



VII. ULUSLARARASI
HİTİTOLOJİ KONGRESİ
BİLDİRİLERİ

Çorum 25-31 Ağustos 2008

*Acts of the VIIth International
Congress of Hittitology
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I. CİLT

VOLUME I

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MESOPOTAMIAN FORERUNNERS TO THE “BABILILI RITUAL” FROM BOĞAZKÖY?

Gary BECKMAN*

More than a decade has passed since I announced my intention to produce an edition of the *babilili* ritual from the Hittite capital (CTH 718). While other duties and opportunities have hampered me in fulfilling my promise, I am now on the verge of completing this work. During the years since my initial listing of the textual material in the Güterbock Memorial Volume,¹ I have collated the great majority of the fragments and have made a number of additional joins. Meanwhile, other scholars have identified further fragments of this rite.² The bulk of this material is inscribed in a Boğazköy hand of the empire period (both early and late), but one or two small fragments may be Middle Hittite in date.

As of today, the composition is represented by the four-columned Tablet 1, of whose well-preserved Manuscript A³ (early empire period) I have recovered or reconstructed 218 of an estimated 240 lines. Twenty additional fragments duplicate this section of this text, one of which, Manuscript B⁴ (late empire), carries the ceremonies beyond the point where Manuscript A ends with a mutilated colophon. The 153 additional lines recovered for Manuscript B bring the total of the ordered material to 371 lines, resulting in one of the longest ritual compositions known from Hattuša.⁵ Tablet 2, for which there are but

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1 See “Babyloniaca Hethitica: The ‘*babilili*-Ritual’ from Boğazköy (CTH 718),” in *Recent Developments in Hittite Archaeology and History: Papers in Memory of Hans G. Güterbock*, ed. K. A. Yener and H. A. Hoffner (Winona Lake: Eisenbrauns, 2002), 35-41.

2 See my forthcoming edition for details. The paragraph references below also refer to this edition.

3 KUB 39.71 + KBo 40.93.

4 KBo 39.169 + KUB 39.70 ++.

5 I leave aside here the ceremonies of the state cult and the multi-day royal funerary rites (CTH 450).

a pair of witnesses,⁶ diverges from Tablet 1 after the initial two paragraphs, but clearly belongs to the same ritual. In addition, we have around 25 unplaced fragments, some of which contain ritual acts or incantations not represented in Tablets 1 or 2, suggesting that a substantial portion of the text has yet to be recovered.

Supporting this suspicion is the fact that Tablet 1 commences “on the second day, at [dawn].” A tablet now lost must have gone before, presenting the introduction to the composition, with its statement of purpose, as well as the events of the opening day of the ceremonies. The significant similarities in ritual action and materials shared by *CTH* 718 with *CTH* 481 and 482 have led some scholars to see one or both of these latter compositions as part of the *babili* text.⁷ While all of these works undoubtedly come from the same ritual “workshop,” a direct connection is most unlikely since their concerns are so varied. In particular, *CTH* 481 details the installation of an *IŠTAR*-avatar in a new temple as part of the expansion of her cult, while *CTH* 482 presents a reformation in the routine liturgy of a similar divine figure.⁸ In contrast, the goal of the *babili* ritual is the purification of a member of the royal family from the pollution of sin, an objective sought with the aid of the same type of goddess.

CTH 718 obviously owes its designation among Hittitologists to the frequent occurrence therein of the adverb *babili*, “in Akkadian,” which introduces almost all of its incantations, of which about 25 different examples are currently available. This specification of language has still not been found in any other Hittite ritual, although it does appear elsewhere as a designation for a specialist scribe⁹ or in reference to the language of communication in letters.¹⁰ While almost all of the preserved incantations in our composition are indeed written in Akkadian, there are also three in Hittite, and one in Hurrian, the latter unfortunately completely lost.

