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The Disappearing Deity Motif

in

Hittite Texts:

A Study in Religious History

Submitted to the Faculty of Oriental Studies

for the degree of

Bachelor of Letters

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ABBREVIATIONS

- Anat. St. - Anatolian Studies, London, 1951-.
- Arch. Glott. It. - Archivio glottologico italiano, Rome, 1873-.
- Bag. Mitt. - Baghdader Mitteilungen, Berlin, 1960-.
- Balkan, Land. Inandik - K. Balkan, Eine Schenkungsurkunde aus der althethitischen Zeit, gefunden in Inandik 1966, Ankara, 1973.
- Bei. z. Pal. - O. Carruba, Beiträge zum Palaischen, Istanbul, 1972.
- Bin-Nin, Tawannanna - S.R. Bin-Nun, The Tawananna in the Hittite Kingdom (1972 Oxford D. Phil thesis, unpublished).
- Borger, AOATS 6 - R. Borger, Akkadische Zeichenliste (Alter Orient und Altes Testament, Sonderreihe 6) Kevelaar, 1971.
- BoSt - Boghazköi-Studien, Leipzig, 1916-.
- von Brandenstein, H.G. - C.-G.F. von Brandenstein, Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten (MVAeG 46/2) Leipzig, 1943.
- CAH - Cambridge Ancient History, revised edition.
- Deimel II - A. Deimel, Sumerisches Lexicon, Teil II, Rome, 1928-1933.
- EHS - H. Kronasser, Etymologie der hethitischen Sprache, Wiesbaden, 1966.
- Fest. Fried. - Festschrift Johannes Friedrich zum 65. Geburtstag, ed. R. von Kienle, A. Moortgat, H. Otten, E. von Schuler, W. Zaumseil, Heidelberg, 1959.
- Fest. Otten - Festschrift Heinrich Otten, ed. by E. Neu, C. Rüster, Wiesbaden, 1973.
- Gaster, Thespis - T.H. Gaster, Thespis: Ritual, Myth and Drama in the Ancient Near East, 1st edition: New York, 1950. 2nd edition: New York, 1961.

Abbreviations not in this list are to be found in J. Friedrich, Hethitisches Wörterbuch (1952) with Erg(änzungsheft) 1 (1957), 2 (1961), 3 (1966) and E. Laroche, Catalogue des Textes Hittites [CTH] (1971).

Gurney, "Hittite Kingship"

- O.R. Gurney, "Hittite Kingship" in (S.H. Hooke, ed., Myth, ritual, and kingship: essays on the theory and practice of kingship in the ancient Near East and in Israel) Oxford, 1958.

Gurney, Prayers

- O.R. Gurney, Hittite Prayers of Mursili II (Annals of Archaeology and Anthropology XXVII) Liverpool, 1940.

Hb. Or.

- Handbuch der Orientalistik. See under Kammenhuber, or Otten.

HE

- J. Friedrich, Hethitisches Elementarbuch, Heidelberg, 1960.

Hurr. & Luw. Rit.

- V. Haas - G. Wilhelm, Hurritische und luwische Riten aus Kizzuwatna (Alter Orient und Altes Test. 3, Sonderreihe 3) Kevelaar, 1974.

JANES

- Journal of the Ancient Near Eastern Society of Columbia University, New York, 1968-.

Josephson, Particles

- F. Josephson, The Function of the Sentence Particles in Old and Middle Hittite, Uppsala, 1972.

JWH

- Journal of World History = Cahiers d'histoire mondiale, Paris, 1953-.

Kammenhuber, Hb. Or.

- A. Kammenhuber, "Hethitisch, Palaisch, Luwisch und Hieroglyphenluwisch" (Altkleinasiatische Sprachen = Handbuch der Orientalistik, 1. Abteilung, 2. Band, 1 & 2. Abschnitt, 2. Lieferung, ed. B. Spuler) Leiden/Köln, 1969.

KGAO

- Kulturgegeschichte des alten Orient, ed. H. Schmökel, Stuttgart, 1961.

Kl.

- A. Goetze, Kleinasien (Kulturgegeschichte des alten Orients, 3. Abschnitt 1. Unterabschnitt), München, 1957.

KN

- V. Haas, Der Kult von Nerik, Rome, 1970.

Labat

- R. Labat, Manuel d'épigraphie Akkadienne, Paris, 1948.

MAW

- S.N. Kramer, ed., Mythologies of the Ancient World, New York, 1961.

MSS

- Münchener Studien zur Sprachwissenschaft, München, 1952-.

Myth. Bed. d. Meeres

- O. Kaiser, Die Mythische Bedeutung des Meeres in Ägypten, Ugarit und Israel, Berlin, 1959.

Otten, Gram. Luw.

- H. Otten, Zur Grammatikalischen und Lexikalischen Bestimmung des Luwischen, Berlin, 1953.

Otten, Hb. Or.

- H. Otten, "Die Religionen des alten Kleinasien" (Handbuch der Orientalistik I. 8/1.1, ed. by B. Spuler) Leiden/Köln, 1964.

RAI

- Comptes Rendus de la Rencontre Assyriologique Internationale, 1951-.

Records

- F.H.J. Howink ten Cate, The Records of the Early Hittite Empire (C. 1450-1380 B.C.), Istanbul, 1970.

von Schuler, Wb.M.

- E. von Schuler, "Kleinasien. Die Mythologie der Hethiter und Hurriter", (H.W. Hausig, ed., Götter und Mythen in Vordern Orient - Wörterbuch der Mythologie, Band I) 143-218, Stuttgart, 1965.

SMEA

- Studi Micenei ed Egeo-Anatolici, Rome, 1966-.

StBoT 2

- O. Carruba, Das Beschwörungsritual für die Göttin Wišuriyanza, Wiesbaden, 1966.

StBoT 3

- H.M. Kümmel, Ersatzrituale für den hethitischen König, Wiesbaden, 1967.

StBoT 4

- R. Werner, Hethitische Gerichtsprotokolle, Wiesbaden, 1967.

StBoT 5

- E. Neu, Interpretation der hethitischen mediopassiven Verbalformen, Wiesbaden, 1968.

StBoT 7

- H. Otten - W. von Soden, Das akkadisch-hethitische Vokabular KBo I 44 + KBo XIII, Wiesbaden, 1968.

StBoT 8

- H. Otten - V. Souček, Ein althethitisches Ritual für das Königspaar, Wiesbaden, 1969.

- StBoT 10 - O. Carruba, Das Palaische. Eine Grammatik, Lexikon, Wiesbaden, 1971.
- StBoT 13 - H. Otten, Ein hethitisches Festritual (HBo XIX 128), Wiesbaden, 1971.
- StBoT 14 - J. Siegelová, Appu-Märchen und Hedammu-Mythus, Wiesbaden, 1971.
- StBoT 17 - H. Otten, Eine althethitische Erzählung um die Stadt Zalpa, Wiesbaden, 1973.
- StBoT 18 - E. Neu, Der Anitta-Text, Wiesbaden, 1974.
- StBoT 19 - C. Burde, Hethitische religionsgeschichtliche Texte, Wiesbaden, 1974.
- StBoT 20 - C. Rüster, Hethitische Keilschrift-Paläographie, Wiesbaden, 1972.
- St. to Güterbock - Anatolian Studies Presented to Hans Gustav Güterbock on the Occasion of his 65th Birthday, ed. by K. Bittler, Ph. H.J. Howink ten Cate, E. Reiner, Istanbul, 1974.
- St. to J. Whatmough - Studies Presented to Joshua Whatmough on his Sixtieth Birthday, ed. E. Pulgram, 'S-Gravenhage, 1957.
- Szabó, Entsühnungsritual - G. Szabó, Ein hethitisches Entsühnungsritual für das Königspaar Tuthaliya und Nikalmati (Texte der Hethiter I), Heidelberg, 1971.
- TM - H. Otten, Die Überlieferungen des Telipinus-Mythus = MVAeG 46/1 (1942), Leipzig.
- TR - H. Otten, Hethitisches Totenrituale, Berlin, 1958.
- UF - Ugarit-Forschungen, Kevelaer 1969-.

Note on the transliteration of Hittite Texts

The system of transliteration used in this work is the one found in J. Friedrich, Hethitisches Keilschrift-Lesebuch, Teil II with minor exceptions. The letters h, i and u which normally appear with a special diacritic beneath them will be found as h, y and w within the present work.

Introduction

Texts containing the motif of the disappearing deity were among the earliest tablets from Boghazköy to be published. A fragment of the "Telipinus myth" was published in 1898¹ and in 1907² the Yuzgat tablet, a version of the Sun-god's disappearance, was published. By 1933 Goetze³ was able to construct a continuous myth of the disappearance of Telipinus based largely upon KUB XVII 10. The continuation of excavations at Boghazköy starting in 1931 resulted in the discovery of further tablets which allowed Otten in 1942 to publish a work tracing Die Überlieferungen des Telipinus-Mythus, which remains the best analysis of the texts dealing with that version of the motif. The publication in transliteration of Hittite mythological texts, including those of the disappearing deity motif, by Laroche in 1965⁴ has made the material available to non-cuneiformists and more easily accessible to students.

In the Foreword of his work on the "Telipinus myth", Otten noted that a religious historical study of the myth would have to rest upon an analysis of the individual versions. Providing this analysis was one of the achievements of Otten's monograph. Still, as late as 1950 Güterbock was forced to write, "No development or history of Hittite religion can ... be traced".⁵ The discovery in 1952 of an "Old Hittite ductus" held the possibility of allowing scholars to construct a religious history of the

¹ Chantre, Mission en Cappadoce 1893-1894, 58 ff.

² Sayce, The Tablet from Yuzgat.

³ Kleinasian, 1st edition, 134 ff.

⁴ RHA 25/f.77.

⁵ Hittite Religion, 83.

Hittites for the first time.⁶ Within the last decade it has become possible to assign approximate dates to both the composition and the inscription of a tablet.

In Part I of this work the main texts of the disappearing deity texts will be presented in translation and in transliteration where one is not available. The manuscripts of these texts will be studied with a view to dating them as closely as possible. Fragments which do not appear in Part I will be brought into the discussion in Part II wherever anything can be gained by so doing. One text, CTH 331, which can only provisionally be assigned to the disappearing deity group will also be translated and discussed. Three texts, CTH 764, KBo XII 89, KUB XLIII 60, which do not belong to the group will also be included in Part I because they contain elements which appear in the disappearing deity texts. In Part II the different versions of the motif will be compared to each other and outside material will be adduced to elucidate various points. The findings of the dating studies of the manuscripts will be examined for evidence of the motif's development and the background of the different elements within the texts will be discussed.

On the Dating of Texts

To avoid unnecessary repetition in the notes to the sections on the dating of the texts, the major bibliographic references, in which the criteria to be used are presented, discussed or used, are listed below.

Carruba, O. - "Die Chronologie der hethitischen Texte und die hethitische Geschichte der Großreichszeit" ZDMG Supp. I/1 (1969) 226-249.

⁶ MDOG 86, 59 f.

- "Über historiographische und philologische Methoden in der Hethitologie" Or. NS 40 (1971) 208-223.
- "Über die Sprachstufen des Hethitischen" KZ 85 (1972) 226-241.

Howink ten Cate, P.H.J. - The Records of the Early Hittite Empire, 1970.

Kammerhuber, A. - "Die erste Computer-Analyse des Hethitischen" MSS 28 (1970) 51-69.

- "Konsequenzen aus neuern Datierungen Hethitischer Texte: Pferdetrainingsanweisungen eine Erfindung der Hethiter" Or. NS 38 (1969) 548-552.
- "Die Sprachstufen des Hethitischen" KZ 83 (1968) 298-301.
- "Das Verhältnis von Schriftduktus zu Sprachstufe im Hethitischen" MSS 29 (1971) 75-109.

Neu, E. - Rüdster, C. - "Zur Datierung hethitischer Texte" Festschrift H. Otten, 1973, 221-242.

Otten, H. - "Die Schenkungsurkunde KUB XIII 8 - Eine junge Kopie" Anatolian Studies Presented to H.G. Güterbock, 1974, 245-251.

- Sprachliche Stellung und Datierung des Madduwatta-Textes, StBoT 11 (1969).

Otten, H. - Souček, V. - Ein althethitisches Ritual für das Königspaar, StBoT 8 (1969).

Rüdster, C. - Hethitische Keilschrift-Paläographie, StBoT 20 (1972).

Not every criterion which is used or proposed in the above works will be used in this work. An attempt has been made to choose the most convincing evidence for each text. All features which might be thought to contradict the date attributed to a text will be mentioned. Since it has been necessary to rely on the published autograph copies for the ductus of a text, only signs which vary considerably in form have been used.

In cases where a text is inscribed in a late script but contains old features it must be asked if the text is a later copy or if it is archaistic. The Oxford English Dictionary defines archaize "to imitate the archaic; to render archaistic". In this work the term will be taken to imply a conscious attempt to reproduce language no longer in general use.

In his 1927 edition of the "Madduwatas Text", Goetze first proposed the existence of archaic forms in late Hittite texts.⁷ In 1952 at the Rencontre Assyriologique International, Crossland presented a paper describing various archaic forms in the Madduwatas Text among others.⁸ This group of texts was dated on historical grounds to the reigns of Tudhaliyas IV and Arnuwandas III. In 1966, however, Gurney presented historical arguments for re-dating some of these texts to the two earlier kings of the same names.⁹ Considerable linguistic evidence has now been amassed in favor of re-dating these texts to the earlier period.¹⁰

Kammenhuber (KZ 83, 256-289) has adduced passages from undoubtedly late texts to prove that archaizing occurred. From KUB XXIII 1 (= CTH 105), a treaty between Sausgama and Tudhaliya IV¹¹ she cites (op. cit. 289) ne-it-ta (III 37), ^{LU.MEŠ} pa-ah-hur-ši-iš-ta (II 13) which she resolves into (n. pl. c.) pahhuršiš + (particle) -(a)šta in "ganz unetymologischer Schreibung", and wa-ar-iš-ša-at-te (II 35) which she resolves into warešša-tti.

⁷ Madduwataš (MVAeG 32) 137.

⁸ RAI 3 (1954) 158-161.

⁹ CAH, XV(a) (=fasc. 44) 20 ff.

¹⁰ See the list above, esp. StBoT 11; Records; StBoT 20, Einleitung IX.

¹¹ StBoT 16.

None of these are archaisms. The sequence ne-it-ta (nu + e + ta) never went out of use because it prevented a confusion with the negative natta.¹² In line II 13 there is no particle -(a)šta. The -ta is either a 2nd sg. dat. enclitic¹³ or better, a mistake for (š)a "and" which would be reasonably expected at the end of a series.¹⁴ The reason for wariššatte is unclear, but it cannot be taken as an archaism because the form is not attested in original Old Hittite texts.¹⁵ From KBo XII 59 (=CTH 682), part of a festival for all the KAL deities, Kammenhuber cites LUGAL-wa-an pí-ra-an (I 12) "-an auf Rasur)" as an example of a genitive before a postposition. The autograph copy does not have an -an however. Following the -wa- there is one horizontal and one vertical stroke but the vertical stroke looks partially erased and -aš! is the best reading.¹⁶ From the protocol KUB XIII 35+, dated to Hattusilis III,¹⁷ Kammenhuber cites dummeni, temporal mān and the use of uk alongside ammuk (cf. op. cit. 272 f.). Although these features are more common in the older language, they are not exclusively old.¹⁸

Since archaizing is an attempt to imitate completely something old, it would be expected that an archaizing text would have many archaic features. Some features which appear archaic but are, in fact, late creations, i.e. "false archaisms", would also be expected.¹⁹ There is only one feature which has been noted as a false archaism in Hittite: the

¹² ZDMG Supp. I/1 (1969) Tafel I (between 260-261) n. 3; Records 15; StBoT 16, 41.

¹³ KZ 85, 239; StBoT 16, 9.

¹⁴ StBoT 16, 38.

¹⁵ StBoT 16, 40.

¹⁶ cf. KZ 85, 239.

¹⁷ Laroche, RA 43 (1949) 56 n. 2; StBoT 4, 79.

¹⁸ On -meni/-weni cf. Records 7 f.; on mān cf. Sterneman, MIO 11 (1966) 231-274, 377-415, esp. 234, Records, 25; on uk/ammuk cf. Records, 13.

¹⁹ Compare in Akkadian literature, Labat, Poème babylonien de la Création, 24 and n. 21; Matouš, Arch. Or. 29 (1961) 32 f.

so-called "uninflected" enclitic possessive pronoun. This enclitic always ends in -t regardless of case or gender of the noun (see list below). In discussing its occurrence in Bo 68/28 = KBo XXII 6, part of the Kar nammar epic, Utterback has proposed archaizing as a possible explanation.

All known occurrences of the "uninflected" possessive pronoun are listed below.

D UTU-me-it
ki-iš-ši-ri-mi-i[t]
pal-ta-ni-mi-it
ud-da-ni-mi-it

²⁰ MDOG 101 (1969) 26. But compare Carruba apud Meriggi, Fest. Otten, 202.

<u>za-ah-hi-ya-aš-mi-iš</u>	KBo XXII 6 I 24 (CTH 310)
<u>hi-lam-ni-ši-it</u>	KBo XXII 6 IV 14, 24 (CTH 310)
<u>a-ū-ri-iš-mi-it</u>	KUB XXXI 110 II 8 (CTH 39)
<u>URU-ri-mi-it</u>	KBo X 2 I 45, III 10 (CTH 4)

Nominative/Vocative:

LUGAL- <u>uš-me-it</u>	KBo III 38 rev. 31 (CTH 3)
<u>DUTU-u-e</u> EN- <u>mi-it</u>	KBo XI 14 II 4 (CTH 395)
<u>SU-aš-me-it</u>	KBo VI 4 I 2 (Law §II)
<u>iš-ta-na/an-za-aš-mi-it</u>	KUB XLI 23 II 21, 24 (CTH 458)
GIŠ.GUB- <u>uš-mi-it</u>	KUB XLIII 60 I 17 (CTH 457)

Most of these texts certainly or probably stem from the Old Kingdom on historical grounds,²⁴ yet none of these tablets were inscribed during that period. Unfortunately it is only in two cases that the original tablet has been found; KBo III 38 is a duplicate of KBo XXII 2,²⁵ KBo VI 4 has duplicates in old ductus.²⁶ In the former instance the old tablet has the normal LUGAL-uš-mi-iš (rev. 31). In the latter case the Old Hittite parallel does not preserve the duplicate passage but a tablet intermediate between KBo VI 4 and the Old Hittite exemplar, KBo VI 3, preserves ki-eš-šar-ši-iš which appears confused in gender.

It seems that this form of the possessive pronoun is a result of the process of transmission and is therefore not an indication of archaizing but rather shows that the tablet containing it has been copied from an Old Hittite exemplar. Whatever causes this form does not work consistently, for in KUB XLI 23 (listed above) there occurs iš-ta-(an)-za-na-aš-mi-iš (II 19, 23) as well as the form in -t.

None of the criteria which have been proposed as indications of

²⁴ Certainly: CTH 3, 4, 8, 9, KBo VI 4; probably: CTH 310, 311; the remaining three texts, CTH 395, 457, 458, can only be dated by linguistic methods.

