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

(Continued)

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Transliteration

Col. I

B₂ (position uncertain)¹

(Beginning broken)

1' [........... ] e₂[e₃]-zi [....]

2' [nu] Ṝ-aš EGIR-pa A-N[A ṜTU me-mi-iš-ki-u-wa-an da-a-iš ku-wa-at-wa(?)]

3' U-L e-ez-za-ā[l-ti]

4' ša-ne-ezi[.][............] ṜTU-uš(?) Ṝ-NA ṜU(?)]

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

6' [ar-h]a mar-š[.]...

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

(Broken)

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

(About 6 lines lost at the beginning)²

1' [.................] x [x x]-e-da-ni me'-mi²-n[...] x[...].³

¹ Cf. Otten, MGK p. 18 n. 4.
² Tablet II of copy B not being the continuation of tablet I of copy A, and exact position of fragments B₁ and D₁ being unknown, the size of the lacuna between end of A I and the extant part of B II remains undetermined.
³ In XXXII 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;
B₂ = MGK 13;
D = XXXIII 92 (col. IV of copy D of first tablet).

Transcription

Col. I
B₂ (position uncertain)
(Beginning broken; line 1 fragmentary)

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

B (main text)
(Beginning broken)
(1) [......... k(w)]edani memin[i ....]

Translation

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 ......]”
14' [A-NA DU]TU ŠA-ME-E E∕GIR-pa|⁶ me-mi-iš-ki-u-va-an da-a-iš
15' [.............] ša-ni²-iš-zi-š-du nu-wa-zu e-ez-za
16' [.............] x an-da ša-ne-ez-zi-iš-du nu-wa
17' [.............] x(?) p(i)-ta e-ku-ma-wa² nu-wa-za ha-aš-ši-iš
18' [nu-wa-kān(?)] ša-ra-a ti-i|⁶ a² nu-wa-kān ne-p[i]-ši ša-ra-a i-[i(?)]
19' [nu ke-e INIMA|MES ma-an-]iš-ta-ma-aš-ta ∕DU]TU ŠA-ME-E
20' [nu-uš-šši-kān(?)] ZÌ]-z[a](?)⁸ an-da du-uš-kat-la-at
21' ti-i[a-at DISTAR]-ni A-NA 2 [AT-HU-TI-Š]U(?)|⁴ p(i)-ra-an ša-ra-a

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13' See commentary on Tbl. I A iv 39 f.
14' Restored from context; cf. Otten's translation, MGK p. 19.
15' MGK 12 col. i begins here.
16' Erasure. Cf. line 12 where eka- has no -za.
17' For this restoration see commentary.
18' For space see commentary.
19' Restored from context.
20' Restored according to context and space. XXXIII
21' Corresponds to [ ... al-pa-an-da-at D iv 4'. For the preceding part, D differs: (1') [ ... ]-ri-

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The particle of direct speech seems unjustified here; see commentary.
The restorations are tentative; see commentary.
The restorations are tentative; see commentary.
From about here to B 28, D offers the following text:
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] shall become pleasant! Now eat! In [the cup the sweet wine] shall become pleasant! Now [drink!]

[Eat and fill thyself; drink and satisfy thyself!]

[Then get [up],
and up to Heaven go!"

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

[(his) mind within [him] rejoiced.

[The bread on the table] became pleasant,

[and] he ate.

[In the cup the sweet wine] became pleasant,

and he drank.

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

After (the departure of) [the Sun-God] of Heaven the Storm-God unto his mind wisdom took.

And the Storm-God and Tasmisu took each other by the hand, and out of the chamber, the temple, they came.

[His sister] Istar from Heaven with bravery came, and Istar to (her own) mind again spoke:

"Where do they run, the two brothers?"

And quickly she took a stand, Istar, and before her two [brothers] she stood up.
29' *nu-ža* (?) DU-as da-ga-an e-sa-at nu-uš-ši-kán iš-ḫa-ah-ru
30' [pa-ra]-a PA₅.HI.A-us ma-a-an ar-sa-an-zi nu DU-as IGI.HI.A-wa
31' [iš]-ḫa-ah-ru-wa-an Za me-mi-ia-an me-mi-iš-ki-iz-zi ku-ša-ra-ru-an
32' [nam-m]a uš-ki-iz-zi u-ni-iš-a(?)₃₆ ḫa-ša-ar-ru-in nu-wa ku-ša nam-ma
33' [za-a]-ḥ-ši-ki-iz-zi nu-wa-ra-ša ku-ša nam-ma uš-ki-iz-zi
34' [u-ni(?)]-iš-a₃₇ nu-ah-šar-ad-du-šu₃₈ DU₅ IŠ[TAR]-iš A-NA DU₃₉
35' [EGR]-pa me-[m]-iš-ki-iz-zi ŠEŠ-I ṣa-al-wa-za te-pu-i₄₀
36' Ü-UL [ša-a]-kši UR:SAG-tar-ma-ša-ši 10-pa pš-a-an
37' [x] x [x x x]-iš-ša-ša-ša ku-in DOMU₅-an ḫa-ša-ša-an-zi
38' […………………] a x x [x] ma-a-ul Ü-UL ḫa-ašt-ti
39' […………………] x x x I-NA ŠA É⁵₄ D[A-a e-šu-ën
40' […………………] L[U]-iš e-šu-un²⁹ [z]i-iš-[m]a-an-wa-za
41' […………………] x nu pa-a-i-mi
42' […………………] x x […………………]

(Two lines destroyed; edge of tablet partly preserved)

19 For B 20 b to 22 a, D 10'-11' reads: DÎSTAR-iš-kán
(11') [wallivaliyan tiyatu nu A-NA] ŠEŠ-ŠU pi-ra-an ša-ra-ra ti-ia-at. Otten informs me that the traces before ŠEŠare [N]A, not [I]I. My restoration is ATHUY'I-SU 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') [IŠ[TAR]-iš A-NA DU me-mi-iš-ki-u-wa-an dl]-a-iš ku-wa-pš-a piš-te-eš-ki-ši
(13') […………………] ku-iš-ša-ši KAS-aš na-an-mu te-et
(14') […………………] DU-[U]-aš A-NA DÎSTAR EGR-pa
(15') [me-mi-iš-ki-u-wa-an da-a-iš . . . (?) ku-ša-ša-ša ku-wa-pš-a piš-te-eš-ki-ši
(16') […………………] x x x x
(17') […………………] iš-zi
(18') […………………]

20 For B 24-26a, D 20 f. reads:
(20') […………………] x ša-ap-pš-id-du-wa-
(21') [N₄₄ku-un-ku-ša-ša-ša ku-in ti-ia-at. Otten informs me that the traces before ŠEŠare [N]A, not [I]I. My restora-
(22') [ša-ša-ša ku-in ti-ia-at. Otten informs me that the traces before ŠEŠare [N]A, not [I]I. My restora-
(23') [ša-ap-pš-id-du-wa-an N₄₄ku-un-ku-ša-ša-ša ku-in ti-ia-at. Otten informs me that the traces before ŠEŠare [N]A, not [I]I. My restora-
(24') […………………] x nu pa-a-i-mi

21 Corresponding to D 19'.

22 For B 18-26a, D 20 f. reads:
(20') […………………] x ša-ap-pš-id-du-wa-
(21') [N₄₄ku-un-ku-ša-ša-ša ku-in ti-ia-at. Otten informs me that the traces before ŠEŠare [N]A, not [I]I. My restora-
(22') [ša-ša-ša ku-in ti-ia-at. Otten informs me that the traces before ŠEŠare [N]A, not [I]I. My restora-

23 For this phrase, D 21 b f. reads: ša-ša-ša ku-in ti-ia-at. Otten informs me that the traces before ŠEŠare [N]A, not [I]I. My restora-

24 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.

25 Corresponding to D 23'. End of tablet in D; colo-

26 as over erasure? Or erased? Cf. line 34.

27 Restored according to 32; cf. preceding note.

28 For lines 34b-41 see Otten, MGK p. 19.

29 XXXIII 113 breaks off.

(Note d, continued)

12 [IŠTAR-is StG.-ni memiskiwan] dais
kuwap-aw pittekisë (13) […………………]
[…………………] ku-wa X-as nan-mu let
(14) […………………]
[nu]StG.-as IŠTAR-li appa (15) [memiskiwan dais]
[…………………] kwit-wa-mu Isتانus appa memista
(16-18a fragmentary)
And they took one another by the hand, and up to (mount) Ḫazzī they went. And the king of Kummiya (his) face set, yea, (his) face he set upon the dreadful kun-kunuzzi!

And the dreadful kun-kunuzzi he saw, and from anger his [........] became altered.1

[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 endurem it, this one’s violence? And who will any longer fight? And who will any longer endurem it, this one’s fearfulness?” Istar 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 themselves, [............]...thou knowest not. [If]...... in Ea’s house we were, [............]...if I were a man, thou wouldst [.............] I shall go (and) [............”]

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

* For restoration, see note 13 to translit.; for reading, see Goetze, AOr XVII 1 p. 290 with n. 12.
2 Cf. Otten, MGK p. 11 n. 8.
3 Mons Casius in North Syria at the mouth of the river Orontes.

