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 460–480 lines or perhaps more lines of text. 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 uninscribed, 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

§1
A obv. 1. mPal-li-ya-aš LUGAL URU Ki-iz-zu-wa-at-na ku-wa-pi
     B1 i 1. mPal-li-ya-aš LUGAL URU Kum-[m]a-an-ni ku-wa-pi
C obv. 1f. [m]Pal-li-i-ya-aš LUGAL URU ] / [k]u-wa-pi
D obv. 1. URU Ki-iz-zu-wa-at-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[- ] / [ti-it-ta-nu-ut]
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. [na-an]
D obv. 2. na-an ki-[iš-

§2
A obv. 4. IŠ-TU 7 PŪ.ḪI.A še-ḥe-el-li-ya ú-i-da-a[(-ar)]
     B i 3. IŠ-TU 7 PŪ.ḪI.A še-ḥi-il-li-ya ú-e-da-a-ar
D obv. 3. ] 71 PŪ. MEŠ še-ḥe-el-li-[ya]-
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-ḥe-el-li-ya-aš ú-i-te-na-aš[b] ki-i d[(a-a-aš]
     B i 4. α nu še-ḥi -li-ya-aš A k[i-
D obv. 5. ]-e]l-li-ya-aš ú-[e][-te-n]a-aš ki-i d[(a-

§3
A obv. 7. 1 GÍN KÙ.BABBAR 1 GAD IGI.ḪI.A-aš 1 ŚIG ki-iš-ri-iš 1 tar-
     pa-la-aš S[ĪG ZA.GÍN]
B i 5. 1 GÍN KÙ.BABBAR 1 GAD IGI.ḪI.A-aš 1 ŚIG ki-iš-ri-iš 1 tar-
     pa-li-iš S[ĪG]
D obv. 6. K]Ü.BABBAR 1 GAD IGI.ḪI.A-a[š e]š-ri-iš 1 tar-p[a-
A obv. 8. 1 tar-pa-li-iš ŚIG SA 1 DUG ḫa-ak-ku-na-a-iš 1.DUG.G[(A]
     B i 6. 1 tar-pa -li-iš ŚIG SA 1 DUG ḫa-ak-ku-un-na-a-iš 1.DUG.GA
D obv. 7. -p]a-la-aš ŚIG S[A, b]a-ak-ku -na-iš [ 

—

^a The numeration of lines in joined pieces is cumulative.
b D, begins here.
§4

A obv. 9. 3 NINDA.SIG.MEŠ ŠA ZÍD.DA DUR₅ 1 DUGḪAB.ḪAB-UB
GEŠTIN-ya A-NA 7 PŪ.ḪI.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 PŪ.ḪI.A

D obv. 8f. / S[I[G.MEŠ ŠA [ ]]-UB GEŠTIN[-
]/ 7 PŪ.M[EŠ -p[a-an]-]

§5

A obv. 10. ma-ab-ha-an-ma-at še-he-el-ly-aš ú-i-te-ni-it

B i 8. [m]a-ab-ha-an-ma-at še-he-el-ly-aš ú-i-te-ni-it

D obv. 10. -b][a-a[n-

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 ᵃ→₅ NINDA.SIG.MEŠ ¹ GIS ZÉ-ER-TU₄ ᵃ-ᵐ te-pu

B i 9f. ŠA ½ UP-NI / 5 NINDA.SIG.MEŠ ¹ GIS ZÉ-ER-TU₄ te-pu

D obv. 12. ] [¹ GIS ZÉ-ER[-

A obv. 13. [¹ DUG] NAM-MA-AN-DU₄ GEŠTIN-ya da-an-zi nu še-ši-l[(i-ya-aš)]

B i 10f. ¹ DUG] NAM¹-MA¹-AN-DU₄ GEŠTIN-ya [ ] / nu še-ši-li-ya-aš

D obv. 13f. [­¹] N-DU₄ GEŠTIN⁵ [ ] ᵃ [ ] -a][


J i 2'f. ]-zi [ ]

A obv. 16. wa-ar-pa-an-zi LŪ.MES₅ pu-[ra]¹[(a)p(-ši-eš-ma) I-NA ᵃ RU(RSAG Kal-z)a-
ta-p(a)]

D₄ begins here.
B i 13. wa-ar-pa-an-zi Ṣ̄.pu-ra-ap-si-[e]-  \[\overset{\overset{\text{H}}{\text{in}}}{\text{GU}}\] R.SAG Kal-zi[a-
D obv. 17f. -a]n-zi Ṣ̄.pu-ra-[\-p]a
J i 5'f. ]-a$p'er-ši-e-eš-ma / [\overset{\overset{\text{H}}{\text{in}}}{\text{GU}}\]
A obv. 17. pa-a-an-zi nu Ġ.ĠUG.GA [(tar-na-an 1) tar-pa(-li-in SÍG SA₅)]
B i 14. pa-a-an-zi nu Ġ.ĠUG.GA tar-na-an 1 [ ] SA₅
D obv. 18f. pa-a-an-zi nu [ ]-l$i^−$i-in SÍG'SA₅
J i 6'f. ]-n$u Ġ.ĠUG.GA / [\overset{\overset{\text{H}}{\text{in}}}{\text{GU}}\]
A obv. 18. [31] NINDA.SIG.MEŠ ṢA Z[(Ġ.DA DUR₃) 1 DUG K(U-KU-UB
GEŠTIN-ya da-an-zi)]
B i 14f. 3 NI[NDA ] / ŠA ZÍD.[DA DUR₃][
J i 7'f. [31] NINDA.SIG.HI.A / [\overset{\overset{\text{H}}{\text{in}}}{\text{GU}}\]
A obv. 19. [na-aš-t]a $d$U[(-an) . . . (ba′ -an-da-$i$ ĤUR.SAG.MEŠ) . . .]
B i 15f. [ ]-ta $d$U-an [ ] / \(ba^\overset{\overset{\text{H}}{\text{in}}}{\text{in}}\)
D obv. 21. )-an-da-$i$ ĤUR.SAG.MEŠ [\-a]
J i 9'. ] hu-it-ti-an-zi

\[\overset{\overset{\text{H}}{\text{in}}}{\text{GU}}\]