²⁵ Edition: StBoT 17.

²⁶ Friedrich HG.

archaizing have withstood examination. At present there is no Hittite text which can properly be said to be archaistic. The possibility that such texts may be discovered cannot be discounted, but at present there are no grounds for an assumption that the Hittites did archaize.

Each manuscript of each text translated in Part I will be analysed in order to determine the date of both its composition and inscription as closely as possible. The results of all these studies will be found in Tables III and IV in Part II, Section 3. In Section 1 of Part II each version of the disappearing deity myth and the ritual to which it belongs will be studied in an individual sub-section. Comparative material from other Hittite texts and material from other cultures will be kept to a minimum and used only to elucidate the disappearing deity texts themselves. The purposes for which the rituals containing disappearing deity myths were performed and the circumstances in which they were used will be discussed in Part II, Section 2. Finally, in Section 3 of Part II the conclusions of the chronological study of the disappearing deity texts will be examined for their impact on the understanding of the development of Hittite civilization.

PART I

Texts

CTH 324 1st version - Telipinus

Literature: H. Otten, TM passim; J. Friedrich, HE II 53-55 (partial transliteration); T.H. Gaster, Thespis 353-377; A. Goetze, ANET, 126 f. (translation), JCS 6 (1952) 101 f.; O.R. Gurney, The Hittites 183-186; E. Laroche, RHA 23 /f. 77 (1965) 89-98.

Texts: KUB XVII 10 = A; KUB XXXIII 2 = B; KUB XXXIII 1 = C; KUB XXXIII 3 = D.

A I

x + 1 Telipinus[

2 "Don't you keep being hostile!"¹ [His right shoe]

he put on (his) left (foot), and (his) left [shoe he put on his
right foot]

4 x[

Smoke seized the windows, fumes [seized] the house.

6 In the hearth the logs were oppressed,^{stifle} [at the altars]

the gods were oppressed,^{stifle} in the fold the sheep were oppressed,

8 in the stable the cows were oppressed. The sheep refused her lamb,
the cow refused her calf.

10 Telipinus walked away and took grain, immarniš,

growth, mannittiš and satiation into the field,

12 into the meadow, into the moor. Telipinus went and lost

himself on the moor; halenzu spread over him.^{2a} Therefore

¹ HW Erg. 2, 16.

^{2a} On halenzu and this passage see Otten, Bag. Mitt. 3, 94 f.

A I

14 ^{barley} grain (and) wheat^{2b} do not thrive; therefore cattle, sheep, (and)
humans

do not become pregnant. And those who (are) pregnant, cannot then
give birth.

16 The mountains dried up; the trees dried up and the (new)
shoot(s) do not come forth; the pastures dried up; the springs dried up.

In the land

18 famine arose. Men and gods were dying of hunger.

The Great Sun-god made a feast and invited the thousand gods. They ate

20 but they did not satisfy their hunger. They drank, but they did not
quench their thirst.

The Weather-god became anxious about Telipinus, his son. (He said),

"Telipinus,

22 my son, is not here. He became angry and took (with him) everything
good."

The great gods and the lesser gods began to search for Telipinus.

The Sun-god

24 sent the swift Eagle (saying), "Go! Search
the high mountains!

26 Search the deep valleys! Search the dark wave!"

The Eagle went, but it could not find him. It brought back

28 the message to the Sun-god, "I could not find him, Telipinus,

the noble god." The Weather-god said to Hannahannas, "What shall
we do?

30 We shall die of hunger." Hannahannas said to the Weather-god, "Do
something;

Weather-god! Go! Search for Telipinus yourself!"

^{2b} ~~On this translation of ZÍZ~~ cf. Güterbock, JAOS 88 (1968) 69 n. 15.

32 The Weather-god began to search for Telipinus. He [went] to the gate of his city but was unable to open (it), and [merely] [threw] the shaft of his hammer³.

34 [He returned home, (?)] the Weather-god and rested there. He sat down. Hannahannas se[nt the Bee] (saying), "Go! You search for Telipinus."

36 [The Weather-god sa]id [to Hannahannas], "The great gods and the lesser gods have searched for him and [they could not find] him. Shall this [Bee] go and [find] him? Its wings (are) small, it (is) small (itself). Furthermore ..."4

³ cf. Laroche, RHA 16 (f. 63) 89, 110 n. 11; Gurney, The Hittites 185. Differently Goetze, JCS 6, 101.

⁴ I cannot offer a translation for this sentence. Friedrich (HW 227) lists hanti tuhs- and translates "auseinanderschneiden" citing Otten (TM 11 n. 1) who feels "die Bedeutung ist unklar". Goetze (ANET 127) translates "Shall they admit that it is greater than they?" Goetze's attempt does fit the context but I feel he has overstretched the lexical possibilities of both hanti ("greater"?) and tuhs- ("admit"?). In addition he appears to have taken -aš for nom. pl. (as it is certainly not acc. sg. "it") which it is not (cf. Kammenhuber, Hb. Or. 2/1 & 2 308). The antecedent of -aš is the greatest problem in this passage. It cannot be "wings" which is neuter nor "bee" which is singular. If it is "gods", who are the subjects of the sentence? Another difficulty is that hanti and tuhš-, although both well known, are not attested together outside of this sentence.

A II

x + 1

2 but evil [

Telipinus⁵ [

4 (S)he⁶ pounds up malt and beer bread⁷ [and says(?), " ...]
 he has parariya-ed. Good [has been brought in, evil(?)⁸]

6 has been cut off at the gate. O Telipinus [
 [may] delicious [cedar] essence [invite you(?).]⁹

8 [May] the oppressed again [be set free(?).]

Behold here [lies] water of walhišsar¹⁰ [

10 [May] your soul, O Telipinus [be cleansed(?),]
 and [may you turn] in favor to the King.

12 Behold, here lies galaktar.¹¹ May [your belly(?), O Telipinus,]
 be appeased(?). Behold here [lies] parhuenas.¹¹

⁵ nu-za-ta = nu + z(a) + (a)šta. cf. TM 31 n. h; HE I § 42 c) 2.; St.BoT 18, 48; -ta- "to you" (Gaster, 368) is impossible because of its placement after -za. On the order of sentence enclitics see Hoffner, JAOS 93 (1973) 520 f.

⁶ Is this Kamrusepa (see below l. 35 ff.) or is this portion preformed by the suppliant?

⁷ For a description of BAPPIR see CAD, 2, 97.

⁸ I thank Prof. Gurney for the restoration suggestions in lines 5-8.

⁹ cf. Gurney, Prayers, 16 l. 10; Laroche, BSL 58 (1963) 59 ff.

¹⁰ This is undoubtedly the same substance as wa(h)hišnaš watar, KUB VII 1 I 28 (cf. Kronasser, Die Sprache, 7, 144); XXXIII 24 II 3, 7 (cf. infra); XXXIII 34 I 5 (cf. infra); XXXIV 97 : 5, 14. Kammenhuber (MIO 2, 406 n. 11, 443) does not think the word belongs to either walh- or weh- as opposed to Friedrich (HW 240). It appears to be used for cleansing or purifying.

¹¹ These are plant products of some variety (cf. TM, 59 n. 8). Despite its form galaktar is not an abstract noun (cf. HW 95) but, like the other items placed before the deity, an enticing food. Parhuenas- occurs in a list of materials for bread, KBo X 34 I 13.

A II

14 May it conjure his belly.

15 Behold here lies šamamma.¹² May [your soul(?), O Telipinus]

16 be protected.¹³ Behold, here [lies] a fig. Just as [a fig]
is sweet, even so may [your soul(?), O Telipinus]

18 be sweet.

Just as the olive [holds] its oil with (its) belly,¹⁴ [just as the
grape¹⁵]

20 holds wine with (its) belly, even so may you, O Telipinus,
hold favor with (your) soul (and) with (your) belly.

22 Behold, here lies liti.¹⁶ May [your soul(?)] , O Telipinus,
be anointed. Just as malt and beer-bread (are) united by their soul(s),
even so

24 [may] you, [O Telipinus,] be united with the affairs of men.

[Just as wheat]

(is) pure, even so may Telipinus (in) his soul, be pure.

[Just as] honey

¹² Generally translated "sesame". See the arguments for the plant having actually have been "linseed" by Hans Halbaek in M.E.L. Mallowan, Nimrud and its Remains, vol. II, app. I, p. 618; against this Kraus, JAOS 88 (1968) 112 ff. On ¹⁵šamamma see Güterbock JAOS 88, 66 ff. also compare XXXIII 68 II 7 f. (*infra*) and note 10.

¹³ cf. HW, Erg. 3, 27. Prof. Gurney has pointed out to me that if ^{GIS}šamamma is a nut, this analogy would be referring to the nut in its shell.

¹⁴ i.e. within itself. cf. Kammenhuber, ZA NF 22, 165, 166 with n. 40.

¹⁵ cf. Güterbock, JAOS 88 (1968) 66 n. 1.

¹⁶ "Almond" (?) cf. Güterbock, op. cit. 71.

A II

- 26 (is) sweet, just as butter (is) smooth, even so may [your^(?)] soul.
O Telipinus, be sweet, even so may it be smooth.

- 28 Behold, I have sprinkled your ways, O Telipinus,
with fine oil. May you, O Telipinus, walk the ways covered
30 with fine oil. May šahiš and happuriyaš be your bed.¹⁷
Just as the soul in a good state (is) in readiness,
32 even so, may you, O Telipinus, be ready (to help).

- Telipinus came furious(ly). With lightning
34 and with thunder he strikes the dark earth.¹⁸
Kamrusepa saw him. The wing of the Eagle
36 brought [him in.] The rage ceased to move

- A III 1 him. The anger ceased to move him. [The sin] ceased to
2 move him. The hate ceased to move (him).

- Kamrusepa says to the Gods, "Go,
4 O Gods! Behold, Hapantali is [grazing] the sheep of the Sun-god.
Cut out twelve male sheep. I will sacrifice the selected^(?) 19
(sheep) of Telipinus.
6 I have taken a wing (with^(?)) one thousand eyes.
I have scattered the selected^(?) male sheep of Kamrusepa.

- 8 "Over Telipinus I have swung²⁰ (them) this way

¹⁷ I have followed the emendations proposed by Goetze, JCS, 17, 62. See also XXXIII 8 (=CTH 324 2nd version) III 18 f. *infra*.

¹⁸ See Güterbock, *Festschrift J. Friedrich*, 207 f. on the importance of these lines for determining the nature of Telipinus.

¹⁹ cf. Gurney, *Prayers*, 86 f. Prof. Gurney has pointed out to me that "KAR"-aš in KUB XVII 28 I 4 seems to be part of an animal.

²⁰ Here I follow Goetze, JCS 6, 102, who emends wa-ar-mu- to wa-ah-mu-.

A III

and I have swung them that way. For Telipinus
 10 from his body I took his evil, I took his sin,
 I took his rage, I took his anger,
 12 I took his wrath, I took (his) hate.

"Angry Telipinus, his soul [and his] belly
 14 have been stifled (like) firewood. Just as they have burned this
 firewood, even so may the rage, anger,
 16 sin, (and) hate of Telipinus burn (out). Just as with
 sterile^(?) [malt], they do not carry it into the field
 18 and use it for seed. They do not make it into bread
 (by) placing [it] in the "Seal-house". Even so may the rage,
 20 [anger], sin (and) hate of Telipinus become sterile^(?).

"Angry Telipinus, his soul [and his bell]y
 22 (are) a burning fire. Just as this fire [is quenched]
 even so may (his) rage, anger (and) hate [be quenched]
 24 "Telipinus let go rage! [Let go a]nger!
 Let go hate! Just as (water in) a drain pipe does not
 26 flow b[ack up]^(??)],^{20a} even so may the [rage, anger]
 (and) hate of Telipinus not come back."

28 The gods [called^(?)] an assembly under the hawthorn.
 Under the hawthorn long [years I decreed.]
 30 All the gods are present, (including) [Papayas, Is]tustayas
 the Gulsas, the Kumustallus,²¹ Halkis, Miyatanzipas

^{20a} cf. Haas-Wilhelm, Hurr. & Luw. Rit., 27 where parza is translated "vom Hquse".

²¹ cf. HW Erg. 3, 20.

A III

32 Telipinus, Inara (and) Hapantaliyas.

With the gods long years [... On Telipinus]

34 I have performed the ritual. I have purified him.

C For Telipinus [I have taken] the evil [from his body].

10 I took his [rage. I took his an]ger.

I took h[is sin. I took his] hate.

12 I took [the evil] tongue. [I took the] evi[l....

A IV

²²[O Hawthorn, in the spring you clothe yourself in white.]

[At the harvest you clothe yourself in blood red. The cow passes
under you]

and you pull its hair. The sheep passes under you

2 and you pull its fleece. (So) for Telipinus

may you pull out (his) rage, anger, sin (and) hate.

4 The Weather-god comes furious(ly) and the Weathergod-man
checks him. The pot comes²³ and the tipas²⁴ checks it.

6 Even so may my mortal words check
the rage, anger (and) hate for Telipinus.

8 May they²⁶ go - the rage, anger, sin (and) hate of

Telipinus! May the house let them go! May the interior support(?) ²⁵

10 let them go! May the window let them go! <May the> door pivot <let
them go!> May the interior

²² These lines are restored from KUB XXXIII 54 + 47 II 13-15 (RHA 77 p 138).
See Otten, AfO XVI 69-71.

²³ i.e. boils over.

²⁴ A wooden spoon? cf. HW 224.

²⁵ HW Erg. 3. 30.

A IV

courtyard let them go! May the great gate let them go!

May the gate-house let them go!

- 12 May the king's road let them go! May they²⁶ not go into a fruitful field, garden, (or) wood! May they²⁶ go the road of the Sun-goddess of the Earth.²⁷

- 14 The gatekeeper opened the seven doors, he pulled back the seven bolts. Down in the dark earth bronze cauldrons stand. Their lid(s) (are)
16 of lead, their bolt(s)²⁸ (are) of iron. That which goes into (them) does not come up again; it perishes therein.
18 May they also seize the rage, anger, sin (and) hate of Telipinus, and may they not come back.

- 20 Telipinus came back to his house. He cared for his land. Smoke left the window, fumes left the house.
22 The altars were set right for the gods. He set free the log (in) the hearth.
He set free the sheep in the fold, he set free the cows in
24 the stable. The mother tended her child. The sheep tended her lamb. The cow tended her calf. Also Telipinus <tended>²⁹ the King (and) Queen.
26 He cared for them with life (and) vigor for the future.

²⁶ Despite a plural subject the verb is singular.

²⁷ On the sex of this deity see von Schuler, Wb.M. 199 f.

²⁸ See the literature cited in HW Erg. 3, 38.

²⁹ cf. Laroche, op.cit., 98 n. 41.

A IV

-
- Telipinus cared for the King. Before Telipinus
- 28 an eya-tree stands. From the eya-tree the fleece of a sheep (is) hung.
 Sheep-fat is laid in. <Plenty>³⁰ of corn, cattle (and) wine are
 30 laid in. Cow (and) sheep³¹ are laid in.
 Long years (and) progeny are laid in.
-
- 32 The soft message of the lamb is laid in.
NuŠ tumantiyaŠ is laid in. ^D[x] is laid in.
 34 A right thigh^(?) is laid in.
 [Grow]th, m[annittiŠ] and satiation is laid in.³²
-

Date of the Texts

The date of manuscript A has been discussed by Howink ten Cate³³ and Kammenhuber³⁴ who both agree that it is, at least in part, a later copy of an Old Hittite text. It, nonetheless, seems proper to present the material again here, both for purposes of comparison with other texts discussed in this work as well as because one is now in a position to determine more accurately when the text was copied.

³⁰ I owe this suggestion to Prof. Gurney.

³¹ This is written as one word. This word is listed in Deimal II 2, p. 519.

³² Goetze, ANET 128 translates differently. There seems to me to be no reason for not translating kitta literally. Where else might it mean "signifies"?

³³ Records, 31-33, 55-56.

³⁴ KZ 83 (1969) 259, 284 f.

Archaic features include the following: enclitic personal pronouns -uš (A IV 25), -e (A I 20 (x 2) = B : 4), -še (A I 13); conjunction -šu (A I 34 = B : 19); enclitic poss. pronoun,³⁵ -šit (A III 10 = C : 11), -šet (A I 38, III 10) -šēt (A III 10), -šmet (A IV 15 = D : 7), -šmeš (A IV 16 = D : 7), -šan (A III 11 (x 2), 12, C : 10, D : 4), -ša (A IV 20 = D : 12); directive in -a- (A IV 20 = D : 12); plene spelling of šēr (A I 13, III 8); genitive with postposition³⁶ (A III 29); use of construction genitive + ni + poss. pronoun (D : 4);³⁷ a possible particle -an (A IV 17).³⁸ Other features useful for dating are: plene spelling of māhhan (A I 29 = B : 14, A II 17, 19, 23, 26, 31, III 15, 18, 22, 25); writing of the 2nd pl. active prt. /imper. -te-en (A III 5); use of the allomorph -z (A I 22, II 33) instead of -za for the "reflexive" particle; kattiti (A IV 1); non-plene piran (A IV 27); both ideographic (A I 27, II 8, III 3, D : 11, 12) and phonetic (IV 14 = D : 5, A IV 19) writing of appa; use of both -tu (A II 13, 16, 18, II 25, 27, 31) and -du (II 23, 27, IV 7, 8, 13 = D : 4, A IV 19) in imperatives. The sentence particles used are: -(a)šta (A I 16, I 24 = B : 9, A II 3, 5, 11, III 5, 9, IV 1, 2, 16, 28, 29, 30 (x 2), 32 (x 2), 33, 34, (x 2)); -šan (A I 13, II 29, III 6); -kan (A I 26 (x 2) = B : 11, A I 34, IV 28). A uses the older forms of the signs AK (A I 29, II 12, IV 16), AZ (A I 16, 17, II 14, 19, 31 (x 2), 33, III 10, 16, 23, IV 8, 28), IK (A I 35, II 20, IV 14), ŠAR (A I 26, IV 12) and UK (A III 10). B shows the older forms of AK (B : 13), IK (B : 20) and ŠAR (B : 11). D also has the older forms of AK (D : 7. 9), IK (D : 5)³⁹ and ŠAR (D : 3). No sign useable by me for dating purposes is contained in C.

³⁵ On the -e/i vocalization see StBoT 8, 72 and 56 ff.

³⁶ But note same words in dative A III 28.

³⁷ See Garruba et al. Ar. Or. 33 (1965) 14-5; Records, 30, 34.

³⁸ On this particle see Josephson, Function of the Sentence Particles, 339 f. with earlier literature.

³⁹ Similar to the sign in column VI of StBoT 20.

