

ASSYRIOLOGICAL STUDIES • No. 24

THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

Thomas A. Holland • Editor

with the assistance of Thomas G. Urban

THE HITTITE INSTRUCTION
FOR THE
ROYAL BODYGUARD

HANS G. GÜTERBOCK
and
THEO P. J. van den HOUT

THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

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To Frances Güterbock

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PREFACE

The tablet Bo 2002 belongs to a group of Boğazköy tablets which, at the conclusion of Th. Makridi's and H. Winckler's excavations before the First World War, were not sent to Berlin for conservation and publication but were permanently kept in the Istanbul Museum. In 1926 Mrs. L. Ehelolf spent some time in Istanbul with her husband, Dr. H. Ehelolf, for the purpose of photographing these tablets as well as selected texts from Assur. The glass negatives in the format of 5" × 7" (13 × 18 cm.), executed in the superb quality which was the hallmark of Mrs. Ehelolf's photography, were incorporated in the Berlin photograph archive with the siglum K (for "Konstantinopel"); to the best of my knowledge they have been kept there to the present time. A number of texts published in the KUB series were copied from such photographs, but it soon became obvious that the tablet Bo 2002 could not be published on the basis of photographs alone because of the number and extremely small size of the additions which the ancient scribe had squeezed onto its surface. It was for that reason that in 1933, when I first went to Boğazköy on behalf of the *Deutsche Orient-Gesellschaft*, H. Ehelolf instructed me to copy the text from the original in Istanbul. However, a first inspection made it immediately clear that this task would take much more time than I could spend in Istanbul due to the circumstances of that time. In 1934, the hospitality of Dr. and Mrs. K. Bittel enabled me to devote several weeks to this task. In the *Eski Şark Eserleri Müzesi* the curator, Mr. Haydar Sümerkan, most obligingly gave me a well lit working space in his own office, and I have the most pleasant memory of the time that I shared his room with him. Upon my return to Berlin in late 1934 I handed the completed hand copy to H. Ehelolf for eventual inclusion in one of the KUB volumes. When I left Berlin in early 1936 to assume my job at the newly founded Faculty of Languages, History, and Geography (*Dil ve Tarih-Coğrafya Fakültesi*, later part of Ankara University), Ehelolf returned my copy to me because by then it would have been difficult, if not impossible, to include a work of a non-Arian in an official publication (he had published KUB 28 in 1935, but this was to be the last). He suggested I might publish the text in Turkey.

During my first few years in Ankara I saw no possibility of having the cuneiform hand copy of a Hittite text published in Turkey. The opportunity came when in 1940 the first class of students graduated from our Faculty, among them Mrs. Muazzez Çığ and Mrs. Hatice Bozkurt (she later resumed her maiden name Kızılyay), who had majored in Hittitology and were both appointed to the tablet collection of the Istanbul Museum. This then made it possible to prepare

and, in 1944, to publish the first volume in the IBoT series¹ in collaboration with the two ladies and to include my hand copy of Bo 2002 in it as number 36.

In the mean time S. Alp had been preparing his Berlin dissertation on the functions of certain Hittite officials, among whom the *MEŠEDI* was the most prominent.² Quite naturally he used the text Bo 2002 for his work; he included in it several sections of the text in transliteration and translation using both the K photographs in Berlin and the original in Istanbul. His treatment of the text greatly contributed to its understanding. Among other things he showed that the *MEŠEDIs* were bodyguards and that the *huluganni* could not be a litter, because the text mentions its wheels. During the years when Alp and I were colleagues at Ankara I asked him whether he would like to prepare an edition of the whole text since he had already covered great portions of it, but he declined this offer.

During the war and post-war years it was not possible to find a place for publishing a text edition either as a monograph or in a journal, and even in the United States it was not easy during my first years at the University of Chicago (since 1949) to place such an edition. Besides, the text demanded a great deal of work for which I did not find the time. In the early 1960s I was planning to resume and complete my work on this text when Mrs. Jakob-Rost informed me of her plan to edit it. Although I replied in the affirmative to her question as to whether I had plans of my own, she found it impossible to drop her work on an edition of the text, which then appeared in 1966.³ This made me postpone my own plans, especially since my understanding of the text differed so much from hers.

Regardless of any chances for publication I made this text the subject of several advanced classes or seminars: On one occasion in Ankara, with both B. Landsberger and S. Alp participating, Landsberger contributed the reading NIMGIR.ÉRIN.⁴ On another occasion in Chicago, F. Josephson was among the participants. During the spring semester of 1972, which I spent as guest professor at the University of Munich, we read the text in a seminar in which A. Kammenhuber and K. K. Riemschneider took part. Miss Kammenhuber also let me excerpt from her file collection references to the occurrences of many of the difficult words, so that I could supplement my own incomplete word files. I have gratefully used these references, although by now the files of the *Chicago Hittite Dictionary*, begun by H. A. Hoffner and supplemented by the dictionary team under a grant from the National Endowment for the Humanities, make it easy to find more occurrences.

In the spring of 1979 an invitation by the Institute for Advanced Studies of the Hebrew University of Jerusalem gave me the opportunity to read and discuss the greater part of the text in a group which included, in addition to some advanced students, many colleagues from the fields of Assyriology, Biblical studies, and Hittitology. While I learned much from all of them, I shall mention only the Hittitologists: Galina Kellerman, Aaron Kempinski, and Itamar Singer. In addition the hospitality of the Institute and of the Archeological and Assyriological Library of

1. *Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletlerinden Seçme Metinler*. H. Bozkurt, M. Çiğ, H. G. Güterbock (Istanbul, 1944).
2. *Untersuchungen zu den Beamtennamen im hethitischen Festzeremoniell* (Leipzig, 1940).
3. "*Beiträge zum hethitischen Hofzeremoniell (IBoT I 36)*" in *Mitteilungen des Instituts für Orientforschung* 11 (1966) 165–225 (CTH 262; henceforth referred to as "Jakob-Rost" and page number).
4. Compare JCS 15 (1961) 71 n. 23 and FsOtten 74.

PREFACE

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the Hebrew University gave me an opportunity to devote some time to a revision of my earlier translation and the preparation of the commentary.

After my return to Chicago, however, other obligations kept me from completing the work. Recently my colleagues urged me to make my interpretation available to other Hittitologists and to the Hittite Dictionary project in particular. My eyesight, however, had deteriorated considerably, but my colleague, Theo P. J. van den Hout, has very generously helped me to complete this manuscript. His assistance was not limited to technical help such as the retyping of my old (partly only penciled) manuscript, the reading to me of file cards and of passages in literature, and the consulting of photographs; he actively engaged in the discussion of many points that came up while I went through my old translation and commentary. Especially to the last part of the commentary, which was written recently, he made important contributions. The places in the commentary where an opinion is expressed in the first person plural give an approximate idea of his participation even though they do not cover all instances.

A first concordance of the text was prepared by Philo H. J. Houwink ten Cate in the 1960s using our first computer program (cf. Houwink ten Cate in the preface to his *Records*), but the *Glossary* here presented has been prepared by van den Hout in conjunction with the preparation of the Hittite Dictionary files.

Needless to say, I am deeply grateful to all the above mentioned scholars who in one way or another contributed to my better understanding of the text.

Chicago, June 1990

H. G. Güterbock

LIST OF ABBREVIATIONS

1. Texts, Authors, Literature

AA	Archäologischer Anzeiger. Berlin
AAWLM	Akademie der Wissenschaften und der Literatur, Mainz. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse. Wiesbaden
ABoT	Ankara Arkeoloji Müzesinde bulunan Boğazköy Tabletleri. Istanbul 1948
AHw	W. von Soden, Akkadisches Handwörterbuch. Wiesbaden 1958–81
Alp, Beamt.	S. Alp, Untersuchungen zu den Beamtennamen im hethitischen Festzeremoniell. Leipzig 1940
Alp, Tempel	S. Alp, Beiträge zur Erforschung des hethitischen Tempels, Kultanlagen im Lichte der Keilschrifttexte (TTKYayın 6/23). Ankara 1983
AnDergi	Ankara Üniversitesi Dil ve Tarih-Çoğrafya Fakültesi Dergisi
Athenaeum	Athenaeum. Pavia
BagM	Baghdader Mitteilungen. Berlin
Beal, Diss.	R. Beal, The Organization of the Hittite Military (Ph.D. diss., University of Chicago). Chicago 1986
Belleten	Türk Tarih Kurumu Belleten. Ankara
Bittel, Hethiter	K. Bittel, Die Hethiter (Universum der Kunst). Munich 1976
Bo	Inventory numbers of Boğazköy tablets excavated 1906–12
Bo year/ ...	Inventory numbers of Boğazköy tablets excavated 1968ff.
BoHa	Boğazköy-Ḫattuša, Ergebnisse der Ausgrabungen. Berlin
CAD	The Assyrian Dictionary of The Oriental Institute of The University of Chicago. Chicago 1956–
CHD	The Hittite Dictionary of The Oriental Institute of The University of Chicago. Chicago 1980–
CRRAI	Compte rendu de la ... Rencontre Assyriologique Internationale (cited by date of congress, not date of pub.)
CTH	E. Laroche, Catalogue des Textes Hittites, 2nd ed. Paris 1971
FsOtten	Festschrift Heinrich Otten. Wiesbaden 1973

- GsKronasser *Investigationes Philologicae et Comparativae: Gedenkschrift für Heinz Kronasser*. Wiesbaden 1982
- Gurney, Schweich O. R. Gurney, *Some Aspects of Hittite Religion (The Schweich Lectures 1976)*. Oxford 1977
- HS *Historische Sprachforschung (Historical Linguistics)*. Göttingen and Zürich
- HW J. Friedrich, *Hethitisches Wörterbuch*. Heidelberg 1952(-54)
- HW 1., 2., 3. Erg. J. Friedrich, *Hethitisches Wörterbuch 1-3. Ergänzungsheft*. Heidelberg 1957, 1961, 1966
- HW² J. Friedrich and A. Kammenhuber, *Hethitisches Wörterbuch*, 2nd ed. Heidelberg 1975-
- IBoT *Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri (nden Seçme Metinler)*. Istanbul 1944, 1947, 1954, Ankara 1988
- IM *Istanbul Mitteilungen*. Berlin
- Jakob-Rost "Beiträge zum hethitischen Festzeremoniell (IBoT I 36)" in *MIO* 11 (1966) 165-225
- JCS *Journal of Cuneiform Studies*. Baltimore
- JNES *Journal of Near Eastern Studies*. Chicago
- KBo *Keilschrifttexte aus Boghazköy (vols. 1-22 are a subseries of WVDOG)*. Leipzig, Berlin
- KUB *Keilschrifturkunden aus Boghazköy*. Berlin
- MDOG *Mitteilungen der Deutschen Orientgesellschaft zu Berlin*
- MIO *Mitteilungen des Instituts für Orientforschung*. Berlin
- MSS *Münchener Studien zur Sprachwissenschaft*. Munich
- MVAeG *Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft*. Leipzig
- NBr A. Götzte, *Neue Bruchstücke zum grossen Text des Ḫattušiliš und den Paralleltexten (MVAeG 34.2)*
- Neu, Hurritische E. Neu, *Das Hurritische: Eine altorientalische Sprache in neuem Licht (AAWLM 1988 no. 3)*. Mainz
- Neu see also StBoT
- OA *Oriens Antiquus*. Rome
- OLZ *Orientalistische Literaturzeitung*. Berlin
- Or. *Orientalia*. Rome
- Oriens *Oriens, Journal of the International Society for Oriental Research*. Leiden
- Pecchioli Daddi, Mestieri F. Pecchioli Daddi, *Mestieri, professioni e dignità nell'Anatolia itita (Incunabula Graeca 79)*. Rome 1982
- RA *Revue d'Assyriologie et d'Archéologie orientale*. Paris
- RHA *Revue Hittite et Asianique*. Paris
- RIA *Reallexikon der Assyriologie*. Berlin

LIST OF ABBREVIATIONS

Sachs Mem.	A Scientific Humanist: Studies in Memory of Abraham Sachs. Philadelphia 1988
Schrijvend Verleden	Schrijvend Verleden, Documenten uit het Oude Nabije Oosten vertaald en toegelicht. Zutphen 1983
Siegelová, Verw.	J. Siegelová, Hethitische Verwaltungspraxis im Lichte der Wirtschafts- und Inventardokumente. Prague 1986
Singer	see StBoT
SMEA	Studi micenei ed egeo-anatolici. Rome
Starke	see StBoT
StBoT	Studien zu den Boğazköy-Texten. Wiesbaden
_____ 5	E. Neu, Interpretation der hethitischen mediopassiven Verbalformen. 1968
_____ 23	F. Starke, Die Funktionen der dimensionalen Kasus und Adverbien im Althethitischen. 1977
_____ 27	I. Singer, The Hittite KILLAM Festival. Part One. 1983
_____ 28	_____, The Hittite KILLAM Festival. Part Two. 1984
StMed	Studia Mediterranea. Pavia
VBoT	Verstreute Boghazköy-Texte. Marburg
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft. Berlin
ZA	Zeitschrift für Assyriologie und verwandte Gebiete. Berlin and New York
... /a - ... /z	Inventory numbers of Boğazköy tablets excavated 1931–67

2. General

abl.	ablative	dupl(s).	duplicate(s)
acc.	accusative	ed.	edition, edited (by)
act.	active	e.g.	for example
adj.	adjective	eras.	erasure
adv.	adverb	“erg.”	“ergative”
Akk.	Akkadian	Erg.	Ergänzungsheft
all.	allative	esp.	especially
cf.	compare	etc.	etcetera
col.	column	ex(x).	example(s)
coll.	collated, collation	f(f).	following
com.	common (gender)	fasc.	fascicle
conj.	conjunction	frag.	fragment
dat.	dative	Fs	Festschrift
diss.	dissertation	gen.	genitive
d.-l.	dative-locative	Gs	Gedenkschrift
		Hitt.	Hittite
		Hurr.	Hurrian

ibid.	in the same place	rest.	restored, restoration
i.e.	that is	rev.	reverse
imp.	imperative	sc.	namely
indef.	indefinite	sent.	sentence
inf.	infinitive	sg.	singular
instr.	instrumental	st. c.	status constructus
interr.	interrogative	stat.	stative
iter.-distr.	iterative-distributive	subst.	substantive
lit.	literally	Sum.	Sumerian
loc.	locative	sup.	supinum
loc.cit.	in the place cited	s.v.	sub voce, under the word
Luw.	Luwian		
MH	Middle Hittite	tr.	translation, translated (by)
mid.	middle (voice)		
MS	Middle Hittite Script	unpub.	unpublished
ms(s).	manuscript(s)	v.	verb
n.	note, noun	var.	variant(s)
neut.	neuter	vel sim.	or something similar
NH	New Hittite	w.	with
no.	number	x	illegible sign
nom.	nominative	o	space within a lacuna for a sign
NS	New Hittite Script		
obj.	object	[]	encloses material lost in break
obv.	obverse	[()]	encloses material restored from a duplicate
OH	Old Hittite		
op.cit.	in the work cited		
OS	Old Hittite Script	{ }	encloses partly broken sign(s)
p(p).	page(s)	< >	omitted by scribal error
par.	parallel	<< >>	to be omitted
part.	participle	“	marking morpheme boundary
pass.	passive	•	sign in transliteration broken off at the morpheme boundary
pl.	plural		
pl. tantum	plurale tantum		
poss.	possessive		
postpos.	postposition		
pres.	present		
pret.	preterite		
prev.	preverb		
pron.	pronoun		
pub.	published		
rel.	relative		
resp.	respectively		

IBoT I 36

SYNOPSIS

The text seems to begin (§1) by describing how the guards take their places in one courtyard of the palace in the morning. The addition to §1 first mentions the lifting of the doorbolts, i.e., the opening of the palace gates, but then is expanded into general rules about the opening of various doors.

The §§2–3 specify where the guards are lined up in the courtyard. Here two groups are mentioned: the Mešedi and the goldspearmen. Later in the text there also occur spearmen without the addition of the word ‘gold.’ They all seem to be some kind of guards. The addition to §3 speaks of the authority of the commander-of-ten of the goldspearmen over all guards apparently including the Mešedi. A special stipulation concerning the Mešedi towards the end of the addition is too fragmentary for interpretation.

From §§4–5 we learn that the officers of the guards have to pay homage to their Protective God, when they arrive at the palace. They have to dispose of their staffs while doing so. Similarly, all Mešedi must deposit their staffs with the gatekeeper. This prompts an excursus about the duties of the gatekeeper. This leads to regulations for going to the toilet (§§6–8), for the gatekeeper’s duty of preventing illicit passage (§§9–10), and for the privilege of using the main gate (§11).

With §12 there begins what might be called ‘la sortie du roi.’ The first paragraphs (§§12–12a) describe the immediate preparations, the opening of the main gate, and the readying of the light cart (*huluganni*). The §§13–16 describe the line-up of various groups for the procession, which will march in front of the king. §17 adds another group of men who will be near the king. In §18 the king finally comes out and sits down on the cart. So we learn that the *huluganni* had a seat. But the chair at the beginning of the paragraph serves only as a stepping stool and not as seat on the cart (see *Commentary*). When the king’s vehicle starts to move to the exit the responsibility for his protection passes from the chief of the palace attendants (GAL DUMU.É.GAL) who had helped him mount the cart, to the chief of guards (GAL MEŠEDI) (§19). In §20 the king finally leaves the palace through the gate building (*kaškaštīpa*). The §§21–26 describe the groups who march in procession behind the king. The §§27–28 seem to deal with soldiers who have to keep people (even peaceful ones) and animals out of the procession. The text does not specify where this procession is going.

From §§29–40 it appears that it is a place where the king acts as judge. This follows from the phrases “the king asks for a case” (LUGAL-*uš* DINAM *wēkzi*, iii 3) and “they pick out again one case” (*našta namma 1 DINAM parā karpanzi*, iii 11). From this we concluded that the *šarkanti-* is a person who is brought to trial. Whether he is a criminal or involved in some other kind of lawsuit, the fact that he is always escorted by guardsmen makes the impression that he is the defendant. According to §36 a guard or palace-attendant may have a case (DINU) against a *šarkanti-*. In this case the former would be claimant and the *šarkanti-* would still be a defendant. Finally, according to §37 it also seems that whole groups of foreign soldiers are brought to court in a similar way. Since §40 begins with the words “When the defendants have been completely dealt with,” it seems that these foreigners are included among them.

At this point one expects a description of the king’s return to the palace. Since he came from the palace on a light cart, he should return on the same vehicle, but the sentence “But when he returns by light cart” only occurs in §42a (iii 63). This is preceded by another digression (§41): “If the king asks for a chariot” (*nu LUGAL-us mān*^{GIS}GIGIR *wēkzi*). We are not told for what purpose he wants it; it could be for any kind of trip. The addition to §49 (iv 24a–d) speaks of the king’s going some place by chariot and describes his return from that trip. The technicalities of mounting this vehicle are interesting, if our interpretation taken from the context is correct. Note that the chariot is drawn by horses (iii 57) and is driven by a *kartappu*. In contrast the light cart (*huluganni*) is drawn by mules (§43 iii 67 etc.) and handled by *šalašḫa-men*. The lines iii 60–62 (§42), where the cart serves for the transportation of the guards’ spears, must still belong to the case of the king’s trip by chariot. In iii 63 (§42a) the actual return trip of the king begins. In §44 the king already approaches the palace which he reaches in §45.

The description of his arrival continues through §46 until §49. At the end of §47 the cart is turned, presumably so that the king can step down from it directly to the door. In §49 he actually alights using the stool that was set up for him. At this point the chief of guards entrusts the king again to the chief of the palace attendants.

Up to §52 the king enters the palace (*halentuwa*) and the safety of the palace is secured. §53 entirely written over erasure, speaks of a Mešedi who leaves. This may lead over to the following sections (§§54–55) in which the two groups of guards get their meals. The §§56–59 are very fragmentary. The call to the inner chamber may indicate that they are dealing with bringing food to the king.

Transliteration and Translation

In this section the transliteration of IBoT I 36, with facing translation, is presented.

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THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

Col. I

§1

- 1 [] x x x [] x-an
 2 [] x x [] LÚ.MEŠ ME-ŠE-DU-TI(M o o o o o ša)-ra-a
 3 [pa-a-an-z]i na-at LÚ.MEŠĪ.DU₈-aš LÚ.MEŠ KISAL.LUḪ-aš pí-ra-an¹ [ḫu-i]a-an¹-zi
 4 [na]-¹at¹-kán an-da pa-a-an-zi na-¹at-ša¹-an¹ Éḫi-i-la-aš¹ KÁ¹[-aš] ¹ti-en¹-zi
 5 [I]GI.ḪI.A-ŠU-ma-at-kán pa-ra-a ne-e[-an]-¹te¹-eš nu-za-kán¹ Éḫa-l[e-en-t]u-wa-aš
 6 1¹ Éḫi-i-la-an EGIR-pa ta-me-eš-ša-an-zi na-aš-ta ša-an-ḫa-an-z[i]
 6b (added) [t]a ¹lu-uk-kat¹-ta
 7 ¹a-ra-aḫ-za¹ aš-ka-aš za-ak-ki¹ḪI.A¹ kar-pa-an-zi x x-[o-]x-zi-ma x x x LÚ.MEŠ ME-ŠE-
 DI pí-ra-an [ḫu-ia-an]-zi
 8 na-at ¹ku-ra-an¹-ni-it kar-pa-an-zi¹ ga-aš-ga-aš-te-pa-aš<-ma> ^{[UR]UDU}za-ak-ki-in ¹Ú-
 UL¹ kar-pa-an-zi na-aš-t[a LÚ.MEŠ ME-ŠE-D]I LÚ.MEŠĪ.DU₈
 8b LÚ.MEŠ KISAL.LUḪ pa-ra-a ú-wa-an-zi

(probably continued in 19b)

- 19b ma-a-an an-dur-za (above line)-ma 1-za I-NA É-ma (on line) ku-iš-ki
 20 ^{URUDU}za-ak-ke-eš Ú-UL kar-pa-an-za na-aš-ma É.NA.KIŠIB ku-it-ki ḫa-aš-ša-an-zi nu
 GI wa-ak-aš-ši-zi na-aš-ta ma-a-an <<GI>>
 21 ap-pí-iz-zi-iš DUMU.É.GAL pa-ra-a ú-iz-zi na-an-ši LÚ.ŠUKUR.GUŠKIN Ú-UL pa-
 a-i na-aš-ta ku-wa-pí pa-ra-a GAL-iš DUMU.É.GAL ú-iz-zi² na-aš-šu (Col.
 ii) UGULA.10 na-aš-ma NIMGIR.ÉRIN.MEŠ [^{LÚ?}ME-Š]E-DI ú³-iz-zi nu GI
 a-pé-e-da-ni pí-an-zi ma-a-na-aš-¹ta¹ []
 21b p[a-r]a-a [ú-]iz-zi nu ú-iz-zi na-aš-šu LÚ ME-ŠE-DI na-aš-ma LÚ.Š[UKUR.GUŠKIN]

(end of addition)

1. AK (long form), over erasure, possible; instead of the expected KI there is a large added ZU(?), then traces in space before ḪI.A.
2. ú-iz- do not show in the edition, but were drawn in the original handcopy.
3. Coll.

TRANSLATION*

Col. I

§1

- 1 *[missing]*
 2 [... When] the guards [go] up (to the palace),
 3 they [march] in front of the gatekeepers (and) sweepers.
 4 They enter and take their stand at the door of the courtyard
 5 with their eyes turned outwards, so that they
 6 cover one courtyard of the palace. Then they (the sweepers) sweep.
 (*added*) And in the morning
 7 they lift the doorbolts of the gate on the outside, but they(?) ... The guards [mar]ch in
 front
 8 and lift them (together) with a *k*.; but they do not lift the doorbolt of the gate building.
 Then the [guar]ds, the gatekeepers (and)
 8b the sweepers exit.
- 19b If on the inside (*added*: on one side in a building) some
 20 doorbolt has not been lifted, or (if) they open some storehouse and the *key* is lacking,
 (then) if
 21 a palace attendant of the lowest rank comes out, the gold-spear-man does not give it
 to him; (but) when a high palace attendant comes out—either (*col. ii*) a commander-
 of-ten or an army-bailiff (or) a [gu]ard comes—then they give the *key*(?) to that one.
 But if [...]
 21b comes out, (then) it will happen that either a guard or a man-of-the-g[old-spear ...]

*Words of uncertain meaning appear italicized.

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THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§2

- 9 nu-za LÚ.MEŠ ME-ŠE-DI ŠA LÚ ME-ŠE-DI Éḫi-i-li pé-e-ta-an ap-pa-an-zi
 10 nu Éḫa-le-en-tu-u-wa-za ku-iš an-dur-za ku-uz-za nu 12 LÚ.MEŠ ME-ŠE-DI
 11 a-ra-an-ta GISŠUKUR.ḪI.A-ia ḫar-kán-zi ma-a-an 12 LÚ.MEŠ ME-ŠE-DI-ma
 12 ša-ra-a Ú-UL ar-ta na-aš-šu KASKAL-an ku-iš-ki pé-e-ia-an-za
 13 na-aš-ma I-NA É-ŠU ku-iš-ki tar-na-an-za GISŠUKUR.ḪI.A-ma ma-ak-ke-eš-zi
 14 nu-kán ku-e GISŠUKUR.ḪI.A a-aš-zi na-at-kán pa-ra-a pé-e-da-an-zi
 15 na-at IT-TI LÚ.MEŠÌ.DU, ti-an- zi

§3

- 16 a-aš-ka-az-ma ku-iš ku-uz-za nu-uš-ša-an LÚ.MEŠ.ŠUKUR.GUŠKIN an-da a-ra-¹an¹-ta
 17 1 LÚ ME-ŠE-DI-ma ke-e-ez IŠ-TU LÚ ME-ŠE-DI ku-ut-ta-az KÁ-aš ma-an-ni-ku-wa-an
 18 ar-ta ke-e-ez-ma IŠ-TU LÚ.MEŠ.ŠUKUR.GUŠKIN ku-ut-ta-az 1 LÚ.ŠUKUR.GUŠKIN
 19 KÁ-aš ma-an-ni-in-ku-wa-an ar-ta nu UD-az ḫa-a-li uš-kán-zi

(For added lines 19b-21b, see above after §1; the addition on the reverse probably belongs here, after §3)

- B-C 1' [ŠA LÚ]ME-ŠE-DI-ma Éḫi-i-li UGULA.10.ŠUKUR.GUŠKIN-pát
 du-ud-du-uš-ki-iz-zi
 D-E 1' ma-a-an i-da-a-lu ku-iš ar-ta na[-aš-ma] x [] x []
 2' nu-uš UGULA.10.ŠUKUR.GUŠKIN-pát du-ud[-du-uš-ki-i]z-zi n[a-]x-¹ki¹⁴[-o-] x
 1 DUMU[.É.GAL (?)]
 3' ma-a-an LÚ ME-ŠE-DI-ma [na-at a-r]a-aš a-ri ¹me-ma-i¹ [m]a-¹a¹-n[a⁵-aš] x
 4' ne-e-a[-ri] na-aš-za-kán []¹ku¹-ut-ti an-da EGIR-pa A-¹NA¹? x[] x
 5' QA-TAM-MA me-ma-i

§4

- 22 ma-a-aḫ-ḫa-an-na-kán GAL ME-ŠE-DI UGULA.10.ME-ŠE-DI-ia ša-ra-a ú-wa-an-zi nu
 GAL ME-ŠE-DI
 23 ku-it GISPA ḫar-zi na-aš ma-a-aḫ-ḫa-an A-NA ⁴LAMMA GISŠUKUR UŠ-GE-EN nu ku-iš
 24 LÚ ME-ŠE-DI GAL nu-uš-ši-kán GISPA ar-ḫa da-a-i na-¹an-ša-an¹ iš-ta[-n]a-a-ni EGIR-pa
 25 da-a-i UGULA.10.ME-ŠE-DI-ma ku-in GISPA-an ḫar-zi na-a[n o o o A]-¹NA¹ ¹LÚ ME-ŠE-
 DI pa-a-i
 26 na-an-š[i] LÚ ME-ŠE-DI ḫar-z[i]

4. Not -Š]E-DI; x ends with a vertical wedge.
 5. Coll.

IBoT I 36

TRANSLATION

§2

- 9 The guards take their place in the guards' court.
 10 At the wall which is on the inner side toward the palace, twelve guards
 11 stand and hold spears. But if (the number of) twelve guards
 12 is not available—be it that someone has been sent on a mission
 13 or someone has been permitted (to go) to his house—and (as a result) there are too many
 spears,
 14 then they carry away those spears that are left
 15 and deposit them with the gatekeepers.

§3

- 16 But at the wall which is on the outside, gold-spear-men are standing.
 17 One guard stands near the door on one side, (namely) on the side of the wall of the guard;
 18 but near the door on the other side, (namely) on the side of the wall of the gold-spear-
 men, one gold-spear-man
 19 stands. And they keep watch by day.

(*added on reverse*)

- B–C 1 [...] But in the guard[s'] court, only the commander-of-ten of the gold-spear
 (-men) is in command.
 D–E 1 If someone stands badly o[r ...]:
 2 only the commander-of-ten of the gold-spear(-men) is in command of them. [...]
 one [palace] attendant [...].
 3 But if (it is) a guard, [then on]e says [it] to another; if [...]
 4 turns, he speaks at the wall again to [...]
 5 likewise.