The activity of the second day of the *babili* ritual centers around a meal offered to the *IŠTAR*-variety Pirinkir,¹¹ interspersed with incantations explicating the ceremonies and requesting favors in return. The description begins with a *katra*-woman¹² going to draw

6 Of course, given the repetitive nature of much of the text, some of the very small fragments I have regarded as duplicates of Tablet 1 might equally well belong instead to Tablet 2.

7 For example, H.M. Kümmel, Review of *KUB* 39, *ZA* 59 (1969): 323.

8 J. Miller, *Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals* (Wiesbaden: Harrassowitz Verlag, 2004), part 3.

9 DUB.SAR *bá-bi-li-li*, *KBo* 3.21 (*CTH* 313) iv 12’.

10 *BÁ-BI-LA-Ú ḫa-at-ra-a-i*, *HKM* 72:36.

11 G. Beckman, “The Goddess Pirinkir and Her Ritual from Ḫattuša (*CTH* 644),” *Ktoma* 24 (1999): 25-39.

12 See J. Miller, “The *katra*-i-Women in the Kizzuwatnean Rituals from Ḫattuša,” in *Sex and Gender in the Ancient Near East*, ed. S. Parpola and R. M. Whiting (Helsinki: Neo-Assyrian Text Corpus Project, 2002), 423-31.

“water of purification” (*šeḫelliyaš watar*) from a spring, performing the requisite rites in the course of this task. This sanctified water is then employed throughout the remaining ceremonies by one or two *šankunni*-priests and the offerant. Further salient characteristics of this text are the use of a *šaḫu*-drinking vessel (written ZA.ḪUM) for libations and the frequent burning of the *lueššar*-aromatic. We also often encounter Hurroid technical vocabulary like *ḫuprušhi*, “crucible,” and *ambašši*, “burnt offering.”

Students of Hittite religion will immediately recognize that the ritual program on display here is rooted in the magico-religious tradition of Kizzuwatna, the Hurrian-influenced culture of Cilicia and adjacent northwestern Syria.¹³ It is difficult to trace this praxis further back in time or place beyond Kizzuwatna due to the paucity of detailed evidence for ritual performance in cuneiform archives other than that of Boğazköy before the first millennium. Neither the ritual corpus from Emar on the Middle Euphrates¹⁴ nor the handful of ceremonies known from earlier Mari¹⁵ offer significant points of comparison, and the few, rather opaque and laconic, earlier sources from Sumer or Babylonia are of little help.

Turning now to the Akkadian speeches, we may observe that these were composed in a variety of West Peripheral Akkadian,¹⁶ although not in the particular sort customarily employed at Ḫattuša for treaties and diplomatic letters,¹⁷ which is marked by a limited vocabulary and frequent grammatical errors—or should I say levelings? Like that scribal idiolect, the *babilili* incantations display a general indifference to the inherent voiced or voiceless value of syllabic signs and a tendency to write *samekhs* with syllabograms containing *šin* (e.g., *MI-I-ŠI* for Babylonian *mēsi*). But they do employ the grammatically correct forms of the second-person singular feminine possessive pronoun (*-KI*) and imperative (e.g., *AKLĪ*, “eat”) and include a number of *recherché* lexemes.¹⁸ The exotic character of the Akkadian on offer here is also evident in the difficulty caused for the Hittite copyists by some of the more complicated and less stereotyped incantations, resulting in some garbling and misreading of signs, particularly in Manuscript B.¹⁹

13 See Miller, *Studies*; and R. Strauß, *Reinigungsrituale aus Kizzuwatna* (Berlin: Walter de Gruyter, 2006).

14 For an overview of this extensive body of texts, see D. Fleming, *The Installation of Baal's High Priestess at Emar* (Atlanta: Scholars Press, 1992), and *Time at Emar* (Winona Lake: Eisenbrauns, 2000).

15 See J.-M. Durand and M. Guichard, “Les rituels de Mari,” *Florilegium marianum* 3 (Paris: SEPOA, 1997), 19-78.

16 See J. Huehnergard, *The Akkadian of Ugarit* (Atlanta: Scholars Press, 1989), 271-84.

17 R. Labat, *L'akkadien de Boghaz-Köi* (Bordeaux: Delmas, 1932); J. Durham, “Studies in Boğazköy Akkadian,” diss. Harvard University, 1976.