On the basis of the above information, the inscription of manuscripts A, B and D can be assigned to the Middle Hittite period. There is not sufficient information to date C. It must now be asked if A, B and D can be chronologically ordered. Howink ten Cate⁴⁰ has discussed various mistakes in the inscription of A. The absence of KAT from kattan A III 29, i.e. <kat>-ta-an, should be added to this list.⁴¹ No such mistakes are found in the other manuscripts. Where the manuscripts overlap the important differences are: EGIR-pa (D:11, 12) = a-ap-pa (A IV 19, 20), but it should be noted that both manuscripts contain the other writing elsewhere (see above); plene writing (A I 26, 29) is non-plene (B:11, 14); EGIR-pa ^DUTU-i (A I 27) is (more correctly^(?)) ^DUTU-i EGIR-pa (B:12). Unfortunately this is not sufficient information to determine the chronological relationship of these manuscripts, nor can I determine whether they are dependent one on another (i.e. one copied from another) or on earlier manuscript(s).

⁴⁰ loc. cit.

⁴¹ loc. cit. 56. In C:3 this is not the case ... kat-t[a-an]. Where A I 34 wrongly has -hu-, B:19 has properly -ri-.

CTH 324 2nd version - Telipinus

Literature: H. Otten, TM 12 f.; A. Goetze, ANET 126 f. (translation);
E. Laroche, RHA 23 /f. 77 (1965), 98-104 (transliteration).

Texts: KUB XXXIII 4 + IBoT III 141 = A; KUB XXXIII 5 = B; KUB XXXIII
6 (+) 7 = C; KUB XXXIII 8 = D.

A I 2 [Cattle, sheep] (and) men [do not become pregnant.]
[And those who (are)] pregn[ant cannot then give birth.]

4 Famine a[rose] in [the land. The Great Sun-god made a]
[feast and invited] the great deities (and) the [lesser deities.
They ate]

6 [but they did not] satisfy their hunger. They drank, but they [did
not quench their thirst.]

[The Weather-god] said to the deities, ["Telipinus is not here.]
8 He became angry and [has taken away everything good.]
Famine has arisen in the land." The great deities
10 (and) the lesser deities began [to search] for Telipinus.
But they could not [find] him.

12 The Sun-god sent the swift Eagle.

["Go! Sear]ch for Telipinus!" The Eagle went.
14 It searched [the mountains. It searched]
the rivers. But it could not find him. Back [to the Sun-god]
16 it brought [the message,] "I could not find him."

B II 4 Hannahannas sent the Bee, "Go" []

You search for Telipinus! When you fin[d him],

6 Sting^{1a} him (on) his hands (and) his feet and

arouse them! Take wax and wipe him!

8 Cleanse him, purify him and

bring him to me!"

10 The Weather-god said to Hannahannas, "The great deities
(and) the lesser deities have searched for him, but they could not
find him.

12 Is this Bee going to find him?

Its wings (are) small. It (is) small

14 itself. Furthermore ...^{1b},

[Hannahannas] said to the Weather-god, "Let it be! I[t]

16 is going to find [him]." The Bee went. It began
to search for [Telipinus]

18 [it search]ed..It searched the rivers [

[it search]ed. It [searched] the Šil-[] springs [

D II [] "If we do [

12 [] Telipinus [will become] enraged."

s]ays, "Mankin[d(?)

14 [] Mt. Ammuna ... [

May that one bring him here. May the Eagle

16 bring [him] here with (its) wing. May m[ankind(?)

bring [him] here. May the Eagle [bring] him here with (its) wing.

^{1a} Laroche's transliteration should be corrected here from Ši-ya-an to Ši-ya-a.

^{1b} See n. 4 to CTH 324 1st version.

D II

-
- 18 They checked him. M[ankind(?)
 sat down ... [
 20 Formerly [
 Telipi[nus
 22 [he(?)] sent, (saying), "Go! [
 head (acc.) [
 24 with thick bread, an išpanduzzi-vessel[
-

-
- C II [Likewise, behold] (here) lies [galaktar for you.]
 2 May [they be appeased(?) ... O Telipinus]
 [turn to the King, Queen (and) Princes] for blessing.

 4 [Likewise, behold] (here) lies [parhuenaš for you.] May [your] soul
 [] be [invoked] for the King, Queen
 6 [(and) Princes.]

 [Likewise, behold] (here) lies [a right thigh(?) for you.]
-

B III

- May it] drive out [

 2 Like[wise behold] (here) lies wax for you ...
 May it drive out the rage, anger,
 4 [sin (and) hate fr]om you, [O Telipinus.]
-

C III Likewise, behold (here) lies wheat for you. As wheat

6 (is) pure, even so may [the heart and soul] of Telipinus
be pure again.

8 Like[wise, be]hold (here) lies malt (and) beer-bread. As malt
and beer-bread are united with (their) soul and their soul

10 [and their heart] becomes one, [] (so that) with beer
they quench the thirst of an angry man

12 and the anger in him [disapp]ears;
and (so that) they quench the thirst of a worried man

14 and the worry in him [disapp]ears. Even so
may [malt and beer-bread] quench your thirst also [Telipinus]

16 and [may the rage,] anger,
[sin (and) hate of you, O Telipinus] disappear.²

A IV [], even so may the evi[l rage, anger]

2 [sin (and) hat]e [be quenched] for Telipinus.

[O Telipi]nus let go rage! [Let go a]nger!

4 Let go [sin] (and) hate! [As] (water in) a drain-pipe [does not]
flow [back up^(??)],^{2a} even so may [the evil rage,]

6 anger, sin (and) h[ate of Telipinus]
not co[me ba]ck.

D III May it [go] - the evil rage, anger

4 [si]n (and) hate. May they³ not go

^{2a} cf. CTH 324 1st ver. n. 20a.

² Reconstruction of 16 and 17 according to sense following parallel passages.

³ The verb is singular.

D III

- into a fertile⁴ field, wood (or) garden.
- 6 May they³ go the road of the dark earth.
Cauldrons of iron lie in the dark earth.
- 8 Their lids (are) of lead. That which goes
in, does not come up again;
- 10 it perishes therein. May the
evil, rage, anger, hate,
- 12 sin, evil tongue and evil patalhas⁵ of Telipinus
go in. May it not come up
- 14 again. May it perish therein.

- May you eat sweet (food), may you drink sweet (drink).
- 16 Behold fine oil, may the road of Telipinus
be sprinkled with fine oil.
- 18 May you walk on it.⁶ Of Yahiš-wood and of happuriya-wood
(is) your bed. May you sleep on it.⁶ As the soul in a good state⁷
- 20 is in readiness, even so may you be ready
(to help) the King, Queen (and)
- 22 the land of Hatti.

⁴ Contrary to Laroche, op. cit., the word is miyanteyala, cf. HW 142. Also see miyantili KUB XVII 10 IV 12.

⁵ cf. HW 166; Erg. 2, 20.

⁶ I understand -šan/-kan thus.

⁷ Read ZI!.DUG.GA!. cf. Goetze, JCS 17, 62 and KUB XVII 10 II 30 f.

Date of the Texts

This version of the myth, like the first version, contains a number of archaic features. They are: enclitic pronouns -e (A I 6) and -še (B III 12, 14⁸); the conjunction ta (D III 18); postposition with genitive (B II 8-9); common use of the enclitic possessive pronoun (B II 13, III 6 (x2), III 10, D II 8,19). The sentence particles used are -(a)šta (A I 14, B II 18, III 12, 14, C II 2); -šan (A IV 13, D III 18); -kan (B II 19, D III 8, 10, 13, 14, 19). The writing of the negative UL (A I 11, D III 9) instead of Ú-UL (which is also used in A but not D) appears to be generally a late habit.⁹ EGIR-pa (A I 15) is used instead of a-ap-pa and mahhan is spelled without plene (B III 5 = C III 4). A uses the earlier forms of AZ (A IV 6, 8) and ŠAR (A IV 9), and B the earlier forms of TIM (B II 10, 11) and IK (B II 5). D shows the late forms AK (D III 14), AZ (D III 11), TIM (D III 11) and ŠAR (D III 5).¹⁰ In C only one sign, UK (C III 13), is useful for dating, but since it is not clear from the copy whether or not an UD underscript was intended, it seems best to avoid attributing a date to C. As to the other manuscripts, D is clearly the latest, not only on the evidence of ductus but also because D III 8-10 either adds or changes the sentence particles in A IV 12-13.

⁸ III 14 contains both -ši and -še!

⁹ It is used in the Tawagalawas Letter (KUB XIV 3 II 19, 37, 64, III 67, IV 10, 55), and consistently in treaties of Suppiluliuma II (KBo XII 38; KUB XXVI 32 +), and other late texts (e.g. KBo XVIII 24; KUB XL 1).

¹⁰ This is the form in column VII of StBoT 20.

Both A and B appear to have been inscribed during the Middle Hittite period although B, on present evidence, could be somewhat later. The extremely archaic features noted above are most likely the result of fidelity in copying from an Old Hittite manuscript.

Literature: H. OTTEN, TM 30 f.; A. Goetze ANET 126 f. (translation);
E. Laroche, RHA 23 /f. 77 (1965) 104-106 (transliteration).

Texts: KUB XXXIII 9 = A; KUB XXXIII 10 = B.

A II

x + 1] from far away [

-
- 2 ["...] ... [
S[earch for Telipinus!] If [you fin]d (him),
4 stin[g him on his hands (and) his feet] and
[arouse] them. [Take wax] and [wipe] his eyes (and)
6 his hands. Puri[fy him] and bring him to me."
-

- B II 1 The Bee [went] and searched the high mountains. It searched
2 the de[ep valleys]. The [blue] waters
[it searched]. In (its) [heart]¹ the honey was finishe[d ...
4 [was fini]shed. It [found] him in a meadow in a wood in Lihzina.
It stung [him] on his hands (and) his feet and he ar[ose].²
-

- 6 [Thus spoke] Telipinus, "I was angry.
I [... Why did] you³ [arouse] me (while I was) asleep?

¹ On -za-ta see CTH 324.1st version n. 5.

² I prefer Otten's restoration of a-r[a-a-it], TM 32.

³ Telipinus addresses the Bee in the plural!

B II

- 8 Why did you make me speak (while I am) ~~angry~~? Telipinus
 was [fur]ious. The Šilma-[] spring [
 10] he pulled the flowing rivers [
] and drove them away^(?). The wadies (acc.) [
 12 He overturned the [citi]es^(?), he overtu[r]ned the houses.

He destroyed me[n]. He de]stroyed [co]ws (and) sheep.

- 14] ... The deities [] ... [
 ["Te]lipinus was [fur]ious [
 16 W[hat will we] do? [What] will we do?"

-
- [M]en call[ed][?]] that one (nom.) [
 18 h]attara [] may he take^(?) [
 May the Eagle bring [him ...
 20 The Eagle brough[t him] with (its) [wing.
 They bes[et ...⁴

Date of the Texts.

Despite the fact that these fragments are small there is sufficient evidence to determine their approximate dates. Older features include the enclitic pronoun -uš (B II 11), genitive with postposition (A II 6), proper nominative forms of the personal pronoun (uk, B II 6; Šumeš B II 7), use of allomorph -z (B II 6 = A II 13), in writing the "reflexive" particle

⁴ Column III is not translated due to its poor state of preservation.

-z(a),⁵ and spelling the 2nd. pl. prt./imper. active ending -te-en (B II 3). As a late feature the use of -du (instead of -tu) as the imperative ending⁶ (A III 12) should be cited. The sentence particles used are -(a)šta (B II 9), -šan (B II 6, missing in A II 13), and -kan (A III 8). B shows the older forms of AZ (B II 6), IK (B II 13), ŠAR (B II 10), TIM (B II 12) and UK (B II 6). A uses the older form of IK (A III 13) and the later forms of AZ (A II 1) and ŠAR⁷ (A III 8). The inscription of B can, then, be assigned to the Middle Hittite period, and there is no internal evidence that this text was based upon an older manuscript.⁸ A must be assigned a somewhat later date, though probably earlier than the reign of Hattusilis III.

⁵ See Hoffner JNES 31 (1972), 32.

⁶ See already Otten JCS 5 (1951) 130 as well as later literature cited in the Introduction.

⁷ Although this sign is broken, the two verticals can be clearly seen.

⁸ The extent of the use of genitives with postpositions has not yet been clearly determined. It may be confined, in original texts, only to those in Old Hittite or it may have remained in the living language into the Middle Hittite period.

CTH 325 - The Weather-god

Literature: H. Otten, TM, 67 f; H.G. Güterbock, Mythologies of the
Ancient World^{144 f.}/(translation); E. Laroche, RHA 23 /f.77 (1965), 111-119
 (transliteration).

Texts: KUB XXXIII 24 (+ ?) 28 = A; KUB XXXIII 22 + 23 = B; KUB XXXIII
 25 + 26 + 29 + 30 + XXXVI 71 = C.

B I is too broken for translation.

A I

3 [Smoke seized the windows, fumes] seized [the house.]

4 [In the hearth the logs were] oppressed,

[At (their) altars the gods were oppressed,] in the fold

6 [the sheep were oppressed, in the stable the cow]s

[were oppressed. The sheep refused her lamb, the cow] refused
 her calf.

8 [The Weather-god of Heaven went out into the field, into the m]eadow
 [into the moor. He took away manmattiš, grow]th

10 [and satiation. He departed - the Weather-g]od. Therefore, grain
 [(and) wheat do not grow. Cows, sheep (and) peo]ple do not

12 [become pregnant and] those who [(are) pregnant]
 [cannot give birth] due to this.

14 [The mountain]s dried up, [the trees dr]ied up and the shoot(s)
 [did not come forth, the pastur]es dried up, the springs dried up.

A I

-
- 16 [The Sun-god made] a feast and invited the thousand gods.
 [They ate, but they did not satisfy their hunger. They dra]nk,
 but they
 18 did not quench their [thirst. The Father of the Weather-god sa]id
 "My son [is not present ...
 20 [He became angry and] has taken away [grain, immarniš, growth,
 [mannattiš and satiation].
-

- 22 [All the gods] began to search for the Weather-god.
 [The Sun-god¹] sent the swift Eagle (saying), "Go!
 24 Search the high mountains! [Search] the low
 valleys! Search the dark wave!"
-

- 26 [The Eagle] went, but it could not find him. The swift Eagle
 brought the message [to the Sun-god], "I have searched the high
 mountains,
 28 I have searched the low valleys, I [have searched] the dark
 wave, but I could not find him - the Weather-god of Heaven."
-

- 30 The Father [of the Weather-god] went to his Grandfather and said
 to him,
 "Who has sinned (^{as} that) the seed perished and everything
 32 has dried up? His grandfather said, "No one has sinned,
 but you yourself alone have sinned."
-

¹ Contrary to Laroche, op. cit., ^DUTU-uš belongs here without doubt. Both passages he quotes have ^DUTU-uš!

A I

34 The Father of the Weather-god said, "I have not sinned." His
 Grandfather
 said, "I will investigate this matter and (accordingly) I will kill you."
 36 Now go! Search for the Weather-god."

The Father of the Weather-god went to Hannahannas of the Gulsas.
 38 Hannahannas of the Gulsas said, "O Father of the Weather-god, why
 did you come?"
 The Father of the Weather-god said, "The Weather-god became angry,
 everything dried up,
 40 and the land² has perished. My father said,
 'It is your fault. I will investigate the matter
 42 and (accordingly) I will kill you.' Now, how shall I proceed?
 What has happened?"

Hannahannas said, "Don't be afraid! Either it is your fault,
 44 (in which case) I will put it right, or it is not your fault,
 (in which case) I will (also) put it right. Go! Search for the
 Weather-god,
 46 (while) his Grandfather has not yet heard."

The Father of the Weather-god said, "Where shall I go and search
 for him?"
 48 Hannahannas said, "I will turn him over to you. Go! Bring

² ki-ne-e occurs nowhere else to my knowledge. I therefore propose either
 to read KI-ne-e = utne despite the fact that KI should properly stand for
tekan or to amend the text to ut!-ne-e.

A I

(me) [the Bee]! I myself will instruct it.

50 That one will search for (him)."

B II 16 The Father of the Weather-god said, "The [great] gods [and the
lesser gods]

have searched for him, but they could not fin[d him.]

18 Will th[is Bee] go (and) find [him? Its wings]

(are) small. It (is) [small itself. Furthermore]

20 ... ³

Hannahannas said, [

22 not [

A II the Weather-god (acc.) [

2 The Weather-god said, "Go! [

May he not bring⁴ [

4 water of wahessar⁵ of the Sun-god⁶ to me. Lat[er(?)

³ cf. CTH 324 1st version n. 4.

⁴ It is not certain that lines 3 and 4 are part of one sentence.

⁵ cf. CTH 324 1st version n. 10.

⁶ It is difficult to decide whether ^DUTU^{ŠI}-(aš) here and below line 7 should be understood as "My Sun" or "the Sun-god". In either case the syntax as a genitive of possession is made clear by the phonetic complement and supported by the word order. There is support for the former translation in KUB XXXIII 45 + (=CTH 334 see *infra*) III 23, where water is described with reference to a member of the royal family, wattarwaš SAL.LUGAL-aš šuppi watar "pure Queen's water of a spring" or "pure water of the Queen's spring". Nonetheless, since the present passage deals with the purification of the Weather-god and as it seems to me more likely that the Weather-god would use a divine, not human, substance to purify himself, I opt, with all reserve, for the latter translation.

A II

may he bring []. He who (is a man) [of(?)] purity [...]"

- 6 He took the empty [vessel.(??)]

The water of waheššar of the Sun-god⁶ ... [

- 8 he poured (on) his hand(s) ... [

He went back before his Father. [He brought back grain,]

- 10 [immarniš], growth, mannattiš [and satiation.]

He went to (his) court [

-
- 12 The gods who (were) in the house of his Father, [they ate,]

and they satisfied their hunger, they [drank and they quenched
their thirst].

- 14 "My son has come back. [

[He brought back] grain, immarniš, [growth, mannittiš]

- 16 and satiation."
-

A III

⁷[I have] ta[ken a wing (with(?)) one thousand eyes. I have]

- 2 [poured the selected male sheep] of Kam[rusepa.

Over the Weather-god [I have swung them this way and that way.]

- 4 For the Weather-god [I have taken his evil from his body].

[I have] taken his sin. [I have taken his rage and his anger.]

- 6 [I have] taken his wrath. [I have taken his hate.]
-

⁶ *waheššar*
⁷ For my translation of lines 1-3 cf. CTH 324 1st version A III 6-9 with
ms. 18, 20.

A III

The angry Weather-god, [his soul, his body, like firewood]
 8 was stifled. [As they burn] this [firewood],
 even so may the rage, anger, [sin and hate]
 10 of the Weather-god burn (out). The angry Weather-god, [his
 soul, his body,]
 (is) a burning fire. As this fire [burns (out)],
 12 even so may the rage, anger and hate [burn (out)].

O Weather-god let go rage! [Let go ang]er! Let go hate!
 14 As (water in) a drain-pipe does not flow back up^(??), [even so
 may the rage]
 anger, [and sin of the Weather-god not come back.]

A IV [May the] hou[se let it go! May the interior support let it go!]
 2 [May the] windo[w let it go! May the interior courtyard let it
 go!]
 May the gate [let it go! May the gate]house let it go! May
 the King's road let it go! May it not go]
 4 [into a fertile field,] garden, (or) wood. [May it go the road
 of the Sun-goddess of Earth.]

