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THE SONG OF ULLIKUMMI  
REVISED TEXT OF THE HITTITE VERSION OF A HURRIAN MYTH

(*Continued*)

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Transliteration

Col. I

B<sub>2</sub> (position uncertain)<sup>1</sup>

(Beginning broken)

1' [.....] e<sup>2</sup>-e[š<sup>2</sup>]-zi [...]

2' [nu] <sup>D</sup>U-aš EGIR-pa A-N[A <sup>D</sup>UTU me-mi-iš-ki-u-wa-an da-a-iš ku-wa-at-wa(?)]

3' Ū-UL e-ez-za-a[t-ti] ...

4' ša-ne-ez-zi[(-).....] <sup>D</sup>UTU-uš(?) A-NA <sup>D</sup>U(?)]

5' [E]GIR-pa me-mi-i[š-ki-u-wa-an da-a-iš] ...

6' [ar-ḫ]a mar-k[i<sup>2</sup>] ...

7' [.....]-ra-x[ ...]

(Broken)

B (main text; variants in D col. IV)

(About 6 lines lost at the beginning)<sup>2</sup>

1' [.....] x [x x]-e-da-ni me<sup>2</sup>-mi<sup>2</sup>-n[i<sup>2</sup>] x[...]<sup>3</sup>

<sup>1</sup> Cf. Otten, MGK p. 18 n. 4.

<sup>2</sup> Tablet II of copy B not being the continuation of tablet I of copy A, and exact position of fragments B<sub>2</sub> and D<sub>2</sub> being unknown, the size of the lacuna between

end of A I and the extant part of B II remains undetermined.

<sup>3</sup> In XXXIII 87; for lines 2-28 see MGK pp. 18 ff.

## Second Tablet

A: no copy of second tablet preserved;  
 B = XXXIII 87 + 113 + MGK 12 + 14;  
 B<sub>2</sub> = MGK 13;  
 D = XXXIII 92 (col. IV of copy D of first tablet).

## Transcription

Col. I

B<sub>2</sub> (position uncertain)

(Beginning broken; line 1 fragmentary)

(2) [nu] StG.-as appa [Istanui memiskiwan dais]  
 [kuwat-wa] (3) natta ezza[tti . . . . .]  
 [. . . . .] (4) šanezzi[(-). . . . .]  
 [Istanus StG.-ni] (5) appa memi[skiwan dais]  
 [. . . . .] (6) [arḫ]a mark[i-. . . . .]  
 (Broken)

B (main text)

(Beginning broken)

(1) [. . . . . k(w)]edani memin[i . . . . ]

## Translation

Col. I

B<sub>2</sub> (position uncertain)

(Beginning broken; line 1 fragmentary)

The Storm-God again [*to the Sun-God began to speak*]:  
 “[*Why*] eatest thou not [. . . . . ?]”  
 [. . . . .] pleasant [. . . . .]”  
 [*The Sun-God to the Storm-God*] again began to speak:  
 “[. . . . . *I*] refu[se(d) . . . . .]”  
 (Broken)  
 B (main text)  
 (Beginning broken)  
 [“. . . . .] about [wh]at (or: [th]at) matt[er. . . . .]”

- 2' [ke-e-wa(?) INIM.MEŠ(?) ma-a-an(?)]<sup>DU</sup>-aš IŠ-ME nu-wa-aš-ši kar-tim-mi-at-t[i]  
 3' [pí-ra-an x-x<sup>4</sup> ta-me-um-ma-aḥ-ta-at nu-wa<sup>DU</sup>-aš  
 4' [A-NA<sup>DU</sup>TU ŠA-ME-E EGIR-pa]<sup>5</sup> me-mi-iš-ki-u-wa-an da-a-iš  
 5' [.....] ša-ni<sup>6</sup>-iz-zi-iš-du nu-wa-za e-ez-za  
 6' [.....]x an-da ša-ne-ez-zi-iš-du nu-wa  
 7' [.....]x(-)pí-ia e-ku-ma-wa<sup>7</sup> nu-wa-za ḥa-aš-ši-ik  
 8' [nu-wa-kán(?) ša-ra-a ti-i]<sup>a5</sup> nu-wa-kán ne-pí-ši ša-ra-a i-i[t]  
 9' [nu ke-e INIM.MEŠ ma-a-an(?)] iš-ta-ma-aš-ta<sup>DU</sup>TU ŠA-ME-E  
 10' [nu-uš-ši-kán(?) ZI-z]a(?)<sup>8</sup> an-da du-uš-kat-ta-at  
 11' [.....]x ša-ne-ez-zi-iš-ta [nu-za(?) e]-ez-za[-at-ta(?)]<sup>9</sup>  
 12' [.....]x ša-ni-iz-zi-e-eš-ta nu e[-ku]-ut-ta<sup>9</sup>  
 13' [nu-kán<sup>DU</sup>TU-uš(?) ša-ra]-a<sup>10</sup> ti-ia-at na-aš-kán ne-p[í-š]i ša-ra-a [pa-i]i<sup>10</sup>
- 
- 14' [A-NA<sup>DU</sup>TU] ŠA-ME[-E-ma E]GIR-an-da<sup>11</sup><sup>DU</sup>-aš ZI-ni pí-ra-an  
 15' [ḥa-at]-ta-tar da-aš[-ki-iz-zi(?) nu]-uš-ma-aš-kán<sup>DU</sup>-aš<sup>D</sup>Da-aš-mi-šu-uš-š[a]  
 16' Š[U-z]a ap-pa-an-da-at<sup>12</sup> n[a-at-ša-an(?)] IŠ-TU<sup>E</sup>ku-un-tar-ra  
 17' IŠ-TU É.DINGIR-LIM pa-ra-a [(ú-e-er) . . . .<sup>13</sup>]PIŠTAR-iš-ma-kán AN-az  
 18' UR.SAG(?) -an-na-az<sup>14</sup> ar-ḥa ú[(-it)]<sup>15</sup> (nu-za<sup>DI</sup>)ŠTAR-iš ZI-ni  
 19' EGIR-pa me-mi-iš-ki-iz-zi ku-wa-pí[-wa-ra-at] an-da-an<sup>16</sup> pí-d-da-iš-kán-z[i]<sup>17</sup>  
 20' 2 LÚ.MEŠAT-ḤU-TIM<sup>18</sup> na-aš-kán w[a-al-li-w]a-al-li-ia-aš  
 21' ti-ia-at<sup>DI</sup>ŠTAR-iš nu A-NA 2 [AT-ḤU-TI-Š]U(?) pí-ra-an ša-ra-a

<sup>4</sup> See commentary on Tbl. I A iv 39 f.

<sup>5</sup> Restored from context; cf. Otten's translation, MGK p. 19.

<sup>6</sup> MGK 12 col. i begins here.

<sup>7</sup> Erasure. Cf. line 12 where *eku-* has no *-za*.

<sup>8</sup> For this restoration see commentary.

<sup>9</sup> For space see commentary.

<sup>10</sup> Restored from context.

<sup>11</sup> Restored according to context and space. XXXIII 113 i (1') begins here.

<sup>12</sup> Corresponds to [ . . . a]p-pa-an-da-at D iv 4'. For the preceding part, D differs: (1') . . . . (2') [ . . . ]-ri-

ia-la-x[ . . . ?] (3') [ . . . ]-iš-kán nu-ut-tar-n[u<sup>l</sup>-ir(?)].

<sup>13</sup> [pa]-ra-a ú-e-er in D 5'. Space in B allows for 2-3 more signs. Could it be [NIN-ŠU]? D inserts: (6') [ . . . . . ] i-ia-an-ni-ir.

<sup>14</sup> D 7': [ . . . ]x-an-na-za; according to Otten's collation, there is no empty space between x and an.

<sup>15</sup> ú-ii in D 7', nu-za in D 8'; between them, D inserts: (8') [ . . . . . ] a-uš-ta.

<sup>16</sup> In D 9'.

<sup>17</sup> About middle of tablet B (Otten, MGK p. 18 n. 3).

<sup>18</sup> D 10' inserts: [nu-wa-ra-at]pa-a-i-mi u-uḥ-ḥi.

<sup>a</sup> The particle of direct speech seems unjustified here; see commentary.

<sup>b</sup> The restorations are tentative; see commentary.

<sup>c</sup> The restorations are tentative; see commentary.

<sup>d</sup> From about here to B 28, D offers the following text:

- (2) [kē<sup>a</sup> uddar mān] StG.-as *istamasta*  
*nu*[-wa]]-si<sup>a</sup> *kartimmiyatti* (3) [*piran* . . . *tame*]-  
*ummaḥtat*  
*nu*[-wa]]<sup>a</sup> StG.-as (4) [*nepisas Istanui appa*]  
*memiskiwan dais*  
(5) [X-i-wa-kan zuwas]<sup>b</sup> *sanezzesdu*  
*nu-wa-za ezza*  
(6) [X-i-ma-wa-kan mitgaimis wiyanas]<sup>b</sup> *anda*  
*sanezzesdu*  
*nu-wa* (7) [eku]<sup>b</sup>  
[*ezza-wa-za nu-wa i*]spiya<sup>b</sup>  
*eku-ma-wa nu-wa-za ḥassik*  
(8) [*nu-wa-kan sara tiy*]<sup>a</sup>  
*nu-wa-kan nepisi sara it*  
(9) [*nu kē uddar mān*] *istamasta nepisas Istanus*  
(10) [*nu-si-kan istanz*]<sup>a</sup> *anda duskattat*  
(11) [*nu-kan zuwas X-i*]<sup>e</sup> *sanezzesta*  
[*nu-za ezza*][*tta*]  
(12) [X-i-ma-kan *anda mitgaimis wiyanas*]<sup>e</sup> *sanez-*  
*zesta*  
*nu ekutta*  
(13) [*nu-kan Istanus sar*]<sup>a</sup> *tiyat*  
*nas-kan nepisi sara* [*pait*]

- (14) *nepis[as-ma Istanui] appanda StG.-as istan-*  
*zani piran* (15) *ḥattatar das*[kizzi]<sup>d</sup>  
[*nu*]-smas-kan StG.-as *Tasmisus-a* (16) *kessaraz*  
*appantat*  
*n*[at-san] *kuntarraz* (17) *karimnaz para uer*  
[*nekas-sis*]<sup>e</sup> *IŠTAR-is-ma-kan nepisaz* (18) *ḥasta-*  
*liyannaz arḥa uit*  
*nu-za IŠTAR-is istanzani* (19) *appa*<sup>f</sup> *memiskizzi*  
*kuwapi-war-at andan piddaiskanzi* (20) 2 X-es  
*nas-kan walliwaliyas* (21) *tiyat IŠTAR-is*  
*nu* 2 [X-s]as *piran sara* (22) *tiyat*

(Note d, continued)

- (D iv 1-2 traces only)  
(3) [. . . . .]-is-kan *nuttar*[nuer]  
(4) [*nu-smas-kan StG.-as Tasmisus-a kessaraz*] *appantat*  
(5) [*nat-kan kuntarraz karimnaz*] *para uer*  
(6) [. . . . .] *iyannir*  
(7) [*IŠTAR-is-ma-kan nepisaz ḥastaliy*]annaz *arḥa uit*  
(8) [mān-ma-kan IŠTAR-is 2 X-us] *austa*  
*nu-za IŠTAR-is* (9) [*istanzani appa memiskiwan dais*]  
*kuwapi-war-at andan* (10) [*piddaiskanzi* 2 X-es]  
[*nu-war-at*] *paimi uḥḥi*  
*IŠTAR-is-kan* (11) [*waliwaliyas tiyat*]  
[*nu*] X-si *piran sara tiyat*

[*When these words*] the Storm-God heard,  
from anger his [. . . . .] became *altered*.

And the Storm-God [to the Sun-God of Heaven  
again] began to speak:  
“[*On the table the bread*]<sup>b</sup> shall become pleasant!  
Now eat!  
In [*the cup the sweet wine*]<sup>b</sup> shall become pleasant!  
Now [drink!]<sup>b</sup>

[*Eat and f*]ill thyself,<sup>b</sup>  
drink and satisfy thyself!

[Then ge]t [up],  
and up to Heaven go!”

[*When these words*] he heard, the Sun-God of  
Heaven,

[(his) min]d within [him] rejoiced.

[*The bread on the table*]<sup>e</sup> became pleasant,  
[and] he ate.

[*In the cup the sweet wine*]<sup>e</sup> became pleasant,  
and he drank.

[And the Sun-God] got [u]p,  
and up to Heaven he [went].

After (the departure of) [the Sun-God] of Heaven  
the Storm-God unto his mind wisdom took.<sup>d</sup>  
And the Storm-God and Tašmišu took each other  
by the hand,  
and out of the *chamber*, the temple, they came.  
[*His sister*]<sup>e</sup> Ištar from Heaven *with bravery* came,

and Ištar to (her own) mind again<sup>f</sup> spoke:

“Where do they run, the two brothers?”

And *quickly*<sup>g</sup> she took a stand, Ištar,  
and before her two [brothers] she stood up.

[. . . . .].. [they] hurri[ed].

[And the Storm-God and Tasmisu] took [each other  
by the hand],

[and] out of [the *chamber*, the temple] they came.

[. . . . .] they traveled.

[Ištar from Heaven] *with* [*bravery*] came.

[*But when Ištar the two brothers*] saw,  
Ištar [to (her own) mind *again*] began to speak]:

“Where do [they run, the two brothers]?”

I shall go (and) see [them]!”

Ištar [*quickly* took a stand],

[and] before her brother she stood up.

- 22' *ti(!?)-i-ia-at*<sup>19</sup> *nu-uš-ma-aš-kán*<sup>20</sup> ŠU-az *ap-pa-an[-d]a-at*  
 23' *na-at-kán I-NA* <sup>HUR.SAG</sup> *Ĥa-az-zi-ia ša-ra-a pa-a-ir*<sup>21</sup>  
 24' *nu-kán LUGAL* <sup>URU</sup> *Kum-mi-ia IGI.ĤI.A-in ti-iš-ki-iz-zi*  
 25' *nu-wa-kán IGI.ĤI.A-in te-iš-ki-iz-zi :ša-pí-id-du-wa*  
 26' <sup>NA4</sup> *ku-un-ku-nu-uz-zi*<sup>22</sup> *nu :ša-pí-id-du-wa-an* <sup>NA4</sup> ŠU.U-in  
 27' *a-uš-ta*<sup>23</sup> *nu-uš-ši kar-tim-mi-ia-at-ti pí-ra-an x-x-x*<sup>24</sup>  
 28' *ta-me-um-me-iš - ta*<sup>25</sup>

- 29' [*nu-za(?)*] <sup>DU</sup> *aš da-ga-an e-ša-at nu-uš-ši-kán iš-ĥa-ĥ-ru*  
 30' [*pa-ra*]-a <sup>PA5</sup> *ĤI.A-uš ma-a-an ar-ša-an-zi nu* <sup>DU</sup> *aš IGI.ĤI.A-wa*  
 31' [*iš-ĥ*]-a *ĥ-ru-wa-an-za me-mi-ia-an me-mi-iš-ki-iz-zi ku-iš-wa-ra-an*  
 32' [*nam-m*]a *uš-ki-iz-zi u-ni-ia-aš(?)*<sup>26</sup> *ĥal-lu-wa-in nu-wa ku-iš nam-ma*  
 33' [*za-a*]*ĥ-ĥi-iš-ki-iz-zi nu-wa-ra-aš ku-iš nam-ma uš-ki-iz-zi*  
 34' [*u-ni(?)*]-ia-aš<sup>27</sup> *na-ĥ-šar-ad-du-uš nu*<sup>28</sup> <sup>DIŠTAR</sup> *iš A-NA* <sup>DU</sup>  
 35' [EG]IR-*pa me[-mi]-iš-ki-iz-zi ŠEŠ-IA ma-al-wa-za te-pu-ia*  
 36' *Ū-UL* [*ša-a*]*k-ki UR.SAG-tar-ma-aš-ši 10-pa pí-ia-an*  
 37' [x] x [x x x<sup>2</sup>]-ia<sup>2</sup> *wa-aš-ma-aš ku-in DUMU-an ĥa-aš-ša-an-zi*  
 38' [.....]a x x [x] *ma-a-al Ū-UL ša-ak-ti*  
 39' [.....] x x x x *I-NA ŠĀ É<sup>2</sup> D<sup>2</sup> A-a e-šu-u-en*  
 40' [.....] *LŪ-iš e-šu-un*<sup>29</sup> [*z*]-i-*ik[-m]a-an-wa-za*  
 41' [.....]x *nu pa-a-i-mi*  
 42' [.....] x x[.....]

(Two lines destroyed; edge of tablet partly preserved)

<sup>19</sup> For B 20 b to 22 a, D 10'-11' reads: <sup>DIŠTAR</sup> *iš-kán* (11') [*walliwaliyas tiyat nu A-N*]A ŠEŠ-ŠU *pí-ra-an ša-ra-a ti-ia-at*. Otten informs me that the traces before ŠEŠ are [N]A, not [I]I. My restoration <sup>2</sup> [ATHUTI-Š]U in B 21 and emendation *ti-* for *u-i-ia-at* in B 22 are based upon this variant. After a horizontal line, D inserts:

- (12') <sup>DIŠTAR</sup> *iš A-NA* <sup>DU</sup> *me-mi-iš-ki-u-wa-an d]a-a-iš ku-wa-pi-wa pít-te-eš-ki-ši*  
 (13') [.....] *ku-iš-ša-aš KAS-aš na-an-mu te-et*  
 (14') [.....] <sup>DU</sup> *aš A-NA* <sup>DIŠTAR</sup> *EGIR-pa*  
 (15') [*me-mi-iš-ki-u-wa-an da-a-iš . . . (?) ku-it(?) -w]a-mu* <sup>DU</sup> *TU-uš EGIR-pa me-mi-iš-ta*  
 (16') [.....] x x x x x  
 (17') [.....] *iz-zi*  
 (18') [.....]

<sup>20</sup> [*na-a*]*t-kán* at end of D 18' seems to correspond.

<sup>21</sup> Corresponding to D 19'.

<sup>22</sup> For B 24-26a, D 20'f. reads:

- (20') [.....]x *ša-ap-pí-id-du-wa*  
 (21') [<sup>NA4</sup> *ku-un-ku-nu-uz-zi IGI.ĤI.A-in ti-iš-ki-iz-zi*].

<sup>23</sup> For this phrase, D 21' b f. reads: *ša-ku-iš-ki-iz-zi-ia-an-za-an*

- (22') [*ša-ap-pí-id-du-wa-an* <sup>NA4</sup> *ku-un-ku-nu-uz-zi*]-*in*.

<sup>24</sup> See commentary on tbl. I A iv 39 f. Traces of first sign in XXXIII 113 (i "14"), of last two (?) signs in MGK 12. Last sign might be *iš* as in XXXIII 107 + MGK 17, 10.

<sup>25</sup> Corresponding to D 23'. End of tablet in D; colophon not preserved.

<sup>26</sup> *aš* over erasure? Or erased? Cf. line 34.

<sup>27</sup> Restored according to 32; cf. preceding note.

<sup>28</sup> For lines 34b-41 see Otten, MGK p. 19.

<sup>29</sup> XXXIII 113 breaks off.

(Note d, continued)

- (12) [IŠTAR-is StG.-ni memiskiwan] *dais kuwapi-wa pítteskisi* (13) [.....] [....?] *kwis-as X-as nan-mu tet*  
 (14) [.....]  
 [nu]StG.-as IŠTAR-*li appa* (15) [*memiskiwan dais*] [....?] *kwit-w]a-mu Istanus appa memista*  
 (16-18a fragmentary)

[Ištar to the Storm-God] began [to speak]:

"Where runnest thou, [.....]?"

[....?] what road is it? Tell it to me!

[.....]"