18 For references, see the glossary to my forthcoming edition.

19 For example, KAR-ri-ši-in-ni for *te-ri-ši-in-ni* (1.B i 7') and ḪA-ri-PA for *ger-re-e-[ti]* (1.B i 9').

Let us now examine the Akkadian incantations with an eye to the question of possible forerunners. Here, as in connection with the ritual program, we are constrained by the problem of available sources. In comparison to the voluminous series of the Neo-Assyrian libraries, relatively few incantations are preserved from third- or second-millennium Mesopotamia,²⁰ and most of those we do have appear to be one-off productions deriving from the practice of freelance magicians, not standard addresses and orations from the routine duties of the officiants of the state cult like those contained in *CTH 718*. Magical series like *Maqlû* and *Šurpu* are not attested as such before the Neo-Assyrian period.

Group I of the *babili* incantations, which contains those speeches by far most frequently attested, summons the deity to her meal, exhorting her to wash, eat, and drink, and ultimately to be sated (see Table I). Most interesting in these incantations are the epithets addressed to the goddess: Great Queen, Lady of Our Gods and Kings, Lady of the Land(s), Lady of the *ayakku*-Shrine, and Elamite Goddess. From a Mesopotamian viewpoint, these are all most appropriate titles for an *IŠTAR*-avatar, as are her family connections with *Sîn* and his circle mentioned in the most elaborate of these texts. Particularly important is the label “Elamite Goddess,” because *Pirinkir*, the particular variety of *IŠTAR* in the *babili* rite, was ultimately derived from the Elamite *Pininkir*.²¹ None of these details concerning the deity and her background could have been contributed by a ritual author schooled only in traditional Hittite religious lore.

While similar invitations to partake of food and drink are indeed to be found in later Mesopotamian rituals such as *Tākultu*²² and in prayers,²³ the use of the verbs *maḥāru*, *akālu*, and *šatû* is obviously conditioned here by the ritual situation and is of little significance for establishing lines of derivation or influence.

I turn now to Group II, in which our goddess is praised (Table II). Here we encounter an additional epithet, namely “Queen of Heaven,” a further reference to father *Sîn*, and mention of a feature heretofore unique to the Kizzuwatnaean religious system—the

20 G. Cunningham, *‘Deliver Me from Evil’: Mesopotamian Incantations 2500-1500 BC* (Rome: Pontifical Biblical Institute, 1997); W. Farber, “Zur älteren akkadischen Beschwörungsliteratur,” *ZA* 71 (1981): 51-72; id., “Early Akkadian Incantations: Addenda et Subtrahenda,” *JNES* 43 (1984): 69-71; P. Michalowski, “The Early Mesopotamian Incantation Tradition,” *Quaderni di Semitistica* 18 (1992): 305-26.

21 Beckman, “The Goddess *Pirinkir*,” 27-28.

22 See R. Frankena, *Tākultu: De sacrale maaltijd in het assyrische ritueel* (Leiden, 1953), *passim*.

23 See W. Mayer, *Untersuchungen zur Formensprache der babylonischen “Gebetsbeschwörungen”* (Rome: Pontifical Biblical Institute, 1976), 158-61.

subordinate goddesses who precede and follow *IŠTAR*.²⁴ The appearance of the archaic feminine plural nominative pronoun *ŠĀTU* in the pertinent speech,²⁵ however, hints that this concept might go back to an earlier Akkadian-speaking community, perhaps resident in a region of Syria subject to Hurrian influence.