§6
D obv. 22. [\…\overset{\overset{\text{N}}{\text{in}}}{\text{IN}}\]DA-i-du-ri-in  $Ś$[A (ZÌD.DA ZÌZ DUR₃) . . .]
B i 17. ] $Ś$[A
J i 10'f. ] ZÌD.DA ZÌZ DUR₃ / [\overset{\overset{\text{H}}{\text{in}}}{\text{GU}}\]
D obv. 23. [\…\overset{\overset{\text{N}}{\text{in}}}{\text{IN}}\] NINDA.SIG’].$Ĥ$[A $Ś$A ZÌD.DA ’DUR₃[\…
\(ĠS\) e-er-$bu-i$ . . .]
J i 11'f. ] \(ĠS\) e-er-$bu-i$ / [\overset{\overset{\text{H}}{\text{in}}}{\text{GU}}\]
D obv. 24. [\…\overset{\overset{\text{IN}}{\text{BI}}}{\text{IN}}\]ya-aš-$ša$-an [\…(x is-$bu-wa-a-an) . . .]
J i 12'f. ] x is-$bu-wa-a-an / [\overset{\overset{\text{H}}{\text{in}}}{\text{GU}}\]
J i 13'. [ ] NINDA.ŠE.GIŠ.Ì
D obv. 25. [… ] x […]
J i 14'. [ ] x x \(LÀL\)

\(small\ gap\)

§7'
B₂ i 18'. (traces)
19'. A-NA KÁ.GAL A-NA $d$U x […]

§8'
21'. $ĠS$[\overset{\overset{\text{IN}}{\text{BI}}}{\text{IN}}\]ya-aš-$ša$-an kat-ta-an x […]
22'. kat-ta-an is-$bu-wa-an-zi A-NA DUG[. . .-ma]
23'. Í GIS ZÉ-ER-TU₄ LĀL GEŠTIN la-a-[u-wa-an-zi ...]
24'. kat-ta-an iš-ḥu-wa-an-zi

§9'
25'. EGIR-ŠU-ma 1 MUŠEN.GAL NINDA na-a-ḥi-ti-[i n...NINDA ...]
26'. ŠA UP-NI 5 NINDA.SIG.MEŠ ŠA ZÍD.DA DUR₅ [... I.DÜG. GA']
27'. [tar-na-a]n ¹LĀL¹ tar-na-an Í GIS-ZÉ-[E[R-TU₄ tar-na-an ...da-an-zi]
28'. [na-ar]-kān A-NA ⁴U me-na-ab-ha-an-da [ti-ya-an-zi³ ...]
29'. [ o o p]u-u-ri-ya ke-el-di-[ya]¹ [... ši-pa-an-iti³]

§10'
30'. [ o o o ] A ku-in ḫur-[t]a-[r[i- ...]
31'. [ o o SÍ[G]² [SA₃] k[i- ...]

(small gap)
32'. [...] ḫu-it-ti-[ya]-an-z[i]
33'. [...] x [k]a-ri-im[-na-az ...p]é-e-da-an-zi
34'. [na-an]-ša-an iš-ta-na-ni EG[IR-an-ti'-y]a-an-zi

§11'
35'. EGIR-an-da-ma ú-iz-zi LUAZU n[u IŠ-T]U 7 PÚ.ḪI.A
36'. še-he-el-li<i-ya-aš> A.ḪI.A-ar ŠA URU[a-wa-za-a]n-ti-ya da-a-i
B i 37'. nu še-he-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]-iš³ tar-pa-li-iš SÍG ZA.GÍN
J ii 2'. ] / SÍG ZA.GÍN
B i 39'. 1 tar-pa-li-iš SÍG SA₃ 1 DUG[b[a]-ak-ku-un-na-a-ųš¹I.DÜG.GA
J ii 2'f. [11 [ ] / I.DÜG.GA
B i 40'. 3 NINDA.SIG.MEŠ ŠA ZÍD.DA ZÍZ DUR₅ 1 KU-KU-UB GEŠTIN-
yu nu A-NA
J ii 3'f. [31 [ ] / nu A-NA
B i 40'. 7 PÚ.ḪI.I A ši-pa-an-ti
J ii 4'. 7 P[U.

§12'
B i 41'. ma-ab-ha-an-ma-aš še-he-el-li-ya-aš ú-i-te-ni-it
J ii 5'. ma-ab-ha-an-ma-aš [ ]
B i 42'. EGIR-pa ú-i-z-zi nu 1 MUŠEN.GAL 1 NINDA mu-la-a-ti-in
J ii 6'. EGIR-pa ú-iz-zi
B i 43'. ŠÁ ZÍD.DA ZÍZ DUR₃ ŠÁ ½ UP-NI 5 NINDA.SIG.MEŠ ī
GIŠZÊ-ER-TI te-pu
J ii 7'. ŠÁ ZÍD.DA ZÍZ DUR₃ Š[A
B i 44'. 1 DUGNAM-MA-AN-TU₄ GEŠTIN-ya da-a-i nu še-he-el-li-ya-aš
J ii 8'. 1 DUGNAM-MA-AN[-
B i 45'. ú-i-[te]₃-na-aš ši-pa-an-ti
J ii 9'. ú-i-[te]₃-na-aš [  

§13'
B i 46'. lu-uk-kat-ta-ma I-NA UD.3.KAM ḤU A-NA dU
J ii 10'. lu-uk-kat-ta-ma 'I'[-
B i 47'. 'pî'-ra-an kat-ta ta-ga-an a-a-pî-in i-ya-zi
J ii 11'. ] / kat-ta tâ-ga-a-an [  
J ii 12'. 1 GÍN KÙ.BABBAR 7 IN]-BI
13'. 1 GÍN < KÙ.BABBAR > [da-a]₃-an 1 x [  
14'. GIŠKUN₃ KÙ.BABBAR ŠA [  
15'. 1 tar-pa-a-[la]₃-an [  
16'. 1 SIG₃[i]-iš-ri(-)²