§4

- 22 And when the chief-of-guards and the commander-of-ten of the guards come up (to the
 palace)
 23 — because the chief-of-guards holds a staff, whatever guard (is) of high rank takes from
 him the staff, when he prostrates himself before the Protective God of the Spear,
 24 and deposits it on the altar.
 25 But the commander-of-ten of the guards gives the staff which he is holding to a [...]
 guard,
 26 and the guard holds it for him.

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD
TRANSLITERATION

§5

- 27 [LÚME-ŠE-DU-T]IM-ma^{GISPA.ĪI.A} [ħu-u¹-ma-an-te-eš k[u-i-e-eš ħar-kán]-zi [n]a-at-
kán
- 28 [ša-r]a-a ku-wa-pí ú-¹wa-an¹[-zi nu LÚ^{MEŠ}M[E-ŠE-DI^{GISPA.ĪI.A} A-NA^{LÚ}]Ī.DU₈ pí-an-
zi
- 29 [m]a-a-an LUGAL-uš-ma [LÚ-LAM(?) Ú-UL lam-ni-iz-zi na-an-z]a DUMU.É.GAL
LÚME-ŠE-DI
- 30 LÚ.ŠUKUR.GUŠKIN pa-ra-[a Ú-UL pí-i-e-ez-zi ma-a-na-an] LUGAL-uš-ma lam-ni-iz-zi
- 31 na-an-za pa-ra-a pí-i-e-e[z-zi ap-pí-iz-zi-iš-ma-aš(?)] ma-a-an LÚ-LUM na-an-za
- 32 ZI-it pa-ra-a Ú-UL pí-i-¹e¹[-ez-zi]

§6

- 33 LÚME-ŠE-DI-ia-kán ZI-it a-aš-ka [Ú-UL-pát pa-iz-zi]i¹ ma¹-a-na-an-za-kán
- 34 še-e-ħu-na-an-za-pát ta-ma-a-aš-zi na[-aš A-]¹NA¹ LÚME-ŠE-DU-TIM ħu-u-ma-an-da-
a-aš
- 35 EGIR-an ħu-wa-a-i nu-uš-ši ku-iš LÚ[ME-ŠE]-¹DI¹ pí-ra-aš-ši-it ar-ta-ri
- 36 nu-uš-ši te-ez-zi^{DUG}kal-ti-ia-wa kat-ta-an pa-i-mi a-pa-a-ša pa-ra-a da-me-ta-ni
- 37 LÚME-ŠE-DI te-ez-zi a-pa-ša pa-ra-a LÚtar-ri-ia-na-al-li te-ez-zi
- 38 LÚtar-ri-ia-na-al-li-iš-ma LÚdu-ia-na-al-li te-ez-zi

§7

- 39 LÚdu-ia-na-al-li-iš-ma A-NA UGULA.10¹ME-ŠE-DI¹ te-ez-zi ma-a-an¹ GAL ME-ŠE-DI-
ia¹
- 40 ħa-an-da-it-ta-ri ŠA^{LÚ}ME-ŠE-DI-aš¹Ē¹[ħi-i-]li e-eš-zi na-a[t UG]ULA[.10.ME-ŠE-D]I
- 41 A-NA GAL ME-ŠE-DI-ia ar-nu-uz-zi^{DUG}kal-ti¹-ia-wa-ra-aš kat-ta-an¹ pa-iz-zi¹
- 42 nu GAL ME-ŠE-DI te-ez-zi pa-id-du-wa-ra-aš

§8

- 43 ma-a-an-za-kán ga-ma-ar-šu-wa-an-za-ma ku-in ta-ma-aš-zi nu a-ra-aš a-ri te-ez-zi
- 44 nu-uš-ša-an a-pa-at-ta A-NA GAL ME-ŠE-DI a-ri še-e-ħu-na-wa-ra-aš pa-iz-zi
- 45 nu GAL ME-ŠE-DI te-ez-zi pa-id-du-wa-ra-aš^{LÚ}ME-ŠE-D[I-m]a ku-iš še-ħu-na pa-iz-zi
- 46 ^UUTU-ŠI-ša-an-za kap-pu-u-iz-zi nu-uš-ša-an še-¹[e-ħu¹-na-aš-ša ut-tar I-NA É.GAL-LIM
a-ri
- 47 ZI-it-ma-aš-kán pa-ra-a Ú-UL pa-iz-zi

TRANSLATION

§5

- 27 All the [guard]s w[ho hol]d staffs
 28 — whenever they come [u]p(?) (to the palace), [then] the gu[ards] deliver [the staffs to
 the] gatekeeper.
 29 But if the king [does not name a man, then the gatekeeper will not] dis[patch] a palace
 attendant, a guard,
 30 (or) a gold-spear-man. But [if] the king names [him],
 31 then he dispatch[es] him. [But] if it is a [lowly(?)] man,
 32 he does not dispatch him at will.

§6

- 33 And a guard shall [not go] outside at will. If
 34 a bodily urge bothers him, he will walk behind all (other) guards
 35 and will say to the [gu]ard who stands in front of him:
 36 “I shall go to the pot.” And that (man) will pass the word to another
 37 guard, and that one will pass it on to a man of third rank,
 38 but the man of third rank will tell it to one of the second rank,

§7

- 39 and the man of second rank will pass it on to the commander-of-ten of the guards. If also
 the chief-of-guards
 40 is present (that is, if) he is in the guards’ court, then the commander[-of-ten of the gua]rds
 41 communicates it also to the chief-of-guards (saying): “He will go to the pot,”
 42 and the chief-of-guards will say: “Let him go !”

§8

- 43 But if a bowel movement(?) bothers someone, then one tells it to another
 44 (so that) this matter, too, reaches the chief-of-guards (in the form): “He will go to relieve
 himself,”
 45 and the chief-of-guards will say “Let him go !” B[ut] (if) His Majesty notices the guard
 who goes to relieve himself,
 46 then even the matter of relieving oneself reaches the palace.
 47 But at will he shall not leave.

10

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§9

- 48 ^{LÚ}ME-ŠE-DI-ma Éḫi-lam-ni (*added*) ʾan-daʾ (on line) in-na-ra-ʾaʾ ʾÚ-ULʾ ti-i-e-ez-zi ma-
a-na-aš in-na-ra-ma
- 49 ti-i-e-ez-zi nu-uš-ši-kán ^{LÚ}Ī.DU₈ ka[r-di-mi]-ia-it-ta na-aš-šu-wa-kán ša-ra-a i-it
- 50 na-aš-ma-wa-kán kat-ta-ma i-it ma-a-an-k[án] ^{LÚ}ME-ŠE-DI-ma Éḫi-lam-na-az pa-ra-a pa-
iz-zi
- 51 na-aš-ta Éḫi-lam-mar iš-tar-na ar-ḫa ^{GIŠ}ŠU[KUR-]pát ḫar-zi lu-uš-ta-ni-ia-ma-aš a-ri nu
^{GIŠ}ŠUKUR
- 52 IT-TI ^{LÚ}Ī.DU₈ da-a-i a-pa-ša-kán kat-[t]a pa-iz-zi

§10

- 53 ma-a-an-kán ^{LÚ}ME-ŠE-DI-ma ar-ḫa mi-ir-zi na-aš-ta ^{GIŠ}ŠUKUR lu-uš-ta-ni-ia-az kat-ta
pé-da-i
- 54 na-an ^{LÚ}Ī.DU₈ wa-aš-du-li e-ep-zi nu-uš-ši-kán ^{KUŠ}E.SIR ar-ḫa la-a-i ma-a-an ^{LÚ}ME-ŠE-
DI-ma
- 55 ^{LÚ}Ī.DU₈ ap-pa-la-a-iz-zi na-aš-ta ^{GIŠ}ŠUKUR (*added*) kat-ta (on line) pé-e-da-i ^{LÚ}Ī.DU₈-
ma-an Ú-UL a-uš-zi
- 56 nu ^{LÚ}ME-ŠE-DI ^{LÚ}Ī.DU₈ wa-aš-du-li e-ep-zi ^{GIŠ}ŠUKUR-wa Ú-UL ku-it a-uš-ta
- 57 ma-a-an-wa[-ká]n ša-ra-a-ma ku-iš an-tu-u-wa-aḫ-ḫa-aš ḫa-an-da-a-iz-zi nu-wa-ra-an ku-
wa-pí a-ut-ti
- 58 na-an A-N[A] É.GAL-LIM tar-kum-mi-ia-an-zi nu ^{LÚ}Ī.DU₈ pu-nu-uš-ša-an-zi nu
^{GIŠ}ŠUKUR.ḪI.A
- 59 a-pa-aš na-aḫ-ša-ra-az uš-ki-iz-zi

§11

- 60 ^{LÚ.MEŠ}ME-ŠE-DU-ʾTI-ma-kán DUMU.MEŠ.É.GAL-TIMʾGALʾ-ia-az KÁ.GAL-az kat-
ta Ú-UL pa-iš-kán-da
- 61 na-at-kán lu-uš-da-ni-ia-az kat-ta pa-iš[-kán-d]a nu 1 ^{LÚ}ME-ŠE-DI ku-iš šar-kán-ti-in
- 62 ú-i-da-a-iz-zi UGULA.DUMU.MEŠ.KIN-za ku-in pa-r[a-a pí]-ʾiʾ-e-eš-ki-iz-zi nu-kán
GAL-ia-az kat-ta
- 63 a-pa-aš pa-iš-ki-it-ta BE-LU-TIM-ia-kán UGULA LI-IM-TI-ia GAL-ia-az kat-ta
pa-iš-kán-ta

IBOT I 36

11

TRANSLATION

§9

48 A guard shall not step into the portico at random. But if he steps (there) at random,
 49 then the gatekeeper will angrily say to him: "Either go up
 50 or else go down !" But if a guard leaves through the portico,
 51 he shall keep (his) spear throughout the portico, but (when) he reaches the postern he
 shall deposit the spear
 52 with the gatekeeper (while) he himself walks down.

§10

53 But if a guard steals away and carries the spear down through the postern,
 54 the gatekeeper shall apprehend him on his fault/*in flagranti* and shall unfasten his
 shoe(s). But if the guard
 55 deceives the gatekeeper and carries the spear down without the gatekeeper seeing him,
 56 then the guard shall apprehend the gatekeeper on his fault (saying): "Since you did not
 see the spear
 57 — if some man should attempt to go up, how will you see him?"
 58 And they shall report him to the palace, and they shall question the gatekeeper.
 59 Such caution regards the spears!

§11

60 The guards and the palace attendants shall not go down through the main gate;
 61 they shall go down through the postern. One guard who brings a defendant
 62 (or) one whom the chief-of-messengers dispatches, that one shall go down through the
 main gate,
 63 and the lords and the commanders-of-thousand shall also go down through the main gate.

TRANSLATION

§12

- 64 When the king goes out, one palace attendant comes out of the palace
 65 and calls out in Hattic “*Taḥaya!*” *Taḥaya* (is how) one calls the barber in Hattic.
 66 Then a guard, a gold-spear-man, and a gatekeeper
 67 go to the gate-building and lift the doorbolt from the main gate
 68 and open the door leaves (by turning them) back (*short addition, mostly illegible*).
 68b But the barber holds a *galāma* and
 69 wipes(?) the door (*or: sweeps the doorway[?]*).

§12a

- (*added after marker*) The grooms turn the (light) cart (around) while the guards
 70 take a stand next to the *canopy* on the right. But if in some town it is not possible to
 stand on the right,
 71 they take a stand on the left—the unchanging (rule) for them is to stand
 72 next to the *canopy*.
 72b The guard who [ho]lds the stool [*near(?)*] the cart [...]
 73 lets nobody enter and lets nobody leave.
 74 Then the departure takes place from the guards’ court.

§13

- 75 [Tw]o *zinzinuil*-officials are standing (there); they [hol]d clubs [and ...].
 76 An army officer stands with them and [holds] a staff. They further(?) wear [good cloth]es
 77 in the manner of *ḥilammī*-men, and they [...].

14

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§14

- 78 [EGIR-pa-]ma¹-kán iš-tar[-na 1 I]KU nu 2⁸ L[Ú⁹.MEŠ(?) o o] x [a-ra-an-ta]
 79 [o o] x x-ia[?] ḫar[-ká]n-zi x x x x x x x []
 (79b-80 traces only)

Col. II

§15

- 1 [EGIR¹-pa-^fma¹-kán nam-ma iš-tar-na 1 IKU]
 2 2 LÚ.MEŠ LI-IM ŠE-RI a-ra-an[-ta nu-uš-ma-aš UGULA LI-IM ŠE-RI]
 3 NIMGIR.ÉRIN.MEŠ-ia kat-ti-iš-mi a-ra-an-ta [ḫar-kán-zi na-at LUGAL-i]
 4 pí-ra-an ḫu-ia-an-te-eš

§16

- 5 EGIR-pa-ma-kán nam-ma iš-tar-na 1 IKU n[^u]
 6 a-ra-an-ta ^{GIŠ}ŠUKUR.ḪI.A-ia ḫar-kán-zi nu-uš-m[a-aš UGULA LI-IM ŠE-RI]
 7 NIMGIR.ÉRIN.MEŠ-ia kat-ti-<<mi->>iš-mi a-ra-an-ta ^{GIŠ}ḪI.A ḫar[-kán-zi]
 8 na-at LUGAL-i pí-ra-an ḫu-ia-an-te-eš

§17

- 9 [2] LÚ.MEŠ.ŠUKUR.DUGUD-ma-kán LUGAL-i me-na-aḫ-ḫa-an-da ZAG-az a-ra[-an-
 ta]
 10 [^{GIŠ}Š]UKUR.ḪI.A Ú-UL ḫar-kán-zi nu-uš-ma-aš LÚ.ŠUKUR.GUŠKIN ka[t-ti-iš-mi ar-ta]
 11 [^{GIŠ}ŠUK]UR.GUŠKIN.GAR.RA-ia ḫar-zi ŠA ^{GIŠ}ŠUKUR-ma DUMU.É.GAL[¹⁰
 12 ^{GIŠ}IŠ-TUṼ-UH-ḪA ^{GIŠ}ḫu-lu-ga-an-na-aš-ša ^{GIŠ}mu-kar ḫar-zi na-^faš¹ [LUGAL-i]
 13 pí-ra-an ḫu-ia-an-za na-aš pa-iz-zi ^{GIŠ}ḫu-lu-ga-an-ni ḫGÜB-za¹
 14 ^{GIŠ}UMBIN kat-ta-an ti-ia-az-zi

8. Photo shows inserted NA[?] above "2."

9. Of LÚ only upper Winkelhaken visible.

10. I. Singer: restore [*kalmuš*]?

IBoTI 36

15

TRANSLATION

§14

78 [Thereafter] (there is) [one IK]U betwe[en]: (then) two m[en ... are standing];
 79 they hold [...] (*rest broken or illegible*).

Col. II

§15

1 Thereafter (there is) again [one IKU] be[tween: (then) ...]
 2 (and) two men-of-a-field-batallion are standing. [A commander-of-a-field-batallion]
 3 and an army bailiff are standing with them. [They hold ... , and they]
 4 are (to be) walking in front [of the king].

§16

5 Thereafter (there is) again one IKU between: (then) [...]
 6 are standing and holding spears. [A commander-of-a-field-batallion]
 7 and an army bailiff are standing with them. They ho[ld] sticks(?).
 8 They are (to be) walking in front of the king.

§17

9 But two high ranking spearmen stand opposite the king on the right
 10 without holding spears. A gold-spear-man [stands] wi[th them]
 11 and holds a gold-plated spear. But the palace attendant of the spear holds a [...],
 12 a whip and the sistrum of the cart. He is (to be) walking in front of [the king].
 13 He proceeds to take his stand to the left of the cart
 14 next to the wheel.

16

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§18

- 15 LÚ ME-ŠE-DI-ma ^{GIŠ}GU.ZA ti-it-ta-nu-zi LUGAL-uš-kán pa-ra-a 'ú-iz-zi¹
 16 GAL DUMU.MEŠ.É.GAL-ma-an QA-AS-SÚ ḫar-zi LUGAL-uš-ša-an ^{GIŠ}ḫu-lu-ga¹[-an-
 ni]
 17 e-ša LÚ.MEŠ.ŠUKUR.DUGUD-ma ḫi-in-kán-ta nam-ma-at pít-¹te-an-zi¹
 18 na-at pí-ra-an ḫu-ia-an-zi na-at-za (erasure) ¹LÚ^{GIŠ}¹¹[Š]UKUR[.GUŠKIN]
 19 kat-ta-an i-ia-an-ni-an-zi

§19

- 20 LÚ.ŠUKUR.GUŠKIN-ma-aš-ma-aš ku-iš kat-ta-an ar-ta-at x x x x [(?)]
 21 ŠA ^{GIŠ}ŠUKUR DUMU.É.GAL-ma ^{GIŠ}IŠ-TU-Uḫ-ḫA A-NA GAL DUMU.MEŠ.É.GAL
 'pa-a-i¹
 22 GAL DUMU.MEŠ.É.GAL-ma-at LUGAL-i pa-a-i nu ^{GIŠ}ḫu-lu-ga-an-ni-ia 'pí-ra-an¹
 23 GAL LÚ.MEŠ¹ša-a-la-aš-ḫa-aš ḫu-ia-an-za ^{GIŠ}PA-ia ḫar-zi ma-a-aḫ-¹ḫa-an-ma¹[-ká]n
 24 ^{GIŠ}ḫu-lu-ga-an-ni-iš pa-ra-a i-ia-an-na-i GAL DUMU.MEŠ.É.GAL-ma 'EGIR¹[-an]
 25 ḫi-in-ga-ri nu LUGAL E[GIR]R-pa A-NA GAL ME-ŠE-DI ḫi-ik-zi

§20

- 26 LÚ ME-ŠE-DI-ma ku-iš (added) ^{GI[Š]}GU¹.ZA (on line) [ḫa]r-¹zi¹ na-aš ^{GIŠ}ḫu-lu-ga-an-ni
^{GIŠ}UMBIN 'GÜB-la¹¹²[-az]
 27 ŠA ^{GIŠ}ŠUKUR DUMU.É.[GAL kat-]¹ta¹-an i-ia-an-na-i ma-a-aḫ-ḫa-an-ma-aš 'kat-ta¹¹³
 28 éka-a-aš-ka-aš-t[e-p]a a-ri na-aš ^{GIŠ}ú-i-du-ú-li-ia EGIR-an [ti]-¹ia-zi¹
 29 nu-uš-ši-kán ma-a-aḫ[-ḫa-a]n LÚ.MEŠ ME-ŠE-DI DUMU.MEŠ.É.GAL-ia ḫa-an-da-a-an-
 'ta-ri¹
 30 nu ^{GIŠ}GU.ZA A-NA L[Ú.GU].ZA¹⁴ pa-ra-a pa-a-i a-pa-ša-a-az ^{GIŠ}[ŠUKUR]
 31 da-a-i na-aš-kán A-N[A¹]Ú.MEŠ ME-ŠE-DI an-da 'i-ia-an-na-i¹

11. GIŠ in traces visible.

12. Coll.

13. Coll.; Jakob-Rost: SAG.D[U .

14. In erasure *pa-ra-a*.

TRANSLATION

§18

- 15 The guard sets up the stool. The king comes out (of the palace)
 16 while the chief-of-palace-attendants is holding him by the hand. The king sits down on the
 (light) ca[rt].
 17 The high ranking spear-men bow, then they run
 18 and walk in front and
 19 march with the [gold-sp]ear[-man(?)].

§19

- 20 The gold-spear-man who stood with them [(does) ...].
 21 But the palace attendant of the spear gives the whip to the chief-of-palace-attendants,
 22 and the chief-of-palace-attendants gives it to the king. In front of the cart
 23 walks the chief-of-grooms, and he holds a staff. But when
 24 the cart begins to move out, the chief-of-palace-attendants
 25 bows after it and (thus) entrusts the king to the chief-of-guards.

§20

- 26 The guard who holds the stool (at first) marches on the left of the wheel of the cart
 27 next to the palace attendant of the spear. But when he arrives down,
 28 at the gate building, he steps behind a *widuli*,
 29 and when the guards and palace attendants are lined up with him,
 30 he hands the stool over to the ma[n-of-the-st]ool; he himself takes a spear
 31 and (from then on) marches with the guards.

TRANSLITERATION

§21

- 32 LÚ.MEŠ ME-ŠE-DI-ma ku-w[a-p]í i-ia-an-ta 1 nu¹ 2 LÚ.MEŠ ME-ŠE-DI pí-¹ra-an¹ ḥu-¹ia-an-
te¹-e[š]
- 33 GISŠUKUR.ḪI.A-ia ḥar-ká[n-z]i na-at-kán ḥa-an-da-a-an-te-eš 1 GÜB[?]-la[?] 1[-az-ma(?)]
1 DUMU.É.GAL¹⁵
- 34 i-ia-at-ta nu GIS[ka]l-mu-uš ḥar-zi na-aš-ta a-pa-aš-ša A-NA 2 L[Ú.MEŠ ME-ŠE-D]I
35 [ḥa-a]n-da-a-an-za 1 na¹-a[t-k]án 3-e-eš ták-ša-an ḥa-an-da-a-an-te-eš 1 na-aš-ta¹⁶ x []
36 LÚ.M[ÉŠ ME]-1 ŠE-DI DUMU 1[.É.GAL-T]IM 3 ša-a-ri-i-e-eš i-ia-an-ta
37 ŠA LÚ.MEŠ ME-1 ŠE-DI 2¹⁷ ša-a-ri-i-e-eš ŠA DUMU.MEŠ.É.GAL-ia 1 ša-a-ri-ya-aš¹
38 A-NA GISḥu-lu-ga-an-ni-ma-at EGIR-pa 1 IKU 1 i-ia¹-an-ta

§22

- 39 1 DUMU.É.GAL-ma pa-iz-zi nu-uš-ši LÚŠÀ.TAM GISBAN 1 ḥu¹-it-ti-an 1 an¹-d[a-m]a-1 at-
kán¹⁸
- 40 KUŠpár-du-ug-ga-an-ni tar-na-an 1 KUŠÉ.MÁ.ÛRU.ÛRU-ši¹⁹ (added) ŠA LÚGISŠUK[UR
] (on line) IŠ-TU 1 GAG.Û.TAG 1 GA
41 šu-u-un-ta-an pa-a-i na-aš EGIR-an-da pa-iz-zi na-aš-kán LÚ.MEŠ ME-ŠE-DU-TIM
42 DUMU.MEŠ.É.GAL-ia a-wa-an ar-ḥa pa-iz-zi na-aš pa-iz-zi
43 ta GISḥu-lu-ga-an-ni GISUMBIN GÜB-la-az ti-ia-az-zi

§23

- 44 EGIR-pa-ma-kán iš-tar-na 1 IKU nu LÚ.ŠUKUR.GUŠKIN GISŠUKUR.GA[R.R]A 1 ḥar-zi¹
45 LÚA.ZU-ia GIS[m]u-ú-kar ḥar-zi na-at ták-ša-an i-ia-an-1 ta¹
46 nu LÚA.ZU 1 ḥu-uk¹-ki-iš-ki-iz-zi

15. Coll.

16. na-aš-ta possible but uncertain.

17. In crack.

18. Coll.

19. Coll.; horizontal wedge of ŠI is there.

IBoT I 36

19

TRANSLATION

§21

32 When the guards march, two guards are walking in front
33 and hold spears; and they are lined up. [To their] left
34 marches a palace attendant and holds a lituus; and he, too, is lined up with the two
gu[ard]s
35 (so that) the three (of them) are lined up together.
36 The guards and the palace attendants march in three files:
37 two files of guards and one file of palace attendants.
38 But they march one IKU behind(?) the cart.

§22

39 But one palace attendant goes, and the quartermaster gives him a stringed bow—it is
40 incased in a bow-case—and a quiver ([*added*] of a spear-man) filled with arrows.
41 He follows, and walks apart from the guards
42 and palace attendants
43 and takes his place at the left wheel of the cart.

§23

44 Thereafter (there is) one IKU between: (then) a gold-spear-man holds a plated spear,
45 and a 'physician' holds a sistrum. They march together,
46 and the 'physician' pronounces spells.

20

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§24

- 47 EGIR-pa-ma-kán iš-tar-na 1 IKU nu 2 LÚ.MEŠ.ŠUKUR (*erasure*) ¹i-ia-an-ta¹-r[i]
 48 ma-a-na-at LÚ.M[EŠ].DUGUD-TIM ma-a-na-at pí-ra-an tí-in-ti-eš LÚ.MEŠ.SIG₅-TIM
 49 TÚGNÍG.LÁM.ĪI.A-ma-aš-ma-aš ^{KUŠ}E.SIR SIG₅-TIM ĩi-lam-mi-li ú-e-eš-ša-an-¹ta¹
 50 GAL LÚ.MEŠ.ŠUKUR²⁰-ia-aš-ma-aš NIMGIR.ÉRIN.MEŠ-ia kat-ti-iš-mi i-ia-an-ta
^{GIŠ}¹PA¹.ĪI.A ĩar-kán-zi

§25

- 51 ¹EGIR-pa-ma-kán¹ nam-ma iš-tar-na 1 IKU (*erased: nu nam-ma*²¹) 2 LÚ.MEŠ L[*I-IM*
^{ŠE-RI}¹kat-ta¹²²
 52 i-ia-an-ta ^{GIŠ}ŠUKUR.ĪI.A ĩar-kán-zi ma-a-na-at LÚ.MEŠ.DUGUD-TIM ma-a-na-at
 53 pí-ra-an ti-ia-an-te-eš LÚ.MEŠ.SIG₅-TIM TÚGNÍG.LÁM.ĪI.A-ma-aš-ma-aš ^{KUŠ}E.SIR
 SIG₅-TIM ĩi-lam-me-li ¹ú-e¹-eš-ša-an-ta
 54 UGULA LI-IM ^{ŠE-RI}-ia-aš-ma-aš NIMGIR.ÉRIN.MEŠ-ia kat-ti-iš-mi<<ya>> i-ia-an-ta
 55 ^{GIŠ}PA.ĪI.A ĩar-kán-zi

§26

- 56 EGIR-pa-ma-kán nam-ma iš-tar-na 1 IKU nu nam-ma 2 LÚ.MEŠ LI-IM ^{ŠE-RI}²³
 57 i-ia-an-ta ^{GIŠ}ŠUKUR.ĪI.A (*added*) ĩar-kán-zi (*on line*) TÚGNÍG.LÁM.ĪI.A-ma-aš<-ma-
 aš> ^{KUŠ}E.SIR SIG₅-TIM ĩi-lam-mi-li
 58 ú-e-eš-ša-an-ta UGULA LI-IM ^{ŠE-RI}-ia-aš-ma-aš NIMGIR.ÉRIN.MEŠ kat-ti-iš-mi i-ia²⁴-
 an-ta
 59 ^{GIŠ}<PA>.ĪI.A ¹ĩar¹-kán-zi

20. Written partly over erased [UGULA LI-IM ^ŠE-RI.21. Probably only *namma* was meant to be erased.

22. Reading likely.

23. There is no space for *kat-ta* because the last LI of the next line is written upward.24. *-i-* is a copying mistake, text has *-ia-*.

IBoT I 36

21

TRANSLATION

§24

47 Thereafter (there is) one IKU between: (then) two spear-men march,
48 either officers or advanced corporals.
49 They are wearing good festive garments (and) shoes in the manner of *hīlammi*-men.
50 A chief-of-spear-men and an army bailiff march with them, holding staffs.

§25

51 Thereafter (there is) one IKU between: (then) two men-of-a-field-batallion
52 march (along?), holding spears, either officers or
53 advanced corporals. They are wearing good festive garments (and) shoes in the manner
of *hīlammi*-men.
54 A commander-of-a-field-batallion and an army bailiff march with them,
55 holding staffs.

§26

56 Thereafter (there is) one IKU between: (then) again two men-of-a-field-batallion
57 march, holding spears. They are wearing good festive garments (and) shoes in the
manner of *hīlammi*-men.
58 A commander-of-a-field-batallion and an army bailiff march with them,
59 holding staffs(?).

