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A Hittite Text on the Duties of Priests and Temple Servants

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A HITTITE TEXT ON THE DUTIES OF PRIESTS AND TEMPLE SERVANTS

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THE DOCUMENT presented below in transliteration and translation exists in six copies all published in cuneiform characters by Ehelolf. The principal text (here designated A) is KUB 13. 4; it lacks about a dozen lines at the top of Col. 1, and seven at the top of Col. 2, and its surface is considerably defaced. My line numbering (given in bold-face type) follows that given by Ehelolf for this text, except in Col. 2, where it was necessary to include the seven additional lines. These lines are supplied by B = KUB 13. 5, which preserves parts of about 95 lines. C = KUB 13. 6 contains some 40 complete or nearly complete lines and a considerable number of line ends. G = KUB 13. 17 is briefer. Even more fragmentary are D = KUB 13. 18, and E = KUB 13. 19. F = KUB 26. 31 is an additional fragment published by Götze.

In this paper I give a composite transliterated text with complete critical apparatus, and with such supplements as I can suggest. The suggested translation necessarily disregards several passages from which only isolated words are preserved. The commentary is confined almost entirely to questions of grammar and interpretation that could not be avoided.

The abbreviations are those employed in my *Comparative Grammar of the Hittite Language*; HG designates this grammar itself.

1

- 1.1. []-eš-[]
 2. []-ki-it []
 C 1
 1 3. [-m]a-an-te-eš []
 3 4. [-i]š-ki-id-du-ma-at nu ma-a-[an] DINGIR-
 LIM
 4 5. [] ma-a-an ŠA 1 ŠA-A-TI ma-a-a[n]
 NINDA.KUR₄.RA UD-MI
 5 6. [š]A 2 UP-NI 1 UP-NI 1/2 UP-NI []
 6 7. [š]u-un-nu-um-me-eš-šar ti-ya-an []
 8. pí-eš-kán-zi na-aš-ma-at []
 9. na-at ša-ra-a ti-ya-[]
 8 10. EGIR-pa-ya-kán li-e []
 11. A-NA É.GAL na-aš-ma a-p[i-]e-da-[]-an-zi
 12. li-e pa-it-[t]e-ni na-aš-ta É.G[AL]eš ša-[-n]i
 11 13. [d]a-me-e-da-ni šar-ḥu-u-wa-an-da-az li-e ḥar-ni-[ik]-te-ni

2

14. nam-ma NINDA.[KUR₄].RA UD-MI ku-i-e-eš e-eš-ša-
 an-zi na-at pár-[k]u-wa-iš a-ša-an-du
 15. wa-ar-[pa]-an-ti-ša-at kar-ta-an-te-eš a-ša-an-du iš-ḥi-[e]-
 ni-uš-ma-aš-kán
 16. DUB[BIN.MEŠ-y]a da-a-an e-eš-du pár-ku-wa-ya
 TÚG.ḪI.A wa-aš-ša-an ḥar-kán-du
 15 17. [ma-a-an UL] li-e e-eš-ša-an-zi ku-i-e-eš-za DINGIR.MEŠ-
 aš ZI-an NÍ.TE-an-na
 18. [ša-ki-eš]-kán-zi na-aš a-pu-u-uš e-eš-ša-an-du I-NA É
 L^[C]NINDA.DÙ.DÙ-ma-aš-kán
 19. ku-e-da-aš an-da-an e-eš-ša-an-zi na-at-kán ša-[a]n-ḥa-an
 ḥur-nu-wa-an
 20. e-eš-du nam-ma-kán pár-šu-u-ra-aš pí-di ŠAḪ-aš UR.TÚG-
 [aš] KÁ-aš li-e ti-ya-zi
 21. UKÙ-aš DINGIR.MEŠ-aš-ša ZI-an-za ta-ma-a-iš ku-iš-ki
 UL [k]i-i-be ku-it UL
 22. ZI-an-za-ma 1-aš-be ÌR-ŠU ku-wa-pí A-NA EN-ŠU pí-ra-an
 ša-ra-a ar-ta-ri

15f. The supplements are from 3. 62.

17. The supplement is uncertain.

2

- 1.14. Furthermore let those who prepare the daily bread be clean;
 15. let them be washed (and) cleansed(?); let their hair(?)
 16. and finger-nails be likewise(?); and let them have on clean
 clothes.
 17. [If not,] let them not prepare (it). Let those who [kno]w
 the will and character of the gods
 18. prepare them (i. e. the loaves). And in whatever bakers'
 houses
 19. they prepare them, let these be swept(?) and sprinkled(?).
 20. Furthermore let not a pig or a dog come to the door of the
 place of the broken bread(?).
 21. Is the disposition of men and of the gods at all different?
 No! Even in this (matter) somewhat (different)? No;
 22. but (their) disposition is quite the same. When a slave
 stands before his master,

18. The supplement is uncertain.

21. [*k*]*i-i*: Korošec, *Vert.* 105; Sommer, AU 384 fn., suggests [*ta-*]*ma-i*,
 but the space is insufficient.

22. *1-aš-be*: for the transliteration of the last syllable, see HG 45 fn. 26.

C 1

- 1.23. *na-aš wa-ar-pa-an-za nu pár-ku-wa-ya wa-aš-ša-an ħar-zi*
 24. *nu-uš-ši na-aš-šu a-da-an-na pí-eš-ki-iz-zi na-aš-ma-aš-ši*
a-ku-wa-an-na pí-eš-ki-iz-zi
 25. *nu-za a-pa-a-aš EN-ŠU az-zi-ik-ki-iz-zi ak-ku-uš-ki-iz-zi*
ku-it
 26. *na-aš ZI-an ar-ħa la-a-an-za na-at-ši-kán an-da [ta]-me-*
en-kiš-k[i-i]t-ta
 27. *ma-a-na-aš an-da-ma ku-wa-pí IGI-wa-an-na-an-za na-aš-*
kán UL ħa-an-ħa-ni-y[a]-i
 G 1 28. *ZI-an<-za>-ši-ma ta-ma-a-iš ku-iš-ki nu-kán ma-a-an ĪR-ŠU*
 1 *ku-wa-pí EN-[Š]U*
 2 29. *TUKU.TUKU-nu-zi na-an-kán na-aš-šu ku-na-an-zi na-*
aš-ma-k[á]n KA+KAK-ŠU IGI.ĤI.A-ŠU
 3 30. *GEŠTUK.ĤI.A-ŠU i-da-a-la-u-ah-ħa-an-zi na-aš-ma-an-*
za-an-kán DAM-ŠU DUMU.MEŠ-[Š]U
 4 31. *ŠEŠ-ŠU NIN-ŠU ^{Lc}ka-i-na-aš MÁŠ-ŠU na-aš-šu ĪR-Š[U]*
na-aš-ma ĠĪM-ŠU-aš [GAM-an]-be
 5 32. *na-aš-ta pár-ra-an-da ħal-zi-an-zi-be na-an UL [k]u-it-ki*
DÜ-an-zi
 6 30 33. *ma-a-na-aš a-ki-ya ku-wa-pí na-aš UL 1-aš a-ki MÁŠ-ŠU-*
ma-aš-ši te-it-ti [GAM]-an-be
- 3
- 7 34. *[m]a-a-an-ma-aš-ta ZI-TUM DINGIR-LI[M ku-i]š*
TUKU.TUKU-ya-nu-zi
 8 31 35. *na-at-kán DINGIR-LIM a-pí-e-da-ni-be [1-e]-da-ni an-da*
š[a-an-ah]-zi
 9 32 36. *UL-at-kán A-NA DAM-ŠU [DUMU-ŠU N]UMUN-ŠU*
MÁŠ-ŠU [Ī]R.MEŠ-Š[U ĠĪ]M.MEŠ-ŠU [GU]D.
ĤI.A-ŠU
 9 37. *UDU.MEŠ-ŠU ħal-ki-it-ta-an-[ni-ši ša-a]n-ah-zi na-an-*
kán ħ[u-u-m]a-an-da-az
 10 38. *ħ[ar]-ni-[i]k-zi nu-za A-NA KA [DINGIR-LIM me-i]k-*
ki mar-ri na-ah-[ħa-an-t]e-eš e-eš-tin

26. Sommer, AU 252, suggests that the line may contain a form of *tamenk-*.

31. The supplement is uncertain.

- 1.23. he is washed and, he has on clean (clothes) ;
 24. and either he gives him (something) to eat, or he gives him
 (something) to drink.
 25. And when he, his master, eats and drinks,
 26. he is relaxed in spirit and he is favorably inclined(?) to
 him.
 27. If, however, he (the slave) is ever dilatory(?), and is not
 observant(?).
 28. there is a different disposition toward him. And if ever a
 slave vexes his master,
 29. either they kill him or they injure his nose, his eyes,
 30. (or) his ears; or (they do it to) him (and to) his wife, his
 sons,
 31. his brothers, his sisters, (his) relatives by marriage, (and)
 his family along with him, whether (it be) a male slave
 or a female slave.
 32. Then they revile him in public(?), and they consider him
 nothing at all.
 33. And if ever he dies, he does not die alone, but his family is
 included along with him.

3

34. If then, on the other hand, [anyone] vexes the feelings of
 a god,
 35. does the god punish him alone for it?
 36. Does he not punish his wife, [his children,] his descendants,
 his family, his slaves male (and) female, his cattle,
 37. his sheep, (and) his harvest for it, and destroy him utterly?
 38. Now, of your own accord, be very much afraid of the word
 of a god.

33. C 30 records ḫ before *-an-be*; may we read ḫ ?

35. So Korošec, *Vert.* 106. For the verb cf. I. 37.

36. Korošec reads [ŠE]Š-ŠU, which is impossible in A.

G 1

4

- 11 1.39. *an-[da-m]a EZEN ITU.KAM EZEN MU-TI EZEN
a-ya-li EZEN zé-n[a-an-d]a-aš*
- 12 40. *EZEN ha-me-eš-ha-an-da-aš EZEN te-it-ḥi-eš-na-aš
[EZ]EN ḥi-ya-r[a]-aš*
- 13 41. *EZEN pu-u-da-ḥa-aš EZEN i-šu-wa-aš EZEN [iš-š]a-la-
aš-ša-aš*
- 14 42. *EZEN BI-IB-RI EZEN.MEŠ šu-up-pa-ya-aš L^USANGA-aš*
43. *EZEN.MEŠ LÚ.MEŠ ŠU.GI EZEN.MEŠ SAL.MEŠAMA
DINGIR-L[IM] EZEN da-ḥi-ya-aš*
44. *EZEN.MEŠ LÚ.MEŠ ú-pa-ti-ya-aš EZEN.MEŠ pu-u-
l[a]-aš EZEN.MEŠ ḥa-aḥ-ra-an-na-aš*
45. *na-aš-ma-aš ku-iš im-ma ku-iš EZEN-aš URUḤa-[a]t-tu-
ši-kán še-ir*
46. *na-aš<ta> ma-a-an IŠ-TU GUD.ḤI.A UDU.ḤI.A
NINDA KAŠ Û IŠ-TU GESTIN*
47. *ḥu-u-ma-an-da-az ša-ra-a ti-ya-an-ta UL e-eš-ša-at-te-ni*
48. *na-at pí-eš-kán-zi ku-i-e-eš nu-uš-ma-aš šu-me-eš LÚ.MEŠ
É DINGIR-LIM*
49. *ḥa-ap-pár da-aš-kit_o-te-ni DINGIR.MEŠ-aš-ma-at-kán ZI-
ni wa-ak-ši-ya-nu-ut-te-ni*

5

50. *na-aš-ma-at-kán ma-a-an ša-ra-a ti-ya-an-da ku-wa-pí da-at-
te-ni*
51. *na-at DINGIR.MEŠ-aš ZI-ni pa-ra-a UL ar-nu-ut-te-ni
nu-uš-ma-ša-at ar-ḥa*
52. *I-NA É.MEŠ-KU-NU pí-e ḥar-te-ni na-at šu-me-el
DAM.MEŠ-KU-NU DUMU.MEŠ-KU-NU*
53. *SAG.GÌM.ÌR.MEŠ-KU-NU ar-ḥa e-iz-za-a-i na-aš-šu-ma-
aš-ma-aš L^Uka-e-na-a[š]*
54. *na-aš-ma a-aš-šu-wa-an-za ku-iš-ki L^UÚ-BA-[RUM] ú-iz-zi
na-at a-pí-e<da>-ni*
55. *pí-eš-te-ni A-NA ZI-TUM DINGIR-LIM-ma-at-kán da-at-
te-ni*
56. *na-at-ši pa-ra-a-be UL ar-nu-ut-te-ni na-at ták-ša-an šar-
ra-aš*

41. The supplement is uncertain.

4

- 1.39. Within, however, (there is) a festival of the month, a festival of the year, an *ayali* festival, a festival of the autumn,
 40. a festival of the spring, a festival of the thunder, a festival of *hiyaras*,
 41. a festival of *putahas*, a festival of *isuwas*, a festival of *isalas*(?),
 42. a festival of the drinking horn(?), festivals of the pure priest,
 43. festivals of the old men, festivals of the mothers of god, a festival of *tahis*,
 44. festivals of the men of the east(?), festivals of *pulas*, festivals of *hahratar*(?),
 45. or whatever festival there is in behalf of Hattusas.
 46. If thereupon you do not use all the cattle, sheep, bread, beer, and wine
 47. to arrange the collation,
 48. and you temple officials undertake a trade with those who give it (i. e. the food and drink),
 49. you will cause it (the festival) to fall short of the desire of the gods.