[And] the Storm-God to Ištar again [began to speak]:

"[....?] what the Sun-God again told me,

[....]" (rest of speech fragmentary)

*nu-smas-kan kessaraz appantat*  
 (23) *nat-kan Ḫazziya sara pair*  
 (24) *nu-kan Kummiyas ḥassus menin<sup>i</sup> teskizzi*  
 (25) *nu-wa-kan<sup>k</sup> menin teskizzi sappidduwa* (26)  
*kunkunuzzi*  
*nu sappidduwan kunkunuzzin* (27) *austa*  
*nu-si kartimmiyatti piran [...]* (28) *tameum-*  
*mesta<sup>1</sup>*

---

(29) [nu-za] StG.-as dagan esat  
*nu-si-kan ishahru* (30) *para amiyarus man arsanzi*  
*nu StG.-as sakuwa* (31) *ishahruwanza memiyan*  
*memiskizzi*  
*kwis-war-an* (32) *namma uskizzi uniyas halluwain*  
*nu-wa kwis namma* (33) *zahhiskizzi*  
*nu-war-as kwis namma uskizzi* (34) [uni]yas nah-  
*saraddus*  
*nu IŠTAR-is StG.-ni* (35) *appa memiskizzi*  
*X-mi mal-wa-za tepu-ya* (36) *natta sakki*  
*ḥastaliyatar-ma-si 10-pa piyan*  
 (37) [.....]-ya-wa-smas kwis X-an ḥassanzi  
 (38) [.....] mal natta sakti  
 (39) [..... man] .... Aas parni anda  
*eswen*  
 (40) [..... man] X-is esun  
*zik-man-wa-za* (41) [.....]  
*nu paimi* (42) [.....]  
 (Two lines lost)

(Note d, continued)

(18b) [n]at-kan (19) [kessaraz appantat]  
 [nat-kan Ḫazziya]a sara pair  
 (20) [.....]  
 [nu-kan Kummiyas ḥassus] sappidduwa (21) [kunku-  
*nuzzi menin teskizzi*  
*sakwiskizzi-yan-zan* (22) [sappidduwan kunkunuzz]in  
 (23) [nu-si kartimmiyatti piran .... tameummes]ta

(End of tablet in D, corresponding to B i 28).

<sup>e</sup> For restoration, see note 13 to translit.; for reading, see Goetze, AOr XVII 1 p. 290 with n. 12.

<sup>f</sup> Mistake for *-si piran*? See commentary on tbl. I A ii 9.

<sup>g</sup> Cf. Otten, MGK p. 11 n. 8.

<sup>h</sup> Mons Casius in North Syria at the mouth of the river Orontes.

And they took one another by the hand,  
 and up to (mount) Ḫazzi<sup>h</sup> they went.  
 And the king of Kummiya (his) face<sup>i</sup> set,  
*yea,<sup>k</sup>* (his) face he set upon the *dreadful kun-*  
*kunuzzi!*  
 And the *dreadful kunkunuzzi* he saw,  
 and from anger his [.....] became *altered*.<sup>1</sup>

---

[And] the Storm-God on the ground sat down,  
 and his tears like streams flowed forth.  
 The Storm-God, his eyes tearful, the word spoke:  
 “Who will any longer endure<sup>m</sup> it, this one’s  
 violence?  
 And who will any longer fight?  
 And who will any longer endure<sup>m</sup> it, this one’s  
 fearfulness?”  
 Ištar to the Storm-God again spoke:  
 “O my brother! Neither..... nor little does he  
 know,  
 but bravery to him has been ten-fold given!  
 And the son whom [.....] beget for them-  
*selves,*  
 [.....]. . . . thou knowest not.  
 [If.....] . . . . in Ea’s<sup>n</sup> house we were,  
 [.....if] I were a man,  
 thou wouldst [.....]  
 I shall go (and) [.....]”  
 (Two lines lost)

And they [took each other by the hand],  
 [and] up to [(mount) Ḫazzi] they went.  
 [.....]  
 [And the king of Kummiya] upon the *dreadful [kun-*  
*kunuzzi* his face se]t,  
 and he saw him, [the *dreadful kunkunuzz*]i,  
 [and from anger his .... became alter]ed.

<sup>i</sup> For reading and translation see commentary.

<sup>k</sup> For *-wa*, cf. above lines 2 f., and see commentary.

<sup>1</sup> End of variant (note d); end of tablet in D.

<sup>m</sup> Lit.: “see”.

<sup>n</sup> Ea, the Babylonian god of wisdom and witchcraft, who lives in the *apsû*, the subterranean sweet-water ocean.

Col. II (B = MGK 12 II only)

(About 25 lines lost)<sup>30</sup>

- 1' [..... <sup>GIS</sup>BAL]AG.DI-*ma*<sup>31</sup> *gal-gal*[*tu-u<sup>2</sup>-ri*]  
 2' [..... *ni<sup>2</sup>*]-*ni-ik-ta nu-za-kán* [*iš-ḥ*]a-*ma-in*  
 3' [.....] *da-ga-an-zi-pa-aš-ša*  
 4' [.....] - *zi*
- 
- 5' *nu-za*<sup>32</sup> *iš-ḥa-mi-iš-ki-iz-zi* <sup>D</sup>IŠTAR-*iš nu-za-kán ŠA* A.AB.BA  
 6' *a-ku-un* <sup>NA4</sup>*pa-aš-ši-la-an-na an-da zi-ik-ki-iz-zi*  
 7' *nu-kán a-ru-na-az ar-ḥa šal-li-iš ḥu-un-ḥu-eš-na*[*aš*]<sup>33</sup>  
 8' GAL-*iš ḥu-un-ḥu-eš-na-aš A-NA* <sup>D</sup>IŠTAR *me-mi-iš-ki-iz-zi*  
 9' *ku-e-da-ni-wa-za me-na-aḥ-ḥa-an-da iš-ḥa-mi-iš-ki-ši*  
 10' *ku-e-da-ni-ma-wa-za me-na-aḥ-ḥa-an-da KA×U-iš IŠ-TU* I[M<sup>2</sup>....]<sup>34</sup>  
 11' *šu-un-ni-eš-ki-ši LÚ-iš-wa du-ud-du-ud-mi-ia-an-za nu-wa* [Ú-UL]<sup>35</sup>  
 12' *iš-ta-ma-aš-zi* IG]I.ḪI.A-*wa-ma-wa-ra-aš da-šu-wa-an-za*  
 13' *nu-wa Ú-UL a-uš-zi nu-wa-aš-ši*<sup>36</sup> *ka-ri-ia-aš-ḥa-aš NU* G[ÁL]  
 14' *ar-ḥa-wa i-ia-an-ni* <sup>D</sup>IŠTAR *nu-wa-za ŠEŠ-KA an-da* [ú]-*ḫ-mi-ia*  
 15' *ku-it-ma-an-wa-ra-aš na-a-wí ḥa-aš-ta-li-iš-zi*  
 16' *ku-it-ma-an-wa-aš-ši ŠA* SAG.DU *GUL-GUL-LA-DU na-a-wí*  
 17' *ḥa-tu-ki-iš - zi*
- 
- 18' *nu* GIM-*an* <sup>D</sup>IŠTAR-*iš e-ni-eš-ša-an IŠ-ME nu-ká*[*n.....*]  
 19' *ar-ḥa ki-iš-ta-nu-ut* <sup>GIS</sup>BALAG.DI-*ma gal-gal*-[*tu-u<sup>2</sup>-ri*]  
 20' *ar-ḥa pé-eš-ši-ia-at* GUŠKIN.ḪI.A-*ma-za* [.....]  
 21' *nu ú-e-eš-ki-u-wa-an-za* [....] x x x x [.....]  
 22' *i-ia-an-ni-eš nu-x*[.....]  
 23' x x x x x [.....]

(One or two lines destroyed; edge of tablet partly preserved)

Col. III (B = MGK 12 III only; Otten, MGK p. 22-24)

(About 8 lines lost; lines 1' and 2' traces only)

- 3' ŠĀ.GAL.ḪI.A *im-mi-ia-an-du nu* Ī.DÛG[GA *pé-e-da-an-d*]*w*<sup>37</sup>  
 4' *nu ŠA* <sup>GUD</sup>*Še-ri-šu SI.ḪI.A-ar iš-ki-i*[*a-a*]*n-du*  
 5' ŠĀ <sup>GUD</sup>*Ti-el-la-ma KUN-an IŠ-TU* GUŠKIN *ḥa-liš-ši-an-du*  
 6' <sup>UZU</sup>*PU-DU-ma*<sup>38</sup> *wa-aḥ-nu-wa-an-du nu-uš-ma-aš da-aš-ša-u-wa*<sup>39</sup>  
 7' *an-dur-za ar-nu-wa-an-du a-ra-aḥ-za-ma* <sup>GIS</sup>*ḥar-ša-an-da-na-ḥi-ti*[ ]<sup>40</sup>  
 8' KALAG.GA-*uš NA4.ḪI.A-uš tar-na-an-du*<sup>41</sup> *ḥar-ši-ḥar-ši-ma pa-ra-a*  
 9' *ḥal-zi-ia-an-du ku-e-uš-kán A-NA 90* IKU-*ni* <sup>NA4</sup>*pí-ru-ni*[*iš*(?)]  
 10' *pár-aš-ša-nu-uš-kán-zi 8 ME-ma wa-aš-ša-an-zi ḥé-e-uš*  
 11' IM.MEŠ-*uš ḥal-zi-ia-an-du wa-an-ti-ma-aš-ma ku-iš* KALAG.GA-*ia*[ ]<sup>40</sup>

<sup>30</sup> Line 1' approximately middle of tablet, MGK p. 18 n. 3.<sup>31</sup> For lines 1-4, see Otten, MGK p. 21.<sup>32</sup> For lines 5-13a see Ehelolf, KIF I p. 395.<sup>33</sup> Nothing broken, right edge preserved! Insert *a-ra-a-i* or *ú-iz-zi* or the like.<sup>34</sup> Cf. Otten, MGK p. 21 n. 1.<sup>35</sup> Restored by Ehelolf, *l.c.*, in view of line 13.<sup>36</sup> For lines 13b-22 see Otten, MGK p. 21.<sup>37</sup> Restored by Otten, *l.c.*, according to line 19.<sup>38</sup> Mistake for <sup>GIS</sup>BU-BU-DU? Cf. line 21 and Laroche, RA 45 p. 97; see commentary.<sup>39</sup> Nothing missing! <sup>40</sup> Probably nothing missing.<sup>41</sup> Over erasure.

° Name of a musical instrument.

p The Storm-God is speaking to Tasmisu.

q Names of the Storm-God's two sacred bulls; cf. commentary.

r See commentary.

s The wheels'? Or the axles' (*bubútu* plural?)? Or the carts' (plur. in line 13)?

## Col. II

(About 25 lines lost)

(1) [ . . . . . ]  
*X-ma galgalturi* (2) [ . . . . . ]  
 [ . . . . . ni]nikta  
*nu-za-kan ishāmāin* (3) [ . . . . . ]  
 [ . . . . . ] *daganzipas-a* (4) [ . . . . . ]-zi

(5) *nu-za ishāmiskizzi IŠTAR-is*  
*nu-za-kan arunas* (6) *akun passilan-a anda zik-*  
*kizzi*  
 (7) *nu-kan arunaz arḥa sallis hunḥwesna[s]* ⟨arai⟩  
 (8) *sallis hunḥwesnas IŠTAR-li memiskizzi*  
 (9) *kwedani-wa-za menaḥḥanda ishāmiskisi*  
 (10) *kwedani-ma-wa-za menaḥḥanda ais* [ . . ]-it  
 (11) *sunneskisi*  
*X-is-wa duddu(d)miyanza*  
*nu-wa [natta]* (12) *istamaszi*  
*sakuwa-ma-war-as daswanza*  
 (13) *nu-wa natta auszi*  
*nu-wa-si kariyashas natta eszi*  
 (14) *arḥa-wa iyanni IŠTAR*  
*nu-wa-za X-tin anda wemiya*  
 (15) *kwitman-war-as nawi ḥastaleszi*  
 (16) *kwitman-wa-si ḥarsanas X nawi* (17) *ḥatukeszi*

(18) *nu mān IŠTAR-is enessan istamasta*  
*nu-ka[n. . . . ]* (19) *arḥa kistanut*  
*X-ma galgalturi* (20) *arḥa pessiyat*  
*X-ma-za* [ . . . . . ]  
 (21) *nu weskiwanza* [ . . . . . ] (22) *iyannis*  
*nu[- . . . . . ]*  
 (Two or three lines lost)

## Col. III

(About 8 lines lost, 2 lines fragmentary)

[ . . . . . ] (3) *X immiyandu*  
*nu X [pedand]u*  
 (4) *nu Serisuwas karawar iskiyandu*  
 (5) *Tellas-ma X-an X-it ḥalissiyandu*  
 (6) *X<sup>r</sup>-ma waḥnuwandu*  
*nu-smas dassawa* ⟨?⟩ (7) *andurza arnuwandu*  
  
*arahza-ma ḥarsandanahiti* (8) *dassamus X-us*  
*tarnandu*  
*ḥarsiharsi-ma para* (9) *ḥalziyandu*  
*kweus-kan 90 X-ni perune[s]* (10) *parsanuskanzi*

*800-ma wassanzi*  
*ḥeus* (11) *ḥuwandus ḥalziyandu*

## Col. II

(About 25 lines lost)

[ . . . . . ]  
 But a harp (and) a *galgalturi*<sup>o</sup> [*she took*],  
 [ . . . . . ] she [*li*]fted.  
 And a song [*she began to sing*],  
 [ . . . . . ] and of the Earth [ . . . . . ] she [ . . . . ]ed.

And she sang, Ištar,  
 and the sea's . . . . . and pebble she put on.  
 Then out of the sea a great *wave* ⟨*rose*⟩.  
 The great *wave* to Ištar spoke:  
 "In front of whom singest thou?  
 In front of whom thy mouth with [ . . . . . ] fillest  
 thou?  
 The man is deaf  
 and hears [not]!  
 In his eyes he is blind  
 and sees not!  
 And *mercy* he has not!  
 Go away, O Ištar,  
 and thy brother find,  
 as long as he (the Stone) has not yet become brave,  
 as long as (his) head's skull has not yet become  
 dreadful!"

When Ištar thus heard,  
 the [ . . . . . ] she quenched,  
 the harp (and) the *galgalturi* away she threw,  
 but the gold(en ornaments) [*she* . . . . . ed].  
 And wailing [ . . . . . ] she went,  
 and [ . . . . . ].  
 (Two or three lines lost)

## Col. III

(About 8 lines lost, 2 lines fragmentary)

[<sup>o</sup>. . . . .] fodder they shall mix,  
 and perfumed oil [they shall bring],  
 and Šerišu's<sup>a</sup> horns they shall anoint!  
 But Tella's<sup>a</sup> tail with gold they shall cover!  
 But the *axle*<sup>r</sup> they shall turn,  
 and strong ⟨ . . . . . s ⟩ to their<sup>s</sup> inside they shall  
 bring,  
 but to the outside, as *head-piece*,<sup>r</sup> strong stones  
 they shall set!  
 The thunder-storms they shall call forth!  
 (The rains and winds) which for ninety *furlongs*  
 the rocks break,  
 but for eight hundred (*furlongs*) cover (them),  
 the rains (and) winds they shall call!

- 12' *wa-an-te-eš-ki-iz-zi na-an-kán še-šu-wa-š É.ŠĀ-na-aš*  
 13' *pa-ra-a ú-da-an-du nu-kán* <sup>GIŠ</sup>MAR.GÍD.DA.ĤI.A *pa-ra-a ti-an-du*  
 14' *nam-ma-at ha-an-da-a-i ti-iš-ša-a-i nu-mu me-mi-an EGIR-pa ú-da*

- 15' [n]u GIM-an <sup>D</sup>Da-aš-mi-šu-uš INIM.MEŠ IŠ-ME nu nu-un-tar-nu-ut  
 16' [li-l]i-w[a]-ah-ta nu <sup>GUD</sup>Še-ri-šu-un ú-e-ši-ia-u-wa-an-za  
 17' [u-un-ni-eš(?)<sup>42</sup> <sup>GUD</sup>T]i-el-la-an-ma IŠ-TU <sup>HUR.SAG</sup>Im-ga<sup>243</sup>-ar-ra  
 18' [u-un-ni-eš(?) na-aš-kán(?)<sup>42</sup>] a-ra-ah-zé-ni Éhi-lam-ni an-da<sup>44</sup>  
 19' [.....]a-aš(?) Ī.DŪG.GA pé-e-da-aš nu ŠA <sup>GUD</sup>Še-ri-š[u]  
 20' [SI.ĤI.A-ar iš-ki-ia-at(?)<sup>45</sup> ŠA <sup>GU</sup>D]Ti-el-la-ma KUN-an  
 21' [IŠ-TU GUŠKIN ha-li-iš-ši-i]a-at<sup>45</sup> <sup>GIŠ</sup>BU-BU-DU-m[a]  
 22' [.....]a<sup>2</sup>-nu-ut<sup>46</sup> a-ra-ah-za[-ma]<sup>47</sup>  
 23' [<sup>GIŠ</sup>har-ša-an-da-na-hi-ti KALAG.GA-uš N]A<sub>4</sub>.ĤI.A-uš tar-ni-eš[-ki-it(?)<sup>47</sup>]  
 24' [har-ši-har-ši-ma pa-ra-a hal-za-a-iš(?) ku-i<sup>2</sup>-e-u]š-kán A-NA [90 IKU]<sup>47</sup>  
 25' [.....]x-ar-x[.....]  
 (About 17–19 lines lost)

Col. IV (B = MGK 12 IV + 14 + XXXIII 113 IV)

(About 7 lines lost; lines 1'–5' (in MGK 12) traces only)

- 6' [.....]x-ú-ra-aš  
 7' [.....]x x x<sup>48</sup> [.....]x-gul<sup>2</sup>-la  
 8' x x x x<sup>49</sup>[.....]ša<sup>2</sup>-an-da [.....]x-pí  
 9' 1 LI-IM gi-pé-eš[-šar.....z]a-ah-hi-ia-u-wa-an-z[i.....<sup>2</sup>t]i<sup>2</sup>-ia-at  
 10' nam-ma-za Ū-NU-UT M[Ē an-d]a<sup>50</sup> e-ep-ta <sup>GIŠ</sup>MAR.GÍD.DA.ĤI.A-ia[-za]<sup>51</sup>  
 11' an-da e-ep-ta n[u ne-p]i-ša-za ar-ha al-pa<sup>HI.A</sup> pé-e-da[-aš]  
 12' nu-kán <sup>DU</sup>aš <sup>NA<sub>4</sub></sup>[ŠU.U-zi<sup>52</sup> IGI.ĤI.A-in da-a-iš na-an-za-an ša-ku-wa[-it<sup>2</sup>]  
 13' [n]a-aš pár-ga-aš-ti x[.....-e]š<sup>2</sup>-ta<sup>2</sup> nu-uš-ši-kán nam-ma [...?]  
 14' pár-ga-aš-ti 3 ŠU<sup>53</sup>[.....] ne-ia-at-ta-at

- 15' nu <sup>DU</sup>aš A-NA <sup>D</sup>D[a-aš-mi-šu<sup>54</sup> me-mi-i]š-ki-u-wa-a[n da]-a-iš [...?]  
 16' <sup>GIŠ</sup>MAR.GÍD.DA [.....]x-im[.....<sup>55</sup>  
 17' [p]a-a-an-du x[...  
 18' x-pa<sup>56</sup>-u-i-wa-za[...  
 19' x-za<sup>57</sup> hal-zi[-...  
 20' [n]a<sup>2</sup>-aš pa-it [...  
 21' [ud]-da-a-a[r...  
 22' [x-x]-ta-x[...]

(Broken; about 20 lines lost)<sup>58</sup>

Colophon (XXXIII 113, left edge): DUB.2.KAM NU TIL ŠA S[ĪR <sup>DU</sup>Ul-li-kum-mi]

<sup>42</sup> Free restoration.

<sup>43</sup> Otten, MGK p. 23 n. 1, gives *mu*, *pi*, *ti* or *ga* as possibilities. Of these, *ga* gives the easiest reading.

<sup>44</sup> Middle of tablet (Otten, MGK p. 18 n. 3).

<sup>45</sup> Cf. lines 4 f.

<sup>46</sup> Or another sign ending like *a*; see commentary.

<sup>47</sup> Restored according to 7–9; third pers. sing. pret. according to 19–22.

<sup>48</sup> MGK 14 begins here (“1”). Otten reads [...  
<sup>GIŠ</sup>BAN]ŠUR-x[... ] (priv. comm.).

<sup>49</sup> XXXIII 113 iv begins here (“1”).

<sup>50</sup> Restored according to next line.

<sup>51</sup> MGK 12 breaks off.

<sup>52</sup> Cf. col. i 24–26; MGK p. 20 n. 4 and p. 22 n. 6.

<sup>53</sup> Either 3-ŠU “three times”, or 3 ŠU[-ŠI] “three soss”, i.e. 3 × 60 = 180.

<sup>54</sup> For restoration of this name with *da*, cf. col. iii 15; space fits.

<sup>55</sup> MGK 14 breaks off, not far from middle of tablet (Otten, priv. comm.).

<sup>56</sup> Or [k]a (Otten, priv. comm.).

<sup>57</sup> [ZA]G-za possible.

<sup>58</sup> The colophon's being written on the edge shows that col. iv was inscribed to the very end.



