



The Ritual of Palliya of Kizzuwatna (CTH 475)

Gary Beckman

University of Michigan
sidd@umich.edu

Abstract

An edition of the earliest ritual from Kizzuwatna to be imported into Hittite Anatolia. As such, it is the forerunner of the wave of Hurrian influence that would reshape the Hittite state cult during the empire period (14th–13th c. B.C.E.). Although the southern ruler to whom it is attributed undoubtedly carried out his worship in Hurrian, the present version is written in Hittite, but the text includes numerous Hurrian technical terms. It remains unclear why a rite centering on the Storm-god Teššup of the Kizzuwatnaean capital was still relevant in Hattusa two centuries after its composition.

Keywords

religion, Hittite religion, Kizzuwatna

The ceremonial program set forth in this composition is lengthy, lasting at least thirteen days and covering 460–480¹ or perhaps more lines of text.² The ritual takes as its starting point an installation by the early-fifteenth-century King Palliya of Kizzuwatna of the Storm-god in his Hurrian guise as Teššup, possibly in a new sanctuary. Beyond the identity of its original author/patron, the materials, personnel, and vocabulary involved all attest to the Kizzuwatnaean character of the rite. The attribution of this ceremony to the antique ruler makes it very likely that the present composition is the oldest—at least in origin—among the Kizzuwatnaean religious texts found at the Hittite capital.

¹ Tablet 1, Text B, column i has 47 preserved lines and only a couple of short breaks. Assuming that 10–15 lines have been lost, we arrive at a total of around 60 lines per column, or 240 lines in total for the four columns of Tablet 1, although since the copy of KBo 9.115 indicates that the portion of column iv backing that fragment was unscribed, we should perhaps reduce this estimate to 220 lines. The columns in Tablet 2 were seemingly of similar length.

² Particularly if the ritual is not complete on the two preserved tablets; see comment on Tablet 2, colophon, below.

Appropriately, the lion's share of attention here is devoted to Teššup himself, although his spouse Ḫepat (Tablet 2, §6), his brother (presumably Tašmišu, Tablet 2, §9'), and his vizier Tenu (Tablet 2, §25') also receive offerings. Additional sacrifices are made to miscellaneous members of the pantheon (Tablet 2, §§0, 7, 22', 23', 26').

The program may be reconstructed as follows:

Day 1: Fetching of the water of purification; offerings to springs

Day 2: Bathing of the divine image; ceremony at Mount Kalzatapa; offerings to springs

Day 3: Excavation of a ritual pit

[Day 4: lost]

Day 5: Incineration of birds; food offerings

Day 6: (fragmentary); food offerings; participation of queen(?)

[Days 7–9: (fragmentary); offerings to springs; sacred marriage(?)]

Day 10: Bathing of the divine image; waving-rite with birds and ox

Day 11: Burnt offerings; offerings in the ritual pit

Day 12: Offerings for the Storm-god (some at Mount Kalzatapa), his associates, his qualities, his furniture (Tablet 2, §§14'–15', 19'–20'), his body parts (Tablet 2, §§16'–17'), his weapons (Tablet 2, §18'), and his buildings (Tablet 2, §22')

Day 13: Burnt offerings for the Storm-god and Tenu; sacrifice of an ox for the Storm-god and the entire pantheon

Tablet 1

A. KUB 7.20

B. KBo 9.115 (B₁) (+) KBo 9.119 (B₂)

C. KUB 60.138

D. KBo 14.125 (D₁) (+?) KBo 14.126 (D₂) (+) KBo 40.26 (D₃) (+) P1 (Vieyra, RA 57, 152) (D₄)

E. KBo 21.39

F. KBo 35.197

G. KBo 31.110

H. KBo 44.84

I. KBo 61.76

J. KBo 61.75

Transliteration^a

§1

A obv. 1. ^mPal-li-ya-aš LUGAL URU^Γ Ki¹-iz-zu-wa-at-na ku-wa-pí

B i 1. ^mPal-li-ya-aš LUGAL URU Kum-^Γma¹-an-ni ku-wa-pí

C obv. 1f. ^{Γm}Pal-li-i-ya-aš LUGAL UR^{[U}] / [k]u-wa-pí

D obv. 1. ^U]RU Ki-iz-zu-wa-a[t-

A obv. 2. ^{dU} URU Ki-iz-zu-wa-at-na ša-ra-a ti-it-ta-nu-ut

B i 1f. ^{dU} <URU> Kum-ma-an-n[i] / ša-ra-a ti-it-ta-nu-ut

C obv. 2f. ^{dU} URU Ki-iz-zu-wa[-] / ^Γti-it-ta-nu-ut^Γ

D obv. 2.]-nu-ut

A obv. 3. na-an ki-iš-ša-an ma-al-ta[-aš]

B i 2. na-an ki-iš-ša-an ma-al-t[i-iš[?]]

C obv. 3. ^Γna-an^Γ [

D obv. 2. na-an ki-i[š-

§2

A obv. 4. IŠ-TU 7 PÚ.ĪI.A še-ḫe-el-li-ya ú-i-da-a[(-ar)]

B i 3. IŠ-TU 7 PÚ.ĪI.A še-ḫi-il-li-ya ú-e-da-a-ar

D obv. 3.] ^Γ7^Γ PÚ.MEŠ še-ḫe-el-li-^Γya^Γ[-

A obv. 5. ŠA^{URU} La-wa-az-za-an-ti-ya d[(a-a-aš)]

B i 4. ŠA^{URU} La-wa -za-an-ti-ya da-a-aš

D obv. 4.]La-wa-az-za-an-ti-ya [

A obv. 6. nu še-ḫe-el-li-ya-aš ú-i-te-na-aš^b ki-i d[a-a-aš]

B i 4. ^{er}nu še-ḫi -li-ya-aš A k[i-

D obv. 5. -e]l-li-ya-aš ú-^Γe^Γ[-te-n]a-aš ki-i d[a-

§3

A obv. 7. 1 GÍN KÙ.BABBAR 1 GAD IGI.ĪI.A-aš 1 ^{síG}ki-iš-ri-iš 1 tar-pa-la-aš S[ÍG ZA.GÌN]

B i 5. 1 GÍN KÙ.BABBAR 1 GAD IGI.ĪI.A-aš 1 ^{síG}ki-iš-ri-iš 1 tar-pa-li-iš S[ÍG

D obv. 6. K]Û.BABBAR 1 GAD IGI.ĪI.A-a[š -e]š-ri-iš 1 tar-p[a-

A obv. 8. 1 tar-pa-a-li-iš SÍG SA₅ 1 ^{DUG}ḫa-ak-ku-na-a-iš Ì.DÜG.G[(A)]

B i 6. 1 tar-pa -li-iš SÍG SA₅ 1 ^{DUG}ḫa-ak-ku-un-na-a-iš Ì.DÜG.GA

D obv. 7. -p]a-la-aš SÍG S[A₅ ḫ]a-ak-ku -na-iš [

^a The numeration of lines in joined pieces is cumulative.

^b D₃ begins here.

- A obv. 9.** 3 NINDA.SIG.MEŠ ŠA ZÍD.DA DUR₅ 1 ^{DUG}HAB.HAB-UB
GEŠTIN-ya A-NA 7 PÚ.HI.A š[i-p(a-an)-ta-aš]
B i 7. 3 NINDA.SIG.MEŠ ŠA ZÍD.DA DUR₅ 1 ^{DUG}KU-KU-UB
GEŠTIN-ya nu A-NA 7 PÚ.HI.A
D obv. 8f. .SI]G.MEŠ ŠA []-UB GEŠTIN[-
] / 7 PÚ.M[EŠ -p]a-an[-

§4

- A obv. 10.** *ma-ab-ḥa-an-ma-at še-ḥe-el-li-ya-aš ú-i-te-ni-it*
B i 8. [m]a-ab-ḥa-an-ma-at še-ḥe-el-li-ya-aš ú-i-te-ni-it
D obv. 10. -ḥ]a-a[n-] ú-e-te-ni[-
A obv. 11. EGIR-pa ú-wa-an-zi nu 1 MUŠEN.GAL 1 ^{NINDA}mu-la-a-te-in
[(ŠA ZÍD.DA ZÍZ DUR₅)]
B i 8f. EGIR-pa ú[-] / nu 1 MUŠEN.GAL 1 ^{NINDA}mu-la -ti-in
ŠA ZÍD.DA ZÍZ DUR₅
D obv. 11.]mu-la -ti[-
A obv. 12. ŠA ½ UP-NI ^{er}→5 NINDA.SIG.MEŠ Ì ^{GIŠ}ZÉ-ER-TU₄ ^{←er} te-pu
B i 9f. ŠA ½ UP-NI / 5 NINDA.SIG.MEŠ Ì ^{GIŠ}ZÉ-ER-TU₄ te-pu
D obv. 12.] Ì ^{GIŠ}ZÉ-ER[-
A obv. 13. ^r1 ^{DUG}1NAM-MA-AN-DU₄ GEŠTIN-ya da-an-zi nu še-ḥi-l[(i-ya-aš)]
B i 10f. 1 ^rDUG¹NAM-^rMA¹-AN-DU GEŠTIN-ya [] / nu še-ḥi-li-ya-aš
D obv. 13f. -A]N-DU₄^c GEŠTIN^r [] ^{er} / [-a]š
A obv. 14. ú-i-te-na-aš ši-pa-an-da-an-zi I-NA M[(A-AḤ-RI-I U)D^(MI)]
B i 11. A.HI.A-aš ši-pa-an-da-an-z[(i)] I-NA MA-AḤ-RI-I []
D obv. 14f. ú-e-te-na-a[š -a]n-da-an[- -R]I-I U[D
J i 2'f.]-zi [] ^{MI}

§5

- A obv. 15.** *lu-uk-kat-ta-ma I-NA UD.2.KAM ^dU-^ran¹ [(še-ḥi-li-ya-az IŠ-T)U*
7 A.HI.A]
B i 12. *lu-uk-kat-ta-ma I-NA UD.2.KAM ^dU-an še-ḥ[i-li]-ya-az IŠ-T[U*
D obv. 16.] UD.2.KAM ^dU-an še-ḥe-e[l-
J i 4'f. -e]l-li-ya-az / [
A obv. 16. *wa-ar-pa-an-zi ^{LÚ.MEŠ}pu-^rra¹[(ap-ši-e-eš-ma) I-NA ^{HU}(^{R.SAG}Kal-z)a-*
ta-p(a)]

^c D₄ begins here.