5

50. Or if you ever take the collation,
 51. and do not bring it right to the gods themselves, and you carry it away from them
 52. to your houses, and your wives, your children,
 53. (and) your slaves eat it up, or (if), on the other hand, a relative by marriage
 54. or a good citizen comes to you, and you give it to such (a person) —
 55. (if) you take it from the god himself,
 56. and do not bring it straight to him, and share by share

44. *pu-u-l[a]-aš*: the traces in A do not quite suit *la*; but cf. KUB 17. 35. 2. 4.

- 1.57. *ták-ša-an šar-ra-an pí-eš-te-n[í] nu-uš-ma-aš ki-i šar-ru-ma-aš ut-tar*
 58. SAG.DU-az GAM-an *ki-it-ta-ru na-at-kán li-e šar-ra-at-te-ni*
 59. *ku-i-ša-at-kán šar-ra-a-i-[m]a na-aš a-ku EGIR-pa wa-aḥ-nu-mar-ši li-e e-eš-zi*

6

60. *IŠ-TU NINDA KAŠ GEŠTIN I-NA É DINGIR-LIM ḥu-u-ma-an ša-ra-a pí-e ḥar-tin*
 61. NINDA.KUR₄.RA DINGIR-LIM-za-kán NINDA.SIG *li-e ku-iš-ki da-a-li-ya-zi*

B 2

- 1 62. *KAŠ-ma-kán GEŠTIN IŠ-TU GAL-ya še-ir ar-ḥa li-e ku-iš-ki la-a-ḥu-u-i*
 2 63. *ḥu-u-ma-an-be DINGIR-LIM-ni EGIR-pa ma-ni-ya-aḥ-tin nam-ma-aš-ma-aš PA-NI DINGIR-LIM me-mi-an*
 3 64. [*me*]-*mi-eš-tin ku-i-iš-wa-kán tu-e-el DINGIR-LIM-az NINDA ḥar-ši-ya-az*
 4 65. [^{DUG}*i*]-*š-p[a-a]n-du-uz-zi-az da-a-aš nu-wa-ra-an-kán DINGIR-LIM EN-YA [E]GIR-an*
 5 66. [*ḥar-ni-ik-d*]*u nu-wa-za-kán a-pí-e-el É-ir kat-ta-an ša-ra-a e-ip-du*
 6 2.1. [*nu ḥu-u-ma-a*]*n ma-a-an a-pí-e-da-ni UD-ti a-da-an-na a-ku-wa-[an-na]*
 7 2. [*tar-aḥ-te-ni na-a*]*t e-iz-za-tin e-ku-ut-tin ma-a-na-at Ú-UL-ma tar-aḥ-t[e-ni]*
 8 3. [*na-at I-NA*] UD 3.KAM *az-zi-ik-ki-it-tin ak-ku-uš-ki-it-tin*
 9 4. [*nu-uš-ma-aš GAM-an a-pa-a-at DAM.]MEŠ-[K]U-NU DUMU.MEŠ-[K]U-NU SAG.GÌM.ÌR.MEŠ-[K]U-[NU]*
 10 5. [*KA+GAR-kán-du ak-ku-uš-kán-du Š*]A DINGIR.MEŠ-*m[a* ^{G1}*škat-ta-lu-uz-zi li-e-be [ta-ma-iš]*
 11 6. [*šar-ra-at-ta*]*ma-a-an* ^{LÚ}*Ú.BA.RUM-ma ku-e-da-ni ú-iz-zi*
 12 7. [*na-an-kán I-NA*] É DINGIR-LIM *ša-ra-a pa-a-u-wa-aš ḥal-z[a-i] na-aš-kán LUGAL-aš-ša*

65. C 4: [*iš-pa-an-du-uz-zi-y*]a-az.

66. The supplement is uncertain. — A: GAM-an.

1-11. The supplements are taken from the immediate context, but they are not certain.

- 1.57. you give it away, then let this charge of division
 58. lie against you with a capital (penalty). Do not divide it
 (i. e. the collation).
 59. But whoever divides it, let him die; let there be no pardon
 for him.

6

60. From the bread, beer, (and) wine carry everything up into
 the temple.
 61. Let no one leave the god's ordinary bread (or) thin bread.
 62. But let no one dip up beer (or) wine from the libation bowl;
 63. devote every bit to the god. Furthermore, in the presence
 of the god say for yourselves (this) saying:
 64. "Whoever has taken (anything) from thy ordinary bread,
 O god,
 65. (or) from the libation bowl, may the god, my lord,
 66. [destroy] him, and turn (his) house upside down (?).
 2. 1. [And] if [you can] eat (and) drink [everything] on that
 day,
 2. eat and drink [it]. But if you cannot,
 3. keep on eating (and) drinking [it] for three days;
 4. [and with you let your wives], your children, (and) your
 slaves
 5. [eat and drink.] But let no [other person open] the door
 of the gods.
 6. But if a citizen comes to anyone,
 7. [and] makes [demand of him] for(?) going up [to] the
 temple, and (if)

-
4. The edition records 𒀭 for 𒀮 three times, but in every case shading
 suggests the possibility of an error.
 5. Cf. 2. 14.
 6. Cf. 2. 8, 3. 5, 3. 60 f.
 7. For the supplements, cf. KUB 7. 53. 1. 3.

A 2 B 2

- 1 13 2.8. [^{GIŠ}kat-ta-lu-uz-zi] šar-ra-aš-ki-it-ta na-an [a-pa-a-š]a ša-ra-a
 14 9. [pí-e-ĥu-te-id-du] nu KA+GAR-ki-id-du ak-ku-uš-[ki-id-d]u ma-a-an-ma-aš
 3 15 10. [iš-du-wa-a-ri n]a-aš Ū-UL-aš ^{URU}Ĥa-at-tu-ša-aš DUMU.
 L[^UGĀ]L-L[U DING]IR.MEŠ-aš t[i-ya]-zi
 16 11. [na-aš a-ku ku-iš ku-i]š pí-e-ĥu-te-iz-zi-ma na-at-ši SAG.
 DU-aš ag-ga-t[ar]

7

- 17 12. [ma-a-an GUD na-aš-ma] UDU ku-iš DINGIR-LIM-ni
 a-da-an-na u-un-na-an-za

C 2

- 6 18 1 13. šu-ma-aš-ma-ká[n n]a-aš-šu GUD.ŠE na-aš-ma UDU.ŠE
 ar-ĥa e-ip-te-ni
 7 19 2 14. šu-ma-aš-ma-az ku-i[n] ma-ak-la-an-da-an mar-kán ĥar-te-ni
 8 20 3 15. na-an-kán an-da tar-na-a[t-te-ni nu a-p]u-u-un GUD na-aš-šu ar-ĥa
 9 21 4 16. e-iz-za-at-te-ni na-aš-ma-an-za-an-kán ĥa-a-li an-da tar-na-at-te-ni
 22 5 17. na-aš-ma-an-za-an-kán i-ú-[k]i GAM-an da-a-it-te-ni
 11 18. []
 12 22 5 19. na-aš-ma-za-kán UDU a-ša-u-ni an-da tar-na-at-te-ni
 13 23 6 20. na-aš-ma-an-za-an-kán ku-en-na-at-te-ni nu-za ZI.ĤI.A-KU-NU SIG₅-in
 14 24 7 21. [] na-aš-ma-an-za-an-kán ta-me-ta-ni UKÛ-ši
 15 25 8 22. wa-aĥ-nu-[ut-te-ni] nu-za-kán ŠĀM še-ir da-at-te-ni
 16 26 9 23. na-aš-ta DINGIR-LIM-ni [š zu-u-wa-an a-pa-a-a]t KA+U-it pa-ra-a ĥu-u-it-ti-ya-at-te-ni
 17 10 24. na-an-za [šu-me-el ZI-ni pí-eš-te-ni] na-aš-ma-an ta-me-e-da-ni pí-eš-te-ni
 18 27 11 25. nu ki-iš-ša-a[n UKÛ-an] da-at-te-ni DINGIR-LUM-wa-ra-aš ku-it nu-wa Ū-UL

9. Cf. 2. 11. — B 14 may have had something more at the end.

18. A 11 is completely lost; B and C proceed from our line 17 to 19 without a gap.

19. D 5: na-aš-ma-an-za-an-kán; cf. 2. 20 f.

- 2.8. he opens the king's [door] also, [let that man conduct] him up (to the temple),
 9. and let him eat (and) drink. But if he
 10. [is found out,] and (if) he, (although) he (is) not a Hittite man, [visits] the gods,
 11. [let him die]; but [whoever] conducts him (to the temple), for him there (is) the capital penalty.

7

12. [If] an [ox or] a sheep is brought for the god to eat,
 13. but you take for yourselves a fat ox or a fat sheep,
 14f. and put in (its place) a thin animal that you have cut up for yourselves, and (if)
 16. you eat that ox or put it into (your) stable,
 17. or put it under the yoke,
 18. []
 19. or (if) you put the sheep into (your) fold,
 20. or kill it, and (if) your wishes [are] gratified,
 21. or (if) you [give] it [in exchange] to another man,
 22. and take a price for (it),
 23. and then you take [that meat] from the mouth of the god,
 24. and [devote it to yourselves], or (if) you give it to another,
 25. and allure [the man] as follows: "Since he is a god he will not

20. B 23 has space at the beginning only for [*na-aš-ma-an-kán*].

21. B 24: *ta-me-e-da-ni*.

22. B 24 f.: *wa-aḥ-nu-ma-an-zi* [*nu-za-kán š*]AM.

23. For the supplement, cf. 2. 27; 4. 67, 71, 76; but the position of the pronoun is a serious difficulty. — A 16: SIR-*at-te-ni*.

