

## J II

- 4 na-aš-ta VIII [ ti-an-zi nu x[
- 6 [ ]-ga(?) -[ ]ú-x-x[ x-x-x Ša-ra-a[
- 
- 8 na-an-kán ma-a-an Ša-ra-[a ]-x(-)(?)ku-e-eš  
ma-a-na-an-kán Ša-ra-a x[ ]d[a]-a-i
- 10 na-aš pa-ap-ri-eš-zi k[a- kán]-na-a-an-zi
- 
- [k]án-na-a-an-zi-ma-aš-Ša-[an Ša-a]l-wa-ni-it<sup>64</sup>
- 12 [Š]a(?) -al-wa-ni-in-Ša-an<sup>64</sup> [ -i]t(?) kat-ta  
ku-uš-ku-uš-Ša-an-zi k[a-(?) ] a-pí-e-iz kán-na-a-an-zi
- 
- 14 x-x GIS<sup>Š</sup>ma!-a-ri-eš ŠA GIS<sup>Š</sup>[x]x-a-an-te-eš  
na-at PA-NI DINGIR<sup>LIM</sup> ki-e-an-ta-ri nu-za SAL.LUGAL
- 16 I GIS<sup>Š</sup>ma-a-ri-in da-a-i nu Ī.UDU GIS<sup>Š</sup>ma-a-ri-ta-x  
da-a-i nu-uš-Ša-an A-NA IV hal-hal-tu-ma-ri-ya-aš
- 18 Ša!-ra-a pí-eš-ši-ya- zi
- 
- na-aš-ta Ša-an-ha-an-zi nu A-NA SAL.LUGAL a-ku-an-na
- 20 pí-an-zi nu <sup>D</sup>AMAR.UD <sup>D</sup>Ir-ha-x-(?)an-du-us<sup>65</sup>  
<sup>D</sup>Hi-iš-Ša-al-la-an-du-uš-Š[a] e-ku-zi
- 22 nu I NINDA.KUR<sub>4</sub>.RA me-ma-al-la-aš pár-ši-ya
- 
- nu SAL.LUGAL a-ap-pa-i nu DINGIR<sup>LAM</sup> an-da ap-pa-an-zi
- 24 [PA-N]I DINGIR<sup>LIM</sup>-ma ku-it ku-it ki-it-ta-ri

<sup>64</sup> Is this word related to Šalwina "mortar"? cf. Erg. 3, 27.

<sup>65</sup> In the Götternamen list in the front of the volume Reimschneider lists Irhanduš and quotes this passage.

## J II

- [x-x]-a NINDA.KUR<sub>4</sub>.RA<sup>HI.A</sup> na-at A-NA SAG GEME.İR<sup>MES</sup>
- 26 ]x Šar-ra-an-zi
- 
- ma-a-an]SAL.LUGAL I-NA URU<sup>URU</sup>Ku-li-i-ú-iš-na
- 28 ]x-iz-zi QA-TI
- 
- I(?)]-NA URU<sup>URU</sup>Ku-li-i-ú-[iš-na
- 30 ]x iš-x[
- ]x x[

## J III

- x + 1 -]a-[
- 2 ]I NINDA LA-AB-KU I DUG K[A.DU<sup>(?)</sup>
- Š]AH Ì.UDU Ì.ŠAH [
- 
- 4 GIŠ<sup>GIŠ</sup>BAN]ŠUR AD.KID da-a-i še-ir-ma-aš-ša-a[n
- I NINDA.ERÍN<sup>MES</sup> da-a-i nu-uš-ša-an DINGIR<sup>LAM</sup> a-p[u<sup>(?)</sup>-u-uš
- 6 na-aš-ta SAL.LUGAL ŠAH<sup>D</sup>Ud-ni-ya-an-ta-aš[
- IŠ-TU DUG<sup>DUG</sup>KU-KU-UB-BI ši-pa-an-ti VII NINDA.KUR<sub>4</sub>.RA[
- 8 me-ma-al-la-aš I-NA GIŠ<sup>GIŠ</sup>BAN]ŠUR AD.KID PA-NI DIN[GIR<sup>LIM</sup> da-a-i(?)
- me-ma-al-la-aš IŠ-TU GIŠ<sup>GIŠ</sup>MA.ŠÁ.AB
- 10 I-NA GIŠ<sup>GIŠ</sup>BAN]ŠUR AD.KID-pat PA-NI DINGIR<sup>LIM</sup> ki-it-ta
- 
- na-aš-ta ŠAH pa-ra-a pí-e-da-an-zi
- 12 na-an-kán ku-na-an-zi nu e-eš-ha-ni kat-ta-an
- NINDA KU<sub>7</sub> kat-ta-an ap-pa-an-zi na-at-ša-an
- 14 PA-NI DINGIR<sup>LIM</sup> EGIR-pa ti-an-zi ŠAH-ma e-eš-ša-an-zi
- [na-a]n-kán pit-tal-wa-an mar-kán-zi na-aš-ta
- UZU<sup>UZU</sup>gi-en-zu pa-ri-an-zi
- 16 -ká]n(?) mar-kan-zi nu SAG.DU ŠAH

## J III

- ]x-an-zi nu-uš-ši <sup>UZU</sup>gi-en-zu a-x-x
- 18 ]x KI-LI-LA-ya i-ya-an-[zi  
-a]n ne-e-a-ya-an-z[i
- 
- 20 ]x-e <sup>UZU</sup>gi-en-zu [  
]-it la-a-hu-wa-an-zi[
- 22 ]-da tar-še-eš-šar iš-x x  
-n]a-an- zi
- 
- 24 Š[AH an-da ú-da-an-[zi  
]-az ku-ut-ti pí-ra-an
- 26 ]-aš ti-an-zi ku-ut-ti  
] ti-an-zi
- 
- 28 ]x-x-x x-x[

J <sup>11</sup>~~III~~

- 10 It becomes impure. They kannai-(?)<sup>66</sup>
- 
- They kannai-[ ] with šalwani-
- 12 With [a mortar<sup>(?)</sup>] they pulverised  
šalwani-. They kannai-[ ] with that.
- 
- 14 [ ] lances<sup>(?)</sup> of x-wood  
They lie before the deity. The Queen
- 16 takes one lance<sup>(?)</sup>, puts sheep-fat  
on<sup>(?)</sup> the marita-[<sup>67</sup>] and throws (it) up to
- 18 the four corners.
- 

<sup>66</sup> Stem?

<sup>67</sup> This appears to be built by the addition of a suffix to the stem mari- "lance(?)". Perhaps it means "lance-head" or something similar.

## J II

- 
- They sweep. They give the Queen  
 20 to drink. She drinks to Marduk, the Irhandes,  
 [and] the Hissallandes.  
 22 She breaks one loaf of thick-bread of groats.
- 

- The Queen is finished. They take in the deity.  
 24 Whatever is lying [befo]re the deity,  
 [ ] (or)<sup>(?)</sup> thick-bread, they divide it  
 26 among the male and female slaves.
- 

- [When] the Queen in Kuliwisna  
 28 [ ]... Finished.
- 

i]n Kuliwis[na

## J III

- 2 [one loaf of moist bread, one vessel of K[A.DÜ-beer  
 p]ig, sheep-fat, pig-fat [  
 4 [She] takes a wicker table and on it  
 places one loaf of soldier-bread. To<sup>(?)</sup> the deity th[ose<sup>(?)</sup> (acc.)  
 6 The Queen [offers<sup>(?)</sup>] a pig to the Udniyantes [  
 from a jug she makes a libation. [She places<sup>(?)</sup>] seven loaves of  
 thick-bread  
 8 of groats on the wicker table before the deity.  
 Groats from a basket  
 10 are placed on the wicker table before the deity.
-

## J III

- 
- They bring forth the pig
- 12 and they kill it. Under the blood  
they hold sweet bread. Then they place
- 14 it before the deity. They prepare the pig.  
They carve it pittalwa.<sup>68</sup> They "blow"<sup>69</sup> the genitals
- 16 and carve [them<sup>(?)</sup>]. The head of the pig  
they [        ]. In/On it the genitals (acc.) ...
- 18 [        ] and they make a wreath.  
[        ] they lead. [
- 
- 20 [        ] genitals  
[        ] they pour.
- 22 [        ] taršēšsar  
[        ] they [
- 
- 24 [        ] They bring in the pig.  
[        ] before the wall
- 26 [        ] they place. At the wall  
[        ] they place
- 

KUB XXXIII 64 + KBo XXI 60<sup>69a</sup>

x + 1

]-x [

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<sup>68</sup> "plain?" "lightly cooked?" cf. HW 171; Erg. 1, 16; 3, 26 with literature

<sup>69</sup> cf. HW Erg. 3, 25.

<sup>69a</sup> Analogous to KUB XXXIII 62 II, from which the restorations are taken.

KUB XXXIII 64 + KBo XXI 60

- 2 ]x DUMU<sup>(?)</sup>[ LUG]A<sup>(??)</sup>-aš  
]-ta-x[ ki-iš-š]a<sup>(?)</sup>-an me-[ma-i<sup>(?)</sup>
- 
- 4 ]ŠA<sup>D</sup>IM UR<sup>U</sup>Ku-li-ú-iš-na  
]x-x nu-uš-ša-an KÙ.<sup>(?)</sup>[  
6 ]x [DUM]U.NITA<sup>MES</sup> DUMU.SAL<sup>MES</sup> [  
TI]-an-ni in-na-ra-u-wa-an-ni ha-[at-tu-la-an-ni  
8 DINGIR<sup>MES</sup>-aš a-aš-š]i-ya-ni-it DINGIR<sup>MES</sup>-na-aš mi-ú-u[m-ni-it  
]x na-a[n<sup>(?)</sup>-kán A-NA<sup>D</sup>IM URUKu-li-ú-[iš-na  
10 ]-ma me-mi-iš-ki-it-te-en [
- 
- 12 ]NINDA KU<sub>7</sub> tar-na-aš ŠA ZÍD.DA ZÍZ.A a-a-an-ta-an[  
A-N]A<sup>(?)</sup><sup>D</sup>IM URUKu-li-ú-iš-na A-NA NINDA.ERÍN<sup>MES</sup>-ša-an[  
[a-a<sup>(?)</sup>]-an-ta-an da-a-i A-NA GIŠ<sup>~</sup>SU.A x-x x-ku-uš<sup>(?)</sup>-x-x[  
14 [ki]-iš-ša-an me-ma-i<sup>D</sup>[IM] URUKu-li-ú-i]š-[na  
[zi-]ik az-zi-ik-ki-i [x]-x[
- 
- 16 ]x-x A-NA<sup>D</sup>IM URUKu-[li-ú-iš-na  
]-an<sup>(?)</sup>-x zi-ka[  
18 É<sup>(?)</sup>]TIM [

KUB XXXII 138

obv.<sup>(?)</sup> x + 1

- 2 ]x-x ku-u-uš GIŠ<sup>~</sup>wa-a[r-ša-mu-uš<sup>(?)</sup>  
<sup>D</sup>]IM URUKu-li-ú-iš-na ka[r<sup>(?)</sup>  
kar-di]-mi-az i-da-a-lu IGI<sup>HI</sup>.A-wa i-[  
4 ]x QA-TAM-MA ki-iš-ta-ru na-[aš<sup>(?)</sup>]-kán [  
]x pí-e-da-i na-aš-ša-an ha-[  
6 ]-i na-aš ar-ha wa-ar-nu-[zi

KUB XXXII 138

- ]x PA-NI DINGIR<sup>LIM</sup> É.ŠA-an Ša-an-[ha-an-zi(?)  
 8     <sup>D</sup>]IM <sup>URU</sup>Ku-li-ú-iš-na k[ar(??)  
 [ha-an-te-iz]-zi pal-Ši ZÍD.DA x[  
 10             ]pí-ra-an kat-ta x[  
               ]-x A-NA DINGIR<sup>LI</sup><sub>M</sub>
- 
- 12                     ]x       x[
- rev.(?)  
 x + 1                   ]-x-zi[
- 
- 2                     š]e-ir <sup>D</sup>An-da-li-ya-aš[  
                       ]še-ir <sup>D</sup>An-da-li-ya-aš[  
 4                     ]x-at ka-a-Ša ki-e-ti x[  
                       ]     ma-ah-ha-an <sup>GIŠ</sup>wa-ar-aš-ma-a[n
- 
- 6                     <sup>D</sup>]IM <sup>URU</sup>Ku-li-ú-iš-na-ya ka[r-  
                       kar-di-m]i-ya-at-ta-an kar-Ša-al-l[u  
 8                     -x]i kar-Ša-al-lu kar-di-mi-a[t-ta-an  
                       ]x ha-an-ta kar-Ša-al-lu x[  
 10                    ]kar-aš-ta-ru                   [
- 
- ]x ki-iš-ta-nu-zi na-at-kán x[  
 12                    ]x-i iš-hu-wa-a-i na-aš ar-[ha(?)
- 
- ]x-uš kar-x[  
 14                    kar-š]a-al-[lu  
                       ]x-x[