## Third(?) Tablet

A = XXXIII 106;  
 E = MGK 15;  
 E<sub>2</sub> = XXXIII 101;  
 F = XXXIII 107 + MGK 17.

Col. I (in A only)  
 (About 30 lines lost)

1' [x x] x-x-iš-ki-mi [x]-x ne-pí[-...]

- 
- 2' nu ma-aḫ-ḫa-an DINGIR.MEŠ me-mi-ia-an iš-t[a-ma-aš-ši-ir...(?)]  
 3' nu <sup>GIŠ</sup>MAR.GÍD.DA.ḪI.A an-da ḫa-an-ta[-...]  
 4' ma-ni-ia-aḫ-ḫi-ir <sup>DA</sup>Aš-ta-bi-iš-kán[...]  
 5' wa-at-ku-ut na-aš-kán <sup>GIŠ</sup>MAR.GÍD.D[A(-)...]  
 6' <sup>GIŠ</sup>ti-ia-ri-ta ni-ni-in-ki-iš[-ki-iz-zi(?)]...  
 7' nu te-et-ḫi-eš-ki-iz-zi <sup>DA</sup>Aš-d[a-bi-iš...]  
 8' nu-kán te-et-ḫi-eš-na-an-za <sup>DA</sup>[š-d/ta-bi-iš...]  
 9' a-ru-ni GAM-an-da tar-na-aš nu <sup>GIŠ</sup>[...]  
 10' ḫa-ni-e-er nu <sup>DA</sup>Aš-da-bi-iš[...]  
 11' 70 DINGIR.MEŠ e-ep-pí-ir nu nam[-ma...]  
 12' Ū-UL tar-aḫ-ta nu-kán <sup>DA</sup>[š<sup>2</sup>-d/ta-bi-iš(?)]...  
 13' 70 DINGIR.MEŠ-ia-kán a-ru-ni GAM-a[n-da ma-uš-ši-ir(?)]<sup>1</sup>...  
 14' <sup>NA4</sup>ŠU.U-zi-iš NÍ.TE.MEŠ(-)x<sup>2</sup>[.....]x-zi [.....]  
 15' nu ne-pí-iš kat-kat-ti-nu-u[t.....]x-aḫ-ta ne-pí-iš x x[.....]  
 16' [d]a-an-na-ra-an TÚG-an [m]a-a[-an.....]-ga-an-ni-it nu-kán <sup>NA4</sup>ku-un-ku-n[u-uz-zi-iš(?)]<sup>3</sup>  
 17' [x x]x<sup>4</sup> pár-ki-iš[-ta(?)].....[x pí-ra-an 1 LI-IM 9 ME-ia KAS.GÍ[D...(?)]  
 18' x KAS.GÍD(?)<sup>5</sup> x[.....da-ga]-an-zi-pí kat-ta ar-ta-ri ma[-al-da-ni-ša-aš]  
 19' ma-aḫ-ḫa-an kar-p[í-iš-ki-it-ta-ri <sup>NA4</sup>ŠU].U-zi-iš nu <sup>É</sup>ku-un-tar-ra-an [É.DINGIR-LIM-ia(?)]  
 20' [a]n-da ú-e-mi-iš-ki-i[zi-zi.....-i]t<sup>6</sup> 9 LI-IM KAS.GÍD <sup>NA4</sup>ŠU.U-zi[-iš(?)]...(?]  
 21' pal-ḫa-aš-ti-iš-ma-aš-ši 9 LI[-IM.....n]a-aš-kán <sup>URU</sup>Kum-mi-ia <sup>GIŠ</sup>KÁ.GAL-aš [.....]  
 22' ma-a-an ti-ia-at nu-kán <sup>NA4</sup>ku[-un-ku-nu]-zi-iš <sup>PHé</sup>pa-du-un <sup>É</sup>ka-r[i-im-mi-ia(?)] še-er(?)<sup>7</sup>  
 23' a-ra-a-iš nu nam-ma <sup>PHé</sup>pa-du-uš [DINGIR.M]EŠ-aš ḫa-lu-ga-an Ū-UL iš-ta-m[a-aš-ta]  
 24' Ū-UL-ma <sup>DU</sup>an <sup>PHé</sup>Šu-wa-lí-ia-at[-t]a-an-na IGI.ḪI.A-it a-uš [-ta]
- 
- 25' <sup>PHé</sup>bad-du-uš A-NA <sup>PHé</sup>Ta-ki-ti IN[IM.MEŠ] me-mi-iš-ki-u-an da-a-i[š <sup>DU</sup>U-aš-wa(?)]  
 26' na-ak-ki-in me-mi-an Ū-UL iš-ta[-ma-aš-mi] Ū-UL-ma-wa <sup>PHé</sup>Šu-w[a-lí-ia-at-ta-aš]  
 27' DINGIR.MEŠ-aš-ša ḫu-u-ma-an-da-aš ḫa-lu-ga[-an iš-ta]-ma-aš-mi a-ši-wa ku-in <sup>DU</sup>[l-li-kum-mi-in]

<sup>1</sup> Restored from context by Goetze, JAOS 69 p. 183.

<sup>2</sup> Trace like š[i]; cf. note 4.

<sup>3</sup> Middle of tablet.

<sup>4</sup> Trace like me or [š]i. Comparison with line 14 (note 2) is suggestive but not satisfactory.

<sup>5</sup> Otten, priv. comm.

<sup>6</sup> Goetze, JAOS 69 p. 183, restored [l-e-i]t; one might also think of [pár-ga-aš-ti-še-e]t which would fill the space.

<sup>7</sup> For restoration (šer arai- with accus.) cf. Kum. p. 77.

<sup>a</sup> Tentative restoration, cf. col. iv 21. Astabi is a warrior god, corresponding to the Babylonian Zababa.

<sup>b</sup> Perhaps "pushed upward" with Goetze, in Pritchard, ANET p. 123.

<sup>c</sup> Since equal height and width seem unlikely, the measure to be restored here might be IKU rather than

KAS.GÍD.

<sup>d</sup> The Storm-God's wife.

<sup>e</sup> Another warrior god, corresponding to the Babylonian Nergal.

<sup>f</sup> Ḫebat's attendant, a goddess.

## Third(?) Tablet

Col. I (A)

(About 30 lines lost, one line fragmentary)

(2) *nu maḥḥan siunes memiyan istamassir*  
 (3) *nu tiyarita(s) anda ḥanta[ir] (or: ḥanta[ntat])*

[.....] (4) *maniyahḥir*  
*Astabis-kan* [.....] (5) *watkut*  
*nas-kan tiyarit[(-).....]*

[.....] (6) *tiyarita nininkis[kizzi]*

[.....]

(7) *nu tetheskizzi Ast[abis.....]*

(8) *nu-kan tethesnanza A[stabis.....]* (9) *aruni*  
*kattanta tarnas*

*nu* [.....] (10) *ḥaner*

*nu Astabis* [.....]

[...] (11) *70 siunes eppir*

*nu nam[ma.....]* (12) *natta tarḥta*

*nu-kan A[stabis.....]*

(13) *70 siunes-a-kan aruni katta[nta maussir]*

[.....]

[.. (?)] (14) *kunkunuzzis tweekes ..[.....]-zi*  
 [.....]

(15) *nu nepis katkattinut*

[.....]-aḥta

*nepiš(-) ..[.....]* (16) *dannaran X-an mā[n*  
*.... ]-gannit*

*nu-kan kunkunu[zzis]* (17) [.....]. *parkes[ta]*

[.....] *piran 1900 X [.. ?]* (18) *x X ..[.....]*

[*nu-kan kunkunuzzis dag*] *anzipi katta artari*  
*ma[ldanis-as]* (19) *maḥḥan karpiskittari kun-*  
*kunuzzis*

*nu kuntarran [karimmi-ya]* (20) *anda wemiskizzi*  
*[pargasti-s]et 9000 X kunkunuzzi[s]*

(21) *palḥastis-ma-si 9000 [X]<sup>e</sup>*

*nas-kan Kummiya X-as [.....]* (22) *mān tiyat*

*nu-kan kunkunuzzis Ḥebatun kar[immi-ya ser]*  
 (23) *arais*

*nu namma Ḥebatus siunas ḥalukan natta istamasta*

(24) *natta-ma StG.-an Suwaliyattan-a sakwit*  
*austa*

(25) *Ḥebatus Takitiya uddar memiskiwan dais*

[*StG.-as-wa*] (26) *nakkin memiyan natta istamasmī*  
*natta-ma-wa Suwaliyattas* (27) *siunas-a ḥumandas*  
*ḥalukan istamasmī*

## Third(?) Tablet

Col. I

(About 30 lines lost, one line fragmentary)

When the gods the word heard,  
 the carts they prep[ared] (or: in the carts they  
 to[ok their place]),

[and.....] they assigned.

Aštabi [*upon his cart like a.....*]<sup>a</sup> sprang,

and [*on*] the cart he [.....].

[...] the carts [*he*] array[ed],

[.....]

And he thundered, Aštabi, [.....],

and with thunder A[štabi.....] down towards  
 the sea let go.

And [*with a.....water*] they drew.

And Aštabi [.....]

[.....] seventy gods (nom.) took.

But still [.....] (he) was not able.

And A[štabi.....],

and the seventy gods down into the sea [*fell*].

[.....]

[... (?)] the *kunkunuzzi* (*his*) body [.....]

[.....]

and Heaven he shook,

[and.....] he [....]ed,

Heaven [.....] like an empty garment he  
 [.....]ed.<sup>b</sup>

And the *kunkunuzzi* [....].. became high.

Before [.....] one thousand nine hundred  
 leagues [....] x leagues [.....].

[And the *kunkunuzzi*] down on earth stood,  
 like a.....he was lifted, the *kunkunuzzi*,

and the chamber [*and the temple*] he reached.

[*His height was*] nine thousand leagues, the  
*kunkunuzzi*'s,

but his width was nine thousand [*furlongs*].<sup>c</sup>

And in Kummiya at the gate like [.....] he took  
 his stand,

and the *kunkunuzzi* [*above*] Ḥebat<sup>d</sup> and the temple  
 rose,

so Ḥebat news of the gods heard not,

the Storm-God and Šuwaliyatta<sup>e</sup> with (her) eyes  
 she saw not.

Ḥebat to Takiti<sup>f</sup> the words began to speak:

“[Of the Storm-God] the weighty word I hear not,  
 of Šuwaliyatta and all the gods news I hear not.

- 28' <sup>NA4</sup>ku-un-ku-nu-zi-in me-mi-iš-k[án-zi nu(?)]<sup>s</sup>-wa-ra-an-za-an tar-aḫ-ta ku-wa-a[t-qa]  
 29' am-me-el LÚ-an na-ak-ki-in x[.....]x-an

- 30' [P]Hé-bad-du-uš A-NA <sup>D</sup>Ta-ki-t[i EGIR-pa(?) me]-mi-iš-ki-u-an (erasure) da-a-iš ud-da-a[ar-mu]  
 31' [iš]-ta-ma-aš ŠU-za <sup>GIS</sup>[P]A-[a]n d[a-a<sup>9</sup> I-N]A ĜĪR.MEŠ-KA-ma-za <sup>KUŠ</sup>E.SIR.ĪI.A-uš li-li[-wa-an-du-uš]<sup>10</sup>  
 32' [x].x.MEŠ-uš<sup>10</sup> š[a]r<sup>2</sup>-[ku-i(?)].....x i-it [ku-e]n-ta-wa-ra-an-kán ku-wa[a-at-qa]  
 33' [<sup>NA4</sup>ku]-un-ku-n[u-zi-iš am-me-el LÚ-an <sup>D</sup>U-an na-ak-k]i-in LUGAL-un nu-wa-mu me[-mi-an EGIR-pa ú-da]<sup>11</sup>

- 34' [ma-a-an-ma <sup>D</sup>Ta-ki-ti-iš INIM.MEŠ iš-ta-ma-aš]-ta nu nu-un-tar-nu-ut li-l[-i-wa-aḫ-ta]  
 35' [.....]x pa-ra-a ḫu-ít-ti-ia-a[n....]  
 36' [.....] pa-iz-zi nu KAS-aš-pát NU GÁ[L<sup>12</sup>...?]  
 37' [.....]-ta nu A-NA <sup>D</sup>Hé-bad-d[u GAM-an(?) ú-ít(?)]

- 38' [<sup>D</sup>Ta-ki-ti-iš A-NA <sup>D</sup>Hé-bat EGIR-pa(?) me-mi-iš-ki-u-an da]-a-iš GAŠAN-IA-m[u<sup>13</sup>...]  
 39'-40' traces only, then broken. About 20 lines lost)

Col. II (main text: A; variants in E)

- 1 [ma-a]-an <sup>D</sup>[Tàš]<sup>14</sup>-mi-šu-uš ŠA <sup>D</sup>U ud-da-a-ar i[š-ta-ma-aš-ta]  
 2 [n]a-aš ša-ra-a ḫu-u-da-ak a-ra-a-iš ŠU-za <sup>GIS</sup>PA-an [da-a-aš]  
 3 [I]-NA ĜĪR.MEŠ-ŠU<sup>15</sup>-ma-za <sup>KUŠ</sup>E.SIR.ĪI.A-uš li-li-wa-an-du[-uš IM.MEŠ-uš]  
 4 šar-ku-it na-aš-kán pár-ga-u-wa-aš a-ú-ri-ia-aš ša-ra-a pa-ít nu-za(?) A-ŠAR-ŠU(?)<sup>16</sup>  
 5 A-NA <sup>D</sup>Hé-bat me-na-aḫ-ḫa-an-da e-ep-ta te-pa<sup>1</sup>-u-e-wa-mu pí-di pa<sup>2</sup>-u<sup>2</sup><sup>17</sup>[.....]  
 6 ku-ít-ma-an-wa-aš-ši MU.KAM.ĪI.A ku-i-e-eš da-ra-an-te-eš nu-wa-ra-aš-za ša-ra[-a]  
 7 ti-ít-ta-nu-zi nu ma-aḫ-ḫa-an <sup>D</sup>Hé-bad-du-uš <sup>D</sup>Tàš-mi-šu-un a-uš-ta  
 8 nu-kán <sup>D</sup>Hé-pa-du-uš šu-uḫ-ḫa-az kat-ta ma-uš-šu-u-wa-an-zi wa-aq-qa-re-eš [ma]-an  
 9 ti-ia-at ma-na-aš-kán šu-uḫ-ḫa-az kat-ta ma-uš-ta-at na-an <sup>SAL.MEŠ</sup>SUĪUR.LÁL  
 10 e-ep-pir na-an Ú-UL tar-ni-ir nu ma-aḫ-ḫa-an <sup>D</sup>Tàš-mi-šu-uš me-mi-an  
 11 me-mi-ia-u-wa-an-zi zi-in-ni-ít na-aš-kán a-ú-ri-ia-za kat-ta i-ia-an-ni-eš  
 12 na-aš <sup>D</sup>U-ni kat-ta-an pa-ít <sup>D</sup>Tàš-mi-šu-uš <sup>D</sup>U-ni<sup>18</sup> EGIR-pa me-mi-iš-ki-u-an da-a-iš  
 13 [k]u-wa-pí-kán an-da-an I-NA <sup>ĪUR.SAG</sup>Kán-dur-na<sup>19</sup> še-er e-šu-wa-aš-ta-ti

<sup>8</sup> Space for one sign less than in cuneiform edition (Otten, priv. comm.).

<sup>9</sup> Restored from context; traces slightly different!

<sup>10</sup> See commentary on tbl. I A i 13-14. Traces in 32 are not IM.MEŠ!

<sup>11</sup> Restored according to tbl. II iii 14.

<sup>12</sup> Cf. Goetze, JAOS 69 p. 183.

<sup>13</sup> Otten, priv. comm.

<sup>14</sup> For this writing of the name cf. lines 7, 10 and 12.

<sup>15</sup> Over erasure.

<sup>16</sup> Restored by Goetze, JAOS 69 p. 183.

<sup>17</sup> For reading and restoration see commentary.

<sup>18</sup> E begins here (2'). For a transliteration according to E see MGK p. 24 n. 3.

<sup>19</sup> E 3': [ . . . ] nu-wa-an-na-aš-kán I-NA <sup>ĪUR.SAG</sup>Ga-a[n . . . ].

<sup>11</sup> X-us not = "winds"! Or: . . . lili[wandus X-us sarkwi] (32) [nu] X-us x[ . . . . . ] " . . . the sw[ift winds put]! [And] the . . . s [ . . . . . ]". See commentary to tbl. I A i 13-14.

<sup>12</sup> See commentary.

<sup>13</sup> E: nu-wa-nas-kan Kan[durna . . . ] "Now for us on (mount) Kan[durna . . . ]".

asi-wa *kwin* U[llikummin] (28) *kunkunuzzin*  
*memiskanzi*  
 [nu]-war-an-zan *tarhta* *kuwatka* (29) *ammel X-an*  
*nakkin* [. . . .]-an

(30) *Ĥebatus Takitiya* [appa] *memiskiwan dais*  
*uddar-mu* (31) *istamas*  
*kessaraz X-an da*  
*X-tas-ma-za X-us lili[wandus]* (32) *X-us s[arkwi]*<sup>ff</sup>  
 [. . . . .] *it*  
 [kwe]nta-war-an-kan *kuwatka* (33) *kunkunu[zzi]*  
 [ammel X-an StG.-an *nakki*]n *ħassun*  
*nu-wa-mu me*[mijan *appa uda*]

(34) [*mān-ma Takitis uddar istamas*]ta  
*nu nuntarnut liliwahta*  
 (35) [. . . . .] *para ĥwittiya*[n(-) . . ?]  
 (36) [. . . . .] *paizzi*  
*nu X-as-pat natta eszi*  
 (37) [. . . . .]-ta  
*nu Ĥebatui* [kattan *uit*]

(38) [*Takitis Ĥebatui appa memiskiwan d*]ais  
*iħassaras-mis-m*[u . . . .]  
 (39–40 fragmentary; about 20 lines lost)

## Col. II

(1) *mān Tasmisus* StG.-as *uddar istamasta*  
 (2) *nas sara ĥudak arais*  
*kessaraz X-an dās*  
 (3) *X-sas-ma-za X-us liliwandus* [*ħuwandus*] (4)  
*sarkwit*  
*nas-kan pargawas auriyas sara pait*  
 [nu-za *pedan-set*] (5) *Ĥebatui menaħhanda epta*  
*tepaue-wa-mu pedi pau*[wanzi StG.-as *memista*]<sup>g</sup>  
 (6) *kwitman-wa-si wettes kwes darantes*  
*nu-war-as-za sara* (7) *tittanuzi*  
*nu maħhan Ĥebatus Tasmisun austa*  
 (8) *nu-kan Ĥebatus suħħaz katta maussuwanzi*  
*wakkares*  
*man* (9) *tiyat*  
*man-as-kan suħħaz katta maustat*  
*nan X-es* (10) *eppir*  
*nan natta tarnir*  
*nu maħhan Tasmisus memiyan* (11) *memiyawanzi*  
*zinnit*  
*nas-kan auriyaz katta iyannis*  
 (12) *nas* StG.-ni *kattan pait*  
*Tasmisus* StG.-ni *appa memiskiwan dais*  
 (13) *kuwapi-kan andan Kandurna ser esuwastati*<sup>h</sup>

This *kunkunuzzi* Ullikummi of whom they speak,  
 perhaps he defeated him, my husband, the  
 weighty [. . . . .]!”

Ĥebat to Takiti [*again*] began to speak:  
 “My words hear!  
 Into (thy) hand a staff take,  
 upon thy feet as shoes the sw[ift]. . . . . p[ut]!”<sup>ff</sup>  
 [. . . . .] go!  
 He killed him perhaps—the *kunkunu*[zzi] (killed)  
*my husband, the Storm-God, the weigh*ty king!  
 Now [bring] me wo[r]d back!”

[When Takiti the words hear]d,  
 she hurried, hastened.  
 [. . . . .] out *draw*[n . . . . (?)]  
 [. . . . .] went,  
 and a road there was not.  
 [Takiti . . . . .] *return*ed,  
 and to Ĥebat [*she came*].