- B i 13. *wa-ar-pa-an-zi*^{LÚ.MEŠ} *pu-ra-ap-ši-^{er}e*¹[-^{HU}R.SAG *Kal-z*[*a-*
D obv. 17f. *-a*]n-zi^{LÚ.MEŠ} *pu-ra*[-^{er} *-p*]a
J i 5'f.]-ap^{er}-ši-e-eš-ma / [
A obv. 17. *pa-a-an-zi nu* Ì.DÙG.GA [(*tar-na-an* 1) *tar-pa(-li-in* SÍG SA₅)]
B i 14. *pa-a-an-zi nu* Ì.DÙG.¹GA *tar-na*¹-an 1 [] SA₅
D obv. 18f. *pa-a-an-zi nu* []-l¹-in SÍG¹ SA₅
J i 6'f. *nu* Ì.DÙG.GA / [
A obv. 18. ¹3¹ NINDA.SIG.MEŠ ŠA Z[(ÍD.DA DUR₅) 1 ^{DUG}K(U-KU-UB
GEŠTIN-*ya da-an-zi*)]
B i 14f. 3 NI[NDA] / ŠA ZÍD.¹DA DUR₅¹[
D obv. 20.] U-KU-UB GEŠTIN-*ya da*[-
J i 7'f. ¹3¹ NINDA.SIG.ĤI.A / []-a]n-zi
A obv. 19. [*na-aš-t*]a^dU¹[(-an) ... (*ha*² -an-da-i ĤUR.SAG.MEŠ) ...]
B i 15f. -t]a^dU-an [] / ¹ha²¹[-
D obv. 21.]-an-da-i ĤUR.SAG.MEŠ []
J i 9'.] *hu-it-ti-an-zi*

§6

- D obv. 22.** [...^{NIN}]DA¹-*du-ri-in* Š[A (ZÍD.DA ZÍZ DUR₅) ...]
B i 17.] Š[A
J i 10'f.] ZÍD.DA ZÍZ DUR₅ / [
D obv. 23. [... N NINDA.SIG²].ĤI.A ŠA ZÍD.DA ¹DUR₅¹[...
(^{GIŠ}*e-er-hu-i*)...]
J i 11'f.] ¹GIŠ¹*e-er-hu-i* / [
D obv. 24. [...^{GIŠ}IN-BI²]ĤI.A-*ya-aš-ša-an* [... (x *iš-hu-wa-a-an*) ...]
J i 12'f.] x *iš-hu-wa-a-an* / [
J i 13'. [] NINDA.ŠE.GIŠ.Ì
D obv. 25. [...] x [...]
J i 14'. [] x x ¹LÀL¹

(small gap)

§7'

- B₂ i 18'.** (traces)
19'. A-NA KÁ.GAL A-NA^dU x [...]

§8'

- 20'.** A-NA ^{GIŠ}*ir-hu-ya-aš-ša-an* 4 GA.KIN[.AG ...*ti-ya-an-zi*?]
21'. ^{GIŠ}IN-BI²ĤI.A-*ya-aš-ša-an kat-ta-an* x [...]
22'. *kat-ta-an iš-hu-wa-an-zi* A-NA^{DUG}[... -ma]

23'. $\dot{\text{I}}^{\text{GIS}} \text{ZÉ-ER-TU}_4 \text{LÀL GEŠTIN } la-a-ḥ[u-wa-an-zi \dots]$

24'. *kat-ta-an iš-ḥu-wa-an-zi*

§9'

25'. EGIR-ŠU-ma 1 MUŠEN.GAL^{NINDA} $\epsilon \rightarrow na-a-ḥi-ti^{\epsilon}-i[n\dots NINDA \dots]$

26'. ŠA UP-NI 5 NINDA.SIG.MEŠ ŠA ZÍD.DA DUR₅ [... Ì.DÙG.GA²]

27'. [*tar-na-a*]n¹ LÁL¹ *tar-na-an* $\dot{\text{I}}^{\text{GIS}} \text{ZÉ-E[R-TU}_4 \text{tar-na-an} \dots da-an-zi]$

28'. [*na-ar*]-kán A-NA^{dU} *me-na-aḥ-ḥa-an-da* [*ti-ya-an-zi*² ...]

29'. [o o p]u-u-ri-ya *ke-el-di-ya*¹ [... *ši-pa-an-ti*²]

§10'

30'. [o o o] A *ku-in ḥur-¹ta¹-r[$\dot{\text{I}}$ - ...]*

31'. [o o SÍ]G² SA₅¹ *k[$\dot{\text{I}}$ - ...]*

(small gap)

32'. [... *ḥu-it-ti-ya*¹-an-z[*i*]

33'. [... x¹ $\text{ka-ri-im}^1[-na-a\dot{\text{z}} \dots p]$ é-e-da-an-zi

34'. na-an^1 -ša-an *iš-ta-na-ni* EG[IR-an ti^2 -y]a-an-zi

§11'

35'. EGIR-an-da-ma *ú-iz-zi* LÚAZU *n[u IŠ-T]U 7 PÚ.ḪI.A*

36'. *še-ḥe-el-li<-ya-aš>* A.ḪI.A-ar ŠA^{URU} *L[a-wa-za-a]n-ti-ya da-a-i*

B i 37'. *nu še-ḥe-el-li-ya-aš ú-i-te-na-aš* [*k*]i-i da-a-i 1 GÍN KÙ.BABBAR
J ii 1'.] / 1 GÍN KÙ[.

B i 38'. 1 GAD IGI.ḪI.A-aš 1^{SÍG} *ki-iš-ri-¹iš¹ tar-pa-li-iš* SÍG ZA.GÌN
J ii 2'.] / SÍG ZA.GÌN

B i 39'. 1 *tar-pa-li-iš* SÍG SA₅ 1^{DUG} *ḥ[a]-ak-ku-un-na-a-uš* Ì.DÙG.GA
J ii 2'f. ¹1¹ [] / Ì.DÙG.GA

B i 40'. 3 NINDA.SIG.MEŠ ŠA ZÍD.DA ZÍZ DUR₅ 1 *KU-KU-UB GEŠTIN-*
ya nu A-NA

J ii 3'f. ¹3¹ [] / *nu A-NA*

B i 40'. 7 PÚ.¹ḪI¹.A *ši-pa-an-ti*

J ii 4'. 7 P[Ú.

§12'

B i 41'. *ma-aḥ-ḥa-an-ma-aš še-ḥe-el-li-ya-aš ú-i-te-ni-it*

J ii 5'. *ma-aḥ-ḥa-an-ma-aš* [

B i 42'. EGIR-pa *ú-iz-zi nu* 1 MUŠEN.GAL 1^{NINDA} *mu-la-a-ti-in*

- J ii 6'. EGIR-*pa ú-iz-zi* [
B i 43'. ŠA ZÍD.DA ZÍZ DUR₅ ŠA ½ UP-NI 5 NINDA.SIG.MEŠ Ì
 GIŠZÉ-ER-TI *te-pu*
 J ii 7'. ŠA ZÍD.DA ZÍZ DUR₅ Š[A
B i 44'. 1 DUG NAM-MA-AN-TU₄ GEŠTIN-*ya da-a-i nu še-be-el-li-ya-aš*
 J ii 8'. 1 DUG NAM-MA-AN[-
B i 45'. *ú-i-^rte¹-na-aš ši-pa-an-ti*
 J ii 9'. *ú-i-^rte¹-na-aš* [

§13'

- B i 46'**. *lu-uk-kat-ta-ma I-NA UD.3.KAM LÚAZU A-NA* ^dU
 J ii 10'. *lu-uk-kat-ta-ma* ^rΓ[-
B i 47'. ^rpi¹-*ra-an kat-ta ta-ga-an a-a-pí-in i-ya-zi*
 J ii 11'.] / *kat-ta ta'-ga-a-an* [
J ii 12'. 1 GÍN KÛ.BABBAR 7 IN[-BI
13'. 1 GÍN < KÛ.BABBAR > ^rda-a¹-an 1 x [
14'. GIŠKUN₅ KÛ.BABBAR ŠA [
15'. 1 *tar-pa-a-^rla¹-an* [
16'. 1 ^{SIG}k[i-iš-ri(-)'²

(gap)

§14'

E^d rev. 1'. (*traces*)

§15'

- 2'**. ^rlu¹-*uk-kat-ta-ma I-NA UD.^r5¹[.KAM... N MUŠEN.ĤI.A]*
3'. ŠÀ.BA 1 MUŠEN.TUR *wa-ar-nu[-an-zi... N NINDA....MEŠ]*
4'. ŠA ½ UP-NI ŠÀ.BA ^r4¹[...]
5'. 40 NINDA.SIG.MEŠ ŠA ZÍD.D[A ZÍZ DUR₅ *da-an-zi*']
6'. GIŠIN-BI^{HIA}-*ya-aš-š[a-an² ...]*
7'. 1 NINDA[*la-al-la-a[m-mu-ri-... LÁL*']
8'. *tar-na-aš Ì.DÙG.GA* x [...]
9'. UZU.GU₄ HÁD.DU.A x [...]
10'. 1 DUG MA-^rKAL¹-T[I ...]
11'. ŠA x [...]

(gap)

^d Placement of fragment conjectural.

§16'

- B₂ ii 1'** x [...]
2' ^{GI}S_x[...]
3' š[a²-...]
4' ḫ^{GI}[šZÉ-ER-TU₄? ...]
5' te-p[u ...]
6' ŠA x [...]
7' ŠA T[U₇? ...]
8' ŠA TU₇ [...]
9' ŠA x [...]
10' 1^{DU}[G ...]
11' na[-...]
12' A-N[A ...]

§17'

- B iii 1.** x [...]
2. x [...]
3. 1 NINDA.S[IG ...]
4. 1^{NINDA}Γza¹[-...]
5. 20 NINDA.S[IG.MEŠ ...]
6. ḫ^{GI}S[Z[É-ER-TU₄ ...]
7. 1^{DUG}[...]
8. 1^{DUG}[...]
9. da-a[n-zi ...]
10. a-a[š- ...]

§18'

- 11.** lu[-uk-kat-ta I-NA UD.6³.KAM ...]
12. x [...]