The final collection of Akkadian incantations, Group III, presents pleas for the magical cleansing of the offerant (Table III). Two of these are not especially significant, but the longest (III.A.1) provides our only secure parallel to a particular Mesopotamian source. The wish that fish and fowl might carry off a sufferer’s sins appears in a *namburbi* found at Küyünjik,²⁶ in a similar Sultantepe text,²⁷ and in one of the *lipšur*-litanies (attested at both Küyünjik and Assur).²⁸ On the basis of several older orthographic features, Erica Reiner postulated that an Old Babylonian tradition lies behind these “litanies.” This is slight, but very suggestive, evidence for the existence already in the early second millennium of a native Akkadian tradition from which the bird and fish incantation of *CTH 718* might have derived. It is interesting to note that a similar magical action appears elsewhere in the ritual program, although the language employed in this instance is Hittite throughout:

[Afterwards], the priest [takes] a boat inlaid with silver. A wooden image stands on the boat. The head and eyes [of the wooden image] are plated with silver. On the boat are placed glassware, [aromatics], a knot(ted cord), and a box.

[Then] the priest picks up the boat and carries [it] down to the river. He releases [it] on the river and thereby [speaks] as follows (in Hittite): “As the knot is [not] loosened, so may the evil likewise [not] be let loose! And as (the river) [swallows up] the box, so may it likewise swallow up the evil! May the river carry [it] to the sea!”²⁹

In closing, let us look now at the other Hittite-language incantations (Table VI).³⁰ The better preserved (VI.2) is a typical example of Hittite analogic magic, as was most

24 V. Haas, *Geschichte der hethitischen Religion* (Leiden: E.J. Brill, 1994), 347; H. G. Güterbock, “A Hurro-Hittite Hymn to Ishtar,” *JAOS* 103 (1983): 156.

25 See Beckman, “Babyloniaca Hethitica,” 41.

26 K 3365 obv. 13’, ed. R. Caplice, “Namburbi Texts in the British Museum. I,” *Or NS* 34 (1965): 116.

27 *STT* 75:9.

28 E. Reiner, “*Lipšur* Litanies,” *JNES* 15 (1956): 140, l. 22’: *ar-ni MUŠEN ana AN-e li-še-li ar-ni KU₆ ina ZU[+AB li-še-riid]*.

29 1 §§32’-33’.

30 For the sake of completeness, I have also appended the unintelligible (Table IV) and fragmentary incantations (Table V) appearing in *CTH 718*.

probably also the fragmentary VI.1. As mentioned earlier, the sole Hurrian incantation introduced in this rite breaks off immediately following the statement that the practitioner “speaks in Hurrian.”³¹

To summarize: Many exotic features of language and content demonstrate that the Akkadian incantations in the *babili* ritual derive from an earlier Mesopotamian source, but in only a single instance are we able to identify a close parallel from the south. Since the Standard Babylonian texts in question here are later in date than our material from Boğazköy, we may observe once again the peculiarly significant position occupied by the archive of the Hittite capital as a witness to the development of the Mesopotamian “canon.”³²

Table I. Invitation to Meal

I.A. Wash!

I.A.1. “Wash your hands, My Lady, Great Queen! Let your fingers feed morsels to your lips!”

MI-I/E-ŠI ŠU.MEŠ/ĤI.A-KI BE-EL-TI/TI₄ MUNUS.LUGAL.GAL

ŠU.SI.MEŠ/ĤI.A-KI/TI₄BU-(UH)-(HA)-RI-KI ŠA/A-NA/AŠ ŠAP-TI-KI

ŠU-UK-KI-IL₅

1: §§6', 8', 19', 28', 46'; 2: §8'; F2: §2'; F5: §2'; F9: §4'(?)

I.A.2. “Wash your hands, O Lady of Our Gods and Kings!”

MI-I-ŠI ŠU.MEŠ-KI BE-EL-TI₄ DINGIR.MEŠ-NI Û LUGAL.MEŠ-NI

1: §6*

I.A.3. “Wash your hands!” (abbreviated).

MI-I-ŠI ŠU.MEŠ-KI

1: §40'; F7: §2'(?)

31 F1 iii 10'.

32 See J. Cooper, “Bilinguals from Boğazköy, I,” *ZA* 61 (1972): 1-8.

I.B. Eat!**I.B.1.** “Eat, O Ištar, My Lady of the Lands! May it be good!”

