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MAGICAL PRACTICES

THE HITTITE RITUAL OF ̣ANTITAŠŠU
FROM THE CITY OF ̣URMA
AGAINST TROUBLESOME YEARS

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University of *Chicago*, I was able at least to complete a provisional transliteration and some parts of the translation accompanied by randomly-taken short notes as comments on some words and phrases; but the manuscript was still far from being complete enough to go to print. My appointment to the University of Munich in 1988 finally gave me the opportunity and time necessary to work again on the Hittite text corpus as a whole and to lay down a computerized data archive of the entire Hittite text corpus and scientific literature, which I have used as basic source for the present text edition.

Thus the manuscript went to the Turkish Historical Society to be printed in April 1992. Before 1994 three galleys were already read, as the printing house of the Society has shifted its printing device from IBM to Macintosh system late in 1994, which considerably put off the printing of the book. The conversion of the text, its overhauling and the creation of new foreign signs have been mostly done during my very limited stay in Ankara on the occasion of the Yuletide at the end of December 1994. This negative outcome gave me, however, the opportunity, to consider in some urgent cases the point of the state. Since I did not have enough time, and moreover did not see any compulsory reasons to alter the whole body of the manuscript since its completion in April 1992, I have solely confined myself with some most necessary changes, especially refurbishing some passages, incorporating the new bibliography into the footnotes, and, if necessary, expurgating some redundant or outdated passages.

I would like to thank professors *H. A. Hoffner* and *H. G. Güterbock*, University of Chicago, for granting me the opportunity to work at their Hittite Dictionary Project of the Oriental Institute at the University of *Chicago* which became the Mecca of Hittite studies in the United States. I owe also a great deal of gratitude to my teacher Frau Prof. *A. Kammenhuber* who guided me through my Hittitological studies, and to the University of *Munich* for granting me the position in the Department of Assyriology and Hittitology and the opportunity to again resume my Hittitological teaching and studies, and finally, to the Turkish Historical Society for its acception of this study among the series of its publications.

Dr. *Daisuke Yoshida*, then the University of *Munich*, read kindly the first draft of the manuscript, corrected some inadvertent misreadings in the transliteration and suggested valuable readings or restorations in broken or crucial places; for his kind assistance I am grateful to him.

Munich, February, 1995

I. INTRODUCTORY REMARKS ON THE DICHOTOMY BETWEEN HITTITE MEDICINE AND MAGICAL PRACTICES

"Bizim dağlarımız koca birer eczanedir."

(Each one of our mountains represents an immense pharmacy)

Ali Gürbüz, Şifalı Nebatlar² (İstanbul 1982)

In comparison to the medical achievements and innovations in contemporary Mesopotamia and Egypt, Hittite medicine appears thoroughly underdeveloped. This is not astounding at all, because in their original homeland the Indo-Europeans did not possess the sophisticated medical means which have been developed later under the influence of native cultures in the countries they have migrated to. The Indo-European common root **met-* has closely to do with mental activity, law, ritual, and medical treatment¹ and is represented in Hittite vocabulary as *mat-/mazz-*. The primary medical meaning of *mat-*, i. e. the physical resistance of human body (*tuekka-*) against aches and disease, is preserved only once in a mythological text²; otherwise it is known as a military terminology in the meaning of *"to withstand, resist, endure, dare"*³. Only on the occasion of some urgent medical cases, such as the treatment of the members of the royal family and other prominent persons did the Hittites fetch the aid of foreign doctors⁴, frequently from Egypt or Babylon, in payment or in

¹ T. V. Gamkrelidze-V. V. Ivanov, *Indo-European and the Indo-Europeans* (1995) 711.

² A. Ünal, *Hitit Tıbbının Anahatları*, Belleten 175 (1980) 476; idem, *Parts of Trees in Hittite According to a Medical Incantation Text* (KUB 43.62), *Fs Alp* (1992) 498. The word is unfortunately not listed among other Indo-European cognates by Gamkrelidze · Ivanov, loc. cit. The crucial text attesting *mat/z-* in this meaning is KUB 43.62 ii 4 which is edited by Ünal, op. cit. 494.

³ CHD L-N (1980-1989) 213f.

⁴ On the Hittite medicine see H. G. Güterbock, *Hittite Medicine*, *Bulletin of the History of Med.* 36 (1962) 109-113; G. Jantzen, "Er, der das Wasser kennt", *Deutsches Ärzteblatt* 66 (1969) 3255-3345; J. Puhvel, *Mythological Reflections of Indo-European Medicine*, in: Cardona (ed.), *Indo-European and Indo-Europeans* (1970) 369-382; C. Burde, *Hethitische medizinische Texte*, *StBoT* 19 (1974); E. Edel, *Ägyptische Ärzte und ägyptische Medizin am hethitischen Königshof* (1976); G. Neumann, *Review of Burde*, *StBoT* 19, IF 81 (1976) 313-316; V. Haas, *Magie und Mythen im Reiche der Hethiter* (1977); A. Ünal, *The Role of Magic in the Ancient Anatolian Religions According to the Cuneiform Texts from Boğazköy-Hattuša*, *BMECCJ* 3 (1988) 52ff.; idem, *Hitit Tıbbının Anahatları*, *Belleten* 175

exchange for other craftsmen such as masons from the southern Anatolian city of *Hupišna*⁵. Therefore, in a society deprived all kind of rational medical practices, the significance of magic becomes self-evident. Thus it is the lack of the remedial pharmacological substances in medical sense that often gave reason for the application of magic in restoring the health of patients and in all kinds of purely medical difficulties⁶. These practical requirements promoted magical practices to a status equal to that of medicine, and, in most cases, it even surpassed medical practices and overshadowed them.

Although the capabilities of Hittite medicine were limited by the previously mentioned factors and its blemishes and flaws have long been known to the Hittitologists as well as laymen since a long time, in a recent study Hittite medicine has been praised from a somewhat fanciful point of view by M. A. Dinçol in his marginal remarks on Hittite medicine in his edition of the *Ašhella* ritual⁷. Dinçol contests my results⁸ pertaining to Hittite medicine, culled from a detailed study of the textual evidence and in accordance to the common opinion of other scholars such as H. G. Güterbock⁹, one of the prime authorities of the subject, that the Hittites

(1980) 475-495; G. Beckman, RIA 7/7-8 (1990) 629-31; idem, Women's Role in Hittite Medicine and Magic, Journal of Ancient Civilizations 8 (1993) 25-39; H. Otten - C. Rüster, "Ärztin" im hethitischen Schrifttum, Fs N. Özgüç (1993) 539-541; C. Milani, O. Carruba, Farmacia nel mondo minoico-miceneo ed egeo-anatolico (1986); G. Wilhelm, Medizinische Omina aus Hattusa in akkadischer Sprache, StBoT 36 (1994); Egypto-Hittite letters between Ramses II and Hattusili III, also the ones dealing with medical cases, are now completely edited by E. Edel, ÄHK I (1994) 53f., 80ff., 116ff., 170ff., 178ff.

⁵ The crucial text passage attesting the exchange of Egyptian doctors for Hittite stone cutters from *Hupišna* comes unfortunately in broken context from a letter of Ramses II to Hattusili III, KUB 3.67 obv., see most recently E. Edel, Ägyptische Ärzte und ägyptische Medizin am hethitischen Königshof (1976) 85ff.; idem, ÄHK I (1994) 170f., cf. K. Bittel, Die Hethiter (1976) 233f.; A. Ünal, Hittite Architect and a Rope-Climbing Ritual, Belleten 205 (1989) 1471 note 5; B. Hrouda, Fremde Künstler bei den Hethitern? Fs Akurgal, Anadolu/Anatolia 22 (1981/82 [1989]) 40.

⁶ On magic see now in details V. Haas, Geschichte der heth. Religion (1994) 876-911.

⁷ *Ašhella* Rituali (CTH 394) ve Hittitlerde Salgın Hastalıklara Karşı Majik İşlemlere Toplu Bir Bakış, Belleten 193 (1985) 6ff.

⁸ A. Ünal, Hittit Tıbbının Anahatları, Belleten 175 (1980) 475-49.

⁹ See above note 4.

added almost nothing to the medical science¹⁰. The evidence on drawbacks of the Hittite medicine rises also on a solid ground and is as such irrefutable. Accordingly my own assessment and understanding of the subject matter compels me to object to the view of Dinçol, which results from his *a priori* "anthropological" comparisons with simple but universal medico-magical practices among other primitive societies¹¹ and his alleged sympathy for the subject matter rather than from textual evidence; many reasons oblige me to retain my *petitio principii*, which I will not repeat here, since it would be redundant. All scholars of ancient oriental studies sympathize involuntarily to a certain degree with the achievements of ancient societies, but this sympathy must remain within given scientific limitations. In the case of Hittite medical traditions it is very easy to make up one's mind by perusing the Hittite medical texts, since they have survived even if in a limited number and are sufficient to convey us an approximate impression on the matter. Moreover, they have been assembled in a corpus and are readily accessible to everybody¹². What we find in these medical texts concerning medical practices is rather a collection of treatments from other cultures within the Hittite orbit in broader sense, i. e., *Babylonia*, *Egypt*, *Hurri* lands and native *Anatolian* achievements. Thus, as disappointing as the corollary might yet be, the truth is that the Hittites on their own did not add a single innovation or improvement to medicine as a science. I would like to repeat here once again what I wrote fifteen years ago: The only empirical medical knowledge

¹⁰ Belleten 175 (1980) 433ff.; note, for example, that in an exhaustive study on medicine in the Ancient World such as D. Goltz, Studien zur altorientalischen und griechischen Heilkunde. Therapie-Arzneibereitung-Rezeptstrukturen, in: Sudhoffs Archiv 16 (1974) there is not a single mention of Hittite medicine.

¹¹ The famous book of J. G. Frazer, The Golden Bough. A Study in Magic and Religion. Part I The Magic Art and the Evolution of Kings. Vol. I (1935)³ 49ff. is teeming with this kind of examples and instances. More surprisingly some of the Hittite-Ancient Anatolian magical (and medical) practices have survived and continue to be engaged in some regions of modern Turkey, see S. Veyis Örneke, Türk Halkbilimi (Ankara 1977) 132ff., 142ff., 145ff. and passim and A. Ünal, BMECCJ 4 (1988) 75 on recovering a lost pet animal by magical means using a knife or a rope.