1 For reading and translation see commentary.
2 For -wa, cf. above lines 2 f., and see commentary.
3 End of variant (note d); end of tablet in D.
4 Lit.: “see”.
5 Ea, the Babylonian god of wisdom and witchcraft, who lives in the apsā, the subterranean sweet-water ocean.
Col. II (B = MGK 12 II only)
(About 25 lines lost)

1' [..........................  GIšBAL AG.DI-ma
   gal-gal-[tu-²-ri]]
2' [..........................  ni'-ni-ik-ta nu-za-kdn [iš-ḫ]a-ma-in]
3' [..........................] da-ga-an-zì-pa-aš-ša
4' [..........................] - zì

5' nu-za³² iš-ḫa-mi-iš-ki-iz-zi DİŞTA𝐻-is nu-za-kdn ŠA A.AB.BA
6' a-ku-un NAG-pa-aš-ši-la-an-na an-da zi-ik-ki-iz-zi
7' nu-kán a-ru-na-az ar-ḫa šal-li-iš ṣu-šu-ṇu-eš-na-[aš]³³
8' GAL-iš ṣu-šu-ḫu-eš-na-aš A-NA DİŞTA𝐻 me-mi-iš-ki-iz-zi
9' ku-e-da-ni-wa-zā me-na-ah-ḫa-ḫa-an-da iš-ḫa-mi-iš-ki-ši
10' ku-e-da-ni-ma-wa-zā me-na-ah-ḫa-ḫa-an-da ḫAḪ×U-iš IŠ-TU I[MI²...³⁴]
12' iš-ta-ma-aš-zī [IG]ḪA-MA-wa-mar-ra-aš ṣa-šu-wa-an-zā
13' nu-wa Ū-UL a-uš-zi nu-wa-aš-šē²⁶ ka-ri-ia-aḫa-aš NU GĀL
14' ar-ḫa-wa i-ia-an-ni DİŞTA𝐻 nu-wa-zā ŠEŠ-KA an-da [u]-e-mi-ia
15' ku-št-ma-an-wa-ra-aš nā-a-wī ḫa-aš-ta-li-iš-zi
16' ku-št-ma-an-wa-aš-ši ŠA SAG.DU GUL-GUL-LA-DU na-a-wī
17' ḫa-tu-ki-ši - zì

18' nu GIM-an DİŞTA𝐻-iš e-ni-eš-ša-an IŠ-ME nu-kd[n.........]
19' ar-ḫa ki-ši-la-nu-uš GIšBAL.DI-ma gal-gal-[tu-²-ri]
20' ar-ḫa pē-eš-ši-i-a-at GUSKIN.ḪI-MA-bed [.........]
21' nu ū-e-eš-ki-u-wa-an-zā [.....] x x x [.........]
22' i-ia-an-ni-eš nu-x[.............]
23' 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' ŠA.GALḪI.A im-mi-ia-an-du nu I.DUG[.GA pe-e-da-an-d]u³⁷
4' nu ŠA GUDŠe-ri-šu SIḪI.A-ar iš-ki-i-[a]-an-du
5' ŠA GUDŠTi-Še-la-ma KUN-an IŠ- TU GUSKIN ḫa-liš-ši-an-du
6' ū ×TU-PU-_DU-ma³⁸ wa-aḥ-nu-wa-an-du nu-şš-ša-an-ša-u-wa³⁹
7' an-dur-za ar-nu-wa-an-du a-ra-aḥ-za-ma GIššar-ša-an-da-ḫa-ši²⁴⁰
8' KALAG.GA-uš NAḪI.Ui.ŠI-uš tar-na-an-du²⁴¹ ḫa-ši-ḫar-ši-ma pa-ra-a
9' ḫal-zi-i-a-an-du ku-šš-ša-kdn A-NA 90 IKU-ni NAG₁₂-ru-ni[iš?]²⁴²
10' pdr-šš-ša-nu-uš-kdn-zī 8 ME-ma wa-aš-ša-an-zi ḫe-e-uš
11' IM.MEŠ-uš ḫal-zi-i-a-an-du wa-an-ti-ma-aš-ma ku-iš KALAG.GA-i[a]²⁴³

²⁰ Line 1' approximately middle of tablet, MGK p. 18 n. 3.
²¹ For lines 1-4, see Otten, MGK p. 21.
²² For lines 5-13a see Ehelolf, KIF I p. 395.
²³ Nothing broken, right edge preserved! Insert a-ra-a-i or ū-iš-zi or the like.
²⁴ Cf. Otten, MGK p. 21 n. 1.
²⁵ Name of a musical instrument.
²⁶ The Storm-God is speaking to Tasmisu.
²⁷ Names of the Storm-God’s two sacred bulls; cf. commentary.
²⁸ Cf. commentary.
²⁹ The wheels’? Or the axles’ (bubu plural?)? Or the carts’ (plur. in line 13)?
³⁰ For lines 13b-22 see Otten, MGK p. 21.
³¹ For lines 13b-22 see Otten, MGK p. 21.
³² For lines 13b-22 see Otten, MGK p. 21.
³³ For lines 13b-22 see Otten, MGK p. 21.
³⁴ For lines 13b-22 see Otten, MGK p. 21.
³⁵ For lines 13b-22 see Otten, MGK p. 21.
³⁶ Mistake for ašŠU-ŠU-DU? Cf. line 21 and Laroche, RA 45 p. 97; see commentary.
³⁷ Nothing missing! ³⁸ Probably nothing missing.
³⁹ Over erasure.
⁴⁰ See commentary.
⁴¹ The wheels? Or the axles’ (bubu plural?)? Or the carts’ (plur. in line 13)?
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Col. II

(About 25 lines lost)

(1) [...................]

X-ma galgalturi (2) [............]

[........ n]i[nkta

nu-za-kan išhamain (3) [........]

[........] daganzipas-a (4) [..........]-zi

(5) nu-za išhamiskizzi IŠTAR-is

nu-za-kan arunas (6) akun passilan-a anda zik-

kizzy

(7) nu-kan arunas arha sallis hünkvesnas (arai)

(8) sallis hünkvesnas IŠTAR-li memiskizzi

(9) kwedani-va-za menaḫḫandu išhamiskizzi

(10) kwedani-ma-va-za menaḫḫandu aš [. . ]-it

(11) sunnkesizki

X-is-va duddu(d)miyanza  

nu-va [natta] (12) istamaszi

sakuwa-ma-war-as daswanza

(13) nu-va natta auszi

nu-va-si karijaššas natta eszi

(14) arha-va iyanni IŠTAR

nu-wa-za X-tin anda wemiyau

(15) kwitman-war-as nawi ġastaleszi

(16) kwitman-wa-si ġaranas X nawi (17) ġatukesi

(18) nu mān IŠTAR-is essen as istamaszi

nu-ka[n . . ] (19) arha kištanut

X-ma galgalturi (20) arha pessiyat

X-ma-za [........]

(21) nu veskwanza [..........] (22) iyannis

nu-[.............]

(2) [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 ġalissiyandu

(6) X'-ma waḫnuwandum

nu-smas dassawa (? ) (7) andurza arnuwandu

araḫa-ma ġarsandanahiti (8) dassamus X-us
tarnandu

ḫarsḫarsi-ma para (9) ġalziyandu

kweus-kan 90 X-ni peru[e]s (10) parsanukanzi

800-ma wassanzi

ḫeus (11) hувwandum ġalziyandu

Col. II

(About 25 lines lost)

[...................]

But a harp (and) a galgalturi [- she took],

[........] she [lit][ted.

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 [........] fill est 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)

[^p. . . . ] fodder they shall mix,

and perfumed oil [they shall bring],

and Šerišu's horns they shall anoint!

But Tellas's tail with gold they shall cover!

But the axle* they shall turn,

and strong (.......s) to their* inside they shall

bring,

but to the outside, as head-piece,* 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' va-an-te-eš-ki-iz-zīa na-an-kān šē-su-wa-aš Ė.ŠA-na-aš
13' pa-ra-a ū-da-an-du nu-kā-n gīšMAR.GĪD.DA ḪA pa-ra-a ti-an-du
14' nam-ma-at ḫa-an-da-a-i شدد Ša-me-mi-an EGIR-pa ụ-da

15' ụ GI-M-an Ɗa-aš-mi-šu-uš INIM.MEŠ IŠ-ME nu nu-un-tar-nu-ụt
16' [li-l]i-w[a]-aš-ta nu GUDŠe-ri-šu-an ụ-e-ši-ia-u-wa-an-zā
18' [u-un-mi-ēš(?)] na-aš-kān(?)]2 a-ra-ah-zē-zi fieldset-ni an-da[44]
20' [ŚIḪI.A-ar iš-ki-ia-at(?)]4 ŠA GUDP Ti-el-la-ma KUN-an
21' [IŠ-TU GUŠKIN ḥa-li-ši-ši]-i-[a]-at46 gīšBU-BU-DU-m[a]
22' [ ...................] [x stupid] x-pa56-u-i-wa-za
24'[har-ši-ḥar-ši-ma pa-ra-a ḥal-za-a-īs(?)] ku-i'-e-ušš-kān A-NA 90 IKU[97]
25' [ ...................] [x-ar-x[ .... ]

(About 17–19 lines lost)

Col. IV (B = MGK 12 IV + 14 + XXXIII 113 IV)
(23) About seven lines lost; lines 1′–5′ (in MGK 12) traces only

6' [ ...................] [x-ū-ra-aš
7' [ ...................] [x x x46 [ ...... ]]
8' x x x46[ ...................] [ṣa'-an-da [ ...... ]]
9' ändig-pē-ēš[-šar. . . ] [a-ah-hi-ia-u-wa-an-zi[i. [.t]'-ia-at
10' nam-ma-zA-NU-U-T ȗ[EE an-da]50 e-e-pa GīšMAR.GĪD.DA ḪI.A-ia-[
13' [n[a-aš pār-ga-aš-ti x[. . . .] e'-š'-ta nu-ušši-kān nam-ma [. . . ]
14' pār-ga-aš-ti 3 ŚU[48] [ ...................] ne-ia-at-la-at

15' nu DU-aš A-NA D[a-aš-mi-šu44 me-mi-il]š-ki-u-wa-a[n da]-a-īs [. . . ]
16' gīšMAR.GĪD.DA [ ...................] [x-im][ ...................
17' [pa-a-an-du x[. . . .
18' x-pa46-u-wa-za[. . . .
19' x-za7 ḥal-z[i[. . .
20' [n[a]-aš pa-īt[. . . .
21' [ud]-da-a-ar[. . . .
22' [x-x]-ta-x[. . . .