^dIŠTAR BE-EL-TI₄ ŠA KUR.KUR.MEŠ/HI.A AK-LI LU-Ú TÁ-(A)-AB

1.B: §42'; 1.F: §42'

I.B.2. “Eat, O Lady of Our Gods and Kings!”

AK-LI BE-EL-TI₄ DINGIR.MEŠ-NI Û LUGAL.MEŠ[-NI]

F14: §4', §8'; F15: §2'

I.B.3. “[Eat], O Lady, Great Queen, [that which] you asked of me! The misdeed, favorably [...] ... [Release] the [evil(?)] sin!”

[AK-L]I BE-EL-TI₄ MUNUS.LUGAL.GAL^{TU} [ŠA[?]TE-R]E-IŠ-ŠI-NI-NI AR-NA

TÁ-A-B[I-IŠ ...]-LI-IP-TA HI-IT-TÁ LU[M-NA[?] ... PU-UT-R]I

F12: §2'

I.B.4. “I have given you a neck tendon to eat; I have given him a neck tendon to eat.”

^{UZU}LA-BÁ-AK-KI Ú-ŠA-AK-KI-IL ^{UZU}LA-BÁ-AN-ŠU Ú-ŠA-AK-KI-LI

F6: §4'

I.B.5. “May it (a sheep) receive the salt for you, My Lady, Great Queen!”

TÁ-BÁ-A-TU/MUN LI-IM-ĤU-UR/HUR-(RA-KI) BE-EL-TI₄

MUNUS.LUGAL.GAL

1: §23', §44'

I.B.6. “... O Ištar, [let] Šin, your father, [eat]! Let Ningal, your mother, <eat> well! Let Šamaš, your twin, eat! Let Ellaprat, your vizier, eat! Let Ea, the King, your creator, eat! Indeed all the gods ... O Elamite goddess, let them lift up ...”

[...] x-YA[?]-AM-MA [... ŠA[?]] ^dIŠTAR ^dXXX A-BU-KI [LI-KU-UL]
^dNIN[GAL U]M-MA-A-KI TÁ-A-BI-IŠ <LI-KU-UL> [^d]UTU-AŠ TU-U-AN-
 KI L[I-KU]-UL ^eEL-LA-AB-RA-AT ŠU-UK-KAL-LI-KI L[I-K]U-UL ^aA-A
 LUGAL BÁ-A-NU-KI LI-KÚL LU-[Ú] DINGIR.MEŠ GÁB-BÁ E-LI-IŠ-ŠU-

PÍ-MA x x E-LA-MI-TI-YA LI-IŠ-ŠU BI-MA-x-TI

F1: §1'

I.C. Drink!

I.C.1. “Drink, O Lady of Our Gods and Kings!”

ŠI-I-TI BE-EL-TI₄ DINGIR.MEŠ-NI Û LUGAL.MEŠ-NI

F6: §2'; F9: §2'

I.C.2. “[...] O Moon-god, my father, make drink!”

[...]^dXXX A-BI ŠA-QÍ [...] x [... -P]Í-LU-UŠ A-NA DINGIR^[LIM]

1: §48'

I.D. Uncertain and General

I.D.1. “[Eat/Drink], O Lady of the *ayakku*-shrine!”

[AK-LI / ŠI-I-TI BE-E]L-TI₄^{URU}A-YA-AK-KI

F16: §2'

I.D.2. “Receive, O Lady of Our Gods and Kings!”

MU-UH-RI BE-EL-TI DINGIR.MEŠ-NI Û LUGAL.MEŠ-NI

1.F: §40'; 1.H: §42'; F20: §2'(?), 4'(?); F21: §2'(?)

I.D.3. “*Allin tuttum*[*man, allin*(?)] *tuttumman* receive! [...] *Allin tuttum*[*man ...*],

O Vizier Ilabrat [...]”

