIN.IMIN.BI	”				ibid. IV 9′
	LAMMA	2 staffs	wood			ibid. IV 7′
	LIŠ KUR Karanduniia	*ḫuṵaši-* stone				ibid. IV 12′ // dupl. 11′
	LIŠ ^{URU}Nenuṵa	”				ibid. IV 12′ // dupl. 11′
	U *ḫaršiḫarši*	”				ibid. IV12′ // dupl. 11′
	U *karanza*	”				ibid. IV 13′
	U LÍL	”				ibid. IV 13′
	U UR.SAG	”				ibid. IV 11′
	U KUR Aššur	”				ibid. IV 13′ // dupl. 12′

	U KUR Azzi	”				ibid. IV 13′ // dupl. 12′
	U ^{URU}Ḫarana	”				ibid. IV 9′ // dupl. 8′
	U ^{URU}Kašdama	”				ibid. IV 11′ // dupl. 10′
	U ^{URU}Nerik	”				ibid. IV 10′
	UTU	2 staffs	wood			ibid. IV 7′ // dupl. 6′

Šapi-⌈nu⌉?-ṵ[a?]	Arumuraš	statue			old state	XXXVIII 7 Rev. 13′
	(Mountain) Kuṵarri		iron			ibid. Rev. 16′–17′
	Mišiniš	statue	silver		man	ibid. Rev. 14′
	Šupiluliiaš	statue	silver/gold		woman	ibid. Rev. 12′
	(River) Zuliiaš	statue			woman	ibid. Rev. 18′
	U URU-*LIM*	statue/ rhyton			ox	ibid. Rev. 15′
	Mountain of ^{D}U(?)	statue			mountain	ibid. Rev. 19′
	?	statue	silver		man	ibid. Rev. 11′

Šapitta	Anaz[-	*ḫuṵaši-* stone				XXXVIII 6 + I 23′
	Iiarriš	”				ibid. I 22′
	Milkuš	”				ibid. I 23′
	(River) Baluḫaššaš	”				ibid. I 25′
	(Spring) Pi-x-x[	”				ibid. I 24′
	ER[EŠ.K]I.GAL KUR Laṵata	”				ibid. I 25′
	IMIN.IMIN.BI	”				ibid. I 22′
	[LAMMA]	”				ibid. I 21′

	LIŠ ^{URU}Nenuu̯a	”				ibid. 23′
	U	”				ibid. I 21′
	U ^{GIŠ}KÁ	”				ibid. I 25′
	U KUR Aššur	”				ibid. I 23′
	U ^{URU}Ḫarana	”				ibid. I 24′
	U [^{URU}N]erik	”				ibid. I 22′
	U ^{URU}x[	”				ibid. I 22′
	[U ^{UR}]^{U}x-x	”				ibid. I 21′
	[UTU]	”				ibid. I 21′
	UTU ^{URU}x[	”				ibid. I 25′
	[5 deities]	”				ibid. I 22′–25′

Šarešša (Kuşaklı)	(Mountain) Kupit-x-[	statue(?)			sitting(?)	MDOG CXXVII (1995) Obv. II 2′
	Moongod	statue(?)			sitting on a lion / sitting lion	KuT 18 + 22:10′
	[U](?)	statue	wood, silver		ox	KuT 27 Obv. 14′
	?	statues				KuT 5 Rev. 6′
	?	4 cups	gold/silver			KuT 11:2′
	?	[x +]2 statues				KuT 14 Rev. 2′
	?	fist(?)	iron			KuT 24:18′
	?	statue				KuT 27 Obv. 2′
	?	statue	wood(?)		ox(?)	ibid. Obv. 19′
	?	statue				ibid. Rev. 8′
	?	2 statues				ibid. Rev 13′

Taḫniu̯ara	(Mountain) Malimaliia̯š	*ḫuu̯aši-* stone				VII 24 + I 4

Tabbaruta (?)	Iia̯ia̯š	statue	wood		woman	XXXVIII 10 + III 13′
	(Mountain) Mammanantaš	bowl	wood			ibid. III 16′
	Šalupiia̯š	bowl	ebony(!?)			ibid. III 18′
	(Mountain) Šaluu̯antiia̯š	sun disk	silver			ibid. III 15′
	(Mountain) Dunnaš	10 lituuses	wood			ibid. III 14′
		bowl	wood			ibid. III 14′
		staff	wood			ibid. III 14′
	AMAR.UTU	statue	wood		man	ibid. III 15′
	U [*mii̯/har-š*]*annaš*(?)	cup	bronze			ibid. III 19′
	U LÍL	statue/ rhyton	wood		ram	ibid. III 17′
	U KUR Išuu̯a	staff	ebony			ibid. III 11′
		rhyton	wood		ox	ibid. III 12′
	U ^{URU}Tappareššii̯a	1 cup	bronze			ibid. III 9′
		2 horns				ibid. III 9′
		staff	wood, iron			ibid. III 9′
	UTU	bowl	wood			ibid. III 10′
	?	244 (?) sun disks				ibid. III 19′
	?	x moon crescent(s)	bronze			ibid. III 20′

Ta-⌈pí⌉!-⌈iq⌉-qa / Ta-pár$^{?}$-⌈ti⌉-qa	Ḫatepunaš	statue				XXXVIII 7 Rev. 23′
	U URU-*LIM*	statue/ rhyton	iron		ox	ibid. Rev. 22′
	?		silver			ibid. Rev. 21′

Tarammeqa	(Spring) Išḫašḫuriiaš	statue	wood, silver	1 SIG. KÙŠ	woman	XXXVIII 1 I 11′–14′
	AMAR.UTU	*u̯akšur*	silver	2 mina(?)		XXXVIII 1 I 2′
	U KARAŠ	*u̯akšur*	silver	2 mina(?)		XXXVIII 1 I 2′
	ZABABA	fist(-rhyton)	silver	20 shekel		XXXVIII 1 I 5′
		2 shields	copper			ibid. I 5′
		lance	copper			ibid. I 6′
		3 daggers	copper			ibid. I 6′
		spear	copper			ibid. I 6′
		mace	bronze			ibid. I 7′
		axe	copper			ibid. I 7′
	?	statue	wood and silver	1 SIG. KÙŠ	woman	XXXVIII 1 15′–18′
	?	statue	wood and silver	½ SIG. KÙŠ	woman	XXXVIII 1 I 19′–22′

Tiliura	U ^{URU}Liḫzina	ox rhyton	wood, silver, gold	1 SIG. KÙŠ	ox	XXXVIII 3 I 2–4
		cup	silver	8 shekel		ibid. I 4
	Išḫašḫuriiaš	statue	reed, silver, gold	1½ SIG. KÙŠ	woman	ibid. I 10–16
	ead.(?)	statue	wood, silver, gold	1½ SIG. KÙŠ	woman	ibid. I 19–24

Tiura	Iaaš	statue	wood, silver	1 SIG. KÙŠ		XXXVIII 1 IV 9–11
		talla-	silver			ibid. IV 12

Uianauanta	IMIN.IMIN.BI?	statue				XXXVIII 1 II 13′–15′
	LAMMA LÍL	statue	gold			XXXVIII 1 II 2′–6′
	id.(?)	statue	gold			ibid. II 7′–9′
	?	123 wreaths	gold			XXXVIII 1 II 16′
		128 ?				ibid. II 17′
		?	gold			ibid. II 18′
		64 ?	silver			ibid. II 19′
		1 spring	iron	90 mina		ibid. II 21′
		100 *šariiani*-stones	gold (10), silver (20), lapislazuli (20), ? (20), Ḫubišna-stone (20)			ibid. II 22′–24′

Zanzišna	(Mountain) Iškišaš	statue	wood, silver, lapislazuli, bronze, ivory	1 SIG. KÙŠ	man(?)	XXXVIII 3 II 6–13

DU$_6$ ^{m}*Ḫurlušša*	Ḫuuataššiš	*ḫuuaši*-stone				XXXVIII 6 + I 19′
	IMIN.IMIN.BI	”				ibid. I 19′
	[LAMMA]	”				ibid. I 17′
	LIŠ ^{URU}Nenuua	”				ibid. I 18′
	U	”				ibid. I 17′
	U ^{GIŠ}TIR	”				ibid. I 19′
	U UR.SAG	”				ibid. I 18′
	U ^{URU}Kašdama	”				ibid. I 18′
	[UTU]	”				ibid. I 17′
	[6 deities]	”				ibid. I 17′–19′

-i]ššaliia	Queen of the Sluice	statue	wood, silver		woman	XXXVIII 3 III 12′–14′
	Ḫalkiš	statue	wood	1 SIG. KÙŠ	woman	XXXVIII 3 III 14′–15′

NOTES TO THE TABLE

[a] This column contains the information that the texts now and then give on the following points: animal form or gender of the statue; the name of the king who had the cult object manufactured; if the cult object belongs to a former state of the cult or to its new state.
[b] If a duplicate is adduced in connection with the gods listed under Malitta, KUB XXXVIII 10 + is meant.
[c] Cf. P. Cornil, OLP XIX (1988) 19.
[d] If a duplicate is adduced in connection with the gods listed under Šapaguruanta, KUB XXXVIII 10 + is meant.

Chapter 6 A

THE GEOGRAPHICAL SCOPE OF THE CULT REORGANIZATION

I. Introduction

Did the cult reorganization of the second half of the thirteenth century, which was instigated by Ḫattušiliš III and his son Tudḫaliiaš IV, concern only one part of the Hittite Empire or did towns in more regions benefit from it? The geographical scope of the reorganization has already been dealt with by some authors – with different results. A. Goetze's view was that the operation was aimed at the northern districts, where the Hittite cult had suffered as a result of the occupation by the Gasgaeans[1]. L. Jakob-Rost mentioned Goetze's opinion approvingly, while adding that a larger part of the country could have been the object of the reorganization[2]. C. Carter did not discuss the scope of the reorganization expressis verbis, but in his treatment of this operation he implied that several districts were aimed at[3]. Fairly recently Ph.H.J. Houwink ten Cate made an analysis of the geographical information contained in the cult inventories; he was able to prove that "large parts if not all of the country" are represented[4].

Hittite geography is a thorny field. Out of the hundreds and hundreds of Hittite place names which are known only some (such as Ḫattuša, Kaniš/Neša and Kargamiš) have a fixed place on the map. Still, in the past decades a lot of work has been done to remove uncertainties and reach a consensus on as many points as possible[5]. Thanks to

[1] Goetze, Kulturgeschichte Kleinasiens[2] (1957) 169: "Der Anlass dazu war dadurch gegeben, dass sein (i.e. Tudḫaliiaš') Vater nach langer Gefährdung und langer Okkupation durch die Kašker die nördliche Grenzzone befreit hatte."
[2] Jakob-Rost, MIO VIII (1963) 167, 174 and 188.
[3] Carter, Hittite Cult-Inventories (1962) 21–24. Carter suggested (op. cit. 24) that at least part of the reform was meant to "renew the cult after a period of war". Although Carter's argumentation does not hold true anymore (owing to the redating of the "Annals of Arnuuandaš" (CTH 143) from the Late Empire period to the Middle Hittite period), his conclusions still are relevant.
[4] Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 103 (with note 42) and 108.
[5] Without attempting to be complete, I would like to mention the following publications. A. Goetze, Kizzuwatna and the Problem of Hittite Geography (1940) treated the southern district of Kizzuuatna. J. Garstang and O.R. Gurney, The Geography of the Hittite Empire (1953) was the first comprehensive study on Hittite Geography; this book prompted an important review article: H.G. Güterbock, JNES XX (1961) 85–97. A subsequent leap forward was made by the listing of the Hittite geographic material in G. del Monte's contributions to the TAVO project: RGTC VI (1978) (in collaboration with J. Tischler) and its supplement RGTC VI/2 (1992). Some authors who dealt with important aspects of Hittite geography before or after del Monte's work are S. Alp (e.g. HBM (1991) 6–47, dealing with the regions around Maşat-Höyük), Ph.H.J. Houwink ten Cate (e.g. Anatolica I (1967) 44–61, on the northwestern parts of the empire), and J. Yakar (e.g. MDOG CXII (1980) 75–94, discussing the northern districts). M. Forlanini has devoted an impressive series of articles on geographical problems, but maybe his most interesting publication is his map of Hittite Asia Minor, Tav. XVI of ASVOA fasc. 4.3 (1986). E. Laroche, Hethitica VI (1985) 83–102 treated the

these studies, many toponyms can be situated at least approximately now, which is -of course- of the utmost importance for the subject of this chapter. Following the course charted by Houwink ten Cate[6] we will try to elucidate the geographical aspects of the cult inventories. The data will be presented according to region.

II.a. The North

Between Ḫattuša and the Black Sea a mountain range is stretched out both towards the west and towards the east. In this area the Gasgaeans lived, a semi-nomadic people of unknown origin[7], who continually prevented the Hittites from getting full control over the Pontic region. Thanks to their guerilla tactics, and protected by the mountainous and wooded character of the region in which they operated, they were always able to elude the Hittite military[8].

Combats between the Hittites and the Gasgaeans are attested from the Middle Hittite period onwards, but had started probably earlier. The Gasgaeans are absent from the Old Hittite texts, yet, according to the so-called "Tiliura Treaty" of Ḫattušiliš III[9], Labarnaš and Ḫattušiliš I had already come in contact with the Gasgaeans[10]. The same Ḫattušiliš III tells us, in a much cited passage of his Apology, that Nerik, an important cult centre of the Hittites in the north, "had been destroyed since the days of Ḫantiliš"[11]. It is most likely that Ḫattušiliš is referring here to Ḫantiliš II, who reigned in the 15th century B.C.[12]. From this period onwards the Gasgaeans kept threatening Hittite towns for some centuries. The Maşat letters[13], presumably dating from the 14th-century king Tudḫaliiaš III, give a direct and lively impression of the difficulties the Hittites faced in the north: we read about transports and concentrations of troops, crops destroyed by hostile troops, etc.; now and then these letters mention the Gasgaeans[14]. Šuppiluliumaš I and Muršiliš II sometimes were successful in their northern campaigns[15], but their victories did not have more than a temporary value. If we can rely on the Apology of Ḫattušiliš III, it was he who succeeded in really pacifying the Gasgaeans and restoring Nerik as a Hittite cult

continuation of some Hittite and pre-Hittite toponyms up to present-day Turkish. The Bronze Tablet, excavated by P. Neve in 1986 and edited by H. Otten, StBoT Beih. 1 (1988) has shed new light on the district of Tarḫuntašša and its border regions; see the treatment of Ph.H.J. Houwink ten Cate, ZA LXXXII (1992) 249–259. Finally, a recent evaluation on the state of affairs in Hittite geography has been made by one of the authors of the second publication listed in this footnote: O.R. Gurney, Fs Alp (1992) 213–221.

6 See above.

7 On the Gasgaeans see E. von Schuler, Kaškäer (1965) and RlA V (1976–1980) 460ᵇ-463ᵇ, entry 'Kaškäer'. On the question of their origin see p. 29 of von Schuler's book and p. 463ᵇ of RlA V; I. Singer, JIES IX (1981) 123, elaborating on a hypothesis of Giorgadze, suggests the Gasgaeans were descendants of the Hattians.

8 Cf. J. Yakar and A. Dinçol, Tel Aviv I (1971) 97–98 and von Schuler, Die Kaškäer (1965) 64–65.

9 CTH 89; E. Laroche in his CTH does not call this text a treaty, but a "décret royal".

10 Cf. E. von Schuler, Kaškäer (1965) 146 lines II 1–5.

11 Ḫatt. Apol. (CTH 81) III 46′-47′; cf. H. Otten, StBoT 24 (1981) 20–21.

12 See introduction to KBo XII 57. The assumption that Ḫattušiliš is referring to the Old Hittite Ḫantiliš I would probably imply that he is distorting the facts.

13 These letters have been edited by S. Alp, HKM (1991) and HBM (1991).

14 One is referred to the index of S. Alp, HBM (1991) 451 s.v. *Gašga*.

15 Nerik is mentioned once in the Deeds of Šuppiluliumaš (CTH 40): DS Fragm. 50 (H.G. Güterbock JNES X (1956) 117–118) line 3′; see Ph.H.J. Houwink ten Cate, Fs Laroche (1979) 157. In the Annals of Muršiliš (CTH 61) there is maybe one occurrence of Nerik: $^{URU}Ne^{?}$-*r*[*i-ik*$^{?}$-x] in KUB XXIII 36 + III 10′ (Houwink ten Cate, Fs Laroche (1979) 165 and 160).

centre. His son and successor, Tudḫaliiaš IV could profit from his successes in order to restore the cult in the north, as we shall see.

Although the exact location of the most important towns in the north is still uncertain, it is at least possible to situate them on the map approximately. In this paragraph we will deal with Nerik, Ḫanhana and Ḫakmiš. To start with Nerik, in 1961 Güterbock made ingenious use of an aetiological passage in a ritual text to prove "that we may look for Nerik somewhere near the Kızılırmak downstream from Kargı"[16]. In the same article he adduced two military oracles containing indications about towns situated in the neighbourhood of Nerik, KUB V 1 (CTH 561)[17] and KUB XXII 25 (CTH 562.1)[18]. As Güterbock already concluded, in the first text of the two Nerik is already in Hittite hands, whereas KUB XXII 25 bears upon a military expedition fron Ḫanḫana to Nerik which will be made in order to conquer the latter town. Between the lines the text informs us that this expedition entails a journey of three days. Ḫanḫana, the starting point of the journey, has been identified with İnandık by Alp[19]. To this identification objections have been raised by Yakar[20] and by Laroche[21]; Laroche has proposed to identify Ḫanḫana with Çankırı, a little more than 20 kilometres north of İnandık. Now, assuming that under normal circumstances the average distance an army can cover in a day is about 30 kilometres, we can conclude that Nerik must have been situated at roughly 90 km from either Çankırı or İnandık. This means that Nerik is to be located close to Kargı: the distance Çankırı-Kargı amounts to approximately 90 km as the crow flies. A location of Nerik farther north from Kargı, as Dinçol and Yakar have suggested[22], is less probable. Ḫakmiš, the third town under consideration here, has been identified with Amasya by many scholars[23]. We take over this highly attractive identification.

Given the turbulent history of Hittite North-Anatolia, briefly sketched above, it does not come as a surprise that this area is well attested in the cult inventories. In his treatment of the geographical aspects of the cult reorganization Ph.H.J. Houwink ten Cate has listed the following northern towns[24]: Ḫakm/piš, Ḫartana, Ḫal/tenzuua, Ḫaualkina, Kammama, Karaḫna, Mountain Malimaliia, Nerik, Takkupš/ta, Tiliura and Urešta. To this list the

16 H.G. Güterbock, JNES XX (1961) 53.

17 Edited by A. Ünal, THeth 4 (1974) 32–102.

18 Now joined with KUB L 55, see A. Archi's Inhaltsübersicht of KUB L. KUB XXII 25 has been edited by E. von Schuler, Kaškäer (1965) 176–184.

19 Belleten XLI (1977) 649–652.

20 MDOG CXII (1988) 88.

21 Hethitica VI (1985) 92–95.

22 Belleten XXXVIII (1974) 580–581: "Nerik has to be sought north of the line Boyabat-Durağan-Vezirköprü".

23 This identification has been proposed by E. Forrer, Forschungen I (1926) 2 and taken over by e.g. A. Götze, RHA I (1930) 26^{+55} and RHA XV (1957) 98, E. von Schuler, Die Kaškäer (1965) 19^{6}, and Ph.H.J. Houwink ten Cate, Anatolica I (1967) 47; more reservedness: A. Ünal, THeth 3 (1974) 187–188 and V. Haas, RlA IV (1972–1975) 49ᵃ.

24 Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 139^{42}, with references to the attestations.

town of Ḫanhana[25] and the mountains Ḫaluanna[26], Ḫaḫaruа[27] and Zaliianu[28] can be added; the town of Karaḫna will be treated in the section devoted to the central area[29].

Among the towns listed above Nerik has a prominent position. In the Old Hittite laws it is one of the three towns where the houses of some high officials are free from labour obligations[30]. The occupation of Nerik by the Gasgaeans and its loss as a cult centre must have been considered very painful by the Hittites. During this period Ḫakmiš took over Nerik's place as a cult centre[31]. In the pantheon, the Stormgod of Zippalanda replaced the Stormgod of Nerik[32]. After Nerik had been reconquered, Ḫattušiliš made abundant propagandistic use of its recovery in his Apology. The subsequent restoration of the once important cult centre is well attested by KUB XLII 100[33], a text compiled during the reign of Tudḫaliiaš IV. The text treats the cult of the six most important deities of Nerik. An interesting element of this composition is the mentioning of Tudḫaliiaš IV's predecessors Muršiliš II and Muuattalliš II: apparently these kings had attributed to the restoration of Nerik too, already before the accession of Ḫattušiliš III. We may ask ourselves now if Nerik fully regained its former position. The Bronze Tablet might contain an answer to this question. Its passage about freedom from taxes and obligations for Tarḫuntašša contains the following words[34]: "The 'matter of the god'[35] which the king of (the country of) Tarḫuntašša establishes in (the town of) Tarḫuntašša is in accordance with the matter of Ḫattuša, Arinna and Zippalanda". If this remark is compared with what the Laws have to say about freedom from obligations[36], the absence of Nerik and its replacement by Ḫattuša immediately catch the eye. We may conclude that, at least during the first years of Tudḫaliiaš' reign[37], Nerik had not won back its exceptional status.

Ḫakmiš is the town that served as replacement for Nerik during the occupation of the latter town by the Gasgaeans. In addition to its religious importance, Ḫakmiš held an important position in the Hittite administration. This can be gathered from the fact that,

[25] KBo XIII 234 Rev. 12′ and possibly 3′.
[26] KUB XXV 23 I 1′-33′.
[27] KUB LVIII 58 Obv. 15–20.
[28] KBo XXVI 188 I 5′.
[29] I have to admit that it is difficult to define exactly the demarcation line between "north" and "central". My reasons for not treating Karaḫna here are the following. I consider Maşat (=Tapigga/Šapinuua; see also part II.c of this chapter) as part of the "central" area, because it is located on about the same degree of latitude as Ḫattuša. As I prefer to treat Maşat and its surroundings as a whole, I have chosen to deal with Karaḫna -which is situated in these surroundings- in the section pertaining to the central area.
[30] § 50 of the Laws, cf. J. Friedrich, Die Hethitischen Gesetze (1959) 32–33 and 99, and E. von Schuler, TUAT I/1 (1982) 106. The other two towns mentioned in this respect are important cult places too: Arinna and Zippalanda.
[31] Cf. the prayer of Arnuandaš and Ašmunikal, KUB XVII 21 + (CTH 375) IV 5–10. Not only Ḫakmiš replaced Nerik: the town of Katapa took the place of Nerik during the *nuntarriiašḫaš* festival route, as has been demonstrated by H.G. Güterbock, JNES XX (1961) 91–92.
[32] Cf. V. Haas, Der Kult von Nerik (1970) 107–109.
[33] Treated in detail in ch. 2.C together with KBo XXVI 181.
[34] Lines III 61–64; cf. H. Otten, StBoT Beih. 1 (1988) 24–25 and 52.
[35] This literal rendering is explained by Otten's freeer translation (StBoT Beih. 1 (1988) 25): "Regelung im kultischen Bereich".
[36] See above, note 27.
[37] For the dating of the Bronze Tablet see H. Otten, StBoT Beih. 1 (1988) 3 sub C.

when king Muuattalliš II put his brother Ḫattušiliš in charge of the north of the empire, he appointed him "king in the country of Ḫakpiš"[38]. In the cult inventories Ḫakmiš is represented by KUB LVIII 58[39] and KUB XXV 23[40]. Both texts are concerned with prescriptions for rituals to be performed for various members of the pantheon of Ḫakmiš[41]. The town is also referred to in KUB XXXVIII 25 Edge 2, probably part of the colophon.

Besides treating Ḫakmiš, KUB XXV 23 also deals with the town of Urešta, which therefore can be situated in the vicinity of Hakmiš. The text is concerned with ritual prescriptions for various gods of Urešta.

In the so-called treaty Ḫattušiliš III concluded with the people of the town of Tiliura we find the interesting remark[42] that Muršiliš II rebuilt this town and that Hattušiliš further improved Muršiliš' work. In the cult inventory KUB XXXVIII 3, which deals with Tiliura in lines I 1 - II 5, it is stated that Muršiliš donated an ox rhyton as divine representation for the Stormgod of Liḫzina in Tiliura[43]. Later improvements in the cult are also referred to in this text[44], probably the work of Tudḫaliiaš IV, although the text cannot be dated with certainty.

Tudḫaliiaš' restoration of the cult of the town of Ḫalenzuua is treated in KUB XXXVIII 35[45]; the introduction of this text[46] describes the town's deterioration and its rebuilding by Tudḫaliiaš. The following part of the text deals with some gods of this town, as well as with another town.

Four divine mountains of the north are dealt with in the cult inventories: Malimaliia, Ḫaluanna , Ḫaharua and Zaliianu. It is not to be excluded that Zaliianu is part of the mountain range Ḫaḫaruа[47]; a location of both in the vicinity of Nerik is certain[48]. Concerning Malimaliia we have a Bildbeschreibung and ritual prescriptions[49]. The passages

[38] Ḫatt. Apol. (CTH 81) II 63; see also III 45′. This kingship of the country of Ḫakmiš was closely connected with priesthood, witness KBo VI 29 (CTH 85) I 25–26 and Ḫatt. Apol. III 61; cf. A. Götze, KlF (1930) 221–222 and H.M. Kümmel, StBoT 3 (1967) 43–44.
[39] According to the text copy there is not much space left at the beginning of Obv. 1. The restoration [^{UR}]^{U}*Ḫakmiš* is therefore more likely than Alp's [^{D}U ^{U}]^{RU}*Ḫakmiš* (Beiträge zur Erforschung des hethitischen Tempels (1983) 290).
[40] Treated in ch. 2.C. See the introduction to this text for its compilation during the reign of Tudḫaliiaš IV. KUB LVIII 58 can be dated to the second half of the 13th century on the basis of the occurrence of ^{mD}U-ŠEŠ in Obv. 25: the same person is mentioned in KUB XIII 35 + (CTH 293) I 28.
[41] KUB LVIII 58 mentions the Stormgod of Nerik, the Stormgod of the Pillar, the Stormgod of the Thunder, the Stormgod of the Clouds, Mountain Ḫaḫaruaš, Mountain Zaliiaš and DINGIR.MAḪ (maybe also the Stormgod of Ḫakmiš, if Alp's restoration of Obv. 1 (see above) would appear to be correct); KUB XXV 23 mentions Telipinuš, Ḫuuattaššiš, the Stormgod of the Thunderstorm and the Stormgod of the Rain.
[42] KUB XXI 29 (CTH 89.A) I 11–19; cf. E. von Schuler, Die Kaškäer (1965) 146.
[43] KUB XXXVIII 3 I 5.
[44] Cf. the use of *annalliš* (I 8), *kinuna* (I 18) and DÙ-*uen* (I 7 and 8).
[45] See ch. 2.C.
[46] Lines I 1–4.
[47] H.G. Güterbock, JNES XX (1961) 94.
[48] H.G. Güterbock, JNES XX (1961) 94–95. Zaliianu is called "fir[st in rank] among all (the gods)" in KBo III 7 (CTH 321) II 21, a text connected with the cult of Nerik; cf. V. Haas, Der Kult von Nerik (1970) 87^{+1}.
[49] KUB VII 24 + column I.

treating Ḫaḫaruₐ[50] and Ḫaluₐnna[51] deal with cultic offerings c.q. ritual prescriptions. The passage mentioning Zaliiₐnu[52] is a fragmentary paragraph dealing with divine representations. Except for the text mentioning mountain Ḫaḫaruₐ, all these texts can be dated on Tudḫaliiₐš IV with certainty.

II.b. The South

The South of Anatolia is bordered by the Taurus mountain range. The Hittite districts of Tarḫuntašša[53] and Kizzuₐatna[54] both were part of this range, with Tarḫuntašša touching on the Mediterranean and Kizzuₐatna lying to the east of Tarḫuntašša. On the other side of the southeastern part of the Taurus, the Hittites met with two rival empires: the Hurrian Mittanni[55] -in what is now called North-Syria-, and Assyria[56] -in the North of present-day Iraq. Thus the southeastern borders of the Hittite empire were under constant pressure, while the Bronze Tablet contains indications that during the reign of Tudḫaliiₐš IV its southwestern borders were in danger as well[57].

A comparison of Hittite toponyms with their supposed post-Hittite counterparts can be dangerous, of course, but for South-Anatolia this method certainly has been fruitful. Going in eastern direction we might point to the following instances[58]: Ikkuₐaniiₐa = Classical Iconium (Turkish Konya), Ura = Cl. Hyria (= Seleucia), Ḫubišna = Cl. Cybistra, Lamiiₐa = Cl. Lamus, Tuₐanuₐa = Cl. Tyana, Tarša = Cl. Tarsus (T. Tarsus), Adaniiₐa = Cl. Adana (T. Adana), Kumanni = Cl. Comana, and Malitiiₐa = Cl. Melitene (T. Malatya). Needless to say, this group of toponyms provides us with a framework which enables us to locate other Hittite towns in the South of Anatolia. Two towns occurring in cult inventories could be mentioned here: Uda[59] and Tiura[60], both connected with Tuₐanuₐa in other texts[61].

Ph.H.J. Houwink ten Cate, while treating the geographical aspects of the cult reorganization[62], has given an extensive list of examples of South-Anatolian place names in the cult inventories: Anašepa, Aššaratta, the mountain of Ḫuₐatnuₐanda, Parminašša, Šalunatašši, Šanaḫuitta, Šuₐanzana, Tiura, Tiₐaliiₐa, Uda, Uₐattaruₐa[63] and Uiiₐanauₐanta. This list is based on the following inventories: KBo II 1, 7; KUB XXXVIII 1, 27; KUB

[50] KUB LVIII 58 Obv. 15–20.
[51] KUB XXV 23 I 1′-33′.
[52] KBo XXVI 188 Obv. 5′-6′.
[53] The geographic implications of the Bronze Tablet for this district have been studied by Ph.H.J. Houwink ten Cate; see footnote 5 of this chapter.
[54] Treated by A. Goetze, cf. footnote 5 of this chapter.
[55] G. Wilhelm, Grundzüge der Geschichte und Kultur der Hurriter (1982) 25–57 treats the history of this empire.
[56] For a brief sketch of the hostile contacts between Ḫatti and Assyria see ch. 2.B.
[57] Cf. Ph.H.J. Houwink ten Cate, ZA LXXXII (1992) 243 and 259.
[58] See G. del Monte, RGTC VI (1978) and VI/2 (1992) for references.
[59] KUB LVII 108 + II 18′.
[60] KUB XXXVIII 1 IV 8′, KUB LV 14 Rev. 11′.
[61] For references see RGTC VI (1978) and VI/2 (1992).
[62] In: D.J.W. Meijer (ed.), Nat. Phen. (1992) note 42 on pp. 139–140.
[63] This toponym might be situated in the west according to M. Forlanini, Hethitica XIII (1996) 8; cf. II.d.

LV 14; KUB LVII 108 + LI 23; KUB LVIII 23; the texts belonging to CTH 510.

New material for this area has come from the Hittite site at Kuşaklı (probably Hittite Šareššа) near Sivas, just outside the bend of the Kızılırmak[64]. The cult inventories that have been found there attest to measures taken by Ḫattuša in the southeastern region, both by Tudḫaliiₐaš IV, to whose reign the texts probably are to be ascribed, and by his father Ḫattusiliš III[65].

This list of examples shows that the cult reorganization affected the south as well as the north. The texts under consideration suggest that large parts of the southern area, from southwest to southeast, are dealt with. The southwest probably is represented by the treatment of the Stormgod of Aššaratta[66]. On the other side, CTH 510 clearly has a southeastern flavor, with divinities such as Milkuš, the river Balikh, Putallimaš[67], Ištar of Nineveh and of Babylon, and the Stormgod of Aššur. The presence of the last three gods can be explained by the Hittite tendency to get foreign gods over to their side[68]; it is not to be excluded that there is a direct relation between the occurrence of the Stormgod of Aššur in this text and the hostilities between Ḫatti and Assyria. Kuşaklı, finally, is situated more centrally, but also southeast from Ḫattuša. One fragmentary passage in the texts from this site speaks about destruction[69], but the text is highly mutilated, and does not make clear what was destroyed, how, why and by whom. The attestation of an enemy in connection with a revolt in another text[70] is of as little help, because it remains unclear who this enemy was, what he had done to deserve mention in the text, and what kind of revolt is referred to here.

The texts belonging to CTH 510 are mainly concerned with the listing of nearly identical panthea of a group of towns; references to innovations in the cult are lacking. All the other texts listed above mention cultic measures that have already been carried through, with the exception of KUB XXXVIII 27, which refers to the manufacture of a cultic image and the building of a temple in the present-future tense[71], and KUB LVIII 15, which does not mention any cultic measures at all. None of the texts contains an explicit reference to Tudḫaliiₐaš IV.

II.c. The Centre

As the centre of the Hittite empire can be regarded the northern part of the Anatolian plateau within the bend of the river Kızılırmak (Hittite Maraššantiiₐa, Cl. Halys), with towns as the capital Ḫattuša of course, the cult centres Arinna and Katapa[72] near Ḫattuša,

[64] For the cult inventories from Kuşaklı see ch. 4.C.
[65] For the "father of His Majesty" see KuT 27 Obv. 11′ and probably also KuT 31 Rev. 6.
[66] KBo II 1 II 40–45.
[67] Also attested in Emar, cf. V. Haas, OLZ LXXXIII (1988) 289+9.
[68] Cf. Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 108. It may be noted in passing that KBo XXVI 167 mentions ^{URU}*Nenuₐa* in II 5′ and ^{D}*Aššur* in III 5.
[69] KuT 31 Rev. 21 *dannataḫḫir* "they have destroyed".
[70] KuT 27 Obv. 10′.
[71] Rev. 8′, 9′.
[72] M. Popko, in: Th. van den Hout - J. de Roos (eds.), Fs Houwink ten Cate (1995) 257–258 proposes a

and, more to the east, the cult centre Karaḫna[73], and the border province capital Maşat-Hüyük (=Tapiqqa/Šapinuu̯a[74]) with in its vicinity Šuppiluliia̯, Tapiqqa, Anziliia̯ (=T. Zile[75]) and the river Zuliia̯ (=T. Çekerek/Yeşilırmak[76]).

The town of Karaḫna is treated in a well preserved inventory: CTH 517. This text gives an extensive listing of the town's gods, temples and temple personnel. The river Maraššanta probably is dealt with in the fragment KBo XXVI 193. The town of Katapa is mentioned in KUB XLII 105 + LIV 45[77]; the cult of the divine "Queen of Katapa" is treated in KBo XIII 241 + KUB XLIV 4. KUB XXXVIII 7 describes cult statues in the Maşat region[78]. Tapiqqa and Anziliia̯ are mentioned in KBo XII 53 +[79].

The cult places of the Centre have of course been affected also by the revision of the large State Festivals; but this subject lies outside the scope of the present study.

II.d. The West

Little is known on the Hittite topography of the area between the regions of Mira and Šeḫa River land, that border on the Mediterranean[80], and the central part of the Hittite Empire on the northern Anatolian plateau. M. Forlanini has made a case for locating some toponyms mentioned in the cult inventories KBo II 1 (CTH 509.1), KBo II 16 (CTH 509.2) and KUB XVII 35 (CTH 525.2) precisely here, in the region between modern Eşkişehir and Afyon[81]. The following toponyms would be involved in this respect: Aššaratta, Ḫaršalašši, Ḫarruu̯aša, Guršamašši, Maliia̯šša, Maraš(a), Parenta, Šanantiia̯, Šarpaenta, Šaruu̯alašši, Šuranḫapa, Šuruu̯a, Da-x[-u̯]išta and U̯attaru̯a. If Forlanini is correct, this would enlarge the area affecting the cult reorganization by adding the western part of the Hittite Empire.

III. Conclusion

It is clear that the Cult Reorganization concerned large parts of the Hittite empire. Although it is certainly true that destruction after a period of war has led to the restoration of the cult in some northern towns, there must have been other reasons in the case of

location of Katapa north-northwest of Alaca Höyük, between Sungurlu and Çorum.

73 Tentatively located southwest of Ortaköy by M. Popko, in: Th. van den Hout - J. de Roos (eds.), Fs Houwink ten Cate (1995) 259.

74 For the identification Maşat=Tapiqqa cf. S. Alp, Fs Laroche (1979) 31–32 and HBM (1991) 42–43; this identification has been treated with circumspection by e.g. J. Yakar, MDOG CXII (1980) 90–91 and R. Gorny, JAOS CXVII (1997) 553, and for the tentative proposal Maşat=Šapinuu̯a see Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) note 17 on pp. 133–137. For Šapinuu̯a an identification with Ortaköy has been proposed by the epigrapher of the Ortaköy excavation, A. Süel (Belleten LIX/225 (1995) 271–283, and lecture at 3rd International Congress of Hittitology, Çorum 1996).

75 As shown by S. Alp, Fs Laroche (1979) 33.

76 For references see RGTC VI (1978) 560 and VI/2 (1992) 212.

77 II 6′, 8′.

78 Rev. 10′: ^{URU}*Ša-pí-*⌈*nu*⌉?-*u̯*[*a*?], 18′: ^{D}*Zu-li-i̯a-aš*. It is tempting to read ^{URU}⌈*Ta*⌉-⌈*pí*⌉!-⌈*iq*⌉!-*qa* in Rev. 20′ and to see in ^{D}*Supiluliia̯aš* (Rev. 12′) the name of a goddess of the town of Šuppiluliia̯.

79 Rev 37, resp. 43. For an edition of this text see A. Archi and H. Klengel, AoF VII (1980) 143–157.

80 See J.D. Hawkins, AnSt XLVIII (1998) 1–31.

81 M. Forlanini, Hethitica XIII (1996) 5–12.

other towns, especially in the centre, the south and the west. It is therefore more likely that the operation aimed at a general revision of the cult.

Chapter 6 B

THE ROLE OF THE CENTRAL GOVERNMENT

The involvement of the central authorities with the cult, which is the subject of this study, could only be possible thanks to a high degree of organization. The part played by the central government in the restoration procedure, and the terminology used in the inventories to indicate who was responsible for what, will be treated in this chapter.

The highest responsible in matters pertaining to Hittite religion was of course the king; references to measures instigated by him are abundant in the cult inventories, as has become clear in chapters 2–4, and will be elaborated upon in part I of this chapter.

Less important were the kings of the districts (LUGAL KUR ...), who are mentioned in some inventories. When cult inventories treat earlier stages of the restoration procedure, we find interesting indications of the role played by officials in the investigation of the state of the local cults. Directly responsible for the local cults were, apart from the district kings mentioned above, priests and members of various professional groups, or the "people of town So-and-so".

I. The king

The king is seen by the Hittites as human representative of divine power[82]. A short but interesting text states that royal power is bestowed to him by the Stormgod[83]. The ultimate responsibility for the Hittite cult and for the religious purity of the Hittite lands laid in his hands. In most of the great state festivals the king is the main actor, around whom many activities are centered.

Interest of the king for the state of the local cults is already attested in the Middle Hittite period. In the "Instruction for the commanders of the border garrisons" the commanders are ordered to check carefully the state of the temple, temple inventory and temple personnel and, with reference to the open air cult, of the *ḫuuašši*'s and of the offerings to spring and mountain deities. They are supposed to make sure that restorations or

[82] Whether the Hittite king was ever deified during his lifetime is still a subject under discussion. A. Goetze, Kleinasien[2] (1957) 89 briefly summarizes the opinion of most Hittitologists until his time of writing: there has never been more than an inclination to deification of the king, and "Dafür dass Könige schon bei Lebzeiten vergöttlicht worden wären, liegt keinerlei Anhalt vor.". But recently, in his inaugural lecture of 1993, Th.P.J. van den Hout has collected indications for the fact that Tudḫaliiaš IV saw himself as deified already while still alive (Th. van den Hout, BiOr LII (1995) 571).

[83] IBoT I 30 (CTH 821); cf. A. Goetze, Kleinasien[2] (1957) 88[+2] (here printing error "IBoT I 20"), and V. Haas, GHR (1994) 189–190 with up-to-date bibliographical references in note 40.

replacements are undertaken when necessary. They also have to make a list of the temple inventory and to send it to His Majesty[84].

In the thirteenth-century cult inventories references to measures of the king can often be found. Various formulas have been used in this respect. The most common of these is ^{D}UTU-*ŠI dāiš* "His Majesty has instituted (it)"[85]. This phrase is used concerning cultic offerings and personnel. Some examples may illustrate its usage:
–^{D}UTU-*ŠI*-⌈*kán*⌉ ^{DUG}*ḫar-ši ŠA* 3 BÁN ZÍZ *da-a-i*[*š* "His Majesty has institut[ed] a *ḫarši*(-vessel) containing (lit. "of") 3 *SŪTU* of spelt." (KBo XXVI 182 I 3)
–⌈3⌉ BÁN ZÍZ ^{D}U 3 BÁN ZÍZ ^{D}UTU 3 BÁN <ZÍZ> ^{D}LAMMA ^{DUG}*ḫar-ši* ^{D}UTU-*ŠI da-a-iš* "3 *SŪTU* of spelt for the Stormgod, 3 *SŪTU* of spelt for the Sungod, 3 *SŪTU* <of spelt> for LAMMA, a *ḫarši*(-vessel) - His Majesty has instituted (them)." (KUB LVI 40 III 16′)
–KUR ^{URU}*Ta-a-pí-ka-a-aš* ^{D}U DINGIR.MEŠ-*i̯a* ^{D}UTU-*Š*[*I ki-*]⌈*i*⌉ *da-a-iš* 4 É ŠÀ 50 NAM.RA 3 GUD⌉ ÉRIN.MEŠ ^{URU}*Iš-ḫu-pí-it-ta pé-eš-k*[*án-z*]*i* 20 UDU LÚ.MEŠ-*TIM* ^{URU}*Ḫa-ap-pa-l*[*a* "District of (the town of) Tapigga; Stormgod and the gods. His Majest[y] has instituted the [follow]ing things: 4 houses, wherein 50 deportees. Three oxen the troops of (the town of) Išḫupitta [will] give, 20 sheep the people of (the town of) Ḫappal[a ..."(KBo XII 53 + KUB XLVIII 105 Rev. 37–38[86])

We never find this formula with the verb in the present-future tense; all attestations have the past tense *dāiš*.

The verb *katta ḫamenk-* "to establish, impose" has a comparable meaning. "His Majesty" is the subject of this verb in KUB LV 14 Rev. 12′. After an enumeration of cultic offerings and of the people responsible for these offerings the text states: ^{D}UTU-*ŠI-at* GAM *ḫa-ma-ak-t*[*a* "His Majesty ha[s] established it.". The attestations for this formula mostly relate to offerings that certain groups of people have to bring.

Donations by the king are expressed by means of the verb *pai-* "to give". The object of the donations varies, as the following examples show:
–personnel: *INA* ^{URU}⌈*Za*⌉-⌈*pí*⌉-⌈*iš*⌉-*ḫu-u-na* ^{D}*An-zi-li* x [NA]M.RA KUR ^{URU}*Ar-za-u̯a* ^{D}UTU-*Š*[*I pa-a-i*] "In (the town of) Zapišḫuna, Anziliš. x [dep]ortees of the country of Arzau̯a; His Majest[y gives (them).]" (KBo XII 53 + KUB XLVIII 105 Rev. 41[87])
–statues and cultic offerings: 3 *ME* 24 ALAM KÙ.BABBAR KÙ.GI 1 *LI-IM* ⌈4⌉ ⌈UDU⌉-*ma* ^{D}UTU-*ŠI pa-a-i* "324 statues of silver (and) gold, (and) 1004 sheep His Majesty gives." (KUB LVII 108 + LI 23 II 16′)
–rhyton (?): [D]INGIR-*LIM-tar BI-IB-RU* GUD GIŠ ... ^{m}*Mur-ši*-DINGIR-*LIM-iš* LUGAL-*uš pé-eš-ta* "A divine representation (in the form of) a wooden ox "rhyton"[88] ... king Muršiliš has given." (KUB XXXVIII 3 I 2–5[89])

Sometimes one of the formulas treated above mentions a king by name. We have already seen that one of the examples with *pai-* was concerned with an earlier donation of Muršiliš II. Most of the formulas containing a king's name deal with Tudḫaliiaš IV; examples of these have been kept apart, to be treated together in this paragraph. Tudḫaliiaš's name is connected with *dai-* in KUB LIX 34 II 7′: [^{D}]⌈UTU⌉-*ŠI-aš-kán* ^{m}*Tu-ud-ḫa-li-i̯a-aš* EGIR-*an-da* ⌈*da*⌉[-*a-iš* "His Majesty Tudḫaliiaš instituted them (i.e. cultic offerings) again.". An ellipse of *iia-* is to be assumed in KUB VII 24 + LVIII 29[90] I 2: ^{D}UTU-*ŠI-an* ^{m}*Tu-ud-ḫa-li-i̯a-aš* ALAM LÚ AN.BAR "His Majesty Tudḫaliiaš <made> him (in the form of) an iron statue of a man."[91]. Responsibility for the restoration of no less than a town is claimed for Tudḫaliiaš in KUB XXXVIII 35[92] I 3: ^{D}UTU-*ŠI* [^{m}]⌈*Tu*⌉-*ud-ḫa-li-i̯a-aš* URU-*LUM* EGIR-*pa ú-e-da-aš* "His Majesty Tudḫaliiaš rebuilt the town (i.e. of Ḫalinzuua)." Unclear is the phrase ^{m}*Tu-ud-ḫa-li-i̯a-aš* LUGAL.GAL EGIR-*an-da* in KBo XII 57 Rev.? 2′ and 4′, because both times the verb is lost.

II. District kings

The role a district king could have in the Hittite cult organization is elucidated by the text KBo XII 53 + KUB XLVIII 105[93]. According to this text the king of the district of Tummana was responsible for cultic offerings in a great number of towns. The standard formula used is LUGAL KUR ^{URU}*Tummana pāi*: "the king of the district of Tummana gives (it/them).". A comparable attestatation can be found in the Kuşaklı texts, if the restoration of the sentence is correct: LUGAL KUR *Tu-man-na* S[UM?-*zi*? "the king of the district of Tumanna g[ives regularly(?)" (KuT 18 + 22:3′). In KUB XXV23 cultic donations given by the EN KUR-*TI* "lord of the district" are mentioned: *nu*-⌈*kán*⌉ [ ]x 1 GUD 8 UDU BAL-*an-ti* EN KUR-*TI pa-a-i* "they(!) offer 1 ox (and) 8 sheep; the lord of the district delivers (them)". The cult inventories contain no evidence of further-reaching powers of district kings where the cult is concerned.

[84] KUB XIII 2 + (CTH 261) II 26–III 8; cf. E. von Schuler, Dienstanw. (1957) 45–46 and G. McMahon, in: W. Hallo (ed.), The Context of Scripture I (1997) 223–224 and see ch. I.A.

[85] This formula is used in different ways:

1. It has the form ^{D}UTU-*ŠI dāiš*. a)^{D}UTU-*ŠI dāiš* follows its object and stands at the end of a paragraph. Examples: KBo II 7 Obv. 19, KBo II 13 Obv. 2, KUB XVII 35 II 8, KUB XXXVIII 23:13, KUB XXXVIII 26 Obv. 6′. b)The formula follows its object in the middle of a paragraph and precedes another enumeration of offerings. Examples: KBo II 1 I 16–22, I 45–II 3, IV 11–14.

2. The object is enclosed by ^{D}UTU-*ŠI-kan* ... *dāiš*. Examples: KBo XXVI 182 I 3, KUB LV 14 Rev. 9–10.

3. The phrase ^{D}UTU-*ŠI*(-*kan*) *kī dāiš* precedes the enumeration of offerings. Examples: KBo XII 52 + KUB XLVIII 105 Obv. 6′, 9′, 10′, 16′, 19′ (without -*kan*); KUB LVII 108 +? LI 23 II 4′, 7′, 18′, III 12, 15 (with -*kan*). From a linguistic point of view it is interesting that the particle -*kan* behaves irregularly in this formula. An investigation of this phenomenon, however, would exceed the limits of the present study. The verb *dai-* is also attested in the palace inventories; here, however, it always has the literal meaning "to put (i.e. into a container)".

[86] Cf. A. Archi and H. Klengel, AoF VII (1980) 146, 150.

[87] Cf. A. Archi and H. Klengel, AoF VII (1980) 146, 150.

[88] For objections against the literal translation "rhyton" for this passage see H.Otten ap. K. Tuchelt, Tiergefässe (1962) 5032, H.G. Güterbock, Fs Bittel (1983) 213, CHD P (1994) 86[b].

[89] Cf. C.-G. von Brandenstein, Bildbeschr. (1943) 16–17. Note the explicit reference to Muršiliš II and the past tense *pešta*.

[90] See ch. 2.C.

[91] Cf. C. Carter, Cult-Inventories (1962) 116, 119.

[92] See ch. 2.C.

[93] Edited by A. Archi and H. Klengel, AoF (1980) 143–157.

III. The lower echelons

For the support of the local cults many people below the level of king and district kings were responsible. The inventories mention various persons in this connection: priests of course, but also members of professional groups and inhabitants of a town.

a) Priests

The priests (^{LÚ}SANGA) appear in the inventories as involved in several aspects of the local cults. One of their tasks was to supervise cult objects. In texts belonging to CTH 511[94] names of priests are mentioned who are responsible for *ḫuṵaši*'s and divine statues. Cult statues were sometimes even kept in the house of a priest. Thus, in KUB XXXVIII 6 and 10 (both belonging to CTH 510) we sometimes find the remark that an object is ŠÀ É ^{LÚ}SANGA "in the house of the priest"[95]. In KUB XXXVIII 37[96] priests are interrogated about cult objects for which they are responsible. The answer of one of them, Ḫutarliš, is: *A-NA A-BU-Ḫ[A?-ṵ]a?* ^{D}UTU ^{URU}PÚ-*na* AŠ.ME KÙ.GI ^{D}*Me-ez-zu-la-aš-š[a]* AŠ.ME KÙ.BABBAR *e-še-er nu-ṵa-ra-aš-za I-NA* É.DI[NGI]R-*LIM ši-ip-pa-an-za-ki-it ki-nu-un-ma-ṵa-za ú-uk I-NA* É-*ḪA* BAL-*ki-mi* "M[y(?)] father had the Sungoddess of (the town of) Arinna (in the form of) a sun disk of gold a[nd] Mezzulaš (in the form of) a sun disk of silver, and he used to make sacrifices (for them) in the te[mpl]e. Now, however, I use to make sacrifices in my house." (KUB XXXVIII 37 III? 8′-12′).

Priests were also responsible for cultic offerings. In a list of donations for the "sickle festival" (EZEN$_4$ ^{URUDU}ŠU.KIN) for the Deity of the Night of the town of Parnašša the following item occurs: 5 NINDA.GUR$_4$.RA 1 ^{DUG}*ḫu-u[p?-pár?* x] ^{LÚ}⌈SANGA⌉ TA É-*ŠÚ*! *pé-eš-ki-iz-zi* "5 thick breads (and) 1 *ḫu[ppar]*(-vessel) of [...] the priest gives every time on the cost of his house." (KBo II 8 III 5′-6′). A text concerning the cult of Nerik contains the same expression: [ŠU.NÍG]IN 12 *PA tar-*⌈*ša*⌉*-an* ⌈*ma*⌉*-al-la-an A-NA* 12 EZEN$_4$.ITI.KAM [*Ù A-NA*] ⌈2⌉? E[ZE]N$_4$?.[ME]Š? ^{LÚ}SANGA *IŠ-TU É-ŠÚ ki-nu-un* SUM-*zi* "[Su]m: 12 *PARĪSU* of roasted (and) milled (grain) for 12 monthly festivals [and for] the 2(?) festivals(?); the priest delivers (them) now regularly on the cost of his house." (KUB XLII 100 III 20′-21′; cf. IV 27′-29′)[97]; *A-NA* ^{D}U AN-*E* 12 EZEN$_4$.ITI.KAM 1 EZEN$_4$.Ú.B[AR$_8$ 1 EZEN$_4$ *zé-e-ni*] *ki-nu-un* ^{LÚ}SANGA *IŠ-TU É-ŠÚ e-eš-ša-*⌈*i*⌉ "For the Stormgod of Heaven 12 monthly festivals, 1 sp[ring] festival[, 1 autumn festival] the priest now regularly celebrates on the cost of his house." (KUB XLII 100 III 13′-14′); ("And when they bring the tribute from (the town of) x-ta") 1 DUG KAŠ 1 BÁN ZÌ.DA ^{LÚ}⌈SANGA⌉ ^{D}U AN-*E pa-a-i* "the priest of the Stormgod of Heaven delivers 1 vessel of beer (and) 1 *SŪTU* of flour." (KUB XLII 100 III 19′). Besides this normal priest (^{LÚ}SANGA) other religious functionaries were involved with

[94] Such as KUB XII 2 I and KUB XXXVIII 16.
[95] E.g. KUB XXXVIII 6 IV 8′, XXXVIII 10 III 10′.
[96] CTH 295.7; cf. R. Werner, StBoT 4 (1967) 56–57.
[97] Comparable are some broken passages: ^{LÚ}SANGA TA É-⌈*ŠU*⌉?[(KBo XXVI 188 I 2′), ^{LÚ}SANGA *IŠ-TU*[(KBo XXVI 214:6′) and ^{LÚ}SANGA *IŠ-TU* ⌈É⌉[(KBo XXVI 227 II 5′); from KUB XLII 100: ^{LÚ}SANGA ⌈TA⌉[(I 7′).

cultic offerings. The anointed priest (^{LÚ}GUDU$_{12}$) occurs in connection with the cult of the Stormgod of Zaḫaluqqa in Nerik: ŠU.NÍGIN 1 U[DU 4 *PA* 5 BÁN] *tar-ša-an ma-al-la-an ŠA* É ^{LÚ}GUDU$_{12}$ "Sum: 1 she[ep, 4 *PARĪSU* (and) 5 *SŪTU*] of roasted (and) milled (grain) of the house of the anointed priest" (KUB XLII 100 I 12′-13′). A third important member of the cult personnel, the *šiṵanzanna*-priestess, is mentioned together with *ḫazziṵi*-women as former donor for the cult of the Deity of the Night of Parnašša in KBo II 8 I 19[98]. Other religious titles occurring in the cult inventories are the LÚ ^{D}U "man of the Stormgod"[99] and possibly the LÚ DINGIR-*LIM* "man of the god"[100], both in connection with cult deliveries.

b) Members of professional groups and institutions

Members of professional groups and institutions are often mentioned as donators, and a wide range of them are present in the cult inventories. Some examples may illustrate this.

The text KUB XXXVIII 19 + IBoT II 102[101] offers some instances of professional groups which are responsible for cultic offerings. Line 5′ of the Obverse mentions saltmakers: ŠU.NIGIN 30 UDU $^{LÚ.MEŠ}$*E-PIŠ* MUN *p[é-eš-kán-zi* "Total: 30 sheep; the saltmakers g[ive (them) every time.". The "holders of (the) bronze (dish)" are also mentioned in this text: 30 DUG! GEŠTIN $^{LÚ.MEŠ}$ZABAR.DAB *pé[-eš-kán-zi* "30 vessels of wine the holders of bronze g[ive every time." (Obv 7′)[102].

The cook and the table-man were suppliers of soup for a festival which probably took place in the town of Šaḫpina (KUB XLII 91 II 3). In a list of temple possessions a "house of the cook" has delivered one ox and eight sheep (HT 4:6′, 7′).

The LÚ.MEŠ ^{GIŠ}TUKUL GÍD.DA "men of the Long Weapon"[103] had to donate for festivals in various towns according to KBo XIII 231[104]. It is possible that this cultic donations served as payment for the land that was used by the LÚ.MEŠ ^{GIŠ}TUKUL GÍD.DA. Maybe KUB LV 14 (CTH 530) Rev. 8′ also contains a reference to a cultic donation as payment to the use of land.The text is in a bad state, but seems to read A.ŠÀ *ḪU[-U]Ṣ-ṢÍ? ku-iš* x-x-*zi a-pu-u-uš pé-eš-ki-zi* "he who ...-s the re[e]d fields(?) will deliver those regularly". It is conceivable that the deliveries referred to are a compensation

[98] See for the *šiṵanzanna*-priestess also KBo XIII 252 II 8–9, where the preserved text contains no information on the town or deity concerned.
[99] KUB XXV 23 L.e. 2–3.
[100] KBo XIII 231 Obv.? 3′; [LÚ?.ME]Š? has been restored here.
[101] CTH 521.4.
[102] Cf. Obv. 22′ of the same text; KUB XII 4 I 10′; KUB XLII 87 IV 13′, 16′; KUB XLVI 30:19′. Except for KUB XLII 87 IV 16′, where the gifts are unclear because they are dealt with in a broken line, all of these occurrences mention the $^{LÚ(MEŠ)}$ZABAR.DAB in connection with wine deliveries. Therefore the translation "wine-supplier" or "supplier of wine", chosen for this Sumerogram by I. Singer in his edition of the KI.LAM Festival, StBoT 27 (1983) 104, 154, 157 and StBoT 28 (1984) 221, seems highly appropriate. A ^{LÚ}ZABAR.DAB is mentioned by name in KBo XII 53 + KUB XLVIII 105 I 3′:]⌈TA⌉ É ^{D}UTU-*aš* ^{m}KAR[AŠ-*muṵaš*? ^{LÚ}Z]ABAR.DAB SU[M??-.
[103] On this title see R. Beal, AoF XV (1988) 292–296, 302–303.
[104] Obv.? 5′, 9′, 14′, Rev.? 11′.

for the right to dispose of the produce of the fields.

The LÚ*ḫamena*-"chamberlain(?)" is donator in a fragmentary passage: ⌈LÚ⌉*ḫa-me-na-aš IŠ-TU* É-⌈*ŠU*⌉["the chamberlain [...] on the cost of his house" (KUB XLII 86:7′). Also fragmentary is the attestation for cult deliveries of the doorkeeper: LÚNI.DUḪ *pé-eš-ki-zi* "([']) the doorkeeper will deliver regularly" (KUB LI 33 I 8′).

LÚ.MEŠ É.GAL "men of the palace" occur in some inventories in connection with cultic offerings. According to KUB XXXVIII 12[105] II 9–11, for example, the "men of the palace of (the town of) Karaḫna" are under the obligation to deliver sheep, grain and spelt for the Thunder Festival and the Fenugreek Festival[106]. The importance of the É.GAL's as administrative centres across the empire explains the role of the LÚ.MEŠ É.GAL in the distribution of cultic offerings. Here taxes were collected and then redistributed[107]. Important centres were e.g. the palace of Šulupašši and the palace of Kašaia. Men of the palace of Šulupašši are responsible for the regular donation of offerings in KBo XIII 234 + KUB LI 69[108] Obv. 4–5. The palace of Šulupašši is also attested in Kuşaklı[109]. The palace of Kašaia appears in the cult inventory KUB LVIII 7[110] II 19′, probably in connection with a donation[111]. KUB LI 33[112] I 14′ mentions the palace of Gazzimara; the context is badly preserved, but seems to suggest that this palace had to supply things for the spring festival for the divine mountain Paḫašunuuaš. The importance of the palace of Šulupašši, the palace of Kašaia and the palace of Gazzimara as administrative centers is underlined by the fact that all three palaces also occur in the palace inventories[113].

c) Inhabitants of a Town

More than once it is simply the people of a certain town who are referred to as responsible for cultic donations. If deliveries for a festival in a given town had to be supplied by the inhabitants of this town themselves, the inventory could say simply "the inhabitants of the town deliver"[114] or "the town delivers"[115]. But more often the toponym is added. According to KUB XXXVIII 2[116] II 21′-22′ the people of Kammama are in charge of the festivals of autumn and spring for *ZABABA*: 2 EZEN$_4$-*ŠU zé-e-ni ḫa-me-eš-ḫi* LÚ.MEŠ URU*Kam-ma-ma e-eš-ša-an-zi* "2 festivals of his, in autumn (and) in spring, the people of (the town of) Kammama regularly celebrate." Also according to KUB XXXVIII 2, the same obligation rests upon the people of Bada with respect to autumn and spring

105 CTH 517.A.
106 Other deliveries are made by the [L]Ú.MEŠ É.GAL m*Kán-tu-zi*-DINGIR-*LÍ* (KUB XXXVIII 12 IV 8′), the LÚ.MEŠ É.GAL URU*Šu-uk-zi-ia* (KUB XXXVIII 19 + IBoT II 102 Obv. 21′), and the LÚ.MEŠ É.GAL URU*Ḫat-ti* (KUB XXXVIII 19 + IBoT II 102 Obv. 21′).
107 Cf. J. Siegelová, Verw. (1986) 558–559.
108 CTH 530.
109 See ch. 4.C.
110 CTH 525.
111 On this point the text is mutilated.
112 CTH 530.
113 Cf. J. Siegelová, Verw. (1986) 243 (Šulupašši), 259–260 (Kašaia), 199 (Gazzimara).
114 E.g. KBo II 8 (CTH 519) III 7′.
115 E.g. KUB LVII 108 +? (CTH 530) III 15.
116 CTH 521.1.

festival for the Sungod of Heaven[117] and for the divine mountain Išdaḫarunuua[118], and upon the people of Dala with respect to autumn and spring festival for the holy peak of Temmuua[119]. Relatively modest were the obligations for the inhabitants of Urešta and the people of Deaf Man's Tell: one sheep[120] and one black sheep[121] respectively. The people of Karaḫna have to pay yearly for the 26 gods of their town: MU-*aš-ma-aš me-ia-na-aš* 4 GUD.ḪI.A 39 UDU.ḪI.A 24 *PA* ZÌ.DA 25 DUG.KA.GAG LÚ.MEŠ URU⌈*Ka*⌉[-*ra-aḫ-na*] *pé-eš-kán-zi* "In the course of each year the people of (the town of) K[araḫna] give them 4 oxen, 39 sheep, 24 *PARĪSU* of flour (and) 25 vessels of KA.GAG-beer."[122].