(large gap)^c

§19'

- B₂ iv 1.** [A-M]A² DINGIR.MEŠ 3^{NINDA}i-du[-ri-uš ŠA ZÍ]D.DA ZÍZ^f DUR₅
2. [ŠÀ].BA 1^{NINDA}i-du-^fri¹[-in² o o-i]n a-pé-e-ez ŠA UP-NI
3. [1] NINDA.SIG² x x x [o o o o 1² NINDA.GU]R₄.RA ŠA GA.KIN.
 AG

^c Insert §Ša*-h* here?

^f So photo.

4. [Ī^{GI}]ŠZÉ-ER-TU₄ tar[-na-an² o o o o] x-[š]a-aš GEŠTIN
 5. [MUNUS². LU]GAL² A-NA^{dU} [pí-ra-an² da²]-^da¹-i

§20'

6. [lu-u]k-kat-ta-ma I-NA [UD.10².KAM^d]U-an še-še-el-li-ya-az
 7. [IŠ-T]U 7 ME-E wa-a[r-pa-an-z]i nam-ma A-NA^{dU}
 8. [É]ka-ri¹-im-me-ya 1² er GUD hu-ur-ša-la-mi-in
 9. [1] x 1¹ MÁŠ¹.TUR 1¹ Á²[^{MUŠEN}] 1 SÚR.DÛ.A^{MUŠEN} 1 I-RI-BU^{MUŠEN}
 10. [1 hu]-pu-pí-in 1 M[UŠEN HUR-R]I¹ 1 šu-ra-ša-ra-an^{MUŠEN}
 11. [1 ki]-ip-ri-ti-^din¹-n[a da]-an-zi nu^{dU}-an
 12. ^dka-ri-^dim¹[-me-ya še-er a]r-ha wa-aḥ-nu-wa-an-zi

§21'

13. [...] x [...] še-še-e]l-l[i-y]a-aš ú-i-da-ar
 14. [...] ^{dU}-an² Ék]a-ri-im-me-ya
 15. [...]

§22'

16. [...] x-ya
 17. [...] k]i-i-š-ri-in
 18. [...]
 19. [...] x 5
 20. [...]
 21. [...] SILA₄²1 [...]

(gap)

§23'

- B₂ iv 22'. [o o o] la-a-ḥ[u²- ...]
 23'. x x¹ ZÍD.DA²1 [...]
 24'. 10 NINDA.SIG.M[ÉŠ² ...]
 25'. tar-na-a[š ...]
 26'. ŠA x [...]
 27'. x [...]

(gap)

Colophon

A rev. 1. DUB.1.K[AM Ú-UL QA-TT]

2. ku-wa-pí^{mP}[(al-li)-ya-aš LUGAL^{URU} Ki-i(z-zu-wa-at-ni)^{dU}-an]D₂ rev. 1'f. -p]i^{mPal}-lil[- -i]z-zu-wa-at-ni [

- A rev. 3.** *da-a-an ša-ra-a t[i²-it-ta-n(u-ut)]*
 C rev. 1' x¹da¹[-
 D rev. 3'. -n]u-ut
A rev. 4. *na-an kiš-an i[š²-ši-iš-ta²]*
 C rev. 2'. *na-an* [§
 D rev. 3'. *na-an k[i²-*
A rev. 5. *ke-e-da-ni-iš-ša-an [(TUP)-PÍ UD.10².KAM zi-in-na-an-te-eš]*
 C rev. 3'. *ke-e-d[a-*
 D rev. 4'.]-iš-ša-an TUP[-
A rev. 6. ŠU^mLi-la-^rUR.MAH¹[^L(^UDUB.SAR)]
 D rev. 5'. ^L]U^UDUB.SAR
A rev. 7. LÚ^{URU}Uk-ki-ya
 D rev. 5'. LÚ [
D rev. 6'. (traces)

loose fragments

§a*

- F obv. 1'.** [... nu] ^rše-še-el-li¹-y[a-aš ú-i-te-na-aš ki-i da-a-i]
 2'. [N GÍN K]Û.BABBAR 4 GAD IGI.ĪI.A-aš [N^{SIG}ki-iš-ri-iš⁷ tar-
 pa-la-aš]
 3'. [SÍG ZA.GÍ]N 7 tar-pa-a-la-an SÍ[G SA₅ N^{DUG}ha-ak-ku-na-iš]
 4'. [o o] Ì.DÛG.GA 21 NINDA.SIG.MEŠ Š[A ZÍD.DA ZÍZ DUR₅
 N^{DUG}KU-KU-UB GEŠTIN-ya]
 5'. [nu] A-NA 7 PÚ.ĪI.A ši-pa[-an-ti]

§b*

- 6'. [ma-a]h-ha-an-ma-aš še-še-el-l[i-ya-aš ú-i-te-ni-it]
 7'. [EGIR]-pa ú-iz-zi nu 7 M[UŠEN.GAL N^{NINDA}mu-la-a-ti-in]
 8'. [ŠA] ZÍD.DA ZÍZ DUR₅ ŠA^{r1/2} [UP-NI N NINDA.SIG.MEŠ Ì^{GIŠ}ZÉ-ER-TU₄]
 9'. [N^{DUG}]r¹wa-ak-šur¹[...]

(gap)

§c*

- F rev. 1'.** (traces)
 2'. [...] tar-na-a[n ...]

§ C inserts paragraph stroke.

- 3'. [...] -^rkán³ ŠA x [...]
 4'. [...] šī-pa]-an-da-an-z[ī]

§d*

- 5'. [...] a-aš-ša-an[-zi ...]
 6'. [...] DU]G².ĤI.A-at [...]
 7'. [...] kat-t[a ...]
 8'. [...] -y]a-aš x [...]
 9'. [...] l]a-a-ḫu-wa[-an-zi ...]
 10'. [...] la]-a-ḫu-wa-a[n-zi ...]

§e*

- 11'. (traces)

(gap)

§f*

- G left.** 1'. [...] x-iš
 2'. [...] G¹⁵BA]NŠUR-ŠU
 3'. [...]
 4'. [...].MEŠ

(gap)

§g*

- G rt.** 1'. (traces)
 2'. [(1 GÍN KÙ).BABB]AR-ma-kán 1 [...]
 H:2'. 1 GÍN ^rKÙ¹.
G rt 3'. na-aš-ta DUMU.MUNUS w[a²- ...]
 H:3'. na-aš-ta DU[MU
G rt 4'. nam-ma-an kat-t[a ...]
 H:4'. nam-ma-an [
G rt 5'. na-aš-ta 1 SILA₄ x [...]
 H:5'. na-aš-ta 1 [
G rt 6'. šī-pa-an-da-an-z[i ...]
 H:6'. šī-pa-an-da-a[n-
G rt 7'. G¹⁵na-tab-ḫi-ta-aš-ša[-an ...]
 H:7'. G¹⁵na-tab-ḫi-t[a-
 I:1'. (traces)

Šh*

- G rt 8’.** *ma-aḫ-ḫa-an-ma-an ša[(-ra-a ti-it-ta-n)u-...^dU-an²]*
 I:2’.] *ša-ra-a ti-it-ta-n[u-*
- G rt 9’.** *na-an-kán^{LÚ}SANGA IŠ-T[(U É.ŠÀ^{GIŠ?}) ...]*
 I:3’.] *^{LÚ}SANGA IŠ-TU É.ŠÀ^{GIŠ?}[*
- G rt 10’.** *IGI.ḪI.A-wa an-da ka-a-r[(i-ya-zi nu x) ...]*
 I:4’. *a]n-da ka-a-ri-ya-zi nu x [*
- G rt 11’.** *nu Ú-UL ku-in-ki a[-u(š-zi DUMU.MUNUS-ya)]*
 I:5’. *-u]š-zi DUMU.MUNUS-ya*
- G rt 12’.** *Ú-UL ú-wa-an-zi [... (x-na É-ri)]*
 I:5’f. *Ú-UL []x-na É-ri*
- G rt 13’.** *pé-e-ḫu-u-da-an-z[i ...]*
 I:6’. *pé -ḫu[-*
- G rt 14’.** *ka-ri-ya-an-da-a[n ...]*
 I:7’. *ka-ri-ya-an-da-a[n*
- I:8’.** *[... -z]i na-an-kán a-pé[(-]*
- G rt 15’.** *(traces)*
- I:9’.** *[...]-x-^fšá¹ aš-ša-nu-wa-an-z[i ...]*
- I:10’.** *[... a]n-da ka-ri-^fya-an¹[-da-an² ...]*

Tablet 2^a

- A. KBo 44.98 (A₁) + KBo 35.198 (A₂) (+) KBo 15.43 (A₃) (+) KBo 35.212 (A₄) (+) KBo 23.47 (A₅) + KBo 38.264 (A₆) + KBo 24.72 (A₇) + KBo 47.218 (ChS I/9, nos. 16, 123) (A₈)^b
- B. KBo 35.196 (B₁) + KBo 34.236 (B₂)
- C. KBo 35.199 (ChS I/9, no. 17)
- D. KBo 38.211
- E. KUB 45.76 (ChS I/9, no. 9)
- F. Bo 5183 (KBo 35, Inhaltsübersicht, p. vi sub nos. 196–99)^c
- G. KBo 43.321
- H. KBo 43.119
- I. KBo 46.62

^a See Groddek, AoF 31 (2004): 74–76, no. 132.

^b A₇ + A₈ were previously listed in the Mainz Konkordanz der hethitischen Texte under CTH 500.191.

^c Another unpublished text, Bo 5401, mentioned by Groddek, Hethitica 14 (1999): 31 with n. 16 and included under CTH 475 in the Mainz Konkordanz, is inaccessible to me.

J. IBoT 3.109

K. KBo 27.201

- §0 D 1¹.** [... N^{NINDA}*m*]-*u-la-ti-in* Š[A² ...]
2¹. [... N] ṚNINDA¹.SIG.MEŠ ŠA ZÍD.DA Z[ÍZ DUR₅ ...]
3¹. [... LĀ]L *te-pu* MUN *te-pu* [...]
4¹. [... N] ^{DUG}KU-KU-UB GEŠTIN-*ya da*[-*a-i* ...]
5¹. [... *p*]-*é-e-da-i na-at* Š[A² ...]
6¹. [... A-N]A DINGIR.MEŠ LÚ.MEŠ-*aš ar-b*[*a* ...]