[The gate]man opened [the seven doors, he pulled back the seven
 bolts.
 6 Down in the dark [earth stand bronze cauldron(s). Their lids]

A IV

(are) of iron, their bolts (are) [of lead. That which goes in, does]
 8 not come up [again; it perishes therein. May they seize]
 [the rage], anger, [sin and hate of the Weather-god and may they
 not come back.]

10 The weather-god [came] back to his house. He cared for his land.
 Smoke released [the windows], fumes released the house. [The gods]
 12 were ordered [at their altars.] In the hearth the logs were in
 order. [In the fold]
 the sheep were ordered. In the stable [the cows] were ordered.
 [The mother tended her child.]
 14 The sheep tended her lamb. The cow [tended her calf. The
 Weather-god] tended [the King (and) Queen.]
 He cared for them in life (and) vigo[r for the future.]

16 The weather-god cared for the King. Before the Weather-god [stands
 an eya-tree.]
 From the eya-tree a sheep-fleece (is) hung. [Sheep-fat]
 18 is laid in. [(Plenty)? of wine, cattle (and) grain is laid in]
 Cow (and) sheep (are laid) in. [Long years, virility,
 20 sons, (and) daughters (are laid) in. [Nuš tumantiyaš is laid in.]
 A right thigh(?) [is laid in. Growth]
 22 mannittiš and satiation [are laid in.]

The Weather-god had it picked up (and brought)⁸ to the King [
 24] went. To the Weather-god [
 right thigh(?) [

⁸ cf. HW 101.

Date of the Texts

Archaic features are numerous in this text, but late ones occur as well. The enclitic personal pronoun occurs in the archaic forms -e (C:XXXVI 71:5; A I 17, II 13 (x2) and -uš (A IV 15 = C:XXXIII 29:8). The enclitic poss. pronoun is widely used (A I 30, 32, 34, 40, 46, passim), and shows the form -šet (A III 5) instead of -šit.⁹ C:XXXIII 29:10 writes piran pī-a-[ra-an].¹⁰ The negative is written phonetically (C:XXXIII 26:3, 6, 10; C:XXXIII 27:8, 16) as well as logographically (C:XXXIII 26:11; XXXVI 71:6; A I 11, 17, 26 passim; B I 8, II 22). The reflexive pronoun -z(a) occurs in the form -z (C:XXXVI 71:5; A I 17, II 13 (x2)) as well as -za.¹¹ There is a "directive" in -a (A IV 10). Appa is written logographically (A II 9, III 14) as well as phonetically (A II 14, IV 10; C:XXXIII 29:2). Both A and B spell mahhan without plene (A III 11; B I 19). The 2nd pl. prt./imperf. is written -te-en (A II 2, 17(?)) and -ten (B I 20). Uk is properly used as 1st sg. nom. (A I 34, 44, 45, 48). The sentence particles are -(a)šta (A I 14, 23, III 4, IV 18, 19, 20, 21) and -kan (A I 24, 25, 27, 28, 35, 42, IV 17; C:XXXIII 26:5).

A uses the late forms of the signs AZ (A I 19, 32, IV 17), IK (A I 33), TIM (A III 9, 10, IV 9), SAG (A I 29), ŠAR (A I 25, 28, IV 4) and UK (A I 34, 48). AK and LI occur in both their old (AK:A I 29, 31, 44; LI:A I 25, 26, 43. passim) and new (AK:A I 40, IV 7; LI:A I 26, 28) forms. C uses the older forms of AK (C:XXXIII 26:6, 9; C:XXXIII 27:8), AZ (C:XXXIII 27:3; C:XXXVI 71:8), MEŠ(C:XXXIII 27:15)¹² and IK (C:XXXIII 27:12). B

⁹ cf. StBoT 8, 56, 70-3.

¹⁰ Laroche wrongly restores pī-r[a-an]!

¹¹ On this dating criteria cf. Hoffner, JNES 31 (1972), 32.

¹² Compare columns I, III, IV and VIII of StBoT 20.

48
does not contain any sign which I can use to help determine its date.

C is clearly the oldest manuscript of the three. Whether or not it is actually an Old Hittite tablet is difficult to tell on present evidence. A thorough study of its ductus could probably decide the question but at present one must be content with a rough attribution of either the end of the Old Kingdom or the very beginning of the Empire. There can be no doubt that an Old Hittite rendition of this myth existed whether or not C is the tablet in question. A was inscribed during or after Hattusilis III and faithfully followed its older counterpart. Little can be said of B other than that it could not have been inscribed earlier than Arnuwandas I.

CTH 326 - Weather-god of Queen Asmunikal

Literature: H. Otten, TM, 49 f.; E. Laroche, RHA 23 /f. 77, (1965), 119-122 (transliteration).

Texts: KUB XXXIII 15 = A; KUB XXXIII 16 = B; KUB XXXIII 21 = C.¹

A 4 [] ... the Eagle (nom.) ... [
[] he steps before the deity [
6 [and spea]ks [thus:]

[The Weather-god] was angry at Asmunikal² [
8 [He ...] his ... before [His...³
[He put his right] shoe on (his) left (foot).
10 He turned and he [went] out.
Smoke seized the windows, [fumes seized] the roof beams.
12 The altar was oppress[ed]. The gods
were oppressed ... [
14 [The] were oppressed. [

B 6 [] they lead. The hearth [
[] thereon the logs
8 [were oppressed.] In the courtyard the sheep
[were oppressed]. In the stable the cows [were oppressed.]
10 [] They [ate], but they did n[ot satisfy their hunger,]

¹ According to Otten, TM 53 n. 6, C may be the reverse of A.

² I prefer Otten, TM 56 with n. 2 to Laroche's restoration.

³ Compare CTH 333 A I 29 f. infra.

B

[they drank, but they did not] quench their thirst.

C III 2 [He s]at (down) [under^(?)] the šarpa-trees [

The altar [was in order. Thereon]

4 the gods were in ord[er.

[He let go⁴] the hearth [and the logs.] In the fold

6 the sheep were in order . In the stable [the cows were in order.]

They ate, and they [satisfied their hunger.]

8 Further, they drank, [and they quenched their thirst.]

Before the altar a lamb's [fleece is hung.]

10 The s[oft message] of a lamb is laid in,

[even so,] may the King (and) Queen be a [soft] message

12 before the Weather-god of the head. [A favorable thigh^(?)]

is laid in. G[alaktar] (and) parhuenas⁵]

14 are laid in. "May it go! [

Before the Weather-god of the head a favorable thigh^(?) [

16 Before him arlipa [

Galaktar is laid. [Before^(?)] him [

13 May you be appeased^(?). Parhuen[as] is laid.

[May you be] enticed to it. [To the King^(?)]

20 and Asmunikal, to the sons, daughte[rs, grandsons]

⁴ cf. Otten, TM 59 n. 2.

⁵ On these substances see CTH 324 1st version n. 11.

C III

[and great-grandsons may you give] long [years.]

C IV [] evil [

4 [] may [] be [

[] Before the deity

6 [] (he) throws out.

[even so may] anger

8 hate, rage, (and) evil speech

be cut up like firewood.⁶

10 [Further] may it be burnt.

[] To the Queen

12 may you be [

She places [...

She places] fat bread before

14 the god. [] Three times she speaks thus,

["... [] The evil alpan comes,

16 [] The priest of the Weather-god steps

(forth).

[] and the cloud^(?) goes forth.

18 [] and the cloud^(?) comes. The pot

[comes⁷] and the tipaš⁸ checks [it].

20 Even so may the rage, [anger,

hate (and) evil word [of]

⁶ cf. Kammenhuber ZA NF 22, 165 with n. 36.

⁷ i.e. boils over.

⁸ cf. CTH 324 1st version n. 24.

C IV

[you, O Weather-god] of
the head [be] checked."

Date of the Texts

Determining the date of the composition of this text presents no difficulties at all, for the suppliant, Queen Asmunikal, is well known. All the manuscripts do not, however, belong to her period. Old features in the text are few. They are: the phonetic writing of the negative (B:10); the one use of the enclitic possessive pronoun (A:8); and the occurrence of the particle -(a)pa (C III 19). Other sentence particles are: (a)šta (C III 10, 12, 13); -šan (B:2, 7, 8); -kan (A:10, 13; B:2,9; C IV 11). In spelling imperatives only -du is used (C III 12, 14, IV 4, 5, 10). The spelling kiš-an (C III 14) occurs in many late texts and appears to be restricted to the later period.⁹ C uses the late forms of ŠAR (C III 2) and AK (C III 8, 17). All three manuscripts use the late form of AZ (A:3, 9; B:1; C III 7, IV 7).

C, then, appears to be a later copy, though how late I cannot say on present evidence. A and B, on the other hand, may be contemporary with Asmunikal or they may be later copies as well.

⁹ e.g. a treaty of Muwatallis KUB XXI 1 + XIX 6 II 9; "Apology of Hattusilis," III 74, IV 60; a letter of Puduhepa KUB XXI 38 I 7, 12, 17, 25 passim; a letter from a Hittite king to Salmanassar I, KBo XVIII 24 IV 10.

C

To her, [to the sons, daughters],
 4 grandsons, [and great-grandsons may you give]
 [long] years.

6 The window ... [
 ... [

8 The Weather-god of Harapsil[i

D

3 [] ear [
 4 [] asleep¹ [
 [] tiwali-² Weather-god of Harap[sili
 6 [tawala-, walhi-drink, rivers [
 []l-ed. To you lies ša-x [
 8 [] ... May you turn back. [
 [] ...

10 [May you see(?)] your []-s with good eyes. [
 [daughters nuti tuman[tiya
 12 [the Weather-god] of Harapsili. He [sat down under the
šarpa-trees(?)]
 [] they turned. [Smoke let go(?)] the windows.
 14 [The alt]ar was in ord[er.

¹ cf. CTH 324 3rd version B II 7.

² cf. DLL, 98.

[There]in the l[ogs were ordered.

16 [In the stable] the cows [were ordered.

Date of the Texts

As with the previous text, CTH 326, the presence of a name, despite the fact that Harapsili may refer to the wife of either Hantili or Alluwamma,³ allows one to say much about the date of this text's composition. However there is one slight, but possibly very important difference between the present text and CTH 326. In the former the deity is called "Weather-god of Harapsili", in the later he is referred to as "Weather-god of the head". KUB XXIV 2 I 5, f. it-wa ^DTelipinun anzel ^{EN}^{NI} DINGIR ^{LAM} ŠA SAG.DU ^{NI} mugai,⁴ shows that a deity "of the head" is a personal deity. On the basis of the occurrence of ^DIM ^{SAL}Harapši[11] (A III 12) and ^DU harša[nnaš] (CTH 326 C III 11) in identical passages, Otten concluded that the former was also a personal deity and that Harapsili was the suppliant of CTH 327.⁵ However the series ^DX PN occurs in other passages where, it seems to me, there can be little question of it referring to a personal deity. ^DIM Harapše[- occurs in a list of Weather-gods all of whom are deities of a particular town except ^DIM KARAŠ.⁶

³ cf. Laroche, NH no. 297; also Otten, MDOG 76 (1938) 46 f. distinguishes Hantili-Harapsili and Alluwamma-Harapseki.

⁴ Already quoted by Otten, TM, 64 n. 4.

⁵ TM 65.

⁶ Quoted by Otten, TM, 65. Now published as KBo XXI 26. See also KBo XXI, Inhaltsübersicht IV n. 5 for Bo. 5997.

This list is an inventory but its broken condition makes it impossible to determine of what type.⁷ The only⁸ other texts which contain ^DIM PN are those describing the 5th day of the nuntarriyašhaš festival celebrated by the Queen in Tahurpa.⁹ The most likely explanation of the various Sun-goddesses of Arinna is that of Dr. Bin-Nun who thinks they are simply statues or sun-discs donated to the temple by the individuals after whom they are called.¹⁰ It is likely that ^DIM Harapsili refers to a statue, a "god", donated by Queen Harapsili. The evidence shows that the equation ^DIM haršannaš = ^DIM PN is, at best, very uncertain. Thus, the conclusion drawn from this equation that Harapsili is the suppliant in CTH 327, as Asmunikal is in CTH 326, is equally tenuous.

The only certain piece of information there is concerning the suppliant of CTH 327 is that the Weather-god of Harapsili was angry at him/her. The mention of the Queen (A III 12) shows that the ritual was performed for either a royal individual or for the state. It is a reasonable assumption that the cause of the god's anger had something to do with Harapsili, that is, either it was directed at her or at her enemies, for it is doubtful that such a minor deity would have been attributed wider powers. Both Queens named Harapsili lost the throne. Hantili's wife was killed,¹¹ and Alluwamna's wife was banished along with him.¹² Either one of these incidents could have brought down the god's anger on those responsible and their descendants.¹³ This ritual would

⁷ See Carter, Hittite Cult-Inventories (unpubl. diss.).

⁸ Unless KBo XIII 86 (= CTH 328 infra) obv. 7 is not correctly restored, in which case it would be another example.

⁹ CTH 627 IV. cf. Otten, WZ 83, 57 f.; Gurney, "Hittite Kingship", 120 f.; Güterbock, NHF, 58 f.; Bin-Nun, Tawannanna (unpubl. diss.), 141-146, 200-203.

¹⁰ Bin-Nun, loc. cit.

¹¹ 2 BoTU A 53-59. cf. Goetze, JCS 11 (1957) 55-56.

¹² KUB XXVI 77 I 10-12.

¹³ See the texts of Hattusilis III, Pudu-Hepa, and Tudhaliyas IV on the affairs of Tawannanna, Danu-Hepa, and Urhi-Neshup. Now compiled and discussed by Archi, "The Propaganda of Hattusilis III", SMEA XIV (1971) 185-215.

have been an appropriate way of appeasing the deity.

The name Harapsili, then, gives a terminus post quem for the composition of the text but does not allow the text to be assigned to a particular generation. Philological information for dating the text is scarce, but none of the manuscripts have Old Hittite characteristics. Both piran (A III 10) and Šer (A III 5) are written ideographically (C:6; D:7). The imperative is spelled with -du (A III 13). The nom. pl. c. enclitic pronoun is -at (A III 8, 9). The sentence particles used are -šan (A III 5; B III 4; C:7; D:15), -kan (A II 15, III 6) and -(a)pa (C:2). IK (A III 9) appears in its earlier form,¹³ and LI (A III 6; D:5) in the late as well as early (D:12) forms. Thus none of the manuscripts are earlier than Arnuwandas I, while A and D are at least as late as Hattusilis III.

CTH 328 - The Weather-god and the scribe Pirwa

Literature: H. Otten, TM 63 f.; E. Laroche RHA 23/ f. 77 (1965), 125-6
(transliteration of KUB XXXIII 32 only).

Texts: KBo XIII 86 = A; KUB XXXIII 32 = B.

A obv.¹

x + 1] -x- [

2] x-ša-an x[

[^IPí]-ir-wa-i ^{LÚ}DU[B.SAR GÙB-la-an-za]

4 [^{KUŠ}E.]SIR ZAG-az x-[

[GÙ]B-la-az hu-i-mu-u[t

6 [p]í-ra-an-na [hu-i-nu-ut]²

[^D]IM-aš-kán ^IPí-ir-wa-aš [É-ir ša-a-it(?)]³

8 [^G]IŠ³ lu-ut-ta-i kam-ma-ra-a-aš [e-ip-ta É-ir tuh-hu-iš]

e-ip-ta GUNNI ú-i-šu-r[i-ya-at-ta-ti

10 GIŠ³ kal-mi-ša-ni-eš ú-i-šu-ri-y[a-an-ta-ti

I LI-IM DINGIR^{MES} ú-i-šu-ri-y[a-an-ta-ti

12 ^DUTU-uš-za EZEN-an i-e-it [nu-za I LI-IM DINGIR^{MES} hal-za-iš]

nu ^DUTU-uš IGI^{HI.A.}-wa wa-ah-nu-[ut nu ^DIM-an]

14 Ú-UL ú-e-mi-it e-te-ir-za [iš-pí-ra-at Ú-UL]

¹ Restorations are from parallel versions.

² cf. piran huinut, KUB XXXIII 36, II 2 and Laroche, RHA 19 /f. 68, 25 f.

³ cf. B.II 3-4, 6 and CTH 326 A:7 supra. If this phrase meant "Weather-god of Pirwa" either the word order would have been reversed or Pirwa would have appeared in casus absolutus.

A obv.

- e-ku-ir-ra ha-aš-šī-ik-ki-ra-a[t ū-UL ^DUTU-uš]
16 MUŠEN³ ha-ra-na-a-an pat-ti-ya-li-in [IŠ-PUR i-it-wa]
nu-wa-kán par-ga-mu-uš HUR.SAG^{HI.A.}-uš [ša-an-ha
18 nu-w]a-kán ku-li-ya-mu-uš [hu-un-hu-eš-nu-uš]⁴
[ša-an-ha ha-a-r]i-uš!-kán hal-lu-wa-mu-uš [ša-an-ha]
20]-x-x-[

A rev.

- x + 1 GIS³(?) x-x [
2 ar-mi-zi-iš-ti-i[š(?)] x-[]x[
^DUTU-uš i-ya-ah-hu-ut GIS³ la-az-[zi-iš]⁵
4 e-eš-du GIS³ ha-ap-pu-ri-ya-aš š[a-aš-za-ti-iš e-eš-du(?)]

mu UD.III.KAM mu-ki-iš-ki-iz-z[i
6 III-ŠU hu-e-ik-zi nam-ma [
še-ir an-da]

A obv.3 to Pirwa, the scribe, [...

The Weather-god put his right!

- 4 shoe on (his) left (foot) [and his left shoe on his right foot.]

From his left he let run [

- 6 In front [he let run

The Weather-god [was angry at the house(?)] of Pirwa.

⁴ Thus following KUB XVII 10 I 26 and KUB XXXIII 24 I 28 or huwanhuwanuš following KUB XXXIII 13 II 5.

⁵ For these lines see KUB XVII 10 II 30 f., KUB XXXIII 8 III 18 f., and Goetze, JCS 17, 62. This passage would seem to support the identification of lazzai- with GI.DUG.GA. cf. Erg. 1, 12.

A.obv.

8 Smoke [seized] the windows, [fumes] seized
[the house]. The hearth was oppress[ed].

10 The logs were oppress[ed].
The thousand gods were oppress[ed].

12 The Sun-god made a feast [and invited the thousand gods].
The Sun-god turned (his) eyes about, [but the Weather-god]

14 he could not find. They ate, [but they did not satisfy their
hunger.]

They drank, but they did [not] quench their thirst. [The Sun-god
16 [sent] the swift Eagle (saying) [Go!

[Search] the high mountains!

18 [Search] the dark [waves!]

[Search the deep valleys!

A rev.

2 your bridge (?) (nom.) [

may you, O Sun-god, walk. May ^{GIS}laz[ziš](?) be [your ...](?)

4 [May] happuriya [be your bed.]