(Broken; about 20 lines lost)58

Colophon (XXXIII 113, left edge): DUB.2.KAM NU TIL ŠA S[IR DU]-li-kum-mi]

42 Free restoration.
43 Otten, MGK p. 23 n. 1, gives nu, pī, ti or ga as possibilities. Of these, ga gives the easiest reading.
44 Middle of tablet (Otten, MGK p. 18 n. 3).
45 Cf. lines 4 1.
46 Or another sign ending like a; see commentary.
47 Restored according to 7–9; third pers. sing. pret. according to 19–22.
48 MGK 14 begins here ("11") Otten reads [. . . ]
49 XXXIII 113 iv begins here ("1").
50 Restored according to next line.
51 MGK 12 breaks off.
52 Cf. col. i 24–26; MGK p. 20 n. 4 and p. 22 n. 6.
53 Either 3 ŚU "three times", or 3 ŚU[.ŠI] "three sous", i.e. 3 × 60 = 180.
54 For restoration of this name with da, cf. col. iii 15; space fits.
55 MGK 14 breaks off, not far from middle of tablet (Otten, priv. comm.).
56 Or [k]a (Otten, priv. comm.).
58 The colophon's being written on the edge shows that col. iv was inscribed to the very end.
wantimas-ma kwis ḫatugaya (12) wanteskizzi nan-kan sesuwaws tunnaknesnas (13) para udandu nu-kan tiyarita para tiandu (14) nammat ḫandai tissai nu-mu memiyan appa uda

(15) nu mān Ta므išu uddar istamasta nu nuntarnut (16) liliwahtha nu Šerišu wesiiwas (17) [unnes] Tellan-ma Iμgarraz (18) [unnes] [nas-kan] araẖzeni ḫilamni anda (19) [...........] [n]as X pedas nu Šerišuwas (20) [karawar iskiyat] Tellas-ma X-an (21) [X-it ḫalissi]yat X-ma (22) [...........]anut araẖza-ma (23) [harsandanahiti dassamus] X-us tarness[kit]
(24) [harsi]harsi-ma para ḫalsais [kwe]us-kan 90 X-ni (25) [perunes parasanukanzi]

(17-19 lines lost)

Col. IV
(About 7 lines lost, 7 lines fragmentary)
(8) [........]-sanda [. . . .] pi (9) 1000 gipes[sar]u

[........ z]ahhiyawanzi tiyat (10) namma-za zahhiyas X anda epta tiyarita-[ya]-za (11) anda epta n[u ne]pisaz arha alpa pedas (12) nu-kan StG.-as kunkunuzzi menin dais

nan-kan sakuwa[it] (13) nas pargasti [. . . ]sta nu-su-kan namma [. . ?] (14) pargasti 3-anki (or: 180) [. . . .] neyttatt

(15) nu StG.-as T[asmisui memi]skiwan dais (16) tiyarit [. . . . . . .]
(17-22 fragmentary; about 20 lines lost)

Colophon:
DUB.2.KAM NU TIL ŠA S[IR pUlikummi]

The lightning which strongly flashes, out of the sleeping-room they shall bring it, and the carts they shall bring out! Now arrange, set them, and word bring me back!”

When Tašmišu the words heard, he hurried, hastened. Šerišu from the pasture [he brought], but Tellas from (mount) Imgarra [he brought]. [And] in the outer porch [he . . . ed them]. [And] perfumed oil he brought, and Šerišu’s [horns he anointed]. But Tellas’s tail [with gold he cover]ed. But the axes [ . . . .] he [ . . . . .]ed, [but] to the outside, [as head-piece, strong] stones he set.
[The thunder-storms he called forth].
[(The rains and winds) which for ninety furlongs [the rocks break],

(17-19 lines lost)

Col. IV
(About 7 lines lost, 7 lines fragmentary)

[. . . . . . .] to fight took a stand.
Then the battle-gear he took, and the carts he took, and from Heaven the clouds he brought. And the Storm-God upon the kunkunuzzi (his) face set, and he saw him. And his height [ . . . . . . .] was, and again his height three times (or: one hundred and eighty) [ . . . . .] was turned.

The Storm-God to Tašmišu began to speak: “The cart [ . . . . . . . .”]

(17-22 fragmentary; about 20 lines lost)

Colophon:
Second tablet, (text) not finished, of the So[ng of Ulikummi].

† Traces in line 25 do not correspond to the parallel of lines 10 f.

Division into verses not clear.
Third (?) Tablet

A = XXXIII 106;
E = MGK 15;
E2 = 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-p[t-...

2' nu ma-ab-ha-an DINGIR.MEŠ me-mi-ia-an iš-[a-ma-aš-ši-ir... (?)]
3' nu gšMAR.GĪD.DAḪI.A an-da ḫa-an-ta-[...]
4' ma-ni-i-a-ḫi-ir DAs-ta-bi-iš-kān[...]
5' wa-at-ku-ul na-aš-kān gšMAR.GĪD.D[A(...]
6' gšTi-ia-ri-ta ni-ni-in-ki-[iš]-ki-iz-z(?)... (?)
7' nu te-ḫi-eš-ki-iz-zi DAs-d[a-bi-iš...
8' nu-ḫa-[n] te-et-bi-eš-na-an-za DAs-d[a-bi-iš...
9' a-ru-ni GAM-an-da tar-na-aš nu gš[...]
10' ḫa-ni-e-nu er nu DAs-da-bi-iš[...]
11' 70 DINGIR.MEŠ e-[e]-p-ti-iš nu nam-[...]
12' Ū-UL tar-ah-ta nu-kān DAs-š-d[ta-bi-iš][...]
13' 70 DINGIR.MEŠ-ḫa-ḫa-a ṭa-ru-ni GAM-a[n-da ma-uš-ši-ir(?)...]
14' NAšŠU.ŠI-iš NĪ.TE.MEŠ(-)x[^][.........................]x-zi [...] [......]
15' nu ne-p-ti-iš kat-ti-ri-nu-[u[...[....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....][....]
When the gods the word heard,  
the carts they pre pared (or: in the carts they took their place),  
and they assigned.  
Astabi[upon his cart like a a ...] sprang,  
and [on] the cart he [ ... ].  
[ ... ] the carts [he] array[ed],  
[ ... ]  
And he thundered, Aštabi, [ ... ],  
and with thunder A[št abi ...] 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[št abi ...]  
and the seventy gods down into the sea [fell].  
[ ... ]  
[ ... (?)] the kunkunuzzi (his) body [ ... ]  
[ ... ]  
and Heaven he shock,  
[and......] he [ ... ]ed,  
Heaven [ ... ] like an empty garment he [ ... ]ed.  
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].  
And in Kummiya at the gate like [ ... ] he took his stand,  
and the kunkunuzzi [above] Ḫebat and the temple rose,  
so Ḫebat news of the gods heard not,  
the Storm-God and Suwaliyatta with (her) eyes she saw not.
28' NA4ku-un-ku-nu-zu-zi-im me-mi-iš-k[dn-zi nu?]wa-ra-an-zu-an tar-ah-ta ku-wa-a[l-qa]
29' am-me-el LŪ-an na-ak-ki-in x[ ...... ]x-an

32' [x].x.MEŠ[uš][a2]-ku-zi(i?)x-an
33' [NA4hu]-un-ku-ni-[u-zi-iš am-me-el LŪ-an Du-an na-ak-k-ši-in LUGAL-un nu-wa-mu me]-mi-an EGR-pa ū-da

34' [ma-a-an-ma Ta-ki-ti-iš INI.MEŠ iš-ta-ma-aš]-ta nu nu-un-tar-nu-uš li-l[i-wa-ah-ta]
35' [ma-a-an-ma Ta-ki-ti-iš INI.MEŠ iš-ta-ma-aš]-ta nu nu-un-tar-nu-uš li-l[i-wa-ah-ta]
36' [ma-a-an-ma Ta-ki-ti-iš INI.MEŠ iš-ta-ma-aš]-ta nu nu-un-tar-nu-uš li-l[i-wa-ah-ta]
37' [ma-a-an-ma Ta-ki-ti-iš INI.MEŠ iš-ta-ma-aš]-ta nu nu-un-tar-nu-uš li-l[i-wa-ah-ta]

39'-40' traces only, then broken. About 20 lines lost)

Col. II (main text: A; variants in E)
1 [ma-a]-an [P][Tás][I]-mi-šu-uš ŠA Du ud-da-ar iš-ta-ma-aš-ta
2 [va]-aš ša-ra-ak ŠU-za du-ak a-ra-a-iš ŠU-za GIGPA-an [da-a-aš]
3 [I]-b-An GIG.MEŠ-ŠUD-ma-za GIGE.SIR.HI-U-I-uš li-l-ya-an-du-[uš IM.MEŠ-uš]
5 A-NA Hé-ba[d-du-uš a]-aš INI.MEŠ šu-ah-aš-ta nu nu-un-tar-nu-uš li-l[......]
6 ku-it-ma-an-wa-as-si MUKAM.HI.U ku-i-eš da-ra-an-te-eš nu-wa-ra-aš-ša ša-ra-a
7 ti-ša-ar-nu ma-la-ká-ma-ša HÉ-ba[d-du-uš ŠU-ah-aš-ta
8 nu-kán DHi-ba[d-du-uš šu-uh-ah-az ka-ta ma-šu-uwa-ah-anzi wa-ag-ga-re-eš [ma]-an
9 ti-ia-ar ma-na-aš-kán šu-uh-aš-ta nu ma-uš-ta-at na-an SAL.MEŠ-SÜHUR.LAL
10 e-ep-ir na-an Ü-UL tar-ni-ir nu ma-la-ká-ma-ša DHi-ba[d-du-uš a]-aš INI.MEŠ šu-ah-aš-ta
11 me-mi-a-u-wa-an-zí zí-in-mi-ši na-aš-kán a-ū-ri-i-aš ka-ta i-ša-an-ni-eš
12 na-aš Du-an ka-ta-an pa-it DHi-ba[d-du-uš a]-aš INI.MEŠ šu-ah-aš-ta nu nu-un-

Space for one sign less than in cuneiform edition
(OnIen, priv. comm.).
9 Restored from context; traces slightly different!
10 See commentary on tbl. I A i 13-14. Traces in 32
are not IM.MEŠ!
11 Restored according to tbl. II iii 14.
13 Otten, priv. comm.
14 For this writing of the name cf. lines 7, 10 and 12.
15 Over erasure.
16 Restored by Goetze, JAOS 69 p. 183.
17 For reading and restoration see commentary.
18 E begins here (2'). For a transliteration according
to E see MGK p. 24 n. 3.
19 E 3': [ ...... ] nu-wa-an-na-aš-kán I-NA HUR.BAG Ga-
a[ ...... ]

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

"X-us not = "winds"! Or: ... lili[wandus X-us sarkwi] (32) [nu] X-us x[ ...... ] "...... the swift winds put!" [And] the ... s [ ...... ]". See commentary to tbl. I A i 13-14.
This *kunkunuzzi* Ullikummi of whom they speak, perhaps he defeated him, my husband, the weighty [*...*]!”