KBo XV 31

- I [n]u(?) XII NINDA.KUR<sub>4</sub>.RA x[  
 2 har-ki kap-pa-an-za NINDA.Ì(-)(?)x[  
 I DUG<sub>GAL</sub> GEŠTIN I DUG<sub>GAL</sub> ta-u-wa-al[  
 4 MÁŠ.GAL-ya-aš-ša-an mar-kán-ta-an a-[  
 DUG<sub>GAL</sub>-ni da-an-zi nu-kán ki-i hu-u-ma-an[
- 
- 6 nu-kán ki-i hu-u-ma-an É.ŠĀ-ni x[  
 na-at-kán A-NA D<sub>IM</sub> URU<sub>Ku</sub>-li-ú-[iš-na  
 8 na-aš-ta MÁŠ.GAL mar-kán-ta-an x[  
 šu-u-wa-an-n[a(?) ] x pár(??)-ni pa-ra-a x[  
 10 ku-e-iz-zi-m[a(?) ] x-x-iš-x-az GIŠ[  
 na-at-ša-an [ ]-zi iš-hu-wa-i[  
 12 IŠ-TU DUG<sub>LIŠ</sub>.GAL [ ]-ta ta-ga-a-an da-a-i [  
 ŠĀ D<sub>IM</sub> URU<sub>Ku</sub>-li-ú-iš-na DINGIR.LU<sup>MES</sup>-eš x[  
 14 na-aš-ta pár-na-aš iš-hu-u-uš A-NA D<sub>IM</sub> URU<sub>Ku</sub>-[li-ú-iš-na  
 a-aš-šu me-mi-iš-ki- ten
- 
- 16 nu XII NINDA.KUR<sub>4</sub>.R[A ] I NINDA.x-x-x-ya ŠĀ  
 D<sub>IM</sub> URU<sub>Ku</sub>-li-ú-iš-na  
 DINGIR.LU<sup>MES</sup>[ ]-ya(?) x[  
 18 na-at [ NINDA.Ì [
- IV x-x-[  
 2 ku-i-e-eš[  
 na-aš ša-x[  
 4 pī-e-da-az[  
 la-a-hu-wa-a[n-zi(?)



## IV

- 6 na-at EGIR-pa[  
EGIR-pa p[[-e]-iš-k[i-<sup>(?)</sup>iz-zi
- 8 nu NINDA.KUR<sub>4</sub>.RA KU<sub>7</sub> tar-na-aš [  
nu ki-iš-ša-an te-i[z-zi
- 
- 10 ki-e-el-wa p[[-e-da-aš DINGIR<sup>MES</sup> [  
na-an ar-ha iš-hu-wa-i n[a-<sup>(?)</sup>
- 
- 12 PA-NI DINGIR<sup>LIM</sup> ku-it Ú-NU-UT DAG[AL<sup>(?)</sup>  
I GA.KIN.AG I NU-TIM KUŠ<sup>E</sup>.SI[R
- 14 I KA-PAL-LI ki-an-ta-[ri  
a-aš-zi nu-za hu-u-ma-an LÚ[
- 16 [n]a-at GIŠ<sup>H</sup>HAŠHUR.KUR.RA GIŠ<sup>x</sup>[  
x-x ša-ra-a da-a-i[

## KBo XV 38

- x + 1 ]x-an<sup>(?)</sup>-x x-[
- 2 ]-ša-an še-ir URU<sup>x</sup>[
- 4 ]-an I-ŠU I NU-TIM[  
Š[AR<sup>(?)</sup> MES<sup>-</sup>ma-aš-ša-an še-ir[  
-z]i na-an A-NA DINGIR<sup>LIM</sup> [
- 
- 6 ]x še-ir D<sup>IM</sup> URU<sup>Ku-li-ú-</sup>[iš-na  
]x NINDA.ERÍN<sup>MES</sup> ZAG-az k[a<sup>(?)</sup>-
- 8 ]-it hu-a[p-<sup>(?)</sup>

KBo XXI 55

x + 1 nu III NINDA KU<sup>7</sup>HI.A pár-ši-ya[

2 nam-ma EGIR-an-da IŠ-TU[

ŠA UDU.ŠIR-aš-ma UZU<sub>ku-du-úr</sub>[

4 na-at-ša-an A-NA GIŠ<sub>BANŠUR</sub>-an[

EGIR-an-da-ma-kán A-NA D<sub>IM</sub> URU<sub>Ku-li-ú-iš-na</sub>

6 ši-pa-an-ti nu UZU<sub>NÍG.GIG</sub> UZU<sub>ŠA</sub> ha-a[p-pí-ni-it<sup>69b</sup>

na[m-ma ] III NINDA.ERÍN<sup>MEŠ</sup> SAL<sup>MUHALDIM</sup><sup>TIM</sup> A-NA [

8 x[ ]x a-ap-pa da-a-i [

10 [PA-NI(?) D<sub>IM</sub> URU<sub>Ku-li-ú-iš-na</sub> I UZU<sub>NÍG.GIG</sub> UZ<sub>ŠA</sub> GIŠ<sub>BANŠUR-ŠU</sub> EGIR-pa da-a-i x[

]UZU<sub>ku-du-úr</sub> ma-ah-ha-an IŠ-TU x[

12 ]GIŠ<sub>BANŠUR</sub> D<sub>IM</sub> URU<sub>Ku-li-ú-i-iš-na</sub> [

]i [

14 ]-um(?) hal-zi-ya LÚ<sup>MEŠ</sup> GIŠ<sub>BANŠUR</sub> GIŠ<sub>BANŠUR</sub> x[

]ú-i ti-an-zi nu DUMU.É.GAL A-NA LÚ.[

16 ]-za kar-ap-zi na-at É<sub>hi-i-[la</sub>

]x-i GIŠ<sub>SUKUR</sub>HI.A-ya É<sub>hi-i-la</sub>

18 ]x-x-x-x[

<sup>69b</sup> cf. KBo XV 33 I 6, 34 II 29.

KBo XXI 57

II x + 1

]x-ša-a-i V <sup>DUG</sup>KU-[KU-UB]  
 2 ]-x-x-x-al-li I <sup>DUG</sup>uk-kiš(?)

]x pit-ta-a-an-zi nu-uš-ša-an  
 4 p]a-ah-hur pa-ra-an-zi na-aš-ta  
 ]an-da iš-hu-wa-an- zi

6 [pár-na-aš] EN-aš ha-aš-ši <sup>DUG</sup>pa-ah-hu-na-li-az  
 na-a]š-kán PA-NI DINGIR<sup>LIM</sup> É.ŠA-ni an-da pa-iz-zi

8 wa-hi(?)]-eš-na! (?) -aš<sup>70</sup> ú-i-te-ni-it šu-un-na-i  
 ]nu <sup>DUG</sup>am-ma-an-ta ZAG-az  
 10 ]x har-zi na-at A-NA DINGIR[<sup>LIM</sup>]  
 ]x kat-ta-an x[  
 12 wa(?) -h]i-iš-na-aš<sup>70</sup>[  
 ]-x-na-[

III x + 1

]x-x[

2 m]u-ki-iš-na-eš x[  
 ]x <sup>DUG</sup>KU-KU-UB ú-i-te-n[a(??)-aš  
 4 ]x ku-wa-pí an-da tar-na-an-[zi  
 i]š(?) -ha III-ŠU ta-ga-a-an la-a-hu-[i](?)  
 n[a-a]t(?) x-[  
 6 [ki-iš-ša-a]n me-ma-i <sup>D</sup>IM <sup>URU</sup>Ku-li-ú-iš-na BE-LÍ-YA  
 wa-hi-]eš-na-aš<sup>70</sup> wa-a-tar har-mi nu-za-kán QA-TE<sup>MES</sup>-KA  
 8 ú-i-t]e-ni-it a-ar-ra-an-za e-eš

<sup>70</sup> cf. III 7. For restoration cf. KUB XXXIII 24 II 7 et. al.

KBo XXI 58

x + 1

BI-IB-R]U GUŠK[IN.TU]R

2

-i

] PA-NI [<sup>D</sup>IM <sup>URU</sup>Ku]-li-ú-iš-na

4

]x-a-ni A-NA NINDA.ERÍN<sup>MES</sup> še-ir ar-ta-ri<sup>D</sup>IM] <sup>URU</sup>Ku-li-ú-iš-na

]-x-x ar-ta-ri

A-N]A(?) <sup>D</sup>IM <sup>URU</sup>Ku-li-ú-iš-na

ZÍD.D]A ZÍZ ú-da-an-zi na-[at(?)

]x-x-ta II NINDA.KUR<sub>4</sub>.RA[]x PA-NI DINGIR<sup>LIM</sup> x[Š]A UDU-ma-kán[pí]t-tal-wa-an GIŠ<sup>(?)</sup> []x <sup>DUG</sup>LIŠ.GAL[

]x-x[

KBo XXI 59

x + 1

-i]Š-t[a

2

]x-ku-an-x[

]-wa-a- [

4

]a-ša-an-du lu-u[k-ka-at-ta

]x da-a-i na-at-kán x[

6

]-a-iz-zi nu A-NA DINGIR<sup>LIM</sup>[

]-zi

8

]-iš-na-aš-ša <sup>D</sup>IM <sup>UR</sup>[<sup>U</sup>Ku-li-ú-iš-na][<sup>D</sup>IM <sup>URU</sup>Ku-l]i-ú-iš-na kán-ta-an-t[a

## KBo XXI 59

- 10 }-mu-uš kar-aš-ta mu-uš-[ša-an]  
 i]š-hu-wa-a-i nu <sup>GIŠ</sup>wa-ar-aš-x-  
 12 ]x- i
- 
- ]x[ k]i-iš-ta-mu-zi  
 14 ]-x ki-iš-ta-x[ ]x[  
 ]-x-[x] IGI<sup>HI.A</sup>-wa x-x-ga-[<sup>71</sup>  
 16 ]ki-iš-ta-ru
- 
- n]a-al-li-ya  
 18 ]x[ ]-(?)mu-uš-x[

## KBo XXI 63

- II ]x-pu-  
 2 ]x-eš-ki-eš-na-aš x-x  
 ]da-a-i  
 4 <sup>LÚ</sup>]BE-EL <sup>E<sup>TIM</sup></sup>pár-ši-ya  
 ]-na-aš-ša-an <sup>LÚ</sup>NUMUN(?) a-x-x-en-aš<sup>72</sup>  
 6 ]da-a-i
- 
- ]x BI-IB-RI GUŠKIN  
 8 ]x GUB-aš a-ku-wa-an-na  
 ]x-da A-NA <sup>LÚ</sup>BE-EL <sup>E<sup>TIM</sup></sup>  
 10 ]a-pu-u-uš a-ak-ku-uš-ki-iz-zi
- 

<sup>71</sup> Equally well, -š[a or -t[a- .

<sup>72</sup> Or perhaps a-x-x EN-aš.

KBo XXI 63

II

<sup>š</sup>A<sup>D</sup>IM<sup>URU</sup> Ku-li-ú-iš-na  
 12 ha(?) -]an-da-a-it-ta  
       n]u<sup>D</sup>IM<sup>URU</sup> Ku-li-ú-iš-na  
 14       ]-x-[           ]-x-x-[                ]x-x-x-x

III<sup>73</sup>

<sup>D</sup>IM<sup>URU</sup> Ku-li-ú-i]š-na  
 2                   d]a-a-i  
                   mu-u-k]i-iš-na-aš  
 4                   a]r-ta  
                   ku-iš BI-I]B-RU GUŠKIN TUR  
 6                   šu-un-na]-i  
                   A-NA PA-NI <sup>D</sup>]IM<sup>URU</sup> Ku-li-ú-iš-na  
 8                   A-NA NINDA.ER]ÍN<sup>MES</sup> ar-ta-ri  
                   <sup>D</sup>IM<sup>URU</sup> Ku-l]i-ú-iš-na  
 10                   mu-u]š-ša-an BI-IB-RA GUŠKIN TUR  
                   ]x-an-zi  
 12                   ]x

KBo XXI 67

I x + 1 a-[  
       2 a-x[  
       hu-[

<sup>73</sup> Restored from Bo 6575 cf. KBo XXI Inhaltstübersicht, V, n. 11.