¹² Collected by C. Burde, StBoT 19 (1974); there are, however, a few medical texts and incantations which must be added to Burde's collection, but they do not change the absolute result. For the application of conjurations as belle chant in psychiatric therapy see A. Ünal, Parts of Trees in Hittite According to a Medical Incantation Text (KUB 43.62), Fs Sedat Alp (1992) 493-500.

evinced by the Hittites was to carry a person away from a contaminated area if one wanted to save his or her life¹³. In short, the prudent expectedly placed up to now no confidence and will not do it in the future in *Dinçol's* claim which is completely baseless since it is set out from the beginning on the premises of his own subjective observations.

Magic¹⁴ is certainly one of the most ingenious defensive inventions of mankind in his incessant efforts to ward off ever-threatening environmental circumstances, to cope with them or, if possible, profit from them, in short to adjust to his environment. It is well known that in the minds of early men natural and supernatural powers were conceived as good and bad, the latter being represented by natural forces such as volcanic mountains, flooding, rivers, winds, the sun, the moon, the stars and dangerous animals in the local fauna; it is thus understandable that magical rituals had to be carried out at certain periods of the year to appease these powers¹⁵. Magic thus became an inseparable part of daily life.

The time has come for researchers to change their preconceived persuasions about magic and their approach towards its meaning and function in early human societies. It would suffice to evaluate magic correctly if we moderns could conceive of it by its own means, i. e. as a practical and useful instrument in ancient societies. If we think of magic as

¹³ KBo 18.10 obv. 2ff., *Ünal*, *Belleten* 175 p. 494.

¹⁴ On Hittite magic see most recently *D. H. Engelhard*, *Hittite Magical Practices: An Analysis* (Ph. D. Brandeis 1970); *M. Giorgieri*, *Magia e intrighi alla corte di Labarna-Hattusili*, Istituto Lombardo 124 (1991) 247-277; *A. Goetze*, *Kleinasien*² (1957, reprinted 1974) 151ff.; *V. Haas*, *Magie und Mythen im Reiche der Hethiter* (1977); *idem*, *Hethitische Berggötter und hurritische Steindämonen* 1982; *idem*, *RIA s. v. "Magie"*; *idem*, *Magie in hethitischen Gärten*, *Fs Otten* (1988) 121-142; *idem*, *Geschichte der hethitischen Religion*, in: *HdO* (1994) 876ff.; *M. Hutter*, *Bemerkungen zur Verwendung magischer Rituale in mittelhethitischer Zeit*, *AoF* 18 (1991) 32-43; *G. F. del Monte*, *Rituali magici e potere nell'Anatolia ittaica*, in: *M. Fales* (ed.), *Sopranaturale e Potere nel Mondo Antico e nelle Società tradizionali* (1986) 83-94; *A. Ünal*, *The Role of Magic in the Ancient Anatolian Religions According to the Cuneiform Texts from Boğazköy-Hattuša*, *BMECCJ* 3 (1988) 56ff.; *D. P. Wright*, *Analogy in Biblical and Hittite Ritual*, in: *B. Janowski et al.* (eds), *Religionsgeschichtliche Beziehungen zwischen Kleinasien, Nordsyrien und dem Alten Testament*, *Orbis Biblicus et Orientalis* 129 (1993) 473-506.

¹⁵ *J. Yakar*, *Speculating on the Concepts of the "Supernatural" in Neolithic Anatolia*, *XI. Türk Tarih Kongresi Vol. I* (1994) 40f.

one of the links in man's long-term experiences with his environment, we can easily notice that it might have little to do with supernatural powers and beings, as most scholars are accustomed to think. This approach ignores the tremendous efforts necessary for early man merely to survive physically, even long before he became what we call "*homo sapiens*", and before he was mentally developed enough to ponder in a highly sophisticated and philosophic manner about abstract and imperceptible things such as evil powers, devils, ghosts, genii, gods and demons, as moderns anachronistically often assume. The minds of ancient peoples were "preoccupied with questions concerning the meaning of death, afterlife and power of the spirits. Fear of the unknown and the unperceptible must have had a very disturbing effect on the community as a whole each time one of its members died or suffered physical pain due to a disease or internal injuries. It is logical to assume that rituals were devised involving among other things the use of sacred material mediums."¹⁶

From the very beginning, magic seems to be an inseparable part of man's rebellious attitude toward the natural forces. It is this rebellious nature that permanently incited him not to surrender, but to struggle. As a result, without the power and support of magic, primitive man would never have overcome his problems and coped with his requirements, nor would he have survived the cataclysms of natural catastrophes or man-made calamities such as wars and devastations. In contrast to religion's absolutely submissive nature, magic is also insurgent. We should not scoff at this effort of early man, which has often been banned by theologians of the Judaeo-Christian persuasion who have declared magic to be the work of "the devil", "a system of exploitation", and thus to be a dangerous opponent of the monotheistic religions, forgetting that magic always had an equal status in early societies next to religion or as part of the latter. Some theologians failed to grasp or admit that magic has never been inferior to religion¹⁷. Today we can say without exaggeration that our ancestors owed their survival much more to non-fatalistic, rebellious magic, than to the dogmatic and submissive tenets of religions. Luckily, recent research, conducted mainly on the part of Scandinavian scholars, has put magic in a

¹⁶ *J. Yakar*, *op. cit.* p. 38f.

¹⁷ See *A. Ünal*, *The Role of Magic in the Ancient Anatolian Religions According to the Cuneiform Texts from Boğazköy-Hattuša*, *BMECCJ* 3 (1988) 56f.

new light; it has shown the important role of magic in its own right and confirmed that there is no religion without magic. Hittite religion serves as a good example in this regard¹⁸.

The role of magic in early societies does not consist merely of encouraging man in his efforts to survive but also of the invention of natural and human sciences, because without magic early human societies would not have been able to reach exalted levels of culture¹⁹ and developed sciences²⁰ such as chemistry, medicine, astronomy, physics and even mythology and literature.

The origins of magical practices²¹ certainly go back to primitive and empiric folk medicine which has been applied by common people since very ancient times. Pseudo-medicine and subsequently scientific medicine, as well as some branches of fine arts and natural sciences, emerged from the long term occupation with magic.

The primary medical core of magical practices shimmers through in most Hittite magical texts. Magic has been from the beginning a sort of "bastard" science which flourished among ancient peoples. This primitive folk medicine and other magical practices made up an ever present source from which the medicine men, doctors and magical experts subsequently borrowed and developed highly sophisticated methods of treatment in the service of higher social classes. Once taken over by the practitioners and adopted to satisfy the ambitious demands and needs of the ruling classes, it became an unaffordable luxury for common people, who were at the outset the real originators and initiators of these rich medico-ethnological materials, and thus an enduring source of them. We may compare this phenomenon with the sophisticated and immensely expensive oracle service at the popular *Delphi* versus west Anatolian and *Lycian* oracle centers during the late Hellenistic and Roman periods, which fulfilled the simple needs of impecunious common people, taking up their oracular inquiries at affordable prices.

¹⁸ See *Ünal*, op. cit. 57f.

¹⁹ B. Malinowski, in: L. Petzoldt (ed.), *Magie und Religion: Beiträge zu einer Theorie der Magie* (1978) 106; for details s. *Ünal*, op. cit. 52ff.

²⁰ C. Clemens, in: Petzoldt (ed.), op. cit. p. 78.

²¹ On magic see the literature given above note 14. For a rapid orientation see A. Goetze, *Kleinasiens*² (1957, reprinted 1974) 151ff. and V. Haas, *RIA* s. v. "Magie".

A close glance at different types and amount of the magical utensils and ingredients in Hittite texts, which were allegedly necessary for the performance of rituals and served at the same time as a means of payment²² to the practitioner, shows indeed how expensive the performance of a magical ritual must have been. A ritual text gives an example of one of the greediest ritual practitioners so far known to us: *Ḫaiya*, a woman from the town of *Kanzapida*. At the end of her ritual performance she candidly declares:

"I keep [the utensils of earthen ware] (and) utensils of wickerwork for myself which I have been using in the course of (this) ritual; (my) client does not take²³ anything"²⁴.

It is for this reason that in some cases, mostly in the *Huwaššana*-rituals from the Luwian speaking southern parts of *Anatolia*, that ritual experts took the poverty of their clients into account and charged less material from poor clients for the observance of the rite²⁵. In spite of what seems at first sight to be welfare for the poor, we must assume that usually these rituals were observed only for wealthy people who could defray the cost. In addition to these costs and ingredients for the efficacy of the ritual

²² In most cases the fee of the doctor or ritual practitioner is paid by means of ritual residues; it is why sometimes the expert seems intentionally to have required more valuable utensils to be used in the course of the ritual or medical cure than actually needed. At the end it really turns out that the practitioner takes them home as means of self-payment. A very illustrative example is given in a construction ritual where the practitioner (here as carpenter) takes the golden axe and knife as his fee after they have been allegedly used for "ritual" purposes; it is also the shrewdness of the ritual practitioner (here again the carpenter) who planned them from the very beginning as his fee; this explains why they have been intermingled in a ritual disguise, see A. *Ünal*, *Hittite Architect and a Rope-Climbing Ritual*, *Belleten* 205 (1989) 1477, 1479.

²³ Read: "is not allowed to take"!

²⁴ KBo 15.25 rev. 28-29: [UNUT GIR₄] UNUT AD.KID *kuit* ANA SÍSKUR *ḫarini* (29) [na=at=za am] *muk daḫḫi* EN.SÍSKUR-za EGIR-pa UL *kuitki dai*, O. Carruba, *Das Beschwörungsritual für die Göttin Wišurijanša*, *StBoT* 2 (1966) 6f.

²⁵ Cf. supplying of a live donkey by a rich patient while a poor patient delivers only a donkey figure made of clay, KUB 56.59 rev. 33-34, and the obligation of one cow, one sheep and four goats by a poor customer while a wealthy person must supply one cow, six sheep and two goats, KUB 17.24 ii 16f.; cf. also similarly KUB 27.59 i 26f.; KBo 9.139 obv. 4f.; KBo 29.76 obv. i? 13f. and fragmentary KUB 32.105.

the offerer often had to supply presents as bribes for the gods²⁶. The common peoples, on the other hand, may have continued to use their own ritual practices of which, except for occasional indications in the state archives, we do not have any records.

Immediately after the foundation of the Hittite Empire (ca. 1650 B. C.) native Anatolian, Hurrian and North Syrian magicians together with other experts and artisans from different regions and ethnic origins were deported forcibly to the Empire's capital *Hattuša*, where they were officially employed as artists and experts of magical and medical matters because they were thought to be in possession of versatile kinds of recipes and pseudo-medical magical means against all kind of diseases, afflictions and various kinds of misfortunes. In the following decades they must have come to *Hattuša* voluntarily, because they discovered there a new and lucrative business opportunity for their innovative and truly prodigious magical treatments. In this new metropolis the magicians willingly put themselves at the disposal of the rich and powerful rulers and their clan members who, though skillful and victorious in military matters, lacked merits in respect to culture and civilization. The new rulers of the country seem to have been enchanted by the multitude and versatility of magical rites, their applications, and the medical techniques and skill of the experts.