Hebat to Takiti [again] began to speak:

“My words hear!
Into (thy) hand a staff take,
upon thy feet as shoes the swift winds [*...*]?!”

He killed him perhaps—the *kunkunuzzi* (killed) my husband, the Storm-God, the weighty king!
Now [bring] me wo[rd back]!”

[When Takiti the words heard], she hurried, hastened.
[......] out draw[n...]?
[......] went, and a road there was not.
[Takiti ...... return]ed, and to Hebat [she came].

[Takiti to Hebat again began to spe]ak:

“My lady me [......]”

(39–40 fragmentary; about 20 lines lost)

Col. II

When Tašmiṣu 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 gebat he took (saying;):

“To a humble place [zo] g[o the Storm-God bawde] me,
until the years that are decreed for him
he will have fulfilled.”

When gebat Tašmiṣu saw,
Hebat 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 Tašmiṣu the word had ceased to speak,
from the tower down he stepped,
and to the Storm-God he went.
Tašmiṣu to the Storm-God again began to speak:

“Where (shall we sit down)? Shall we sit down on (mount) Kandurna?”
17 [Tâš-mi-$u-u$] Pò $\text{DU-ni}$ $\text{EGIR-pa}$ me-$\text{mi-iš-ki-u-an}$ da-$\text{a-iš}$ $\text{DU}$ EN-IA ud-da-a-ar-mu
18 [iš-ta-ma-aš] ud-da-a-ar-la ku-e me-$\text{mi-iš-ki-mi}$ nu-mu ud-da-a-na-aš
19 [GEŠTUK-an] pa-ra-a lâ-pa-a-an ḫar-ak er-a pa-a-i-u-e-ni I-NA $\text{URU-Ab-zu-wa}$ $\text{MA-JAR}$ $\text{D=E-A}$
20 [nu-kâ-ânu$^\dagger$(?) ma-a-an(?) A-NA] A KÂ $\text{D=E-A}$ pi-ra-an e-ru-e-ni$^\dagger$ nu $\text{D=E-A-aš}$ GI8IG-aš
21 [5-an-ki(?)] nu nam-ma(?) D=E-A-aš GI8a-ra-ši-iš-aš 5-an-ki$^\dagger$ ħi-in-kue-ni
22 [ma-a-an-ma(?) MA-HAR $\text{D=E-A}$ e-ru-e-ni$^\dagger$] nu A-NA $\text{D=E-A}$ 15-ŠU ħi-in-kue-ni
24 [iš-ta-ma-aš-zì(?) nu-un(?)] na-aš ge-en-zu da-a-i nu-un-na-aš nu-na-a-la-a
25 [..........................] la ma-ni-ia-aḫ - hi
26 [..........................]
27 [GIM-an] Pò $\text{DU-aš}$ $\text{ŠA}$ Pò Tâš-mi-$u-u$ u-du-da-a-ar iš-ta-ma-aš-ta nu nu-un-tar-nu-ut-ta
28 [li-li-wa-aḫ-la $\text{GI8}$] Sa-az ṣa-ra-a hu-u-da-a ak a-ra-a-āš
29 [PÒ-u$^\dagger$(?) Tâš-mi-$u-u$] ṣa-ŠU-za ap-pa-an-ta-at na-at 1-an-ki $\text{ṣa-[r]-ri-n}$ na-at I-NA $\text{URU-Ab-zu-wa}$
30 [er-ri-ir nu(?) D=E-A(?)] A-NA$^\dagger$ A-pa-i nu-na-aš ḫa-an-te-ez-zì-[i-aš(?)] GI8IG-aš 5-ŠU
32 [na-aš PA-NI(?) D=E-A(?)] 15-ŠU ħi-in-īk(-t) [ ]

33 [........................... $\text{ṣa-ra-a til-[]-i-āl...}$]
34 [........................... me-ṣi-ši-u-an da-a-iš [ ]]
35 [........................... D=E-A-aš $\text{x...}$]
36 [........................... x śš UUL...]
37 [........................... ] śš $\text{a-หลากหลาย}$
38 [........................... ]-zi(-)
39 [........................... ](-) $\text{a-ぬ}$

(Broken; about 50 lines lost)

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$^\dagger$ E 4': [... I-NA] $\text{HURBAĞ}$ Kû-un-du-ur-ra.
$^\dagger$ E 5': + al-
$^\dagger$ E 6': ar-nu-um-mi-e-ni.
$^\dagger$ E 7': [ ]-ṣa-ri. No horizontal line in E; e-ḫu-wa (corresp. A 19) follows immediately.
$^\dagger$ A 17-19a omitted in E.
$^\dagger$ E 7': + wa-
$^\dagger$ E 8': [ ] x A-NA D=A-a GAM-an A-NA $\text{URU-Ab-zu}$ xul(-)[wa-x...].
$^\dagger$ These two clauses omitted in E.
$^\dagger$ E 9': [ ] x (ṣ Ś)? $\text{GI8a-ra-ṣa-aš-ma-wa}$-aš 5-ŠU (erasure).
$^\dagger$ E 10': [ ] $\text{s}i$-kân an-da ir-e-ni.

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$^\dagger$ E 10': nu-wa-aš 5-ŠU.
$^\dagger$ E 11': [ ] ar-ḥa-wa-aš-ṣi-kân.
$^\dagger$ In A, 'Glossenkeil' over erasure (MGK p. 24 n. a);
E 11 has wa-x-d[u-... ] (x not = aš!).
$^\dagger$ Restored by Goetze (priv. comm.).
$^\dagger$ E breaks off.
$^\dagger$ End written on reverse; see KUB XXXIII, notes on p. 37 and on p. 38 at iii 34 and 31.
$^\dagger$ Tentative restoration according to space and context, taking account of the following singular forms; cf. next note.
$^\dagger$ For 30-32 see Goetze, JAOS 69 p. 183, with slightly different restorations.
(14) [takku]-kan anzas Kandurna\(^1\) ser esuwastati
(15) [dam]ais-ma-wa-kan Lalapaduwa ser esi
(16) [. . . ] kwapi-pat andan armumeni
nu-wa-kan nepisi ser hassus natta esi\(^8\)

(17) Tasmisus StG.-ni appa memiskiwan dais\(^1\)
StG. isha-mi\(^3\)
uddar-mu (18) [istamas]\(^1\)
uddar-la kwe memiski\(^3\)
nu-mu uddanas (19) istamanan para lagan ḫark\(^1\)
ehu paiweni Abzuwa Aa piran\(^m\)
(20) [. . . .] annallas uddanas tappiyas appa
punusweni\(^n\)
(21) [nu-kan mān] Aas parnas aski piran erweni\(^n\)

nu Aas X-as (22) [5-anki]
[nu namma] Aas arasiyas 5-anki ḫinkweni\(^p\)

(23) [mān-ma] Aa [piran] erweni\(^g\)
nu Aa 15-anki ḫinkweni
(24) [nu-kan arţa] Aa kuwatka wastumati\(^8\)
nu Aas kuwatka (25) [istamaszi]
[nu]-nas genzu dai
nu-nas annallan (26) [. . . .]la maniyahhi

(27) [mān StG.-as Tasmis\(u\)was uddar istamas\(a\)
u nu bundarnutta (28) [liliwaţa]
kishiyas sara šudak arais
(29) [StG.-as Tasmis\(u\)]s-a kessaraz appantat

nat 1-anki e\(s\)arri\(r\)

nat Abzuwa (30) [erir]
[nu StG.-as] Aas parna pait
nas hantezziyas X-as 5-anki\(^2\) (31) [hinkta]
arasas-ma 5-anki hinkta
[maţhan-ma-kan] Aa piran erir
(32) [nas Aa piran 15]-anki hinkta

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

[If] we sit down on (mount) Kandurna,\(^1\)
another will be seated on (mount) Lalapaduwa.
[The . . . ] where shall we carry?
Above in Heaven there will be no king!\(^k\)

Tašmišu to the Storm-God again began to speak:
“O Storm-God, my lord!"
My words [hear]\(^1\)
The words which I speak to thee,\(^1\)
to my words (thine) ear hold inclined!\(^1\)
Come! Let us go to Apsuwa, before Ea\(^m\)
[. . . .] for the tablets of the former words again
we shall ask.\(^n\)

[Now when] before the gate of Ea’s house we arrive,\(^n\)
before Ea’s door [five times],
 [and again] before Ea’s inner door\(^a\) five times
we shall bow.\(^p\)

[But when before] Ea we arrive,\(^q\)
then before Ea\(^r\) fifteen times we shall bow.
[And to] Ea it will perhaps . . . . .away,\(^a\)
and Ea perhaps [will listen],
[and upon] us mercy he will have,
and the former [rule] he will assign us.”