(gap)

§14'
Eᵈ rev. 1'. (traces)

§15'
2'. ½'lu'-uk-kat-ta-ma I-NA UD.[5'\[.KAM ... N MUŠEN.HI.A]  
3'. ŠÁ.BA 1 MUŠEN.TUR wa-ar-nu[-an-zi ... N NINDA...MEŠ]  
4'. ŠÁ ½ UP-NI ŠÁ.BA [4'[...  
5'. 40 NINDA.SIG.MEŠ ŠA ZÍD.D[A ZÍZ DUR₃ da-an-zi' ]  
6'. GIŠIN-BI[\[.ya-aš-š[a-an' ...  
7'. 1 NINDA[la-al-la-a[m-mu-ri-... LÂL']  
8'. tar-na-aš Ì.DÜG.GA x [...  
9'. UZU.GU₄ HÂD.DU.A x [...  
10'. 1 DUGMA-[KAL]-T[ I ...  
11'. ŠA x [...  

(gap)

ᵈ Placement of fragment conjectural.
§16’

B ii 1’. x [...] 
2’. GISH [ ...] 
3’. š[a- ...] 
4’. Í GIS ZE-ER-TU₄ [ ...] 
5’. te-p[u ...] 
6’. ŠA x [...] 
7’. ŠA T[U₄ ...] 
8’. ŠA TU₅ [...] 
9’. ŠA x [...] 
10’. 1 DUG[G ...] 
11’. na[- ...] 
12’. A-N[A ...]

§17’

B iii 1. x [...] 
2. x [...] 
3. 1 NINDA.S[IG ...] 
4. 1 NINDA za[- ...] 
5. 20 NINDA.S[IG.MEŠ ...] 
6. Í GIS Z[E-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.6’.KAM ...] 
12. x [...] 

(large gap)" 

§19’

2. [ŠA].BA 1 NINDA i-du-ri[-in’ o o-i]n a-pé-e-ez ŠA UP-NI 
3. [1] NINDA.SIG’ x x x [ o o o o l’ NINDA.GU]R₄,RA ŠA GA.KIN. AG

* Insert §§a*–h* here?

f So photo.
4. [Ì GIŠÉ-ER-TU₄ tar[-na-an] o o o o x-[s]a-aš GEŠTIN
5. [MUNUS⁵. LU]GAL₅ A-NA dU [pí-ra-an' da']-f'₁-i

§20’
8. [f₁] ka⁻₁⁻im-me-ya 1² GUD ṣu-ur-ša-la-mi-in
9. [1] x 1 [MÂŠ₁. TUR 1 ḠFU₅[MUŠEN] 1 SÚR.DÜ₂₄ ḠMUŠEN 1 I-RI-
BU₆MUŠEN
10. [1 Ḡh₁]-pu-pí-in 1 M[UŠEN ḤUR-R]I 1 šu-ra-ša-ra-an MUŠEN
11. [1 ki]-i[pp-ti-f]i₃⁻n[a da]-an-zi nu dU-an
12. [f₀] ka⁻₁-im⁻₁[-me-ya še-er a]r-ḥa wa-ab-nu-wa-an-zi

§21’
13. […] x […] še-be-el-li-[l-i-y]a-aš ú-i-da-ar
14. […] dU-an f₁⁻k][a-ri-im-me-ya
15. […]

§22’
16. […] x-ya
17. […] k]i-iš-ri-in
18. […]
19. […] x 5
20. […]
21. […] [SILA₄] […]

(gap)

§23’
B₂ iv 22’. [ o o o] la-a-b[u- …]
23’. x x [ZÍD.DA₃ […]
24’. 10 NINDA.SIG.M[EŠ⁵ […]
25’. tar-na-a[s …]
26’. ŠA x […]
27’. x […]

(gap)

Colophon
A rev. 1. DUB.1.K[AM Ú-UL QA-TI]
2. ku-wa-pi m[P(al-li)-ya-aš LUGAL URU Ki-i(z-zu-wa-at-ni) dU-an]
A rev. 3. \( \text{da-a-an ša-ra-a} t^i-[i^i\text{-it-ta-n(u-ut)}] \)

C rev. 1’ \( x^i\text{da}^i[-\]

D rev. 3’. \(-n]u-ut \)

A rev. 4. \( \text{na-an kiš-an} i[š-ši-iš-ta}^e\]

C rev. 2’. \( \text{na-an} \)

D rev. 3’. \( \text{na-an} k[i^i\]

A rev. 5. \( \text{ke-e-da-ni-iš-ša-an} ([\text{TUP}\text{-PI]}\text{UD.10}\text{.KAM zi-in-na-an-te-es}] \)

C rev. 3’. \( \text{ke-e-d[a-} \)

D rev. 4’. \( ]-iš-ša-an \text{TUP[-} \)

A rev. 6. \( \text{ŠU }^m\text{Li-la-}^\text{UR.MAH}[\text{ l]}\text{DUB.SAR}] \)

D rev. 5’. \( \text{l]}\text{DUB.SAR} \)

A rev. 7. \( \text{LÚ }^\text{URU} \text{Uk-ki-ya} \)

D rev. 5’. \( \text{LÚ [} \)

D rev. 6’. \( \text{(traces)} \)

\( \text{loose fragments} \)

\( \text{§a*} \)

\( \text{F obv. 1’.} \[\ldots \text{nu}]^i\text{še-he-el-li}^i\text{-y[a-aš ú-i-te-na-aš ki-i da-a-i]} \)

2’. \( \text{[N GÍN K]}\text{Ü.BABBAR 4 GAD IGI.Η.A-aš [N SIG ki-iš-ri-iš 7’tar-} \)

3’. \( \text{[SIG ZA.GÍ]}\text{N 7 tar-pa-la-la-an SÍ[G SA}^\text{ N}\text{DUG ha-ak-ku-na-iš]} \)