24. Omitted in B. — For the supplement, cf. 4. 49, 73.

25. The supplement is uncertain. — A 18: DINGIR-LIM, UL. — C 11: DINGIR-LIM.

A 2 B 2 C 2

- 19 28 12 26. *ku-it-ki me-ma-i nu-wa-an-n[a-a]š Ū.UL ku-it-ki i-ya-zi*
 20 29 13 27. *nu-za UKŪ-an-na a-ú ZI-aš-ták-kán ku-iš 𒌷zu-u-wa-an*
 IGI.𒄩I.A-wa-az
 21 30 13 28. *pa-ra-a pít-te-nu-zi [nu E]GIR-an-da ma-aḥ-ḥa-an e-eš-*
ša-a-i
 22 31 14 29. DINGIR.MEŠ-aš-ma ZI-an-za da-aš-šu-uš nu e-ip-pu-u-
wa-an-zi Ū-UL nu-un-tar-nu-zi
 23 32 15 30. *e-ip-zi-ma ku-e-da-ni me-e-ḥu-ni nu nam-ma ar-ḥa*
 24 33 16 31. *Ū-UL tar-na-a-i nu-za DINGIR.MEŠ-aš ZI-ni me-ik-ki*
na-aḥ-ḥa-an-te-eš e-eš-tin

8

- 25 34 17 32. *an-da-ma DINGIR.MEŠ-a[š] ku-it KUBABBAR GUŠ-*
 KIN TÚG-TUM Ū-NU-UT ZABAR
 26 35 18 33. *šu-ma-aš ḥar-te-ni nu-za LÚ.MEŠ URUD.DA-KU-NU*
nu-za DINGIR.MEŠ-aš KUBABBAR-i GUŠKIN-i
 27 36 19 34. TÚG-i Ū-NU-UT ZABAR e-eš-zi NU.GÁL ku-it-kán
 DINGIR.MEŠ-na-aš pár-ni
 28 37 20 35. *an-da NU.GÁL ku-it ku-it DINGIR-LIM-ni-ma-at e-eš-*
zi-be
 29 38 21 36. *nu-za me-ik-ki na-aḥ-ḥa-an-te-eš e-eš-tin nu A-NA LÚ É*
 DINGIR-LIM KUBABBAR GUŠKIN
 30 39 22 37. *li-e-be e-eš-zi A-NA.NÍ.TE-ŠU-za-at-kán an-da li-e-be*
 31 40 22 38. *pí-e-da-a-i A-NA DAM-ŠU-ya-an-za-an DUMU.MEŠ-ŠU*
ú-nu-wa-aš-ḥa-an
 32 41 23 39. *lí-e i-ya-zi ma-a-an-ma-aš-ši IŠ-TU É.GAL-LIM-ma AŠ-*
 ŠUM NÍG.BA-ŠU
 33 42 24 40. KUBABBAR GUŠKIN TÚG-TUM Ū-NU-UT ZABAR
pí-an-zi na-at lam-ni-ya-an e-eš-du
 34 43 25 41. *ka-a-aš-wa-ra-at-ši LUGAL-uš pa-iš KI.LAL.BI-ŠU-ya-at*
ma-ši-wa-an
 35 44 26 42. *na-at i-ya-an-be e-eš-du nam-ma ki-iš-ša-an-na i-ya-an*
e-eš-du
 36 45 27 43. *ki-e-da-ni-wa-ra-at-ši A-NA EZEN SUM-ir ku-ut-ru-wa-*
aš-ša EGIR-an

26. A 19: UL. 29. A 22: UL. 31. A 24: UL.

32. C 17: DINGIR.MEŠ.

33. C 18: KUBABBAR GUŠKIN.

34. A 27: DINGIR.MEŠ-aš. — C 18: TÚG.𒄩I.[A]. — C 19: DINGIR.
MEŠ-aš.

- 2.26. say anything, and he will not do anything to us" —
 27. just look at the man who takes thy choice meat(?) from
 (before thine) eyes!
 28. When hereafter it operates,
 29. the will of the gods (will be) strong. It does not make
 haste to seize;
 30. but when it seizes, it does not thereafter
 31. let go. Now be very much afraid of the will of the gods.

8

32. And in (the temples) what silver, gold, clothing, (or)
 bronze implements of the gods
 33. you have — (you are its) keepers — belongs to the silver,
 gold,
 34. clothing, (and) bronze implements of the gods. There is
 none (for you). In the court-yard of the gods
 35. there is nothing (which you possess); whatever (there is)
 belongs to the god.
 36. Now be very much afraid. Let a temple official have no
 silver (or) gold.
 37. Let him not take it into his (house);
 38. and let him not make it into an ornament for his wife (or)
 his children.
 39. But if they give him as a present from the palace
 40. silver, gold, garments, (or) bronze implements, let them
 be named:
 41. "So-and-so, the king, gave it to him." And how great its
 weight (is),
 42. let that be set down. And afterwards let it be set down as
 follows:

37. C 21: *li-e*.

38. A 31: DUMU-ŠU. — B 40: DUMU-ŠU.

39. A 32: É.[G]AL-LIM.

43. A 36: *ku-ut-ru-u-uš-ša*. — C 27: *ku-ut-ru-wa-aš-ša i-ya-an-te-eš*.

A 2 C 2

- 37 28 244. *i-ya-an-te-eš a-ša-an-du* SUM-ir-wa-at-ši ku-wa-pí nu-wa
ka-a-aš
- 38 29 45. *ka-a-aš-ša a-ra-an-ta-at nam-ma-at-za-kán* ŠA(G) É-TI
li-e-be
- 39 30 46. *da-a-li-ya-zi pa-ra-a-be-za uš-ša-ni-ya-ad-du*
- 40 31 47. *uš-ša-ni-ya-zi-ma-at-za ku-wa-pí na-at har-wa-ši pí-di li-e*
uš-ša-ni-ya-zi
- 41 32 48. EN.MEŠ URU^UHA-AT-TI a-ra-an-ta-ru nu uš-kán-du nu-za
ku-it
- 42 33 49. *wa-ši-ya-zi na-at* GIŠ^HHAR *i-ya-an-du na-at-kán pí-ra-an*
ši-ya-an-du

D 2

- 43 34 1 50. *ma-aḥ-ḥa-an-ma-kán* LUGAL-uš URU^UHa-at-tu-ši ša-ra-a
ú-iz-zi
- 44 35 2 51. *na-at I-NA* É.GAL-LIM *pa-ra-a e-ip-du na-at-ši ši-ya-an-du*
- 45 36 3 52. *ma-a-na-at-za* ZI-az-za-ma ḥa-ap-pí-ra-iz-zi na-at-ši SAG.
DU-aš ag-ga-tar
- 46 37 4 53. *ku-iš-ma-za* NÍG.BA LUGAL UL ḥa-ap-pí-ra-a-iz-zi ŠUM
LUGAL-kán ku-e-da-ni
- 47 38 5 54. GUL-ša-an nu-za QA-TAM-MA-be KUBABBAR GUŠKIN
TÚG-TUM Ú-NU-UT ZABAR
- 48 39 6 55. *ḥa-ap-pí-ra-a-iz-zi ku-iš-ma-an e-ip-zi na-an mu-un-na-a-*
iz-zi
- 49 40 7 56. *na-an* LUGAL-an a-aš-ka Ú-UL *ú-wa-te-iz-zi nu-us-[m]a-*
ša-at 2-aš-be
- 50 41 8 57. SAG.DU-aš BAD-tar 2-uš-be-at ak-kán-du DINGIR-LIM-
na-ša-at nu []
- 51 41 9 58. *nu-uš-ma-aš* EGIR-pa wa-aḥ-nu-mar li-e-be e-eš-zi
- 9
- 52 10 59. *an-da-ma-za šu-ma-aš ku-i-e-eš* LÚ.MEŠ É DINGIR-LIM
nu ma-a-an EZEN.M[EŠ]

46. C 29: ta-a-li-ya-zi.

47. A 40: ḥar-wa-ši li-e uš-ni-ya-zi.

50. C 34: GIM-an.

- 2.43. "At such-and-such a festival they gave it to him." And after (that) let the witnesses
44. be set down: "When they gave it to him, so-and-so
45. and so-and-so were present." Furthermore let him not leave it in his house;
46. let him offer it for sale.
47. However, when he sells it, let him not sell it in a secret place;
48. let the lords of Hatti be present, and let them observe. And what
49. (the purchaser) buys, let them record on a tablet and seal it.
50. However, when the king comes up to Hattusas,
51. let him present it in the palace, and let them seal it for him.
52. If, however, he (i. e. the recipient of the gift) exchanges it just as he pleases (i. e. without due formality), there (is) the capital penalty for him.
53. But whoever is not selling a gift of the king, for which the king's name has been stamped (upon a tablet),
54. and he nevertheless sells silver, gold, garments, (or) bronze utensils,
55. (and) whoever receives it and hides it,
56. and does not bring it to the king's gate, for them both there (is)
57. the capital penalty; let them both die. They of the god
[]
58. Let there not be pardon for them.

9

59. Now you who are temple officials in (the temple), if

52. A 45: BAD-*tar*.

53. C 37: *ha-ap-pí-ra-iz-zi*.

55. C 38: *ha-ap-pí-ra-iz-zi*. — C 39: *mu-un-na-iz-zi*.

56. A 49: *UL, nu-uš-ša-at*.

59. D 10: [*ma*]-*a-uš* (evidently an error).

A 2 D 2

- 53 11 2.60. EZEN-aš me-e-*hu*-u-ni UL e-eš-ša-[a]t-te-ni nu EZEN
ha-me-eš-ha-[an-da-aš]
- 54 12 61. [I]-NA ZÉ.E.NI i-ya-at-te-ni EZEN zé-e-na-an-da-aš-
 m[a]
- 55 13 62. *ha-me-eš-hi e-eš-ša-at-te-ni nu ma-a-an EZEN i-ya-u-an-zi*
me-[e-h]u-na-[aš]
- 56 63. me-e-*hu*-u-ni a-ra-an-za na-[a]n i-ya-zi ku-iš na-aš šu-ma-aš
- 57 64. A-NA LÚ.MEŠSANGA LÚ.MEŠIM.[ME] SAL.MEŠAMA
 DINGIR-LIM nu-uš-<ma-aš> A-NA LÚ.MEŠ É
 [DINGIR-LIM]
- 58 65. ú-iz-zi nu-uš-ma-aš-za gi-e-nu-uš-šu-uš e-ip-zi EBUR.MEŠ-
 wa-[m]u-kán
- 59 66. pí-ra-an na-aš-šu ku-ša-a-ta na-aš-šu KAS-aš na-aš-ma-
 ta-ma-i
- 60 67. ku-it-ki ut-tar nu-wa-mu EGIR-pa ti-ya-at-tin nu-wa-mu-
 kán a-ši
- 61 68. ku-it-ma-an me-mi-aš pí-ra-an ar-*ha* ti-ya-ad-du
- 62 69. ma-a_h-*ha*-an-ma-wa-mu-kán a-ši me-mi-aš pí-ra-an ar-*ha*
 ti-ya-zi
- 63 70. nu-wa EZEN QA-TAM-MA i-ya-mi na-aš-ta UKÛ-aš
 ZI-ni li-e-be
- 64 71. i-ya-at-te-ni li-e-aš-ma-aš-kán u-wa-it-ta-ri
- 65 72. nu-uš-ma-aš DINGIR.MEŠ-aš ZI-ni *ha*-ap-pár li-e da-at-
 te-ni
- 66 73. nu-kán šu-ma-aš UKÛ-aš u-wa-it-ta-ri *ha*-ap-pár-ra-aš-
 ma-aš da-at-te-ni
- 67 74. DINGIR.MEŠ-ma-kán šu-ma-aš I-NA EGIR UD-MI
 an-da ša-an-*hi*-eš-kán-zi
- 68 75. nu-uš-ma-ša-at A-NA ZI.ĪI.A-KU-NU DAM.MEŠ-
 KU-NU DUMU.MEŠ-KU-NU SAG.GÌM.ĪR.MEŠ-
 KU-NU
- 69 76. i-da-a-la-u-an-ni-be a-ra-an-ta-ri na-aš-ta DINGIR.MEŠ-
 aš-be ZI-ni
- 70 77. i-ya-at-tin nu NINDA-an e-iz-za-at-te-ni wa-a-tar-ma e-ku-
 ut-te-ni
- 71 78. É-ir-ra-za i-ya-at-te-ni UKÛ-aš-ma-at-kán ZI-ni li-e-[be
 i-y]a-at-te-ni
- 72 79. nu-za BAD-tar li-e uš-ni-ya-at-te-ni BAD-tar-ma-za wa-a-
 ši-y[a-at-te-ni]ni li-e

- 2.60. you do not celebrate the festivals at the time of the
festivals, if you perform the festival of the spring
61. in the autumn but celebrate the festival of the autumn
62. in the spring, and if at the proper time for performing
the festival
63. the man who is performing it comes and approaches you,
64. the priests, IM.ME-priests, and mothers of god and you the
temple officials,
65. and embraces your knees (, saying): "The harvest is
before me,
66. or a marriage, or a journey, or some other
67. business; now do me a favor; let this
68. business first be finished for me.
69. But when this business of mine is past,
70. I shall perform the festival just so"; do not thereupon
work for the pleasure of a man;
71. let him not be regarded by you.
72. Do not take upon yourselves the service of the gods them-
selves,
73. and (then) a man attract your attention, and you take
upon yourselves (his) service.
74. The gods, however, will assail you on a later day;
75. they will come to injure you, (namely) yourselves, your
wives, your children, (and) your slaves.
76. Hereafter work for the pleasure of the gods alone;
77. and you shall eat bread, and drink water,
78. and establish a household. But do not do that for the
pleasure of a man.
79. Do not sell a capital penalty, and do not buy a capital
penalty either.