[When the Storm-God Tašmišu’s words heard,
he hurried, [hastened].
From his chair he promptly rose.
[The Storm-God and Tašmišu 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)

\(^1\) E: Kundurra.
\(^k\) E: [. . . . natta e\(s\)ari (or: [. . . . natta kilsari) “[. . . .]
will not s\(i\)t down” (or: “[. . . . will not be]come”).
\(^1\) These verses omitted in E.
\(^m\) E: ehu-ua paiweni [. . . . .] Aa kattan Abzuwa
“Come! Let us go [. . . . .] to Ea, to Apsuwa!”—
The aps\(a\), the sweet-water ocean where Ea dwells, is
here written as name of a town.
\(^8\) These two verses omitted in E.
\(^a\) Tentative translation, see commentary.
\(^2\) E: aranas-ma-wa-si 5-anki hi[kke\(n\)eni] “but before
his inner door five times we shall bow”.
\(^3\) E: [mān-ma]-s\(i\)-kan anda erweni “[But when] before
him we arrive”.
\(^4\) E: nu-wa-si “then before him”.
\(^5\) E: arţa-wa-si-kan kuwatka wa-x-da[. . . .] “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(?)

(Beginning broken)

1' [....] x x x [........] x x ...
2' [me]-mi-an ZI[-ni(?)] Û-U.L [.....]
4' na-aš ša-ra-a ti-ia-at n[a-aš ...(?) pa-ra-a(?)]
5' ḫi-i-li pa-i[i-pÉ-A-aš(?) .........]
6' nu-uš-ši DINGIR.ME[š]7 hu-u-ma-an-te-eš [pi-ra-an(?)...(?)]
7' ša-ra-a ū[i]-i-e-er ḫU-aš-ši(?) URU.Kum-mi-ia-aš(?)
8' UR.SAG.ḪI.A-[u]8 LUGAL-uš pi-ra[-an ša-ra-a ti-ia-at(?)]

10' pi-ra-an [x']x-iš ta-mi[um-mi-eš-ta (or: -um-ma-aḫ-ta-at)]
11' [x[...]

(Rest broken)

E2 = XXXIII 101, col. I (beginning of tablet)

1 [............] a[n da-iš]
2 [............] x û-e-te-na-a[š(?) ....]

(End of line written vertically on upper edge):

[x-aš-ša-ta-ri]

(Rest of col. I broken)

Main text, continued

Col. III (A)

(about 35 lines lost)

1' [....]
2' nam[-ma...
3' ŠU-za-at-[k]an ap-pa-an-da-alt(?)
4' ḫu-il-ma-an-[a[...]
5' du-li-ia-[a ar-ḫa ū]-i[e-er]
6' na-aš û-e-eš-kš]-iš-u-an da-[a-iš]
7' TI-an-zâ-wa-zâ e-eš pÉ-A x[...]
8' ḫu-iš pi-ra-an EGIR-pa ū-[z'-zi(?)...
9' DINGIR.MEš-aš-ša wa-ar-šu-la-aš[...]
10' nu-wa-ra-an ku-wa-at za-a[i[...]

38. 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).

39. Or the like, restored from context; cf. Otten's translation, MGK p. 27.

40. Restored from context.

41. [Uš 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 ış are possible. For ış 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.

42. Cf. commentary on tbl. I A iv 39 f.

43. 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 E2 i belong in this gap, these figures are to be reduced accordingly.

44. Goetze, JAOS 69 p. 183, restores šanexzi ǧERIN. But cf. XII 65 iii 21: varšulaš 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: daskizi, daskit)]
(4) nas sara tiyat
n[as .... (?) para] (5) hili pai
Aa[s ..............]
(6) nu-si siunes humanes [piran .. (?)] (7) sara tier
StG.-as-[ma-si Kummiyas] (8) hostalius hassus
pir[an sara tiyat]

(9) Aas StG.-an aura
[nu-si kartimmiyatti] (10) piraan X-is tame[um-
mesta (or: -ahtat)]
(Rest broken)

E2, col. I (beginning of tablet)
(1) [............. memiskiwan dais
(2) [.............] vetena[z .... (?) (3) ....]

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

Main text, continued
Col. III (A)
(About 35 lines lost;‡ two lines fragmentary)
(3) kessaraz-at-kan [appantat]
[.............]
(4) kwitman-za [............]
[.....] (5) tuliyaz arha u[il] (or: u[er])
[.............]
(6) nas weskiwan d[ais]
[.............]
(7) hwisvanza-wa-zu es Aa
[.............] (8) kwis pira[n oppa u][zi]
[.............] (9) siunas-a wawsulas [.............]
(10) nu-war-an kwetazait [........(?)]

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, before him stood up.

Ea saw the Storm-God,
[and] from [anger] his ....... became altered.

(Rest broken)

E2, col. I (beginning of tablet)
[.............] began to [speak]:
"[.............] from the water [.............]
[.............] is [.............]ed.
(Broken)

Main text, continued
Col. III (A)
(About 35 lines lost;‡ two lines fragmentary)
By the hand they [look each other],
[.............]
While [.............]
[.....] out of the assembly [he (or: they)] came.
[Enlil" 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 [......... (?)]?

1 See note 43 to translit.
2 For this restoration cf. line 11.
11' Đ-E-A-aş A-NA ĐEl-li[el me-mi-iš-ki-u-an da-a-iš Đ-UL-wa ša-ak-ti ĐEl-li-el]\(^{15}\)
12' me-mi-ia-an-na-wa-"ul-ta [Đ-UL ku-iš-ki ú-đa-aş Đ-UL-wa-ra-"an ša-ak-ti ĐKu-mar-bi-iš-wa ku-in]\(^{14}\)
14' mi-e-"e-ta nu-wa-ra-aş păr-g[a-aš-ti 9 LI-IM KAS.GÍD na-aş :ma-al-la-ni-"iš]\(^{16}\)
15' GIM-an kar-pi-š-kat-ta-ri[. . . . . . . .]
16' [. . . . . . . . . . . n]tu-uk IGI-a[n-da . . .
17' [. . . . . . . . . . . .] ka-ru-ú-"i-[l-l-] [. . . . . . .
18' [. . . . . . . . . . . .]x-ri-ia-aş [. . . . . . .

20' [. . . . . . . . . . . .] x ĐE-A-aş [. . . . . . . . . . . .]
21' [. . . . . . . . . . . .]h-hi\(^{17}\) ku-iš-ka[n . . .
22' [. . . . . . . . . . . .] x-aş šu-up-pa É]l]MEŠ.DINGIR.MEŠ(?) . . .

23' ma-a-an ĐE-A-aş ud[l-d]a[a[-a-ar me-mi-ia-u-wa-an-zi zi-in-ni-it(?)]
24' na-aş TI-TI ĐU-pé-el-lu-ri [pa-it . .
25' nu ĐU-pé-el-lu-re-"eš IGI,HI.UL-wa [kar-ap-ta nu-za ĐE-A-an ša-ku-iš-ki-iž-zi(?)]\(^{18}\)
26' ĐU-pé-el-lu-ri-"iš A-NA ĐE]-A INIM.MEŠ me-mi-iš-ki-u-an da-a-iš(?)\(^{19}\)
27' TI-an-za-wa e-"eš ĐE-A ša-r[a-i-a-aš-kán(?) ti-a-at(?) nu ĐE-A-aş(?)\(^{19}\)
28' A-NA ĐU-pé-el-lu-ri TI-tar [EGIR-pa(?) me-mi-iš-ki-u-an da-a-iš(?)\(^{19}\) T[II-an-za-wa-ra-"aš(?) e-eš-du(?)\(^{19}\)
29' ĐU-pé-el-lu-ri-"iš MI-ia KI-[p-t AN-iš-wa-"aš(?) KI(?)\(^{19}\)aş ku-e-da-ni še-er ú-e-da-an-za

30' A-NA A-NA ĐU-pé-el-lu-ri [EGIR-pa(?) me-mi-iš-ki-u-an da-a-iš Đ-UL-wa ša-ak-ti
31' ĐU-pé-el-lu-ri me-mi-ia-an-na-wa-"ul-ta Đ-UL ku-iš-ki ú-da-aš
32' Đ-UL-wa-ra-"an ša-ak-ti ĐKu-mar-bi-iš-wa ku-in nu-ut-"a-ri-ia-an DINGIR-LIM-in
33' DINGIR.MEŠ-aš IGI-an-da ša-am-na-"a[n nu ĐKu-mar-bi-iš a-ru-šé-wa-ru-"aš ku-"i[t
34' ĐU-ni IGI-an-da ag-ga-tar ša-an-"h-ë-ši-ki-iž-zi nu-uš-šš IGI-an-da
36' an-da mi-e-"e-ta Đ-UL-wa ša-ak-ti na-aş :ma-al-la-ni-"iš GIM-an
37' ša-ra-a kar-pè-š-kat-ta-ri nu-kán ne-pi-š šu-up-pa É]MEŠ.DINGIR.MEŠ
38' ĐHè-bad-du-un-na an-da iš-tap-pa-aş nu-za ĐU-pé-el-lu-ri-"iš ku-"i[t MI-ia-aş KI-aš

\(^{15}\) Cf. lines 30-36. Middle of tablet at line 11 .
\(^{14}\) Cf. i 21 and iii 36.
\(^{13}\) Goetze proposed [ku-it-ta me-ma-al]h-\( hi, cf. iv 23 and 25 (priv. comm.).
\(^{12}\) Cf. tbl. I A iv 10 f.
\(^{11}\) The restorations are tentative.

\(^{x}\) For possible restoration cf. line 37.
\(^{w}\) Perhaps: [kwis-as asi nutlariyas [šiunis] "[who he is, this swift [god]"; cf. lines 39 and 44.
\(^{\times}\) Perhaps: [kwit-ta mem]ahhi "[What] shall I [tell thee] ?"
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 kunlcunazzi who in the water] grew?
His height is nine thousand leagues,
[and] like [.....] he is lifted,
[......................]”
And against thee [......................]
[......................] form[re]r[......................]
[......................]”