KBo XXI 67

I

- 4 še-i[r(?)  
pí-ra-[an
- 6 gal-gal-t[u-ri-  
LÚ.MEŠ<sub>KA</sub>[B.ZU.ZU<sup>74</sup>
- 
- 8 [n]u EN E<sup>TI</sup> x[  
[Q]A-TAM da-a-i ga-[<sup>75</sup>
- 10 ma-al-la-an-zi[  
[n]u(?) LÚ.MEŠ<sub>NAR</sub> URU<sub>Ka</sub>-[ni-iš
- 12 GIŠ<sub>hu-hu-up-al</sub> ha-az-z[i-ik-an/-iz-zi
- 

IV

- DUG<sub>har-ši-ya-al-li-aš-ma</sub> ZÍD.DA ku-i-i[š
- 2 nu-ša-ma-aš a-ku-an-zi ta-wa-al pí-an-z[i
- 
- nu LÚ.MEŠ<sub>NINDA.DÙ.DÙ</sub> GIŠ<sub>PISAN!.TUR</sub> DUG<sub>iš-nu-ra-an-n[a</sub>
- 4 da-a-i LÚ<sub>SILA.ŠU.DU<sub>8</sub>.A-ma</sub> I DUG<sub>hu-u-up-pár</sub> mar-[  
ku-e-iz šu-un-ni-ya-an-zi nu-uš-ša-an ha-[
- 6 A-NA GIŠ<sub>PISAN!.TUR</sub> kat-ta iš-hu-wa-a-an-zi ni-[  
EN E<sup>TI</sup>-ma ar-x[x-x-x-x]x-x[
- 8 QA-TAM zi-x-[  
LÚ<sub>NAR</sub> U<sub>RU</sub><sub>Ka-ni-iš</sub>(?)
- 10 ú-e-t[e(?)

---

74 Or LÚ.MEŠ<sub>UR</sub>.[ZÍR.

75 Equally well, š[a- or t[a-.

KBo XXI 67

IV EN É[

12 a-a-an[

pár-[

14 ma-ah-[ha-an(?)

na-a[š(?)

16 na-[

nu[

18 w[a-

x-[

Commentary

Prayer for Blessings: B I 16-20; G II 7-10, 17-20; KUB XXXIII 64 + KBo XXI 60:5-8.

A prayer for blessings of this type is common in Hittite rituals and would need no comment were it not for the unique form of this request in G. As is the case in B, most of these requests are formulated with an imperative of pai "to give" and objects in the accusative.<sup>76</sup> But other verbs, such as uda- "to bring"<sup>77</sup> or tarna- "to let",<sup>78</sup> are also used, again with objects in the accusative. In a similar vein the deity can be asked to "turn to" (anda nai-) the suppliant "for blessing" (assuli),<sup>79</sup> or to "look upon" (au(š)-) him "for blessing".<sup>80</sup> Sometimes

<sup>76</sup> e.g. KUB XXIV 2 II 12 f., 3 III 17 f.; KUB XV 33 II 20 f., 40; KUB XXXIII 21 III 19 f., 31 III 3 f.

<sup>77</sup> e.g. KUB XV 33 II 6 f.

<sup>78</sup> e.g. KUB XV 33 II 17 f.

<sup>79</sup> e.g. KUB XXIV 1 III 2; KUB XV 33 II 39.

<sup>80</sup> e.g. KUB XV 33 II 12.



the requests are represented as having been fulfilled, in which case the blessings are in the dative and the verb kappuwai- "to care for; to count" is used with the suppliant in the accusative.<sup>81</sup>

G differs from the norm in two ways: the verb used is anda wahnu- (this confirms an intransitive use of this verb as already proposed by Otten for a different context<sup>82</sup>); the second, and more important difference is that two of the blessings, "love of the gods" and "friendship of the gods", are in the instrumental case. At first glance this is somewhat confusing, for in all other cases known to me, all the blessings are in the same case even when these same words (ašši(ya)war, miumar) are used.<sup>83</sup> It seems unlikely that anda wahnu- should require these instrumentals, particularly when its synonym, anda nai-, does not. Therefore the semantic change and the change of emphasis given the passage by the use of these instrumentals is all the more significant.

By rendering into two different cases the different blessings, the author has created two groups which may be termed "material" (dative case) and "non-material" (instrumental case). These groups are ordered so that the former flows from the latter. It is children, health, happiness and long life for which the suppliant is praying, but the means to these ends are the friendship and love of the gods. A change in attitude is found here, wherein the divine is separated from mundane realms. Certainly too much weight could be given one isolated passage, but it seems clear that the author of this text altered the standard formula in order to express concisely his view of a divine blessing.

<sup>81</sup> e.g. KUB XVII 10 IV 25 f.; KUB XXXIII 12 IV 9 f., 24 IV 14 f., 38 IV 4 f.

<sup>82</sup> cf. TM 50 n. 2.

<sup>83</sup> e.g. KUB XV 33 II 17-25.

# Dating of the Texts

Since this group of texts is so large I will give the evidence for dating each separately. A spells piran (I 4) without plene. It uses -tu to write the imperative ending (IV 4). The only sentence particle it contains is -ašta (I 4). Güterbock feels that MU-ti meyaniaš (A I 1-2) is more common in older texts.<sup>84</sup> A shows the older forms of TIM (I 1, 4, 7, 8) and ŠAR (I 10), but the younger form of AZ (I 2). A also contains an unusual form of the sign A (I 5).<sup>85</sup>

In manuscript B both šer (I 8, II 14, 26, passim) and piran (II 13, 30, 41, passim) are written without plene, but mahhan is spelled with plene (II 12, 28, 29, 39, III 14, 31, IV 16). Appa is written ideographically (I 8, 23). The word for hand is used in its later form, keššera- (II 23).<sup>86</sup> Like A, B has MU-ti meyaniaš (see above and n. 84). The old form of the acc. pl. c., -uš is used (III 19) as well as the later form, -aš (III 8, 9, 13, 27 (x2)). The 3rd sg. present of šuppiyahh- is šuppiyahhi (III 7, 19, 26).<sup>87</sup> B uses the sentence particles -šan (9 times), -(a)šta (7 times) and -kan (8 times). B contains the old forms of AZ (II 11, 29, 32, III 2) IK (II 9, IV 31), ŠAR (I 12, III 31) and TIM (I 1, 6, 10, 11, passim) as well as the later form of AZ (III 6, 32) and UK (II 29, III 15). In addition, manuscript B, like A, contains an unusual form of the sign A (III 13, 16, 20 and perhaps I 11, II 29, III 12, 23).<sup>88</sup>

<sup>84</sup> RHA 25 /f. 81, 144.

<sup>85</sup> cf. StBoT 20, col. I, III, V with n. 4. This form of A also occurs in a ritual of Tudhaliya and Nikalmati, KBo XV 10 III 13, 23 and in an Old Hittite landgrant, cf. Balkan, Land. Inandik, sign list.

<sup>86</sup> cf. HW Erg. 2, 15; EHS § 80b.

<sup>87</sup> cf. Records, 20.

<sup>88</sup> It should be noted that, contrary to Rüster, loc. cit., this form of the sign A does seem to occur outside the word A-NA in this text.

Manuscript C writes appa ideographically (I 10, III 15) and spells mahhan without plene (III 5). The sentence particles used are -šan (9 times) and -(a)šta (twice). C uses the older forms of AK (III 12), ŠAR (III 5) and TIM (I 8) as well as the later forms of TIM (I 15, III 1, IV 12) and AZ (III 14).

D spells both šer (I 7, II 9, 11, 17) and piran (II 13) without plene. Appa is written ideographically (II 2). The sentence particles are -šan (11 times) -(a)šta (5 times) and -kan (once). Like B (see above with n. 86), D uses the late form of the word for "hand", keššera-. In the Inhaltsübersicht to KBo XV Otten states that D is written "in anscheinend älterem Duktus". This manuscript shows the old forms of ŠAR (II 7, 12, III 14) and Ū (II 15), but the late forms of TIM (I 3, III 6) and AZ (II 6, 10).

E writes šer (II 31, 32), piran (III 29) and mahhan (II 22, III 14) without plene as well as writing mahhan (III 26) and appa (III 6, 7, 27) ideographically. E writes the 2nd pl. prt./imp. ending with the one sign TEN (II 5, 6). It uses the proper 2nd nom. pl. šumeš (II 4). E shows the old forms of AK (II 5, III 12) and TIM (I 10, III 16) as well as the younger form of TIM (II 14, 15, 22, 24, 26, 29, III 9, 14) and UK (II 9, 14, 20).

Manuscript F spells mahhan with plene (II 18, III 16) and writes appa(n) both phonetically (III 7) and ideographically (III 22). The sentence particles used are -(a)šta (3 times) and -kan (5 times). F uses the older forms of AZ/UK (IV 4), UK (II 16), IK (III 19) and TIM (IV 8). TIM appears to be in the late form in II 13 but the area is damaged.

G spells both piran (II 21, III 7) and mahhan (II 16) without plene. Appan is written ideographically (III 4). Both -du (II 17) and -tu (III 12, 13) are used to write the imperative. The proper 2nd pl.

nom., Šumeš (III 10) is used. The 2nd pl. prt./imp. ending is written both -ten (III 10, 11) and -te-en (III 11 (x2)). The sentence particles are šan (9 times), -(a)šta (once) and -kan (4 times). A directive in -a occurs (III 5). G shows the old forms of AK (II 15, III 12) and IK (III 6, 11) but the late forms of AZ (II 4, 5, III 8) and TIM (II 8 (x 2)).

H writes mahhan without plene (IV 10) and shows the late forms of TIM (I 1), ŠAR (I 2, 12, 28, IV 29) and LI (IV 25, 27). The older form of LI is used elsewhere (e.g. I 3, 9). The sentence particles in H are -šan (3 times), -(a)šta (once) and -kar (twice).

Manuscript J writes Šer (III 4) and piran (III 25) without plene and appa (III 14) ideographically. The sentence particles used are -šan (6 times), -(a)šta (7 times) and -kan (5 times). J contains the late forms of AZ (III 25), ŠAR (II 26, III 22) and SAG (II 25, III 16).

The manuscripts fall into at least three groups. The youngest is represented by H and J, the oldest by A, B, D and F. The most exactly datable manuscript is H which mentions a known person, Sipaziti. This individual worked during the reign of Tudhaliyas IV.<sup>89</sup> J must be dated to sometime in the 13th century and may be part of Sipaziti's "renewed" text. A, B, D and F can all be dated to the Middle Hittite period. E and G are somewhat later manuscripts but are not as late as H and J. C may belong to the Middle Hittite period but more probably is to be dated somewhat later.

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<sup>89</sup> cf. StBoT 13, 49 n. 108.

CTH 333 - Anzili and Zukki

Literature: H. Otten, TM 61 f.; H. G. Güterbock, JAOS 84 (1964) 114 f.;  
E. Laroche, RHA 19 /f. 68 (1961) 25 f., RHA 23 /f. 77 (1965) 135-138.

Texts: KUB XXXIII 67 - A; KUB XXXIII 36 - B.

A I

---

2 Further [he] drinks DUG.KA.DÙ-beer [  
with<sup>(?)</sup> pistachio nut(s) he marks [

4 [He d]ips drinking straws<sup>1</sup> [  
he binds in [

6 warduliš (acc.) x [  
He fi[lls<sup>(?)</sup>] the bowl. [

8 he pou[rs] in every [  
They rest .... [

10 On the last day [

---

Later, one jug of water, one [ jug of beer,]

12 one jug of walhi, one ju[g of ...

---

In front of the deity [

14 is on the ground. [  
(is) bound. Furthermore, [

16 To him ... [  
... [

18 their backs to him [

---

<sup>1</sup> cf. Otten, TR 120 f. and HW Erg. 2. Laroche has mistransliterated. The copy reads GIA.DA.GUR<sup>HI</sup>.A .

A I

and [one] vessel of water to him [

---

20 When thus [

Furthermore, the midwife [

22 fine (nom./acc.) [

She pours fine oil [

24 The midwife speaks thus:

---

[        ] throw(s) fine [

26 Anzili was angry. [Zukki was angry.]

[She put] (her) left shoe on (her) right (foot). [Her right shoe]

28 she put on (her) left (foot). (Her) dress [

---

Behind she pinned (her) dress (and her) pectoral.<sup>2</sup> *She pinned the dress to her breast.*

30 She let the back of her hubiki run in front

and the front she let run behind. She stood up

32 and she went out from the inner-chamber tapinamaz.

---

B II 5 [Smoke seized the house,] fumes seized the windows.