A-AL-LI-IN TU-UT-TU-U-U[M-MA-AN A-AL-LI-IN(?)] *TU-UT-TU-U-UM-MA-AN*

MU-HU-RA(-)[...] *A-AL-LI-IN TU-UT-TU-U-UM*[-MA-AN ...]

^d*I-LA-AB-RA-AT ŠU-KAL-LI*(-)[...]

F17: §5'

I.E. Be sated!

I.E.1. “Be sated with the regular offerings, O Queen of the *ayakku*-shrine, [...],
Lord of Babylon, [Queen] of Nineveh ... [...] Išhara, Zi[...] ... [...]”

ŠA-BA¹-A ŠA-TÙ-UK-KI ŠAR-RA-AT^dA-YA-AK-KI [...] BE-LI

^{URU}KÁ.DINGIR.RA [ŠAR-RA-AT[?]] ^{URU}NI-NU-WA PA-NE^{er} [...]

^dIŠ-HA-RA ^dZI-x [...] ^dDA[?]-x-ZU [o] x x [...]

F17: §6’

Table II. Worship and Praise

II.1. “This that you asked of me: O Lady of the Land, you asked of me; O Lady of the Lands, you asked of me; O Queen of Heaven, you asked of me. The receipt of honors you asked of me. The possessions of your(!) father you asked of me, A lamb you asked of me. Before the *ayakku*-shrine you answered me. You heard (my plea) for your intercession. You ..., you entered(?) to me, you ... me, ... (Even) by day you are powerful!”

AN-NA-A ŠA TE-RE-ŠI-IN-NI BE-EL-AT KUR-TI TE-RE-ŠI-IN-NI BE-EL-AT

KUR.KUR.MEŠ TE-RE-ŠI-IN-NI MUNUS.LUGAL ŠA-ME-E

TE-RE-ŠI-IN-NI A-ĦAZ KU-BÁ-(A)-TI TE-RE-ŠI-IN-NI LI-IT A-BI-ŠA

TE-RE-ŠI-IN-NI Ú-NI-QÁ-MA TE-RE-ŠI-IN-NI AŠ IGI A-YA-AK-KI

TA-PU-LI-IN-NI A-ĦAZ A-BU-UK-KI TA-AŠ-MA-E-IN-NI

TA-AĦ-MA-AZ-ZA TA-RU-UM-ME-NI TA-NU-NI-MI/ME-IN-NI

NAM-TA-RE-E-NI I-NA A-BA-LU-ŠI/ŠE-IN GER-RE-(E)-TI UR-RI-MA

ŠA-LI-ṬÁ-A-TI

1: §10’

II.2. “Where are those who go before you? Where [are those who go behind you],
the hierodules, the courtesans? [...]”

A-LI ŠA-A-TÙ ŠA PA-NI-I-KI A-L[I ŠA-A-TÙ ŠA AR-KI-KI]

MUNUS.MEŠ SUĦUR.LÁL-KI MUNUS.MEŠ KAR.KID-KI T[I- ...]

F11: §2’

II.3. “... Sîn [...] all of the Igigi [...] ... her father.”

*ŠI-MA-DA-A-AL-LI^dXXX x [...] KA-LI-ŠI-NA ^ϕI-GI-G[I ...] ŠI-MA-DA-A-LI
A-BA-A-Š[I ...]*

2: §12’

Table III. Request for Purification

III.A. Purify!

III.A.1. “Purify the man! [...] Purify his sins! Turn to him in favor [today]! He [is sending] the fish to [the sea] and the bird up to the sky!”

A-MI-LA Ú-UL-LI-IL₅ [...] HI-IT-ṬÁ-TI-ŠU Ú-UL-L[I-IL₅] I-NA UD.KAM

AN-NI-I GAB-TA ŠU-UK-NA KU₆ I-NA A.AB.BA MUŠEN

I-NA ŠA-ME-E Ú-Š[E-EL]-LI

2: §5’, §15’

III.A.2. “Release [his misdeed] and his offense! [Purify his] sin!”