In a few cases an individual person or an institution connected with an individual had the obligation to suport the cult. In KuSa I/1 5 (KuT 27) Rev. 12′ twelve oxen are given by a person with the unclear name of SUM-IR-PA. In KUB LI 33 and KUB LVII 102[123] the "house of Iiaššur" (É m*Iiaššur*) is mentioned as a former donator of sheep[124], cereals[125] and beverages[126]. A broken passage of KBo XXXIX 48 mentions [serva]nts of a Ḫa-x[- -]uaš as responsible for the celebration of a festival[127]. In all these cases we have to suppose that the person mentioned belonged to the elite of Hittite society, but unfortunately additional prosopographical data on these three men are lacking.

After this examination of the persons who occur in the cult inventories as responsible for the cult, and of the terminology used in this connection, it is time to look at the procedure by means of which the restoration of a town's cult was undertaken. This will be done in the first part of the next chapter.

117 III 7–8.
118 III 20.
119 III 23–24.
120 KUB XXV 23 (CTH 525.3) I 42′ (spring festival for the Stormgod of the Meadow of Urešta).
121 KUB XXV 23 (CTH 525.3) L.e. 3 (spring festival for the Stormgod of the Rain).
122 KUB XXXVIII 12 (CTH 517.A) III 25′-27′.
123 Both CTH 530.
124 KUB LI 33 I 11′ (name of Iiaššur fully broken away).
125 KUB LI 33 I 15′; KUB LVII 102 IV 10′.
126 KUB LVII 102 IV 16′.
127 KBo XXXIX 48 V 12′-13′.

Chapter 7 A

THE STAGES OF THE PROCEDURE

At the beginning of the cult reorganization of a town a thorough investigation of its cult was carried out. This investigation took place at both levels involved in the cult: the divine and the human level.[1]

To find out the opinion of the gods, resp. the reasons for the gods' anger, the Hittites had developed an elaborate system of oracle techniques. Among the numerous subjects treated in the corpus of Hittite oracle texts[2] the cult, both in its ritual and in its material aspects, is well represented. CTH 568[3], for example, is an extensive questionnaire on how some important state festivals are to be celebrated. Other oracle texts, such as KUB V 7[4] and AT 454[5] are concerned with a god's anger, which is the result of the careless way in which his temple is taken care of by its personnel. Unfortunately, it is as yet impossible to establish a direct connection between one of the oracle texts concerning the cult on the one hand and the corpus of cult inventories on the other[6]. Within the group of cult inventories one also searches in vain for references to oracles, with three exceptions: in an inventory of the cult of Nerik, KUB XLII 100[7] the fragmentary second column ends with the oracle term NU.SIG$_5$ "unfavorable"[8], while for the preceding part of the line a reading *z]i-la-a[š]* "[or]acle answ[er]" has been proposed by del Monte[9]. It thus seems likely that this fragmentary section of the text refers to an oracle pertaining to aspects of the cult of Nerik and being part of an investigation into the state of this town's cult. The second example is VBoT 83[10]; this fragment contains decriptions of statues, enumerations of temple personnel and of offerings in connection with festivals, with at the end of each paragraph an oracle answer[11]. Although the text is only preserved partly and can not be classified with certainty, its contents show a clear connection to cult inventories and suggest that its function is comparable with that of the second column

[1] On this subject see Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 103–105.
[2] A. Ünal, THeth 6 (1978) 14–21 gives an impression of the number and variety of these subjects.
[3] On this text see R. Lebrun, Hethitica XII (1994) 41–77 (edition) and M. Nakamura, AoF XXII (1995) 317–322 (text constitution), both with previous literature.
[4] CTH 574.1, see the translation by A. Goetze, ANET3 (1969) 497–498.
[5] CTH 577.I, edited by O.R. Gurney, in: D.J. Wiseman, The Alalakh Tablets (1953) 116–118.
[6] For an indirect connection between representatives of the two genres see the beautiful article of F. Imparati on the cult of Piṛuaš: Or LIX (1992) 166–187.
[7] Ch. 2.C.1) and G. del Monte, OA XVII (1978) 181–188.
[8] KUB XLII 100 II 23′.
[9] OA XVII (1978) 183.
[10] CTH 521.5.
[11] These are preserved in two places: *zi-la-aš* SIG$_5$ "oracle answer: favorable" in Rev. 6′, and *zi-*⌈*la*⌉*-a[š* in Rev. 13′.

of KUB XLII 100, i.e. the report of an oracle inquiry as part of a cult inventory[12]. A further possible example is the fragment KUB XLIX 82, which has an enumeration of offerings and a festival description in column II? and KIN oracle results in column III?[13]. The probable reference to an oracle in the certain cult inventory KUB XLII 100 and the certain references to an oracle in the probable cult inventories VBoT 83 and KUB XLIX 82 would confirm the picture suggested by the oracles mentioned above and by the reference to oracles in the introduction of the prayer of Tudḫaliiaš IV to the Sungoddess of Arinna[14]: that of oracles standing at the outset of a cult reorganization[15].

But the investigations took place at a more down-to-earth level too. Members of the temple personnel were asked to make statements on the state of the cult objects, the temple's personal resources and the way in which the cultic obligations were observed. Some of the records resulting from these interrogations have survived. KUB XXXVIII 37[16] contains statements of four priests[17] concerning the whereabouts of some valuable cult objects in a town the name of which is lost[18]. The Nerik inventory KUB XLII 100 contains comparable pasages[19], of which three are sufficiently readable. One[20] is a declaration of Lupakkiš, priest of the Stormgod of Heaven in Nerik, about the location of some cult utensils. The second one[21] quotes the statement of the Stormgod of Heaven's men of the temple about the place in the temple where the cult object of the god is standing. In the last one[22] the men of the temple of Telipinuš tell about the form of the cult object of Telipinuš. From these passages it follows that the cult renovation in Nerik was preceded by an interrogation of the responsible temple personnel. Since only

[12] Opinions on the classification of VBoT 83 differ. Whereas E. Laroche in his CTH (1971) treated it as a cult inventory, C. Carter, Diss. (1962) 18 and Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 143[51] have taken it to be an oracle, not a cult inventory fragment. In the light of the certain NU.SIG$_5$ and the probable *z]ila[š]* in KUB XLII 100, however, Laroches assignment of VBoT 83 to the genre "cult inventory" is followed here. The main point is that, independent of the question of the classification of VBoT 83, its importance as a textual witness of an investigation of the cult is clear.

[13] For the spring Kuuannaniia mentioned in II? 5′ cf. VS XXVIII 111 (text 12) and KUB LVII 97 (text 13).

[14] KBo XII 58 + KBo XIII 162 Obv. 3; cf. ch. 2.B and Ph.H.J. Houwink ten Cate, Fs Güterbock[2] (1986) 110.

[15] A possible fourth example of a cult inventory that refers to an oracle inquiry is KUB XLII 91, with SIxSÁ[in I 25′′′, and *za(n)kilatar* in III 8′. The fragment KBo VIII 56 (cf. H. Berman, JCS XXXIV (1982) 94–95 = Hethitica V (1983) 4–5), which contains a festival description in lines 1′–8′, an oracle question in 9′–10′ and a KIN oracle result in 11′–12′, could be a cult inventory with an oracle question, as H. Güterbock ap. Berman (see above) proposes, but could as well be an oracle text pertaining to the cult.

[16] CTH 295.7, edited by R. Werner, StBoT 4 (1967) 56–57. Due to its fragmentary state, the character of this text is not clear. It is rather unlikely that it is a court record, as suggested by E. Laroche, who in his CTH classified this text under "Procès", and by R. Werner, who included it in his StBoT 4, a study on "Gerichtsprotokolle". On the other hand, it is impossible to say whether the composition as a whole only consisted of declarations, or if these declarations were part of a cult inventory. The last possibility certainly is not to be excluded; probably L. Jakob-Rost thought of it when including this text in her KUB XXXVIII volume.

[17] In fact only two of them are explicitly called "priest", but it is likely that the other two were of the same profession.

[18] It can be inferred that this was a town where the cult of the Sungoddess of Arinna played a major role, as four out of six references to a deity in this text are to this goddess (III? 6′, 9′, 13′, 16′), one to her daughter Mezzulaš (III? 9′) and one to her husband, the Stormgod of Arinna (III? 17′).

[19] II 3′–5′(fragmentary), 9′–12′ (fragm.), 14′–16′(?, fragm.), III 30′–35′, 36′–38′, IV 12′–19′.

[20] III 30′–35′.

[21] III 36′–38′.

[22] IV 12′–19′.

recently the same can be said of still another town. Among the texts found in 1994 in Kuşaklı, the Hittite toponym of which in all probability was Šarešša[23], are a number of cult inventories[24], and one of them, KuT 31, contains passages resembling those of KUB XLII 100 treated above. These are fragmentary and difficult to read, but some information can nevertheless be culled from them. The name and profession of one of the persons making a statement can be read: those of the priest Dudduš[25]. Presumably he speaks about the place where the cult object of the Stormgod of Šarešša was and is being kept and about celebrations of festivals. Cult objects and temple personnel are the themes of the following statement[26], made by a person whose name is lost. Similar statements of temple personnel can be found in oracles concerning the cult[27]. Maybe this allows us to assume that within the investigation procedure the interrogation of temple personnel preceded the consultation of the divine world by means of oracle techniques.

Another source of information for the Hittite clerks was the written documentation on a town's cult. KUB XLII 100 is instructive on this point too. It mentions not only clay tablets[28] but also wooden tablets[29]. The use of this documentation on wood is also referred to in other cult inventories[30]. One gets the impression that these written documents were adduced mainly to get information about the festivals that were celebrated in the town under consideration and about the sacrifices that were to be made at these occasions. This is in line with the fact that colophons of festival texts often state that the text on the clay tablet has been laid down *ANA* GIŠ.ḪUR=*kan ḫandan* "in accordance with the wooden tablet"[31]. Obviously wooden tablets constituted a valuable source of information for the Hittites in religious matters, a source which unfortunately is totally lost now. The prayer of Muuattalliš II to the Stormgod of Kummanni offers a nice example for the side-by-side use of oral and written documentation in the cultic sphere. Being an apologetic text, it does not mention the clerks, but describes the king as doing personally the research on the cult, studying tablets and interrogating people: "What population there is now and was [(contemporary) wi]th my father (and) [my] grand[father, those I will consult], and whatever I, my majesty, now find from hieroglyphic records, this I shall carry out, and [what] I have [not] brought into correspondence with the [u]sages o[f the Gods], you, O Storm-god, my lord, know [i]t. And whenever I shall consult a venerable old man, [as] they remember [one (certain)] rite, and tell it, I shall also carry

[23] See G. Wilhelm, MDOG CXXVII (1995) 37–41.

[24] Cf. J. Hazenbos, MDOG CXXVIII (1996) 95–104, G. Wilhelm, KuSa I/1 (1997) 19–25, 31 and ch. 4.C of this book.

[25] KuT 31 Rev. 9, statement in Rev. 9–14.

[26] KuT 31 Rev. 15–23.

[27] E.g. KUB V 7 (statements of men of the temple concerning cult objects, temples and observance of the appropriate celebration of festivals in the town of Kizmara) and AT 454 (statements of men of the temple concerning the state of temple furniture and cult objects in Alalaḫ).

[28] E.g. II 6′, III 26′.

[29] E.g. I 19′(*gul-za-tar*.ḪI.A), IV 10′(GIŠ*gur-ta-za*). On wooden tablets in general see D. Symington, AnSt XLI (1991) 111–123. For a discussion of the Old Assyrian evidence see K.R. Veenhof, Fs Houwink ten Cate (1995) 311–332.

[30] Some examples: KUB XXXVIII 1 III 2 GIŠ.ḪUR *ḫa-ti*[-*ui*$_5$?-*ta*? (in the preceding line III 1 perhaps *INA* É.DUB[.BA?, É *tup*[-*pa-aš* also possible), KUB XXXVIII 19 + IBoT II 102 Rev. 4′ GIŠ.ḪUR *gur-da*[-*za*; KUB XXXVIII 12 II 7 GIŠ.ḪUR *pí-tar-ḫa-i-da*.

[31] E.g. KUB X 1 (CTH 627.3.A) VI 5′–6′.

it out."[32]

For the stocktaking of the possessions of the temple the Hittites used *kappuuai-* as *terminus technicus*. This verb is used in the Karaḫna inventory KUB XXXVIII 12 with reference to silver and gold[33] and with reference to temple personnel[34], and in the Nerik inventory KUB XLII 100, here with reference to silver and gold only[35]. KUB XXXVIII 14 probably is a text belonging to this stage of the procedure. The text[36] treats the state of the cult of the god Ḫanaggaš, but does not propose changes when things are not as they should be: a statue that is broken[37] or a temple that is dilapidated[38].

The results of the investigations were submitted to the palace in Ḫattuša and decisions pertaining to changes were taken there. Some cult inventories use the present-future tense with reference to the changes that were carried out. It is therefore assumed here that they are to be considered as "live reports" of these changes[39], as interim reports commenting on what still is to be done[40]. KUB XXXVIII 26 and 27[41] are an example of this, both displaying verbs in the present-future tense[42] where changes (the making of a statue, the building of a temple) are described. KUB XXXVIII 26 at the same time uses the past tense in the expression ^{D}UTU-*ŠI dāiš* "His Majesty has instituted (it)"[43] . This shows that the central authorities in Ḫattuša had been informed in the meantime about the state of the town's cult, and that decisions about changes had been taken there. KUB LVII[44] is comparable: the text has verbs in the present-future tense[45] and presumably also the formula [^{D}UTU-*ŠI dāi*]*š*?[46]. The corresponding text VS XXVIII 111[47] might belong to a later stage of the procedure, but this is uncertain, as the only relevant verbs in this text occur in the formulae ^{D}UTU-*ŠI dāiš* and ^{D}UTU-*ŠI* SIxSÁ-*it* "His Majesty

[32] KBo XI 1 (CTH 382) Obv. 21–24, see Ph.H.J. Houwink ten Cate - F. Josephson, RHA XXV (1967) 106–107, 115–116 (this translation has been taken over here).
[33] I 1, 12.
[34] I 3, II 15 *kappuuanteš*, said of $^{LÚ.MEŠ}$NAM.RA; II 4 uses the deverbal noun *kappueššar* in connection with $^{LÚ.MEŠ}$*ḫilammateš*.
[35] III 8′, 27′; the object of *kappuuauen* in III 30′ is unclear.
[36] Partly edited by L. Rost, MIO VIII (1961) 201–203.
[37] Obv. 3.
[38] Obv. 4.
[39] For the importance of the use of verbal tenses in the cult inventories see the remarks of Ph.H.J. Houwink ten Cate, in : D.J.W. Meijer (ed.), Nat. Phen. (1992) 105.
[40] This is made clear by a comparison of KBo II 13 (CTH 505.2) Obv. 21–24 and KBo II 7 (CTH 505.1) Rev. 24′–27′. These two passages treat the cult of the town of Mammananta in a parallel way (see already H.G.Güterbock, Belleten VII/26 (1943) 30321–22), but with a different perspective (see Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 105^{+50}): KBo II 13 decribes an earlier stage and uses the present-future tense for denoting things which are still to be done, whereas the past tense of KBo II 7 refers to a later stage, during which the necessary adjustments pertaining to the same deities of Mammananta already have been carried out.
[41] Partly treated by L. Jakob-Rost, MIO IX (1963) 182–186, resp. 186–188. H.G. Güterbock, Oriens XXI/XXII (1968/69 [1971]) 383 has suggested that these two text numbers belonged to the same tablet.
[42] KUB XXXVIII 26 Obv. 14′, 21′, 24′; KUB XXXVIII 27 Obv. 12′, Rev. 8′, 9′.
[43] Obv. 6′, 15′(only ^{D}UTU-*ŠI*, probably due to lack of space), 33′, Rev. 8′, 9′.
[44] Text 13.
[45] DÙ-*anzi* in I 3 and I 4.
[46] I 6.
[47] Text 12.

has determined"[48]. In KUB LVII 108 +? KUB LI 23[49] the formula ^{D}UTU-*ŠI dāiš* also occurs[50], as does the present-future tense *uedanzi*[51]. Moreover, in this text it is two times clearly stated that more information from the central authorities is needed[52]. This inventory therefore was no more than a provisional report, describing work in progress. Another example of an early interim report is KUB XXXVIII 32[53], which uses present-future tense forms to indicate changes[54] as well as the past tense *katta ḫamankatta* "he has established"[55], presumably with reference to a decision of the Hittite king[56]. Possibly KBo XXVI 224[57] also belongs to this stage. The text has the formula ^{D}UTU-*ŠI dāiš*[58] and two verbs in the present-future tense[59]. However, as it is only a little fragment, it is impossible to pin it down with certainty.

Other cult inventories treat the cult renovation of a given town as unfinished on the one hand, at the same time referring to changes in the past tense on the other hand. These texts are therefore to be considered as interim reports of a later stage. In KUB XXXVIII 12[60], a large and well-preserved cult inventory concerning the various gods of Karaḫna[61], most renovations are described as finished[62], but an important work still has to be accomplished: the building of 7 temples[63]. Likewise, in KUB XXXVIII 1[64] the renovation of the cult in a group of towns treated together seems to be completed but for a divine representation in the town of Ụiianauanta[65]. According to KUB VII 4 + KUB LVIII 29[66] the manufacture of the divine representation of mountain Malimaliia had already taken place, but this statue had not been brought into the temple yet, and neither had the *ḫuuaši*-stone been brought to a *paššu-*[67].

If a cult inventory only describes renovations that have taken place, without drawing attention to operations that still have to be completed, it may be assumed that it is a final

[48] For the connection between these two texts see also the introduction to text 13.
[49] See ch. 3.B..
[50] II 4′, 7′, 18′, III 12, 15, 16, 18, 20, 22–23.
[51] III 25.
[52] *INA* É.GAL-*LIM=at=kan punuššuuanzi* EGIR-*pa* GAR-*ri* "it (still) stands out to inquire about it at the palace". (II 10′, 15′), cf. Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 143[51].
[53] Partly treated by L. Jakob-Rost, MIO IX (1963) 193–195.
[54] Obv. 2, 3, 4, Rev. 20′, 21′.
[55] Obv. 7.
[56] The part containing the subject of the verb is lost.
[57] See ch. 3.B.
[58] Line 5′.
[59] DÙ-*an-zi* in line 6′, DÙ-*an*-[*zi* in 7′.
[60] CTH 517; with duplicate KUB XXXVIII 15. For an edition of this text see M. Darga, Karaḫna şehri kült envanteri (İstanbul 1973).
[61] Contra G. McMahon, AS 25 (1991) 37.
[62] Use of the past tense in II 6, 7, 13, 15, III 12′; use of the participle in I 2, 4, 18; *kinun* in I 5 (*annalla-* in I 4), 8, II 13, 17 (*annalla-* in II 16).
[63] III 13′, with present-future tense *ueteškanzi*.
[64] CTH 501. Treated by C.-G. von Brandenstein, Bildbeschr. (1943) Text 2 and L. Rost, MIO VIII (1961) 178–182.
[65] That is, if the probable restoration of the last word on the Edge to *na-*⌜*a*⌝[*ui*$_5$ is correct, e.g. DINGIR-*LIM-tar-ma na-*⌜*a*⌝-[*ui*$_5$ DÙ-*an*] "The divine representation however (has) no[t yet been made]."
[66] CTH 506; treated in ch. 2.C.2).
[67] I 1–4; for *paššu-* as a kind of elevation or raised structure see CHD P (1995) 211a-212a.

report, which describes the changes that have been carried through and gives account of them. Possibly KUB XXXVIII 3[68] is such a text. Main theme of this composition are the divine representations of gods in a group of towns; to a lesser degree attention is paid to temples and temple personnel. The text contains verbs in the past tense[69], a participle[70], and the words *kinuna karū*[71]. If it is a final report, it should be considered as a rough version of it: the drawing of two male heads between the lines II 5 and 6[72] is not the sort of thing one would expect in an official version, which is to be sent to the authorities in Ḫattuša. KUB XLII 100[73] could be a final report too[74]. In contrast with KUB XXXVIII 3 this text treats deities of only one town, viz. Nerik, with respect to various elements of their cult: festivals and cultic offerings, temple possessions, temple personnel. The text also treats the preceding investigation procedure, thus accounting for the contemporary situation indicated by *kinun*[75].

To conclude, the stages of the renovation procedure are summed up in short:
- The state of a town's cult was investigated by means of interrogation of the temple personnel, oracles, consultation of documents, and stocktaking of the temple possessions.
- The central authorities took decisions on the changes which were to be carried through.
- The renovations were executed. In this period the authorities were consulted in case of uncertainties. Interim reports were written.
- After the conclusion of the renovations a final report was written.

[68] CTH 502; treatments by C.-G. von Brandenstein, Bildbeschr. (1943) Text 3 and L. Rost, MIO VIII (1961) 182–185.
[69] I 7, 8, III 4′, 7′, 16′, 18′.
[70] II 16.
[71] I 18.
[72] See A. Moortgat, Die bildende Kunst des alten Orients und die Bergvölker (1932) Tafel LXXXVII; A. Ünal, Fs. T. Özgüç (1982) 107 + Pl. 140,2.
[73] Ch. 2.C.1).
[74] *kinun* in III 14′, 24′, 38′, IV 19′, 22′.
[75] KuT 31 = KuSa I/1 3 from Kuşaklı is comparable with KUB XLII 100 in that both texts cite declarations of temple personnel, but its position in the restoration procedure is not fully clear. The text has three instances of *kinun*: Obv. 5′, Obv. 21′ and Rev. 19. The last of these three occurrences is part of a cited oral report and can therefore give no clue on the status of the text as a whole. The occurrence in Obv. 21′ is problematical: it might be part of an oral report, but maybe it is not.The occurrence in Obv. 5′ has very little value, because here only the *-un* sign has been preserved and the restoration of the word is uncertain.

Chapter 7 B

RELATIVE SIZE OF THE SETTLEMENTS

In this section attention will be paid to the information the cult inventories contain about the size and importance, with respect to the cult, of the settlements they mention.The Hittite text corpus itself does not make explicit statements regarding this point. Therefore one has to begin by establishing reliable criteria thanks to which a typological arrangement of the towns becomes possible, and then proceed by applying these criteria to the inventories[76].

Five aspects of the cult easily adapt themselves to be measured, as they are treated often enough in the cult inventories: the number of gods adorated, the number of cult objects and their value, the amount of cultic offerings, the quantity of temple personnel involved in sustaining the cult, and the number of festivals celebrated. The number of temples also is a nice criterium, but can be applied less often, as the texts often omit this point. Other aspects, as the temples' size and the total amount of subventions gathered by a town for its cult, would by themselves constitute beautiful criteria, but unfortunately are unsuitable, as they are passed over in silence by the texts.

About the number of gods no further explanations are needed: it is logical to assume that a town possessing an elaborate pantheon belonged to the larger places of worship, whereas in cult centers of little importance only one god or a few gods were adorated.

With respect to the cult objects not only their number but also their value has to be taken into consideration. It can be assumed that *ḫuuaši*-stones and crockery were less valuable cult objects than statues. Also the material used has to be taken into account: wood and stone were of lesser value, metals (above all gold and silver, to a lesser degree iron[77]) of higher value.

Cultic offerings could consist of only bread rations in smaller towns. Depending on the importance of his cult, a deity could also be offered other food, drinks (wine and beer) and sacrificial animals, sometimes in large amounts.

Smaller cult centers often disposed of only one priest, and sometimes not only that. In contrast with this, larger towns had a number of priests at their disposal, and in their temples worked numerous people, often a mobile working force that was allocated by

[76] This investigation takes as example an earlier one on the same subject, by Ph.H.J. Houwink ten Cate, in: D.J.W. Meijer (ed.), Nat. Phen. (1992) 107–109 + Appendix 1 on p. 121.
[77] Cf. J. Siegelová, Eisen (1984) 166–167.

the central authorities.

The autumn festival and the spring festival were the basic festivals in the local cult, a kind of minimum for a local cult calendar. This notion can also implicitly be found in the festival text KUB XXV 21[78]. In an historical excursus in this text Tudḫaliiaš IV describes the deplorable state of the cult of the Stormgod of Nerik in former times. About the cult of the Stormgod of Nerik in Ḫakmiš Tudḫaliiaš says: "The Stormgod of Nerik was above i[n Ḫakmiš] and they celebrated regularly one festival [in autumn] and one spring festival for him. He [had] no further festival."[79] In towns with a more elaborate cult numerous other festivals[80] could be celebrated alongside the autumn festival and the spring festival, frequently mentioned among these are the monthly festivals.

It should be stressed at this point that the text material on which the following arrangement is based is mostly fragmentary. Therefore this arrangement can not be considered as final, and will have to be adapted in accordance with future enrichments of the text corpus.

One of the high-ranking Hittite cult centers was Nerik[81]. The cult inventory KUB XLII 100[82] offers an elaborate picture of the cult of six of the town's most important gods, a picture that can be taken as exemplary for the characteristics of a large cult place. The text speaks of four or five[83] temples. Three priests are mentioned (but probably in the lost parts of the text more priests were treated). Other personnel was also available: the temple of the Stormgod of Heaven could dispose of "men of the temple"[84], and at various places in the text persons are enumerated who are listed as servants of the god[85], and who probably were to perform manual work for the temple. Not only the personal aspects of the cult, but also its material aspects were well provided. A number of cult objects are mentioned, and at some points the text speaks about silver and gold[86]. Most gods treated[87] in the text were provided with an autumn and a spring festival, and with twelve monthly festivals; for each of these festivals offerings of a reasonable amount were determined.

KUB XXXVIII 12[88] is an inventory of the cult of Karaḫna. More than 30 major and minor deities are treated in this text. Five of them, apparently the most important gods

[78] CTH 524.1, treated by E. von Schuler, Kaškäer (1965) 186–187.
[79] KUB XXV 21 III 6–9.
[80] Cf. ch. 5.A.
[81] For an extensive treatment of the various aspects of this town's cult see V. Haas, KN (1970). In the Old Hittite Laws Nerik was one of the towns that enjoyed exemption from taxes, but the town seems not to have had this exceptional status in the time of Tudḫaliiaš IV: cf ch. 6.A.II.a.
[82] CTH 525; see ch. 2.C.2).
[83] The number depends on the answer to the question whether the temple of Ḫalkiš still existed when KUB XLII 100 was written. The present-future tense in IV 37′ suggests it did, but the fact that the statue of Ḫalkiš was kept in the temple of the Stormgod of Nerik (IV 39′–40′), plus the use of the expression *annalli É-ri* "ancient house"(IV 35′) with reference to her temple rather speak against this.
[84] III 36′ , and possibly in III 39′.
[85] III 9′–12′ (*ZABABA*), 39′–40′ (Stormgod of Heaven), IV 1′–2′ (LAMMA), 30′–32′ (Telipinuš).
[86] III 8′ (*ZABABA*), 27′ (Stormgod of Heaven).
[87] Apparently all except Ḫalkiš.
[88] With duplicate KUB XXXVIII 15; CTH 517.

of Karaḫna[89], had a temple when the text was taken down, and for nine others seven temples were planned to be built[90]. A group of seventeen deities, who obviously played a minor role in the cult of the town, had their sancuary in the form of a *ḫuuaši*-stone[91]. Three priests and one *šiuanzanna*-priestess are mentioned as higher temple personnel, and the number of people belonging to the mobile working force is considerable: 129 deportees and 32 *ḫilammata*-men[92] are mentioned in the text[93]. Various cult objects are referred to, and in two cases the inventory speaks about silver and gold[94]. The gods were taken care of during the regular celebrations of the daily thick bread and the monthly festivals, but a large amount of other festivals was performed in Karaḫna. The quantity of offerings mentioned is considerable[95].

KBo II 8[96] also treats extensively the cult of a large cult place, probably of Parnašša[97]. In this town seven deities were worshipped, but it is the cult of the Deity of the Night of Parnašša that is mainly treated in the text. This deity had a temple, which could dispose of at least a priest and a *šiuanzanna*-priestess[98], and other cult personnel. No less than five festivals were celebrated for her[99]. During these festivals the goddess received a large amount of sacrifices.

Other examples of large places of worship are the three towns that clearly stand out in KBo XII 53 + KUB XLVIII 105[100]: x-x-šina[101], Nenašša[102] and Durmitta[103]. The inventory generally treats gods, mobile work forces and offerings for a great number of places, and the amount of deportees reserved for the three towns mentioned are that much higher than for the rest[104], that they seem to have been of a higher status. The offerings for each of these three towns are also considerable, although on this point no significant difference with other towns treated in the text is discernible.

Between large and small places of worship a multifarious middle group can be set. It will be difficult to make a further subdivision for most of the members of this group, because cult inventories often inform about different aspects of the cult, and a uniform picture of the various cult places therefore can not be attained. Some towns, however,

[89] LAMMA of Karaḫna, Stormgod of Karaḫna, Stormgod of Liḫzina, Stormgod of Heaven and Sungoddess of Arinna; the last two shared two double temples (II 14).
[90] III 7′–13′.
[91] III 14′–22′.
[92] For this term see note to the translation of KuT 31 = KuSa I/1 3 (text 56) Rev. 18.
[93] But a much larger number is mentioned in the colophon: a total sum of 775 *ḫilammata*-men (IV 16′).
[94] I 1 (LAMMA of Karaḫna) and II 12 (Stormgod of Heaven and Sungoddess of Arinna).
[95] See e.g. I 26, III 25′–26′.
[96] See ch. 4.A.b) (text 45); CTH 519.
[97] The text itself never explicitly states that the cult of Parnašša is its theme, but this is suggested by the prominence of the Deity of the Night of Parnašša.
[98] I 19, 20.
[99] These are enumerated in I 14–16, and described successively in I 17–IV 27′.
[100] CTH 530; see the treatment by A. Archi - H. Klengel, AoF VII (1980) 143–157.
[101] Obv. 19′–20′ , tentatively restored to "Liḫšina(?)" by A. Archi - H. Klengel, AoF VII (1980) 147.
[102] I 29′–30′.
[103] Rev. 20′–22′.
[104] Resp. 500, 150(?) and 190; for the other towns mostly an amount between 10 and 50 is given.

clearly range at the top end of the middle group. One of them is Tarammeqa[105]. This town seems to have had a pantheon consisiting of 6 deities. KUB XXVIII 1 mentions three temples for Tarammeqa, as well as 2 priests and 1 *šiuanzanna*-priestess. The temples possessed various cult objects, a lot of them of precious metals. Three statues belonged to this group; they were made of wood, and adorned with silver and gold. The cult of the town of Tabbaruta, treated in KUB XXXVIII 10 + 10a III 9′–22′ [106], seems to have been comparable in size. The text enumerates eleven deities for this town, and probably at least one priest[107]. As was the case with Tarammeqa, various cult objects, for a great part made of precious metals, are attested for this town, and the statues that are mentioned were made of wood. Modern Kuşaklı / Hittite Šarešša(?) is also to be placed among the better situated cult towns of the middle group. The fragments of cult inventories found there[108] speak about various offerings, daily bread rations and monthly festivals, and about autumn and spring festivals. At least one, and maybe three statues are described[109], and others are referred to; *ḫuuaši*-stones play a role in the cult of the Stormgod as described in two fragments of festival descriptions[110]. From KuT 31, the text concerned with an investigation into the cult of Kuşaklı, it appears that there was at least one priest in that town, probably attached to the cult of the Stormgod of Šarešša[111], and *ḫilammata*-men, a mobile work force, are mentioned in the same text[112], while another text speaks of "a house with 40 deportees"[113]. Seven gods are mentioned in the Kuşaklı inventories: the Stormgod, the Stormgod of Šarešša, the Stormgod of Ḫašpina, the Stormgod of Growth(?), the Moongod, the tutelary deity Zitḫariiaš, and the mountain god Kupit-x-[; the festival description fragments KuT 6 and KuT 19 mention the Stormgod[114]. Presumably most of the towns treated in KBo XII 53 + KUB XLVIII 105[115] can also be reckoned to the upper category of the middle-sized cult places, as the text attests to the employment of deportees in all of these towns[116].

Examples of towns belonging to the middle group, but not provided with as much riches as the towns treated in the above paragraph are to be found in KUB XXXVIII 6[117]. Most of the towns treated in that text have *ḫuuaši*-stones as cult objects for their

[105] Treated in KUB XXXVIII 1 (CTH 501) I 1–28; see C.-G. von Brandenstein, Bildbeschr. (1943) 10–13.
[106] CTH 510.B.
[107] Because there is an É LÚSANGA mentioned in III 10′, 11′, etc..
[108] See G. Wilhelm, KuSa I/1 (1997) 19–25, 31; id., MDOG CXXXII (2000) 324–328; ch. 4.C of this book.
[109] KuT 27 Obv 14′ (for an unnamed god, maybe the Stormgod or the Stormgod of Šarešša?); maybe MDOG CXXVII II 1′–2′ (for the mountain god Kupit-x-[); maybe KuT 18 + 22:10′ (-11′ ?) (for the Moongod).
[110] KuT 6 I 10, 11; KuT 19 I 7, 16; see G. Wilhelm, MDOG CXXVII (1995) 37–39 and KuSa I/1 (1997) 17–19.
[111] KuT 31 Rev. 9, 10.
[112] Rev. 18.
[113] KuT 36 Obv. 8′; maybe KuT 14 Rev. 11′ refers to 20 deportees.
[114] KuT 6 I 10, 11; KuT 19 I 7, 16; see G. Wilhelm, MDOG CXXVII (1995) 37–39.
[115] See A. Archi - H. Klengel, AoF VII (1980) 143–157.
[116] For the towns x-x-šina, Nenašša and Durmitta much larger numbers of deportees are given by KBo XII 53 + KUB XLVIII 105 than for the other towns, and these three towns are therefore reckoned among the group of large cult towns treated above.
[117] CTH 510.A, now joined with KUB LVII 58 (cf. A. Archi, KUB LVII Vorwort p. IV ad no. 58 and Th.P.J. van den Hout, BiOr XLVII (1990) 430) and Bo 6741 (cf. H. Otten - C. Rüster, ZA LXXII (1982) 141). KUB XXXVIII 10 + 10a + KUB LVII 106 (cf. S. Košak, ZA LXXVIII (1988) 313, V. Haas, OLZ LXXXIII (1988) 289[4] and Th.P.J. van den Hout, BiOr XLVII (1990) 430) is partly duplicate; for an edition of KUB

deities, plus an autumn and a spring festival for each deity. These are: Ḫaḫanta[118] (15 deities), Parmašḫapa[119] (16 deities), Ḫurluššaš' Tell[120] (15 deities), Šappitta[121] (23 deities) and Iššanašši[122] (20 deities). The other towns treated in this text had some extras. In Kanzana[123] 19 deities had a *ḫuuaši*-stone and an autumn and a spring festival, but the Heroic Stormgod had a wooden statue as cult object instead of a *ḫuuaši*-stone, and two goddesses (names lost) had iron statues. Twenty-three gods in Malitta[124] had a *ḫuuaši*-stone and an autumn and a spring festival; the Stormgod of Malitta[125] had a wooden bull as cult object, the Stormgod[126] had a bronze bowl, plus an extra festival: the Blanket Festival[127]. In Šapaguruanta[128] all gods had an autumn and a spring festival; 22(?)[129] of them had a *ḫuuaši*-stone as cult object, but the Sun Deity and LAMMA each had 2 staffs, and the mountain god Šiuantaš had one staff, these staffs being kept in the house of the priest. The text KUB VII 24 + LVIII 29[130] treats the cult of the mountain god Malimaliiaš. For him also both the autumn festival and the spring festival were celebrated, and his cult statue was made of iron (but with eyes of gold). Iron is also the material of which, according to KBo II 16[131], the statues for the Stormgod and for the mountain god Šuuaraš were made; the text enumerates various other cult objects for other gods, most of all bowls (probably made of wood, as the word for bowl consistently is written GIŠ*KAPPU*).

Clearly more moderate was the cult of Ḫaualkina, although its sketch in KUB VII 24 + KUB LVIII 29 is not complete[132]. According to this incomplete treatment 5 deities had a *ḫuuaši*-stone there, and these gods seem to have been provided with either an autumn festival or a spring festival only. Presumably this town can be be considered as belonging to the group of poorest cult places. The same goes for the town of Taḫniuara, which is mentioned in the same text[133]. For this town only a *ḫuuaši*-stone as cult object of the mountain god Malimaliiaš is mentioned, and it is possible that this *ḫuuaši*-stone was taken over from Kukumuša, where an iron statue of Malimaliiaš was introduced[134].

From this choice of examples the following picture emerges: an upper class among the Hittite cult places which are mentioned in the corpus of cult inventories can clearly be

LVII 106 see P. Cornil, OLP XIX (1988) 17–23.
[118] I 9′–12′.
[119] I 13′–16′.
[120] I 17′–20′.
[121] I 21′–26′.
[122] I 33′–37′.
[123] I 27′–32′.
[124] IV 15′–25′.
[125] For this reading cf. H.G. Güterbock, NHF (1964) 556.
[126] This god may or may not have been the same as the Stormgod of Malitta.
[127] EZEN$_4$ *ḪULLĀNU*.
[128] IV 7′–14′.
[129] This is the sum of the names in the text; but the duplicate KUB XXXVIII 10 Zus. 7′ seems to have a number ending in ⌈9⌉. Maybe the Hittite scribe counted some names as belonging to one and the same god.
[130] CTH 506; see ch. 2.C.b).
[131] CTH 509.2; see ch. 3.B.
[132] IV 1′–13′.
[133] I 4.
[134] For this possibility cf. H.G. Güterbock, Fs Bittel (1983) 210–211.

discerned. The towns belonging to this group had temples for their gods, where priests and priestesses were the higher cult functionaries, but where also other cult personnel was employed; in many cases the central authorities had provided these temples with a large mobile work force. The gods were cared for by more than just the autumn and spring festivals alone; monthly festivals, daily bread rations and other festivals were also executed for them, and the amount of offerings that were brought at these occasions was considerable. Statues were the cult objects that were venerated in these places. At the other end of the scale there are places with only *ḫuṷaši*-stones as cult objects, and where the only festivals were the autumn and spring festivals. Between these extremes a large and rather diffuse group of towns ranges.

GLOSSARY

In this glossary the forms are listed that occur in the texts treated in the chapters 2–4. The following things should be noted:

- "[]" after a line number indicates that the word as a whole is restored.
- "⌈⌉" after a line number indicates that all signs of the word are partly damaged.
- "<>" after a line number indicates that the word as a whole has been left out by the scribe, but restored in the transliteration.
- If a word is listed in combination with other words (e.g. $EZEN_4$, NINDA), the remarks about restoration etc. only pertain to the main word of the entry, not to the additional words; the translation of a word combination generally is not given.
- When a Sumerogram without plural marker is attested in the corpus both with a singular and with a plural meaning, this form is not characterized as "Singular" (see e.g. UDU).
- A characterization as "Singular" is also omitted with words that have a collective meaning (e.g. KÙ.BABBAR "silver").
- As Hittite does not distinguish between Singular and Plural in the ablative and instrumental, an indication of number is omitted with these two cases.
- The duplicate texts KUB XXX 37 and KUB XII 36 + KUB LX 9 are referred to as "CTH 516".

Abbreviations used in the grammatical parts of this glossary are:

A.	Active
abl.	ablative
acc.	accusative
adv.	adverbial
akkadogr.	akkadographic
C.	Commune
dat.-loc.	dative-locative
dur.	durative
encl.	enclitic
gen.	genitive
imp.	imperative
ind.	indicative
inf.	infinitive
instr.	instrumental
luw.	luwian
M.	Medio-passive

Masc.	Masculine
N.	Neutrum
nom.	nominative
part.	participle
pers.	personal
Plur.	Plural
pres.	present-future
pret.	preterite
pron.	pronoun
Sing.	Singular
stat.	stative
stat. constr.	status constructus
sup.	supine
verb. subst.	verbal substantive

I. Words

I.A. Hittite

-a- encl. pers. pron. 3		
-aš	C. Sing. nom.	KBo II 8 I 34, III 19′, 24′; KBo XIII 231 Obv.? 3′, 11′; KBo XXXIX 48 IV 8′; KUB VII 24 + I 3; KUB XXV 23 I 33′, L. E. a) 1; CTH 516 I 3, 4; KUB XLII 91 III 6′; KUB XLII 100 II 3′, 4′, 7′, 8′, III 10′, 33′, 38′, IV 13′, 19′, 20′, 35′, 36′, 39′ ⌈⌉; KUB LVIII 7 II 20′, 23′, 26′; KuT 27 Rev. 7′; KuT 31 Obv. 7′(?), Rev. 11, 12
-an	C. Sing. acc.	KBo II 8 II 28(?), III 20′ (-⌈*an*⌉), IV 8′; KBo XXVI 149 r.c. 5′; KBo XXVI 187:1′; KBo XXXIX 48 IV 6′, V 19′; KUB VII 24 + I 2, 3, 4; KUB XIII 32 Rev. 4′, Left Edge(?); KUB XXV 23 I 12′ (2×, 1× [-*a*]*n*, 1× ⌈⌉), 15′ (2×), 24′, 32′, 50′ [], L. E. a) 4, b) 5; KUB XLII 100 III 32′, 37′, IV 19′, 38′; KUB XLVI 21 Obv. 5′; KUB LIX 34 II 4′; VBoT 26 Obv.? 6′(?) []; KuT 27 Rev. 6′
-at	N. Sing. nom-acc.	KBo II 8 I 32, 33, III 2′(?), 27′, IV 22′ ⌈⌉, 23′(?); KBo XXVI 182 I 2; KBo XXVI 196 Obv. 8′; KUB VII 24 + I 12; KUB XXV 23 I 8′, 39′, 40′, IV 8 [], 17 [], 39′, 48′, 49′, 52′; KUB XLII 91 III 12′; KUB LI 33 I 12′ (-*at*!), 15′ []; KUB LV 14 Obv. 13′, Rev. 12′; KUB LVII 102 IV? 11′ (-*a*]*t*), 17′; KUB LVII 108 +? II 10′, 15′; VS XXVIII 111 Rev. 18!
-at	C. Plur. nom.	KBo II 8 I 21, 23; KBo XIII 252 II 13(?), II 7′ []; KUB LV 14 Rev. 10′(?); KuT 18 +:13′(?)
-at	C. Plur. acc.	KBo II 8 III 21′
-aš	C. Plur. acc.	KUB XXV 23 IV 3; KUB XLIV 42 Obv. 8′, Rev. 12′, 22′; KUB LIX 34 II 7′
-at	N. Plur. nom.-acc.	KBo II 8 IV 13′ ⌈⌉(?), 16′ ⌈⌉(?), 18′ ⌈⌉(?); KUB XLII 100 III 35′

-aš	unclear	KUB XXXVIII 35 I 12 (*-aš?*)
-at	unclear	KBo XII 138 III 6′; KBo XXVI 187:2′; KBo XXVI 194 l.c. 6′, 9′; KUB XXV 23 IV 14, 44′; KUB XLII 91 II 22; KuT 24:10′ (*-a[t]*); KuT 36 Obv. 6′

-a/-i̯a "and"

-a		KBo II 8 I 38(?) (*-z[a?]*), 19′; KBo XXVI 181:2′; KUB VII 24 + I 2; KUB XIII 32 Rev. 4′; KUB XXV 23 IV 44′, L. E. 2; CTH 516 I 7; KUB XXXVIII 35 I 2; KUB XLII 100 III 18′, 25′; KUB LIX 34 III 4
-i̯a		KBo II 8 I 4(?), 19, 36, IV 31′, 32′, 36′; KBo XII 56 I 2′ (*-i̯[a]*); KBo XIII 250 l.c. 6′; KBo XXVI 149 r.c. 5′; KBo XXVI 181:4′; KBo XXVI 196 Obv. 15′ ⌉, Rev. 4′; KBo XXVI 221:3′; KUB VII 24 + I 4; KUB XXV 23 I 13′, 14′, 19′, 25′, 49′ [], II 7′, IV 61′; CTH 516 I 13 (*-i̯a?*); KUB XLII 91 II 4 (2×); KUB XLII 100 I 7′, 15′, II 4′, III 11′, IV 4′ (*-i̯[a]*), 10′, 35′; KUB XLIV 42 Obv. 7′; KUB XLVI 21 Rev. 1; KUB LV 14 Rev. 10′; KUB LVIII 7 II 8′; HT 4:10′; VS XXVIII 111 Obv. 16′, 18′ ⌉, Rev. 7!, 25!; KuT 14 Rev. 7′ ⌉, 9′; KuT 31 Rev. 22 (*-i̯]a*), 23; KuT 36 Obv. 5′, 11′

alil N. "flower"

a-li-il	Sing. nom.-acc.	KBo XXVI 182 I 11

aldanni- C. "well"

al-da-an-ni	Sing. dat.-loc.	KBo II 8 IV 33′ (⌈*al*⌉-), 35′
PÚ*al-da-an-ni-i̯a*	Sing. dat.-loc.	KBo XXVI 182 II 7(?) (*al[-d]a-⌈an⌉-*)
al-da-an-níš	Sing. ?	KBo II 8 III 13′ (-⌈*níš*⌉?)

NINDA***ān*** N. "warm bread"

NINDA*a-a-an*	Sing. nom.-acc.	KBo XIII 252 II 4; KUB XLII 91 II 6, III 15′
a-a-an	Sing. nom.-acc.	KUB LIX 34 III 1

annalla/i- "old"

an-na-al-la-aš	C. Sing. nom.	KBo XIII 246 I 5′
an-na-la-aš	C. Sing. nom.	KUB LVII 104 II 5′(?) (*a]n-*)

an-na-al-liš	C. Sing. nom.	KBo XIII 250 l.c. 10′; KUB XLVI 21 Obv. 4′
an-na-li-iš	C. Sing. nom.	KBo XXVI 182 I 20(?) (*-n[a-l]i?[-i]š?*)
an-na-liš	C. Sing. nom.	IBoT II 103 IV 11′ (-⌈*na*⌉-)
an-na-al-li	C./N. Sing. dat.-loc.	KUB XLII 100 IV 33′, 35′
an-na-al-la-za	C./N. abl.	KUB XLII 100 II 6′ (*an-na-al-la-*]⌈*za*⌉), IV 3′ ([*-la-za*)
an-na-la-za	C./N. abl.	KUB XLII 100 III 26′ ([*an-na-l]a-*); KuT 27 Obv. 13′(??) (*-na*!?-)
an-na-al-li-iš	C. Plur. nom.	KBo II 8 I 16
an-na-li-iš	C. Plur. nom.	KBo XXVI 182 I 19(?) (*-l[i?-iš?*), IV 4′(?) (*an-na-l]i?-iš?*), 5′ ([*-l]i[-iš?*)
an-na-liš	C. Plur. nom.	KUB LV 14 Obv. 4′ ([*-n]a-?*)
an-na-li-uš	C. Plur. acc.	KUB LVII 104 II 9′(?) (*a]n-na-⌈li⌉-⌈uš⌉*), III 9(?) (*a]n-*); HT 4:13′
an-na-al-la-an	adv.	KBo XII 56 I 7′; KBo XII 57 Rev.? 6′ (*a]n-⌈na⌉-*); KBo XIII 250 l.c. 13′ (-⌈*al*⌉-); KBo XXVI 150:3′ (*-a[n]*)
an-na-la-an	adv.	KUB LVII 104 III 2
an-na-al-la-za	adv.	KBo XXVI 221:6′; KUB XLII 100 I 22′ (*-a[l-la-za*); VBoT 26 Obv.? 5′
an-na-la-za	adv.	KBo XXVI 179:2 (*-z[a*); KBo XXVI 182 I 1; KUB VII 24 + I 1; KUB XLII 100 III 31′, 36′, 41′ (*a]n-*, -⌈*la*⌉-)
an-na-li-iš	?	KUB LVII 104 III 7 (-⌈*li*⌉-)
an-na-al-l[a-		KBo XII 138 III 5′
an-na-al[-la(-		KBo XIII 246 Rev. 6′
an-na-li[(-		KUB LV 14 Rev. 6′
an-na-al[-		KUB LVI 40 I 11

aniia- "to work; to perform; to treat"

a-ni-i̯a-an-te-eš	part. C. Plur. nom.	KUB VII 24 + IV 15′ (*-šan a.*)

anda "in; into"

an-da	*a. ar-*	KBo XXXIX 48 V 19′; KUB LIX 34 II 3′
	a. ar-/er-	KUB XXV 23 I 11′
	a. ep(p)-/ap(p)-	KBo II 8 IV 27′
	-kan a. iia-	KUB XLII 100 IV 34′, 35′
	-kan a. iia-	KBo II 8 I 34
	-kan a. išḫuua(i)-	KBo II 8 IV 19′ ([*a]n-*)
	-kan a. mema-	KBo II 8 I 25; KUB XXV 23 IV 57′
	a. pai-	KUB LVIII 7 II 11′, 13′
	-kan a. parš-	KBo II 8 III 21′
	a. peda-	KBo II 8 IV 8′

	a. ualḫ-	KUB XXXVIII 35 I 5
	-kan a. KAR	KUB XLII 100 IV 18′
	unclear	KBo II 8 I 7; KBo XIII 252 III 1′(?) ((-)]*an-da*[(-)); KBo XXVI 188 IV 2; KUB XXV 23 IV 16; KUB LVII 102 I? 14′
apa- "that"		
a-pa-a-aš	C. Sing. nom.	KBo XXVI 188 I 4′; KUB XXV 23 IV 48′ ([-*aš*)
a-pu-u-uš	C. Plur. nom.	CTH 516 I 7
a-pu-uš	C. Plur. nom.	KUB XXV 23 L. E. b) 2
a-pu-u-uš	C. Plur. acc.	KUB LV 14 Rev. 8′
appai- "to be ready, finished"		
ap-pa-a-i	A. ind. pres. Sing. 3	KUB XLII 91 III 9′
apadda "there"		
a-pát-ta		KuT 31 Rev. 22 (-*t*[*a*), 23
apiia "there"		
a-pí-ia		KUB XXV 23 I 33′; KUB XLII 91 II 22
ar- "to stand"		
ar-ta-ri	M. ind. pres. Sing. 3	KBo II 8 IV 5′(?) (*a*[*r*?-*ta-ri*)?; KUB VII 24 + I 3 (-*kan a.*); KUB XXV 23 I 13′ (-⌈*ta*⌉-⌈*ri*⌉), IV 3′, 12′, L. E. a) 1 (-*kan šer a.*); CTH 516 I 4 (-*kan a.*); KUB XLII 100 I 9′; KuT 27 Rev. 2′ (-⌈*ri*⌉)
ar-ta	M. ind. pres. Sing. 3	KUB XXV 23 IV 47′(?) (-*ta*[) (*araḫza a.*); KUB LIX 34 II 3′(?) (-⌈*ta*⌉) (*anda a.*)
a-ra-an-ta-a-ri	M. ind. pres. Plur. 3	KBo II 16 Obv. 10′
a-ra-an-ta-ri	M. ind. pres. Plur. 3	KBo II 8 II 4 (-⌈*ri*⌉)
ar-ta-at	M. ind. pret. Sing. 3	KUB XLII 100 IV 14′
a-ra-an-za	part. C. Sing. nom.	KUB XLII 100 III 28′
ar-/er- "to come, arrive, reach"		
a-ri	A. ind. pres. Sing. 3	KBo XXXIX 48 V 19′ (*anda a.*)
a-ra-an-zi	A. ind. pres. Plur. 3	KBo II 8 I 24 (*arḫa a.*)(?), IV 15′ (⌈*a*⌉-); KUB XXV 23 I 11′ (-⌈*ra*⌉-) (*anda a.*)
(LÚ)***ara-*** C. "friend, companion"		

LÚ*a-ra-aš*	Sing. nom.	KUB XIII 32 Rev. 5′
a-ra-an	Sing. acc.	KUB XIII 32 Rev. 5′
araḫza "outside"		
a-ra-aḫ-za	*a. ar-*	KUB XXV 23 IV 47′
araḫzanda "roundabout, around"		
a-ra-aḫ-za-an-da		KBo XXX 130 Obv. 8(?) (-⌈*za*⌉-*a*[*n*?-*da*?); KUB XXV 23 I 19′, L. E. b) 1; KUB LVII 108 +? III 13
arai- "to arise"		
a-ra-an-zi	A. ind. pres. Plur. 3	KBo II 8 I 24 (*arḫa a.*)(?)
arḫa "away"		
ar-ḫa	*a. ar-/er- / arai-*	KBo II 8 I 24
	a. ḫark-	KBo II 8 I 5(?)
	a. išḫuuai-	KuT 24:20′
	a. peda-	KBo II 8 II 30(?), 32(?) ([*a*]*r*[-*ḫ*]*a*); KBo XXVI 182 I 17; KUB XXV 23 I 24′, 33′; KUB XLII 91 II 17; KUB XLIV 42 Rev. 22′; KUB LVI 40 I 14, III 4′, 11′, IV 13′ (⌈*ar*⌉-); KUB LIX 34 III 9(?) []; VS XXVIII 111 Obv. 15′ (*a*]*r*-), Rev. 16! (*a*[*r*-*ḫ*]*a*), 24! (*a*]*r*-)
	a. da-	KuT 27 Rev. 7′
	-kan a. da-	KBo II 8 IV 17′
	šer a. da-	KBo XXVI 182 I 10
	unclear	KBo II 8 I 27; KuT 27 Obv. 10′; KuT 31 Obv. 15′ (⌈*ar*⌉-*ḫ*[*a*)
arkamma- C. "tribute"		
ar-kam-ma-an	Sing. acc.	KUB XLII 100 III 18′
arnu- "to bring"		
ar-nu-ua-an-zi		KBo II 8 II 12, 31(?) ([-*nu*-?]), III 13′, IV 7′, IV 24′ (-*kan a.*); KUB XLIV 42 Obv. 8′
aššš- "to remain"		
? *a-aš-ša-an*	part. N. Sing. nom.-acc.	KuT 18+:10′(?)(→ *eš-/aš-* "to sit")
aššanu- "to provide for"		
aš-ša-nu-ua-an-zi	A. ind. pres. Plur. 3	KBo II 8 II 15, IV 20′ (-*z*[*i*]) (-*kan a.*), 26′ (-*kan a.*); KBo XXVI 188 IV 3 ([-*an-zi*) (-*kan a.*); KBo XXVI 196 Rev.