6 [On the altars the gods we]re oppressed. In the hearth

[the logs were] oppressed. In the fold the sheep

8 [were oppressed. In] the stable the cows were oppressed.

[The mother and child were opp]ressed. The wife

10 [and husband were oppress]ed.

---

[The great Sun-god cal]led [a feast] and invited the great gods.

12 [        ] I ate fi[ne<sup>(?)</sup>

---

<sup>2</sup> On tudittu see W. F. Leemans, Ishtar of Zagaba, 5 f.

B II

[ ] I dra[nk<sup>(?)</sup>

A IV

1 [In] the house of the leader of the ritual [

2 burns. Šahi-wood burns. [Parnuli-wood burns. [

4 Cedar burns. [

May you (sg.) come. [May y]ou (pl!) go back. [

6 behind parnuli-wood [

---

She stepped in - Anzili, Zukki.8 In the gakašniš house of the leader of the ritual, the smoke  
released the floor<sup>(?)</sup>.<sup>3</sup> The fumes released the windows.

10 On the altars the gods were put right.

In the hearth the logs were put right.

---

12 In the fold the sheep were put rig[ht. In the stable the cows were  
put right.]

The mother and child were put right. [The wife and husband]

14 were put right.

---

The news went to the Sun-god, "She came [back - Anzili.]

16 She came back - Zukki." [The Sun-god said, (??)]

"Now, I will eat (and) drink! [

18 Now I will hupa-!<sup>3a</sup> Now, [... "

---

<sup>3</sup> For GIŠ<sup>huin/</sup>mpa- cf. HW Erg. 2, 13. This sentence is clearly nonsense as it stands. The -an at the end of both kammāran and tarnan should be emended to -aš.

<sup>3a</sup> See next page.

## A IV

- 
- Anzili turned. [Zukki turned.(??)]
- 20 Below she (was) adorned(?) [
- Above she [ ] in distinguished [
- 22 Her right hand ... [
- she kadupai-ed ... [
- 24 She kadupai-ed everything. [
- she kadupai-ed. In(?) the meadow [
- 26 is not finished [
- she sees. That (nom.) [
- 

- 28 [Of] the leader of the ritual [
- 

Date of the Text

There are no archaic features in either manuscript. Mahhan (A I 20), menahhanda (A I 13), šer (A IV 21) and piran (B II 2) are all spelled without plene. Appan (A I 18, A I 29 = B II 1, A IV 5, 6) is written ideographically. The sentence particles are: -ašta (A I 7); -šan (A I 15, 21, 22, 23, 25, B II 6, A IV 1, 10, 22, 23, B III 7); -kan (A I 13, 29, 32, B II 7, 8, 9, A IV 7, 12). The forms of AZ (A I 27, 28, 31, B II 4) and UK (A IV 16) are late while the form of ŠAR (A I 28) is early. Manuscript A can be assigned to the Middle Hittite period. B was inscribed during or after the Middle Hittite period.

---

<sup>3a</sup> On hup(p)-/hupai- cf. HW Erg. 1 and Goetze, JAOS 74, 189. There must be two verbs. "Treat badly" does not fit here nor in VBoT 58 IV 3 or KUB XXVII 29 III B.



CTH 334 - Hannahannas

Texts: KUB XXXIII 54 + 47 = A; KUB XXXIII 48 = B; KUB XXXIII 45 + 53 + FHC 2 = C; KUB XXXIII 51 = D; KUB XXXIII 49 = E; KUB XXXIII 50 = F; KUB XVII 13 = G; KUB XXXIII 75 = H.

Texts not dealt with: KUB XXXIII 46; KUB XXXIV 76; KBo XII 78; KUB XXXIII 38.

Literature: E. Laroche, RHA 23 /f. 77,-138-146..

A II

---

2 [May the rage, anger,] sin  
[and hate of Hannahannas not go into a fruitful field,]  
4 forest (or) garden! May they go the road of [the Sun-goddess]  
of Earth!

---

[Bronze caul]drons lie [in the dark earth.]  
6 [Their lids are of lead.] That which goes in  
does [not come up again], it perishes therein.

---

8 [May the rage], anger, sin  
(and) hate of Hannahannas [go in] and may it perish therein!

---

10 As (water in) a drain-pipe does not flow back up<sup>(??)</sup>la  
even so may the rage, anger, sin (and) hate  
12 of Hannahannas not come back!

---

O hawthorn, in spring you clothe yourself in white.  
14 At harvest, however, you clothe yourself in blood-red. The cow goes  
under you and you pull its hair.

---

la cf. CTH 324 1st ver. n. 20a.

## A II

16 The sheep goes under you  
and you p[ull its] fleece.

---

18 Even so may you pull the r[age, a]nger  
sin [and hate] of Hannahannas!

---

B II 4 Hannahannas [left. Smoke held the] windows.

Fumes held the house. [In the hearth the logs were oppressed.]

6 At the altars [the gods were] oppressed.

---

In the stable the cows [were oppressed. In the fold the sheep]

8 were oppressed. [The mother does not care for the child.]

The cow [does not care for] the calf. [The sheep does not care for  
the lamb.]

10 Happy Hannahanna [came back to the land of Hatti.]

She [came] back [to her house.]

## C &amp; D III(?)

---

3 [Behold, for you a right] thigh<sup>(?)</sup>.

4 As [a right thigh<sup>(?)</sup> steps] arlipa,  
may you step [toward the King,] Queen,

6 Princes (and) [the land] of Hatti like a right  
thigh<sup>(?)</sup> arlipa.

---

8 (Like) firewood the soul of Hannahannas was oppressed.<sup>1</sup>

---

<sup>1</sup> cf. Kammenhuber ZA NF 22, 165 f; Neu, StBoT 5, 202.

## C &amp; D III(?)

As they light firewood

10 (so that) it shines in four  
corners, [even so] for your [soul,]

12 O Hannahannas, may your belly  
shine.

14 As [the fire]wood burns out,  
even so may the rage, anger, sin

16 [and hate of Hannahannas] burn out.

[ (s)he brought(?) woo]d of soapwart from the  
18 mountain and (s)he kindled it in the hearth.

[ ] from another place

20 (s)he brought [ ] and (s)he poured them [ ]  
They sat down(?). Like [ ]

22 (s)he [ ] it/them (acc.).

[(S)he brought] from a spring pure water of the Queen<sup>2</sup>

24 and poured it thereupon.<sup>3</sup> A cloud (of steam) arose.

[ ] aroma<sup>4</sup> came up.

26 It went into the body of Hannahannas.

[ ] It drove out of (her) body

28 the rage, anger, [sin]

[and hate of Hannahannas.]

<sup>2</sup> cf. D UTU-ŠI-aš wahešnaš watar (KUB XXXIII 24 II 7) with CTH 325 n.6. The translation "pure water from the Queen's spring" is also possible.

<sup>3</sup> i.e. upon the fire.

<sup>4</sup> cf. Laroche, BSL 58, 59-61.

## E &amp; F II

[O Hannahannas let go rage!] Let go anger!  
 2 [Let go hate!] Let go sin. As (water in)  
 a drain-pipe does not flow back, e[ven so]  
 4 may [the rage, anger], sin and hate of  
 Hannahannas not come back.

---

6 [ h]ot pebbles  
 he ex[tinguishes with water] and says, "[As] I  
 8 have extinguished these pebbles,  
 even so may [the rag]e, anger, sin  
 10 [and hate of Hannahannas] be extinguished." To the "stone-house"  
 they take [ ... in a wagon]

III 1 [He says, "As thi]s wagon  
 2 checks [ ],  
 even so may our words check [again the rage,]  
 4 anger, sin [and hate in]  
 [the soul of Hannahannas.]"

---

6 They bring flaming [fire wood.]  
 [He says, "Hannahannas is an]gry. Her soul  
 8 [is angry.] Like firewood  
 [it is stifled.] As firewood  
 10 [burns (out),] even so may  
 [the rage, anger,] hate  
 12 [and sin] of Hannahannas burn (out)."

---

G

- Be[hold, here lies an olive.] As [the olive]  
 2 holds oil with (its) heart, even so may  
 [you, O Hannahannas, hold] the King, Queen, Princes  
 4 and the land of Hatti with (your) heart (and) soul for blessing.
- 

- Behold, here lie raisins, As [raisins]  
 6 hold wine with (their) heart, even so may  
 you, O Hannahannas, hold the King, Queen, Princes,  
 8 and the land of Hatti with (your) heart for blessing.
- 

- Behold, here lies šamama. As š[amama]  
 10 holds oil with (its) heart, [even so] may  
 you, [O Hannahannas], hold the King, Queen and the land of Hatti  
 12 [with your heart for ble]ssing.
- 

- [Behold here lies] letiš. [As letiš]  
 14 evil [

H II

- I hold water of [<sup>5</sup>  
 2 I [ ]. Hannahannas  
 [ ] back [  
 4 [Behold, for enticement to you lies galaktar.]  
 May [your soul and your b]owe[ls, O Hannahanna]  
 6 be [appeased(?). May you be] pacified(?) toward the King, Queen,

---

<sup>5</sup> wa-hi-eš-n]a-aš is probably to be restored here. cf. KUB XXXIII 24  
 (= CTH 325 A) II 4, 7 and CTH 324 1st version n. 10.

## H II

Princes and the land of Hatti.

---

- 8 Behold, for enticement to you lies  
parhu[inaš. May you be] implored [O Hannahannas].
- 10 [Even so,<sup>(?)</sup> may you be] implor[ed for the King,  
 [Queen, Prin]ces, and the land of Hatti.
- 
- 12 Behold, for enticement to you lies  
 [a fig]. As the fig
- 14 (is) sweet, even so [may your so]ul  
 and your belly, O Hannahannas, be sweet.
- 16 As the fi[g holds] a thousand seeds [with its heart,]  
 (even so) [may you, O Hannahanna, hold] good
- 18 to the King, Queen, and the land of Hatti for blessing.
- 
- [Behold, for en]treaty to you [lies]
- 20 an ol[ive. A]s the ol[ive

### Date of the Texts

As this version is made up of a number of unconnected fragments, some of which are duplicates, it seems best to deal with each text separately. Once this is accomplished the whole group will be discussed.

Of the duplicates A and B only the former contains information sufficient to date its inscription. A contains the old form of the 3rd enclitic pron. dative, -še (A II 15), while B contains -ši (B:1). The "reflexive" pronoun is written <sup>-az</sup> (A II 13, 14).<sup>6</sup> Both the phonetic (A II 10)

---

<sup>6</sup> For this criterion see Hoffner, JNES 31 (1972), 32.

and ideographic (A II 12, B:11) writings of appa occur. The negative is written ŭ-UL (A II 10, B:9) while mahhan is written ideographically (A II 10). The sentence particles are -(a)šta (A II 17, B:1) and -kan (A II 6, 7, 9, 14, 16, 18, B:3, 7). AZ (A II 2, 8, 11, 13, 14), ŠAR (A II 3), UK (A II 15) and TIM (A II 8, 11, 13) all show the late forms. AK (A II 9) shows the early form. It emerges that manuscript A was inscribed about the time of Mursilis II. The presence of archaic features in A will be taken up below.

The duplicates C and D show very similar scribal habits. Mahhan is written ideographically (C:4) and phonetically without plene (C:14, D:4). Šer is also written without plene (C:24). The imperative is spelled with -du (D:9). Also concerning the opposition d/t note -ad-da (C:8) = -at-ta (D:5). An enclitic poss. pronoun is used once (C:12) and incompletely written once (C:26). The sentence particles are -(a)šta (D:6); -šan (C:18, 24), -kan (C:11, 20, 23, 26, D:8). The forms of AZ (C:17, 19, 27, D:3, 11), SAG (C:17), TIM (D:15, 18), and UK (C:9, D:6, 7) are late while those of IK (C:26) and SAG (D:13) are early. From this information D appears to be somewhat earlier than C. In any case both texts can be assigned to a time span ranging from the reign of Arnuwandas I to that of Mursilis II.

The third set of duplicates, E and F, contain only a moderate amount of information which can be used to date them. In both manuscripts mahhan is written phonetically without plene (E III 8, F:11). The imperative is spelled with -du (E III 5). The only sentence particle is -kan (E II 7). A "directive" occurs (E II 10) as does the enclitic poss. pronoun (E III 4, F:10) and the construction gen. + N + poss. pronoun (E III 4).<sup>7</sup> The signs AZ (E II 9, F:10, 12) and UK (E III 6, F:9) show their late forms. Neither

<sup>7</sup> cf. Arch. Or. 33 (1965) 14-15; Records, 30, 34.

text can be earlier than Middle Hittite and may well be much later. From the opposition of an ideographic (E III 3) and phonetic (F:7) writing of kartimiyatt- it appears that F may be the earlier of the two manuscripts.