§1^d

- A₂ i 1.** [*l(u-uk-kat-ta-ma I-NA U)*D].11.KAM 2 SILA₄.ḪI.A <<ŠŪ>>^{er?}
 D:7¹. [*l(u-uk-kat-ta-ma I-NA U)*D].
 H obv. 1¹.]Ṛ11[
A i 2. [N... N^{NINDA}*mu-la-ti-in*² Š(A ZÍD)].DA ZÍZ DUR₅ ŠA ½ UP-NI
 D:8². Š]A ZÍD.DA ZÍZ DUR₅ ŠA ½ UP-[
 H obv. 2¹. Š]A ZÍ]D.DA ZÍZ DUR₅ [
A i 3. [...] 1 NAM-MA-AN-DU₄
 D:9².] ^{DUG}NAM-MA-AN-DU₄
A i 4. [(Ī^{GIS})ZÉ-ER-TU₄ 1 NAM-M(A-AN-DU₄ LĀL *te-p*)]*u*¹ IN-BI^{HIA}
te-pu
 D:9²f. Ī^{GIS}[] IN-BI^{HIA} *te-pu*
 B:1¹. -M]A-AN¹-DU₄ LĀL *te-pu* [...]
 H obv. 3¹.] *te-pu* [
A i 5. [(½ UP-NI MUN GEŠTIN-*ya tar-n*)]*a-an da-an-zi*
 D:11¹f. Ṛ½¹ [-*a*]n-*zi*
 B:2¹. Ṛ½¹ UP-NI MUN GEŠTIN-*ya tar-na*[-
 H obv. 4¹.] Ṛ*da*¹[-
A i 6. [(*na-at-k*)*án A-N(A* ^dU-*up ši-in-ta-a-n*)]*i a-ga-an-ti-ya*
 D:12¹. (*traces*)
 B:3¹. A-N]A ^dU-*up ši-in-ta-a-ni a-kán-ti*[-
 C i 1¹. Ṛ*na-at*¹-*k*[*án*
A i 7. [... (*ta-we-er-x*)...(^dU-*ni*)] ^dIŠKUR-*up*<-*pí*>²
 B:4¹.] Ṛ^{d1}U-*ni* ^dU -*up-pí*
 C i 2¹.] x *ta-we-er-x* /
A i 8. [(*a-ku-lu-pa-aš-bi*) ...] x-*aš-ši wa-ar-nu-wa-an-zi*

^d The placement of H obv. is not certain since the few words preserved here occur frequently in this text, and lines 6¹: ^dLUG[AL-*ma* and 7¹: AŠ [find no place in the other copies. Still, the reverse of the fragment contains the colophon, so this material should come near the beginning of the tablet.

B:4'f. *a-ku-lu-pa-aš-ḥi* / []-*ar-nu-wa-an*[-
C i 3'. -š]i *wa-ar-nu* -[a]n[-

§2

- A i 9.** [EGIR-*a(n-da-ma* ^{LÚ.MEŠ}AZU A-NA)]^e ^rd1U *pí-er-ra-an kat-ta*
B i 6'.] AZU A-NA ^dU *pí-ra-an kat-ta*
C i 4'.] *pí-ra-an kat-ta*
- A i 10.** [(*da-ga*)-*an (a-a-pí-in i)*]-*en-zi nu ki-i*
B i 6'f *da-ga*-[]-*z*]i *nu ki-i*
C i 5'.] *nu ki-i*
- A i 11.** [(*da-a-i* 1-EN GÍN KÙ.BABBAR) ^{KUŠ}IŠ]-*PA-TU*₄ KÙ.BABBAR
TUR-TU₄
B i 7'. *da-a-i* 1-EN GÍN KÙ.BABBAR []
C i 5'f. *da-a-i* / []
- A i 12.** [1-*NU-T*(Ì KÙ.BABBAR-*ma* 1 GÍN-*pát da-a-an* 1)-E]N IŠ-*PA-A*-
^rTU₄
B i 8'. -*T*]Ì KÙ.BABBAR-*ma* 1 GÍN-*pát* ^{er} *da-a-an* 1 ^K[UŠ
C i 6'f. -*T*]Ì KÙ.BABBAR-*ma* / []
- A i 13.** [KÙ.BABBAR] x KÙ.BABBAR ŠA 1 GÍN KÙ.BABBAR
B i 9'. Š]A 1 ^{er} GÍN KÙ.BABBAR
C i 7'. Š]A 1 GÍN KÙ.BABBAR /
- A i 14.** [(1-*NU-T*Ì ^{GIŠ}KU)N₅...N ^{TÚG}*k(u-re-eš-šar SA*₅ 1 *tar-pa-l)*]-*a-aš SÍG*
ZA.GÌN
B i 9'f. 1-*NU-T*Ì ^{GIŠ}KU[N₅... *k*] *u-re-eš-šar SA*₅ 1 *tar-pa-la-aš SÍG*
ZA.GÌN /
C i 8'. -*r*] *i-iš-šar SA*₅ / []
- A i 15.** [... (SÍG SA₅ 1 ^{SÍG}*k*)]-*i-iš-ri-in*
B i 11'. S]A₅ 1 ^{SÍG}*ki-iš-ri-iš*
C i 9'f.] x SÍG SA₅ / []
- A i 16.** [(1 MUŠEN.GAL) N ^{NINDA}*mu-la(-ti-in)* Š]A ½ ^rUP-NI ZÍD.DA¹
< ZÍZ > ^rDUR₅¹
B i 11'f. 1 MUŠEN.GAL^f / [] Z]ÍZ DUR₅ ŠA ½ UP-NI
C i 10'f.]-*ti-in* / [] Z]ÍD.DA ZÍZ DUR₅
- A i 17.** [(6 NINDA.SIG.MEŠ) ...] x-^ran¹[- ...]
B i 12'f. 6 NINDA.SIG.MEŠ / []
C i 12'. (*traces*)
- B i 13'.** [... 1 ^{DUG}NAM-MA-AM]-DU₄ Ì ^{GIŠ}ZÉ-ER-TU₄
14'. [... 1 ^{DUG}NAM-MA-AN-D]U₄ LÁL 1 GA.KIN.AG

^e Restorations in lines 9–10 supplemented from unpublished manuscript F.

^f B₂ joins here.

- 15'. [...] 1 ^{DUG} *wa-ak-šur*
 16'. [*na-at A-NA* ^{dU}] x(-)*e-šu-ta-al-z[i²]*
 17'. [...] *ši-pa-an²*]-*ti*

§3

- 18'. (*traces*)
 (*gap*)

§4'

- E obv. 1'** (*traces*)
 2'. [...] ^{GI5} *ZÉ-ER-T[U₄ ...]*
 3'. [...] *A-M* ^{dU} *pu-u-ur-li-i[š- ...]*
 4'. [...] *ú-n* ^{i²} *-h_i-ya*

§5'

- E obv. 5'**. [*lu-uk-ka*]*t-ta-ma I-NA* UD.¹ 12¹.KAM x x [...]
 6'. [o o] -¹ *a²1-ša* ^{dU} 1 AMAR *A-NA* ^{dU} x [...]
 C ii 1'. [] / ¹ *A²-NA²* [
E obv. 7'. [¹ *SILA₄* ² *A-N*]*A* ^{dU} *ú-ni-h_i-ya* 1 *SILA₄* 1 MUŠ[EN.GAL *A-NA* ^{dU}]
 C ii 1'f. [] / *ú-ni*[-
E obv. 8'. [o o-y] ^{a²} *e-di-ya* 1 MUŠEN.GAL *A-NA* [^{dU}]
 C ii 2'f. [] / *e-di-y*[*a*
E obv. 9'. [*pu-u-hu²-š*]*i-h_i-ya* 2 MUŠEN.ĤI.A GAL *A-M*[(*A* ^{dU})]
*A₂(+)*A₃** ii 1. [] / [*-M*]*A* [^{dU}]¹
 C ii 3'f. [] / 2 MUŠEN.GAL [
E obv. 10'. [*da-ri-(y)*]*a du-pu-úr-pu-ri-y*[*a* (1 *SILA₄* 1 MUŠEN.GA)L]
 A ii 1f. []-*ya du-pu*[- [] / 1 *SILA₄* 1 MUŠEN.GA[L]
 C ii 4'f. [] / *du-pur* -*pu-r*[*i*-
E obv. 11'. [*A-(NA* ^d)]*U* ^{h^e8-¹} *li¹-h_i-ya ta-a*[-
 A ii 2. []-¹ *NA* ^{dU} ^{h^e-¹} *li¹-h_i*[-
 C ii 5'f. [] / ^{h^e} *li-h_i-y*[*a*

§6'

- A ii 3.** 1 *SILA₄* 1 MUŠEN.GA[(L *A-M*)]*A* ^{dU} *za-az-zi*[-(*y*)*a*]
 C ii 7'. 1 *SILA₄* 1 MUŠEN.GA[L]
E obv. 12'. [] MUŠEN.GAL *A-NA* ^{dU} *za-az-zi-y*[*a*
A ii 4. *a-di-h_i-ya w*[(*u_n-ú-ti*)]-*h_i-ya* 1 *SILA₄* 1 MUŠEN.G[(AL)]
 C ii 7'f. [] / *wu_n-ú-ti-h_i*[-

⁸ So photo.