On the third day he performs the entreaty [

6 three times he recites an incantation. Furthermore [

B II 2 [] Pirwa, the scribe, [

he turned [] The Weather-god looked at the

4 house of Pi[rwa, the scribe]. Smo[ke left] the window,
[fumes] left [the house].

uses the late form of ŠAR (B III 2). Therefore A can be assigned to a time during the 13th century, while one can only say of B that it cannot be earlier than Arnuwanda I.

CTH 332 - The Weather-god - Fragments

Literature: E. Laroche, RHA 23/ f. 77, 126-129.

Texts: KUB XXXIII 34;¹ KUB XXXIII 68;¹

34 obv.

- 1 [Thus speaks the Weat]her-god, "While I am sleeping, [why do you]
 2 [arouse] me and make me speak?² ...³ [
 [] With (his) mouth dirt (acc.) [... on^(?)] him. [
 4 [] ditto. Ilmaniš (acc.) ditto. Tuhuant-^(?) [ditto.]
 [] I arrive. [With^(?)] water of waheššar⁴ [I wash^(?)]]
 your feet [
 6 The swif[t Eagles] - they hen-ed pure [water^(?)] ⁵
 [] ... they did not hen... [⁵
 8 [] they cultivated [] and he harvested šamama.⁶
-
- [] Above him/it the sky (is) of iron. For you, your feet [
 10 [] May you again lead [] in. Galaktar [
 [] Here lies parhuenāš. May you be implored. [
 12 [] May [] be []. May your statue be šahiš-wood. [

¹ Because of their poor state the reverse of XXXIII 34 and the IIIrd column of XXXIII 68 have not been translated here.

² cf. CTH 324 3rd version B II 7 f.

³ Should the text be emended to pa-a-⟨id⟩-du-wa [?

⁴ cf. CTH 324 1st version n. 10.

⁵ These lines are confusing to me. Is ša-ra-at-zi an unusual writing of šarāzzi? cf. KUB XXXIII 62 II 3 ff. = CTH 329, 330 G infra.

⁶ On this plant see CTH 324 1st version n. 12.

34 obv.

[] the Weather-god. Smoke left the windows. [
 14 The male (and) female slaves [of the house(?) were ordered. The
 hea[rth
 The cows in the stall were ordered. The Weather-god came (back).
 16 They drank and they quenched their thirst. The mother car[ed for
 her] child. [
 [] the King (and) Queen]

68 II

1 As the colorful(??)⁷ flower grows,
 2 (even so) may your soul, O Weather-god, grow (like) a flower.
 May the words of entreaty be mummuwa⁸
 4 to you. Hold (your) ear inclined! That which the King [and Queen]
 are saying to you, hear them!

 6 Behold the fig, may it not be troubled again.⁹
 As the fig holds a thousand seeds within,
 8 (even so) may you hold the good from the words with (your) heart.
 Just as he breaks the šamama and throws away
 10 the parašteha-s and they take it up to your heart,

⁷ cf. Friedrich, ZA NF 15, 248 n. 1.

⁸ cf. DLL 72.

⁹ mu-za-ša should probably be emended to mu-za-ta! cf. CTH 324 1st version A II 3 with note 5.

(even so), may you, O Weather-god, throw out the evil

12 words and take the good words.¹⁰

As the raisin holds its wine with (its) heart, as the olive

14 holds its oil with (its) heart, even so may you, O Weather-god hold
the good life, the vigor, the long years (and) the joy of the King,

16 Queen (and) their children with (your) heart.

Whoever speaks evil to the dear Weather-god (about) the

18 King (and) Queen, him ^{GIŠ}"HAR"-ri dudduš-[¹¹

Whoever speaks a frightful word to you, them (acc.)¹² [

20 may you give a "mountain apple". Whoever to the Weather-god a
sour [word speaks],

¹⁰ cf. Güterbock, JAOS 88, 70 with n. 19. On the subject of ^{GIŠ}samama see also literature cited above, CTH 324 1st version n. 12. If despite Güterbock, *ibid.*, one took duwarna(i)- intransitively here, one would have ^{GIŠ}samama being described in a way strikingly similar to the behavior of sesame. cf. Wylock, SMEA XV (1972) 115 f. esp. 116 where he states, "Le fruit, sous forme de capsule à 4 ou 5 lobes, renferme des graines très nombreuses et très petites.... Sous l'action des rayons solaires, les capsules éclatent et mettent les graines en liberté."

¹¹ For arguments against the reading ^{GIŠ}HUR-ri "wooden tablet" see Güterbock, *loc. cit.* n. 17.

¹² Perhaps this should be emended to nu-uš-(š) after lines 21 and 22, and certainly so if ^{GIŠ}HASHUR.KUR.RA pāi ends the sentence started here.

68 II

to him may you, O Weather-god, give a sour apple. Whoever
[to the Weather-god an evil]

22 [wor]d speaks, to him, O Weather god, [may you give] ...

Date of the Texts

KUB XXXIII 34

This manuscript was inscribed during the Middle Hittite period. Mahhan is spelled with plene (rev. 4) while šer (obv. 9) is not. The old form of the acc. pl. c. enclitic personal pronoun, -uš (rev. 3) is used but -at (obv. 6) appears to be nom. pl. c. EGIR occurs (rev. 6) but perhaps a-ap-pa was intended under the erasure (obv. 15). The sentence particles are -kan (obv. 3, 8, 9, 14^(?), 5) and -šan (obv. 10^(?)). The imperative is written with -du (obv. 2^(?), 12 (x 2)). The forms of the signs AZ (rev. 5) and AK (OBV. 10) are old, while that of IK (obv. 16) is late.

KUB XXXIII 68

The date of this text's inscription also seems to fall into the Middle Hittite period. The old form of the acc. pl. c. enclitic personal pronoun is used (II 5, ¹³ 19^(?)^{13a}, III 6). Both mahhan (II 1, 7, 9, 13, 14, III 6) and piran (I 14) are spelled without plene. Appan is written ideographically (III 8). There is the "directive" form of the enclitic poss. pron. (II 10). Both -du (III 11, 15) and -tu

¹³ Normally -at (nt. sg.) would be expected after kuit. Such irregularities are not unknown however. KUB XXIV 7 IV 44 f. contains a close parallel: me-ma-ah-hi-it-ta ku-it mu-mu GESTU-an pa-ra-a e-ip, "That which I say to you, lend me (your) ear!" cf. HAB 53 f.

^{13a} cf. n. 12.

(II 4) are used to write the imperative. The sentence particles are -kan (II 10, 17, III 5) and -šan (III 13). The form of the indefinite pronoun ku-i-ša (II 17, 19, 20, 21) is old.¹⁴ The signs AK (II 2, 4, 8, 16, III 6 (x 2)), AZ (III 8, 9 (x 2), 16), IK (I 1, III 7, 8) and ŠAR (III 11) occur in their old forms.

¹⁴ Kammenhuber, Hb. Or. 2/1 & 2 (1969), 178.

CTH 329, 330 - Weather-god of Kuliwisna.

Literature: H.G. Güterbock, Oriens 15 (1962), 351; E. Laroche, RHA 23/f. 77, 131-134 (transliteration).¹

Texts: KBo XV 32 = A; KBo XV 33 + 35 = B; KUB XLI 9(+)10 = C; KBo XV 36 + XXI 61 = D; KBo XV 34 = E; KUB XII 19 = F; KUB XXXIII 62 = G; KBo XIV 86 + KUB XXXIII 17 + KBo IX 109 = H; KUB XLIII 56 = J.

Texts in transliteration only: KUB XXXIII 64 + KBo XXI 60; KUB XXXIII 138; KBo XV 31, 38; KBo XXI 55, 57, 58, 59, 63, 67.

B and C are duplicates as are E and F. Beyond this no attempt has been made to combine the various manuscripts into a composite text. The order in which the texts are presented is arbitrary.

A I

[m]a-a-an-za LÚ_{EN} E^{TIM} D_{IM} URU_{ku-li-ú-iš-na} [MU-ti]

2 me-i-ya-ni i-ya-az-zi nu ku-it ku-it me-hur LÚ_E[N E^{TIM}]

tar-ra-at-ta ma-a-an ha-me-eš-hi ma-a-an EBUR-i ma-a-an [zé-ni
ma-a-an]²

¹ Laroche only presents transliterations of column one of H and KUB XXXIII 65. The latter text is not dealt with here at all, due to its fragmentary nature.

² Restoration, Güterbock RHA f. 81, 142.

A I

- 4 gi-im-mi na-aš-ta ^{LÚ}_{EN} ^E_{TIM} pí-ra-an pa-ra-a [pa-iz-zi(?)]
A-NA ^D_{IM} ^{URU}_{Ku-li-ú-iš-na} mu-ga-a-u-an-zi pa-r[a-a da-a-i]
-
- 6 [mu A-N]A ^D_{IM} ^{URU}_{Ku-li-ú-iš-na} mu-ki-iš-ni k[i-i da-a-i]
]I NU-TIM ^{TÚG}_{GÚ.È.A} HUR-RI I ^{TÚG}[k]u-ri-e[š-š]ar I[
 8 [I NU-TI]M ^{KUŠ}_{E.SIR} ha-at-ti-li-e-eš I NU-TIM ^{KUŠ}_E.SIR HUR-RI(?)
]ša-ne-iz-zi an-da ki-na-an-ta na[-at(?)]
-
- 10]I GAD I ^{KUŠ}_{NÍG.BÀR} šar-pa-aš-ši-iš[
]x ki-it-ta-ri v ^{DUG}_{KU-KU-U}[B
 12 I] ^{DUG}_{KU-KU-UP} ^{GĚŠ}_{TIN} I ^{DUG}_K[U-KU-UB
]x-eš-na-aš[

A IV

- x + 1 ^D_{IM} ^{URU}_Ku-li-ú-i[š-na
 2 ma-a-ah-ha-](?) na-aš KASKAL-ši nu-ut-ta nam-ma [^{GĚR}_{MES}-KA]³
]pa-aš-ši-li-iš-ša li-e da-me-eš-z[i ^{GĚR}_{MES}-aš-ta-aš]³
 4 [kat-t]a-an³ mi-i-ú e-eš-tu
-
- DUB.I.KAM ŠA ^D_{IM} ^{URU}_{Ku-li-ú-iš-na}
 6 mu-ki-iš-na-aš Ú-UL QA-TI

³ cf. H I 4 f.

A I

When the Master of the house does (a ritual) for the Weather-god
 2 of Kuliwisna each [year],⁴ at whatever season the Mas[ter of the house]
 is able,⁵ (be it) spring or summer or [fall or]
 4 winter, the Master of the house [goes^(?)] forth
 and [begins] to entreat the Weather-god of Kuliwisna.

6 For the Weather-god of Kuliwisna in the entreaty [he takes the
 fol[lowing:

]one Hurrian shirt, one head-band, one [
 8 [one pa]ir of Hattian shoes, one pair of [Hurrian^(?)] sho[es
] fine [] are mixed in. [

10] one linen-cloth, one curtain, a cushion⁶ [
] lies. Five jug[s
 12 one] jug of wine, one ju[g of

A IV

x + 1 Weather-god] of Kuliwisna [
 While] he (is) on the road. May the [] and pebbles
 not press hard against your [feet. Beneath your feet]
 4 may (the road) be smooth []

⁴ Güterbock, RHA 25 /f. 81, 142; Josephson, Particles 108 f.

⁵ cf. most recently Friedrich, JAOS 88, 37.

⁶ Güterbock, Oriens 10 (1957), 356.

A IV

One tablet of the entreaty of

6 the Weather-god of Kuliwisna - Not finished.

C I

x + 1 x [

2 na-an-ša-an [

I-NA É NA⁴[ARÀ

4 na-aš-ta UDU.NITÁ [an-d]a⁷ u-un-n[i-an-zi na-an-kán LÚ^{EN} É]TIM⁸
A-NA D^{IM} URU^{URU}Ku-li-ú-iš-na É[NA⁴ARÀ an-da ši-a-an-]ti

6 nu UZU^{UZU}NÍG.GIG UZU^{UZU}SA ha-ap-pí-ni-it [za-mu-an-zi nu
 LÚ.MEŠ^{MEŠ}MUHALDIM(?)]TIM

I NINDA.KUR⁴.RA KU⁷ an-da ta-mi-in-kán-ta-a[n x]-x-x-da-an
 ú-da[a]n-zi

8 na-an LÚ^{LÚ}BE-EL B^{TIM} [A-N]A D^{IM} URU^{URU}Ku-li-ú-iš-na D^{ISTAR}-li
 D^{KAL}-ya pár-ši-ya nu-u[š-ša-an še-i]r UZU^{UZU}NÍG.GIG UZU^{UZU}SA
 LÚ^{LÚ}MUHALDIM^{TIM}

10 da-a-i na-at-ša-an⁹ EGIR-pa DUG^{DUG}har-ši-al-li-ya
A-NA D^{IM} URU^{URU}Ku-li-ú-iš-[na] A-NA NINDA.ERIN^{MEŠ}-iš-š[a-a]n
 še-ir da-a-i

⁷ Restorations from here to line 11 are from E II 26-33 or according to context.

⁸ B starts here.

⁹ C mistakenly has na-at-ta-an.

- B I 9 nu EGIR-an-da iš-pa-an-du-uz-zi-as¹⁰ GEŠTIN D^{IM} URU^{URU} Ku-li-ú-iš-na
- 10 D^{IM} IŠTAR-in D^{IM} KAL-ya ši-pa-an-ti nu SAL^{SAL} BE-EL-DI E^{TIM} I-NA É
- NA⁴ARÀ
- pa-iz-zi [nu A-]NA NA⁴ARÀ G^{IM} [IŠ(?)_x d]a-a-i nu-za SAL^{SAL} BE-EL-DI
- E^{TIM}
- 12 gi-nu-w[a-aš GAD(?)] da-a-i ma-a-an TÚG ma-a-an TÚG iš-kal-li-
- eš-šar
- [na-aš-ta SAL NA⁴ARÀ PA-NI DINGIR^{MES}
- 14 [ki-iš-ša-an me-ma-(?)_i(?)
-
- [ma-a-ah-ha]-an-wa ki-e-da-ni DUG^{DUG} har-ši-ya-[al-li-ya-aš] ZÍZ-ni
- ar-ša-ki-ti-iš
- 16]-an-za nu-wa D^{IM} URU^{URU} Ku-l[i-ú-iš-na A-NA] LÚ^{LÚ} EN E^{TIM}
- SAL^{SAL} BE-EL-DI E^{TIM}
- in-na]-ra-u-wa-tar ha-at-tu-la-a-tar
- 18 DINGIR^{MES} -na-aš] mi-ú-um-mar DUMU.NITA^{MES}
- [DUMU.SAL^{MES}(?)]x UDU-aš
- 20]x-šu-an pí-iš-ki¹¹
-
-]x-ti pí-da-an-zi
- 22 p]ár-si-ya NINDA a-a-an
- nu-us(?) -š]a-an EGIR-pa
- 24]x ŠA UDU-ya ZAG-aš

¹⁰ C omits -uz-.

¹¹ See Commentary.

B I

- 26]x-an-zi
] -i
-
- 28]ma-a-an IŠ-TU GAL KÙ.BABBAR
GIŠ.^DINANNA.G]AL¹² SÌR^{RU}
]x na-an LÚ^{EN} É^{TIM}
30]x ti-an-zi
-
- 32 ma-a-an IŠ-TU(?) G]AL KU.BABBAR
]SÌR^{RU}
]-i(?)
34 DUG_{har}]-šī-al-li-ya
t]i-an-zi
-

B II x + 1

-]x-zi la(?)[-
-
- 2 ma(?)]-a-an LÚ^{SILA.ŠU.DUG}-ma[
]x nu-uš-ša-an LÚ^{EN} É^{TIM}
4]x la-a-hu-i nu LÚ^{NINDA.DÙ.DÙ}[
x-x[QA-TAM(?)]x-u-ra-aš an-da zi-i[k-ki-iz-zi(?)]¹³
-
- 6 nu ku-it-[ma-an(?) x-u]š-kán-zi
nu-za LÚ^{EN} É^{TIM} x]A šu-nu-mar pa-ra-a tar-na-i I-NA[
8 LÚ^{EN} É^{TIM} ZID.(?)]DA GI^{kur-ta-a-li} A-NA DUG A[

¹² cf. below II 24.

¹³ cf. below II 9.

B II

- A-NA ^{DUG}h[u-]x-li QA-TAM zi-ik-ki-iz-zi
-
- 10 [ku]-it-ma-a[n -k]án-zi ^{LÚ.MES}NAR-ma ha-at-ti-[li
^{SIR^{RU}}
 [G]IŠ^{RU}ar-ga-mi gal-gal-t[u-r]i-ya ha-az-zi-iš-kán-zi x[
-
- 12 ma-a-ah-ha-an-ma ^{DUG}har-ši-y[a-a]l-li-ya-aš ZÍD.DA ZÍZ
 šu-nu-m[ar pa-ra-a tar]-na-an-zi
 nu ^{DUG}iš-nu-u-ru-uš PA-NI [DIN]GIR^{LIM}iš-ta-na-a-ni pí-ra-an
 [ti-an-zi]
- 14 nu-uš-ma-aš-ša-an še-ir ar-ha GAD-an hu-it-ti-an-zi x-
]-aš-ša-an
 ku-iš ZID.DA-it šu-u-an-na ŠA-PAL GISBUGÍN¹⁴ ki-it-ta-at
- 16 na-an ^{DUG}iš-nu-u-ra-aš a-wa-an kat-ta ti-an-zi
-
- na-an iš-li-ma-ni ^{LÚ.MES}NINDA.DÙ.DÙ A-NA NINDA.KUR₄.RA
 za-nu-ma-an-zi [x-x]-tal-la-aš
- 18 da-an-zi na-aš-ta GISBUGÍN I-NA É.ŠA DINGIR^{LIM}an-da ti-a[n-z]i
^{LÚ.MES}NINDA.DÙ.DÙ.-ma ku-e-da-ni ú-i-te-ni QA-TE^{MES}ŠU-NU
 iš-ša-na-u-wa-an-ta
- 20 an-da ša-li-ki-an-ta na-at-kán pa-ra-a Ú-UL-pat pí-da-an-zi
 na-at IŠ-TU ^{DUG}GIR.KIŠ IT.TI GISBUGÍN É.ŠA-ni-kán an-da
 ti-an-zi
-

¹⁴ Equals Akk. buginmu. cf. Labat.no. 528; CAD 2, 307 for other occurrences from Boghazköy; Güterbock, "Seltene oder schwierige Ideogramme", Festschrift H. Otten, p.78 f.