22

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD
TRANSLITERATION

§27

- 60 ŠA ¹LI-IM¹ ŠE-RI-ma ku-iš ÉRIN.¹MEŠ¹-az nu ták-šu-la-a-an ta-pu-ú-ša
61 iš-lga-ra¹-a-an ḫar-zi GÜB-la-aš GÜB-la-az iš-ka-ra-a-an ḫar-zi (x x²⁵)
62 ZAG-ša ZAG-az iš-ka-ra-a-an ḫar-zi ar-ḫa-ma-aš 3 IKU i-ia-¹at¹?-ta
63 ma-a-an-ši pí-ra-an-ma ku-wa-pí KASKAL-iš ḫa-at-ku-uš na-aš an-da [pa-iz¹[-z]i]

§28

- 64 [nam-ma¹ ma-a-an ḫa-an-te-ez-zi-aš ku-iš ku-it tar-na-i
65 na-aš-šu ANŠE.KUR.RA.ḪI.A na-aš-ma ta-at-ra-an-ta-an GUD na-at [ḫa¹-an-te-¹ez¹-zi-
aš
66 wa-aš-túl ma-a-an ap-pí-iz-zi-aš-ma ku-iš ku-it tar-na-i
67 [na-at¹ ap-pí-iz-zi<-aš> wa-aš-túl]

§29

- 68 [ma-a-a]n [šar-]¹kán-ti-in¹-ma [ú-wa-da-an-zi¹ nu x x x x-e
69 [o o o] x x x ^{GIS}ŠUKUR.ḪI.A na-an ḫu-u-x [o o o] x-an
70 [o o o o] [ti¹[-i]t-¹ta¹-nu-wa-an-zi nu x x [o o o o] x x [ma¹?-a-an
(71–74 traces only, 75 destroyed, then end of column ii)

Col. III

§30

- 1 [^{LÚ}ME-Š]E-DI ku-iš šar-kán-du-uš [ú-i-da-a-iz-zi]
2 na-aš A-NA LÚ.ŠUKUR.GUŠKIN EGIR-¹an¹ [ti-i-e-ez-zi ma-a-aḫ-ḫa-an-ma]
3 LUGAL-uš DI-NAM ú-e-ek-zi na-at ^{LÚ}ME-ŠE-DI [pa-ra-a(?) kar-ap-zi(?)]
4 na-at-kán A-NA GAL ME-ŠE-DI ki-iš-ša-ri-i d[a-a-i na-at ku-it(?)]
5 DI-NU na-at A-NA GAL ME-ŠE-DI me-ma-i GAL ME-ŠE-DI-ma [LUGAL-i me-ma-i(?)]

25. Unclear traces on the right edge; no word required by context.

IBoT I 36

23

TRANSLATION

§27

60 The soldiers who (are) of a field-batallion keep the peaceful (population)
 61 lined up on the sides: the left ones keep (it) lined up on the left,
 62 and the right ones keep (it) lined up on the right. They march three IKU apart,
 63 but if anywhere in front of them the road is narrow, they converge.

§28

64 Then, if one of the first (two) lets anything in
 65 —either horses or a raging ox—then it is the first's
 66 fault. But if one of the last (two) lets anything in,
 67 it is the lasts' fault.

§29

68 [If], however, they bring in a defendant, [...]
 69 spears. And him ... [...]
 70 they cause to stand.
 (5 lines lost)

Col. III

§30

1 [The gu]ard who [brings in] the defendants
 2 [takes his stand] behind the gold-spear-man. [When]
 3 the king asks for a case (to be tried), the guard [picks] it [out]
 4 and p[uts] it into the hand of the chief-of-guards and tells the chief-of-guards [what]
 5 the case [is]; but the chief of guards [tells the king].

24

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§31

- 6 nam-ma GAL ME-ŠE-DI pa-iz-zi EGIR-an-na-aš-ši 2 LÚ.MEŠ BE-L[U-TI a-ra-an-ta/i-ia-an-ta]
 7 ma-a-an GAL LÚ.MEŠ KUŠ, na-aš-ma UGULA.10 na-at A-NA GAL ME-ŠE-DI [EGIR-an(?)]
 8 a-ra-an-ta a-ra-aḫ-zé-ia-az 1-aš ḫar-zi ma-a-na-aš LÚ ME[-ŠE-DI na-aš-ma]
 9 BE-LU ku-iš-ki nu šar-kán-ti-i-uš ku-iš LÚ ME-ŠE-DI ú-I-da-a¹-iz-z[i]
 10 na-aš EGIR-pa-pát pí-d-da-a-i na-aš pa-iz-zi A-NA LÚ.ŠUKUR.GUŠKIN
 11 ti-i-e-ez-zi na-aš-ta nam-ma 1 DI-NAM pa-ra-a kar-pa-an-zi

§32

- 12 IŠ-TUDUMU.MEŠ.É.GAL-TIM-ma GAL DUMU.MEŠ.É.GAL ar-ta EGIR-an-na-aš-ši
 13 2 DUMU.MEŠ.É.GAL a-ra-an-ta na-at 3-e-eš ma-a-aḫ-ḫa-an-ma šar-kán-ti-in
 14 ar-ḫa tar-na-an-zi nu-za GAL ME-ŠE-DI pé-e-ta-an-pát ḫar-zi 2 BE-LU-TI-ma-aš-ši
 15 ku-i-e-eš EGIR-an a-ra-an-ta (*added*) ma-a-an-na-at BE-LU-TIM¹ ma[-a-an
 LÚ.MEŠ]ME-ŠE-DI (*on line*) na-at EGIR-pa pa-a-an-zi nu EGIR-pa
 16 LÚ.MEŠ ME-ŠE-DI ú-e-mi-an-zi

§33¹

- a-ra-aḫ-zi-ia-az ku-iš LÚ ME-ŠE-DI ḫar-zi
 17 ma-a-aḫ-ḫa-an-ma šar-kán-ti-in ta-ma-in ú-wa-te-ez-zi

(dividing line here!)

- 18 nu A-NA GAL ME-ŠE-DI ku-i-e-eš 2 BE-LU-TI EGIR-an a-ra-an-ta na-at šar-kán-ti
 19 an-dur-za ta-pu-ša i-ia-an-ta a-ra-aḫ-za-ma-az ku-iš LÚ ME-ŠE-DI ḫar-zi
 20 na-aš-ta ma-a-aḫ-ḫa-an šar-kán-ti-in A-NA LÚ.MEŠ ME-ŠE-DU-TIM ḫa-an-da-a-an-zi
 21 a-pa-ša-kán šar-kán-ti-in (EGIR-an ar-ḫa *erased*) EGIR-an ar-ḫa pa-iz-zi
 22 na-aš šar-¹kán-ti-i a-ra-aḫ-za ZAG-az i-ia-an-na-i

§34

- 23 ma-a-an DUMU.É.GAL-ma EGIR-an-da me-¹mi¹-an ú-da-i na-aš GÜB-la-az-pát
 24 IŠ-TU DUMU.MEŠ.É.GAL EGIR-an-da ú-iz-zi EGIR-pa-ma-aš ku-wa-pí ú-iz-zi
 25 na-aš a-ap-pa-ia-pát a-pu-u-un KASKAL-an ú-iz-zi A-NA LÚ.MEŠ ME-ŠE-DU-TI-ma-aš-
 kán
 26 pí-ra-an ar-ḫa ú-iz-zi

TRANSLATION

§31

6 Then the chief-of-guards goes, and two officials [stand/walk] behind him—
 7 whether they are chiefs-of-chariot-fighters or commanders-of-ten—they stand [behind]
 the chief-of-guards.
 8 And one (man) holds the outside—whether he is a gu[ard or]
 9 some (other) official. Then the same guard who brings in the defendants,
 10 runs back; he goes and takes his stand with the gold-spear-man
 11 and they pick out the next case.

§32

12 On the side of the palace attendants, however, there stands the chief-of-palace-
 attendants, and behind him
 13 stand two palace attendants; that (makes) three. But when they release a defendant,
 14 the chief-of-guards keeps his place, but the two officials
 15 who stand behind him (*added*: either officials or guards,) go back and
 16 join the guards again.

§33

17 When the guard who holds the outside brings in another defendant,
 18 then the two officials who stand behind the chief-of-guards walk beside the defendant
 19 on the inside; but the guard who holds the outside
 21 passes behind the defendant
 20 (at the moment) when they bring the defendant in line with the guards,
 22 but he (then) walks on the outside of the defendant, (that is,) on (his) right.

§34

23 But if a palace attendant afterwards brings a message (*or*: brings an additional message),
 he comes from the left,
 24 (that is,) from behind the palace attendants. But when he returns
 25 then also on his return he follows that same route but passes
 26 in front of the guards.

26

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§35

- 27 LÚME-ŠE-DU-ia ku-iš EGIR-an-da pa-iz-zi na-aš ZAG-az IŠ-TU LÚ<MEŠ?>ME-ŠE-DI
 28 EGIR-an-da pa-iz-zi EGIR-pa-ia-aš ZAG-az a-pu-u-un-pát KASKAL-an pa-iz-zi
 29 LÚ.MEŠME-ŠE-DU-TI-ma-aš-kán pí-ra-an ar-ḫa Ú-UL pa-iz-zi na-aš IŠ-TU
 30 DUMU<.MEŠ?>.É.GAL pa-iz-zi

§36

- 31 ma-[a-a]n šar-kán-ti-iš-ma ar-ta A-NA LÚME-ŠE-DI-ma na-aš-ma A-NA DUMU.É.GAL
 32 [DI]-NU na-aš-kán šar-kán-ti-in pí-ra-an ar-ḫa Ú-UL pa-iz-zi
 33 EGIR-an(-)ar-ḫa-aš-kán pa-iz-zi nu-za a-ra-aḫ-za ku-iš ḫar-zi
 34 na-aš pa-iz-zi a-pé-e-da-ni kat-ta-an ti-ia-az-zi

§37

- 35 ma-a-ḫan a-ra-aḫ-zi-na-an-ma ku-in-ki ÉRIN.MEŠ-an na-aš-šu ÉRIN.MEŠ URUQa-a-aš-
 ga ku-u-ru-ra-aš
 36 na-aš-ma ÉRIN.MEŠ URUKum-ma-ḫa ku-i-na-an im-ma ku-in ÉRIN.MEŠ LUGAL-uš ḫal-
 za-a-i
 37 nu LÚ.MEŠME-ŠE-DU-TIM EGIR-an-da ḫu-u-ma-an-te-eš pa-a-an-zi ma-a-[a]n-[š]a-ma-
 aš
 38 GIŠŠUKUR.ḪI.A-ma te-pa-u-e-eš-zi na-aš-ta A-NA LÚ.MEŠ.ŠUKUR<<ḪI.A>>
 GIŠŠU[KUR.ḪI.A]
 39 ḫar-ḫa ta-an-zi na-at EGIR-an-da pa-a-an-zi na-at-za ḫu-u-la-li-ḫa-u-l-wa-ar
 40 ḫal-ḫi-ḫi-iš-ša-an-zi

§38

- 41 GIŠPA.ḪI.A-u-wa-an-te-eš-ma-at EGIR-an-da Ú-UL pa-a-an-zi Ú-UL-aš-ma-aš a-ḫa-ra
 42 [LÚ].MEŠME-ŠE-DU-TI-ma-kán ku-i-e-eš a-aš-ša-an-zi nu ma-a-an GIŠŠUKUR ku-iš
 43 IÚ 1-UL ḫar-zi nu-za GIŠPA.ḪI.A ku-it ta-an-zi na-at-kán ŠA GIŠkal-mu-ša-aš
 44 IDUMU.É[.GAL] 26 Ú-UL ḫa-an-da-ḫa-ḫa-an-t[ar]i pa-ra-a da-ma-a-e-eš
 2 DUMU.É.GAL
 45 ti-en-zi ḫu-u-š-ḫi-ḫi-kán a-pé-e ḫa-a[n-da-a-a]n-zi LÚ.MEŠME-ŠE-DI-ma ku-i-e-eš
 46 GIŠPA.ḪI.A ḫar-kán-zi na-at-ša-ma-aš [EGIR-an(?) i-ia(?) -a]n-ta

TRANSLATION

§35

27 And a guard who follows behind (him) goes on the right, behind the guard<s>
 28 and also on his return he follows the same route on the right,
 29 but he does not pass in front of the guards; and he (then)
 30 joins the palace-attendant.

§36

31 If a defendant stands (there) but a guard or palace attendant has
 32 a trial-case, then he does not pass in front of the defendant
 33/34 (but rather) passes behind him and goes (and) takes his stand next to that (guard) who
 holds the outside.

§37

35 But if the king calls some foreign troops—either troops of the hostile Kaška
 36 or troops of Kummaḥa or whatever troops—
 37 then all the guards follow them. But if
 38 the spears are too few for them they take spears away from the spear-men
 39 and follow (armed with those).
 40 They call that “encircling.”

§38

41 Armed (only) with staffs, however, they shall not follow—it’s not right for them.
 42 If someone among the remaining guards has no spear,
 43 (such guards,) since they take (only) staffs, will not be lined up with the palace attendant
 of (= who carries) the lituus.
 44 (Rather,) two other palace attendants
 45 will step forward, and these will line up with him. But the guards who
 46 hold staffs will [walk behind(?)] them.

28

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§39

- 47 ma-a-an^{LÚ} HA-ZA-AN-NU-ma na-aš-ma UGULA NIMGIR.ÉRIN.ME[Š ha-an-da-it-t]a-
ri²⁷ nu-uš-ma-aš-^lkán^l
- 48 a-pé-e ha-an-da-a-an-zi a-pé-e-đa-aš a-a-r[a ma-a-an-kán^{GI}]šhu-lu-ga-an-ni-ma
- 49 EGIR-an-đa pa-a-an-zi na-at^{GIS}PA-u-wa-an-te-eš EGIR-an-đa Ú-UL pa[-a-an-zi]
- 50^{GIS}ŠUKUR.ĪI.A-za ta-an-zi

§40

- 51 ma-a-an šar-kán-te-eš-ma zi-in-na-an-ta-ri nu ap-pí-iz-zi-an ku-in
- 52 šar-kán-ti-in pí-ĥu-ta-an-zi na-aš ma-a-aĥ-ĥa-an pí-ra-an ar-ĥa pa-iz-zi
- 53 nu^{LÚ}ME-ŠE-DI ku-iš šar-kán-ti-uš ú-i-đa-a-iz-zi nu^lA-NA^l GAL ME-ŠE-DI (added) na-
aš-ma A-NA x x x x x x x x^lku^l-iš^{LÚ}ME-ŠE-DI an-dur-za ĥar-zi nu a-
pé-^le^l[-d]a-ni te-ez-zi
- 54 ĥu-u-la-li-it-ta-at-wa GAL ME-ŠE-DI (added)-ma na-aš-ma UGULA.10.ME-ŠE-DI na-
aš-ma^lNIMGIR^l.ÉRIN.MEŠ (on line) LUGAL-i te-ez-zi ta-ru-up-ta-at-wa

§41

- 55 nu LUGAL-uš ma-a-an^{GIS}GIGIR ú-e-ek-zi^{LÚ}ME-ŠE-DI-ma^{GIS}GU.ZA pé-e-da-i
- 56 na-at da-a-i nu-za LUGAL-uš^{GIS}GIGIR e-ep-zi kar-šu-wa-ša ku-iš^{LÚ}ME-ŠE-DU^l
- 57 nu^{GIS}PA ĥar-zi nu ZAG-an ANŠE.KUR.RA ZAG-az ki-iš-ša-ra-az^{ZABAR}šu-u-ur-^lzi^l
- 58 e-ep-zi GÜB-la-az-ma^{GIS}ka-a-pu-úr ĥar-zi^{GIS}PA-za-an an-đa ĥar-zi
- 59 nu^{GIS}GIGIR me-na-aĥ-ĥa-an-đa ta-me-eš-ša-an ĥar-zi na-at Ú-UL ak-kur-ri-ia-^li^l

27. Compare i 40.

TRANSLATION

§39

47 But if a *ḥazannu* or an overseer-of-army-bailiffs [is presen]t, then
 48 they (i.e., the guards with staffs) line up with them: for them it is right. But [if] they
 follow the cart,
 49 they shall not follow holding staffs:
 50 they shall take spears.

§40

51 When the defendants have been completely dealt with—when the last
 52 defendant whom they lead away passes in front,
 53 then the guard who brings the defendants says to the chief-of-guards (*added*: or to ... or
 to the guard who holds the inside):
 54 “It (*sc.* the group of defendants) has been encircled!” The chief-of-guards (*added*: or the
 overseer-of-10-guards or the bailiff) tells the king: “It has been completed.”

§41

55 If the king asks for a chariot, a guard brings the stool
 56 and puts it down. Then the king mounts the chariot. And the guard who is (in charge) of
 closing
 57 holds a staff and grasps the right horse with (his) right hand by the bit,
 58 but with the left (hand) he holds the *kābur* while holding the staff.
 59 He keeps the chariot counterbalanced (so that) it does not tilt.

30

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§42

- 60 LÚ.MEŠ ME-ŠE-DI-ma ku-e²⁸ GIŠŠUKUR.ĪI.A ħar-kán-zi na-at A-NA LÚša-la-aš-ħa x x x²⁸
 61 pí-an-zi ma-a-aħ-ħa-an²⁹ GIŠħu-lu-ga-an-ni-iš pár-na-aš-ša pa-iz-zi LÚša-la-aš-ħa-aš-I ma¹
 62 GIŠŠUKUR.ĪI.A A-NA LÚĪ.DU, pa-a-i na-at-kán³⁰ Ēħi-lam-ni ša-ra-a pé-e-da-I¹

§42a

- 63 ma-a-an³¹ GIŠħu-lu-ga-a-an-na-za-ma ne-e-a-ri nu 1 LÚME-ŠE-DI IŠ-TU GIŠIŠUKUR¹
 64 A-NA LÚ.MEŠ ME-ŠE-DU-TIM A-NA DUMU.MEŠ.É.GAL-ia iš-ki-da-a-aħ-ħi nu (added)
 URU³²ni-ši-li (on line) ki-iš-ša-an³³ te¹²⁹-e[z-zi]
 65 ta-pu-ú-ša

§43

- 66 nu LÚ.MEŠ ME-ŠE-DU-TI DUMU.MEŠ.É.GAL-ia EGIR-an ar-ħa pít-ti-ia-an-zi
 67 LÚ.MEŠša-a-la-aš-ħi-iš-ma-aš-ša-an GÜB-li A-NA ANŠE.GİR.NUN.NA še-er ar-ħa
 x³⁰[]
 68 na-aš-ta³⁴ GIŠħu-lu-ga-an-ni-in EGIR-pa ne-ia-an-zi GIŠŠUKUR.ĪI.A-ma []
 69 ŠA LÚ.MEŠ.ŠUKUR Ú ŠA³¹ LÚ.MEŠ LI-IM ŠE-RI ú-e-eħ-zi nu ħa-a[n-te-ez-zi]
 70 ap-pí-iz-zi ki-ša-ri

§44

- 71 nu GIŠħu-lu-ka-a-an-na-az³⁵ Ēħa-li-tu-u-wa-aš pa-iz-zi nu [ma-a-aħ-ħa-an]
 72 KÁ.GAL-aš ma-an-ni-in-ku-wa-aħ-ħi nu LÚ.MEŠALAN.ZU, TIM LÚ[ki-i-ta-aš-ša]
 73 ŠA LÚ.MEŠ.ŠUKUR A-NA GIŠŠUKUR.ĪI.A (erasure) ĪEGIR¹-an³² [pa-a-an-zi³³]
 74 na-aš-ta ma-a-aħ-ħa-an LÚ.MEŠALAN.ZU, KÁ.GAL-aš an-da [a-ra-an-zi³⁴]
 75 nu a-ħa-a ħal-zi-ia-an-zi LÚki-i-ta-aš-ma Ú-UL [ħal-za-a-i³⁵]

(on tablet here addition B–C, see §3)

28. Reading uncertain; see *Commentary*.
 29. Coll.; traces not clear, but *tezzi* better than *ħalzai*.
 30. Copy correct.
 31. Ú and ŠA both written over erasure.
 32. EGIR-an written over erased *ħa-an-te-ez-zi*.
 33. Vel sim.
 34. Compare iv 4.
 35. Compare iv 4.

IBOT I 36

31

TRANSLATION

§42

60 The guards give the spears which they are holding to the 'groom of the chair':
 61 when the cart returns home the groom
 62 will give the spears to the gatekeeper and carry them up to the portico.

§42a

63 But if he (the king) returns by cart, then one guard gives a sign with a spear
 64 to the guards and to the palace attendants and says the following in Hittite:
 65 "To the side!"

§43

66 Then the guards and the palace attendants run past the rear,
 67 but the coachmen [*reach*] over the left mule,
 68 and they turn the cart back. The spears
 69 of the spear-men and the men-of-a-field-bataillion turn (so that) the fi[rst]
 70 becomes the last.

§44

71 Then he (the king) travels by cart to the palace. And [when]
 72 he approaches the gate the chanters and the [reciter(?)]
 73 fo[llow] the spears of the spear-men;
 74 and as soon as the chanters [arrive] in the gate
 75 they call out "Welcome!" But the reciter does not [call out].

32

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§45

- 76 ma-a-aḫ-ḫa-an-ma-kán ^{GIŠ}ḫu-lu-ga-an-ni-ia[-aš ANŠE.GÌR.NUN.NA.ḪI.A KÁ.GAL-aš³⁶]
 77 pa-ra-a ap-pa-an-zi nu ^{LÚ.MEŠ}ALAN.Z[U, ^{LÚ}ki-i-ta-aš-ša ³⁷]
 78 ḫal-zi-ʿanʿ[-zi]

Col. IV

§46

- 1 [LÚ.MEŠ ^{UR}]Ḫa-aḫ-ḫa-ma EGIR-an ḫu-ia-an-te-eš ŠA ʿLÚ.MEŠ.ŠUKURʿ-ma-aš<-ma-
 aš> ^{GIŠ}ʿŠUKURʿ[ḪI.A]
 2 [ŠA LÚ.MEŠ Š]UKUR.GUŠKIN-ia (*added above* piran) KI.MIN (*on line*) pí-ra-an ḫu-
 ia-an-te-eš LÚ.MEŠ ^{URU}Ḫa-aḫ-ḫa-ma ʿEGIR-anʿ ³⁸
 3 [i-ia-a]n-ta nu ŠÌR-RU ma-a-aḫ-ḫa-an-ma-aš-ta ^{LÚ.MEŠ}ALAN.ZU, ^Éḫi-lam-ʿna-ašʿ¹
 4 [KÁ.GA]L-aš an-da a-ra-an-zi nu a-ḫa-a ḫal-zi-an-zi ^{LÚ}ki-i-ta-aš-ma
 5 [nam]-ma Ú-UL ḫal-za-a-i ma-a-aḫ-ḫa-an-ma ANŠE.GÌR.NUN.NA.ḪI.A KÁ.GAL-aš pa-
 ra-a
 6 [ap]-pa-an-zi nu ^{LÚ.MEŠ}ALAN.ZU, ^{LÚ}ki-i-ta-aš-ša ḫal-za-a-i nam-ma-at-kán
 7 [lu-u]š-ta-ni-ia-az kat-ta pa-a-an-zi

§47

- 8 [ŠA] LÚ.MEŠ.ŠUKUR ma-a-aḫ-ḫa-an ^Éḫi-lam-mar ar-ḫa ták-ša-an ša-a-r[i-ia-aš-]pát
 (*added upward*) pa-iz-zi GAL x
 9 [nu[?]] ku-wa-pi³⁹ LÚ.MEŠ.ŠUKUR ⁴⁰ ʿ^{GIŠ}ŠUKURʿ.ḪI.A ti-ia-an-te-eš ʿku-wa-pí pa-a-an-
 ziʿ ʿa-pé-ʿeʿ[-da-]ʿni⁴¹-pátʿ[?] <pí-di>
 10 [an-d]a-an ʿpa[?]-izʿ-zi ^{LÚ}ME-ŠE-DI-ma ^{GIŠ}GU.ZA da-a-i na-aš-kán A-N[A
 DUMU.M]EŠ.É[GA]L-TIM
 11 [GÜ]B-la-az a-wa-an ar-ḫa pa-iz-zi na-aš pa-iz-zi ^{GIŠ}UM[BI]N GÜB-la-az
 12 ʿiʿ-ia-at-ta ma-a-aḫ-ḫa-an-ma ^{GIŠ}ḫu-lu-ʿga-an-niʿ-ʿin wa-aḫ-nu-ʿwa-anʿ-zi
 13 nu ^{GIŠ}GU.ZA ti-it-ta-nu-zi

36. Compare iv 5.

37. Compare iv 6.

38. Nothing! Traces uncertain.

39. According to collation *kuwapi* seems not to be erased but rather to be written over erasure, although there is a second *kuwapi* in the clause.40. From here to *pānzi* over erasure.

41. Coll.

TRANSLATION

§45

76 But when the [mules of] the cart
 77 reach [the gate] (both) the chan[ters and the reciter]
 78 call out.

Col. IV

§46

1 Ḥaḥḥaeans walk behind—(that is,) the spear[s] of the spear-men
 2 and [those of the] gold-spear[-ma/en] walk in front and the Ḥaḥḥaeans walk behind—
 3 and sing. But as soon as the chanters arrive
 4 in the [ga]te of the portico they call out “Welcome!” But the reciter
 5 again does not call out. But when the mules reach (this) gate,
 6 then (both) the chanters and the reciter call out. Then they
 7 go down through the postern.

§47

8 When only half the file [of] the spearmen has gone through the portico, it goes
 9 into the same <place> where spear-men having deposited (their) spears usually go.
 10 But a guard takes the stool; he leaves the palace attendants
 11 on the left and proceeds to walk on the left of the wheel.
 12 But when they turn the cart,
 13 he sets up the stool (there).

34

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§48

- 14 LÚ.MEŠ^{URU}Ḫa-aḫ-ḫa-ma ka-ru-uš-ši-an-zi (*added*) x x x [o] x⁴² -ma-kán (*on line*)
 [ŠA É.GA]L-LIM⁴³ KÁ.GAL-aš⁴⁴
- 15 ša-ra-a Ú-UL ú-wa-an-zi ma-a-an 2^Éḫi-l[am-mar-ma] na-at-kán kat-te-ra
- 16 KÁ.GAL-TIM ša-ra-a ú-wa-an-zi ša-ra-a-laz-zi-ma^l-at-kán KÁ.GAL
- 17 ša-ra-a Ú-UL ú-wa-an-zi

§49

- 18 ma-a-aḫ-ḫa-an-ma-kán⁴⁵ LUGAL-uš^{GIS}ḫu-lu-ga-na-az^lkat^l-ta ti-i-e-ez-zi nu ma-a-an
- 19 GAL ME-ŠE-DI ar-ta nu GAL ME-ŠE-DI EGIR-an-ta UŠ-GE-EN nu LUGAL-un EGIR-pa
- 20 A-NA GAL DUMU.MEŠ.É.GAL ḫi-ik-zi ma-a-an ta[-m]a-iš-ma ku-iš-ki BE-<<LU->>LUM
- 21 ḫa-an-da-a-it-ta ku-iš ḫa-an-te-ez-zi-[a]n-ni ar-ta nu a-pa-aš UŠ-GE-EN
- 22 ma-a-an BE-LU GAL-ma Ú-UL ku-iš-ki ḫa-lan-da^l-a-it-ta-ri nu ku-iš
- 23 LÚME-ŠE-DI(*added*)-ma (*on line*) ar-ta nu a-pa-aš UŠ-GE-EN^l
 (*added*) ma-a-na-aš-ta^{GIS}GIGIR-za-ma ku-wa-pí an-da pa-iz-zi
- 24 na-aš-ta ma-a-aḫ-ḫa-an LUGAL-uš^{GIS}GIGIR-za kat-ta ti-ia[-zi nu GAL ME-Š]E-DI⁴⁶
 LUGAL-i EGIR-anda IT-TI LÚ.MEŠ ME-ŠE-DI UŠ-GE-EN
- 24a [ka]r⁴⁷-šu-wa-ša ku-iš LÚME-ŠE-DI na-aš ŠA^{GIS}GIGIR
- b ZAG-aš^{GIS}UMBIN me-na-aḫ-ḫa-an-da UŠ-GE-EN
- c^lLÚ^lKAR^l-TAP-PU-ma GÜB-la-aš^{GIS}UMBIN me-na-aḫ[-ḫa-an-da]
- d UŠ-GE-EN

42. After collation no reading possible.

43. -ma-at-kán erased when added ... -ma-kán was inserted.

44. After GAL there are three horizontal wedges as copied, but no vertical; there is some erasure, so maybe only one horizontal is valid?

45. Over erasure.

46. Reading after S. Alp; confirmed by coll.

47. Coll.

TRANSLATION

§48

- 14 (At this point) the Ḫahḫaeans are silent. They shall not come up to the gate [of the
pal]ace.
15 If there are two porticoes, they (may)
16 come up to the lower gate but they shall
17 not come up to the upper gate.

§49

- 18 When the king steps down from the cart, if
19 then the chief-of-guards is present, the chief-of-guards prostrates himself behind (the
king) and entrusts the king again/hands the king back
20 to the chief-of-palace-attendants. But if some other official
21 is present who is standing in the front line, then that one prostrates himself;
22 but if no high official (at all) is present, then whichever
23 guard stands (there) will prostrate himself.
(*added*)
24 However, if he (the king) goes somewhere by chariot, then, when the king steps
down from the chariot [the chief-of-gu]ards prostrates himself behind the king
together with the guards.
24a The guard who is (in charge) of closing
b prostrates himself opposite the right wheel of the chariot,
c-d while the charioteer prostrates himself opposite the left wheel.

IBoT I 36

37

TRANSLATION

§50

25 The king goes into the palace. Then a guard,
26 a gold-spear-man (and) the gatekeeper enter, they [come] up through the main
27 gate building and throw the bolt.

§51

29 The gold-spear-man deposits the (gold-)plated spear which he holds in the courtyard (at
the place)
30 where the guards usually enter the inner chambers.

§52

31 But the guards who [hold] spears proceed to the guards' court
32 and take [their places] (there); they will stand
33 and hold (their) spears [and] do not put [them down].

§53(*corr.*)

34 But the guard whom they [dispatch(?)] leaves while holding a spear; and he [comes
down from (?)] the palace.
35 But [when] he arrives at the postern he [deposits] the spear
36 with the gatekeeper [at the portico(?)]. And ditto (i.e., leaves).