62. For the supplement, cf. 4. 4, 38. A 55 preserves the first part of *e*,
and D 13 part of *hu* and nearly all of *na*.

A 2

10

- 73 2.80. *an-da-ma-za šu-me-eš ku-i-e-eš LÚ.MEŠ É DINGIR-LIM
nu-za ha-li-y[a-aš]*
- 74 81. *ud-da-ni-i me-ik-ki pa-aḥ-ha-aš-ša-nu-wa-an-te-eš e-[e]š-tin*
- 75 82. *nu ne-ku-uz me-e-ḥu-u-ni ḥu-u-da-a-ak GAM pa-it-tin*
- 76 83. *[n]u e-iz-za-tin e-ku-ut-tin ma-a-an-na SAL-aš ut-tar ku-e-
da-ni-ik-[ki]*
- 77 84. *t[ar-ḥu-]u[z-z]i na-aš-za SAL-ni-i GAM-an še-eš-du*
- 3.1. *[nu-u]š-ma-aš(-ta) ku-it-ma-an K[U]Š.ḪI.[A SIG₅
GAM-an a-ša-an]-du*
2. *[n]a-aš<-ta> I-NA É DINGIR-LIM še-e-šu-u-an-zi k[u-
i-ša š]a-ra-a ú-id-du*
3. *ku-i-ša-aš ku-iš LÚ É DINGIR-LIM LÚ.MEŠSANGA
G[AL.GAL L]Ú.MEŠSANGA DUMU.DUMU*
4. *LÚ.MEŠIM.ME ḥu-u-ma-an-te-eš [k]u-iš-be-kán im-ma ku-iš
DINGIR.MEŠ-aš*
5. *GIŠkat-ta-lu-uz-zi šar-ri-eš-ki-iz-zi nu 1-aš 1-aš I-NA É
DINGIR-LIM*
6. *ša-ra-a še-e-šu-u-wa-an-zi li-e-be kar-aš-ta-ri*
7. *nam-ma-kán MI-az LÚ.MEŠú-e-<ḥi->eš-kat-tal-li-iš da-an-
te-eš a-ša-an-du*
8. *nu MI-an ḥu-u-ma-an-da-an ú-e-ḥi-eš-kán-du*
9. *nu a-ra-aḥ-za ha-a-li LÚ.MEŠha-li-ya-at-tal-liš uš-kán-du*
10. *an-[d]ur-za-ma É.MEŠ DINGIR.MEŠ LÚ.MEŠ É
DINGIR-LIM MI-an ḥu-u-ma-an-[d]a-an*
11. *ú-e-ḥi-eš-kán-du nu-uš-ma-aš Û-aš li-e e-eš-zi*
12. *MI-ti MI-ti-ma 1 LÚSANGA.GAL LÚ.MEŠú-e-ḥi-eš-ga-at-
tal-la-aš*
13. *pí-ra-an ḥu-u-[y]a-an-za e-eš-du nam-ma-ma ku-i-e-es
LÚ.MEŠSANGA*
14. *nu-za ku-iš ŠA K[Á] É DINGIR-LIM e-eš-du nu-za É
DINGIR-LIM pa-aḥ-ša-ru*
15. *ŠA(G) É-ŠU-ma-za a[n-da] IT-TI DAM-ŠU li-e ku-iš-ki
še-eš-zi*
16. *ku-in-ma I-NA É-ŠU GAM-an ú-e-mi-an-zi na-at-ši SAG.
DU-aš wa-aš-túl*

1f. The scribe of the archetype omitted the final sign of *na-aš-ta* in line 2, and, upon observing his mistake, wrongly inserted the sign in line 1. Our scribe mechanically copied what he saw.

10

- 2.80. Now you who are temple officials in (the temple),
 81. be very careful of the reputation(?) of the precinct.
 82. At nightfall promptly go down (into the town);
 83. and eat (and) drink, and if thoughts of a woman disturb anyone,
 84. let him sleep with a woman.
3. 1. And as long as the omens [are favorable] for them, let [them stay down] (in the town).
 2. Afterwards let [each] come up to the temple to spend the night.
 3. Whoever (is) a temple official—[great] priests, small priests,
 4. (and) all IM.ME-priests — whoever
 5. opens the temple (*lit.* of the gods) door, let them severally
 6. not neglect(?) to spend the night up in the temple.
 7. Furthermore, at night let patrolmen be chosen,
 8. and let them patrol all night.
 9. Outside in the precinct let the precinct men watch;
 10. but inside the temples let the temple officials patrol all night;
 11. and let them not sleep.
 12. Now from night to night let one important priest
 13. be marching before (i. e. in command of) the patrolmen.
 And besides (of those) who are priests,
 14. let someone be door-keeper; let him guard the temple.
 15. Let no one spend the night in his (own) house with his wife;
 16. and whomsoever they find down in his (own) house, it (shall be) a capital offense for him.

1. The supplements in the latter half are uncertain. We need *na-at*, for which there is no space.

2. Götze, AOr. 5. 21: *še-e-šu-u-an-zi ḫ[u-u-da-ak š]a-ra-a*.

7. The emendation comes from Götze, *Madd.* 107.

15. If the restoration is correct, most of the traces in the edition belong to the underlying writing; but cf. the next four signs.

- 3.17. *nu É.MEŠ.DINGIR.MEŠ me-ik-ki mar-ri pa-ah-ḥa-aš-tin
nu-uš-ma-aš te-eš-ḥa-aš*
18. *li-e e-eš-zi nam-ma-aš-ma-aš ḥa-a-li ar-ḥa šar-ra-an e-eš-du*
- F*
- 1 19. *na-aš-ta ku-e-da-ni ḥa-a-li wa-aš-túl an-da ki-i-ša*
20. *na-aš a-ku li-e-ya-aš-kán ú-e-ih-ta-ri*
- 11
- 3 21. ^{URU}*Ḥa-at-⟨tu>ši-ma-kán ku-e-da-ni ku-iš ša-ak-la-a-iš še-ir*
- 4 22. *ma-a-an* ^{LÚ}*SANGA* ^{LÚ}*IM.ME* ^{LÚ}*.MEŠ**ḥa-li-ya-at-tal-li-e-eš
ku-i[š-ki]*
- 5 23. *tar-ni-eš-k[i]-iz-zi na-aš tar-ni-eš-ki-id-du-be ma-a-an*
^{LÚ}*ḥa-li-y[a-a]t-tal-[la-aš]*
- 6 24. *ku-e-da-ni-[i]k-ki e-eš-zi na-aš ḥa-a-li pa-id-du-be*
- 7 25. *ki-iš-š[a]-an li-e-be te-iz-zi am-mu-uk-wa-za É DINGIR-
LIM-YA*
- 8, 9 26. *pa-ah-ḥa-aš-ḥi a-pí-ya-ma-wa UL pa-i-mi nu ma-a-an KA*
^{LÚ}*.KÚR**ku-iš-ki*
- 10 27. ^{URU}*Ḥa-at-tu-ša-an-za-kán za-am-mu-ra-u-wa-an-zi ku-iš-ki*
ti-iš-ki-iz-zi
- 11, 12 28. *na-an a-ra-ah-zé-na-aš BÂD-aš UL ú-wa-an-zi nu a-pu-u-uš*
^{LÚ}*.MEŠ É DINGIR-LIM*
- D 3*
- 13 1 29. *an-dur-za ú-wa-an-zi* ^{LÚ}*ḥa-li-ya-at-tal-la-aš <DINGIR-
LIM>-ši pa-id-du-be*
- B 3*
- 1 2 30. *a-pa-a-aš-ma A-NA DINGIR-LIM-ŠU ša-ra-a še-e-šu-u-
an-zi li-e kar-aš-ta-ri*
- 2 3 31. *ták-ku-wa-aš kar-aš-ta-ri-ma na-an-kán ma-a-an Ú-UL*
ku-na-an-zi
- 3 4 32. *[l]u-ri-ya-ah-ḥa-[a]n-du-ma-an nu ne-ku-ma-an-za TÚG-
aš-ši-kán NÍ.TE-iš-ši*
- 4 5 33. *an-[d]a li-e-be e-eš-zi nu wa-a-tar 3-ŠU la-ba-ar-na-aš lu-li-
ya-za*
- 5 6 34. *I-NA É DINGIR-LIM-ŠU pí-e-da-a-ú nu-uš-ši a-pa-a-aš*
lu-ú-ri-iš e-eš-du

29. Since both *-la-aš* and *-LIM* end in vertical wedge + horizontal, the error was a sort of haplography.

- 3.17. Now of your own accord guard the temples diligently; and do not sleep.
18. Furthermore, let the precinct be divided among you;
19. then in whose (part of the) precinct sin occurs,
20. let him die; let him not be pardoned.

11

21. For whatever Hittite (man) a rite (is performed),
22. if anyone admits a priest, an IM.ME-priest, (and) precinct men,
23. let him admit (them). If a precinct man
24. is in (the service of) anyone, let him go into the precinct;
25. (but) let him not speak thus: "I am guarding the temple;
26. I am not (merely) visiting it." And if there is any talk of an enemy,
27. (if) anyone is coming to sack (?) Hattusas,
28. unless they are (already) coming to the encircling walls to (meet) him, and the temple officials
29. are (already) coming inside (the temple), let the precinct man go to (the temple of) his <god>,
30. and let him not neglect to spend the night in (the temple of) his (own) god.
31. But if he does neglect (this), if they do not kill him,
32. let them at least humiliate him; (while) naked — let there not be a garment on his body —
33. let him bring water three times from the king's cistern
34. to his temple. Let that be his humiliation.

31. A: *UL*. — D 3: *UL*.

32. A: *NÍ.TE-ši*. — B 3: *NÍ.TE-š[i]*.

34. A: *lu-ú-ri-eš*. — B 5: *lu-u-ri-iš*.

B 3 D 3

12

- 6 7 3.35. *an-d[a-]ma-za [n]am-[m]a šu-me-eš* LG.MEŠSANGA
 LG.MEŠIM.ME SAL.MEŠAMA.DINGIR-LIM
- 7 8 36. LÚ.MEŠ [É]. DINGIR-LI[M mar-r]i i[š-ḥ]al-túḥ-me-
 ya-an-za ŠA(G) É DINGIR-LIM na-aš-ma ta-me-e-
 da-ni
- 8 9 37. É ka-ri-im-me ku-iš-ki ni-ik-zi na-aš-kán ma-a-an ŠA(G)
 É DINGIR-LIM
- 9 10 38. ni-ni-ik-ta-ri nu ḥal-[lu-]u-wa-a-in i-ya-zi na-aš-ta EZEN
 za-aḥ-zi
- 10 11 39. na-an za-ḥa-an-d[u nu nam-m]a a-pu-u-un EZEN QA-DU
 GUD UDU NINDA KAŠ ša-ra-a
- 10f.11 40. ti-ya-an-da-an i-ya-ad-du NINDA.SIG-ya-kán li-e wa-ak-
 šī-ya-nu-zi
- 12 13 41. ku-iš-ša-an-za-an-kán m[u-t]a-a-iz-zi nu EZEN ša-ra-a
 ti-ya-an-da-an
- 13 14 42. Ú-UL i-ya-zi n[a-a]t a-pí-e-da-ni [m]e-i[k-]ki wa-aš-túl
 e-eš-ḏu
- 14 15 43. na-aš-ta EZEN-[a]n ḥa-pu-uš-ḏu nu-za ḥal-lu-wa-ya-za
 me-ik-ki na-aḥ-ḥa-an-te-eš e-eš-tin

13

- 15 44. *an-d[a-m]a-z[a p]a-aḥ-ḥ[u]-u-e-na-aš-[š]a ud-da-ni-i me-
 ik-ki na-aḥ-ḥa-an-te-eš e-eš-tin*
- 16 45. *na-aš-ta [m]a-a-an [I-NA] É DINGIR-LIM EZEN nu
 IZI me-ik-ki pa-aḥ-ḥa-aš-tin*
- 17 46. *ma-aḥ-ḥa-an-[m]a MI-[a]n-za ki-i-ša na-aš-ta pa-aḥ-ḥur
 ku-it A-NA KI.NE*
- 18 47. *a-aš-zi na-at-[kán] ú-e-da-an-da SIG₅-in ki-eš-ta-nu-ut-tin*
- 19 48. *ma-a-an KA.NE-ma ša-an-na-pí ša-an-na-pí ku-it-ki ḥa-da-
 an-ma GIŠ-ru*
- 20 49. *na-at ku-iš ki[š-t]a-nu-zi na-aš-ta ku-e-da-ni ŠA(G) É
 DINGIR-LIM-ŠU*

36. The supplements are very uncertain. — D 8: *ta-me-da-[ni]*.

37. Götze, *Madd.* 118: *ka-ri-im-me* <li-e> *ku-iš-ki*.

38. For the supplement, cf. 3. 43.

39. Götze, *Madd.* 118: *za-aḥ-ḥa-an-da-[ru?]*.

40. D 11: *ti-i-an-ta-a[n?]*.

12

- 3.35. Furthermore, you priests, IM.ME-priests, mothers of god,
 36f. temple officials, some [giver of a fe]stival(?) (might) get
 drunk in a temple or in another sacred building(?).
 If
 38. he gets drunk in the temple and causes a quarrel, and then
 injures the festival,
 39. let them injure him; let him later perform that festival set
 up with cattle, sheep, bread, (and) beer;
 40. let him not omit even the thin bread.
 41. Whoever avoids it (i. e. the festival) and does not perform
 the festival (fully) set up,
 42. let that be a great sin for him;
 43. thereafter let him repeat the festival. Now be very much
 afraid of a (drunken) quarrel.