[Takiti to Ĥebat again began to spe]ak:  
 “My lady me [. . . . .]”  
 (39–40 fragmentary; about 20 lines lost)

## Col. II

When Tašmišu the Storm-God’s words heard,  
 he promptly rose.  
 Into (his) hand a staff he took,  
 upon his feet as shoes the swift winds he put.  
 And to a high tower he went up,  
 [*and his place*] opposite Ĥebat he took (saying):  
 “To a humble place [*to*] *glo the Storm-God bade*  
 me,<sup>g</sup>  
 until the years that are decreed for him  
 he will have fulfilled.”  
 When Ĥebat Tašmišu saw,  
 Ĥebat almost fell from the roof.  
 Had she taken a step,  
 from the roof she would have fallen.  
 But the palace-women held her  
 and let her not (go).  
 When Tašmišu the word had ceased to speak,  
 from the tower down he stepped,  
 and to the Storm-God he went.  
 Tašmišu to the Storm-God again began to speak:  
 “Where (shall we sit down)? Shall we sit down on  
 (mount) Kandurna?<sup>h</sup>

- 14 [tāk-ku(?)]-kán an-za-a-aš I-NA <sup>HUR.SAG</sup>Kán-dur-na<sup>20</sup> še-er e-šu-wa-aš-ta-ti  
 15 [da-m]a(?) -iš-ma-wa-kán I-NA <sup>HUR.SAG</sup>La<sup>21</sup>-la-pa-du-wa še-er e-eš-zi  
 16 [ . . . k]u-wa-pí-pát an-da-an ar-nu-um-me-ni<sup>22</sup> nu-wa-kán ne-pí-ši še-er LUGAL-uš NU GÁL<sup>23</sup>

- 17 [P<sup>T</sup>àš-mi-š]u-uš <sup>DU</sup>ni EGIR-pa me-mi-iš-ki-u-an da-a-iš <sup>DU</sup>EN-IA ud-da-a-ar-mu  
 18 [iš-ta-ma-aš] ud-da-a-ar-ta ku-e me-mi-iš-ki-mi nu-mu ud-da-a-na-aš  
 19 [GEŠTUK-an pa-ra-a l]a-ga-a-an ḥar-ak<sup>24</sup> e-ḥu<sup>25</sup> pa-a-i-u-e-ni I-NA <sup>URU</sup>Ab-zu-wa MA-ḤAR <sup>DÉ</sup>A<sup>26</sup>  
 20 [ . . . . . a]n-na-al-la-aš INIM.MEŠ-na-aš tup-pí-ia-aš EGIR-pa pu-nu-uš-šu-u-e-ni<sup>27</sup>  
 21 [nu-kán(?) ma-a-an(?) A-NA]A KĀ É <sup>DÉ</sup>A pí-ra-an e-ru-u-e-ni<sup>27</sup> nu <sup>DÉ</sup>A-aš <sup>GIS</sup>IG-aš  
 22 [5-an-ki(?) nu nam-ma(?)] <sup>DÉ</sup>A-aš <sup>GIS</sup>a-ra-ši-ia-aš 5-an-ki<sup>28</sup> ḥi-in-ku-e-ni  
 23 [ma-a-an-ma(?) MA-ḤAR <sup>DÉ</sup>A e-ru-u-e-ni<sup>29</sup> nu A-NA] <sup>DÉ</sup>A<sup>30</sup> 15-ŠU ḥi-in-ku-e-ni  
 24 [nu-kán ar-ḥa A-NA] <sup>D</sup>A-a<sup>31</sup> ku-wa-at-qa :wa-aš-du-ma-ti<sup>32</sup> nu <sup>DÉ</sup>A-aš ku-wa-at-qa  
 25 [iš-ta-ma-aš-zi(?) nu-un-(?)]-na-aš<sup>33</sup> ge-en-zu da-a-i nu-un-na-aš<sup>34</sup> an-na-al-la-an  
 26 [ . . . . . ]-la ma-ni-ia-aḥ - ḥi

- 27 [GIM-an <sup>DU</sup>aš ŠA <sup>D</sup>Tàš-mi-š]u ud-da-a-ar iš-ta-ma-aš-ta nu nu-un-tar-nu-ut-ta  
 28 [li-li-wa-aḥ-ta <sup>GIS</sup>ŠU.A-az ša-ra-a ḥu-u-da-ak a-ra-a-iš  
 29 [<sup>DU</sup>aš <sup>D</sup>Tàš-mi-šu-uš]-ša ŠU-za ap-pa-an-ta-at na-at 1-an-ki ša[r-ri-ir n]a-at I-NA <sup>URU</sup>Ab-zu-u-wa<sup>35</sup>  
 30 [e-ri-ir nu(?) <sup>DU</sup>(?) A-NA]<sup>36</sup> É <sup>DA</sup>a pa-it na-aš ḥa-an-te-er-zi[-ia-aš(?)] <sup>GIS</sup>IG-aš 5-ŠU  
 31 [ḥi-in-ik-ta <sup>GIS</sup>a-ra]-ša-aš-ma-aš 5-ŠU (erasure) ḥi-in-ik-ta [ma-aḥ-ḥa-an-ma-kán MA]-ḤAR <sup>D</sup>A-a  
 e-ri-ir<sup>35</sup>  
 32 [na-aš PA-NI(?) <sup>DÉ</sup>A(?) 15]-ŠU ḥi-in-i[k - ta]<sup>37</sup>

- 33 [ . . . . . š]a-ra-a ti[-ia-at . . .  
 34 [ . . . . . me-mi-iš-ki-u-a]n da-a-iš [ . . .  
 35 [ . . . . . <sup>DÉ</sup>A-aš x[ . . .  
 36 [ . . . . . ]x-ši Ū-U[L . . .  
 37 [ . . . . . ]-ši ša-a[k(?) . . .  
 38 [ . . . . . ]-zi[(-) . . .  
 39 [ . . . . . ](-)a-ru[(-) . . .

(Broken; about 50 lines lost)

<sup>20</sup> E 4': [ . . . I-NA]A <sup>HUR.SAG</sup>Ku-un-du-ur-ra.

<sup>21</sup> E 5': + -al-.

<sup>22</sup> E 6': ar-nu-um-mi-e-ni.

<sup>23</sup> E 7': [ . . . ]-ša-ri. No horizontal line in E; e-ḥu-wa (corresp. A 19) follows immediately.

<sup>24</sup> A 17-19a omitted in E.

<sup>25</sup> E 7': + -wa.

<sup>26</sup> E 8': [ . . . ]x A-NA] <sup>DA</sup>a GAM-an A-NA <sup>URU</sup>Ab<sup>1</sup>-zu<sup>1</sup>(?)-wa-x[ . . . ].

<sup>27</sup> These two clauses omitted in E.

<sup>28</sup> E 9': [ . . . ]x (= [5-Š]U?) <sup>GIS</sup>a-ra-ša-aš-ma-wa-aš-ši (erasure) 5-ŠU.

<sup>29</sup> E 10': [ . . . -š]i-kán an-da ir-u-e-ni.

<sup>30</sup> E 10': nu-wa-aš-ši.

<sup>31</sup> E 11': [ . . . ar-ḥ]a-wa-aš-ši-kán.

<sup>32</sup> In A, 'Glossenkeil' over erasure (MGK p. 24 n. a.); E 11 has :wa-x-d[u . . . ] (x not = aš!).

<sup>33</sup> Restored by Goetze (priv. comm.).

<sup>34</sup> E breaks off.

<sup>35</sup> End written on reverse; see KUB XXXIII, notes on p. 37 and on p. 38 at iii 34 and 31.

<sup>36</sup> Tentative restoration according to space and context, taking account of the following singular forms; cf. next note.

<sup>37</sup> For 30-32 see Goetze, JAOS 69 p. 183, with slightly different restorations.

(14) [takku]-*kan anzas Kandurna*<sup>1</sup> *ser esuwastati*  
 (15) [dam]ais-*ma-wa-kan Lalapaduwa ser eszi*  
 (16) [. . . .] *kuwapi-pat andan arnumeni*  
*nu-wa-kan nepisi ser hassus natta eszi*<sup>k</sup>

(17) *Tasmisus StG.-ni appa memiskiwan dais*<sup>1</sup>  
 StG. *isha-mi*<sup>1</sup>  
*uddar-mu* (18) [*istamas*]<sup>1</sup>  
*uddar-ta kwe memiskimi*<sup>1</sup>  
*nu-mu uddanas* (19) *istamanan para lagan hark*<sup>1</sup>  
*ehu paiweni Abzuwa Aa piran*<sup>m</sup>  
 (20) [. . . . .] *annallas uddanas tuppiyas appa*  
*punusweni*<sup>n</sup>  
 (21) [nu-kan mān] *Aas parnas aski piran erweni*<sup>n</sup>

*nu Aas X-as* (22) [*5-anki*]  
 [nu namma] *Aas arasiyas 5-anki hinkweni*<sup>p</sup>

(23) [mān-ma] *Aa [piran] erweni*<sup>q</sup>  
*nu Aa*<sup>r</sup> *15-anki hinkweni*  
 (24) [nu-kan arha] *Aa kuwatka wastumati*<sup>s</sup>  
*nu Aas kuwatka* (25) [*istamaszi*]  
 [nu-]nas *genzu dai*  
*nu-nas annallan* (26) [. . . . .]-*la maniyahhi*

(27) [mān StG.-as *Tasmis*] *uwass uddar istamasta*  
*nu nuntarnutta* (28) [*lilihahhta*]  
*kishiyaz sara hudak arais*  
 (29) [StG.-as *Tasmisu*] *s-a kessaraz appantat*

*nat 1-anki s[arri]*  
*nat Abzuwa* (30) [*erir*]  
 [nu StG.-as] *Aas parna pit*  
*nas hantezzi[yas X-as 5-anki]* (31) [*hinkta*]  
*arasas-mas 5-anki hinkta*  
 [mahhan-ma-kan] *Aa piran erir*  
 (32) [nas *Aa piran 15*]-*anki hin[kta]*

(33) [. . . . .] *sara tiyat*  
 [. . . . .] (34) [. . . . .] *memiskiwan dais*  
 (34 b to 39 fragmentary; about 50 lines lost in  
 col. II of copy A)

<sup>1</sup> E: *Kundurra*.

<sup>k</sup> E: [. . . . natta e]sari (or: [. . . . natta ki]sari) “[. . . . will not slit down” (or: “[. . . . will not be]come”).

<sup>1</sup> These verses omitted in E.

<sup>m</sup> E: *ehu-wa paiweni* [. . . . .] *Aa kattan Abzuwa* “Come! Let us go [. . . . .] to Ea, to Apsuwa!”—The *apsu*, the sweet-water ocean where Ea dwells, is here written as name of a town.

<sup>n</sup> These two verses omitted in E.

[If] we sit down on (mount) Kandurna,<sup>i</sup>  
 [another] will be seated on (mount) Lalapaduwa.  
 [The. . . . .] where shall we carry?  
 Above in Heaven there will be no king!”<sup>k</sup>

Tašmišu to the Storm-God again began to speak:<sup>1</sup>  
 “O Storm-God, my lord!”

My words [hear]!<sup>1</sup>

The words which I speak to thee,<sup>1</sup>  
 to my words (thine) ear hold inclined!<sup>1</sup>  
 Come! Let us go to Apsuwa, before Ea!<sup>m</sup>  
 [. . . . .] for the tablets of the former words again  
 we shall ask.<sup>n</sup>

[Now when] before the gate of Ea’s house we  
 arrive,<sup>n</sup>

before Ea’s door [five times],

[and again] before Ea’s inner door<sup>o</sup> five times  
 we shall bow.<sup>p</sup>

[But when before] Ea we arrive,<sup>q</sup>

then before Ea<sup>r</sup> fifteen times we shall bow.

[And to] Ea it will perhaps. . . . . [away],<sup>s</sup>

and Ea perhaps [will listen],

[and upon] us mercy he will have,

and the former [rule] he will assign us.”

[When the Storm-God Tašmiš]u’s words heard,  
 he hurried, [hastened].

From his chair he promptly rose.

[The Storm-God and Tašmiš]u took each other by  
 the hand,

and at once they co[vered the way],

and at Apsuwa [they arrived].

[And the Storm-God] to Ea’s house went,

and before Ea’s first [door five times he bowed],

but before the inner door five times he bowed.

[But when] before Ea they arrived,

[before Ea fifteen] times [he] bowed.

[. . . . .] stood up,

[. . . . .] began to [speak]:

(34 b to 39 fragmentary; about 50 lines lost in col.  
 II of copy A)

<sup>o</sup> Tentative translation, see commentary.

<sup>p</sup> E: *arasas-ma-wa-si 5-anki hi[nkweni]* “but before his inner door five times we shall bow”.

<sup>q</sup> E: [mān-ma-s]i-kan *anda erweni* “[But when] before him we arrive”.

<sup>r</sup> E: *nu-wa-si* “then before him”.

<sup>s</sup> E: [arh]a-wa-si-kan *kuwatka wa-x-d[u-. . . .]* “To him it will perhaps . . . [away]”. See commentary.

The following two fragments may or may not belong into the large lacuna between columns II and III of the main text.

F = XXXIII 107 + MGK 17, col. I(?)<sup>38</sup>

(Beginning broken)

- 1' [...] x x x [.....] x x [...]  
 2' [me]-mi-an ZI[-ni(?)] Ū-UL [...]  
 3' <sup>D</sup>Ē-A-aš-za-ká[n] ha-ad-da-tar [ZI-ni pí-ra-an da-a-aš(?)]<sup>39</sup>  
 4' na-aš ša-ra-a ti-ia-at n[a-aš... (?)] pa-ra-a(?)<sup>40</sup>  
 5' <sup>É</sup>hi-i-li pa-it <sup>D</sup>Ē-A[-aš(?)].....  
 6' nu-uš-ši DINGIR.M[E]Š<sup>2</sup> hu-u-ma-an-te-eš [pí-ra-an(?)... (?)]<sup>40</sup>  
 7' ša-ra-a t[i]-i-e-er <sup>D</sup>U-aš-ma[-aš-ši(?)] <sup>URU</sup>Kum-mi-ia-aš(?)<sup>40</sup>  
 8' UR.SAG.ĪI.A[-u]š<sup>2</sup><sup>41</sup> LUGAL-uš pí-ra[-an ša-ra-a ti-ia-at(?)]<sup>40</sup>

- 
- 9' <sup>D</sup>Ē-A-aš [P]U-an a-uš-ta [nu-uš-ši kar-tim-mi-ia-at-ti]<sup>42</sup>  
 10' pí-ra-an [x<sup>2</sup>]x-iš<sup>2</sup> ta-mi[-um-mi-eš-ta (or: -um-ma-aḥ-ta-at)]<sup>42</sup>  
 11' <sup>D</sup>x[...]  
 (Rest broken)

E<sub>2</sub> = XXXIII 101, col. I (beginning of tablet)

- 1 [..... -a]n da-iš  
 2 [.....]x ú-e-te-na-a[z<sup>2</sup>... (?)]  
 ...  
 x (end of line written vertically on upper edge):  
 [.....]x-aš-ta-ri  
 (Rest of col. I broken)

Main text, continued

Col. III (A)

(About 35 lines lost)<sup>43</sup>

- 1' <sup>D</sup>[...]  
 2' nam[-ma...]  
 3' ŠU-za-at-k[án ap-pa-an-da-at(?)...]  
 4' ku-ít-ma-an-z[a...]  
 5' du-li-ia-za ar-ḥa ú[-i] (or: -e-er)...  
 6' na-aš ú-e-eš-ki[-iš]-u-an da[-a-iš]...  
 7' TI-an-za-wa-za e-eš <sup>D</sup>Ē-A x[...]  
 8' ku-iš pí-ra-an EGIR-pa ú-í[z<sup>2</sup>-zi(?)...]  
 9' DINGIR.MEŠ-aš-ša wa-ar-šu-la-aš [...]<sup>44</sup>  
 10' nu-wa-ra-an ku-wa-at za-a-ít [...]

<sup>38</sup> Left col. according to MGK p. 27 n. 1; in cuneiform copy called "I". For the question whether this fragment belongs here see above, Vol. V p. 138, *sub* (5); for the next fragment, *ibid.* *sub* (4).

<sup>39</sup> Or the like, restored from context; *cf.* Otten's translation, MGK p. 27.

<sup>40</sup> Restored from context.

<sup>41</sup> [u]š according to Otten, *l.c.* In XXXIII 107 no traces. According to Otten's collation, trace of one vertical wedge, so that both uš and iš are possible. For

iš *cf.* tbl. III(?) iv 18; XXXIII 100 + MGK 16, 14; for uš *cf.* XXXIII 103 ii 6 (duplicate of the last mentioned!) and tbl. I A iii 32.

<sup>42</sup> *Cf.* commentary on tbl. I A iv 39 f.

<sup>43</sup> The figures 50 and 35 given for the lines lost in cols. ii and iii, respectively, refer to the main copy A; if F i and E<sub>2</sub> i belong in this gap, these figures are to be reduced accordingly.

<sup>44</sup> Goetze, JAOS 69 p. 183, restores šanezzi G<sup>1</sup>ŠERIN. But *cf.* XII 65 iii 21: waršulaš GIM-an x[...].

The following two fragments may or may not belong here.

F, col. I(?)

(Beginning broken)

(1) [.....] (2) *memiyan istanza[ni] natta*  
[.....]

(3) *Aas-za-kan hattatar* [istanzani piran das (or: daskizzi, daskit)]

(4) *nas sara tiyat*

n[as .... (?) para] (5) *hili pait*

Aa[s .....

(6) *nu-si siunes humantes* [piran .. (?)] (7) *sara tier*

StG.-as[-ma-si Kummiyas] (8) *hastalius hassus*  
*pir[an sara tiyat]*

(9) *Aas StG.-an austa*

[*nu-si kartimmiyatti*] (10) *piran X-is tame[um-mesta* (or: *-ahlat*)]

(Rest broken)

E<sub>2</sub>, col. I (beginning of tablet)

(1) [..... *memiskiw*]an *dais*

(2) [.....] *wetena*[z .. (?) (3) [.....]

..

(x) [.....]-*astari*

(Broken)

Main text, continued

Col. III (A)

(About 35 lines lost;<sup>†</sup> two lines fragmentary)

(3) *kessaraz-at-kan* [appantat]

[.....]

(4) *kwitman-za* [.....]

[.....] (5) *tuliyaz arha u[it]* (or: *u[er]*)

[.....]

(6) *nas weskiwan d[ais]*

[.....]

(7) *hwiswanza-wa-za es Aa*

[.....] (8) *kwis piran appa ui[zzi]*

[.....] (9) *siunas-a warsulas* [.....]

(10) *nu-war-an kuwat zait* [..... (?)]

The following two fragments may or may not belong here.

F, col. I(?)

(Beginning broken)

[.....] the word [*in*] (his) mind not [.....].

Ea wisdom [*into* (his) mind took],

and he stood up,

and [..... out] into the court-yard he went.

Ea [.....]

and all the gods [*before*] him [.... (?)] stood up,

[and] the Storm-God, [*Kummiya's*] brave king,  
befo[re him stood up].

Ea saw the Storm-God,

[and] from [anger] his..... became *altered*.

(Rest broken)

E<sub>2</sub>, col. I (beginning of tablet)

[.....] began to [*speak*]:

["..... from] the water [.....]

.....

[.....] is [....]jed.

(Broken)

Main text, continued

Col. III (A)

(About 35 lines lost;<sup>†</sup> two lines fragmentary)

By the hand they [*took each other*],

[.....]

While [.....]

[.....] out of the assembly [he (or: they)] came.

[Enlil<sup>u</sup> .....

and to wail he began.

[.....]

"Mayest thou live, O Ea!

[.....] who *com[es]* back and forth,

[.....] of the gods' propitiation [.....]

why didst thou transgress it [.... (?)]?"

<sup>†</sup> See note 43 to translit.

<sup>u</sup> For this restoration cf. line 11.