38

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§54

- 37 nu ku-it-^lma-an^l x [] SIG₅-at-ta nu LÚḫa-ag-ga-zu-wa-aš-ši-eš
 38 IŠ-TU É [LÚMUḪALDIM⁵⁴] x 1 UZUÚR za-nu-wa-an IŠ-TU É.GA-ia
 39 1 NA-MA-AN-DU [GA.KU,⁵⁵ ú-da-i na-at A-NA] LÚ.MEŠME-ŠE-DI-TIM pa-a-i na-at-za
 a-ta-an-zi

§55

- 40 A-NA DUMU.MEŠ.É.GAL-ia [] 1 UZUÚR {za-nu-wa-an^l } 1 NA-MA^l-AN-
 DUGA.KU,⁵⁶
 41 pí-an-zi na-at-za [a-ta-an-zi]

§56

- 42 ma-a-aḫ-ḫa-an-ma du-u{n-⁵⁷ } x { }
 43 ú-iz-zi nu A-NA LÚ[ŠUKUR.GUŠKIN⁵⁸]-^lli^l [ki-iš-š]a-an
 44 ḫal-za-a-i ú-da-an[-du-wa-ra-at(?)]

§57

- 45 LÚ.ŠUKUR.GUŠKIN-ma [] x A-NA LÚ.MEŠ.ŠUKUR lu-ú-i-li
 46 ki-iš-ša-an ḫal-za-^la^l[-i] x

§58

- 47 LÚ.ŠUKUR-ma-za GiŠŠUK[UR da-a-i(?) ŠA GiŠŠUK]UR-ma⁵⁹ ZABAR ^lkat-ta^l ne[-ia-
 an]
 48 na-aš É LÚMUḪALDIM pa-iz[-zi]ki-iš-ša-an ^lte^l-ez-z[i]
 49 du-un-na-ki-^liš-na^l { }

54. Compare iv 48.

55. Compare iv 40.

56. Last sign written over erasure.

57. Possible according to the photograph, on the tablet now broken; probably a form of *dunnakeššar*.

58. Compare iv 45.

59. Compare iv 50.

IBoTI 36

39

TRANSLATION

§54

- 37 While [the food] is done (lit. becomes good), the waiter
 38 [brings] from the k[itchen ... and] one roasted limb, and from the dairy
 39 One pitcher of [sweet milk and] gives it to the guards; then they eat.

§55

- 40 Also to the palace attendants they give [..., one] roasted [li]mb and one pitcher of sweet
 milk;
 41 then they [eat].

§56

- 42 But when [there is the call to the] inn[er chamber, a ...]
 43 comes and calls to the [gold-spear(?)-]man in [Hittite thu]s:
 44 “[Let] them bring [it]!”

§57

- 45 But the gold-spear-man [...] calls out to the spear-men in Luwian
 46 thus: [“ ... ”].

§58

- 47 But a spear-man [takes] a spe[ar], but the bronze (blade)[of the sp]ear is tu[rned] down.
 48 Then he go[es] to the kitchen [and ...] says [...] thus:
 49 “To the inner chamber [...]!”

40

THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§59

50	nam-ma LÚ.ŠUKUR[]x ŠA GISŠUKUR-ma
51	[Z]ABAR ŠA x ⁶⁰ [] LÚx[]
52	[ŠA (?)] É.GAL-LIM[]]

Colophon

53 DUB.1.KAM ŠA LÚME-ŠE-DI iš-ḫi-ú-l[a-a]š Ú-UL ᵀQA1-TI

60. Or ša-r [a-a]? There is no word space after ŠA, but only two horizontal wedges are visible.

IBoT I 36

41

TRANSLATION

§59

50 Then the spear-man [...,] but the bronze (blade) of the spear
51 [is turned] up[ward ...]
52 palace [...].

Colophon

53 First tablet of the Guard's Rules. (Text) not complete.

COMMENTARY

PRELIMINARY REMARKS ON THE CONSTITUTION OF THE TEXT

The ancient additions are a problem, not only because their small size makes them very hard to read, but, more importantly, because some of them raise the question of where they are meant to belong. It is one thing to copy them at the places where they are found on the tablet and to indicate the direction in which some of them run across columns; but it is another thing to determine the exact point to which they were added. Since any person who makes substantial additions to a written page will use any space available, regardless where on the page he can find it, I assumed that our Hittite scribe had proceeded in the same way, so that some additions might be physically remote from the point where they belonged. I therefore took the contents and what I found to be the natural sequence of the individual rules and regulations as a guide in arranging the additions in the way shown in the transliteration. Thus, I considered lines 19b–21b of col. I with their continuation in col. II as a continuation of the addition in lines 6b–8b. Similarly, I put the isolated addition on the reverse, which runs from col. III into the empty space at the end of col. IV (as shown on p. 32 of the hand copy) to the end of §3, col. I 19, because its contents are best understood at this point. Since the space after line 19 was already taken up by the addition to §1, this was the only free space the scribe found. He may have begun line 1 of the addition in the empty space at the end of II 5 or 7 which is now broken; the direction of the writing shows clearly that this addition belongs to the obverse, but its contents fit §3 much better than §16.

For the constitution of the text I used, in addition to IBoT I 36, the set of photographs (K 247–65) which I got from Ehelolf in 1933, and collations of individual spots made over the years in Istanbul. But even so I have not been able to read everything.

TEXTUAL COMMENTARY

Col. I

§1

- i 2–3 [*pa-a-an-z*]i fits the space better than [*ú-wa-an-z*]i; the restoration [*ša*]-*ra-a* rather than [*pa*]-*ra-a* is based on the impression that this opening paragraph deals with the guards' going "up," that is to the acropolis, to assume their duties for the day.

- i 3 For the rendering $\dot{I}.DU_6$ of the logogram see W. Farber, ZA 66 (1976) 261–75.
- i 3 end While the traces allow a restoration $[p]a-a-an-zi$, $[hu]^{-l}ya^l-an-zi$ is preferable because this is the normal verb in this idiom and because it fills the gap after *piran*.
- i 4 end The traces are clearly $[t]i^{-l}en^l-zi$.
- i 5 beg. $[I]GI$ fills the space and yields a satisfactory sense.
- i 6 EGIR-*pa tamešš-*, lit. “press back.” Jakob-Rost interpreted this as “absperren,” which may well be right; my rendering “cover” is less specific but expresses the same idea. By standing at the door, facing outward, the guards have the courtyard behind them (EGIR-*pa*) and keep it under control.
- šanḫanzi*. The subject must be the $LU.MEŠKISAL.LUḪ$ by definition of their profession, even though the change of subject is not expressed. The fact that the small script begins with the last sign of this word indicates that originally *-zi* had been written further to the right (cf. lines 14, 15, etc.) and had to be erased to allow for the addition. The beginning of the addition is very hard to read. At the end of line 6 Jakob-Rost read the traces shown in IBoT as $[... l]u-uk^{-l}kat^l-ta(?)$, and this may be correct although I once tried to restore the traces differently. The traces preceding the $[l]u-$ seem to favor $[t]a$ rather than $[nu]$. For *lukkatta/i*, adverbially used after a sentence connective, see CHD L–N 77a–b. “In the morning” would be in place here, implying that the activities of lines 1–6a take place before daybreak.
- i 7 beg. I tentatively read $aš-ka-aš za-ak(x)-ki^{HI.A}$ which, according to the photograph, seems possible but not certain. Between the (possible) AK (long form) and the traces of $KI^?$ there is a large ZU, which looks as if it were left from an original line. *kar-pa-an-zi* is certain, with one superfluous wedge in the PA. The next few signs are not clear at all. Instead of the GI of the hand copy I now see rather a small ḪA, but a restoration $*ḫa|aš-ša-a|n-zi-ma$ is precluded by the traces and the space. After *-ma* I thought of KÁ.GAL-TIM, but this, too, is very uncertain. *zakki-*, usually with the determinative URUDU, is a metal part that serves for closing doors and lids of kettles (cf. KUB 17.10 iv 15ff. and dupl.). The typical verbs used with it are *peššiya-* “throw” for locking (cf. KBo 5.11 iv 15ff.), and *karp-* “lift” for opening. In the instruction for the ḪAZANNU we read that the *zakkis* are collected in the morning and taken back to the office of the ḪAZANNU. Since round holes in thresholds have been found, e.g., in the south door of the gate chamber above Yerkapı (cf. O. Puchstein, “Boghasköi. Die Bauwerke,” WVDOG 19 [1912] 40), the *zakki-* may be a door bolt used in vertical direction to lock the door in the threshold. But a simple latch, which also would be moving up and down, is not excluded.
- i 8 I copied *na-an*, but there are traces of more wedges shown on the photograph, so *na-at* is possible. The pronoun *-at* as nom.-acc. plur. ntr. may refer to *zakkii^{HI.A}* which must be a collective neuter plural, although a single *zakki-* is common gender.

Since the lines 19b–21b with continuation in col. ii still deal with the lifting of the *zakkis* I put that addition here as the continuation of lines 6b–8b. Here the crux is the GI which is mentioned in connection with the lifting of the bolt or latch on the inside and with the opening of a storehouse, and should be given only to privileged officials. This comes very close to what we would call a key; but how can GI have this meaning? Is it because an arrowhead has barbs that a tool with a hook, with which one might have lifted the *zakkis*, was designated with the same word? The sign is clearly GI, not MUD.⁶ At the end of line 20 after *mān* it is definitely out of place, so I consider it as not valid even though the surface does not show it to have been erased.

i 20 *wa-ak-aš-ši-zi*, coll. (the horizontal of ŠI is very faint). A form of *wakšiya-* “to be lacking” is required here.

i 21 For NIMGIR.ÉRIN.MEŠ cf. H. G. Güterbock, FsOtten 74.

§2

i 12 *šarā arta*. Despite HW² I 205a s.v. *šarā ar-*, this composite verb means “to be present,” “available,” “existing.” The fact that this compound is used here with persons as subject shows that it means “is not present, available.” Therefore, in the shelf lists it also should be “is there, is present” instead of “stands upright (on the shelf).” Note the singular form here, in contrast to the correct plural *aranta* where the text says “twelve *MEŠEDI*s are standing.” In contrast, *mān 12 MEŠEDI* “*ma šarā ŪL arta* must mean “But if the number of twelve *MEŠEDI*s is not available.”

§3

The addition on the rev., which apparently speaks of the duties of a drillmaster, fits best here.

§4

i 23, 25 Rather than assuming a change of gender between *kuit*^{GISPA} (i 23), and *n-an* (-) (i 24) and *kuin*^{GISPA-an} (i 25) (cf. Jakob-Rost, p. 208), we now take *kuit* as the causal conjunction.

§5

i 27 end The traces allow for either [*n*]a-at-kán or [*t*]a-at-kán.

i 28 Restoration [*ša-r*]a-a after line 22.

i 29 The vertical shown in IBoT after LUGAL-*uš-ma* does not exist; there is only a break.

i 29–30 The restorations are tentative, based on the contrast to 30–31. Since the text only uses the declarative negation where the prohibitive would be possible, we restore *ŪL* in i 30 and 33. The restoration [*appizziš* “*ma* “*aš*], despite the position before

6. Earlier I thought that these two signs GI were mistakes for the similar sign MUD; thus CHD L–N s.v. *nata-* 408b (earlier I also read ^{GIS}MUD-*it* in line 8 instead of *kurannit* but this was later disproved by collation). The fact that the bilingual moon-omen KUB 29.11 + 1026/u obv. translates MUD (4a) by *zakkis-* (4b; ed. H. G. Güterbock, Sachs Mem. 163, 170–71) is not in favor of reading MUD in i 20–21.

mān, is tentative. A nominal sentence is certain, but the missing word may have been a different adjective.

§§6–8

The “Austreteordnung” is by now well known, but there remain some problems. *šeḫur*, of which *šeḫunanza* (i 34) is a good “ergative” form, is known to be urine. Since *gamaršuwanza* (i 43), also “ergative” (for both cf. E. Neu, HS 102 [1989] 4 with n. 12), is contrasted with it, I concluded (Oriens 10 [1957] 353) that *kammarš-* referred to bowel movement. But then the man who is bothered by *k.* is said to go *šeḫuna!* It would seem, then, that *š.* covers the wider range of any kind of bodily waste. One of the participants in the Jerusalem seminar pointed to the fact that a healthy man can control his bowels and that therefore the case here mentioned would occur only if the man was suffering from diarrhea and this would explain why such a case would come before the king.

§6

- i 33 Restoration with *Ú-UL* based on lines 47 and 48; *-pát* added to fill the space. *le-e-pát* would also fit but see above to i 30.
- i 36 For ^(DUG)*kalti-* J. Friedrich, ZA 49 (1950) 251 n. 3, gave “Abort” on the basis of this text. But a vessel written *kal-ti* (-) or *gal-di* without a determinative is made of silver or gold and used for wine (KUB 10.13 iv 9', 15'; KBo 11. 52 v 27', 28'; in the KI.LAM festival: ABoT 5 ii 9 [I. Singer, StBoT 28, 35 ii 30], KBo 20.33 + obv. 19 [ibid., 89], KUB 48. 9 ii 10, 18 [ibid., 96], with parallels KBo 25.180 obv.[?] 6', KBo 25.176 rev. 26', 29'). A common gender form with determinative GIŠ, ^{GIŠ}*kal-ti-uš*, is found in KBo 21. 37 rev.[?] 18'. The determinative DUG in our text also characterizes the *kalti-* as a vessel, obviously a vessel serving this very purpose. My rendering “pot,” though perhaps too colloquial, is meant to convey this connotation.
- i 38 For ^{LU}*tariyanalli-* and ^{LU}*duyanalli-* I maintain what I wrote RHA XV/60 (1957) 2–3. For the former cf. TÜG *tar-ia-na-liš* KBo 18.186 left edge 4, which must express quality or texture (cf. German “Drillich”?); cf. also KBo 18.181 rev. 8.

§7

- i 40 For *ḫandaittari* cf. col. iv 21, 22; similarly E. Neu, StBoT 5, 42 sub 3. I restore [^É*ḫi-i*]-*li* and take the clause from ŠA to *ēšzi* as an asyndetic parenthesis explaining *ḫandaittari*; cf. CHD L–N s.v. *nu* Ah5'.

§8

- i 46 ^UUTU-ŠI-ša-an-za i.e., ^UUTU *~miš~an~za*.

§9

- i 48 For *ḫilammar* see the discussion p. 60.
- i 49 For Jakob-Rost's restoration *ka[r-tim-mi-]ya-at-ta* the space is too short. With *-di-* instead of *-tim-* it is possible, and I gladly accept it.
- i 50 *luštani-*. My definition as “side door” (Oriens 10 [1957] 354, also Alp, Belleten 18 [1959] 462 n. 16) was based on §11 of our text and on my understanding of the

ablatives GAL-*yaz* KÁ.GAL-*az* and *luštaniyaz* as meaning “through the main gate,” “through the side door”; Melchert (Diss. 157ff.) calls this a perlativ abl. When adding “In view of recent finds on Büyükkale the *luštani-* might be a postern” I had in mind the postern near the south-west corner of Büyükkale, for which see K. Bittel, MDOG 89 (1957) 32 fig. 28, P. Neve, *Büyükkale. Die Bauwerke* (BoHa XII) 39–40 and Tafel 22. It was blocked in the final stage of Büyükkale, so it may have been in use in Middle Hittite times. See now CHD L–N s.v. *luštani-*.

§10

i 59 For *naḥšaraz* as nom. sg. see CHD L–N s.v.

§11

i 61 *šarkanti-*. My translation is based on my understanding of §§29–36 as describing the king’s sitting in court. Since these persons are taken there by guards one thinks of criminal rather than civil court cases, but whether “defendant” or “suspect” or still some other legal term for a person brought to court is appropriate remains open.

§12

Here begins what I call “la sortie du roi.”

i 67 For *kaškaštipa-* see the discussion p. 60. Here it is clear that the main gate (GAL KÁ.GAL) is at, or in, or part of the *kaškaštipa-*, but not identical with it.

i 68 Addition: *na-aš-za(?)* LÜ.ŠUKUR[.GUŠK]IN likely (coll.); Jakob-Rost read *na-an?*, but there are clearly heads of two verticals. Rest illegible.

i 68b GIŠ *ga-la-a-ma*. According to KUB 12. 51 i² 12 (*1-NU-TIM ga-la-am-ma* URUDU) it occurs in sets or pairs and can be made of copper. I wonder whether the Middle-Assyrian (GIŠ)*kalammu* (CAD K, 66a) could be the same word.

i 69b–72a This addition is introduced by an oblique wedge; K. Riemschneider suggested that this ‘marker’ was intended to replace a paragraph divider, of which traces are visible between lines 70 and 71. Following this suggestion I call the next section §12a. At the end of the addition (72) one still reads the erased words ZAG-*az tienzi*. It seems that the original new paragraph began with the words that now run to the middle of line 70, and that the scribe, in order to add the alternative case, erased them and then rewrote them in smaller script.

i 69 LÜ *šalašḫa*. In our text several *šalašḫa*-men are turning the cart (i 69, iii 67–68). When the king leaves the palace on the cart the chief of the *šalašḫa*-men walks in front (ii 23). In §42 (iii 60–62), where the guards give their spears to the *šalašḫa*-man, who delivers them to the gatekeeper when the cart returns home, he seems to be driving the cart. Men who are in charge of carts or mules may be called “grooms” even though one of them may occasionally drive the cart. In §19 (ii 20–25), however, where only the chief of the grooms is said to walk in front of the cart, it almost seems that the king, whip in hand, is driving his own vehicle.

huluganni-. The translation “Kutsche” now used by many scholars does not describe this vehicle appropriately. It is true that it is a wheeled vehicle (here § 17 ii 13–14, §20 ii 26, and §22 ii 43) cf. Alp, *Belleten* 18 (1959) 462 n. 16. From §18 of our text we learn that one could sit in (or on) it, and from §§43+46 that it was drawn by mules. In KUB 10.17 i 20–25//18 i 34–39 the king, who arrived from the *tarnu*-house on a chariot, mounts a *huluganni* in order to go *Ḫattuša šarā*. I take this to mean that for the ascent to Büyükkale he used a lighter vehicle drawn by mules, which are better suited to mountainous terrain than horses. It is not easy to find an English name for such a vehicle; the term “cart” for a vehicle different from a (military) chariot and a (four-wheeled) wagon is taken from M. A. Littauer/J. H. Crouwel, *Wheeled Vehicles and Ridden Animals in the Ancient Near East* (Leiden-Köln 1979) pp. 4–5.

For *Ḫarkiu*- see the discussion pp. 61–64.

- i 71 beg. Reading *Ú-UL tar-ḫa-an* is possible according to collation. Traces of Ú, ḪA, and AN are fairly clear. The UL is garbled, probably written over incomplete erasure. Of the TAR, the small vertical wedge is clear, the horizontals are visible despite other traces. Between *tiyauwa[r]* and the *-pát* at the end there is a break. I cannot think of a restoration; *tiyauwar-pat* would make good sense. *ar-ki-u-i* is added below the *pát* (collated; the Winkelhaken of the hand copy does not exist!); it must be read here for the sake of the context, followed by *tapušza* of line 72.
- i 72 mid. Although the first sign looks like BU rather than GU we accept Jakob-Rost’s reading ^{GI}GU.ZA in accordance with ii 26.
- ^{GI}*huluganni*. Of the last sign only one long horizontal is preserved below the break. This can only be *ni*!; there is no trace of the Winkelhakens or the vertical needed for NA. The traces at the end of the line seem to fit *ḫar-zi*!. The restoration “[near]” in the translation is suggested by line ii 15, where a *MEŠEDI*, probably the same, sets up the stool, so that the king can mount the cart. But the traces do not seem to fit anything like *kattan*, *tapušza*, etc.
- i 74 This sentence sets the scene. Literally “Then they are coming forward from the guard’s courtyard,” with the iter.-dur. in the middle form. §12 begins with the words “When the king goes out”; §§12–12a describe the immediate preparations for his ‘sortie,’ and end with the statement that “they,” i.e., the king and his entourage, will be leaving the courtyard.
- §§13–16 and 23–26 The sign combination “1 KÁN” can only be understood as 1 IKU, since *-kán* as particle or phonetic complement is out of place. With EGIR-*pa namma ištarna* each new sentence or section of 1 IKU is introduced. In §§13–16 certain officials are said to “stand” there, but also to be “running in front of the king”; in §§23–26 they are said to “walk.” The persons mentioned in §§23–26 are not the same. One gets the impression that the first group is waiting at certain intervals for the

king to come, ready to walk in front of him. For the value of the IKU (ca. 15 mtrs.) we follow H. C. Melchert, JCS 32 (1980) 50–56.

On the basis of EGIR-*pa* *ma* *kan namma išarna* 1 IKU in ii 5 (§16) (and restored in ii 1, §15), ii 51 + 56 (§§25–26) and the same without *namma* in ii 44 and 47 (§§23–24), I propose to restore [EGIR-*pa-m*]a-*kán* in i 78 (§14).

§13

i 75 LÚ.MEŠ *zinzinūileš* is hapax, I read -*nu-ú-*, Jakob-Rost -*na-ú-*; both seem possible according to the photograph.

GIŠTUKUL. The sign is elongated, looking like MA.

i 76–77 For the restoration, cf. ii 49, 53, 57f., but there is less room here, so I restored a shorter version.

ḫilammili is derived from LÚ^{LÚ}*ḫilammi-*, for which see I. Singer, ZA 65 (1975) 77–78, S. Alp, Tempel 330. This functionary is active in cult scenes and belongs to the personnel of an É.NA₄ (KUB 13.8 obv. 5–6). What exactly is meant by “wearing festive garments in the manner of *ḫilammi*-men” we do not know. One may adduce the reliefs of Höyük, where men holding spears wear the same garments as those participating in the cult (cf. Bittel, Hethiter figs. 212 and 222).

i 77 On the analogy of §§15–16 one expects *n-at* [LUGAL-*i piran huyanteš*] but the space seems a little too short.

Col. II

§16

ii 2 For the LÚ.MEŠ *LIM ŠERI*, cf. I. Singer, StBoT 27, 57 n. 4; F. Pecchioli Daddi, Mestieri 470f.

ii 7 The logogram looks like GIŠ.ḪI.A rather than PA.ḪI.A. For “stick, staff” the text writes GIŠPA, not PA alone. Neither “trees” nor “branches” (PA = Akk. *artu*, e.g., KUB 4. 47 obv. 18f., KUB 17. 28 iii 44) being very likely, one may perhaps emend to GIŠ<PA>.ḪI.A. But the same writing also occurs in ii 59! Twice the same mistake?

§17

ii 9 Does DUGUD modify the spear or the men? I decided for the latter as did Jakob-Rost. It seems that they are so high in rank that they do not even have to hold their own spears!

ii 11–12 Cf. KUB 2. 3 ii 6–8: 1-EN DUMU.É.GAL-*ma* GIŠ^{GIŠ}*marin* AN.BAR GIŠ^{GIŠ}*kalmuš* GIŠ^{GIŠ}*IŠTUḪḪA* GIŠ^{GIŠ}*mukar* *na ḫarzi*. Singer suggested restoring [GIŠ^{GIŠ}*kalmuš*] at the end of ii 11. In our text it is another DUMU.É.GAL who holds the *kalmuš*, see §21 ii 33–34 and §38 iii 43–44.

ii 12 GIŠ^{GIŠ}*mukar*. From KBo 2.4 i 25f., where the priest calls the Stormgod of Nerik by means of a *mukar* (GIŠ^{GIŠ}*muknaza andan ḫalzāi*), it was learned that a *mukar* makes

a sound. In our text there is the *mukar* of the *ḫuluganni*. For an implement that is a part of, or belonging to, a cart one thinks either of a bell or a rattle or sistrum. See below on ii 45–46; cf. O. R. Gurney, Schweich 35, less specific CHD L–N s.v.

- ii 13–14 Lit. “at the cart, on the left, next to the wheel.” A different construction is found in ii 43.
- §18 In ii 15 the guard sets up a ^{GI}S^SGU.ZA, and in line 16 the king sits on the cart. But this does not mean that the ^{GI}S^SGU.ZA is put on the cart, because in §20 we read that a guardsman is holding it and then hands it to a L[Ú.GU].ZA (ii 26, 30). And in §47 (iv 13) it is again set up before the king alights from the cart (§49, iv 18). Thus it seems that the ^{GI}S^SGU.ZA serves as a stepping stool for mounting and alighting. It is known that the Hittites used Sumerograms for different seats rather freely: a ŠÚ.A often is a chair (not a stool as Akk. *littu*), and a GU.ZA is not always a throne but often also a simple chair (cf. A. Archi, SMEA 1 [1966] 76 n. 3). In our case it would be one grade lower in the hierarchy of seats, but still, it could be called ^{GI}S^SGU.ZA because it was used by the king.
- ii 18 Apparently only a term containing the element ŠUKUR was written over the long erasure. Restoration ¹LÚ^{GI}S¹[Š]UKUR.[GUŠKIN] after lines ii 10 and 20.
- §19
- ii 23 GAL LÚ.MEŠ^ššalašḫaš. For the “grooms” see above i 69.
- ii 24–25 The significance of this passage was first recognized by S. Alp, Beamt. 8 n. 4; cf. Jakob-Rost, p. 212. In §49 the king is entrusted back to the GAL DUMU. MEŠ.É.GAL.
- §20
- ii 27–28 Although the traces at the end of 27 could be SAG.D[U ...], Jakob-Rost’s interpretation is ruled out by the pronoun -aš (ii 28), which must be the subject, the same as in *na-aš*, 26. In 28, I restore only -t[e-p]a, against Jakob-Rost’s -t[e-pa-a]z, since the space is shorter than she assumed—the crack having opened — and the traces are two clear horizontals of equal length; in the photograph I think one even recognizes a trace of the vertical of [p]a in the break. I. Singer adduced KBo 10. 24 i 10–13 (2nd tablet EZEN KI.LAM): *maḫḫan* „ma kē ḫūitār šarazzi [yaz] Ékašgaštīpaz KÁ.GAL-az katta ari “When these animals (the figures listed at the end of tablet 1) arrive below from (or through) the gate of the upper gate building” (partitive apposition; differently I. Singer, ZA 65 [1975] 86 n. 81; see below p. 60). But here the situation is different. Now, because of the reading *kaškaštīpa*, the guard walks near the cart until he reaches the gate. For the allative with *ar-* see F. Starke, StBoT 23, 29. I understand *katta* Ékaškašt[ep]a ari as “arrives down, at the gate building.”
- ii 28 The ^{GI}S^Swidūli also occurs in KUB 44.25 ii 1 and 6 (cf. M. Popko, Kultobjekte 132) in the phrase ^{GI}S^Swiduli piran 3-ŠU šipanti and without determinative in KBo 17.49:2, where UŠKĒN also points to a cultic context. V. Haas neglected Popko’s

examples when proposing (OLZ 76 [1981] 461) the meaning “Wagenkasten” on the basis of our text alone. That the body of a chariot or cart should receive libations is hard to imagine. One rather thinks of the locations in the temple like the hearth, throne, and the window, which are usually provided with offerings. For our text I thought of a wooden part (det. GIŠ) of the *kaškaštipa*-, such as a door leaf, a post or pillar, or a screen. Now G. Neumann (Or. 59 [1990] 234–38), taking “Wagenkorb” (i.e., the body of a chariot made of wickerwork) as established meaning, connected the word etymologically with a root that has to do with weaving and basketry. This would be compatible with the meaning “screen” considered for *widuli*- earlier. But the evidence is not sufficient for a clear definition of the word.

- ii 29 *ḫa-an-da-a-an-l ta-ri*!, coll. The verb *ḫandāi*- (passive) in this text apparently has the specific meaning of “to be lined up” as best shown in §21.

§21

- ii 32–38 I understand *ḫandāi*- (passive and pass. part.) and *šāriya*- as shown in the following paraphrase (M = *MEŠEDI*, D = *DUMU.É.GAL*, *sp* = spear, *lit* = lituus): 2 M with spears walk in front, lined up with one another, i.e., side by side; 1 D holding the lituus walks on their left, lined up with them, so that they form a front of three. The other Ms and Ds form three rows, to wit, 2 rows of Ms and 1 row of Ds, as illustrated in this sketch:

Dlit Msp Msp
D M M
D M M etc.

cf. §38, according to which *Msp* who only hold staffs are not allowed to be lined up with *D + lit*.

- ii 36 “[... -*T*]*IM* 3,” and 37 “2” with the second wedge in the crack, collated.

§22

- ii 39 The *šatammu* is in charge of the storehouses etc.; cf. AHW s.v. The translation “quartermaster” is here chosen because of the military context.
 GIŠBAN *ḫuittiyān*, lit. “drawn bow.” The bow string is not loose but tightened, so as to be ready for use.
- ii 39 end *an-d[a-m]a-at-kán* collated. “It is ‘let’ into a *p*.” is a parenthetical clause referring to the bow; for *anda tarna*- in the sense of “insert,” cf. A. Götze, NBr 64f., 70. This means that the ^{KUŠ}*pardugganni*-(or *-atar*?) is a (leather) bow case.

- ii 43 Lit. “on the left, at the cart, (namely) the wheel,” different from ii 13–14.