In the course of the 450 years of the Empire there were numerous cases of medical needs and political intrigues where the Hittites resorted to sorcerers. In other words, the rulers became from the very beginning dependent on magic and magicians, whether for curing ailments, defending themselves against the maledictions of their enemies, dispelling the results of black magic or using them to destroy their enemies by magic. Thus they became almost addicted, and gave every imaginable support and generous payment in favor of magic. However, the Hittites also made a strict distinction between black and white magic; whereas they feared the former and tried by all means, including legal stipulations, to ward it off, they venerated the latter. Since Hittite history is from the very beginning full of scandals and intrigues which were instigated by mischievous and malicious opponents of the royal dynasty and its clan members, the Hittites were very concerned to keep black magic under a very strict jurisprudential

²⁶ See KUB 29.4 ii 67ff. attesting silver jewelry as bribery in shape of "soul" (ZI) and stars; cf. also the pledges made on the condition of "do ut des" in the vow texts of *Puduhepa*, CTH 583-590, see below p. 54ff.

control²⁷. However, from a subjective point of view it is extremely difficult to draw a line between white and black magic, because magical practices can be regarded as white or black magic depending on the point of view.

It is remarkable that in Hittite Anatolia the influx of magic came mainly from Hurrian and Luwian speaking regions, that is from south and southeast Anatolia, especially from *Kizzuwatna*, the heartland of the Hurrians. Although we have known for a long time that the Hurrians produced a major upheaval in cultural, political and civil life at *Hattuša* and other urban centers of the empire, at present we are unfortunately still far from being able to estimate its exact extend, intensity and diversity. The recently discovered Hurro-Hittite bilinguals from *Boğazköy*²⁸ give an approximate idea of the intensity of the Hurrian influences since at least from the Middle Hittite period, and perhaps from the Old Hittite Kingdom. The newly discovered group of texts from *Ortaköy*, (in process of excavation since 1990)²⁹, also includes a great number of Hurrian texts (mostly *itkalzi*- and other rituals) and reveals to us once more quite clearly to what extent Hurrian influences penetrated into the heart of Hittite territories as far north as northern *Cappadocia*.

The geographical setting of this sprawling provincial Hittite city at *Ortaköy*, with its administrative, religious, and defensive buildings and its vast archives for local administrative, military, religious, and cultic matters, as well as the time period of the texts covering Middle Hittite and Empire

²⁷ See A. Ünal, The Role of Magic in the Ancient Anatolian Religions According to the Cuneiform Texts from *Boğazköy-Hattuša*, BMECCJ 3 (1988) 64; on the application of black magic in historical context see G. F. del Monte, Rituali magici e potere nell'Alatolia itita, in: M. Fales (ed.), *Sopranaturale e Potere nel Mondo Antico e nelle Società Tradizionali* (1986) 83ff.

²⁸ Now published in hand copies in KBo 32.14ff.

²⁹ Ünal, Newsletter for Anatolian Studies 7/1 (1991) 1 and my paper read at the Hittite Festival at Çorum, July 1994 and A. Süel, *Ortaköy: Eine hethitische Stadt mit hethitischen und hurritischen Tontafelentdeckungen*, Fs Alp (1992) 487-492; ead., *Çorum-Ortaköy 1990 Yılı Kazısı - Ausgrabungen bei Çorum-Ortaköy im Jahr 1990*, Anadolu Medeniyetleri Müzesi 1991 Yılı Sonbahar Dönemi Konferansları (1992) 89ff.; ead., 1990 Yılı Çorum-Ortaköy Kazı Çalışmaları, 14. KST II (1993) 495ff. Some sixteen Hittite and Hurrian texts from *Ortaköy* acquired by the Museum of Çorum before the beginning of the excavations are presently being prepared by myself for publication: A. Ünal, Hittite and Hurrian Cuneiform Tablets from *Ortaköy*, Central Turkey (forthcoming).

Periods, best fits all requirements for an identification with *Šapinuwa*³⁰. *Šapinuwa* was known up to now from the texts as a major Hurrian center, famous of its *itkalzi*-rituals, which scholars tended on account of predominating Hurrian influence to locate in Southeast Anatolia, i. e. the proper Hurrian countries. Thus my first assumption of *Ortaköy*'s identity with *Hakmiš/Hakpiš* on the premises of some historical considerations and most importantly without having no idea of the nature and context of the texts discovered there³¹ is proven to be deceptive.

The fact that Hurrian presence reached that far north should not surprise us because according to a letter from *Mašat*, the borders of *Kizzuwatna* comprised the territory around *Mašat*³², and this record has to be taken seriously. This would *de facto* imply, during the reign of one of *Šuppiliuma* the First's predecessors, a temporary expansion of Hurrian political power as far north as the *Ortaköy-Mašat* line in the middle *Çekerek* valley, references of which can be found in the annals of *Tuthaliya II* which attest a largescale onslaught of the Hurrians under the command of general *Muwa* together with *Išuwans*, inhabitants of a Hurrian speaking countryside on the Middle Euphrates (today the *Keban* dam region), into Hittite heartland³³. It is significant to note that the annals encounter *Išuwa* as a "big country" (*šalli KUR-e*). This Hurrian military expansion has certainly been only one part of the "Hurrianization" process of the Middle Hittite dynasty. Future researches, excavations and discoveries in Hurrian centers in Southeast and Central Turkey, from the plain of *Harran* to the upper courses of the *Tigris* River, as well as in North Syria, a region

³⁰ A. Süel, in an unpublished paper read at the XIIth Turkish Historical Congress, September 1994.

³¹ See above note 29. In the same way *M. Forlanini*'s surmise seems to be conjectural, to look for *Ortaköy*'s ancient name among the settlements of *İskamaşa*, *Şerişsa*, *Malazziya* and *Taggašta*: *Le spedizioni militari ittite verso Nerik i percorsi orientali*, *Istituto Lombarda Academia de Scienze e Lettere* 125 (1991) 303.

³² HBM 74:12ff. = *S. Alp*, HBM (1991) 262f., 342; idem, *Hittit Çağında Anadolu Coğrafyası Bazı Atılımlar ve Yeni Umudlar*, in: *Uluslararası 1. Hititoloji Kongresi Bildirileri* (19-21 Temmuz 1990) [1992] 22; differently interpreted by *J. Klinger*, *Das Copus der Mašat-Briefe und seine Beziehungen zu den Texten aus Hattuša*, *ZA* 85 (1995) 85f.

³³ KUB 23.11 rev. iii 28ff., cf. also KUB 23.16 + KBo 22.13 rev. iii 6ff., esp. 12ff.; also KBo 22.28, 3ff.

teening with huge mounds³⁴, will certainly help us pretty soon to better understand and appreciate the Hurrian role and influences, and finally to solve the Hurrian enigma.

It is evident that the Hittites scarcely had their own magical practices³⁵. What, indeed, they possessed according to the preserved text corpus was rather a collection of local magical practices which surely prevailed since the stone age in various provinces of the empire, i. e., *Luwiya*, *Arzawa*, *Kizzuwatna*, Hurrian lands and Hatti lands; they also borrowed from *Babylonia* and other unknown sources. Thus as a result of this mixture and convergence, commensurate with the needs of the ruling class at *Hattuša*, new sophisticated compilations of magic were developed.

Without rivals among the inhabitants at *Hattuša*, the foreign magicians could now brag all the more so as they considered themselves omnipotent and believed they had all sorts of remedies against any imaginable evil which could disrupt human life. From the standpoint of those times, the exorcists were surely the best 'anthropologists', because they collected from the multi-level sources of ethnic groups all kinds of superstitious beliefs and remedies and put them at the service of their clients at *Hattuša*. Astonishingly the Hittites did not show any backlash against these mongers of a new kind of "health care" and superstitious beliefs; as a rule they conceded voluntarily all sort of these new magical means which the strange missionaries have brought to *Hatti*. There is only feeble evidence in the written records indicating some aversion of *Ijattušili* against an alleged collaboration of the *Tawananna* with the magicians (old women). The basic relevance of these collections is that they helped to perpetuate the most ancient anthropological values of the country which otherwise would have been lost. Factually this service of the magicians was au-pair; they were conceded eagerly and accoladed in every respect very generously by the new lords of the country at *Hattuša*. In their collections the magicians culled from an immensely rich and old "folklore" of ancient Anatolia and neighboring regions hundreds of medical and psychological cases. They were then kept diligently as ready-made case histories in the state and temple archives of the empire always in readiness as "empty formulae" (*Leerformeln*) to be filled out with the name and affliction of

³⁴ Cf. *B. Landsberger*, *Über den Wert künftiger Ausgrabungen in der Türkei*, *Bulleten III* (1939) 207-224 (German), 225-241 (Turkish).

³⁵ For details see *A. Ünal*, *BMECCJ* 3 (1988) 66 and note 82.

the customers and to be used for their urgent requirements. By means of their application even a non-medical practitioner of modern times would be able to deal with some of the exigent ailments of his patients, if only he knew the modern equivalent names of medical herbs, nowadays certainly mostly disappeared from Anatolian flora, other drugs, remedial substances and complicated pharmacological procedures of the preparations, concoctions and aphrodisiacs. In their own domain the magicians deservedly considered themselves omnipotent and unbeatable; they saw no limits to their power of influencing the will of the gods, supernatural powers and demons, who were allegedly the instigators of evil and calamity, to their own advantage. Their belief in the effectiveness of their magical practices was so staunch that they would never admit a failure. Accompanying their medical treatments, they often uttered verbal imperatives or suggestions which made the patients believe that *"they will/must get well!"* Again, we should not scoff at the firmness of these suggestive methods and magician's self-confidence, since bragging, absolute trust and belief on the part of magician as well as his patient are the basic principles of magical treatment in their interactions. It was these suggestions and verbal spells muttered during the performance of the ritual practices which gave more efficacy to the rites. It is impossible not to admire the self-confidence of an Old Woman, when she in a text challenges her opponent, the instigator of black magic, with the following words which should not be taken merely as mumbo jumbo:

"Whatever words the sorcerer spoke, whatever he twined together, whatever he wove, whatever he made in whatever place, those (things) he did not (properly) know, the sorcerer. He built up sorcery like a pillar, twined it together like a string. I am thwarting him. I have pushed over these words of sorcery like a pillar, I have entwined them like a string" and "The spell [that was superi]or, my spell-binding has vanquished (it)"³⁶.