Manuscript G can be dated to the reign of Hattusilis III or perhaps later. Mahhan (2, 6, 10); kittari (5, 9) and kard-/karatt- (2, 4, 6, 8, 10) are consistently written ideographically. The form of AK (12) is late as is that of MES (3, 7).<sup>8</sup>

Manuscript H appears to belong to a period some time after Arnuwandas I. While appa is written ideographically (II 3), mahhan is written phonetically but spelled without plene (II 13, 16). The imperative is spelled with -du (II 6). The only sentence particle is -šan (II 6, 10). The enclitic poss. pronoun is used twice (II 5, 15). The form of AZ (II 15) is late. That of URU (II 11, 15) most resembles the forms in StBoT 20 column IX.

The presence of archaic features in some manuscripts, principally A and E, raises the question of whether this is an archaizing version or whether there existed a version of this myth and ritual dedicated to Hannahannas in Old Hittite times. This question can be answered in favor of the latter alternative, for there exists a small fragment which most probably dates from the end of the Old Kingdom. I refer to KUB XXXIII 38.<sup>9</sup> This small fragment contains the old form of the 3rd pl. acc. c. enclitic pronoun, -uš (IV 4) and piran spelled with plene (IV 6).<sup>10</sup> The form of AZ (IV 7) is old and an unusual form of A (IV 6) occurs in the combination A-NA.<sup>11</sup>

<sup>8</sup> cf. StBoT 20 column X.

<sup>9</sup> Transliteration: Laroche, op. cit. 144 f.

<sup>10</sup> cf. StBoT 8, 47, 56 f.

<sup>11</sup> cf. StBoT 20 columns I, III, V with note 4 and Balkan, Land. Inandik, sign list.



KUB XXXVI 89 - Weather-god of Nerik.

Literature: E. Laroche, OIZ 1956, 423; J. Macqueen, Anat. St. 9 (1959) 171 ff.; V. Haas, Der Kult von Nerik 140-174 (translation, transliteration and commentary).

- obv. When the Weather-god of Nerik (is) [gone] from the city, from Nera  
(and) Lalla,
- 2 they call him thus: [In the morning] the Anointed goes to Nera and Lalla,  
and he sacrifices one sheep to the Weather-god of Nerik [and 3 sheep]  
to Ereškigal, Wrunzimu
- 4 and to the Eternal Gods.<sup>1a</sup> They slaughter the sheep down into a  
hole.

- 
- Three loaves of five-fold thick-bread, twenty loaves of twenty-fold  
thick-bread, twenty loaves of thirty-fold thick-bread, three  
sutu-measures of pure porridge - each loaf of
- 6 thick-bread (is) made (in the shape) of a crescent moon. Three  
vessels of walhi (and) three vessels of marnuwan the Steward  
of Takupsa gives,
- the wine-cup holders give three vessels of wine. Pure meat, cooked  
(and) raw, they lay out.
- 8 They break thick-bread and fill the rhytons. He speaks the word  
three times.
- He strews thick-bread, beer, wine (and) liver in small amount(s)  
down into the hole.

---

<sup>1a</sup> On these deities see Laroche, "Dieux Antiques", St. to Güterbock 183.

obv.

10 The Anointed calls three times down into the hole, "Come, come,  
Earth-spirit, Earth-spirit!"<sup>1</sup>

Furthermore, he speaks the (following) word therein.

12 "The Weather-god of Nerik became angry a[nd he] went down [ ] into  
the hole.

[He hurried<sup>(?)</sup> int]o the nanankuššiyant, in[to the four corners of  
the world] on account of

14 bloody, murderous<sup>(?)</sup> humanity.<sup>2</sup> On Nerik, on the loy[al<sup>(?)</sup>]<sup>3</sup>

Weather-god

the son of Sulinkatti [turned his back<sup>(?)</sup>]. He scraped<sup>(?)</sup><sup>4</sup> the rocks.

16 To [Tabarna, the King, to Tawannanna, the Queen] the Weather-god of  
Nerik [did not give]<sup>5</sup> prosperity, life,  
(and) long years. [

18 "May they call [him ]]. To the dark earth may he<sup>6</sup> turn.  
May he come [ ]]. May he himself open the  
great gates of the [dark] earth.

<sup>1</sup> cf. Haas KN 160 f.

<sup>2</sup> cf. Haas, loc. cit. 162. The restoration of liliškit cannot be correct according to the study of lilai- by Szabó, Entsühnungsritual 48-51. Liliwah- fits the sense well (note that the Weather-god of Nerik is called back from the nanakuššant- and the four corners obv. 27 f.) but if it is unacceptable I can think of no alternative restoration. The three terms in the dative are not parallel. The first two are ruled by anda while the third, "humanity", can only be an "ethical" dative. The two adjectives are probably to be seen as the causes of the Weather-god's anger against humanity.

<sup>3</sup> cf. rev. 8.' Haas' restoration cannot be accepted. The -wa attached to NA4pirunuš shows that this is the first word of the sentence. My translation implies a restoration of ša-ku-wa[-aš-ša-ri iš-ki-ša na-a-i]š.

<sup>4</sup> For a discussion of arrara- see Haas, KN 163 f.

<sup>5</sup> cf. Haas, KN 164.

<sup>6</sup> The subject here and in at least some of the following sentences would appear to be the Weather-god of Heaven.

obv.

- 20 Before him [ ] him (acc.) up from the dark earth  
the Weather-god of Nerik [ ] may he co[me].
- 22 Zababa of the city [ ] may he hand over.  
May he come [ ]. May he bring the  
[ ]-s before the lalama.<sup>6a</sup>

- 
- 24 "Behold, it is calling you. May it, the šurassuraš-bird, [come<sup>(?)</sup>]  
to call.  
Hear it! [Go<sup>(?)</sup>] to Wuruntemu! Hear it!
- 26 Take it to heart! O noble (one) rise from the Marassanta River!  
May they say to him, 'O Son of Sulinkatte come up from the  
nanakuššiyant-, from the
- 28 four corners (of the world), from the deep wave. Turn back to Nerik!  
Look upon Tabarna, the King, Tawannanna, the Queen [with propitious  
eyes]!"
- 30 On this day come to Nerik to hahh-.<sup>7</sup>  
May he enter - the Weather-god of Nerik. May<sup>8</sup> Wuruntemu take [out]  
32 irritation<sup>9</sup> from before [his mind]. May you release there [
- 
- "[To<sup>(?)</sup>] your mother<sup>10</sup> [may you give ... v]igor, long years,  
34 prosperi[ty of] the lands [ ]. The goods of<sup>(??)</sup> the dahanga-  
room (are) in place.<sup>11</sup>  
[May you come] up O Wea[ther-god of Nerik.

<sup>6a</sup> On lalami- cf. StBoT 4, 72 but see also Haas, loc. cit. 164.

<sup>7</sup> Equally good, however, is "On the day on which they hahhuwa-, may you come to Nerik".

<sup>8</sup> Haas' restoration is wrong. The sign before halwatnallin is not -y|a.

<sup>9</sup> cf. Haas KN, 167.

<sup>10</sup> Haas has mistransliterated.

<sup>11</sup> This translation is very uncertain. A genitive in -an is not to be expected in a text of this date. However aššu nt. nom./acc. must be a noun as it can modify neither dahaqan nor pedi. Most likely the key to the problem has been lost in the lacuna.

"To your mother [ ] your [mother],<sup>10</sup> my Lady,

Wuruntumu [                                 ]. May (s)he open [the gates]  
of the dark earth.<sup>12</sup>

2 [The Weather-god of Nerik<sup>(?)</sup>] was afraid before the deity. Thick-bread,  
win[e-ration

He went down to the banks of the noble rivers. Wuruntemu [

6 co[vers<sup>(?)</sup>] the tables with a cloth. May the śuraśśura-bird [come] to  
call an omen for her.

"[May they] tell [it] to the Sun-god of Heaven. The Son of the  
Sun-goddess of Arinna [has gone] from mankind.

8 He appro[ached] the sea. The Weather-god with a loyal heart  
[came<sup>(?)</sup>] down from heaven. [ ] the Weather-god ordained mankind  
for destruction.

10 He summoned Wuruntemu (and) the [Marassanta River.]

"You, O Marassanta River, (are) close to the soul of the Weather-god  
'of Nerik.'

<sup>10</sup> Haas has mistransliterated.

<sup>12</sup> The remaining 23 lines are too broken for translation.

rev.

12 The Marassanta River originally flowed astray<sup>(?)</sup><sup>13</sup>

The Weather-god turned it and made it flow toward the Sun-god of  
the God(s).<sup>14</sup> He made [it]

14 flow near Nerik. The Weather-god said to the Marassanta River,

'If someone angers the Weather-god of Nerik and he

16 goes forth from Nerik, from the dahanga-room, you,

O Marassanta River, must not let him go to another river (or) another  
spring.'

18 "The Weather-god of Heaven said to the Marassanta River, 'May you  
be under oath!

May you not alter (your) flow.' The Marassanta River did not

20 alter (its) flow. You Gods did it. May the Nakkiliyata River

evoke the Weather-god of Nerik. From down in the sea, from under

the [wave]s<sup>15</sup> [may it bring] him.

22 May it bring him from down by the nine river-banks. From the bank

of the Nakkiliyanta River<sup>16</sup> may it bring [him ...] Ner[ik]

24 O Weather-god of Heaven, take<sup>17</sup> this from his heart (and) soul for  
him.[

garauš fronts nanakušš[iyant-

26 into the mawartana [

the Weather-god of Nerik [

28 to you [

<sup>13</sup> See Güterbock JNES 20, 92-3 esp. n. 42. Also, Belleten 38 (1974) 575 f.

<sup>14</sup> cf. Laroche, RHA 23/ f. 76 (1965) 34.

<sup>15</sup> The arguments presented for translating hunhueššar "spring" by Gaster Thespis (1950) 330 f. are not convincing.

<sup>16</sup> Literally "From the Nakkilyanta River, from the bank...".

<sup>17</sup> Or perhaps "took" restoring da-a-[aš.

rev.

the sea (acc.) [  
 30 the dahanga-room (acc.) [  
 the gods [  
 32 [  
 [  
 34 [ Weather-god of Nerik<sup>(?)</sup>] and [Wuru]ntemu  
 [  
 36 [ Tabar]na and Tawannanna.

---

["... Weather-god of N]erik my lord [ ] from dahanturiya.  
 38 [ ] the Sun-Goddess of Arinna, your mother, the Weather-god  
 of Heaven, [your father, ... ] they hear hahhu.<sup>18</sup>  
 He is irritable<sup>(?)</sup><sup>19</sup> in (his) [belly<sup>(??)</sup>] ...<sup>20</sup>  
 40 O [Weather-god of N]erik (and) River Nakkiliyata may you give favorable  
 omens.<sup>21</sup>  
 Don't attack<sup>22</sup> the flow of the river [ ]. May desolation  
 42 [not] seize the land. Don't ordain desolation. May Labarna stand  
 forth brightly.  
 O[Weather-god of Hea]ven give him favorable omens. May the lands  
 of Labarna [not] become  
 44 small. The lands of Hatti (belong to) the Sun-goddess of Arinna,  
 your mother

---

<sup>18</sup> See Haas, op. cit. 167.

<sup>19</sup> See van Bröck, RHA 20/ f. 71, no. 190; Haas, loc. cit. 167; Neu, StBoT 5, 115 n. 1.

<sup>20</sup> On meliyattari see Neu StBoT 5, 115 f.

<sup>21</sup> HW Erg. 3, 16.

<sup>22</sup> On epurai- see Neu, StBoT 5, 44 f. esp. n. 5.

rev.

[Labarna]<sup>23</sup> (and) Tawannana (are) priest(s) of your mother. Pronounce  
a good life for them.

46 Pronounce [annihil]ation (and) evil omens for the lands of the enemy.  
The lands of the enemy shall perish.

\*O [Weather-god of] Nerik, my Lord, let the dahanga-room (and)  
Dahagawili into (your) soul.

48 As soon as the mighty god<sup>24</sup> is set down, (for) mankind (he will be)  
King (of) the land.<sup>24a</sup>

He made Labarna, the King, governor over the lands of the [go]ds.

50 May you view with favorable eyes Labarna, the King, Tawannanna, the  
Queen,

the Princes (and) the lands of Hatti. On the day, on which  
Wuruntemu

52 takes up the cloth, be mild (in respect of<sup>(?)</sup>) that which (is)  
hung on it and came from heaven.

53 <May> the ŠuraŠŠura-bird <come><sup>25</sup> to call (you), may that one  
bring the soul of the god.