E obv. 13'. -y]a 1 SILA₄ 1 MUŠEN.GAL

A ii 5. *A-NA* ^dU š[a-o-y]a a-šap-ši-ya 1 SILA₄

C ii 8'f.] / a-šap-ši[-

E obv. 13'f. *A-NA* ^drU¹ []-ši-ya 1 SILA₄

A ii 6. *A-NA* ^dU m[(a)-a-ti-li]-ya 1 AMAR-ma *A-NA* ^{HUR.SAG} Kal-za-t[(a)-a]-pa]

C ii 9'f.] / 1 AMAR-ma I-N[A

E obv. 14'f. *A-NA* ^dU ma[-] [A¹-NA <<HUR.SAG>>
^{HUR.SAG} Kal-za-ta-^ra¹[-

A ii 7. pé-en-ni-^rya¹-a[n-zi (n)]u *A-NA* ^dU šar-ra-aš-ši-ya

C ii 10'f.] / nu *A-NA* ^dU [

E obv. 16'.]-^rNA¹ ^drU šar-ra¹-aš-ši-ya

A ii 8. ku-iš-ši-ya [*A-NA* (^dHé-pá)]t al-la-aš-ši-ya ši-pa-an-^rti^h

C ii 11'f.] ^dr Hé-pát¹ [

E obv. 16'. ^rku¹-i[š-

§7'

A ii 9. 1 SILA₄-^rya¹ I-N[A ^{HUR.SA}]^G Kal-za-t[a-a²-p]a pé-en-ni-an-zi

10. *A-NA* ^dU ^rg¹[-im-r]a²-^raš² 1 SILA₄ *A-NA* ^dU

11. e-di-ma-aš-ši[-ya¹ 1 SIL]A₄ *A-NA* ^dU ^dma-a-ti-n[a]

12. ^dr^rba¹-az-zi-i[z-zi o o -š]a² b^e-ru-b^e-e-na

13. [1] AMAR za-x[-o o-y]a² *A-NA* ^dU at-ta-aš-ša

14. [A]-NA DINGIR.^rMES²[LÚ.MEŠ² A-M]A ^dU ^dHal-ki ^dÉ.A

15. [A-M]A [^dHu-t]e-e-na ^dr Hu¹-te-el-lu-u-ur-ra

16. [o o o o]-aš-še-e-na hu-u-du-uš-ta

§8'

17. [...] *A-NA* ^dU i-zu-ur-ši-ya

18. [...] -y]a² x 1 SILA₄ A-^rNA ^dU¹ x [o o] x x [...]

19. (traces)

(small gap)

§9'

A5 ii 20'. [...] x x ^rti²¹-ig-ga-aš [...]

21'. [...] x 1 MUŠEN.^rGAL¹ *A-NA* ^dU ^rta-a-bi¹-ma

22'. [...] 1 MUŠEN.GAL A-M]A ^dU ba-lu-ki iš-ši-i

23'. [...] ⁱ MUŠEN.GAL *A-NA* ^dU e-di-ya

24'. [...] 1 MUŠEN.GA]L *A-NA* ^dU ^rpu-u-bu¹-ši-ya

25'. [...] x-^raš²-na² šⁱ-^ri¹-e-^rna¹ pu-ru-^rul-lⁱ²

^h A₄ obv. begins here.

ⁱ So photo.

^j So photo.

§10'

- 26'. [... A-NA] ^rd¹U NÍG ^{DUG}UBUR
 27'. [... -k] ⁱni ^rnu¹ A-NA ^rME²-E¹ ^dU
 28'. (traces)

(small gap)

§11'

- A₇+A₈ ii 29'. [... A-N]A ^rd¹U [(pu)]-nu[(-*hu*-ma-a-š)*i*-ya
 K:2'.] ^rd¹U pu-nu-*hu*-ma-a-š[i-...]
 A ii 30'. [... A-NA] ^rd¹U na-a-an-ki-ya
 K:3'.] ^dU na-a -ki'-ya
 A ii 31'. ^rma'-al-ki¹-[y]a 1 ^rSILA₄ 1 MUŠEN.GAL A-NA ^dU e-ni-ya
 K:3'f. ma-al-ki[- .GA]L [-n]i-ya
 A ii 32'. *hé*-ni-a-ni-ya *hé*-eš-mi-^rir¹-ši-ya 1 SILA₄ 1 MUŠEN.GAL
 K:4'. *hé*-ni-ya-a-ni-ya x [o o o] x-aš-ša x [...]
 A ii 33'. A-NA ^dU *ha*-lu-ki ^rme¹-mi-ya-ni
 K:5'. -l]u-ki¹ me-^rmi-ya¹[-

§12'

- A ii 34'. 1 SILA₄ A-NA ^dU ti-y[(a)]-ar-ri 1 SILA₄ 1 MUŠEN.GAL
 K:6'. SIL]A₄ A-NA ^dU ti-ya-a-ar-ri 1 SILA₄ 1 MUŠEN.GAL
 A ii 35'. A-NA ^dU ta-a-*ha*-ši-y[(a)] du-ru-ú-ši-ya 1 MUŠEN.GAL
 K:7'. -N]A ^dU ta -*ha*-ši-ya tu-u-ru-ši-ya 1 MUŠEN.GAL ^{er}
 A ii 36'. A-NA ^dU it-ga-al[(-zi-y)]a 1 MUŠEN.GAL
 K:8'. -N]A ^dU it-kal-zi-ya 1 MUŠEN.GAL
 A ii 37'. A-NA ^dISKUR na^{er}-aš[(-*hê*)]-^re¹-mu-uš 1 MUŠEN.GAL
 K:8'f. ^dU na-aš-*hé*-e-mu-uš^k / 1 MUŠEN.GAL
 A ii 38'. A-NA ^dU iz-z[(i-*hi*-ya 1)] SILA₄ 1 MUŠEN.GAL
 K:9'. A-NA ^dU iz-zi-*hi*-ya 1 SILA₄ 1 MUŠEN.GAL
 A ii 39'. A-NA ^dU ú-n[e¹-(*hi*-ya a)]-di-*hi*-ya
 K:10'. A-NA ^dU ú-ni-*hi*-ya a-di-*hi*-ya
 A ii 40'. 2 MUŠEN.^rGAL A-NA¹ [(^dU ta-p)]i-*hi*-ya
 K:10'f. 2 ^rMUŠEN¹.G[AL] / A-NA ^dU ta-pí-*hi*[-

§13'

- A ii 41'. 1 SILA₄ [A-NA ^dU...]

(gap of a few lines)

§14'

- A8 iii 1'. [... ŠA ^dU ^{GI}ŠGU.ZA ^ra-ša¹-[an-n]a-aš¹
 2'. [... -A-T]I ^{GI}S BANSŠUR a-da-an-na-aš

^k K 8 inserts paragraph stroke.

3'. [^{DUG}MA-KAL-T]I¹ A-NA ^{DUG}DÍLIM.GAL.Ì GAL a-da-an-na-aš

§15'

- 4'. [... A-NA] I^{d1}U ta-ab-ri-i-ti
 5'. [... A-N]A ^{GIŠ}ŠÚ.A a-da-an-na-ya
 6'. [... A-NA ^{GIŠ}BAN]ŠUR TUR hu-u-ta-ra-ya UD-ti
 7'. [... -y]a 1 SILA₄ 1 MUŠEN.GAL A-NA ^dU
 8'. [...] x ta-a-ri-ya ke-el-di-ya
 9'. [... A-NA ^dU ha-lu-ki] me-mi-ya-ni
 10'. [...] x-li-i
 11'. [...] -x-¹ya¹
 12'. [...] x

(small gap)

§16'

- I ii 1'. [...] -ni
 2'. [...] x
 3'. [... A-NA] I^{d1}LIM¹.GAL ŠA ^dU
 4'. [...] x x-¹na-aš¹-ša 1 SILA₄ 1 MUŠEN.GAL
 5'. [...] -E]N² A-NA ^{UZU}ZAG.UDU <^dU>1 SILA₄ 1 MUŠEN.GAL
 A₆ iii 13'. [...] I^{d1}A-NA¹[
 I ii 6'. [(A-NA ^{UZ})]^UGAB ^dU UBUR.ĪI.A-aš-ša 1 AMAR 1 MUŠEN.GAL
 A iii 14'.] A-NA ^{UZU}G[AB
 I ii 7'. [(ŠA)] I^{d1}U ^{er} 2 iš-hu-u-na-u-wa-aš^{er}
 A iii 15'.] ŠA ^dU 2 i[š-
 J:2'. ŠA ^dU 2 [
 I ii 8'. [(A-N)]A 2 GÉŠPU.ĪI.A-ya 1 AMAR 1 MUŠEN.GAL
 A iii 16'.] 1 AMAR 1 MUŠEN.GAL
 J:3'. A-NA 2 GÉŠPU[
 I ii 9'. [(Š)]A ^dU ŠU. I^{d1}MEŠ¹-ŠU^{er} Û A-NA ŠU.SI.ĪI.A
 A iii 16'f. Š[A] Û A-NA ŠU.SI.ĪI.A-¹aš¹
 J:4'. A-NA ŠU.ĪI.A-ŠÚ [
 I ii 10'. [(h)]u-u-ma-an-da-aš
 A iii 17'. []
 J:5'. / hu-u-¹ma¹-an-da-aš¹

§17'

- I ii 11'. 1 AMAR 1 MUŠEN.GAL ŠA ^dU pu-uq-qa-ti

¹ No paragraph stroke in J.

13. [...] x-i-ya
 14. [...] A-NA^{GIŠ}BANŠUR TUR *ḫu-u-t*]a-^rra¹-ya
 15. [UD-ti ...]
 16. [...] x-ya

(small gap)

§21'

A₁+A₃+A₄ iii 29'. (traces)

- 30'. x-^rte¹-ri x [o o-r]a-a-az-zi x x x [...]
 31'. kat-ta-an [o]-x-ta-aš-ša NA₄.ḪI.A-aš

§22'

- 32'. 1 MUŠEN.GAL ŠA^rd¹[U] ^rA¹-NA 4 *ḫal-ḫal-tu-u-ma-ri-ya-aš*
 33'. 1 MUŠEN.GAL ŠA^dU^rE¹*ḫi-lam-ni* 1 AMAR ŠA^dU
 34'. A-NA 7 *ḫa-aš-ta[-aš]* ma-a-ti-li-ya šar-ri-še-^re¹-[y]a
 35'. 1 AMAR 1 SILA₄ 5 [MUŠEN.GAL] ^rA¹-NA DINGIR.MEŠ
ne-pi-ši-iš-ša-an
 36'. še-er A-NA DINGIR.ME[Š kat-ta]-an *ták-na-a-aš*
 37'. ka-ru-ú-i-li[-aš] DINGIR.ME]Š-aš UD-ti^dU-ni
 38'. ne-pi-ša-aš tá[k-ni-i] A-NA ḪUR.SAG.^rḪI.A¹
 39'. ^rÍD.ḪI.A ší¹-[pa-an-t]i

§23'

- 40'. zi-il-la[-an]-ti-ya šu-u-w[a-a-e² ...]
 41'. UD-ti GE₆-ti [*ḫ*]u-u-ma-an-da-aš [DINGIR.MEŠ-aš?]
 42'. ŠA^dU LUGAL[-a]n-ni ŠA^dU^dr Gul¹-aš-ša-aš
 43'. DINGIR.MAḪ.ḪI.A-aš

(gap)

§24'

- E iv 1. [...] x-aš^dIŠKUR-na-aš tu-ek[-ka-aš ...]
 2. [...](-)mu-ú-li ŠA^dU tu-e[k-ka-aš ...]
 3. [...]ni ma-an-ni za-ag-ga-ya x [...]