13

44. And again in the matter of the fire in (the temple) be very
 much afraid.
 45. If hereafter there (is) a festival in the temple, guard the
 fire carefully.
 46. But when night comes, then whatever fire remains on the
 hearth,
 47. quench it well with water.
 48. But if (there is) any flame here and there in the ashes(?),
 and (also) dry wood,
 49f. he who quenches it (and) besides the temple alone of his
 god in which the sin occurs will be destroyed, but
 Hattusas

41. A: *ti-ya-an-ta-an*. — D 13: *ti-i-an-da-[an]*.

42. A: *wa-hu(?) -ut-ki*; but this must be an error for *me-ik-ki*. The
 duplicates have lost the word.

43. B 13: *na-aš-ta* EZEN.

47. The supplement does not quite fit the traces in the edition. — B 18:
ki-iš-ta-nu-ut-tin.

48. A: [*h*] *a-ma(?) -an-ma*.

- 3.51. and the king's estate will not be destroyed. He who commits the sin and his descendants
52. will be destroyed. Of those who are in the temple
53. not one is to live; with their descendants they will be destroyed.
54. Now of your own accord be very careful in the matter of fire.

14

55. Now all you who (are) kitchen workers of the gods,
56. cup-bearers, waiters, cooks, bakers, vintners,
57. be very much afraid in the presence of the gods themselves.
58. Hereafter for the ordinary bread and the libation bowl of the gods
59. keep (your) fear well established. Let the place of the broken bread(?)
60. be swept(?) and sprinkled(?) by you; and thereafter let no pig or dog
61. open the door (i. e. come in). You (yourselves) be washed,
62. and put on clean clothes. Furthermore, let your hair(?) and your finger nails
63. be likewise(?). Let the (dis)pleasure of the gods not observe you.
64. If you have any implements of wood or (any) implements of asphalt,
65. and if then a pig (or) a dog ever causes uncleanness among (them),

60. B 30: *na-an-ḫa-an*.

61. A: [*šu*]-*ma-ta-za*. — C 12: [*šar-ri*]-*eš-kit₆-ga-ri*.

62. E 5: *iš-ḫi-ya-ni-uš*. — B 33: DUBBIN. HII.A.

64. B 34: *U-NU-TE*. HII[A] .

65. C 16: [*ša-a*]-*li-ik*-[].

B 3 C 3 E 3

- 36 17 9 3.66. EN. HI. A. KAM-*ma-at ar-ḥa* Ū-UL *pí-eš-še-ya-zi nu a-pa-a-š* DINGIR. MEŠ-*aš pa-ap-ra-an-da-za*
- 37 18 10 67. *a-da-an-na pa-a-i a-pí-e-da-ni-ma* DINGIR. MEŠ-*eš za-ak-kar du-ú-úr*
- 38 11 68. *a-da-an-na a-ku-wa-an-na pí-an-zi ma-a-an-na-za* SAL-*i ku-is* GAM-*an še-eš-zi*
- 39 12 69. *nu-kán ma-aḥ-ḥa-an* DINGIR. MEŠ-*aš ša-ak-la-a-in aš-ša-nu-zi* DINGIR-LIM-*ni a-da-an-na*
- 40 13 70. *a-ku-wa-an-na pa-a-i na-aš* IT-TI SAL-TI QA-TAM-MA *pa-id-du*
- 41 14 71. *nam-ma ḥu[r]-za-[-a]n-z[i]* *na-aš-ta ku-it-ma-an* DUTU-*uš ša-ra-a*
- 42 72. *nu-za [ḥ]u-u-[d]a-a-[a]k wa-ar-[ap]-du na-aš-kán lu-uk-kit₉-ti* DINGIR. MEŠ-*aš*
- 43 15 73. *a-da-an-na-aš me-e-ḥu-u-ni ḥu-u-da-a-ak a-ru ma-a-an-ma-aš kar-aš-ta-ri-ma*
- 43 15 74. *na-at-ši wa-aš-túl ma-a-an-ma-za* IT-TI SAL-TI *ku-iš še-eš-zi*
- 44 16 75. [*nu-za*]-*kán MAḤ-RI-ŠU* L⁰GAL-ŠU EGIR-*an ta-ma-aš-zi nu me-ma-ú-be*
- 45 76. [*ma-a-an*] *a-pa-a-aš-ma me-mi-ya-u-an-zi Ū-UL ma-az-za-az-zi*
- 45 77. *nu* L⁰a-*ri-iš-ši me-ma-a-ú nu-za wa-ar-ap-tu₄-be*
- 46 78. *ma-a-an še-ik-kán-ti-it-ma* ZI-*it pa-ra-a da-a-i*
- 47 79. *wa-ar-ap-zi-ma-za na-a-ú-i na-aš* DINGIR. MEŠ-*aš NINDA ḥar-ši*
- 48 80. DUG^{is}-*pa-an-tu-uz-zi ma-ni-in-ku-wa-an ša-ak-nu-an-za ša-a-li-qa*
- 48 81. *na-aš-ma-an* L⁰a-*ra-aš-ši-iš ša-ak-ki na-aš-ták-kán ú-wa-it-ta*
- 49f. 82. [*tá*]k-*[k]u [š]a-an-na-a-i* EGIR-*zi-an-ma-at iš-du-wa-a-ri*
83. [*nu-uš-ma-ša-a*]t SAG.DU-*aš BAD-tar 2-uš-ša-at ak-kán-d[u]*

66. A: EN. KAM, U[L]. — B: *pí-eš-š[i-y]a-zi*.69. B 39: GIM-*an, ša-ak-la-in*. — E 12: GIM-*an*. — A: *ša-ak-la-in*.71. A: *ku-it-ma*.72. E seems to have omitted the sentence beginning *na-aš-kán*. — B 42: *l[u-u]k-kit₉-ta*.

- 3.66. and the kitchen worker does not throw it (i. e. the defiled vessel) away, but causes the gods to eat from an unclean (vessel),
67. then the gods will give him dung and urine
68. to eat and to drink. And if anyone sleeps with a woman —
69. as he performs a rite of the gods (and) offers a god food
70. (and) drink, just so (i. e. ritually clean) let him go to the woman.
71. Afterwards they []. Then as soon as the sun (is) up,
72. let him bathe; and in the morning,
73. at the time when the gods eat, let him arrive promptly.
But if he neglects (to do so),
74. that is a sin for him. But if anyone sleeps with a woman,
75. and his chief (stands) before him and keeps (him) back, let him tell (the truth);
76. [if], however, he does not dare tell (his chief),
77. let him tell his fellow (servant), and let him bathe anyway.
78. But if he with malice aforethought postpones (the bath),
79. and, (when) he has not yet bathed, he
80. defiles the ordinary bread and the libation bowl of the gods (by being) unclean near (them);
81. or if a fellow (servant) knows (about) him, and thereupon appears,
82. in case (the fellow servant) conceals (it), and it nevertheless becomes known at last;
83. there (is) a capital penalty [for them]; let them both die.

73. B 42: *a-da-an-na me-e-hu-[u-ni]*. — B 43: *[ka]r-ta-ri-ma*.

76. A: *UL*. — B 45: *ma-za-zi*.

78. B 46: *[še-ik-kán-d]i-it-ma*.

80. B 47: *iš-pa-an-du-uz-[zi]*.

83. For the supplement, cf. 2. 56 f.

15

- 4.1. []
 2. [n]u ma-a-[an k]u-it-ki e-eš-z[i] na-a[t]
 NINDA.KUR₄.RA []
 3. [n]a-aš-t[a] ku-it hu-u-el-pí šu-ma-a-aš
 L^U.MEŠ^{APIN}.LAL DINGIR.MEŠ-[aš]
 4. pí-e ha[r-t]e-[ni na-a]t hu-u-da-a-ak me-e-hu-u-na-aš
 me-e-hu-ni pí-[e] har-tin
 5. ku-it-ma-na-at [UKÛ-a]š na-a-ú-i e-iz-za-a-i na-at-kán
 DINGIR.MEŠ-a[š] ZI-n[i]
 6. hu-u-da-a-ak ar-n[u-u]š-ki-it-tin na-at DINGIR.MEŠ
 me-na-ah-ha-an-da l[i-e]
 7. uš-kán-zi ma-a-an-[ma-a]t iš-ta-an-ta-nu-uš-kit_o-te-ni
 8. nu-uš-ma-ša-at wa-aš-i'ú[l] nu-uš-ma-aš a-ri-an-zi nu-uš-
 ma-aš DINGIR.MEŠ EN.MEŠ-Y[A]
 9. ma-ah-ha-an ta-pa-ri-ya-an-zi nu-uš-ma-aš QA-TAM-MA
 i-en-zi
 10. IŠ-TU GUD-ya-aš-ma-aš 10 UDU-ya za-an-ki-la-an-zi
 11. nu DINGIR.MEŠ ZI-an wa-ar-ša-nu-an-zi

16

12. an-da-ma ma-a-an hal-ki-in a-ni-ya-at-te-ni nu-uš-ma-aš
 ma-a-an L^USANGA
 13. A-NA NUMUN a-ni-ya-u-an-zi UKÛ-an EGIR-an UL
 u-i-ya-zi šu-ma-a-š[a]-at
 14. a-ni-ya-u-wa-an-zi ma-ni-ya-ah-tin nu me-ik-ki a-ni-ya-
 at-te-ni
 15. A-NA L^USANGA-ma-at pí-ra-an te-pu me-ma-at-te-ni
 na-aš-ma A.ŠA(G) DINGIR-LIM
 16. mi-ya-an-za A.ŠA(G) L^UAPIN.LAL-ma-kán an-da har-
 kán-za nu-za A.ŠA(G) DINGIR-LIM šu-me-e-el
 17. hal-zi-ya-at-te-ni šu-me-el-ma-za A.ŠA(G) A.ŠA(G)
 DINGIR-LIM hal-zi-ya-at-te-ni
 18. na-aš-ma hal-ki-uš ku-wa-pí šu-un-na-at-te-ni nu ták-ša-an
 šar-ra-an
 19. me-ma-at-te-ni ták-ša-an šar-ra-an-ma-za-kán an-da ša-an-
 na-at-te-ni

3. The tablet records DINGIR.[]MEŠ, but the intervening sign may have been an error, and possibly it was erased.

15

4. 1. []
 2. []
 3. [] What first-fruits you farmers
 4. bring to the gods, bring them promptly at the right time.
 5. Before [a man] has eaten of them, bring them at once to
 the presence of the gods.
 6. Let the gods not keep looking for them.
 7. But if you do delay them,
 8f. that is a sin for you. They will consult an oracle about
 you; and they will do to you just as the gods, my lords,
 direct.
 10. They will fine you (one) cow and ten sheep;
 11. and they will satisfy the will of the gods.