Without possessing expertise knowledge magicians would certainly not have had this courage to boast; therefore they must have attained their power by virtue of their education and proficiency in medical as well as psychological fields.

³⁶ KUB 17.27 + KUB 12.50 ii 28-34 and iii 9; translation given here is taken from A. Goetze, ANET (1969) 347.

One of the remarkable idiosyncrasies of ancient Anatolian magical literature is the individuality of its authors³⁷. This means that almost all magical rituals have their own authors who are usually mentioned by name, profession, sex and home town, either at the beginning of the rituals, in colophons or both. Thus the ritual compositions are not merely anonymous works, but intellectual achievements of distinguished individuals. It means that each magician or doctor had "copyright" or "patent" on his or her invention or compilation. With each use of these ritual compilations the name of the author had to be cited even after his or her death. These achievements are certainly a considerable step forward in the intellectual history of mankind before the beginning of Greek philosophy in Western Anatolia (Ionia) and must be taken into consideration.

³⁷ On the authorship see in general H. G. Güterbock, Hethitische Literatur, in: W. Röllig (ed.), Neues Handbuch der Literaturwissenschaft (1978) 213.

II. TRADITION AND DIFFERENT COMPOSITIONS OF THE HANTITAŠŠU RITUAL

As already stated the widespread application of the *Hantitaššu* ritual since its first introduction at least as early as the Middle Hittite Period resulted in many manuscripts from different times compiled for a variety of ailing persons and kings. We can distinguish at least five different versions which were in use. Because none of these manuscripts is preserved intact, for the overall reconstruction of the main example the following texts have been used. A caveat is in order here that this reconstructed text in no way represents the original composition with its all details, including also some ancillary rituals:

A = KBo 11.14³⁸ is the main manuscript and is a copy of the *Hantitaššu* ritual from the second half of the 13th century B. C.³⁹ Of the originally four columned tablet unfortunately only the upper parts of obv. i-ii and lower parts of rev. iii-iv are preserved. Because of the heavy blurring and abrasion on the surface of the tablet (also visible in the hand copy), it is often hard to read many cuneiform signs even in its better preserved portions (see note 38). The reconstructed text in my edition here is based on similar compositions of the same ritual although they neither run parallel nor duplicate exactly the main example A.

B = KBo 13.145 constitutes the middle part of a tablet. It merely consists of 14 lines on the obv. (ii?) and 17 lines of the rev. (iii?). While obv. (ii?) runs partially parallel to KBo 11.14 ii 12ff. (A) and thus represents a somewhat abbreviated version of A, omitting some passages, the exact placement of rev. (iii?) remains undetermined. A placement in the big gap at the beginning of broken A rev. iii is only possible, if we can restore rev. 15: UD.⁹⁴⁰[.KAM], but this is uncertain. For this reason only

³⁸ Due to the courtesy of Mr. Raci Temizer, the former director of the Archaeological Museum in Ankara, and Mr. İlhan Temizsoy, the present director of the same Museum, I was able to collate in 1979 and November 1987 some critical passages of the tablet which, because of the bad preservation, are unfortunately still many. The broken or erased signs resist all attempts at a reasonable reading and restoration of the context. The preservation of the tablet is so bad that we in general have to confess that readings on the basis of collations fail unless they are supported by contextual evidence or similar text passages.

³⁹ For the date of the individual examples see below chapter VI.

⁴⁰ The reading 7 is also possible.

the obverse has been used here in the reconstruction of the whole composition, while the reverse is given below in chapter VII (p.86f.) only in transliteration.

C = KUB 43.57 (+) KBo 18.174 is on its obverse i very badly preserved and differs in many points from the main example KBo 11.14 (A). It also diverges from all other versions in that it gives us the best preserved reverse iv of the whole ritual ensemble. Therefore, it has been taken as the main text in reconstructing reverse iv of manuscript A, although it belongs to a quite different version and thus does not at all constitute a direct part or continuation of A. Its colophon also gives the only clue for reconstructing the title and incipit of the ritual ensemble.

D = KBo 17.104 (+) 2029/g also reveals many variations from the main example A. Its obv. ii runs parallel to A ii 2-11. Then, after a gap of some 5 lines, there follows the indirect join with unpubl. 2029/g⁴¹ which parallels A ii 18-34. The rev. of D is preserved only on the tiny piece of KBo 17.104. Its context can possibly be placed in the big gap at the beginning of A iii, i. e. before the fragment KBo 13.145 begins. Since this version is partly unpublished, it is given below in chapter VII (p.84f.) in full transliteration.

In E. Laroche's CTH no. 395 and its supplement⁴², KBo 20.34 + KUB 36.111 are given as belonging to the same composition. However, a close examination of the text reveals that it has scarcely anything in common with the ritual group of *Hantitaššu*⁴³. It rather represents a very different version of this group of rituals. In fact, it makes up the earliest preserved Middle Hittite version of this group of the *Hantitaššu* ritual⁴⁴. The only

⁴¹ Through the kind permission of H. Otten and the courtesy of Raci Temizer, the former director of the Museum of Anatolian Civilizations in Ankara, I was able to use a transliteration of this fragment which I made 1981 in Ankara. Otten supplied me later in a letter of 12.5.1985 with a hand copy and gave me the formal permission to edit it here. I wish to express my thanks once again to both of these gentlemen.

⁴² RHA 30 (1972) 107.

⁴³ Cf also M. Hutter, Bemerkungen zur Verwendung magischer Rituale in mittelhethitischer Zeit, AoF 18 (1991) 35.

⁴⁴ On the Middle Hittite date of this text s. S. Heinhold-Krahmer, I. Hoffmann, A. Kammenhuber, G. Mauer, Probleme der Textdatierung in der Hethitologie, TH 9 (1979) 63; I. Hoffmann, in: Heinhold-Krahmer, op. cit. p. 112; J. Boley, The Sentence Particles (1989) 24; cf. also M. Hutter, AoF 18 p. 35 with note 15.

clue which shows close relationship with the ritual group of *Ḫantitaššu* is the mention of the Middle Hittite personality *Atta*, *Attai* (see below). Nevertheless, it seems appropriate to present a transliteration of the whole text in chapter VII; (p.87ff.), because of the fragmentary nature of the text a translation, at least at the present, is impossible; see also the discussion below under the identity of *Atta*.

In recent times two more related versions of the *Ḫantitaššu* ritual have been published as a hand copy in KUB 57.79 and KUB 58.94 (= Bo 2725); in their preserved columns they only partially duplicate each other. Both texts represent again another completely separate version of the ritual and thus confirm our view of the constant usage and compilation of this text group. Full transliteration of KUB 57.79 and KUB 58.94 is given again below in chapter VII. (p.90ff., 95ff.)

III. TRANSLITERATION AND TRANSLATION OF KBo 11.14 WITH ITS DUPLICATES

A. KBo 11.14

B. KBo 13.145 (obv. is par. to A ii 12ff.)

C. KUB 43.57 (+) KBo 18.174 (obv. i is par to A i 6ff., rev. iv is par. to A iv 5ff.)

D. KBo 17.104 (+) 2029/g (par. to A ii 2ff.)

A obv. i

- 1 [ma-a-an UKÜ-]aš¹ LÚ-aš na-aš-ma SAL-za nu-uš-ši MU.KAM^{H1A}.ŠU
- 2 [ni-ni-in-ká]n-te-eš² na-an ud-da-na-aš EN-aš kiš-an³ DÜ-zi
- 3 [(šu-uh-ḫi-ká)]n DUTU-i IGI-an-da G1ŠBANŠUR-un da-a-i
- 4 'nu-uš-š' a-an 1 NINDA.ERÍN^{MEŠ} da-a-i I-NA I⁴ NIN[DA.E]RÍN^{MEŠ}.
ma-aš-ša-an še-ir NUMUN^{H1A}
- 5 ḫu-u-ma-an šu-uh-ḫa-i
- 6 ZÍZ-tar še-ip-pí-it par-ḫu-u-e-na-aš e-wa-an kar-aš ḫa-at-tar
- 7 zi-na-i⁵ ku-u-ti-ya-an nu ku-it-ta NUMUN-an ar-ḫa-ya-an šu-uh-ḫa-an
- 8 še-ir-ra-aš-ša-an NUMUN^{H1A}-na-aš-ma-aš 1 NINDA.KUR₄.RA
ZÍZ.TUR iš-tap-pu-ul-li-an-za
- 9 ki-it-ta nu-kán an-da GUŠKIN⁶ KÙ.BABBAR NA₄ZA.GÌN NA₄GUG
- 10 NA₄ba-ra-aš-ḫa-aš NA₄TI NA₄KÁ.DINGIR.RA ku-it-ta pa-ra-a te-pu da-a-i
- 11 BAPPIR BULÜG te-pu 6ŠUMES kap-pí-iš ŠÀ^{BA} A-NA⁷ 2 SA₅ 2 GE₆

¹ Restoration of the beginning of the line from the context and C iv 24f.

² The restoration is again according to C iv 24f.

³ C obv. i 1: [k]i-ḫi[š-ša-an].

⁴ The sign for number 1 is written in ligature with the following sign for NINDA, which recurs often in the following lines.

⁵ C obv. i 6: zi-in-na[-il].

⁶ KBo 18.174:3 has reversed word order.

⁷ KBo 18.174:5 om. A-NA.

12 ^DUTU-aš⁸ par-hu-u-e-na-aš mu-mu-wa-i Û A-NA GUD.APIN.LAL-
kán hu-iš-wa-an-u⁹

13 A-NA SI¹¹A.ŠU al-pu-e-mar te-pu ku-ra-an-zi

14 nu-kán a-pí-e-ya an-da A-NA NINDA.KUR₄.RA da-a-i

15 7 NINDA.KUR₄.RA ZÍZ₂TUR nu-kán a-pu-u-uš-ša I-NA I¹⁰
NINDA.ERÍN^{MES} da-a-i

16 nam-ma I NINDA.KUR₄.RA.TUR ^DGul-aš-ša-aš nu-kán a-pa-a-aš-ša

17 I-NA I¹¹ NINDA.ERÍN^{MES} ar-ha-ya-an ki-it-ta ^{GI}ŠBANŠUR-i-ma pí-ra-
an GAM¹²

18 ták-ni-i GAL.GIR₄ ki-it-ta nu-uš-ša-an IZI šu-u_h-ha-an

19 nu ^{GI}ŠERIN Ì.NUN LĀL hu-u-uš-za I(?)¹³-an¹³ ša-me-ši-ya-zi

20 še-ir-ra-aš-ša-an ZÍD.DA ZÍZ MUN-ya šu-u_h-ha-i nu k[iš]-an me-ma-i

21 [(MU)]N¹⁴ GIM-an UDU¹¹A li-li-pa-an-ti nu ú-id-du ku-u-uš

22 hu-u-uk-ma-uš^DUTU-uš QA-TAM-MA li-li-pa-iš-ki-id-du¹⁵

23 nu IGI-zi pal-ši ud-da-na-aš EN-aš^DUTU-i¹⁶ kiš-an hu-u-uk-zi

24 ^DUTU-uš-za EZEN-an DÛ-at¹⁷ nu-za da-pí-uš DINGIR^{MES}-u[š]
'hal-za!-a-iš'¹⁸

25 [nu-z]a hu-u-ma-an-da-an DUMU.LÚ.'ULÛ^{LU}-an hal-za!-a-iš'¹⁹

⁸ C i 12: DINGIR^{MES}-aš.