		6′ ([-*an-zi*) (-*kan a.*); KUB VII 24 + I 10, 18 ([*aš-ša-nu-u̯a-*]); KUB XIII 32 Obv. 6′ (-*kan a.*); KUB XXV 23 I 7′ (-*kan a.*), 31′ (-*kan a.*), 47′ (-*kan a.*), II 4′ (-*u̯*[*a-an-zi*) (-*kan a.*), 25′ (-*š*[*a-nu-u̯a-an-zi*) (-*kan a.*), IV 42′ [] (-*kan a.*), 55′ (*a*[*š-ša-nu-u̯a-an-zi*]) (-*kan a.*), L. E. b) 3 (-*kan a.*); KUB XLIV 42 Rev. 29′ ([-*an-zi*); KUB LVII 97 I 13 (-*kan a.*); KUB LVIII 7 II 7′ (*aš-ša-nu-u̯*]*a-*) (-*kan a.*); KUB LIX 34 III 3 (-*u̯*[*a-an-zi*]) (-*kan a.*)
aš-ša-nu-an-zi	A. ind. pres. Plur. 3	KUB LVII 102 IV? 14′ ([*aš-ša-n*]*u-*) (-*kan a.*), 20′ (⌜*aš*⌝-⌜*ša*⌝-[-*nu-an-zi*) (-*kan a.*); IBoT II 103 IV 17′ (-*kan a.*)
aš-nu-u̯a-an-zi	A. ind. pres. Plur. 3	KBo II 8 II 13(?) (]x(-)*aš-*); KUB XLII 91 II 7 (-⌜*zi*⌝) (-*kan a.*), 14 (-*kan a.*); VBoT 26 Obv.? 3′ (-*kan a.*)
aš-ša-nu-um-ma-an-zi	inf.	KUB XXV 23 I 45′, II 2′ ([-*ša-nu-um-ma-an-zi*)
aš-ša-nu-u̯a-u̯a-ar	verb. subst. nom.-acc.	KBo II 8 I 29 (-*u̯*[*a-*]⌜*u̯a*⌝-)
aš-ša-nu-um-ma-aš	verb. subst. gen.	KUB VII 24 + I 8; KUB XXV 23 I 18′, 29′, II 23′ [], IV 41′ [], 54′; KUB XLIV 42 Obv. 13′, Rev. 4′, 9′, 17′, 28′; KUB LIX 34 III 2; KUB LX 163:1′ ([-*um-ma-aš*), 2′ ([-*aš*)
aš-ša-nu-ma-aš	verb. subst. gen.	KBo XXVI 182 I 15; KBo XXVI 196 Obv. 13′ (-*š*[*a-nu-ma-aš*); KBo XXVI 212 r.c. 1′; KUB LVII 97 I 12; IBoT II 103 IV 16′
aš-nu-ma-aš	verb. subst. gen.	KUB XLII 91 II 7, 13, III 2′(?) ([-*nu-ma-aš*), 16′; KUB LVI 40 III 10′, 19′ ([-*ma-aš*), IV 5′, 13′; VS XXVIII 111 Obv. 6′, 8′, 11′, 12′, 14′ [], 20′, 21′, Rev. 3 [], 6 ([*aš-n*]*u-*), 11! [], 12! (-*n*[*u-ma-aš*]), 15! (-[*nu-ma-aš*]), 19! ([*aš-n*]*u*[-*m*]*a-*), 21! (*a*]*š-*, <-*aš*>), 23!; KuT 31 Obv. 20′
? *aš-š*[*a-nu-*	?	VS XXVIII 111 Rev. 1
ašga- C./N.? "gate"		
a-aš-ga-aš	Sing. gen.	KUB VII 24 + IV 5′ (*a*!-)
au/u- "to see"		
a-uš-zi	A. ind. pres. Sing. 3	KUB XIII 32 Rev. 4′
ške-form ***uške-***		

uš-gít	A. ind. pret. Sing. 3	KUB XLII 100 III 37′
? *uš-ki*-x-x[		KBo II 8 I 7
eku-/aku- "to drink"		
e-ku-zi	A. ind. pres. Sing. 3	KBo XII 138 III 3′ (-*z*[*i*)
a-ku-u̯a-an-zi	A. ind. pres. Plur. 3	KUB XIII 32 Obv. 5′; KUB XXV 23 I 6′ [], 21′, 31′, 46′ [], II 3′ [], 24′ [], IV 42′ [], L. E. b) 3
ep(p)-/ap(p)- "to take, seize"		
e-ep-zi	A. ind. pres. Sing. 3	KUB XLII 100 I 8′(?) (⌜*e*⌝-[*ep-zi*) (-*kan e.*)
ap-pa-an-zi	A. ind. pres. Plur. 3	KUB VII 24 + I 21 (*a*]*p-*); KUB XXV 23 I 23′, 48′, II 9′ [], 27′ []; KUB LVII 108 +? II 2′ (⌜*ap*⌝-), 8′ (⌜*ap*⌝-); KUB LIX 34 III 9(?) (*ap-pa-an-z*]*i*)
eš-/aš- "to be"		
e-eš-zi	A. ind. pres. Sing. 3	KBo II 8 I 12; KBo XII 56 I 9′ (⌜*e*⌝-) (*peran e.*); KBo XIII 252 II 10 [], III 6′(?) [], 9′; KUB VII 24 + IV 6′; CTH 516 I 2 []; KUB XLIV 42 Obv. 2′(?) (-*z*[*i*); KUB LV 14 Obv. 3′ (*e*[*š-*]); KuT 14 Rev. 6′; KuT 18 +:2′ (-*z*[*i*); KuT 27 Obv. 3′ ([-*eš-zi*), Rev. 4′ (⌜*e*⌝-), 9′ (⌜*e*⌝-)
e-eš-ta	A. ind. pret. Sing. 3	KBo II 8 I 27; KBo XIII 231 Obv.? 3′ ([-*t*]*a*), 11′, Rev.? 3′, 8′, 13′; KBo XXVI 182 I 1; KBo XXX 130 Obv. (⌜*e*⌝-); KUB VII 24 + I 1; KUB XXXVIII 35 I 2 (2×, 1× ⌜*e*⌝-, 1× -*t*[*a*]); KUB XLII 100 II 7′, 15′, III 37′ (-*kan* EGIR-*an e.*), IV 8′ (⌜*e*⌝-), 15′; KUB LV 14 Rev. 9′; VBoT 26 Obv.? 5′; KuT 18 +:7′
e-še-er	A. ind. pret. Plur. 3	KuT 31 Rev. 17
e-šir	A. ind. pret. Plur. 3	KuT 18 +:12′; KuT 36 Rev. 3′ (-*ši*[*r*)
eš-/aš- "to sit"		
? *a-aš-ša-an*	part. N. Sing. nom.-acc.?	KuT 18 +:10′ (→ *aššš-*)
ed-/ad- "to eat"		
a-da-an-zi	A. ind. pres. Plur. 3	KUB XIII 32 Obv. 4′ []; KUB XXV 23 I 6′ (-*z*[*i*), 21′, 31′ (-⌜*zi*⌝), 46′ [], II 3′ [], 24′ [], IV 42′ [], L. E. b) 3
a-da-an-na	inf.	CTH 516 I 13 (-⌜*na*⌝)

etri- N. "dish"

e-et-ri.ḪI.A	Plur. nom.-acc.	KUB LVII 102 IV? 7′ (⌜*e*⌝-)

ḫalkueššar N. "ration"

ḫal-ku-eš-šar	Sing. nom.-acc.	KUB XLII 100 III 24′ ([*ḫal-ku-eš-*])

ḫalzai- "to shout; to call"

ḫal-zi-i̯a-ri	M. ind. pres. Sing. 3	KUB XLII 91 II 7, 14 ([*ḫal-z*]*i-*); KUB LVII 97 I 12 (*-r*[*i*]); KUB LIX 34 III 3; VBoT 26 Rev.? 4′
ḫal-zi-ri	M. ind. pres. Sing. 3	KUB LVII 102 I? 20′ (⌜*-ri*⌝), IV? 13′ (*-z*[*i-ri*), 20′

ške*-form *ḫalzeške-

ḫal-ze-eš-kán-zi	A. ind. pres. Plur. 3	KBo II 8 II 9

ḫamank-/ḫamenk- "to tie; + *katta* to establish, impose"

ḫa-ma-ak-ta	A. ind. pret. Sing. 3	KBo XII 138 III 7′(?) (*-m*[*a-ak*?*-ta*?) (*katta ḫ.*); KBo XIII 231 Obv.? 3′ (GAM-*an ḫ.*), 11′ [] (GAM-*an ḫ.*), Rev.? 3′ (*-a*[*k-ta*) (GAM-*an ḫ.*), 13′ (*-m*[*a-ak-ta*) (GAM-*an ḫ.*); KUB LI 33 I 13′ (GAM-*an ḫ.*); KUB LV 14 Rev. 12′ (GAM *ḫ.*)
ḫa-mi-ik-ta	A. ind. pret. Sing. 3	KuT 31 Obv. 8′ (-⌜*ik*⌝[*-ta*) (GAM-*an ḫ.*)
ḫa-ma-qa-aš	A. ind. pret. Sing. 3	KBo XIII 231 Rev.? 8′ (-⌜*ma*⌝-) (GAM-*an ḫ.*)
ḫa-ma-a[*n-kán*(-)	unclear	KUB XLII 100 IV 41′ (GAM-*an ḫ.*)

***ḫamešḫa*(*nt*)-** C. "spring"

ḫa-me-eš$_{15}$*-ḫa-an-za*	Sing. nom.	KUB VII 24 + I 11; KUB XLIV 42 Rev. 7′(?) (*ḫamešḫan-*)
ḫa-meš-ḫa-an-za	Sing. nom.	KBo XXVI 182 I 5; KUB LI 33 I 22′ (*-z*[*a*)
ḫa-mi-iš-ḫa-an-za	Sing. nom.	KUB LVII 97 I 15
ḫa-me-eš-ḫa-aš	Sing. nom.	VS XXVIII 111 Obv. 4′(?) (*ḫa-me-eš*?*-ḫ*]*a-*)
ḫa-me-eš-ḫa-an-ta-aš	Sing. gen.	KUB XLII 100 III 23′
ḫa-me-eš-ḫa-aš	Sing. gen.	KBo XXVI 149 r.c. 6′(?) [], 9′(?) []; KUB LVIII 7 II 28′(?) (*ḫ*[*a-me-eš-ḫa-aš*)
ḫa-mé-eš-ḫa-aš	Sing. gen	KBo XIII 231 Obv.? 2′, Rev.? 1′ (-⌜*mé*⌝[*-eš-ḫa-aš*), 5′
ḫa-me-eš-ḫi	Sing. dat.-loc.	KBo XXVI 181:4′; CTH 516 I 10, KUB XLII 100 I 7′, 10′, 11′ (*ḫ*[*a-me-eš-ḫi*)

ḫa-mé-eš-ḫi	Sing. dat.-loc.	KBo XXVI 221:3′; KUB XLII 100 IV 23′
ḫa-mi-iš-ḫi	Sing. dat.-loc.	KUB XIII 32 Obv. 7′; KUB XXV 23 I 8′, 38′, II 15′ ([*-mi-iš-ḫi*), IV 8 (-⌜*ḫi*⌝), 17 []
? *ḫa-me-eš-ḫ*[*a-*	unclear	KBo XIII 250 r.c. 7′
? *ḫa-mi-i*[*š-*	unclear	KBo XII 138 III 11′

DUG*ḫaneššа-* C. "*ḫaneššа*(-vessel)"

DUG*ḫa-né-eš-ša-aš*	Sing. nom.	KUB XXV 23 I 4′ (^{DU}[^{G}*ḫa-né-eš-ša-aš*)?
DUG*ḫa-ni-iš-ša-aš*	Sing. nom.	KUB XXV 23 I 37′ (-⌜*ša*⌝-), IV 7, 49′ [], L. E. a) 2 ([^{DUG}], -<*ni*->, [-*š*]*a-*); KUB XLII 91 II 5; KUB LIV 90 l.c. 10′ (^{DUG}*ḫ*]*a-*, -⌜*ni*⌝-⌜*iš*⌝-); KUB LVI 40 I 7 ([^{DUG}*ḫ*]*a-*); KUB 163:6′ (^{DUG}*ḫa-ni-iš-š*]*a-*); VBoT 26 Obv.? 8′ (^{DU}]^{G}), 10′?
DUG*ḫa-ni-ša-aš*	Sing. nom.	KBo XXVI 182 I 4; KUB VII 24 + I 8; KUB LVII 97 I 17 (-⌜*ša*⌝-⌜*aš*⌝); VS XXVIII 111 Obv. 21′ (⌜^{DUG}⌝, [-*š*]*a-*), Rev. 5, 12! (-[*ni-ša-aš*), 19! ([*-ša-aš*), 20! ([*-aš*)?
ḫa-ni-ša-aš	Sing. nom.	KuT 31 Obv. 12′ (-[*ša-aš*), 18′ (⌜*ḫa*⌝-)
DUG*ḫa-ni-ša-an*	Sing. acc.	KBo XXVI 182 I 6 (⌜^{DUG}⌝, -⌜*ša*⌝-)
DUG*ḫa-ni-ša*	stem form	KBo II 8 IV 18′ (<-*ni*>-), 25′

***ḫan*(*i̯a*)-** "to draw (e.g. water)"

ḫa-a-ni	A. ind. pres. Sing. 3	KBo II 8 I 23

ḫant- C./N. "forehead, front"

ḫa-an-ti-i	Sing. dat.-loc.	KUB XLII 91 I 25′′′ (-⌜*an*⌝-)

ḫandai- "to assign, take care of, regulate, determine"

ḫa-an-da-a-it	A. ind. pret. Sing. 3	KBo XXVI 212 r.c. 3′ ([*-a-it*)
ḫa-an-da-it	A. ind. pret. Sing. 3	KUB LVI 40 III 14′
ḫa-an-ta-ir	A. ind. pret. Plur. 3	KUB LVII 104 III 6 (-⌜*ta*⌝-)
ḫa-an-da-an-za	part. C. Sing. nom.	VS XXVIII 111 Rev. 3
ḫa-an-ta-an	part. N. Sing. nom.-acc.	KBo XII 138 IV 1′(?) (⌜*ḫa*⌝-, -⌜*an*⌝?)

UZU*ḫapeššar* N. "body part, member"

UZU*ḫa-pé-eš-šar*	Sing. nom.-acc.	KBo II 8 III 18′ (⌜*ḫa*⌝-, *-šar*!)
UZU*ḫa-pé-eš-šar*$_x$	Sing. nom.-acc.	KBo II 8 III 9′ (*-ša*[r_x])
UZU*ḫa-pí-šar*$_x$	Sing. nom.-acc.	KBo II 8 II 16 (⌜UZU⌝⌜*ḫa*⌝-⌜*pí*⌝-)

ḫapuš- "to make up for"

ḫa-pu-uš-ta-at	M. ind pret. Sing. 3	KuT 31 Obv. 14′ (⌜*ḫa*⌝-, -⌜*at*⌝) (*-kan ḫ.*), 18′ (*-p[u-uš-ta-a]t*?) (*-kan ḫ.*)
ḫa-pu-ša-an-ta-at	M. ind. pret. Plur. 3	KuT 31 Obv. 11′ (⌜*ḫa*⌝-⌜*pu*⌝-) (*-kan ḫ.*)

ḫarra- "to grind"

ḫar-ra-i	A. ind. pres. Sing. 3	KUB XXV 23 IV 52′
ḫar-ra-an-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 6 ([*-ra-an-zi*); KUB VII 24 + I 12 (-⌜*ra*⌝-⌜*an*⌝-⌜*zi*⌝); KUB XXV 23 I 9′ (*-z[i]*), 39′, II 16′ [], IV 9 [], 18 [], 39′ []; KUB LVI 40 I 9 (*ḫ[ar-ra-an-zi*), III 22′, IV 8′ []; KUB LVII 97 III 7′(?) (*ḫa[r-ra-an-zi*?); VBoT 26 Obv.? 11′; VS XXVIII 111 Obv. 6′, 12′ [], 22′, Rev. 13!, 21!

^{GIŠ}***ḫarau-*** N. "poplar"

^{GIŠ}*ḫa-a-ra-u-i*	Sing. dat-loc.	KUB XXV 23 I 13′
^{GIŠ}*ḫa-ra-u-i*	Sing. dat.-loc.	KUB XXV 23 I 15′

?^{GIŠ}***ḫarḫati-*** "?" (one word?)

^{GIŠ}*ḫar-ḫa-ti*	?	KUB XLII 100 III 29′

ḫar(k)- "to have, hold"

ḫar-zi	A. ind. pres. Sing. 3	KUB XXV 23 IV 48′; CTH 516 I 5, 6; KUB XLVI 21 Obv. 4′ (+ part.); KUB LV 14 Rev. 5′ (*pe ḫ.*); KuT 21:4′; KuT 24:20′ (*-z[i]* (+ part.); KuT 31 Rev. 4
ḫar-kán-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 8 (-⌜*zi*⌝) (*pe ḫ.*); KUB LVI 40 III 12′ (+ part.); KuT 18 +:4′ (*ḫa]r-*)
ḫar-ku-un	A. ind. pret. Sing. 1	KUB XLII 100 III 31′
ḫar-ta	A. ind. pret. Sing. 3	KUB XLII 100 III 32′

ḫark- "to be destroyed"

ḫar-ak-ta	A. ind. pret. Sing. 3	KBo II 8 I 5(?) (*arḫa ḫ.*); KUB XLII 100 II 16′

ḫarki- "white; silver"

? *ḫar-ki*	N. Sing. nom.-acc. ?	KBo XIII 252 II 13(?)

ḫarniia- "to sprinkle"

ḫar-ni-ia-an-zi	A. ind. pres. Plur. 3	KUB LVIII 7 II 12′ (*ḫa[r-ni-ia-an-zi*)

ḫarpa- "sheaf"

ḫar-pa-aš	Sing. gen.	KBo II 8 I 14, 17; KUB XLII 100 III 22′; IBoT II 103 IV 5′

ḫarpi- (?) "?"

ḫar-pí-ia-aš	gen.	KBo XXVI 179:4
ḫar-pí-ia	?	KBo II 8 I 14, 31; KUB LV 14 Obv. 9′

^{DUG}***ḫarši-*** N. "*ḫarši*(-vessel)"

^{DUG}*ḫar-ši*	Sing. nom-acc.	KBo XIII 246 I 4′(?), 7′; KBo XIII 250 l.c. 6′; KBo XXVI 182 I 3, 5, 6 (2×), 7; KBo XXVI 212 r.c. 4′(?); KUB XXV 23 I 8′ (-⌜*ši*⌝), IV 51′; KUB XLVI 21 Obv. 6′ (⌜^{DUG}⌝, *-š[i]*); KUB LI 33 I 19′ (⌜*ḫar*⌝-); KUB LV 14 Rev. 9′ (2×, 1× ⌜^{DUG}⌝); KUB LVI 40 I 9 ([^{DUG}*ḫar-š]i*), 10 (^{DU}[^{G}*ḫar-ši*), 12′ (⌜*ḫar*⌝-), III 1′ (⌜^{DUG}⌝⌜*ḫar*⌝-), 6′, 8′, IV 6′ [], 7′ (-⌜*ši*⌝), 11′; KUB LVII 97 I 4, 5 (⌜*ḫar*⌝-⌜*ši*⌝), 7 ([^{DUG}*ḫ]ar-*), 16 ([^{D}]^{UG}, <*-ši*>); KUB LVII 104 II 4′ (^{DU}]^{G}), III 8 (⌜*ḫar*⌝-); VBoT 26 Obv.? 7′ ([^{DUG}*ḫar-š]i*), 9′, 10′, 11′ ([^{DU}]^{G}); VS XXVIII 111 Obv. 4′ (-⌜*ši*⌝), 6′ (^{DUG}*ḫar-š]i*), 11′ ([-*ši*), 12′, 17′, 20′, 22′ ([*ḫar-š]i*), Rev. 1 (^{D}]^{UG}), 8! [], 11!, 13!, 18! (-⌜*ši*⌝, 20)! (^{DUG}*ḫar-š]i*), 21!, 26! (⌜*ḫar*⌝-⌜*ši*⌝)?
^{DUG}*ḫar-ši-ia-aš*	Sing. gen.	KUB XXV 23 I 18′ (<^{DUG}>), 44′ (<^{DUG}>), 48′ (^{NINDA}*ḫ.*), II 22′ [], IV 40′ [], 53′ (*-š[i-ia-aš*)
^{DUG}*ḫar-ši-aš*	Sing. gen.	VS XXVIII 111 Obv. 8′, 13′ (^{DU}[^{G}*ḫar-š]i-aš*?), 14′?
^{DUG}*ḫar-ši*	Sing. dat.-loc.	KBo XIII 246 I 3′(?), 12′(?); KBo XXVI 182 I 4; KBo XXVI 196 Obv. 10′, Rev. 4′ ([^{DUG}]); KUB VII 24 + I 5; KUB XXV 23 I 4′, 37′, IV 7 (^{D}[^{UG}*ḫar-ši*), 50′; KUB XXXVIII 35 I 6 (*ḫar*!-); KUB LI 33 I 21′ (^{D}[^{U}]^{G}); KUB LVI 40 III 16′, 20′, 22′ (*ḫa[r-š]i*); VBoT 26 Obv.? 8′; VS XXVIII 111 Obv. 3′ [], 10′ [], 18′, Rev. 9!
^{DUG}*ḫar-ši-aš*	Plur. dat-loc.	KBo XXVI 182 I 12(?)
^{DUG}*ḫar-ši*	unclear	KUB LIV 90 l.c. 9′; KUB LVII 104 II 2′ (^{DU}]^{G}*ḫar-ši*(-)[); IBoT II 103 IV 10′ (*-ši*[(-)); VS XXVIII 111 Rev. 2 (^{DUG}*ḫa]r-*), 15!

ḫaršiḫarši- N. "thunderstorm"

ḫar-ši-ḫar-ši	Sing. nom.-acc.	KUB XXV 23 IV 43′(?)
ḫar-ši-ḫar-ši-ia-aš	Sing. gen.	KUB VII 24 + IV 8′ (*-ḫa[r-š]i-*); KUB XXV 23 IV 45′, 62′

^{DUG}ḫaršiḫarši- N. "thunderstorm vessel(?)"

^{DUG}ḫar-ši-ḫar-ši	Sing. nom.-acc.	KUB XXV 23 IV 45′ (-⌈ši⌉)

^{DUG}ḫaršiialli- N. "ḫaršiialli(-vessel)"

^{DUG}ḫar-ši-ia-al-li	Sing. nom.-acc.	KBo XXVI 196 Rev. 2′ (a[l-li); KUB VII 24 + I 11 (^{DUG}ḫ]ar-, -⌈li⌉); KUB XXV 23 I 38′, II 15′ [], IV 8 [], 17 [], 38′ []; KUB XLIV 42 Obv. 3′ (^{DUG}ḫar-ši-ia-a]l-), Rev. 8′ (-⌈li⌉); KUB LVIII 7 II 20′
^{DUG}ḫar-ši-ia-li	Sing. nom.-acc.	KuT 5 Obv. 5(?) (^{DUG}ḫar-ši?-i]a-), KuT 31 Obv. 17′(?) ⌈^{DUG}⌉ (or dat.-loc.)
^{DUG}ḫar-ši-ia-al-li-ia-aš	Sing. gen.	KUB XXV 23 IV 6 ([-ia-aš)
^{DUG}ḫar-ši-ia-al-li	Sing. dat.-loc.	KUB XXV 23 II 13′ (-š[i-ia-al-li); KUB XLIV 42 Obv. 18′(?) ([^{DUG}ḫar-ši-ia?-a]l?-⌈li⌉?)
^{DUG}ḫar-ši-ia-li	Sing. dat.-loc.	KUB VII 24 + I 6; KuT 31 Obv. 17′(?) ⌈^{DUG}⌉ (or nom.-acc.)
^{DUG}ḫar-ši-ia-al-li-ia-aš	Plur. dat.-loc.	KUB XXV 23 I 35′ (-⌈li⌉-)
^{DUG}ḫar-ši-ia-li-ia-aš	Plur. dat.-loc.	KUB VII 24 + I 16 ([^{D}]^{UG}⌈ḫar⌉-, -a[š)

ḫašš-/ḫešš- "to open"

ḫé-e-ša-an-zi	A. ind. pres. Plur. 3	KUB LVI 40 III 20′ (⌈ša⌉[-an-z]i), IV 6′ (ḫé-e-ša-an-z]i); VS XXVIII 111 Obv. 4′(?) [], 11′ [], Rev. 20!
ḫé-ša-an-zi	A. ind. pres. Plur. 3	VS XXVIII 111 Obv. 20′, Rev. 11! (ḫ[é-ša-an-zi])

ḫašḫaš- "to scrape, to polish"

ḫa-aš-ḫa-aš-ša-an	part. N. Sing. nom.-acc.	KUB XXV 23 I 34′

ḫaššiqqanu- "to fill; to let someone drink his fill"

ḫa-aš-ši-iq-qa-nu-ut	A. imp. pres. Sing. 2	KUB XXV 23 IV 59′

ḫatteššar N. "pit"

ḫa-at-te-eš-ni	Sing. dat.-loc.	KBo II 8 IV 18′ (-⌈at⌉-, [-eš-]⌈ni⌉)

^{GIŠ}ḫatiuitai- "to inventory"

^{GIŠ}ḫa-ti-ú-i-ta-an	part. N. Sing. nom.-acc.	KUB XLII 100 II 13′

ḫazzila- C. (a measure)

ḫa-az-zi-la-aš	Sing. nom.	KBo XIII 252 II 3 (-⌈zi⌉[-l]a-⌈aš⌉, III 10′ (-z[i-la-aš)
ḫa-az-zi-la-aš	Sing. gen.	KBo II 8 I 28

ḫazziui- N. "rite"

ḫa-az-zi-ui$_5$	Sing. nom.-acc.	KBo II 8 I 30, III 3′, IV 6′, 21′
ḫa-az-zi-ú-i	Sing. nom.-acc.	KUB XLII 100 III 6′; KUB LVIII 7 II 16′ (-z]i-ú-i)
ḫa-zi-ú-i	Sing. nom-acc.	KUB XLII 100 III 26′
ḫa-zi-ui$_5$.ḪI.A	Plur. nom.-acc.	KuT 5 Obv. 4(?) (ḫa-zi-?]⌈ui$_5$⌉?[.ḪI.]⌈A⌉), Rev. 4′
ḫa-az-zi-ú-i-ia-aš	Plur. dat.-loc.	KUB XLII 100 IV 18′
? ḫa-az	Sing. ?	KBo II 8 IV 11′ (-⌈az⌉) (or → ^{MUNUS}ḫaz-qarai-?), 15′ (-a[z(-)) (or → ^{MUNUS}ḫaz-qara-?)

^{LÚ}ḫazziuiia- C. "ḫazziui-man"

^{LÚ}ḫa-az-zi-ui$_5$-ia-aš	Sing. nom.	KBo II 8 III 10′
$^{LÚ.MEŠ}$ḫa-az-zi-ui$_5$-ia-aš	Plur. nom.	KBo II 8 IV 19′ (-⌈ui$_5$⌉[-i]a-)

^{MUNUS}ḫazziuiia- C. "ḫazziui-woman"

$^{MUNUS.MEŠ}$ḫa-az-zi-ui$_5$-ia-aš	Plur. nom.	KBo II 8 IV 22′ (-z[i]-⌈ui$_5$⌉-)
$^{MUNUS.MEŠ}$ḫa-az-zi-ui$_5$	Plur.	KBo II 8 I 19

^{MUNUS}ḫazqarai- C. "ḫazqarai(-woman)"

$^{MUNUS.MEŠ}$ḫa-az-qa-ra-a-ia-za	Plur.	KUB XLIV 42 Obv. 18′ ([$^{MUNUS.MEŠ}$ḫa-a]z-, [-r]a-, -⌈ia⌉-)
$^{MUNUS.MEŠ}$ḫa-az-qa-ra-a-i-ia	Plur.	KUB XLIV 42 Rev. 13′ (-⌈ra⌉-), 19′ ([ḫa-az-qa-ra-a-i-ia)
$^{MUNUS.MEŠ}$ḫa-az-qa-ra-ia	Plur.	KBo II 8 III 12′ (-⌈ia⌉)
$^{MUNUS.MEŠ}$ḫa-az-qa-ra-i	Plur.	KBo II 8 III 26′ (-⌈az⌉-); KUB XLIV 42 Obv. 15′ ([$^{MUNUS.MEŠ}$ḫa-a]z-)
$^{MUNUS.MEŠ}$ḫa-az-ga-ra-i	Plur.	KBo XXVI 182 I 8, 11; KUB LI 33 I 2′ (-r[a-i)
$^{MUNUS.MEŠ}$ḫa-az-qa-ra-a	Plur.	KUB XLIV 42 Obv. 7′ (⌈^{MUNUS}⌉⌈$^{.MEŠ}$⌉⌈ḫa⌉[-a]z-, [-r]a-)
$^{MUNUS.MEŠ}$ḫa-az-qa-ra	Plur.	KBo II 8 II 2 ([$^{MUNUS.MEŠ}$], -<qa->⌈ra⌉), III 23′ ([-r]a), IV 13′(?) (-r[a(-))
$^{MUNUS.MEŠ}$ḫa-zi-qa-ra-i	Plur.	KUB XLIV 42 Obv. 6′(?) ($^{MUNUS.MEŠ}$ḫa-z]i-, [-ra-i)
? $^{MUNUS.MEŠ}$ḫa-az-za-qa-ra	Plur.	KUB XXV 23 II 26′ ([-qa-ra)
$^{MUNUS.MEŠ}$ḫa-az-qa-r[a-	Plur.	VBoT 26 Rev.? 5′
? $^{MUNUS.MEŠ}$ḫ[a-	Plur.	KBo XIII 246 I 11′
? ḫa-az	Plur.?	KBo II 8 IV 11′ (-⌈az⌉) (or → hazziui-?), 15′ (-a[z(-)) (or → ḫazziui-?)

ḫeu- C. "rain"

ḫé-e-ú-un	Sing. acc.	KUB XXV 23 IV 57′ (-u[n])

ḫé-e-i̯a-u-u̯a-aš	Sing. gen.	KUB XXV 23 IV 52′
ḫé-e-u-u̯a-aš	Sing. gen.	KUB XXV 23 IV 47′ (⌜*ḫé*⌝-), 62′, L. E. a) 1

LÚ *ḫilammata-* C. "*ḫilammata*(-man)"

LÚ.MEŠ*ḫi-lam-ma-ta-aš*	Plur. nom.?	KuT 31 Rev. 18 (-⌜*lam*⌝-, -⌜*ta*⌝-)

ḫu(e)k- "to slaughter"

ḫu-u-kán-zi	A. ind. pres. Plur. 3	KBo XXVI 196 Rev. 4′ (-*z*[*i*]); KUB XXV 23 II 12′ [], L. E. a) 4; KUB LV 14 Rev. 16′; KUB LVII 97 I 10 (-⌜*zi*⌝); KUB LVII 102 I? 19′ [], IV ? 2′ (-⌜*u*⌝[-*kán-zi*), 12′ (*ḫ*]*u*-), 18′ ([*ḫu*-]); KUB LIX 34 II 8′; IBoT II 103 IV 12′; VBoT 26 Obv.? 1′
ḫu-kán-zi	A. ind. pres. Plur. 3	KBo XIII 246 I 9′; KBo XXVI 196 Rev. 10′(?) (-*ká*[*n-zi*); KUB LVI 40 III 18′ ([*ḫ*]*u*-)

ḫuešu- "raw"

ḫu-u-e-šu	N. Sing. nom.-acc.	KBo XXVI 196 Rev. 7′(?) (-⌜*e*⌝?[-*šu*?); KUB XXV 23 IV 53′
ḫu-e-šu	N. Sing. nom.-acc.	KUB XXV 23 IV 40′; KUB XLIV 42 Obv. 11′, Rev. 3′ (*ḫ*]*u*-⌜*e*⌝-), 16′, 27′(?) (*ḫu-e*?-*š*]*u*?)
ḫu-u-e-ša-u-u̯a-za	C./N. abl.	KUB VII 24 + I 7; KUB LIX 34 II 8′ (⌜*u*⌝[-*e-ša-u-u̯a-za*)
ḫu-u-e-ša-u-u̯a-az	C./N. abl.	KUB XXV 23 I 27′, II 21′ []
ḫu-e-ša-u-u̯a-az	C./N. abl.	KUB XXV 23 I 3′ (*ḫ*[*u-e-ša-u-u̯a-az*), 17′ (-*a*[*z*), 41′ ([*ša-u-u̯*]*a*-), L. E. a) 5
ḫu-e-ša-u̯a-za	C./N. abl.	KBo II 8 III 8′ (*ḫu*!-); KBo XIII 250 l.c. 12′ (*ḫu-e-š*]*a*-)
? *ḫu-e-ša-u-u̯*[*a*(-)	C./N. ?	KUB VII 24 + I 15

ḫulḫuli- C.? "fight"

ḫu-ul-ḫu-li-i̯a	Sing. dat.-loc.	KUB VII 24 + I 20 (-*l*[*i-i̯a*); KUB XXV 23 I 22′ (-*li*!-); KUB LIX 34 III 5 (⌜*ḫu*⌝-⌜*ḫu*⌝-)
ḫu-ul-ḫu-la	Sing. dat.-loc.	KUB XLIV 42 Obv. 16′

ḫumant- "every, each, all"

ḫu-u-ma-an-za	C. Sing. nom.	KBo XXXIX 48 V 17′ [*ḫ*]*u*-)
ḫu-u-ma-an-ti	C./N. Sing. dat.-loc.	KUB XLII 100 II 4′
? *ḫu-u-ma*[-*an*(-)	C./N. ?	KBo XXXIX 48 V 18′

ḫuppanda "?"

GIŠ*ḫu-up-pa-an-za*	?	KBo II 8 II 8 ([-*u*]*p*-)
]*ḫu-up-pa-an-da*	?	KBo II 8 I 6

DUG***ḫuppar*** N. "*ḫuppar*(-vessel)"

DUG*ḫu-u-up-pár*	Sing. nom.-acc.	KBo XIII 252 II 11; KUB VII 24 + I 8; KUB LV 14 Obv. 1′ (^{DU}]^{G}, -*u*![-*up-pár*), 12′; KUB LVII 102 I? 16′ (^{DUG}]), IV? 16′; IBoT II 103 IV 15′; VBoT 26 Rev.? 3′ ([-*up-pár*)
DUG*ḫu-up-pár*	Sing. nom.-acc.	KBo II 8 II 14 ⌐⌐, III 5′ (-*u*[*p*?-*pár*?), 10′, 15′, IV 9′; KUB XIII 32 Obv. 3′; KUB XXV 23 I 29′ (2×, 1× [*ḫ*]*u*-), 44′ (^{DU}[^{G}*ḫu-up-pár*), 22′ [], IV 56′; KUB XLII 91 II 13 ([^{D}]^{UG}), III 15′; KUB LVI 40 I 8, 10 (*ḫ*]*u*[-*u*]*p*[-*pár*), III 8′ (^{DU}[^{G}*ḫu-up-pár*), III 17′ (⌜^{DUG}⌝[*ḫ*]*u*?[-*up-pár*?), 21′, IV 11′; KUB LX 163:8′; VS XXVIII 111 Obv. 5′, 6′ [], 14′ (^{DUG}*ḫu-up*-]), 21′, Rev. 2 (]*ḫu-up-pár*), 21! (-*u*[*p-pár*)
ḫu-up-pár	Sing. nom.-acc.	KuT 31 Obv. 20′
DUG*ḫu-pár*	Sing. nom-acc.	VS XXVIII 111 Obv. 12′, 20′ (⌜^{DUG}⌝[*ḫu*⌝-*p*[*ár*), Rev. 11! (⌜^{DUG}⌝[*ḫu-pár*), 12!, 19!, 23! (^{DUG}*ḫu-p*]*ár*)

ḫupida(u̯a)nt- "veiled(?)"

ḫu-pí-ta-u-u̯a-an-za	C. Sing. nom. ?	KBo XII 56 I 2′(?) (*ḫu-pí-t*]*a*-)
ḫu-pí-ta-an	N. Plur. nom.-acc.	KBo II 8 I 1 (-⌜*ta*⌝?[-*a*]*n*), 3 (-*a*[*n*])

ḫudak "immediately"

ḫu-u-da-ak		KUB XLII 100 IV 36′

ḫuu̯ai- "to run"

ḫu-u̯a-er	A. ind. pret. Plur. 3	KuT 27 Obv. 13′ (-⌜*u̯a*⌝-*e*[*r*)

NA$_4$***ḫuu̯aši-*** N. "*ḫuu̯aši*(-stone)"

NA$_4$*ḫu-u-u̯a-ši*	Sing. nom.-acc.	KBo XXX 130 Obv. 7

i̯ia- "to do; to make; to celebrate"

i-i̯a-ši	A. ind. pres. Sing. 2	KUB XXV 23 IV 46′
i-i̯a-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 I 27′, IV 46′ []; CTH 516 I 11 (-⌜*an*⌝-); KUB XLII 91 II 1, 8; HT 4:18′(?) (⌜*i*⌝?[-*i̯a-an-zi*?), 20′ (-⌜*i̯a*⌝-)
i-i̯a-at	A. ind. pret. Sing. 3	KBo XIII 246 Rev. 12′(?) (-*a*[*t*?); KUB XLII 100 IV 13′, 17′, 38′

i-e-er	A. ind. pret. Plur. 3	KUB XXXVIII 35 I 4 (EGIR-*pa i.*); KUB XLII 100 III 34′, IV 19′
i-i̯a	A. imp. pres. Sing. 2	KUB XXV 23 IV 58′
i-i̯a-an-za	part. C. Sing. nom.	KBo XXVI 181:5′; CTH 516 I 3; KUB XLII 100 I 21′, IV 34′ (*-kan anda i.*), 36′ (*-kan anda i.*)
i-i̯a-an-te-eš	part. C. Plur. nom.	KUB XLII 100 IV 6′
? *i-i̯a-an*[(-)	?	HT 4:9′
ššа*-form *ešša-		
e-eš-ša-i	A. ind. pres. Sing. 3	KBo XIII 252 II 9; KUB XLII 100 III 14′ (-⌈*i*⌉), IV 23′; KuT 27 Rev. 5′ (⌈*e*⌉, -⌈*ša*⌉-⌈*i*⌉)
e-eš-ša-an-zi	A. ind. pres. Plur. 3	KBo XXXIX 48 IV 2′, 4′ ([*-an-zi*), 12′, 18′ [], V 6′ (*-a*[*n-z*]*i*), 8′ (*-z*[*i*]), 11′ (*-<an>-*), 13′ (*-<an>-*), 22′, 24′ ([*e-eš-ša-an-z*]*i*); KUB LVIII 7 II 27′ ([*-zi*); KuT 14 Obv. 2′(?) (*e*?-])
iš-ša-an-zi	A. ind. pres. Plur. 3	CTH 516 I 9 (-⌈*zi*⌉), 10
e-eš-šir	A. ind. pret. Plur. 3	KUB LIV 90 r.c. 3′ (-⌈*šir*⌉)
i-iš-ši-ir	A. ind. pret. Plur. 3	KBo XXX 130 Obv. 5(?) ((-)]⌈*i*⌉-)
e-eš-šu-u-u̯a-an	sup.	VS XXVIII 111 Rev. 5 ([*e-e*]*š-*)
? *e-eš-šu-u-u̯a-a*[*n*(-)	inf./verb. subst.?	KUB LIV 90 r.c. 4′
? ⌈*e*⌉-*ša-a*[*n-*	?	KuT 24:12′
i̯a- M. "to go"		
i-i̯a-ta-ri	M. ind. pres. Sing. 3	KBo II 8 III 11′ (-⌈*i̯a*⌉-) (*peran i.*), 12′ ⌉ (EGIR *i.*), IV 3′ (*peran i.*), 4′ (EGIR-*pan i.*); KBo XXVI 182 I 8 (EGIR-*an i.*); KUB XLIV 42 Obv. 7′ (-⌈*ta*⌉?-⌈*ri*⌉?)
i-i̯a-ta	M. ind. pres Sing. 3	KBo II 8 I 34 (*-kan anda i.*)
i-i̯a-an-ta-ri	M. ind. pres. Plur. 3	KBo II 8 II 10 (*peran i.* ?), 11 (-⌈*ri*⌉)
ippi̯a- C. (a kind of plant, "vine(?)")		
ip-pí-an	Sing. acc.	KBo XXVI 182 I 13
išḫamii̯a- "to sing"		
ške*-form *išḫamiške-		
iš-ḫa-mi-iš-kán-zi	A. ind. pres. Plur. 3	KBo II 8 II 2
išḫuu̯a(i)- "to scatter"		
iš-ḫu-u-u̯a-i	A. ind. pres. Sing. 3	KBo II 8 I 33 (*-kan i.*)
iš-ḫu-u-u̯a-an-zi	A. ind. pres. Plur. 3	KBo II 8 IV 19′ (*kan anda i.*); KUB VII 24 + I 5, 6 (*-kan i.*); KUB XXV 23 I 36′ (*-kan i.*); KUB XLIV 42 Obv. 19′; VS XXVIII 111 Rev. 18′(?) ([-*ḫuu̯anzi*?]) (*-kan i.*)
iš-ḫu-u̯a-u̯a-aš	verb. subst. gen.	KUB LI 33 I 21′ (*-a*[*š*])
iš-ḫu-u-u̯a-an	part. N. Sing. nom. acc.	KuT 24:20′ (*arḫa i. ḫar*(*k*)-)
? *iš-ḫu-u̯a*[-	?	KUB LV 14 Rev. 10′ (*-kan i.*)
? *iš-ḫu*-x[	?	KBo XXVI 196 Obv. 10′
išgaruḫ N. "*išgaruḫ*(-vessel)"		
iš-ga-ru-uḫ	Sing. nom.-acc.	KBo XXVI 187:4′ (*-u*[*ḫ*])
išpand- "to libate"		
? *iš*[-	?	KUB LV 14 Rev. 4′
GIŠ***ištanana-*** C. "altar"		
GIŠ*iš-ta-na-ni*	Sing. dat.-loc.	KUB XLII 100 III 38′ (-⌈*na*⌉[-*ni*])
iu̯ar "like, as"		
i-u̯a-ar		CTH 516 I 4; KUB XLII 100 IV 6′
ka- "this"		
ka-a-aš	C. Sing. nom.	KBo XXXIX 48 IV 10′
ku-u-un	C. Sing. acc.	KBo XXX 130 Obv. 4′; KUB LVIII 7 II 16′ (*-u*[*n*])
ke-e-da-ni	C./N. Sing. dat.-loc.	KBo XII 138 III 13′; KBo XXXIX 48 IV 8′
ku-u-uš	C. Plur. acc.	KBo XXVI 188 I 4′; KUB XLII 100 III 3′(?) (-⌈*uš*⌉?); KUB LVII 108 +? II 23′ (?) ([*ku*?-])
ki-i	N. Plur. nom.-acc.	CTH 516 I 12 ⌉; KUB LVII 108 +? II 4′, 7′, 18′ (*k*[*i-i*), III 12, 15, 16, 18, 20, 23 []; HT 4:5′(?) (*k*[*i*?-*i*?])
kalu̯išaniia- "?"		
kál-u̯i$_5$*-ša-ni-i̯a-an*	Sing. acc.	KBo II 8 IV 14′
-kan (sentence particle)		
-kán	(+ *ar-*/GUB)	KUB VII 24 + I 3; CTH 516 I 4; KUB XLII 100 III 38′
	(+ ŠÀ, *ANA PANI* GUB)	KUB XLII 100 IV 39′ ⌉
	(+ GAM-*an* GUB)	KUB XLII 100 IV 20′ ⌉
	(+ *šer ar-*)	KUB XXV 23 L. E. a) 1
	(+ *arnu-*)	KBo II 8 IV 23′ ⌉
	(+ *aššanu-*)	KBo II 8 IV 20′, 26′; KBo XXVI 188 IV 3; KBo XXVI 196 Rev. 6′; KUB VII 24 + I 18; KUB XIII 32 Obv. 5′; KUB XXV 23 I 7′, 31′, 47′, II 4′, 25′,

	IV 42′ [], 55′, L. E. b) 3; KUB XLII 91 II 7, 14 ([-*ká*]*n*); KUB LVII 97 I 13; KUB LVII 102 IV? 13′ [], 20′ ⌈⌉; KUB LVIII 7 II 7′ []; KUB LIX 34 III 3; IBoT II 103 IV 17′; VBoT 26 Obv.? 3′
(+ *ep*(*p*)-/*ap*(*p*)-)	KUB XLII 100 I 8′
(+ EGIR-*an eš*-/*aš*-)	KUB XLII 100 III 36′
(+ SI×SÁ)	KUB XLII 91 II 4, KUB LVII 102 IV? 20′ []
(+ GAM SI×SÁ)	KUB LVII 102 IV? 7′
(+ *ḫapuš*-)	KuT 31 Obv. 11′ ⌈⌉, 14′, 18′ (-*ká*[*n*])
(+ *anda i̯a*-)	KUB XLII 100 IV 33′, 36′
(+ *anda i̯a*-)	KBo II 8 I 34
(+ *iš̱huu̯a*(*i*)-)	KBo II 8 I 32; KBo XXVI 196 Obv. 10′; KUB VII 24 + I 6; KUB XXV 23 I 36′; KUB LV 14 Rev. 10′; VS XXVIII 111 Rev. 18¹(?)
(+ *anda iš̱huu̯a*(*i*)-)	KBo II 8 IV 18′
(+ EGIR-*pa* GAR)	KUB LVII 108 +? II 10′, 15′
(+ *kenu*-)	KBo XXVI 182 I 5; KUB VII 24 + I 11 []; KUB XXV 23 I 38′, 15′ [], IV 51′; VBoT 26 Obv.? 9′
(+ *anda mema*-)	KBo II 8 I 25; KUB XXV 23 IV 57′
(+ *katta pai*-)	KUB XXV 23 L.E. a) 2
(+ *anda parš*-)	KBo II 8 III 20′ ⌈⌉
(+ *peda*-)	KBo XIII 246 I 11′; KUB XXV 23 IV 48′; KUB LVI 40 I 10 ⌈⌉
(+ ŠÀ *peda*-)	KUB VII 24 + I 3′; KUB XXV 23 I 50′
(+ *arḫa peda*-)	KBo II 8 II 30(?)
(+ GAM *peda*-)	KBo XXVI 182 I 7; KUB XLII 91 III 12′
(+ *šanḫ*-)	KUB LV 14 Rev. 13′
(+ *šara šanḫ*-)	VS XXVIII 111 Rev. 4 (-*k*]*án*)
(+ *šipand*-/BAL)	KBo XXVI 182 I 10; KUB VII 24 + I 6; KUB XXV 23 I 16′, 27′, 42′, II 21′, IV 52′, L. E. a) 4; KUB XLIV 42 Obv. 10′(?), Rev. 15′ ([-*ká*]*n*); KUB LVII 102 I? 18′ [], IV? 11′, 18′; KUB LVIII 7 II 29′(?); KUB LIX 34 II 5′; VBoT 26 Obv.? 12′; VS XXVIII 111 Rev. 5
(+ *šuḫḫa*-)	KUB LVII 97 I 7; IBoT II 103 IV 8′ ⌈⌉; VS XXVIII 111 Obv. 3′, 10′, 18′ (-*k*]*án*), Rev. 9¹, 10¹
(+ *šunna*-)	KBo XXVI 182 IV 3′;KUB VII 24 + I 9, 17 []; KUB XXV 23 IV 42′, 55′;

	KUB XLIV 42 Obv. 14′, 21′, Rev. 5′, 10′, 18′; KUB LIX 34 III 2 []
(+ *šunna*-/*šuu̯a*-)	VBoT 26 Obv.? 2′ []
(+ *šuu̯a*-)	KUB XIII 32 Obv. 4′; KUB XXV 23 I 6′, 20′, 21′, 30′, 46′, II 3′, 24′ (-*k*[*án*), L. E. b) 2 <>; KUB XLII 91 II 18; KUB LV 14 Rev. 17′; KUB LVII 102 I? 19′ [], IV? 3′ (-*k*]*án*), 13′ [], 19′ []; KUB LVIII 7 II 6′ ⌈⌉
(+ *arḫa da*-)	KBo II 8 IV 17′
(+ *dai*-/ME)	KBo XXVI 182 I 3; KBo XXVI 196 Obv. 8′; KUB VII 24 + I 4; KUB LV 14 Rev. 9′; KUB LVII 108 +? II 4′, 7′, 18′, III 12, 15, 16 ⌈⌉, 18, 20, 22
(+ EGIR-*anda dai*-)	KUB LVII 104 II 4′ []; KUB LIX 34 II 7′
(+ *šara dai*-)	KUB XLII 91 II 10
(+ *taninu*-)	KUB XXV 23 I 50′ []
(+ ŠÀ, *taninu*-)	KUB XXV 23 I 24′, IV 3
(+ *tapuša, taninu*-)	KUB XXV 23 I 15′
(+ ŠÀ, *ti̯a*-)	KUB XXV 23 IV 49′
(+ *dušk*(*i̯a*)-)	KBo XXVI 182 I 16; KUB XXV 23 II 25′ []; KUB XLII 91 II 14 (-*kán*¹); KUB XLIV 42 Obv. 17′ ([-*k*]*án*), Rev. 19′, 21′, 31′ (-*k*]*án*); KUB LIX 34 III 4
(+ *u̯aggar*-)	KUB XLII 100 III 25′
(+ *u̯arp*-)	KBo XXVI 182 I 9
(+ *anda* KAR)	KUB XLII 100 IV 17′
(+ *parranda*)	KBo II 8 I 33(?)
(+ *pari̯an*)	KUB XLII 100 III 10′
(+ *peran*)	KBo II 8 IV 33′
(+ ŠÀ)	KBo II 8 I 23, IV 32′
(+ UGU)	KBo XXVI 196 Obv. 7′
(unclear)	KBo II 8 I 10, 39, II 6, 7, 8, 28, IV 6′, IV 8′; KBo XIII 250 l.c. 6′; KBo XIII 252 II 13; KBo XXVI 182 I 13 (+ *šunna*-/*šuu̯a*-); KBo XXVI 187:1′(?) (-*k*[*án*?); KBo XXVI 196 Obv. 16′, Rev. 2′, 3′; KUB VII 24 + I 14; KUB XXV 23 II 29′, IV 14 (-*ká*[*n*); KUB XLII 91 III 3′; KUB XLII 100 II 4′ (-*kán*¹), 7′ (-*kán*¹), 11′, III 19′; KUB XLIV 42 Rev. 2′ ⌈⌉; KUB LI 33 I 2′ (-[*k*]*án*?); KUB LIV 90 r.c. 11′; KUB LV 14 Rev. 15′; KUB LVII 102 I? 12′,14′;

		KUB LVIII 7 II 20′; KUB LIX 34 III 6; KuT 24:21′; KuT 27 Obv. 9′; KuT 31 Rev. 18, 22, 23 ⌈⌉
kank- "to suspend"		
kán-ga-an	part. N. Sing. nom.-acc.	KBo II 16 Obv. 3′
gangati- N. "vegetable(s)"		
gán-ga-ti	Sing. nom.-acc.	KUB XIII 32 Obv. 2′ ([-*ti*); KUB XLII 100 I 1′ (⌊*gán*⌋-⌈*ga*⌉-*t*[*i*), 2′, 3′ (*g*]*án*-⌈*ga*⌉-⌈*ti*⌉), 11′, 12′ (-<*ga*>-), III 15′, 16′ (*gá*]*n*-⌈*ga*⌉-⌈*ti*⌉), 17′ (*g*[*á*]*n*-)
kappuuai- "to count"		
kap-pu-ua-u-en	A. ind. pret. Plur. 1	KUB XLII 100 III 30′
kap-pu-u-ua-a-an	part. N. Sing. nom.-acc.	KBo II 8 I 13 (⌈*kap*⌉-)
kap-pu-ua-a-an	part. N. Sing. nom.-acc.	KUB XLII 100 III 8′, 27′; KuT 27 Rev. 14′ (⌈*kap*⌉-⌊*pu*⌋?-⌈*ua*⌉-)
karp- "to lift"		
kar-ap-pa-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 I 40′
kar-ap-pa-zi	A. ind. pres. Plur. 3	KBo II 8 III 28′ (-⌈*kar*⌉-, -⌊*zi*⌋)
kar-pa-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 I 49′ (2×, 1× []), IV 4 []; KUB XLIV 42 Rev. 12′ (-⌈*an*⌉-), 21′, 22′ (-⌈*an*⌉-)
karš- "to cut; to neglect"		
kar-ša-an	part. N. Sing. nom.-acc.	KuT 14 Obv. 10′ (⌈*kar*⌉-⌊*ša*⌋-)
? *kar-šá*	?	KuT 31 Obv. 18′
kartai- "to cut off"		
? *kar-ta-it*	A. ind. pres. Sing. 3 ?	KUB XIII 32 Rev. Left Edge (-*t*[*a-it*); KUB XXV 23 L. E. b) 5
karu "already"		
ka-ru-ú		KBo XXX 130 Obv. 3; HT 4:9′
karuili- "old, former"		
ka-ru-ú-i-li-uš	C. Plur. acc.	KUB LV 14 Rev. 3′(??) (*ka-r*[*u*?-*iliuš*?)
ka-ru-ú-i-li-ia-aš	C. Plur. dat.-loc.	KUB XXXVIII 35 I 1 (-⌈*i*⌉-)
katta "down, under"		
kat-ta	k. *ḫamank-/ḫamenk-*	KBo XII 138 III 7′(?)
	k. ki-	KUB XXV 23 I 12′, 14′
	k. pai-	KUB XXXVIII 35 I 2 (2×, 1× [-*t*]*a*)

	-kan k. pai-	KUB XXV 23 L. E. a) 2
	k. peda-	KUB VII 24 + I 13
	unclear	KUB XLIV 42 Rev. 13′(?) ([*ka*]*t-ta*, or 1?-*ta*?)
kattan "down, under"		
kat-ta-an		KUB XXV 23 I 13′, 15′ (*ka*[*t-t*]*a-*)
gema- C. "winter"		
ge-e-mi	Sing. dat.-loc.	CTH 516 I 9 (-*m*[*i*]), 11 (*g*]*e-*)
genu- N. "knee"		
ge-nu-ua	Plur. nom.-acc.	KBo II 8 IV 2′ (⌈*ge*⌉-)
kenu- "to open, break open"		
ge-e-nu-ua-an-zi	A. ind. pres. Plur. 3	KUB VII 24 + I 11 (*g*]*e*-⌈*e*⌉-⌈*nu*⌉-⌈*ua*⌉[-*an-zi*); KUB XXV 23 I 8′ []
ke-e-nu-ua-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 IV 51′ (-*z*[*i*]) (-*kan k.*)
ge-nu-ua-an-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 5 ([-*zi*) (-*kan g.*); KUB XIII 32 Obv. 9′ (-⌈*ua*⌉-⌊*an*⌋-); KUB XXV 23 I 38′, II 16′ (-*z*[*i*) (-*kan*), IV 8 [], 17 [], 38′ []; KUB LVII 97 I 16, III 6′(?) (*g*[*e-nu-ua-an-zi*?)
ke-nu-ua-an-zi	A. ind. pres. Plur. 3	KUB XLIV 42 Obv. 3′ (⌈*ke*⌉-, -*z*[*i*]), Rev. 8′ (⌈*ke*⌉[-*nu-ua-an-zi*); VBoT 26 Obv.? 9′ ([-*nu-ua-an-zi*])
k[*e*?-*nuuanzi*]	A. ind. pres. Plur. 3	KuT 5 Obv. 5(?) (or *k*[*e*?-*nuuaš*]?)
ge-nu-an-zi	A. ind. pres. Plur. 3	KBo XIII 246 I 7′ (⌈*ge*⌉-)
ge-nu-ua-aš	verb. subst. gen.	KBo XXVI 182 I 6
ke-nu-ua-aš	verb. subst. gen.	VBoT 26 Obv.? 10′ (-[*nu-ua-aš*])
k[*e*?-*nuuaš*]	verb. subst. gen.	KuT 5 Obv. 5(?) (or *k*[*e*?-*nuuanzi*]?)
[*kenuua-*]*aš*	verb. subst. gen.	KuT 31 Obv. 17′(?) (or [*šuḫḫaua-*]*aš*?)
keššar- C. "hand"		
ki-iš-ši-ri-it	instr.	CTH 516 I 5 (-⌈*it*⌉), 6
ki- "to lie, be laid"		
ki-it-ta-ri	A. ind. pres. Sing. 3	KUB XXV 23 I 12′ (*katta k.*)
ki-it-ta	A. ind. pres. Sing. 3	KUB XXV 23 I 14′ (*katta k.*)
? *kit-ta-ri*	A. ind. pres. Sing. 3	KuT 27 Rev. 8′(?) ((-)]*kit*-⌊*ta*⌋-⌈*ri*⌉)
kilila(i)- "to wreathe"		
ki-li-la-an-zi	A. ind. pres. Plur. 3	KUB XLIV 42 Rev. 20 (⌈*ki*⌉-⌈*li*⌉-, [-*an-zi*) (-*za k.*)

kinun "now"

ki-nu-un		KBo II 8 I 27; KBo XIII 231 Rev.? 9′; KUB XLII 100 III 14′, 21′, 24′, 38′ ([*k*]*i*-), IV 19′, 22′; KUB LI 33 I 12′, 15′ []; KUB LV 14 Obv. 13′; KUB LVII 102 IV? 11′ [], 17′ ([*ki-n*]*u*-); KuT 24:10′ ([*ki*-], -⌊*un*⌉); KuT 31 Obv. 5′(?) ([*ki-nu*?-]), 21′, Rev. 19 (⌈*ki*⌉-)

kiššan "in this way, as follows"

kiš-an		KBo II 8 I 25, II 2; KBo XXVI 188 I 6′; KBo XXVI 194 r.c. 5′; KUB XXXVIII 35 I 4; KUB XLII 91 II 4

kiššuuant- "in this way, as follows"

ki-iš-šu-ua-an	N. Sing. nom.-acc.	KUB XLII 100 III 24′

kui- relat. pronoun

ku-iš	C. Sing. nom.	KUB XIII 32 Rev. 7′; KUB XXV 23 IV 48′; CTH 516 I 2; KUB XLII 100 I 8′, III 32′; KUB LV 14 Rev. 8′
ku-it	N. Sing. nom.-acc.	KBo XXX 130 Obv. 6(?) (-*it*[(-))
ku-e-da-ni	C./N. Sing. dat.-loc.	KuT 31 Rev. 11
ku-i-e-eš	C. Plur. nom.	KUB LVII 108 +? II 2′(?) (⌈*ku*⌉-)
ku-e-eš	C. Plur. nom.	KUB XXV 23 I 19′, L. E. b) 1
ku-e	N. Plur. nom.-acc.	KBo XXVI 181:2′; KUB XIII 32 Obv. 8′; KUB XLII 100 III 35′ ([*k*]*u*-); KUB LIX 34 III 1 []

kuiški "someone"

ku-iš-ki	C. Sing. nom.	KUB XIII 32 Rev. 3′
ku-it-ki	N. Sing. nom.-acc.	KUB XLII 100 III 26′, IV 15′
ku-i-e-eš-qa	C. Plur. acc.	KUB XLII 100 IV 9′, 11′
ku-i-e-eš-qa	C. Plur. nom./acc.?	KUB XLII 100 IV 41′

kuišša "each"

ku-iš-ša	Sing. nom.	KUB XLII 91 II 2

kuit "because; as"

ku-it		KUB XLII 100 III 34′ ([*k*]*u*-)

kuitman "while"

ku-it-ma-an		KBo II 8 III 22′(?) <-*an*>?, IV 5′; KUB XXV 23 II 19′ (-*a*[*n*]); KuT 31 Rev. 9 (-⌈*it*⌉-)

gulzatar N. "*gulzatar*(-tablet)"

gul-za-at-tar.ḪI.A	Plur. nom.-acc.	KUB LVIII 7 II 23′ (-*at*⌊?⌋-, .⌊A⌉)
gul-za-tar.ḪI.A	Plur. nom.-acc.	KUB XLII 100 I 19′

KUŠ***kurša-*** C. "hunting bag"

KUŠ*kur-ša-an*	Sing. acc.	KUB XXXVIII 35 I 4 (-*š*[*a-an*)

GIŠ***kurta-*** "*kurta*(-tablet)"

GIŠ*gur-ta-za*	Sing. ablat.	KUB XLII 100 IV 10′?
GIŠ*kur-ta-za*	Sing. ablat.	KBo XXVI 181:4′ (GIŠ*kur*-]⌊*ta*⌉?-); KUB XLII 100 I 17′, III 22′

kurutauant- → (:)*kurutauant-*

kuuapi "when"

ku-ua-pí		KBo XXVI 181:10′ (⌈*ku*⌉-); KUB XIII 32 Rev. 5′ (-⌈*pí*⌉); CTH 516 I 11; KUB XLII 100 III 18′, IV 16′, 36′; KUB LVIII 7 II 22′

laḫḫurnuzzi- C./N. "foliage, leafy branches"

la-aḫ-ḫur-nu-uz-zi-uš	Plur. nom.	KUB XXV 23 I 23′, 48′ (-*u*[*z-zi-uš*), II 9′ [], 27′ (*u*[*z-zi-uš*); KUB LIX 34 III 9(?) []
la-ḫur-nu-uz-zi-uš	Plur. nom.	KUB VII 24 + I 21 ([*la-ḫur-n*]*u*-)

laḫ(ḫ)u(uai)- "to pour (out)"

la-ḫu-u-ua-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 IV 56′

lappina(i)- "to light(?)"

la-ap-pí-na-an-zi	A. ind. pres. Plur. 3	KUB XLVI 21 Obv. 3′ (*la*-]⌈*ap*⌉-)

le "not" (prohibitive)

le-e		KUB XXV 23 IV 46′

lela- C. "conciliation(?)"

le-e-la-aš	Sing. gen.	KBo II 8 I 15
le-la-aš	Sing. gen.	KUB LV 14 Obv. 9′

liššai- "to gather up"

li-iš-ša-an-zi	A. ind. pres. Plur. 3	KBo II 8 III 1′ (-⌈*zi*⌉)

lukatta/i "the next day"

lu-kat-ti		KBo II 8 IV 12′; KBo XII 138 III 8′; KBo XIII 246 I 11′; KBo XIII 250 r.c. 2′; KBo XXVI 188 IV 1 (⌈*lu*⌉-); KUB XXV 23 I 10′, 26′, 32′, 40′, II 17′, IV

2; KUB XLII 91 II 8 (*-ka[t-ti)*; KUB XLVI 21 Rev. 1; VBoT 26 Obv.? 12′ ([*lu-kat-t*]*i*)

lu-kat — KBo XXVI 182 I 7 ([*l*]*u-*); KBo XXVI 196 Rev. 2′; KUB LVI 40 I 10 [], III 5′ ([*l*]*u*[*-kat*), IV 9′; VS XXVIII 111 Obv. 7′, 13′ [], Rev. 14!, 22! ([*l*]*u-k*[*a*]*t*)

lukki/a- "to set fire to"
ške-form ***lukkeške-***
? *lu-uk-ke-eš-*⌜*ki*⌝[- ? — KUB XLIV 42 Obv. 19′

-ma "and; but, however"
-ma — KBo II 8 I 26 (*-ma*?), 27, II 2, 28, IV 4′ (-⌜*ma*⌝?), IV 12′; KBo XIII 246 I 4′, 6′, 11′, Rev. 11′; KBo XIII 250 r.c. 2′; KBo XIII 252 II 10 (-⌜*ma*⌝), 13 (-⌜*ma*⌝), III 6′(?) []; KBo XXVI 179:6; KBo XXVI 181:3′; KBo XXVI 182 I 5, 7; KBo XXVI 188 IV 1; KBo XXVI 196 Obv. 9′ [], 16′, Rev. 2′; KBo XXVI 221:5′(?); KUB VII 24 + I 11; KUB XXV 23 I 1′ (*-m*]*a*), 8′, 10′, 26′, 32′, 38′, 40′, 42′, 48′, II 9′, 15′, 17′, 26′ [], IV 2, 8, 17 ⌜⌝, 46′; CTH 516 I 3, 6, 10; KUB XXXVIII 35 I 3 []; KUB XLII 91 II 8 (*-m*]*a*?); KUB XLII 100 I 18′, 20′ (*-m*[*a*), II 6′ (*-m*[*a*), III 18′, 19′, 23′, 24′, 34′, 38′, IV 8′, 14′, 22′, 41′; KUB XLIV 42 Obv. 17′ (2×, 1× *-m*]*a*, 1× []); KUB XLVI 21 Obv. 5′, Rev. 1; KUB LI 33 I 12′, 15′ [], 22′; KUB LIV 90 r.c. 8′; KUB LV 14 Obv. 13′, Rev. 11′; KUB LVI 40 I 10, III 5′, IV 9′; KUB LVII 102 IV? 11′, 17′; KUB LVII 97 I 7; KUB LVII 108 +? II 4′, 7′, 16′, 18′, III 12, 15, 16, 17 ⌜⌝, 18, 20, 22 (*-m*]*a*); KUB LVIII 7 II 14′, 20′, 23′, 26′; HT 4:5′, 13′, 15′, 19′, 20′; IBoT II 103 IV 10′; VBoT 26 Obv.? 12′; VS XXVIII 111 Obv. 7′, 13′ [], Rev. 14!, 22!; KuT 14 Rev. 10′; KuT 18 +:9′; KuT 24:10′; KuT 27 Obv. 8′(?); KuT 31 Obv. 5′, 7′(?), Rev. 19

maḫḫan "as; when"

ma-aḫ-ḫa-an — KUB XLIV 42 Obv. 26′ ([*m*]*a-*)

mai- "to grow, increase"
ma-a-ú — A. imp. pres. Sing. 3 — KUB XXV 23 IV 59′

malla/i- "to mill"
ma-al-la-i — A. ind. pres. Sing. 3 — KUB XXV 23 IV 52′
ma-al-la-an-zi — A. ind. pres. Plur. 3 — KBo XIII 246 I 10′ ([*-an-zi*); KUB VII 24 + I 12; KUB XXV 23 I 9′, 39′, II 16′ [], IV 9 (-⌜*zi*⌝), 18 (⌜*ma*⌝-*a*[*l-la-an-zi*), 39′ (*-a*[*l-la-an-zi*); KUB XLIV 42 Rev. 11′(?) (*ma*?-*a*]*l*?-); KUB LVI 40 I 9, III 22′ (-⌜*la*⌝-, *-z*[*i*]), IV 8′; VBoT 26 Obv.? 11′; VS XXVIII 111 Obv. 6′, 12′ (-<*an*->), 22′ (-⌜*al*⌝-), Rev. 13! (-[*an-zi*), 21! (*m*[*a-a*]*l-*)
ma-la-an-zi — A. ind. pres. Plur. 3 — KBo XXVI 182 I 6
ma-al-la-an — part. N. Sing. nom.-acc. — KBo XII 56 I 5′; KBo XIII 250 r.c. 9′ ([*-la-an*); KBo XIII 252 II 6 (-*a*[*l-la-an*); KBo XXVI 149 r.c. 7′ (-*a*[*l-la-an*), 10′ (*m*[*a-al-la-an*); KUB XXXVIII 35 Rev 11′ (-⌜*al*⌝-*l*[*a-an*); KUB XLII 100 I 6′, 13′, 14′, III 20′ (⌜*ma*⌝-), IV 27′; KUB LV 14 Obv. 6′ [], Rev. 7′ (*-a*[*l-la-an*); HT 4:4′ (⌜*ma*⌝-), 21′ (-⌜*la*⌝-⌜*an*⌝)
ma-la-an — part. N. Sing. nom.-acc. — KBo XIII 231 Obv.? 7′, 12′, Rev.? 9′; KUB LVII 102 IV? 10′

mān "when"
ma-a-an — KBo II 8 I 17, 31, III 4′ (⌜*ma*⌝-); KBo XII 138 III 14′(?) ([*-a-an*?); KBo XXVI 182 I 5 ([*ma-a-a*]*n*); KUB VII 24 + I 20 (?) []; KUB XIII 32 Rev. 4′; KUB XXV 23 I 12′, 14′; CTH 516 I 10(?) ([*m*]*a*?-); KUB XLII 91 II 20, III 10′ ⌜⌝; KUB XLIV 42 Rev. 7′(?) []; KUB LV 14 Obv. 11′, Rev. 6′ (⌜*ma*⌝-⌜*a*⌝-); KUB LVII 97 I 8 ([*ma-a-*]); KUB LVII 102 IV? 9′, 15′ (⌜*ma*⌝-⌜*a*⌝-), 22′; IBoT II 103 IV 5′; VS XXVIII 111 Obv. 3′ ([*m*]*a-*), Rev. 9!

maniiaḫḫ- "to distribute; to hand over"
ma-ni-ia-aḫ-ḫi-ir — A. ind. pret. Plur. 3 — KUB XLII 100 III 35′ (EGIR-*pa m.*)

marḫa- N. (a kind of food)

mar-ḫa-an	Sing. nom.-acc.	KBo XXVI 182 I 13

GIŠ*mari-* C. "spear"

GIŠ*ma-ri-in*	Sing. acc.	KBo II 8 II 21 ([GI]Š⌈*ma*⌉-, 22 ⌈GIŠ*ma*⌉-*ri*-[*i*]*n*), III 19′
GIŠ*ma-ri-uš*	Plur. acc.	KUB XLII 100 IV 5′

mašiu̯an "as much as"

ma-ši-u̯a-an		KUB XLII 100 III 24′

meḫur N. "time"

me-ḫu-ni	Sing. dat.-loc.	KBo XXVI 182 I 16 []

mekki "much, in large amount"

me-ek-ki		KUB XXV 23 IV 58′

mema- "to speak"

me-ma-an-zi	A. ind. pres. Plur. 3	KBo II 8 I 25 (*-kan anda m.*); KUB XXV 23 IV 57′ (*-kan anda m.*)

memal N. "meal"

me-ma-al	Sing. nom.-acc.	KBo II 8 I 32; KBo XXVI 182 I 14; KUB XXV 23 IV 33′ (*-m*[*a-al*)
me-em-ma-al	Sing. nom.-acc.	KBo II 8 I 35

memiia(n)- C./N. "word"

me-mi-i̯a-an	Sing. nom.-acc.	KBo II 8 I 25; KUB XXV 23 IV 57′

miiatar N. "growth"

mi-i̯a-an-na-aš	Sing. gen.	KuT 36 Obv. 3′(?) (*-i̯*[*a*?*-an-na-aš*?)
me-i̯a-an-na-aš	Sing. gen.	KBo XXXIX 48 IV 7′

NINDA**miumiu-** N. "*miumiu*(-bread)"

NINDA*mi-i-ú-mi-i-ú*	Sing. nom.-acc.	KUB XLII 91 II 12

-mu encl. pers. pron. 1 Sing. dat./acc.