§23

- ii 44 GIŠŠUKUR.GAR.RA obviously implies <GUŠKIN>.GAR.RA, but GUŠKIN is left out in our text whenever LÚ.ŠUKUR.GUŠKIN immediately precedes it (cf. iv 28, 29).

- ii 45–46 The presence of a ^{LÚ}A.ZU “physician” is surprising. The explanation may be that his function is to ward off possible illness, which he does both by pronouncing spells (*ḫukkišk-*) and by using a noise-making instrument (*mukar*). If this is true, “sistrum” seems more appropriate for *mukar* than “bell.”

§24

- ii 48 It is clear from this passage that a ^{LÚ}.DUGUD is more than a ^{LÚ}.SIG₂, since only an “advanced” (*piran tiyanza* cf. ii 53) ^{LÚ}.SIG₂ is comparable in rank to a ^{LÚ}.DUGUD. The renderings “officer” and “corporal” are, of course, only approximations. For ^{LÚ}.DUGUD see now R. H. Beal (Diss. 525–41), also for ^{LÚ}.SIG₂ (ibid., 549–53); for the former he accepts Alp’s “captain,” the latter he defines as a “lower echelon officer.”

- ii 50 GAL ^{LÚ}.MEŠ.ŠUKUR-*ia-aš-ma-aš* written over partly erased [UGULA LI-IM Š]E-RI.

§25

- ii 51 end *kat-ta*, on the edge, is likely, though not easy to understand. In the parallel line 56 there is no space on the edge for restoring [*kat-ta*], since the LI of line 57 is written upward into that space.

§26

- ii 59 For the tentative emendation to ^{GIŠ}<PA.>ḪI.A cf. above, to ii 7.

§27

This section is difficult, and the interpretation here offered is tentative. ÉRIN.MEŠ-*az* as nom.sg. of a *-t*-stem is well known. In the translation I used the plural where it is easier in English, but the text uses the sg. throughout. It seems that the term here refers to the individual ^{LÚ}.MEŠ LIM ŠERI, of whom two each were mentioned in §§25 and 26. Apparently in each case there was one on either side. It seems that in §27 we are told what these soldiers are supposed to do. This is why I translate the verbs in the plural, assuming that the Hittite singular forms still refer to ÉRIN.MEŠ.

takšulān, part. pass. neuter of the verb *takšulāi-*. The verb is attested in the meaning “to make peace” (KBo 5.6 ii 7–10, KBo 11.1 obv. 10, 14, KBo 13.76 rev. 23’, KUB 24.9 ii 9). The finite verb in KUB 9.31 ii 56, 58 and the partic. in KUB 9.32 rev. 17f. are used in the same sense. A deity is to be “pacified,” *takšulanza ēšdu*, parallel to *gangadanza* (KBo 7.29, 11). A ^{LÚ} *takšulaš* “man of peace” is contrasted to ^{LÚ} *kururaš* (KUB 26.19 ii 13, 16 etc.; simply mentioned KUB 23.77 + KUB 13.27:65, 77). Here, the *takšulān* seems to be in contrast to the “foreign troops, either hostile Gašga troops or troops of Kummaha” of §37. But why is *takšulān* in the neuter form? Is *antuḫšatar* to be understood as a noun?

išgarāi-, “to pierce; to stick in, fix; arrange, line up.” I am trying to understand *takšulān tapuša išgarān ḫarzi* “keeps the peaceful (population) lined up on the side” as a kind of cordon intended to keep even harmless spectators at a safe distance; normally, a distance from left to right of 3 IKU, or somewhat over 1 IKU

on either side of the royal procession, except where the path narrows. The interpretation of *anda paizzi* here as “move inward,” i.e., closer to one another is Singer’s.

§29

- ii 68 [*šar*]-*kán-ti-in-ma* collated. Here begins the description of the royal law court. For *šarkanti*- cf. above §11, i 61.

Col. III

§§30–31

The king “demands a *DINU*” (iii 3). The *MEŠEDI* “lifts it out” (iii 3 rest.), and puts it into the hand of the *GAL MEŠEDI* ... The *MEŠEDI*s “lift out” *namma 1 DINAM* (iii 11). It seems that the guard picks one case out and hands it to his superior while telling him the nature of the case. This looks as though the *DINU* here was an actual document, whether *šuppu*, *lēʷu*, or *ušurtu*.

§30

- iii 1 Restoration of *widāizzi* after §11, i 62 and §31, iii 9.
 iii 2 Restoration after §31, iii 11.
 iii 3 For the restoration cf. §31, iii 11, although here *-ašta* is lacking.
 iii 5 At the end of this line the restoration *LUGAL-i memai* already proposed by Jakob-Rost, p. 190, is based on the fact that the king was asking for a *DINU* and on the analogy of §§6–8 with their repeated passing on of information.

§31

- iii 6 For the restoration of the verb at the end of the line we thought of either *iyanta* or *aranta*. The former would fit the fact that the chief-*MEŠEDI* is going and *-ši* must refer to him. However, in iii 7–8 the same two men are said to stand (*ANA GAL MEŠEDI* [...] *aranta*), where the postposition should be restored as *EGIR-an* on the analogy of iii 15.
 iii 7 For ^{LÜ}KUŠ, (^{LÜ}IŠ) “chariotfighter” see Beal, Diss. 74–82.

§§32–33

- iii 16–17 The dividing line after line 17 is obviously out of place. The new paragraph most probably begins with *araḫziyaz*, line 16, because in iii 8f. and 19f. the *MEŠEDI* on the outside seems to be somehow involved with leading in the defendant.
 iii 20 The subject of *ḫandānzi* are probably the ^{LÜ}*MEŠEDI* and the two *BELUTI* of iii 18.
 iii 21 The combinations *appan arḫa* (iii 21, 33, 66) and *piran arḫa* (iii 29, 32, 52) with the verb *pai-* “to go” and a direct object are comparable to the same construction of *ištarna arḫa* “through.” We therefore translate *appan arḫa pai-* “to pass in the back” and *piran arḫa pai-* “to pass in front,” where *arḫa* adds the idea of passing. *piran arḫa uwa-* (iii 26) with dat.-loc. would also mean “to pass in front.”

§§34–35 The *IŠTU* DUMU.MEŠ.É.GAL EGIR-*anda* of iii 24 as well as the *IŠTU* LÚ<MEŠ?>MEŠEDI EGIR-*anda* can hardly be anything but equivalent to ... *appan* “behind”: “comes/goes from behind.” The EGIR-*anda* of iii 23 may have the usual meaning of “afterwards,” but this is hardly possible in iii 27. We take iii 27 to mean “the MEŠEDI who goes behind/follows” (sc. the DUMU.É.GAL of §34). I ask myself whether in iii 23 he could not bring a message behind the procedure or one that is additional to it.

§36

iii 32 At the beginning of this line there can be hardly anything but [*DI*]NU, thus also Jakob-Rost. We take the nominal sentence with a dative as the known expression for “to have”: “A guard or a palace-attendant has a case.”

iii 34 Although *apēdani* may refer to the *šarkanti*- or one of the claimants, it seems to make better sense if it refers to the guard.

§37

iii 35–36 ÉRIN.MEŠ representing a Hittite noun in the sing. occurred in §27, where the military meaning was in place. But ÉRIN.MEŠ = *šābū* also has the more general meaning of “people” (cf. CAD s.v., AHw s.v.), and this latter meaning may be better suited here. Why should only the meaning “soldiers” be used and no other people of foreign and enemy countries be brought to court? But I am reluctant to render the same term differently within one and the same text.

§38

iii 43 The ŠA is a mistake for ANA.

§39

iii 47 The traditional translation “mayor” for Akk. *ḫazannu* should be avoided. The instruction for the Hittite official whose title is written with this Akkadogram (Otten, BagM 3 [1964] 91–95, Or. 52 [1983] 133–42, Pecchioli Daddi, OA 14 [1975] 93–136) makes it clear that he is responsible for the security of the capital.

§40

iii 54 *ḫūlalittat* was interpreted by Jakob-Rost, p. 197, as “Es ist abgewickelt worden!” Our interpretation follows E. Neu, StBoT 5, 59, “Eine Suite (Begleitmannschaft) hat man gebildet.”

taruptat may also mean “it (sc. the group of defendants) has been assembled,” but since this is the end of the court scene the other meaning of *tarup-* seems more appropriate.

§41

This paragraph deals with the special case in which the king asks for a GIGIR instead of a *ḫuluganni*. We are not told for what purpose, but maybe the text envisages the possibility that the king wants to drive to some other place. From §42 to §49 the vehicle is the *ḫuluganni* again; see below. The alternative that the king may use a GIGIR is again considered in the addition to §49, iv 23bff. From line iii 57 we learn that the GIGIR is drawn by horses, in contrast to the mule drawn

huluganni (cf. iii 67). Lines 57–59 contain a number of terms that are either rare or hapax. My tentative interpretation starts from the assumption that a two-wheeled chariot has to be steadied while the king mounts it.

iii 55 The GU.ZA here as in §18 serves as a stepping device.

iii 56 ^{GIS}GIGIR *ēpzi*, “seizes, takes.” I take in the sense of “mounts” the chariot.

karšuwaš. From “cut off, bring to an end” I take *karšuwaš kuiš MEŠEDI* to mean “the M. who is of finishing,” i.e., “who is in charge of the end of the ceremony” or, in this case, “of the king’s departure”; cf. also §49 iv 24a. For other occurrences cf. E. Neu, GsKronasser 120–21.

ZABAR *šūrzi*. A bronze object by which one can seize the horse, is likely to be a “bit.” URUDU *šurzi* occurs in KUB 30.32 i 4; in KUB 42.28 iii 5’–8’ URUDU *šurzi* is counted by TAPAL, “pairs” or “sets,” and nine such “sets” are with the KUŠ.KA.TAB.ANŠE (cf. KBo 18. 170a rev. 8; for both passages cf. J. Siegelová, Verw. 150 and 486).

Holding one of the horses by the bit obviously serves for holding it steady. That the *MEŠEDI* grasps the bit of the right horse with his right hand is most easily understood if he stands on the outside, facing the chariot. But what then happens in iii 58–59? “He keeps the chariot ‘pressed’ ‘opposite.’” I understand this to mean that he holds it counterbalanced. This would best be done by holding the pole. Does his right hand, therefore, hold the bit of the horse which is on *his* right? For the chariot pole there is already Hittite *hišša-* (cf. HW s.v.) and Akkadian *mešeddu*. In KBo 21. 87 ii 6’ *kāpūra* KÜ.[... are mentioned among other objects of precious materials. The *kāpūr* might be a special feature near the tip of the pole like the peg or pin that attaches the yoke to the pole on the chariots found in Egypt as seen in M. A. Littauer-J. H. Crouwel, *Chariots and Related Equipment from the Tomb of Tut‘ankhamūn* (Tut‘ankhamūn’s Tomb Series, VIII; Oxford 1985) pl. LXXII.

iii 59 *akkurriyai*. Meaning taken from the context; cf. HW² without transliteration.

§42 As mentioned above, from here on the vehicle is again the *huluganni*. In §49 iv 18 the king alights from the *huluganni*; and in §44 “(the king) travels by *huluganni* to the palace.” I therefore take the clause in §42a iii 63 *mān* ^{GIS}*hulugannaz* *ma nēari* to mean “but if he (namely, the king) returns by *huluganni*”; see Alp’s review of IBoT 1, AnDergi II/5 (1944) 791 “(Kıral) arabadan dönerken” “When (the king) returns by cart”; E. Neu, StBoT 5, p. 122 interprets this differently but not convincingly; but cf. *ibid.*, p. 124 on *appa nai-* “sich (wieder) umwenden, sich heimbegeben”) and consider §§42–49 (without the addition to §49) as the description of the king’s return trip.

iii 60 end I copied ^{GIS}GU.ZA from traces on the edge, but the word hardly makes sense here. In the photograph I cannot make it out, nor even can I decide whether the traces might be a different word or whether they are valid at all.

- iii 64 The adverb ^{URU}*nišili* “in Hittite” is used in contrast to *hattili* “in Hattic” (i 65) and *lūili* “in Luwian” (iv 45). It is written above the line and, strangely enough, it is the sole example of the young form of the sign LI in this text.
- §43 The command “to the side” (§42, iii 65) is carried out at the beginning of §43 where I understand *appan arḫa* (iii 66) as “hinten vorbei” rather than “hinten weg.” They pass the rear of the *ḫuluganni* in order to get to the side. Similarly *šēr arḫa* in iii 67 is “darüber weg” (as in the frequent phrase *šēr arḫa waḫnu-*), but I cannot restore the verb. The plur. *neyanzi* (iii 68) and the form ^{LÚ.MEŠ}*šalašḫiš* (for *-eš*) demand a 3rd plur. here, too; “reach over” seems to be demanded by the situation, but I cannot think of a Hittite verb for it.
- iii 69f. In *nu ḫantezzi appizzi kišari* the subject apparently is still ^{GIŠ}SUKUR.ḪI.A (neut., cf. i 13) of line 68, the text saying “the spears” instead of “the spear bearers.” Cf. §44 iii 73 and §46 iv 1–2.
- §44 Restorations at the ends of iii 74, 75 after iv 4; ends of 71 and 72 from context. In 73 *ḫa-an-te-ez-zi* is erased; what is written after (and over the end of) the erasure is probably meant to be EGIR-*an*[(-) ...], although the beginning of EGIR is garbled. After it a verb of motion is expected, *iyanta*, *pānzi*, or the like.
- iii 72 The translation “chanter” for ALAN.ZU, is another attempt at finding an English expression for this evasive profession, cf. CAD and AHW s.v. *aluzinnu* and my notes in RHA XXII/74 (1964) 95–97 and JNES 48 (1989) 307–09. It is based on the fact that in the festivals he usually *memai* “speaks, pronounces,” and sometimes Hattic text follows. But it is true that in other contexts he does other things.
- iii 75ff. The Hattic call *aḫā* is commonly uttered on occasions like this. The translation “Welcome,” guessed from the situation, should be considered as a tentative proposal only.
- §45
- iii 76–78 We tentatively restored iii 76 after §46, iv 5–6 despite the presence of *-kán*. The phrase *parā ep-* seems to be an idiom for “to reach(?)” although the details are unexplained. ANŠE.GÌR.NUN.NA.ḪI.A might be subject or object.
- Unless our restorations in §45 are wrong, the same scene repeats itself in §§44–45 and 46: when the *aluzinnū* arrive at the gate (having followed the spear men who probably precede the royal vehicle), they alone call out *aḫā*; only when the cart actually arrives does the *kītaš* participate. But why twice the same procedure? I can see only one reason: the KÁ.GAL of iii 74 and the ^ḫ*ḫilamnaš* [KÁ.GA]L of iv 3–4 must be different gates. Note that there is a *luštani* near the latter, as in §9. For an evaluation see the discussion of *ḫilammar* below p. 60.

Col. IV

§46

iv 1–2 -*ma-aš* for -*ma* ~*šmaš*, haplography as elsewhere.

ŠA LÚ.MEŠ.ŠUKUR ... ^{GI}ŠUKUR[.ĪI.A] as in §43 iii 68–69. There is an isolated KI.MIN between lines 1 and 2; it probably is meant to be read after [ŠA LÚ.MEŠ.Š]UKUR.GUŠKIN-*ia*, standing for ^{GI}ŠUKUR.ĪI.A: “The spear[s] of the spear-man and the ditto [of the] gold-spear[-men]”; *ḫuyanteš*, com. gender, would be construed κατὰ σύνεσιν referring to the men, in contrast to the form used in §43 iii 70.

§47

The syntactic difficulties in this paragraph may in part be due to the fact that so much of it is the result of scribal changes.

iv 8 After *ša-a-* a reading -*r[i-* is possible. The sign after the break according to the photograph does not look like RI, it might be PÁT. We combine *takšan šāri[yaš]* and interpret it as “(only) half the file.” The verb *paizzi* is in the addition but the GAL followed by a Winkelhaken is completely unconnected because the one sign missing at the beginning of iv 9 can only be restored as [*nu*].

§48

iv 14 No matter what the scribe put in before -*ma-kán* in the addition, it cannot have essentially altered the sense. Therefore we translate the original version [ŠA É.GA]L-LIM-*ma-kán*.

§49

iv 21 The reading *ḫantezzi[a]nni* is confirmed by the photograph. It is so far the only attestation of **ḫantezziatar*. The translation is taken from the context.

§52

iv 31 The *kue* formally belongs to the ^{GI}ŠUKUR.ĪI.A, but is not taken up in the main clause. One expects *ku-i-e-eš*, and our translation assumes that this was meant.

iv 33 As already seen by Jakob-Rost, p. 201, *ti-an-zi* in this text is only used of the verb *dai-* “to put,” “they step” is written *ti-en-zi*. The restoration *kat-ta-ma-at* is then suggested by the context and the size of the gap.

§54

iv 37 *ḫaggazuwašši* is hapax but was already compared by Kammenhuber, MSS 14 (1959) 73, with Hattic *ḫaggazuēl*. The hittitized word seems to be formed with the Luwian suffix -*ašši-* which corresponds to the Hattic suffix -*il* in function. KBo 5. 11 i 14 translates ^{LÜ}*ḫaggazuēl* with ^{LÜ}*ekuttaraš*, obviously a *nomen actoris* from *eku-* “to drink.” Because in our text the ^{LÜ}*ḫaggazuēl* brings both meat and milk, we chose the more general translation “steward.”

§§56–57

Since *udan[du(-)]* in iv 44 can only be Hittite, one expects that the adverb ending in -*li* (iv 43) should mean “Hittite.” ^{URU}*nišili* of iii 64 does not fill the gap. Since there

it was an addition, it is possible that the original text in iv 44 used the longer URU^{URU}*nešumnili* which would fill the gap. *lūili* is preserved in iv 45, but there the Luwian wording is broken away.

The restoration LÚ[ŠUKUR.GUŠKIN in iv 43 is based on the assumption that we have here again a case of a relayed message. Someone tells the gold-spear-man, and the gold-spear-man tells it to spearmen. If this reconstruction were correct, it would be interesting that the person of higher rank is addressed in “literary” Hittite but tells it to the rank and file in the “vernacular” Luwian. For the missing verb form one may think of *upandu* (cf. DLL s.v. *upa-*).

§59

iv 51 The traces after the *ša-* seem to be the heads of two horizontals. There is no word space before them. The only restoration we can think of here, particularly in contrast to iv 47 *katta ne|yan*, is *šar[ā*. For a similar shape of RA see ii 65 (in *tatrantan*).

ARCHITECTURAL TERMS

1. (É)ḫalentuwa

My definition of *ḫalentuwa* as “palace” in CRRAI 1971, 307–14 was based mainly on the following two considerations. In our text, when the guards come “up,” they take position in the yard near the *ḫalentuwa*, and in the evening when the king goes home, he goes to the *ḫalentuwa*. And the other is the passage in the outline of the AN.TAḪ.ŠUM festival, 9th and 10th days⁷ according to which a *šalli ašeššar* with the queen takes place in the palace of the queen, and one with the king in the *ḫalentuwa*. Jakob-Rost, independently in her edition of the Mešedi-text, proposed “Wohnpalast,” i.e., residential palace or the residential part of a larger palace complex. In §1 of our text where the *ḫalentuwa* is situated on one side of the courtyard such a special part could be meant. The very fact that religious ceremonies like the *šalli ašeššar* can be carried out in the *ḫalentuwa* would be more easily understandable if the term referred to the palace as a whole, including sections destined for such ceremonies. Büyükkale contains some buildings that obviously served religious purposes, and although the main excavated level belongs to the 13th century, there is no reason why the royal acropolis of an earlier date should not also have included such buildings. The frequent beginning of festival texts “When they open the *ḫalentuwa*” followed by the putting on of the regalia and paraphernalia by the king is easier understood if the king here sets out from his own home rather than from a special building.

It seems that *ḫalentuwa* is always used for the actual building. É.GAL is often used for the institution while expressions of the type É.GAL *ḫuḫḫaš* (“palace of the grandfather”) refer to specific buildings. I never thought of *ḫalentuwa* as the Hittite reading of É.GAL. The newly discovered equation of *ḫalentuwa* with *ḫikalli* in the Hurrian-Hittite bilingual⁸ now shows that

7. Compare JNES 19 (1960) 81, 85.

8. Compare H. Otten, AA 1984, 373, Neu, Hurritische 15 with n. 32.

the Hittite translator used *ḫalentuwa* to render a Hurrian loanword derived from É.GAL⁹. I cannot find the arguments used by S. Alp, Tempel, for his interpretation of *ḫalentuwa* as “cella, adyton” convincing.

2. (É)ḫilammar

For *ḫilammar* I maintain my old definition as “pillared hall” as explained in RIA Bd.IV 404–05. To repeat my main arguments: the *ḫilammar* cannot be the gate because it has itself a gate. In a ritual a certain ceremony takes place in the *ḫilammar* if the house has one, but on the roof if it does not have a *ḫilammar*.¹⁰ Since this is a ritual to be performed for a client, it reminded me of the simple porch consisting of a roof on wooden supports found in Anatolian village homes. Furthermore, the choice of KILAM as logogram for *ḫilammar* is hardly based on phonetic similarity alone. Particularly since the EZEN KILAM deals with the delivery of products to the royal court, and an open hall is more suited for the market place than the gate. Also, the fact that the neo-assyrian kings called the *bit ḫilani* a *tamšīl ekal māt Ḫatti* (cf. Renger, RIA Bd.IV 406) and describe it as having columns, indicates that their model had columns or pillars.

3. Ékaškaštipa

The *kaškaštipa* is only attested in our text and the KILAM festival. There is no doubt that it is a building closely connected with a gate. Singer concluded from i 66–67, compared with i 8 and iv 27, that *kaškaštipa* is identical with GAL KÁ.GAL. It cannot, however, be the reading of KÁ.GAL; because the latter is *plurale tantum*, whereas *kaškaštipa* forms an allative sing. *kaškaštipa* (i 67, ii 28). In the passage KBo 10.24 i 10–13¹¹ both terms appear next to one another:

(10) *maḫḫan ~ ma kē* (11) *ḫūtār šarazzi [yaz]*
 (12) *Ékaškaštipaz* (13) *KÁ.GAL-az katta ari*

Because appositions of two nouns of identical meaning are not attested, I must take this as a partitive apposition meaning “the main gate of the *kaškaštipa*.” I therefore translate *kaškaštipa* as “gatebuilding,” but it is true that the two terms can be used interchangeably. The derivation from Hattic *kaštip* “door”¹² is possible also for “gatebuilding.”

9. My mistaken reading É.ḪA.LIM.DU₆.A (CRRAI 1971, 308) was corrected by H. Ehelolf apud H. Otten, IM 26 (1976) 13 Anm. 2, to (2^{URUDU}NÍG.ŠU.)LUḪ.ḪA IGI.DU₆.A.
10. KBo 5.2 iv 4ff. with dupl. KUB 45.12 rev. 11ff.
11. Compare I. Singer, StBoT 28, 16.
12. E. Laroche, OLZ 57 (1962) 30.

4. (É)arkiu

The *arkiu* is a structure situated near a door or gate. In our text it is mentioned (§12a) when the *huluganni* is turned so that the king can mount it when he comes out of the palace (§18). A similar situation is mentioned in the KI.LAM festival, KBo 10.24 iv 7–12¹³:

- (7) SAL.LUGAL-*ašš*~*a* ^{GIŠ}*hūlugannin* (8) É^h*alentūwa* KÁ-*aš*
 (9) *piran waḥnuwanzi* (10) *nu*~*z*~*šan* SAL.LUGAL-*aš*
 (11) ^{GIŠ}*hūluganniya eša* (12) *ta* LUGAL-*i* EGIR-*an iyatta*

“And they turn the *huluganni* of the queen in front of the palace door, then the queen sits down on the *huluganni* and follows the king.”

During their ride the royal couple is accompanied by music. Thereafter we read (ibid., 20–23)

- (20) ^d*Halkiaš aški kattirraz* (21) *ari nu* É^{arkiu}*i kattan*¹⁴
 (22) *IŠTU É* ^{URU}*Ankuwa* (23) *ḥarpan* DUG KAŠ ~*ya arta*

“He (the king) arrives at the door of the Grain goddess from below, and at the *arkiu* there stand piled up (products) from Ankuwa and a vessel of beer.”

So here the *arkiu* is at the door of a temple.

In the first tablet of the same festival (KBo 10.23 ii 12–35¹⁵) the departure of the king from the private apartments is described as follows:

- (12) 1 ^{LÜ}*MEŠEDI* ~*ma* ~*kan ḥantezzi* (13) É^h*alen*[*t*]ū^{aš} É^{arkiu}*i*
 (14) *menaḥḥan*[*d*]a *arta* (15) ^{GIŠ}*ŠUKUR* ^{LÜ}*ME*[*ŠE*]DI *ḥarzi*
 (16) ^{GIŠ}*P*[A] ~*ya* [...] *anda ḥarzi* (17) *maḥḥan*[~*ma* ~*ka*]n DUMU.É.GAL
 (18) *menaḥḥa*[*nd*]a *aušzi* (19) *nu kāš ḥalzāi*
 (20) *namma* ~*aš*~*kan pidi* [...] (21) *n*~*aš* ANA 2 DUMU.MEŠ.É.GAL
 (22) *piran iyatta* (23) *n*~*ašta* *maḥḥan* LUGAL-*uš*
 (24) KÁ-*az parā tīzzi* (25) DUMU.MEŠ.É.GAL ~*ma* ~*z* ^{LÜ.MEŠ}*MEŠEDI*
 (26) É^{arkiu}*i kattan* (27) GÜB-*laz AŠAR* ~ *ŠUNU ḥarkanzi*
 (28) ^{LÜ.MEŠ}*ALAN.ZU*, ~*ma* ~*kan* (29) *INA KÁ É* ^{LÜŠÀ}.TAM
 (30) ŠA SAL.LUGAL É^{arkiu}*i ka*[*t*]tan (31) LUGAL-*i*~*kan menaḥḥanda*
 (32) *aranta* (33) *n*~*ašta* *maḥḥan* LUGAL-*un*
 (34) *menaḥḥanda uwanzi* (35) [*nu aḥ*]ā *ḥalzizyanzi*

13. Compare I. Singer, StBoT 28, 19.

14. The dividing line after 21 must be disregarded.

15. Compare I. Singer, StBoT 28, 11.

“One Mešedi stands opposite the first *arkiu* of the palace (or: stands in front opposite the *arkiu* of the palace). He holds a Mešedi-spear, he also holds a staff. But when the palace attendant sees (the king) coming, he calls out ‘*kāš*.’ Then he [turns(?)] on the spot and walks in front of two palace attendants. Then, when the king steps out of the door, the palace attendants (and) the Mešedi keep their places at the *arkiu* on the left. But the chanters stand in the door of the house of the queen’s treasurer at the *arkiu* opposite the king. And when they see the king coming, they call out ‘*aḫā*.’”

In the ritual of the *ḫešta*-house (IBoT 3.1) the king on his way to the *ḫešta*-house reaches its door (obv. 13', 17'), and there follows (obv. 21'–25'):

(21) LUGAL-*uš* *kan anda paizzi arkiui tiyazi* (22) ME QATI *pianzi*
 UGULA LÜMUḪALDIM *tuḫḫueššar pāi* LUGAL-*uš* (23) *anda kan paizzi*
 DAM LÜGUDU₁₂ ŠA GÜ.GAL.GAL *memal* (24) ŠA G^{IS}MASAB *ḫarzi KÁ-*
aš arta (25) *ta šši kan DUMU.É.GAL DIB-zi ta LUGAL-i GAM-an*
šuhḫai

“The king goes in; he steps into the *arkiu*. They give (him) hand water, the chief of the cooks gives (him) resin. The king goes in. The wife of the GUDU-priest stands at the door holding groats of broad beans in a basket. A palace attendant takes (it) from her and pours (it) out next to the king.”

So far Singer’s definition¹⁶ of *arkiu* as “passageway of the gate” would fit, but it does not necessarily follow from the context. The *arkiu* could be a structure adjacent to or in front of the door. It could be so closely attached to the door that reaching it would be virtually the same as reaching the door.

There is, however, one text already adduced by C. Mora¹⁷ which contradicts Singer’s definition. In KUB 20.87 i 1–15 we read:

(1) LUGAL-*uš* ^É*ḫalentūwaz* (2) *uizzi ta arkiuiya* (3) *tiēzzi* LUGAL-*uš*
ešari (4) UGULA LÜ.MEŠSAGI *tapišanin* GUŠKIN (5) LUGAL-*i pāi*
 LUGAL-*ušš* *a GU₄.MAḪ* (6) *šipanti nu GAL MEŠEDI GU₄.MAḪ*
 (7) ŠUM-*an tezzi* GAL MEŠEDI (8) ANA LÜ.MEŠG^{IS}PA *tezzi*
 (9) UGULA LÜ.MEŠG^{IS}PA ANA LÜSANGA *tezzi* (10) Ü LÜGUDU₁₂
išpantuzzeššar ŠA DINGIR-LIM (11) ANA LÜSANGA *pāi* LÜSANGA-
š a GU₄.MAḪ (12) *šipanti t an AN.BAR-aš G^{IS}PA-it* GUL-*aḫzi*
 (13) *n aš iyannai apē EGIR šŠU* (14) *iyannianzi nu KASKAL-an parā*
 (15) ŠĪR-RU

16. StBoT 27, 106–11.

17. Athenaeum 65 (1987) 557–59.

“The king comes out of the palace and steps into the *arkiu*. The king sits down. The chief of the cupbearers gives a gold *tapišani*-vessel to the king, and the king sanctifies a bull. The chief of the Mešedi pronounces the name of the bull. The chief of the Mešedi tells it to the heralds. The chief of the heralds tells it to the SANGA-priest, and the GUDU-priest gives the libation vessel of the deity to the SANGA-priest, and the SANGA-priest sanctifies the bull and hits it with an iron rod, and that one (the bull) starts to walk (and) the others start behind him and sing along the way.”