54 May the Weather-god (and) the Sun-goddess of Arinna release mild  
rain from heaven.

May mankind be well. May health (and) halkeštaru come<sup>26</sup> to mankind.

56 "Allow it into (your) soul, Nerik, the city. In the beloved womb of  
Tesimi you used to sleep sweet dreams.

<sup>23</sup> Restoration and translation after Bin-Nun, RHA 30 (1972) 68 with n. 81.

<sup>24</sup> Haas' suggestion to restore ALAM is foiled by the common gender of the participle while ešri (=ALAM) is neuter.

<sup>24a</sup> cf. Haas, loc. cit. 171 f. Translation suggested by Prof. Gurney and based upon a restoration of ša-ak-ri-ya-(aš) after KUB VII 16 I 18.

<sup>25</sup> See Haas, loc. cit. 173.

<sup>26</sup> Literally "become".

58 Rise up, O Weather-god of Nerik. Tesimi's<sup>26a</sup> bunch of grapes  
like honey (is) hung up for you.

---

60 "Come, O Weather-god of Nerik, bring<sup>26b</sup> mild rain down from heaven.  
May it be good for the lands of Hatti and the Labarna.

62 Huzziya, the man of the Weather-god, lets go the message to heaven.  
'Oblige<sup>(?)</sup> me, oblige<sup>(?)</sup> (me), O Weather-god of Nerik may you  
oblige<sup>(?)</sup> me!<sup>27</sup>

64 O Weather-god of Heaven bring the Weather-god <of Nerik><sup>28</sup>  
down from heaven to Nerik in good shape.' "

---

#### Date of the Text

Haas (KN 141) has already proposed a date for this text on historical grounds. He says, "Einen Datierungshinweis gibt uns die Erwähnung der Ortschaft Nera, wo das Ritual stattfindet. Nera ist von Hattusili III 'über die Grenzen Neriks hinaus' dem Reiche eingegliedert worden. Für eine Datierung des Textes auf Hattusili spricht auch die Nennung des 'Verwalters von Takupsa' (Vs. 6), da Takupsa von Tudhaliya IV. - wohl in den letzten Regierungsjahren seines Vaters - wieder aufgebaut worden ist. Diese Datierung entspricht auch dem Zeitpunkt der Wiedergewinnung Neriks, die dem Hattusili erst als Großkönig von Hattusa endgültig gelungen ist."

The other criteria also point to a time during or after the reign of Hattusili III. The only archaic feature in the text is use of a

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<sup>26a</sup> cf. Ehelolf OIZ (1933) 3 f. D<sub>tešimeš</sub> <D<sub>tešimiyaš</sub>.

<sup>26b</sup> cf. StBoT 14, 74.

<sup>27</sup> cf. Haas, loc. cit. 174.

<sup>28</sup> This is apparently a case of haplography.



genitive in -an in the phrase <sup>D</sup>UTU-i DINGIR<sup>LIM</sup>-an (obv. 13) "the Sun-ged of the God(s)".<sup>29</sup> Wide use is made of logograms, e.g. GAM-an-(da) obv. 4, 9, 10, 12, 62, rev. 4, etc. (katta(n) also occurs); BAL-an-ti, obv. 3, 4; DÜ-an-za, obv. 6; SUM-an-zi obv. 7; EGIR-pa obv. 28. Kiššan is written with a CVC sign kiš-an obv. 2. The -mi conjugation imperative is always written -du (obv. 19, 21, 23 (x 2), 24, 27, passim) never -tu. Except for -(a)šta (rev. 52), the only sentence particle used is -kan. The following signs occur in their late forms: AK (obv. 26, rev. 21, 46, 48 (x 2)); IK (obv. 1, 3, 12, 14, 17, 21, 31, passim); LI (obv. 5 (x 3), 14, 27, 48, rev. 1 (x 2), 17, passim); SAG (rev. 25); ŠAR (obv. 6, rev. 43); UK (obv. 4, rev. 28); URU (obv. 1 (x 4), 2 (x 2), 3, 6, 12, 17, passim).

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<sup>29</sup> cf. Laroche RHA 23/ f. 76 (1965) 33 f.

CTH 336 - Inaras

Literature: E. Laroche, RHA 23 /f. 77 (1965) 147-156.

Texts: 1. KUB XXXIII 55 = A, XXXIII 52 = B, XXXIII 56 = C; 2. KUB XXXIII 59;  
3. KUB XXXIII 57; 5. KUB XXXIII 60 = A, XXXIII 61 = B, XLIII 25 = C.

Texts not dealt with: 4. KUB XXXIII 58; 6. KUB XXXVI 51 = A, XXXIII 63 = B.

1.

A I<sup>la</sup>

1           <sup>D</sup>ZA.B]A<sub>4</sub>BA<sub>4</sub>-an Ši-pa-[an-t]i gi-im-ri ŠA NA<sub>4</sub>!(?)  
2           ]nu-uš-Ša-an GÍR-[an(?) X]-in I GIŠ<sup>TUKUL</sup>  
              ]x-ŠU ŠA GÜSK[IN k]u(?) -it-ta  
4           n]a(?) -aš-ma-aš III LIM(?) GUD.(?)<sup>E</sup> TUR II  
              GIŠ<sup>TUG</sup>-wa-ar-ti  
              SÍG S]A<sub>5</sub> ki-e-iz-ma-at IŠ-TU SÍG ZA.GÌN  
6           ]iŠ-da-na-ni da-a-i

---

              GA.KI]N.(?)AG I IM-SU I DUG GEŠTIN  
8           <sup>G</sup>]IŠ<sup>TUKUL</sup> GÍD ta-wa-al IV! SÍG pít-tu-la-aš  
              ]XX NINDA.KUR<sub>4</sub>RA SIG GIŠ<sup>ERIN</sup>  
10           <sup>D</sup>ZA.B]A<sub>4</sub>.BA<sub>4</sub> Ši-pa-an-ti  
              ]<sup>D</sup>ZA.BA<sub>4</sub>.BA<sub>4</sub> Ši-pa-an-ti  
12           ]x <sup>D</sup><ZA>BA<sub>4</sub>.BA<sub>4</sub> Ši-pa-an-ti  
              an(?) ]da-an PA-NI DINGIR<sup>LIM</sup> da-a-i

---

<sup>la</sup> This column is presented in transliteration only.

## A I

- 
- 14 ]ta-an-ha-aš-ti<sup>1b</sup> DINGIR<sup>LIM</sup>-ni  
           šī-pa-an-ti
- 16 da-a]-i
- 
- ]x-šī-iš
- 18 (-)]zu-u-ur-šī-it  
           k]u<sup>(?)</sup>-un-na-az
- 20 k]u<sup>(?)</sup>-it-ta  
           -a]n<sup>(?)</sup>-zi
- 22 -]ya-an  
           ]- ta
- 
- 24 ]hu-u-ma-an-te-aš
- 

## A II

- 2 Why ... [  
    rock(s)<sup>(?)</sup> [
- 4 What miracle [will they perform?  
    Hannahannas [called<sup>(?)</sup>] the Bee.
- 
- 6 On the third day [  
    "I will go before my mother. A spear [ ..
- 8 She dressed me (as) an iškarkan<sup>2a</sup> .... [  
    I won't go near [            ]. I<sup>(?)</sup> will bring

---

<sup>1b</sup> cf. HW Erg. 3, 31 and JCS 22, 21.

<sup>2a</sup> cf. iš-ga-ra-aq-qa-aš VBoT 58 IV 7.

## A II

10 her before the deity [Hannahannas<sup>(?)</sup>]."

B II 4 Hannahannas sent the Bee to Inaras, (saying), "Take the goat horn<sup>2b</sup>  
and take a message!" It took the message to Inara. The hearth [  
6 Wherever each went, Zababa heard.

She/it feared him (Zababa). With spear (and) knife he took (him/her).

To a nurse ... [

8 she<sup>(?)</sup> made. She<sup>3</sup> left and no one could find  
men, cows [or sheep.]

10 Hannahannas opened the window. [

"I see her. The nurse [

12 The cow and sheep herders entari.<sup>4</sup> The [X]-men[

He found nothing. [

14 She has killed the peasants. [She has killed<sup>(?)</sup>] the cows.

She took rocks. [

<sup>2b</sup> C has SI.GI "reed-horn".

<sup>3</sup> Presumably Inaras.

<sup>4</sup> I can think of two possibilities for this word. It could be connected to iya- "go, march", which shows forms i-en-ta-ri (KBo XIV 129 rev. 11) and i-en-ta (IBoT II 12 I 6). There is, however, no example which does not have initial i- and I am unable to offer an explanation for its absence in this case. My second suggestion, which I prefer, involves a dictation mistake. If the EN was meant logographically, the scribe at first having thought that išha- "master" was wanted after "shepherd and cowherd", one could read here EN-ta-ri = išhiyantari "they are bound", which fits the context very well.

## B II

- 16 she drove back [  
not this [ "
- 
- 18 That one (nom.) Hannah[anna  
That one (nom.) [  
20 rock [  
she/he says, ["....  
22 or [  
Hannah[anna
- 
- 24 This [

## B III

m]a-ah-ha-a[n

- 
- 2 ]x a-ra-ah-za-an-da ak<sup>(?)</sup>-[  
-T]UM nam-ma li-e x[  
4 ha-az-zi-ki-iz-zi zi-ga ta-pu-š[a<sup>(?)</sup>  
wa-al-ah-ha-an-na-at-ti UZU šar-nu-ma-a[n(-)<sup>(?)</sup>  
6 SILA<sup>(?)</sup>-KA an-da-an ha-aš-hi-ya-aš-ša-aš li-e[  
MAŠ.TUR ma-a-an wa-ar-šu-la-an an-da li-e[  
8 TUG-aš ma-a-an šu-up-pí-ya-ah-hu-ut pí-e-di(-)<sup>(?)</sup>x[
- 
- Ú-UL am-me-el ud-da-a-ar <sup>D</sup>Kam-ru-še-pa-aš ud-da-a-[ar
- 
- 10 AN-NU-Ú ŠI-PÁT ZI-TI SÚM-MA LIB-BA LÚ-LIM I-PA-LA-AH[  
I-BÁ-AŠ-ŠI MIM-MA ŠA I-LI-QU-U ME-E ZABAR Ú-[  
12 MA-LA I-NA DUB-BI ŠA-A-AT-[RU
-

## B III

w]hen[

- 
- 2                               ] around               [  
 Further, let not               [  
 4 he plays (an instrument). And you next to [  
 you beat. Šarnuma[n(-)](?)  
 6 May his hašihya- not [               ] to your lamb.  
 Like a kid, may it not [               ] the essence.  
 8 Like a dress, may you be cleaned. In(?) place [
- 

(These are) not my words, (but) the words of Kamrusepa.<sup>5</sup>

---

- 10 This is the incantation of life. If the heart of a man is afraid  
      [and x]  
 exists. Whatever he takes - water, bronze, [  
 12 whatever is written(?) on the tablet [<sup>6</sup>
- 

2.

III<sup>7</sup>

- If it (acc.) [               ]  
 2 take and bring [it... ] If she(?) [
- 

---

<sup>5</sup> cf. the discussion of the Akkadian formula Šipat ul yauttun Šipat <sup>D</sup>X  
 by R. Biggs, SA.ZI.GA : Ancient Mesopotamian Potency Incantations  
 = TCS, vol. II, 38 f.

<sup>6</sup> I owe both transliteration and translation of the Akkadian lines to the  
 kind assistance of Prof. Gurney.

<sup>7</sup> Columns I, II and IV are too broken to allow translation.

## III

- 
- May you not bring (it) in. Before [
- 4 That one will retu[rn]<sup>8</sup> to her shield. [
- It went - the Bee. It brought it. The shield (acc.) [
- 6 While it comes, Hannahanna
- made three springs. Over this one an ippiyaš-tree(?).
- 8 stands. Below that one a bowl
- lies. By the other one a fire burns.
- 
- 10 Hannahannas sat<sup>9</sup> down (and) looked<sup>9</sup>
- forward (as) the Bee came. In the bowl it
- 11 placed her shield. Miyadan[zipas came(?) and ]
- sat under the ippiyaš-tree(?).
- 
- 12 [ ] says, "Every extremely good thing (acc.) ... [
- They [ ] bowl (acc.) [
- 14 They [
- 

---

<sup>8</sup> Laroche's restoration is impossible. Apas is nom. sg. and must be the subject. I propose a restoration of i-ya-an-n[a(?)]-i despite the fact that the broken sign does not look like NA. A collation is needed to decide the point.

<sup>9</sup> The verbs are in the present tense in Hittite.

3.