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,
(h) 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 kunlcunazzi 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-ši
d
40' Ḫ3 U-pé-lu-ri-Iš [A-NÁ PÉ]-A EGIR-pa me-mi-Iš-ki-ú-an da-a-ši ne-pi-ša-an-mu-kán
d
41' ku-wa-pi da-qa-an-zi-pa-an-na š(e)-e[r u]-e-te-er nu Ū-UL ku-it-ki ša-ag-qa-ah-šu-un
d
42' ú-e-er-ma AN-Iš(!)51 ku-wa-pi te-ká-[n-n]a URBUDU ku-ru-uz-zî-it ar-ša ku-e-ri-ir
d
43' nu a-pà-dá-da Ū-UL ša-ag-qa-ah-šu-un ki-nu-na-mu ZAG-an ku-it-ki
d
44' UZVZAG.LU-an GIG-zu ni Ū-UL ša[a]-q[a]-a[h-hi] ku-i-ša-aš a-ši DINGIR-LIM-Iš
d

45' [m]a-a-an Ḫ3 EN-A-aš ud-da-a-ar is-ta-ma-aš-ta nu-kdín ŠA Ḫ3 U-pé-lu-ri
d
46' [ZAG-]|n Ḫ3 UZVZAG.LU-an ú-e-eh-ta nu-kdín Ḫ2 SA DINGIR-LIM-is [a-as]
d
47' [ZAG-]|n Ḫ3 UZVZAG.LU-ni GISšš-ia-at-tal ma-ah-ha-an ar-ta - [a][š][ê]
d

d
d
50' [š(e)]-e-ke-te-ni EGIR-pa-at Ḫ3 e-e-šten an-na-ša-la at-ta-al-la Ḫ3 u-ša-da-al-la
d
d
52' [na-aj](!) a-pi-ž EGIR-pa ši-ia-an-du nu-kdín ka-ru-ú-í-li-ia URBUDU da-a-a-ar da-a-a-la
d
53' [pa]-ra-ša ti-ia-an-du ne-pi-iš te-kdín na ku-e-ez ar-ša ku-e-ri-ir
d
54' [nu-kdín(!) PUL-lu-kum-mi-in Ḫ2 ŚU-zi-in GIRMES GAM-an ar-ša ar-du[- . . . . ]
d
d
55a' Ḫ2 [al]-[a-n-u]d

(End of column)

Col. IV (A)
(about 23 lines lost)

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

4' [Ḫ3] [Ḫ2][Ḫ2]-ši-šu-uš-ma[ . . . ][ . . . ] [ . . . ]
5' [Ḫ2][Ḫ2]-ši-šu-uš-ma[ . . . ][ . . . ] [ . . . ]
6' [me]-mi-Iš-ki-ú-an da-a-i[ . . . ] [ . . . ] x-an x [ . . . ]
7' N[št]-e-i-ša-ši-kán an-[da x x] x-eš54 ta-me-un-mi-Iš[ . . . ][খ]-aš-qr75 SAG.DU-[i-ma-wa-ši-kán].56
8' še-er te-e-da-nu-uš [ta-me-u][m]-ši-[e]-ša-ta(!)57 te-eš-[x?] x58

9' Ḫ3 EN-A-aš A-NÁ Ḫ3 Tāš-ši-šu EGIR-pa me-mi-Iš-ki-ú-an da-a-ši pi-ra-an ar-ša10 i-il
d
10' DUMU-mi-it le-š-[my] p-[t]-ša-an(!) Ḫ2 ša-ra-a ar-ta ti ZI-an-za-mu-kdín an-da i-da-la-u-eš-[ta]

---

[*] Tentative translation; see commentary.
[6] Last sign looks like ša but might be ta.
[7] Last sign begins with two horizontal wedges; uncertain whether there was a sign in the break after eš.
[8] According to Otten (priv. comm.), the -eš- . . . is written by a second hand; could this word be disregarded?
[10] Tentative restoration le-e-mu pi-ra-an proposed by Otten (priv. comm.).
nu-za Upelluris kwit dankuwayas daganzipas (39)
X-as
nu-za asi nutteriyan siunin natta sakti
(40) Upelluris Aa appa memiskiwan dais
nepisan-mu-kan (41) kwapit daganzipan-a ser
weter
nu natta kwitki sakkahhun
(42) wer-ma nepis kuwapid tekan-ka kurussit arña
kwerir
(43) nu apatta-ya natta sakkahhun
kinuna-mu kunnan kwitki (44) paltanan istarkzi
nu natta sakkahhi kwis-as asi siunis

(45) män Aas uddar istamasta
nu-kan Upelluriyas (46) kunnan paltanan wehta
nu-kan kunkunuzzis Upelluriyasjasjx (47) kunni
paltani siyattal mahbhan arta[t]

(48) Aas karuiliyas siunas appa memiskiwan dais
uddar-mu (49) istamasten karuiliyas siunes
karuili uddar kuwes (50) sektent
appat hesten annalla attalla huhatalla (51) siyannas
parna
nu karuiliyas atas siyatar udandu
(52) nat apez appa siyandu
nu-kan karuiliya ardala (53) para tiyandu
nepis tekan-ka arña kwerir
(54) [nu-ka]n Ullikummin kunkunuzzin X-as
kattan arña ardul[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 arña it (10) X-mit**
le-mu piron sara arta[ ]
istanza-mu-kan anda ıdalawesta
(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 sawY they shall bring out,
with which Heaven and Earth they cut apart.
[And] (as for) Ullikummi, the kunkunuzzi, under
(his) feet [we shall] saw,Y
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.”*s

Ea to Tašmišu again began to speak:
“Go ahead with my son!*n
Beore mc do not stand up!*n
M mind within me became angry! 

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12' gul-lu-[x-x ša-ra-a(?)] ku-ṭ-ma(?)-an I-a-ra-ta - ri

15' [........................] ḫa-i-a-tal le-e nam-ma ar-la-ri ḫTš-mi-šu-ḫu
16' [........................] aš-ki-ši-ki-u-an da-a-iš nu 3-ŠU pal-wa-it nu-uš-ša-an ša-ra-a
17' [........................] ḫa-aš-kiš-eš-er 2-an-ki pal-wa-it nu ḫU-as URU.Kum-mi-ia-aš
20' ū-wa-ia-u-an-zii ti-i-e - er

22' kat-ta a-rū-ni a-ar-aš na-an za-aḫ-ḫi-eš-ki-iz-zi ḫU-as ḫN][ŠU-zi-in

23' ḫN][ku-ši-ku-nu-ni-ši-is A-NA ḫU INIM.[MEŠ] me-mi-iš-ki-u-an da-a-iš ku-it-ta ma-ma-ḫḫi ḫU-ta
24' wa-at-ḫi-eš-ki-ux na-za 4-ŠU-zi-ša-aš-[a(?)] x-x an-da-za ar-la-ri

25' ku-it-ta me-ma-ḫḫi ḫU-ta [wa-at-ḫi-eš-ki(?)] ḫKU-mar-bi-iš-wa-za(?)-zi-ni(?)-ḫa-at-ta-[ra-(?) pa-ra-an
26' ḫN][NUNUZ-an GIM-an ki-ša-an iš-q(a-ri-iš-ki-it(?)] am-mu-uk-wa-kūn)(?)-AN-[iš(?)] ša-ra-q[? ḫU-gal-iz-na-an-ni]
27' pa-a-mi nu-wa-za URU.Kum-mi-[i-an URU-an(?)] ša-ne-ez-zi-in(?)-DINGIR-LIM(?)-[k]u-ši-um-ta-ra-an-ni

29' ḫU-lu-kum-mi-is A-NA[ ḫU] EGR-pa me-mi-iš-ki-u-an da-a-iš(?) 
30' [x x x][x x]-iš-ki[-[........................] a-n-da-za ar-ša-ra(?)]
31' [........................] ḫN][MEŠ-aš
32' [........................] ša-ra-[a-az-zi]?[x-?]
33' [........................] [x UR][ha-ab[- ...]
34' [........................] [x x [...]
35' [........................] [x-ia-an]
36' [........................] - du

61 For these tentative restorations see commentary.
62 For restoration cf. lines 9 and 15.
63 Restored after line 19; but see commentary.
64 Trace not = iš. Possibly ḫN][ku-šu-ku-nu-ni-ši-is ša-aš(?)-iš-ša-an(?).
65 Middle of tablet.
66 Tentative restoration according to beginning of epic.
67 Tentative restoration according to beginning of epic.
68 Cf. tbl. I A iii 19; details (ammu-wa-kan, AN-ši) uncertain.
69 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.
70 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.
71 Single ‘Winkelhaken’ at end of line; meaning?
72 Cf. line 24.

bb Or: amman ḫullanun
dan-man
tarḫun)
kunkunuzzin
First I struck him,
but for the second time
I defeated him,
see commentary.
cc Or: nu-sa-a ša-aš “and upward [he called].”
dd Or: “Keep hitting thyself!” See commentary.
The dead on [the dark] Earth with (mine) eyes I saw.
They are dust,

[Es to Tašmišu] again began to speak:
"First I struck him, [Ullukummi,] the kun-kunuzzi.
Now go ye (and) fight him again!
[The kun-kunuzzi as a] blade shall no longer stand!"
Tašmišu [..................] began to rejoice, and three times he shouted,
and up [to Heaven he went],
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 kun-kunuzzi.

The kun-kunuzzi to the Storm-God [the words] began to speak:
"What shall I tell thee?
O Storm-God, keep fighting!"