Obviously, this ceremony could not have taken place in the passageway of a gate. Moreover, the statement “comes out of the palace and steps into the *arkiu*” can hardly mean that he steps only into the doorway. I rather think that the *arkiu* is a separate structure in front of the door, large enough for this ceremony. The 120 sheep and 10 head of cattle of KUB 30.41 left edge 4, mentioned by Singer,¹⁸ would fit even less into the “passageway of a gate.”

My reason for proposing “canopy” or “awning” for the structure in front of the door was my idea that *kattan* might stand for *katta* “below.” A few examples for such a use of *kattan* in other contexts can be found.¹⁹ However, in the example quoted above from the KILAM festival (KBo 10.23 ii 26–27) *arkiu* *kattan* GÜB-*laz* obviously means the same as *arkiu* *tapuša* ZAG-*za* (IBoT 1.36 i 70). In other words, the phrase *arkiu* *kattan* *tiyazi* must mean “he takes his stand at the *arkiu*, steps near the *arkiu*.” In addition, there are numerous examples for *arkiu* *tiya*-²⁰ which could mean the same, but which also could mean “steps into the *arkiu*,” this latter meaning is also expressed by the phrase *arkiu* *anda paizzi* (KUB 44.47 ii 7–8). Similarly, *arkiu* *artari* may mean “stands in” or “stands at the *arkiu*.”²¹ The text KBo 10.20 iii 44 says that the king and queen worship the Mother Goddess in the *arkiu*. We learn from the following lines (KUB 2.3 ii 32ff.) that the *arkiu* could be near a *ḫuwaši* stone and could be located inside an enclosure, but this is an exceptional situation.

(32) LUGAL-uš-*š*an^dU-aš^{NA}ḫūwašiya (33) *anda paizzi* ^{NA}ḫūwašiya

(34) UŠKEN^{LÚ}ALAN.ZU, *memai* (35) ^{[L]U}kītaš ḫalzāi

(36) *t*-aš^É *arkiu* *tiyazi*

“The king goes in to the stele of the Stormgod (enters its enclosure²²) and prostrates himself before the stele. The chanter speaks, the reciter calls out. Then he steps into the *arkiu*.”

18. StBoT 27, 110.

19. KUB 7.1 ii 24; KUB 9.6 i 13; KUB 10.11 vi 5f, 16 where *kattan* interchanges with *katta*; VBoT 24 ii 9f.

20. Compare KBo 22.189 ii 1; KUB 2.3 ii 36.

21. KUB 20.76 i 11.

22. Compare O. Gurney, Schweich 40f.

In the KI.LAM festival, KBo 10.24 iv 31–32, the products of the city Nenašša are presented to the king in the “lower *arkiu*” (*katteri arkiui*). This would imply the existence of an upper *arkiu*. We wonder whether in KBo 20.8 obv. 7–9 the fragmentary context mentioning the *arkiu* and the roof of the *mākkizzi*-building refers to such an upper *arkiu*. In KBo 10.24 iv 19–21 (cf. above p. 61) *kattiraz* literally means “from the lower,” but since there is no noun it is not clear whether the lower *arkiu* is meant here. I cannot accept Singer’s²³ or Mora’s²⁴ interpretations.²⁵

A structure near the door which allows for the ceremonies just mentioned might still be a canopy although the verbs “to go” or “step into (it)” do not fit our definition of a canopy. It might be some other kind of light structure which would not have left tangible archaeological remnants. For lack of a better word we have kept the tentative translation “canopy,” but are printing it in italics.

23. StBoT 27, 108–09.

24. Athenaeum 65 (1987) 558–59.

25. Because of the fragmentary state of the text I cannot decide whether in KBo 14.82 ii 4–5 *andurza* “inside” and *arkiui menaḥḥanda* “opposite the *arkiu*” are in contrast to one another, implying that the latter was outside.

GLOSSARY

This glossary contains all preserved and partially preserved words of IBoT I 36. The state of preservation is not indicated.

HITTITE

-a-	“he, she, it”	pers. pron.	
	-aš	nom. sg. com.	i 4, 23, 40, 41, 42, 44, 45, 47, 48, 51, ii 12, 13, 26, 27, 28, 31, 41 (2×), 42, 62, 63, iii 2, 8, 10 (2×), 22, 23, 24, 25 (2×), 27, 28, 29 (2×), 32, 33, 34, 52, iv 10, 11, 24a, 34, 35 (2×), 48
	-an	acc. sg. com.	i 21, 24, 25, 26, 31 (2×), 33, 46, 54, 55, 57, 58, ii 16, 69, iii 36
	-at	nom.-acc. sg. neut.	i 40, ii 22, 39, 65, 67, iii 3, 4, 5, 56, 59, iv 29, 39, 41
	-at	nom. pl. com.	i 3, 4 (2×), 5, 15, 27, 61, 71, 74, 77, ii 8, 17, 18 (2×), 33, 35, 38, 45, 48 (2×), 52 (2×), iii 7, 13, 15 (2×), 18, 39, 41, 43, 46, 49, iv 6, 15, 16, 31, 32
	-at	nom.-acc. pl. neut.	i 8, 14, iii 39, 60, 62
	-uš	acc. pl. com.	i D-E 2
-a/-ya	“and, but, also”	encl. conj.	
	-C-Ca		i 22, 44, 46, ii 12, 34, iii 6, 12, 15, iv 6
	-V-Ca		i 21, 36, 37, 52, ii 62, iii 21, 56, iv 24a
	-V-ya		i 73 (2×), iii 8, 16, 25, 28

<i>-a/-ya</i> (<i>cont.</i>)	“and, but, also” (<i>cont.</i>) logogram + <i>-ya</i>	encl. conj. (<i>cont.</i>)	i 11, 22, 33, 39, 41, 63 (2×), 66, 76, ii 3, 6, 7, 11, 23, 29, 33, 37, 42, 45, 50 (2×), 54 (2×), 58, iii 27, 64, 66, iv 2, 33, 34, 38, 40
<i>aḫā</i>	“welcome” <i>a-ḫa-a</i>	exclamation	iii 75, iv 4
<i>akkuriya-</i>	“to tilt” <i>ak-kur-ri-ia-i</i>	3. sg. pres.	iii 59
<i>anda</i>	“in, into” <i>an-da</i>	prev. <i>a. ar-</i> <i>a. ḫar(k)-</i> <i>a. iyannai-</i> <i>a. pai-</i> <i>a. tarna-</i>	i 16, iii 74, iv 4 iii 58 ii 31 i 4, ii 63, iv 23, 26 i 73, ii 39
<i>andan</i>	“in, inside” <i>an-da-an</i>	postpos. adv.	i D–E 4(?), 48 iv 10
<i>antuḫša-</i>	“human being, man” <i>an-tu-u-wa-aḫ-ḫa-aš</i>		i 57
<i>andurza</i>	“inside”	adv.	i 19b, 10, iii 19 (<i>a. tapuša</i>), 53
<i>apa-</i>	“that” <i>a-pa-š°</i> <i>a-pa-a-š°</i> <i>a-pa-aš</i> <i>a-pu-u-un</i> <i>a-pa-at</i> <i>a-pé-e-da-ni</i> <i>a-pé-e</i> <i>a-pé-e-da-aš</i>	dem. pron. nom. sg. com.	i 37, 52, ii 30, iii 21 i 36 i 59, 63, ii 34, iv 21, 23
<i>appa</i>	“back” <i>a-ap-pa</i>	acc. sg. com.	iii 25, 28
	see also EGIR-pa	nom.-acc. sg. neut.	i 44
<i>appalāi-</i>	“to deceive” <i>ap-pa-la-a-iz-zi</i>	dat.-loc. sg. nom. pl. com. dat.-loc. pl.	i 21, iii 34, 53, iv 9 iii 45, 48 iii 48
		adv.	iii 25
		3. sg. pres.	i 55

GLOSSARY

<i>appizzi-/</i> <i>appizziya-</i>	“low, of lower rank, last”	adj.	
	<i>ap-pí-iz-zi-iš</i>	nom. sg. com.	i 21
	<i>ap-pí-iz-zi-an</i>	acc. sg. com.	iii 51
	<i>ap-pí-iz-zi</i>	nom.-acc. sg. neut.	iii 70
	<i>ap-pí-iz-zi-aš</i>	gen. sg.	ii 66, 67 (<-aš>)
<i>ar-</i>	“to arrive, reach”		
	<i>a-ri</i>	3. sg. pres.	i 44 (-šan), 46 (id.), 51, ii 28, iv 35
	<i>a-ra-an-zi</i>	3. pl. pres.	iv 4 (-ašta, anda)
<i>ar- (mid.)</i>	“to stand”		
	“to be available” (w. <i>šarā</i> , see p. 46)		
	<i>ar-ta</i>	3. sg. pres.	i 12 (<i>šarā</i>), 18, 19, D–E 1, 76 (<i>kattan</i>), iii 12, 31, iv 19, 21, 23
	<i>ar-ta-ri</i>		i 35 (<i>piran</i>)
	<i>a-ra-an-ta</i>	3. pl. pres.	i 11, 16 (<i>anda</i>), 75, ii 2, 3 (<i>katti</i> “), 6, 7 (<i>katti</i> “), 9 (-kan), iii 8, 13, 15 (EGIR-an), 18 (id.)
	<i>a-ra-an-ta-ri</i>		iv 32
	<i>ar-ta-at</i>	3. sg. pret.	ii 20 (<i>kattan</i>)
<i>āra</i>	“right, just”	adv.	
	<i>a-a-ra</i>		iii 41, 48
<i>ara-</i>	“friend, companion”		
	<i>a-ra-aš</i>	nom. sg. com.	i D–E 3, 43
	<i>a-ri</i>	dat.-loc.	i D–E 3, 43
<i>araḥza</i>	“outside”	adv.	
	<i>a-ra-aḥ-za</i>		i 7, 64, iii 19, 22, 33
	<i>a-ra-aḥ-zé(-ia-)</i>		iii 8
	<i>a-ra-aḥ-zi(-ia-)</i>		iii 16
<i>araḥzina-</i>	“outer, foreign”	adj.	
	<i>a-ra-aḥ-zi-na-an</i>	acc. sg. com.	iii 35
<i>arḥa</i>	“away”	prev.	
	(for <i>appan/piran arḥa</i> see p. 54)		
	<i>ar-ḥa</i>	<i>a. iya-</i> mid.	ii 62
		<i>a. lā-</i>	i 54 (-kan)

<i>arḥa</i> (cont.)	<i>ar-ḥa</i> (cont.)	prev. (cont.)	
		<i>a. mer-</i>	i 53 (- <i>kan</i>)
		<i>a. pai-</i>	ii 62
		<i>a. dā-</i>	i 24 (- <i>kan</i>), iii 39 (- <i>ašta</i>)
		<i>a. tarna-</i>	iii 14
		<i>a. warš-</i>	i 69 (- <i>ašta</i>)
		EGIR- <i>an a. pai-</i>	iii 21 (- <i>kan</i>), 33 (- <i>kan</i>)
		EGIR- <i>an a. pittiya-</i>	iii 66
		<i>awan a. pai-</i>	ii 42 (- <i>kan</i>), iv 11 (- <i>kan</i>)
		<i>piran a. pai-</i>	iii 29 (- <i>kan</i>), 32 (- <i>kan</i>), 52
		<i>piran a. uwa-</i>	iii 26 (- <i>kan</i>)
		<i>šer a. [...]</i>	iii 67 (- <i>šan</i>)
	“through”	postpos.	i 51 (- <i>ašta</i> , <i>ištarna a.</i>), iv 8
É <i>arkiu-</i>	“canopy(?)” (see pp. 61ff.)		
	É <i>ar-ki-ú-i</i>	dat.-loc. sg.	i 70, 71
<i>arnu-</i>	“to bring, communicate”		
	<i>ar-nu-uz-zi</i>	3. sg. pres.	i 41
āšš-	“to be left (over)”		
	<i>a-aš-zi</i>	3. sg. pres.	i 14 (- <i>kan</i>)
	<i>a-aš-ša-an-zi</i>	3. pl. pres.	iii 42 (- <i>kan</i>)
<i>aška-</i>	“door”		
	<i>aš-ka-aš</i>	gen. sg.	i 7
	<i>a-aš-ka</i>	all. sg.	i 33
	<i>a-aš-ka-az</i>	abl. sg.	i 16
- <i>ašta</i>		particle	
	- <i>aš-ta</i>		i 6 (<i>šanḥ-</i>), 8 (<i>uwa-</i>), 20 (id.), 21 (2×, id.), 51 (<i>ḥar[k]-</i>), 53 (<i>peda-</i>), 55 (id.), 64 (<i>uwa-</i>), 68b (<i>warš-</i>), 73 (<i>tarna-</i>), ii 34 (<i>ḥandai-</i>), 35 (<i>iya-</i> mid.), iii 11 (<i>karp-</i>), 20 (<i>ḥandai-</i>), 38 (<i>da-</i>), 68 (<i>nai-</i>), 74 (<i>ar-</i>), iv 3 (id.), 23 (<i>pai-</i>), 24 (<i>tiya-</i>), 25 (<i>pai-</i>)
<i>awan</i>	“?”	adv.	
	<i>a-wa-an</i> (<i>arḥa</i>)		ii 42, iv 11
<i>au(š)-</i>	“to see, look”		
	<i>a-ut-ti</i>	2. sg. pres.	i 57

GLOSSARY

<i>au(š)- (cont.)</i>	“to see, look” (<i>cont.</i>)		
	<i>a-uš-zi</i>	3. sg. pres.	i 55
	<i>a-uš-ta</i>	3. sg. pret.	i 56
	<i>uš-ki-iz-zi</i>	iter.-distr. 3. sg. pres.	i 59
	<i>uš-kán-zi</i>	3. pl. pres.	i 19
<i>ēpp-/app-</i>	“to take,” “to reach” (? , with <i>parā</i> , see p. 57)		
	<i>e-ep-zi</i>	3. sg. pres.	i 54, 56, iii 56 (- <i>za</i>), 58
	<i>ap-pa-an-zi</i>	3. pl. pres.	i 9 (- <i>za</i>), iii 77 (- <i>kan</i> , <i>parā</i>), iv 6 (<i>parā</i>), 32
<i>ēš-/aš-</i>	“to be”		
	<i>e-eš-zi</i>	3. sg. pres.	i 40
<i>eš-/aš- (mid.)</i>	“to sit down”		
	<i>e-ša</i>	3. sg. pres.	ii 17 (- <i>šan</i>)
<i>ed-/ad-</i>	“to eat”		
	<i>a-ta-an-zi</i>	3. pl. pres.	iv 39
^{LÚ} <i>ḥaggazuwašši-</i>	“waiter(?)” (see p. 58)		
	^{LÚ} <i>ḥa-ag-ga-zu-wa-aš-ši-eš</i>	nom. sg. com.	iv 37
<i>ḥāli-</i>	“watch”		
	<i>ḥa-a-li</i>	nom.-acc. sg. neut.	i 19
^É <i>ḥalentuwa-</i>	“palace” (see pp. 59f.)		
	^É <i>ḥa-le-en-tu-wa-aš</i>	gen.	i 5
	^É <i>ḥa-le-en-tu-u-wa-aš</i>	dat.-loc. pl.	iv 25
	^É <i>ḥa-li-tu-u-wa-aš</i>		iii 71
	^É <i>ḥa-le-en-tu-u-wa-za</i>	abl.	i 10
	^É <i>ḥa-le-en-tu-u-az</i>		i 64
	see also ^É .GAL		
<i>ḥalzai-</i>	“to call (out)”		
	<i>ḥal-za-i</i>	3. sg. pres.	i 65
	<i>ḥal-za-a-i</i>		iii 36, iv 5, 6, 44, 46
	<i>ḥal-zi-an-zi</i>	3. pl. pres.	iii 78, iv 4
	<i>ḥal-zi-ia-an-zi</i>		iii 75
	<i>ḥal-zi-iš-ša-an-zi</i>	iter. 3. pl. pres.	i 66 (- <i>za</i>), iii 40 (id.)

<i>ḥandāi-</i>	act. “to line up”		
	(w. <i>-ašta/-kan</i>)		
	mid. “to be lined up”		
	(w. <i>-ašta/-kan</i>)		
	“to be available”		
	<i>ḥa-an-da-a-iz-zi</i>	3. sg. pres.	i 57 (<i>šarā</i> , <i>-kan</i>)
	<i>ḥa-an-da-a-an-zi</i>	3. pl. pres.	iii 20 (<i>-ašta</i>), 45 (<i>-kan</i>), 48 (id.)
	<i>ḥa-an-da-a-it-ta</i>	3. sg. pres. mid.	iv 21
	<i>ḥa-an-da-it-ta-ri</i>		i 40, iii 47
	<i>ḥa-an-da-a-it-ta-ri</i>		iv 22
<i>ḥa-an-da-a-an-ta-ri</i>	3. pl. pres. mid.	ii 29 (<i>-kan</i>), iii 44 (id.)	
<i>ḥa-an-da-a-an-za</i>	part. nom. sg. com.	ii 35 (<i>-ašta</i>)	
<i>ḥa-an-da-a-an-te-eš</i>	part. nom. pl. com.	ii 33 (<i>-kan</i>), 35 (id.)	
<i>ḥantezzi-</i>	“first, foremost”		
	<i>ḥa-an-te-ez-zi</i>	nom.-acc. sg. neut.	iii 69, 73 (eras.)
	<i>ḥa-an-te-ez-zi-aš</i>	gen. sg.	ii 64, 65
<i>ḥantezziatar</i>	“front position, front line” (see p. 58)		
	<i>ḥa-an-te-ez-zi-an-ni</i>	dat.-loc. sg.	iv 21
<i>ḥar-/ḥark-</i>	“to have, hold”		
	<i>ḥar-zi</i>	3. sg. pres.	i 23, 25, 26, 51 (<i>-ašta</i>), 68b, 72b, ii 11, 12, 16, 23, 26, 34, 44, 45, 61 (2×), 62, iii 8 (<i>-za</i>), 14 (id.), 16 (id.), 19 (id.), 33 (id.), 43, 53, 57, 58 (<i>-za</i> + <i>-šan</i> , <i>anda</i>), 59, iv 29, 34
	<i>ḥar-kán-zi</i>	3. pl. pres.	i 11, 27, 76, 79, ii 6, 7, 10, 33, 50, 52, 55, 57, 59, iii 46, 60, iv 31, 33
<i>ḥašš-</i>	“to open”		
	<i>ḥa-aš-ša-an-zi</i>	3. pl. pres.	i 20, 68 (EGIR- <i>pa</i>)
<i>ḥatku-</i>	“narrow”		
	<i>ḥa-at-ku-uš</i>	nom. sg. com.	ii 63
<i>ḥatīli</i>	“in Hattic”	adv.	
	<i>ḥa-at-ti-li</i>		i 65
	<i>ḥa-at-ti-i-li</i>		i 65
<i>Éḥīla-</i>	“court(yard)”		
	<i>Éḥi-i-la-an</i>	acc. sg. com.	i 6

Éḥīla- (cont.)	“court(yard)” (cont.)		
	Éḥi-i-la-aš	gen. sg.	i 4
	Éḥi-i-li	dat.-loc. sg.	i 9, B–C 1, 40, iv 29, 32
	Éḥi-i-la-az	abl. sg.	i 74
Éḥilammar	“portico” (see p. 60)		
	Éḥi-lam-mar	nom.-acc. sg. neut.	i 51, iv 8, 15,
	Éḥi-lam-na-aš	gen. sg.	iv 3
	Éḥi-lam-ni	dat.-loc. sg.	i 48, iii 62, iv 36
	Éḥi-lam-na-az	abl. sg.	i 50
ḥilammili	“in the manner of ḥilammi-men” (see p. 50)	adv.	
	ḥi-lam-mi-li		i 77, ii 49, 57
	ḥi-lam-me-li		ii 53
ḥink-	act. “to entrust” (w. EGIR-pa)		
	mid. “to bow”		
	ḥi-ik-zi	3. sg. pres.	ii 25 (EGIR-pa), iv 20 (id.)
	ḥi-in-ga-ri	3. sg. pres. mid.	ii 25 (EGIR-an)
	ḥi-in-kán-ta	3. pl. pres. mid.	ii 17
	see also ŠUKĒNU(M)		
ḥuwai-	“to run”		
	ḥu-wa-a-i	3. sg. pres.	i 35 (EGIR-an)
	ḥu-ia-an-zi	3. pl. pres.	
		piran ḥ.	i 3, 7, ii 18
	ḥu-ia-an-za	part. nom. sg. com.	
		piran ḥ.	ii 13, 23
	ḥu-ia-an-te-eš	part. nom. pl. com.	
		piran ḥ.	ii 4, 8, 32, iv 2
		EGIR-an ḥ.	iv 1
ḥuittiya-	“to draw”		
	ḥu-it-ti-an	part. nom.-acc. sg. neut.	ii 39
ḥuek-/ḥuk-	“to pronounce spells”		
	ḥu-uk-ki-iš-ki-iz-zi	iter.-distr. 3. sg. pres.	ii 46

<i>ḫūlaliya-</i>	“to encircle”		
	<i>ḫu-u-la-li-it-ta-at</i>	3. sg. pret. mid.	iii 54
	<i>ḫu-u-la-li-ia-u-wa-ar</i>	verb. subst. nom.- acc. sg. neut.	iii 39
^{GIS} <i>ḫuluganni/a-</i>	“(light) cart” (see p. 49)		
	^{GIS} <i>ḫu-lu-ga-an-ni-iš</i>	nom. sg. com.	ii 24, iii 61
	^{GIS} <i>ḫu-lu-ga-an-ni-in</i>	acc. sg.	i 69, iii 68, iv 12
	^{GIS} <i>ḫu-lu-ga-an-ni-ia-aš</i>	gen. sg.	iii 76
	^{GIS} <i>ḫu-lu-ga-an-na-aš</i>		ii 12
	^{GIS} <i>ḫu-lu-ga-an-ni</i>	dat.-loc. sg.	i 72b(?), ii 13, 16, 26, 38, 43, iii 48
	^{GIS} <i>ḫu-lu-ga-an-ni-ia</i>		ii 22
	^{GIS} <i>ḫu-lu-ga-na-az</i>	abl. sg.	iv 18
	^{GIS} <i>ḫu-lu-ga-a-an-na-za</i>		iii 63
	^{GIS} <i>ḫu-lu-ka-a-an-na-az</i>		iii 71
<i>ḫūmant-</i>	“each, all”		
	<i>ḫu-u-ma-an-te-eš</i>	nom. pl. com.	i 27, iii 37
	<i>ḫu-u-ma-an-da-a-aš</i>	dat.-loc. pl.	i 34
<i>i-</i>	“to walk”		
	<i>i-it</i>	2. sg. imp.	i 49 (- <i>kan</i> , <i>šarā</i>), 50 (- <i>kan</i> , <i>katta</i>)
<i>iya-</i> (mid.)	“to walk”		
	<i>i-ia-at-ta</i>	3. sg. pres.	ii 34 (- <i>kan</i>), 62, iv 12
	<i>i-ia-an-ta</i>	3. pl. pres.	ii 32, 36 (- <i>ašta</i>), 38 (EGIR- <i>pa</i>), 45, 50 (<i>katti</i> “), 52 (<i>katta</i>), 54 (<i>katti</i> “), 57, 58 (<i>katti</i> “), iii 19 (<i>andurza tapuša</i>), 46, iv 3 (EGIR- <i>an</i>)
	<i>i-ia-an-ta-ri</i>		ii 47
<i>iyannai-</i>	“to start walking”		
	<i>i-ia-an-na-i</i>	3. sg. pres.	ii 24 (- <i>kan</i> , <i>parā</i>), 27 (<i>kattan</i>), 31, (- <i>kan</i> , <i>anda</i>), iii 22
	<i>i-ia-an-ni-an-zi</i>	3. pl. pres.	ii 19 (- <i>za</i> , <i>kattan</i>)
<i>imma</i>	see <i>kuiš</i> ~ <i>aš imma kuiš</i>		
<i>innara</i>	“at random”	adv.	
	<i>in-na-ra</i>		i 48
	<i>in-na-ra-a</i>		i 48

<i>iṣṭhiul</i>	“binding rule, prescript, instruction”		
	<i>iṣ-ḥi-ú-la-aš</i>	gen. sg.	iv 53
<i>iṣgarāi-</i>	“to line up” (see p. 53)		
	<i>iṣ-ga-ra-a-an</i>	part. nom.-acc. sg. neut.	ii 61
	<i>iṣ-ka-ra-a-an</i>		ii 61, 62
<i>iṣkidāḥḥ-</i>	“to give a sign”		
	<i>iṣ-ki-da-a-aḥ-ḥi</i>	3. sg. pres.	iii 64
<i>iṣtanāna-</i>	“altar”		
	<i>iṣ-ta-na-a-ni</i>	dat.-loc. sg.	i 24
<i>iṣtarna</i>	“between”	adv.	
	<i>iṣ-tar-na</i>		i 51 (<i>i. arḥa</i>), 78, ii 1, 5, 44, 47, 51, 56
<i>idālu-</i>	“bad, evil”		
	<i>i-da-a-lu</i>	nom.-acc. sg. neut.	i D-E 1
<i>ka-</i>	“this”	dem. pron.	
	<i>ke-e-ez</i>	abl. sg.	i 17, 18
^{GIŠ} <i>galāma-</i>	“?” (see p. 48)		
	^{GIŠ} <i>ga-la-a-ma</i>	acc. pl? neut.	i 68b
^{GIŠ} <i>kalmuš-</i>	“lituus”		
	^{GIŠ} <i>kal-mu-uš</i>	nom.-acc. sg. neut.	ii 34
	^{GIŠ} <i>kal-mu-ša-aš</i>	gen. sg.	iii 43
^{DUG} <i>kalti-</i>	“pot” (see p. 47)		
	^{DUG} <i>kal-ti-ia</i>	all. sg.	i 36, 41
<i>gamaršuar</i>	“bowel movement(?)”		
	<i>ga-ma-ar-šu-wa-an-za</i>	“erg.” sg.	i 43
<i>-kan</i>		sentence part.	
	<i>-kán</i>		i 4 (<i>anda pai-</i>), 5 (<i>parā nai-</i>), 5 (<i>EGIR-pa tamašš-</i>), 14 (<i>āšš-</i>), 14 (<i>parā peda-</i>), D-E 4 (l), 22 (<i>šarā uwa-</i>), 24 (<i>arḥa dā-</i>), 27 (<i>šarā uwa-</i>), 33 (<i>pai-</i>), 33 (<i>tamašš-</i>), 43 (id.), 47 (<i>parā pai-</i>), 49 (<i>kartimmiia-</i>), 49 (<i>šarā it</i>), 50 (<i>katta it</i>), 50 (<i>parā pai-</i>), 52 (<i>katta pai</i>), 53 (<i>arḥa mer-</i>),

<i>-kan</i> (cont.)		sent. part. (cont.)	
	<i>-kán</i> (cont.)		54 (<i>arḥa lā-</i>), 57 (<i>šarā ḥandai-</i>), 60 (<i>katta pai-</i>), 61 (id.), 62 (id.), 63 (id.), 73 (<i>parā tarnā-</i>), 74 (<i>parā uwa-</i>), 78 (EGIR- <i>pa</i> <i>ištarna</i> , nom. sent.), ii 1 (id.), 5 (id.), 9 (<i>ar-</i> mid.), 15 (<i>parā</i> <i>uwa-</i>), 23 (<i>parā iyannai-</i>), 29 (<i>ḥandai-</i>), 31 (<i>anda iyannai-</i>), 33 (<i>ḥandai-</i>), 35 (id.), 39 (<i>anda</i> <i>tarnā-</i>), 41 (<i>arḥa pai-</i>), 44 (EGIR- <i>pa ištarna</i> , nom. sent.), 47 (id.), 51 (id.), 56 (id.), iii 4 (<i>dai-</i>), 21 (EGIR- <i>an arḥa pai-</i>), 25 (<i>piran arḥa uwa-</i>), 29 (<i>piran</i> <i>arḥa pai-</i>), 32 (id.), 33 (EGIR- <i>an</i> <i>arḥa pai-</i>), 42 (<i>āšš-</i>), 43 (<i>ḥandai-</i>), 45 (id.), 47 (id.), 62 (<i>šarā peda-</i>), 76 (<i>parā epp-</i>), iv 6 (<i>katta pai-</i>), 10 (<i>awan arḥa</i> <i>pai-</i>), 14 (<i>šarā uwa-</i>), 15 (id.), 16 (id.), 18 (<i>katta tiya-</i>), 25 (<i>anda pai-</i>), 31 (<i>parā pai-</i>), 34 (id.), 35 ()
<i>kappuwai-</i>	“to notice” <i>kap-pu-u-iz-zi</i>	3. sg. pres.	i 46 (- <i>za</i>)
^{GI} <i>kāpur</i>	“yoke peg(?)” (see p. 56) ^{GI} <i>ka-a-pu-úr</i>	nom.-acc. sg. neut.	iii 58
<i>karp-</i>	“to lift” <i>kar-pa-an-zi</i> <i>kar-pa-an-za</i>	3. pl. pres. part. nom. sg. com.	i 7, 8 (2×), 67, iii 11 (- <i>ašta</i> , <i>parā</i>) i 20
<i>karš-</i>	“to cut, close(?)” (see p. 56) <i>kar-šu-wa-š°</i>	verb. subst. gen. sg.	iii 56, iv 24a
<i>kartimmiya-</i>	“to be/get angry” <i>kar-di-mi-ia-it-ta</i>	3. sg. pres. mid.	i 49 (- <i>kan</i>)
<i>karuššiya-</i>	“to be silent” <i>ka-ru-uš-ši-an-zi</i>	3. pl. pres.	iv 14