- 11' <sup>D</sup>É-A-aš A-NA <sup>D</sup>El-li[-el me-mi-iš-ki-u-an da-a-iš Ū-UL-wa ša-ak-ti <sup>D</sup>El-li-el]<sup>45</sup>  
 12' me-mi-ia-an-na-wa-at-ta [Ū-UL ku-iš-ki ú-da-aš Ū-UL-wa-ra-an ša-ak-ti <sup>D</sup>Ku-mar-bi-iš-wa ku-in]<sup>45</sup>  
 13' A-NA <sup>D</sup>U IGI-an-da tar-pa-na-a[l-li-in ša-am-na-it A-ni-kán ku-iš <sup>NA</sup>ŠU.U-zi-iš an-da]<sup>45</sup>  
 14' mi-e-eš-ta nu-wa-ra-aš pár-g[a-aš-ti 9 LI-IM KAS.GÍD na-aš :ma-al-ta-ni-iš]<sup>46</sup>  
 15' GIM-an kar-pí-iš-kat-ta-r|i...  
 16' [.....n]u tu-uk IGI-a[n-da...  
 17' [.....] ka-ru-ú-i[-li(-)]...  
 18' [.....]x-ri-ia-aš [...
- 
- 19' [<sup>D</sup>É-A-aš(?) <sup>D</sup>E]l-li-lu-uš-š[a...  
 20' [.....]x <sup>D</sup>É-A-aš [...  
 21' [.....]h-ḫi<sup>47</sup> ku-iš-ká[n...  
 22' [.....]x-aš šu-up-pa É[.MEŠ.DINGIR.MEŠ(?)...]
- 
- 23' ma-a-an <sup>D</sup>É-A-aš ud[-d]a[-a-ar me-mi-ia-u-wa-an-zi zi-in-ni-it(?)]  
 24' na-aš IT-TI <sup>D</sup>Ū-pé-el-lu-ri [pa-it...  
 25' nu <sup>D</sup>Ū-pé-el-lu-re-eš IGI.ḪI.A-wa [kar-ap-ta nu-za <sup>D</sup>É-A-an ša-ku-iš-ki-iz-zi(?)]<sup>48</sup>  
 26' <sup>D</sup>Ū-pé-el-lu-ri-iš A-NA <sup>D</sup>É[-A INIM.MEŠ me-mi-iš-ki-u-an da-a-iš(?)]<sup>49</sup>  
 27' TI-an-za-wa e-eš <sup>D</sup>É-A ša-r[a-a-ia-aš-kán(?) ti-ia-at(?) nu <sup>D</sup>É-A-aš(?)]<sup>49</sup>  
 28' A-NA <sup>D</sup>Ū-pé-el-lu-ri TI-tar [EGIR-pa(?) me-mi-iš-ki-u-an da-a-i]š(?)]<sup>49</sup> T[I-an-za-wa-ra-aš(?) e-eš-  
 du(?)]<sup>49</sup>  
 29' <sup>D</sup>Ū-pé-el-lu-ri-iš MI-ia KI[-pí AN-iš-wa-kán(?) KI(?)<sup>49</sup>-aš ku-e-da-ni še-er ú-e-da-an-za
- 
- 30' <sup>D</sup>A-a-aš A-NA <sup>D</sup>Ū-pé-el-lu-ri [EGIR-pa(?) me-mi-i]š-ki-u-an da-a-iš Ū-UL-wa ša-ak-ti  
 31' <sup>D</sup>Ū-pé-el-lu-ri me-mi-ia-an-na-wa-at-ta Ū-UL ku-iš-ki ú-da-aš  
 32' Ū-UL-wa-ra-an ša-ak-ti <sup>D</sup>Ku-mar-bi-eš-wa ku-in nu-ut-ta-ri-ia-an DINGIR-LIM-in  
 33' DINGIR.MEŠ-aš IGI-an-da ša-am-na-it nu <sup>D</sup>Ku-mar-bi-iš a-ru-šu-wa-ru-pát ku-it  
 34' <sup>D</sup>U-ni IGI-an-da ag-ga-tar ša-an-ḫi-eš-ki-iz-zi nu-uš-ši IGI-an-da  
 35' tar-pa-na-al-li-in ša-am-na-iš-ki-iz-zi A-ni-kán ku-iš <sup>NA</sup>ŠU.U-zi-iš  
 36' an-da mi-e-eš-ta Ū-UL-an ša-ak-ti na-aš :ma-al-ta-ni-eš GIM-an  
 37' ša-ra-a kar-pí-iš-kat-ta-ri nu-kán ne-pí-iš šu-up-pa É.MEŠ.DINGIR.MEŠ  
 38' <sup>D</sup>Ḫé-bad-du-un-na an-da iš-tap-pa-aš nu-za <sup>D</sup>Ū-pé-el-lu-ri-iš ku-it MI-ia-aš KI-aš

<sup>45</sup> Cf. lines 30-36. Middle of tablet at line 11.

<sup>46</sup> Cf. i 21 and iii 36.

<sup>47</sup> Goetze proposed [ku-it-ta me-ma-a]h-ḫi, cf. iv 23 and 25 (priv. comm.).

<sup>48</sup> Cf. tbl. I A iv 10 f.

<sup>49</sup> The restorations are tentative.

<sup>v</sup> For possible restoration cf. line 37.

<sup>w</sup> Perhaps: [kwis-as asi nuttlariyas [siunis] “[who he is, this swift [god]”; cf. lines 39 and 44.

<sup>x</sup> Perhaps: [kwit-ta mem]ahḫi “[What] shall I [tell thee]?”

(11) *Aas Ellilui* [*memiskiwan dais*]  
 [*natta-wa sakti Ellil*]  
 (12) *memiyan-a-wa-ta* [*natta kwiski udas*]  
 [*natta-war-an sakti*]  
 [*Kumarbis-wa kwın*] (13) *StG.-ni menahhanda*  
*tarpana*[*llin samnait*]  
 [*weteni-kan kwis kunkunuzzis anda*] (14) *miyesta*  
*nu-war-as parg*[*asti 9000 X*]  
 [*nas maltanis*] (15) *mān karpiskattari*  
 [.....] (16) [.....]<sup>v</sup>  
*nu tuk menahhanda* [.....]  
 (17) [.....] *karwi*[*li-*.....]  
 (18) [.....]-*riyas* [.....]<sup>w</sup>

(19) [*Aas Ellilus-a* [.....]  
 [.....]

(20) [.....] *Aas* [.....]  
 [.....] (21) [.....]-*hhix*  
*kwis-kan* [.....]  
 (22) [.....]-*as suppa ka*[*rimmi* .....

(23) *mān Aas udd*[*ar memiyanwanzi zinnit*]  
 (24) *nas Upelluriya kattan* [*pait*]  
 [.....]  
 (25) *nu Upelluris sakuwa* [*karpta*]  
 [*nu-za Aan sakwiskizzi*]  
 (26) *Upelluris Aa* [*uddar memiskiwan dais*]  
 (27) *hwiswanza-wa es Aa*  
*sar*[*a-yas-kan tiyat*]  
 [*nu Aas*] (28) *Upelluriya hwiswatar* [*appa memis-*  
*kiwan dais*]  
 [*hwiswanza-war-as esdu*] (29) *Upelluris danku-*  
*waya daganzi*[*pi*]  
 [*nepis-wa-kan daganzip*]*as kwedani ser wedanza*

(30) *Aas Upelluriya* [*appa memi*]*skiwan dais*  
*natta-wa sakti* (31) *Upelluri*  
*memiyan-a-wa-ta natta kwiski udas*  
 (32) *natta-war-an sakti*  
*Kumarbis-wa kwın nuttariyan siunin* (33) *siunas*  
*menahhanda samnait*  
*nu Kumarbis arusuwaru-pat kwit* (34) *StG.-ni*  
*menahhanda akkatar sanhiskizzi*  
*nu-si menahhanda* (35) *tarpanallin samnaiskizzi*  
*weteni-kan kwis kunkunuzzis* (36) *anda miyesta*  
*nattan sakti*  
*nas maltanis mān* (37) *sara karpiskattari*  
*nu-kan nepis suppa karimmi* (38) *Hebatun-a anda*  
*istappas*

Ea to Enlil [began to speak]:  
 “[Knowest thou not, O Enlil?”  
 A word [has no one brought] thee?  
 [Knowest thou him not,]  
 the *rebel* [whom Kumarbi] against the Storm-God  
 [fashioned],  
 [the *kunkunuzzi* who in the water] grew?  
 His hei[ght is nine thousand leagues],  
 [and] like [a . . . . .] he is lifted,  
 [.....]<sup>v</sup>  
 And against thee [.....]  
 [.....] forme[r.....]  
 [.....]<sup>w</sup>

[Ea] and Enlil [.....]  
 [.....]

[.....] Ea [.....]  
 [“.....”] I [.....]<sup>x</sup>  
 Who [.....]  
 [.....] the holy te[mpl]es.....”

When Ea the words [*ceased to speak*],  
 to Upelluri he [went],  
 [.....]  
 And Upelluri (his) eyes [lifted],  
 [and Ea he saw].  
 Upelluri to Ea [*the words began to speak*]:  
 “Mayest thou live, O Ea!”  
 [*And he stood*] *up*.  
 [*And Ea*] to Upelluri life [*in turn began to wish*]:  
 “[*May he live*], Upelluri, on the dark earth,  
 (he) upon whom [*Heaven and Ear*]th are built!”

Ea to Upelluri [*again*] began to speak:  
 “Knowest thou not, O Upelluri?  
 A word has no one brought thee?  
 Knowest thou him not,  
 the *swift* god whom Kumarbi against the gods  
 fashioned?  
 And that Kumarbi . . . . . against the Storm-God  
 death plans,  
 and against him a *rebel* fashions?  
 The *kunkunuzzi* who in the water grew,  
 knowest thou him not?  
 And like a . . . . . he is lifted,  
 and Heaven, the holy temples and Hebat he  
 covered!

39' KI.BAD-aš nu-za a-ši nu[ut-t]a-ri-ia-an DINGIR-LIM-in Ū-UL ša-ak-ti

40' <sup>D</sup>Ū-pé-lu-ri-iš<sup>50</sup> [A-NA <sup>D</sup>É]-A EGIR-pa me-mi-iš-ki-u-an da-a-iš ne-pí-ša-an-mu-kán  
 41' ku-wa-pí da-ga-an-zi-pa-an-na š[e-e]r ú-e-te-er nu Ū-UL ku-it-ki ša-ag-ga-aḫ-ḫu-un  
 42' ú-e-er-ma AN-iš(!)<sup>51</sup> ku-wa-pí te-ká[n-n]a <sup>U</sup>[RU]<sup>D</sup>U<sup>U</sup>ku-ru-uz-zi-it ar-ḫa ku-e-ri-ir  
 43' nu a-pád-da-ia Ū-UL ša-ag-ga-aḫ-ḫu[un k]i-nu-na-mu ZAG-an ku-it-ki  
 44' <sup>UZU</sup>ZAG.LU-an GIG-zi nu Ū-UL ša[a]q-ga-a[ḫ-ḫi] ku-i-ša-aš a-ši DINGIR-LIM-iš

45' [m]a-a-an <sup>D</sup>É-A-aš ud-da-a-ar iš-ta-ma-aš-ta nu-kán ŠA <sup>D</sup>Ū-pé-lu-ri  
 46' [ZAG-a]n <sup>UZU</sup>ZAG.LU-an ú-e-eḫ-ta nu-kán <sup>NA4</sup>ŠU.U-iš <sup>D</sup>Ū-pé-lu-ri-i[a-aš]x<sup>2</sup>  
 47' [ZAG-n]i <sup>UZU</sup>ZAG.LU-ni <sup>GIŠ</sup>ši-ia-at-tal ma-aḫ-ḫa-an ar-ta - [a]t<sup>2</sup>

48' [P]É-A-aš ka-ru-ú-i-li-ia-aš DINGIR.MEŠ-aš EGIR-pa me-mi-iš-ki-u-an da-a-iš ud-da-a-ar-mu  
 49' [i]š-ta-ma-aš-ten ka-ru-ú-i-li-ia-aš DINGIR.MEŠ-iš ka-ru-ú-i-li ku-i-e-eš ud-da-a-ar ku-i-e-eš<sup>52</sup>  
 50' [š]e-ek-te-ni EGIR-pa-at ḫé-e-eš-ten an-na-al-la at-ta-al-la ḫu-u-ḫa-da-al-la  
 51' [É].<sup>NA4</sup>KIŠIB.ḪI.A nu ka-ru-ú-i-li-ia-aš ad-da-aš <sup>NA4</sup>KIŠIB ú-da-an-du  
 52' [na-a]t(?) a-pi-iz EGIR-pa ši-ia-an-du nu-kán ka-ru-ú-i-li-ia <sup>URUDU</sup>ar-da-a-la  
 53' [pa-r]a-a ti-ia-an-du ne-pí-iš te-kán-na ku-e-ez ar-ḫa ku-e-ri-ir  
 54' [nu-ká]n(?) <sup>D</sup>Ul-lu-kum-mi-in <sup>NA4</sup>ŠU.U-zi-in ĜIR.MEŠ GAM-an ar-ḫa ar-du[-. . . . .]  
 55' [PK]u-mar-bi-iš ku-in DINGIR.MEŠ-na-aš IGI-a[n-d]a [tar-p]a-[n]a-al-li-in  
 55a' :š[al]-l[a-nu-ut]

(End of column)

Col. IV (A)

(About 23 lines lost)

1' [. . . .] x x [. . . .]  
 2' [x] x x x [. . . .]  
 3' x x x ma x [. . . .]

4' [P]Tāš-mi-šu-uš-ma[. . . . .]x[. . . .]  
 5' [ḫ]a<sup>53</sup>li-ia-at-ta-at [. . . . .]x[. . . .]  
 6' [me]-mi-iš-ki-u-an da-a-i[š. . . . .]x-an x[. . . .]  
 7' NÍ.TE-i-wa-aš-ši-kán an[da x x]x-eš<sup>54</sup> ta-me-um-mi-iš[š]a<sup>2</sup>-an<sup>2</sup><sup>55</sup> SAG.DU[-i-ma-wa-aš-ši-kán]<sup>56</sup>  
 8' še-er te-e-da-nu-uš t[a-me-u]m-mi-eš-ta<sup>1</sup>(?)<sup>57</sup> te-eš[-x<sup>2</sup>] - x<sup>58</sup>

9' <sup>D</sup>É-A-aš A-NA <sup>D</sup>Tāš-mi-šu EGIR-pa me-mi-iš-ki-u-an da-a-iš pí-ra-an ar-ḫa<sup>59</sup> i-it  
 10' DUMU-mi-it le-e<sup>2</sup>-mu<sup>2</sup> p[i-r]a-an(?)<sup>60</sup> ša-ra-a ar-ta-ti ZI-an-za-mu-kán an-da i-da-la-u-eš[-ta]

<sup>50</sup> E<sub>2</sub> = XXXIII 101 ii 1 (first line of col. ii and the only one preserved) may correspond. It reads: <sup>D</sup>Ū-pé-l[. . . . .].

<sup>51</sup> Reading required by context, cf. line 53; cuneiform edition looks like LAM (DINGIR-LAM).

<sup>52</sup> Added on the right edge. One of the two *kweš* has to be deleted, preferably the first.

<sup>53</sup> Goetze, JAOS 69 p. 183.

<sup>54</sup> Or: an[da x x].MEŠ; cf. commentary on tbl. I A iv 39 f.

<sup>55</sup> Traces in cuneiform copy look like -ša-an rather than like the expected -ta.

<sup>56</sup> Restored in parallelism with beginning of line.

<sup>57</sup> Restoration t[a-me-um]-. . . according to 7; cf. Otten, MGK p. 34 ("106 iv 7, 8"). Last sign looks like ša but might be ta.

<sup>58</sup> Last sign begins with two horizontal wedges; uncertain whether there was a sign in the break after eš. According to Otten (priv. comm.), te-eš-. . . is written by a second hand; could this word be disregarded?

<sup>59</sup> Erased sign (*mu*) after ar-ḫa.

<sup>60</sup> Tentative restoration le-e-mu pí-ra-an proposed by Otten (priv. comm.).

<sup>v</sup> Tentative translation; see commentary.

<sup>\*</sup> See notes 54-58 to transliteration and commentary

to tbl. I A iv 39 f.

<sup>aa</sup> See commentary.

*nu-za Upelluris kwit dankuwayas daganzipas* (39)  
*X-as*  
*nu-za asi nuttariyan siunin natta sakti*

(40) *Upelluris Aa appa memiskiwan dais*  
*nepisan-mu-kan* (41) *kuwapi daganzipan-a ser*  
*weter*  
*nu natta kwitki sakkahhun*

(42) *uer-ma nepis kuwapi tekan-a kuruzzit arha*  
*kwerir*

(43) *nu apatta-ya natta sakkahhun*  
*kinuna-mu kunnan kwitki* (44) *paltanan istarkzi*  
*nu natta sakkahhi kwis-as asi siunis*

(45) *mān Aas uddar istamasta*  
*nu-kan Upelluriyas* (46) *kunnan paltanan wehta*  
*nu-kan kunkunuzzis Upelluriy[as]x* (47) *kunni*  
*paltani siyattal mahhan arta[t]*

(48) *Aas karuiliyas siunas appa memiskiwan dais*  
*uddar-mu* (49) *istamasten karuiliyas siunes*  
*karuili uddar kwes* (50) *sekteni*  
*appat hesten annalla attalla huhatalla* (51) *siyannas*  
*parna*

*nu karuiliyas attas siyatar udandu*

(52) *nat apez appa siyandu*  
*nu-kan karuiliya ardala* (53) *para tiyandu*  
*nepis tekan-a kwez arha kwerir*

(54) *[nu-ka]n Ullikummin kunkunuzzin X-as*  
*kattan arha ardu[weni]*

(55) *Kumarbis kwin siunas menahhanda tarpa-*  
*nallin s[allanut]*

(End of col. III)

#### Col. IV

(About 23 lines lost; 3 lines fragmentary)

(4) *Tasmisus-ma* [. . . . .]  
 [. . . . .] (5) *haliyattat*  
 [. . . . .] (6) *memiskiwan dais*  
 [. . . . .]  
 (7) *twekki-wa-si-kan an[da . . ]-es tameummessan*  
 (or: *-esta*)  
*harsani[-ma-wa-si-kan]* (8) *ser tetanus tameumesta*  
 [[tes- . . ]]\*

(9) *Aas Tasmisui appa memiskiwan dais*  
*piran arha it* (10) *X-mit<sup>aa</sup>*  
*le-mu piran sara artati<sup>aa</sup>*  
*istanza-mu-kan anda idalawesta*

(Is it) because thou, Upelluri, from the dark earth  
 art remote,  
 (that) this *swift* god thou knowest not?"

Upelluri to Ea again began to speak:  
 "When Heaven and Earth upon me they built,

I knew nothing.

But when they came (and) Heaven and Earth  
 with a cutter they cut apart,  
 this, too, I knew not.

Now, something makes (my) right shoulder hurt,  
 but I know not who he is, this god!"

When Ea the words heard,  
 Upelluri's right shoulder he turned:  
 and (there) the *kunkunuzzi* on Upelluri's right  
 shoulder like a *blade* stood!

Ea to the Former Gods again began to speak:

"My words hear, O Former Gods,  
 who the former words know!

Again open them, the old, *fatherly*, *grandfatherly*  
 store-houses!

And the Former Fathers' seal they shall bring,  
 and with it again they shall seal them!

And the former *saw<sup>y</sup>* they shall bring out,  
 with which Heaven and Earth they cut apart.

[And] (as for) Ullikummi, the *kunkunuzzi*, under  
 (his) feet [*we shall saw<sup>y</sup>*]  
 whom Kumarbi against the gods as a *rebel*  
 [raised]!"

(End of col. III)

#### Col. IV

(About 23 lines lost; 3 lines fragmentary)

But Tašmišu [. . . . .]  
 [before Ea] he prostrated himself,  
 [. . . . .] began to speak:  
 "[. . . . .]  
 In his body [the. . . . .]s *have been altered*,  
 [but on his] head the hair *was altered*."<sup>a</sup>

Ea to Tašmišu again began to speak:

"Go ahead *with my son*!<sup>aa</sup>

*Beore me do not stand up*!<sup>aa</sup>

M mind within me became angry!