⁹ C i 13: TI-an-ti.

¹⁰ As in i 4 written again in ligature.

¹¹ For the ligature see line 4.

¹² C i 18: kat-t[a].

¹³ Collation confirms that the two signs following -za are eroded and therefore quite illegible.

¹⁴ C i 21: MUN-an.

¹⁵ C i 23: li-li-pa-aš-ki-id-du.

¹⁶ C i 24: ^DUTU-i me-na-a_h-ha-a[n-da].

¹⁷ EZEN iya-attested also in KUB 57.79 ob. i 4ff. and KUB 58.94 obv. i 4ff., see below.

¹⁸ Reading on the basis of the context and very conjectural; the collation and KUB 58.94 obv. i 4 seem, however, to conform with this reading.

¹⁹ See the remarks in footnote 18.

26 [EN.SI]SKUR-¹ša-an-na-an²⁰ []²¹ In lines

27-30 nothing is preserved.

31 [hal-zi-i_h-hu-]un²²

Rest of the col. is broken.

"73" [ki-iš-ša-an me-ma-i ma-a_h-ha-an-ma-wa-za-kán(?)]²³

A obv. ii

1 ^DUTU-uš a-ra-a_h-za wa-a[ha-an-na-zi-in-na-i]²⁴

2 nu-wa-aš-ši¹ Ma!-ad-du-ta-x²⁵ [AMA-ŠU pa-id-du]²⁶

3 na-aš^DUTU-i gi-nu-¹ wa-aš-ša-aš¹ p[í(?)¹-ra(-an kat-ta-an)]²⁷ ha-li-ya-ad-
du]²⁸

4 ^DUTU-u-e EN-mi-it²⁹ EGIR-pa-ma²-a[n pa-a-i]

5 AMAR-un-ma-an TUR-la-ma-an pa-a-i

6 ^DUTU-uš har-ki-iš GEŠTU-KA³⁰ la-ak-ki-iš-k[³¹]

7 nu³² hu-u-ma-an NUMUN da-a³³ ^DUTU-u-i BE-LI-YA E[N.SISKUR-
ma-mu EGIR-pa p(a-a-i)]³⁴

²⁰ We expect here in accordance with KUB 58.94 i 5 EN.SISKUR-ma-aš-ši-kán but the traces of half broken signs do fit for this reading.

²¹ In this broken passage at least 40 lines are missing according to KUB 57.79 obv. i 3ff. and KUB 58.94 obv. i 3ff. which mostly deal with the "party", see below commentary on obv. i 24 and p. 51ff.

²² Cf. KUB 58.94 i 9.

²³ This clause must have preceded the end of obv. i because of the particle of direct speech in obv. ii 2.

²⁴ Restoration according to the context, see commentary.

²⁵ KBo 17.104 obv. ii 1: ¹Ma-an-du-ta-x-x-x; the last three signs look like DINGIR^{MES}.

²⁶ Restored in this way because in ii 5 Madduta calls the offerant her TUR-la=man "my child".

²⁷ Restored from KBo 17.104 ii 2.

²⁸ Restoration according to the context.

²⁹ Certainly to be emended as ^DUTU-i EN-mi[[-it]]; KBo 17.104 ii 3 reads]UTU-aš EN-mi. *istatune is perfectly fine. EN-mi OK as a name voc. in-mi*

³⁰ Reading according to collation; the hand copy shows -ŠU.

³¹ Collation reveals that the beginning of KI is visible on the tablet.

³² KBo 17.104 ii 5 has correctly nu-za.

³³ KBo 17.104 ii 5: NUMUN-an da-a-i.

³⁴ Restoration from KBo 17.104 ii 6.

- 8 nu-za GUŠKIN da-a EN.SISKUR-ma-mu EGIR-pa pa-a[-i nu-za KÜ.BABBAR da-a EN.SISKUR-ma-mu³⁵ EGIR-pa pa-a-i]
- 9 nu-za^{NA4}ZA.GIN da-a EN.SISKUR-ma-mu EGIR-pa pa[-a-i]
- 10 nu-za^{NA4}GUG da-a³⁶ EN.SISKUR-ma-mu EGIR-pa pa[-a-i³⁷]
- 11 nu-za^{NA4}KÁ.DINGIR.RA da-a EN.SISKUR-ma-mu EGIR-pa pa-a[-i]
-
- 12 nu-za^{NA4}TI da-a³⁸ EN.SISKUR-ma-mu EGIR-pa pa-a-i
- 13 nu-za^{NA4}pa-ra-aš-ḥa-an da-a EN.SISKUR-ma-mu EGIR-pa [pa-a-i]³⁹
- 14 nu-za BAPPIR BULÛG da-a EN.SISKUR-ma-mu EGIR-pa pa-a-i
- 15 zi-iq-qa^{DUTU}-uš i-it nu te⁴⁰-ri-in⁴¹ in⁴² [da-a⁴³ la-a-a]
- 16 ú-e-el-ú-i-la-na-ya⁴⁴ la-a-a da-ri-ya-an-ta![-an]
- 17 tu-ri-ya-ma wa-ar-ši-ya-an-ta⁴⁵
- 18 la-a-a da-ri-ya-an-ta-an tu-u-ri-ya-ma⁴⁶ wa-ar-ši-ya-an-ta[-an]
- 19 na-at 3-ŠÚ te-ši⁴⁷
-
- 20 ^{NA4}ARÁ-za-kán GIM-an kap-pí-iš⁴⁸ iš-par-ti-i-e-iz-zi
- 21 EN.SISKUR-kán⁴⁹ ^DA-ag-ni⁵⁰ KAxU-za QA-TAM-MA iš-par-ti-id-du⁵¹
- 22 IGI-zi-an⁵² GIM-an ^{GIŠ}ḥur-ki-in EGIR-zi-iš⁵³ an-da Ú-UL

³⁵ Cf. KBo 17.104 ii 7 which mentions instead of EN.SISKUR the client by his name, sc. ^mAt-ta[-a-an(-)]. He is also attested by the same name in 2029/g:8, see commentary.

³⁶ KBo 17.104 ii 8 uses the abbreviation KI.MIN.

³⁷ KBo 17.104 ii 9 again KI.MIN.

³⁸ KBo 13.145 = B ii 1: da-a-i.

³⁹ B ii 2 has line divider after this.

⁴⁰ Reading of the sign according to B ii 3.

⁴¹ In B ii 3 the traces are better visible; the reading is, however, not sure.

⁴² See the preceeding note.

⁴³ By virtue of the lack of the reflective particle -za this restoration may seem to be unlikely, see commentary.

⁴⁴ Reading according to the rest of signs on the original tablet.

⁴⁵ B ii 4: tu-ri-ya[-an-ta-an wa-ar-ši-y[a-an-ta-an]

⁴⁶ 2029/g:3: tu-u-ri-ya-an-da[-an].

⁴⁷ 2029/g:4: te[-z-zi. B ii 4 omit § line.

⁴⁸ B ii 6: kap-piś.

⁴⁹ B ii 6: EN.SISKUR-ya-kán.

⁵⁰ B ii 6: ^DAg-ni.

⁵¹ 2029/g:6: i]š-par-za-du.

⁵² 2029/g:7: IGI-i]z-zi-in ^{GIŠ}ḥur-ki-i[n.

⁵³ B ii 7: EGIR-iš ḥur-ki-iš GIM-an IGI-z[i-in; 2029/g:6: EGIR-iz-z[i-iš.

- 23 ú-e-mi-ya-zi⁵⁴ i-da-lu-uš-ša⁵⁵ UD.KAM-az⁵⁶
- 24 EN.SISKUR⁵⁷ li-e KAR-zi na-at-ta am-me-el [ud-da-a-a]⁵⁸
- 25 ^{DUTU}-aš⁵⁹ ^DKam-ru-ši-pa-aš-ša ud-da-a-a[r]
- 26 ta-an-du-kiš-na-ša-at DUMU-aš ḥu-u-[-uk-ma-uš-še-eš a-ša- an-du]⁶⁰
-
- 27 nu ku-u-un ḥu-u-uk-ma-in 7-ŠÚ⁶¹ ḥ[(u-u-uk-zi)⁶² nu]
- 28 7 NINDA.KUR₄.RA par-ši-ya 1-ŠÚ ir-ḥa[-a-iz-zi]⁶³
- 29 nu ¹⁶⁴ NINDA.KUR₄.RA par-ši-ya nu ḥu-u-u[k!-ki-iš-ki-iz-zi]⁶⁵ ? du-ru-i-pat
- 30 NINDA.KUR₄.RA-ya⁶⁶ ⁷⁶⁷-an ^Dḥe-pa⁶⁸ par-ši-ya-an-na-i⁶⁹ an-a-a-pat
- 31 me-mi-iš-ki-iz-z[i-y]⁶⁹ QA-TAM-MA^D[U]TU-⁷⁰ zi-iq-qa?
- 32 az-zi-ik-ki nu ki-i me-mi-iš-ki-mi⁷¹
- 33 ḥu-u-uk-ki-iš-ki-mi-ya⁷² ku-it
- 34 na-at-mu^{DUTU}-uš EGIR-an tar-na⁷³ ma-a-an ḥu-u-uk-ma-in [zi-in-na-i]⁷⁴
- 35 NINDA.KUR₄.RA-ya p[ár-ši-ya? GEŠTIN š]u-ni-iz-zi

⁵⁴ B ii 8: KAR-zi.

⁵⁵ B ii 8 and 2029/g:8: ḤJUL-lu-uš-ša.

⁵⁶ 2029/g 8: UD.KAM-za.

⁵⁷ 2029/g:8 mentions the client by his name, sc. ^mAt-ta-a-a[n(-)]; cf. KBo 17.104 ii 7, above note to A ii 8.