16

12. Now if you plant grain in (the fields of a god) and if
 the priest
 13. does not send you a man back to plant the seed, do you
 14. manage its planting, and (if) you plant much,
 15. but say before the priest (that) it (was) little; or (if)
 the god's field
 16. (is) productive, and the field for (you) farmers is injured,
 and you call the god's field yours,
 17. and call your field the god's field;
 18. or (if), when you store the grain you declare half,
 19. but make no mention of (the other) half,

4. For the supplement, cf. 4. 37 f.

5f. For the supplements, cf. 4. 39.

- 4.20. *nu-us-ma-ša-an ú-wa-at-te-ni EGIR-zi-an ar-ḥa šar-ra-at-te-ni*
 21. *ap-<pi>zi-an-ma-aš iš-du-wa-a-ri na-an-kán UKU-ši im-ma-ta-a-it-te-ni UL-an-kán*
 22. DINGIR-LIM-n[i] *ta-ya-at-te-ni nu-uš-ma-ša-at wa-aš-túl šu-me-el-ma-aš-kán*
 23. *ḥal-ki-uš ḥu-u-ma-an-du-uš ar-ḥa da-an-z[i] na-aš-kán DINGIR.MEŠ-aš*
 24. K[ISLA]Ḫ.MEŠ-aš *an-da iš-ḥu-u-wa-an-zi*

17

25. *an-da-ma ŠA KIS[LAḪ] GUD.APIN.LAL.ḪI.A ku-i-e-eš [KIN-t]e-ni nu ma-a-an GUD.A[PIN].LAL*
 26. *uš-ni-ya-at-te-ni na-aš-ma-an-za-an-kán k[u]-en-na-at-te-n[i]*
 27. *na-an ar-ḥa e-iz-za-at-te-ni šu-ma-aš-ma-an-kán DINGIR.MEŠ-aš ta-a-iš-t[e]-ni*
 28. *ma-ak-la-an-n[a]-az-wa-ra-aš BA.TIL na-aš-šu-wa-za du-wa-ar-ni-eš-ki-it*
 29. *na-aš-šu-wa-ra-aš pár-aš-ta na-aš-ma-wa-ra-an GUD.NITA GUL-aḥ-[t]a*
 30. *šu-ma-aš-ma-an ar-ḥa e-iz-za-at-te-ni EGIR-zi-an-ma-aš iš-du-wa-[a]-ri*
 31. *nu a-pu-u-un GUD š[a]r-ni-ik-te-ni-be ma-a-[an-m]a-aš UL-ma iš-du-wa-a-ri*
 32. *nu [š]a-a[n-n]a-[a]t-te-ni ták-ku pár-ku-e[š-t]e-ni šu-me-el ^PKAL-KU-NU*
 33. *ták-ku pa-ap-ri-[iš-te-ni]-ma nu-uš-ma-ša-at SAG.DU-aš wa-aš-túl*

18

34. *an-da-ma-z[a š]u-ma-aš ku-i-e-e[š] ^{LÚ.MEŠSÍB.GUD} DINGIR-LIM ^{LÚ.MEŠSÍB.UDU} DINGIR-LIM*
 35. *nu ma-a-an ḥa-aš-ša-an-na-aš m[e-e]-ḥu-u-ni DINGIR-LIM-ni ku-e-da-ni-ik-ki*
 36. *ša-ak-l[a]-a-iš nu-uš-ši na-aš-šu AMAR SILÁ MÁŠ.TUR na-aš-ma ^{UZU}ša-li-e-(m)eš*

21. The emendation belongs to Friedrich, *Vert.* 2. 158.

22. Sommer, AU 88 fn. 1: DINGIR-LIM-ni(?).

- 4.20. and you come afterwards (and) divide it among yourselves,
21. and it is nevertheless finally discovered — you (can) actually
conceal it from a man; you (can)not
22. conceal it from the god — that is a sin for you.
23. And they will take away all your grain, and
24. put it into the barns of the gods.

17

25. Now you who care for the plow oxen belonging to the
granary on (the lands of the temples), if
26. you sell a plow ox, or kill it
27. and eat it, and (if) you conceal it from the gods, (saying):
28. “It died from thinness, or it had been smashing (things),
29. or it ran away, or a bull gored it;”
30. and you eat it up; and it nevertheless finally becomes known;
31. you will replace that ox. But if it does not become known,
32. and you [con]ceal (it) — if you are acquitted, (it is due
to) your protecting deity;
33. if you are convicted, it is a capital sin for you.

18

34. You who are the god's cow-herds (and) the gods' shepherds,
35. if there is a rite for any god at the time of bearing young,
36. and you bring to him a calf, a lamb, a kid, or great

24. The restoration is uncertain.

32. The restoration of the second word is uncertain.

34. For the restoration, cf. 3. 55.

- 4.37. *ha-ag-g[a]-ra-te-(m)es pí-e har-te-ni na-at li-e iš-ta-an-ta-nu-uš-kit₉-te-ni*
- G 4
- 1 38. *me-e-[hu]-u-na-ša-at me-e-hu-u-ni pí-e har-tin na-at-kán DINGIR.MEŠ*
- 2 39. *me-na-aḥ-ha-an-da li-e ša-kán-zi ku-it-ma-an UKÛ-aš hu-u-el-pí*
- 3 40. *na-a-ú-i e-iz-za-az-zi na-at DINGIR.MEŠ-aš hu-u-da-a-ak ú-da-at-tin*
- 4 41. *na-aš-ma ma-a-an DINGIR-LIM-ni ku-e-da-ni EZEN GUD e-eš-zi*
- 5 42. *DUG ku-wa-pí šap-pí-eš-kán-zi na-an-kán li-e ša-ku-wa-an-ta-ri-ya-nu-ut-te-ni*
- 6 43. *na-an-ši i-ya-at-tin ma-a-an hu-u-el-pí DINGIR.MEŠ-aš hu-u-da-a-ak UL*
- 7 44. *ú-da-at-te-ni na-at šu-ma-[aš] hu-u-da-a-ak iz-za-at-te-ni*
- 8 45. *na-aš-ma-at A-NA MAḤ-RI-KU-NU up-pa-at-te-ni EGIR-zi-an-ma-at*
- 9 46. *iš-du-wa-a-ri nu-uš-ma-ša-at SAG.DU-aš wa-aš-túl ma-a-an-ma-at UL*
- 10 47. *iš-du-wa-a-ri na-at ú-da-at-te-ni ku-e-da-ni me-e-hu-ni*
- 10 48. *nu-uš-ma-aš-kán PA-NI DINGIR-LIM ki-iš-ša-an an-da pí-e-da-at-te-ni*
- 11 49. *ma-a-an-wa-za ki-i hu-u-el-pí an-zi-el ZI-ni hu-u-da-a-ak*
- 12 50. *pí-ya-u-e-en na-aš-ma-wa-ra-at A-NA MAḤ-RI-NI na-aš-ma A-NA DAM.MEŠ-NI*
- 13 51. *DUMU.MEŠ-NI na-aš-ma ta-me-e-da-ni UKÛ-ši pí-ya-u-e-en*
- 14 52. *DINGIR.MEŠ-aš-ma-wa-kán ZI-an za-am-mu-ra-a-u-e-en na-aš-ta BI-IB-RU DINGIR-LIM*
- 15 53. *ZI-aš ar-ḥa e-ku-ut-te-ni nu-za ma-a-an pár-ku-wa-e-eš*
- 16 54. *šu-me-el ^DKAL-KU-NU ták-ku-za pa-ap-ra-an-te-eš-ma na-aš-ta QA-DU*
- 16 55. *DAM.MEŠ-KU-NU DUMU.MEŠ-KU-NU har-ak-te-ni*

39. G 2: IGI-an-da.

40. G 3: na-a-wi.

43. G 6: hu-e-el-pí-ma.

48. G 10: pí-e-da-at-tin.

- 4.37. *hakarates*, do not delay it;
 38. bring it at the right time; let the gods not
 39. look for it. Before a man
 40. eats (of the) first-fruits, bring them at once to the gods.
 41. Or, if there is a cow festival(?) for any god,
 42. when they clean the (milk-)pail, do not neglect it;
 43. prepare it for him (i. e. the god). If you do not bring the
 first-fruits to the gods promptly,
 44. and you first eat of them,
 45. or send them to your associates, and it nevertheless finally
 46. becomes known; that is a capital sin for you. But if it does
 not
 47. become known, at whatever time you bring them (i. e. the
 first-fruits),
 48. you shall bring them before your god with these words:
 49. "If we at first devoted these first-fruits to ourselves
 50. or gave them to our associates, or to our wives (and)
 51. children, or to another man,
 52. (then) we have injured the gods themselves." Thereupon
 you shall drain the cup(?)
 53. of the god of life(?). And if you are innocent,
 54. (it) is (due to) your protecting deity, but if you are guilty,
 thereupon
 55. you will be destroyed with your wives (and) your children.

49. G 11: *hu-e-el-pi*.

50. A: *na-aš-ma-wa-ra-aš*.

51. G 13: *ta-a-me-ta-ni, šu-me-eš-aš-ma-wa-ra-kán*.

53. G 15: *pár-ku-wa-e*.

G 4

19

- 17 4.56. *an-da-ma-aš-ta ma-a-an kar-ša-at-tar ku-wa-pí kar-aš-te-ni*
 18 57. *na-at DINGIR.MEŠ-aš A-NA EN.MEŠ-KU-NU u-un-
 na-an-zi nu kar-ša-ad-da-aš*
- 19 58. *GAM-an L^USÍB.GUD L^USÍB.UDU-ya i-ya-an-ta-ru*
 20 59. *na-at-ša-an ha-li-ya-az a-ša-u-na-az ma-aḥ-ha-an kar-ša-an*
 20 60. *na-at-kán DINGIR.MEŠ-aš QA.TAM.MA an-da ar-nu-
 wa-an-du*
- 21 61. *EGIR KAS-NI-ma-at-kán li-e wa-aḥ-nu-uš-kán-zi ma-a-
 an-ma-kán ŠA(G) KAS-NI*
- 22 62. *L^USÍB.GUD na-aš-ma L^USÍB.UDU mar-ša-tar ku-iš-ki
 i-ya-zi*
- 23 63. *na-aš-ta na-aš-šu GUD.ŠE na-aš-ma UDU.ŠE wa-aḥ-nu-zi
 nu-za-kán ha-ap-pár*
- 24 64. *ša-ra-a da-a-i na-aš-ma-an-za-an-kán ku-en-zi na-an ar-ḥa*
 25 65. *a-da-an-zi pí-di-eš-ši-ma ma-ak-la-an-ta-an tar-na-an-zi*
 25 66. *na-at iš-du-wa-a-ri nu-uš-ma-ša-at SAG.DU-aš wa-aš-túl*
 26 67. *DINGIR.MEŠ-aš-kán ZI-aš ša-ne-iz-zi-in ḫzu-u-wa-an
 da-a-ir*
- 27 68. *ma-a-an-ma-at UL-ma iš-du-wa-a-ri na-at ku-e-da-ni me-e-
 hu-u-ni*
- 28 69. *a-ra-an-zi na-aš-ta BI-IB-RU DINGIR-LIM ZI-TI GIŠiš-
 ta-na-na-az GAM*
- 29 70. *da-an-du nu-za-kán an-da ki-iš-ša-an pí-e-da-an-du*
 30 71. *ma-a-an-wa-kán DINGIR.MEŠ-aš ša-ne-iz-zi-in ḫzu-u-
 wa-an KA+U-az*
- 31 72. *pa-ra-a an-za-a-aš hu-u-it-ti-ya-u-en nu-wa-ra-an-na-ša-an
 an-zi-el*
- 31 73. *ZI-ni pí-ya-u-e-en na-aš-ma-wa-an-na-ša-an uš-ša-ni-ya-
 u-e-en*
- 32 74. *na-aš-ma-wa-ra-an-kán wa-aḥ-nu-um-me-en nu-wa-an-
 na-aš ha-ap-pár da-a-u-e-en*
- 33 75. *pí-di-eš-ši-ma-wa ma-ak-la-an-da-an tar-nu-u[m]-me-en*
 34 76. *nu-wa-an-na-aš zi-ik DINGIR-LUM tu-el ZI-aš ḫzu-u-wa
 še-ir*
- 34 77. *QA-DU DAM.MEŠ-NI DUMU.MEŠ-NI pár-ḥi-eš-ki*

57. G 18: *kár-ša-ad(?) -da-ni*.66. G 25: *iš-du-u-wa-hu*.

- 4.56. Again, if in (the temple properties) you ever castrate (? animals),
 57. and they bring them (i. e. the castrated animals) to the gods, your lords,
 58. let the cow-herd or shepherd go with the castrated (? animals);
 59. and as it (has been) castrated(?) from the stable or the fold,
 60. just so let them bring it in to the gods;
 61. and let them not later, on the road, make an exchange. But if
 62. any cow-herd or shepherd does wrong on the road,
 63. and then exchanges a fat ox or a fat sheep, and makes a trade,
 64. or if he kills it and they eat it,
 65. and put in its place a thin animal,
 66. and it becomes known, that is a capital sin for them;
 67. they have taken the best meat(?) of the gods' desire.
 68. But if it does not become known, whenever
 69. they arrive, let them take down from the stand(?) the cup of the god of life.
 70. Let them deliver (the animals) with these words:
 71. "If we have taken us the best meat(?) from the mouth of the gods,
 72. and have devoted it to ourselves,
 73. or have sold it,
 74. or have exchanged it and made a trade for ourselves
 75. and have put in its place a thin (animal),
 76f. then do thou, god, pursue us, with our wives (and) our children, on account of the meat(?) of thy desire.