11' *ak-kán-du[-uš(?) x x MI-i(?) K]I-pí<sup>61</sup> IGI.ĪI.A-it uš-ki-nu-un na-at SAĪAR.ĪI.A-uš*  
 12' *:gul-lu[-x-x ša-ra-a(?) ku-it-ma(?)]-an<sup>61</sup> a-ra-an-ta - ri*

13' *[<sup>D</sup>É-A-aš A-NA <sup>D</sup>Tāš-mi-šu]<sup>62</sup> EGIR-pa me-mi-iš-ki-u-an da-a-iš a-aš-ma-an ħu-ul-la-nu-un*  
 14' *[<sup>D</sup>Ul-lu-kum-mi-in(?)<sup>63</sup> <sup>N</sup>ŠU.U-zi-in na-an i-it-ten za-aḫ-ḫi-eš-ki-it-ten nam-ma*  
 15' *[.....]x<sup>64</sup> <sup>GI</sup>šši-ia-at-tal le-e nam-ma ar-ta-ri <sup>D</sup>Tāš-mi-šu-uš*  
 16' *[.....d]u-uš-ki-iš-ki-u-an da-a-iš nu 3-ŠU pal-wa-it nu-uš-ša-an ša-ra-a*  
 17' *[..... iš-t]a-ma-aš-še-er 2-an-ki pal-wa-it nu <sup>D</sup>U-aš <sup>URU</sup>Kum-mi-ia-aš*  
 18' *UR.SAG-iš LUGAL-uš [iš-ta]-ma-aš-ta na-at du-li-ia-aš pí-di an-da e-ri-ir*  
 19' *nu DINGIR.MEŠ ħu-u-ma-an-te-eš A-NA <sup>D</sup>Ul-lu-kum-mi <sup>NA</sup>ŠU.U-zi GUD<sup>1</sup>.ĪI.A ma-aḫ-ḫa-an*  
 20' *ú-wa-ia-u-wa-an-zi ti-i-e - er*

21' *<sup>D</sup>U-aš-kán <sup>GI</sup>šši-ia-ri-da-aš ša-ra-a ga-ga-aš-ti-ia-aš ma-a-an wa-at-ku-ut na-aš-kán te-et-ḫi-eš-na-za<sup>65</sup>*  
 22' *kat-ta a-ru-ni a-ar-aš na-an za-aḫ-ḫi-eš-ki-iz-zi <sup>D</sup>U-aš <sup>NA</sup>ku-un-ku-nu-zi-in*

23' *<sup>NA</sup>ku-un-ku-nu-zi-iš A-NA <sup>D</sup>[U INIM.MEŠ m]e-mi-iš-ki-u-an da-a-iš ku-it-ta me-ma-aḫ-ḫi <sup>D</sup>U-ta*  
 24' *wa-al-ḫi-eš-ki nu-za ZI-aš-ša-aš-š[a(-).....]x-x an-da-za ar-ta-ri*

25' *ku-it-ta me-ma-aḫ-ḫi <sup>D</sup>U-ta [wa-al-ḫi-eš-ki(?)<sup>66</sup> <sup>D</sup>Ku-mar-bi-iš-wa-za(?) ZI-ni(?)<sup>67</sup> ḫa-at-t]a-tar pí-ra-an*  
 26' *<sup>NA</sup>NUNUZ-an GIM-an kiš-an iš-g[a-ri-iš-ki-it(?)<sup>67</sup> am-mu-uk-wa-kán(?) AN-ši(?) ša-ra]-a<sup>68</sup> LUGAL-*  
*iz-na-an-ni*  
 27' *pa-a-i-mi nu-wa-za <sup>URU</sup>Kum-mi-ia[-an URU-an(?) ša-ne-ez-zi-in(?) É.DINGIR-LIM(?) <sup>É</sup>k]u-un-tar-*  
*ra-an-na<sup>69</sup>*  
 28' *da-aḫ-ḫi DINGIR.MEŠ-ma-wa-kán ne[-pí-ša-az(?) kat-ta(?) MUŠEN.ĪI.A(?) ma-a-an(?) iš-ḫu]-*  
*uḫ-ḫi<sup>70</sup>*

29' *[<sup>D</sup>U]l-lu-kum-mi-iš A-N[A <sup>D</sup>U EGIR-pa me-mi-iš-ki-u-an da-a-iš(?).....]x :<sup>71</sup>*  
 30' *[x x x]x x-iš-ki[-.....a]n-da-za ar[-ta-ri(?)<sup>72</sup>*  
 31' *[.....].MEŠ-aš*  
 32' *[.....ša-r]a-a-az-zi[-x<sup>2</sup>]*  
 33' *[.....]x <sup>UZU</sup>ḫa-aḫ[-.....]*  
 34' *[.....] x x [.....]*  
 35' *[.....]x-ia-an*  
 36' *[.....] - du*

<sup>61</sup> For these tentative restorations see commentary.

<sup>62</sup> For restoration cf. lines 9 and 15.

<sup>63</sup> Restored after line 19; but see commentary.

<sup>64</sup> Trace not = *iš*. Possibly [<sup>NA</sup>ku-un-ku-nu-uz-zi-iš-ša-a]n(?).

<sup>65</sup> Middle of tablet. <sup>66</sup> Restored after 23 f.

<sup>67</sup> Tentative restoration according to beginning of epic.

<sup>68</sup> Cf. tbl. I A iii 19; details (*ammuk-wa-kan*, AN-ši) uncertain.

<sup>69</sup> Tentative restoration; cf. tbl. I A iii 20 and iv 32. Restored as one phrase because *nu-wa-za* (27) goes with *daḫḫi* (28) whereas GAM *tamaš-* requires *-kan*.

<sup>70</sup> Restored according to tbl. I A iii 24, although the space seems larger even if *kat-ta* and *ma-a-an* are spelled syllabically. Perhaps this line was written with wider spacing.

<sup>71</sup> Single 'Winkelhaken' at end of line; meaning?

<sup>72</sup> Cf. line 24.

<sup>bb</sup> Or: *asman ḫullanun* First I struck him,  
 [dan-man [but for the second time  
 tarḫun] I defeated him,] the  
*kunkunuzzi* kunkunuzzi;

see commentary.

<sup>cc</sup> Or: *nu-san sara* [ḫalzais] "and upward [he called]".

<sup>dd</sup> Or: "Keep hitting thyself!" See commentary.

(11) *akkandu*[s . . . . . *dankuwai*] *daganzipi sakwit*  
*uskinun*<sup>aa</sup>  
 nat X-us  
 (12) *gullu*[-. . . sara kwitm]an *arantari*<sup>aa</sup>

(13) [Aas Tasmisui] *appa memiskiwan dais*  
*asman hullanun* (14) [Ullukummin] *kunkunuzzin*<sup>bb</sup>

*nan itten zahheskitten namma*  
 (15) [kunkunuzzis-sa]n *siyattal le namma artari*  
*Tasmisus* (16) [. . . . .] *duskiskiwan dais*  
*nu 3-anki palwait*  
*nu-san sara* (17) [nepisi pait]<sup>cc</sup>

[nu siunes ista]masser  
 2-anki palwait  
*nu StG.-as Kummiyas* (18) *hastalis hassus ista-*  
*masta*  
*nat tuliyas pidi anda erir*  
 (19) *nu siunes humantes Ullukummiya kunkunuzzi*  
 X-es mahhan (20) *uwayawanzi tier*

(21) StG.-as-kan *tiyaritas sara gagastiyas man*  
*walkut*  
*nas-kan tetthesnaz* (22) *katta aruni ar(a)s*  
*nan zahheskizzi StG.-as kunkunuzzin*

(23) *kunkunuzzis StG.-ni* [uddar] *memiskiwan*  
*dais*  
*kwit-ta memahhi*  
 StG.-ta (24) *walheski*  
*nu-za istanzanas-sas[-a . . . . .].. anda-za artari*

(25) *kwit-ta memahhi*  
 StG.-ta [walheski]  
 [Kumarbis-wa-za istanzani hatta]tar *piran* (26)  
*kunnan man kisan isk*[ariskit]  
 [ammuk-wa-kan nepisi sar]a *hassuiznanni* (27)  
*paimi*  
*nu-wa-za Kummiya*[n happidran sanezzin karimmi]  
*kuntarran-a* (28) *dahhi*  
*siunius-ma-wa-kan nepisaz katta X-us man ish-*  
*hi*

(29) *Ullukummis* [StG.-ni appa memiskiwan dais]  
 (Lines 29b to 45 are too fragmentary for coherent  
 transcription.  
 Of 29b to 36 one recognizes the following)

(30) [. . . . .] *anda-za ar*[tari]  
 (32) [. . . . . sar]azzi[(-) . . ]

The *dea*[d. . . .] on [*the dark*] Earth with (mine)  
 eyes I saw!<sup>aa</sup>  
 They are dust,<sup>aa</sup>  
 [whi]le the . . [. . .] are standing [up]!<sup>aa</sup>

[Ea to Tašmišu] again began to speak:  
 “First I struck him, [Ullukummi,] the *kun-*  
*kunuzzi*.<sup>bb</sup>  
 Now go ye (and) fight him again!  
 [The *kunkunuzzi* as a] blade shall no longer stand!”  
 Tašmišu [. . . . .] began to rejoice,  
 and three times he *shouted*,  
 and up [to Heaven he went],<sup>cc</sup>  
 [and the gods he]ard (it).  
 Twice he *shouted*,  
 and the Storm-God, the brave king of Kummiya,  
 heard (it).  
 And to the assembly-place they came,  
 and all the gods against Ullukummi, the *kun-*  
*kunuzzi*, like bulls began to bellow.

The Storm-God upon his *cart* like a . . . . .sprang,  
 and with thunder down to the sea he went.  
 And he fought him—the Storm-God (fought) the  
*kunkunuzzi*.

The *kunkunuzzi* to the Storm-God [*the words*]  
 began to speak:  
 “What shall I tell thee?  
 O Storm-God, *keep fighting!*<sup>dd</sup>  
 And also his mind’s [. . . . .] *within* stands.

“What shall I tell thee?  
 O Storm-God, [*keep fighting!*]<sup>dd</sup>  
 [Kumarbi] unto [(his) mind wis]dom like a bead  
 thus st[uck]:  
 [U]p [to Heaven,] to kingship, I will go,  
 and Kummiya, [*the dear town, the temple*] and the  
*dwelling* I will take,  
 but the gods [down from] He[aven like birds] I  
 will [scatter]!”

Ullukummi [*to the Storm-God again began to speak*]:  
 (Lines 29b to 45 are too fragmentary for coherent  
 translation.

Of 29b to 36, which probably contain Ullikummi’s  
 speech, one recognizes the following:)

(30) [. . . . .] *within* st[ands];  
 (32) [. . . . .] upper [. . . . .];  
 (33) (the name of a part of the body);

- 37' [.....]-ru-wa-mu  
 38' [.....]<sup>D</sup>Ku-mar-bi-iš-wa-mu(?)]-kán ku-it ŠUM-an  
 39' [da-a-iš(?).....]-in  
 40' [.....]x-du  
 41' [.....]UR].SAG-iš  
 42' [.....]x-ti-iš-ta<sup>2</sup>  
 43' [.....]-zi-in  
 44' [.....]  
 45' [.....]

(End of tablet. Colophon lost)

E<sub>2</sub>, col. III.

(Greater part of column lost)

- 1' nu <sup>D</sup>x<sup>[73]</sup> . . .  
 2' nu-za <sup>NA</sup>ŠU.U[-. . .  
 3' e-eš-ša-a-i x[. . .  
 4' <sup>D</sup>U <sup>DA</sup>a-a-š-wa(?)<sup>[74]</sup> . . .  
 5' tu-e-ta-az [. . .  
 6' am-mu-uk-wa-za x[. . .  
 7' GALGA-tar<sup>75</sup> me-mi-i[š-ki-it(?) . . .  
 8' ZI-ni-wa-za kat-ta[-an ḥa-at-ta-tar da-aš-ki-it(?) . . .  
 9' nu-wa ki-iš-ša-a[n . . .  
 10' AN-ši-wa-kán ša[-ra-a LUGAL-iz-na-an-ni pa-id-du(?)<sup>76</sup> . . .  
 11' nu-wa-za <sup>URU</sup>Kum-mi[-ia-an URU-an ša-ne-ez-zi-in(?) . . . .da-a-ú(?) <sup>D</sup>U-an-ma-wa]  
 12' ŠA <sup>URU</sup>Kum-mi-i[a UR.SAG-in LUGAL-un GUL-ah-du(?) . . . . .]  
 13' DINGIR.MEŠ-ma-wa-kán n[e-pi-ša-az kat-ta MUŠEN.ĪI.A GIM-an iš-ḥu-wa-ú(?)]

(End of column III. Of col. IV, only uninscribed part preserved)

<sup>73</sup> Otten, priv. comm.

<sup>74</sup> According to Otten (priv. comm) either so or <sup>DA</sup>a-a-š ud[-da-a-ar . . .].

<sup>75</sup> According to photograph (Otten, priv. comm.; cf. MGK p. 25).

<sup>76</sup> Lines 10-13 restored after tbl. I A iii 19 ff., cf. tbl. III(?) iv 26 ff. and Otten, MGK p. 25. For line 11 see also above, note 69. Instead of the 3rd pers. sing imper. forms, the verbs could also be in the 2d pers. sing. imper.: i-it, da-a, GUL-ah, and iš-ḥu-wa-i, respectively.

(Of lines 37–43 one recognizes the following)

- (37b) [ . . . . . ]-ru-wa-mu (38) [ . . . . . ]  
 (38b) [Kumarbis-wa-mu]-kan kwit laman (39)  
 [dais]  
 (40) [ . . . . . ]-du  
 (41) [ . . . . . ] has[talis (42) [ . . . . ]  
 [ . . . . . ]-tista  
 (43) [ . . . . . ] kunkunuz[zin (44) [ . . . . ]  
 (44–45 completely destroyed; then double line,  
 indicating end of tablet; colophon lost)

E<sub>2</sub>, col. III

(Greater part of column lost)

- (1) nu [ . . . . . ]  
 (2) nu-za kunkunuz[zis . . . . . ]  
 [ . . . . . ] (3) essai  
 n[u Ullikummi StG.-ni memiskiwan dais]  
 (4) StG. Aas-wa[(-) . . . . . ]<sup>ee</sup>  
 [ . . . . . ] (5) twetaz [ . . . . . ]

- (6) ammuk-wa-za [ . . . . . ]  
 [ . . . . . ] (7) hattatar memi[skit]  
 [ . . . . . ]  
 (8) istanzani-wa-za katta[n hattatar daskit]  
 [ . . . . . ]  
 (9) nu-wa kissan [ . . . . . ]  
 (10) nepisi-wa-kan sa[ra hassuiznanni paiddu (or:  
 it)]<sup>ff</sup>  
 (11) nu-wa-za Kummi[yan happiran sanezzin  
 . . . . . dau (or: da)]<sup>ff</sup>  
 [StG.-an-ma-wa] (12) Kummiyas [hastalin hassun  
 walḥdu (or: walḥ)]<sup>ff</sup>  
 [ . . . . . ]  
 (13) siunius-ma-wa-kan n[episaz katta X-us mān  
 ishūwau (or: ishūwai)]<sup>ff</sup>

(End of col. III; col. IV and colophon lost)

<sup>ee</sup> Or: StG. Aas ud[dar . . . . . ] “O Storm-God! Ea (nom.) the wo[rds . . . . . ]”; see commentary.

<sup>ff</sup> Since the verb is not preserved in any of these lines, it may be restored either as third or as second person of the imperative.

- (36) (3rd person [sing. or plur.?] imperative).  
 (Lines 37 ff. still contain a speech; perhaps continuation of Ullikummi’s speech)  
 (37b) (particle of direct speech and pronoun “me”)  
 (38 f.) The name which [Kumarbi put on me]  
 (40) (3rd person [sing. or plur.?] imperative)  
 (41) [ . . . . . ] the br[ave ( ) [ . . . . . ]  
 (Lines 42–43 may be part of the narration rather than of the speech)  
 (42) (3rd sing. preterit)  
 (43) [ . . . . . ] the kunkunuz[zi (acc.) [ . . . . . ]  
 (44–45 completely destroyed; end of tablet; colophon lost)

E<sub>2</sub>, col. III

(Greater part of column lost)

- And . . . (name of a god) [ . . . . . ]  
 And the kunkunuzzi [ . . . . . ]  
 [ . . . . . ] he fulfills.  
 [And the kunkunuzzi to the Storm-God began to speak]:  
 “O Storm-God! Ea (nom.) [ . . . . . ]<sup>ee</sup>  
 [ . . . . . ] from thee [ . . . . . ]

- I (or: Me/To me) [ . . . . . ]  
 [Kumarbi . . . ] wisdom sp[oke]  
 [ . . . . . ]  
 Unto his mind [wisdom he took],  
 [ . . . . . ]  
 and thus [ . . . . he spoke]:  
 ‘Up to Heaven [to kingship (he shall) go!]<sup>ff</sup>  
 And Kummiya[, the dear town, . . . . (he shall) take!]<sup>ff</sup>  
 [But the Storm-God,] Kummiya’s [brave king, (he shall) hit,]<sup>ff</sup>  
 [ . . . . . ]  
 But the gods [down from] He[aven like birds (he shall) scatter! ]<sup>ff</sup>

(End of col. III; col. IV and colophon lost)

## Commentary

## First Tablet

A i 1-4, B i 1-4: If the readings *iš[-ha-mi-ih-hi]*, *[ku]-e-da-ni* and *[k]u-iš* in B 1, 2 and 3, respectively, are correct, B seems to have two relative clauses belonging to a lost noun in line 1, which, in turn, is taken up by the apposition in line 4: "I shall sing of [...], in whose mind... and who... (namely,) of... Kumarbi". In A, the construction is different; the verb stands in line 4. One thinks of taking the first three lines as relative clauses, all depending upon *Kumarbi* in 4 (so Goetze, in Pritchard, ANET p. 121). There is, however, one difficulty: the trace at the end of A 3 can only be *n[a]* (confirmed by photograph) and this can only be restored as a combination of *nu* and the enclitic pronoun of the third person (*naš, nan, nat*). This seems to indicate that the third verse in A is a main clause as expressed in our translation.

A i 13-14: The new fragments show that in this common phrase mention is not made merely of "swift shoes" but rather of "the swift winds as shoes". The word IM.MEŠ-*uš* = *huvanduš* "winds" which happened to be broken in all of the previously known passages, is now preserved in A (= MGK 7a) iii 41. Accordingly, it has to be restored in the parallel passages. In our passage, the traces in XXXIII 96 i 14 now turn out to be IM.M[*EŠ*], too. In the full form *INA GİR.MEŠ-KA/ŠU-ma-za* <sup>KUŠ</sup>E.SIR.ḪI.A-*uš* *lilwanduš* IM.MEŠ-*uš* *šarkui(t)*, the phrase occurs in tbl. I A iii 40 f. and tbl. III(?) A ii 3 f. A shorter version appears in tbl. I C ii 34 and C iii 6, where there is room only for *INA GİR.MEŠ-KA/ŠU(-ma-za)* <sup>KUŠ</sup>E.SIR.ḪI.A-*uš* *šarkui(t)* "upon thy/his feet (he) put the shoes". Still shorter is the version of tbl. I B i 11 (translit. n. 22): *kattan* <sup>KUŠ</sup>E.SIR.ḪI.A-*uš* *šarkuit* "below, he put on the shoes" (C iii 6 perhaps to be restored in this way). A different form appears in the story of the Sun-God and the Cow (XXIV 7 iii 65 f., cf. *Kum.* p. 56 and correct Friedrich, ZA 49 p. 230 f.): *I[-NA GİR.MEŠ-KA-ma-za* <sup>KUŠ</sup>E.SIR.ḪI.A-*uš* *lilwanza* IM.MEŠ *šarku*. Here, *lilwanza* is construed as a modifier of the subject, "as a swift one", which amounts to the same as an adverb: "Upon thy feet as shoes put swiftly the winds!"; cf. the same construction in our tbl. II B i 20 f.

In tbl. III(?) i 31 f., where the passage applies to the goddess Takiti, the end of our phrase must either be restored, in spite of its length, at the end of 31 (see n. ff to transcription); or, if the end of the phrase stands in 32, the object is different from "winds" (alternative adopted in the text), perhaps because Takiti is a woman.

A i 16: I take *ikunta luli* as a unit. It seems to be the name of a place. *luli* (if the reading is correct) is known as meaning "pond" or the like; *ikunta*, with 'Glossenkeil' in B, might be a 'Luwian' form of Hitt. *ekuna*- "cool, cold". But I have refrained from translating "Cool Pond" or the like; cf. now Laroche, RA 45(1951) p. 96. If the two words are one name, the position of *-kan* can be understood as being after the second unit of the phrase. To take *ikunta* as a verb (as Otten suggested, MGK p. 14 n. 2) seems unlikely.

A ii 6 and 13: For these two lines, cf. C ii 3 (variant reading of A 13). Apart from the fact that in affirmative copulative phrases where the verb is in the third pers. sing. pres. Hittite usually omits the verb "is", the particle *-kan* of C, too, points to an interpretation of *ešzi* as "he is seated". Cf. Nr. 120 (*Kum.*, text 1 a) i 9 and 16 and our tbl. III(?) A ii 15 for the durative meaning "is seated" of the active form *ešzi*, as opposed to the punctual middle forms *ešat* "sat down" and *ešuwāštati* "we shall sit down". In both cases we find the particle *-šan* (in Nr. 120) or *-kan* (in our epic), but in neither of them is *-za* used (contrast Friedrich, *Heth. Elem.* I § 253). In connection with this interpretation of *ešzi*, I propose the conjectural reading [<sup>GIŠ</sup>ŠU<sup>1</sup>.A-ŠU<sup>1</sup> for the enigmatic signs of C 3, although they look different (cuneif. copy confirmed by my own collation, in 1944, and by Otten from a photograph, except for the top horizontal of the last sign). As Goetze pointed out to me, the meaning of our phrase must be something like "Kumarbi must remain seated on the throne".