4’. \( \text{[o o]}\text{Ι.DÜG.GA 21 NINDA.SIG.MEŠ Š[A ZÍD.DA ZÍZ DUR₃} \)

5’. \( \text{[nu]}\text{ A-NA 7 PÚ.Η.A ši-pa-[an-ti]} \)

\( \text{§b*} \)

6’. \( \text{[ma-a]}\text{b-ş-a-an-ma-aš še-he-el-}[i-ya-aš ú-i-te-ni-it]} \)

7’. \( \text{[EGIR]-pa ú-iz-zi nu 7 M[UŠEN.GAL N}\text{NINDA mu-la-a-ti-in]} \)

8’. \( \text{[ŠA] ZÍD.DA ZÍZ DUR₃ ŠA }^{1/2}\text{ [UP-NI N NINDA.SIG.MEŞ İ} \)

9’. \( \text{[N DUG]}\text{wa-ak-şur}[\ldots]} \)

\( \text{(gap)} \)

\( \text{§c*} \)

\( \text{F rev. 1’.} \text{ (traces)} \)

2’. \( \ldots \text{tar-na-a[n} \ldots] \)

\( \text{C inserts paragraph stroke.} \)
3'. [...]kánšA x [...]  
4'. [...]ši-pa]-an-da-an-zi[i]

§d*

5'. [...]a-aš-ša-an[-zi ...]  
6'. [...]DU]G'.ḪI.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'. [...]GISBA]NŠUR-ŠU  
3'. [...]  
4'. [...]MEŠ

(gap)

§g*

G rt. 1'. (traces)  
2'. [(1 GÌN KÙ).BABB]AR-ma-kán 1 [...]  
H:2'. 1 GÌN 'KÙ].  
G rt 3'. na-aš-ta DUMU.MUNUS w[a- ...]  
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'. ši-pa-an-da-an-zi[i ...]  
H:6'. ši-pa-an-da-a[n-  
G rt 7'. GIS]na-tab-bi-ta-aš-ša[-an ...]  
H:7'. GIS]na-tab-bi-t[a-  
I:1'. (traces)
§h

G rt 8’. ma-ah-ḥa-an-ma-an ša[(−ra-a ti-it-ta-n)u− . . .]U-an’
I:2’. ] ša-ra-a ti-it-ta-n[u-

G rt 9’. na-an-kán LO SANGA IŠ-T[(U Ė.ŠA GŠ) . . .]
I:3’. ] LO SANGA IŠ-TU Ė.ŠA GŠ[;

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(i-zi DUMU.MUNUS-ya)]
I:5’. -u[i-zi DUMU.MUNUS-ya

G rt 12’. Ú-UL ú-wa-an-zi [ . . . (x-na Ė-ri)]
I:5’f. Ú-UL [x-na Ė-ri]

G rt 13’. pé-e-hu-u-da-an-z[i . . .]
I:6’. pé -hu[-

G rt 14’. ka-ri-ya-an-da-a[n . . .]
I:7’. ka-ri-ya-an-da-a[n
I:8’. [ . . .]i na-an-kán a-pe[(-

G rt 15’. (traces)
I:9’. [ . . .]x-[ša1 aš-ša-nu-wa-an-z[i . . .]
I:10’. [ . . .]a)n-da ka-ri-[ya-an] [-da-an’ . . .]

Tablet 2

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

---

b A4 + 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.
§1d The placement of H obv. is not certain since the few words preserved here occur frequently in this text, and lines 6': dLUG[AL-ma and 7': 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.

J. IBoT 3.109
K. KBo 27.201

§0 D 1'. [… N NINDA\textsuperscript{m}]u-la-ti-in Š[\{A\} …]
2'. [… N] [NINDA\textsuperscript{A}.SIG.MEŠ ŠA ZÍD.DA Z[ÍZ DUR\textsubscript{5} …]
3'. [… LÀ]L te-pu MUN te-pu […]
4'. [… N] DUG KU-KU-UB GEŠTIN-ya da[-a-i …]
5'. [… p]é-e-da-i na-at Š[\{A\} …]
6'. [… A-M]A DINGIR.MEŠ LÚ.MEŠ-\textsuperscript{a} ar-{\textit{b}}[a …]
§2

A i 9. [EGIR-a(n-da-ma LÚ.MES AZU A-NA)]e (d)U pî-ra-an kat-ta
B i 6'. [AZU A-NA d)U pî-ra-an kat-ta
C i 4'.

A i 10. [(da-ga)-an (a-a-pî-in)]-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 GIN KÛ.BABBAR) KUŞ]-PA-TU₄ KÛ.BABBAR TUR-TU₄
B i 7'. da-a-i 1-EN GIN KÛ.BABBAR [...
C i 5'f. da-a-i /

B i 8'. -T]I KÛ.BABBAR-ma 1 GIN-pát a da-a-an 1 K[US
C i 6'f. -TI KÛ.BABBAR-ma /

Ai 13. [KÛ.BABBAR ] x KÛ.BABBAR ŠA 1 GIN KÛ.BABBAR
B i 9'. Š]A 1a GIN KÛ.BABBAR
C i 7'. Š]A 1 GIN KÛ.BABBAR /

A i 14. [(1-NU-TI GÎŠKU)N₅...N TÔG k(u-re-eş-šar SA₅ 1 tar-pa-l)]a-aš SÎG ZA.GÎN
B i 9'f. 1-NU-TI GÎŠKU[N₅... k]u-re-eş-šar SA₅ 1 tar-pa-la-aš SÎG ZA.GÎN /
C i 8'. -r]i-iš-šar SA₅ /

A i 15. [... (SÎG SA₅ 1 SÎG)]i-is-ri-in
B i 11'. Š]A₅ 1 SÎG ki-iš-ri-iš
C i 9'f. x SÎG SA₅ /