II Hannahannas says to Inaras, [

2 and Inaras says, "A man ... [

I did not run.<sup>10</sup> To you [4 Hannahannas says, "You may not [go anywhe]re<sup>(?)</sup>!

Stay here!"

6 "I will give you the land. I will give you courage."

The Weather-god was worried about Inaras. He sent the Bee (saying),

8 "Go you and search for her!" The Bee went.

It found Hannahannas and says to her,

10 "The Weather-god was worried about his daughter."

(S)he sakuttaitai-ed<sup>(??)</sup> the [ ] of each animal

12 (S)he threw [ ] on the shield. Thereupon

(s)he placed [ ]. Hannahannas the Bee (acc.)<sup>11</sup>

5.

rev.<sup>12</sup>

2 When you go before the Sun-god, [

Further, do not make every [ ]. You will go.

4 I will find [ ]. You say, "Where [shall I go?]<sup>(??)</sup>"The Sun-god says, "You g[o<sup>(?)</sup>..."

<sup>10</sup> huwai- is properly a verb of the -mi conjugation. Forms of the -hi conjugation, however, are listed by Friedrich (HW 75) for the 3rd sg. present and past.

<sup>11</sup> Column III is too broken for translation.

<sup>12</sup> The obverse is too broken for transliteration.



rev.

- 
- 6 If he says nothing, [  
 May he kara-. ZABABA says, "If I go  
 8 not at all, what should I take?"  
 Hannahannas replies to him,  
 10 "Year by year may you keep going to battle."
- 

- The three sons [of the nur]se<sup>(?)</sup> to Hannahan[nas say,]  
 12 "Behold [wh]at<sup>13</sup> shall we take?" "G[o!  
 May you not go [ "
- 

- 14 They ter-ed [ ] and the Sun-god [
- 

#### Date of the Texts

This version contains many archaic features and unquestionably goes back to Old Hittite times. In the following discussion I will deal with each text separately and decide which manuscripts were or may have been inscribed during the Old Kingdom.

Of the three manuscripts for text 1 only one, C, could possibly be Old Hittite and that largely because there are not solid grounds for dating C to any period. The conjunction Šu (A II 14, B II 7) is the only archaic feature. The negative is written Ú-UL (A II 16, 20, B II 9, 13, 17) and appa is written ideographically (B II 16). The sentence particles are: -(a)Šta (A II 15, B II 8); -šan (A I 2); -kan (A II 21, B II 14).

---

<sup>13</sup> C:13 ku]-e-it tu-me-e-n[i

The form of AZ (A I 19, B III 4) is late while that of AK (A I 7) and ŠAR (B III 5) is early. The form of MEŠ (B II 8, 12, 14), which is comparable to that in column X (a prayer of Puduhepa) of StBoT 20, points up the need for a much expanded chronological sign list so that sign form changes which are not relevant to the date of a text could be pinpointed. Both A and B can be dated to about the time of Arnuwandas I.

Text 2 is most likely of Old Hittite date. Menahanda, Šer and piran are all spelled with plene. Appan is written ideographically (III 4) while Hannahannas is always spelled out phonetically. A postposition with genitive object occurs (III 13). The forms of AK (I 5) and ŠAR (II 4) are old and in addition an unusual A (III 1, 2) is used.<sup>14</sup>

Text 3 was inscribed sometime during the 13th century. The negative is Ú-UL (II 3). Šer is spelled without plene (II 12). The only sentence particle is -Šan. A directive in -a occurs (III 11). The forms of the signs AK (II 11, III 8), LI (II 4), ŠAR (I 4) and UK (II 6) are all late.

Very little can be learned from the ductus of the three manuscripts of text 5. C contains the older form of AK (13) and in A obv. 7 the UK, though broken, still shows part of the UD underscript. Both natta (A obv. 3, rev. 6, C:7) and Ú-UL (B IV 6, 7) are used, though in different manuscripts. Appa is spelled phonetically (A rev. 9, B I 8, C:9). Both man (B I 2, IV 2) and takku (B IV 6, 8, C:7) occur but, due to the poor condition of the tablets it is unclear whether or not a temporal/conditional distinction is maintained in their use. A directive in -a is used (A obv. 10, C:10). The third pers. sg. dat. enclitic pronoun

---

<sup>14</sup> cf. CTH 329-330 n. 85.

is -še (A rev. 9, C:9). The conjunction šu is used (B IV 3) but nu is not found. The second pers. prt./imp. ending is twice -ten (A obv. 7, rev. 13) and probably once -te-en (A rev. 12). The name Hannahannas occurs both phonetically written (A obv. 5, rev. 9, 11, B I 8, 9, C:11) and as an ideogram (B I 4, IV 9). From this it is clear that A and B are later copies. Nothing can be determined about B's inscription date but A could not have been inscribed before Arnuwanda I. C, on the other hand, could not have been inscribed after this time and may well be much earlier.

CTH 322 - The Sun-god<sup>1</sup>

Literature: E. Laroche, RHA 23 /f. 77, 79-80; R. Steffanini, Arch. Glott. It. 54 (1969) 162 f.

Texts: KUB XII 60 = A; KUB XXXIII 81 = B.

A I Of old, when the mighty S[ea

2 Heaven (nom.), Earth (nom.), Mankin[d were young<sup>(??)</sup>]<sup>2</sup>

He (the Sea) quarrelled with them. He brought him

4 down - [the Sun-god of Heaven - and hid<sup>(?)</sup>] him.

In the land evi[1] befell

6 [master<sup>(?)</sup> (and) slave.<sup>3</sup> The Se[a

No one could resist [him. The Weather-god called]

8 his good elde[st son, Telipinus,]

(saying), "Come, Telipinus! You [ ]. Go to the Sea!

10 Bring back the Sun-god of Heaven from the Sea!"

Telipinus went to the Sea. [The Sea]

12 was afraid (of him). [He gave] to him his daughter.

He gave to him the Sun-god. Telipinus [brought] back

<sup>1</sup> Laroche entitles this "Telibinu et la fille d'Océan". Nonetheless since it involves the loss of the Sun-god, who is captured by the Sea (cf. CTH 323, A.), I feel the text belongs in this group.

<sup>2</sup> cf. Laroche, Studies ... Güterbock, 176. Laroche's restoration suggestion for line 2 "[n'existaient pas<sup>(??)</sup>]" cannot be accepted for they are quarrelling with the Sea in the next line.

<sup>3</sup> I read the beginning of line 6 [Ī]R-na-an ma-uš-zi. cf. R. Steffanini, Arch. Glott. It. 54 (1969) 162 n. 36 and Neu, StBoT 5, 115 n. 8. Note that though there is no word gap in XXXIII 81, there is one in XII 60.

A I

14 the Sun-god and the daughter of the Sea from the Sea.  
 He to[ok] them to the Weather-god.

16 The Sea sent (a message) to the Weather-god. "Telipinus,  
 your son, [has taken] my daughter for his wife.

18 He carried her away for himself. [What] will you give  
 me (in return)?" The Weather-god said to Hannahannas ["Behold,  
 20 a river came from the Sea. He demanded [the bride-price<sup>4</sup>]  
 Shall I give it to him? (What) if I don't g[ive] it to him?"

22 Hannahannas said to the Weather-god, "Give (it) to him! By this means  
 you will have taken [his daughter] into engagement (for your son).

By this me[ans] ... "

24 He gave to him one thousand each<sup>5</sup> (of the following) [  
 one thousand cows, one thousand sheep he gave. [

26 ] his brothers [<sup>6</sup>

### The Date of the Text

B is too small for anything definite to be said concerning its date, but A contains enough information to be dated. Both the early and late forms of the pl. acc. com. encl. pronoun, -uš (A I 15) and -aš (A I 3) occur. Twice a directive in -a is used (B I 6, A I 11). Appa is written ideographically (A I 14). A genitive is used with the post-position kattan (A I 15). The negative is Ú-UL (B I 4 = A I 7). In A the late

<sup>4</sup> Restore kušata here. It fits the sense as well as the following nt. sg. pronoun, -at.

<sup>5</sup> kuinna + šan. On the interior position of such particles see Josephson, Function of the Sentence Particles, p. 399, f.

<sup>6</sup> B IV is a ritual too broken for translation.

forms of AZ (I 7, 10, 14), UK (I 18), IK (I 9) and TIM (I 22) are used. In addition the older form of AZ occurs at least once (I 20), and perhaps also in line 7 where the tablet may be damaged. Thus, A was inscribed during or after the reign of Arnuwanda I. There is the strong possibility that this text was composed at an earlier date but there is not sufficient information to prove this.

CTH 323 - Sun-god

Literature: T.H. Gaster, Thespis (1950) 344-352; A. Goetze, JCS 6 (1952) 101; O.R. Gurney, The Hittites (1954) 187 f.; E. Laroche, RHA 23 /f. 77 (1965) 81-88 (transliteration).

Texts: KUB XXXVI 44 = A; VBoT 58 = B.

Texts not dealt with: KBo XIII 85; KUB XXIII 121.

A I<sup>1</sup>

x + 1 [ ] of mine [

2 [ The Sea<sup>(??)</sup> s]ays, "If of<sup>2</sup> the Weather-god [   
 [ the m]ighty Sun-god, his son. When [ they] get   
 [tipsy<sup>(??)</sup>]<sup>3</sup>

4 [ ] May your "essence" be seen with me.<sup>4</sup>

---

[ ] I will seize [the Sun-god<sup>(?)</sup>] and I will hide him. What   
 the Weather-god will do,<sup>5</sup>

6 I will [counter<sup>(???)</sup>]." When they began to get tipsy<sup>(??)</sup>,<sup>6</sup> the   
 Daughter of the Sea   
 called from [heaven<sup>(?)</sup>] and the Sea heard her. The Sea put

---

<sup>1</sup> I have followed Laroche, op. cit. 81, in reversing the column numbers of the edition and will quote accordingly throughout.

<sup>2</sup> Or "to". [Š]A is at least equally as good a restoration as [A-N]A.

<sup>3</sup> Or "boa[st<sup>(?)</sup>]" cf. line 6. On the translation "get tipsy<sup>(??)</sup>" see Commentary.

<sup>4</sup> i.e. "be on my side 'heart and soul'". cf. Laroche, BSL 58 (1963), 61. I doubt whether the speaker (the Sea<sup>?</sup>) is addressing the Sun-god. If he were a translation like, "Your (comforting) radiance shall be seen (to be<sup>?</sup>) with me" would be in order.

<sup>5</sup> Or perhaps a rhetorical question, "What can the Weather-god do (about it)?".

<sup>6</sup> See Commentary.

A I

8 a jug [ ] in his halhaldan(i).<sup>7</sup> Where will the Sun-god fall?  
 He will fall either into [ ] or into the (open) flame<sup>(?)</sup>,  
 or into the forest, or into the undergrowth.

10 [ ] he ikšaišk-ed.

---

[The S]ea says to the Sun-god, "Since this [has happened<sup>(??)</sup>] to you,  
 12 [come with me<sup>(??)</sup>]." The Sun-god went to the chamber of the Sea.

He<sup>8</sup> covered

the jug [with] wax and further, on top he shut the copper (lid).  
 14 He said, "While you were getting tipsy<sup>(??)</sup>,<sup>6</sup> [the Daughter of the Sea]  
 [call]<sup>(?)</sup>s and the Sea [heard<sup>(?)</sup>] the wor[ds] of his Daughter.<sup>9</sup>  
 16 [ a preg]nant<sup>(?)</sup><sup>10</sup> woman (nom.) to the Weather-god [  
 ["Your sons<sup>(?)</sup>, wh]at miracle [do they<sup>(?)</sup>] per[form?"]

---

18 [ "Let] your sons d[e]clare ....  
 [ The Weather-god sa]id to his si[ster<sup>(??)</sup>], "....

---

<sup>6</sup> See Commentary.

<sup>7</sup> cf. Luwian halhalzani- DLL 38 ?

<sup>8</sup> Or. the sex of the Sea cf. Güterbock, JCS 6 (1952) 35.

<sup>9</sup> Or. a suggestion from Prof. Gurney I would now restore this line.  
 [hal-zi-eš-š]a<sup>(?)</sup>-a-i a-ru-na-ša ŠA DUMU.SAL.-ŠU A-WA-TE<sup>MES</sup><sup>(?)</sup>  
 iš-ta-ma-aš-ta<sup>(?)</sup>].

<sup>10</sup> In Reichert's Glossaire Inverse (RHA 21 /f. 73 (1963), 94) four words ending in -huwant are listed. Only two are adjectives and armahuwant- "pregnant" seems to fit our context best, though walhuwant- "beaten" is also possible.