⁵⁸ Traces of -AR visible in 2029/g 9.

⁵⁹ B ii 9: ^DUTU-ša-at.

⁶⁰ Restored from 2029/g 10. B ii 10 has DUMU.LÚ.ULÙ⁷¹ UT-IL-ma-at [ḥu-uk-ma-a-uš a[-ša-an-du. B has no line divider.

⁶¹ B ii 11 and 2029/g 11: 7-ŠÚ.

⁶² 2029/g 11: ḥu-uk-zi; B is shorter; for the context cf. KUB 57.79 obv. i 24.

⁶³ Reading from 2029/g 12.

⁶⁴ 2029/g 12 om. 1.

⁶⁵ Reading according to 2029/g 13; cf. also below line 33.

⁶⁶ 2029/g 13: 7NINDA.KUR₄.RA^{71A}-ya.

⁶⁷ Copy shows NINDA? Reading according to collation.

⁶⁸ Reading of these blurred signs is obscure.

⁶⁹ B ii 12 has after this line. 2029/g 14 om. -ya.

⁷⁰ 2029/g 14: ^DUTU-uš.

⁷¹ The intended [DINGIR]MEŠ is erased.

⁷² 2029/g:15: ku-i]t ḥu-ki-eš-ki-mi na-a[t.

⁷³ Traces of erased aš are visible; for context see KUB 57.79 obv. i 28ff., where the Šm God is addressed in 3. person sg.

⁷⁴ Restored according to context.

- 36 [nu?] ^DGul-aš-ša-aš [. . .] ^DGul-aš-ša-aš-pát par[-ši-ya]
 37 [. . .] x x [.] x-x⁷⁵-du
 38 [. . .] x-eš-ki[-it]
 39 [. . .] x [. . .]

Rest broken; a gap of at least 40 lines.

A rev. iii

- 1 [. . .] x GAM-an
 2 [^DUTU-i EN-YA . . .] x-t[a-aḥ-ḥ]a²-at⁷⁶ na-at-mu EGIR-an tar-na
 3 [. . .] nu-kán tar-nu-wa-ar
 4 šu-u[ḥ-ḥi ša-ra-a pe-ḥu-ta-an-]zi⁷⁷ nu NUMUN^{HIA} š[u-u]ḥ-ḥi iš-ḥu-wa-an-zi
 5 ^DUTU-uš nu-u-wa a[r-t]a ud-da-na-ša EN-a[š G 1]š²MAR⁷⁸-lu-un ME-i
 6 ta-an É-ri É.ŠÀ-ni da-a-i ma-a-an GE₆-a[n-za k]i-ša-ri
 7 ud-da-na-aš EN-aš GI[šMA]R-it⁷⁹ GIšḥa-at-tal-wa-aš GIš-r[u-i GA]M²-an?
 8 te-kán pad-da-i nu 1 ŠAH.TUR da-a-i
 9 na-an-kán ḥa-at-te-eš-na GAM-an-ta ḥa-at-ta-ri
 10 e-eš-ḥar-še-it kat-ta-an-ta tar-na-i
 11 nu ti-it-ti-ya-an [ZÍD?] DA IGI.ŠU.DU₈.A ḥal-k[⁸⁰iš e-wa-a]n?
 12 ¹⁰ku²-na-an NINDA.Ī.E.DÉ.A ḥa-at-te-eš-ni GAM-an-ta [da-]a-i
 13 1 NINDA.Ī da-a-i na-an par-ši-ya na-an-kán DIN[GIRMEŠ-aš GAM-an-ta(-an)]

⁷⁵ The rest of the sign seems to represent DÉ, KÁ or KAŠ₄.

⁷⁶ The rest of a mid verb 1. sg. prt. seems to be possible, but the reading is not sure.

⁷⁷ Restoration from the following context.

⁷⁸ The reading of this crucial sign which looks like IP is very controversial; my collation did not yield any helpful suggestion; cf. however its occurrence in line 7. It is also possible optically to read the whole complex as ḤUL-lu-un?

⁷⁹ Although the reading is not certain, according to the context and collation this seems to be the best option.

⁸⁰ Or both signs to be read as BAL?

- 14 da-a-i ka-r[u-]ú-i-li-uš DINGIR^{MES} az-zi-i[k-kán-d]u
 15 Š[A]Ḥ⁸¹-aš eš-ḥ[ar] ŠÀ um²?-ma-an-ta kán-ta-an an-¹x-uš-na-aš⁸²
 16 ZÍD.DA-an N[INDA].Ī.E.DÉ.A NINDA.Ī e-iz-te-en [e-ku-at-te-en]⁸³
 17 nu-za iš-p[i-y]a-at-ten nu GEŠTIN-an⁸⁴ 3-ŠÚ pí-eš-ki-i[z-z]i
 18 ḥa-at-te-eš-ni GAM-an-da BAL-an-ti ka-ru-ū[¹-li-eš] DINGIR^{MES}-uš⁸⁵
 19 ¹⁰ḥal-z[i-ya-an-z]i ŠE? GEŠTIN²-an K[ĀŠ-ša]r⁸⁵ nu-za Ī.GI[š da-a-i]
 20 GIšḥa-at-tal-wa-aš GIš-ru-i IŠ-TU Ī iš-k[i-ya-an-z]i
 21 nu-uš-ša-an NINDA.KUR₄.RA šu-up-pi-ya-an-ta[-an . . . GA]M²-ta-an
 22 GIšḥa-at-tal-wa-aš GIš-ru-i da-a-i n[u-uš-ša-an]
 23 še-ir NINDA.Ī.E.DÉ.A da-a-i nu GEŠTIN KAŠ-ya [da-a-i]
 24 pí-ra-an ku-it-ta 3-ŠÚ BA[L⁸⁶-an-ti]
 25 GIšḥa-at-tal-wa-aš zi-ik ak[-ki²-i]š²-ki²/na-pa⁸⁷ [GIM-an]
 26 EGIR-pa ḥa-aš-ki-ši x⁸⁸ da-an-ku-i[n-]na-pa ta-g[a-an-zi-pa-an]
 27 i-it zi-ik EGIR-pa ḥa-a-aš
 28 nu ka-ru-ū-li-uš DINGIR^{MES}-uš ú-wa-te n[a-at-za]⁸⁹
 29 a-pi-ya da-an-zi nu-za pa-a-an-du a-pi[-ya]

⁸¹ Collation confirms this reading.

⁸² The line is hopelessly corrupt.

⁸³ Contrary to the original the hand copy does not indicate the space necessary for the verb which must be restored here.

⁸⁴ For this reading cf. rev. iii 35.

⁸⁵ The reading of the whole line is very conjectural.

⁸⁶ Reading is not certain; the sign looks rather like ^DU[TU].

⁸⁷ The context obliges us to find a word which must designate a part of the door or lock in acc. sg. like URUDU² zakki, followed by the particle =(a)pa. The broken word which in spite of an overall perusal of all words beginning with AK- and AG- did not result in a reasonable restoration must have in any case the meaning of a leaf of a door or something similar. For detail see commentary.

⁸⁸ The traces allow to read I, which would not make any sense. It is possible that the scribe intended to write the phraseological i-it beforehand at this place which, after changing his mind, he placed it in fact in the following line.

⁸⁹ For this restoration see commentary.

- 30 *ták-na-aš* ^DUTU-un *mu-ki-iš-kán-du* nu *Ḫ*[UL-lu]
 31 *ku-it DÙ-nu-un na-an-mu* DINGIR^{MEŠ} EGIR[-*pa me-mi-iš-kán-du*]
 32 'ŠAḪ-an TUR-an⁹⁰ *tí-it-ti-ya-'an-ta'-an* [ša-ra-a da-a-i]⁹¹
 33 *na-aš-ta ḫa-ap-pí-eš-na-za ḫu-u-ma-a*[*n-da-az ku-wa-pí*]
 34 *ku-wa-pí* UZU-an⁹² *ku-ir-zi nu-kán* [A-NA^DUTU-*Ḫ*]
 35 GAM-an-da da-a-i GEŠTIN-an 1-ŠÚ [*ši-pa-an-ti*]
 36 *nu kiš-an me-ma-i ú-uk* GIM-an [^{UZU}ÚR^ḪIA GAM-an-da *te-eḫ-ḫu-un*]⁹³
 37 'ḫa²-ap²⁹⁴ *pí-eš-na-aš* UZU x (x) []

End of rev. iii

rev. iv⁹⁵

- 1 *ku-e x-x x-x ku²-an* LUGAL-*i p*[*a-a-i . . .*]
 2 LUGAL-*uš*^DUTU-*i me-na-aḫ-ḫa-an-da* [*ti-ya-z*]⁹⁶ *i*? *ne*⁹⁶ *da-a-i*
 3 *ne-iz-za-an I-NA GÚ-ŠU na-a*⁹⁷
 4 *ud-da-na-aš-ša* EN-aš *ki-iš-ša-an*⁹⁸ *me-ma-i zi-ik-za-an*
 5 *ma-aḫ-ḫa-an*⁹⁹ I-NA¹⁰⁰ UD.9.KAM¹⁰¹ *ḫu-iš-wa-a*[*n-*]*ta-aš ḫu-u-*
*kán-ta*¹⁰²

← the 'charm'
+ thing

⁹⁰ Reading of both signs is not certain.

⁹¹ Restoration from the context.

⁹² Or UZU-*uš*?

⁹³ Reading very conjectural.

⁹⁴ Both signs eroded badly; the collation makes, however, this tentative reading possible.

⁹⁵ At least 40 lines are missing at the beginning of the column; from here on the reconstruction of the text according to C=KUB 43.57 rev. iv lff. Variants to A are given in footnotes.

⁹⁶ Reading of the middle part of the line is very obscure.

⁹⁷ A rev. iv lff. has an absolutely different context: (1) [. . .] x (2) [. . .] (3) [. . .]
]zi? (4) [. . .] x [. . . -z] i? PA-NI ^{GIŠ}BANŠUR (5) [*ti-ya-az-zi*] 3-ŠÚ BAL-an-ti.
 Thereafter follows a division line.

⁹⁸ A iv 6: *kiš-an*.

⁹⁹ A iv 6: GIM-an.

¹⁰⁰ A iv 6: INA.

¹⁰¹ The hand copy of A iv 6 wrongly shows UD.7.KAM, while collation seems to confirm UD.9.KAM.

¹⁰² A iv 7: *ḫu-u-ga-an-ta*.