A ii 9: *appa memiškiwan daiš*. This phrase is used in our epic:

(1) to introduce a reply: tbl. I A ii 15; tbl. II B<sub>2</sub> i 5; D iv 14 (in the variants); B i 35; tbl. III(?) iii 40; probably also *ibid.* iv 9, tbl. I A ii 9 and tbl. II B<sub>2</sub> i 2 where the preceding speeches are fragmentary but where our phrase may introduce an answer. Restored in tbl. II B i 4; tbl. III(?) i 38; iv 29;

(2) to introduce a new speech of the same person; this can be addressed

(a) to the same person as the preceding speech: tbl. III A ii 17 (Tašmišu to the Storm-God as before in line 12); *ibid.* iv 13 (Ea to Tašmišu as before in line 9);

(b) to another person, so that only the speaker remains the same: tbl. I A iv 55 (Storm-God to Istanu, after having first spoken to Tašmišu, 49); tbl. III(?) A ii 12 (Tašmišu to the Storm-God, after having finished his words to Hebat, 10 f.); *ibid.* iii 48 (Ea to the Former Gods, after having spoken to Upelluri);

(3) to introduce the repetition of a message: tbl. I C iii 10 (restoration certain), where Impaluri delivers Kumarbi's message to the Irširras; *cf.* XII 65 iii 5 "Mukišanu Kumarbi's words to the Sea *appa mem. daiš*";

(4) with no apparent reason: tbl. II B i 19. Here, Ištar's soliloquy is introduced by *nu-za* <sup>P</sup>IŠTAR-iš ZI-ni (19) EGIR-pa *memiškizzi*. Neither a speech addressed to her nor another speech of her own precedes. Besides, one would expect ANA PANI ZI-ŠU. Perhaps ZI-ni EGIR-pa has to be considered a mistake.

In the cases (1) to (3) it is easy to find special translations fitting the different occasions: (1) "he spoke back" = "he replied" or "answered"; (2) "he went on to speak" (a: to the same, or b: to another person); (3) "he repeated". I have refrained from such special translations because I wanted to keep one and the same rendering of the Hittite phrase in all cases. Just as the Hittite listener knew how to understand *appa memiškiwan daiš* in different contexts, so it is not difficult for the modern reader to interpret "again began to speak" according to the different situations in which this phrase is used.

A ii 10: EN-IA-mu. Impaluri is the Sea's vizier, as we now learn from MGK 25 (*ibid.* p. 32) iv 1. Until now, the sex of the Sea was not known (*Kum.* p. 95). The fact that the Sea had a vizier is not decisive for the sex, since Ištar, too, had a *sukkallu* (XXVII 1 ii 17 = Thureau-Dangin, *Syria* XII [1931] p. 257). But the EN-IA "my lord" of our passage might show that the Sea was male, that is, if these words are used to address the Sea, which seems natural at the beginning of a speech. It is true that the enclitic -mu prevents us from taking EN-IA as vocative *išha-mi*; the enclitic personal pronoun shows that EN-IA is

part of the sentence (*išhaš-miš* or *išhan-min*, according to the broken context). Theoretically it is possible that this refers not to the Sea who is addressed but to another person, let us say Kumarbi. On the other hand, the very fact that Impaluri is the Sea's vizier makes it more probable that "my lord", even as part of the sentence, refers to the addressee ("appositional nominative", JAOS 65 [1945] p. 252; A. Hahn, JAOS 70 [1950], p. 237). *Cf.* EN-IA-mu in XXXIII 99 i 5, GAŠAN-IA-mu in tbl. III(?) i 38 and below our discussion of tbl. III(?) iv 23 and 25. The most natural explanation, therefore, seems to be that the Sea is male and that "my lord" at the beginning of Impaluri's speech refers to him.

A ii 12: For *šakuwaiianun* see Goetze, JAOS 69 (1949) p. 182, and his translation in Pritchard, ANET p. 121.

C ii 14: For the Hitt. reading of <sup>L</sup>UNAR see the vocabulary KBo I 52 i 15 f. (*cf.* Hrozný, BoSt. I p. 52 n. 1):

[(na-ar) NAR] = [<sup>L</sup>n]a-a-ru = <sup>L</sup>UNAR-aš  
[( " ) NAR] = [za-am-ma]-ru = <sup>L</sup>ki-nir-tal-la-aš-pát.

The particle -pat indicates that the Hitt. reading in both lines is the same, hence <sup>L</sup>UNAR = *kinirtallaš*. *Cf.* now S. Alp, *Jahrb. f. Kleinasiensforsch.* I (1950), n. 103 on p. 132.

A iii 3-5. The restorations given in the transliteration are Otten's who in his letter referred to Friedrich, JCS I p. 275 with n. 1. For the <sup>U</sup>[-...] of line 5, Otten tentatively proposed <sup>U</sup>[-UL-ma-kán <sup>P</sup>UTU-uš u-up-zi(??)]. My translation "(night-)watch" for *hali(ia)*- is based on the material presented by Friedrich, *l.c.*, and some other texts. In the Instructions for Temple Officials (XIII 4 and dupl., Sturtevant-Bechtel, *Chrest.* pp. 148 ff.), col. ii 80 ff., it is unlikely that *hali-* = *tarbašu* "pen, corral" is used for the temple "precinct" (*cf.* already Ehelolf, *Stud. Or.* I [1925] p. 12 n. 1. This distinction is not weakened by the occurrence of *hali-* "pen" in the same text, ii 16 and iv 59). I propose to translate "watch" in ii 80, iii 18 f., 24 of that text and in XIII 1 i 28. This interpretation permits us to connect *hali-* with *haliiatalla-* "watchman" (Götze, *Madd.* p. 106 f.) with which it stands together in some of the above-mentioned passages, and also to connect it with the word discussed by Friedrich, *l.c.*, without the necessity of assuming a special meaning "shadow". Just as *hali-*

in some of the passages of XIII 4 has the local connotation of "Wachbezirk", it has the temporal connotation of "(night-)watch" in Friedrich's texts. A similar passage has been communicated to me by Otten: 2385/c,9: *nu-za I-NA UD.2. KAM ap-pi-iz-zi-ia-aš ha-a-l[i-...]*. According to these texts, the Hittites, like other peoples, divided the night into three watches, since we have references to an "inner" or "middle" and to a "last" watch. [Cf. Goetze, Lang. 27 473 n. 20].

To return to our text, it seems clear, in spite of its fragmentary state which leaves many questions open, that Ullikummi's birth takes place by night. This fits the story very well. The restoration of *ištarniiaš* is, of course, a mere guess.

A iii 11: For the rendering of <sup>D</sup>GUL-šeš as "Fate-Goddesses" see Friedrich, JCS I pp. 283 f.—I am not sure whether *Hannahanna*, the Hitt. name of the individual Mother-Goddess <sup>D</sup>MAḪ or <sup>D</sup>NIN.TU, can be used in the plural as reading of <sup>D</sup>MAḪ.ḪI.A-uš, the collective name of a group of minor goddesses; nor is the translation "Mother-Goddesses" certain.

A iii 17: The meaning of <sup>GIS</sup>šiiattal is still far from clear. Forrer's translation "missile, arrow" (Forsch. I p. 197) and my own previous rendering as "pole" (*Kum.* p. 63) were both based on the assumed connection with the verb *šai-/šii-*. Since the equation of <sup>GIS</sup>šiiattal with <sup>GIS</sup>ŠU.I is now certain (*Kum.* p. 67; Laroche, RHA 47 p. 22; Otten, MGK p. 13 n. 4), a new attempt at determining the meaning has to start from the logogram. Although the combination <sup>GIS</sup>ŠU.I does not occur in Sumerian or Akkadian, one naturally thinks of the element ŠU.I in <sup>L</sup>ŠU.I = *gallābu* and GÍR.ŠU.I = *naglabu* (both Deimel, *Šum. Lex.* 354, 193). The form <sup>GIS</sup>ŠU.I could be considered as Hittite variation of GÍR.ŠU.I, "tool of the *gallābu*" instead of "knife of the *gallābu*". The usual translation of <sup>L</sup>ŠU.I = *gallābu* as "barber" has recently been doubted by Goetze (JCS I p. 83 n. 12, based on a still unpublished text). However that may be, it is certain that *naglabu* is a cutting tool. In our epic, *šiiattal* = <sup>GIS</sup>ŠU.I is always mentioned as a simile for the stone-monster Ullikummi; in most passages it is said that he "is standing like a *šiiattal*". In this connection, Landsberger has pointed to the description of high mountains in Assyrian royal inscriptions as "standing up like the sharpened

blades of swords" or "like sharpened spear-heads" (references in A. Schott, MVAG 30, 2 [1925] pp. 103 f.). An unpublished Hittite text communicated to me by Otten may be interpreted in the light of these Assyrian expressions: 2271/c,9: [... ]x <sup>GIS</sup>šii-ia-tal GIM-an ḪUR.SAG[...]. This may mean "[...] like a *šiiattal* the mountains [...]", although the fragmentary state of the text leaves room for other interpretations (GIM-an temporal "when"). At any rate, the logogram <sup>GIS</sup>ŠU.I is against "pole" and "arrow" and also against a combination with those Assyrian texts which compare the mountains with spear-heads. Since the easiest interpretation of <sup>GIS</sup>ŠU.I is the assumed equation with GÍR.ŠU.I which is a cutting tool, and since a description of the Stone as "standing up like a blade" can be understood in the light of the above-mentioned Assyrian comparisons, I now propose tentatively to translate *šiiattal* as "blade". That this interpretation is not final goes without saying. It implies that the similarity with the verbal root *šai-/šii-* is accidental. The denominative verb *šiiattalliia-* (Code § 41 in KBo VI 5 iv 3, against *šiiattariia-* in the main copy of §§ 40 and 41; *šiiattalliški-* in KUB II 1 vi 6, 8; cf. *Kum.* p. 128 and Otten, MGK p. 34) is not clear and does not contribute to establishing the meaning.

A iii 21: [ez]zan. Since the meaning of *puššai-* has been established as "to pound" or the like (Goetze, JCS I pp. 316 f.), [U]N-an GIM-an "like a man" (Laroche, RHA 47 p. 22) has become impossible. The traces can also be [... ]x-za-an with very little missing. The only restoration I can suggest is [i]z-za-an. This word occurs in Ḫatt. iv 83 (cf. Götze, *Ḫatt.* pp. 104 f.; Sturtevant, *Chrest.* p. 99) and 2 BoTU 23 E ii 7 = A ii 61 (Proclamation of Telipinu, § 32) together with <sup>GIS</sup>ŠUB "property"; according to VIII 50 ii 5 (Friedrich, ZA 39 pp. 22 f.), the behavior of a woman who is robbed of her *izzan* is used as a simile for Gilgameš's wailing. The meaning "salt", proposed here tentatively, would fit our context well and seems also possible for the texts just mentioned. The complement MUN-an (nomin.) in KBo V 2 ii 15 fits a neuter in -an; but in KBo VI 34 ii 9 the nominative is MUN-aš! The fact that in XXXIV 68 rev. 7 *izzan* is burned does not speak against "salt"; for salt was burned according to *Maqlû* (ed. G. Meier, AfO Beih. 2, tbl. V 79, tbl. VI 111-114

and tbl. IX 118–120. I owe these references to Landsberger who also pointed to the parallelism between Akkad. *pa'āšu* and Hitt. *puššai-*, both used in connection with salt and the *uhūlu*-plant [Delitzsch, HW p. 514; Goetze, JCS *l.c.*]. In the Soldiers' Oath (KBo VI 34 ii 5–10; Friedrich, ZA 35 pp. 164 f.; Goetze, in Pritchard, ANET p. 353), salt is thrown on the hearth where it is “scattered” (*paršittari*) by the heat. An unpublished occurrence of *ezzan* has been contributed by Otten: 1086/c obv. 5–6:

[...]x e-ez-za-an GIŠ-ru ha-aḥ-ḥal  
[.....] Ī.NUN LĀL KASKAL-aš.

The mention of butter and honey seems suggestive. GIŠ-ru is certainly “wood, tree”, not to be read <sup>GIŠ</sup>SUB, in view of *ḥaḥḥal* (for this word see Goetze, *Tunnawi* pp. 85 f.). Does this text indicate that one should read GIŠ-ru in the Ḫattušili and Telipinu texts too, and could “wood and salt(??)” be an idiomatic expression for “everything”?

A iii 22: *lalakueša-*. In ABoT 38, 3 f., it is said that “[if] *la-la-ku-e-eš-šar* comes”, the incantation-priest performs an exorcism. Accordingly, *lalakueššar* is an evil. Something that comes as an evil and can be crushed with the foot (with a rubbing movement of the foot, since *pašihai-* elsewhere means “to rub, smear”, *Kum.* p. 64), can only be some kind of vermin. The vocabulary KUB III 94 deals with vermin in col. ii, and there occurs in line 26 a word *la-la-wi-iš-aš* which cannot be separated from ours. This is equated, according to Landsberger's reading, with DAG+KISIM<sub>5</sub>×GĪR(!) (the inscribed sign is not clear but should be GĪR as in *Šum. Lex.* Nr. 281a) = *gul-pa-ab(!)-du*; this latter, *gulbaltu*, is the same as *kul-ba-bu* (formerly misread *zir-ba-bu*) “the ant”. The Hitt. word occurs also in KUB VIII 63 iv 12 (= *Kum.*, text 3 b): *la-la-ú-e-ša-aš ga-ra-pí*, and in XVII 27 ii 5 (mentioned and restored by Otten): EGIR-ŠŪ-ma *la-la-ú[-e-ša-aš(?).....]* (6) *taknaz-kan kwit šara pídda[.....]*. Both passages fit the meaning “ant”. In our epic, the simile “crush him with your foot like an ant” is perfect; the word in *-eššar* in ABoT 38 may be the appropriate collective noun, a “swarm of ants”. [Cf. Landsberger, MSL II 110f.]

A iii 22 and 36: The meaning “to break off” for *arḫa zaḥ(hu)reški-* is only conjectured from the context. For the adjective *ḥaḥhari-* I have nothing to offer.

A iii 33: For the possibility of taking SAL-aš as nomin. (against normal SAL-za), see KBo IV 6 obv. 15. The preceding word I can neither restore nor translate.

A iv 12: <sup>NA4</sup>*kunkunuzzi-*. The translation “diorite” was based on a passage in Weissbach, *Bab. Miscellen* p. 7 (text III), where it is said that <sup>NA4</sup>ŠU.U (this is the logogram of Hitt. <sup>NA4</sup>*kunkunuzzi-*) is the material of the mace-head which bears the inscription and which the excavators described as being diorite. The difficulty, however, exists that diorite, according to the inscriptions of Gudea, is <sup>NA4</sup>KAL (read ESI) = *ušū*. Weissbach's suggestion that *šu-u* is another form of *ušū* is certainly wrong. For details and additional literature see Sommer-Falkenstein, HAB p. 119 n. 2; Otten, MGK p. 20 n. 7. Even if “diorite” were correct, the use of such a technical term in the translation of a poetic text would hardly be in place. On the other hand, Sturtevant derives the word *kunkunuzzi-* from the root *kun/kwen-* “to kill, slay” (*Compar. Gram.*, 2d ed. p. 77), so that the name would mean something like “killer, slayer”. This seems appropriate for the character of Ullikummi as well as for a stone that was used for a mace-head, but it does not help us to determine the nature of the stone, nor would “Killer” or “Slayer” in our translation make it clear that this is the name of a stone. For these reasons I have left *kunkunuzzi* untranslated. What can be said about the nature of *kunkunuzzi* has already been stated by Sommer, *l.c.*: it is a non-precious stone and was used in large pieces.

A iv 32: <sup>É</sup>*kuntarra-*. This name of a building (or part of a building) is not known from other texts. In our epic it occurs together with <sup>É</sup>*karimmi* = É.DINGIR-LIM “temple” (tbl. I A iv 32; II B i 16; III(?) i 19; iv 27). It might be a special part of the temple as abode of the gods. Note that the *kuntarra-* is not mentioned where the combination “Ḫebat and the temple(s)” is used, and that in leaving their home the gods leave the *kuntarra-* first (tbl. II). My rendering as “chamber” is a guess, based on this insufficient evidence. Recently, Laroche has combined this word with the mountain-name *Kandurna* for which there is now a variant reading *Kundurra* (tbl. III(?) A ii·13 f. with variants from B; Laroche, RA 45 [1951], p. 97). It is hard to say whether this similarity is more than accidental.

A iv 39 f.: *nušši kartimmiatti pīran* [...] *tameummešta* or *tameummaḥtat*. For this phrase see Goetze, JAOS 69 p. 183. Unfortunately the subject is lost or damaged in all passages where this phrase occurs. These are:

- (a) tbl. I A iv 39 f. (ours): *nušši TUKU.TUKU-atti pī-an* (40) [x x] *ta-mu-u*[m- . . . . .];  
 (b) tbl. II B i 2 f.: *nuwašši kartimmiatti* (3) [*pīran* x x *tameu*] *mmaḥtat*;  
 (c) tbl. II i 27 f.: *nušši kartimmiatti pīran* x-x-x (28) *tameummešta*;  
 (d) XXXIII 107 + MGK 17 i 9 f. (placed here between cols. ii and iii of tbl. III(?)): [*nušši kartimmiatti*] (10) *pīran* [x<sup>2</sup>]x - iš<sup>2</sup> *tami*[- . . . . .];  
 (e) MGK 25 iv 2 f. (Otten p. 32): *nuš[ši kartimmiatti pīran . . . . .]* (3) *tameummaḥtat*;  
 (f) tbl. III(?) iv 7 f.: NÍ.TE-*iwaššikan an*[-*da* x x]x-eš (or: MEŠ) *ta-me-um-mi-iš*[-š]*a*<sup>2</sup>-*an*<sup>2</sup> (or: -iš-*ia*<sup>2</sup>) SAG.DU[-*imawaššikan*] (8) *šer tetanuš* [*ta-me-u*]m-mi-eš-*ta te-eš*[-x<sup>2</sup>]-x (for the reading see notes to translit.).

Traces of the noun are visible in (c) and (d). In (d), after a short gap (see drawing in MGK 17), XXXIII 107 offers part of an *iš*; before this *iš*, the head of a vertical wedge was seen by Otten, according to a private communication. This might be either the end of one missing sign or of the second of two short signs. In (c), the first sign of the word (XXXIII 113 i 14 end) begins with three horizontals; small traces of two(?) more signs are given in MGK 12 i 27; the last of them might be *iš* as in (d). As Otten wrote me, the traces in both texts are not favorable for Goetze's restoration Á.MEŠ.

In (f), the end of the noun in the first phrase can be either *x-eš* or MEŠ; the space allows for three signs between *an*[-*da* and *eš* or MEŠ. This seems to be more than in (c) and (d) and certainly is too much for [Á].MEŠ. Since the whole context of (f) is different, the noun need not be the same as in (a)-(e). In the second part of (f), "the hair" is the subject.

I cannot offer a suggestion for the restoration of the noun in (a)-(e) nor for that in the first part of (f), but neither can I follow Goetze's interpretation. If Á.MEŠ is excluded by the traces, there is no necessity for comparing Akkad. *aḥam nadû* or for abandoning Sommer's interpretation of *tameuma-* from which our verb is derived (HAB p. 169 f.). For the adjective, Otten has communicated to me the following

unpublished passage: 679/c obv.(?) 9 ff.:

- (9) *na-at Ū-UL u-uḥ-ḥi zi-ga-at-kán le-e wa*[- . . . . .]  
 (10) A-NA <sup>uz</sup>U<sup>n</sup>ÍG.GIG *ta-ma-a-e ša-ga-a-e* [ . . . . .]  
 (11) *da-me-u-ma-an nu ku-iš a-pi-ni-iš-šu-wa-an* [ . . . . .]  
 (12) *na-an ki-i NI-IŠ DINGIR.MEŠ QA-DU DĀM-ŠU* [DUMU.MEŠ-ŠU . . . . .].

Unfortunately this is too fragmentary for determining the meaning, although Sommer's proposal "belonging to another, alien" etc. seems to be possible.

What can be altered or become estranged as a result of anger? One would think of the color, the face, the mind, the soul, the heart or something similar (in the second part of (f), the hair perhaps changed its color). But I cannot find a Hittite word or a logogram of any of these meanings that would fit the traces.

A iv 41: *kalmara-*. The rendering "mountain", proposed in *Kum.* p. 69, is based on the fact that a *kalmara-* or several of them were depicted on a *ḥuwaši*-stone and a statue base of solar deities (KBo II 1 ii 13 [cf. Or. XV p. 493 sub 4 b] and iv 5). The place whence the sun comes in the morning (XVII 1 ii 14 = Friedrich, ZA 49 pp. 238 f.) could also be the "horizon", but how should the horizon be depicted in art, and why should it be in the plural? For the phonetic complements of HUR.SAG see Friedrich, *l.c.* p. 254: HUR.SAG-*ri* (XXIX 1 i 14) speaks for the equation; HUR.SAG.MEŠ-*ša-aš* (Friedrich p. 234, 8) could be dat. plur. in -š + pronoun -*aš*.