-mu		KUB XLII 100 III 34′

muḫḫuelašši- "?"

mu-uḫ-ḫu-e-la-aš-ši	?	KBo XXVI 181:9′(?) (-⌈*e*⌉[-*la-aš-ši-*)

-naš encl. pers. pron. 1 Plur. dat./acc.

-na-aš		KUB XLII 100 II 9′

našma "or"

na-aš-ma		KuT 31 Obv. 7′(?)

nau̯i "not yet"

na-a-u̯i$_5$		KUB XLII 100 IV 15′

neku- "to become evening"

ne-ku-zi	A. ind. pres. Sing. 3	KUB XLIV 42 Obv. 17′(?) []

nekuz "evening, sunset"

ne-ku-uz	Sing. nom. ?	KBo XXVI 182 I 16 (*-u*[*z*]); KUB LI 33 I 5′(?) (*-k*[*u-uz*)
ne-ku-uz-za	Sing. nom. ?	KBo XXVI 196 Obv. 4′ (*n*]*e-*)

nu "and"

nu		KBo II 8 I 23, 24, 29, 34, 37, 39 ([*n*]*u*), II 7, III 25′, IV 6′, 24′, 27′; KBo XII 57 Rev.? 3′; KBo XII 138 III 14′; KBo XIII 250 r.c. 6′; KBo XXVI 182 I 10; KBo XXVI 188 I 3′, 4′; KBo XXVI 194 r.c. 2′; KBo XXVI 196 Obv. 9′; KBo XXVI 221:5′; KBo XXX 130 Obv. 4; KBo XXXIX 48 IV 6′; KUB VII 24 + I 12, 14, IV 14′; KUB XIII 32 Rev. 6′, 7′(?); KUB XXV 23 I 11′, 12′, 16′, 19′, 23′, 38′, II 15′ [], 19′, 20′, 21′, 29′, IV 19, 43′, 56′, 58′, 59′, L. E. a) 2, b) 2; CTH 516 I 3, 5, 7, 9, 10, 11, 15; KUB XLII 91 III 5′, 7′, 8′; KUB XLII 100 I 8′, 9′, 19′, 23′, III 33′, 34′, 37′, IV 13′, 17′, 19′, 36′, 38′, 39′ ⌐; KUB XLVI 21 Rev. 5(?); KUB LVII 102 I? 14′; KUB LVIII 7 II 10′; KUB LIX 34 II 5′; IBoT II 103 IV 2′, 8′ ⌐; VS XXVIII 111 Rev. 4; KuT 14 Obv. 14′ ⌐; KuT 24:19′; KuT 27 Rev. 12′; KuT 31 Rev. 10, 13 ⌐, 17 ([*n*]*u*), 22 ⌐
n(*u*)=		KBo II 8 I 21, 23, 32, 33, 34 ([*n*]*a-*), III 2′, 19′, 20′ (⌈*na*⌉-), 21′, 24′, 27′, IV 8′, 13′, 16′ ⌐, 18′ ⌐, 22′; KBo XXVI 187:1′; KBo XXXIX 48 V 19′; KUB XXV 23 I 8′ [], 12′ (2×, 1× ⌐), 15′, 24′, 32′, 33′, 39′, 40′, 50′ (*n*[*a-*), II 7′ [], IV 3, 14, 17 [], 39′ ([*n*]*a-*), 44′, 48′, 52′, L. E. a) 4; CTH 516 I 4; KUB XXXVIII 35 I 12; KUB XLII 91 III 6′, 12′; KUB XLII 100 II 8′, IV 19′, 20′; KUB XLIV 42 Obv. 8′, Rev. 12′, 22′; KUB LIX 34 II 4′; KuT 18 +:13′; KuT

		27 Rev. 6′, 7′ (⌜*na*⌝-); KuT 31 Obv. 7′(?); KuT 36 Obv. 6′
pai- "to go"		
pa-iz-zi	A. ind. pres. Sing. 3	KBo II 8 III 20′; KBo XXVI 182 I 11; KUB XIII 32 Rev. 6′; KUB XXV 23 I 41′ (*-za p.*?), L. E. a) 2 (*-kan katta p.*); KUB XLII 100 IV 37′ (*peran para p.*); KUB XLIV 42 Obv. 15′; KUB LV 14 Obv. 2′ (*-z[i*?); KUB LVIII 7 II 11′ (*anda p.*), 13′ (*anda p.*)
pa-a-an-zi	A. ind. pres. Plur. 3	KBo II 8 I 21 (UGU *p.*), 43 (*p[a*!*-a-an-zi*) (UGU *p.*), III 23′, IV 14′
pa-an-zi	A. ind. pres. Plur. 3	KUB XLVI 21 Rev. 2 (*šara p.*)
pa-a-an-za	part. C. Sing. nom.	KBo XIII 231 Obv.? 3′ (GAM *p. ešta*); KUB XXXVIII 35 I 2 (-⌜*a*⌝-) (*katta p. ešta*)
pa-an-za	part. C. Sing. nom.	KBo XIII 231 Obv.? 11′ (GAM *p. ešta*), Rev.? 13′ (*pa-a*]*n-*) (GAM *p. ešta*)
pa-a-an	part. N. Sing. nom.-acc.	KBo XII 231 Rev.? 3′ (*p*]*a-*) (GAM *p. ešta*), 8′ (GAM *p. ešta*); KUB XXXVIII 35 I 2 (*katta p. ešta*)
pai- "to give, to deliver"		
pa-a-i	A. ind. pres. Sing. 3	KBo XII 56 I 4′; KUB XIII 32 Rev. 8′; KUB XXV 23 I 5′ [], 16′, 41′ (*-za p.*?); KUB XLII 100 III 19′; KUB LVII 108 +? II 3′, 5′, 16′, III 23; KuT 27 Rev. 12′ (-⌜*a*⌝-⌜*i*⌝)
pí-i̯a-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 I 42′ (*p[í-i̯a-a]n-*), II 7′ ([*-i̯a-an-zi*), L. E. a) 3 (⌜*i̯a*⌝-⌜*an*⌝
pé-es-ta	A. ind. pret. Sing. 3	KuT 27 Obv. 11′ (⌜*pé*⌝-, -⌜*ta*⌝); KuT 29 Obv.? 4′(?) (*pé*?-]); KuT 31 Rev. 6 (-⌜*ta*⌝); KuT 36 Obv. 8′ (*-e[š-ta*)
ške-form ***peške-***		
pé-eš-ki-iz-zi	A. ind. pres. Sing. 3	KBo II 8 I 35, III 5′, 6′, Edge (-[*eš-*]⌜*ki*⌝-⌜*iz*⌝[*-z*]*i*); KBo XII 56 I 5′(?) (⌜*pé*⌝?[*-eš-ki-iz-zi*?); KBo XIII 252 II 9(?) (*pé-eš*?-]⌜*ki*⌝?-⌜*iz*⌝-); KUB XLII 100 I 7′(?) [], IV 29′; KUB LVII 108 +? II 19′ (-⌜*iz*⌝-), 20′ (*-i[z-zi*), 25′ (*-k[i-iz-zi*) (*-za p.*?), III 13, 19 (*pé-eš-ki-i*]*z-*)
pé-eš-ki-zi	A. ind. pres. Sing. 3	KUB LI 33 I 8′; KUB LV 14 Rev. 8′, KUB LVII 108 +? III 15
pé-eš-kán-zi	A. ind. pres. Plur. 3	KBo II 8 IV 9′(?); KUB VII 24 + IV 13′; KUB XXXVIII 35 Rev 11′; KUB

		XLII 100 III 25′; KUB LI 33 I 11′, 12′ [], 16′ (*-z[i*), 20′; KUB LVII 108 +? II 23′, III 13 (*pé-*])
pé-eš-ki-it	A. ind. pret. Sing. 3	KBo XIII 252 III 12′(?) (*pé-eš-ki*?-]); KUB LI 33 I 11′(?) [], 15′ (*p[é-eš-ki-it*); KUB LVII 102 IV? 10′(?) [], 16′(?) []
pé-eš-ki-ir	A. ind. pret. Plur. 3	KBo XIII 252 II 13; KuT 24:13′ (*-k[i*?*-ir*?), 17′(?) ([*p*]*é*?*-e[š*?*-k*]*i*?-)
pé-eš-kir	A. ind. pret. Plur. 3	KBo II 8 I 19 (*-k[ir*), III 7′
palša- C. "road; journey"		
pal-še	Sing. dat.-loc.	KBo XIII 250 l.c. 10′
pal̯uai- "to cry out"		
pal-u̯a-iz-zi	A. ind. pres. Sing. 3	KBo II 8 II 1 (-⌜*iz*⌝-), III 16′, 25′; IBoT II 103 IV 13′
MUNUS***pal̯uatalla-*** C. "*pal̯uatalla*(-woman)"		
MUNUS*pal-u̯a-tal-la-aš*	Sing. nom.	KBo II 8 I 11, 20 (-⌜*la*⌝-), KBo II 8 II 1 (-⌜*tal*⌝-⌜*la*⌝-), III 9′, 16′ (MUNUS!), 18′, 22′ (*-la-*), 24′; IBoT II 103 IV 13′
MUNUS*pal-u̯a-tal-la*	stem form	KBo II 8 I 41 (-⌜*la*⌝), III 29′, IV 12′(?) (*-la*[(-))
GIŠ***pal̯zaḫa-*** C. "pedestal"		
GIŠ*pal-za-ḫa*	stem form	KBo II 16 Obv. 9′ (2×, 1× G]IŠ)
panku- C. "community"		
pa-an-ku-uš	Sing. nom.	KUB XLII 100 III 37′
papri̯ia- "to blow (instrument)"		
pa-ap-ri-an-zi	A. ind. pres. Plur. 3	IBoT II 103 IV 12′
para "forth"		
pa-ra-a		KUB LVII 108 +? II 13′
	p. ep(p)-/ap(p)-	KUB LVII 108 +? II 8′ (*-r[a-*]⌜*a*⌝)
	peran p. pai-	KUB XLII 100 IV 37′
	p. tarna-	KBo II 8 III 21′
parranda "over"		
pár-ra-an-da	*-kan p.*	KBo II 8 I 33(?) (*-a[n*?*-da*?)
pari̯ian "in addition"		
pa-ri-i̯a-an	*-kan p.*	KUB XLII 100 III 10′

parš(i̯a)- "to break, to crumble"

pár-ši-i̯a-zi	A. ind. pres. Sing. 3	KBo II 8 III 20′
pár-ši-i̯a-an-zi	A. ind. pres. Plur. 3	KBo II 8 I 29; KUB VII 24 + I 9 (-⌈*i̯a*⌉-), 17 (-[*zi*); KUB XXV 23 I 5′ (⌈*pár*⌉-⌈*ši*⌉-, -⌈*an*⌉[-*zi*]), 13′, 20′, 25′, 30′, 45′ [], II 2′ [], 23′ [], IV 41′ [], 54′ (⌈*pár*⌉[-*ši-i̯a-an-zi*), L. E. b) 2; KUB XLII 91 IV Lower Edge; KUB XLIV 42 Obv. 20′(?) [], Rev. 5′(?) (⌈*pár*⌉?-⌈*ši*⌉?-⌈*i̯a*⌉?-), 10′ (-⌈*zi*⌉), 18′, 24′(?) []; KUB XLVI 21 Rev. 7; KUB LIX 34 III 2; VBoT 26 Obv.? 2′(?) (*pár-ši*?-*i̯*]*a*?-)
pár-ši-an-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 12 ([-*an-zi*); KUB LVII 102 I? 19′ [], IV? 2′ [], 13′, 19′ (*pá*[*r-š*]*i*-, -[*zi*); VS XXVIII 111 Rev. 3
pár-ša-an-zi	A. ind. pres. Plur. 3	KBo II 8 III 21′ (-⌈*ša*⌉-, -⌈*zi*⌉) (-*kan anda p.*)
pár-ši-i̯a	M. ind pres. Sing. 3	KUB LVI 40 III (?) 11′ [], IV 14′; KUB LVII 102 IV? 14′; VS XXVIII 111 Obv. 9′ (-⌈*i̯a*⌉), 15′ (⌈*pár*⌉[-*ši-i̯*]*a*), Rev. 16! (*pár-ši-i̯*]*a*), 24!
? *p*]*ár-ši*[-	?	KUB LVIII 7 II 4′ (or DINGIR-*LIM*?)

anna-form ***paršii̯anna***-

pár-ši-i̯a-an-na-i	A. ind. pres. Sing. 3	KUB XIII 32 Rev. 2′

paššu- N. (kind of elevation/raised structure)

paš$_x$*-šu-u-i*	Sing. dat.-loc.	KUB XXV 23 L. E. a) 1
pa-aš-šu-i	Sing. dat.-loc.	KUB VII 24 + I 4

-pat (particle of specification)

-pát		KUB XLII 100 II 8′, 10′; KUB XLII 100 III 24′; KUB LVII 108 +? III 23; KuT 14 Rev. 4′; KuT 21:13′

pe "forth"

pé-e	*p. ḫark-*	KBo XXVI 182 I 8; KUB LV 14 Rev. 5′

per- N. "house"

pár-ni	Sing. dat.-loc.	KBo II 8 I 34

peran "in front (of)"

pé-ra-an		KUB XXV 23 I 12′; KUB XLII 91 III 13′; KUB LVIII 7 II 14′
	p. eš-/aš-	KBo XII 56 I 9′

	p. i̯a-	KBo II 8 III 11′
	p. para pai-	KUB XLII 100 IV 37′
	p. dai-	KUB XXV 23 I 25′
	p. taninu-	KUB XLIV 42 Obv. 9′, 20′, Rev. 24′
	unclear	KUB LIX 34 II 2′
pé-ra-a-an	*p. i̯a-*	KBo II 8 II 10(?), IV 3′
pé-an	*-kan p.*	KBo II 8 IV 33′

peššii̯a- "to throw"

peš-ša-an-zi	A. ind. pres. Plur. 3	KUB LI 33 I 4′

peda- N. "spot, place"

pé-di	Sing. dat.-loc.	KuT 31 Rev. 11

peda- "to carry (forth)"

pé-e-da-i	A. ind. pres. Sing. 3	KBo II 8 I 38 (⌈*pé*⌉-*e*-⌈*da*⌉-), IV 8′ (-⌈*é*⌉-) (*anda p.*); KUB XIII 32 Rev. 3′(?) (-⌈*e*⌉[-*da-i*); KUB XXV 23 IV 48′ [] (-*kan p.*), L. E. a) 3; KUB XLVI 21 Rev. 3 (-⌈*i*⌉) (*šara p.*)
pé-e-da-an-zi	A. ind. pres. Plur. 3	KBo II 8 II 30(?) (*pé-e-da-*?]) (-*kan*? *arḫa p.*), 32(?) ([-*e-da-an-zi*) (*arḫa p.*), III 2′, IV 16′ (-*z*[*i*), 23′; KBo XXVI 224:4′ (*pé-e-d*]*a*-); KUB VII 24 + I 13 ([-*a*]*n*-), 14 ([-*a*]*n*); KUB XXV 23 I 24′ (*arḫa p.*), 33′ (-*d*[*a-a*]*n*-) (*arḫa p.*); KUB XLII 91 II 17 (*arḫa p.*), III 12′ (-*kan* GAM *p.*); KUB XLIV 42 Obv. 18′, Rev. 22′ ([-*an-zi*); KUB LIX 34 III 9(?) [] (*arḫa p.*)
pé-da-an-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 2(?) (-*z*[*i*?]); KUB XLII 91 II 22 (*p*[*é-d*]*a*-, -⌈*zi*⌉); KUB LVI 40 I 11 ([*p*]*é*-), 14 ([-*zi*) (*arḫa p.*), III 7′, 11′ (*arḫa p.*), IV 10′ ([*pé-d*]*a*-), 14′ ([*pé-da-an-z*]*i*); KUB LVIII 7 II 21′ (-*a*[*n-zi*)
pé-e-tan$_x$*-zi*	A. ind. pres. Plur. 3	VS XXVIII 111 Obv. 7′ (*PANI p.*), 13′, 15′ (<-*zi*>) (*arḫa p.*), Rev. 3, 14! [], 16! (-*z*[*i*) (*arḫa p.*), 22! (*pé-e-t*]*an*$_x$-), 24! ([-*tan*$_x$*-zi*) (*arḫa p.*)
pé-tan$_x$*-zi*	A. ind. pres. Plur. 3	KBo XIII 246 I 12′ (-*kan p.*); KBo XXVI 182 I 7 (-*kan* GAM *p.*); 17 (*arḫa p.*), IV 2′; KUB VII 24 + I 4′ (-*tan*$_x$!-); KUB XXV 23 I 11′ (⌈*pé*⌉-) (UGU *p.*), 12′, 40′, 50′ (ŠÀ -*kan p.*), IV 5 (-*t*[*an*$_x$-*zi*) (ŠÀ *p.*), 13 [] (ŠÀ *p.*), 37′ [] (ŠÀ

		p.); KUB XLVI 21 Obv. 5′ (ŠÀ *p.*); KUB LIV 90 l.c. 1′, 3′; KUB LVI 40 III 4′ (*arḫa p.*); KUB LVII 102 IV? 1′(?) (-*tan*$_x$?-*z*[*i*, or → ŠE.NAGA?), IV? 8′, 23′ (-*t*[*an*$_x$?-*zi*?); KUB LX 163:7′ (-*z*[*i*); HT 4:13′ (-[*zi*)
pé-tan$_x$	part. N. Sing. nom.-acc.	KUB XLVI 21 Obv. 4′ (*p. ḫar*(*k*)-); KUB LVI 40 III 12′ (*pé*!?-) (*p. ḫar*(*k*)-)

pul N. "lot"

pu-la-aš	Sing. gen.	KUB LVI 40 III 12′

punušš- "to inquire"

pu-nu-uš-šu-u̯a-an-zi	inf.	KUB LVII 108 +? II 15′
pu-nu-uš-šu-an-zi	inf.	KUB LVII 108 +? II 10′

purulli- N. "?"

pu-ru-ul-li-i̯a-aš	Sing. gen.	KUB XLII 100 IV 16′ ([-*aš*]), 17′ (-*i̯*[*a-aš*])

šai- "to thrust"

ši-i̯a-an-zi	A. ind. pres. Plur. 3	KUB LIX 34 III 5 (*š*[*i-i̯a-an-zi*)
? *ši-e*[*n-zi*?	A. ind. pres. Plur. 3	KUB LI 33 I 3′

šakuu̯aššar(a)- "complete"

ša-ku-u̯a-šar-ra-aš	C. Sing. nom.-acc.	KUB XLII 100 II 10′
ša-ku-u̯a-aš-šar	N. Sing. nom.-acc.	KuT 31 Obv. 16′ (⌜*ša*⌝-, -*aš*?-)

šalli- "large, great"

ša-al-li-iš	C. Sing. nom.	KUB XLII 100 II 5′

-šan sentence particle

-ša-an	(+ *aniia-*)	KUB VII 24 + IV 14′

šanḫ- "to sweep"

ša-an-ḫa-an-zi	A.ind. pres. Plur. 3	KUB LV 14 Rev. 13′ (-*a*[*n-zi*) (-*kan š.*); KUB LVIII 7 II 12′

ške*-form *šanḫeške-

ša-an-ḫe-eš-kán-zi	A. ind. pres. Plur. 3	VS XXVIII 111 Rev. 4 (-*k*[*á*]*n*-) (-*kan šara š.*)

šara "up(wards)"

ša-ra-a	*š. pai-*	KUB XLVI 21 Rev. 2
	š. peda-	KUB XLVI 21 Rev. 3
	-kan š. šanḫ-	VS XXVIII 111 Rev. 4

	š. da-	KBo II 8 III 29′; KUB XXV 23 I 32′ (*š*]*a*-)
	-kan š. dai-	KUB XLII 91 II 10
	(unclear)	KBo XXX 130 Obv. 1 (-⌜*a*⌝?)

šarnink- "to compensate for"

šar-ni-kán-zi	A. ind. pres. Plur. 3	KuT 5 Rev. 5′(?) (-*kán*(-)[*zi*?)
šar-ni-ki-ir	A. ind. pret. Plur. 3	KuT 31 Obv. 16′
šar-ni-kán	part. N. Sing. nom.-acc.	KuT 5 Rev. 5′(?) -*kán*(-)[*zi*?)

šašana- C. "lamp"

ša-ša-an-nu-uš	Plur. acc.	KUB XLIV 42 Obv. 21′ ([-*uš*); IBoT II 103 IV 18′ ([*š*]*a*!-); VBoT 26 Obv.? 4′ (-*ša*-]⌜*ša*⌝, -[*nu*-]⌜*uš*⌝)
ša-ša-nu-uš	Plur. acc.	KBo II 8 IV 11′ (-*n*[*u-uš*), II 9′ []; KUB XLVI 21 Obv. 2′ (*ša-š*]*a*-); KUB LV 14 Rev. 5′(?) ([-*ša-nu-uš*?); KUB LVII 97 I 14 ([*š*]*a*-); KUB LVII 102 IV? 8′ (⌜*ša*⌝-*š*[*a-nu-uš*), 14′ []

šekan N. (a measure)

še-kán	Sing. nom.-acc.	KBo II 16 Obv. 11′, 13′; KBo XII 56 I 2′, 13′(?) [], 15′; KBo XXVI 224:6′(?) ⌜⌝; KUB VII 24 + I 2 (2×); KUB LIV 90 l.c. 8′ (⌜*še*⌝-); KUB LX 163:3′

šela- "?"

še-la-aš	Sing. gen.	KUB LV 14 Obv. 10′

šeli- C. "grain pile"

še-li-i̯a-aš	Sing. gen.	KUB XLII 91 III 10′ (-⌜*i̯a*⌝-)
še-li-uš	Plur. acc.	KUB XLII 91 III 11′
še-li-i̯a-aš	Plur. dat.-loc.	KUB XLII 91 III 12′ (⌜*še*⌝-)

šer "up(wards), on top"

še-er		KUB VII 24 + I 4
	-kan š. ar-	KUB XXV 23 L. E. a) 1
	š. arha da-	KBo XXVI 182 I 10
	unclear	KBo II 8 IV 14′

šeš-/šaš- "to sleep"

še-eš-zi	A. ind. pres. Sing. 3	KUB XXV 23 II 28′

šešḫa- "to assign"

še-eš-ḫa-an-zi		KUB XLII 91 II 9, 21(?) (⌜*še*⌝?-)

-ši encl. pers. pron. 3 Sing. dat.

-ši		KBo II 8 I 4, 10, 11, II 8, 31(?); KBo XXVI 149 r.c. 6′, 9′; KBo XXVI 179:2(?), 3(?); KBo XXVI 196 Obv. 7′; KBo XXX 130 Obv. 4; KUB XXV 23 II 12′, L. E. a) 4; CTH 516 I 3, 9, 10 (2×); KUB XXXVIII 35 I 5 []; KUB XLII 100 III 7′, 11′, IV 8′, 22′, 41′; KUB LVII 102 I? 2′(?); VBoT 26 Obv.? 6′ ⌈⌉; VS XXVIII 111 Rev. 4; KuT 14 Rev. 10′; KuT 31 Rev. 17, 18
šip(p)and- "to offer, libate"		
ši-ip-pa-an-ti	A. ind. pres. Sing. 3	KUB XXV 23 I 25′
ši-ip-pa-an-ta-an-zi	A. ind pres. Plur. 3	KUB XXV 23 I 43′ (*-kan š.*)
ši-ip-pa-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 I 14′
ši-ip-pa-an-x	unclear	KBo XII 138 III 9′
šittar N. "sun disk"		
ši-it-tar	Sing. nom.-acc.	KBo II 8 I 9; KUB XXXVIII 35 I 5 (-[*tar*])
ši-tar	Sing. nom.-acc.	KuT 27 Obv. 15′
ši-it-tar-ra-az-za	abl.	KBo II 16 Obv. 12′
-šmaš encl. pers. pron. 3 Plur. dat.-acc.		
-V*š-ma-aš*		KBo XXXIX 48 IV 6′; HT 4:13′; VS XXVIII 111 Obv. 16′(?); KuT 31 Rev. 13
-ša-ma-aš		KUB XLII 91 II 9; KUB XLIV 42 Rev. 21′, 31′ []
? *-ma-aš*		KBo XXVI 182 I 16; KUB XXV 23 II 25′ []; KUB XLII 91 II 14; KUB LIX 34 III 4; KuT 27 Obv. 16′ (-⌈*ma*⌉?), 17′
šuḫḫa- "to pour"		
šu-uḫ-ḫa-an-zi	A. ind. pres. Plur. 3	KUB XXXVIII 35 I 6; KUB LVI 40 III 17′ (-*u*[*ḫ*-]); KUB LVII 97 I 7 (-*kan š.*); IBoT II 103 IV 6′, 9′ (-*kan š.*); VS XXVIII 111 Obv. 3′ (*š*]*u*-, -*ḫa*!-, -*z*[*i*) (-*kan š.*), 10′ (*šu-uḫ-ḫ*]*a*-), (-*kan š.*), 18′ (-⌈*an*⌉-) (-*kan š.*), Rev. 9! ([-*an-z*]*i*) (-*kan š.*)
šu-ḫa-an-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 14 (-*z*[*i*) (GAM-*anda š.*)
šu-uḫ-ḫa-u-u̯a-aš	verb. subst. gen.	KUB XXV 23 I 4′ [], IV 7 [], 50′; VBoT 26 Obv.? 8′
šu-uḫ-ḫa-ú-u̯a-aš	verb. subst. gen.	KUB XXV 23 I 37′

šu-ḫa-u̯a-aš	verb. subst. gen.	KBo XXVI 182 I 4
[*šuḫḫau̯a-*]*aš*	verb. subst. gen.	KuT 31 Obv. 17′(?) (or [*kinuu̯a-*]*aš*?)
? *šu-uḫ*[-	unclear	KBo XXVI 212 r.c. 5′
šullai- "to quarrel"		
šu-ul-la-iz-zi	A. ind. pres. Sing. 3	KUB XIII 32 Rev. 7′
šunna- "to fill"		
šu-un-na-an-zi	A. ind. pres. Plur. 3	KBo XIII 250 l.c. 9′; KBo XXVI 182 I 13(?) [] (-*kan š.*), IV 3′ (-[*n*]*a*-) (-*kan š.*); KUB VII 24 + I 9 (-*kan š.*), 17 [] (-*kan š.*); KUB XXV 23 IV 42′ (-*u*[*n-na-an-zi*) (-*kan š.*), 55′; KUB XLIV 42 Obv. 14, (⌈*šu*⌉-) (-*kan š.*), 21′ (-*kan š.*), Rev. 5′ (⌈*šu*⌉-*u*[*n-na-an-zi*) (-*kan š.*), 10′ (⌈*šu*⌉-, [-*na-an-zi*) (-*kan š.*), 11′ (⌈*šu*⌉-⌈*un*⌉-), 18′ (⌈*šu*⌉-⌈*un*⌉-[*na-an-zi*) (-*kan š.*); KUB LIX 34 III 3 (-*kan š.*); VBoT 26 Obv.? 3′(?) [] (or → *šuu̯a-*) (-*kan š.*); VS XXVIII 111 Obv. 11′
(UZU)***šuppa*** Plur. N. "(ritually pure) meat"		
šu-up-pa	Plur. nom.-acc.	KBo II 8 III 7′, IV 12′; KBo XIII 246 I 9′; KBo XIII 250 l.c. 12′ []; KBo XXVI 182 I 12; KBo XXVI 196 Obv. 15′, Rev. 7′; KUB VII 24 + I 7, 15 (⌈*šu*⌉-[*u*]*p*-); KUB XXV 23 I 3′, 17′, 25′, 27′, 41′, II 21′ [], IV 39′ [], 53′, L. E. a) 4 (⌈*šu*⌉-); KUB XLII 91 II 5, 11, III 14′; KUB XLIV 42 Obv. 11′ (⌈*šu*⌉-), Rev. 3′ [], Rev. 16′ ([*š*]*u*-), 27′(?) []; KUB LV 14 Rev. 16′ ([-*up-pa*); KUB LVII 97 I 11 ([*š*]*u*-); KUB LVII 102 I? 19′, IV? 2′ [], 12′ (-[*up-pa*), 18′; KUB LIX 34 II 8′; IBoT II 103 IV 13′; VBoT 26 Obv.? 13′
UZU*šu-up-pa*	Plur. nom.-acc.	KBo XXVI 221:1′ (⌈UZU⌉?, -*u*[*p-pa*)
šuppi- "pure"		
šu-up-pí-š	C. Sing. nom.-acc.	KUB XLII 100 III 7′
šu-up-pí	N. Sing. nom.-acc.	KBo XXXIX 48 IV 5′; KUB XLII 100 I 8′
GIŠ***šuruḫḫa-*** C. "*šuruḫḫa*(-wood)"		
GIŠ*šu-ru-uḫ-ḫa-an*	Sing. acc.	KBo II 8 III 9′ (-⌈*ru*⌉-), IV 13′
GIŠ*šu-ru-uḫ-ḫa-aš*	Sing. gen.	KBo II 8 III 17′

šuu̯a- "to fill"

šu-u-u̯a-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 I 6′ (⌜*šu*⌝-⌜*u*⌝-⌜*u̯a*⌝-) (-*kan š.*), 20′ (-*kan š.*), 21′ (-*kan š.*), 30′ (-*kan š.*), 46′ (-*kan š.*), II 3′ (*š*[*u-u-u̯a-an-zi*) (-*kan š.*), 24′ [] (-*kan š.*), L. E. b) 2 (-*u̯*[*a-an-zi*]); KUB XLII 91 II 19 ([-*zi*) (-*kan š.*); KUB LI 33 I 7′; KUB LV 14 Rev. 17′ (-[*u̯a-an-zi*) (-*kan š.*); KUB LVII 102 IV? 3′ (⌜*šu*⌝[-*u-u̯a-an-zi*) (-*kan š.*), 13′ ([*š*]*u*-) (-*kan š.*), 20′ ([*šu*-]) (-*kan š.*); KUB LVIII 7 II 6′ [] (-*kan š.*); VBoT 26 Obv.? 3′(?) [] (or → *šunna*-) (-*kan š.*)
šu-u̯a-an-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 13(?) [] (-*kan š.*); KUB XIII 32 Obv. 4′ (-*a*[*n-zi*) (-*kan š.*); KUB LVII 102 I? 20′ ([*šu-u̯a-an-z*]*i*!) (-*kan š.*)

da- "to take"

da-a-i	A. ind. pres. Sing. 3	KBo II 8 I 22, 44, II 22 ([*da*?-]⌜*a*⌝?-), III 19′, 29′ (⌜*da*⌝-) (*šara d.*), IV 1′ (UGU *d.*); KBo XII 56 I 11′(?) (x-x(-)*da*-, maybe → *dai*-?); KBo XXVI 187:5′(?) (maybe → *dai*-?); KBo XXVI 221:5′(?) (or → *dai*-?); KUB XLII 91 III 7′ (UGU *d.*); KUB LVII 108 +? III 21(?) (or → *dai*-?)
da-a-an-zi	A. ind pres. Plur. 3	KBo II 8 III 30′, IV 2′ (-*z*[*i*), 12′ (-⌜*zi*⌝), 15′ (UGU *d.*), 17′ (⌜*da*⌝-) (-*kan arḫa d.*), 22′ (UGU *d.*); KBo XII 138 III 1′ ([*d*]*a*-⌜*a*⌝-⌜*an*⌝[-*zi*); KBo XII 138 III 10′ (-*a*!-*a*[*n-zi*)
da-an-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 10 (*šer arḫa d.*); KUB XXV 23 I 32′ (*šara d.*); CTH 516 I 12(?) (⌜*da*⌝[-*an-zi*?]); KUB XLII 91 II 8; KUB LVIII 7 II 14′
da-aḫ-ḫu-un	A. ind. pret. Sing. 1	KBo XXVI 194 r.c. 4′ (-⌜*un*⌝)
da-a-ir	A. ind. pret. Plur. 3	KuT 27 Rev. 7′ (-⌜*ir*⌝)

dai- "to put; to institute"

da-a-i	A. ind. pres. Sing. 3	KBo XII 56 I 11′(?) (x-x(-)*da*-, maybe → *da*-?); KBo XXVI 187:5′(?) (maybe → *da*-?); KBo XXVI 221:5′(?) (or → *da*-?); KUB LVII 108 +? III 21(?) (or → *da*?)
ti-i̯a-an-zi	A. ind. pres. Plur. 3	KBo II 8 II 18 (⌜*ti*⌝-, [-*a*]*n*-) (or → *tii̯a*-?), III 2′ (*ti*!-, -⌜*zi*⌝), 8′, 14′, 27′ ([*ti-i̯*]*a*-), III 17′(!) (<-*an*>-), IV 11′ []; KUB VII 24 + I 4 (-*kan t.*), 7; KUB XXV 23 I 3′ [], 17′, 25′ (*peran t.*), 28′, 44′, II 5′, 6′ [], 9′ [], 22′, IV 40′ [], 49′ (ŠÀ -*kan t.*), 53′, L. E. a) 5; KUB XXXVIII 35 Rev 12′ (or → *tii̯a*-); KUB XLII 91 II 10 ([-*an-zi*]) (-*kan šara t.*), 11, 16 (⌜*ti*⌝-⌜*i̯a*⌝-*a*[*n-zi*), 19 (-⌜*zi*⌝), III 11′ (-*zi*!), 14′; KUB XLIV 42 Obv. 21′ []; KUB LVII 97 I 14; KUB LIX 34 II 9′, III 5; VBoT 26 Obv.? 13′
ti-an-zi	A. ind. pres. Plur. 3	KBo XIII 246 I 9′ (-⌜*an*⌝[-*zi*); KBo XIII 250 l.c. 13′ []; KBo XXVI 182 I 12, 13; KUB XLIV 42 Rev. 23′, 27′(?) (⌜*ti*⌝?[-*a*]*n*?-); KUB XLVI 21 Obv. 2′; KUB LI 33 I 5′ (*PANI t.*); KUB LV 14 Rev. 5′(?) [], 16′(?) []; KUB LVII 97 I 11; KUB LVII 102 I? 19′ (-⌜*zi*⌝), IV? 2′ [], 8′ [], 12′ [], 14′ [], 18′; IBoT II 103 IV 8′ ⌐, 14′, 18′; VBoT 26 Obv.? 4′; VS XXVIII 111 Rev. 5 (-*an*!?-*zi*!?) (+ sup.) (→ *tii̯a*-)
da-a-iš	A. ind. pret. Sing. 3	KBo XII 56 I 11′; KBo XIII 250 l.c. 5″(?) [] (EGIR-*anda d.*), 14′ (*d*]*a*-); KBo XIII 252 II 3, 7 (⌜*da*⌝-*a*-⌜*iš*⌝); KBo XXVI 182 I 3 (-*i*[*š*]) (-*kan d.*); KBo XXVI 187:3′; KBo XXVI 196 Obv. 8′ (-*kan d.*); KBo XXVI 224:5′; KBo XXXIX 49:4′ (⌜*da*⌝-), 8′ (⌜*da*⌝-⌜*a*⌝-*i*[*š*); KUB XLII 91 II 7, III 9′; KUB LIV 90 r.c. 12′(?) (*d*[*a*?-*a-iš*?); KUB LVI 40 III 16′; KUB LVII 97 I 6(?) (*da-a*?-*i*]*š*?); KUB LVII 104 II 4′ (-*kan* EGIR-*anda d.*), 8′ (*da-a*?]-), III 3 (⌜*da*⌝-), 4, 8 (-*kan* EGIR- *d.*), 10 (-⌜*a*⌝-), 11 (⌜*da*⌝-⌜*a*⌝-); KUB LVII 108 +? II 4′ (-*kan d.*), 7′ (-*kan d.*), 18′ [] (-*kan d.*), III 12 (-*kan d.*), 15 (-*kan d.*), 18 (-*kan d.*), 20 (-*kan d.*), 23(?) [] (-*kan d.*); KUB LIX 34 II 7′ (⌜*da*⌝[-*a-iš*) (-*kan* EGIR-*anda d.*), III 2; HT 4:5′(?) []; VBoT 26 Obv.? 7′
ti-e-er	A. ind. pret. Plur. 3	KUB XXV 23 I 34′
ti-i̯a-an-za	part. C. Sing. nom.-acc.	KuT 31 Rev. 12 (GAM *t.*)
ti-i̯a-an	part. N. Sing. nom.-acc.	KUB LVI 40 III 2′ (*t*[*i-i̯a-an*) (EGIR-*anda t.*), 9′ (-⌜*i̯a*⌝[-*an*) (EGIR-*anda t.*),

		18′ [] (EGIR-*anda t.*), IV 12′ (EGIR-*anda t.*)
? *ti-i̯a-an-⌈te⌉-e*[-	?	KBo II 8 IV 28′ (or → *tii̯a*-?)
? *ti-i̯a-u*-x[	?	KuT 31 Obv. 6′ (or → *tii̯a*-?)
ške-form ***tiške-***		
ti-iš-ki-iz-zi	A. ind. pres. Sing. 3	KUB XLII 91 III 6′ (⌈*ti*⌉-⌈*iš*⌉-⌈*ki*⌉-) (GAM *t.*)
daganzipa- C. "earth, ground"		
da-ga-an-zi-pa-an	Sing. acc.	KUB XXV 23 IV 58′ (-*p*[*a*-]⌈*an*⌉)
DUG***talaimi-*** C. "*talaimi*(-vessel)"		
DUG*ta-la-i-mi-uš*	Plur. acc.	KUB XLII 91 II 18
damaš- "to press"		
ta-ma-aš-ša-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 II 6′ (-*š*[*a-an-zi*)
dam-ma-aš-ša-an-zi	A. ind. pres. Plur. 3	KUB XLII 91 II 15; KUB LIX 34 III 7
NINDA***dannaš-*** N. "*dannaš*(-bread)"		
NINDA*dan-na-aš*	Sing. nom.-acc.	KUB XLII 91 II 11, III 14′; KUB LVI 40 IV 14′
dannataḫḫ- "to empty; to destroy"		
dan-na-ta-aḫ-ḫi-ir	A. ind. pret. Plur. 3	KuT 31 Rev. 20 (-⌈*ḫi*⌉-)
taninu- "to put"		
ta-ni-nu-u̯a-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 I 12′ [], 16′ (-*kan tapuša t.*), 24′ (-*kan* ŠÀ *t.*), 41′ (-*u̯*[*a-an-z*]*i*), 50′ [] (-*kan t.*), IV 3 (*t*[*a-ni-nu-u̯a-an-zi*) (-*kan* ŠÀ *t.*); KUB XLII 91 III 13′; KUB XLIV 42 Obv. 9′ (*peran t.*), 20′ (*peran t.*); KUB LIX 34 II 5′ ([*ta-ni-n*]*u*-) (*PANI t.*)
ta-ni-nu-an-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 17 ([-*ni-nu-an-zi*]); KUB XLIV 42 Rev. 24′ (*peran t.*); KUB LI 33 I 6′; KUB LV 14 Obv. 13′ (-[*an-zi*), Rev. (-*n*[*u-an-zi*); KUB LVII 102 I? 18′ (*t*]*a*-), IV? 18′
da-ni-nu-an-zi	A. ind. pres. Plur. 3	KBo XIII 246 I 8′; KUB XLVI 21 Rev. 4 ([-*an-zi*) (*PANI d.*)
dankui- "dark"		
da-an-ku-in	C. Sing. acc.	KUB XXV 23 IV 58′
tabarna- C. "tabarna"		
ta-ba-ar-na	stem form	KBo XXVI 179:1 (*ta-ba-*]*ar-na*)

dapi(i̯)a-/dapi(i̯)ant- "whole, all"		
da-pí-an-za	C. Sing. nom.	KUB XXV 23 I 19′ (-<*an*>-); KUB XLIV 42 Rev. 20′
da-pí-aš	C. Sing. nom.	KUB LVI 40 III 21′(?)
da-pí-an	N. nom.-acc.	KUB XXV 23 IV 56′; KUB LVII 102 IV? 7′ (-⌈*pí*⌉-)
da-pí-an-te-eš	C. Plur. nom.-acc.	KBo XXVI 196 Obv. 14′; KUB XIII 32 Obv. 6′
tapuša "next to"		
ta-pu-ša	(-*kan t. taninu*-)	KUB XXV 23 I 15′
tarḫ- "to defeat"		
? *tar-a*[*ḫ*-	?	KUB XXXVIII 35 Rev 6′
tariia- "to invoke"		
ta-ri-i̯a-an-za	part. C. Sing. nom.	KBo II 8 I 26
tarna- (a measure)		
tar-na-aš	Sing. gen.	KUB XLII 91 II 18; KUB LVI 40 III 11′ []; VS XXVIII 111 Obv. 9′, 15′, Rev. 3, 16[1] [], 24[1] (*ta*]*r*-)
tarna- "to let; to wield (sickle)"		
tar-na-a-i	A. ind. pres. Sing. 3	KUB XLII 91 III 8′
tar-na-i	A. ind. pres. Sing. 3	KUB XLII 91 III 7′
tar-nu-zi	A. ind. pres. Sing. 3	KBo II 8 III 21′ (-⌈*zi*⌉) (*para t.*)
tar-nu-um-ma-aš	verb. subst. gen.	KBo II 8 I 15 (-*aš*!!)
tar-nu-u̯a-aš	verb. subst. gen.	KUB LVI 40 IV 15′ (EGIR-*an t.*)
tarš- "to roast"		
tar-ša-an	part. N. Sing. nom.-acc.	KBo XII 56 I 5′ (-⌈*ša*⌉-); KBo XIII 231 Obv.? 7′, 12′, Rev.? 9′; KBo XIII 250 r.c. 9′; KBo XIII 252 II 6 (⌈*tar*⌉-); KBo XXVI 149 r.c. 7′, 10′ ⌈⌉; KUB XXXVIII 35 Rev 11′; KUB XLII 100 I 6′, 13′, 14′, 20′ (-⌈*ša*⌉-), IV 27′; KUB LV 14 Obv. 6′ ([-*ša-an*), Rev. 7′; KUB LVII 102 IV? 10′; HT 4:4′ (*tar-ša-a*]*n*), 21′
tekan- N. "earth, ground"		
ta-ga-an	Sing. loc.	KUB XXV 23 IV 56′
tepau̯ešš- "to become scarce"		
? *te-pa-u-e-eš-ša-an-za*	part. C. Sing. nom.	KuT 18+:11′(?)(*te-p*]*a*?-)

tepu- "a little"		
te-pu	N. Sing. nom.-acc.	KBo II 8 IV 17′
tetḫa- "to thunder"		
te-et-ḫa-a-i	A. ind. pres. Sing. 3	KBo XXVI 182 I 5
te-et-ḫa-i	A. ind. pres. Sing. 3	KUB XIII 32 Obv. 7′ (-*ḫ*[*a-i*); KUB XXV 23 I 8′, 38′, II 15′ [], IV 8 ([*t*]*e*[-*et-ḫa-i*), 17 [], 38′ [], 51′; KUB LVII 97 I 15 (-*e*[*t-ḫa-i*); VBoT 26 Obv.? 9′
tiia- "to take a stand"		
ti-ia-zi	A. ind. pres. Sing. 3	KBo II 8 III 25′
ti-ia-an-zi	A. ind. pres. Plur. 3	KBo II 8 II 18 (⌈*ti*⌉-, [-*a*]*n*-) (or → *dai*-?); KUB VII 24 + I 20; KUB XXXVIII 35 Rev 12′ (or → *dai*-); KUB XLII 91 II 5
ti-an-zi	A. ind. pres. Plur. 3	KUB XLIV 42 Obv. 16′, Rev. 16′; VS XXVIII 111 Rev. 5 (-*an*!?-*zi*!?) (+ sup.) (→ *dai*-)
? *ti-ia-an-*⌈*te*⌉-*e*[-	?	KBo II 8 IV 28′ (or → *dai*-?)
? *ti-ia-u-*x[	?	KuT 31 Obv. 6′(or → *dai*-?)
ške-form ***tieške-***		
ti-eš-kán-zi	A. ind. pres. Plur. 3	KUB XXV 23 I 22′
tittanu- "to erect"		
ti-it-nu-u-an-te-eš	part. C. Plur. nom.	KuT 27 Rev. 8′ (-⌈*it*⌉-⌈*nu*⌉-)
tittiia- "to set up"		
ti-it-ti-ia-an	part. N. Sing. nom.-acc.	KUB XLII 100 III 35′; KuT 11:6′(?) (*t*]*i*-, -*i*[*a-an*?)
tuppa- C. "container"		
tup-pa-aš	Plur. gen.	KBo XXVI 181:2′
? *tup-pa*[-	?	KUB XXXVIII 35 I 10
tuppi- N. "tablet"		
tup-pí	Sing. dat.-loc.	KBo XXVI 181:6′(?) (*tup*?-)
tup-pí-ia-za	abl.	KUB XLII 100 II 6′, IV 3′ [], 9′
tup-pí-za	abl.	KUB XLII 100 III 26′
dušqaratt- C. "entertainment"		
du-uš-qa-ra-az	Sing. nom.	KUB XXV 23 L. E. b) 4; KUB LVII 97 I 13 (-⌈*ra*⌉-*a*[*z*); KUB LVIII 7 II 7′ (-*q*[*a-ra-az*); KUB LIX 34 III 4 ([*d*]*u*-)
dušk(iia)- "to entertain, amuse"		

du-uš-kán-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 16 (-*kán d.*), KUB VII 24 + I 19; KUB XLII 91 II 14 (-*kán*!-) (-*kan d.*); KUB XLIV 42 Rev. 6′, 19′ (-*kan d.*), 21′(?) (*d*[*u*?-*uš-kán-zi*?) (-*kan d.*), 31′ (⌈*du*⌉-⌈*uš*⌉[-*kán-zi*) (-*kan d.*); KUB LIX 34 III 4 (-⌈*zi*⌉) (-*kan d.*)
ške-form ***duškiške-***		
du-uš-ki-iš-kán-zi	A. ind. pres. Plur. 3	KUB XXV 23 I 22′, 47′, II 8′ (*d*[*u-uš-ki-iš-kán-zi*), 26′ [] (-*kan d.*), IV 1; KUB XLIV 42 Obv. 17′ (-*kan d.*)
duuan "hither"		
du-ua-an		KUB XXV 23 IV 44′ (2×)
tuuaz "from afar"		
tu-u-ua-az		KBo II 8 I 38
uk "I"		
ú-uk	nom.	KUB XLII 100 III 31′
am-mu-uk	acc.	KUB XLII 100 III 34′
unuuai- "to adorn"		
ú-nu-ua-an-zi	A. ind. pres. Plur. 3	KBo II 8 IV 24′ (-⌈*nu*⌉-); KBo XII 56 I 13′ (-⌈*an*⌉-); KUB XXV 23 II 5′ []; CTH 516 I 14 (-*z*[*i*); KUB XLII 91 II 10; KUB XLIV 42 Rev. 14′ (⌈*ú*⌉-, -⌈*zi*⌉), 30′ ([-*an-zi*)
ú-nu-ua-an-za	part. C. Sing. nom.	KBo II 16 Obv. 12′(?) (-[*nuuanza*)
uppa- "to bring"		
up-pí-iš	A. ind. pret. Sing. 3(?)	KBo II 8 I 19
uda- "to bring"		
ú-da-i	A. ind. pres. Sing. 3	KUB XXV 23 I 20′ (-*za u.*)
ú-da-an-zi	A. ind. pres. Plur. 3	KBo II 8 III 26′, IV 9′(?), 20′, 25′; KBo XIII 231 Obv.? 11′ (-⌈*da*⌉-⌈*an*⌉-⌈*zi*⌉) (GAM *u.*); KBo XXVI 182 I 11; KUB XXV 23 II 4′ []; KUB XLII 100 III 18′
uua- "to come"		
ú-iz-zi	A. ind. pres. Sing. 3	KBo II 8 III 22′ (-*z*[*i*]) (EGIR *u.*), 24′ (EGIR *u.*); KUB XLII 100 IV 36′; KUB LVIII 7 II 22′ (-*z*[*i*)
uaggar- "to be lacking"		

u̯a-ag-ga-ri	A. ind. pres. Sing. 3	KUB XLII 100 III 25′ (-*ga*¹-*ri*¹)
u̯a-aq-qa-ri	A. ind. pres. Sing. 3	KuT 27 Rev. 14′ (⌜*u̯a*⌝-, ⌜*ri*⌝!)

u̯alḫ- "to beat; to drive"

u̯a-al-ḫi-ir	A. ind. pret. Plur. 3	KUB XXXVIII 35 I 5 (*anda u̯.*)

-u̯a(r-) particle of direct speech

-u̯a		KBo II 8 I 26 (2×), II 3 (2×), 5; KUB XXV 23 IV 58′, 59′; KUB XLII 100 II 9′, 10′, 11′, III 31′, 34′ (2×), 36′, IV 12′, 14′, 15′, 17′; KuT 31 Obv. 15′, 19′, Rev. 9, 10, 13, 16, 17, 18, 19, 22, 23
*-u̯a-r*V-		KUB XLII 100 II 3′, 4′, III 32′, 33′, 35′, 37′, IV 13′, 19′; KuT 31 Rev. 11, 12

u̯arp- "to wash"

u̯a-ar-pa-an-zi	A. ind. pres. Plur. 3	KBo XXVI 182 I 9 (-*kan u̯.*); KUB LIX 34 II 4′
u̯a-ar-pa-zi	A. ind. pres. Sing. 3	KBo II 8 I 21
u̯a-ar-pu-u-u̯a-aš	verb. subst. gen.	KBo II 8 I 42

u̯arpašši- "for washing"

u̯a-ar-pa-ši-i-iš	C. Plur. nom.	CTH 516 I 7

URUDU***u̯aršini-*** C. "*u̯aršini*(-vessel)"

URUDU*u̯a-ar-ši-ni-iš*	Plur. nom.	CTH 516 I 8 (⌜URUDU⌝)

u̯aš(š)- "to cover"

u̯a-aš-ša-an-za	part. C. Sing. nom.	KBo II 16 Obv. 2′

u̯atar N. "water"

u̯a-tar	Sing. nom.-acc.	KBo II 8 I 23

u̯atarnaḫḫ- "to order"
ške-form ***u̯atarnaḫḫiške-***

u̯a-tar-na-aḫ-ḫi-iš-ki-zi	A. ind. pres. Sing. 3	KBo II 8 I 36

u̯eda- "to build"

ú-e-da-i	A. ind. pres. Sing. 3	KBo XII 56 I 8′ (-⌜*e*⌝-)
ú-e-da-an-zi	A. ind. pres. Plur. 3	KUB LVII 108 +? III 25
ú-e-da-aš	A. ind. pret. Sing. 3	KUB XXXVIII 35 I 3 (EGIR-*pa u̯.*)
ú-e-te-er	A. ind. pret. Plur. 3	KuT 27 Obv. 16′

u̯itašši- "of the year"

ú-i-ta-aš-ši-iš	C. Sing. nom.?	KuT 14 Rev. 7′(?) (⌜*ú*⌝?[-*i-t*]*a*?-*aš*?-)

-z(a) reflexive particle

-za	(+ *kilila*(*i*)-)	KUB XLIV 42 Rev. 20′
	(+ *uda-*)	KUB XXV 23 I 19′
	(unclear)	KBo II 8 I 26, 27, II 3, 29(?); KBo XIII 250 r.c. 6′; KUB XXV 23 I 41′ (+ *pai-*?); KUB XLII 100 IV 15′; KUB LIV 90 r.c. 8′; KUB LVII 108 +? II 25′ (+ *pai-*?); KuT 31 Rev. 10

zaḫḫiia- "to fight"

za-aḫ-ḫi-ia-an-zi	A. ind. pres. Plur. 3	KUB XXV 23 II 8′; KUB XLII 91 II 16

zankilatar N. "penalty"

za-ki-la-tar	Sing. nom.-acc.	KUB XLII 91 III 8′ (-⌜*ki*⌝-, -⌜*tar*⌝)

zanu- "to cook"

za-nu-u̯a-an-zi	A. ind. pres. Plur. 3	KBo II 8 IV 12′; KBo XXVI 182 I 12

zarim(m)a/im(m)a- "agitated(?)"

za-ri-im-ma-ma	luw. part. C. Sing. dat.-loc. ??	KBo II 8 IV 33′ (⌜*za*⌝-, -*ma*?), 35′ (*za-ri-i*]*m-*)
za-ri-mi-im-ma	luw. part. C. Sing. dat.-loc. ??	KBo II 8 III 13′

zeia- "to cook"

zé-ia-an	part. N. Sing. nom.-acc.	KUB XXV 23 IV 40′ (⌜*zé*⌝-*i*[*a-an*), 53′; KUB XLIV 42 Obv. 11′, Rev. 3′ (-⌜*ia*⌝[-*an*), Rev. 16′ (⌜*zé*⌝-⌜*ia*⌝-), 27′(?) (⌜*zé*⌝?-)
zé-ia-an-ta-za	part. N.? abl.	KUB VII 24 + I 7; KUB LIX 34 II 9′
zé-e-an-da-za	part. N.? abl.	KBo XIII 250 l.c. 12′
zé-e-an-ta-az	part. N.? abl.	KUB XXV 23 I 3′ [], 17′ ([*z*]*é-*), 43 (-⌜*e*⌝-⌜*an*⌝-*t*[*a-az*]), II 21′ [], L. E. a) 5
zé-an-ta-az	part. N.? abl.	KUB XXV 23 I 28′ (⌜*zé*⌝-, ⌜*az*⌝)
zé-ia-ta	part. N. Plur. nom.-acc.	KBo II 8 III 8′ (-⌜*ia*⌝-⌜*ta*⌝)
? *z*]*é*-⌜*ia*⌝-*an-t*[*a*(-)	part. N. ?	KUB VII 24 + I 15

zena(nt)- C. "autumn"

zé-na-aš	Sing. nom.	KUB VII 24 + I 6
zé-na-an-da-aš	Sing. gen.	KBo XIII 252 III 10′(?) (*z*]*é*?-⌜*na*⌝-)
zé-e-na-aš	Sing. gen.	KBo XXVI 149 r.c. 6′(?) (-[*e-na-aš*?), 9′(?) (*z*[*é-e-na-aš*?); KuT 27 Rev. 15′ (⌜*zé*⌝-⌜*e*⌝-)
zé-na-aš	Sing. gen.	KUB LVIII 7 II 26′

zé-e-ni	Sing. dat.-loc.	KBo XXVI 181:1′ [], 3′, 4′ (-*n*[*i*]; KBo XXVI 196 Obv. 9′ (*z*]*é*-); KBo XXVI 212 r.c. 5′; KUB XXV 23 I 1′ (*z*[*é-e-ni*), IV 15 (-[*e-ni*); KUB XXXVIII 35 I 6(?) ([*zé*?-]⌈*e*⌉-); KUB XLII 100 I 3′ [], 7′ (*zé*!-), 10′, 12′, 18′, III 13′ [], 17′ (-⌈*ni*⌉), 25′, IV 22′, 26′; KUB LV 14 Rev. 6′, 10′ (⌈*zé*⌉-⌈*e*⌉-); KUB LVII 102 IV? 9′
zé-ni	Sing. dat.-loc.	KBo XII 56 I 6′; KBo XIII 231 Obv.? 4′, 8′, 13′, Rev.? 2′ (⌈*zé*⌉-), 6′, 10′; KBo XIII 246 I 4′, 5′ (⌈*zé*⌉-); KBo XXVI 194 r.c. 5′; KUB VII 24 + IV 1′ (⌈*zé*⌉[-*ni*), 13′; KUB LVI 40 III 17′; KUB LVII 97 I 7 (⌈*zé*⌉-), 9; VS XXVIII 111 Obv. 3′ (-*n*[*i*), 18′, Rev. 9! [], 18!
? *zé*-⌈*na*⌉[-	?	KBo XIII 250 r.c. 14′
? *zé-n*[*a*?-	?	KUB XLVI 21 Obv. 6′
? *zé-e-n*[*i*/-*n*[*a*-	?	KuT 27 Obv. 17′

zila- C. "oracle answer"

zi-la-aš	Sing. nom.	KUB XLII 100 II 23′ (*z*]*i*-, -*a*[*š*])

zinna- "to finish"

zi-in-na-i	A. ind. pres. sing. 3	KBo II 8 I 37
zi-in-na-an-te-eš	part. C. Plur. nom.-acc.	KBo XXVI 182 IV 10′ (⌈*zi*⌉[-*i*]*n*-⌈*na*⌉-, -*e*[*š*); KUB XXXVIII 35 Left Edge (*z*]*i*-)

zuzuni(i̯a)- → (:)***zuzuni(i̯a)***-

I.A.1. Words with Glossenkeil

?:***ariaz*** [*i*?-]x-x "?"