A i 16. [(1 MUŠEN.GAL) N NINDA mu-la(-ti-in) Š]A ½ (UP-NI ZÎD.DA¹
< ZÎZ > 'DUR₃)
B i 11'f. 1 MUŠEN.GALf / [Z]ÎZ DUR₃ ŠA ½ (UP-NI
C i 10'f. -ti-in /

A i 17. [(6 NINDA.SIG.MEŠ) ...] x-[an]-...
B i 12'f. 6 NINDA.SIG.MEŠ / [
C i 12'. (traces)

B i 13'. [... 1 DUG NAM-MA-AN]-DU₄ GÎŠZÈ-ER-TU₄
14'. [... 1 DUG NAM-MA-AN]-DU₄ LÀL 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[i]
17'. [.. ši-pa-an]-ti

§3

18'. (traces)

(gap)

§4'

E obv. 1'. (traces)

2'. [.. 1 GIS Z É-ER-T[U, ..]]
3'. [.. A-N]A dU pu-u-ur-li-i[..]
4'. [.. u-n]e-bi-ya

§5'

E obv. 5'. [lu-uk-ka] t-ta-ma I-NA UD.[12].KAM x x [..]
6'. [ o o ]-1d'ša dU 1 AMAR A-NA dU x [..]
C ii 1'. ] / [A-N[4]]

C ii 1'f. ] / ú-ni[-

E obv. 8'. [ o o ]-1d'ya 1 MUŠ[EN.GAL A-NA dU]
C ii 2'f. ] / e-di-y[a

E obv. 9'. [pu-u-ḫi-ši]-bi-ya 2 MUŠ[EN.HI.A GAL A-N(A dU)]
C ii 3'f. ] / 2 MUŠ[EN.GAL [A 4]

E obv. 10'. [da-ri(y)]a du-pu-ūr-pu-ri-y[a (1 SILA4 1 MUŠ[EN.GAL]
A ii 1f. ]-ya du-pu[- 1 SILA4 1 MUŠ[EN.GAL[L
C ii 4'f. ] / du-pur -pu-r[i-

E obv. 11'. [A-(NA d)U] bēš-lī-hi-ya ta-a[-
C ii 5'f. ] / bē-li-bi-y[a

§6'

A ii 3. 1 SILA4 1 MUŠ[EN.GAL[L A-N]A dU za-az-zī[-(y)a]
C ii 7'. 1 SILA4 1 MUŠ[EN.GAL[L

E obv. 12'. ] MUŠ[EN.GAL A-NA dU za-az-zi-y[a
A ii 4. a-di-bi-ya w[(u,-ū-ti)]-bi-ya 1 SILA4 1 MUŠ[EN.GAL]
C ii 7'f. ] / wu,-ū-ti-bi[-

So photo.
E obv. 13'. -y]a 1 SILA₄ 1 MUŠEN.GAL
A ii 5. A-NA₄ [a-o-y]a a-šap-ši-yaya 1 SILA₄
C ii 8'f. ] / a-šap-ši[-
E obv. 13'f. A-NA₄ [ ]-šiya 1 SILA₄
A ii 6. A-NA₄ m[(a)-a-ti-l]-ya 1 AMAR-MA A-NA₄ HUR.SAG Kal-za-t[(a)-pa]
C ii 9'f. ] / 1 AMAR-MA I-N[A
C ii 10'f. ] / nu A-NA₄ []
E obv. 16'. ]-[NA]₁ df U šar-ra-aš-šiya
A ii 8. ku-ši-šiya [A-NA₄ (Hé-pa)]t al-la-aš-šiya ši-pa-an-²ti
C ii 11'f. ] [df Hé-pat]'
E obv. 16', 'ku'-i[j]-

§7'
10. A-NA₄ 'gi'-[im-r]a'-ašši 1 SILA₄ A-NA₄ df U
11. e-di-ma-ašši[y]-a 1 SILA₄ A-NA₄ dU ma-a-ti-n[a]
12. df [ha]-az-z[zi o o ]a'- hé-ru-he-e-na
14. [A]-NA DINGIR. MEŠᵗ[LÜ.MEŠ¹ A-N]₄ df U Ḫal-ki dÊ.A
16. [o o o o ]-aš-šē-e-na Ḫu-u-du-uš-ta

§8'
17. [...] A-NA₄ df U i-zu-ur-ši-ya
18. [...] -y]a' x 1 SILA₄ A-NA₄ dU x [ o o ] x x [...] 
19. (traces)

(small gap)

§9'
A5 ii 20'. [...] x x [tu]-i[g-ga-as [...] 
21'. [...] x 1 MUŠEN.GAL A-NA₄ dU [ta-a-hi]-ma
22'. [...] 1 MUŠEN.GAL A-N]₄ dU Ḫa-lu-ki iš-iš-i
23'. [...] 1 MUŠEN.GAL A-NA₄ dU e-di-ya
24'. [...] 1 MUŠEN.GAL A-NA₄ dU e-di-ya
25'. [...] x-[aš]-na² ši-[i]₁-e[n]₁ pu-ru-[i]-l[i]

h A₄ obv. begins here.
¹ So photo.
² So photo.
§10’

26’. [...] A-NA [d]U NÍG DUG UBUR
27’. [...] -k]-ni i nu1 A-NA [ME]-E1 dU
28’. (traces)

§11’

A7+A8 ii 29’. [...] A-NA dU -nu[(-hu-ma-a-š)i-ya
K:2’. ] [d]U pu-nu-ḫu-ma-a-š[i-...]
A ii 30’. [...] A-NA [d]U na-a-an-ki-ya
K:3’. ] dU na-a -ki'-ya
A ii 31’. [ma]-al-ki[-y]a 1 ‘SILA4’ 1 MUŠEN.GAL A-NA dU e-ni-ya
K:3’f. ma-al-ki[-GAL 1 MUŠEN.GAL
A ii 32’. ḫé-ni-ya-a-ši-i-ya 1 SILA4 1 MUŠEN.GAL
K:4’. ḫé-ni-ya-a-ši-i-ya x [ o o o ] x-aḫša x [...] A ii 33’. A-NA dU ḫa-lu-ki [me]-mi-ya-ni
K:5’. -l]u-ki’ me]-mi-ya[-