For the understanding of our passage which has become more complete in the meantime, the reading of the first sign of line 42 is of importance. I first read [m]a-a-an, Goetze read [d]a-a-an. Otten who was kind enough to collate the photograph expressed himself also in favor of [d]a-a-an, which I have, therefore, now adopted. In the phrase "The Sun-God for the second time again [ . . . ed] the *kalmara-* (acc. plur.)", the meaning "mountains" is just as well possible as "horizon" (so Goetze, in Pritchard, ANET p. 123). The verb was restored by Goetze as "[entered]", which presupposes an accusative of direction; instead, one might think of [za-a-iš] "crossed" which has the advantage of being transitive.

Unfortunately we cannot decide whether at the end of the gap [pa]-*ra-a* or [ša]-*ra-a* has to be restored, nor what immediately preceded this word.

## Second Tablet

B i 2 f.: In *nuwašši* and *nuwa*, the particle *-wa* of direct speech seems superfluous, as already stated by Otten, MGK p. 19 n. 8. The whole passage seems to form part of the narration rather than of a speech. It is easy to assume a mistake (cf. Friedrich, *Heth. Elem.* I § 295b); but see below on line 25.

B i 5–12: Although the sense of this passage seems quite clear in general, it is not easy to restore the broken parts in detail. I tried out several possibilities and discussed them with Otten. The following contributions are Otten's:

(1) The traces in 11 and 12 are different from *da*, so that it is not necessary to restore *an-da* in 11, 12 and 5 according to 6.

(2) "Bread on the table" is Otten's suggestion, upon which the interpretation of the trace in 11 as [G<sup>IS</sup>BANŠ]UR is based.

(3) At the end of 11 and 12, Otten's transliteration MGK p. 18 is correct, whereas the cuneiform copy of Nr. 12 gives too much space between the fragments Bo 8028 and Bo 4348.

(4) For the restoration of 10, Otten adduced the parallel KUB VI 45 iii 60 f. // 46 iv 29 f.

The main difficulty in restoring lines 6–7 rests on the question as to where to place *išpiya* which is required by the parallel *haššik*. I have adopted a suggestion of Goetze's who replaces in 7 Otten's KAŠ-*ia* by [...i]š-*pi-ia*. Thereby it becomes possible to establish full parallelism between lines 5–6 and 11–12 as well as between the two parts of line 7. With restorations spelled out, these lines would then read:

(5) [G<sup>IS</sup>BANŠUR-*i-wa-kán* NINDA] *šanezzešdu*  
*nu-wa-za ezza*

(6) [GAL-*i-ma-wa-kán* GEŠTIN.K]U<sub>7</sub> *anda šanez-*  
*zesdu*

*nu-wa* (7) [*e-ku*]

[*e-ez-za-wa-za nu-wa i*]š-*pi-ia*

*eku-ma-wa nu-wa-za haššik* . . .

(11) [*nu-kán* NINDA I-NA G<sup>IS</sup>BANŠU]R *šanez-*  
*zešta*

[*nu-za*] *ezza[ta]*

(12) [GAL-*i-ma-kán an-da* GEŠTIN.K]U<sub>7</sub> *šanez-*  
*zešta*

*nu ekutta*.

B i 18: If the reading UR.SAG-*annaz* is correct, I can understand this phrase only under the assumption that *arḫa* belongs to *nepišaz* although

it stands after UR.SAG-*annaz*; the latter I take for an adverbial ablative.

i 24: IGI.ĪI.A-*in*. Otten, MGK p. 20 n. 5, noted that the phonetic complement does not fit *šakuwa* "eyes". I think the complement points to a reading *menin* (accus.), since (1) IGI.ĪI.A can be a writing for Akkad. *pānū* "face" which is plurale tantum, (2) *meni-* is known as Hitt. word for "face" (see now Goetze, JCS IV p. 225), and (3) *meni-* is an *-i*-stem as required by the complement. In XXXIV 85, 7 (quoted by Otten, *l.c.*) "evil face" is as good as "evil eye" ("Böser Blick").—For *teški-* see Otten, *l.c.* n. 4; the parallel passage with *dai-* is now tbl. II iv 12.

i 25: Here again the "superfluous" *-wa* occurs. It may again be just a mistake. But since it stands in a verse which repeats and supplements the preceding, it might have an affirmative meaning like "yea" or the like. Such a function could be easily combined with the normal use as particle of direct speech. But as long as this example for such a meaning stands alone, this interpretation remains hypothetical.

i 35: *mal*. This word is still obscure. In addition to our passage

(a) *ma-al-wa-za te-pu-ia Ū-UL [ša-a]k-ki*

our text offers in line 38

(b) . . . . *ma-a-al Ū-UL ša-ak-ti*.

Other occurrences, which I owe in part to Otten, are:

(c) XXXIII 120 iii 35 f., restored by MGK 1 iii(?) 12 f.: [. . . . . (x-*ki šal-li ma-a-a*)]l KUR-*e ma-ši-wa-an ma-a-al AN-E-kán* (36) [. . . . (x *ú-iz-zi* . . . .)].

(d) ABoT 21 obv. 6 and 8: *ma-a-la(-pát) šipanti*. *ma-a-la* also occurs in ABoT 25 rev. 3 and 33, part of the same tablet as ABoT 21 according to Otten who also communicated to me unpublished fragments joining 25 rev. 3 and 33. [Line 33 + FGH 10 now in RA 45 (1951) p. 190.] But they do not yield an intelligible context.

(e) Bo 6472, 14 ff., communicated by Otten:

(14) . . . . [x-*an IM-aš-kán wa-ar-aš-ta*

(15) . . . . ]-*ḫa-a-an ma-al-az-kán wa-ar-aš-ta* [. . . .]

(16) . . . . [G<sup>IS</sup>ša-*am-ma-ma-kán wa-ar-aš-ta*

(f) KBo II 9 i 25 ff.: *našta ANA LÚ.MEŠ arḫa LÚ-natar tarḫuilatar* (26) *ḫaddulatar ma-a-al-la* G<sup>IS</sup>TUKUL.ĪI.A G<sup>IS</sup>BAN.ĪI.A G<sup>IS</sup>KAK. Ū.TAG.GA.ĪI.A (27) GÍR *dā* (cf. Sommer,

ZA 33 [1921] p. 98 f. with n. 2; in view of the above passages noun + -a).

For our passage (a) I thought of "much" in contrast to *tepu* "little": "neither much nor little does he know". In (f), "much" would have the meaning of "abundance". But in view of the other passages which I do not understand I prefer to leave *mal* untranslated.

ii 13: *kariiašha-*. Meaning "mercy" or the like guessed from context and by combination with *kari tiia-* "comply, yield". Other occurrences: XIV 7 iv 5 and 7; XVII 20 ii 11. For the suffix, see Sturtevant, *Comp. Gram.*, 2d ed., p. 80 § 118.

iii 4: <sup>GUD</sup>*Šerišu*. This writing shows that the -š belongs to the stem. For the addition of the stem-vowel -u- cf. *Ĥebatu-*, frequent in our epic, compared with normal <sup>D</sup>*Ĥé-bat*, and *Tašmišu-* compared with <sup>D</sup>*Ta-aš-mi-iš* XXXIII 97, 10. Usually, however, the Hittite scribes took the final š of the names of the two bulls as Hitt. nomin. ending, as the accus. <sup>D</sup>*Še-er-ri-in* XX 42 v 14 and the frequent stem-forms *Še(-er)-ri* show. In the Alakšandu treaty (XXI 1 iv 8, Friedrich, *Staatsv.* II p. 78) the writing *Šerriš* and *Ĥurriš* with š side by side with *Namni* and *Ĥazzi* may indicate that the scribe of that treaty was aware of the fact that in the names of the bulls the -š was an essential part. In XXVII 1 i 73 we find <sup>GUD</sup>*Še-ra-aš* <sup>GUD</sup>*Ĥu-ra-aš* as Hurrian forms. Cf. furthermore Gelb-Purves-McRae, *Nuzi Personal Names* (OIP LVII) p. 256; Speiser, *Introd. to Hurrian* (AASOR XX) p. 204 n. 13.

iii 5: It is surprising to find here a new name for Tešub's second bull: *Tella*, instead of the well-known *Ĥurriš*.

iii 6 and 21: In these two parallel passages, our text once has <sup>UZU</sup>*PU-DU* (6), the other time <sup>GIŠ</sup>*BU-BU-DU* (21). Akkadian *pūdu* means "shoulder", <sup>GIŠ</sup>*bubūtu* is a part of a wagon, most probably the axle (cf. Götze, NBr. p. 60; Lacheman in Starr, *Nuzi* II p. 538; Th. Bauer, *Das Inschriftenwerk Assurbanipals* II p. 91 n. 1). It is evident from the context that in the two identical passages mention cannot be made of the shoulder (of the bulls) in one case, and of the axle (of the cart) in the other. Since the signs "GIŠ.BU" and "UZU" are similar enough to be confused, one of the two must be a mistake and we have to read either *pūdu* or *bubūtu* in both places. The fact that the command to bring out the cart is only given in line 13, that is, well after

<sup>UZU</sup>*PU-DU* of line 6 which immediately follows the commands concerning the two bulls, first led me to prefer *pūdu*. But it is possible that the order to prepare the cart was given at an earlier stage because it was to be carried out while the cart was still inside its shed, so that it could still have had to be brought out at a later moment. Furthermore, *pūdu* is not the normal word for the shoulder of an animal. As stated *Kum.* p. 65, in Akkadian *pūdu* is used of human beings, *imittu* of animals, whereas the Hittites use <sup>UZU</sup>*ZAG.LU* (= *imittu* = *paltana-*) both of humans and animals. The preparations described in lines 6-8 and 21-23 are not quite clear (see below) but seem to be better intelligible if they apply to the axle of the cart. In the meantime, there appeared Laroche's review of MGK in RA 45, where he expressed himself in favor of *bubūtu* for both passages (p. 97). For the reasons just mentioned I now follow Laroche and change "<sup>UZU</sup>*BU-DU*" of line 6 into <sup>GIŠ</sup>*BU<sup>1</sup>-BU-DU*.

iii 6-8 and 22-23: In lines 6-8 it is clear that *andurza* and *araḥza* stand in contrast to each other. *daššawa*, neuter plural of the adjective *daššu-* "strong", stands without noun. Has a word been omitted, or is "the strong ones, the strong (things)" an idiomatic expression? And if so, what does the expression mean? The parallelism of *KALAG.GA-uš* (= *daššamuš*) *NA<sub>4</sub>.ĤI.A-uš* "strong stones" in the following clause is in favor of the first alternative.

In line 22, the words between <sup>GIŠ</sup>*BU-BU-DU* [-*ma*] and *araḥza-ma* must have been different from those in 6 f.; the traces before -*nu-ut* look like "a" (i.e., they can be restored to *a*, *e*, *ia*, *kar* or *kal/dan*), but certainly not like *ar* (cuneiform copy confirmed by Otten's collation). I cannot offer a restoration of this line.

iii 7: *ḥaršandanahiti* is unknown. The ending is the Luwian abstract ending (Forrer, ZDMG 76 pp. 222 f.; Güterbock, AOr XVIII 1/2 p. 216 n. 35). The only connection that occurs to me is with Hitt. *ḥaršan(a)-* "head". A part of the axle, the name of which is an abstract noun derived from "head", could be the hub or rather, in the case of the massive wheels of ox-carts, the peg which keeps the wheel from slipping off the axle.

iii 9: I can understand this phrase only if *ku-e-uš* stands for the nom. plur. *kveš* (cf. Friedrich, *Heth. Elem.* I § 129) and if <sup>NA<sub>4</sub></sup>*pi-ru-ni*[-x] is

*peruneš*, with the *-eš*-form for the accus. plur. (l.c. § 67). In any case, the gender of the relative pronoun shows that the relative clause belongs to the following *heuš* IM. MEŠ-*uš*, not to the preceding *haršiharšī* which is a neuter.

iii 11: How is KALAG.GA-*ia* to be read? From *daššu-* there is no form in *-ia*. Goetze proposed the reading *hatugaia* which I have adopted.

iii 13: In favor of the proposed equation <sup>GIŠ</sup>MAR.GĪD.DA = <sup>GIŠ</sup>tīarīt(a-) (*Kum.* p. 76), Otten privately quoted Code § 122, where <sup>GIŠ</sup>MAR.GĪD-*it* occurs as accusative (or should one correct that into <sup>GIŠ</sup>MAR.GĪD.DA?). I have used this equation in the transcription and translation, indicating uncertainty of the reading *tīyarīt(a-)* where the text has <sup>GIŠ</sup>MAR.GĪD.DA, of the translation “cart” where the text has *tīyarit*. As for the choice of the English word “cart” for the vehicle used by the gods in battle, cf. *Kum.* p. 77; apparently the gods rode on ox-carts as depicted in Arslantepe and Imamkulu.

#### Third(?) Tablet

i 3: The parallel of tbl. II iii 14 speaks in favor of the first of the two alternatives offered in the text, with restoration of the active form *hanta[ir]*. But the addition of *anda* in our passage may indicate that the context was different, so I have added the second possibility, with the middle form *hanta[ntat]*.

ii 5: Otten informed me that the traces at the end of the line are not E[N. . . .] as proposed in *Kum.* p. \*26, but look like *pa-u[-. . . .]*. I now think of a construction of the type discussed by Ose, *Supinum und Infinitiv* (MVAG 47 [1944]) pp. 39 ff.: the form in *-uwanzi* dependent upon a verbum dicendi. The subject must be the person referred to by the pronouns *-ši* and *-aš* of the following line, i.e., the Storm-God.

ii 6-7: For *šara tittanu-* in the sense of “fulfill” cf. now (in addition to Gurney, AAA 27 p. 63, quoted *Kum.* p. 77) also Friedrich, JCS I p. 297.

A ii 22 = E 9: The duplicate confirms Goetze's equation of <sup>GIŠ</sup>arašī- with <sup>GIŠ</sup>araša- of line 31 (JAOS 69 p. 183). The tentative translation “inner door(?)” is based on line 30 where *hantezzi-[iaš <sup>GIŠ</sup>IG-aš]* “to the first door” seems to be in contrast with <sup>GIŠ</sup>arašaš. It is true, however, that instead of *hantezzi[iaš]* one can also read *hantezzi*, adverb, “first”; in this case our translation has to

be given up. <sup>GIŠ</sup>araša- also occurs KUB II 2 iv 20, followed by *ha-an-t[e-. . . .]*, and VII 13 obv. 21, together with <sup>GIŠ</sup>kattaluzzi “threshold”. Although some connection with a door is given by these texts, the exact nature of <sup>GIŠ</sup>araša/i- is not clear.

ii 24: *waštumati* has the ‘Glossenkeil’ (MGK p. 24 n. a; p. 33); it can be understood as ‘Luwian’ 3rd pers. sing. pres. Instead of *-aš-*, the duplicate has another sign which I cannot identify. The meaning is unknown, but Goetze's rendering (ANET p. 124) “Ea's [heart] will perhaps be softened” seems to suit the situation although the duplicate now shows that the text did not have the word “heart”. The restoration [*nukan arha ANA <sup>P</sup>Aa* in A is based on [*ar*] *hawaššikan* of B; *ha* in B is certain, and the enclitics show that nothing preceded; *-ši* “to him” instead of “to Ea” is the same as in the variants of the preceding lines.

iii 42: <sup>URUDU</sup>kuruzzi. “Cutter” is only an attempt to render the Hitt. word which is a nomen instrumenti derived from *kwer/kur-* “to cut”. The same implement is called *ardala* in line 52, where a verb of the same root follows (54, see below). It is perhaps not without reason that Upelluri uses a more general word: since he did not notice anything when Heaven and Earth were first built and then cut apart on him, he was naturally still less aware of the exact nature of the tool used; therefore, he simply calls it “cutting-tool”.

iii 52-54: The noun <sup>URUDU</sup>ardala and the verb *ar-du[-. . . .]* obviously have the same root. The common element is *ard-*, from which the noun is derived by means of *-ala* (on this element cf. now Alp, *Jahrb. f. Kleinas. Forsch.* I pp. 124 f.). The *-u-* of *ar-du[-. . . .]*, then, seems to be the beginning of the ending and thus leads to the restoration of the verbal form as 1st pers. plur. pres.

As far as the meaning is concerned, “a saw” and “to saw” are mere guesses. These renderings were chosen for the following reasons: (1) The verb is not simply “to cut”, for which Hitt. has the verbs *kwer/kur-* and *tuhš-*; therefore, a more special meaning is required. (2) If possible, the noun and the verb should have the same root in English as in Hittite. (3) Sawing seems to be a good way of cutting off a stone. Note, however,

that the Hittite word is in the plural (*karuiliya ardala*).

iv 10: If the reading *le-e-mu pi-ra-an* is correct, a new sentence begins with *lē-mu*, so that DUMU-*mit* belongs to the preceding. I can understand DUMU-*mit* only as instrumental in comitative sense.

iv 11 f.: For the restoration and interpretation I followed Goetze's translation in Pritchard, ANET p. 125. However, the gap in line 12 seems to be a little shorter than indicated there (maximum 8 signs according to Otten).

iv 14: Goetze thinks of restoring a phrase with *dān*, corresponding to *ašma*. A restoration like [*da-a-an-ma-an tar-aḫ-ḫu-un*] as offered in footnote bb would fit the space. On the other hand I still feel that in view of the following "go ye and fight him", Ea's statement "first I struck him" makes sense even without a further statement that he "secondly" achieved something else. If the beginning of col. iv were preserved we would know whether Ea did succeed in weakening the Stone in another way than by cutting him off.

iv 16 f.: *palwait*. In *Kum.* pp. 79 f. I proposed "clapped (his hands)". This meaning has to be given up now because of the following text communicated to me by Otten: 274/c, 4 ff.:

- (4) <sup>1EN</sup> BI-IB-RU-ma A-NA <sup>DZA</sup>.BA<sub>4</sub>.BA<sub>4</sub>
- (5) *ti-an-zi nu pal-wa-a-iz-zi*
- (6) <sup>D</sup>Le-el-lu-u-ri-iš-wa-kán ŠĀ-aš-ša-aš
- (7) *a-ar-aš* <sup>D</sup>IŠKUR *ma-nu-zi-ia-ma-wa-kán*  
(etc.)

Here, the following speech with *-wa* clearly shows that *palwai-* is a verbum dicendi.

iv 23 and 25: *kuitta memaḫḫi* <sup>D</sup>U-ta *walḫeški* (last word broken in 25). How is this to be understood? *kuit-ta memaḫḫi* seems to be clear; I think that "What shall I tell thee" is preferable to "Everything I shall tell". But what is <sup>D</sup>U-ta? Our epic writes the logogram <sup>D</sup>U so consistently with the complements that point to the familiar stem ending in *-na-* (dative <sup>D</sup>U-*ni* in tbl. I A i 7, 8; tbl. III(?) ii 12, 17, iii 34), that one hesitates to assume a different name of the Storm-God here (stem ending in *-ta-*). But the same inconsistency has been observed (*Kum.* p. 80) in the Storm-God Myth (XXXIII 28 iii 13 = 30 iii 3 against 24 i 38). Goetze, *l.c.*, apparently takes <sup>D</sup>U-ta as vocative on this ground; I have followed him in the translation. If, on the other hand, *-ta* is not part of the name, it can only be the enclitic pronoun again; since this cannot be attached to a vocative, <sup>D</sup>U would then be an appositional nominative (JAOS 65 pp. 252 ff.; A. Hahn, JAOS 70 pp. 236 f.; cf. above on EN-*IA-mu* and GAŠAN-*IA-mu*, tbl. I A ii 10). This second possibility I have put in the footnote. The meaning would be "keep hitting yourself in your vain attempt to defeat me, for my father has assigned kingship to me!"

E<sub>2</sub> iii 4: I first read <sup>D</sup>A-a-aš-w[a . . . . .]; Otten proposed <sup>D</sup>A-a-aš ud[-*da-a-ar*(?) . . . .] but thinks that *w[a]* is not impossible. At any rate, the fact that <sup>D</sup>U has no complement and <sup>D</sup>A-a-aš is not followed by *-a* (*-ša*) "and", leads to an interpretation of <sup>D</sup>U as vocative and of the whole passage as speech (with or without *-wa*). In view of lines 10-13 and of the mention of the Stone in line 2, it seems likely that the Stone is speaking.