:*ar-i̯a-z*[*i*?-]x-x	?	KuT 14 Rev. 8′

:***arii̯a-*** "?"

:*ar-ri-i̯a*		KUB LVII 108 +? II 27′(?) (-*i̯*[*a*(-)), III 4(?) (*a*[*r-ri-i̯a*(-)?), 18

:***ariat(t)***- "(cattle) revenue(?)"

:*a-ri-i̯a-ta-ti*	luw. Sing. abl.?	KBo XIII 231 Obv.? 6′, 10′ (-⌈*ta*⌉!-⌈*ti*⌉), Rev.? 2′ (:]⌈*a*⌉-*ri*-⌈*i̯a*⌉-*t*[*a-ti*), 6′ (:*a-ri-i̯*]*a*-), 12′ (:]⌈*a*⌉-*ir*!-)

(:)***kurutau̯ant-*** "wearing a *kuruti*-"

ku-ru-ta-u-u̯a-an-za	C. Sing. nom. ?	KBo XII 56 I 2′(?) (*ku-ru-t*]*a*-)
:*ku-ru-ta-u-u̯a-an-za*	C. Sing. nom. ?	KBo XXVI 149 r.c. 8′(?) (:*k*[*u*?-, or → *lupannau̯ant*-?)

:***lupannau̯ant-*** "wearing a cap"

:*lu-u-pa-an-na-u-u̯a-an-za*	C. Sing. nom. ?	KBo XXVI 149 r.c. 8′(??) (:*l*[*u*?-, or → *kurutau̯ant*-?)

:***mallitiu̯alla-*** C. "*mallitiu̯alla*(-bread)"

:*ma-al-li-ti-u̯a-al-la-aš*	Sing. nom.	KUB XLII 91 II 2

:***parašame-*** "?"

:*pa-ra-ša-me-iš*	?	KuT 14 Rev. 10′ (⌈*pa*⌉-)

:***šal-x-x-zima*** "?"

:*ša-al*-x-x-*zi-ma*	?	KuT 27 Obv. 8′ (or *šal*-x-x-*zi*=*ma*?)

:***taḫarimaima*** "?"

:*da-ḫa-ri-ma-i-ma*	?	KuT 18 +:1′(?) (-*m*[*a*!?-*i-ma*)
:*ta-ḫa-ri-ma-i-ma*	?	KuT 14 Rev. 11′ (⌈*ta*⌉-)?

:***tirana***-x["?"

:*ti-ra-na*-x[	?	KuT 24:21′

(:)***zuzuni(i̯a)***- "to ?"

zu-zu-ni-in-ti	luw. A. ind. pres. Plur. 3	KBo II 8 II 4 (-*n*[*i-i*]*n*-⌈*ti*⌉)
:*zu-zu-ni-im-mi*	luw. part. Sing. dat.-loc.	KBo II 8 II 5 (-<*im*->)

I.A.2 Unclear

E-LA-LA-NU	KUB XLII 91 II 9
ḪAR-KI	KBo XIII 252 II 13 (maybe *ḫarki*?)
ku?-*e-ez-za-an*	KUB LVII 108 +? II 6′
ku-kur-ra	KBo II 8 II 9
LUM-MA	KBo II 8 II 9
nu-u̯i$_5$	KBo II 8 II 3
N[U?	KUB XXXVIII 35 Rev 10′
NU-Ú	KUB XLII 91 II 4
še?-*ri*?-*i̯a-aš*	KBo II 8 IV 36′
šu-uḫ-ḫ[*a*]	KBo XXVI 196 Obv. 12′
ta-az-zi-k[*i*?]	KBo II 8 I 26
⌈*u̯a*⌉?	KBo II 8 I 24

I.A.3. Incomplete

a[-		KBo II 16 Obv. 9′; KBo XXX 130 Obv. 7
⌜*a*⌝[-		KUB VII 24 + IV 5′, 7′
⌜*a*⌝?[-		KUB LVII 108 +? III 13
a-x		KuT 31 Rev. 6
a-x[		KuT 5 Rev. 6′
a-x-x-x		KBo XXVI 182 I 11
a?-x-x-x[		KBo II 8 I 8
a[-]x-*aš*?		KBo II 8 IV 15′
a[- -]*u̯a-an-zi*		KBo II 8 II 8
AN[-		KBo II 8 II 28
an-[		IBoT II 103 IV 2′
AN-x-x[		KBo XIII 252 II 2
A-AN-x[		KBo XIII 252 II 9
AN-x-x-*an*		KBo XIII 252 II 2
AN-x[-*a*]*z*?		KBo II 8 I 24
AN-x-x.MEŠ-x[		KuT 14 Rev. 9′
MUNUS.MEŠ[[MUNUS]]*an-ku-u̯a-ar-*⌜*nu*⌝[(-)		KBo II 8 IV 10′
AN-Ú-DU-x		KBo XIII 252 II 2
⌜*ar*⌝?-x[		KUB XXV 23 IV 44′
ar-x[		KBo II 8 I 27
ar-⌜*ri*⌝-x[		KuT 21:6′
AŠ		KUB LVII 102 I? 21′
AŠ?		KBo II 8 I 3
aš-x-*za-ra-aš*		KuT 31 Obv. 19′
Aš-ḫa-ap-pí-x	apparently epithet of Moongod	KUB LVIII 7 II 18′
e[-		KBo II 8 I 11
e-x[		KBo XIII 231 Obv.? 8′
e-⌜*ep*⌝[-		KUB XXXVIII 35 Rev 9′
⌜*e*⌝-*e*[*š*?-]x[-		KuT 14 Obv. 15′
ḫ[*a*-		KUB XIII 32 Rev. 9′ (→ *Zaḫaluqqa*?)
ḫa-x[		KBo XXVI 194 r.c. 5′; KuT 31 Obv. 16′
ḫa-⌜*an*⌝[-*da*- ?		KUB XXV 23 IV 16
ḫa[*r*-		KBo II 8 I 15
ḫa-ti-x-*un*		KuT 27 Rev. 3′
⌜GIŠ⌝*ḫa-ti-u̯a*[-		KuT 11:7′
ḫi?[- -]x-*ra*		KuT 31 Rev. 1
ḫu-x[		KBo XXVI 196 Rev. 10′ (→ *ḫu*(*e*)*k*-?); KUB VII 24 + IV 8′
ḫu-x-x[		KuT 27 Obv. 13′
⌜*i*⌝[		KuT 14 Rev. 13′
i-x[		KUB LIX 34 II 2′
⌜*i*⌝?-*i*[*a*?-]x[		KBo II 8 I 13
iš[-		KBo XXVI 196 Rev. 5′
iš-x[		KBo II 8 I 40

⌜*ia*⌝[		KBo XXVI 182 IV 4′
ka-lu-x[		KuT 14 Rev. 4′
ka[*t*?-		KUB XXXVIII 35 Rev 4′
⌜*ku*⌝?[-		KuT 5 Rev. 4′
LA?-G[I		KBo XIII 252 III 4′
LA-RI[(-)(?)		KUB LVII 108 +? II 21′
ma-x[		KUB XLII 91 III 7′
]x(-)*ma*?(-)x		KBo II 8 II 19
me-x-x-[		KuT 24:15′
ME?[-		KUB LVII 102 I? 14′
NA		KuT 31 Rev. 4
na-x[		KuT 27 Obv. 15′
na?-x[		KUB XIII 32 Rev. 4′
ne-x[		KUB LI 33 I 5′ (→ *nekuz*?)
pa[-		KUB XLII 100 III 2′
pa-x[		KBo XXXIX 49:5′
B[AL?-		KuT 14 Obv. 3′
pí[-		KUB XLII 100 I 25′
pí-x[		KUB XIII 32 Rev. 3′ (perhaps → *peda*-)
BI ⌜DA⌝?		KBo II 8 II 17
SÌLA?-MA?		KUB XLII 100 III 40′
š[*a*?-		KUB LVII 97 III 8′
ša-x[		KUB XLIV 42 Rev. 6′
ŠA-x[		KBo XXVI 182 IV 3′
ŠA ḪA AŠ×NA		KBo II 8 IV 34′
ŠAR[-		KUB LIV 90 r.c. 5′
š[*ar*?-]x		KBo II 8 II 27
ši[-		KBo XXVI 194 r.c. 1′
ši-x[		KBo XXVI 196 Obv. 16′
š[*u*?-		KBo XXXIX 49:6′
šu-x[		KUB XLII 91 II 24
da-x-*eš*-⌜*ša*⌝		KuT 31 Rev. 1
dan?-*n*[*a*?-		KuT 18 +:13′
⌜*ta*⌝[-]x(-)*pa*		KuT 14 Rev. 13′
ti[		KBo XXVI 182 I 21
ti?[-		KBo XXXIX 49:4′
t[*i*-		KuT 21:7′
t[*i*?-		KuT 14 Obv. 3′
ti-i̯a-an-⌜*te*⌝-*e*[-		KBo II 8 IV 28′ (→ *dai-/tii̯a*-?)
ti-i̯a-u-x[		KuT 31 Obv. 6′ (→ *dai-/tii̯a*-?)
du[-		KBo II 8 I 10
d[*u*-		KBo XXVI 221:5′
d[*u*?-		KUB LIX 34 III 6
ú-x[		KuT 31 Rev. 12
⌜*ú*⌝?[-		KBo II 8 I 9

ú-x-x[	KBo II 8 II 7
UD[.	KBo II 16 Obv. 3′
⌜*u̯a*⌝[-	KBo II 8 I 6
u̯[*a*?-	KuT 27 Obv. 10′
u̯a-x[	KUB XLII 100 IV 5′
u̯a-a[*r*?-	KBo XXVI 196 Obv. 14′
ZA-x[	KBo XIII 252 II 5
ZI-EN-x[	KBo II 16 Obv. 10′
zu-x[	KuT 27 Rev. 11′
TÚG?x-x	KBo II 8 I 6
-]*a*[	KBo XXXIX 49:4′
]x-A-x[	KUB XLIV 42 Obv. 6′
-]*aḫ-ra-an*	KBo XIII 252 III 3′
x-AN	KBo II 8 II 6; 11′; KUB XLII 91 III 11′; KuT 24:18′
]x-*an*	KBo XIII 252 II 3; KBo XXVI 194 l.c. 10′; KUB XLII 100 IV 14′; KuT 27 Obv. 7′
-]x-*an*	KBo XXXIX 48 V 12′
]x-⌜AN⌝	KUB XLIV 42 Obv. 6′
]x-*an*?	KuT 24:5′
(-)]x-*an*	KUB XLII 91 IV 2′
]x-*an*?-x[	KUB VII 24 + I 16
-]*an-ni*	KBo XXVI 194 l.c. 5′
(-)⌜*a*⌝?-*ni-i̯a-an*	KBo II 8 II 12
(-)]*an-da*	KUB XLII 100 II 19′
]x-*an-ta*	KuT 5 Rev. 4′
(-)]*an-da*-x[	KUB XLII 91 III 4′
-]*an-ti-i̯a-i*	KUB LVII 108 +? III 17
x-*an-zi*	KUB LVII 97 I 3; KuT 27 Rev. 17′
-]*an-zi*	KUB LVII 97 I 2; KUB LX 163:4′
-*a*]*n-zi*	KBo XIII 252 III 5′; KUB XLII 91 II 25
-*a*]*n*-⌜*zi*⌝	KBo XIII 252 III 8′; KUB XLII 91 II 15
-]*an*-⌜*zi*⌝	KUB XLIV 42 Rev. 22′
-]x-*an-zi*	KBo II 8 II 19; KUB LIV 90 l.c. 4′; KUB LV 14 Obv. 15′
]x-⌜*an*⌝-*zi*	KUB LIX 34 III 6
]x-x-*an-zi*	KUB LIX 34 III 8
]x-⌜*a*⌝?-*pí-na*	KUB XLII 91 IV 3′ (→ URU*Šaḫpina*?)
]x-x-x-x(-)⌜*a*⌝-*ra-ḫa*[-	KuT 14 Rev. 3′
]x-A-RI-UD(-)x-x[	KUB LVII 108 +? III 12 (→ KUŠ*ARITU*?)
-]*aš*	KBo XIII 246 Rev.
x-*aš*	KBo XIII 231 Obv.? 1′, 2′; KuT 27 Rev. 15′, 16′

]x-*aš*	KBo XXVI 196 Obv. 16′; KUB LX 163:6′; VBoT 26 Rev.? 6′; KuT 14 Rev. 4′; KuT 27 Rev. 10′
]x-x-x-*aš*	KBo XIII 252 II 1
-]*a-aš-ši*	KUB VII 24 + I 22
-]⌜*a*⌝-*aš-š*[*i*?(-)	KBo XIII 246 Rev. 7′
]x-*at*	KuT 5 Rev. 5′
-]x-*at*	KuT 27 Rev. 13′
]*a*? *te*?[	KuT 27 Obv. 21′
]x-*e*-x[	KuT 31 Obv. 6′
-]*en*	KuT 31 Obv. 19′ (or EN?)
x-*en*	KBo II 8 I 26
]x-⌜*en*⌝	KUB XLII 91 III 6′
]x-⌜*e*⌝-*en*	KUB XLIV 42 Rev. 13′
-]*eš*	KBo XXVI 196 Obv. 14′
]x-*eš*	KUB LV 14 Rev. 5′
-]⌜*eš*⌝-*ḫa*[-	KUB LVI 40 I 5
]-x-*eš-ši-i̯a-tar*	KUB XLII 100 III 29′
-]*eš-zi*	KBo XIII 250 l.c. right margin
-]⌜*e*⌝-*da-za*	KuT 31 Obv. 21′
]x-⌜*ḫu*⌝-*u*-x-*li-i̯a*	KBo XXXIX 49:6′
]x-*ḫu*-⌜*e*⌝-*la-aš*	KBo XXVI 221:9′
]-*i*	VBoT 26 Rev.? 4′
x-*i*[	KUB LVII 108 +? III 21
]x-*i*	KBo XXX 130 Obv. 3
(-)]⌜*i*⌝?[(-)	CTH 516 I 16
]x-*i*(-)x[	KuT 5 Obv. 1
]x-*i-i̯a-za*	KUB XLII 91 I 25′′′
]x-⌜*in*⌝	KuT 27 Obv. 15′
]x-*ir*	KUB XLII 100 II 1′; IBoT II 103 V 8′
]x-⌜*iš*⌝?	KuT 27 Rev. 16′
-*i*]*š*?	KBo XXXIX 48 V 10′
-*i*]*š*??	KuT 11:5′
-*i*]*t*	KBo XIII 252 III 2′
]x-*i*[*t*	KBo XXXIX 48 V 1′
x-⌜*i̯a*⌝	KuT 24:9′
-]*i̯a*	KUB XLIV 42 Rev. 25′
]x-*i̯a*	KBo II 8 I 4; KBo XXVI 182 I 6
-*i̯*]*a*	KuT 36 Obv. 4′
-]⌜*i̯a*⌝-*an*-x[	KBo XIII 252 III 6′
]x-*i̯a-an*[(-)	KBo XXX 130 Obv. 9
-]⌜*i̯a*⌝-*an-zi*	KUB LVII 97 I 18
]x-*i̯a-an-zi*	KUB XLII 91 II 18
-*i̯*]*a*?-*aš*	KBo II 8 II 10
]x-*i̯a-aš*	KuT 18 +:12′
]x-x-*i̯a-aš*	KBo XII 56 I 1′

]x-*i̯a-aš-ma*-x[	KuT 5 Rev. 2′
x-GA	KuT 31 Rev. 9
]x-x-GA	KUB LVII 108 +? II 3′
-]*gal-ši-iš*	KBo II 16 Obv. 12′
]x-*kán-zi*	KUB LI 33 I 3′; KuT 36 Rev. 2′
]x-*ki*	KUB LVIII 7 II 13′
-]*ki*-x-x[	KuT 24:16′
(-)]⌈KI⌉-⌈NA⌉[(-)	KBo XXVI 224:1′
(-)]*kit*-⌈*ta*⌉-⌈*ri*⌉	KuT 27 Rev. 8′ (→ *ki*-)
]x-x-LA	KuT 14 Obv. 5′
]x-*la*?	KuT 18 +:2′
]x-*la-an-zi*	KUB XLIV 42 Rev. 20′
-*l*]*i*?-*ga-aš-ši-iš*	KUB LVII 108 +? II 27′ (→ URU*Ḫiligašši*-?)
]x-*li-ša-ḫa*-x-*ri-eš*	KuT 18 +:6′
]x-*mi*	KBo XXVI 182 I 2
-]*mi-li*	KBo II 8 I 9
]x-*mi-li-i*[*š*	KUB VII 24 + I 24
]x-*na*	KBo II 8 I 3
x(-)*na*(-)[	KBo II 8 II 18
x-x-NA	KBo XIII 252 II 7
]x-*na-an-zi*	KBo XIII 250 l.c. 15′
]x-*ni-i̯a-an-zi*	KBo XXVI 221:4′
-]x-*ni*?-*iḫ*?-*ḫa-an-zi*	KUB XLVI 21 Rev. 5
(-)]*nu*	KuT 27 Obv. 14′, 19′
]x-*nu*-x	KBo II 8 II 20
x-*nu-zi*	KuT 24:9′
]-*pa*	KuT 14 Rev. 15′
]x-*pa*	KuT 21:8′
x-*pa-pa*	KBo II 8 III 19′
]-x-*pát*-x	KuT 5 Obv. 2
(-)*p*]*i*?-⌈*ik*⌉[(-)	KUB LV 14 Obv. 1′ (or → DUG*ḫuppar*?)
-]*pí-la*	KuT 21:11′
]x-BU	KBo XIII 250 l.c. 2′
.]RA	KUB LIV 90 l.c. 3′
]x-*ra*	KUB LVII 108 +? III 18
]x-*ra*?-x[	KUB LVII 108 +? III 3
]x-⌈*ra*⌉-*a*	KUB XLII 100 II 16′
]x-*ra-ma-an*	KBo XII 56 I 3′
x-x-*ra-an*[(-)	KuT 27 Rev. 13′
-]⌈*ra*⌉-*an*	KUB VII 24 + I 23
]x-*ri-at*	KuT 27 Obv. 18′
]-x-⌈*ri*⌉-*i̯a-u-u̯a-an*-⌈*te*⌉-*eš*$_{15}$	KBo II 8 II 4
-*š*]*a*	KBo XXXIX 48 V 2′
-]⌈*ša*⌉	KBo II 8 II 3
]x-*ša*	KuT 24:4′

]x-x-*ša*[(-)	VS XXVIII 111 Rev. 25[1]
(-)*š*]*a-ma*[(-)	KUB VII 24 + I 19
-]⌈*ša*⌉-*an*	KBo XXVI 224:7′
-*š*]*a-a-an*[(-)	KBo XXXIX 49:1′
]x-⌈*ša*⌉-⌈*ra*⌉-*aš*	KBo XII 57 Rev.? 1′
x-*ša*?-*aš*?	KuT 31 Obv. 2′
-*š*]*a*?-*aš*	KBo XII 56 I 4′
-]*ša-aš-še-ni*	KuT 14 Rev. 15′
x-*ši*	KuT 31 Obv. 10′
-]*ši*	KUB LVII 102 I? 14′ (or -]⌈*u̯a*⌉?)
]x-*ši*	KuT 14 Rev. 14′
-]x-*ši*-⌈*i̯a*⌉	KUB XLVI 21 Obv. 1′
]x-*ši-i̯a-aš*	KuT 18 +:9′ (→ URU*Šulupašši*-?)
]x-⌈*šu*⌉	KUB XLII 91 III 5′
]x-*da*	KBo II 16 Obv. 10′; KBo XXVI 221:7′; KUB XLII 100 II 21′
-*d*]*a*?	IBoT II 103 V 16′
]x-*ta*	KBo XXVI 187:2′; KUB XLII 100 II 12′
x-x(-)*da-a-i*	KBo XII 56 I 11′
-]*da-an*	KBo XIII 250 l.c. 11′
-]⌈*da*⌉-*an*	KBo XXXIX 48 V 23′
]x-⌈*ta*⌉-*aš*	KUB LVII 104 III 1
-*t*]*a*?-*aš*	KBo XII 56 I 4′
-*t*]*a-ši-eš*	KBo XIII 231 Obv.? 15′
x-x-TI	KuT 14 Rev. 12′
x-*ti-ir*[-	KBo XXVI 196 Obv. 6′
]DU	KUB LVII 102 I? 21′
]x(-)*du-u̯a-at*[-	KuT 24:22′
]x-*u*?	KBo II 8 I 23
x-*u*-x-*pí-ru*[	KuT 27 Rev. 11′
]x-⌈*ul*⌉?-*ga-aš*	KUB LVII 108 +? III 22
]x-x-*un-na-ni-i̯a*	KUB XLIV 42 Rev. 26′
]x-*up*?-x[	KUB VII 24 + I 22
]x-UŠ-BAR	KUB LVIII 7 II 15′
]x-*u*?-*u̯a*(-)*te-i̯a-an-zi*	KBo II 8 IV 17′
-]⌈*u̯a*⌉?	KUB LVII 102 I? 14′ (or]*ši*?)
x-*u̯a*[-	VS XXVIII 111 Obv. 10′
x-*u̯a*-x-x[	KBo XIII 252 III 7′
x-x-*u̯a*	KBo II 8 I 24
]x-*u̯a-lu*?	KuT 27 Obv. 10′
]x-x-*u̯a-ni-i̯a-an*	KBo XXVI 196 Obv. 5′
-]⌈*u̯a*⌉-⌈*an*⌉[-*d*]*a*?	KBo II 8 II 23
-]*u̯a-an-zi*	KUB XLII 100 II 2′
x-*u̯a-an*[-*z*]*i*	KUB XLIV 42 Obv. 5′
-]*za*	KBo II 8 II 29

]x-*za*	KUB XXXVIII 35 I 13
]x(-)*za*[(-)	KBo XXVI 194 r.c. 3′
]x-*za*-⌈*ia*⌉	KuT 27 Rev. 13′
-]x-x(-)*za-an*[(-)	KuT 24:16′
x-*za-aš*	KBo II 8 II 27
x-*za*	KBo II 8 IV 23′
-]*zi*	KBo XXX 130 Obv. 2′; KUB XLIV 42 Obv. 11′, Rev. 12′; KUB LVII 108 +? II 6′; KuT 21:5′
-]⌈*zi*⌉	KuT 31 Rev. 1
-*z*]*i*	KBo XIII 250 l.c. 4′, 5′; VBoT 26 Obv.? 13′; KuT 27 Obv. 17′
-*z*]*i*?	KBo XIII 250 l.c. 8′; KBo XXXIX 49:7′; KUB LV 14 Obv. 4′
]x-*zi*	KBo XXVI 187:1′; KUB XLIV 42 Obv. 4′; KUB LVII 102 I? 15′; KuT 21:10′
x-*zi*	KuT 27 Rev. 15′
x-x-⌈*zi*⌉	KBo II 8 II 24
x-x-x-*zi*	KuT 31 Rev. 11
-*z*]*i-qa*[-	KUB XLIV 42 Obv. 6′
-]*zi-pu-la-aš-ša-za*	KUB LVII 102 IV? 24′
-]*zu-ú*	KUB XLII 100 III 30′

I.B. Sumerograms

A.ŠÀ "field"

A.ŠÀ	Sing.	KBo XXXIX 48 IV 6′ (?) (.ŠÀ?); KUB LV 14 Rev. 8′

^{GUD}ÁB

^{GUD}ÁB		HT 4:18′

^{LÚ}AD.KID "reed worker"

^{LÚ}AD.KID	Sing.	KUB XXXVIII 35 Rev 8′

ALAM "statue"

ALAM		KBo II 8 I 1 (AL]AM), 3, 8; KBo II 16 Obv. 13′; KBo XII 56 I 13′ ⌉; KBo XXVI 149 r.c. 8′; KBo XXVI 182 I 1; KBo XXVI 196 Obv. 6′; KUB VII 24 + I 2, 25 (ALA]M); KUB XXV 23 I 40′, IV 4; CTH 516 I 3; KUB XXXVIII 35 I 8 (AL[AM?), 9; KUB XLII 100 IV 38′; KUB XLIV 42 Obv. 24′ (ALA[M); KUB XLVI 21 Obv. 4′, 5′; KUB LIV 90 l.c. 6′; KUB LVII 97 I 2(?) (A]L[A]M?); KUB LVII 102 I? 11′, 13′; KUB LVII 108 +? II 16′; HT 4:9′, 12′ (AL[AM); KuT 27 Obv. 2′, 14′, 19′, Rev. 8′, 13′ ⌉
ALAM.ḪI.A	Plur.	VS XXVIII 111 Obv. 16′, Rev. 7! (ALA]M.), 17! (A]LAM.), 25!; KuT 5 Rev. 6′; KuT 14 Rev. 2′ ⌉
ALAM.MEŠ	Plur.	KUB LVI 40 III 14′ (AL<AM>.?)

^{LÚ}ALAM.ZU$_9$ "performer"

^{LÚ}ALAM.ZU$_9$.ḪI.A	Plur.	KBo XIII 252 III 5′ (^{LÚ}ALA]M.)

^{MUNUS}AMA.DINGIR-*LIM* "*šiuanzanna*(-priestess)"

^{MUNUS}AMA.DINGIR-*LIM*	KBo II 8 I 7, 11, 18, 19, 20, II 6 (^{MU}[^{NUS}AM]A.⌈DINGIR⌉-⌈*LIM*⌉), 7 (.D[INGIR-*L*]*IM*); KBo XII 56 I 7′; KBo XIII 252 II 8 (^{MU}]^{NUS}, -*L*[*IM*), III 2′ (A[MA.DINGIR-*LIM*)

^{GUD}AMAR "calf"

^{GUD}AMAR	Sing.	KuT 24:21′

AN "heaven"

AN-*E*	akkadogr. Plur. gen.	KUB VII 24 + I 20 []; KUB XXV 23 I 23′ (<AN>-), 48′, II 9′ (-⌜*E*⌝), 26′ []; KUB XLII 100 III 13′, 19′, 27′, 40′; KUB LVIII 7 II 18′; KUB LIX 34 III 8(?) []
AN		KBo XXXIX 48 IV 17′
AN.BAR "iron"		
AN.BAR		KBo II 16 Obv. 11′, 13′; KBo XII 56 I 14′; KBo XXVI 150:5′; KBo XXVI 196 Obv. 6′; KUB VII 24 + I 2, 3, 25; KUB XLVI 21 Obv. 5′; KUB LVII 102 I? 11′ (.[BAR); VBoT 26 Obv.? 6′; KuT 24:18′
AN.BAR GI$_6$		
AN.BAR GI$_6$		KBo XXVI 182 I 2(?) (AN.B]AR)
AN.ZA.GÀR "tower"		
AN.ZA.GÀR	Sing.	KBo XIII 231 Rev.? 5′ (A]N.)
ANŠE.KUR.RA "horse"		
ANŠE.KUR.RA	Sing.	KUB XIII 32 Rev. 1′ (⌜ANŠE⌝?.⌜KUR⌝?.⌜RA⌝?); KuT 31 Rev. 4 (⌜ANŠE⌝.[.KUR.]⌜RA⌝)
ARAD "servant"		
ARAD.MEŠ	Plur.	KBo XXXIX 48 V 13′ ([ARA]D.)KUB XLII 100 III 40′ [], IV 2′, 31′; KuT 27 Obv. 8′ (ARAD?.MEŠ?)
AŠ.ME "sun disk" (cf. *šittar*)		
AŠ.ME		KBo II 16 Obv. 14′(?) (AŠ?.])
BA.BA.ZA "barley porridge"		
BA.BA.ZA		KBo II 8 IV 29′, 31′; KBo XIII 252 III 11′ (2×, 1× ⌜BA⌝.); KUB XLII 91 II 12
BAL "to offer" (cf. *šipand-*)		
BAL-*an-ti*	A. ind. pres. Sing. 3	KBo XXVI 196 Obv. 11′; KUB XXV 23 I 16′, L. E. a) 4; Rev. 15′ ([-*an-ti*) (-*kan* B.), 26′; KUB XLIV 42 Rev. 15′ ([-*an-ti*) (-*kan* B.), 26′; KUB LVII 97 I 10; IBoT II 103 IV 11′
BAL-*ti*	A. ind pres. Sing. 3	KUB LV 14 Rev. 15′ (⌜BAL⌝-⌜*ti*⌝)KUB LVII 102 I? 18′ [] (-*kan* B.), IV? 12′, 18′ (⌜BAL⌝-*t*[*i*) (-*kan* B.)
BAL-*an-zi*	A. ind. pres. Plur. 3	KBo XXVI 182 I 10 (-*kan* B.); KUB VII 24 + I 6 (-*kan* B.), 23; KUB XXV 23 I 27′ (-*kan* B.), II 21′ (B[AL-*an-zi*) (-*kan* B.), IV 52′ (B[AL-*an-zi*]) (-*kan* B.); KUB XLII 91 II 11, III 13′; KUB LVI 40 III 7′, IV 10′; KUB LIX 34 II 6′ (-*kan* B.); VBoT 26 Obv.? 12′ (-*kan* B.); VS XXVIII 111 Obv. 19′, Rev. 10! (BAL-*a*]*n*-) (-*kan* B.), 22! (⌜BAL⌝-)
BAL-*zi*	A. ind. pres. Plur.3?	KUB LI 33 I 1′(?) (⌜BAL⌝-*z*[*i*?]); VS XXVIII 111 Rev. 5 (-*kan* B.)
BAL-*u-u̯a-an-zi*	inf.	VBoT 26 Rev.? 2′(?) (BAL?-)
BAL	?	KuT 27 Rev. 11′
? BAL[-	?	KUB LVIII 7 II 14′
? B[AL?-	?	KUB LVIII 7 II 29′ (-*kan* B.)
***ške*-form**		
BAL-*kán-zi*	A. ind. pres. Plur. 3	KuT 31 Rev. 14 (-⌜*zi*⌝)
BAL "revolt"		
BAL	Sing.	KuT 27 Obv. 10′
BÁN (a measure, akkadogr. *SŪTU*)		
BÁN		KBo II 8 I 32, 40, IV 29′, 31′; KBo XIII 231 Obv.? 7′, 12′; KBo XIII 246 Rev. 13′ (BÁN?); KBo XIII 252 II 4, 5 (3×), 6 (3×), III 10′, 11′ (2×); KBo XXVI 149 r.c. 1′, 7′, 10′ (B]ÁN); KBo XXVI 182 I 3, 15, 18 (2×), IV 5′ ⌐⌐; KBo XXVI 188 I 1′ (2×), 2′; KBo XXVI 196 Rev. 5′; KUB VII 24 + I 7, 8; KUB XXV 23 I 4′, 37′, II 13′, IV 6 (2×, 1× []), 49′; KUB XXXVIII 35 I 6; KUB XLII 91 II 4, 5, 13; KUB XLII 100 I 1′ [], 2′, 4′ (5×, 2× BÁN!), 5′, 11′, 14′, III 15′, 16′, 19′, IV 24′, 25′, 27′; KUB XLIV 42 Rev. 16′, 17′; KUB XLVI 21 Obv. 6′; KUB LI 33 I 1′ ⌐⌐, 19′ B[ÁN); KUB LV 14 Obv. 6′, 7′, 12′, Rev. 7′; KUB LVI 40 I 8′(?) [], 13, III 1′ (BÁ[N?), 8′, 15′ (3×), 18′, 21′, IV 7′, 11′; KUB LVII 97 I 4, 11, 12 (B]ÁN), 17, III 5′; KUB LVII 102 IV? 10′; KUB LVII 104 III 5; KUB LVII 108 +? II 5′,

		9′, 14′ (2×), 21′; IBoT II 103 IV 3′, 14′ (2×, 1× BÁN?), 16′; VBoT 26 Obv.? 7′, Rev.? 3′; VS XXVIII 111 Obv. 6′, Rev. 2, 3 ⌉, 6 (B]ÁN), Rev. 10!, 11!, 12!, 15! (B]ÁN), 19!, 23!, 26!; KuT 24:5′; KuT 31 Obv. 2′, 9′, 10′, 13′
GIŠBANŠUR "table"		
GIŠBANŠUR-*za*	Sing. abl.	KUB XLII 91 III 13′
GIŠBANŠUR	Sing.	KUB XLII 91 II 3, 4 (⌈BANŠUR⌉); KuT 24:19′ (⌈BANŠUR⌉)
BAPPIR "beer wort"		
BAPPIR		KBo XIII 252 II 5 (BAPPIR!?); KBo XXVI 188 I 1′ (BAPPI[R); KUB XLII 100 I 4′
BUGIN "trough"		
BUGIN	Sing.	KBo XXVI 224:4′
BÚN "thunderstorm"		
BÚN	Sing.	KuT 24:3′ (BÚ[N)
DUGBUR.ZI "sacrificial plate"		
DUGBUR.ZI		KUB XLII 91 II 2 (.⌈ZI⌉)
GIŠDAG "throne"		
GIŠDAG	Sing.	KBo XXXIX 48 V 16′
DIB "to take" (cf. *ep(p)-/ap(p)-*)		
DIB-*an-zi*	A. ind. pres. Plur. 3	KBo II 8 IV 27′ (*anda* D.)
GIŠDÍLIM "basin"		
GIŠDÍLIM *u̯arpašši-* "washbasin"		
GIŠDÍLIM *u̯arpašši-*	Sing.	CTH 516 I 7 (⌈DÍLIM⌉)
DINGIR "god"		
DINGIR-*LIM-ni*	Sing. dat.-loc.	KUB XLII 91 II 15
DINGIR-*LUM*	akkadogr. Sing. nom.	KBo II 8 III 13′, 14′, KBo II 8 III 29′ ,IV 5′, 7′(DINGIR!-), 27′, 33′ ([DINGIR-]⌈*LUM*⌉); KBo XIII 246 I 11′, 13′; KBo XXVI 182 I 7, 9, 16; KUB VII 24 + I 19 [], 21(?) (DING[IR?-*LUM*?); KUB XXV 23 I 32′ (-*LU*[*M*), 49′ [], II 25′ [], 27′ [],

		IV 48′; CTH 516 I 2; KUB XLII 91 II 14, 17 (2×), III 5′; KUB XLII 100 II 6′ ([DINGIR-]), 10′ (D]INGIR-), III 36′; KUB XLIV 42 Obv. 17′ [], Rev. 19′(?) [], 21′, 31′ []; KUB LV 14 Rev. 14′; KUB LVI 40 I 10, 14, III 11′, IV 13′; KUB LVII 102 I? 17′ [], IV? 1′ ([DINGIR?-]), 17′ (-*LU*[*M*); KUB LVII 108 +? III 17 (-⌈*LUM*⌉); KUB LIX 34 III 4, 9 ([DINGI]R-); IBoT II 103 IV 2′, 7′; VS XXVIII 111 Obv. 8′
DINGIR-*LIM*	akkadogr. Sing. gen.	KBo II 8 III 2′(?) (<DINGIR-*LIM*>), 27′, IV 1′; KBo XIII 231 Obv.? 3′; KBo XIII 250 r.c. 6′ (DIN[GIR-*LIM*); KBo XXVI 182 I 9 []; KUB XXV 23 I 21′, 23′, II 6′, 7′, IV 33′; KUB XLII 91 II 24, III 6′ (-*L*[*IM*); KUB LV 14 Rev. 13′, 14′; KUB LVII 102 I? 2′(?); KUB LVIII 7 II 4′(?) (or *p*]*ár-ši*[-); KUB LIX 34 III 4 []; HT 4:19′; IBoT II 103 IV 7′; KuT 14 Rev. 9′; KuT 21:13′; KuT 27 Rev. 6′ (D[IN]GIR-[*LI*]*M*); KuT 31 Rev. 26
DINGIR-*LAM*	akkadogr. Sing. acc.	KBo XXVI 182 I 16 []
DINGIR	unclear	KBo II 8 IV 29′; KBo XXVI 196 Obv. 9′ (DIN[GIR); KUB XXV 23 II 29′ (DING[IR?); KuT 31 Obv. 5′(?)
DINGIR.MEŠ	Plur.	KBo II 8 III 11′; KBo XIII 252 III 3′(?) (DINGIR?.ME[Š?); KBo XXVI 196 Rev. 1′ ⌉; KBo XXXIX 48 V 20′; KUB VII 24 + IV 15′ (2×); KUB XIII 32 Rev. 9′; KUB XXV 23 IV 2, 60′ (2×), 61′ ([D]INGIR); KUB XLII 100 IV 10′ (.ME[Š), 12′, 34′; KUB XLIV 42 Obv. 6′, Rev. 14′; KUB LI 33 I 5′; KUB LV 14 Rev. 3′, 4′; KUB LVI 40 III 4′ ([DIN]GIR.); VS XXVIII 111 Obv. 15′ [], Rev. 3, 14!, 16!, 22!, 24! []; KuT 24:20′ ⌉; KuT 27 Obv. 11′
DINGIR-x	?	KUB LVII 102 I? 3′
DINGIR.MEŠ *pulaš*		
DINGIR.MEŠ *pulaš*	Plur.	KUB LVI 40 III 12′
DINGIR.LÚ		
DINGIR.MEŠ LÚ.MEŠ	Plur.	KBo II 8 IV 36′ (⌈LÚ⌉.)

DINGIR.TUR.MEŠ

DINGIR.TUR.MEŠ	Plur.	KUB LVII 102 I? 6′; KUB LVII 102 IV? 8′ (.M[EŠ]), 9′, 14′

DINGIR-*LIM-tar* "divine statue"

DINGIR.MEŠ-*tar*	Plur. nom.-acc.	KBo XXVI 188 I 5′ (-*t*[*ar*); KUB VII 24 + I 1; KUB XXXVIII 35 I 2, 3 (.M[EŠ-*tar*)

DÙ "to make, celebrate; to become" (cf. *iia-*, *kiš-*)

a)= *iia-*

DÙ-*an-zi*	A. ind. pres. Plur. 3	KBo II 16 Obv. 13′(?) (-⌈*an*⌉[-*zi*?); KBo XIII 246 I 6′(?) []; KBo XXVI 224:6′, 7′ (-[*zi*); KUB XLII 91 II 9(?) (or Ì!-*an-zi*?), 20, III 11′ (-⌈*an*⌉-); KUB LIV 90 r.c. 10′; KUB LVII 97 I 3, 4, 9; KUB LVII 102 IV? 9′; KUB LX 163:3′(?) ([-*zi*); IBoT II 103 IV 5′ (D[Ù-*an-zi*)
DÙ-*zi*	A. ind. pres. Plur. 3	KBo II 8 I 18, 31 [], 32, III 4′; KBo XXXIX 48 V 19′; KUB XLIV 42 Obv. 25′ (-*z*[*i*); KUB LVII 102 IV? 15′
DÙ-*at*	A. ind. pret. Sing. 3	KBo II 16 Obv. 14′ ([-*at*); KBo XXVI 149 r.c. 5′ []; KBo XXVI 150:5′ (-⌈*at*⌉); KBo XXVI 182 I 2; KUB XLVI 21 Obv. 5′; VBoT 26 Obv.? 6′ (2×)
DÙ-*er*	A. ind. pret. Plur. 3	KUB XXXVIII 35 I 5 []; KUB LVII 102 I? 3′
DÙ-*ta-ri*	M. ind. pres. Sing.? 3	KuT 31 Rev. 13 (-⌈*ta*⌉-⌈*ri*⌉)
DÙ-*an-za*	part. C. Sing. nom.	KBo XXVI 181:3′; KUB XLII 100 I 18′, III 23′, 33′
DÙ-*an*	part. N. Sing. nom.acc.	KBo II 16 Obv. 13′(?) (-⌈*an*⌉[(-)); KUB LX 163:3′(?) (-*an*[(-)); KuT 31 Obv. 21′

b)= *kiš-*

DÙ-*ri*	M. ind. pres. Sing. 3	KBo XIII 246 I 6′; KBo XXVI 182 I 5; KBo XXVI 196 Obv. 9′; KUB VII 24 + I 6, 11 (-*r*[*i*); KUB XIII 32 Obv. 7′; KUB XXV 23 I 1′ [], 8′, 15′ [], IV 38′ [], 51′, L. E. a) 1; KUB XLIV 42 Rev. 7′; KUB LI 33 I 22′ []; KUB LV 14 Rev. 5′; KUB LVII 97 I 13(?) [], 15; KUB LVII 102 IV? 8′, 14′ []; VBoT 26 Obv.? 4′(?) [], 9′; VS XXVIII 111 Obv. 4′(?) DÙ!?-*ri*!?), 11′ (DÙ-⌈*ri*⌉), 20′ (-*ri*!?), Rev. 11! (DÙ-*r*]*i*), 20! (D[Ù-*ri*)

URUDU_6 "mound, tell"

URUDU_6	Sing.	KUB XXV 23 L.E. a) 1, 3, b) 1; KUB LVI 40 III 13′ (⌈URU⌉?[D]U_6?.), IV 18′ (⌈DU_6⌉.)
URUDU_6.MEŠ	Plur.	HT 4:10′

DUB "tablet" (cf. *tuppi-*)

DUB	Sing.	KBo XXVI 182 IV 7′; KUB VII 24 + IV 14′; KUB LVI 40 IV 15′

LÚDUB.SAR "scribe"

LÚDUB.SAR	Sing.	KUB XXXVIII 35 Rev 7′ (.SA[R)

DUG "vessel"

DUG		KBo II 8 I 28, III 7′, IV 29′, 32′, Edge; KBo XIII 252 II 4 ⌉, 5, 11 ⌉; KBo XXVI 182 I 15, 18, IV 5′; KBo XXVI 196 Rev. 5′; KBo XXVI 212 r.c. 1′ (D]UG); KBo XXVI 221:7′; KUB VII 24 + IV 7′ ⌉, 9′ ⌉, 11′, 13′ (2×); KUB XIII 32 Obv. 3′; KUB XXV 23 I 18′ (2×), 28′, 29′ ⌉, 45′, II 2′, 23′ (DU[G), IV 10, 40′ [], 41′ [], 53′ [], 54′; KUB XLII 91 II 7 ⌉, 13 (DU]G), III 2′ (DU]G), 16′; KUB XLII 100 I 1′, III 15′, 16′, 19′, IV 24′; KUB XLIV 42 Rev. 4′ (DUG!?), 9′ ⌉, 17′, 28′ []; KUB LV 14 Obv. 12′, Rev. 4′, 7′; KUB LVI 40 I 10 (DU[G), 12, III 2′, 8′ (DU[G), 18′; KUB LVII 97 I 11, 12; KUB LVII 102 IV? 16′; KUB LVII 104 II 6′, III 2 [], 5 ⌉, 11 D]UG; KUB LIX 34 II 10′; VS XXVIII 111 Obv. 11′, 14′, 19′, Rev. 6, 10!; KuT 24:11′ (DU]G?); KuT 31 Obv. 15′ ⌉

DUG.KA.GAG "vessel of KA.GAG(-beer)"

DUG.KA.GAG		KBo XIII 231 Obv.? 5′, 9′ (.K[A.G]AG), 10′, 14′ (DUG.K]A), Rev.? 11′ (D[UG.K]A.); KBo XIII 250 l.c. 1′(?) (.K]A?.GAG?); KBo XIII 252 II 5, 8, 12 (DU]G!.); KBo XXVI 182 IV 5′; KBo XXVI 221:8′; KUB XLII 100 I 11′, 12′, III 16′, 17′, IV 25′; KUB XLIV 42 Obv. 13′; KUB LV 14 Obv. 12′ ([DU]G.⌈KA⌉.), Rev. 7′;

		KUB LVII 102 IV? 16′ ([DU]G.); KUB LIX 34 III 1; KUB LX 163:1′ (DU]G.), 2′; IBoT II 103 IV 16′; VS XXVIII 111 Rev. 2, 23! (D]UG.)
DUG.KA.GAG.A		KBo XXVI 196 Obv. 13′; CTH 516 I 13 (⌜DUG⌝.⌜KA⌝.); KUB XLII 100 I 2′, 3′; KUB LVI 40 III 3′ (.⌜KA⌝., ⌜A⌝), 9′, 10′, 19′, IV 5′ [], 12′ ([DUG.KA.GA] G.A), 13′; KUB LIX 34 II 10′; VS XXVIII 111 Obv. 8′, Rev. 23! (.⌜GAG⌝.)
DUḪ.LÀL "wax"		
DUḪ.LÀL		KBo II 16 Obv. 2′
DUMU "child, boy"		
DUMU.MEŠ	Plur.	KBo XXXIX 48 V 15′ (.M[E]Š); KUB XLII 100 IV 2′ ([DUM]U.)
DUMU.LUGAL "prince"		
DUMU.LUGAL	Sing.	KUB XLII 100 IV 35″, 36′
DUMU.MUNUS "girl"		
DUMU.MUNUS	Sing.	KUB XLII 100 IV 30′
DUMU.MUNUS.ḪI.A	Plur.	VS XXVIII 111 Rev. 4
DUMU.NITA "boy"		
DUMU.NITA		KUB XLII 100 III 9′, IV 30′
DUR$_5$ "moist"		
DUR$_5$		KBo XIII 252 III 12′ ⌉; KUB XLII 91 II 1, 13; KUB XLII 100 I 11′; KUB XLIV 42 Rev. 16′ [], 17′
É "house" (cf. *per-*)		
É-*ir*	Sing. nom.-acc.	VBoT 26 Obv.? 6′ (⌜É⌝-)
É-*ri*	Sing. dat.-loc.	KUB XLII 100 IV 35′
É-*za*	Sing. abl.	KUB LVIII 7 II 13′(?)
É-*TUM*	akkadogr. Sing. nom.	KUB LVII 108 +? II 11′; KuT 36 Obv. 8′
É-*TU*$_4$	akkadogr. Plur. nom.	HT 4:14′(?) (⌜É⌝?-)
É	Sing.	KBo II 8 III 6′, IV 8′ (⌜É⌝?); KBo XIII 231 Rev.? 4′; KBo XIII 252 II 9; KBo XXVI 149 r.c. 3′; KBo XXVI 188 I 2′(?) ⌉ (possibly -> É.DINGIR-*LIM*); KBo XXXIX 48 IV 4′, 9′(?) (⌜É⌝?); KUB VII 24 + I 3, 5; KUB XIII 32

		Rev. 9′; KUB XXV 23 I 5′ ⌉, 26′, 27′, 28′, 36′, 50′, II 11′, IV 5, 49′, L. E. a) 3; KUB XXXVIII 35 Rev 5′; KUB XLII 100 I 7′ [], 9′, 13′, III 14′, 21′, IV 23′, 28′ ⌉, 37′, 39′; KUB LI 33 I 15′ ⌉, 15′; KUB LV 14 Obv. 4′; KUB LVII 102 I? 8′, 10′, IV? 10′, 16′; KUB LVII 108 +? II 8′, 12′; KUB LVIII 7 II 8′; HT 4:6′, 7′, 15′ ⌉, 16′(?) ⌉; KuT 14 Rev. 13′ (⌜É⌝?); KuT 21:13′; KuT 27 Rev. 5′, 10′
É.ḪI.A	Plur.	CTH 516 I 12 (⌜É⌝.)
É *tuppaš* "depot"		
É *tuppaš*	Sing.	KBo XXVI 181:2′
? É *tuppa*[-	Sing.	KUB XXXVIII 35 I 10
É.DINGIR(-*LIM*) "temple"		
É.DINGIR-*LIM*	Sing.	KBo II 8 I 21, 43, IV 5′, 7′, 22′-*LI*[*M*), 23′ (.⌜DINGIR⌝-), 32′ (<.DINGIR>-); KBo XII 56 I 8′; KBo XIII 246 I 2′ (⌜É⌝.); KBo XIII 250 l.c. 7′; KBo XXVI 182 I 2; KBo XXVI 188 I 2′(?) (⌜É⌝.[DI]NGIR[-*LIM*, possibly ⌜É⌝-⌜*ŠÚ*⌝), IV 2; KBo XXVI 221:2′(?) (É?.]); KBo XXVI 224:6′ (⌜É⌝.DIN[GIR-*LIM*); KBo XXX 130 Obv. 3, 6 (É.DING]IR-); KUB XXV 23 I 24′, IV 3, 13 (-*L*[*IM*), 37′ (.DI[NGIR-*LIM*); KUB XXXVIII 35 I 5 (.DIN[GIR-*LIM*); KUB XLII 100 II 14′, III 12′, 36′, 39′ [], IV 12′, 31′; KUB XLVI 21 Obv. 5′(?) (⌜É⌝[.DINGIR-*LIM*?); KUB LV 14 Rev. 13′; KUB LVI 40 III 14′; KUB LVII 97 I 3; KUB LVII 102 I? 12′; KUB LVII 108 +? III 25(?) (⌜É⌝?.); VS XXVIII 111 Obv. 16′, Rev. 7!; KuT 21:12′
É.DINGIR	Sing.	KuT 31 Rev. 15 (⌜É⌝.⌜DINGIR⌝), 21(?) (⌜É⌝?.[DINGIR?)
É.MEŠ DINGIR.MEŠ	Plur.	KBo XIII 246 Rev. 5′(?) (⌜É⌝., DI[NGIR?.MEŠ?); KUB LVII 104 III 6(?) (É?.ME]Š?); VS XXVIII 111 Rev. 17!, 25!; KuT 14 Obv. 15′ (⌜É⌝.⌜MEŠ⌝); KuT 27 Obv. 9′ (⌜É⌝.), 16′ (É. ME]Š), .ME[Š])

É.GAL "palace"		
É.GAL-*LIM*	akkadogr. Sing. gen.	KUB XLII 91 III 11′; KUB LVII 108 +? II 10′, 15′
É.GAL	Sing.	KBo II 8 I 18; KUB LI 33 I 9′, 11′(?) (⌜É⌝[.GAL); KUB LVII 108 +? II 9′, 12′; KUB LVIII 7 II 19′
É.GAL (URU)*Gazzimara*		
É.GAL (URU)*Gazzimara*	Sing.	KUB LI 33 I 14′
É.GAL URU*Šapinuua*		
É.GAL URU*Šapinuua*	Sing.	HT 4:17′ ([.G]AL)
É.GAL URU*Šulupašši*		
É.GAL URU*Šulupašši*	Sing.	KuT 14 Obv. 4′; KuT 18 +:9′(?) []; KuT 36 Obv. 10′
É.ŠÀ "inner room"		
É.ŠÀ-*ni*	Sing. dat.-loc.	KUB XLII 100 III 36′; KUB LV 14 Rev. 5′; KUB LVII 102 IV? 8′
É.ŠÀ	Sing.	KUB XLIV 42 Obv. 25′
É ? (unclear)		
É-x	Sing.	KuT 14 Rev. 12′
EGIR "behind"		
EGIR		KBo XXXIX 48 V 16′(?) ([EGI]R?)
	E. *iia-*	KBo II 8 III 12′ ⌉
	E. *uua-*	KBo II 8 III 22′ ⌉, 24′
	unclear	KBo XXVI 194 r.c. 2′(?) EG[IR?; KuT 31 Rev. 12; KuT 36 Obv. 6′ ⌉
EGIR-*an*		KUB LVII 108 +? III 15 (-*a*[*n*)
	-*kan* E. *eš-/aš-*	KUB XLII 100 III 37′ ([EGI]R-)
	E. *iia-*	KBo XXVI 182 I 8
	E. *tarna-*	KUB LVI 40 IV 15′
EGIR-*anda*	E. *dai-*	KBo XIII 250 l.c. 5′(?); KUB LVI 40 III 2′ (⌜EGIR⌝-), 9′, 18′ [], IV 12′
	-*kan* E. *dai-*	KUB LVII 104 II 4′, III 8 (-⌜*da*⌝); KUB LIX 34 II 7′
	unclear	KBo XII 57 Rev.? 2′, 4′(?) (E[GIR?-*an-da*?)
EGIR-*pa*	E. *iia-*	KUB XXXVIII 35 I 4
	-*kan* E. GAR	KUB LVII 108 +? II 10′, 15′
	E. *maniiaḫḫ-*	KUB XLII 100 III 35′
	E. *ueda-*	KUB XXXVIII 35 I 3
	unclear	KBo II 8 IV 16′ ⌉; KUB LVIII 7 II 9′ (-*p*[*a*)
EGIR-*pa-an*	E. *iia-*	KBo II 8 IV 4′

	E. SIG_5	KBo XII 56 I 3′
EGIR-*pa-an-ta*	unclear	KBo II 8 IV 28′ (⌜EGIR⌝-)
EGIR-*ŠÚ*		KUB LV 14 Rev. 3′ (2×), 4′(?) ([EGIR?-*Š*]*Ú*)
EGIR-*izzi-* "last; most worthless"		
EGIR-*iz-zi-uš*	C. Plur. acc.	KuT 31 Rev. 14
EN "lord"		
EN	Sing.	KUB XXV 23 IV 45′; KUB XXV 23 IV 57′; KuT 31 Obv. 19′(?)
EN KUR-*TI*		
EN KUR-*TI*	Sing.	KUB XXV 23 I 16′
EN TU_7 "member of the kitchen personnel"		
EN TU_7		KUB LVII 108 +? II 8′, 13′, 23′(?)
EN UKU.UŠ		
EN UKU.UŠ	Sing.	KBo XII 56 I 4′
ÈN.TAR "to interrogate, investigate" (cf. *punušš-*)		
ÈN.TAR	?	KuT 31 Rev. 15
$EZEN_4$ "festival"		
$EZEN_4$-*an*	Sing. acc.	KBo XXX 130 Obv. 4(?) (EZ[EN_4?-*an*?)
$EZEN_4$-*NU*	akkadogr. Sing. nom.	KUB XXV 23 IV 46′
$EZEN_4$		KBo II 8 I 39, IV 28′ ⌉; KBo XII 56 I 6′; KBo XIII 231 Rev.? 14′ (EZE]N_4.); KBo XIII 250 r.c. 13′; KBo XXVI 149 r.c. 6′, 9′ ⌉; KBo XXVI 182 I 19 (2×); CTH 516 I 9, 10, 11 [], IV 1′ (EZ]EN_4); KUB LIV 90 r.c. 8′; VS XXVIII 111 Obv. 9′ (E[ZEN_4), 15′, Rev. 3, 4, 16!, 24! ⌉; KuT 31 Rev. 26 (⌜$EZEN_4$⌝?)
$EZEN_4$.ḪI.A	Plur.	KBo II 8 I 14, 16 (⌜$EZEN_4$⌝.); KBo XIII 231 Obv.? 4′; KBo XIII 231 Obv.? 8′ ⌉, Rev.? ⌜$EZEN_4$⌝.Ḫ[I.), 5′ (⌜$EZEN_4$⌝.), 14′ ([.ḪI.A); CTH 516 I 9; KUB LVI 40 IV 20′(?) ($EZEN_4$.])
$EZEN_4$.MEŠ	Plur.	KBo XIII 231 Rev.? 10′ ([EZ]EN_4.); KBo XXVI 182 IV 9′; KBo XXVI 188 I 4′; KBo XXVI 221:6′ (EZ]EN_4.); KUB XXV 23 IV 15; KUB XLII 100 I 7′, 10′, 15′, III 5′, 21′(?) (E[ZE]N_4? .[ME]Š?), 26′ (EZ[E]N_4.), IV 8′, 11′

([EZE]N$_4$.), 28′, 41′ ([EZ]EN$_4$.MEŠ$^!$); KuT 14 Rev. 6′; KuT 24:12′ (⌈EZEN$_4$⌉.); KuT 27 Obv. 17′ ⌐; KuT 29 Obv.? 2′; KuT 31 Rev. 13; KuT 36 Obv. 5′ (E]ZEN$_4$.)

EZEN$_4$ *ḫamešḫa(nt)*- (Ú.BAR$_8$/*DĪŠI*)

EZEN$_4$ *ḫamešḫa(nt)*- etc.	Sing.	KBo XII 138 III 11′; KBo XIII 231 Obv.? 2′ ([E]ZEN$_4$), Rev.? 1′ [], 5′ (EZE]N$_4$); KBo XIII 246 I 6′; KBo XIII 250 r.c. 7′; KBo XXVI 149 r.c. 6′ [], 9′ []; KBo XXVI 179:3; KBo XXVI 181:1′; KUB VII 24 + IV 9′, 11′; KUB XXV 23 I 26′; KUB XLII 100 I 2′ [], 10′ (EZEN$_4^!$), 19′, 21′, III 13′, 16′, 23′, 25′ (EZ[E]N$_4$), IV 23′, 25′; KUB XLIV 42 Rev. 25′; KUB LI 33 I 17′; KUB LV 14 Obv. 8′, 11′; KUB LVIII 7 II 28′
EZEN$_4$.MEŠ *ḫamešḫa(nt)*- etc.	Plur.	KuT 27 Rev. 7′ (E[ZEN$_4$.ME]Š)

EZEN$_4$ *ḫarpaš*

EZEN$_4$ *ḫarpaš*	Sing.	KBo II 8 I 14, 17; KUB XLII 100 III 22′; IBoT II 103 IV 5′ ⌐

EZEN$_4$ *ḫarpiia*

EZEN$_4$ *ḫarpiia*	Sing.	KUB LV 14 Obv. 9′

EZEN$_4$ ^{DUG}*ḫaršiialli kinuuaš*

EZEN$_4$ ^{DUG}*haršiialli kinuuaš*	Sing.	KuT 31 Obv. 17′(?) ⌐

EZEN$_4$ ^{DUG}*ḫaršiialli šuḫḫauaš*

EZEN$_4$ ^{DUG}*ḫaršiialli šuḫḫauaš*	Sing.	KuT 31 Obv. 17′(?) ⌐

EZEN$_4$ *gema-* (ŠE$_{12}$)

EZEN$_4$ *gema-* (ŠE$_{12}$)	Sing.	KBo II 8 IV 6′; CTH 516 I 11

EZEN$_4$ *lelaš*

EZEN$_4$ *lelaš*	Sing.	KBo II 8 I 15; KUB LV 14 Obv. 9′

EZEN$_4$ *muḫḫuelašši*

EZEN$_4$ *muḫḫuelašši*	Sing.	KBo XXVI 181:9′

EZEN$_4$ *purulliiaš*

EZEN$_4$ *purulliiaš*	Sing.	KUB XLII 100 IV 16′, 17′

EZEN$_4$ *šelaš*

EZEN$_4$ *šelaš*	Sing.	KUB LV 14 Obv. 10′

EZEN$_4$ *šeliiaš*

EZEN$_4$ *šeliiaš*	Sing.	KUB XLII 91 III 10′

EZEN$_4$ *zena(nt)*-

EZEN$_4$ *zena(nt)*-	Sing.	KBo XIII 231 Obv.? 4′, 8′, 13′ ⌐, Rev.? 2′ (E]ZEN$_4$), 6′ ⌐, 10′; KBo XIII 246 I 5′; KBo XIII 250 r.c. 14′; KBo XIII 252 III 10′(?) []; KBo XXVI 149 r.c. 6′, 9′; KBo XXVI 181:1′ [], 3′; KBo XXVI 194 r.c. 5′; KUB VII 24 + IV 1′ ⌐, 13′ (EZEN$_4^!$); KUB XLII 100 I 3′ [], 10′, 18′, III 13′ [], 17′, 25′, IV 22′, 26′; KUB XLVI 21 Obv. 6′(?); KUB LV 14 Rev. 6′ ⌐, 10′; KUB LVII 97 I 7, 9 [EZ]EN$_4$); KUB LVII 102 IV? 9′; KUB LVIII 7 II 26′

EZEN$_4$ BÚN

EZEN$_4$ BÚN	Sing.	KuT 24:3′

EZEN$_4$ GAL

EZEN$_4$ GAL	Sing.	KBo XIII 252 III 7′; KUB LVIII 7 II 21′
EZEN$_4$.MEŠ GAL	Plur.	KuT 27 Obv. 4′ (⌈EZEN⌉$_4$.)