§12’

A ii 34’. 1 SILA4 A-NA dU ti-γ[(a)]-ar-ri 1 SILA4 1 MUŠEN.GAL
K:6’. SILA4 A-NA dU ti-ya-a-ar-ri 1 SILA4 1 MUŠEN.GAL
A ii 35’. A-NA dU ta-a-ḫa-ši-γ[(a)] du-ru-ú-ši-ya 1 MUŠEN.GAL
A ii 36’. A-NA dU it-ga-all[-zi-γ]a 1 MUŠEN.GAL
K:8’. -N]A dU it-kal-zi-ya 1 MUŠEN.GAL
A ii 37’. A-NA dU ḫISKUR na'-aš[-(ḫé)]-u-mu-uš 1 MUŠEN.GAL
K:8’f. dU na-aš-ḫe-e-mu-uš1 1 MUŠEN.GAL
A ii 38’. A-NA dU iz-zi[(i-ḫi-ya 1)] SILA4 1 MUŠEN.GAL
K:9’. A-NA dU iz-zi-ḫi-ya 1 SILA4 1 MUŠEN.GAL
A ii 39’. A-NA dU û-n[e-]-(ḫi-ya a)]-di-ḫi-ya
K:10’. A-NA dU û-ni-ḫi-ya a-di-ḫi-ya
A ii 40’. 2 MUŠEN.GAL A-NA1 [(d]U ta-pa)]-i-ḫi-ya
K:10’f. 2 1 MUŠEN.GAL A-NA dU ta-pi-ḫi[1-

§13’

A ii 41’. 1 SILA4 [A-NA dU [...

§14’

A8 iii 1’. [...] ŠA dU G1 GU.ZA [a-šal-]-(an-n)a-as2’
2’. [...] -A-T] 1 G1 BANŠUR a-da-an-na-as

k K 8 inserts paragraph stroke.
§15’

4’. [...] A-NA [_sensitive_data] ta-ab-ri-i-ti
5’. [...] A-NA GISŠÚ.A a-da-an-na-ya
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 ḫa-lu-ki] me-mi-ya-ni
10’. [...] x-li-i
11’. [...] x-[ya]
12’. [...] x

(small gap)

§16’

I ii 1’. [...]-ni
2’. [...] x
3’. [...] A-NA] DÍLIM¹.GAL ŠA dU
4’. [...] x-[na-a³]-ša 1 SILA₄ 1 MUŠEN.GAL
5’. [...] E] A-NA UZU.ZAG.UDU <dU> 1 SILA₄ 1 MUŠEN.GAL

A iii 13’. ]'[A-NA][
I ii 6’. [(A-NA UZ)]¹GAB dU UBUR.[H]I.A-aš-ša 1 AMAR 1 MUŠEN.GAL
A iii 14’. ] A-NA UZU.G[AB
I ii 7’. [(ŠA)] [_sensitive_data] 2 ḫu-u-na-u-wa-aš
A iii 15’. ]ŠA dU 2 iš-
J:2’. ŠA dU 2 [ 
I ii 8’. [(A-N)]¹A 2 GĒŠPU.[H]I.A-ya 1 AMAR 1 MUŠEN.GAL
A iii 16’. ] 1 AMAR 1 MUŠEN.GAL

J:3’. A-NA 2 GĒŠPU[
I ii 9’. [(Š)]¹A dU ŠU.[MEŠ]¹-ŠU ḫU A-NA ŠU.SI.[H]I.A
A iii 16’f. Š[A ] Ü A-NA ŠU.SI.[H]I.A-[a³]
I ii 10’. [(ḫ)] u-u-ma-an-da-aš
A iii 17’. ] ḫu-[u]₄ ma₃-an-da-aš
J:5’. ḫu-u-[u]₄ ma₃-an-da-aš

§17’

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

¹ No paragraph stroke in J.
A₁(+)A₂ iii 18'. pu-uq qa-ti
J:5'f. / pu-tug₁-ga-₄-ti₄m

I ii 12'. A-NA i-ša-ri-qa-yə 1 SILA₄ ŠA dU
A iii 18'. A-N[₄]
J:7'. / 1 SILA₄ ŠA [ ]

I ii 13'. gi-nu-wa-aš ² ṣ wa₁-al-lu-uš-ša 1 SILA₄ 1 MUŠEN.GAL
A iii 19'. -aJ š wa₁-al-lu-uš-ša [ ]
J:8'. / 1 SILA₄ 1 [ ]

I ii 14'. A-NA GİŞŠUKUR A-NA 2 ḠIR.MEŠ-ŠU 1 SILA₄ ŠA d[IŠKUR]
A iii 20'. ] dU A-NA 2 ḠIR.MEŠ-ŠU [ ]

I ii 15'. [A-NA GIŠŠUKUR] Ú A-NA Ú-NU-TE₄MES-ŠU
A iii 21'. A-NA GIŠŠUKUR Ú-NU-TE₄MES-ŠU-ya

§18'
I iii 1. 1 SILA₄ 1 MUŠEN.GAL ŠA dU GIŠbe-e-p[(-na-pi) GIŠTUKUL]
A iii 22'. Š]A dU GIŠbe-e-na-pi GIŠTUKUL
I iii 2. Ú A-NA ḤA-ΑŠ-ŠI-IN-NI [(1 SILA₄)]
A iii 23'. Ḥ]A-ΑŠ-ŠI-IN-[<NI>1 SILA₄]
I iii 3. [(Š)]A dU A-NA GIŠPAN GIŠGAG.]Ú[(,.TAG.GA)]
A iii 23'f. Ḡ]A GIŠPAN [ ]
I iii 4. [Ú A-NA] KUS IŠ-PA-TI-ŠU w[ad- . . .(x-ni)]
A iii 24'f. Ú A-NA IŠ-PA-TI-ŠU / [ ]-x-ni
I iii 5. [(1 SILA₄ Š)]A dU A-NA TÜG-TU₄ [ . . . (iš-hu-uz-zî)]
A iii 25'f. 1 SILA₄ ŠA dU / [ ]-iš-hu-uz-zi
I iii 6. [ . . .]-ŠU Ú A-NA GIŠGU.ZA aša-an-na[aš]
A iii 27'. ] A-NA GIŠ