B II

- 22 nu-za ^{LÚ}_{EN} ^E_{TIM} e-ša-ri [na]-aš-ta ša-an-ha-an-zi
 nu ki-iš-ša-ra-aš wa-a-tar pí-e-[da-a]n-zi nu ^{LÚ}_{EN} ^E_{TIM}
^DHal-ki-in
- 24 TUŠ-aš e-ku-zi GIŠ.^DINANNA.GAL SÌ[R^{RU}] nu ^{LÚ}_{SÌLA.ŠU.DU₈} har-ki-in
 NINDA_{da-kaṛ-mu-un}
 ú-da-i na-an A-NA ^{LÚ}_{EN} ^E_{TIM} pa[-a-i na-an] ^{LÚ}_{EN} ^E_{TIM}
- 26 pár-ši-ya na-an-ša-an I-NA GIŠ^ŠBUGÍN še-ir [da-a]-i
-
- nu-kán A-NA ^{LÚ}_{EN} ^E_{TIM} ku-i-e-eš nam-ma DIN[GIR^{MES} ... nu
 a-pu-u-us]¹⁵
- 28 DINGIR^{MES} e-ku-zi nu ma-a-ah-ha-an DINGIR^{MES} ir-ha-a-iz-zi nu x[
-
- lu-uk-kat-ta-ma-kán ma-a-ah-ha-an ^{LÚ}_[EN E_{TIM}] DINGIR^{MES}_{-na-az}
 pa-ra-a
- 30 ú-iz-zi nu ^{DUG}iš-pa-an-du-wa-a[z ^{DUG}i]š-nu-u-ra-aš pí-ra-an
^D_{IM} ^{URU}Ku-li-ú-iš-na
- ^DHal-ki-in-na ma-a-an KAŠ-i[t m]a-a-an GEŠTIN-it ši-pa-an-ti
-
- 32 na-aš-ta ^{DUG}iš-nu-u-ri-[eš k]u-e-az IŠ-TU GAD DINGIR^{LIM}
 kar-ri-ya-an-te-eš
- na-at PA-NI ^{LÚ}_{EN} ^E_{TIM} ša-ra-a ap-pa-an-zi nu ^{DUG}iš-nu-ru-uš
- 34 a-uš-zi ma-a-an-kán ÍB.KÍD^{MES}(??)¹⁶ ša-ra-a ú-wa-an-(zi)(??)
-
- nu ^{LÚ}_{EN} ^E_{TIM} I-NA É.UŠ.HI.ŠA¹⁷ pa-iz-zi nu-za Ú-NU-UT^{HI.A}
 da-a-i

¹⁵ cf. E III 11-12.

¹⁶ Very uncertain. I owe this suggestion to Prof. Gurney.

¹⁷ This is either a variant of the proper É.HI.UŠ.ŠA or a scribal mistake.

B II

- 36 LÚ.MEŠ³ NINDA.DÙ.DÙ-ma-za NINDA.KUR₄.RA I-NA É.ŠĀ DINGIR^{LIM}
 za-nu-ma-an-zi ap-pa-an-zi
 LÚ.MEŠ³ MUHALDIM-ma-aš-ša-an MU-ti me-e-ya-ni-aš I UDU.ŠIR I
 GUD.MAH-ya
- 38 hu-i-ku-an-zi GIŠ³ zi-in-ti-na pí-e-di ha-an-da-a-an-zi
-
- ma-a-ah-ha-an-ma-kán LÚ^{EN} É^{TIM} IŠ-TU É.UŠ.HI.ŠĀ¹⁷ ú-iz-zi
- 40 na-aš pár-ni A-NA ^DIM ^{URU}Ku-li-ú-iš-na iš-ta-na-a-ni UŠ-GI-EN
 mu iš-ta-na-a-ni pí-ra-an ^DIM ^{URU}Ku-li-ú-iš-na GEŠTIN-an
- 42 Ši-pa-an- [ti]

- B III 1 na-aš-ta LÚ³ AZU ^DIM ^{URU}Ku-li-ú-iš-na QA-DU NINDA.ER[^{IN}MEŠ³
 2 iš-ta-na-a-na-az kat-ta-an da-a-i na-an-ša-an ŠĀ DINGIR^{LIM}
 GIŠ³ la-ah-hu-ri lu-ut-ti-ya pí-ra-an ti-an-zi
-
- 4 na-aš-ta ŠĀ DINGIR^{LIM} [u]k-tu-u-ri-aš MU-ti me-e-ya-ni
 hu-ki-eš-š[ar]
 I UDU.ŠIR I GUD.MAH-[ya a]n-da u-un-ni-an-zi nu-uš-ma-aš
 pí-ra-an
- 6 LÚ.MEŠ³ NAR ^{URU}K[a-ni-i]š GIŠ³.^DINANNA ha-az-zi-iš-kán-zi ŠIR^{RU}-ya
 [na-aš LÚ³ MU]HALDIM tuh-hu-i[š-ni-it] Šu-up-pí-ya-ah-hi
 nu-uš-ma-aš LÚ^{EN} É^{TIM}
- 8 [EGIR-SU]-NU¹⁸ UŠ-GI-EN na-aš A-NA LÚ^{EN} É^{TIM} pa-ra-a
 pí-en-ni-an-zi

¹⁷ This is either a variant of the proper É.HI.UŠ.ŠĀ or a scribal mistake.

¹⁸ See below II 20.

B III

- na-aš-kán ^{LÚ}_{EN} ^E_{TIM} A-NA ^D_{IM} ^{URU} Ku-li-ú-iš-na ši-pa-an-ti
- 10 nu UDU.ŠIR GUD.MAH-ya ^{LÚ}_{MES} MUHALDIM pár-ki-ya-an-zi nu A-NA
^{LÚ}_{EN} ^E_{TIM}
- GÍR^{HI.A}.ZABAR pí-an-zi nu-uš-ša-an ^{LÚ}_{EN} ^E_{TIM} ŠA UDU.ŠIR
- 12 ŠA GUD.MAH-ya a-ú-li-ya GÍR.ZABAR-it QA-TAM da-a-i
-
- ^{LÚ}_{MES} MUHALDIM-ma-aš iš-ta-na-a-ni hu-kán-zi nu ku-iš
^{LÚ}_{MUHALDIM} hu-i-ku-an-zi
- 14 tar-ah-zi nu-uš-ši a-pí-e GÍR^{HI.A} pí-an-zi ma-a-ah-ha-an-ma
ŠA DINGIR^{LIM} uk-tu-u-ri ŠA HA.LA tuh-hu-uš-zi
- 16 nu-za-an ma-a-an ^{LÚ}_{EN} ^E_{TIM} ku-it-ki A-NA DINGIR^{LIM} ma-al-ta-an
har-zi ma-a-an Ú-NU-TUM ku-it-ki ma-a-an GUD UDU
-
- 18 nu-uš-ša-an Ú-NU-TAM 1-NA NINDA.ERÍN^{MES} ti-an-zi GUD-ma UDU
^{LÚ}_{MUHALDIM} tuh-hu-iš-[ni-it]
- šu-up-pí-ya-ah-hi nu-uš-kán an-da u-un-ni-an-zi nu-uš-ma-aš
^{LÚ}_{EN} ^E_{TIM}
- 20 EGIR-SU-NU UŠ-GI-EN nu PA-NI DINGIR^{LIM} a-pa-a-ši-la me-ma-i
ka-a-ša-wa-za
- ki-i ki-ya ki-e-da-ni ud-da-ni-i še-ir AK-RU-UB ki-nu-na-wa-ra-a[ti]
- 22 ka-a-ša A-NA DINGIR^{LIM} ú-da-ah-hu-un nu-wa-ra-at-za-kán DINGIR^{LIM}
me-na-ah-ha-an-[da ši-pa-an-ta-ah-hi(?)]
-
- ma-a-an nam-ma-ya ku-iš-ki ^{LÚ}_{EL-LAM} IT-TI ^{LÚ}_{EN} ^E_{TIM}
ha-an-ta-a-ta-[ri]
- 24 na-aš-ma-za-an ^{LÚ}_{hi-lam-mi-iš-ma} ku-iš-ki A-NA ^D_{IM} ^{URU} Ku-li-ú-iš-na
pal-wa-an¹⁹ har-zi ma-a-an GUD na-aš-ma UDU ku-iš-ki
u-un-na-i nu ^{LÚ}_{MUHALDIM}

¹⁹ cf. Neu, StBot 5, 135 n.4.

B III

26 a-pu-u-uš-ša tuh-hu-iš-ni-it šu-up-pī-ya-ah-hi

na-aš A-NA LÚ^{EN} É^{TIM}²⁰ pa-ra-a ap-pī-iš-kán-zi na-aš-kán

ši-pa-an-za-ki-iz-zi

28 mu- a-pu-uš-ša iš-ta-na-[ni] š[e^(??)]-i]š-kán-zi ku-it-ma-an

hu-u-ki-iš-kán-zi

LÚ.MEŠ[✓] NINDA.DÙ.DÙ-ma ŠA DINGIR^{LIM} É.ŠĀ-ni an-da NINDA[✓] har-si-in

za-mu-⟨uš⟩-kán-zi

30 ha-an-te-iz-zi-in-ma NINDA[✓] har-ši-in²¹ UDUN-ya za-nu-ma-an-zi

pīd-da-a-an-zi

ma-a-ah-ha-an-ma²² hu-ki-eš-šar tuh-hu-uš-zi mu LÚ^{EN} É^{TIM}

iš-ha-ni-i

32 EGIR-an-da PA-NI ZAG.GAR.RA D^{IM} URU[✓] Ku-li-ú-iš-na

DUG[✓] iš-pa-an-du-az

III-ŠU ši-pa-an-ti na-aš-ta ša-an-ha-an-zi mu IŠ-TU

HUR.SAG[✓] Ši-id-du-wa

34 ku-it GIŠ[✓] e-ya-an [ú-da-a]n-zi²³

na-at IŠ-TU TUG[✓] E.ÍB TA-HA-AP-ŠI iš-ki-ša-az kar-ap-zi

36 na-at-ša-an ku-it-ma-an pár-na-aš pa-ra-a ar-[ta-ri

C III 11 [p]al-ú-iš-ki-iz-zi¹⁹ na-at ma[-

¹⁹ cf. Neu, StBot 5, 135 n. 4.

²⁰ C starts here.

²¹ B omits NINDA.

²² C:5 omits -a-.

²³ C:8 ū-te-ir.

C III

12]kat-ta NINDA-an GA.KIN.AG[
i]š-ši-ya-aš-ši-ša-an x[

14]x iš-ki-ša-az š[a-ra-a da-a-i(?)
]EGIR-pa ti-a[n-zi(?)

16]-li-it x[

C IV²⁴

x + 1]x x-x-x-x[

2 [nu ^{LÚ}SANGA I NINDA.S]IG me-ma-la-aš A-NA ^DIM DU₆
pár-ši-y[a ^{UZU}NÍG.GIG]
[^{UZU}SA me-m]a-al-ya da-a-i na-at-ša-an EGIR-pa [š-u-up-pa-aš
da-a-i]

4 nu ^{LÚ}SANGA I NINDA.SIG A-NA ^DIM ^{URU}Hi-iš-ša-aš-ha-pa ANA
^DIM []²⁵
^{URU}A-an-ku-wa-aš ^DKa-at-tah-hi ^{URU}A-an-ku-wa-aš ^DKAL-ri[]²⁵
6 ^DHal-ki-ya ^DZi-in-ku-ru-wa-a-i-ya pár-ši-ya nu-uš-ša-[an
^{UZU}NÍG.GIG]
^{UZU}SA me-ma-al-ya da-a-i na-at-ša-an š-u-up-pa-aš š[e-ir
da-a-i]

8 nu ^{LÚ}SANGA I NINDA.SIG gi-im-ra-aš ^DKAL-ri pár-ši-ya
[nu-uš-ša-an ^{UZU}NÍG.GIG ^{UZU}ŠA]
me-ma-al-ya da-a-i na-at-ša-an EGIR-pa š-u-up-pa-aš [da-a-i]

10 nu ^{LÚ}SANGA I NINDA.SIG tu-uz-zi-aš ^DIM-ni ir-h[a-i-ya(??)
pár-ši-ya nu-uš-ša-an]

²⁴ This column follows C alone because I am unable to determine where B IV, obviously parallel, overlaps with C. Deities in B are l. 14 ^{DIM} URUKu-li-ú-iš-na, l. 25 ^{DIM} Zi-ip-la-an-da, l. 28 ^DI-na-ar, l. 31 ^{DIM} URUNe-ri-ik.

²⁵ Very possibly there is nothing lost here.

C IV

UZU_{NIG.GIG} UZU_{SA} me-ma-al-ya da-a-i na-at-ša-a[n EGIR-pa
su-up-pa-aš da-a-i]

12 nu LÚ_{SANGA} I NINDA.SIG A-NA LÚ_{BE-EL} E_{TIM} pa-[a-i ...]
na-at LÚ_{SANGA} A-NA D_{IŠTAR} SE-RI pár-ši-ya [nu-uš-ša-an
UZU_{NIG.GIG} UZU_{SA}]

14 me-ma-al-ya da-a-i na-at-ša-an EGIR-pa [su-up-pa-aš da-a-i]

nu LÚ_{SANGA} I NINDA.SIG kur-ša-aš D_{KAL-ri} pár-ši-ya
nu-uš-ša-an UZU_{NIG.GIG} UZU_{SA}]

16 me-ma-al-ya da-a-i na-at-ša-an E[GIR-pa šu-up-pa-aš da-a-i]

nu LÚ_{SANGA} I NINDA.SIG LUGAL-aš D_{KAL-ri} [pár-ši-ya ... (?)
nu-uš-ša-an]

18 UZU_{NIG.GIG} UZU_{SA} me-ma-al-ya [da-a-i na-at-ša-an EGIR-pa
su-up-pa-aš da-a-i]

nu LÚ_{SANGA} I NINDA.SIG A-NA LÚ<sub>[BE-EL E_{TIM} pa-a-i(?)
20 QA-TAM da-a-i LÚ_{SANGA} URU(?) [
D_{Ma-li-it-ta-ya}[... nu-uš-ša-an UZU_{NIG.GIG} UZU_{SA}]</sub>

22 me-ma-al-ya da-a-i [na-at-ša-an EGIR-pa su-up-pa-aš da-a-i]

nu LÚ_{SANGA} D_{Pí[-} nu-uš-ša-an UZU_{NIG.GIG}
UZU_{SA}]

24 me-ma-al-ya da-a-i n[a-at-ša-an EGIR-pa su-up-pa-aš da-a-i]

nu LÚ_{SANGA} I NINDA.SIG A-[NA

C I

x + 1 x[

him/it (acc.) [

in(to) the [mill]house [

-
- 4 [They dr]ive in the male sheep and the [Master] of the house
[sacrif]ices [it] to the Weather-god of Kuliwisna (in) the [mill]house.
- 6 [They cook] the liver (and) heart with an (open) flame. [The Cooks]
bring one loaf of thick sweet bread stuck together (and) []x
-

- 8 The Master of the house breaks it for the Weather-god of Kuliwisna
for IŠTAR and for KAL. The Cook takes up the liver (and) heart,
10 and he puts them back in the storage vessel for the
Weather-god of Kuliwisna on top of the loaves of soldier-bread.
-

- B I 9 Next, he makes (a libation) of wine of the španduzzi-vessels for the
10 Weather-god of Kuliwisna, IŠTAR and KAL. The Mistress of the house
goes into the millhouse and places a [] on the millstone. The
Mistress of the house
12 takes a "kne[e-linen]", either a garment or a torn garment,
[]. Before the deities the miller-woman
14 [speaks thus: (??)]
-

- "[A]s in the wheat of this storage-vessel aršaktiš (is)
16 [], (likewise) O Weather-god of Kuliwisna, to the Master
of the house, the Mistress of the house,
may you give [] vi]gor, health,
18 [], the friendship [of the gods], sons,
[daughters(?)] sheep
20 []x "26
-

²⁶ See commentary.

B I

-
- 22] they carry out.
] he breaks. Warm bread
] back
- 24] and the shoulder of a sheep
] they [
] he [
] If from a silver cup
- 28] plays the lar[ge IŠTAR-instru-
 ment]
] the Master of the house him/it
 (acc.)
] they place [
 If from(?)] a silver cup
- 32] plays/sings
]
] in a storage-vessel
- 34] they place [
]
-

B II x + 1

]x x[

-
- 2 I]f the Cupbearer
] the Master of the house
- 4] pours. The Baker
 he p]uts [(his) hand] into [
]
-
- 6 Whi[le] they [], the Master of the house [
 The Master of the house lets forth an abundance of water^(??) [].
 In [

B II

8 The Master of the house [] a kurtali-basket²⁷ to a vessel of
 water []
 He puts (his) hand in the h[u(?)]-vessel.

10 While they [], the Singers [sing] in Hattian
 and play the argami-instrument and the galgalturi-instrument.²⁸

12 After they [let forth] an abundance of meal (and) wheat from²⁹ the
 storage-vessels,
 [they place] the dough-vessels before the deity in front of the altar
 14 and draw a cloth over them. The []
 which (was) filled with meal (and) laid under the bucket,
 16 they place it under the dough-vessels.

The Bakers begin to bake it in^(?) an išlimana- into thick bread
 []-talla-.

18 They place the bucket in the inner chamber of the deity.
 The water, into which the Bakers plunge their dough-covered
 20 hands, they do not throw it out.
 They place it in the inner chamber with the bucket by means of a
GÍR.KIŠ-vessel.

22 The Master of the house sits down. They sweep.
 They carry away the water for the hands. Sitting, the Master of the
 24 house drinks to Halkis and pl[ays] the large IŠTAR-instrument.
 The Cupbearer brings white
dakarmu-bread and gi[ves] it to the Master of the house. The
 Master of the

²⁷ cf. HW Erg.1, 11; 2, 16; 3, 21.

²⁸ For these instruments see the literature cited in HW 95-6, 338; Erg. 3, 10-1, 18, as well as Or. NS 36 (1967) 368.

²⁹ Lit. "of".

26 house breaks [it] and places it in the bucket.

Further, the deities who still [] to the Master of the house, he
28 drinks to [those] deities. When he finishes the deities, [

On the next morning, when the [Master of the house] goes forth
30 from the deities, before the dough-vessels, from an išpandu-vessel
to the Weather-god of Kuliwisna
and Halkis he makes (a libation) either with beer or with wine.

32 The linen-cloth of the deity, with which the dough-vessels (are)
hidden,
they lift it³⁰ up before the Master of the house and he sees
34 the dough-vessels. When the rest come up,^(??)

the Master of the house goes into the bathing house and he takes
the vessels with him.

36 The Bakers begin baking the thick bread in the inner chamber of the
deity.

The Cooks prepare to slaughter one ram and one bull
38 of every year³¹ on the zintina-place^(?)³².

When the Master of the house comes from the bathing house,
40 he bows to the Weather-god of Kuliwisna on the pedestal in the house,
and before the altar, to the Weather-god of Kuliwisna with wine
42 he makes (a libation).

³⁰ If my understanding of this passage is correct, the Hittite word behind GAD (in this passage at least) is neuter, cf. HW 105, 272 where the proposed Hittite reading of GAD is a -u- stem not an -a- stem as would be expected from GAD-an.

³¹ See Güterbock, RHA f.81, 142; also Josephson, Particles 108f.

³² This is the only way I can understand the hapax ^{GIS}zintina, although it does not seem to follow the usual meaning of "directives". cf. Laroche, RHA 28, 22 f.

B III 1 The Seer takes the Weather-god of Kuliwisna along with the soldier-
br[ead]

2 down from the pedestal. They place him on
the sacrificial table of the deity in front of the window.

4 As the slaughter for every year, they drive into the burning places
of the deity one ram and one bull. In front of them

6 the Singers of Kanis play the IŠTAR-instrument and sing.