<i>Ēkaškaštīpa-</i>	“gate building” (see p. 60)		
	<i>Ēga-aš-ga-aš-te-pa-aš</i>	gen. sg.	i 8
	<i>Ēka-a-aš-ka-aš-te-pa</i>	all. sg.	ii 28
	<i>Ēka-a-aš-ka-a-aš-ti-pa</i>		i 67
	<i>Ēka-a-aš-ka-aš-te-pa-az</i>	abl. sg.	iv 27
<i>katta</i>	“down”	prev.	
	<i>kat-ta</i>	<i>k. iya-</i>	i 50 (- <i>kan</i>), ii 51(?)
		<i>k. nai-</i>	iv 47
		<i>k. pai-</i>	i 52 (- <i>kan</i>), 60 (id.), 61 (id.), 62 (id.), 63 (id.), iv 7 (id.)
		<i>k. peda-</i>	i 53 (- <i>ašta</i>), 55 (id.)
		<i>k. dai-</i>	iv 29
		<i>k. tiya-</i>	iv 18 (id.), 24 (- <i>ašta</i>)
	“down”	adv.	ii 27
<i>kattan</i>	“below, next to”	adv., postpos.	
	<i>kat-ta-an</i>		i 36, 41, 76, ii 14, 19, 20, 27, iii 34
<i>katti</i> „	“next to”		
	<i>kat-ti-iš-mi</i>		ii 3, 7 (- <i>ti<<-mi>>-</i>), 10, 50, 54 (- <i>mi<<-ia>></i>), 58
<i>kattera-</i>	“lower”	adj.	
	<i>kat-te-ra</i>	all. sg.	iv 15
<i>kiš-</i> (mid.)	“to become”		
	<i>ki-ša-ri</i>	3. sg. pres.	iii 70
<i>kiššan</i>	“thus”	adv.	
	<i>ki-iš-ša-an</i>		iii 64, iv 43, 46, 48
<i>kišsar(a)-</i>	“hand”		
	<i>ki-iš-ša-ri-i</i>	dat.-loc. sg.	iii 4
	<i>ki-iš-ša-ra-az</i>	abl. sg.	iii 57
^{LÜ} <i>kīta-</i>	“reciter(?)”		
	^{LÜ} <i>ki-i-ta-aš</i>	nom. sg. com.	iii 72, 75, iv 4, 6
<i>kuwapi</i>	“when, where, how”	conj., adv.	
	“somewhere, anywhere” (after <i>mān</i>)		
	<i>ku-wa-pí</i>		i 21, 28, 57, ii 32, 63, iii 24, iv 9 (2×), 23, 30

<i>kui-</i>	“who, which” “someone, something”	rel. pron., indef. pron. (after <i>mān</i>)	
	<i>ku-iš</i>	nom. sg. com.	i 10, 16, D–E 1, 23, 35, 45, 57, 61, 72b, ii 20, 26, 60, 64, 66, iii 1, 9, 16, 19, 27, 33, 42, 53 (2×), 56, iv 21, 22, 24
	<i>ku-in</i>	acc. sg. com.	i 25, 43, 62, iii 36, 51, iv 34
	<i>ku-it</i>	nom.-acc. sg. neut.	ii 64, 66, iv 29
	<i>ku-e-da-ni</i>	dat.-loc. sg.	i 70
	<i>ku-i-e-eš</i>	nom. pl. com.	i 27, iii 15, 18, 42, 45
	<i>ku-e</i>	nom.-acc. pl. neut.	i 14, iii 60, iv 31
<i>kuiš-aš imma</i> <i>kui-</i>	“whoever”	indef. rel. pron.	
	<i>ku-i-na-an im-ma ku-in</i>	acc. sg. com.	iii 36
<i>kuiški</i>	“someone, something”	indef. pron.	
	<i>ku-iš-ki</i>	nom. sg. com.	i 19b, 12, 13, iii 9, iv 20, 22
	<i>ku-in-ki</i>	acc. sg. com.	i 73 (2×), iii 35
	<i>ku-it-ki</i>	nom.-acc. sg. neut.	i 20
<i>kuit</i>	“because”	conj.	
	<i>ku-it</i>		i 23, 56, iii 43
<i>kuitman</i>	“while, until”	conj.	
	<i>ku-it-ma-an</i>		iv 37
<i>kuranna-</i>	“?” (see p. 45)		
	<i>ku-ra-an-ni-it</i>	instr. sg.	i 8
<i>kūrur</i>	“hostility”		
	<i>ku-u-ru-ra-aš</i>	gen. sg.	iii 35
<i>kutt-</i>	“wall”		
	<i>ku-uz-za</i>	nom. sg. com.	i 10, 16
	<i>ku-ut-ti</i>	dat.-loc. sg.	i D–E 4
	<i>ku-ut-ta-az</i>	abl. sg.	i 17, 18
<i>la-</i>	“to unbind, take off”		
	<i>la-a-i</i>	3. sg. pres.	i 54 (- <i>kan</i> , <i>arḥa</i>)
<i>lamniya-</i>	“to call, name”		
	<i>lam-ni-iz-zi</i>	3. sg. pres.	i 30
<i>lūili</i>	“in Luwian”	adv.	
	<i>lu-ú-i-li</i>		iv 45

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<i>lukkatta</i>	“in the morning”	adv.	
	<i>lu-uk-kat-ta</i>		i 6
<i>luštani-</i>	“postern” (see pp. 47f.)		
	<i>lu-uš-ta-ni-ia</i>	all. sg.	i 51, iv 35
	<i>lu-uš-ta-ni-ia-az</i>	abl. sg.	i 53, iv 7
	<i>lu-uš-da-ni-ia-az</i>		i 61
<i>-ma</i>	“but, however”	conj.	
	<i>-ma(-)</i>		i 5, 7, 8 (<-ma>), 19b (2×), 11, 13, 16, 17, 18, B-C 1, D-E 3, 25, 27, 29, 30, 38, 39, 43, 45, 47, 48 (2×), 50 (2×), 51, 53, 54, 55, 57, 60, 64, 65, 68b, 69, 70, 71, 78, ii 1, 5, 9, 11, 15, 16, 17, 20, 21, 22, 23, 24, 26, 27, 32, 38, 39 (2×), 44, 47, 49, 51, 53, 56, 57, 60, 62, 63, 66, 68, iii 5, 12, 13, 14, 17, 19, 23, 24, 25, 29, 31 (2×), 35, 38, 41, 42, 45, 47, 48, 51, 54, 55, 58, 60, 61, 63, 67, 68, 75, 76, iv 1 (2×), 2, 3, 4, 5, 10, 12, 14 (2×), 16, 18, 20, 22, 23 (2×), 24c, 31, 34, 35, 36, 42, 45, 47 (2×), 50
<i>māḥḥan</i>	“when”	conj.	
	<i>ma-a-aḥ-ḥa-an</i>		i 22, 23, 64, ii 23, 27, 29, iii 13, 17, 20, 52, 61, 74, 76, iv 3, 5, 8, 12, 18, 24, 42
<i>makkeš-</i>	“to become too many”		
	<i>ma-ak-ke-eš-zi</i>	3. sg. pres.	i 13
<i>mān</i>	“if, when”	conj.	
	<i>ma-a-an(-)</i>		i 19b, 20, 11, D-E 1, D-E 3, 29, 31, 39, 43, 50, 53, 54, 57, 70, ii 63, 64, 66, 68, 70, iii 7, 15 (2×), 23, 31, 35, 37, 42, 47, 51, 55, 63, iv 15, 18, 20, 22, 35(?)
	<i>ma-a-n°</i>		i 21, D-E 3, 33, 48, ii 48 (2×), 52 (2×), iii 8, iv 23
<i>manni(n)kuwa-</i>	“near”	adj.	
	<i>ma-an-ni-ku-wa-an</i>		i 17
	<i>ma-an-ni-in-ku-wa-an</i>		i 19

<i>manninkuwahḫ-</i>	“to come near”		
	<i>ma-an-ni-in-ku-wa-aḫ-ḫi</i>	3. sg. pres.	iii 72
<i>-mi-</i>	“my, mine”	poss. pron.	
	(^d UTU-ŠI)-š°	nom. sg. com.	i 46
<i>mema-</i>	“to say, speak”		
	<i>me-ma-i</i>	3. sg. pres.	i D–E 3, D–E 5, iii 5
<i>memiya(n)-</i>	“word, message”		
	<i>me-mi-an</i>	acc. sg.	iii 23
<i>menaḫḫanda</i>	“against, opposite”	adv., postpos.	
	<i>me-na-aḫ-ḫa-an-da</i>		i 9, iii 59, iv 24b, 24c
<i>mer-</i>	“to go away, disappear”		
	<i>mi-ir-zi</i>	3. sg. pres.	i 53 (- <i>kan</i> , <i>arḫa</i>)
^{GI} <i>šmukar</i>	“sistrum(?)” (see pp. 50f.)		
	^{GI} <i>mu-kar</i>	nom.-acc. sg. neut.	ii 12
	^{GI} <i>mu-ú-kar</i>		ii 45
<i>naḫšaratt-</i>	“fear”		
	<i>na-aḫ-ša-ra-az</i>	nom. sg. com.	i 59
<i>nai-</i>	“to turn”		
	<i>ne-ia-an-zi</i>	3. pl. pres.	iii 68 (- <i>ašta</i> , <i>EGIR-pa</i>)
	<i>ne-e-a-ri</i>	3. sg. pres. mid.	i D–E 4, iii 63
	<i>ne-ia-an</i>	part. nom.-acc. sg.	iv 47 (<i>katta</i>)
		neut.	
	<i>ne-e-an-te-eš</i>	nom. pl. com.	i 5 (- <i>kan</i> , <i>parā</i>)
<i>namma</i>	“then, again”	adv.	
	<i>nam-ma</i>		i 77, ii 1, 5, 17, 51, 56 (2×), 64, iii 6, 11, iv 5, 6, 50
<i>našma/naššu</i>	“either, or”	conj.	
	A <i>na-aš-ma</i> B		i 20, D–E 1(?), iii 7, 31, 47, 53
	A <i>na-aš-ma</i> B <i>na-aš-ma</i> C		iii 54
	<i>na-aš-šu</i> A <i>na-aš-ma</i> B		i 21, 21b, 12-13, 49-50, ii 65, iii 35-36
^{URU} <i>nišili</i>	“in Hittite”	adv.	
	^{URU} <i>ni-ši-li</i>		iii 64
<i>nu</i>	“and”	conj.	
	<i>nu</i>		i 20, 21, 21b, 10 (2×), 19, 22, 23, 42, 43, 45, 51, 56, 58 (2×), 61, 65, 66, 67, 68, 72b, 78, ii 5, 22,

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<i>nu</i> (cont.)	“and” (cont.)	conj. (cont.)	25, 30, 32, 34, 44, 46, 47, 51 (eras.), 56, 60, 68, 70, iii 9, 15, 18, 37, 42, 51, 53 (3×), 55, 57 (2×), 59, 63, 64, 66, 69, 71 (2×), 72, 75, 77, iv 3, 4, 6, 13, 18, 19 (2×), 21, 22, 23, 24, 27, 29, 35, 37 (2×), 43
	<i>nu</i> (cont.)		
	<i>na-aš-ta</i>		i 6, 8, 20, 21, 51, 53, 55, 64, 68b, 73, ii 34, 35, iii 11, 20, 38, 68, 74, iv 24, 25
	<i>nu-kán</i>		i 14, 62
	<i>nu-uš-ša-an</i>		i 16, 44, 46, iv 26
	<i>nu-za</i>		i 9, iii 14, 33, 43, 56, iv 32(?)
	<i>nu-za-kán</i>		i 5
	<i>nu-wa-ra-an</i>		i 57
	<i>na-aš</i>		i 23, 34, ii 12, 13, 26, 28, 42, 63, iii 2, 10 (2×), 22, 23, 25, 27, 29, 34, 52, iv 11, 24a, 48
	<i>na-aš-kán</i>		ii 31, iii 32, iv 10, 34, 35
	<i>na-aš-za</i>		i 68(?)
	<i>na-aš-za-kán</i>		i D–E 4
	<i>na-an</i>		i 25, 54, 58, ii 69
	<i>na-an-ša-an</i>		i 24
	<i>na-an-za</i>		i 31 (2×)
	<i>na-an-ši</i>		i 21, 26
	<i>na-at</i>		i 3, 8, 15, 40, 71, 77, ii 8, 18, 45, 65, 67, iii 3, 5, 7, 13, 15, 18, 39, 49, 56, 59, 60, iv 29, 32
	<i>na-at-kán</i>		i 4, 14, 27, 61, 74, ii 33, 35, iii 4, 43, 62, iv 15, 31
	<i>na-at-ša-an</i>		i 4
	<i>na-at-za</i>		ii 18, iii 39, iv 39, 41
	<i>na-at-ša-ma-aš</i>		iii 46
	<i>nu-uš-ši</i>		i 35, 36, 39
	<i>nu-uš-ši-kán</i>		i 24, 49, 54, ii 29, iii 45
	<i>nu-uš</i>		i D–E 2
	<i>nu-uš-ma-aš</i>		ii 6, 10
	<i>nu-uš-ma-aš-kán</i>		iii 47

<i>pai-</i>	“to go”		
	<i>pa-i-mi</i>	1. sg. pres.	i 36
	<i>pa-iz-zi</i>	3. sg. pres.	i 33 (- <i>kan</i>), 44, 45, ii 13, 39, 42, iii 6, 10, 28, 30, 34, 61, 71, iv 8, 11, 48
		<i>anda p.</i>	ii 63, iv 23(- <i>ašta</i>), 25 (- <i>kan</i>)
		<i>andan p.</i>	iv 10
		EGIR- <i>an arḫa p.</i>	iii 21 (- <i>kan</i>), 33 (- <i>kan</i>)
		EGIR- <i>anda p.</i>	iii 27, 28
		<i>araḫza p.</i>	i 64
		<i>awan arḫa p.</i>	ii 42 (- <i>kan</i>), iv 11 (- <i>kan</i>)
		<i>katta p.</i>	i 52 (- <i>kan</i>)
		<i>kattan p.</i>	i 41
		<i>parā p.</i>	i 47 (- <i>kan</i>), 50 (- <i>kan</i>), iv 34 (- <i>kan</i>)
		<i>piran arḫa p.</i>	iii 29 (- <i>kan</i>), 32 (- <i>kan</i>), 52 iv 36
	KI.MIN		
	<i>pa-a-an-zi</i>	3. pl. pres.	i 3, 67, iii 37, iv 9
		<i>anda p.</i>	i 4 (- <i>kan</i>), iv 26 (- <i>ašta</i>)
		EGIR- <i>pa p.</i>	iii 15
		EGIR- <i>anda p.</i>	iii 39, 41, 49 (2×)
		<i>katta p.</i>	iv 7 (- <i>kan</i>)
		<i>parā p.</i>	iv 32 (- <i>kan</i>)
	<i>pa-id-du</i>	3. sg. imp.	i 42, 45
	<i>pa-iš-ki-it-ta</i>	iter.-distr. 3. sg. pres. mid.	i 63 (- <i>kan</i> , <i>katta</i>)
	<i>pa-iš-kán-da</i>	3. pl. pres. mid.	i 60 (- <i>kan</i> , <i>katta</i>), 61 (id.)
	<i>pa-iš-kán-ta</i>		i 63 (- <i>kan</i> , <i>katta</i>)
<i>pai-/piya-</i>	“to give”		
	<i>pa-a-i</i>	3. sg. pres.	i 21, 25, ii 21, 22, 30 (<i>parā</i>), 41, iii 62, iv 39
	<i>pí-an-zi</i>	3. pl. pres.	i 21, 28, iii 61, iv 41
<i>parā</i>	“forth, out, away”	prev.	
	<i>pa-ra-a</i>	<i>p. ēpp-/app-</i>	iii 77 (- <i>kan</i>), iv 5
		<i>p. iyannai-</i>	ii 24 (- <i>kan</i>)
		<i>p. karp-</i>	iii 11 (- <i>ašta</i>)
		<i>p. nai-</i>	i 5 (- <i>kan</i>)

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<i>parā</i> (cont.)	“forth, out, away” (cont.)	prev. (cont.)	
	<i>pa-ra-a</i> (cont.)	<i>p. pai-</i>	i 47 (- <i>kan</i>), 50, iv 31 (- <i>kan</i>), 34 (id.)
		<i>p. pai-/piya-</i>	ii 30
		<i>p. piya-</i>	i 30 (- <i>za</i>), 31 (id.), 32 (id.), 62 (id.)
		<i>p. peda-</i>	i 14 (- <i>kan</i>)
		<i>p. tarna-</i>	i 73 (- <i>kan</i>)
		<i>p. tiya-</i>	iii 44
		<i>p. uwa-</i>	i 8b (- <i>ašta</i>), 21 (2×, id.), 21b (? , - <i>šan</i>), 65 (- <i>ašta</i>), 74 (- <i>kan</i>), ii 15 (- <i>kan</i>)
	“further”	adv.	i 36, 37
<i>parna-</i>	“house”		
	<i>pár-na</i> (~ <i>šša</i>)	all. sg.	iii 61
^{KUŠ} <i>pardugganni-</i>	“bow case”		
	^{KUŠ} <i>pár-du-ug-ga-an-ni</i>	dat.-loc. sg.	ii 40
<i>-pat</i>		emphatic part.	
	<i>-pát</i>		i B–C 1, D–E 2, 34, 51, 71, iii 10, 14, 23, 25, 28, iv 8, 9
<i>piya-</i>	“to send”		
	<i>pí-i-e-ez-zi</i>	3. sg. pres.	i 31 (<i>parā</i> , - <i>za</i>), 32 (id.)
	<i>pé-e-ia-an-za</i>	part. nom. sg. com.	i 12
	<i>pí-i-e-eš-ki-iz-zi</i>	iter.-distr. 3. sg. pres.	i 62 (<i>parā</i> , - <i>za</i>)
<i>peḥute-</i>	“to lead away”		
	<i>pé-ḥu-ta-an-zi</i>	3. pl. pres.	iii 52
<i>piran</i>	“before, in front of”	prev.	
	<i>pí-ra-an</i>	<i>p. ar-</i> (mid.)	i 35
		<i>p. ḥuwai-</i>	i 3, 7, ii 4, 8, 13, 18, 32, iv 2
		<i>p. tiya-</i>	ii 48, 53
		<i>p. arḥa pai-</i>	iii 29 (- <i>kan</i>), 32 (id.), 52
		<i>p. arḥa uwa-</i>	iii 26 (- <i>kan</i>)
	“before, in front of”	postpos.	ii 22, 63
<i>peššiya-</i>	“to throw”		
	<i>pé-eš-ši-an-zi</i>	3. pl. pres.	iv 27

<i>pēda-</i>	“place, spot”		
	<i>pé-e-ta-an</i>	nom.-acc. sg. neut.	i 9, iii 14
	<i>pí-di</i>	dat.-loc. sg.	iv 9 (< <i>pídi</i> >)
<i>peda-</i>	“to transport, carry, take to”		
	<i>pé-da-i</i>	3. sg. pres.	i 53 (- <i>kan</i> , <i>katta</i>)
	<i>pé-e-da-i</i>		i 55 (- <i>ašta</i> , <i>katta</i>), iii 55, 62 (- <i>kan</i> , <i>šarā</i>)
	<i>pé-e-da-an-zi</i>	3. pl. pres.	i 14 (- <i>kan</i> , <i>parā</i>)
<i>pidda-</i>	“to run”		
	<i>píd-da-a-i</i>	3. sg. pres.	iii 10 (EGIR- <i>pa</i>)
	<i>pít-te-an-zi</i>	3. pl. pres.	ii 17
	<i>pít-ti-ia-an-zi</i>		iii 66 (EGIR- <i>an</i> , <i>arḫa</i>)
<i>punušš-</i>	“to question”		
	<i>pu-nu-uš-ša-an-zi</i>	3. pl. pres.	i 58
LÚ <i>šalašḫa-</i>	“groom(?)” (see p. 48)		
	LÚ <i>ša-la-aš-ḫa</i>	stem form	iii 60
	LÚ <i>ša-la-aš-ḫa-aš</i>	nom. sg. com.	iii 61
	LÚ.MEŠ <i>ša-a-la-aš-ḫi-eš</i>	nom. pl. com.	i 69
	LÚ.MEŠ <i>ša-a-la-aš-ḫi-iš</i>		iii 67
	LÚ.MEŠ <i>ša-a-la-aš-ḫa-aš</i>	gen. pl.	ii 23
- <i>šan</i>		sentence part.	
	- <i>ša-an</i>		i 4 (<i>tiya-</i>), 21 ([<i>uwa-/pai-</i>]), 16 (<i>ar-</i> mid.), 24 (<i>dai-</i>), 44 (<i>ar-</i>), 46 (id.), ii 16 (<i>eš-/aš-</i> mid.), iii 58 (<i>ḫar[k]-</i>), 67 ([]), iv 26 (<i>uwa-</i>)
<i>šanḫ-</i>	“to sweep”		
	<i>ša-an-ḫa-an-zi</i>	3. pl. pres.	i 6 (- <i>ašta</i>)
<i>šarā</i>	“up”	prev.	
	<i>ša-ra-a</i>	š. <i>ar-</i> (mid.)	i 12
		š. <i>iya-</i> (mid.)	i 49 (- <i>kan</i>)
		š. <i>pai-</i>	i 2
		š. <i>peda-</i>	iii 62 (- <i>kan</i>)
		š. <i>uwa-</i>	i 22 (- <i>kan</i>), 28 (id.), iv 15 (id.), 16 (id.), 17 (id.), 27 (- <i>šan</i>)
	“up, above”	adv.	i 57, iv 51(?)
<i>šarāzzi-</i>	“upper”	adj.	
	<i>ša-ra-a-az-zi</i>	dat.-loc. sg.	iv 16

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<i>šāriya-</i>	“file”		
	<i>ša-a-ri-ia-aš</i>	nom. sg. com.	ii 37, iv 8
	<i>ša-a-ri-i-e-eš</i>	nom. pl.	ii 36, 37
<i>šarkanti-</i>	“defendant(?)” (see p. 48)		
	<i>šar-kán-ti-iš</i>	nom. sg. com.	iii 31
	<i>šar-kán-ti-in</i>	acc. sg.	i 61, ii 68, iii 13, 17, 20, 21, 32, 52
	<i>šar-kán-ti</i>	dat.-loc. sg.	iii 18
	<i>šar-kán-ti-i</i>		iii 22
	<i>šar-kán-te-eš</i>	nom. pl.	iii 51
	<i>šar-kán-du-uš</i>	acc. pl.	iii 1
	<i>šar-kán-ti-uš</i>		iii 53
	<i>šar-kán-ti-i-uš</i>		iii 9
<i>-ši</i>	“(to) him/her”	encl. pers. pron.	
	<i>-ši</i>		i 21, 24, 26, 35, 36, 49, 54, ii 29, 39, 40, 63, iii 6, 12, 14, 45
<i>-ši-</i>	“his, her”	encl. poss. pron.	
	<i>-ši-it</i>	nom.-acc. sg. neut.	i 35
	<i>-ša</i>	all. sg.	iii 61
<i>šēhur</i>	“urine” (see p. 47)		
	<i>še-e-ḥu-na-an-za</i>	“erg.” sg.	i 34
	<i>še-e-ḥu-na</i>	all. sg.	i 44, 45, 46
<i>šer</i>	“up, above”	adv., prev.	
	<i>še-er</i>		iii 67 (š. <i>arḥa</i> [])
<i>-šmaš</i>	“to them”	encl. pers. pron.	
	<i>š-ma-aš</i>		i 71, 76, ii 6, 10, 20, 49, 50, 53, 54, 58, iii 41, 47
	<i>-ša-ma-as</i>		iii 37, 46
	(-ma)-aš<-ma-aš>		ii 57, iv 1
<i>-šmi-</i>	“their”	encl. poss. pron.	
	<i>š-mi</i>	dat.-loc. sg.	ii 3, 7, 50, 54, 58 (all with <i>katti</i> ~)
<i>šūwa-</i>	“to fill”		
	<i>šu-u-un-ta-an</i>	part. nom.-acc. sg. neut.	ii 41
ZABAR <i>šūrzi-</i>	“bit” (see p. 56)		
	ZABAR <i>šu-u-ur-zi</i>	nom.-acc. sg. neut.	iii 57

<i>ta</i>	“and”	conj.	
	<i>ta</i>		i 6, ii 43
<i>da-</i>	“to take”		
	<i>da-a-i</i>	3. sg. pres.	i 24 (- <i>kan</i> , <i>arḫa</i>), ii 31 (- <i>za</i>), iv 10
	<i>ta-an-zi</i>	3. pl. pres.	iii 39 (- <i>ašta</i> , <i>arḫa</i>), 43 (- <i>za</i>), 50 (id.)
<i>taḫaya-</i>	(Hattic) “barber”		
	<i>ta-ḫa-ia</i>	stem form	i 65
	<i>ta-ḫa-ia-an</i>	Hitt. acc. sg. com.	i 65
<i>dai-</i>	“to put”		
	<i>da-a-i</i>	3. sg. pres.	i 25 (- <i>šan</i> , EGIR- <i>pa</i>), 52, iii 4 (- <i>kan</i>), 56, iv 30 (<i>katta</i>)
	<i>ti-an-zi</i>	3. pl. pres.	i 15, iv 33
	<i>ti-ia-an-te-eš</i>	part. nom. pl. com.	iv 9
<i>takšan</i>	“half, middle”	adv.	
	<i>ták-ša-an</i>		ii 35, 45, iv 8
<i>takšulāi-</i>	“to make peace” (see p. 53)		
	<i>ták-šu-la-a-an</i>	part. nom.-acc. sg. neut.	ii 60
<i>tamai-</i>	“other”	adj.	
	<i>ta-ma-iš</i>	nom. sg. com.	iv 20
	<i>ta-ma-in</i>	acc. sg. com.	iii 17
	<i>da-me-ta-ni</i>	dat.-loc. sg.	i 36
	<i>da-ma-a-e-eš</i>	nom. pl. com.	iii 44
<i>tamašš-/tamešš-</i>	“to press”		
	<i>ta-ma-aš-zi</i>	3. sg. pres.	i 43 (- <i>za-kan</i>)
	<i>ta-ma-a-aš-zi</i>		i 34 (- <i>za-kan</i>)
	<i>ta-me-eš-ša-an-zi</i>	3. pl. pres.	i 6 (- <i>za-kan</i> , EGIR- <i>pa</i>)
	<i>ta-me-eš-ša-an</i>	part. nom.-acc. sg. neut.	iii 59
<i>tapuša</i>	“to/on the side”	adv.	
	<i>ta-pu-ša</i>		iii 19 (<i>andurza t.</i>)
	<i>ta-pu-ú-ša</i>		ii 60, iii 65
<i>tapuša</i>	“to/on the side”	adv.	
	<i>ta-pu-uš-za</i>		i 70, 72

GLOSSARY

<i>tarḥ-</i>	“to be able”		
	<i>tar-ḥa-an</i>	part. nom.-acc. sg. neut.	i 71
LU <i>tariyanalli-</i>	“man of third rank” (see p. 47)		
	LU <i>tar-ri-ia-na-al-li-iš</i>	nom. sg. com.	i 38
	LU <i>tar-ri-ia-na-al-li</i>	dat.-loc. sg.	i 37
<i>tarkummiya-</i>	“to announce”		
	<i>tar-kum-mi-ia-an-zi</i>	3. pl. pres.	i 58
<i>tarna-</i>	“to let go”		
	<i>tar-na-i</i>	3. sg. pres.	i 73 (- <i>ašta anda</i>), 73 (- <i>kan, parā</i>), ii 64, 66
	<i>tar-na-an-zi</i>	3. pl. pres.	iii 14 (<i>arḥa</i>)
	<i>tar-na-an-za</i>	part. nom. sg. com.	i 13
	<i>tar-na-an</i>	part. nom.-acc. sg. neut.	ii 40 (- <i>kan</i>)
<i>tarup-</i>	“to complete, assemble”		
	<i>ta-ru-up-ta-at</i>	3. sg. pret. mid.	iii 54
<i>tatrant-</i>	“raging, goring”	adj.	
	<i>ta-at-ra-an-ta-an</i>	acc. sg. com.	ii 65
<i>te-/tar-</i>	“to say, speak”		
	<i>te-ez-zi</i>	3. sg. pres.	i 36, 37 (2×), 38, 39, 42, 43, 45, iii 53, 54, 64, iv 48
<i>tiya-</i>	“to step, take a stand”		
	<i>ti-i-e-ez-zi</i>	3. sg. pres.	i 48, 49, iii 11, iv 18 (- <i>kan, katta</i>)
	<i>ti-ia-zi</i>		ii 28 (EGIR- <i>an</i>), iv 24 (- <i>ašta, katta</i>)
	<i>ti-ia-az-zi</i>		ii 14 (<i>kattan</i>), 43, iii 34 (<i>kattan</i>)
	<i>ti-en-zi</i>	3. pl. pres.	i 4 (- <i>šan</i>), 70, 71, iii 45
	<i>ti-ia-u-an-zi</i>	inf.	i 70
	<i>ti-ia-u-wa-ar</i>	subst. verb. nom.- acc. sg. neut.	i 71
	<i>ti-in-ti-eš</i>	part. nom. pl. com.	ii 48 (<i>piran</i>)
	<i>ti-ia-an-te-eš</i>		ii 53 (<i>piran</i>)
	<i>ti-iš-ša-kán-zi</i>	iter.-distr. 3. pl. pres.	iv 30