- 6 *na-a-it-ta*¹⁰³ *tu-uq-qa* DINGIR^{MEŠ} *ḫu-u-m*[*a-*]*an-te-eš-pát*¹⁰⁴ *ḫal-zi-ya-*
an-du
 7 *ud-da-a-na-aš*¹⁰⁵ EN-aš LUGAL-*i ar-ku*[-*wa-i*]*z-zi*
 8 [*na-a*]*š-kán pa-ra-a ú-iz-zi* UD.9[.KAM *tú*]*ḫ-ḫu-uš-ta*
 9 [*nu-za*? S]I? ŠA GUD.MAḪ EGIR-*pa LU*[*GAL-uš*] *da-a-i ku-wa-ad-da-*
*an-za*¹⁰⁶
 10 [EGIR-*p*]_a¹⁰⁷ LUGAL-*uš da-a-i* *na-a-an-za* [(*da-a*?)*-i*]
 NINDA.]ERIN^{MEŠ}¹⁰⁸ *ma* NINDA.KUR₄.RA-*ya*¹⁰⁹
 11 [*iš-tap-p*]*u-ul-li-ya-an-ta-an*¹¹⁰ [*ar-ḫa a-d*]*a-an-zi*
 12 [^{GIŠ}BA]NŠUR.AD.KID-*ma-za*¹¹¹ *ud-da-na*[-*aš* EN-aš *d*]*a-a-i*
 13 [*nu-z*]_a¹¹² LUGAL-*uš*¹¹³ *ḫu-u-ga-an-ta I-NA* UD.9!¹¹⁴ KAM *ne-ya-an*
ḫar-zi
 14 [GIM]-*an* UD.9!¹¹⁵ KAM *pa-iz-zi na-at-za-kán ar-ḫa da-a-i*
 15 [*na-a*]*t-ša-an an-da*¹¹⁶ A-NA¹¹⁷ ^{GI}PIŠAN TÚG-ŠÚ¹¹⁹ *da-a-i ku-in*
U-UL
 16 [*ki-n*]_u¹²⁰ *uš-kán-zi na-an*¹²¹ *ša-an I-NA ÉNA*₄KIŠIB *an-da*
 17 *ti-an-zi na-at nam-ma U-UL ku-iš-ki ki-nu-zi*¹²²
 18 *ku-u-un SÍSKUR ud-da-na-aš* EN-aš *da-me-e-da-aš*¹²³ ÉḪ¹¹⁴IA-*aš*¹²⁴

¹⁰³ A iv 7: *na-it-ta*; KUB 57.79 iv *na-a-iš*.

¹⁰⁴ A iv 8 om. *-pát*; it reads then < *nu-ú ḫal-zi-ya-an-du*.

¹⁰⁵ A iv 8: *ud-da-na-aš*.

¹⁰⁶ A iv 9: *ku-wa-a-ta-an-za*.

¹⁰⁷ Reading is not certain.

¹⁰⁸ A iv 12 NINDA.]ERIN^{MEŠ} *ma*? and adds *U*.

¹⁰⁹ A iv 12 om. *-ya*.

¹¹⁰ For this restoration see A obv. i 8.

¹¹¹ A iv 14 om. *-ma-za*.

¹¹² For this restoration cf. iv 4f.

¹¹³ A iv 15: EN.SISKUR, see commentary.

¹¹⁴ The broken sign looks like 7. Emendation to 9 is according to A iv 5.

¹¹⁵ Written 7; see above note 101.

¹¹⁶ A iv 17 ŠA.

¹¹⁷ A-NA om. in A iv 17.

¹¹⁸ A iv 17: ^{GI}Š.

¹¹⁹ A iv 17: TÚG^ḪIA.

¹²⁰ Reading according to A iv 18; see also KUB 57.79 rev. iv 38.

¹²¹ A iv 18: *-at*.

¹²² A iv 19: *ni-ni-ik-zi*; the usage of *kinu-* is not a catachresis, it rather seems to be used as synonym of *ninink-*, see commentary.

¹²³ A iv 20 *ta-me-ta-aš*.

¹²⁴ A iv 20: *pár-na-aš*; KUB 57.79 iv *par-ni*.

19 *an-da-an*¹²⁵ *a-pa-ši-la-pát*¹²⁶ *e-eš-ša-i* *Ú-UL-at*¹²⁷ *I-NA É.GAL*^{LIM}

20 *e-eš-ša-i* *LUGAL-uš-ša*¹²⁸ *Ú-UL ti-iš-ki-iz-zi*

21 *ne-iz-za-kán*¹²⁹ *I-NA UD.9.KAM-pát wa-ar-ap-zi*

22 *nu-za-kán* *ḫu-u-ma-an-ta*¹³⁰ *na-a-i*

(23 DUB. 1.KAM A-WA-AT *ḫa-an-ti-ta-aš-šu* SAL ^{URU} *ḫu-ur-ma*

(24 *ma-a-an an-tu-u-ši* LÚ-*i na-aš-ma* SAL-*i MUḫ*¹³¹

(25 *ni-ni-in-kán-te-eš QA-TI*¹³¹

left Lower edge

1 [PN1 LÚDUB.SA]R

2 [A-NA PA-NI PN2] x *IŠ-TUR*¹³²

¹²⁵ A iv 20: *an-da*.

¹²⁶ A iv 21 [a-p] *a-a-ši-la-pát*.

¹²⁷ A iv 21: *-an*

¹²⁸ A iv 22 om. *-ša*.

¹²⁹ A iv 22: *ku-it-za-kán*.

¹³⁰ The scribe here erroneously wrote *ḫu-u-kán-ta* for *ḫu-u-ma-an-ta*; A iv 23 has also *ḫu-u-ma-an-ta*. Emendation to *ḫukanta* according to rev. iv 5 and 13 must be given up, because it is impossible that the king is still turning the slaughtered things around his neck, since they have previously been concealed in a chest (rev. 15).

¹³¹ The colophon of A iv 24 is much shorter: INIM *ḫa-an-ti-ta-aš-šu* LÚ ^{URU} *ḫu-ur-ma QA-TI*.

¹³² It is remarkable that the scribe wrote these two lines at the lower edge although enough space is available at the bottom of the tablet.

in 4 1. Rd left edge and would be lower edge??

TRANSLATION

obv. i (i 1-5): [If (there is) a human being, man or woman, and if his/her years are [disturb]ed¹³³, the ritual practitioner shall treat him/her as follows: At the top of the roof (just) opposite to the Sun God he (i. e., the ritual practitioner) sets up a table. Thereon he puts one soldier loaf. Into (this) one soldier loaf he scatters all kind of seeds,

(i 6-10): (namely) emmer wheat, *šepit*-wheat, *ewan*-grain¹³⁴ for producing a sweet concoction (*parḫuena*-)¹³⁵, club wheat¹³⁶, *ḫattar*-grain, *zinail*-grain (and) *kutiya*(n)-grain. Each sort of seeds is heaped up separately. At the top of the seeds¹³⁷ lies a thick loaf, made of small emmer wheat, (serving) as cover. (Moreover) he places onto it (i. e., thick loaf) gold, silver, lapislazuli, carnelian, *barašḫa*-stone¹³⁸, 'life'-stone (and) Babylon-stone- (again) from each kind a little bit.

(i 11-14): (He takes) a small quantity of beer-bread, malt (and) six handful measures of tiny¹³⁹ seeds, among them two handfuls red, two handfuls black, (and using these) he mixes¹⁴⁰ a sweet concoction (*parḫuena*-) for the Sun God. They cut off small splinter(s) from the point of a live plow-ox's horns, (and these too) he places there, i. e., onto the thick loaf. *apē-ia*
those too

¹³³ For this reading and meaning of *ninink*- see commentary on this line.

¹³⁴ Or *ewan* of *parḫuena*-; *ewan* is translated by D. M. Weeks, The Hittite Vocabulary: An Anatolian Appendix to Buck's "Dictionary of Selected Synonyms in the Principal Indo-European Languages" (Ph. D. Los Angeles, 1985) 123 as "grain" (?).

¹³⁵ I would like to take *parḫuena*- here as gen. Supporting this assumption I would like to mention the cliché number seven which we find in the case of seven different minerals which are mentioned in the same section of the text. Analogous to this we might also expect seven different sorts of seeds as opposed to seven minerals which we attain if only we take this as gen.; otherwise, if we take *parḫuena*- as an independent unit we get the number eight. On the meaning of *parḫuena*- s. commentary.

¹³⁶ Or emmer, H. A. Hoffner, *Alimenta* 1974 73ff.; Weeks, *Hittite Vocabulary* (1985) 123.

¹³⁷ It is probable that we must take NUMUN¹³⁸ *naš* as gen. pl. depending on the preposition (strikingly not postposition!) *še-ir*. If this is true the word needs to be emended as NUMUN¹³⁸ *na-aš* [*-ma-aš*].

¹³⁸ I.e., a stone from the country of *Barašḫi/Paraḫi/Maršaḫi*, Akk. *maršu/aḫu(m)* "Markasit", cf. A. Kammenhuber, *Orakelpraxis, Träume und Vorzeichenschau bei den Hethitern*, TH 7 (1976) 97 n. 197.

¹³⁹ On *kappi*- "small" see commentary.

¹⁴⁰ *mumuwai*- meaning unknown, see commentary.

(i 15-19): (There are) seven thick loaves made of emmer wheat; these (loaves) too he places into the soldier bread. Moreover (there exists) one small thick bread belonging to the Fate Deity *Gulšaš*. That one, (however), lies inside of the soldier bread separately. An earthen beaker (serving as brazier) is placed in front of the table, at the bottom. (Charcoal) fire is poured into it. Now he fumigates in it (i. e. brazier) cedar wood, perfume-oil¹⁴¹ (and) wax of the honey¹⁴².

(i 20-23): Onto the top of it (i. e., brazier) he pours flour and salt, and speaks (the conjurations) as follows: 'As the sheep is accustomed to lick (and to swallow) the salt, in the same way let the Sun God come and lick away these conjurations entirely¹⁴³. The practitioner invokes the Sun God for the first time as follows:

(i 24-26): 'You the Sun God, have organized a banquet. To (this banquet) you have invited¹⁴⁴ all deities [and you have invited (also)] all mortals¹⁴⁵.

(i 27-30): (nothing is preserved, but there followed certainly lavish eating and drinking, see below commentary on line 24ff.)

(i "73"-ii 5): [He speaks as follows: 'as soon as] the Sun God [finishes to tu]rn around, [let] *Maduta*, [his (i. e., the patient's) mother go] to him (i. e., Sun God) and [kneel] on her knees i[n front of] the Sun God (and make the following inquiry): 'O Sun God, my Lord! [Give him] (me) back! Give (me) my calf, my small baby!