67. A: ZI-aš-ša-aš; G 26: ZI-ni.

69. A: iš-ta-na-az.

76. G 34: zu-u-wa-aš.

- 4.78. DUB 1.KAM ŠA LÚ.MEŠ É DINGIR-LIM *hu-u-ma-an-da-aš*
 79. ŠA EN.MEŠ.KAM DINGIR.MEŠ LÚ.MEŠ.APIN.LAL
 DINGIR.MEŠ
 80. Û ŠA LÚ.MEŠ.SÍB.GUD DINGIR-LIM LÚ.MEŠ.SÍB.UDU
 DINGIR-LIM
 81. *iš-ḫi-u-la-aš QA-TI*

 COMMENTARY

1. 14-16. The translation is taken in the main from Ehelolf, K1F 1. 150 f., where these lines and the similar passage, 3. 61-63, are discussed.
18. *-ma* is a sentence connective of weak adversative connotation. It corresponds rather closely to Gk. $\delta\acute{\epsilon}$, but English idiom often requires "and" or no connective at all in the translation. Here the contrast between the bakers and the bake houses is clear, but that would not justify a translation by "however." Sommer, BoSt. 4. 4 fn., was inclined to insist upon "aber" in all passages.
- 18 f. For the translation, see Ehelolf, K1F 1. 146.
20. *KA-aš* is dat. pl. in partitive apposition with *pí-di*. Since *askas* is constantly used in the singular, some other word, functionally equivalent to Lat. "fores," must be indicated here.
21. The translation is taken from Sommer, AU 384.
- 22 f. The translation is taken from Ehelolf, K1F 1. 151.
26. For the meaning of *anta tamenkesketa*, cf. Sommer, AU 252.
27. *IGI-wa-an-na-an-za* I understand as *sakwananz*, part. of **sakwana-*, which must be a derivative verb with suffix *na* (see my Hittite Gramm. 244 f.) from *sakwa(e)-* "bring to rest, cause to stand still" (see Götze, *Mursiliš* 202 f.). Our participle therefore should mean "dilatatory" or the like. Of course the ideographic writing proves nothing for the etymology; cf. ¹*Mur-ši*. DINGIR-LIM-*iš* = *Mursilis*, etc. The alternative is to read *ši-wa-an-na-an-za* and to compare Luwian *siwariya-*, on which see Sommer, AU 231. — $\text{𐎶}ha-an-ḫa-ni-ya-i$: the translation is an attempt to meet the requirements of the context here and in 3. 63.
28. *ZI-an<-za>-ši-ma* certainly stands for *ZI-anz-še-ma*, but possibly the <*-za*> was omitted purposely. — Sommer, AU 385, finds a rhetorical question in the first half (?) of this line.

- 4.78. The first tablet of the duties of all the temple officials,
 79. of the kitchen workers of the gods, of the farmers of the gods,
 80. and of the cow-herds of the god, (and) the shepherds of the god,
 81. is finished.
-

28-31. The translation is taken in large part from Korošec, *Vert.* 105.

33. The translation is taken from Korošec, *ibid.*

36-38. Korošec, *Vert.* 106, interprets all the main clauses as statements, thereby making this section inconsistent with the previous one and also with 1. 65 f., 2. 74 f., 3. 52 f., 4. 54 f., and 4.76 f. Sommer, AU 385, points out the correct interpretation.

40. *hi-ya-ra-aš*: cf. *heyus* "rain."

41. *i-šu-wa-aš*: cf. *i-šu-wa-an* (Code 163. 24).

44. LŪ.MEŠ *ú-pa-ti-ya-aš*: cf. *ú-pa-ti* (KBo. 4. 10. 1. 30), and *upzi* "(the sun) rises." See Forrer, *Forsch.* 1. 8.

47. *ša-ra-a ti-ya-an-ta*: the phrase EZEN *ša-ra-a ti-ya-an-da-an* (3. 41) evidently means "a festival (that has been) set up," and, since this is done by means of meat, bread, beer, and wine, *sara tai-* must primarily refer to the "setting up" of these materials. Here we have the neut. pl. of the participle used substantively of the array of food and drink "set up" for the festival. I translate "collation." The "setting up" of such a collation is described, for example, in KBo. 4. 9. 1. 11-19. Possibly the phrase *ša-ni-i pí-di ti-an-zi* (line 15) means "they set in a high place," being a mere variant of the *sara tai-* of our text. If so, the adj. *sanas* (or *sanis*) is to be connected with the participle *-san* "up, on, over," on which see Götze, AOr. 5. 30-37, especially 37 fn.

49. *ha-ap-pár da-aš-kit₉-te-ni*: Friedrich, *Vert.* 1. 92 and fn. 5, suggests that the meaning "Kaufpreis" may have to be assumed in the four passages in our text; but the meaning "business, trade" seems to me preferable here, in 4. 63 f., and in 4. 74. In 2. 72 the context calls for a specialized meaning, "service (of the gods)." For the reading *kit₉*, see Götze, *Madd.* 60; HG. 44 fn. 23. Since eight other signs for *kit* have prior rights, it is necessary to use the index number 9.

50. *ša-ra-a ti-ya-an-da*: see on 1. 47.

53. *e-iz-za-a-i* agrees with its nearest subject, the collective SAG.GÌM.ÌR.MEŠ-KU-NU.

56 f. *tak-ša-an . . . šar-ra-an*: the translation is taken from Götze, NBr. 21.

57 f. GAM-an is to be construed with *nu-uš-ma-aš*.

62. GAL clearly corresponds to ^{DUG}*iš-pa-an-du-uz-zi-az* (1. 65). It follows that Götze, KIF 1. 201, was wrong in describing the *spantuzi* as "ein kleineres Gefäß zum schöpfen." It is rather the "libation bowl" from which wine is dipped when the libation is actually to be made.

64. *tu-e-el DINGIR-LIM-az*: the collocation of genitive with ablative is so extraordinary that one would suspect an error if we had not two witnesses at this point. Either case would be defensible if it stood alone.

2. 1-11. The restoration and interpretation of this passage is very doubtful. Aside from the large amount of conjectural supplementation, the necessity to alter *-ŠU-NU* to *-KU-NU* three times in line 4 is a danger signal. Furthermore, I can cite no parallel for the syntax of *pawas* assumed in line 7.

5. ^{GIŠ}*kat-ta-lu-uz-zi* occurs as object of *sara-* "divide, break," not only here and in 2. 8, but also in 3. 5 and 3. 60. In all four places the meaning "open a door" yields a satisfactory sense. Friedrich, ZA 5. 48 f., tentatively decided to translate the noun by "Tür," and the basic meaning of the verb suggests that *kataluzi* denotes a "double door" that is separated into two parts when opened. It is worth noting that Hittite *sara-* "break" might well be translated by Gk. καταλύω.

7 f. *na-aš-kán . . . šar-ra-aš-ki-it-ta*: i. e. "and he has access to the palace also."

17. *i-ú-[k]i*: the restoration is certainly correct, and it provides our first instance of an oblique case of this word. Since the reference is here to a yoke for oxen, there is no longer the least plausibility in Götze's (IF 42. 372 f.) suggestion that Hittite *yukan* may be an Indic loan-word; cf. Sommer, AU 164.

18. There is no gap between lines 17 and 19 in B and C, and in A lines 17 and 18 are completely lost. It is barely possible that our line 17, short as it is, was written as two lines in A. More probably the scribe made a serious error in writing A 10 or A 11, then erased what he had written, and left the line

blank. It is difficult to see what additional material A can have contained.

23. *zu-u-wa-an*: the word occurs also 2. 27, 4. 67, 71, 76. The context requires some such meaning as "food, morsel, meat." My unfortunate remarks in *Lang*, 4. 122, were based upon a random etymology of Sayce's. — *KA+U-it*: the parallelism of this passage with 4. 71 f., where we have *KA+U-az*, makes it quite certain that the instrumental here denotes the place from which.

27. *ZI-aš*: literally "of desire."

29 ff. For the translation, cf. Friedrich, *AOr.* 6. 369.

39-42. The translation is mainly taken from Friedrich, *Vert.* 2.92 fn. 2.

42. *na-at i-ya-an-be e-eš-du*: cf. 1. 49: *na-at* ^{GIŠ}*ĪAR i-ya-an-du* "let them make it into a tablet," i. e. "let them record it on a tablet."

52. *ZI-az-za-ma* = abl. + *a* "also, even" + *ma*.

53 f. *ŠUM LUGAL-kán ku-e-da-ni GUL-ša-an*: otherwise Götze, *Madd.* 121 fn. 2.

54. *GUL-ša-an*: cf. Forrer, *RHA* 1. 151 ff. (especially 152 fn. 31, 153 fn. 32).

58. *EGIR-pa wa-aḫ-nu-mar*: cf. 3. 20: *li-e-ya-aš-kán ú-e-iḫ-ta-ri* "and let him not be pardoned."

61. *[I]-NA ZÉ-E-NI* stands for the Hittite dat. *zene*, but the use of the preposition shows that the scribe intended to write the phrase in Akkadian.

62 f. *me-[e-ḫ]u-na-[aš] me-e-ḫu-u-ni* "at the proper time;" cf. 4. 4, 38.

65. *nu-uš-ma-aš-za gi-e-nu-uš-šu-uš e-ip-zi*: since the 3 sing. possessive pronoun is impossible here, we must apparently assume a masc. *s*-stem *kenu-* along side of neut. *kenu-* "knee." The forms which Götze, *Mur.* 214 f., assigns to masc. *kenu-* (namely dat. s. *gi-nu-uš-ši*, acc. pl. *gi-nu-uš-šu-uš*) can as easily belong to such an *s*-stem, since there is no need to assume an enclitic pronoun. The gesture of embracing the knees in making an urgent request is mentioned repeatedly in Greek and Latin literature from Homer and Plautus respectively down to the end of antiquity; see C. Sittl, *Die Gebärden der Griechen und Römer*, pp. 163 ff. In the Akkadian documents a defeated king sometimes embraces the feet of his conqueror in token of submission,

but there seems to be nothing analogous to the gesture in our text.

66. *ku-ša-a-ta*: This word is familiar from the Code in the sense of "bride price." Here it must rather mean "payment for a bride, marriage." Since the word shows final *a* both in nom. and in acc., it is safe to say that it is neut. pl.

67. *EGIR-pa ti-ya-at-tin*: for the meaning, see Sommer, AU 186 fn.

68. *ku-it-ma-an . . . ti-ya-ad-du*: see Götze, AOr. 5. 35.

72. *ḥa-ap-par*: see on 1. 49.

75 f. The translation is taken from Sommer, AU 29 f.

82. *GAM pa-id-du*: Götze, AOr. 5. 21 and fn. 7, understands this to mean "let him go down again (to the temple after spending the day outside)." But in 3. 2 *ša-ra-a ú-id-du* surely means "let him go up (to the temple)"; Götze (loc. cit.) interprets it so, except that he inserts "wieder." In 2. 8 also *sara* is apparently used of going up to the temple, and in 3. 6 and 3. 30 we have *sara ses-* of passing the night in the temple. On the other hand we read in 3. 16: *ku-in-ma I-NA É-ŠU GAM-an ú-e-mi-an-zi* "but whom they find down in his house." Götze is misled by his theory that the omission of *-kan* before *kata pai-* or *sara wet-* adds to the meaning of the verbal phrase the idea "back to the starting place." Götze's material is in any case far from sufficient to establish this thesis, and it is contradicted rather than supported by our present passage. In 3. 2, to be sure, the idea of a return is appropriate to the context, but I can find no reason for thinking that such an idea is expressed.