The Cook purifies them with tuhhuišsar.³³ The Master of the house

8 bows [behin]d them. They lead them forth to the Master of the house.

The Master of the house sacrifices them to the Weather-god of
Kuliwisna.

10 The Cooks raise up the ram and the bull. To the Master of the house
they give knives of bronze. The Master of the house places

12 the hand with the knife on the auliš³⁴ of the ram and of the bull.

The Cooks slaughter them on the altar. The Cook who can do

14 the slaughtering, to him they give those knives. After

he cuts off the portion for the burning-place of the deity,

16 if the Master of the house has vowed something to the deity,

either some vessel or a cow (or) sheep, (they do the following:)

18 They place the vessel among the loaves of soldier-bread. The Cook
purifies the cow (or) the sheep

with tuhhuišsar. They drive them in and the Master of the house

20 bows behind them. He speaks, himself, before the deity, "Behold,

³³ See Güterbock, RHA 22 /f. 74, 106 f. and Otten, StBoT 13, 26.f.

³⁴ A part of the body. cf. StBoT 3, 104 f.; StBoT 19, 41.

B III

with this word I vowed this and that. Now,

- 22 behold, I have brought them to the deity, and before the deity [I
will sacrifice^(?)] them."

And further, if some free man is taking part with the Master of the
house

- 24 or (if) some hilammi-man³⁵ to the Weather-god of Kuliwisna
has palwai-ed, (then) if someone drives (in) a cow or sheep, the Cook
26 purifies those also with tuhhuišsar.

They take them forth to the Master of the house and he sacrifices
them.

- 28 They delay while they slaughter those also.

But the Bakers bake thick-bread in the inner chamber of the deity,

- 30 and they rush³⁶ to bake the first thick-bread in the oven.

After he cuts up the slaughter, the Master of the house makes

- 32 (a libation) three times into the blood before the altar to the
Weather-god of Kuliwisna from an išpandu-vessel. They sweep.

The eyan-tree

- 34 which they bring from Mt. Sidduwa,

he carries it on his back^(?) with a belted tunic.³⁷

- 36 While it st[ands] outside the house,

he palwisk-s. It (acc.) [

³⁵ cf. HW 69. These individuals appear to be outside the category of "free men"

³⁶ Szabó, Entstöhnungsritual 55, would like to translate this "bring, carry",
but peda- is always written with one d/t, cf. HW 168.

³⁷ cf. literature cited HW Erg. 1, 25, 33; 2, 29.

- 38] cheese-bread [he breaks^(?)
] and to his mouth^(?) [
 39] on his back [he picks it up^(?)

C IV

x + 1

] [

- 2 [The Priest] breaks [one loaf of t]hin-[bread] of groats to the
 Weather-god of the Ruin-mound. [Liver]
 [heart and gr]oats he takes; [he places] them back on [the pure meat.]
- 4 The Priest breaks one loaf of thin-bread to the Weather-god of
 Hissashapa, to
 the Weather-god of Ankuwa, to Kattahha of Ankuwa, to KAL,
 6 to Halki and to Zinkuruwa. [Liver]
 heart and groats he takes; [he places] them on the pure meat.
- 8 The Priest breaks one loaf of thin-bread to KAL of the Field.
 [Liver, heart]
 and groats he takes; [he places] them back on the pure meat.
- 10 The Priest [breaks] one loaf of thin-bread to the Weather-god of the
 Army and to
 (his) cir[cle.]³⁸ Liver, heart and groats he takes; [he places] them
 [back on the pure meat.]
- 12 The Priest gi[ves] one loaf of thin-bread to the Master of the
 house [
 The Priest breaks them to IŠTAR of the Wilderness. [Liver, heart]
 14 and groats he takes; [he places] them back on [the pure meat].

³⁸ I am aware that kaluti- is the normal word for a god's circle. Friedrich, HW 96, suggests that kaluti- may be the Luwian counterpart of Hittite irha-. If this is the case, there exists the possibility that irha- may occasionally have been used to mean "(god's) circle". At the moment both the restoration and translation must be viewed as tentative, but I cannot think of an alternate restoration.

C IV

The Priest breaks one loaf of thin-bread to KAL of the Shield.

[Liver, heart]

16 and groats he takes; [he places] them back [on the pure meat.]

The Priest [breaks] one loaf of thin-bread to KAL of the King [

18 Liver, heart, and groats [he takes; he places them back on the
pure meat.]

The Priest [gives] one loaf of the thin-bread to the [Master of the house . . .

20 he places (his) hand. The Priest [

Malitta(ya) [Liver, heart]

22 and groats he takes; [he places them back on the pure meat.]

The Priest Pi- Liver, heart]

24 and groats he takes; [he places them back on the pure meat.]

D I

še-r]a-aš-ša-an UZU NÍG.GIG UZU ŠA
 2 [me-ma-al-ya]x ha-at-tal-wa-aš GIŠ~ru-i da-a-i
 LÚ_{BE}-EL É^{TIM}-ma-aš-ša-an
 4 še-ra-aš-ša-an UZU NÍG.GIG UZU ŠA ma-ma-al-ya
]

 6]x-zi nu-uš-ša-an LÚ_{EN} É
]x še-ra-aš-ša-an UZU NÍG.GIG
 8 {UZU_{SA} me-ma-al-ya -u)r(?) iš-hu-wa-a-i

D I

LÚ_{EN} E_TIM da-a-i

10]na-at LÚ_{NAR}
 UZU]NÍG.GIG UZU_{SA} me-ma-al-ya
 12]da-a-i

]na-at LÚ_{NAR}
]x-ya A-NA TÚL_{Mu-li-li-ya}
 UZU_{NÍG.GIG} UZU_{SA} me-ma-a]l(?) -ya da-a-i
 16 da-a]-i

] x-x-x-x x-x-x -x

D II

1]x-zi
 2 LÚ_{EN} E_TIM NINDA.KUR₄.RA pár-ši-[ya] na-aš-ša-an
 EGIR-pa
 [iš-ta-na-a-n]i(??) PA-NI D_{IM} URU_{Ku-li-[ú]-iš-na-aš} III AŠ-RA
 da-a-i

4 [nu nam-ma I NINDA.KUR₄.]RA A-NA D_{IM} URU_{Ku-li-ú-iš-na}
 D_{IŠTAR}³⁹

[^DKAL-ya Ú A-NA] DINGIR^{MES} hu-u-ma-an-ta-aš pár-ši-ya na-aš-ta
 a-wa-an ar-ha

6 [te-pu III-ŠU] pár-ši-ya-az-zi na-aš-ta mar-hi an-da šu-ú-ni-iz-zi
 [še-ra-aš-ša-a]n ŠAR^{HI.A} III AŠ-RA da-a-i na-at-ša-an
 iš-ta-na-a-ni

³⁹Restoration of II 4 f. from II 14 f.

D II

8 [se-i]r^(?) PA-NI ^DIM ^{URU}Ku-li-ú-iš-na A-NA NINDA.ERÍN^{MES}-ša-an
še-ir III AŠ-RA da-a-i

10 na-aš-ta nam-ma a-wa-an ar-ha III-ŠU pár-ši-ya-az-zi
na-aš-ta mar-hi an-da šu-ú-ni-e-[iz]-zi še-ra-aš-ša-an

12 ŠAR^{HI.A} III AŠ-RA da-a-i na-at-ša-an I-NA É.ŠĀ
an-da ZÍZ-aš ^{DUG}har-ši-ya-al-li-ya pí-ra-an III AŠ-RA da-a-i

14 nu nam-ma I NINDA.KUR₄.RA A-NA ^DIM ^{URU}Ku-li-ú-iš-na ^DIŠTAR
^DKAL-ya ù A-NA DINGIR^{MES} hu-u-ma-an-ta-aš par-ši-ya

16 na-aš-ta a-wa-an ar-ha te-pu III-ŠU pár-ši-[ya-az-zi
na-aš-ta mar-hi]⁴⁰
an-da šu-ú-ni-e-iz-zi še-ra-aš-ša-an ŠA[R^{HI.A} III AŠ-RA da-a-i]

D III

x + 1 LÚ^{ŠĪLA.ŠŪ.DU₈} x-x[

2 LUGAL-i NINDA.KUR₄.RA e-h[u^(??)

LUGAL SAL.LUGAL GUB-aš ^D[IM] KARAŠ iš-[pa-an-du-uz-zi-az
a-ku]-an-zi

4 LÚ.MEŠ^{NAR} ^{URU}Ka-ni-iš SĪR^{RU} LÚ^{ŠĪLA.ŠŪ.DU₈} I NINDA^{wa-gi-eš-šar}

LUGAL-i pa-a-i LUGAL-uš pár-ši-ya na-at-za-an I-NA
GIŠ^{BANSUR-ŠU} da-a-i

6 A-NA BE-LU^{MES-TIM} ki-iš-ša-ri-i a-ku-an-zi pí-an-zi ma-a-an
^DIM KARAŠ

⁴⁰ Restoration of II 16-17 from II 6-7.

D III

- 8 Ú-UL e-ku-zi nu EGIR GAL ^DKAL ŠE-RI ^DIŠTAR ŠE-RI e-ku-zi
 [LÚ]MEŠ_{NAR} URU_{Hur-li-li} ŠIR^{RU} I NINDA.KUR₄.RA EM-SA pár-ši-ya
 [na-a]n-kán LÚ_{SÍLA.ŠU.DU₈} pa-ra-a pí-e-da-i
-
- 10 [LUGAL SAL.LU]GAL TUŠ-aš KUS_{kur-ša-(aš)} ^DI-na-ar IŠ-TU GAL e-ku-zi
 LÚ.MEŠ_{NAR} U_{RU} Ka-ni-iš ŠIR^{RU} LU[SÍLA.Š]U.DU₈ I NINDA.KUR₄.RA EM-SA
 12 [LUGAL-i pa-a-i LUGAL-u]š pár-ši-ya na-an-[kán L_ÚSÍLA.ŠU.DU₈
 pa-ra-a pí-e-da-i
-
- GIS_{SÚ.]A}(?) LUGAL dup-pa-aš G_{[IŠ_{DA}]G-ti}
- ma-a-an GAL-it
- 14 [ma-a-an x-it(?)]-ri e-ku-zi [GIS^D.INNA]NA.GAL
 an-dur-za ŠIR^{RU}
]x-za pí-x[]x pár-ši-ya
 16]i
-

D II

- 2 The Master of the house breaks thick bread.
 [On the pedestal] he puts them back in three places before the
 Weather-god of Kuliwisna.
-
- 4 [Further] he breaks [one loaf of thi]ck bread for the Weather-god of
 Kuliwisna,
 for IŠTAR [and KAL, and for] all the deities. Crumbling (it) into
 6 [little (pieces) three-times], he fills a marhi-vessel.

D II

- [Thereupon] he places vegetables in three places. On the altar
 8 before the Weather-god of Kuliwisna he places them on the
 soldier bread in three places.
-
- 10 Further, he crumbles (the bread) three times
 and fills the marhi-vessel. Thereupon
 12 he places vegetables in three places. In the inner chamber
 he places them before the storage-vessel of wheat in three places.
-
- 14 Further, he breaks one loaf of thick bread for the Weather-god of
 Kuliwisna,
 for IŠTAR and KAL, and for all the deities.
 16 [He crum]bles (it) into little (pieces) three times, and fills
 [the marhi-vessel]. Thereupon [he places] vegeta[bles in three places.]
-

D III

- The Cupbearer [
 2 thick bread to the King [
 The King (and) the Queen, standing, dri[nk from an išpanduzzi-
 vess]el to the Weather-god of the Army.
- 4 The Singers from Kanis sing. The Cupbearer gives one
 bite of bread to the King. The King breaks (it), and places it on
 his (the Weather-god's) table.
- 6 They give to drink into the hand(s) of the Masters. If he does not
 drink to the Weather-god of the Army, afterwards he drinks a cup to
 KAL of the Wilderness (and) IŠTAR of the Wilderness
- 8 The Singers from Hurri sing. He breaks one loaf of sour thick bread,
 and the Cupbearer carries it away.
-
- 10 [The King (and) Queen, sitting, drink from a cup to ^DKAL of the
 Shield.

D III

[... The Singers] from Kanis sing. The Cupbearer [gives] one loaf
 12 of sour thick bread [to the King. The King] breaks (it) and the
 Cupbearer carries it away.

to the thro]ne(?) of the King (and) to the t[hron]e of the
 tablet(?) either with a cup
 14 [or with a ...] he drinks. They play the large IŠTAR-
 instrument indoors.

] [] he breaks

E II

[] ha-aš-ši-i iš-hu-wa-a-a[n-zi]
 2 []-zi nu LÚ.MEŠ⁴¹ MUHALDIM^D GUNNI
 []-mi-in I-ŠU e-ku-an-zi
 4 x[] x-x-ni-[] x-ša-an^D GUNNI^D Wa-ar-ra-mi-[
^D x-x šu-me-eš ak-ku-uš-ki-ten ŠA^D IM^{URU} Ku-li-ú-iš-na
 6 ku-i-e-eš⁴¹ DINGIR.LÚ^{MEŠ} -aš a-da-an-na ša-ne-iz-zi pí-iš-ten

nu NINDA LA-AP-GA ar-ha pár-ši-ya na-an-ša-an ha-aš-ši-i da-a-i
 8 na-aš-ta ha-aš-ša-an⁴² a-ra-ah-za-an-da ši-i-e-ni-it gul-aš-zi
 na-aš-kán pa-ra-a ú-iz-zi lu-uk-kat-ta I NINDA LA-AP-GA
 LÚ.MEŠ⁴¹ MUHAL[DIM]
 10 ša-ra-a da-an-zi na-an ar-ha a-da-an-zi
 ha-a-aš-šu-uš-ma ša-ra-a da-a-an-zi na-aš dam-mi-li-ya p[í-di]
 12 pí-e-da-an-zi na-aš ar-ha iš-hu-wa-a-an-zi

na-aš-ta DINGIR.LÚ^{MEŠ} -aš MAŠ.GAL pí-ya-an-na ku-e-da-ni UD-ti
 kar-p[í-an-zi]

⁴¹ F starts here.

⁴² F II 4: ha-a[.

E II

14 nu ma-a-an ^{LÚ}_{EN} ^E_{TIM} ^Ú_{UL} tar-ra-an-za nu lu-uk-kat-ta
mu-ki-iš-na-aš ^{EZEN}⁴³ A-NA ^D_{IM} ^{URU}Ku-li-ú-iš-na ^{LÚ}mu-ki-iš-na-aš-
pát

16 iš-ha-a-aš i-e-iz-zi

ma-a-an A-NA ^{LÚ}_{BE-EL}⁴⁴ ^E_{TIM}-ma ZAG-an nu a-pí-e-da-ni UD-ti
18 ^{URU}Ku-li-ú-iš-na an-da u-un-na-a-i⁴⁵ nu-za-kán wa-ar-ap-zi
ma-a-an-ši ^Ú_{UL}-ma ZAG-an na-aš še-eš-zi ku-wa-pí
20 nu-za-kán a-pí-ya-pát wa-ar-ap-zi lu-uk-kat-ta-ma an-da
^{URU}Ku-li-ú-iš-na u-un-na-a-i

22 na-aš-ta ma-ah-ha-an⁴⁶ ^D_{UTU-uš} ú-iz-zi ^{LÚ}_{EN} ^E_{TIM}-ma
A-NA ^D_{IM} ^{URU}Ku-li-ú-iš-na m[u-k]i-iš-na-aš SISKUR.SISKUR⁴³
ki-iš-ša-an pa-a-i

24 ^{LÚ}_{EN} ^E_{TIM}-kán ^{DUG}har-ši-ya-a[l-li-y]a!-aš É.ŠĀ-ni an-da ú-iz-zi
na-aš A-NA ^D_{IM} ^{URU}Ku-li-ú-iš-n[a UŠ-GI-EN

26 nu-kán 1 UDU.NITÁ an-da u-un-ni-an-zi na-an!-kán⁴⁷ ^{LÚ}_{EN} ^E_{TIM}
I-NA É.ŠĀ A-NA ^D_{IM} ^{URU}Ku-li-ú-iš-na ši-pa-an-ti

28 na-an I-NA É.^{LÚ}MUHALDIM pí-en-ni-an-zi na-an ha-at-ta-a-an-zi

⁴³ This alternation between EZEN and SISKUR is further proof that the Hittite drew no clear distinction between a "festival" and a "ritual". cf. Güterbock, *Oriens* 15 (1962) 347.

⁴⁴ F II 13 ^{LÚ}_{EN}.

⁴⁵ F II 14 omits -a-.

⁴⁶ F II 18 adds -a-.

⁴⁷ Text: na-aš-kán.

E II

nu ^{UZU}NÍG.GIG ^{UZU}ŠA ha-ap-pí-ni-it za-nu-an-zi nu ^{LÚ}EN ^ETIM
 30 1 NINDA.KUR₄.RA ŠA $\frac{1}{2}$ UP-NI an-da da-mi-in-kán-ta-a-an da-a-i
 nu-uš-ša-an še-ir ^{UZU}[NÍG.]GIG ^{UZU}ŠA šu-up-pí-iš-ša-ra-an-ta da-a-i
 32 [na]-at-ša-an PA-NI ^DIM ^{URU}Ku-li-ú-iš-na A-NA NINDA.ERÍN^{MES}-ša-an
 še-ir da-a-i
 [da]-a-i

34 ^DUG_{KU-KU-UB}^{HI.A} PA-NI [
^DUG_{KU-KU-UB} x[
 36]x pí-d[i

E III x + 1

2 BI-IB-RI] GUŠKIN TUR e-k[u-zi
^{LÚ}m]u-ki-iš-na-aš EN-aš na[m-ma
 4 NINDA] KU₇ tar-na-aš da-a-i na-aš x[
^{LÚ}SÌ]LA.ŠU.DU 8 pár-na-aš EN-i pa-a-i x[
 6 ^{LÚ}]SÌLA.ŠU.DU₈ EGIR-pa ^{LÚ}mu-ki-iš-na-[aš EN-i pa-a-i
]x-an EGIR-pa PA-NI DINGIR^{LIM} pí-di-iš-[si(?)
 8 d]a(?) -a-i me-ma-al-ya iš-hu-wa-a-[i

ma-a]h-ha-an ^{LÚ}EN ^ETIM ^DIM ^{URU}Ku[-li-ú-iš-na
 10]x BI-IB-RI GUŠKIN TUR a-ku-an-n[a pí-ya-an-zi
 E]GIR-an-da ku-i-e-eš DINGIR^{MES} A-NA ^{LÚ}[EN ^ETIM
 12 a-p]u-u-uš ak-ku-uš-ki-iz-zi nu I NINDA te-[kar-mu-un(??) 48
 pár-š]i-ya-an-na-i na-an-za-an ka-ru-ú i-[

⁴⁸ cf. E II 24. . Note that E II 27-28 seems parallel to E III 11-12.