And also his mind's [..................] within stands.
"What shall I tell thee?
O Storm-God, [keep fighting!]"
[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] Heaven 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 Ullukummi’s speech, one recognizes the following:)

(30) [............] within st[ands];
(32) [............] upper [............];
(33) (the name of a part of the body);
37' [ruwa-mu]
38' [Kumarbi-ša-mu(?)]-kān ku-ī šum-an
39' [da-a-iš(?)]-in
40' [x-du]
41' [UR]ša-giš
42' [x-ti-ša-ta']
43' [zi-ša]
44' [ ]
45' [ ]

(End of tablet. Colophon lost)

E₂, col. III.
(Greater part of column lost)
1' nu D₄[x]²³
2' nu-za NA₄SU.U[-
3' e-ša-a-ša x[...
4' DU D₄-a-aš-wa(?)]²⁴
5' tu-ta-a-ša [...

6' am-mu-uk-wa-za x[...
7' GALGA-tar²⁵ me-mi-iš-ki-it(?)
8' ZI-ni-wa-ša ku-ta-an ha-at-ta-lar da-aš-ki-it(?)[...
9' nu-wa ki-ša-a[n...
10' AN-ša-wa-kān ša-ra-a LUGAL-iz-na-an-ni pa-id-du(?)[²⁶
11' nu-wa-ša URU Kumu-ša-an URU-an ša-nez-zu-ša da-a-šu(?)[DU-an-ma-wa]
12' šA URU Kumu-ša-an URU ša-giš-an LUGAL-an GUL-aš-du(?)[...
13' DINGIR. MES-ša-wa-kān n[p-ta-ša-az ku-ta MUŠEN.HI.A GIM-an iš-hu-wa-šu(?)]

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

²³ Otten, priv. comm.
²⁴ According to Otten (priv. comm) either so or D₄-a-aš ud[da-a-ar ...].
²⁵ According to photograph (Otten, priv. comm.; cf. MGK p. 25).
²⁶ Lines 10–13 restored after tbl. I 3 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-aš, and iš-hu-wa-šu, 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) [.........] ḫas[tal]is (42) [.........]

(43) [.........] kunkunuz[zi]n (44) [.........]
(44–45 completely destroyed; then double line, indicating end of tablet; colophon lost)

E2, col. III
(Greater part of column lost)
(1) nu [.........]
(2) nu-za kunkunuz[zis] [.........]
[.........] (3) essai
n[u Ullikummis StG.-ni memiskiwan dais]
(4) StG. Aas-wa[(-) .......]
[.........] (5) twe laz [.........]

(6) ammuk-wa-za [.........]
[.........] (7) ḫattatar memi[skit]
[.........]
(8) istanzani-wa-za katta[n ḫattatar daskit]
[.........]
(9) nu-wa kissan [.........]
(10) nepisi-wa-kan sa[ra ḫassuizinni paiddu (or: it)]ff
(11) nu-wa-za Kummi[yan ḫappiran sanezzin
...... dau (or: da)]ff
[StG.-an-ma-wa] (12) Kummiyas [ḥastalin ḫassun
walḥdu (or: wall)]ff
[.........]
(13) siunius-ma-wa-kan n[episaz katta X-us mān
iṣuwaui (or: iṣuwaui)]ff

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

(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)

E2, col. III
(Greater part of column lost)
And... (name of a god) [.........]
And the kunkunuzi [.........]
[.........] he fulfills.
[And the kunkunuzzi to the Storm-God began to speak]:
"O Storm-God! Ea (nom.) [.........]ff
[.........] from thee [.........]

I (or: Me/To me) [.........]
[Kumarbi ...] wisdom spoke]
[.........]
Unto his mind [wisdom he took],
[.........]
and thus [...... he spoke]:
"Up to Heaven [to kingship (he shall) go!]

And Kummiya[, the dear town, ...... (he shall)
take!]ff
[But the Storm-God,] Kummiya's [brave king, (he shall) hit,]ff
[.........]
But the gods [down from] He[aven like birds (he shall) scatter!"

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

ee Or: StG. Aas ud[dar ........] "O Storm-God! Ea
(nom.) the words ........"); see commentary.
ff 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.
Commentary

First Tablet

A i 1–4, B i 1–4: If the readings iš-[ba-mi-ib-ib]-, [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 Kumarbin 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[al (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 = bhuwandaš “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 GIR. MEŠ-KA/ŠU-(ma-za) KUS E.SIR.ḪI. A-uš litiwandaš IM.MEŠ-uš šarkui(l), 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 GIR. MEŠ-KA/ŠU-(ma-za) KUS E.SIR.ḪI. A-uš šarkui(l) “upon thy/his feet (he) put the shoes”. Still shorter is the version of tbl. I B i 11 (translit. n. 22): kaltan KUS E.SIR.ḪI. A-uš šarkui(l) “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.): [INA GIR. MEŠ-KA-ma-za KUS E.SIR.ḪI. A-uš] liliwanzā IM.MEŠ šarku. Here, liliwanzā 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 ešz 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 ešz, as opposed to the punctual middle forms esat “sat down” and eswašašt “we shall sit down”. In both cases we find the particle -san (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 ešz, I propose the conjectural reading [GIS]S!.A-SU! for the enigmatic signs of C 3, although they look different (euneif. 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 datš. This phrase is used in our epic:

(1) to introduce a reply: tbl. I A ii 15; tbl. II B2 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 B2 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); ibd. 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.); ibd. 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 Irsirras; cf. XII 65 iii 5 “Mukišanu Kumarbi’s words to the Sea appa mem. daš[i]”;
(4) with no apparent reason: tbl. II B i 19. Here, Istar’s soliloquy is introduced by nu-za PIŠAR-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 PANT 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 memiškivan daš[i] 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 (ibd. 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 Istar, 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 išhaš-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 šakkuwayianun see Goetz, JAOS 69 (1949) p. 182, and his translation in Pritchard, ANET p. 121.

C ii 14: For the Hitt. reading of ŁO-NÁR see the vocabulary KBo I 52 i 15 f. (cf. Hrozny, BoSt. I p. 52 n. 1):
[(na-ar) NAR] = [ŁO-n]a-a-ru = ŁO-NÁR-aš
[( “ ) NAR] = [za-am-ma]-r[u] = ŁKI-nir-tal-lal-aš-pat.
The particle -pat indicates that the Hitt. reading in both lines is the same, hence ŁO-NÁR = kinirtalas. Cf. now S. Alp, Jahrb. f. Kleinas. Forsch. 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 Ü[-... ] of line 5, Otten tentatively proposed ÜUL-ma-kān ŪTU-ūš u-up-zi(??). My translation “(night-)watch” for hali(ia)- is based on the material presented by Friedrich, Lc., 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, i 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 haliatalla- “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, Lc., 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 īštar-niaš is, of course, a mere guess.

A iii 11: For the rendering of ḏGUL-šēš as “Fate-Goddesses” see Friedrich, JCS I pp. 283 f.—I am not sure whether Ḥannahanna, the Hitt. name of the individual Mother-Goddess ḏMAJ or ḏNIN.TU, can be used in the plural as reading of ḏMAJ. Ī. A-uš, the collective name of a group of minor goddesses; nor is the translation “Mother-Goddesses” certain.

A iii 17: The meaning of ġgši-ia-tal is still far from clear. Forrer’s translation “missile, arrow” (Forsch. I p. 197) and my own previous rendering as “pole” (K?m. p. 63) were both based on the assumed connection with the verb šai-/šiia-. Since the equation of ġgši-ia-tal with ġgŠU.I is now certain (K?m. 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 ġgšŠU.I does not occur in Sumerian or Akkadian, one naturally thinks of the element ŠU.I in LgŠU.I = gallābu and GĪR.ŠU.I = naglabu (both Deimel, Šum. Lex. 354, 193). The form ġgŠU.I could be considered as Hittite variation of GĪR.ŠU.I, “tool of the gallābu” instead of “knife of the gallābu”. The usual translation of LGŠU.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, ši-ia-tal = ġgšŠU.I is always mentioned as a simile for the stone-monster Ullikummi; in most passages it is said that he “is standing like a ši-ia-tal”. 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 ġgššia-tal GIM-an ḤUR.SAG[...]. This may mean “[... ] like a ši-ia-tal the mountains [...][]", although the fragmentary state of the text leaves room for other interpretations (GIM-an temporal “when”). At any rate, the logogram ġgšŠU.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 ġgšŠU.I is the assumed equation with GĪR.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 ši-ia-tal as “blade”. That this interpretation is not final goes without saying. It implies that the similarity with the verbal root šai/šiia- is accidental. The denominative verb ši-ia-tallia- (Code § 41 in KBo VI 5 iv 3, against ši-ia-tallia- in the main copy of §§ 40 and 41; ši-ia-talliaš- 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.), [UN-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 Ḥatt. iv 83 (cf. Götte, Ḥatt. pp. 104 f.; Sturtevant, Chrest. p. 99) and 2 BoTU 23 E ii 7 = A ii 61 (Proclamation of Telipinu, § 32) together with ġgšSUB “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 Gilgamesš’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 -av; but in KBo VI 34 ii 9 the nominative is MUN-avš! The fact that in XXXIV 68 rev. 7 izzan is burned does not speak against “salt”; for salt was burned according to Maqlit (ed. G. Meier, AFO Beih. 2, tbl. V 79, tbl. VI 111–114
A iii 33: For the possibility of taking SAL-as as nomin. (against normal SAL-za), see KBo IV 6 obv. 15. The preceding word I can neither restore nor translate.

A iv 12: Ṣ (){kunkunu}zi-. The translation "diorite" was based on a passage in Weissbach, Bab. Miscellen p. 7 (text III), where it is said that Ṣ (){SU . U (this is the logogram of Hitt. ᵃ-D?>n?>k?>n?>zzi-) 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 Ṣ (){EŠ}I = asii. Weissbach's suggestion that-su is another form of asa is certainly wrong. For details and additional literature see Ṣ (){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 kunDun?>zzi- from the root k?>n/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 k?>n- untranslated. What can be said about the nature of k?>nD?>n?>zzi has already been stated by Sommer, I.c.: it is a non-precious stone and was used in large pieces.