B I

- x I 1 [ ] mountai[ns]
- 
- 2 [ ] your sons [ ]
- [ ] The Weather-god [said] to his sister,<sup>11</sup> ["...
- 4 [ ] Tell me about it." [ ]
- "My sons, if a man (is) killed, [they revive him.]
- 6 [If a c]ow (or) sheep (is) killed, they revive it.
- But your sons, what miracle do they perform? Hahhimas
- 8 has paralysed the whole land. He has dried up the waters.
- Hahhimas (is) mighty." He says to his brother the Wind,
- 10 "(Over) the mountain waters, the gardens (and) meadows
- may your refreshment go! May he (Hahhimas) not paralyse them!
- 
- 12 He has paralysed the grass, the lands, the cows, sheep, dogs (and)
- pigs.
- Will he not paralyse the children in their heart<sup>12</sup> (and) the grain? If
- he [tries to paralyse them,]
- 14 the fat<sup>13</sup> within me will hold<sup>14</sup> (them),
- and he will not (be able to) paralyse them even if he [has
- paralysed] each and everything (else)."

---

<sup>11</sup> Although the text clearly contains DAM, "wife", the fact that "your sons" and "my sons" are contrasted, calls this reading and translation into doubt. In addition the difference between DAM and NIN is so slight that a confusion of the two could hardly be considered a mistake.

<sup>12</sup> cf. HW 103.

<sup>13</sup> i.e. "bounty"; cf. Laroche BSL 57, 26.

<sup>14</sup> i.e. "protect" nu-ma-aš-ta = nu/mu/(a)šta. cf. HE I §38a; HW Erg. 1, 15.

B I

16 That one went and said to the Weather-god, "This (is) what has happened:

This Hahhimas is saying to his father (and) mother

18 'You will eat (and) drink this.

Care nothing for shepherd (or) oxherd!'

20 That one has paralysed the land. Does the Weather-god not know?"

The Weather-god sent for the Sun-god (saying), "Go! Find the Sun-god!"

22 They went (and) searched for the Sun-god, but they could not find him.

The Weather-god said, "Why can't you find him?

24 Behold my limbs (are) warm.

Where has that one perished?" He sent ZABABA (saying),

26 "Go! Bring the Sun-god!" Hahhimas seized ZABABA.

"Go! Call Inaras! Will he paralyse that one also?

28 Is she not a child of the fields?" (They reported)<sup>15</sup> "Hahhimas seized that one also?"

"Go! Call Telipinus! That one (is) a mighty

30 son of mine. He tills, he ploughs, he guides the water<sup>16</sup> and the grain

[he ...] to the piruluwar-stone<sup>(??)</sup>."<sup>17</sup> Hahhimas holds that one also.

<sup>15</sup> Necessary unless the -wa is viewed as a mistake.

<sup>16</sup> i.e. "irrigates".

<sup>17</sup> Goetze, JCS 6, 101 wants this to be a verb meaning "hard as a rock".

B I

32 "[Go!] Call Gulsas (and) Hannahannas."<sup>18</sup> "If those have died,  
 even [the]se have died. Hahhimas [has come]  
 34 to that one's gate also." Hahhimas says to the Weather-god, "You  
 are killing<sup>(??)</sup>,<sup>19</sup> you are throwing away  
 [your sons<sup>(?)</sup>]. They have all died. You will [never a]gain hold  
 36 this cup. The brothers of Hasammilis (are only)  
 [youn]gsters, (so) Hahhimas has not seized them."  
 38 [ ] he called them. The Weather-god [say]s to  
 Hahhimas, "My hand sticks fast to the cup.  
 40 My [feet and hands] have stuck fast. (Even) if [you have<sup>(?)</sup>  
 seized]  
 these feet (and) hands, may you not seize my eyes."

42 [Hahhimas] says to the Weather-god, "You see [the valor]  
 of my sons. [ ] I am going to heaven.  
 44 [ ] Revive [your hands and] feet (yourself)!<sup>(?)</sup><sup>21</sup>

<sup>18</sup> I feel a change of speaker must be envisaged here. The sentence starting takku-wa ... is an explanation to the Weather-god of why no help can be expected from Gulsas and Hannahannas and parallels the nu apunna hahhimaš harzi in the two previous cases. Apel (line 33) must refer to the Weather-god.

<sup>19</sup> cf. Brosman, JAOS 92, 104 f. esp. 106. He offers no convincing explanation for this form. Prof. Gurney has suggested that ku-u-si-(wa) may be an odd spelling of kuš "these" (acc.). In which case the sentence would read, "You are throwing away these, [your sons<sup>(?)</sup>]".

<sup>21</sup> The verb is either second person imperative or third person preterite. It cannot be determined which was meant due to the broken state of the tablet.

## B IV

- x + 1 [ ] he turned and shot at the Moon [ ]
- 2 He threw [ ] <sup>1-22</sup> ar in the great gates. The old men (and) old women [ ] . I am Annannas
- 
- 4 On [the left] I saw<sup>(?)22</sup> [ ] but I did not take them. On the right I saw<sup>(?)22</sup> [ ] I did take the words of the gods.
- 6 I poured them [ ]. My mouth, my halaš<sup>23</sup> (are) bol[ted<sup>(??)</sup>]. But he/it išgark-ed.<sup>24</sup> I put it thereupon. Harš[a]-meat [ ]
- 
- 8 In no way have I destroyed the words of the gods. When Telipinus becomes troublesome to someone, I speak the words of the gods and I entreat him (Telipinus). (So that) the Sun-god says, "May the words of the gods go! (It is) my allotment, when<sup>25</sup> Hannahannas speaks thus, 'When you, O Sun-god give a good thing to someone, may he give you nine (sheep). (But he) who (is) a poor man, may he give you one sheep'".
- 
- (The tablet) of the entreaty of the Sun-god and Telipinus. Finished.
- 

<sup>22</sup> A first person preterite of the medio-passive hi-conjugation. To be connected to au(š)- "to see"? cf. a-wa-ah-ha-ti KUB XXXVI 101 III 11 and HW Erg. 3, 11 f. Transcribe uh-ha-ti?

<sup>23</sup> This may well be the root of halant(a)<sup>(?)</sup> - "head", HW 46.

<sup>24</sup> This appears to be a verb from a stem išgark- . cf. <sup>NA</sup>iš-kar-kán KUB XXXIII 55 II 8.

<sup>25</sup> ma-wa-a = man + wa + (y)a "and" cf. HE I §36, HW 139.

## B IV

- 
- 14 This (is) the allotment: one bronze jug and its bronze lid,  
with bronze [ ] attached to the lid, one bronze door,  
16 a bronze arimpaš-vessel, two bronze windows, one bronze nail, one  
bronze spade,  
[one] bronze [hammer], one branch of ippaš, a branch  
18 [of ... ], one pine<sup>26</sup> sacrifice-table, a small wax tuhhu-[  
] three jugs, water from three springs, each<sup>27</sup>  
20 they [ ], and their three puriyaš.
- 
- [x] large loaves [of thick-bread], one wine vessel, one marnuwan  
vessel, one honey-beer vessel, one honey-wine vessel,  
22 [one] fine-[oil cup], one honey cup, one sheep fat cup, white wool,  
blue wool, red wool, yellow wool,  
[black wool, wo]ol thread, fine collectings<sup>(?)</sup> of šahiš-wood,  
24 of [parnulliš-wood], of spice-reed - she<sup>28</sup> sprinkles them with fine oil.
- 
- [ fur]ther she places two tables by the window in the house thus.  
26 [ ] she puts one loaf of thick-bread anywhere. On the table  
she puts these vessels: one bronze jug, including lid, a bronze  
door,<sup>29</sup>  
28 a bronze arimpaš-vessel. She puts two bronze windows on the table  
for the Sun-god.
- 

---

<sup>26</sup> cf. HW Erg. 3 GIS<sup>š</sup>suinila-.

<sup>27</sup> This is neuter as is watar, and wattaru-. The gender of <sup>DUG</sup>KUKUBU in Hittite is common if Holt, BiOr 15, 151 f., is right in suggesting that the Hittite reading is <sup>DUG</sup>kattakurant-. Thus kuitta can refer to either the water or the springs. I feel the latter is more likely but certainty is impossible due to the lost verb.

<sup>28</sup> cf. below line 37.

<sup>29</sup> This is surely out of place in a list of vessels.

## B IV

---

On one table she puts a bronze hammer, one bronze spade, (and)  
one bronze nail for the Sun-god.

- 30 Between the two tables she puts nine large loaves of thick-bread in  
a basket.

Thereupon she puts rennet and cheese and [puts] the wool with it.

- 32 Three vessels - (one) wine, (one) marnuwan, (one) honey-beer, three  
jugs of water, along with  
a fine-oil cup, a honey cup, a buttermilk cup, fine collectings<sup>(1)</sup> -  
these she flings<sup>(?)</sup>.<sup>30</sup>
- 

- 34 She places one table set<sup>31</sup> for the Sun-god and one table set  
for Telipinus. When she seats the deity, she finishes.

- 36 In the evening she puts fire from the fire-place before the deity.  
She burns sweet incense. The Old Woman, Master of the God,<sup>32</sup> swears  
38 oaths, repeating three times. She closes the temple and  
comes forth. On that day she does nothing (more).
- 

- 40 When it is morning the Master of the God<sup>32</sup> goes before the deity.  
She burns sweet  
incense, and swears oaths, repeating three times.

---

<sup>30</sup> cf. Goetze, JAOS 74, 189 and KUB XXVII 29 III 8 where the context does  
not allow hu-u-up-pa-a-iz-zi to belong to huwapp- as Friedrich, HW Erg. 1,  
7, would have it.

<sup>31</sup> Unless one considers this a mistake, one must conclude that the Hittite  
word for table is a plural neuter and thus cannot be <sup>GIS</sup>papu- as suggested  
HW 266.

<sup>32</sup> See Commentary for this title.



## A IV

[bread] and places (it) on his [table]. Likewise she takes a large  
 billy-goat's gallbladder (to him). She  
 10 pours libations of marnuwan, [honey-beer and wine] for the Sun-god  
 and Telipinus.

---

[ the Master of the God] goes [before the dei]ty. She burns  
 sweet incense.  
 12 [ ] To(?) the išpanaš loaves of thick-bread,  
 gallbladders,  
 [ ] She takes away the pure meat and the Cook  
 [ ]  
 14 it. [ ] She breaks sweet thick-bread and  
 [places] (it) on the Sun-god's  
 table. [ ] likewise she sets for Telipinus [  
 16 [ ]

---

[ When] it is favorable [for eatin]g, the  
 Master of the God  
 18 [goes before the deity. She bur]ns [sweet incense. She repeats]  
 the oaths three times. [ ] she sets for the Sun-god.  
 20 [ ] for Telipinus

Commentary

A I 3, 6, 14 - -za walušk-

Friedrich (HW 243) lists this word under wallu- which is equated  
 with walla- "praise" (without -za), "boast" (with -za). In the literature  
 which Friedrich quotes the verbs do clearly have the meaning assigned and



my translation here by "get tipsy<sup>??</sup>" is not intended as a general re-understanding of the word. The translation "get tipsy<sup>??</sup>" was suggested to me by Prof. Gurney because he felt that "boast" was not satisfactory in this context. On the grounds that people are more likely to boast when they are less than sober, it is quite possible that a verb meaning "to boast" could acquire a general sense of "to act or speak wildly" and thereby become applicable to drunken behavior and being drunk.

If the proposed translation is accepted line 6 f. becomes much clearer. "When they (the gods) began to get tipsy", the Sea's Daughter (probably sent by the Sea as an agent provocatrice to encourage their drinking)<sup>34</sup> informs her father and perhaps even "helps" the Sun-god to fall. If one sticks to "boast" as a translation, the reason for the Sun-god's fall remains obscure. In addition, it seems strange that, despite walusk- being used twice, if not three times, in this short passage, nothing is said concerning what the "boast" consisted of. The translation "get tipsy" is still uncertain but, I believe, helps immeasurably in understanding the passage.

B IV 37, 40, A IV 5, 17 - (LÚ) BĒL DINGIR LIM

From the use of this term in the present text, it is clear that it is the title of a ritual functionary of some type. The fact that this title is used in apposition to <sup>SAL</sup>SU.GI (B IV 37) would indicate that it is either a more general or more specific term than other titles commonly found in rituals (e.g. LÚ<sup>1</sup>NAR, LÚ<sup>1</sup>AZU, LÚ<sup>1</sup>MUHALDIM, etc.). A discussion of other occurrences of the term appears worthwhile.

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<sup>34</sup> I see in line 2-4 the speech of the Sea telling his Daughter what to do.