E III

14 -]ma^(?)-na-aš DUMU B^{TIM} e-eš-ta ma-a[h-ha-an
]GIS[✓]SÚ.A e-ša-ti na-aš-kán [

16]x^{TIM} ^DIM URU Ku-l[i-ú-iš-na
BI-IB-RI GUŠ]KIN TUR a-ku-an-[na pí-ya-an-zi
 18 BI-I]B-RA GUŠ[KIN TUR

] ^DIM [x-x]x-x-x-x-x [
 20]U-UL ha-an-da-an-da-a-r[i
 -i]z-zi nu ^DIM URU Ku-[li-ú-iš-na
 22]GUB-aš^{48a} e-ku-zi XII NINDA.KUR₄.RA K[U₇^(?)
 ku-i-e-eš [PA-N]I DINGIR^{LIM} ki-ya-an-da-[ri
 24 II NINDA.KUR₄.RA KU₇ tar-na-aš a-pa-a-š[a
 ap-pí-iš-ki-iz-zi na-at-ša-[an
 26]PA-NI DINGIR^{LIM} []x-ki-iz-zi nu GIM-an an[
] na-aš EGIR-pa⁴⁹ pa-a-i [

F III 8 LÚ.MEŠ NAR-ma [ha-at-ti-li⁵⁰ SIR^{RU}]-ki-iš-ma A-NA
LÚ[✓]MU[HALDIM^(?)
 na-aš-ma LÚmu-ki-iš-[na-aš EN-i PA-NI DINGIR^{LIM}]^(?) pí-ra-an x[
 10 ha-an-da-a-an-ta-ri [LÚ.MEŠ_N]AR ha-[at-ti-li
SIR^{RU}
 ha-an-da-a-an-ta-ri x[
 12 a-pí-e aš-nu-an- [zi

48a F begins here. E III 22:]x-aš.

49 F III 7: a-ap-pa.

50 cf. below, line 30.

F III

- nu I-NA HUR.SAG[✓] Si-id-du-wa [GIS[✓] e-ya-an(?) }
- 14 kar-šu-an-zi pí-e-i-ya-an-z[i
ku-it EGIR DINGIR^{LIM} ti-an-zi x[
- 16 ŠA 1½ UP-NI pí-an-zi na-aš ma-a-a[h-ha-an
GIS[✓] e-ya-ni kat-ta-an a-ri kar-aš-[
-
- 18 nu NINDA LA-AB-GA pár-ši-ya nu ki-iš-ša-[an me-ma-i
HUR.SAG[✓] Si-id-du-wa zi-ik EGI[R
- 20 ka-a-ša ki-i GIS[✓] e-ya-an A-N[A
ú-nu-wa-aš-hi wa-aš-šu-an-zi pí-tum-me-[ni
- 22 HUR.SAG[✓] Si-id-du-wa EGIR-an š[a-ra-a(?)
-
- nu NINDA LA-AB-GA pár-ši-ya na-an[
24 GIS[✓] e-ya-an-ma-kán kar-[aš-zi(?)
ša-ra-a da-a-i na-an x[
- 26 ú-e-mi-iz-zi na-an[
-
- ma-a-na-an U-UL-ma [ú-e-mi-iz-zi
28 a-pa-a-aš-pát I-aš e-za-[az-zi(?)
na-at an-da ku(?)[-
-
- 30 nu ma-a-an [

E II

- 2] on the hearth they scatt[er]
]the Cooks to Hassi
to Warra]mi(?) drink once.

E II

4] to Hassi, to Warrami [
to [] may you drink. To those who (are) Male Deities of the
6 Weather-god of Kuliwisna, may you give sweet(s) to eat.

He breaks the damp bread and places it on the hearth.
8 He marks around the hearth with figurines⁵¹
and he goes out. In the morning, the Cooks take up
10 the one loaf of damp bread and they eat it.
They take up the hearths, carry them away
12 to a pure place, and scatter them.

On the day, on which [they fin]ish giving the billy-goat to the
Male Deities,
14 if the Master of the house (is) not able,⁵² in the morning,
the Master of the entreaty does the ritual of entreaty
16 to the Weather-god of Kuliwisna .

If (the omen) is favorable to the Master of the house, on that day
18 he drives to Kuliwisna, and bathes himself.
But if (it is) unfavorable to him, where he sleeps, there
20 he bathes himself, but in the morning he
drives to Kuliwisna.

22 After the sun rises, the Master of the house
gives the ritual of entreaty to the Weather-god of Kuliwisna as follows:

⁵¹ Instrumental plurals are listed in HEI §64, 78; Eb.Or. §19.

⁵² cf. Friedrich, JAOS 88 (1968), 37 on this word.

E II

24 The Master of the house goes into the inner chamber of the storage-
vessels

and bows to the Weather-god of Kuliwisna.

26 They drive in one male sheep and the Master of the house
sacrifices it in the inner chamber to the Weather-god of Kuliwisna.

20 They move to the kitchen and cut it up.

They cook the liver (and) the heart with an (open) flame. The
Master of the house

30 takes one loaf of thick bread of one half handful (in size) stuck
together

and on it he places unstained liver (and) heart.

32 He places them on the soldier-bread before the Weather-god of
Kuliwisna.

[he pla]ces.

34] jugs before [

] a jug [

36] in pla[ce(?)

E III

x + 1] x [

2 he dr]inks [from] a small gold [rhyton

the]Master of the entreaty fu[rther

4] he takes a sweet-loaf of tarnaš-weight and [

] The Cupbearer to the Master of the house gives [

6] then, the Cupbearer to the [Master] of the entreaty
[gives

E III

8] before the deity in [its] place [
he] places and he scatters groats [

10 a]fter the Master of the house the Weather-god of Ku[liwisna
They give him] to drink [from] the small gold rhyton [
] Then, those deities, who to the M[aster of the house
12] to them he drinks. One loaf of takarmu-bread [to
] he breaks. Formerly it (acc.) [
14] was a son of the house. W[hen
] he sat on a chair and he [

16]... the Weather-god of Ku[liwisna
they give him(?)] to drink [from] a small go[ld rhyton
18 a small go]ld rhy[ton

20] the Weather-god [
they] are not taking part [
] the Weather-god of Ku[liwisna
22]he drinks standing. Twelve loaves of sweet
thick bread which are laid before the deity [
24 two loaves of sweet thick bread of tarnaš-weight and those (acc.) [
he holds [
26] before the deity he []. When [
he] gives them back.[

F III 8 The Singers [sing in Hattian] ... to the C[ook
or [to the Master of] the entreaty before [the deity
10 they take part [The S]ingers [sing in] Ha[ttian.
they take part [
12 they arrange them [

F III

To Mt. Sidduwa [

- 14 They send [] to cut [the eyan-tree
(That) which they place behind the deity [
- 16 (in pieces the size of^(?)) one and one half handful, they give. Wh[en
he comes under the eyan-tree, he cu[ts^(?) the eyan-tree.

- 18 He breaks the damp bread and [speaks thu]s:

"O Mt. Sidduwa, you [

- 20 Behold, this eyan-tree to [
- to decorate [it] with jewelery we brin[g
- 22 Mt. Sidduwa [

He breaks the damp bread and it (acc.) [

- 24 the eyan-tree he c[uts^(?)
he takes up and it (acc.) [
- 26 he finds and it (acc.) [

But if he does not [find] it, [

- 28 That one ea[ts^(?) alone [

G II

x + 1

] x

2

]x-x šu-up-pa-a-eš

]x x-x ha-a-ra-ni-iš^{MUSEN} pít-ti-ya-li-e-eš

4

]a-du^(?) <D>IM^{52a} -aš-kán wa-ar-aš-ta ša-ra-a-az-zi-ya-an

]ka^(?) -az-kán wa-ar-aš-ta nu iš-tar-ni-ya-an

6

GIS₃ a-ma-ma-kán⁵³ wa-ar-aš-ta

52a cf. KUB XXXIII 66 III 1 ff. (RHA 77, 131) *infra*.

53 cf. KUB XXXIII 34 obv. 8 (RHA 77, 127).

- [nu-uš-ša-an(?)]⁵⁴ an-da wa-ah-nu-ut ^DIM ^{URU}Ku-li-ú-iš-na
- 8 [A-NA ^{LÚ}_B]E-EL ^ETIM ^{SAL}BE-EL-DI ^ETIM DUMU.NITA^{MES} DUMU.SAL^{MES}-aš
aš-šu-li TI-an-ni in-na-ra-u-wa-an-ni ha-at-tu-la-an-ni
- 10 MU^{HI.A} GÍD.DA EGIR.UD-MI DINGIR^{MES}-aš a-aš-ši-u-ni-it DINGIR^{MES}-na-aš
mi-ú-um-ni-it
kar-di-mi-ya-at-ta-an-ma ar-ha tar-na kar-di-mi-ya-at-ta-aš
- 12 IGI^{HI.A}-wa kar-pí-wa-a-la ha-an-ta na-at-ša-an A-NA BULUG
BAPPIR tar-na
na-at-ša-an NINDA KAŠ ^{TÚG}ku-ri-iš-ni tar-na
-
- 14 pár-hu-e-na-aš-ša-an ki-it-ta nu-uš-ša-an pa-ra-a
tal-li-y[a-an-t]e-eš [aš-an-du(?)]⁵⁵
ka-la-ak-tar-ša-an ki-it-ta nu-uš-ša-an pa-ra-a k[a-la-an-kán-te-eš
aš-an-du(?)]⁵⁵
- 16 GIŠ^{MA} ma-ah-ha-an mi-li-id-du A-NA ^DIM ^{URU}Ku-l[i-ú-iš-na
ZI^{TUM} an-da QA-TAM-MA mi-li-it-ti-iš-du nu-uš-ša-[an an-da
wa-ah-nu-ut(?)]⁵⁶
- 18 pár-na-aš iš-hi-i pár-na-aš iš-ha-aš-ša-ri DUMU.NITA^{MES}-aš
DUMU.SAL^{MES}-aš [
[T]I-an-ni ha-at-tu-la-an-ni in-na-ra-u-wa-an-ni MU^{HI.A}
G[ÍD.DA EGIR.UD-MI]
[DINGIR^{ME}]^Š-aš a-aš-ši-ya-u-ni-it DINGIR^{MES}-na-aš mi-ú-um-ni-it [

⁵⁴ cf. below, line 17.

⁵⁵ cf. KUB XVII 10 II 12 f.; restoration of KUB XXXIII 6 II 1 by Laroche RHA 23 /f. 77, 101.

⁵⁶ cf. above, line 7.

G II

- 22]x ^DIM ^{URU}Ku-li-ú-iš-na pí-ra-an tar-za-a-x[
]x-hu-iš e-eš-zi na-aš-ta an-da[
]x-ru(?) ^{GUD}HI.A -uš-kán an-da x[
 24]x-x[

G III

x + 1

]a-aš-ši-ya-x-x-x[

- 2]nu ki-iš-ša-an me-ma-i x[
 [A-NA](?) ^DIM ^{URU}Ku-l]i-ú-iš-na BE-LÍ-YA ki-(e)-da-ni A-[NA](?)
 4]ha-an-te-iz-zi-ú-uš ^{EGIR}-an ŠU-PUR na-an[
]x NINDA.Ì.E.DÉ.A pa-ra-a pár-na pí-da-i ^{GIŠ}lu-ut-[
 6 [ŠA] É.ŠĀ-ya ^{GIŠ}IG iš-ta-a-pí
-
- nu NINDA.Ì.E.DÉ.A I I-NA É.ŠĀ KÁ-aš pí-ra-an IŠ-TU[
 8 ta-ga-a-an da-a-i a-aš-ga-az-zi-ya ^{DUG}GAL pí-[
 ú-da-an-zi nu ta-ga-a-an ši-pa-an-ti nu ki-iš-ša-an me-ma-[i]
-
- 10 ŠA ^DIM ^{URU}Ku-li-ú-iš-na DINGIR.LU^{MES} šu-me-eš e-iz-za-aš-ten
 nu-za iš-pí-it-ten e-ku-te-en-ma nu-za ni-ik-te-en
 12 [nu-u]š-ma-aš ŠÁ-KU-NU ša-ak-nu-an e-eš-tu ZI-KU-NU-ma-aš-ma-aš
 -i]m-mu-an-za e-eš-tu
-
- 14 [DINGIR.LU^{MES}-uš(?)] I-NA UD.I.KAM II ŠU mu-ga-a-iz-zi ka-ru-ú
 a-ri
]x I-ŠU nu DINGIR.LU^{MES}-aš ku-iš I NINDA KU7
 tar-na-aš
 16]-ra-aš IT-TI ^{DUG}GAL GEŠTIN-it

G III

]ki-it-ta-ri PA-NI ^DIM ^{URU}Ku-li-ú-iš-na-ya-aš-ša-an
 18]x Šu-up-pí-iš-ša-ra-aš
 ki-i]t-ta-ri na-at-ša-an Šu-up-pí-iš-ri-e-eš
 20]-ri

]I-NA II KASKAL-ni mu-ga-u-an-zi
 22]x-da
]^{DUG}GAL GEŠ[TIN-it

G II

x + 1]x
 2] pure meat (nom. pl.)
] The swift Eagles (nom. pl.)
 4] The Weather-god harvested the higher
] harvested. The middle (acc.)
] He harvested the Šamama.⁵⁷

[] O Weather-god of Kuliwisna may you turn to
 8 the Master of the house, the Lady of the house, for sons, for
 daughters
 for prosperity, for life, for vigor, for health
 10 for long years into the future, through⁵⁸ the love of the gods (and) the
 friendship of the gods.
 Let go anger! Bring under control the enraged
 12 eyes of anger! Let them go to malt (and) beer-flavor!

⁵⁷ On GIS_{Šamama} cf. lit cited CTH 324 1st version n. 12. page 20

⁵⁸ See commentary.

G II

Let them go to bread, beer (and) head-band!

- 14 (Here) lies parhuenaš, [may they be] besou[ght]
 (Here) lies kalaktar, [may they be] appeased^(?).
 16 As the fig (is) sweet, even so may
 the soul in the Weather-god of Kuliwisna be sweet. [May you turn to]
 18 the Master of the house, the Lady of the house, for the sons, (and)
 the daughters[
 with life, with health, (and) with vigor for long years [into the
 future]
 20 with the love of the [god]s, (and) with the friendship of the gods.
-

-] before the Weather-god of Kuliwisna ...[
 22]...is.... [
] Cattle [

G III

x + 1

- 2] He speaks thus: ["
 to] the Weather-god of Kuliwisna, my Lord, to this [
 4] May you afterwards send the first ["]. Him/it (acc.)[
] carries off fat-bread to the house. The win[dow
 6 and the door [of] the inner chamber he covers.
-

- He places the fat-bread in the inner chamber before the door from [
 8 on the ground. From outside, a cup [
 they bring. He makes a libation on the floor and speaks thus:
-

G III

-
- 10 "O male deities of the Weather-god of Kuliwisna may you eat,
and may your hunger be satisfied; may you drink, and may your thirst
be quenched
- 12 May your heart(s) be "šaknu-".⁵⁹ May your soul(s)
be [
-
- 14 On the first day he entreats [the male deities] twice. Before
he arrives
-]once. The one sweet loaf of tarnaš-weight which []
- 16 to the male deities [] along with a cup of wine
] lies. And before the Weather-god of
Kuliwisna
- 18] the virgins (acc.)
lies. The virgins (nom.) them/it (acc.)
- 20]x
-
-] the second time [he begins^(?)] to
entreat
- 22] ...
] a cup of wi[ne

H I

On the roads [

⁵⁹ The word means "unclean", "impure", cf. HW 176 and literature cited there. An emendation adding <li-e> is foiled by the imperative form of the verb and by the lack of a negative in the following parallel passage. Perhaps the word should be emended to šaku(w)an "preserved", cf. KUB XVII 10 II 16.

H I

2 [He put^(?)] a head-band under the soldier-bread.

The Weather-god of Kuliwisna walk[s

4 on the road, may your feet [not] press

the undergrowth,⁶⁰ beneath your feet [may the road be smooth.^(?)]⁶¹

6 The hawthorn, which [grows^(?)] in the valleys,

the Master of the entreaty takes it, and he [

8 He stands (before) them and s[peaks] thus:

"The Weather-god of Kuliwisna [rose and]

10 went forth [

[The first], the last [

12 He put [(his) right shoe] on (his) left (foot) [

Smoke seized [the wind]ow. Fum[es seized] the house.

14 The logs were oppres[sed. The cattle]

were oppressed. The sheep [were oppressed.]

16 On (their) altar(s) the 10[00 deities were oppressed.]

The Sun-god made a feast [and he invited the 1000 deities.]

18 They ate, but they did not [satisfy their hunger. They drank, but

[they did not] satisfy their thirst.]

20 The Weather-god of Kuli[wisna

a swi[ft] Eagle [

⁶⁰ hahallan-[appears to be built by the addition of the suffix -ant to the stem hahhal. cf. HEI §48.

⁶¹ cf. A IV 4.

H I

22 '[Search the deep] valleys [

and pure (pl. acc.) [

24 [the spring]s [']

[He bro]ught the news [

26 ['I could] not [find] him'. ["]

H IV x-x-[

2 [K]AŠ-ma^(?) [

mi-ya-[

4 nu ma-Ši-ú-x[

ki-iŠ-Ša-an[

6 an-da li-x-[

ku-i-uŠ ^{NA4}pa-aŠ-[Ši-lu-uŠ

8 na-aŠ-ta pa-ra-a[

na-at PA-NI ^D[IM ^{URU}Ku-li-ú-iŠ-na

10 nu-kán ma-ah-ha-an DINGIR^{LAM} [

mu-ga-u-wa-aŠ x-x[

12 pa-a-an-zi[

na-aŠ-[

14 x-[

ki-e^(?)[⁶²

16 ^{LÚ}hu-x-x[

⁶² There may be a small gap here between KBo IX 109 IV and KUB XXXIII 17 IV.

H IV

pár-na-aš EN-a[š(?)

18 pa-ra-a na-a-x[]x[

mu-ki-iš-ki-iz-z[i

20 [n]u-uš-ša-an PA-NI DINGIR^{LIM} [l]i(??)-e ša-me-[

]x ša-mi-ya-aš ša-a-ga-a-in x[

22]x-x ki-iš-ša-an da-a-an-ša-[

]uš ša-ra-a ha-an-ti[

24]x-iz-zi DINGIR^{LIM}-wa mi-i-e(?)-[

]ŠA^{DIM} URU^{URU} Ku-li-ú-iš-na

26] pí-i-ya-u-e- [ni

DUB.II.KAM ŠA^{DIM} URU^{URU} Ku-li-ú-iš-na [mu-ki-iš-na-aš]

28 I^I Si-ip-pa-LÚ-iš ne-wa-ah-ha-aš[

I^I LÚ DUB.ŠAR DUMU I^I NU.GIŠ.ŠAR [R IŠ-TUR

H IV The second tablet [of the entreaty] of the Weather-god of Kuliwisna

28 Sippaziti renewed (it) [

LÚ, a scribe, son of NU.GIŠ.ŠAR [wrote it.]

J II⁶³

x + 1 na-aš-t[a

2 nam-ma-kán[

na-aš-ta uš-(?)[

⁶³ Column I ends of lines only.