<i>tepa wēšš-</i>	“to become few”		
	<i>te-pa-u-e-eš-zi</i>	3. sg. pres.	iii 38
<i>tittanu-</i>	“to put”		
	<i>ti-it-ta-nu-zi</i>	3. sg. pres.	ii 15, iv 13
	<i>ti-it-ta-nu-wa-an-zi</i>	3. pl. pres.	ii 70
^{LÚ} <i>duyanalli-</i>	“man of second rank” (see p. 47)		
	^{LÚ} <i>du-ia-na-al-li-iš</i>	nom. sg. com.	i 39
	^{LÚ} <i>du-ia-na-al-li</i>	dat.-loc. sg.	i 38
<i>dunnakeššar</i>	“inner chamber(s)”		
	<i>du-un-na-ke-eš-ni</i>	dat.-loc. sg.	iv 30
	<i>du-un-na-ki-iš-na</i>	all. sg.	iv 49
	<i>du-u{n-</i>		iv 42
<i>dudduške-</i>	“to (be in) command”		
	<i>du-ud-du-uš-ki-iz-zi</i>	3. sg. pres.	i B–C 1, D–E 2
<i>uwa-</i>	“to come”		
	<i>ú-iz-zi</i>	3. sg. pres.	i 21, 21b, iv 43
		EGIR- <i>pa u.</i>	iii 24, 25
		EGIR- <i>anda u.</i>	iii 24
		<i>parā u.</i>	i 21 (- <i>ašta</i> , 2×), 21b (- <i>ašta</i>), 65 (- <i>ašta</i>), ii 15 (- <i>kan</i>)
		<i>piran arḫa u.</i>	iii 26 (- <i>kan</i>)
	<i>ú-wa-an-zi</i>	3. pl. pres.	
		<i>parā u.</i>	i 8b (- <i>ašta</i>)
		<i>šarā u.</i>	i 22 (- <i>kan</i>), 28 (- <i>kan</i>), iv 15 (- <i>kan</i>), 16 (- <i>kan</i>), 17 (- <i>kan</i>), 27 (- <i>šan</i>)
	<i>ú-iš-kán-da-ri</i>	iter.-distr. 3. pl. pres. mid.	i 74
<i>uwate-</i>	“to bring”		
	<i>ú-wa-te-ez-zi</i>	3. sg. pres.	iii 17
	<i>ú-wa-da-an-zi</i>	3. pl. pres.	ii 68
<i>uktūri-</i>	“permanent, unchanging”	adj.	
	<i>uk-tu-u-ri</i>	nom.-acc. sg. neut.	i 71
<i>uda-</i>	“to bring”		
	<i>ú-da-i</i>	3. sg. pres.	iii 23
	<i>ú-da-an-du</i>	3. pl. imp.	iv 44

<i>utfar</i>	“word, matter”		
	<i>ut-tar</i>	nom.-acc. sg. neut.	i 46
- <i>wa(-)/-war-</i>		quotative part.	
	- <i>wa(-)</i>		i 36, 49, 50, 56, 57, iii 54 (2×)
	- <i>wa-r°</i>		i 41, 42, 44, 45, 57
<i>waḥnu-</i>	“to (make) turn”		
	<i>wa-aḥ-nu-an-zi</i>	3. pl. pres.	i 69
	<i>wa-aḥ-nu-wa-an-zi</i>		iv 12
<i>wakš-</i>	“to lack, be missing”		
	<i>wa-ak-aš-ši-zi</i>	3. sg. pres.	i 20
<i>warš-</i>	“to wipe”		
	<i>wa-ar-ši</i>	3. sg. pres.	i 69 (- <i>ašta</i> , <i>arḥa</i>)
<i>waštul</i>	“fault”		
	<i>wa-aš-túl</i>	nom.-acc. sg. neut.	ii 66, 67
	<i>wa-aš-du-li</i>	dat.-loc.	i 54, 56
<i>wēḥ-/waḥ-</i>	“to turn”		
	<i>ú-e-eḥ-zi</i>	3. sg. pres.	iii 69
<i>wēk-</i>	“to ask for, demand”		
	<i>ú-e-ek-zi</i>	3. sg. pres.	iii 3, 55
<i>wemiya-</i>	“to find”		
	<i>ú-e-mi-an-zi</i>	3. pl. pres.	iii 16 (EGIR- <i>pa</i>)
<i>wēšš-/wašš-</i>	“to dress”		
	<i>ú-e-eš-ša-an-ta</i>	3. pl. pres. mid.	i 77, ii 49, 53, 58
<i>weda-</i>	“to bring”		
	<i>ú-i-da-a-iz-zi</i>	3. sg. pres.	i 62, iii 9, 53
^{GIS} <i>widūli-</i>	“?” (see pp. 51f.)		
	^{GIS} <i>ú-i-du-ú-li-ia</i>	dat.-loc. sg.	ii 28
- <i>za</i>		reflexive part.	
	- <i>za</i>	- <i>za ēpp-/app-</i>	i 9, iii 56
		- <i>za cd-/ad-</i>	iv 39, 41
		- <i>za ḥalzai-</i>	i 65, iii 39
		- <i>za ḥar(k)-</i>	iii 14, 33, 58
		- <i>za iyannai-</i>	ii 18
		- <i>za kappuwai-</i>	i 46
		- <i>za piya-</i>	i 29, 31 (2×), 62
		- <i>za da-</i>	iii 43, 50, iv 47

-za (cont.)	-za (cont.)	reflexive part. (cont.)	
		-za tamešš-	i 5, 33, 43
		-za [?]	i D-E 4, 68
	-az	-az ḫar(k)-	iii 8, 16, 19
		-az da-	ii 30
(URUDU)zakki-	“(door) bolt” (see p. 44)		
	URUDUza-ak-ke-eš	nom. sg. com.	i 20
	URUDUza-ak-ki-in	acc. sg. com.	i 8, 67, iv 27
	za-ak-ki ^{HI.A}	nom.-acc. pl. neut.	i 7
zanu-	“to cook, boil”		
	za-nu-wa-an	part. nom.-acc. sg. neut.	iv 38, 40
zinna-	“to finish”		
	zi-in-na-an-ta-ri	3. pl. pres. mid.	iii 51
LÚzinzinuil(a/i)-	“z-man”		
	LÚ.MEŠzi-in-zi-nu-ú-i-le-e-e-ēš	nom. pl. com.	i 75

SUMERIAN

LÚA.ZU	“physician”		
	LÚA.ZU		ii 45, 46
LÚALAN.ZU,	“chanter(?)” (see p. 57)		
	LÚ.MEŠALAN.ZU,	pl.	iii 74, 77, iv 3, 6
	LÚ.MEŠALAN.ZU,-TIM		iii 72
ANŠE.GÌR.NUN.NA	“mule”		
	ANŠE.GÌR.NUN.NA		iii 67
	ANŠE.GÌR.NUN.NA.ḪI.A	pl.	iv 5
ANŠE.KUR.RA	“horse”		
	ANŠE.KUR.RA		iii 57
	ANŠE.KUR.RA.ḪI.A	pl.	ii 65
GIŠBAN	“bow”		
	GIŠBAN		ii 39
DUB	“tablet”		
	DUB		iv 53

GLOSSARY

DUGUD	see LÚ.DUGUD and LÚ.ŠUKUR.DUGUD		
DUMU.É.GAL	“palace attendant” DUMU.É.GAL		i 21 (2×), D–E 2, 29, 64, ii 11, 21, 27, 33, 39, iii 23, 31, 44
	DUMU.É.GAL- <i>TIM</i>		ii 36
	DUMU.MEŠ.É.GAL	pl.	ii 29, 37, 42, iii 13, 24, 30 (<MEŠ>?), 64, 66, iv 40
	DUMU.MEŠ.É.GAL- <i>TIM</i>		i 60, iii 12, iv 10
DUMU.KIN	see UGULA DUMU.MEŠ.KIN		
KUŠE.SIR	“shoe” KUŠE.SIR		i 54, ii 49, 53, 57
É	“house” É		i 19b, 13
É.GA	“dairy” É.GA		iv 38
É.GAL	“palace” É.GAL- <i>LIM</i>		i 46, 58, iv 14, 52
	É.GAL- <i>LIM-a z?</i>	abl. sg.	iv 35
	see also ^E <i>halentuwa-</i>		
É ^{NA} .KIŠIB	“store house” É ^{NA} .KIŠIB		i 20
KUŠÉ.MA.ÚRU.URU	“quiver” KUŠÉ.MA.ÚRU.URU		ii 40
É ^{LÚ} MUḪALDIM	“kitchen” É ^{LÚ} MUḪALDIM		iv 38, 48
EGIR- <i>pa</i>	“back” EGIR- <i>pa</i>	prev.	E. <i>ḫašš-</i> i 68 E. <i>ḫink-</i> ii 25, iv 19 E. <i>nai-</i> iii 68 (- <i>ašta</i>) E. <i>pai-</i> iii 15 E. <i>pidda-</i> iii 10 E. <i>tamešš-</i> i 6 (- <i>za-kan</i>) E. <i>dai-</i> i 24 (- <i>šan</i>) E. <i>wemiya-</i> iii 16
	“again, back”	adv.	i D–E 4, ii 1, 5, 44, 47, 51, 56, iii 24, 28

EGIR- <i>pa</i> (<i>cont.</i>)	“behind” (<i>cont.</i>) see also <i>appa</i>	postpos.	ii 38
EGIR- <i>an</i>	“after, behind” EGIR- <i>an</i>	prev., postpos. E. <i>ar</i> -(mid.) E. <i>ḫink</i> - E. <i>ḫuwai</i> - E. <i>iya</i> - E. <i>pai</i> - E. <i>pittiya</i> - E. <i>tiya</i> - E. [?]	iii 12, 15, 18 ii 24 i 35, iv 1 iv 2 iii 21 (- <i>kan</i> , E. <i>arḫa</i>), 33 (id.), 73 iii 66 (E. <i>arḫa</i>) ii 28, iii 2 iii 6
EGIR- <i>anda</i> (see p. 55)	“afterwards” EGIR- <i>an-da</i> “after, behind” EGIR- <i>an-da</i> EGIR- <i>an-ta</i>	adv. adv., prev.	iii 23 iii 24, 27, 28, 37, 39, 41, 49 (2×), iv 24 iv 19
ÉRIN.MEŠ	“troops” ÉRIN.MEŠ ÉRIN.MEŠ- <i>az</i> ÉRIN.MEŠ- <i>an</i>	pl. nom. sg. com. acc. sg.	i 76, iii 35, 36 (2×) ii 60 iii 35
GA	see É.GA		
GA.KU,	“sweet milk” GA.KU,		iv 40
^G GAG.Ú.TAG.GA	“arrow” ^G GAG.Ú.TAG.GA		ii 40
GAL	“great, big” GAL GAL- <i>iš</i> GAL- <i>az</i> GAL- <i>ia-az</i> “chief” GAL ^{LÚ.MEŠ} <i>ša-a-la-aš-ḫa-aš</i> GAL DUMU.MEŠ.É.GAL GAL ^{LÚ.MEŠ} KUŠ, GAL LÚ.MEŠ.ŠUKUR	nom. sg. com. abl. sg.	i 24, iv 8(?), 22 i 21 iv 26 i 60, 62, 63, 67 ii 23 ii 16, 21, 22, 24, iii 12, iv 20 iii 7 ii 50

GLOSSARY

GAL (<i>cont.</i>)	“great, big” (<i>cont.</i>) GAL ME-ŠE-DI		i 22 (2×), 39, 41, 42, 44, 45, ii 25, iii 4, 5 (2×), 6, 7, 14, 18, 53, 54, iv 19 (2×), 24
	see also KÁ.GAL		
GAR.RA	“decorated, inlaid” (^{GIŠ} ŠUKUR) GAR.RA (^{GIŠ} ŠUKUR.GUŠKIN) GAR.RA		iv 29 ii 11
GI	“key(?)” (see p. 46) GI		i 20, 21
^{GIŠ} GIGIR	“chariot” (see pp. 55f.) ^{GIŠ} GIGIR ^{GIŠ} GIGIR- <i>za</i>	abl. sg.	iii 55, 56, 59, iv 24a iv 23, 24
GIŠ	“wood, (wooden) stick” GIŠ.ĤI.A	pl.	ii 7, 59 (or both ^{GIŠ} <PA>.ĤI.A?, see p. 50)
^{GIŠ} GU.ZA	“stool” (see p. 51) ^{GIŠ} GU.ZA		i 72b, ii 15, 26, 30, iii 55, iv 10, 13
	see also LÚ.GU.ZA		
GÜB- <i>la-</i>	“left” GÜB- <i>la-aš</i> GÜB- <i>la-aš</i> GÜB- <i>li</i> GÜB- <i>za</i> GÜB- <i>la-az</i> GÜB- <i>la-za</i>	nom. sg. com. gen. sg. dat.-loc. sg. abl. sg.	ii 61 iv 24c iii 67 ii 13 ii 26, 33, 43, 61, iii 23, 58, iv 11 (2×) i 71
GUD	“ox” GUD		ii 65
GUŠKIN	see ^{GIŠ} ŠUKUR.GUŠKIN, LÚ(^{GIŠ})ŠUKUR.GUŠKIN and UGULA.10.ŠUKUR. GUŠKIN		
LÜĬ.DU _x	“gate keeper” LÜĬ.DU _x		i 28, 49, 52, 54, 55 (2×), 56, 58, 66, iii 62, iv 26, 36

LÚ.Ī.DU ₈ (<i>cont.</i>)	“gate keeper” (<i>cont.</i>)		
	LÚ.MEŠ.Ī.DU ₈	pl.	i 8, 15
	LÚ.MEŠ.Ī.DU ₈ -aš	dat.-loc. pl.	i 3
GIŠ.IG	“doorleaf”		
	GIŠ.IG-TIM	pl.	i 68
IGI	“eye”		
	IGI.ĪI.A	pl.	i 5
IKU	(length measure of ca. 15 m.)		
	IKU		i 78, ii 5, 38, 44, 47, 51, 56, 62
KÁ	“door, doorway”	(pl. tantum)	
	KÁ-uš	acc. pl. com.	i 69
	KÁ-aš	dat.-loc.	i 4, 17, 19
KÁ.GAL	“gate”	(pl. tantum)	
	KÁ.GAL		iv 16
	KÁ.GAL-TIM	dat.-loc. pl?	iv 16
	KÁ.GAL-aš	dat.-loc. pl.	iii 72, 74, iv 4, 5, 14
	KÁ.GAL-az	abl.	i 60, 67
KASKAL	“road, route, journey”		
	KASKAL-iš	nom. sg. com.	ii 63
	KASKAL-an	acc. sg.	i 12, iii 25, 28
KI.MIN	“ditto”		
	KI.MIN		iv 2 (= GIŠ.ŠUKUR.ĪI.A), iv 36 (= <i>paizzi</i>)
LÚ.KISAL.LUḪ	“sweeper”		
	LÚ.MEŠ.KISAL.LUḪ	pl.	i 8b
	LÚ.MEŠ.KISAL.LUḪ-aš	dat.-loc. pl.	i 3
KU,	see GA.KU,		
LÚ	“man, human being”		
	LÚ-LUM		i 32
LÚ.DUGUD	“officer” (see p. 53)		
	LÚ.MEŠ.DUGUD-TIM	pl.	ii 48, 52
LÚ.GU.ZA	“man-of-the-stool”		
	LÚ.GU.ZA		ii 30
LÚ.SIG,	“corporal(?)” (see p. 53)		
	LÚ.MEŠ.SIG ₂ -TIM	pl.	ii 48, 53

GLOSSARY

LÚ.ŠUKUR	“spearman”		
	LÚ.ŠUKUR		iv 47, 50
	LÚ.MEŠ.ŠUKUR	pl.	ii 47, iii 38 (<<HI.A>>), 69, 73, iv 1, 8, 9, 45
LÚ ^{GIŠ} ŠUKUR	“spearman”		
	LÚ ^{GIŠ} ŠUKUR		ii 40
LÚ.ŠUKUR.DUGUD	“high-ranking spearman”		
	LÚ.MEŠ.ŠUKUR.DUGUD	pl.	ii 9, 17
LÚ.ŠUKUR.GUŠKIN	“gold-spear-man”		
	LÚ.ŠUKUR.GUŠKIN		i 21, 21b, 18, 30, 68, ii 10, 20, 44, iii 2, 10, iv 26, 29, 43, 45
	LÚ.MEŠ.ŠUKUR.GUŠKIN	pl.	i 16, 18, iv 2
LÚ ^{GIŠ} ŠUKUR. GUŠKIN	“gold-spear-man”		
	LÚ ^{GIŠ} ŠUKUR.GUŠKIN		i 66, ii 18
LÚ LIM ŠERI	“man-of-a-field-batallion”		
	LÚ.MEŠ LI-IM ŠE-RI		ii 2, 51, 56, iii 69
LÚ.MEŠ ^{URU} Ḫaḫḫa	“people from the city of Ḫaḫḫa”		
	LÚ.MEŠ ^{URU} Ḫa-aḫ-ḫa	pl.	iv 1, 2, 14
LUGAL	“king”		
	LUGAL		ii 25
	LUGAL-uš	nom. sg. com.	i 29, 30, 64, ii 15, 16, iii 3, 36, 55, 56, iv 18, 24, 25
	LUGAL-un	acc. sg.	iv 19
	LUGAL-i	dat.-loc. sg.	ii 8, 9, 22, iii 54, iv 24
LÚMUḪALDIM	see É LÚMUḪALDIM		
TÚG ^{NÍG} .LÁM	“festive dress”		
	TÚG ^{NÍG} .LÁM.ḪI.A	pl.	ii 49, 53, 57
NIMGIR.ÉRIN.MEŠ	“army bailiff”		
	NIMGIR.ÉRIN.MEŠ		i 21, ii 3, 7, 50, 54, 58, iii 54
	see also UGULA		
	NIMGIR.ÉRIN.MEŠ		
GIŠPA	“staff, stick”		
	GIŠPA		i 23, 24, 76, ii 23, iii 57, 58
	GIŠPA-an	acc. sg.	i 25

GIŠPA (<i>cont.</i>)	“staff, stick” (<i>cont.</i>)		
	GIŠPA.ĪI.A	pl.	i 27, 28, ii 7 (<PA>?), 50, 55, 59 (<PA>?), iii 43, 46
GIŠPA-uwant-	“provided with a staff”	adj.	
	GIŠPA-u-wa-an-te-eš	nom. pl. com.	iii 49
	GIŠPA.ĪI.A-u-wa-an-te-eš		iii 41
SIG ₃	“good”		
	SIG ₃ -TIM	pl.	i 77, ii 49, 53, 57
	see also LÚ.SIG ₃		
SIG ₃ -a- (mid.)	“to become good, to be done”		
	SIG ₃ -at-ta	3. sg. pres.	iv 37
SÌR	“to sing”		
	SÌR-RU		iv 3
LÚŠÀ.TAM	“quartermaster”		
	LÚŠÀ.TAM		ii 39
LÚŠU.I	“barber”		
	LÚŠU.I		i 66, 68b
GIŠŠUKUR	“spear”		
	GIŠŠUKUR		i 23, 51 (2×), 53, 55, 56, ii 11, 21, 27, 30, 44, iii 42, 63, iv 29, 34, 35, 47 (2×), 50
	GIŠŠUKUR.(GUŠKIN.)GAR.RA		
	see also GAR.RA		
	GIŠŠUKUR.ĪI.A	pl.	i 11, 13, 14, 58, ii 6, 10, 33, 52, 57, 69, iii 38 (2×), 50, 60, 62, 68, 73, iv 1, 9, 31, 33
GIŠŠUKUR.GUŠKIN	“gold-spear”		
	GIŠŠUKUR.GUŠKIN		ii 11
GIŠTUKUL	“club”		
	GIŠTUKUL.ĪI.A	pl.	i 75
UD	“day”		
	UD-az	abl. sg.	i 19
UGULA DUMU. MEŠ.KIN	“chief-of-messengers”		
	UGULA DUMU.MEŠ.KIN		i 62

UGULA NIMGIR. ÉRIN.MEŠ	“overseer-of-army-bailiffs”		
	UGULA NIMGIR.ÉRIN.MEŠ		iii 47
UGULA LIM ŠERI	“commander-of-a-field- bataillion”		
	UGULA LI-IM ŠE-RI		ii 50 (eras.), 54, 58
UGULA LIMTI	“commander-of-thousand”		
	UGULA LI-IM-TI		i 63
UGULA.10	“overseer-of-ten”		
	UGULA.10		i 21, iii 7
UGULA.10.ŠUKUR. GUŠKIN	“overseer-of-ten-of-the- goldspear”		
	UGULA.10.ŠUKUR.GUŠKIN		i B–C 1, D–E 2
UGULA.10.MEŠEDI	“overseer-of-ten-body-guards”		
	UGULA.10.ME-ŠE-DI		i 22, 25, 39, 40, iii 54
GIŠUMBIN	“wheel”		
	GIŠUMBIN		ii 14, 26, 43, iv 11, 24b, 24c
UZUŪR	“limb”		
	UZUŪR		iv 38, 40
URU	“city”		
	URU-ri	dat.-loc. sg.	i 70
ZABAR	“bronze”		
	ZABAR		iv 47, 51
ZAG	“right”		
	ZAG-š°	nom. sg. com.	ii 62
	ZAG-aš	gen. sg.	iv 24b
	ZAG-an	acc. sg. com.	iii 57
	ZAG-za	abl. sg.	i 70
	ZAG-az		i 70, ii 9, 62, iii 22, 27, 28, 57
ZI	“soul, will”		
	ZI-it	instr. sg.	i 32, 33, 47

AKKADIAN

<i>ANA</i>	“for, to” <i>A-NA</i>		i D–E 4, 23, 25, 28, 34, 39, 41, 44, 58, ii 21, 25, 30, 31, 34, 38, iii 2, 4, 5, 7, 10, 18, 20, 25, 31 (2×), 38, 53 (2×), 60, 62, 64 (2×), 67, 73, iv 10, 20, 40, 43, 45
<i>BĒLU(M)</i>	“lord” <i>BE-EL</i> (ÉRIN.MEŠ)	st. c.	i 76
	<i>BE-LU</i>	nom. sg.	iii 9, iv 22
	<i>BE-LUM</i>		iv 20 (<<-LU>>-LUM)
	<i>BE-LU-TI</i>	acc.-gen. pl.	iii 6, 14, 18
	<i>BE-LU-TIM</i>		i 63, iii 15
<i>DĪNU(M)</i>	“case, process” <i>DI-NU</i>	nom. sg.	iii 5, 32
	<i>DI-NAM</i>	acc. sg.	iii 3, 11
<i>LÚĤAZANNU(M)</i>	“ <i>ḥazannu</i> ” (sec p. 55) <i>LÚĤA-ZA-AN-NU</i>	nom. sg.	iii 47
<i>INA</i>	“in, into, towards” <i>I-NA</i>		i 19b, 13, 46
<i>IŠTU</i>	“from, by, with” <i>IŠ-TU</i>		i 17, 18, ii 40, iii 12, 24, 27, 29, 63, iv 38 (2×)
<i>GIŠIŠTUĤĤU(M)</i>	“whip” <i>GIŠIŠ-TU-UĤ-ĤA</i>	acc. sg.	ii 12, 21
<i>ITTI</i>	“(together) with” <i>IT-TI</i>		i 15, 52, iv 24, 36
<i>LÚKARTAPPU(M)</i>	“charioteer” <i>LÚKAR-TAP-PU</i>	nom. sg.	iv 24c
<i>LĪMU(M)</i>	“1000” see UGULA <i>LIM</i>		
<i>LIM ŠERI</i>	“field bataillon” <i>LI-IM ŠE-RI</i>		ii 60
	see also <i>LÚ LIM ŠERI</i> and UGULA <i>LIM ŠERI</i>		

<i>LÚMEŠEDU</i>	“body guard”		
<i>LÚME-ŠE-DU</i>		nom. sg.	iii 27, 56
<i>LÚME-ŠE-DI</i>		gen. sg.	i 9, 17 (2×), B–C 1, D–E 3, 21, 21b, 24, 25, 26, 29, 33, 35, 37, 40, 45, 48, 50, 53, 54, 56, 61, 66, 72b, 74, ii 15, 26, iii 1, 3, 8, 9, 16, 19, 31, 53 (2×), 55, 63, iv 10, 23, 24a, 25, 31, 34, 53
<i>LÚ.MEŠME-ŠE-DI</i>		pl.	i 7, 8, 9, 10, 11, 28, 69, ii 29, 31, 32 (2×), 34, 36, 37, iii 15, 16, 27 (<MEŠ>?), 45, 60, iv 24, 30, 31
<i>LÚ.MEŠME-ŠE-DI-TIM</i>		acc.-gen. pl.	iv 39
<i>LÚ.MEŠME-ŠE-DU-TI</i>			i 60, iii 25, 29, 42, 66
<i>LÚ.MEŠME-ŠE-DU-TIM</i>			i 2, ii 41, iii 20, 37, 64,
<i>LÚME-ŠE-DU-TIM</i>			i 27, 34
	see also GAL <i>MEŠEDI</i> and UGULA.10. <i>MEŠEDI</i>		
<i>NAMANDU(M)</i>	(measuring vessel)		
<i>NA-MA-AN-DU</i>		nom. sg.	iv 39, 40
<i>QĀTAMMA</i>	“likewise, thus”		
<i>QA-TAM-MA</i>			i D–E 5
<i>QĀTU(M)</i>	“hand”		
<i>QA-AS(-SŪ)</i>		st. c.	ii 16
<i>QATŪ(M)</i>	“finish”		
<i>QA-TI</i>		stat.	iv 53
<i>ŠA</i>	“of”		
<i>ŠA</i>			i 9, 40, 74, ii 11, 21, 27, 37 (2×), 40, 60, iii 43, 69 (2×), 73, iv 1, 24a, 31, 50, 51(?), 53
<i>-ŠU</i>	“his, her(s)”		
<i>-ŠU</i>			i 5, 13
<i>-SŪ</i>			ii 16
<i>ŠUKĒNU(M)</i>	“to bow, prostrate”		
<i>UŠ-GE-EN</i>		3. sg. pres.	i 23, iv 19, 21, 23, 24, 24b, 24d
<i>U</i>	“and”		
<i>Ū</i>			iii 69

UL	“not”		
	Ú-UL		i 8, 20, 21, 12, 32, 47, 48, 55, 56, 60, 71, 73 (2×), ii 10, iii 29, 32, 41 (2×), 43, 44, 49, 59, 75, iv 5, 15, 17, 22, 33, 53

NUMBERS

1	1		i 6, 17, 18, D-E 2, 61, 64, ii 5, 37, 38, 39, 40, 44, 47, 51, 56, iii 11, 63, iv 38, 39, 40
	1-aš	nom. com.	iii 8
	1-za	abl.	i 19b
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DIVINE NAMES

𐎎LAMMA	(protective god)	i 23
𐎎UTU-ŠI	“My Sun” = Majesty	i 46

GEOGRAPHICAL NAMES

URU <i>Ḫaḫḫa</i>	LÚ.MEŠ ^{URU} <i>Ḫa-aḫ-ḫa</i>	iv 1, 2, 14
URU <i>Qašga</i>	ÉRIN.MEŠ ^{URU} <i>Qa-a-aš-ga</i>	iii 35
URU <i>Kummaḫa</i>	ÉRIN.MEŠ ^{URU} <i>Kum-ma-ḫa</i>	iii 36
URU <i>Nišili</i>	“in Hittite” (adv.)	
	URU <i>ni-ši-li</i>	iii 64

FRAGMENTARY AND ACEPHALOUS

<i>hu-u-x[</i>	ii 69
<i>n[a-</i>	i D-E 2
<i>lúx[</i>	iv 51
<i>L[Ú</i>	i 78
<i>]x-an</i>	i 1, ii 69
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<i>x x-ia?</i>	i 79
<i>]x-ki[-</i>	i D-E 2
<i>]-li</i>	iv 43
<i>]x-zi(-)</i>	i 7