EZEN$_4$ GIBIL

EZEN$_4$.GIBIL	Sing.	KUB XLII 100 III 22′
? EZEN$_4$ GIBIL-TA	Sing.	KBo XIII 252 III 7′

EZEN$_4$.GURUN

EZEN$_4$.GURUN	Sing.	KUB XLII 91 II 8

EZEN$_4$.ITI(.KAM)

EZEN$_4$.ITI(.KAM))		KBo II 8 I 13; KBo XIII 252 II 1 ⌐, 10, III 6′ ⌐, 9′; KBo XXVI 149 r.c. 2′ (E]ZEN$_4$); KBo XXVI 181:1′ []; KUB XLII 100 I 1′ [], 6′ [], 14′ [], 17′, III 13′, 15′ ⌐, 20′, IV 8′, 11′, 22′, 24′, 28′; KUB LV 14 Obv. 8′ (EZ[E]N$_4$); KUB LVII 102 I? 15′, IV? 15′; KuT 24:6′, 13′ ⌐; KuT 27 Rev. 9′; KuT 31 Obv. 4′ ⌐, 13′, 15′ ⌐, 19′ (E]ZEN$_4$)

EZEN$_4$ *ŠA* MU.3.KAM

EZEN$_4$ *ŠA* MU.3.KAM	Sing.	KBo XIII 231 Rev.? 7′ ⌐

EZEN$_4$ ^{LÚ}SIPAD.UDU

EZEN$_4$ ^{LÚ}SIPAD.UDU	Sing.	KUB XLII 91 II 20

EZEN$_4$ ŠE$_{12}$ *ḫarpiia*

EZEN$_4$ ŠE$_{12}$ *ḫarpiia*	Sing.	KBo II 8 I 14, 31 (⌈EZEN$_4$⌉$^!$); KUB LV 14 Obv. 10′

EZEN$_4$ ^{URUDU}ŠU.KIN

EZEN$_4$ ^{URUDU}ŠU.KIN	Sing.	KBo II 8 III 4′; KBo XIII 231 Obv.? 6′

EZEN$_4$ ^{URUDU}ŠU.KIN *tarnummaš*

EZEN$_4$ ^{URUDU}ŠU.KIN *tarnummaš*	Sing.	KBo II 8 I 15

EZEN$_4$? (unclear)

EZEN$_4$	Sing.	KBo XIII 250 r.c. 13′
EZEN$_4$ x?	Sing.	KUB LV 14 Obv. 8′
⌈EZEN$_4$⌉[	Sing.	KBo II 8 I 14
⌈EZEN$_4$⌉ x[	Sing.	IBoT II 103 IV 4′

EZE[N$_4$	Sing.	KBo II 8 I 35; KBo XIII 231 Obv.? 4′, 13′; KuT 24:11′
EZ[EN$_4$	Sing.	KBo XXVI 179:4; KBo XXVI 221:7′; KuT 14 Rev. 7′; KuT 24:2′(?), 10′(?)
E[ZEN$_4$	Sing.	KUB LV 14 Obv. 9′
E]ZEN$_4$	Sing.	KuT 27 Rev. 1′(?)
[EZEN$_4$	Sing.	KBo XIII 231 Obv.? 2′

GA.KALAG.GA "curdled milk"

GA.KALAG.GA		KuT 24:7′ (.⌜KALAG⌝.)

GA.KIN.AG "cheese"

GA.KIN.AG		KUB XXV 23 II 6′; KUB XLII 91 II 15 ⌜⌝, 16; KUB LV 14 Obv. 3′ (.⌜KIN⌝.); KUB LIX 34 III 7 (GA.KIN.A]G); KuT 14 Obv. 11′

GAL "cup"

GAL		KUB XLII 91 II 3; KuT 14 Rev. 4′
GAL.ḪI.A	Plur.	KBo II 8 II 15 ⌜⌝, IV 20′, 26′; KBo XXVI 188 IV 3; KBo XXVI 196 Rev. 6′ (GAL.ḪI.]⌜A⌝); KUB VII 24 + I 10, 18; KUB XIII 32 Obv. 5′; KUB XXV 23 I 7′, 21′ (G[A]L.), 31′, 47′, II 4′, 25′, IV 42′ [], 55′, L. E. b) 3 (⌜GAL⌝.); KUB XLII 91 II 7, 14 (.⌜A⌝), III 3′ (.Ḫ[I.A); KUB LVII 97 I 13 ([GAL.]); KUB LVII 102 IV? 13′ [], 20′ (2×, 1× []), 21′; KUB LVIII 7 II 7′ []; KUB LIX 34 III 3; IBoT II 103 IV 17′; VBoT 26 Obv.? 3′ (GAL.ḪI.]⌜A⌝)

GAL "great"

GAL		KBo II 16 Obv. 4′, 9′; KBo XIII 252 III 7′; KUB LVIII 7 II 21′; KuT 27 Obv. 4′

GAM "down, under" (cf. *katta(n)*)

GAM		KBo XII 56 I 14′ ([GA]M); KUB XXXVIII 35 I 20; KUB LVII 102 I? 2′
	G. *ḫamank-/ḫamenk-*	KUB LV 14 Rev. 12′
	G. SI×SÁ	KUB LV 14 Rev. 18′
	-kan G. SI×SÁ	KUB LVII 102 IV? 7′
	G. *pai-*	KBo XIII 231 Obv.? 3′ (GAM!?), 11′ (G]AM), Rev.? 3′ [], 8′, 12′

	-kan G. *peda-*	KBo XXVI 182 I 7; KUB XLII 91 III 12′
	G. *dai-*	KUB XLII 91 III 6′; KuT 31 Rev. 12
	G. *uda-*	KBo XIII 231 Obv.? 11′
GAM-*an*	*-kan* G. GUB	KUB XLII 100 IV 21′
	G. *ḫamank-/ḫamenk-*	KBo XIII 231 Obv.? 3′, 11′ (-*a*[*n*), Rev.? 3′, 8′ (GAM-*a*]*n*), 13′; KUB XLII 100 IV 41′; KUB LI 33 I 13′ ([GAM-]); KuT 31 Obv. 8′
	unclear	KBo XII 138 III 4′; KBo LVII 102 I? 2′(?)
GAM-*an-da*	G. *šuḫḫa-*	KBo XXVI 182 I 14

GAM-*ra* "low"

?GAM-*ra*	N. Plur. nom.-acc.?	HT 4:10′

GAR "A. to put; M. to lie; (+ *-kan appa*) to stand out" (A. cf. *dai-*; M. cf. *ki-*)

GAR-*an-zi*	A. ind. pres. Plur. 3	VBoT 26 Rev.? 1′
GAR-*ri*	M. ind. pres. Sing. 3	KUB LVII 108 +? II 10′ (*-kan* EGIR-*pa* G.), 15′ (*-kan* EGIR-*pa* G.)

GAR.RA "inlaid"

GAR.RA		KBo II 8 I 2 (.⌜RA⌝), 15′; KUB XLII 100 IV 5′ (2×), 7′; KuT 27 Obv. (G[AR?RA?)

GÉŠPU "fist; boxing, fight"

GÉŠPU	Sing.	KUB XXV 23 I 22′, II 7′ []; KUB XLIV 42 Obv. 16′; KUB LI 33 I 3′; KUB LIX 34 III 5 (G[ÉŠPU); KuT 24:18′ (GÉ[ŠP]U?)

GEŠTIN "wine"

GEŠTIN		KBo XIII 250 l.c. 6′; KBo XXVI 187:4′(?) (GEST]IN?); KUB VII 24 + I 5; KUB LV 14 Rev. 4′, 10′, KUB LV 14 Rev. 11′; KUB LVII 104 II 6′, III 2, 5, 11; KUB LVII 108 +? II 5′, 14′; KUB LIX 34 II 9′; KuT 24:11 ⌜⌝; KuT 36 Obv. 11′ (GE]ŠTIN)

GI$_6$ "black"

GI$_6$		KBo XXVI 182 I 2(?); KUB XXV 23 L. E. a) 3

GI$_6$ "night"

GI$_6$-*za*	Sing. nom.	KUB LV 14 Rev. 5′; KUB LVII 97 I

		13(?) []; KUB LVII 102 IV? 8′, 14′ (-*z*[*a*]); VBoT 26 Obv.? 4′(?) []
GI_6-*ti*	Sing. dat-loc.	KUB XLIV 42 Rev. 6′, 11′
GI_6-*ŠI*	akkadogr. Sing. gen.	KBo II 8 I 17, II 3(?) (<GI_6->?), IV 2′(?) (<GI_6>?-)
GI_6	Sing.	KBo II 8 I 28, 31, 38, III 4′, IV 30′

GIBIL "new"

GIBIL		KUB XXV 23 I 2′ (GI[BIL?]); KUB XXXVIII 35 I 5 []; KUB XLII 100 III 22′
? GIBIL-TA	unclear	KBo XIII 252 III 7′

GÍD.DA "long"

GÍD.DA		KBo XIII 231 Obv.? 5′ (.D[A), 9′, 14′ ⌉, Rev.? 11′ (GÍ[D.DA)

^{GIŠ}GIDRU "sceptre"

^{GIŠ}GIDRU		KBo II 16 Obv. 11′; KUB XXV 23 IV 49′(?) (<^{URU}> ^{GIŠ}); KUB XLII 100 I 8′

GIM "when"

GIM-*an*		KBo II 8 I 37 (⌈GIM⌉), 39; KBo XIII 246 I 4′ (GI]M-), 6′; KBo XXVI 196 Obv. 9′ []; KUB VII 24 + I 6, 11; KUB XIII 32 Obv. 7′; KUB XXV 23 I 1′ [], 8′, 23′, 38′, 48′, II 9′, 15′, 26′ [], IV 8, 17, 38′ ([GI]M-), 51′; KUB XLII 100 II 6′; KUB XLIV 42 Obv. 17′; KUB LI 33 I 22′; KUB LVII 97 I 15 ([GI]M-), III 4′ (-*a*[*n*]); KUB LVIII 7 II 10′; KUB LIX 34 III 8 (-*a*[*n*]); VBoT 26 Obv.? 9′ ([G]IM-); VS XXVIII 111 Obv. 10′ ([GI]M-), 11′ (⌈GIM⌉-), 18′ [], 20′ ⌈GIM⌉-*a*[*n*]), Rev. 20′ (⌈GIM⌉-); KuT 5 Rev. 6′; KuT 31 Rev. 16 (⌈GIM⌉-)

GÍN "shekel"

GÍN.GÍN		KUB XXXVIII 35 I 5

GÍR "dagger"

GÍR	Sing.	CTH 516 I 5

GÌR "foot"

GÌR.MEŠ	Plur.	KUB XLII 100 III 28′

GIŠ "wood"

GIŠ		KBo II 8 I 10; CTH 516 I 4; VBoT 26 Obv.? 5′; KuT 27 Obv. 14′, 19′ (GIŠ?)

GÚ "neck"

GÚ-*az*	Sing. abl.	KBo II 16 Obv. 3′

GÚ.GAL.GAL "big bean"

GÚ.GAL.GAL		KBo XXVI 188 I 2′; KUB XLII 100 I 5′ (.GA[L]?.GA[L?]), IV 24′ (⌈GÚ⌉.), 26′

GÚ.GUD "oxen neck (rhyton)"

GÚ.GUD		KUB XLII 100 III 27′

GU_7 "to eat" (cf. *ed-/ad-*)

GU_7-*zi*	A. ind. pres. Plur. 3	KBo II 8 I 30, II 15, 24 [], 28′, IV 10′, 20′, 26′ (GU_7!-); KUB VII 24 + I 9, 17 []; KUB XXV 23 IV 55′; KUB XLIV 42 Obv. 14′; KUB LVIII 7 II 7′ [], 15′; IBoT II 103 IV 1′ ⌉, 17′; VBoT 26 Obv.? 3′ []

GUB "to stand" (cf. *ar-*)

GUB-*ri*	M. ind. pres. Sing. 3	KBo XXXIX 48 V 16′(?) (-*r*[*i*]?) (or Plur.?); KUB XLII 100 III 38′ (-*kan* G.), IV 21′ (-*kan* GAM-*an* G.), 40′
GUB-*ri*	M. ind. pres. Plur. 3	KBo XXXIX 48 V 16′(?) (-*r*[*i*]?) (or Sing.?)
GUB-*an-za*	part. C. Sing. nom.	KBo II 16 Obv. 11′
GUB-*an*	part. N. Sing. nom.-acc.	KuT 27 Obv. 14′
GUB- *aš*	part. C. Sing. genit.	KBo II 8 I 1(?) (GU]B-), 8; KBo II 16 Obv. 13′; KUB LX 163:3′
GUB	part. Sing.	KUB XLVI 21 Obv. 5′

GÙB "left"

GÙB-*li-it*	C. instr.	CTH 516 I 6

GUD "ox"

GUD		KBo XII 57 Rev.? 3′ (2×, 1× ?); KBo XIII 231 Obv.? 5′, 6′ (G[U]D), 10′ (G[UD]), 12′ [], 14′ [], Rev.? 2′, 12′; KBo XIII 250 r.c. 8′ (GUD?), 12′; KBo XIII 252 III 10′ ⌉; KBo XXVI 182 I 20 (2×); KUB VII 24 + I 14(?) (or → G.MAḪ/APIN.LAL?); KUB XXV

		23 I 16′, 41′, 42′; KUB XLII 91 III 8′ (⌜GUD⌝?); KUB LI 33 IV 4′; KUB LV 14 Obv. 4′ (4×); KUB LVII 104 II 7′; KUB LVII 108 +? II 9′, 14′, 19′, III 4, 8 (2×); KUB LIX 34 II 5′; HT 4:6′ (3×, 1× GU]D), 18′, 19′; VBoT 26 Obv.? 5′; VS XXVIII 111 Obv. 7′; KuT 14 Obv. 13′ ⌉, 14′; KuT 27 Obv. 5′, 14′ (GUD?), 19′ (⌜GUD⌝?), Rev. 11′, 12′; KuT 31 Obv. 3′ (G]UD)
GUD.ḪI.A	Plur.	KBo XIII 231 Obv.? 7′; KUB LIX 34 III 6
GUD.APIN.LAL "plow-ox"		
GUD.APIN.LAL	Sing.	KUB VII 24 + I 14 (.API[N.LAL)
GUD.MAḪ "bull"		
GUD.MAḪ	Sing.	KBo II 16 Obv. 11′ ([GU]D.); KBo XIII 246 Rev. 4′ (.M[AḪ); KBo XIII 252 II 12 (GUD.M]AḪ?); KUB VII 24 + I 14(?) (.M[AḪ); VBoT 26 Obv.? 6′ (GU]D.)
^{LÚ}GUDU$_{12}$ "anointed (priest)"		
^{LÚ}GUDU$_{12}$	Sing.	KBo XXX 130 Obv. 1(⌜LÚ⌝); KUB XLII 100 I 8′, 9′, 13′, 15′
$^{LÚ.MEŠ}$GUDU$_{12}$	Plur.	KUB XXV 23 I 10′
^{NA4}GUG "carneol"		
^{NA4}GUG		KUB XLII 100 IV 7′
GÚG (a legume)		
GÚG		KBo XIII 252 II 4 (GÚG?); KUB XLII 91 II 6, III 15′
GURUN "fruit"		
GURUN-*i*	Sing. dat.	KBo XXVI 182 I 11
GURUN		KBo II 8 I 42(?) (⌜GURUN⌝?), III 1′, 23′, 26′ ([GU]RUN), 30′, IV 4′, 14′, 15′, 17′, 22′ ([GUR]UN); KBo XII 56 I 6′; KUB XXV 23 II 4′ [], 5′ []; KUB XLII 91 II 8, 10; KUB XLIV 42 Obv. 15′, Rev. 14′ (GU[RU]N)
^{LÚ}GURUŠ "young man"		
$^{LÚ.MEŠ}$GURUŠ	Plur.	KBo II 8 III 28′; KBo XXXIX 48 V 18′ ([^{L}]^{Ú})

ḪÁD.DU.A "dry"		
ḪÁD.DU.A		KBo XIII 252 III 12′
^{LÚ}ḪAL "diviner"		
^{LÚ}ḪAL	Sing.	KUB XXXVIII 35 Rev 7
ḪUR.SAG "mountain"		
ḪUR.SAG-*i*	Sing. dat.-loc.	KUB XXV 23 I 11′, 12′, 19′; KUB XLVI 21 Rev. 3 ([Ḫ]UR.); KUB LVII 102 IV? 23′
ḪUR.SAG	Sing.	KBo II 8 III 5′; KBo XII 56 I 12′ ⌉; HT 4:4′(?) (.SA[G)
Ì "fat"		
Ì		KuT 24:5′
Ì "to anoint"		
Ì-*an-zi*	A. ind. pres. Plur. 3	KUB XLII 91 II 9(?) (Ì!-; or DÙ-?)
ÍD "river"		
ÍD	Sing.	KUB XXV 23 I 15′
IGI "eye"		
IGI.ḪI.A-*ua*	Plur. nom.-acc.	KBo II 8 I 4, 27(?) (.⌟ḪI⌞.A[-*u*]*a*)
IGI.ḪI.A	Plur.	KBo II 8 I 2; KBo XII 56 I 15′; KUB VII 24 + I 3
IGI-*anda* "in front"		
IGI-*an-da*		KUB XIII 32 Rev. 3′; KuT 31 Rev. 10
IGI-*zi*- "first"		
IGI-*zi-aš*	Plur. dat.-loc.	KUB LVII 102 IV? 21′ ([IG]I-)
INIM "word, thing" (cf. *memiia(n)*-)		
INIM	Sing.	KuT 31 Rev. 15 ⌉
INIM.MEŠ-*uš*	Plur. acc.	KuT 31 Rev. 14
ITI "month"		
ITI	Sing.	KBo II 8 I 13, 31; KBo XIII 252 II 3 (IT[I), 4, 10; KUB LV 14 Obv. 8′ (I[T]I); KUB LVII 102 I? 15′, IV? 15′; KUB LVIII 7 II 9′; KuT 31 Obv. 15′
ITI.KAM	Sing.	KBo XIII 252 II 1 (⌜ITI⌞.), III 6′, 9′; KBo XXVI 149 r.c. 2′; KUB XLII 100 I 1′ [], 6′ [], 14′ [], 17′ (I[TI.KAM), III 13′; 15′ ([IT]I.K[AM]), 20′, IV 8′

		(˹ITI˺.[KAM), 11′, 22′, 24′ (.K[AM), 28′; KuT 24:6′, 13′(.K[AM]); KuT 27 Rev. 9′ (.˹KAM˺); KuT 31 Obv. 4′ (˹ITI˺.[KAM)
KAR "to find"		
KAR-*u-en*	A. ind. pret. Plur. 1	KBo XXVI 181:6′; KUB XLII 100 III 26′, IV 4′ ([K]AR-), 9′ ([-*en*]), 11′ (-*e*[*n*)
KAR-*er*	A. ind. pret. Plur. 3	KUB XLII 100 IV 18′ (-*kan anda* K.)
KASKAL "road; journey"		
KASKAL	Sing.	KUB XLII 100 IV 35′; KUB LVIII 7 II 21′
KAŠ "beer"		
KAŠ		KBo II 8 I 28, II 14, III 7′, 10′, 15′, 20′, IV 9′, 18′, 25′, 29′, 32′, Edge; KBo XIII 252 II 4 ˺, 5, 11; KBo XXVI 182 I 4, 6, 15, 18 ˺; KBo XXVI 196 Rev. 5′; KBo XXVI 212 r.c. 1′; KBo XXVI 221:7′; KUB VII 24 + I 8, 9, IV 7′, 9′ [], 11′, 13′ (2×); KUB XIII 32 Obv. 3′ (2×); KUB XXV 23 I 4′, 14′, 18′ (2×), 19′, 25′, 28′, 29′ (3×), 37′, 44′ (KA]Š), 45′, II 2′, 22′ [], 23′ [], IV 7, 10, 40′ [], 41′ [], 49′ [], 53′ [], 54′, 56′, L. E. a) 2, b) 1; KUB XLII 91 II 5, 7 ([KA]Š), II 13 (2×, 1× K[A]Š), III 2′, 15′, 16′; KUB XLII 100 I 1′, III 15′, 19′, IV 24′; KUB XLIV 42 Rev. 4′, 9′, 17′, 28′ (KA]Š); KUB LIV 90 l.c. 10′; KUB LV 14 Obv. 12′ (2×), Rev. 7′; KUB LVI 40 I 7, 8 (K[A]Š), III 2′, 18′ (K[AŠ), 21′ [], IV 11′ ˺; KUB LVII 97 I 11, 12, 17 ˺; KUB LVII 102 I? 16′, IV? 16′ (2×); KUB LIX 34 II 10′; KUB LX 163:6′; IBoT II 103 IV 15′; VBoT 26 Obv.? 8′, 10′; VS XXVIII 111 Obv. 5′, 6′ [], 11′, 12′, 14′ (2×), 19′, 20′ [], 21′, Rev. 2 (K]AŠ), 5, 6, 10!, 11! [], 12!, 15!, 19! (KA]Š), 21! [], 23!; KuT 31 Obv. 8′, 12′ [], 15′, 18′, 20′
KAŠ.GEŠTIN "wine-beer"		
KAŠ.GEŠTIN		KUB XLII 91 II 3

KI.LAM "gate (house)"		
KI.LAM	Sing.	KBo XXVI 196 Rev. 3′ (.LA[M); KUB XXV 23 IV 12
KI.MIN "ditto"		
KI.MIN		KUB LV 14 Rev. 2′, 3′, 4′; KUB LVII 102 IV? 4′ (.˹MIN˺), 5′, 6′ (2×, 1× [](?)); KUB LVII 108 +? II 7′, III 14(?) ([.MIN?]), 16, 17 (˹KI˺.), 18, 22, 24; HT 4:2′, 5′
KI.SÁ "supporting wall"		
? KI?.SÁ?-*an*	?	KUB XXXVIII 35 Rev 4′
MUNUS KI.SIKIL "girl"		
MUNUS.MEŠ KI.SIKIL	Plur.	KBo XXXIX 48 V 18′
KIN "to work; to write" (cf. *anija-*)		
? KIN-*an-zi*	A. ind. pres. Plur. 3	KuT 31 Obv. 7′(?) (KIN?-˹*an*˺-)
? KIN-*it*	A. ind. pres. Sing. 3	KUB XXV 23 IV 64′(?) (KIN?-)
KIN "work; offering equipment"		
KIN-*an*	Sing. acc.	KUB LI 33 IV 5′
GIŠ KIRI$_6$ "garden"		
GIŠ KIRI$_6$	Sing.	KBo XXVI 212 r.c. 6′; VBoT 26 Obv.? 12′ (KI[RI$_6$?)
GIŠ KIRI$_6$.MEŠ	Plur.	KUB LIX 34 II 3′ (˹GIŠ˺)
LÚ KISAL.LUḪ "fore-court cleaner"		
LÚ KISAL.LUḪ	Sing.	KUB XLII 100 III 11′
KISLAḪ "threshing floor"		
KISLAḪ-*ni*	Sing. dat.-loc.	KUB LV 14 Rev. 11′ ([-*n*]*i*)
KISLAḪ	Sing.	KBo II 8 I 18; KBo XIII 231 Obv.? 10′ (KIS[LAḪ); KUB LVII 108 +? II 21′; KuT 27 Obv. 7′ (KISL[A]Ḫ), Rev. 10′ ˺
KÙ.BABBAR "silver"		
KÙ.BABBAR-*aš*	gen.	KBo XIII 231 Obv.? 1′
KÙ.BABBAR		KBo II 8 I 1, 3, 8, 12; KBo XII 56 I 8′ (.BABB[AR), 13′ ˺, 15′ ([.BABBAR); KBo XXVI 149 r.c. 8′; KBo XXVI 187:5′(?) (.BABBAR?);

		KBo XXVI 224:6′ ⌉; KUB VII 24 + IV 3′ (.⌈BABBAR⌉), 6′ (⌈KÙ⌉.); CTH 516 I 3 (.⌈BABBAR⌉), 5, 7; KUB XLII 100 III 8′, 27′ (2×, 1× []), 28′ (2×), 29′, IV 5′, 14′, 19′, 20′; KUB LI 33 I 7′; KUB LVII 108 +? II 16′; KuT 11:2′(?) ([.BABBAR); KuT 14 Rev. 4′; KuT 18 +:7′ (K]Ù.); KuT 24:19′ (K[Ù.B]ABBAR); KuT 27 Obv. 14′ (.[B]ABBAR); KuT 31 Rev. 17
KÙ.GI "gold"		
KÙ.GI		KBo II 8 I 2, 4(?) (KÙ?.G]I?), 8(?) (KÙ?.), 12; KBo XII 56 I 8′(?) [], 15′; KUB VII 24 + I 3, IV 6′; KUB XXXVIII 35 I 5; KUB XLII 100 III 8′, 27′ (KÙ.G]I), IV 5′ (KÙ.G]I), 7′, 14′; KUB LVII 108 +? II 16′; KuT 11:2′(?) ([.GI)
KU$_7$ "sweet"		
KU$_7$		KUB XLII 91 II 6 (.K]U$_7$?), 12, III 14′, 16′
KUR "country"		
KUR-*e*	Sing. nom.-acc.	KUB LVII 108 +? II 25′
KUR-*i*(*z*-)	Sing. nom.-acc.	KUB XXV 23 I 41′
KUR-*TI*	akkadogr. Sing. gen.	KUB XXV 23 I 16′; KUB XXXVIII 35 Rev 10′; KUB LI 33 I 12′ (K[UR^{I}-*TI*), 16′; KUB LV 14 Obv. 5′, 13′ (-⌈*TI*⌉?); KUB LVII 102 IV? 11′, 17′; HT 4:3′
^{LÚ}KÚR "enemy"		
^{LÚ}KÚR	Sing.	KUB XXV 23 I 12′, 14′; KuT 27 Obv. 10′
^{LÚ}KUŠ$_7$.KÙ.GI "golden chariot-fighter"		
^{LÚ}KUŠ$_7$.KÙ.GI	Sing.	KUB LVII 108 +? II 11′
LÚ "man; male"		
LÚ-*aš*	Sing. gen.	CTH 516 I 3(?) (-*a*[*š*)
LÚ	Sing.	KBo II 8 I 8; KBo II 16 Obv. 13′; KBo XIII 246 I 1′ (LÚ?); KBo XXVI 149 r.c. 8′; KUB VII 24 + I 2, 25; CTH 516 I 1, 3(?) (or LÚ-*a*[*š*), 6; KUB XXXVIII 35 I 17; KUB XLII 100 IV 30′; KUB

		XLVI 21 Obv. 5′; KUB LVII 102 I? 11′; KuT 27 Rev. 11′; KuT 31 Rev. 5
LÚ.MEŠ	Plur.	KBo II 8 I 39, III 5′; KBo XXXIX 48 IV 18′ ([LÚ.M]EŠ), V 5′, 7′, 11′, 22′ ⌉, 23′; KUB VII 24 + IV 11′ (⌈LÚ⌉?.MEŠ?); KUB XXV 23 I 9′, 35′, 39′, 42′, II 16′ [], IV 10 (LÚ.M[EŠ), L. E. a) 3, b) 1; KUB XLII 100 III 9′; KUB LV 14 Rev. 4′; HT 4:4′, 13′ ([LÚ?.M]EŠ?); KuT 11:1′ (L]Ú.); KuT 14 Obv. 4′(?) (L]Ú?.MEŠ?); KuT 18 +:9′(?) []; KuT 27 Obv. 13′
? L[Ú	?	HT 4:3′
LÚ ^{GIŠ}BANŠUR "table-man"		
LÚ ^{GIŠ}BANŠUR	Sing.	KUB XLII 91 II 3
LÚ DINGIR *LIM* "*šiuniiant*(-man)"		
LÚ.MEŠ DINGIR-*LIM*	Plur.	KBo XIII 231 Obv.? 3′(?) ([LÚ?.ME]Š?)
LÚ É.DINGIR-*LIM*		
LÚ.MEŠ É.DINGIR-*LIM*	Plur.	KBo XIII 250 l.c. 7′(?) (LÚ?.MEŠ?); KBo XXVI 188 IV 2; KUB XLII 100 II 14′, III 36′, 39′ (.ME[Š), IV 12′; KuT 21:12′ (L]Ú.)
LÚ MÁŠ.GAL "owner of small live stock"		
LÚ MÁŠ.GAL	Sing.	KUB LIX 34 II 6′
? LÚ *ME* "man of the hundred?"		
LÚ.MEŠ *ME*	Plur.	KuT 31 Rev. 24 (.⌈MEŠ⌉)
? LÚ MUN		
LÚ MUN	Sing.	KUB XXXVIII 35 Rev 10′(??) (or LÚ-*TIM*?)
LÚ SI.BÚN		
LÚ.MEŠ SI.BÚN	Plur.	IBoT II 103 IV 12′ (<.MEŠ>)
LÚ (^{GIŠ})ŠUKUR		
LÚ.MEŠ ŠUKUR	Plur.	KBo XIII 252 III 2′ ⌉
LÚ ^{GIŠ}TUKUL		
LÚ ^{GIŠ}TUKUL		KUB XXXVIII 35 Rev 9′; KUB XLII 100 III 11′<>
LÚ ^{GIŠ}TUKUL GÍD.DA		
LÚ.MEŠ ^{GIŠ}TUKUL GÍD.DA	Plur.	KBo XIII 231 Obv.? 5′, 9′, 14′, Rev.? 11′
LÚ URU-*LIM*		
LÚ.MEŠ URU-*LIM*	Plur.	KBo II 8 II 14, III 7′, 15′, IV 9′(?), 25′, Edge; KUB VII 24 + IV 13′
LÚ ^{D}U		
LÚ ^{D}U	Sing.	KUB XXV 23 L. E. a) 2, 4

LÚ-*TU* "people"

LÚ-*TIM*	akkadogr. Sing. gen.	KUB XXXVIII 35 Rev 10′(?) (or LÚ MUN??)

LÚ?

L[Ú?		KUB XLII 100 III 40′

LUGAL "king"

LUGAL	Sing.	KBo XXXIX 48 IV 4′; KUB LVI 40 III 13′, IV 18′; KUB LVII 108 +? III 18; KUB LVIII 7 II 21′; KUB LIX 34 II 3′; KuT 18 +:3′; KuT 27 Obv. 8′; KuT 31 Rev. 16 (2×)
LUGAL.MEŠ	Plur.	KUB XXXVIII 35 I 1

LUGAL.GAL "Great King"

LUGAL.GAL		KBo XII 57 Rev.? 2′, 4′

MÁŠ "he-goat"

MÁŠ	Sing.	KBo II 8 II 29(?) (⌜MÁŠ⌝?)

MÁŠ.GAL "he-goat"

MÁŠ.GAL	Sing.	KUB LI 33 I 10′; KUB LIX 34 II 6′

^{LÚ}MÁŠDA "poor man"

$^{LÚ.MEŠ}$MÁŠDA	Plur.	CTH 516 I 12

ME "to put; to institute" (cf. *dai-*)

ME-*iš*	A. ind. pres. Sing. 3	KUB XXV 23 IV 48′; KUB LI 33 I 19′(?) []; KUB LV 14 Obv. 6′, 7′ ([-*iš*), Rev. 10′ (-*kan* ME); KUB LVII 102 IV? 11′ (ME-]*iš*), 17′; KUB LVII 108 +? III 16 (-*kan* M.); KUB LX 163:5′ (-*i*[*š*); IBoT II 103 IV 10′, 15′; VS XXVIII 111 Obv. 17′, Rev. 8!, 18!, 26! []

MU(.KAM) "year"

MU-*ti*	Sing. dat.-loc.	KBo XXXIX 48 IV 8′
MU		KBo XIII 231 Rev.? 7′; KBo XIII 252 II 7 (MU?); KBo XXXIX 48 IV 10′; KuT 24:12′
MU.KAM.ḪI.A	Plur.	KBo XII 57 Rev.? 5′

MU-*tili* "yearly"

MU-*ti-li*		KBo XXVI 196 Obv. 11′ (M]U-); KuT 14 Obv. 12′ ⌉

^{LÚ}MUḪALDIM "cook"

^{LÚ}MUḪALDIM	Sing.	KBo XII 56 I 10′; KUB XLII 91 II 3; HT 4:6′, 7′;

MUNU$_8$ "malt"

MUNU$_8$		KUB XLII 100 I 4′

MUNUS "woman; female"

MUNUS-*TUM*	akkadogr. Sing. nom.	KUB XLII 100 IV 30′
MUNUS	Sing.	KBo II 8 I 1, 3; KBo XXVI 196 Obv. 6′; KUB LVII 97 I 2(?) ⌉
MUNUS.MEŠ	Plur.	KBo II 8 III 1′, 30′; KUB LV 14 Rev. 4′ (.M[EŠ])

MUNUS.EME "?"

MUNUS.EME-*aš*	Sing. nom.	KBo II 8 I 22 (MUNUS.), 32 (.⌜EME⌝?-), 43 []

MUNUS.LUGAL "queen"

MUNUS.LUGAL	Sing.	KBo II 8 IV 28′

NA$_4$ "stone"

NA$_4$-*an*	Sing. acc.	KUB LIX 34 III 5
NA$_4$	Sing.	KBo II 8 III 28′

NAG "to drink" (cf. *eku-/aku-*)

NAG-*zi*	A. ind. pres. Plur. 3	KBo II 8 I 30, II 15 (⌜NAG⌝), 24 (⌜NAG⌝-), III 28′, IV 10′, 20′ (⌜NAG⌝-), 26′; KUB VII 24 + I 9, 19 (⌜NAG⌝-); KUB XXV 23 IV 55′; KUB XLIV 42 Obv. 14′ []; KUB LVIII 7 II 7′ [], 15′ []; IBoT II 103 IV 1′ [], 17′; VBoT 26 Obv.? 3′ []
NAG	(unclear)	KBo II 8 I 44, II 26 (N]AG); CTH 516 I 13 (inf.?)

NAM.RA "deportee"

NAM.RA		KUB LVII 108 +? II 8′, 11′ (.⌜RA⌝), 12′ (2×, 1× .⌜RA⌝), 13′; KuT 14 Rev. 11′ (⌜NAM⌝.?); HT 4:14′ (⌜NAM⌝.R[A), 15′ (2×, 1× ⌉, 1× NA[M.RA), 16′ (2×, 1× [](?)), 17′; KuT 36 Obv. 8′

^{LÚ}NAR "singer"

^{LÚ}NAR		KUB XXXVIII 35 Rev 8′; KUB XLII

100 III 11′

^{LÚ}NI.DUḪ "doorkeeper"
^{LÚ}NI.DUḪ Sing. KUB LI 33 I 8′

NÍG.ÀR.RA "groats"
NÍG.ÀR.RA KBo XIII 252 II 6; KUB LVII 102 IV? 25′ (.⌜RA⌝)

NINDA "bread"
NINDA KBo II 8 I 37(?), III 7′; KBo XIII 252 II 14; KUB VII 24 + IV 4′, 7′; KUB XXV 23 I 13′, 18′, 19′, 28′, 29′ (2×), 45′, II 2′, 23′; IV 41′, 54′, L. E. a) 2, b) 1; KUB XLII 91 II 18; KUB LV 14 Rev. 7′ (⌜NINDA⌝?); KUB LIX 34 III 1; VBoT 26 Rev.? 2′; VS XXVIII 111 Obv. 9′, 10′, 15′, Rev. 3, 16! [], 24! []; KuT 24:3′ (NINDA?)
NINDA.ḪI.A Plur. KUB VII 24 + IV 9′, 11′, 12′, 13′

NINDA.BA.BA.ZA "barley porridge bread"
NINDA.BA.BA.ZA KBo XXVI 182 IV 2′ (⌜NINDA⌝.⌜BA⌝.⌜BA⌝.[ZA])

NINDA.GÚG "GÚG-bread"
NINDA.GÚG KBo XIII 252 II 4(?) (.GÚG?); KUB XLII 91 II 6, III 15′; KUB LIX 34 III 1

NINDA.GUR$_4$.RA "thick bread"
NINDA.GUR$_4$.RA KBo II 8 I 28, 36, 41, III 5′, 10′, 14′, 18′, 20′, IV 9′, 15′, 18′, 25′; KBo XIII 246 I 12′; KBo XXVI 182 I 7, 12; KBo XXVI 196 Rev. 8′; KUB VII 24 + I 9, 17, 22; KUB XXV 23 I 5′ (NINDA.GUR$_4$.R]A), 18′, 20′, 25′, 30′, 44′, 45′ [], 49′, II 2′ [], 22′ [], 23′ [], IV 40′ [], 41′ [], 53′, 54′, 59′, L. E. b) 2; KUB XLII 91 II 1; KUB XLIV 42 Obv. 9′, 20′(?) ([.GUR$_4$.RA?), Rev. 5′(?) [], 10′ [], 18′ (⌜GUR$_4$⌝[.R]A), 24′(?) (N[INDA?.GUR$_4$.RA?); KUB XLVI 21 Rev. 7 (NIND]A.⌜GUR$_4$⌝.); KUB LVI 40 I 10, 12, III 1′ (.R[A]), 6′ (⌜NINDA⌝), 8′, 11′ (NIN[DA.GUR$_4$.RA), IV 11′ []; KUB LVII 97 I 16; KUB LVII 102 I? 19′ [], IV? 2′ [], 13′ ([NINDA.GUR$_4$.R]A), 19′; KUB LIX 34 II 9′, III 2; VBoT 26 Obv.? 13′ (GU[R$_4$.RA); VS XXVIII 111 Obv. 8′, 13′, 14′ [], Rev. 15!, 18! (NIND]A.), 19!, 20!, 22!

NINDA.GUR$_4$.RA UD.KAM "daily thick bread"
NINDA.GUR$_4$.RA UD.KAM(*-MI*)/*UMI* KBo II 8 I 13 (.⌜KAM⌝-); KBo XIII 252 II 1 (⌜NINDA⌝.⌜GUR$_4$⌝[.RA]), 10 (⌜NINDA⌝.), III 6′ [], 9′ (.⌜RA⌝); KuT 14 Obv. 1′ (NINDA.GUR$_4$.]); KuT 24:2′(?) (NINDA.GUR$_4$?.]RA?]), 6′ (.⌜GUR$_4$⌝.), 7′ (.⌜GUR$_4$⌝[.RA), 8′ (.[GU]R$_4$.⌜RA⌝), 11′ (GU[R$_4$.RA); KuT 27 Rev. 4′(?) [], 9′ (NINDA.GUR$_4$.R]A)

NINDA.Ì.E.DÉ.A "fat cake"
NINDA.Ì.E.DÉ.A KBo XIII 252 II 11 (.⌜A⌝); KUB XXV 23 IV 33′

NINDA.KAŠ "beer bread(?)"
NINDA.KAŠ KBo II 8 II 14, IV 9′, 19′, 25′; KUB LIV 90 r.c. 5′

NINDA.KU$_7$ "sweet bread"
NINDA.KU$_7$ Sing. KUB XLII 91 II 6 (N[INDA?.K]U$_7$?), 12, III 14′, 16′; VS XXVIII 111 Obv. 10′, 20′

NINDA.SIG "thin bread"
NINDA.SIG KBo XIII 252 II 4 (⌜NINDA⌝.⌜SIG⌝?); KUB LV 14 Rev. 4′; KUB LVII 102 IV? 14′

NINDA.TU$_7$ "bread pudding(?)"
NINDA.TU$_7$ KUB XLII 91 II 6, III 16′; KUB LIX 34 III 1

^{LÚ}NINDA.DÙ.DÙ "baker"
^{LÚ}NINDA.DÙ.DÙ Sing. KBo XII 56 I 10′

NU.GÁL "there is/are not"
NU.GÁL KBo II 8 I 30, III 3′, IV 21′; KBo XIII 252 II 1 (N[U.]G[ÁL), 10 (N]U.⌜GÁL⌝), III 6′; KBo XXX 130 Obv. 6; KUB LVIII 7 II 16′

NU.SIG$_5$ "unfavorable"
NU.SIG$_5$ KUB XLII 100 II 23′

NUMUN "seed"
NUMUN KUB LV 14 Obv. 5′ (⌜NUMUN⌝?), 12′

		(N[UMUN)
^{NA4}NUNUZ "pearl"		
^{NA4}NUNUZ	Sing.	KuT 27 Rev. 3′ (⌜^{NA4}⌝?NUNUZ?)
PÚ "well" (cf. *aldanni-*)		
PÚ-*TI*	akkadogr. Sing. gen.	KBo XXVI 182 I 9, 14
SAG.DU "head; person"		
SAG.DU	Sing.	CTH 516 I 6, 14(?) (SA]G?.DU?, or]x URUDU?)
SAG.DU.MEŠ	Plur.	KUB XLII 100 III 10′, 39′ ⌐, IV 31′
SAG.GÉME.ARAD "personnel"		
SAG.GÉME.ARAD	Sing.	KUB LV 14 Rev. 12′
^{LÚ}SANGA "priest"		
^{LÚ}SANGA		KBo II 8 I 11 [](?), 20, III 6′ (⌜SANGA⌝); KBo XII 56 I 7′ ⌐, 10′(?) (⌜SANGA⌝?); KBo XXVI 188 I 2′; KUB XIII 32 Rev. 6′; KUB XXV 23 I 2′ (⌜^{LÚ}⌝), 26′, 28′; CTH 516 I 15 (^{L}]^{Ú}⌜SANGA⌝); KUB XXXVIII 35 Rev 5′ (SANG[A); KUB XLII 100 I 7′, 15′, III 7′, 9′, 10′ (SA[NGA), 14′, 19′ (⌜SANGA⌝), 21′, 33′, 34′, 39′ ([^{LÚ}SA]NGA), IV 23′, 28′, 30′; KUB XLIV 42 Obv. 10′ (^{LÚ}]⌜SANGA⌝), Rev. 2′ (⌜SANGA⌝), 15′ ([^{LÚ}]⌜SANGA⌝); KUB XLVI 21 Rev. 1, 2; KUB LV 14 Obv. 5′ (^{L}]^{Ú}), 7′; KUB LVII 102 I? 18′ (^{L}[^{Ú}SANGA), IV? 11′, 18′; KUB LVII 108 +? II 12′; KUB LVIII 7 II 8′ (^{LÚ}S]ANGA); KuT 31 Rev. 9 (⌜SANGA⌝)
$^{LÚ.MEŠ}$SANGA	Plur.	KUB XXV 23 I 10′
SI "horn"		
? SI.ḪI.A	Plur.	KuT 31 Rev. 17(?) (⌜SI⌝?.⌜ḪI⌝?.⌜A⌝)
SI.BÚN "thunder-horn"		
SI.BÚN	Sing.	KBo II 16 Obv. 10′; IBoT II 103 IV 12′ (SI!.)
SI×SÁ "to determine, to take care of" (cf. *ḫandai-*)		
SI×SÁ-*it*	A. ind. pret. Sing. 3	VS XXVIII 111 Obv. 16(?) (SI×SÁ!?-[*it*), Rev. 7!, 17!, 25! []

SI×SÁ-*an-za*	part. C. Sing. nom.	VS XXVIII 111 Obv. 9′, 15′ (⌜SI×SÁ⌝-, <-*za*>), Rev. 16!, 24!
SI×SÁ-*an*	part. N. Sing. nom.-acc.	KUB XLII 91 II 4 (-*kan* S.)
SI×SÁ-*an-te-eš*	part. C. Plur. nom.	KUB LV 14 Rev. 18′(?) ([×SÁ-*an-te-eš*?) (GAM S.); KUB LVII 102 IV? 7′(?) (-*t*[*e-eš*?) (-*kan* GAM S.), 21′ (-*kan* S.)
SI×SÁ[	?	KUB XLII 91 I 25′′′
SI-S[Á-	?	KUB LVII 102 I? 7′
SIG$_5$ "good, favorable"		
SIG$_5$	Sing.	KUB XXV 23 I 34′; KUB XLII 91 II 9; KUB LVII 97 I 3
SIG$_5$-*in*	adv.	KUB XLII 91 II 21
SIG$_5$ "to repair(?)"		
SIG$_5$-*an-zi*	A. ind. pres. Plur. 3	KBo XII 56 I 3′ (-⌜*zi*⌝) (EGIR-*pan* S.)
^{LÚ}SIPAD.UDU "shepherd"		
^{LÚ}SIPAD.UDU	Sing.	KUB XLII 91 II 20
SUM "to give" (cf. *pai-*)		
SUM-*an-zi*	A. ind. pres. Plur. 3	KBo II 8 II 15(?) ([SU]M?-⌜*an*⌝[-*z*]*i*?); KUB XXV 23 L. E. b) 2; KUB LVII 108 +? II 6′
SUM-*er*	A. ind. pret. Plur. 3	KuT 14 Obv. 14′; KuT 21:8′; KuT 24:10′; KuT 36 Obv. 2′ (-*e*[*r*), 6′
SUM-*an*	part. N. Sing. nom.-acc.	KuT 18 +:2′
⌜SUM⌝[-	?	KuT 36 Obv. 4′
***ške*-form**		
SUM-*iz-zi*	A. ind. pres. Sing. 3	KuT 14 Obv. 9′ (⌜SUM⌝-, -⌜*zi*⌝); KuT 18 +:14′
SUM-*zi*	A. ind. pres. Sing. 3	KUB XLII 100 I 7′(?) [], III 21′; KUB LV 14 Obv. 5′, 13′ (2×, 1× S]UM-, 1× S[U]M[-*zi*), Rev. 11′, 12′; KUB LVII 102 IV? 11′, 17′, 24′; IBoT II 103 IV 4′; KuT 18 +:3′(?) (SU[M?-*zi*?)
SUM-*kán-zi*	A. ind. pres. Plur. 3	KBo XIII 231 Obv.? 3′ (⌜SUM⌝-⌜*kán*⌝[-*z*]*i*), 5′, 9′, 14′ [], Rev.? 11′
SUM-*ki-ir*	A. ind. pret. Plur. 3	KuT 14 Obv. 12′(?) (⌜SUM⌝?-⌜*ki*⌝?-)
SUM-*u-u̯a-an*	sup.	KUB XXXVIII 35 Rev 12′
ŠÀ "in; into; of which" (cf. *anda*(*n*))		
ŠÀ		KBo XXVI 182 I 19, 20, IV 4′; KUB VII 24 + I 5; KUB XXV 23 I 36′; KUB XLII 91 II 21; KUB XLII 100 I 9′;

		KUB XLVI 21 Obv. 6′ (ŠÀ?; or → *ANA*?); KUB LI 33 I 10′; KUB LV 14 Obv. 4′
	-kan Š. GUB	KUB XLII 100 IV 39′(?)
	Š. *peda-*	KBo XXVI 182 I 2; KUB XXV 23 IV 5, 13, 37′ []; KUB XLVI 21 Obv. 5′
	Š. *-kan peda-*	KUB VII 24 + I 3; KUB XXV 23 I 50′
	-kan Š. *taninu-*	KUB XXV 23 I 24′, IV 3
	Š. *-kan dai-*	KUB XXV 23 IV 49′
	+ *-kan*	KBo II 8 I 23, IV 32′
	unclear	KBo XII 138 III 15′ (Š[À?); KUB XXV 23 II 11′

ŠÀ.BA "of which"

ŠÀ.BA		KUB LV 14 Rev. 10′; KUB LVII 102 I? 13′ (.B[A); KUB LVII 108 +? II 8′ (.BA?!), 11′ (2×, 1× .BA?!, 1× ⌜ŠÀ.⌝), 20′, 21′, III 8, 9, 10; HT 4:6′, 7′, 18′, 19′ (.B[A); IBoT II 103 IV 10′, 14′; VS XXVIII 111 Obv. 1′

ŠÀ-*ŠU* "of which"

ŠÀ-*ŠÚ*		HT 4:14′

ŠE "grain"

ŠE		KBo II 8 I 18; KUB LVII 108 +? II 9′, 14′, 21′ (2×), 25′, III 10, 13, 15, 19

ŠE.NAGA "to wash" (cf. *u̯arp-*)

ŠE.NAGA-*zi*	A. ind. pres. Sing. 3	KBo XIII 250 l.c. 8′(?) (or Plur.?); KUB XLIV 42 Obv. 27′ (ŠE.]⌜NAGA⌝-⌜*zi*⌝) (or Plur?)
ŠE.NAGA-*an-zi*	A. ind. pres. Plur. 3	KUB XLII 100 IV 2′ ([-*an*-]); KUB LVII 102 IV? 1′(?) (ŠE?.⌜NAGA⌝?[-*an-zi*?, or → *peda-*?); IBoT II 103 IV 7′
ŠE.NAGA-*zi*	A. ind. pres. Plur. 3	KBo XIII 246 I 7′ (-⌜*zi*⌝); KBo XIII 250 l.c. 8′(?) (or Sing.?); KUB XLIV 42 Obv. 27′ (ŠE].⌜NAGA⌝-⌜*zi*⌝) (or Sing.?)
ŠE.NAGA-*ar*	verb. subst. nom.-acc.	KUB XLIV 42 Rev. 8′ (⌜ŠE⌝.)

ŠE$_{12}$ "winter" (cf. *gema-*)

ŠE$_{12}$-*aš*	Sing. gen.	KBo II 8 IV 6′
ŠE$_{12}$	Sing.	KBo II 8 I 14, 31

ŠEN "container"

ŠEN	Sing.	KBo II 8 I 22

? ^{GIŠ}ŠEN!?(ŠUxNÍG) "container(?)"

^{GIŠ}ŠEN!?	Sing.	KUB LV 14 Rev. 18′ (⌜^{GIŠ}⌝); KUB LVII 102 IV? 7′

ŠU "hand" (cf. *keššar-*)

ŠU	Sing.	KUB LI 33 IV 1′(?) (⌜ŠU⌝?)

^{LÚ}ŠU.GI "old man"

$^{LÚ.MEŠ}$ŠU.GI	Plur.	KBo XXXIX 48 V 17′

^{MUNUS}ŠU.GI

$^{MUNUS.MEŠ}$ŠU.GI	Plur.	KBo XXXIX 48 V 17′ (Š[U.G]I)

^{URUDU}ŠU.KIN "sickle"

^{URUDU}ŠU.KIN	Sing.	KBo II 8 I 15, III 4′; KUB XLII 91 III 5′ (⌜^{URUDU}⌝, .⌜KIN⌝), 7′ (⌜ŠU⌝.), 8′; KUB LV 14 Obv. 10′
ŠU.KIN	Sing.	KBo XIII 231 Obv.? 6′; KUB XLII 91 III 6′

ŠU.NÍGIN "sum"

ŠU.NÍGIN		KBo XIII 231 Obv.? 7′ ([Š]U.), 12′, Rev.? 8′, 11′(?) ([ŠU?.NÍGI]N?); KBo XIII 250 r.c. 10′; KBo XIII 252 II 6 ⌐⌐; KBo XXVI 182 I 18, 19, IV 4′; KUB XLII 100 I 4′, 12′, III 4′, 10′, 20′ ([ŠU.NÍG]IN), IV 27′; IBoT II 103 IV 3′

ŠU.NÍGIN.GAL "total sum"

ŠU.NÍGIN.GAL		KUB XLII 100 I 6′, 14′; KUB LVII 108 +? II 11′; HT 4:14′ ([Š]U.)

^{GIŠ}ŠÚ.A "seat"

^{GIŠ}ŠÚ.A	Sing.	KUB XLII 91 II 8, 10, 22, III 12′

(^{GIŠ})ŠUKUR "spear"

ŠUKUR	Sing.	KBo XIII 252 III 2′ (ŠUKU[R)

TA "from" (sumerogr. indicator of ablat./instr.)

TA		KBo II 8 III 6′; KBo XII 138 III 2′; 10′; KBo XIII 252 II 9′ ([T]A); KBo XXVI 188 I 2′; KBo XXXIX 48 IV 4′, 7′ (T[A?), 9′; KUB XLII 100 I 7′ ⌐⌐,

		15′ (T[A?), IV 28′; KUB LV 14 Obv. 5′ (TA!, or *ŠA*?); KUB LVIII 7 II 8′ ⌉; VS XXVIII 111 Rev. 18! (T[A), 20!; KuT 31 Rev. 16
TI$_8$^{MUŠEN} "eagle"		
TI$_8$^{MUŠEN}	Sing.	KBo II 8 I 10
TIL "to finish" (cf. *zinna-*)		
^{QA}TIL-*an*	part. N. Sing. nom.-acc.	KuT 27 Obv. 12′
^{GIŠ}TIR "forest"		
^{GIŠ}TIR	Sing.	KUB VII 24 + IV 12′ ($^{GIŠ!}$TIR!)
TU$_7$ "soup"		
TU$_7$		KUB XIII 32 Obv. 2′ ⌉; KUB XLII 91 II 6, III 16′; KUB XLII 100 I 1′ ([T]U$_7$), 2′ (T[U$_7$), 3′ [], III 15′, 16′ (T[U$_7$), 17′; KUB LVII 108 +? II 8′, 13′, 23′(?) (T[U$_7$?)
TU$_7$.ḪI.A	Plur.	KUB XLII 91 II 3
TÚG "garment"		
TÚG-*it*	Sing. instr.	KBo II 8 I 26
TÚG-*TUM*	akkadogr. Sing. nom.	KBo XXVI 182 I 10
^{GIŠ}TUKUL "weapon"		
^{GIŠ}TUKUL-*an*	Sing. acc.	HT 4:18′
^{GIŠ}TUKUL	Sing.	KBo II 16 Obv. 12′; KBo XIII 231 Obv.? 5′, 9′, 14′, Rev.? 11′; KBo XXVI 149 r.c. 5′; KUB XXXVIII 35 Rev 6′, 9′; KUB XLII 100 III 11′; HT 4:20′
TUR "small, little"		
TUR		KBo XXVI 196 Obv. 6′; KUB XLII 100 IV 19′, 20′
TUŠ "to sit" (cf. *eš-/aš-*)		
TUŠ-*aš*	part. C. Sing. genit.	KBo II 8 I 1 (?) (TU]Š-); KUB LV 14 Rev. 1′, 2′
Ú.BAR$_8$ "spring"		
Ú.BAR$_8$-*aš*	Sing. gen.	KUB XLII 100 III 25′, IV 25′
Ú.BAR$_8$	Sing.	KBo XXVI 179:3([.BAR$_8$); KBo XXVI 181:1′; KUB XLII 100 I 2′ [], 19′

		(.B[AR$_8$), 21′ (B[AR$_8$), III 13′ (.B[AR$_8$), 16′
? Ú.BAR$_8$-*ni*!?	?	KUB VII 24 + IV 11′
^{LÚ}Ú.ḪÚB "deaf man"		
^{LÚ}Ú.ḪÚB	Sing.	KUB XXV 23 L. E. a) 1, 3, b) 1
Ú.SAL "meadow"		
Ú.SAL	Sing.	KBo XXXIX 48 IV 11′; KUB XXV 23 I 40′, 50′
(^{URUDU})U$_4$.SAKAR "moon crescent"		
U$_4$.SAKAR-*az*	Sing. abl.	KBo II 16 Obv. 12′
^{URUDU}U$_4$.SAKAR		KBo II 8 I 9 (.⌈SAKAR⌉)
UBUR "breast"		
UBUR		KuT 14 Rev. 5′ ⌉
UD "day"		
UD.KAM-*MI*	akkadogr. Sing. gen.	KBo II 8 I 13 (.⌈KAM⌉-)
UD.KAM	Sing.	KBo II 8 I 20, 40(?) ([UD?.]⌈KAM⌉; KBo XXVI 196 Obv. 15′; KUB XLII 100 III 32′; KuT 14 Obv. 1′ (⌈UD⌉.[KAM); KuT 24:2′, 6′ (.K[AM), 7′ [], 8′ (⌈UD⌉.), 11′ (U]D.); KuT 27 Rev. 4′(?) (U]D?.), 9′
UD	Sing.	KBo II 8 I 31
UDU "sheep"		
UDU		KBo II 8 II 30, IV 29′ (2×), 30′ (2×), 31′ []; KBo XII 56 I 5′; KBo XII 57 Rev.? 1′ ⌉, 3′; KBo XIII 231 Obv.? 12′;KBo XIII 250 r.c. 8′, 10′, 12′; KBo XIII 252 II 12; KBo XXVI 182 I 10, 18, IV 4′ (2×); KBo XXVI 188 I 1′; KUB VII 24 + I 6, IV 7′, 9′ ⌉, 11′, 12′, 13′; KUB XXV 23 I 16′, 27′, 41′, 42′, II 5′, 21′, IV 52′, L. E. a) 3; KUB XLII 91 II 10 ([UD]U?); KUB XLII 91 III 8′, 13′; KUB XLII 100 I 2′ [], 3′, 6′, 11′, 12′ (U[DU), 14′ (UDU!), III 16′, 17′, IV 25′, 26′, 27′; KUB XLIV 42 Obv. 10′ (2×), Rev. 15′ (2×); KUB LI 33 I 10′, 11′, IV 4′; KUB LVI 40 I 11, III 7′, 17′, IV 10′ (2×); KUB LVII 97 I 9; KUB LVII 102 I? 18′, IV? 9′,

		12′, 18′; KUB LVII 108 +? II 9′, 14′, 16′ ⌉, 20′ (3×), III 4, 9(2×), 12; KUB LVIII 7 II 29′; HT 4:3′, 7′ (3×, 2× ⌉), 19′, 20′; IBoT II 103 IV 3′, 9′, 10′, 11′; VBoT 26 Obv.? 12′; VS XXVIII 111 Obv. 7′, 13 ⌉, Rev. 5 ⌉, 10! (2×, 1× ⌉), 22! (3×, 1× [U]DU); KuT 14 Obv. 11′, 13′ ⌉; KuT 27 Obv. 5′; KuT 31 Obv. 3′ ⌉, 12′, Rev. 6 ⌉
UDU.ḪI.A	Plur.	KBo XII 57 Rev.? 3′; KBo XIII 231 Obv.? 5′, 6′, 7′ (U[DU.ḪI.]⌈A⌉), 14′ [], Rev.? 2′ [], 6′ (.⌈A⌉), 12′ (.Ḫ[I.A); KBo XIII 252 II 8, III 10′; KUB XXV 23 I 42′; KUB LVII 104 II 3′, 7′; KUB LIX 34 III 6

UDU.KUR.RA "mountain sheep"

UDU.KUR.RA	Sing.	KBo II 8 II 3(?) (⌈UDU⌉?); KUB XLII 100 III 27′

UDU.NITA "ram"

UDU.NITA		KUB LVII 104 II 3′(?) (UD]U?.NITA?); KuT 31 Rev. 6

UDU.SILA$_4$ "lamb(?)"