§19'
I iii 7. [. . .] ŠA A-NA SI.GAR' 1 SIL[(A₄)]
A iii 28'. ] A-NA SI.GAR' 1 SIL[(A₄)]
I iii 8. [. . .] GIŠGU.ZA aša-an-na[aš]
9. [. . .]-[A₁- TT GIŠBANŠUR]
10. [a-da-an-na-aš DUG][MA-KAL-TT₁]

§20'
12. [. . . A-NA dU i]a-ab-ri-ti
13. [...] x-i-ya
14. [...] A-NAGIS ČANŠUR TUR ḥu-u-t)a-ra\(^1\)-ya
15. [UD-ti ...]
16. [...] x-ya

(smaller gap)

§21’
A\(1+\)A\(3+\)A\(4\) iii 29’. (traces)
30’. x-\(t\)e\(3\)-ri x [o o-r]a-a-az-zi x x x [...] 
31’. kat-ta-an [o ]x-ta-aš-ša NA\(4\), ŠI.A-aš

§22’
32’. 1 MUŠEN.GAL ŠA\(^[3]\)[U] f\(^{-1}\)A\(^1\)-NA 4 ḫal-ḥa-lu-ta-u-ma-ri-ya-aš
33’. 1 MUŠEN.GAL ŠA\(^[3]\)[U] f\(^{-1}\)hi-lam-ni 1 AMAR ŠA\(^[d]\)U
34’. A-NA 7 ḫa-aš-ta[-aš] ma-a-ti-li-ya šar-ri-še\(^{-1}\)-\(e\)\(^{-1}\)[-\(y\)]a
35’. 1 AMAR 1 SILA\(4\) 5 [MUŠEN.GAL] f\(^{-1}\)A\(^1\)-NA DINGIR.MEŠ 
     ne-pî-ši-iš-ša-an
36’. še-er A-NA DINGIR.MEŠ[Ș kat-ta]-an ták-na-aš
37’. ka-ru-ú-i-li[-aš DINGIR.MEŠ]š-aš UD-ti \(d\)U-ni
38’. ne-pî-ša-aš tâ\(k\)-ni-i A-NA ḤUR.SAG.\(^[1]\)HI.A\(^1\)
39’. [ĪD.ŠI.A š\(^{-1}\)]-[p-a-n-t]i

§23’
40’. zi-il-la[-aš] ti-ya šu-u-w[a-a-e’ ...]
41’. UD-ti GE\(^{-1}\)[b]\(u\)-u-ma-an-da-aš [DINGIR.MEŠ-aš’]
42’. ŠA\(^[d]\)U LUGAL\(^[\(a\)-n-ni ŠA\(^[d]\)U \(d\)\]U\(^[d]\)Gu\(d\)-aš-ša-aš
43’. DINGIR.MAHEŠ.ŠI.A-aš

(gap)

§24’
E iv 1. [...] x-aš \(d\)IŞKUR-na-aš tu-ek\(\)[-ka-aš ...]
2. [...](-)mu-ú-li ŠA\(^[d]\)U tu-e\(\)[k-ka-aš ...]
3. [...]-ni ma-an-ni za-ag-ga-ya x [...] 

§25’
   \(^[d]\)[U/IŞKUR]
5. [...] x-ya 1 AMAR 1 SILA\(4\) A-NA \(^[d]\)[U/IŞKUR]
6. [...]-ya am-ba-aš-ši 24 GU\(4\), ŠI.A\(^[4]\)[A-NA \(d\)U/IŞKUR]
7. [... ]e-el-di-ya 2 GU₄ HIA [A-NA ^dU/IŠKUR^]
8. [...]-ME-%U 1 SILA₄ A-NA [...]

A₂ iv 1’. [1 SILA₁³]
9. [... 1 SI]LA₄ A-NA ^dTe-e-nu [...]

A iv 2’. A-NA ^dTe-e-nu[

E iv 10. [... -]t-ta-ri-im ši-pa-a[n-ti]

A iv 2’. [ ]°

H rev. 1’. (traces)

________________________________________________________________________

§26’

E iv 11. [(1 GU₄) A-NA[^dU^]-ni \{h[u]-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-[ti³] [ti-i(t-ta-nu-ir)]

H rev. 2’. [ ]


________________________________________________________________________

colophon


E iv 13. [-T]J[^m³] [ ]

H rev. 3’f. DUB.2.KA[M ] / LUGAL ^URU[ ]


H rev. 5’. d]IŠKUR [ ]

A iv 7’. [ti(-it)-ta-nu-ut na-a]n e-eš-ḥur-nu-ma-it

H rev. 6’. [ ]-[-it][-]


G:1’. [ ] -n]a-an-zi

A iv 9’. [m...[^L]U^]d-[šu-ša-tal-la-aš

G:2’. [ ] x [L]j-[a]-šu-[ša-[tal¹]-

A iv 10’. [LÜ^ (^[URU]Hur-mi)] IŠ-ŢUR

G:3’. [ ] ^URU Hur-mi [ ]

° No paragraph stroke in A or H.
Translation

Tablet 1

§1 (A obv. 1–3) When Palliya, King of Kizzuwatna,\textsuperscript{a} set up the Storm-god of Kizzuwatna\textsuperscript{b} and worshipped him in fulfillment of a vow,\textsuperscript{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 \textit{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 \textit{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 \textit{purapši}-men go [to] Mount Kalzatapa. Then [they] take a \textit{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(?)[…] the Storm-god. The mountains […]

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

\textit{(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 \textit{nahiti}-loaf, […, a…-loaf] of a handful (of flour), five unleavened breads of moist flour, [a \textit{tarna} of fine oil(?)], a \textit{tarna} of honey, [a \textit{tarna} of] olive oil, […] and set(?)[…] them before the Storm-god. [… makes] \textit{puri} and well-being [offerings].