A iv 32: t#?>ntarra-. This name of a building (or part of a building) is not known from other texts. In our epic it occurs together with Kkarimmi = E . DINtGIR-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 "Hebat 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 then accidental.

A iii 22: lalakvessar-. In ABoT 38, 3 f., it is said that "[if] la-la-ku-e-es-sar comes", the incantation-priest performs an exorcism. Accordingly, lalakvessar is an evil. Something that comes as an evil and can be crushed with the foot (with a rubbing movement of the foot, since paššai- 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 Landserberger's reading, with DAG+KISIM×GIR(¹) (the inscribed sign is not clear but should be GI as in Sum. Lex. Nr. 281a) = gul-pa-ab(¹)-du; this latter, gulbabtu, is the same as kul-ba-bu (formerly misread zir-ba-bu) "the ant". The Hitt. word occurs also in KUB VII 63 iv 12 (= Kum., text 3 b): la-la-ü-eš-aš ga-ra-p?, and in XVII 27 ii 5 (mentioned and restored by Otten): EGIR-ŠŪ-ma la-la-ü-eš-aš(?) . . . . . . . (6) taknuz-karu ki$t šara pi$da[. . . . . .] Both passages fit the meaning "ant". In our epic, the simile "crush him with your foot like an ant" is perfect; the word in -essar in ABoT 38 may be the appropriate collective noun, a "swarm of ants". [Cf. Landserberger, MSL II 110f.]

A iii 22 and 36: The meaning "to break off" for arha zah(ḫu)reski- is only conjuncted from the context. For the adjective ḫahhari- I have nothing to offer.
unpublished passage: 679/c obv.(?) 9 ff.: (9) na-at Ū-UL u-uḫ-ḫi zi-ga-at-kan le-e wa[- .... (10) A-NA ūza.GIG ta-ma-ae ša-pa-a-e [] ... (11) da-me-u-ma-an nu ku-iš a-pi-ni-iš-šu-wa-an [... ]

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 hawa.si-stone and a statue base of solar deities (KBo II 1 i 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 HIJR . SAG see Friedrich, l. c. p. 254: :UUR.SAG-ri (XXIX 1 i 14) speaks for the equation; HUR. SAG. MES-sa-as (Friedrich p. 234, 8) could be dat. plur. in -s + pronoun -as.

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.

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 (e), 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 Â.MES.

In (f), the end of the noun in the first phrase can be either x-es or MEŠ; the space allows for three signs between an[-da and eš or MEŠ. This seems to be more than in (e) and (d) and certainly is too much for Â.MES. 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 Â.MES is excluded by the traces, there is no necessity for comparing Akkad. aham nadu or for abandoning Sommer’s interpretation of tawuma- from which our verb is derived (HAB p. 169 f.). For the adjective, Otten has communicated to me the following
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 gišBANSUR 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 KAS-ia by [. . .]š-pí-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) gišBANŠUR-i-wa-kán NINDA šanešeštu
nu-wa-za ezza

(6) [GAL-i-ma-wa-kán GEŠTIN.K]U7 anda šanez-
zesdu
nu-wa (7) [e-ku]
[e-ez-ma-wa-za nu-wa iš-pí-ia
eku-ma-wu nu-wa haššik . . .

(11) [nu-kán NINDA I-NA gišBANŠU]R šanez-
zeštu
[nu-za] ezza[tta]

(12) [GAL-i-ma-kán an-da GEŠTIN.K]U7 šanez-
zeštu
nu ekutta.

B i 18: If the reading UR.SAG-annaz is correct, I can understand this phrase only under the assumption that arba belongs to nepišāz although it stands after UR.SAG-annaz; the latter I take for an adverbial ablative.

1 24: IGI.ḪA-A-īn. 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.ḪA can be a writing for Akkad. par-lu “face” which is plurale tantum, (2) me-li- 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” (“Boser 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-Aci
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.: [ . . .(k-xi šal-li ma-a-α)] KUR-e maši-wa-an ma-a-al AN-E-kán (36) [ . . .(x ú-iz-zí . . .)].

(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) [. . .] {[ha-a-an ma-al-az-kán wa-ar-aš-ta . . .]
(16) [. . .] glašam-ma-ma-kán wa-ar-aš-ta

(f) KBo II 9 i 25 ff.: našša ANA LÜ.MEŠ arba LÜ-natar tarbučutar (26) hadlulatar ma-a-
al-lu gišTUKUL.ḪI.A gišBAN.ḪI.A gišKAK.
Ŭ.TAG.GA.ḪI.A (27) GİR dā (cf. Sommer,
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.

iii 13: kariiaša-. Meaning "mercy" or the like guessed from context and combined 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: GUDŠerišu. This writing shows that the -š belongs to the stem. For the addition of the stem-vowel -u- cf. Ḫebatu-, frequent in our epic, compared with normal Ḫi-bat, and Tašmisišu-compared with _DTa-š-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. ǦŠe-er-ri-in XX 42 v 14 and the frequent stem-forms Ḫe-er-ri show.

In the Alaksandu treaty (XXI 1 iv 8, Friedrich, Staatsv. II p. 78) the writing Šerišu and Ḥurriš with š side by side with Nammi and Ḥazi 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 GUDŠe-ra-š GUDḪu-ra-š as Hurrian forms. Cf. furthermore Gelb-Purves-McRae, Nuzi Personal Names (OIP LVII) p. 256; Speiser, Introduct. 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 Ḥurrišu.

iii 6 and 21: In these two parallel passages, our text once has UŽU PU-DU (6), the other time GIBBU-PU-DU (21). Akkadian pūdu means "shoulder", GIBBU-bubūtu is a part of a wagon, most probably the axle (cf. Gotze, NBr. p. 60; Lachman 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 UŽU 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 Kem. p. 65, in Akkadian pūdu is used of human beings, imittu of animals, whereas the Hittites use UŽU 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 bubutu for both passages (p. 97). For the reasons just mentioned I now follow Laroche and change "UŽU PU-DU" of line 6 into GIBBU-BU-DU.

iii 6-8 and 22-23: In lines 6-8 it is clear that andurza and arahza stand in contrast to each other. dassawa, neuter plural of the adjective dassu- "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-us ( = dassamus) NA4 . HI . A-us "strong stones" in the following clause is in favor of the first alternative.

In line 22, the words between GISBU-BU-DU [-ma] and arahza-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, i', car 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: harsandanahiti is unknown. The ending is the Luwian abstract ending (Forrer, ZDAIG 76 pp. 222 f.; Guterbock, AOr XVIII 1/2 p. 216 n. 35). The only connection that occurs to me is with Hitt. ḫarsan(a)- "head". A part of the axe, 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 axe.

iii 9: I can understand this phrase only if ku-e-uš stands for the nom. plur. kweš (cf. Friedrich, Heth. Elem. I § 129) and if NAK-pi-ru-ni[-x] is
peruneš, with the -ėš-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 ĥešu IM. MEŠ-uš, not to the preceding ħarsihari which is a neuter.

iii 11: How is ĦVALAG . GA-ia to be read? From ďaššu- there is no form in -ia. Goetze proposed the reading ĥatugaia which I have adopted.

iii 13: In favor of the proposed equation GISMAR GfD.DA = GISMAR.GfD-it occurs as accusative (or should one correct that into GISMAR.GfD.DA?). I have used this equation in the transcription and translation, indicating uncertainty of the reading tiyarit(a-) where the text has GISAIAR.GfD.DA of the translation “cart” where the text has tiyarit. 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 hantu[j]. 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 ĥanta[n]al.

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 -si and -as 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 GIsaraš- with GIsaraša- of line 31 (JAOS 69 p. 183). The tentative translation “inner door(?)” is based on line 30 where ħantezzi-[iaš GIs[G-]aš] “to the first door” seems to be in contrast with GIsarašas. It is true, however, that instead of ħantezzi[iaš] one can also read ħantezzi, adverb, “first”; in this case our translation has to be given up. GIsaraša- also occurs KUB II 2 iv 20, followed by ĥa-an-[e...], and VII 13 obv. 21, together with GIska†alsuzi “threshold”. Although some connection with a door is given by these texts, the exact nature of GIsaraša/- is not clear.

ii 24: vašumati has the ‘Glossenkeil’ (MGK p. 24 n. a; p. 33); it can be understood as ‘Luwian’ 3rd pers. sing. pres. Instead of -as-, 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 has the word “heart”. The restoration [nukan arḫa ANA P] in A is based on [arḫawaššiškan of B; ĥa 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: URUDUkuruzzi. “Cutter” is only an attempt to render the Hitt. word which is a nomen instrumenti derived from kwerjkur- “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 URUDUardala 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 ĥušš-; 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 (karušuna ardala).

iv 10: If the reading le-e-mu p{-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-ah-šu-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) 1$n$ BI-IB-RU-ma A-NA $^p$ZA .BA$_4$ .BA$_4$
(5) li-an-zi nu pal-wa-a-iz-zi
(6) $^p$Le-el-lu-u-ri-š-wa-kān ŠA-ša-aš
(7) a-ar-aš $^p$IŞKUR ma-nu-zi-ia-ma-wa-kān
(etc.)

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

iv 23 and 25: kvitta memahhi $^p$U-ta walheški (last word broken in 25). How is this to be understood? kvit-ta memahhi seems to be clear; I think that “What shall I tell thee” is preferable to “Everything I shall tell”. But what is $^p$U-ta? Our epic writes the logogram $^p$U so consistently with the complements that point to the familiar stem ending in -na- (dative $^p$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 $^p$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, $^p$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 GAŞAN-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!”

Ee iii 4: I first read $^p$A-a-aš $^w[a]...]; Otterl proposed $^p$A-a-aš $^w[a-a-ar(?)...] but thinks that $^w[a]$ is not impossible. At any rate, the fact that $^p$U has no complement and $^p$A-a-aš is not followed by -a (ša) “and”, leads to an interpretation of $^p$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.