UDU.SILA$_4$		KUB LV 14 Rev. 15′

UDU.ŠIR "ram"

UDU.ŠIR	Sing.	KBo XIII 246 I 8′(?) (.Š[IR?); KUB LIX 34 II 6′

UGU "up" (cf. *šara*)

UGU		KBo XII 56 I 13′ (U[GU?)
	U. *-kan*	KBo XXVI 196 Obv. 7′
	U. *pai-*	KBo II 8 I 21, 43
	U. *peda-*	KUB XXV 23 I 11′ ⌉
	U *da-*	KBo II 8 IV 1′, 15′, 22′; KBo XII 138 III 10′; KUB XLII 91 III 7′
	unclear	KuT 31 Rev. 25

UKU.UŠ "UKU.UŠ(-troops)"

UKU.UŠ		KBo XII 56 I 4′

UN "human, man"

UN.MEŠ	Plur.	KUB XLIV 42 Rev. 20′

UN.MEŠ-*tar* "people"

UN.MEŠ-*ni*	Sing. dat.-loc.	KUB XXV 23 II 7′

UR.MAḪ "lion"

UR.MAḪ	Sing.	KBo XII 56 I 14′; KUB VII 24 + I 3; CTH 516 I 4 (⌈UR⌉.); KuT 18 +:10′

^{LÚ}UR.MAḪ "lion-man"

$^{LÚ.MEŠ}$UR.MAḪ	Plur.	KBo II 8 III 11′ (.⌈MAḪ⌉), 23′, 26′ ([^{L}]^{Ú}); KUB XLIV 42 Obv. 7′ ([$^{LÚ.MEŠ}$U]R.), Rev. 19′

URU "town"

URU-*aš*	Sing. nom.	KUB XXXVIII 35 I 1; IBoT II 103 IV 4′
URU-*ri*	Sing. dat.-loc.	KBo II 8 I 33; KBo XXXIX 48 V 12′; KUB XXV 23 I 24′; KUB XXXVIII 35 Rev 1′; KUB LIX 34 III 9(?) (U[RU-*ri*)
URU-*LUM*	akkadogr. Sing. nom.	KBo II 8 I 37; KBo XII 56 I 5′; KBo XXXIX 48 V 16′; KUB XXXVIII 35 I 3; KUB XLVI 21 Rev. 1; KUB LVII 108 +? II 3′, 5′ (⌈URU⌉[-*L*]*UM*), 19′, 20′, III 13, 15, 19 (-*L*[*UM*)
URU-*LIM*	akkadogr. Sing. gen.	KBo II 8 II 14, III 7′, 11′, 15′, IV 9′(?) (UR[U?-), 25′, Edge; KUB VII 24 + IV 13′; KUB XLVI 21 Obv. 4′ (-*LI*[*M*]?); KUB LVII 108 +? III 11(?); KuT 31 Rev. 5(?) (-*LI*[*M*)
URU	Sing.	KUB LVII 108 +? II 22′, III 23
URU.DIDLI.ḪI.A	Plur.	KBo XIII 250 l.c. 3′ (⌈URU⌉.); KUB XXV 23 I 19′; HT 4:9′ (U]RU., .⌈ḪI⌉.), 12′

URU.BÀD "fortified town"

URU.BÀD	Sing.	KUB LVIII 7 II 24′

URUDU "copper"

URUDU		KBo II 8 I 9 (⌈URUDU⌉); CTH 516 I 14(?) (or SA]G?.DU?)

^{LÚ}UŠ.BAR "weaver"

^{LÚ}UŠ.BAR	Sing.	KBo XXVI 221:4′(?) (U[Š.BAR); KUB LVII 108 +? II 8′
$^{LÚ.MEŠ}$UŠ.BAR	Plur.	KUB LVII 108 +? II 13′ (⌈^{LÚ}⌉.), KUB LVIII 7 II 15′(?) ($^{LÚ.ME}$]^{Š})

^{D}UTU-*ŠI* "His Majesty"

^{D}UTU-*ŠI*		KBo II 16 Obv. 14′; KBo XII 56 I 11′; KBo XII 138 III 6′; KBo XIII 231 Obv.? 3′ (⌜UTU⌝-*Š*[*I*), 11′, Rev.? 3′ [], 8′ (^{D}!U[TU-*ŠI*), 9′ (⌜^{D}⌝), 13′ []; KBo XIII 246 Rev. 11′; KBo XIII 250 l.c. 5′ (^{D}UTU-]), 14′ []; KBo XIII 252 II 7; KBo XXVI 149 r.c. 5′; KBo XXVI 182 I 2, 3; KBo XXVI 187:2′; KBo XXVI 194 l.c. 8′; KBo XXVI 196 Obv. 8′ (^{D}UTU]-); KBo XXVI 212 r.c. 3′; KBo XXVI 224:5′; KBo XXXIX 48 VI (⌜^{D}⌝); KUB VII 24 + I 2; KUB XIII 32 Obv. 8′; KUB XXV 23 IV 48′, 63′; KUB XXXVIII 35 I 3, Rev. 3′; KUB XLII 91 II 7, III 9′; KUB XLII 100 I 20′, III 22′, IV 10′, 15′; KUB XLVI 21 Obv. 5′ (^{D}!); KUB LI 33 I 12′, 19′; KUB LIV 90 r.c. 11′, 12′; KUB LV 14 Obv. 6′, 7′, Rev. 9′, 12′; KUB LVI 40 III 16′; KUB LVII 97 I (?) ([^{D}UTU?-*Š*]*I*); KUB LVII 102 IV? 11′ (-*Š*[*I*), 17′; KUB LVII 104 II 4′ [], 8′(?) [], III 3 [], 4 (⌜^{D}⌝), 8 [], 10 (^{D}UTU-]), 11 (⌜^{D}⌝); KUB LVII 108 +? II 4′, 7′, 16′ (⌜UTU⌝-), 18′ (⌜^{D}⌝), III 12, 15, 16, 17 (-*Š*[*I*), 20, 22; KUB LVIII 7 II 22′; KUB LIX 34 II 7′ ([^{D}U]TU-), III 1 []; KUB LX 163:5′; HT 4:5′; IBoT II 103 IV 10′, 15′; VBoT 26 Obv.? 6′(?) [], 7′; VS XXVIII 111 Obv. 16′, 17′, Rev. 7! (⌜^{D}⌝!⌜UTU⌝-⌜*ŠI*⌝!), 8!, 17! (⌜UTU⌝), 18! ([^{D}UT]U-), 25! (-[*ŠI*), 26! (-[*ŠI*); KuT 27 Obv. 11′; KuT 29 Obv.? 3′ (U[TU-*ŠI*); KuT 31 Obv. 7′(?) [], Rev. 6 (-⌜*ŠI*⌝)

^{DUG}ÚTUL "pot, bowl"

^{DUG}ÚTUL	Sing.	KBo XXVI 221:8′; KUB XLII 100 I 1′ (^{D}[^{U}]^{G}⌜ÚTUL⌝), 2′ ([^{DU}]^{G}), 3′, 11′, 12′, III 15′, 17′, IV 24′, 26′

UZ$_6$ "she-goat"

UZ$_6$	Sing.	KBo II 8 II 29

ZA.ḪUM "cup"

ZA.ḪUM		KUB XLII 100 IV 7′, 19′, 20′; KUB LI 33 I 7′; KuT 11:2′

^{GIŠ}ZA.LAM.GAR "tent"

^{GIŠ}ZA.LAM.GAR-*aš*	Plur. dat.-loc.	KuT 31 Rev. 21(?) ([<^{GIŠ}>ZA?.L]AM?.)

^{LÚ}ZABAR.DAB "holder of the bronze dish"

$^{LÚ.MEŠ}$ZABAR.DAB	Plur.	KBo XXXIX 48 IV 16′

ZAG "right"

ZAG-*ni-it*	C. instr.	CTH 516 I 5

^{GIŠ}ZAG.GAR.RA "altar" (cf. *ištanana-*)

^{GIŠ}ZAG.GAR.RA-*ni*	Sing. dat.-loc.	KBo XIII 250 l.c. 10′ (^{GIŠ}ZAG.GAR.R]A-), 13′ (^{GIŠ}ZAG.GA]R.); KBo XXVI 182 I 9, 10 (-⌜*ni*⌝), 17; KBo XXVI 188 IV 1; KUB VII 24 + I 8; KUB XXV 23 IV 41′, 54′; KUB XLII 91 II 6, III 15′; KUB LV 14 Obv. 14′ (^{GI}]^{Š}⌜ZAG⌝.⌜GAR⌝.⌜RA⌝-), Rev. 14′; KUB LVI 40 I 13, III 18′ [], IV 4′ (^{GIŠ}ZA]G.), 18′ ([^{GIŠ}Z]AG.); KUB LVII 97 I 11 (-*n*[*i*]), 17 []; KUB LVIII 7 II 14′, 19′ (-*n*[*i*); KUB LIX 34 II 10′; KUB LX 163:6′ (.G[AR.RA-*ni*); VS XXVIII 111 Obv. 5′ (ZA[G.GAR.RA-*ni*), 8′ (^{GIŠ}ZAG.GAR.R]A-), 14′ (<.RA>-), 19′ (.<RA->), 21′ (.<RA->), Rev. 2 (-*n*[*i*]), 10! [], 15! [], 19!, 23! (<.RA>-*ni*!)
ZAG.GAR.RA-*ni*	Sing. dat.-loc.	KUB XXV 23 I 18′, 29′, 44′ (.R[A-*ni*]), II 4′ [], 22′ []; KUB XLII 91 II 13; KUB LVI 40 III 2′ [], 9′ [], IV 12′ (-⌜*ni*⌝)
^{GIŠ}ZAG.GAR.RA-*TI*	akkadogr. Sing. gen.	KUB XLII 100 IV 20′
^{GIŠ}ZAG.GAR.RA	Sing.	KBo II 8 I 10, IV 24′; KBo XIII 246 I 8′, 10′; KBo XIII 250 r.c. 4′ (.R[A), 5′; KBo XXVI 182 IV 2′ (⌜ZAG⌝.⌜GAR⌝.⌜RA⌝); KUB XLII 91 II 9, 23; KUB XLIV 42 Obv. 12′ ([.RA); KUB LI 33 I 6′; KUB LVII 97 I 10; KUB LVII 102 I? 18′ (2×, 2× []), IV? 2′ ([^{GI}]^{Š}, (.R[A]), 12′ (.R[A), 18′ []; KUB LVIII 7 II 2′(?) (^{GI}]^{Š}, [.GAR.RA); IBoT II 103 IV 8′, 11′

		(.[RA]), 15′; VS XXVIII 111 Rev. 5, 12!, 20! []
ZAG.GAR.RA	Sing.	KUB XXV 23 II 20′
^{GIŠ}ZAG.GAR.RA.ḪI.A-*aš*	Plur. dat.-loc.	KUB XLIV 42 Obv. 20′ ([^{GIŠ}ZAG].⌜GAR⌝.), KUB XLIV 42 Rev. 24′ (^{GIŠ}ZAG.]⌜GAR⌝.)

ZI "soul; will"

ZI-*za*	Sing. abl.	KUB XLII 91 III 8′

ZI "?"

ZI-*TUM*	akkadogr. Sing. nom.	KBo II 8 I 22, 44

^{NA_4}ZI.KIN "*ḫuu̯aši*(-stone)" (cf. ^{NA_4}*ḫuu̯aši-*)

^{NA_4}ZI.KIN	Sing.	KBo II 8 III 2′(?) <>, 14′, 17′, 24′ ([Z]I.); KBo XIII 246 I 13′ (⌜ZI⌝.⌜KIN⌝); KBo XXVI 150:3′ (^{NA_4}Z]I.); KBo XXVI 196 Obv. 12′ (^{NA_4}?Z]I?.KIN?); KBo XXVI 224:3′; KBo XXXIX 48 V 15′ (Z[I].); KUB VII 24 + I 4, IV 2′(?) [], 5′, 8′, 10′ (⌜ZI⌝.K[IN); KUB XXV 23 I 12′ [], 13′, 15′, 34′, 41′, II 12′; IV 47′, L. E. a) 4; KUB XLIV 42 Obv. 8′ (⌜^{NA_4}⌝, [.KIN), Rev. 12′ (.⌜KIN⌝), 13′ ([ZI.KIN), 23′ (.⌜KIN⌝); KUB XLVI 21 Rev. 4, 6; KUB LVI 40 III (.K[IN), IV 9′; KUB LIX 34 II 4′ (Z[I.KIN])[KUB LX 163:7′ (^{NA_4}Z]I.); VS XXVIII 111 Obv. 7′, 13′, Rev. 14! (^{N}[^{A_4}ZI.KIN), 22! (^{NA_4}!Z[I.KIN); KuT 27 Obv. 13′(??) (^{NA_4}!?ZI.!?), Rev. 3 (^{NA_4}ZI.KI]N)
? ZI.KIN	Sing.	KuT 27 Obv. 13′ (or ^{NA_4}!?ZI!?.??)
^{NA_4}ZI.KIN.ḪI.A	Plur.	KBo XIII 231 Obv.? 1′ (⌜ZI⌝.⌜KIN⌝.⌜ḪI⌝.⌜A⌝)
^{NA_4}ZI.KIN.MEŠ	Plur.	KUB VII 24 + IV 12′ (⌜ZI⌝.⌜KIN⌝.); KUB LIX 34 II 8′

ZÌ.DA / ZÍD "flour"

ZÌ.DA		KBo II 8 I 40, IV 29′, 32′, Edge; KBo XIII 231 Obv.? 5′ (Z]Ì.), 6′ [], 9′, 10′, 14′, Rev.? 11′; KBo XIII 250 l.c. 4′; KBo XIII 252 II 5 (⌜ZÌ⌝.), 8, 11 (ZÌ.D]A), 12; KBo XXVI 182 I 15, 18, IV 5′ (⌜ZÌ⌝.); KBo XXVI 188 I 1′ (ZÌ!?.); KBo XXVI 196 Obv. 13′, Rev. 5′; KUB VII 24 + I 7, 8; KUB XXV 23 I 4′, 37′, IV 6 [], 49′; KUB XLII 91 II 5, 12; KUB XLII 100 I 1′ (ZÌ.D]A), 2′, 3′, 4′, 12′, III 15′, 16′, 17′, 19′, IV 24′, 25′, 26′; KUB LI 33 I 20′; KUB LVI 40 I 8(?) (ZÌ.D]A), 13 (.D[A), III 3′, 8′, 10′, 18′, 19′, 21′ (⌜ZÌ⌝.), IV 7′, 11′, 13′ []; KUB LVII 97 I 11, 12, 17, III 5′(?) (ZÌ.DA?); KUB LVII 104 III 5; KUB LVII 108 +? II 22′; 14′ (2×), 16′; VBoT 26 Obv.? 7′, 10′ (Z]Ì.), Rev.? 3′; VS XXVIII 111 Obv. 2′, 11′ (ZÌ.D]A), 12′ (Z]Ì.), 14′ (2×, 1× ⌜ZÌ⌝?.⌜DA⌝?, 1× ⌜ZÌ⌝.), 19′, Rev. 2 (2×), 5 ⌐, 6, 10! ⌐, 11!, 12! (2×, 1× ZÌ.D]A), 15!, 19!, 20! (⌜ZÌ⌝.), 21! (⌜ZÌ⌝.), 23!; KuT 24:14′ (ZÌ?.); KuT 31 Obv. 9′, 12′

ZÌ.DA DUR$_5$

ZÌ.DA DUR$_5$		KBo XIII 252 III 12′ (⌜ZÌ⌝.); KUB XLII 91 II 1 ⌐, 13; KUB XLII 100 I 11′; KUB XLIV 42 Rev. 16′ ⌐, 17′ (.⌜DA⌝.)

ZÍD ḪÁD.DU.A

ZÍD ḪÁD.DU.A		KBo XIII 252 III 12′ ⌐

ZÍZ "wheat"

ZÍZ		KBo II 8 I 18, 32, III 5′; KBo XIII 246 I 3′ (Z]ÍZ), 10′; KBo XIII 250 l.c. 6′, r.c. 11′; KBo XIII 252 II 4 (Z[ÍZ?), III 11′; KBo XXVI 182 I 3, 18; KBo XXVI 212 r.c. 4′; KUB VII 24 + I 5; KUB XXV 23 I 35′, II 13′, IV 6; KUB XXXVIII 35 I 6; KUB XLVI 21 Obv. 6′; KUB LV 14 Obv. 5′, 7′, 11′ (Z]ÍZ); KUB LVI 40 III 15′ (3×, 1× <>); KUB LVII 97 I 4; KUB LVII 108 +? II 9′, 14′, 21′ (2x), 25′, III 10, 13, 15, 19; VBoT 26 Obv.? 7′; VS XXVIII 111 Obv. 17′ (2×, 1× ZÍZ), Rev. 8!, 17! (2×, 1× Z[ÍZ, 1× []), 18!(?) ⌐, 23! []

ZU$_9$ "tooth"

ZU$_9$	Sing.	KUB XLII 91 II 2 ⌐

I.B.1. Unclear / incomplete

EME?-x-*la-aš*	KBo II 8 II 21
GAL	KUB XLII 100 III 29′
K[Ù.	KUB XXXVIII 35 I 9
L[Ú	KBo XII 138 III 8′
-]x(-)DÙ-*ia*-⌈*at*⌉	KBo II 8 IV 14′
.]RA.⌈MEŠ⌉	KuT 24:10′
x.MEŠ	KBo XXXIX 48 IV 5′

I.C. Numbers

½	
½	KBo II 8 IV 31′; KBo XIII 252 II 5, 6, III 10′, 11′; KUB VII 24 + I 2, 7; KUB XXV 23 I 37′, IV 21 (½?), 49′; KUB XLII 91 II 5; KUB XLII 100 I 4′ (2×); KUB LVI 40 IV 7′; KUB LVII 97 III 5′ (½?); KUB LIX 34 III 1; KUB LX 163:3′ (½?); VS XXVIII 111 Rev. 20[1]
1	
1	KBo II 8 I 1 [], 3, 8, 14 (3×), 15 (2×), 18 (2×), III 5′, 9′ ⌈⌉, 10′, 18′, 20′, IV 9′, 18′, 25′, 29′ (2×), 30′ (2×), 31′ (2×, 1× []); KBo II 16 Obv. 4′ (3×), 5′ (2×), 6′ (2×), 7′ (2×, 1× ⌈⌉), 8′ (2×, 1× []), 9′ (2×, 1× []), 10′, 11′, 12′, 13′ (2×); KBo XII 56 I 2′ (2×), 6′ (2×), 7′ (2×, 1× ⌈⌉), 8′, 10′ (3×); KBo XII 57 Rev.? 1′ ⌈⌉; KBo XIII 231 Obv.? 2′ (2×), 4′ (2×), 5′, 6′ (2×), 8′, 10′, 13′, 14(?) [], Rev.? 1′, 2′ (2×, 1× []), 4′, 5′ ⌈⌉, 6′, 7′, 10′ (2×, 1× ⌈⌉), 12′, 14′; KBo XIII 246 I 8′; KBo XIII 250 r.c. 1′, 7′, 8′, 12′, 13′, 14′; KBo XIII 252 II 3, 6 <>, 11 (2×), 12 (4×, 1× []), III 10′; KBo XXVI 149 r.c. 6′ (2×, 1× []), 9′ (2×); KBo XXVI 181:1′ (2×, 1× []); KBo XXVI 182 I 4, 6, 10, 18. 20, IV 4′, 5′; KBo XXVI 188 I 1′; KBo XXVI 196 Obv. 13′, Rev. 5′; KBo XXVI 212 r.c. 4′; KBo XXVI 221:8′; KBo XXVI 224:3′, 4′ (2×), 6′ ⌈⌉; KBo XXXIX 49:2′, 3′; KUB VII 24 + I 2, 5 (2×), 6, 8 (3×), 14, IV 7′, 9′ ⌈⌉, 11′, 12′, 13′; KUB XIII 32 Obv. 3′; KUB XXV 23 I 4′, 16′, 18′, 27′, 41′, 42′, 44′, II 21′, 22′ [], IV 7, 43′, 52′, 56′, 60′, L. E. a) 2, 3; CTH 516 I 9, 10; KUB XXXVIII 35 I 4, 5 ⌈⌉, 8, 9, Rev. 7′ (2×), 8′; KUB XLII 91 II 1, 5, 7, 11 ⌈⌉, 12, 18, 25, III 5′, 8′ (2×), 13′, 15′; KUB XLII 100 I 1′ (3×, 1× []), 2′ (4×,

		2× []), 3′ (3×), 10′ (2×), 11′ (4×), 12′ (3×), III 1′ (1?), 11′, 12′, 13′ (2×, 1× []), 15′ (3×), 16′ (4×), 17′ (4×), 28′, 40′, IV 6′, 7′, 22′, 24′, 25′(2×), 26′ (3×), 30′ (4×), 31′; KUB XLIV 42 Obv. 10′ (3×, 1× ⌈⌉), 24′, Rev. 15′ (2×), 16′, 23′ (1?); KUB LI 33 I 7′, 20′; KUB LIV 90 l.c. 8′ ⌈⌉; KUB LV 14 Obv. 4′, 8′ (2×), 9′ (3×), 10′ (2×), 12′ (3×, 2× ⌈⌉), Rev. 4′, 7′ (2×), 9′, 10′ ⌈⌉; KUB LVI 40 I 8, 11, 12, III 2′, 3′ ⌈⌉, 7′, 8′, 9′, 10′ (2×), 11′, 17′, 18′, 19′, 21′ (2×), IV 7′ ⌈⌉, 10′ (2×), 11′ (2×), 12′ [], 13′; KUB LVII 97 I 4, 9, 10 [], 11 (2×), 17 (2×, 1× []), III 1′, 2′, 3′; KUB LVII 102 I? 18′, IV? 9′, 12′, 16′ (2×), 18′; KUB LVII 104 II 6′, 7′; KUB LVII 108 +? II 8′, 9′, 19′, III 8, 18 (?); KUB LVIII 7 II 26′; KUB LIX 34 II 5′, 6′, 10′ (2×); HT 4:6′ ⌈⌉; IBoT II 103 IV 3′ (2×), 4′, 10′, 11′, 14′; VBoT 26 Obv.? 7′, 8′ [], 10′; VBoT 26 Obv.? 12′, Rev.? 3′; VS XXVIII 111 Obv. 2′, 5′, 7′, 8′, 9′, 11′, 12′, 13′, 14′ (2×), 18′, 19′ (3×, 1× [], 1× ⌈⌉), 20′ [], 21′ (2×), Rev. 2 (2×), 5 (3×), 10! (4×, 1× [], 1× ⌈⌉), 11!, 12! (4×, 1× []), 19! (3×, 1× ⌈⌉), 20! [], 21! (2×, 1× ⌈⌉), 22! (3×), 23!; KuT 14 Rev. 7′, 12′ (2×), 13′(?); KuT 24:18′ (2×); KuT 27 Obv. 5′, 6′, Rev. 2′, 13′, 16′ ⌈⌉; KuT 31 Obv. 2′3′(2×, 1× []), 9′, 12′ (2×), 15′, Rev. 6, 19; KuT 36 Obv. 11′
1.KAM "one; first"		
1.KAM		KBo XIII 252 II 7; KUB VII 24 + IV 14′
1-*ŠÚ* "once"		
1-*ŠÚ*		KBo II 8 II 1
1-*ŠÚ*		KUB LV 14 Rev. 1′ (-*Š*[*Ú*?), 2′, 3′, 4′ (-⌈*ŠÚ*⌉)
? 1-*ta*		
1?-*ta*	unclear	KUB XLIV 42 Rev. 13′ (or [*ka*]*t-ta*?)

1-*NŪTU* "couple, pair"		
1-*NU-TIM*	akkadogr. Sing. gen.	KuT 14 Rev. 5′
2		
2		KBo II 8 I 32, 40, IV 29′, 32′; KBo II 16 Obv. 11′; KBo XII 56 I 10′ ⌈⌉; KBo XII 57 Rev.? 3′; KBo XIII 231 Obv.? 5′ (3×), 6′ (2×), 7′, 9′ (2×), 10′ (2×), 15′, Rev.? 1′ (⌈2⌉?), 6′; KBo XIII 250 l.c. 4′; r.c. 11′; KBo XIII 252 II 5, 6, III 10′, 11′, 12′; KBo XXVI 149 r.c. 1′ ⌈⌉, 6′, 9′ ⌈⌉; KBo XXVI 181:4′; KBo XXVI 182 I 15, 18, 20, IV 4′, 5′; KBo XXVI 188 I 1′ ⌈⌉, 2′; KUB XIII 32 Obv. 3′ ⌈⌉; KUB XXV 23 I 4′, 29′, IV 6; CTH 516 I 9; KUB XXXVIII 35 I 6 ⌈⌉; KUB XXXVIII 35 Rev 8′; KUB XLII 91 II 4, III 16′ (2×); KUB XLII 100 I 1′ [], 15′ (2!), III 9′, 15′, 21′ (⌈2⌉?), IV 24′, 25′, 27′, 28′; KUB LIV 90 l.c. 11′, r.c. 2′; KUB LV 14 Obv. 4′ (2×), 12′ (2×), Rev. 15′; KUB LVI 40 I 13, III 1′, 3′, 8′, 18′, IV 14′; KUB LVII 97 I 12 (2×, 1× []); KUB LVII 104 III 5 (2×); KUB LVII 108 +? II 14′, III 4; KUB LIX 34 III 1 (4×, 1× ⌈⌉); HT 4:3′; IBoT II 103 IV 16′; VS XXVIII 111 Obv. 7′, 8′ (2×), 10′ (2×), 12′ (2×, 1× []), 13′, 17′ (2×, 1× []), Rev. 2 (2×, 1× ⌈⌉), 3, 6 (2×, 1× []), 11!, 23!; KuT 24:19′ (2?), 13′; KuT 31 Obv. 3′, 5′, 10′ ⌈⌉, 13′
3		
3		KBo II 8 I 28, II 30, III 10′, 14′, 15′ ([[⌈3⌉?]]), 18′, IV 29′; KBo II 16 Obv. 2′ (⌈3⌉?), 11′ ⌈⌉; KBo XII 56 I 6′ ⌈⌉; KBo XIII 231 Obv.? 4′ ⌈⌉, 7′, Rev.? 5′, 12′; KBo XIII 246 Rev. 13′; KBo XIII 252 II 4 (5x), 5, 7 (2×), III 12′; KBo XXVI 149 r.c. 1′, 7′; KBo XXVI 182 I 3, 15, 18 (2×); KBo XXVI 196 Rev. 8′; KUB VII 24 + IV 7′, 9′, 11′, 13′ (2×); KUB XXV 23 I 13′ (3!), 28′, 45′, II 13′, 23′, IV 10, 41′ [], 54′, L. E. a)2; KUB XLII 91 II 4, 6 (3×, 1×

⌈⌉), 11, 13, III 14′ (2×), 15′ (2×), 16′; KUB XLII 100 I 2′, 4′ (2×), 6′, 7′, 10′ ⌈⌉, 11′, 14′, III 4′, 16′, 27′, IV 25′; KUB XLIV 42 Rev. 17′; KUB XLVI 21 Obv. 6′; KUB LI 33 I 19′; KUB LIV 90 r.c. 14′; KUB LV 14 Obv. 7′, Rev. 7′ (2×); KUB LVI 40 III 4′ (⌈3⌉?), 15′ (3×, 1× ⌈⌉); KUB LVII 102 IV? 10′ (2×), 14′; KUB LVII 104 III 5; KUB LVII 108 +? II 9′, 20′, 21′, 23′, 25′, III 3; HT 4:6′; IBoT II 103 IV 16′; VBoT 26 Obv.? 7′; VS XXVIII 111 Obv. 20′, 21′ [], Rev. 17! (2×, 1× -⌈⌉ 1× []), 18!(?) ⌈⌉, 23!, 26!; KuT 5 Obv. 3

3.KAM
3.KAM

KBo XIII 231 Rev.? 7′; KuT 24:12′ (3?.K[AM?])

3-*ŠU* "three times"
3-*ŠÚ*

KBo II 8 III 16′, 25′; KUB LVII 102 IV? 4′, 5′, 6′, 14′

3-*ZU*

KUB XIII 32 Rev. 8′

4
4

KBo II 8 I 37(?); KBo II 16 Obv. 11′; KBo XII 56 I 5′ ⌈⌉, 12′; KBo XIII 231 Rev.? 6′, 11′ (⌈4?⌉); KBo XIII 250 r.c. 10′ (2×), 13′; KBo XIII 252 II 6; KBo XXVI 149 r.c. 7′; KBo XXVI 182 I 19; KBo XXVI 196 Obv. 12′ (4?); KUB XXV 23 I 18′, II 2′; KUB XLII 91 II 12 (⌈4⌉?); KUB XLII 100 I 4′ (2×), 12′ [], III 27′, 39′, IV 27′, 31′; KUB LV 14 Obv. 6′, 7′; KUB LVII 102 I? 10′; KUB LVII 108 +? II 5′, 14′, 16′ ⌈⌉, III 8; HT 4:6′(?) [], 9′(?) []; IBoT II 103 IV 14′; VS XXVIII 111 Obv. 4′ (2×), 6′ (2×), 10′, 14′ (2×), Rev. 19!; KuT 11:2′ (4!); KuT 14 Rev. 6′; KuT 27 Obv. 14′

5
5

KBo II 8 I 14, II 5′, 7′, IV 9′; KBo XIII 231 Rev.? 14′; KBo XIII 252 II 5 (2×), III 13′; KBo XXVI 188 I 1′, 12′

[]; KUB XLII 100 I 14′; KUB LV 14 Obv. 4′, Rev. 7′; IBoT II 103 IV 16′; KuT 31 Obv. 1′

5-*ki* "five-fold"
5-*ki*

KuT 14 Rev. 8′

6
6

KBo II 8 II 29; KBo XII 56 I 5′; KBo XIII 231 Obv.? 7′, 12′, Rev.? 9′ ⌈⌉, 11′ (2×, 1× ⌈⌉); KBo XXVI 188 I 1′; KBo XXVI 221:7′; KUB XLII 100 I 4′; KUB LVII 104 II 3′, 20′; KuT 14 Obv. 11′; KuT 24:5′

6.KAM
6.KAM

KBo XXXIX 48 IV 10′

7
7

KBo II 8 IV 29′; KBo XXVI 182 I 19; KUB XXV 23 I 41′; KUB XLII 91 II 1, 2 (2×), 3; KUB XLII 100 III 9′; KUB LVII 108 +? III 13; HT 4:9′

8
8

KBo XII 57 Rev.? 3′, Rev.? 2′; KBo XIII 250 r.c. 12′(?) (⌈8⌉ or ⌈9⌉); KBo XIII 252 II 6; KUB XXV 23 I 16′; CTH 516 I 7; KUB LVII 108 +? II 14′; HT 4:7′, 12′

9
9

KBo XIII 231 Obv.? 7′; KBo XIII 250 r.c. 12′(?) (⌈9⌉ or ⌈8⌉); CTH 516 I 15; KUB LI 33 I 8′ (⌈9⌉?); KUB LV 14 Rev. 4′; KUB LVII 108 +? II 20′, III 15

10
10

KBo XIII 252 II 8; KUB XXV 23 I 29′; KUB XXXVIII 35 I 5; KUB LVII 108 +? II 12′; HT 4:16′, 17′; KuT 14 Obv. 11′, 23′, 14′; KuT 31 Rev. 6

11
11

KUB XLII 100 IV 27′; KUB LVII 108 +? III 4

12	
12	KBo II 8 I 31, 41; KBo XIII 250 r.c. 12′; KBo XXVI 181:1′ []; KUB XXXVIII 35 Rev 9′; KUB XLII 100 I 6′ (2×, 1×⌈⌉), 14′ [], III 13′, 20′ (2×), IV 22′; KUB LI 33 I 11′; KUB LV 14 Obv. 8′ (12?!); KUB LVII 108 +? III 5, 9; KuT 27 Rev. 12′ (⌈12⌉?)
12.KAM	KBo XIII 252 II 4 (.KAM); KUB LVIII 7 II 9′
13	
13	KUB LI 33 I 10′; KUB LVII 102 I? 13′; KUB LVII 108 +? II 21′
14	
14	KBo XII 57 Rev.? 3′; HT 4:12′
15	
15	KUB LVII 108 +? II 14′, III 19
16	
16	KUB XLII 100 I 14′
17	
17	KUB XLII 100 III 10′; HT 4:7′
18	
18	KUB LVII 108 +? II 21′
20	
20	KBo II 8 IV Edge; KBo XIII 252 III 10′; KUB XXV 23 I 29′; CTH 516 I 8 ⌉; KUB LVII 108 +? III 10 (2×); HT 4:15′ ⌉; KuT 14 Rev. 11′; KuT 27 Rev. 14′ (20?)
21	
21	KUB LVII 108 +? II 8′
22	
22	KBo XIII 252 II 5
25	
25	HT 4:7′ ([2]5?); KuT 27 Obv. 5′

26	
26	KUB LVII 108 +? III 9
28	
28	KUB LVII 108 +? II 9′
30	
30	KBo II 8 I 28; KUB VII 24 + IV 7′ (⌈90⌉?/⌈30⌉?), 11′, 12′, 13′; KUB XXV 23 I 18′, 28′, 45′, II 2′, 23′, IV 41′, 54′; KUB LI 33 I 15′
37	
37	KUB LI 33 I 13′
38	
38	KUB LV 14 Obv. 5′ (2×, 1× ⌈⌉ or ⌈39⌉)
39	
39	KUB LV 14 Obv. 5′ ⌈⌉ (or ⌈38⌉)
40	
40	KUB LVII 108 +? II 8′, 13′; KuT 36 Obv. 8′
46	
46	KUB LVII 108 +? II 9′, 11′
47	
47	HT 4:14′
50	
50	KBo II 8 III 7′(?) ([5]0?); KUB LV 14 Rev. 7′; KUB LVII 108 +? II 11′
70	
70	HT 4:15′
77	
77	KUB LV 14 Obv. 6′
80	
80	HT 4:18′
90	
90	KUB VII 24 + IV 7′ (⌈90⌉?/⌈30⌉?)

95
95 — HT 4:18 (⌜95⌝?)

ME "hundred"
? *ME* — KuT 31 Rev. 24

1 *ME* 3 "103"
1 *ME* 3 — KUB LVII 108 +? II 12′

1 *ME* 90 "190"
1 *ME* 90 — KUB LVII 108 +? II 13′

2 *ME* "200"
2 *ME* — KuT 14 Obv. 13′

2 *ME* 2 "202"
2 *ME* 2 — KUB LVII 108 +? II 14′

2 *ME* 95 "295"
2 *ME* 95 — KUB LVII 108 +? II 14′

3 *ME* 24 "324"
3 *ME* 24 — KUB LVII 108 +? II 16′

4 *ME* 73 "473"
4 *ME* 73 — HT 4:14′

5 *ME* "500"
5 *ME* — HT 4:19′ (?) (*ME*?)

6 *ME* "600"
6 *ME* — KBo II 16 Obv. 10′

6 *ME* 37 "637"
6 *ME* 37 — KUB LVII 108 +? II 11′

1 *LIM* 4 "1004"
1 *LI-IM* 4 — KUB LVII 108 +? II 16′ (⌜4⌝)

I.C.1. Incomplete

1 + x[— KUB LVII 102 IV? 15′
⌜1⌝[+ x — KBo XIII 231 Obv.? 12′
1?[+ x — KBo XII 56 I 13′
30[+ x — KUB LV 14 Obv. 6′

60?[+ x — HT 4:16′
⌜x + 1⌝ — KUB XLII 100 IV 5′
x +]1 — KBo XIII 231 Obv.? 8′; KUB LVII 108 +? II 5′; KUB LX 163:2′; KuT 31 Obv. 20′; KuT 36 Obv. 8′
x +]2 — KBo II 8 IV 25′; KBo XII 56 I 15′; KUB LVII 102 IV? 10′; IBoT II 103 IV 9′
x +]⌜2⌝ — KuT 14 Rev. 2′
x + 5 — KUB XLII 100 IV 2′
[x +]7 — HT 4:19′
]x.KAM — KuT 27 Rev. 12′
x.KA]M — KBo XIII 252 II 3
x-[*ŠÚ*? — KUB LVII 102 IV? 6′

I.D. Akkadograms

ABI ABI "grandfather" (see also *ABU*)
A-BI A-BI — Sing. — KUB XLII 100 I 20′, III 22′ (*A-BI*] *A*-), IV 10′

ABU "father"
A-BU — akkadogr. Sing. nom. — KUB XLII 100 II 9′
A-BI — akkadogr. Sing. gen. — KUB XLII 100 I 20′, III 22′, IV 10′, 15′
A-BI — akkadogr. Sing. stat. constr. — KUB XLII 100 I 20′, III 22′ [], IV 10′; KuT 27 Obv. 11′; KuT 29 Obv.? 3′; KuT 31 Rev. 6(?) ((-)*A*-)

ANA "for, to" (akkadogr. indicator of dat.)
A-NA — KBo II 8 I 28, 35, II 3, 20, III 4′, 20′, 23′, IV 8′, 29′; KBo II 16 Obv. 3′; KBo XII 56 I 8′; KBo XII 57 Rev.? 1′ ⌜⌝; KBo XIII 246 I 3′, 5′; KBo XIII 250 r.c. 3′; KBo XIII 252 II 3, 4, 10 [], 12 (-⌜*NA*⌝), III 9′, 10′(?) []; KBo XXVI 182 I 9 []; KBo XXVI 188 I 3′; KBo XXVI 196 Rev. 3′; KBo XXVI 221:7′; KBo XXXIX 49:7′; KUB VII 24 + I 3, IV 13′; KUB XXV 23 I 26′, IV 52′; CTH 516 I 4; KUB XXXVIII 35 I 1 (-⌜*NA*⌝), 10(?) ([*A-N*]*A*; or *Š*]*A*); KUB XLII 91 II 8, 20 (-*N*[*A*), 24 ([*A-N*]*A*), III 6′, 10′; KUB XLII 100 I 1′ [], 2′ [], 3′ [], 6′, 7′, 9′, 14′, III 13′, 15′ (⌜*A*⌝[-*NA*]), 20′, 21′

		[], 25′ [], 33′, IV 17′, 20′, 21′, 24′, 25′, 26′, 28′, 34′, 35′, 40′; KUB XLIV 42 Obv. 10′, 15′, Rev. 12′; KUB XLVI 21 Obv. 6′ ($A^{!}$-$NA^{!}$, or → ŠÀ); KUB LI 33 I 17′, 18′, 23′(?) (⌜A⌝-N[A]); KUB LIV 90 r.c. 6′, 7′; KUB LV 14 Obv. 11′, Rev. 6′; KUB LVII 97 I 8; KUB LVII 102 IV? 9′ ([A-N]A), 15′, 22′ (⌜A⌝-); KUB LIX 34 II 8′; IBoT II 103 IV 5′, 9′; VS XXVIII 111 Obv. 3′ [], 5′, 7′, 10′ (-⌜NA⌝), 18′, Rev. 9! []; KuT 14 Rev. 9′ (⌜A⌝-); KuT 24:7′ (-⌜NA⌝), 11′ (2×, 1× -⌜NA⌝), 13′ (A?-NA?), 21′; KuT 27 Obv. 10′, 11′; KuT 27 Rev. 6′ (-N[A]); KuT 31 Obv. 4′ (⌜A⌝[-N]A), 13′, 15′ (⌜A⌝-), 17′ (-⌜NA⌝), 19′ [], Rev. 15 (⌜A⌝-)
ANA		KUB VII 24 + IV 1′, 9′, 11′; KUB XIII 32 Rev. 6′

KUS*ARĪTU* "shield"

KUS*A-RI-TAM*	akkadogr. Sing. acc.	KUB LVII 108 +? III 12(?) ⌐

AŠRU "place, spot" (cf. *peda-*)

AŠ-RU	akkadogr. Sing. nom.	KBo XXXIX 48 IV 5′; KUB XLII 91 II 21

BĒLU "lord"

BE-LU.ḪI.A	'akkadogr.' Plur. nom.	KUB XXV 23 I 10′

BIBRU "rhyton"

BI-IB-RU	akkadogr. Sing. nom.	KUB XLII 100 III 28′
BI-IB-RU	akkadogr. Plur. nom.	KBo XXVI 182 IV 3′; KUB LV 14 Rev. 17′ (*BI*]⌜*IB*⌝-); KUB LVII 102 I? 19′ [], IV? 3′ (-*R*[*U*), 13′, 19′ []
BI-IB-RU.ḪI.A	'akkadogr.' Plur. nom.	KBo XXVI 182 I 13 (-*R*[*U*.ḪI.A)
BI-IB-RI.ḪI.A	'akkadogr.' Plur. gen.-acc.	KUB VII 24 + I 9, 17 (*BI-IB-*]); KUB XIII 32 Obv. 4′; KUB XXV 23 I 6′ (]*RI*!.), 20′, 30′, 45′, II 3′, 24′, IV 42′, 55′, L. E. b) 2; KUB XLIV 42 Obv. 1′ ([*BI-IB-RI*].), Rev. 5′, 10′, 18′; KUB LVIII 7 II 6′ (*BI-IB-R*]*I*.); KUB LIX 34 III 2 (-*I*[*B-RI*.ḪI.A); VBoT 26 Obv.? 2′ (.[A); VS XXVIII 111 Obv. 11′ ([*BI-I*]*B-*)
BI-IB-RI	akkadogr. Plur. gen.-acc.	KUB XLIV 42 Obv. 21′ ([*BI-I*]*B-*)

BI-⌜*IB*⌝[-*R*]*I*[	Plur.?	KUB XLIV 42 Obv. 4′

DĪŠU "spring" (cf. *ḫamešḫa(nt)-*)

DI$_{12}$-*ŠI*	akkadogr. Sing. gen.	KBo XII 56 I 6′, KBo XIII 246 I 6′ (2×); KUB VII 24 + IV 9′; KUB XXV 23 I 26′, IV 38′ (-*Š*[*I*), 51′, L. E. a) 1; KUB XLIV 42 Rev. 25′; KUB LI 33 I 17′; KUB LV 14 Obv. 8′ (-*Š*[*I*), 11′; KUB LVI 40 III 20′, IV 6′ ([*DI*$_{12}$-]*Š*[*I*); VBoT 26 Obv.? 9′; VS XXVIII 111 Obv. 11′, 20′, Rev. 4, 11! [], 20!; KuT 27 Rev. 7′ (-[*ŠI*)

ELLU "free, noble"

EL-LU-TI.ḪI.A	'akkadogr.' Plur. gen.-acc.	KUB XXV 23 I 10′

DUG*ḪABANNATU* "*ḪABANNATU*(-vessel)"

DUG*ḪA-BÁ-NA-TU*$_4$	akkadogr. Plur.? nom.	KUB LIV 90 l.c. 11′

ḪUṢṢU "reed"

? *ḪU-UṢ-ṢÍ*	akkadogr. Sing. gen.	KUB LV 14 Rev. 8′(?) ([-*U*]*Ṣ*-)

INA "in; into" (akkadogr. indicator of loc.; cf. *anda(n)*)

I-NA		KUB VII 24 + I 4; KUB XXV 23 I 26′, 36′, L. E. a) 1; CTH 516 I 9; KUB XLII 100 II 7′, IV 13′ (⌜*I*⌝-), 16′, 37′; KUB LVI 40 III 6′, 13′ ⌐; KUB LVII 108 +? II 10′, 15′; KUB LVIII 7 II 9′ (*I-N*]*A*); KuT 27 Obv. 9′
INA		KBo II 8 I 21, 22, 31, 32, 43, IV 5′, IV 22′, 23′; KBo XIII 246 I 8′, 10′; KUB XLII 100 III 33′; KUB LVII 108 +? II 4′ [], 7′ [], 18′, 24′ [], 26′ [], III 6, 11, 14, 16 [], 18 [], 20 [], 22 [], 24 []; IBoT II 103 IV 7′, 8′, 15′; VS XXVIII 111 Rev. 7!(?) [], 14!; KuT 31 Obv. 19′, Rev. 10

IŠTU "from" (akkadogr. indicator of ablat./instr.)

IŠ-TU		KBo II 8 I 6, 18; KBo II 16 Obv. 2′; KBo XII 57 Rev.? 5′ (*IŠ-T*]*U*); KBo XIII 250 r.c. 11′; KBo XXVI 149 r.c. 3′; KUB XXV 23 I 5′, 12′, 14′ (⌜*IŠ*⌝-), 27′ ([*I*]*Š*-), II 5′ [], L. E. a) 3; CTH 516 I 12(?) []; KUB XXXVIII 35 Rev 6′; KUB XLII 91 II 3, 10, 16, III 14′, 21′,

		29′, 32′ ⌉, IV 10′ ([*I*]*Š*-), 23′; KUB XLIV 42 Rev. 14′ (-⌈*TU*⌉); KUB LI 33 I 12′, 16′; KUB LVII 97 I 16; KuT 27 Obv. 7′ (*I*[*Š-T*]*U*), 15′ (-⌈*TU*⌉), Rev. 5′ (*IŠ-T*]*U*), 10′
ITTI "with"		
IT-TI		KUB XLVI 21 Rev. 1(?) (*I*[*T-TI*?)
-ḪA "my"		
-ḪA		KUB XXV 23 IV 45′, 57′
GIŠ***KAPPU*** "bowl"		
GIŠ*KAP-PU*	akkadogr. Sing. nom.	KBo II 16 Obv. 4′ (3×, 1× *K*[*AP*?-*PU*?), 5′ (2×), 6′ (2×), 7′ (2×), 8′ (2×)
MAḪRÛ "first"		
MA-AḪ-RU	akkadogr. Sing. nom.	KBo II 8 I 20, 40
MUḪḪU "skull; upside"		
MU-ḪI	akkadogr. Sing. gen.	KuT 27 Obv. 10′
DUG***NAMMATU*** (a measure)		
DUG*NAM-MA-TUM*	akkadogr. Sing. nom.	KuT 24:5′
-NI "our"		
-NI		KUB XLII 100 II 9′
NŪRU "light; lamp" (cf. *šašana-*)		
NU-U-RU	akkadogr. Plur. nom.	KUB XLII 91 II 19
DUG*NU-U-RI*.ḪI.A	'akkadogr.' Plur. gen.-acc.	KuT 24:4′(?) (-*RI*?.Ḫ[I?.A?)
PĀNI "in front of" (cf. *peran*)		
PA-NI		KBo II 8 III 2′, III 14′, 17′, 24′, 27′, IV 7′; KBo XIII 246 I 13′; KBo XIII 250 r.c. 6′; KBo XXVI 182 I 7, 9 (2×); KUB XXV 23 I 21′, 41′, II 6′ [], 7′ [], IV 33′, 63′ ([*P*]*A*-); KUB LIX 34 III 4 []
	-kan ANA P. GUB	KUB XLII 100 IV 40′(?)
	P. peda-	VS XXVIII 111 Obv. 7′(?) (*P*]*A*?-*NI*?)
	P. dai-	KUB LI 33 I 5′
	P. taninu-	KUB XLVI 21 Rev. 4 (⌈*PA*⌉-); KUB LIX 34 II 4′

PARĪSU (a measure)		
PA		KBo II 8 I 18 (2×), IV 29′; KBo XII 56 I 5′; KBo XIII 231 Obv.? 5′ (*P*[*A*), 6′, 7′, 9′, 10′ ⌉, 14′, Rev.? 9′, 11′ ⌉; KBo XIII 250 l.c. 4′, r.c. 10′, 11′; KBo XIII 252 II 5, 6 (2×), 8(?) <>, 11 [], 12, III 12′ (2×), 13′; KBo XXVI 149 r.c. 1′, 7′, 10′ []; KBo XXVI 188 I 1′; KBo XXVI 196 Obv. 13′; KBo XXVI 212 r.c. 4′; KBo XXXIX 49:3′(?) (*PA*?); KUB VII 24 + I 5 (2×); KUB XXV 23 I 35′; KUB XLII 91 II 1 ⌉; KUB XLII 100 I 2′ (*P*]*A*), 3′, 4′ (2×, 1× *P*[*A*), 6′, 11′, 12′ (2×, 1× []), 14′, III 16′, 17′, 20′, IV 25′, 26′, 27′; KUB LI 33 I 15′, 20′; KUB LV 14 Obv. 6′, 7′, 12′, Rev. 7′, 9′, 10′; KUB LVI 40 III 3′, 10′, 19′ (*P*]*A*); KUB LVII 102 IV? 10′; KUB LVII 104 III 5; KUB LVII 108 +? II 5′, 9′, 14′ (2×), 21′ (2×), 22′ ⌉, 25′, III 5, 10 (2×), 13, 15, 19; HT 4:21′(?) (*P*]*A*?); IBoT II 103 IV 3′, 16′; VBoT 26 Obv.? 7′; VS XXVIII 111 Obv. 2′ (2×, 1× [], 1× *P*[*A*), 11′ [], 12′ [], 14′ (2×, 2× ⌉), 17′ (2×, 1× []), 18′ ⌉, 19′ (2×, 1× []), 20′ [], 21′, Rev. 5, 8! (⌈*PA*⌉?), 12! [], 17! (2×, 1× ⌉, 1× []), 18!(?) ⌉, 20! (*P*<*A*>), 23!; KuT 31 Obv. 3′; KuT 36 Obv. 11′ ⌉
DUG***PURSĪTU*** "offering plate"		
DUG*PUR-SÍ-TUM*	akkadogr. Sing. nom.	KUB XXV 23 IV 43′
QATAMMA "so, thus"		
QA-TAM-MA		KUB XLII 100 II 8′; KUB LVII 102 I? 7′
QATÛ "to become finished" (cf. *zinna-*)		
QA-TI	akkadogr. stat. Masc. Sing. 3	KBo XXVI 182 IV 7′; KUB VII 24 + IV 14′; KUB LVI 40 IV 20′; KUB LVII 108 +? II 17′
SŪTU (a measure)		
ŠA-A-TI	akkadogr. Plur. gen.-acc.	KUB LIX 34 III 2
ṢABĀTU "to seize, take" (cf. *ep(p)-/ap(p)-*)		

IṢ-BAT	akkadogr. G pret. Sing. 3	KuT 31 Rev. 3

ŠA "of" (akkadogr. indicator of genitive)

ŠA		KBo II 8 I 4, 12, IV 28′; KBo II 16 Obv. 8′; KBo XII 57 Rev.? 5′; KBo XIII 231 Rev.? 7′; KBo XIII 250 l.c. 6′ (2×); KBo XIII 252 II 7 (⌜*ŠA*⌝?), 11, III 2′ (*Š*]*A*); KBo XXVI 149 r.c. 4′, 5′; KBo XXVI 182 I 3; KBo XXVI 196 Obv. 12′; KBo XXVI 221:2′; KUB XIII 32 Obv. 5′ (⌜*ŠA*⌝?); KUB XXV 23 I 28′, 40′; CTH 516 I 2, 3, 5, 7, IV 1′; KUB XXXVIII 35 I 10 (2×, 2× *Š*]*A*?), Rev. 5′, 10′ (3×); KUB XLII 91 II 3, 12 (*Š*]*A*?), III 11′; KUB XLII 100 I 13′, 17′, 20′, III 5′, 12′, 22′ [], 27′, 29′, IV 31′, 32′; KUB LI 33 I 14′, 19′, IV 6′; KUB LV 14 Obv. 5′ (*ŠA*?, or TA!?), Rev. 9′; KUB LVII 108 +? II 9′, 19′, 21′, 28′; KUB LVIII 7 II 19′, 21′; KUB LIX 34 II 5′, 6′; HT 4:3′ (2×), 6′ (2×), 7′ (2×, 1× *Š*[*A*), 15′ ⌐, 16′, 17′, 19′; VBoT 26 Obv.? 7′; VS XXVIII 111 Obv. 12′ (2×, 1× ⌐), 13′ (2×, 1× *Š*[*A*); KuT 5 Obv. 3(?); KuT 14 Rev. 12′; KuT 24:12′, 19′; KuT 27 Obv. 7′ (*Š*[*A*), Rev. 10′, 13′; KuT 36 Obv. 8′, 10′

ŠAKĀNU "to put" (cf. *dai-*)

? *AŠ-KU-UN*	akkadogr. G pret. Sing. 1	VS XXVIII 111 Obv. 16′(?)

-ŠU "his, her"

-ŠU		KBo XIII 252 II 9; KBo XXVI 149 r.c. 3′(?) (-*Š*[*U* or -*Š*[*U-NU*); KBo XXVI 188 I 2′(?) ⌐; KBo XXX 130 Obv. 3, 6; KUB XXV 23 I 5′ [], 26′, 27′, L. E. a) 3; CTH 516 I 3; KUB XXXVIII 35 I 20; KUB LVIII 7 II 8′ (-*Š*[*U*)
-ŠÚ		KBo II 8 III 6′; KBo XII 56 I 13′, 14′ ⌐; KUB XLII 100 I 7′ [], 9′, III 14′, 21′, IV 23′, 28′ []; HT 4:14′; KuT 27 Rev. 5′

ŠUMU "name"

ŠUM-an	Sing. nom.-acc.	KUB XLII 100 IV 34′

ŠUM-MU	akkadogr. Plur. nom.	KUB XLII 100 IV 34′

-ŠUNU "their"

-ŠU-NU		KBo XXVI 149 r.c. 3′(?) (-*Š*[*U-NU* or -*Š*[*U*)

ṬUPPU "tablet" (cf. *tuppi-*)

ṬUP-PU	akkadogr. Sing. nom.	KBo XXVI 182 IV 7′; KUB XXV 23 IV 60′
ṬUP-PA.ḪI.A	'akkadogr.' Plur. 'acc.'	KUB XLII 100 IV 17′; KUB LVIII 7 II 23′

U "and"

Ù		KBo XIII 250 l.c. 6′; CTH 516 IV 1′; KUB XLII 100 I 7′, 15′ (*Ù*!), III 21′ [], IV 28′

UL "not"

Ú-UL		KBo XII 57 Rev.? 7′ ⌐; KBo XXVI 182 I 1, IV 7′; KUB VII 24 + I 1, IV 6′; KUB XIII 32 Rev. 3′; KUB XXV 23 I 14′
UL		KBo XXVI 181:5′ (*U*]*L*); KUB XLII 100 I 18′, III 8′, 23′, 25′, 26′, 31′, 37′, IV 9′, 11′, 41′; KUB LIV 90 r.c. 13′; KUB LV 14 Rev. 9′; KuT 14 Rev. 6′; KuT 24:15′; KuT 27 Obv. 3′, Rev. 4′, 9′; KuT 31 Rev. 12, 13; KuT 36 Obv. 4′

UMMA "thus"

UM-MA		CTH 516 I 1; KUB XLII 100 II 14′ (*UM*?-*M*]*A*?), III 30′, 36′ ([*U*]*M*-), IV 12′ ([*UM-M*]*A*); KuT 31 Rev. 9, 15 (-⌜*MA*⌝)

ŪMU "day"

U_4-*MI*	akkadogr. Sing. gen.	KBo XIII 252 II 1 (⌜U_4⌝-), 10, III 6′ (U_4-]), 9′

UNŪTU "utensil"

Ú-NU-TUM	akkadogr. Sing. nom.	KuT 24:18′
Ú-NU-TE.MEŠ	'akkadogr' Plur. gen.-acc.	KUB XLII 100 III 34′
Ú-NU-UT	akkadogr. Sing./Plur. stat.constr.	IBoT II 103 IV 7′

UPNU (a measure)

UP-NU	akkadogr. Sing. nom.	KBo XII 56 I 2′; KBo XIII 252 II 6; KUB XLII 100 I 5′; KuT 31 Obv. 12′ ⌈⌉
UP-NI	akkadogr. Sing. gen.	KBo II 8 IV 31′; KUB VII 24 + IV 4′, 7′; KUB XXV 23 I 13′, II 2′, 23′, IV 41′ (*U*[*P-NI*), 54′, L. E. a) 2; KUB XLII 91 I 10′, II 1, 11 (-*N*[*I*]), 12, III 14′ (2×); KuT 27 Rev. 13′ (⌈*UP*⌉-*NI*!?)
UŠALLU "meadow"		
Ú-ŠAL-LI	akkadogr. Sing. gen.	KUB XXV 23 I 34′, 36′
É ZARATU "tent"		
É ZA-RA-TI	akkadogr. Plur. gen.-acc.	KuT 31 Obv. 19′(?) (-*T*[*I*)

I.D.1. Incomplete

-]⌈*TIM*⌉		KBo XXVI 196 Obv. 7′

II. Gods

II.A. Hittite

D Allinašši-		
D Al-li-na-aš-ši-eš	nom.	KBo XXXIX 48 V 21′
D Ḫalki-		
D Ḫal-ki-iš	nom.	KBo XXXIX 48 V 10′ (-*i*[*š*); KUB LVIII 7 II 25′(?) (-*i*[*š*?)
Ḫal-ki-iš	nom.	KUB XLII 100 IV 33′
Ḫal-ki	stem form	KUB XLII 100 IV 37′
D Ḫašamili-		
D Ḫa-ša-mi-li	stem form	KBo II 8 I 9(?) (*D Ḫa-ša*-])
D Ḫatepuna-		
D Ḫa-ti-pu-na-an	acc.	KUB XXV 23 II 10′
D Ḫebat		
D Ḫé-bat	stem form	KUB LIV 90 r.c. 7′; KUB LVII 108 +? III 24
D Ḫilašši-		
D Ḫi-la-aš-ši-iš	nom.	KBo II 16 Obv. 9′
D Ḫi-la-aš-ši	dat.	KBo II 8 I 29 (*Ḫi*!?-); IBoT II 103 IV 11′
D Ḫi-i-la-aš-ša-an	luw. dat. ?	KBo II 8 IV 31′
D Ḫuuattašši-		
D Ḫu-u̯a-at-ta-aš-ši-iš	nom.	KUB XXV 23 IV 61′(?) (⌈*D*⌉⌈*Ḫu*⌉[-*u̯a-at-ta-aš-ši-iš*])
D Ḫu-u̯a-at-ta-aš-ši	stem form	KUB XXV 23 IV 11(?) (-*t*[*a-aš-ši*)
D Iaia-		
D I-i̯a-i̯a-aš	nom.	KUB LVII 108 +? III 14
D I-i̯a-i̯a-an	acc.	VS XXVIII 111 Obv. 7′ (-*i̯a*-<*i̯a*->), Rev. 7! (⌈*D*⌉[*I-i̯a-i̯*]*a*-)
D I-i̯a-i̯a	stem form	KUB LVII 97 I 5 [], 8 (⌈*I*⌉-⌈*i̯a*⌉-), 9; VS XXVIII 111 Obv. 3′ [], 5′ (-*i̯*[*a*), Rev. 8! (⌈*D*⌉[*I-i̯*]*a-i̯*[*a*(-)), 9! [], 10! (⌈*I*⌉[-*i̯a-i̯a*), 14!

^{D}Išḫaššara-		
^{D}Iš-ḫa-aš-ša-ra	stem form	KUB LVII 108 +? II 24′(?) (-*r*[*a*)
^{D}Iarri-		
^{D}Ia-ar-ri-iš	nom.	KUB VII 24 + IV 12′
^{D}Kalliia-		
^{D}Kal-li-ia	stem form	KBo XXXIX 48 IV 9′
^{D}Kurḫazuššara-		
^{D}Kur-ḫa-zu-uš-ša-ra-a	stem form	KUB XLIV 42 Obv. 12′
^{D}Kur-ḫa-zu-uš-ša-ra	stem form	KUB XLIV 42 Rev. 7′ (-*r*[*a*), 9′ (-*š*[*a-ra*), 15′, 17′ (-⌜*ḫa*⌝-, [-*uš-ša-ra*)
^{D}Marušiiati-		
^{D}Ma-ru-ši-ia-ti-in	acc.	KBo XXVI 212 r.c. 2′ (-*i*[*n*)
^{D}Panza-		
^{D}Pa-an-za-aš	nom.	KBo XXXIX 48 V 14′
^{D}Parga-		
^{D}Pár-ga-aš	nom.	KBo XXXIX 48 V 14′(?) (*Pá*[*r*?-*g*]*a*?-)
^{D}Pentaruḫši-		
^{D}Pé-en-tar-uḫ-ši-eš	nom.	KBo XXXIX 48 IV 15′ (⌜^{D}⌝)
^{D}Piḫammi-		
^{D}Pí-ḫa-am-mi	stem form	KBo II 16 Obv. 6′(?) (-*mi*[)
^{D}Piruua-		
^{D}Pí-ir-ua-a-aš	nom.	KUB LVII 108 +? II 17′, III 16 (-*u*[*a*-])
^{D}Pí-ir-ua-aš	nom.	KBo XXXIX 48 IV 14′
^{D}Pí-ru-ua-aš	nom.	KUB LVIII 7 II 25′
^{D}Pí-ir-ua	stem form	KUB LVII 108 +? II 7′ (⌜^{D}⌝, [-*u*]*a*)
^{D}Šaḫḫašara-		
^{D}Ša-aḫ-ḫa-ša-ra-a	stem form	KUB LVII 108 +? II 18′ (-⌜*ra*⌝-)
^{D}Šulinkatte-		
^{D}Šu-ú-li-kat-ti-iš	nom.	CTH 516 I 2 (⌜^{D}⌝)
^{D}Šuuanzipa-		
^{D}Šu-ú-ua-an-zi-pa	stem form	KUB LVII 108 +? III 7(?)