A[R-NA-ŠU[?]] GI₅-IL-LA-TI-ŠU PA-A-ṬE-ER I-L[A-LA[?]] HE-E-ṬÌ[-ŠU]

F10: §5’

III.B. Release!

III.B.1. “[...] O Lady [of the Land(?), release my offense(?)] O Queen of Heaven,
release my sin!”

[...] x BE-EL-AT KUR[?] PU-UṬ-RI MUNUS.LUGAL ŠA-ME-E AR-NI

PU-UṬ-RI

1.H: §14’

Table IV. Unintelligible

- IV.1.** [...] *A-GA-LU-U-LI A-GA-LI BE-EL-LA-A*[T ... K]*A-A-ŠI(-)E-PÍ KA-A-ŠI*
RU-U-WA ZAG.AḪ.L[I ... -N]*I²-NI ZE-EL-LA-PU-Ú U-UR-ḪU* x
 [...]-*Ú-DU GAL-BI-I A-KU-LI*[- ... -L]*I-ŠÍ ŠA* [...]
 F7: §4’

Table V. Fragmentary

- V.1.** “[...] Ištar, Great Queen, [...] ...”
 [...] x *ḪIŠTAR MUNUS.LUGAL.GAL* [...]-*A² AR-GA-TI ḪA-DA-A*
NAM-MA-RA
 F4: §4’
- V.2.** “[...] beneath [...] the gods [...]”
 [... Š]*U-UP-PAL* [...] x *DINGIR.MEŠ-ŠU* [...]-*TE²*
 1: §48’
- V.3.** [... *KA²*]-*A-ŠI A-KAP-PA* [... *A²-B*]*U-YA-A*
 F17: §2’
- V.4.** [...]-*UD² AL-LU-Ú*
 F19: §2’

Table VI. Hittite

- VI.1.** “It is exalted [...] and over against the ritual patron [it is exalted(?)].”
šar-la-an-za-wa-ra-aš [...] x *Ù A-NA EN.SISKUR me-na-aḫ-ḫa-an-da*
 [...]-*an-ta* [*šar-la-an-za*]
 1: §2*

- VI.2.** “As this *kangati* [is pure], so may [the deity] likewise be pure! And may (s)he (the deity) be reconciled with and *kangant* [over against] the ritual patron! And as the [sun] is bright, may it shine for the life of Ištar and on the ritual patron!”

ki-i-wa kán-ga-ti GIM-an [*pár-ku-i* DINGIR^{LUM}-ya QA]-TAM-MA *pár-ku-iš e-eš-du*

nu-wa-ra-aš A-NA EN.SISKUR [*me-na-aḥ-ḥa-a*]n-ta *ták-šu-la-a-an-za kán-ga-ta-an-za-aš-ša e-eš-du* [^dUTU-u]š-ma-wa-kán ma-aḥ-ḥa-an
la-lu-ki-wa-an A-NA ZI^{TI} ^dIŠTAR-ya-wa-kán Û A-NA EN.SISKUR
an[-da QA-TAM-MA la-lu-ki-iš-du nu EN.SISKUR EGIR-*pa ti-i-ya-z[i]*

1: §4*

- VI.3.** “As the knot is [not] loosened, so may the evil likewise [not] be let loose! And as (the river) [swallows up] the box, so may it likewise swallow up the evil! May the river carry [it] to the sea!”

ti-ya-am-mar-wa ma-aḥ-ḥa-an EGIR-*pa* [^ÚUL l]a-it-ta-ri i-da-a-lu-ya-wa

QA-TAM-MA EGIR-*pa* [*le-e l*]a-it-ta-ri PISAN-*ma-wa ma-aḥ-ḥa-an*

[*ar-ḥa pa-aš*]-*ku-ti i-da-a-lu-ya-wa ar-ḥa* QA-TAM-MA *pa-aš-ku-du*₄

[o o Í]D-wa ^{GIŠ}MÁ I-NA A.AB.BA *pé-e-da-ad-du*

1: §33'