§25'

4. [*lu-uk-kat-ta-ma* I-NA U]D.13.KAM 1 AMAR 1 SILA₄ A-NA^rd¹[U/IŠKUR]
 5. [...] x-ya 1 AMAR 1 SILA₄ A-NA^rd¹[U/IŠKUR]
 6. [...]ya am-ba-aš-ši 24 GU₄.ḪI.^rA¹[A-NA^dU/IŠKUR]

7. [... *k*] *e-el-di-ya* 2 GU₄.HI.A [*A-NA* ^dU/IŠKUR³]
 8. [...] *-ME-ŠU* 1 SILA₄ *A-NA* [...]
 A₂ iv 1'. [] ¹SILA₄¹ [
 9. [... 1 SI]LA₄ *A-NA* ^d*Te-e-nu* [...]
 A iv 2'. [] *A-NA* ^d*Te-e-nu* [
 E iv 10. [... *-i*] *t-ta-ri-im ši-pa-a[n-ti]*
 A iv 2'. []^o
 H rev. 1'. (traces)

§26'

- E iv 11. [(1 GU₄) *A-NA*]^dU¹-*ni* ¹*hu*¹-*u-ma[-an-da-aš]*
 A iv 3'. []
 H rev. 2'. / 1 GU₄ [
 E iv 12. [DINGIR.M(EŠ-*na-aš*) KUR ^{URU}*Ha*]-*at-¹ti*¹ [*ti-i(t-ta-nu-ir)*]
 H rev. 2'. []
 A iv 3'f. .M]EŠ-*na-aš* [*-i*] *t-ta-nu-ir*

colophon

- A₂ +A₁ iv 5'. [(DUB.2.KA)M *QA-T(I)* ^m*Pal-li-ya-aš*] *ma-ab-ḥa-an* LUGAL
^{KUR}*Kum-m[a]-an-ni*
 E iv 13. [] *-T*]I^[m²] [
 H rev. 3'f. DUB.2.KA[M [] / LUGAL ^{URU}[
 A iv 6'. [(^dIŠKUR) ^{URU}*Kum-ma-an-ni* EGIR]-*pa da-a-an ša-ra-¹a*¹
 H rev. 5'. ^dIŠKUR []
 A iv 7'. [*ti(-it)-ta-nu-ut na-a*] *n e-eš-ḥar-nu-ma-it*
 H rev. 6'. []-¹*it*¹[-
 A iv 8'. [*ke-e-da-ni-iš-ša-an ṬUP*]-*PÍ* UD.13.KAM *zi-in-na[-a]n-te-eš*
 G:1'. [] *-n*] *a-an-zi*
 A iv 9'. [^m...(^{LÚ})]¹*a*¹-*šu-ša-tal-la-aš*
 G:2'. [] x ^{LÚ}*a-šu-ša-¹tal*¹[-
 A iv 10'. [^{LÚ}? (^{URU}*Hur-mi*)] *IŠ-ṬUR*
 G:3'. [] ^{URU}*Hur-mi* []

^o No paragraph stroke in A or H.

Translation

Tablet 1

§1 (A obv. 1–3) When Palliya, King of Kizzuwatna,^a set up the Storm-god of Kizzuwatna^b and worshipped him in fulfillment of a vow,^c

§2 (A obv. 4–6) from seven springs he took water of purification of the city of Lawazantiya, and for the water of purification (in payment) he [took] these things:

§3 (A obv. 7–9) [He offered] one shekel of silver, one blindfold, one woolen *kišri*, one bolt of [blue] woolen cloth, one bolt of red woolen cloth, one flask of fine oil, three unleavened breads of moist flour, and one jug of wine to the seven springs.

§4 (A obv. 10–14) But when they (now) return with the water of purification, they take one duck(?), one *mulati*-loaf of one-half handful of moist wheat flour, five unleavened breads, a little olive oil, and one measuring vessel of wine. Then they make an offering to the water of purification. (This is done) on **the first day**.

§5 (A obv. 15–19) At dawn on **the second day**, they bathe the Storm-god with [the seven waters] of purification. The *purapši*-men go [to] Mount Kalzaptapa. Then [they] take a *tarna*-measure of fine oil, one [bolt] of red woolen cloth, three unleavened breads of moist flour, and [one] jug of wine. [Then] he prepares(?)^d [...] the Storm-god. The mountains [...]

§6 (D obv. 22–25) [...] *iduri*-loaf of moist wheat flour, [...N unleavened(?)] breads of moist flour, [...] a wooden basket [...], and [fruit(?)...], sesame-oil bread [...], honey [...]

(small gap)

§7' (B i 18'–19') [...] for the Storm-god at the city gate [...]

§8' (B i 20'–24') [They place(?)] four cheeses [...] in the basket and [...] down fruit. [...] they scatter down, [and] pour olive oil, honey, and wine into the [...] vessel. [...] they scatter down.

§9' (B i 25'–29') Thereafter [they take] one duck(?), a *nahiti*-loaf, [..., a...-loaf] of a handful (of flour), five unleavened breads of moist flour, [a *tarna* of fine oil(?)], a *tarna* of honey, [a *tarna* of] olive oil, [... and set(?) them] before the Storm-god. [... makes] *puri* and well-being [offerings].

^a B i 1: the city of Kummanni.

^b B i 1: the city of Kummanni.

^c Translation after CHD L-N, 134.

^d J i 9': they pull/drag.

§10' (B i 30'–34') [...] which [...] red wool(?) [...] (*small gap*) they pull [...] The divine image(?) they carry off [from(?)] the *karimmi*-building, and [place(?)] it back on the cult-stand.

§11' (B i 35'–40') The divination priest comes back and takes the water of purification [from] the seven springs of Lawanzantiya, and takes these things for the water of purification: one shekel of silver, one blindfold, one woolen *kišri*, one bolt of blue woolen cloth, one bolt of red woolen cloth, one flask of fine oil, three unleavened breads of moist wheat flour, and one jug of wine. Then he makes an offering to the seven springs.

§12' (B i 41'–45') But when he returns with the water of purification, he takes one duck(?), one *mulati*-loaf of one-half handful of moist wheat flour, five unleavened breads, a little olive oil, and one measuring vessel of wine. Then he makes an offering to the water of purification.

§13' (B i 46'–47') At dawn on **the third day**, he makes a ritual pit in the earth before the Storm-god. [He takes(?)] one shekel of silver, seven fruits, [...], a second shekel <of silver>, one [...], a (model) ladder of silver, one bolt [of ...] woolen cloth, [...], one woolen [*kišri* ...]

(*gap*)

§14' (E rev. 1') [...]

§15' (E rev. 2'–10') At dawn on **the fifth(?) day**, [they burn(?) N birds], among which is one small bird. [They take(?) N ...-loaves] of one-half handful (of flour), of which four [...], forty unleavened breads of [moist wheat] flour. And fruit [...], one *lallammuri*-loaf, [...] a *tarna* [of honey(?)], fine oil, [...], beef jerky, [...], one bowl [...] of [...]

(*gap*)

§16' (B ii 1'–12') (*fragmentary list of foodstuffs and materials*)

§17' (B iii 1–10) (*fragmentary list of foodstuffs and culinary utensils*)

§18' (B iii 11–12) At dawn [on **the sixth(?) day**, ...]

(*large gap*)^e

§19' (B iv 1–5) [...for(?)] the gods: Three *iduri*-loaves [of] moist wheat flour, of [which] one *iduri*-loaf [is ...] on one side(?), of a handful (of flour), [one] unleavened(?) bread, ..., [..., one(?)] ordinary loaf of cheese bread, a *tarna* of olive [oil, ...], ... wine [the queen(?) sets(?)] [before(?)] the Storm-god.

§20' (B iv 6–12) At dawn on **the tenth(?) day**, they bathe the Storm-god [with] the seven waters of purification. Furthermore, for the Storm-god in the

^e Insert §§a*–h* here?

karimmi-building they [take] one(?) *huršalami*-ox, [one ...], one kid, one eagle(?), one falcon, one crow, [one] hoopoe(?), one [*hurri*-bird], one dove(?), and [one] *kipriti*-bird. Then they perform the waving rite [over] the Storm-god in the *karimmi*-building.

§21' (B iv 13–14) [...] water of purification [... the Storm-god(?)] in the *karimmi*-building [...]

§§22'–23' (B iv 16–27') (*too fragmentary for translation*)

(*gap*)

colophon (A rev. 1–7) Tablet 1, [incomplete]. When Palliya, [King] of Kiz-zuwatna, set up [the Storm-god] for the second time and [treated(?)] him as follows. On this tablet [10(?) days are completed]. Written by Lila-walwa, scribe, man of the city of Ukkiya.

loose fragments

§a* (F obv. 1'–5') [... And for the water] of purification [(s)he takes [these things: N shekels of silver], four blindfolds, [N woolen *kisri*, seven(?) bolts of blue woolen cloth], seven bolts of [red] woolen cloth, [N flasks ...] of fine oil, twenty-one unleavened breads [of moist wheat flour, and N jugs of wine. Then] (s)he makes an offering to the seven springs.

§b* (F obv. 6'–9') But when (s)he returns [with the water] of purification, [(s)he takes] seven [ducks(?), N *mulati*-loaves] of one-half [handful of] moist wheat flour, [N unleavened breads, N] *wakšur*-measures [of olive oil, ...]

(*gap*)

§c* (F rev. 1'–4'), §§d*–e* (F rev. 5'–11'), and §f* (G left 1'–3') *too fragmentary for translation*

(*gap*)

§g* (G rt 1'–7') But one shekel of silver, one [...] Then the girl [...] Furthermore, her, down [...] Then one lamb [...] they offer [...], and the beds(?) [...]

§h* (G rt 8'–15') But when [they(?)] set him (the Storm-god?) up [...], then the priest [brings(?)] her from the inner chamber. (S)he covers the eyes and [...]. She sees no one, and they do not see the girl [...] into the building they carry away [...] covered [...] And her(?) [...] they arrange [...] covered up [...]