^{D}Šuuenta-		
^{D}Šu-ú-i-en-ta-an	acc.	KUB LVII 102 IV? 4′ (⌜^{D}⌝, -⌜*ú*⌝-)
^{D}Šu-ui$_5$-en-ta-an	acc.	KUB XLIV 42 Obv. 24′ (-*e*[*n-t*]*a*-); KUB LV 14 Rev. 1′ ⌜^{D}⌝⌜*Šu*⌝-⌜*ui*$_5$⌝-⌜*en*⌝-⌜*ta*⌝!-)
^{D}Šu-ú-en-ta	stem form	KUB LV 14 Obv. 11′
^{D}Daḫarunuua-		
^{D}Da-ha-ru-nu-ua-an	acc.	KUB LV 14 Rev. 2′ (*^{D}Da-ḫ*]*a*-)
^{D}Damnaššara-		
^{D}Dam-na-aš-ša-ra-aš	nom.	KBo II 16 Obv. 5′(?) (*Da*[*m-na-aš-ša-ra-aš*)
^{D}Taparriiaššii-		
^{D}Ta-pár-ri-ia-aš-ši-iš	nom.	KBo II 16 Obv. 5′
^{D}Telipinu-		
^{D}Te-li-pu-na-aš	nom.	KUB XXV 23 IV 61′
^{D}Te-li-pí-nu-un	acc.	KUB XXV 23 IV 4 (-<*pí*->); KUB XLII 100 IV 2′, 12′, 18′
^{D}Te-li-pí-nu	stem form	KUB XLII 100 IV 31′, 32′
? *^{D}Te-li-pí-nu*[	stem form ?	KBo XIII 252 III 4′
^{D}Titiuatti-		
^{D}Ti-ti-ua-ti	stem form	KBo XIII 252 II 10 (⌜^{D}⌝, -⌜*ti*⌝-)
^{D}Upra-		
^{D}Up-ra-aš	nom.	KBo XXXIX 48 V 14 (-*r*[*a*-])
^{D}Utiiauni-		
^{D}U-ti-ia-ú-ni-en-zi	luw. Plur. nom.	KBo II 16 Obv. 8′
^{D}Uallia-		
^{D}Ua-al-li-aš	nom.	KBo XXXIX 48 V 15′ ([^{D}], -⌜*aš*⌝)
^{D}Zaḫpuna-		
^{D}Za-aḫ-pu-na-an	acc.	KUB XXXVIII 35 I 18(?) ([^{D}*Za*?-*a*]*ḫ-p*[*u-na-an*?)
^{D}Zatarziia- ?		
^{D}Za-ta-ar-zi-ia	stem form	KBo XII 56 I 12′(?) ([^{D}?*Z*]*a*?-)
^{D}Ziparua-		
Zi-pa-ru-ua	stem form	KUB LVIII 7 II 24′(?)

^{D}*Zitḫariia-*
^{D}*Zi-it-ḫa-ri-ia-an* acc. KUB XXXVIII 35 I 4
^{D}*Zi-it-ḫa-ri-ia* stem form KuT 27 Obv. 12′ (^{D}Z]*i*-)

II.A.1.

Unclear / incomplete

^{D}⌈*A*⌉[- KBo XXXIX 48 IV 14′
^{D}⌈*An*⌉[- KBo XXXIX 48 V 4′
^{D}*Ḫa*[- KUB LVII 108 +? III 3
^{D}ḪA[R- KUB XLVI 21 Rev. 2
^{D}*La-aḫ*[- KUB LVII 102 I? 5′
^{D}*Ša*-x[KuT 11:5′
^{D}Š[*a*?- KBo XXVI 196 Obv. 12′
^{D}*Ua*-x-[KUB LVII 102 I? 8′
^{D}x-x-x-*ti* KUB LIV 90 r.c. 9′
^{D}x KBo II 8 I 5
^{D}x[- KBo XXXIX 48 V 3′, 12′
^{D}(-)]x-x-x-*ua-aš* VS XXVIII 111 Rev. 25!

II.B. Sumerograms

^{D}AMA-*mamalili-* ?
^{D}AMA-*ma-ma-li-li* stem form KBo II 8 IV 16′ (⌈AMA⌉-)

^{D}AMAR.UTU "Marduk"
^{D}AMAR.UTU-*aš* nom. KUB LVII 108 +? III 3 (⌈^{D}⌉⌈AMAR⌉.⌈UTU⌉-)
^{D}AMAR.UTU KUB LVII 102 I? 11′ (⌈^{D}⌉); KUB LVII 108 +? III 14

^{D}DAM.KI.NA
^{D}DAM.KI.NA KBo II 16 Obv. 5′(?) (DA[M.KI.NA)

DINGIR GI$_6$(-*ŠI*)
DINGIR-*LUM* GI$_6$(-*ŠI*) akkadogr. Sing. nom. KBo II 8 I 28, 30, 38, II 3(?) (<GI$_6$->?), III 4′, IV 2′(?) (<GI$_6$>?-)

DINGIR GI$_6$(-*ŠI*) ^{URU}*Parnašša*
DINGIR-*LUM* GI$_6$(-*ŠI*) ^{URU}*Parnašša* akkadogr. Sing. nom. KBo II 8 I 17(?), IV 30′

^{D}EREŠ.KI.GAL
^{D}EREŠ.KI.GAL KUB VII 24 + IV 2′
^{D}EREŠ.KI.GAL ^{URU}x[
^{D}EREŠ.KI.GAL ^{URU}x[KBo XXXIX 48 IV 3′

^{D}IMIN.IMIN.BI "the IMIN.BI, the Heptad"
^{D}IMIN.IMIN.BI KBo II 8 II 20; KBo II 16 Obv. 7′ (.B[I!])

^{D}KASKAL.KUR
? ^{D}KASKAL.KUR-*la-za* abl.? KuT 27 Obv. 13′(?) (.KU[R]?-)

^{D}LAMMA
^{D}LAMMA KBo XII 56 I 12′ (⌈^{D}⌉), 14′ (⌈LAMMA⌉); KBo XXXIX 48 V 4′, 21′; KUB XXXVIII 35 I 10; KUB XLII 100 IV 21′, 31′; KUB XLIV 42 Obv. 12′; KUB LVI 40 III 13′, 15′; VS XXVIII 111 Obv. 10′ (2x), 12′ (⌈^{D}⌉!?[LAMMA), 13′ (2x, 1x []), Rev. 17! [], 18! (⌈LAMMA⌉), 22!

^{D}LAMMA GAL
^{D}LAMMA GAL KBo II 16 Obv. 4′, 9′
? ^{D}LAMMA.LUGAL *ŠA* É *tuppa*[(-)
? ^{D}LAMMA.[LUGAL *Š*]*A* É *tuppa*[(-) KUB XXXVIII 35 I 10
^{D}LAMMA ^{URU}*Ḫalenzuua*
^{D}LAMMA ^{URU}*Ḫalenzuua* KUB XXXVIII 35 I 9 (⌈^{D}⌉[LA]MMA)

^{D}MUNUS.LUGAL "Queen, Ḫaššuššara-"
^{D}MUNUS.LUGAL KUB LVII 108 +? III 11

^{D}U "Stormgod"
^{D}U-*aš* gen. KUB XXV 23 IV 59′
^{D}U-*ni* dat. KUB LV 14 Rev. 15′; VBoT 26 Obv.? 12′
^{D}U KBo II 16 Obv. 3′; KBo XXVI 221:2′; KBo XXXIX 48 V 3′, 20′; KUB XXV 23 IV 57′, L. E. a) 2, 4; KUB XLII 91 II 8, (2x), 10, 22, III 12′, 13′; KUB XLIV 42 Obv. 10′; KUB LVI 40 III 13′, 15′, IV 9′, 10′; KUB LVII 108 +? II 18′, 26′, III 14, 16, 22; IBoT II 103 IV 5′, 9′ (⌈U⌉); VS XXVIII 111 Obv. 16′, 17′, 18′ (2x), 20′, Rev. 17! (2x, 1x []), 22!

^{D}U *ašgaš*
^{D}U *ašgaš* KUB VII 24 + IV 5′
^{D}U *ḫaršiḫaršiiaš*
^{D}U *ḫaršiḫaršiiaš* KUB VII 24 + IV 8′; KUB XXV 23 IV 45′, 62′ (⌈^{D}⌉)

^{D}U *ḫeuuaš*

^{D}U *ḫeuu̯aš*	KUB XXV 23 IV 47′, 51′, 62′, L. E. a) 1
^{D}U *mi̯iannaš*	
^{D}U *mi̯iannaš*	KBo XXXIX 48 IV 7′; KuT 36 Obv. 3′(?)
^{D}U AN(-*E*)	
^{D}U AN(-*E*)	KBo XXXIX 48 IV 17′ (⌜^{D}⌝); KUB XLII 100 III 13′,19′, 27′, IV 40′; KUB LVIII 7 II 18′ (⌜^{D}⌝)
^{D}U É	
^{D}U É	KUB XIII 32 Rev. 9′
^{D}U ^{GIŠ}GIDRU	
^{D}U ^{GIŠ}GIDRU	KUB XXV 23 IV 49′ (or ^{D}U <^{URU}> ^{GIŠ}GIDRU?)
^{D}U KI.LAM	
^{D}U KI.LAM	KBo XXVI 196 Rev. 3′
^{D}U Ú.SAL/*UŠALLI*	
^{D}U Ú.SAL/*UŠALLI*	KBo XXXIX 48 IV 11′; KUB XXV 23 I 36′, 40′, 50′
^{D}U *UŠALLI* ^{URU}*Urišta*	
^{D}U *UŠALLI* ^{URU}*Urišta*	KUB XXV 23 I 34′
^{D}U URU-*LIM*	
^{D}U URU-*LIM*	KUB XLVI 21 Obv. 4′
^{D}U URU.BÀD	
^{D}U URU.BÀD	KUB LVIII 7 II 24′
^{D}U ^{URU}*Ḫašuna*	
^{D}U ^{URU}*Ḫašuna*	KUB LI 33 I 23′(?) (⌜^{D}⌝); KUB LV 14 Rev. 6′; KUB LVII 102 I$^{?}$ 17′
^{D}U ^{URU}*Kašdama*	
^{D}U ^{URU}*Kašdama*	KBo XXVI 188 I 3′
^{D}U ^{URU}*Gaštuḫa*	
^{D}U ^{URU}*Gaštuḫa*	KBo XXXIX 48 V 7′
^{D}U ^{URU}*Nerik*	
^{D}U ^{URU}*Nerik*	KUB VII 24 + IV 10′; CTH 516 IV 1′; KUB XLII 100 III 33′, IV 39′, 40′
^{D}U ^{URU}*Partiašša*	
^{D}U ^{URU}*Partiašša*	IBoT II 103 V 5′
^{D}U ^{URU}*Šaḫpina*	
^{D}U ^{URU}*Šaḫpina*	KUB XLII 91 II 20(?) (^{D}U ^{URU}*Ša*]*ḫ*$^{?}$-), 10′(?)
^{D}U ^{URU}*Šarešša*	
^{D}U ^{URU}*Šarešša*	KuT 31 Rev. 10
^{D}U (^{URU})*Zaḫaluqqa*	
^{D}U (^{URU})*Zaḫaluqqa*	KBo XXVI 181:7′ [], 8′; KUB XIII 32 Rev. 9′(?); KUB XLII 100 I 9′
^{D}U ^{URU}*Zikmar*(-)	

^{D}U ^{URU}*Zikmar*(-)	KBo XXXIX 48 IV 13′
^{D}U ^{URU}*Zippalanda*	
^{D}U ^{URU}*Zippalanda*	KUB LI 33 I 18′; KUB LV 14 Rev. 2′; KUB LVII 102 IV$^{?}$ 6′; KUB LVII 108 +$^{?}$ III 24(?) []
^{D}U ^{URU}*ḪATTI*	
^{D}U ^{URU}*ḪATTI*	KuT 11:4′(?) []
?^{D}U ^{URU} ^{GIŠ}GIDRU	
^{D}U ^{URU} ^{GIŠ}GIDRU	KUB XXV 23 IV 49′(?) (<^{URU}>)
?[^{D}U ^{URU} *-i*]*tta*	
[^{D}U ^{URU} *-i*]*t-*⌜*ta*⌝	VBoT 26 Obv.$^{?}$ 5′
^{D}U[^{URU}?	
^{D}U[^{URU}?	KuT 11:4′
^{D}U.GUR	
^{D}U.GUR	KBo XXVI 149 r.c. 8′
^{D}UTU "Sun deity"	
^{D}UTU-*un* acc.	KUB LV 14 Rev. 3′; KUB LVII 102 IV$^{?}$ 6′
^{D}UTU	KBo XXVI 182 I 2; KBo XXX 130 Obv. 1; KBo XXXIX 48 V 20′; KUB XLIV 42 Obv. 10′, 22′(?) (⌜UTU⌝); KUB LVI 40 III 13′, 15′; VS XXVIII 111 Obv. 10′ (2x), 12′, 13′ (2x), VS XXVIII 111 Rev. 17$^{!}$ (2x, 1x []), 22$^{!}$
^{D}UTU AN-*E*	
^{D}UTU AN-*E*	KUB VII 24 + I 20 [], KUB XXV 23 I 23′, 48′, II 9′, 26′ []; KUB LIX 34 III 8(?) []
^{D}UTU ^{URU}PÚ-*na*	
^{D}UTU ^{URU}PÚ-*na*	KBo XII 138 III 12′(?); KUB LVIII 7 II 18′
^{D}XXX "Moongod"	
^{D}XXX	KuT 18 +:10′
^{D}XXX *Ašḫappi*-x "Moongod *Ašḫappi*-x?"	
^{D}XXX *Ašḫappi*-x	KUB LVIII 7 II 18′

II.C. Akkadograms

^{D}ZABABA	
^{D}*ZA-BA$_4$-BA$_4$*	KBo II 16 Obv. 6′; KBo XII 57 Rev.? 7′ (^{D}*ZA-B*]*A$_4$*-); KBo XXVI 149 r.c. 4′ (⌜^{D}⌝); KBo XXXIX 48 V 21′; KUB XXV 23 IV 5 (-*BA$_4$*!-)
^{D}ZABABA ^{URU}Nerik	
^{D}*ZA-BA$_4$-BA$_4$ ^{URU}Nerik*	KUB XLII 100 III 12′

III. Persons

III.A. Hittite

^{m}Ali-UR.MAḪ		
^{m}*A-li*-UR.MAḪ		KuT 31 Rev. 5 (^{m}]⌜*A*⌝-⌜*li*⌝-⌜UR⌝.⌜MAḪ⌝)
^{m}Apalla-		
^{m}*A-pal-la-a*	stem form	HT 4:15′ (⌜^{m}⌝)
^{m}Armaziti-		
^{mD}XXX-LÚ		KBo XII 56 I 8′
^{m}Ašmišarrumma-		
^{m}*Aš-mi-^{D}*LUGAL-*ma-aš*	nom.	KBo XII 56 I 4′
^{m}Ḫantili-		
^{m}*Ḫa-an-ti-li*	stem form	KBo XII 57 Rev.? 5′(?) (*Ḫ*[*a-a*]*n-t*[*i-li*)
^{m}Iaššur		
^{m}*I-ia-aš-šur*	stem form	KUB LI 33 I 11′(?) [], 15′; KUB LVII 102 IV? 10′ ([-*aš-šur*), 16′ (-*i*[*a-aš-šur*)
^{m}Gallili-		
^{m}*Gal-li-li-iš*	nom.	KUB XLII 100 IV 30′
^{m}Kuzi-^{D}U-up "Kuzi-Teššup"		
^{m}*Ku-zi-^{D}U-up*	stem form	KuT 36 Obv. 9′(?) (^{m}*Ku-z*]*i*-)
^{m}Labarna-		
^{m}*La-pa-ar-na*	stem form	KuT 27 Rev. 10′(?) (-*n*[*a*)
^{m}Lila-PIRIG		
^{m}*Li-la*-PIRIG	stem form	KUB XIII 32 Rev. Left Edge; KUB XXV 23 L. E. b) 5
^{m}Lupakki-		
^{m}*Lu-pa-ak-kiš*	nom.	KUB XLII 100 III 39′
^{m}*Lu-pa-ak-ki*	stem form	KUB XLII 100 III 30′
^{m}Miḫamaru-		
^{m}*Mi-ḫa-ma-ru-uš*	nom.	KBo XII 56 I 9′
^{m}Tarḫini-		

^{m}*Tar-ḫi-ni-i*	stem form	CTH 516.B Obv. 1
^{m}*Tar-ḫi-ni*	stem form	CTH 516.A I 1

^{m}*Tudḫaliia-*

^{m}*Tu-ud-ḫa-li-ia-aš*	nom.	KBo XII 57 Rev.? 2′ (^{m}*Tu-ud-ḫa-l*]*i-*), 4′ (-⌈*ia*⌉-); KBo XXVI 179:6 (^{m}*Tu-ud-ḫa-li-*]⌈*ia*⌉-); KBo XXVI 188 I 6′; KUB VII 24 + I 2; KUB XIII 32 Obv. 8′; KUB XXXVIII 35 I 3 ([^{m}]⌈*Tu*⌉-); KUB LVII 104 II 1′ (⌈^{m}⌉⌈*Tu*⌉-*u*[*d-ḫa-li-ia-aš*]); KUB LVIII 7 II 17′; KUB LIX 34 II 7′
^{m}*Tu-ud-ḫa-li-ia*	stem form	KBo XXVI 179:1(?) (⌈*Tu*⌉-⌈*ud*⌉[-*ḫa-li-ia*); KUB XXV 23 IV 63′

^{m}*Duddu-*

^{m}*Du-ud-du*	stem form	KuT 31 Rev. 9 III

I.A.1. Incomplete

^{m}*Ḫa*-x[- -]x-*ua*	stem form	KBo XXXIX 48 V 13′
-*z*]*i*-^{D}U-*up*	stem form	KuT 36 Obv. 9′ (→ ^{m}*Kuzi*-^{D}U-*up*?)

III.B. Sumerograms

^{m}GI$_{6}$-UR.MAḪ "?"

^{m}GI$_{6}$-UR.MAḪ		KUB LVII 108 +? III 14

^{m}NIR.GÁL "Muuattalliš"

^{m}NIR.GAL		KUB XLII 100 I 17′, III 32′, IV 13′(?) ([^{m}NI]R?[GA]L?), 38′

? ^{m}SUM-IR-PA "?"

^{m}SUM-IR-PA		KuT 27 Rev. 12′

^{mD}UTU-LÚ-*i*- "Tiuatazitiš"

^{mD}UTU-LÚ-*iš*	nom.	KUB XLII 100 III 9′

^{mD}XXX-UR.MAḪ "Armaualuiš"

? ^{mD}XXX-UR.MAḪ		KuT 18+:10⌉(?) (⌈^{m}⌉?)

IV. Toponyms

IV.A. Hittite

^{URU}*Alauna-*

^{URU}*A-la-ú-na*	stem form	KuT 14 Obv. 3′(?) (^{URU}*A*?-], -*na*?)

^{URU}*Ališa-*

^{URU}*A-li-ša*	stem form	HT 4:16′

^{URU}*Anašepa-*

^{URU}*A-na-še-pa*	stem form	KUB LVII 108 +? III 11 (⌈^{URU}⌉)

^{URU}*Anniteššа-*

^{URU}*An-ni-te$_{9}$-eš-ša*	stem form	VS XXVIII 111 Rev. 7! (^{UR}]$^{U?}$, -⌈*eš*⌉-)

$^{ḪUR.SAG}$*Arnuuanda-*

$^{ḪUR.SAG}$*Ar-nu-ua-an-da*	stem form	KBo XXVI 182 IV 9′

^{URU}*Artašušša-*

^{URU}*Ar-ta-šu-uš-ša-aš*	nom.	KUB LVI 40 IV 19′ (^{U}[^{R}]^{U})

^{URU}*Ḫakmiš*

^{URU}*Ḫa-ak-miš-ši*	dat.-loc.	KUB XXV 23 I 32′, 36′, IV 46′ (-*mi*[*š-ši*)
^{URU}*Ḫa-ak-miš-ša-az*	abl.	KUB XXV 23 L. E. a) 2
^{URU}*Ḫa-ak-miš-ša*	stem form	KUB XXV 23 IV 61′
^{URU}*Ḫa-ak-miš*	stem form	KUB XXV 23 I 40′ (^{U}[^{R}]^{U}⌈*Ḫa*⌉-), IV 2 (-*a*[*k-miš*)

^{URU}*Ḫalenzuua-*

^{URU}*Ḫa-li-in-zu-ua-aš*	nom.	KUB XXXVIII 35 I 1 (^{UR}[^{U}]⌈*Ḫa*⌉-*l*[*i-i*]*n*-)
^{URU}*Ḫa-li-in-zu-ua*	stem form	KUB XXXVIII 35 I 9 (^{U}[^{RU}*Ḫa-li-in-z*]*u*-)

^{URU}*Ḫalipašuua-*

^{URU}*Ḫa-li-pa-šu-ua-za*	abl.	KuT 14 Obv. 6′ (^{UR}]^{U}, -*li*?-,-*za*!)

$^{ḪUR.SAG}$*Ḫaluanna-*

$^{ḪUR.SAG}$*Ḫal-ua-an-na-an*	acc.	KUB XXV 23 I 11′
$^{ḪUR.SAG}$*Ḫal-ua-an-na*	stem form	KUB XXV 23 I 26′

$^{ḪUR.SAG}$*Ḫaparḫuna-*

$^{ḪUR.SAG}$*Ḫa-pár-ḫu-na-aš*	nom.	KUB VII 24 + IV 14′

URU *Ḫapatḫa-*		
URU*Ḫa-pa-at-ḫa*	stem form	KBo XXXIX 48 V 20′
URU*Ḫa-pát-ḫa*	stem form	KBo XXXIX 48 V 22′, 23′
URU *Ḫariiaša-*		
URU*Ḫa-a-ri-ia-ša*	stem form	KUB LVII 108 +? II 12′
URU *Ḫariiaššiiašši-* "of (the town of) Ḫariiasa"		
URU*Ḫa-ri-ia-ši-ia-ši-iš*	Plur. nom.	KUB LVII 108 +? II 13′
URU *Ḫarpanna-*		
URU*Ḫar-pa-an-na-az*	abl.	KUB LI 33 I 9′
URU *Ḫaruašiia-*		
URU*Ḫar-ua-ši-ia-aš*	gen.	KUB LVII 108 +? II 9′
URU *Ḫašuna-*		
URU*Ḫa-šu-na*	stem form	KUB LI 33 I 23′ (-⌈*šu*⌉?-*n*[*a*?]); KUB LV 14 Rev. 6′; KUB LVII 102 I? 17′ (-*n*[*a*)
URU *Ḫaualkina-*		
URU*Ḫa-ua-al-ki-na*	stem form	KUB VII 24 + IV 15′
URU *Ḫiligašši-*		
URU*Ḫi-li-ga-aš-ši-iš*	nom.	KUB LVII 108 +? II (?) (URU*Ḫi-l*]*i*?-)
URU *Ḫinariiašša-*		
URU*Ḫi-na-ri-ia-aš-ša*	stem form	KuT 18 +:13′ (UR]U)
ḪUR.SAG *Ḫuḫušna-*		
ḪUR.SAG*Ḫu-ḫu-uš-na-aš*	nom.	VS XXVIII 111 Obv. 16′
ḪUR.SAG*Ḫu-ḫu-uš-na*	stem form	VS XXVIII 111 Obv. 17′, 18′ (-*ḫ*[*u-u*]*š*-), 19′ (ḪUR.], -⌈*na*⌉), 21′ (ḪUR.SAG*Ḫu-ḫu-uš-n*]*a*)
URU *Inzalua-*		
? URU*In-za-al-ua-aš*	nom.?	KuT 14 Obv. 8′ (⌈URU⌉)
URU *Kašdama-*		
URU*Kaš-da-ma*	stem form	KBo XXVI 188 I 3′
URU *Gaštuḫa-*		
URU*Ga-aš-tu-ḫa*	stem form	KBo XXXIX 48 V 7′ (-*t*[*u-ḫ*]*a*)
(URU)***Gazzimara-***		
Gaz-zi-ma-ra	stem form	KUB LI 33 I 14′ (-*r*[*a*)

URU *Karduša-*		
URU*Kar-du-uš-ša-aš*	nom.	KUB LVI 40 IV 17′ (-⌈*uš*⌉[-*š*]*a*-)
(URU)***Kašaia-***		
Ka-ša-ia	stem form	KUB LVIII 7 II 19′
ḪUR.SAG *Kukumi/uša-*		
ḪUR.SAG*Ku-ku-mi-ša*	stem form	KUB VII 24 + I 5
ḪUR.SAG*Ku-ku-mu-ša*	stem form	KUB VII 24 + I 3
ḪUR.SAG *Kuduua-*		
ḪUR.SAG*Ku-du-ua*	stem form	KBo II 8 I 12
PÚ *Kuuannaniia-*		
PÚ*Ku-ua-an-na-ni-ia-aš*	nom.	KBo XXXIX 48 IV 17′ ([-*ni-ia-aš*)
PÚ*Ku-ua-an-na-ni-ia*	stem form	KUB LVII 97 I 2 (PÚ*Ku-ua-*], -*n*[*i-i*]*a*), 10 (PÚ*K*]*u*-)
PÚ*Ku-ua-na-ni-ia*	stem form	KBo XXVI 182 I 7(?) (⌈*Ku*⌉-⌈*ua*⌉-); KUB LVII 97 I 8
PÚ*Ku-un-na-ni-ia*	stem form	KUB LVII 97 I 5; VS XXVIII 111 Rev. 7! ([-*un-na-ni-ia*), 8! (PÚ*Ku-u*]*n-n*[*a-ni-ia*), 9! (PÚ*Ku-un-na-n*]*i*-⌈*ia*⌉), 10!, 14! ([-*ia*)
ÍD *Maliia-*		
ÍD*Ma-li-ia-aš*	nom.	KBo II 16 Obv. 4′
ḪUR.SAG *Malimaliia-*		
ḪUR.SAG*Ma-li-ma-li-ia-aš*	nom.	KUB VII 24 + I 1, IV 14′
ḪUR.SAG*Ma-li-ma-li-ia*	stem form	KUB VII 24 + I 13(?) (-*l*[*i-ma-li-ia*)
URU *Malimaliia-*		
URU*Ma-li-ma-li-ia*	stem form	KBo XXVI 182 IV 8′ (-⌈*ma*⌉-*l*[*i-ia*)
URU *Maršuua-*		
URU*Mar-šu-u-ua*	stem form	HT 4:5′ (U]RU, -⌈*šu*⌉-)
URU *Mida-*		
URU*Mi-da-aš*	nom.	HT 4:8′
URU *Nerik*		
URU*Ne-ri-ik-ki*	dat.-loc.	KUB XLII 100 II 11′ (URU*N*]*e*-), IV 4′, 33′
URU*Ne-ri-iq-qa*	stem form	KUB VII 24 + IV 10′; KUB XLII 100 II 7′, IV 39′, 40′

URU*Ne-ri-ik*	stem form	KBo XXVI 179:5(?) (*N[e-ri-ik*?); CTH 516 IV 1′ (⌜*Ne*⌝-*r*[*i-ik*); KUB XLII 100 I 8′, III 12′ (*N*[*e-ri-ik*), 41′(?) (*N*[*e-ri-ik*?)
Ne-ri-ik	stem form	KUB XLII 100 III 33′
ḪUR.SAG/KUR *Pahašunuua-*		
KUR*Pa-ḫa-šu-nu-ua-an*	acc.	KUB LVII 102 IV? 5′ (-⌜*šu*⌝-)
ḪUR.SAG*Pa-ḫa-šu-nu-ua*	stem form	KUB LVII 102 IV? 22′ (-*n*[*u-ua*)
KUR*Pa-ha-šu-nu-ua*	stem form	KUB LI 33 I 17′ (([-*šu-nu-ua*); KUB LVII 102 IV? 15′, 23′ ([K]U[R*Pa-ḫ*]*a*-)
URU *Parnašša-*		
URU*Pár-na-aš-ša*	stem form	KBo II 8 I 17 (⌜URU⌝⌜*Pár*⌝-), IV 30′ (*Pár*-)
URU *Partiašša-*		
URU*Pár-ti-aš-ša*	stem form	IBoT II 103 V 5′
URU *Parduuata-*		
URU*Pár-du-ua-ta*	stem form	KUB LIX 34 II 5′ (-*t*[*a*)
ḪUR.SAG *Pupara-*		
ḪUR.SAG*Pu-pa-ra*	stem form	KUB LVI 40 IV 9′ (-*r*[*a*), 10′ (⌜*Pu*⌝-⌜*pa*⌝-)
URU *Šaḫpina-*		
URU*Ša-aḫ-pí-na*	stem form	KUB XLII 91 II 20 (?) (URU*Ša-a*]*ḫ*?-), III 10′(?) (<-*na*?>), IV 3′(?) (URU*Š*]*a*?-⌜*aḫ*⌝?-)
URU *Šalma-*		
URU*Šal-ma-aš*	nom.	HT 4:8′
URU *Šapinuua-*		
URU*Ša-a-pí-nu-ua*	stem form	HT 4:17′ (-*u*[*a*)
URU *Šarešša-*		
URU*Ša-re-eš-ša*	stem form	KuT 31 Obv. 19′(?) (*Š*[*a-re-eš-ša*), Rev. 10 (-*e*[*š-ša*), 24(?) (⌜URU⌝*Š*[*a-re-eš-ša*?)
ḪUR.SAG *Šarpa-*		
ḪUR.SAG*Ša-a-ar-pa*	stem form	KUB LVII 108 +? II 22′

ḪUR.SAG*Ša-ar-pa* stem form KUB LVII 108 +? II 19′

ḪUR.SAG*Šar-pa*	stem form	KUB LVII 108 +? II 20′
ḪUR.SAG *Šinipala-*		
ḪUR.SAG*Ši-ni-pa-la-aš*	nom.	KBo XIII 231 Obv.? 8′(-*a*[*š*)
URU *Šulupašši--*		
URU*Šu-lu-pa-ši-ia-aš*	gen.	KuT 18 +:9′(?) (URU*Šu-lu-p*]*a*-); KuT 36 Obv. 10′ (-⌜*pa*⌝-*š*[*i-ia-aš*), Rev. 4′(?) (-*l*[*u*⌝-*pa-ši-ia-aš*)
Šu-lu-pa-aš-ši-aš	gen.	KuT 14 Obv. 5′ (⌜*Šu*⌝-)
ḪUR.SAG *Šunipaua-*		
ḪUR.SAG*Šu-ni-pa-ua*	stem form	KBo II 8 I 28 (*Šu*⌝-*ni*⌝-), IV 30′ (⌜*Šu*⌝-*n*[*i*?-*p*]*a*?-)
URU *Šuranḫapa-*		
URU*Šu-ra-an-ḫa-pa-aš*	nom.	KBo II 16 Obv. 1′ (-*a*[*š*)
URU *Šuuanzana-*		
URU*Šu-u-ua-an-za-na*	stem form	KUB LVII 108 +? III 6(?)
ḪUR.SAG *Šuuara-*		
ḪUR.SAG*Šu-ua-ra-aš*	nom.	KBo II 16 Obv. 7′, 14′
URU *Šuuašuua-*		
URU*Šu-ua-šu-ua-aš*	nom.	KUB XLIV 42 Obv. 23′(?) (⌜URU⌝?, -⌜*ua*⌝-)
D *Daḫarunuua-*		
D*Da-ḫa-ru-nu-ua-an*	acc.	KUB LVII 102 IV? 5′ (-*u*[*a-an*)
URU *Taḫniuara-*		
URU*Taḫ-ni-ua-ra*	stem form	KUB VII 24 + I 4
URU *Takduša-*		
URU*Ták-du-ša*	stem form	KBo XXXIX 48 V 5′ (-⌜*ša*⌝), 7′
URU *Takkupša-*		
URU*Ták-ku-up-ša*	stem form	KUB VII 24 + IV 15′
URU *Taliia-*		
URU*Tal-ia-aš*	nom.	KUB LVII 108 +? III 5
URU *Tamarmara-*		
URU*Ta-ma-ar-ma-ra*	stem form	CTH 516 I 1, 2 (-*m*[*a-ar-ma-ra*)

URU *Taparla-*		
URU*Ta-pa-ar-la-a*	stem form	KUB LVII 108 +? III 16
URU *Taškuriia-*		
URU*Ta-aš-ku-ri-ia*	stem form	HT 4:11′ ([UR]U, -⌈*ri*⌉-)
URU *Tattanaši-* ?		
URU*Ta-at-ta-na-ši-eš*	Sing.	KBo XIII 231 Rev.? 10′([URU?]⌈*Ta*⌉-, -⌈*na*⌉-)
URU *Tedumna-*		
URU*Te-du-um-na*	stem form	KUB LVII 108 +? II 28′
URU *Tiura-*		
URU*Ti-i-ú-ra-az*	abl.	KUB LV 14 Rev. 11′
URU *Tuḫupiia-*		
URU*Tu-u-ḫu-pí-ia*	stem form	KuT 27 Obv. 9′ (-⌈*ia*⌉)
URU *Duirra-*		
URU*Du-ir-ra-aš*	nom.	VS XXVIII 111 Rev. 17! ([]URU!); KUB LVII 97 IV 2′ ([-*ir-ra-aš*?])
KUR *Tumanna-*		
KUR *Tu-man-na*	stem form	KuT 18 +:3′; KuT 27 Obv. 8′(?) ([*Tu-man-na*?)
URU *Uluna-*		
URU*U-lu-ú-na*	stem form	KUB LVII 108 +? II 24′ (URU])
URU *Urišta-*		
URU*Ú-ri-iš-ta*	stem form	KUB XXV 23 I 9′, 34′ (-⌈*ta*⌉), 35′, 39′ (⌈*U*⌉-), II 16′,[] 18′ (-*i*[*š-ta*)
URU*Ú-re-eš-ta*	stem form	KUB XXV 23 IV 60′
URU *Uda-*		
URU*Ú-da-a*	stem form	KUB LVII 108 +? II 18′
URU *Utruna-*		
URU*U-ut-ru-na*	stem form	KUB XLII 100 III 33′
URU*Ut-ru-ú-na*	stem form	KUB XLII 100 IV 16′
URU*Ut-ru-na*	stem form	KUB XLII 100 IV 13′
URU *Uannada-*		
URU*Ua-an-na-da*	stem form	KUB LVII 108 +? III 14

ḪUR.SAG *Uanzapanda-*		
ḪUR.SAG*Ua-an-za-pa-an-da-an* acc.		KUB LVI 40 III 5′
URU *Uašḫaniia-*		
URU*Ua-aš-ḫa-ni-ia*	stem form	KBo XXXIX 49:5′ (UR]U)
URU *Uastišša-*		
URU*Ua-aš-ti-iš-ša-aš*	nom.	HT 4:11′
URU *Uattarušna-*		
URU*Ua-at-ta-ru-uš-na-aš*	nom.	KUB LVI 40 IV 16′ (-⌈*ru*⌉-⌈*uš*⌉-)
PÚ *Ueriiadu-*		
PÚ*Ú-e-ri-ia-du*	stem form	KBo XXXIX 48 IV 1′ (-*d*[*u*)
URU *Zaḫaluqqa-*		
Za-ḫa-lu-uq-qa	stem form	KBo XXVI 181:7′ (*Za-ḫa-*]⌈*lu*⌉-), 8′; KUB XIII 32 Rev. 9′(?) ([-*ḫa-lu-uq-qa*); KUB XLII 100 I 9′ (*Za*!-, [-*lu-uq-qa*)
ḪUR.SAG *Zaliianu-*		
ḪUR.SAG*Za-li-ia-nu-uš*	nom.	KBo XXVI 188 I 5′
URU *Zaziša-*		
URU*Za-zi-ša*	stem form	KuT 31 Rev. 10′ (⌈URU⌉Z[*a*]-, -*ša*!)
URU *Zikmar*(-)		
URU*Zi-ik-mar*(-)		KBo XXXIX 48 IV 13′ (-*m*[*ar*(-)), 18′
URU *Zikmara-*		
URU*Zi-ik-ma-ra*	stem form	KBo XXVI 224:2′(?) (URU*Zi*?*i*]*k*-, -*ra*(-)x)
URU *Zillimuna-*		
URU*Zi-il-li-mu-na-a-aš*	nom.	HT 4:12′(?) ([UR]U⌈*Zi*⌉-*il*?-, -⌈*li*⌉-)
URU *Zippalanda-*		
URU*Zi-pa-la-an-da*	stem form	KUB LI 33 I 10′(?) (URU*Z*[*i-pa-la-an-da*?), 18′; KUB LVII 102 IV? 6′
URU*Zi-ip-la-an-da*	stem form	KUB LVII 108 +? III 24 (URU])
URU*Z*[*i-*		KUB LV 14 Rev. 2′
URU *Zitḫara-*		
URU*Zi-it-ḫa-ra-aš*	nom.	HT 4:10′ ([URU])

IV.A.1. Unclear / incomplete

KUR*Ḫu-n[u-*	KBo XIII 246 Rev. 10′?
PÚ*Ga-li-ša-*x[	KBo II 8 I 22?
ḪUR.SAG⌈*Kar*⌉[-	KUB LVII 102 I?
	4′?
KUR?*Kar?-ti-ú-n[a(-)*	KBo XIII 246 I 3′?
URU*Ga-aš-k[i(-)*	KUB XXXVIII 35 Rev 2′
KUR *K[u?-*	KuT 11:1′?
ḪUR.SAG*Ma-aš?[-*	KBo II 8 I 28?
ḪUR.SAG*P[u?-*	KUB XLII 91 II 21?
URU*Š[a-*	KuT 31 Obv. 19′ (→ URU*Šareššа?*)
	URU*Ši[-* KUB LVII 108 +? III 11?
URU*Š[i?-*	KUB LVII 108 +? III 8?
URU*Š[i- -]x[- -]ia*	KuT 31 Rev. 5 (or → URU?)?
URU*Šu-[*	KuT 36 Rev. 4′ (→ URU*Šulupašši-?*)
ḪUR.⌈SAG⌉!*Ta* ?	KBo II 8 I 5
URU*Da-*x[	KBo XXXIX 48 IV 11′
URU*Du[-*	KUB LVII 97 IV 2′
URU*Du-*x[	KBo XXVI 149 r.c. 4′
[URUx?-]*ap/tup-pinašḫapan*	VS XXVIII 111 Obv. 16′
[URU?-*a*]*š*	KUB LVI 40 IV 17′
[URU?x-]*ḫa-am-*x	KBo XIII 231 Rev.? V 1′
URU]x-*ḫa-*x-*ti-ia*	KUB LVII 108 +? III 20
[URU? -]*ḫu-*⌈*mi*⌉*-ta-i-ma*	KUB LVI 40 IV 19′
[URU?]x-*iš-ša-na-aš* nom.	KUB LVI 40 IV 18′
URU]x-*iš-uš*!*-ša-ra*	KUB LVII 108 +? II 26′
URU -*i*]*t-*⌈*ta*⌉	VBoT 26 Obv.? 5′
URUx-*k*]*a-a-ra*	HT 4:2′
[URU-*n*]*a-*⌈*ḫi*⌉*-*⌈*la*⌉*-aš*	HT 4:8′
[URU -]*ni?-ša-*⌈*an*⌉?-x-⌈*iš*⌉?	KUB LVII 108 +? II 7′
[URU?]x[-*r*]*u?-ḫa-aš-š*[*a?*-]	KBo XIII 231 Obv.? 4′
⌈URU⌉x-*ta-za* abl.?	KUB XLII 100 III 18′
[URUx?-]*tup/ap-pinašḫapan*	VS XXVIII 111 Obv. 16′
URUx[	KBo XXXIX 48 IV 3′
URUx[-	KBo II 8 I 39; KUB LVII 97 IV 1′
U[RU?]x[-	KBo XXXIX 48 V 11′
[URUx-x]-x	KBo XIII 231 Rev.? 14′
[URU?]x[	HT 4:5′

IV.B. Sumerograms

URUDU$_6$.LUGAL

URUDU$_6$.LUGAL	KUB LVI 40 III 13′ (⌈URU⌉?[D]U$_6$?.), IV 18′ (⌈DU$_6$⌉.)

URUDU$_6$ LÚÚ.ḪÚB

URUDU$_6$ LÚÚ.ḪÚB	KUB XXV 23 L. E. a) 1, 3, b) 1

?URU GIŠGIDRU "Ḫattuša(?)"

URU GIŠGIDRU	KUB XXV 23 IV 49′(?) (<URU>)

URUPÚ-*na* "Arinna"

URUPÚ-*na*	stem form	KBo XII 138 III 12′(?) (⌈PÚ⌉[-*na*); KUB LVIII 7 II 18′

IV.C. Akkadograms

URU*ḪATTI* "Ḫattuša"

URU*ḪAT-TI*	KuT 11:4′(?) (URU?])

TEXT CONCORDANCE

	Text no.	Page
HT		
4	31	107
IBoT		
II 103	28	97
KBo		
II 8	45	131
II 16	34	115
XII 56	11	54
XII 57	7	44
XII 138	35	116
XIII 231	23	85
XIII 246	14	65
XIII 250	24	88
XIII 252	32	109
XXVI 149	15	67
XXVI 150	36	118
XXVI 179	8	45
XXVI 181	1	14
XXVI 182	16	68
XXVI 187	37	118
XXVI 188	2	25
XXVI 194	38	119
XXVI 196	17	71
XXVI 212	39	120
XXVI 221	25	90
XXVI 224	40	121
XXX 130	47	144
XXXIX 48	29	99
XXXIX 49	43	126

KUB		
VII 24 + KUB LVIII 29	3	26
XII 36 + KUB LX 9	46	142
XIII 32	9	46
XXV 23	4	30
XXX 37	46	142
XXXVIII 35	10	48
XLII 91	33	111
XLII 100	1	14
XLIV 42	44	127
XLVI 21	18	73
LI 23 +?	30	102
LI 33	26	91
LIV 90	41	121
LV 14	27	93
LVI 40	19	74
LVII 97	13	62
LVII 102	20	78
LVII 104	42	124
LVII 108 +? KUB LI 23	30	102
LVIII 7	5	41
LVIII 29 +	3	26
LIX 34	6	43
LX 9 +	46	142
LX 163	21	82
KuT		
5	48	149
11	49	150
14	50	151
18 + 22	51	153
21	52	154
22 +	51	153
24	53	155
27	54	156
29	55	159
31	56	159
36	57	164
40	58	165
VBoT		
26	22	83
VS		
XXVIII (NF XII) 111	12	55

LIST OF BIBLIOGRAPHICAL ABBREVIATIONS

AA	Archäologischer Anzeiger, Berlin
ABoT	K. Balkan, *Ankara Arkeoloji Müzesinde Bulunan Boğazköy Tabletleri*, İstanbul 1948
AfO	Archiv für Orientforschung, Berlin (I–XIII), Berlin-Graz (XIV), Graz (XV–XXIV), Horn (XXV–)
S. Alp, HBM	S. Alp, *Hethitische Briefe aus Maşat-Höyük*, Ankara 1991
—, HKM	S. Alp, *Hethitische Keilschrifttafeln aus Maşat-Höyük*, Ankara 1991
Anatolica	Anatolica. Institut historique et archéologique néerlandais à İstanbul, Leiden
ANET	J.B. Pritchard (ed.), *Ancient Near Eastern Texts Relating to the Old Testament*, Princeton 1969
AnSt	Anatolian Studies. Journal of the British Institute of Archaeology at Ankara, London
AOAT	Alter Orient und Altes Testament
AÖAW	Anzeiger der phil.-hist. Klasse der Österreichischen Akademie der Wissenschaften, Wien
AoF	Altorientalische Forschungen, Berlin
AOS	American Oriental Series
AS	Assyriological Studies, Chicago
ASVOA	Atlante storico del Vicino Oriente antico, Roma
AT	D.J. Wiseman, *The Alalakh Tablets*, London 1953
Belleten	Türk Tarih Kurumu Belleten, Ankara
S. Bin-Nun	see THeth 5
BiOr	Bibliotheca Orientalis, Leiden
R. Borger, EAK	R. Borger, *Einleitung in die assyrischen Königsinschriften. Erster Teil: Das zweite Jahrtausend v.Chr.* (=HdO I Ergänzungsband 5 1/1), Leiden-Köln 1961
BoHa	Boğazköy-Ḫattuša. Ergebnisse der Ausgrabungen, Berlin
BoSt	Boghazköi-Studien, Leipzig
—3	F. Hrozný, *Hethitische Keilschrifttexte aus Boghazköi. In Umschrift, mit Übersetzung und Kommentar*, 1919
C.-G. von Brandenstein, Bildbeschr.	C.-G. von Brandenstein, *Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten* (= MVAeG 46.2), Leipzig 1943
O. Carruba e.a. (ed.), Atti II CIH	O. Carruba - M. Giorgieri - C. Mora (ed.), *Atti del II Congresso Internazionale di Hittittologia*, Pavia 1995
C. Carter, Diss.	C. Carter, *Hittite Cult-Inventories*, Chicago 1962
CHD	H.G. Güterbock - H.A. Hoffner (edd.), *The Hittite Dictionary of the Oriental Institute of the University of Chicago*, Chicago 1980ff.

CLL	see H.C. Melchert, CLL
Context	W.W. Hallo - K.L. Younger (edd.), *The Context of Scripture. Canonical Compositions from the Biblical World*, Leiden 1997
CRRAI	Compte rendu de la ... Rencontre Assyriologique Internationale
CTH	E. Laroche, *Catalogue des Textes Hittites*, Paris 1971
DMOA	Documenta et Monumenta Orientis Antiqui. Studies in Near Eastern Archaeology and Civilisation, Leiden-Boston-Köln
Fs Alp	E. Akurgal - H. Ertem - H. Otten - A. Süel (edd.), *Hittite and Other Anatolian and Near Eastern Studies in Honour of Sedat Alp*, Ankara 1992
Fs Bittel	R.M. Boehmer - H. Hauptmann (edd.), *Beiträge zur Altertumskunde Kleinasiens. Festschrift für Kurt Bittel*, Mainz 1983
Fs Bresciani	S.F. Bondì - S. Pernigotti - F. Serra - A. Vivian (ed.), *Studi in onore di Edda Bresciani*, Pisa 1985
Fs Güterbock[2]	G.M. Beckman and H.A. Hoffner (edd.), *Kaniššuwar: A Tribute to Hans G. Güterbock on His Seventy-fifth Birthday May 27, 1983* (= AS 23), Chicago 1986
Fs Laroche	*Florilegium Anatolicum. Mélanges offerts à Emmanuel Laroche*, Paris 1979
Fs Meriggi[2]	O. Carruba (ed.), *Studia Mediterranea Piero Meriggi dicata*, Pavia 1979
Fs Neve	IM XLIII (1993)
Fs N. Özgüç	M.J. Mellink, E. Porada, T. Özgüç (edd.), *Aspects of Art and Iconography: Anatolia and its Neighbors. Studies in Honor of Nimet Özgüç*, Ankara 1993
Fs Pugliese Carratelli	F. Imparati (ed.), *Studi di storia e di filologia anatolica dedicati a Giovanni Pugliese Carratelli* (= Eothen 1), Firenze 1988
A. Götze	see VBoT
A. Grayson, ARI I	A. Grayson, *Assyrian Royal Inscriptions, Volume I: From the Beginning to Ashur-resha-ishi*, Wiesbaden 1972
A. Grayson, RIM AP I	A. Grayson, *Assyrian Rulers of the Third and Second Millennia BC (TO 1115 BC)* (= RIM AP I), Toronto-Buffalo-London 1987
H.G. Güterbock	see CHD
O.R. Gurney, Aspects	O.R. Gurney, *Some Aspects of Hittite Religion. The Schweich Lectures of the British Academy 1976*, Oxford 1977
V. Haas, GHR	V. Haas, *Geschichte der hethitischen Religion* (= HdO I 15), Leiden-New York-Köln 1994
—, KN	—, *Der Kult von Nerik. Ein Beitrag zur hethitischen Religionsgeschichte* (= Studia Pohl 4), Roma 1970
HdO	Handbuch der Orientalistik, Leiden
HED	J. Puhvel, *Hittite Etymological Dictionary*, Berlin-New York-Amsterdam 1984 ff.
HEG	J. Tischler, *Hethitisches etymologisches Glossar* (IBS), Innsbruck 1977ff.

S. Herbordt, BoHa 19	S. Herbordt, *Die Prinzen- und Beamtensiegel der hethitischen Großreichszeit auf Tonbullen aus dem Nişantepe-Archiv in Ḫattuša* (= BoHa 19), Berlin, in press
Hethitica	Hethitica, Louvain-la-Neuve
I. Hoffmann	see THeth 11
H. Hoffner, AlHeth	H.A. Hoffner, Jr., *Alimenta Hethaeorum* (=AOS 55), New Haven 1974
—	see CHD
Th. van den Hout, DMOA 25	Th. van den Hout, *The Purity of Kingship. An Edition of CTH 569 and Related Hittite Oracle Inquiries of Tudḫaliya IV* (= DMOA 25), Leiden-Boston-Köln 1998
—	see StBoT 38
Ph.H.J. Houwink ten Cate, Records	Ph.H.J. Houwink ten Cate, *The Records of the Early Hittite Empire (c. 1450–1380 B.C.)* (= PIHANS 26), Leiden 1970
F. Hrozný	see BoSt 3
HT	Hittite Texts in the Cuneiform Character in the British Museum, London 1920
HW	J. Friedrich, *Hethitisches Wörterbuch*, Heidelberg 1952
HW 1., 2., 3.Erg.	—, *Hethitisches Wörterbuch 1.-3. Ergänzungsheft*, Heidelberg 1957–1966
HW[2]	J. Friedrich - A. Kammenhuber, *Hethitisches Wörterbuch*, Heidelberg 1975ff.
HZL	Chr. Rüster-E. Neu, *Hethitisches Zeichenlexikon. Inventar und Interpretation der Keilschriftzeichen aus den Boğazköy-Texten* (= StBoT Beiheft 2), Wiesbaden 1989
IBoT	*Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri* I–IV, İstanbul 1944, 1947, 1954, Ankara 1988
IF	Indogermanische Forschungen, Berlin-New York
IM	Istanbuler Mitteilungen, Berlin
JAC	Journal of Ancient Civilizations, Changchun
JAOS	Journal of the American Oriental Society, New Haven
JCS	Journal of Cuneiform Studies, Baltimore
JIES	Journal of Indo-European Studies, Hattiesburg
Jin Jie, PIHANS 71	Jin Jie, *A Complete Retrograde Glossary of the Hittite Language* (= PIHANS 71), İstanbul 1994
JNES	Journal of Near Eastern Studies, Chicago
A. Kammenhuber, Materialien	A. Kammenhuber, *Materialien zu einem hethitischen Thesaurus*, Wiesbaden 1973–1989
—	see HW[2]
KBo	Keilschrifttexte aus Boghazköy, Berlin 1916ff.
KIF	Kleinasiatische Forschungen, Weimar 1930
S. Košak	see StBoT 34, 39, 42, 43, THeth 10
KUB	Keilschrifturkunden aus Boghazköy, Berlin 1921ff.
H.M. Kümmel	see StBoT 3
KuSa I/1	G. Wilhelm, *Keilschrifttexte aus Gebäude A* (= Kuşaklı-Sarissa, Band 1: Keilschrifttexte, Faszikel 1), Rahden 1997
E. Laroche, NH	E. Laroche, *Les noms des Hittites*, Paris 1966
—, Rech.	E. Laroche, *Recherche sur les noms des dieux hittites* (= RHA VII/46), Paris 1959
R. Lebrun, Hymnes	R. Lebrun, *Hymnes et Prières Hittites*, Louvain-la-Neuve 1980

—, Samuha	—, *Samuha, foyer religieux de l'empire hittite* (= Publications de l'Institute Orientaliste de Louvain 11), Louvain-la-Neuve 1976
Linguistica	Linguistica, Ljubljana
MDOG	Mitteilungen der deutschen Orientgesellschaft, Berlin
D.J.W. Meijer (ed.), Nat. Phen.	D.J.W. Meijer (ed.), *Natural Phenomena. Their Meaning, Depiction and Description in the Ancient Near East*, Amsterdam-Oxford-New York-Tokyo 1992
H.C. Melchert, CLL	H.C. Melchert, *Cuneiform Luvian Lexicon*, Chapel Hill 1993
MIO	Mitteilungen des Instituts für Orientforschung, Berlin
G. del Monte, RGTC 6(/2)	G. del Monte - J. Tischler, *Répertoire Géographique des Textes Cunéiformes, Bd. 6* and *6/2: Die Orts- und Gewässernamen der hethitischen Texte* (= Beihefte zum TAVO, Reihe B Nr. 7/6), Wiesbaden 1978 and 1992
NABU	Nouvelles Assyriologiques Brèves et Utilitaires, Paris
E. Neu	see HZL, StBoT 21
P. Neve, Ḫattuša	P. Neve, *Ḫattuša - Stadt der Götter und Tempel. Neue Ausgrabungen in der Hauptstadt der Hethiter* (=Antike Welt, Sondernummer), Mainz 1992
OA	Oriens Antiquus, Roma
OBO	Orbus Biblicus et Orientalis, Göttingen
N. Oettinger, Stammbildung	N. Oettinger, *Die Stammbildung des hethitischen Verbums*, Nürnberg 1979
OLA	Orientalia Lovaniensia Analecta, Leuven
OLP	Orientalia Lovaniensia Periodica, Leuven
OLZ	Orientalistische Literaturzeitung, Berlin
Or	Orientalia, Rom
Oriens	Oriens. Journal of the International Society for Oriental Research, Leiden
H. Otten, Königshaus	H. Otten, *Das hethitische Königshaus im 15. Jahrhundert v.Chr.: Zum Neufund einiger Landschenkungsurkunden in Boğazköy* (= AÖAW 123), Wien 1987
—	see StBoT 13, 24
F. Pecchioli Daddi, Mestieri	F. Pecchioli Daddi, *Mestieri, professioni e dignità nell'Anatolia ittita* (= Incunabula Graeca 79), Roma 1982
PIHANS	Publications de l'Institut historique-archéologique néerlandais de Stamboul, Leiden
M. Popko, Kultobjekte	M. Popko, *Kultobjekte in der hethitischen Religion* (*nach keilschriftlichen Quellen*), Warsaw 1978
—, RAM	—, *Religions of Asia Minor*, Warsaw 1995
RA	Revue d'Assyriologie et d'Archéologie orientale, Paris
Rech.	see E. Laroche, Rech.
RGTC 6, 6/2	see G. del Monte, RGTC 6(/2)
RHA	Revue Hittite et Asianique, Paris
RIMA	The Royal Inscriptions of Mesopotamia, Assyrian Periods, Toronto-Buffalo-London
RlA	Reallexikon der Assyriologie und Vorderasiatischen Archäologie, Berlin-New York

J. de Roos, Diss.	J. de Roos, *Hettitische Geloften: Een teksteditie van Hettitische geloften met inleiding, vertaling en critische noten*, Amsterdam 1984
RSOu	Ras Shamra-Ougarit, Paris
C. Rüster	see HZL, StBoT 20, 21
E. von Schuler, Dienstanw.	E. von Schuler, *Hethitische Dienstanweisungen für höhere Hof- und Staatsbeamte. Ein Beitrag zum antiken Recht Kleinasiens* (= AfO Beiheft 10), Graz 1957
E. von Schuler, Kaškäer	E. von Schuler, *Die Kaškäer. Ein Beitrag zur Ethnographie des alten Kleinasien* (= UAVA 3), Berlin 1965
J. Siegelová, Eisen	J. Siegelová, *'Gewinnung und Verarbeitung von Eisen im hethitischen Reich im 2. Jahrtausend v. u. Z.'*, Annals of the Náprstek Museum XII pp. 71–168, Prague 1984
J. Siegelová, Verw.	J. Siegelová, *Hethitische Verwaltungspraxis im Lichte der Wirtschafts- und Inventardokumente*, Prague 1986
I. Singer	see StBoT 27
SMEA	Studi Micenei ed Egeo-Anatolici, Roma
F. Starke	see StBoT 30, 31
StBoT	Studien zu den Boğazköy-Texten, Wiesbaden
— 3	H.M. Kümmel, *Ersatzrituale für den hethitischen König*, 1967
— 4	R. Werner, *Hethitische Gerichtsprotokolle*, 1967
— 13	H. Otten, *Ein hethitisches Festritual* (*KBo XIX 128*), 1971
— 20	C. Rüster, *Hethitische Keilschriftpaläographie*, 1972
— 21	E. Neu - C. Rüster, *Hethitische Keilschriftpaläographie II*, 1975
— 24	H. Otten, *Die Apologie Hattusilis III. Das Bild der Überlieferung*, 1981
— 27	I. Singer, *The Hittite KI.LAM Festival. Part One*, 1983
— 30	F. Starke, *Die keilschrift-luwischen Texte in Umschrift*, 1985
— 31	F. Starke, *Untersuchung zur Stammbildung des keilschrift-luwischen Nomens*, 1990
— 34	S. Košak, *Konkordanz der Keilschrifttafeln I. Die Texte der Grabung 1931*, 1992
— 38	Th.P.J. van den Hout, *Der Ulmitešub-Vertrag. Eine prosopographische Untersuchung*, 1995
— 39	S. Košak, *Konkordanz der Keilschrifttafeln II. Die Texte der Grabung 1932*, 1995
— 42	S. Košak, *Konkordanz der Keilschrifttafeln III/1. Die Texte der Grabung 1933: 1/c-1300/c*, 1998
— 43	S. Košak, *Konkordanz der Keilschrifttafeln III/2. Die Texte der Grabung 1933: 1301/c-2809/c*, 1999
— Beih. 1	H. Otten, *Die Bronzetafel aus Boğazköy. Ein Staatsvertrag Tuṯḫalijas IV.*, 1988
— Beih. 2	see HZL
TAVO	Tübinger Atlas des Vorderen Orients, Wiesbaden
Tel Aviv	Tel Aviv. Journal of the Tel Aviv University Institute of Archaeology, Tel Aviv
THeth	Texte der Hethiter, Heidelberg

— 3, 4	A. Ünal, *Ḫattušili III. I. Teil: Ḫattušili bis zu seiner Thronbesteigung, 1. Historischer Abriß, 2. Quellen*, 1973
— 5	S. Bin-Nun, *The Tawananna in the Hittite Kingdom*, 1975
— 10	S. Košak, *Hittite Inventory Texts (CTH 241–250)*, 1982
— 11	I. Hoffmann, *Der Erlaß Telipinus*, 1984
J. Tischler	see HEG, G. del Monte, RGTC 6(/2)
TUAT	Texte aus der Umwelt des Alten Testaments, Gütersloh
K. Tuchelt, Tiergefäße	K. Tuchelt, *Tiergefäße in Kopf- und Protomengestalt. Untersuchungen zur Formengeschichte tierförmiger Gießgefäße* (= Istanbuler Forschungen 22), Berlin 1962
UAVA	Untersuchungen zur Assyriologie und Vorderasiatischen Archäologie (Ergänzungsbände zur ZA), Berlin(-New York)
Ünal	see THeth 3, 4
UF	Ugarit-Forschungen. Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas, Neukirchen-Vluyn
Ugaritica	Ugaritica, Paris
VBoT	A. Götze, *Verstreute Boghazköi-Texte*, Marburg/Lahn 1930
VS	Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin, herausgegeben vom Vorderasiatischen Museum, Leipzig (I-XVI), Berlin (XVII-XXVI), Mainz (XXVII-), 1907 ff.
G. Walser (ed.), NHF	G. Walser (ed.), *Neuere Hethiterforschung* (= Historia Einzelschriften 7), Wiesbaden 1964
I. Wegner, AOAT 36	I. Wegner, *Gestalt und Kult der Ištar-Šawuška in Kleinasien* (= Hurritologische Studien III, AOAT 36), Neukirchen-Vluyn 1981
E. Weidner, AfO Beih. 12	E. Weidner, *Die Inschriften Tukulti-Ninurtas I. und seiner Nachfolger* (= AfO Beih. 12), Graz 1959
R. Werner	see StBoT 4
G. Wilhelm	see KuSa I/1
ZA	Zeitschrift für Assyriologie und verwandte Gebiete, Berlin-New York
L. Zuntz, Ortsadverbien	L. Zuntz, *Die hethitischen Ortsadverbien arḫa, parā, piran als selbständige Adverbien und in ihrer Verbindung mit Nomina und Verba*, München 1936