\textsuperscript{a} B i 1: the city of Kummanni.
\textsuperscript{b} B i 1: the city of Kummanni.
\textsuperscript{c} Translation after CHD L-N, 134.
\textsuperscript{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)∗

§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

∗ Insert §§a∗–h∗ here?
karimmi-building they [take] one(?) huršalam-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 Kizzuwatna, 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 kišri, 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 [...]

§i* (G right 16’–21’) [too fragmentary for translation]
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, akulupašši [...] 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 puḫuši(?) of [the Storm-god], two ducks(?) for the fire and the dupurpuri of the Storm-god, one lamb and one duck(?) for the helihi ta[...] of the Storm-god,

§6’ (A ii 3–8) one lamb and one duck(?) for the zazzi adiḫi wutih[.] 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 Ḫepat.

§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, […], herubena, [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, […]ašena hduštu,

§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 punuhumaši of the Storm-god, […] for the weapon and malkei of the Storm-god, one lamb and one duck(?) for the deity heṇiyani hešmirši 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 taḥaši-vessel and duruši of the Storm-god, one duck(?) for the purity of the Storm-god, one duck(?) for the naššenuš of the Storm-god, one duck(?) for the izziši of the Storm-god, one lamb and one duck(?) for the uneši and adiši of the Storm-god, two ducks(?) for the tapiši 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 isariqa 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 henapi-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, mātili, 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 ašusatalla-official, [man(?)] of (the city of) Ḫurma.

---

a G:1': [they com]plete.
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 Hatti as part of the wave of Hurrian influence that arrived under Tudhaliya 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/iilliya, 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': “Pal-li- (NS), which also mentions the Kizzuwatnaean ruler “Pa-ri-ya-wa-a [i-ra(-)] in rev. 4’ and therefore probably refers to another monarch from this polity.8 If, as seems likely,9 only a single Pa/iilliya ever governed Kizzuwatna, this ruler concluded treaties with both Idlimi of Alalah (ALT 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.
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 dán, ‘for a second time’, in the colophon of Tablet 2 is opaque.

§2: Lawazantiya, perhaps to be identified with Sirkeli Höyük,\(^\text{11}\) was the second city of Kizzuwatna after Kummanni and the home town of the later Queen Puduḫepa.\(^\text{12}\) Waters from its springs and the nearby Alda River were also used in other ceremonies.\(^\text{13}\) widãr 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-pí) is also mentioned here.

§15’: The numeral in E rev. 2’ is unclear, but the sign in the hand copy looks more like \(\text{⸢5} \) than \(\text{⸢4} \). 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

---


\(^{12}\) 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*: GİŞ na-tah-hi-ta in G rt. 7’ is probably a variant of the n.nom./acc.pl. of GİŞ nath(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, Hebât 155–57.

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

§22’: A-NA DINGIR.MEŠ ne-pī-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 Ḫattı” 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 aššala-, later aššatalla-, 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 Ḫurr(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 zillanti) 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
allaššiya §6’, ‘état de reine’ (Laroche, GLH 44)
ambašši §25’, ‘burnt offering’
asapšiya §6’, objet (Laroche, GLH 215)
adibiya §§6’, 12’
edimašš[ya] §7’
ediya §§5’, 9’, ‘Körper; Person’ (Wegner, Hurritisch² 257)
eniya §11’, ‘dieu’ (Laroche, GLH 80–82)
edušalzi(?) §2
ḥazzizzzi §7’, ‘intelligence’ (Laroche, GLH 100), ‘Verstand’ (Wegner, Hurritisch² 226)
µenianiya §11'
µeruhêna §7'
µešmirišiya §11', cf. µešmi, ‘clair, brilliant’ (Laroche, GLH 103)
µilihiya §5' (Laroche, GLH 102)
išariqaya §17', body part(?)
itgalziya §12', ‘Reinheit’ (Wegner, Hurritisch² 257)
izzihiya §12'
imariya §8' (Laroche, GLH 131)
keldiya §25', ‘santé’ (Laroche, GLH 141–42), ‘Heil, Wohlergehen’ (Wegner, Hurritisch² 262)
malkiya §11'
manni §24'
mâtiliya §§6', 22'
µmâtina §7', ‘sagesse(?)’ (Laroche, GLH 164–65), ‘Weisheit’ (Wegner, Hurritisch² 232)
nankiya §11', ‘eine Schlagwaffe’ (Wegner, Hurritisch² 264)
nâshêmuš §12'
pûhušiya §§5', 9', ‘frère’ (Laroche, GLH 225–26)
pûq̄âyî §17', body part(?)
punûhumāsiya §11'
pûrlisî §4'
pûrulli §9', ‘Tempel’ (Wegner, Hurritisch², 274)
šarrâšiya §6', ‘royauté’
šarriššēya §22'
š[a-o-y]a §6'
šiena §9'
šintâni §1
tâ§ §5'
tẫâšiya §12', ‘un vase’ (Laroche, GLH 251)
tâhîma §9', cf. tâhe, ‘home’ (Laroche, GLH 251)
tapûhikîhiya §12'
tabriî §15', 20', cf., tabri, ‘meuble, outil, essence végétale?’ (Laroche, GLH 247)
dâriya §5', ‘Feuer’ (Wegner, Hurritisch² 284)
taiver §1
tîyarri §12', ‘fuseau’ (Laroche, GLH 265–66)
.dupûrpuriya §5'
.durâšiya §12’
unehiya §§4(?) 5’, 12’, ‘lieu ou objet cultuel’ (Laroche, GLH 283)
wúthiya §6’
zaggaya §24’
zazziya §6’
zax[-o-o-y]a §7’
]-aš-še-e-na §7’
-1]t-ta-ri-im §25’
]-mu-ú-li §24’
] x-ši-ya §13’