Tablet 2

§0 (D:1'–6') [...takes N] *mulati*[-loaves of ..., N] unleavened breads of [moist] wheat flour, [...], a little [honey], a little salt, [...], and [N] jugs of wine. [...] carries off, and [...] them away [...] to] the male deities.

§1 (A i 1–8) At dawn on **the eleventh day**, they take two lambs, [N..., N *mulati*(?)-loaves] of one-half handful of moist wheat flour, [...], one measuring vessel of [..., one] measuring vessel of [olive] oil, a little honey, a little fruit, one-half handful of salt, and a *tarna*-measure of grapes(?). Then they burn them [for] Teššup *šintani agantiya* [...] *tawer*[...] for the Storm-god, Teššup, *akulupašhi* [...] *ašši*.

§2 (A i 9–B i 17') [Afterwards], the divination priests make a ritual pit in the earth down before the Storm-god. Then he takes these things: one shekel of silver, [one] small silver quiver—(of) that one shekel of silver—a second [silver] quiver, [a] silver [...] of one shekel of silver, one ladder, [N] lengths [of] red [fabric], one bolt of blue woolen cloth, [...] of red wool, one woolen *kišri*, one duck(?), [N *mulati*-loaves] of one-half handful of moist wheat flour, six unleavened breads, [..., [..., one measuring] vessel of olive oil, [..., one measuring vessel] of honey, one cheese, [...], and one *wakšur*-vessel. [And he offers(?) them to the Storm-god(?)] *ešutalzi*.

§3 (B i 18') *too fragmentary for translation*

(gap)

§4' (E obv. 1'–4') [...] olive [oil... to] the Storm-god *purliš*[...for the] *unehi*(?) [...]

§5' (E obv. 5'-A ii 2) [At dawn] on **the twelfth day**, (they offer) [...] the Storm-god, one calf for the Storm-god, [one(?) lamb(?) for] the *unehi* of the Storm-god, one lamb and one [duck(?) for] the person [...] of the Storm-god], one duck(?) for the *puḫušī*(?) of [the Storm-god], two ducks(?) for the fire and the *dupurpuri* of the Storm-god, one lamb and one duck(?) for the *ḫelīhi ta*[...] of the Storm-god,

§6' (A ii 3–8) one lamb and one duck(?) for the *zazzi adiḫi wutiḫi* of the Storm-god, one lamb and one duck(?) for the *ša*[...] *ašapši* of the Storm-god, one lamb for [the *matili*] of the Storm-god. But they drive one calf off to Mt. Kalzatapa, and (s)he offers (it there) for the royalty and *kuišši* of the Storm-god and to the queenly nature of Hēpat.

§7' (A ii 9–16) And they drive one lamb off to Mt. Kalzatapa (and offer it there) to the Storm-god of the Countryside(?). (Further they offer) one lamb

for the *edimašši* of the Storm-god, [one lamb] to the divine wisdom and intelligence of the Storm-god, [...], *heruḫena*, [one] calf... to the Storm-god of the Fathers, to the [male(?) deities, to the Storm-god, the Grain-god, Ea, [to] the Fate Deities, [...]] *aššena ḫudušta*,

§8' (A ii 17–19) [...] for the *izurši* of the Storm-god, [...] one lamb to the Storm-god [...]

(small gap)

§9' (A ii 20'–25') [...] of the body [...], one duck(?) for the *tahima* of the Storm-god, [...] one duck(?) for] the message and voice of the Storm-god, [...] one duck(?) for the person of the Storm-god, [...] one duck(?) for the brother of the Storm-god, [...] *ašna šiena purulli*,

§10' (A ii 26'–28') [...] for] the breast plate(?) of the Storm-god, [...] and for the waters(?) of the Storm-god [...]

(small gap)

§11' (K:1'-A ii 33') [...] for] the *punuḫumaši* of the Storm-god, [...] for] the weapon and *malki* of the Storm-god, one lamb and one duck(?) for the deity *ḫeniyani ḫešmiriši* of the Storm-god, one lamb and one duck(?) for the message and utterance of the Storm-god,

§12' (A ii 34'–40') one lamb for the spindle of the Storm-god, one lamb and one duck(?) for the *tahaši*-vessel and *duruši* of the Storm-god, one duck(?) for the purity of the Storm-god, one duck(?) for the *našḫemuš* of the Storm-god, one duck(?) for the *izzihī* of the Storm-god, one lamb and one duck(?) for the *uneḫi* and *adiḫi* of the Storm-god, two ducks(?) for the *tapihī* of the Storm-god,

§13' (A ii 41') one lamb [for the Storm-god ...]

(small gap)

§14' (A iii 1'–3') [...] for] the chair for sitting [of the Storm-god, for the ...] table for eating, [(for) the dish], for the platter for fat, and for the cup for eating.

§15' (A iii 4'–12') [...] for] the *tabriti* of the Storm-god, [...] for] the chair for eating, [...] for] the small table, the...day(?), [...], one lamb and one duck(?) for the [...], the fire, and the well-being of the Storm-god, [...] for the message] and utterance [of the Storm god ...]

(small gap)

§16' (I ii 1'–10') [...] for] the platter of the Storm-god, [...], ... one lamb and one duck(?) [...] for the shoulder <of the Storm-god>, one lamb and one duck(?) for the breast of the Storm-god and (his) nipples, one calf and one duck(?) for the two fore-arms of the Storm-god and his two fists, one calf and one duck(?) for the hands of the Storm-god and for all (his) fingers,

§17' (I i 11'–15') one calf and one duck(?) for the *puqqati* and the *išariqa* of the Storm-god, one lamb for the knees and calves(?) of the Storm-god, one lamb and one duck(?) for the two feet of the Storm-god, one lamb for the spear of [the Storm-god] and for his equipment,

§18' (I iii 1–6) one lamb and one duck(?) for the *benapi*-weapon, the mace, and the axe of the Storm-god, one lamb for the bow, the arrows, and the quiver of the Storm-god..., one lamb for the garment, [the ...], the belt, [the ...], and the dagger of the Storm-god,

§19' (I iii 7–11) [...] for] the necklace [of] the Storm-god, one lamb [...] for the chair for sitting [of] the Storm-god, [...] for] the... table [for eating], (for the dish, [and for the platter] for eating,

§20' (A iii 12–16) [...] the *tabriti* [of the Storm-god],... [for the small table], the... [day ...]

(small gap)

§21' (A iii 29'–31') ... [...] down to/with the... stones,

§22' (A iii 32'–39') one duck(?) for the four corners (of the temple?) of the Storm-god, one duck(?) for the gate building of the Storm-god, one calf for the seven hearths, *mātīli*, and royalty of the Storm-god, one calf, one lamb, and five [ducks(?)] to the gods up in heaven, to the gods [down] in the underworld, the eternal [deities], the <deified> day, the Storm-god, the heavens, [the earth], the mountains, and the rivers he offers.

§23' (A iii 40'–43')... [...] for the day, the night, all [the gods(?)], the royalty of the Storm-god, the Fate Deities, and the Mother Goddesses [...]

(large gap)

§24' (E iv 1–3) [...] of the Storm-god [of] the body, [...] of the Storm-god [of] the body [...] *ni manni zaggaya* [...].

§25' (E iv 4–10) [At dawn on] **the thirteenth day**, he offers one calf and one lamb to [the Storm-god ...], one calf and one lamb to [the Storm-god ...] as a burnt offering, twenty-four oxen [to the Storm-god for ...] and well-being, two oxen [for the...of the Storm-god(?)], one lamb to [...], one] lamb to Tenu, [...] *ittarim*.

§26' (E iv 11–12) They set up one ox [for] the Storm-god and all [the gods of the land] of Ḫatti.

Colophon (A iv 5'–10') Second tablet, [complete(?)]. When [Palliya], King of Kummanni, [set] up again the Storm-god [of Kummanni] for a second time [and] smeared him with blood. [On this tablet] thirteen days are completed.^a Written by [...], the *ašūsatalla*-official, [man(?)] of (the city of) Ḫurma.

^a G:1': [they com]plete.

Commentary³*Date of the Texts*

The great majority of the fragments composing CTH 475 are written in New Script, but both tablets also have exemplars showing a Middle Script hand. For Tablet 1, these latter are copies C and possibly E,⁴ while Tablet 2 includes Middle Script copies C and probably H.⁵ These early fragments suggest that the traditions behind the Palliya rite entered Ḫatti as part of the wave of Hurrian influence that arrived under Tudḫaliya I/II and Arnuwanda I. The numerous later manuscripts⁶ indicate that the ceremony retained its relevance into the thirteenth century.⁷

Tablet 1

§1: On Pa/illiya, King of Kizzuwatna, see Frantz-Szabó, RIA 10, 565. The plene spelling from our text C obv. 1, published later, is not listed there. Note also KBo 18. 61 rev. 2': ^mPal-l[i- (NS), which also mentions the Kizzuwatnaean ruler ^mPa-ri-ya-wa-a[t-ra(-)] in rev. 4' and therefore probably refers to another monarch from this polity.⁸ If, as seems likely,⁹ only a single Pa/illiya ever governed Kizzuwatna, this ruler concluded treaties with both Idrimi of Alalah (AIT 3) and with Zidanta II of Hatti (CTH 25). The former agreement deals with the treatment of fugitives, while the preserved portion of the latter is concerned with the division of border territories. We have no information about the concerns that elicited the vow mentioned here.

As indicated in RGCT 6, 213, the country name Kizzuwatna often alternates with the designation of its capital city, Kummanni. This town has traditionally been identified by Hittitologists with Comana Cataoniae (modern Şar?), but it now seems that it should rather be located in the eastern portion of Cilicia, on the western slope of the Amanus.¹⁰

³ Bibliographic abbreviations employed herein are those of *The Chicago Hittite Dictionary*.

⁴ The piece is rather small, but note TAR in KBo 21.39:8'.

⁵ Few signs are preserved, but note URU in KBo 43.119 rev. 4'.

⁶ Tablet 1 is represented by at least five MSS, since A, B, C, and D all present §1, and J overlaps in §§ 5–6 with A, B, and D, while showing script from a different period than C. Tablet 2 has four or more exemplars: A, B, C, D, and possibly H all contain §1, and the unpublished F might also extend into this section.