83. *SAL-aš ut-tar*: Friedrich, *Vert.* 2. 156, translates "eine Frauenaffäre."

3. 5 f. For the translation, cf. Sommer, AU 228.

6. *ka-ra-aš-ta-ri*: the word occurs also below 3. 30, 73.

7 f. *ú-e<ḥi>-eš-kat-tal-li-iš, ú-e-ḥi-eš-kán-du*: *weheske-* is of course the durative from *wēh-* "versari"; Götze's translation, *Madd.* 107, ("Nachtwächter, wachen") is therefore practically correct but etymologically misleading.

9. *ḥa-a-li* ^{LÚ.MEŠ}*ḥa-li-ya-at-tal-liš*: as Götze, *Madd.* 107, saw, this passage, as well as 3. 23 f., implies a connection between the two similar words. No doubt a denominative verb must be assumed to connect them, but at present we do not know the precise meaning of that verb. My translation by "precinct" and "precinct men" appears to suit the occurrences in this text,

but is far from certain. Quite possibly the words necessarily imply the idea of protection or defense, as Götze thinks.

11. \bar{U} -*aš* = *teshas* "sleep;" cf. 3. 17.

20. See on 2. 58.

24. *pa-id-du*: Since the word is parallel with *tar-ni-eš-ki-iz-zi* and *tar-ni-eš-ki-id-du* (3. 23), we must interpret it from the same point of view; it must mean "come (hither)" rather than "go (hence)." The passage therefore lends support to my contention (*Lang*. 7. 1-13) that the prefix *pe-* means "with, together," or zero, and not "hence." In many passages, to be sure, *pai-* "go" is contrasted with *we-*, *wa-* "come," but by no means in all. Götze, AOr. 5. 16 fn. 1, has now unfortunately gone over to Friedrich's opinion; he apparently did not have my treatment in mind when he wrote the paragraph.

25. The lack of a sentence connective at the beginning of the line is remarkable; is it justified by the repetition of the enclitic *-pe* from the preceding sentence?

26 f. Otherwise Friedrich, *Vert.* 1. 72.

27. URU *Ha-at-tu-ša-an-za-kán za-am-mu-ra-u-wa-an-zi*: elsewhere (e. g. 452 below) this verb means "injure." Here, in a military context with *-za* 'sibi,' it seems to mean 'sack.' For reflexive *-za*, see Götze-Pedersen, *Mursilis Sprachlehnung* 38-40, 80 ff. Grammatically *Ha-at-tu-ša-an* is to be connected with *ti-iš-ki-iz-zi*.

28. *a-ra-ah-zé-na-aš BÂD-aš*: the context implies that the phrase refers to the city walls. — *a-pu-u-uš*, i. e. those of the temple where the precinct man now is.

28 f. *ú-wa-an-zi*: Bechtel calls my attention to the fact that *wa-*, *we-* is normally a punctual verb, and that my translation implies the durative *weske-*. The translation of these two clauses is extremely dubious.

30. *ka-ra-aš-ta-ri*: see on 3. 5 f., 3. 6.

36-39. Götze, *Madd.* 117 f., notes that there is no room in the text for *li-e* or *ma-a-an*, but it is not therefore necessary to assume an error of the scribe; for paratactic conditions are fairly common. Adelaide Hahn supplies the following references: KBo. 2. 2. 1. 45 f., 2. 25; Tarkasnalís 6. 29 Fried.; Kupanta-KAL 10 D 24, 19 B 13, 21 D 17 f. Fried.; Alaksandus 15. 17, 17. 56 ff. Fried.; Hukanas 17. 45 ff. Fried.

36. The context requires that this line contain a word or a phrase designating some sort of worshipper, probably the person

for whom, and at whose expense, the festival is being celebrated. The remaining characters and traces of characters do not suggest to me anything intelligible; perhaps it would have been better not to attempt a restoration.

40. *wa-ak-ši-ya-nu-zi*: see on 1. 49.

41. *m[u-t]a-a-iz-zi*: some such meaning as "avoid" is demanded by the context. So also in KUB 9. 34. 4. 7-18: *ma-ni-in-ku-wa-an-da-an* MU-an *mu-ta-id-du* (8) DINGIR.MEŠ-aš *kar-pi-in pa-an-ga-u-wa-aš* EME-an KI.2 (9) DUMU.É.GAL EME-an *mu-ta-id-du ŠA* L^CIM.ME EME-an KI.2 (10) ŠA L^CSANGA-aš EME-an KI.2 ŠA SALAMA DINGIR-LIM EME-an KI.2 (11) ERÍN.MEŠ KARASŠ-aš EME-an KI.2 ŠA DI-NIM EME-an KI.2 (12) *tu-li-ya-aš* EME-an KI.2 L^C.MEŠ^a-ú-i-ši-[]-aš KI.2 (13) *pa-an-ga-u-wa-aš* MÁŠ. HI.A EME-an KI.2 L^C.MEŠ^{lu}-la-*hi-ya-aš* (14) L^C.MEŠ^{ha}-pi-ri-ya-aš KI.2 GEDIM-aš TI-an-da-aš KI.2 (15) *a-da-an-da-aš a-ku-wa-an-da-aš* EME-an KI.2 (16) [-g]a-ra-aš-ta-aš EME-an KI.2 (17) []-i-in EME-an *mu-ta-id-du hu-u-ma-an-da-aš* (18) [UKÛ-aš EM]E-an KI.2. "Let him avoid an early death; let him avoid the anger of the gods (and) the talk of the populace; let him avoid the talk of a palace servant; let him avoid the talk of a seer (?); . . . of a priest; . . . of a mother of god; . . . of the soldiers of the standing army; . . . of the law-court; . . . of the assembly; let him avoid <the talk> of the . . . men; let him avoid the talk of all families; . . . of the *lulahi*-men (and) of the merchants; . . . of the dead (and) of the living; . . . of (one who is) offered food and drink; . . . of []; let him avoid [] talk; let him avoid the talk of all [men]." I do not understand KUB 9. 4. 3. 29-33; but it is clear that *mu-ú-ta-iz-zi* is there contrasted with *ne-ya-ri* "turns toward."

43. *hal-lu-wa-ya-za*: the ablative, instead of the dative (as in 1. 38, 2. 31, 3. 44, 54), suggests separation: "be afraid of and avoid."

44. For the translation, cf. Friedrich, *Vert.* 2. 156.

48. *ša-an-na-pí ša-an-na-pí*: the meaning "ashes" is suggested by the context. The repetition is presumably to indicate distribution.

49-51. Friedrich, *Vert.* 2. 158, translates nearly so. Sommer, AU 88, continues the conditional sentence to *nu* in the middle of line 51.

55-63. Cf. 1. 14-20.

59 f. For the translation, see Ehelolf, KIF 1. 146 f.

61-63. For the translation, see Ehelolf, KIF 1. 150.

63. $\hat{\text{a}}\text{-}\hat{\text{h}}\text{-}\hat{\text{a}}\text{-}\hat{\text{h}}\text{-}\hat{\text{n}}\text{-}\hat{\text{i}}\text{-}\hat{\text{y}}\text{-}\hat{\text{i}}$: see on 1. 27.

64-8. I follow Friedrich, AOr. 6. 358 f., in the main.

68-70. For the translation, see Götze, AOr. 5. 6.

68. *ma-a-an-na-za*: no doubt Götze, loc. cit., is correct in thinking that *-za* gives *še-eš-zi* a perfective meaning; but the distinction has no importance in English.

72. *lu-uk-kit_o-ti*: for the value *kit_o* of the sign *kat*, see on 1. 49. There seems to be no good reason for continuing to interpret the sign *kat* in *luketi* and *luketa*, in violation of the etymological requirement for the thematic vowel *e*.

73. *kar-aš-ta-ri*: for the meaning, see Sommer, AU 228. See on 3. 6.

76 f. For the translation, cf. Sommer, AU 335.

78. *še-ik-kán-ti-it-ma* ZI-it: Sommer, AU 252, translates "mit bewustem Sinn."

80. *ša-ak-nu-an-za*: for the meaning, see Friedrich, AOr. 6. 365-8. The word is an adjective with suffix *wanz* (see HG 160) from *sakar* "uncleanness," whose genitive occurs in KUB 10. 60. 1: LÚ.MEŠ GIŠBANSUR *ša-ak-na-aš* (2) *pár-šu-u-ur* LUGAL-i *ti-an-zi* "the men of the table of uncleanness set broken bread for the king." The accusative *ša-ak-kar* occurs in the introductory paragraph of an apotropaic ritual (KUB 17. 28. 1. 6). The first few signs of each line are lost, and I cannot supply them satisfactorily. It is clear, however, that *sakar* denotes a substance or an object to be used in the ritual, and it may be significant that pigs are mentioned in the preceding line and again in the following line.

81. *ú-wa-it-ta*: perhaps the word is here used rather in a middle sense; if so the line should be translated: "or if a fellow (servant) knows him and then sees."

4. 5 f. Translated in part by Sommer, AU 30 f.

6 f. *me-na-ah-ḥa-an-da . . . uš-kán-zi*: in view of the preceding and following sentences this clause also must amount to an injunction against delay in making the offering. Hence we must assume a special meaning for the compound verb. Cf. *menahanta sak-* (4. 39).

8-11. Translated by Götze, KIF 1. 190 fn. 2, and by Friedrich, *Vert.* 2. 90.

12 ff. For *aniya*- "plant," cf. Hatt. 2. 15 f.

16 ff. For the interpretation, cf. Sommer, AU 25.

18-21. Otherwise Friedrich, *Vert.* 2. 158.

21 f. Otherwise Sommer, AU 88; he disagrees with Friedrich as to line 21. — *ta-a-it-te-ni*, *ta-ya-at-te-ni*: read *tayeteni*.

27. *ta-a-iš-te-ni*: by haplology from **taistaiteni*: *taistai-* 'conceal.'

33 f. Cf. 4. 53-55.

36 f. ^{UZU}*ša-li-e(m)eš ha-ag-g[a]-ra-te(m)eš*: the context suggests the meaning "fully developed embryo." Possibly the noun is to be connected with *karates* (KUB 7. 1 passim), which denotes either a kind of food that causes illness or the undigested contents of the stomach. If the latter meaning is correct, the word might also apply to an embryo. However, I cannot suggest a meaning for the prefix *ha-*, on which see HG 46.

39. *me-na-ab-ḥa-an-da . . . ša-kán zi*: see on 46 f. The parallelism of *sakanzi* here with *uskanzi* there is a trace of the original meaning of *sak-* 'know': Goth. *sáihan* "see."

41. But I do not know another reference to a cow festival. Can the line mean, "or, if a cow is assigned to a god for a festival"?

45. Cf. 4. 50.

47 f. *ú-da-at-te-ni*, [*p*]*i-e-d[a-a]t-te-ni*: I defy anyone to find the meanings "hither" and "hence" respectively in the verbs in this passage. Cf. on 4. 24.

52. For the translation, cf. Friedrich, *Vert.* 1. 72.

52 f. *BI-IB-RU . . . e-ku-ut-te-ni*: apparently these words refer to an ordeal. Cf. 4. 68-77. — *DINGIR-LIM ZI-aš*: the equivalent phrase *DINGIR-LIM ZI-TI* (4. 69) implies Akkadian *NAPIŠTI*; hence the translation suggested.

54 f. The translation is taken from Sommer, AU 25.

56. *kar-ša-at-tar . . . kar-aš-te-ni*: the meaning "castrate" is supported by the reference to fat animals in line 63.

57. *kar-ša-ad-da-aš*: it is impossible to say whether this is from a consonant stem (nom. sing. *karsaz*) or an *a*-stem (nom. sing. *karsatas*). The existence of *karsaz* as an abstract noun and the currency of the type in the abstract use may dispose one to prefer the second alternative. Presumably the word is dat. pl.

67. *šzu-u-wa-an*: see on 2. 23.

76 f. The translation is taken from Friedrich, *Vert.* 1. 164 f.