⁷ Tablet 1.A, D, and I, as well as Tablet 2.J and K display Late Script.

⁸ Cf. Hagenbuchner, THeth 16, 473, no. 388.

⁹ See Beal, Or 55 (1986): 429–30, contra Kümmel, RIA 5, 628.

¹⁰ See M.-C. Trémouille, “Kizzuwatna, terre de frontier,” in *La Cilicie: espaces et pouvoirs locaux*, ed. É. Jean, A.M. Dinçol, and S. Durugönül (Paris: De Boccard, 2001), 57–78.

šara tittanu-, ‘to set up’, does not usually take a personage as its object and therefore presumably simply indicates the erection of a divine image in this context. It is uncertain whether the ruler moved the idol to a new structure or only provided the deity with a new statue. The significance of the adverb *dān*, ‘for a second time’, in the colophon of Tablet 2 is opaque.

§2: Lawazantiya, perhaps to be identified with Sirkeli Höyük,¹¹ was the second city of Kizzuwatna after Kummanni and the home town of the later Queen Puduḥepa.¹² Waters from its springs and the nearby Alda River were also used in other ceremonies.¹³ *widār* here is of course grammatically plural, but it has been rendered in the singular for a smoother translation.

§4: The text here changes from the preterite describing the original paradigmatic rite performed by Palliya to the present-future usual for prescriptive instructions in Hittite. This raises the question of the purpose of this ritual in its Hittite context: Was it intended only for the erection of a divine image of Teššup, as it was originally performed on behalf of the Kizzuwatnaean monarch, or was it used more generally for the worship of this god?

§5: For the *purapši*-priest, see CHD P, 383–84. Mount Kalzatapa, which appears only in this composition, is discussed by Groddek, *Hethitica* 14 (1999): 31. We do not know whether this peak was the site of activity already during the first enactment of the ritual under Palliya and was therefore located in Kizzuwatna, or whether its presence here is a later Hittite addition.

§10': On *karimmi-*, seemingly a general term for a structure within a temple precinct, see Melchert, *Die Sprache* 29 (1983): 11–12.

§13': In Hittite ritual, a miniature ladder might be employed to ease the ascent of chthonic deities to the site of the rite; see Haas, *Materia Magica* 708 (§383.1). Note that a pit (*a-a-pi*) is also mentioned here.

§15': The numeral in E rev. 2' is unclear, but the sign in the hand copy looks more like ʽ5ʽ than ʽ4ʽ. The photo on the Mainz website is not as legible here as the copy.

If *tar-na-aš* in E rev. 8' is not simply an error for the accusative, then the materials listed in the second part of this broken paragraph will not have been “taken,” as were those in the initial portion, but as nominatives will have been the subject of a verb such as *ki-*, ‘be placed’.

§19': The restoration at the beginning of B iv 5 is somewhat uncertain. An uncomplemented LÚ would be unexpected, so the sign at the break must be

¹¹ So M. Novák, “Kizzuwatna – Ḫiyawa – Quwe: Ein Abriss der Kulturgeschichte des Ebenen Kilikien,” in *Kulturlandschaft Syrien: Zentrum und Peripherie, Festschrift für Jan-Waalke Meyer*, ed. J. Becker, R. Hempelmann, and E. Rehm (Münster: Ugarit-Verlag, 2010), 412–13.

¹² See Wegner, *RIA* 6, 435–36.

¹³ See Wegner, *AOAT* 36, 173–74.

restored as [LU]GAL; MUNUS is suggested to fill the available space shown in the copy.

§20': The Luwian participle of uncertain meaning¹⁴ *huršalami-* is also attested, again modifying an ox, at KUB 15.34 (CTH 483) iv 53. Since it would be difficult to swing an ox, Haas, *Materia Magica* 610 (§333.8.2) suggests that we are dealing with some sort of image here. On the use of birds in ritual, see the compendium of passages in Haas, *Materia Magica* 476–91 (§§281–91).

Colophon: Since in its few occurrences, the town Ukkiya is mentioned only in colophons and there in the epithet “man of Ukkiya” in reference to scribes, Otten, *StBoT Beiheft* 1, 53, wonders whether this place might have hosted a scribal academy. Lila-walwa occurs only here.

§§a*-h*: Although we cannot be absolutely certain of the placement, the contents of these paragraphs seem to fit well into the large break (c. 48 lines) following §18'. I have reconstructed the course of the ritual (days 7–9) accordingly.

§a*: The materials listed in this paragraph correspond exactly to those in §§3 and 11', but the quantities differ. On the model of the seven bolts of red cloth and the twenty-one unleavened breads, we might be tempted to restore the missing numerals as 7, but this is called into question by the four blindfolds.

§g*: ^{GIS}*na-tah-hi-ta* in G rt. 7' is probably a variant of the n.nom./acc.pl. of ^{GIS}*nath(i)t-*, ‘bed, couch’, for which see CHD L-N 420.

§h*: The participation of a simple “girl” in a ritual is unusual. Her seeming presence in the inner chamber along with an image of the Storm-god suggests a symbolic act of coitus, but this is very uncertain. It is clear, however, that she and the officiants(?) are not allowed to see one another.

Tablet 2

§0: The first preserved paragraph of the small fragment D duplicates A only in its second paragraph, and thus represents a recension in which the division between tablets differs from that of our main texts. Perhaps the material in §0 in some way overlaps with that of §23' of Tablet 1, but too little is preserved of either paragraph to be certain.

§6': On *allašši-*, ‘queenship’, see Trémouille, *Ḫebat* 155–57.

§14': This paragraph and §19' have been mutually restored.

§22': *A-NA DINGIR.MEŠ ne-pi-ši-iš-ša-an* is to be read as *nepiši=šan šiunaš*. The company of deities here is reminiscent of those closing the divine

¹⁴ Melchert, CLL 77.

witness list of Hittite treaties, although the deified day does not appear in that context.

Colophon: It is uncertain whether to restore (Ú)-UL in A iv 5', but the sequence of offerings in col. iv, culminating in "the Storm-god and all [the gods of the land] of Hatti" suggests that the ritual may well have concluded with day 13.

For the role of blood in Hittite worship, see Beckman *JCS* 63 (2011): 95–102.

To judge from the passages collected by Daddi, Mestieri 219–21, for ^{LÚ}*ašušala-*, later ^{LÚ}*ašušatalla-*, the activities of this official were largely cultic. Since he appears already in Old Hittite texts, a Hurrian background is unlikely.

According to the close study of the Old Assyrian records by G. Barjamovic, *A Historical Geography of Anatolia in the Old Assyrian Colony Period* (Copenhagen: Museum Tusculanum Press, 2011), 180–87, 215–16, the city and land of Hur(a)ma should be located in the Elbistan plain of southeastern Anatolia, that is, quite near Kizzuwatna of the Late Bronze Age. But the possible homeland of the unknown scribe of the main text for our Tablet 2 need not have been a factor in his assignment to inscribe this document.

§23': For *zi-il-la[-an]-ti-ya šu-u-w[a-a-e']* see Laroche, GLH 304 (sub *zil-lanti*) and 245 (*šuwae*); the meaning of neither word is known.

Tablet 2 features numerous Hurrian nouns, most appearing in the essive (-a) case, generally indicating here the beneficiary of an offering (e.g., *ediya*), but occasionally the state it is intended to bring about (e.g., *keldiya*). Since most of these terms still cannot be translated, I have simply gathered them below, with glosses from the standard references (Laroche, GLH, and I. Wegner, *Hurritisch: Eine Einführung*, 2. Auflage [Wiesbaden: Harrassowitz, 2007]).

agantiya §1

akulupašhi §1

allašiya §6, 'état de reine' (Laroche, GLH 44)

ambašši §25, 'burnt offering'

ašapšiya §6, objet (Laroche, GLH 215)

adihiya §§6, 12'

edimašši[ya] §7'

ediya §§5, 9, 'Körper; Person' (Wegner, *Hurritisch*² 257)

eniya §11, 'dieu' (Laroche, GLH 80–82)

ešutalzi(?) §2

^d*hazzizzi* §7, 'intelligence' (Laroche, GLH 100), 'Verstand' (Wegner, *Hurritisch*² 226)

- henianiya* §11'
heruhēna §7'
hešmiršiya §11', cf. *hešmi*, 'clair, brilliant' (Laroche, GLH 103)
hilihīya §5' (Laroche, GLH 102)
išariqaya §17', body part(?)
itgalziya §12', 'Reinheit' (Wegner, *Hurritisch*² 257)
izzihīya §12'
izuršiya §8' (Laroche, GLH 131)
keldiya §25', 'santé' (Laroche, GLH 141–42), 'Heil, Wohlergehen' (Wegner, *Hurritisch*² 262)
malkiya §11'
manni §24'
mātīliya §§6', 22'
^d*mātina* §7', 'sagesse(?)' (Laroche, GLH 164–65), 'Weisheit' (Wegner, *Hurritisch*² 232)
nankiya §11', 'eine Schlagwaffe' (Wegner, *Hurritisch*² 264)
našhēmuš §12'
pūhušiya §§5', 9', 'frère' (Laroche, GLH 225–26)
puqqati §17', body part(?)
punuhumašiya §11'
purliš §4'
purulli §9', 'Tempel' (Wegner, *Hurritisch*², 274)
šarraššiya §6', 'royauté'
šarriššēya §22'
š[a-o-γ]a §6'
šīena §9'
šintāni §1
tā §5'
tāhašiya §12', 'un vase' (Laroche, GLH 251)
tāhima §9', cf. *taḫe*, 'home' (Laroche, GLH 251)
tapihikihīya §12'
tabriti §§15', 20', cf., *tabri*, 'meuble, outil, essence végétale?' (Laroche, GLH 247)
dariya §5', 'Feuer' (Wegner, *Hurritisch*² 284)
tawer §1
tiyarri §12', 'fuseau' (Laroche, GLH 265–66)
dupurpuriya §5'
durūšiya §12'

unehiya §§4'(?), 5', 12', 'lieu ou objet cultuel' (Laroche, GLH 283)

wūtihiya §6'

zaggaya §24'

zazziya §6'

za-x[-o-o-y]a §7'

]-aš-še-e-na §7'

-i]t-ta-ri-im §25'

]-mu-ú-li §24'

]x-ḫi-ya §13'