(ii 6-11): (You), the luminous Sun God, lend your ear (towards me)! Take all (these) seeds for your own profit! Sun God, my Lord, sa[ve but in return¹⁴⁶] my cli[ent!] Take the gold for yourself and save in return my client! Take the silver for yourself and save in return my patient! Take the lapislazuli for yourself and sa[ve] in return my client! Take the carnelian for yourself and sa[ve] in return my client! Take the Babylonian stone and save in return my client!

¹⁴¹ H.A.Hoffner, RIA 8/3-4 (1993) 203 renders ĪNUN as "ghee".

¹⁴² Or "honey of h.(?)": on the conjectural meaning of *hu-u-uš-za* as "wax of honey" see commentary.

¹⁴³ *lilipa(i)*- "to lick" used here as a metaphor for "to accept voluntarily" the context of the following conjuration which basically consists of the Sun God's organization of a "party".

¹⁴⁴ Literally "summoned, called, shouted, cried".

¹⁴⁵ For the meaning of this "party" and reconstruction of the context see the commentary.

¹⁴⁶ Lit. give me back.

(ii 12-19): Take the "life"-stone (TI) and save in return my client! Take the *barašha*-stone and [save] in return my client! Take beer bread (and) malt and save in return my client! Go, you the Sun God, and [take] (from these ingredients) three, four (and) five times, and [loosen] the surface (of the earth?)¹⁴⁷. Unhitch the exhausted ones and harness instead the fresh ones! Unhitch the exhausted ones and harness the fresh ones! This you¹⁴⁸ will recite three times.

(ii 20-26): 'As the small seeds escape (without being ground) the mill stone, in the same way let (my) client escape from the jaw of the Fire God *Agni*. As the rear wheel (of a cart) can not touch¹⁴⁹ the front wheel, in the same way let the evil days not detect (my) client. Are my [word]s not (identical with) the words of the Sun God and of *Kamrušepa*? [Accept]¹⁵⁰ them as the conj[urations] of a mortal!'

(ii 27-39): He will repeat this conjuration seven times. (Meanwhile) he breaks seven thick loaves and ma[kes] the round once. He breaks one thick loaf and conj[ures] (at the same time) [relentlessly]. He breaks seven times(?) thick loaves for *Hepat* and speaks in the same way: 'Sun God, eat, and grant me what I am inquiring¹⁵¹ (from you) and what I am trying to conjure (you) for¹⁵². As soon as [he finishes] the conjuration, he b[reaks] a thick loaf [and fi]lls [the wine?] (He also invokes?) the Fate Deity (*Gulšaš*). [He] break[s] (it, i. e., thick loaf) to the very Fate Deity. (37-39 too fragmentary, then broken).

Rev. iii (iii 1-4): '[Sun God, my Lord, behold, I have brought for you a "grant" (*tarnuwar*¹⁵³)). I (now) have [taken my refuge] to [you, the Sun God, my Lord]. Grant it¹⁵⁴ to me! [Grant me in return the life of my client?]. They now [carry] the "grant" [up to the] ro[of] and they pour (also) the seeds at the top of the r[oo]f.

¹⁴⁷ The meaning of *welwila*- is uncertain, see commentary.

¹⁴⁸ Var. he.

¹⁴⁹ Lit. "find, meet, encounter". *ist. catch up with*

¹⁵⁰ Lit. "let them become!"

¹⁵¹ Lit. "saying".

¹⁵² Or literally "Now, because I am uttering this repeatedly and conjuring repeatedly (as well), grant it me!"

¹⁵³ *tarnuwar* certainly represents here a symbolic model, made of precious metal, of the wishes, demands and inquiries relating to the life of the client for which the ritual expert has been asking the Sun God all the time. As an inciting object *tarnuwar* serves as gift or bribery of the Sun God.

¹⁵⁴ I. e., the demand of the sacrificer.

(iii 5-10): (While) the sun is still sh[in]ing¹⁵⁵ the ritual expert takes a spade(?)¹⁵⁶ and he places it into the inner chamber of the house. As soon as it gets da[rk], the ritual expert digs out (a pit) by means of (that) [spa]de(?) (into) the earth beneath the door bolt. He now takes one piglet and ~~slaughters~~ ^{slit} it into (that) pit; its blood he releases down ^{slaughter is} (into the very pit).

(iii 11-19): Now (the corpse of) the sucking-piglet, the fine grounded [flou]r, cor[n,ewa]n-grain, *kuna-* (and) a tallow cake he [pla]ces down into the pit. He takes one fat bread, breaks it and places it (too) [down (into the pit) to the] gods. (Then he speaks as follows): 'Let the pri[me]val deities relish (them)! Eat (and) [drink] the blo[od] of the piglet, the heart of? *ummanta*(?), wheat(?), the flour (and) *an-x-ušna-*, tallow cake (and) fat bread! Eat it to your satiation!' (Moreover) he gives (them) wine (by) pouring it into the pit three times. [They] evo[ke] the prime[val] deities]. (There is) corn, wine (and) b[ee]r. [He also places] plant oil.

(iii 20-27): By means of (this plant) oil they lub[ricate] the door bolt; and he places down to the door bolt a thick loaf (and) a pure/clean [. . .], and he puts onto them a tallow cake. [He takes] wine and beer and pou[rs] in front from each sort three times. (Afterwards he conjures as follows): '(You), the door (bolt)! [As] you are accustomed to open the pairs of the door(?), go (down) just now and open ~~again~~ ^{doors always} in the same way the dark ea[rth],

(iii 28-31): and ^{bring} release the primeval deities ~~upward~~ ^{bring}! Let them there take¹⁵⁷ [for themselves from them]. (Thereafter)¹⁵⁸ let (them) go (again down) there (i. e., the earth) and let them invoke the Sun God of the earth. [Let me know¹⁵⁹ (you) the deities, whatever evil things I ever have committed.]

¹⁵⁵ Literally "stand", i. e., it is still daytime. The opposite of this is the evening in line 6.

¹⁵⁶ See the commentary.

¹⁵⁷ Verb *da-* is indicative pl., i. e. "they take".

¹⁵⁸ The Sun God is requested to bring up the primeval deities from the Netherworld and let them share the offering material.

¹⁵⁹ Lit. "Let them tell me".

(iii 32-37): [He (now) lifts] (the corpse of) the sucking pi[gl]et (from the pit). He trims pieces of meat from its entire body parts [here] and there and places them down [before the Sun God]. [He pours] one time wine and speaks as follows: '(Behold), how [I am placing these limbs for you]! The meat(s) of (these) limbs [are delicious(?). Eat them, O Sun God!]'

rev. iv

(iv 1-3): Whatever *x-x-x-x-ku?-an* [he] gi[ves] to the king, the king [stand]s opposite to the Sun God and he takes them (i. e. the *hukanta*?)¹⁶⁰. He, (then), turns/binds (all of) them around his neck.

(iv 4-8): The ritual practitioner utters (the conjurations) as follows: 'As you (i. e. the king) have been turning/carrying the slaughtered limbs¹⁶¹ (of the piglet) for (your) life¹⁶² (around your neck(?)) for nine days¹⁶³, let the gods acclaim your name¹⁶⁴. The ritual practitioner entreats to the king [and] he leaves the locality of the ritual¹⁶⁵. The ninth day [com]es to an end.

¹⁶⁰ Reading and meaning of the clause remain very doubtful. Because rev. iv continues with a new version of the ritual (KUB 43.57) there does not need to be established a direct relationship with the context at the end of A rev. iii. One is sure that from now on the focal point of the ritual is twining a sort of medication made of the limbs of the slaughtered piglet around the neck of the king; for details see below note 162 and commentary.

¹⁶¹ *hukanta* refers ostensibly to the corpse of the slaughtered piglet in rev. iii 8f., if the meat has not rotted after nine days; for a possible preparation of poultice see further below commentary on *hukanta*.

¹⁶² The syntactical value of *hūšwantaš* is very obscure. Since logically it can not be taken as "slaughtered limbs" or "corpse of a live (animal)", one may prefer a translation of the whole sentence like "As you have been turning/twining (the carcass of) the slaughtered (animal) for the sake (of your) life 9 days long (around your neck), let (now finally as a reward) all of the aforementioned gods summon you (r name, i. e. acclaim your recovery)"; this interpretation of the phrase implies that we have to assume here a genitive of goal (Genitiv des Zwecks). D. Yoshida, Die Syntax des althethitischen substantivischen Genitivs, TH 13 (1987) 64ff. For further details see commentary.

¹⁶³ Or in the ninth day.

¹⁶⁴ Lit. 'you' (acc. sg.). Var. "let all the gods call to you 'mu(t)'", see now CHD L/N p. 476f.

¹⁶⁵ Lit. "he comes forth".

(iv 9-12): The ki[ng] takes back [for himself] the horn(?) of the bull¹⁶⁶. From whatever (part)¹⁶⁷ the king may take (it)¹⁶⁸ [bac]k for himself, (is not of importance)? (In any event) [he ta]kes it¹⁶⁹ for himself. They [ea]t the soldier bread and the thick loaf [completely] (which have been serving) as [co]ver¹⁷⁰. The ritual pra[ctitioner] claims, however, the basket table for himself.

(iv 13-17): The king has been turning the slaughtered limbs (of the sacrificial animal) around (his neck) for nine days. [As soon] as the ninth(!) day arrives, he takes them (from there, i. e. from his neck), and places [th]em into a chest, (wrapped) in his clothes, which may never be [br]oken open. They put it (i. e., the chest) in the seal house. Nobody will be allowed to break it open again.

(iv 18-22): The ritual practitioner carries out (the rest of) this ritual alone¹⁷¹ in another building¹⁷². He does not carry it out in the palace. (Moreover), the king no longer needs to attend (the ritual)¹⁷³. On the ninth day he (i. e., the king) undertakes the (final) ritual ablution and removes¹⁷⁴ all (of the ritual paraphernalia from his body).

(iv 23-25): The first tablet (containing) the words of *Ḫantitaššu*, the woman from *Ḫurma*: If for a human being, man or woman, the years are disturbed—completed.

Lower edge [PN, the scribe], has written (this tablet) [under the supervision of PN].

¹⁶⁶ Probably it is the splinter of the horns of a live-ox mentioned above in i 13.

¹⁶⁷ Or (place); the nature of *kuwatta(n)*, *kuwada* is obscure, see, however, commentary.

¹⁶⁸ I. e., the horn?

¹⁶⁹ This item taken by the king is probably the point of a bull's horn.

¹⁷⁰ It seems that at this point they open the thick "sandwich" made of different loaves, seeds and minerals and gems, and eat up the edible left-overs after the precious stones and minerals have been given to the Sun God for his assistance to recover the health of the client.

¹⁷¹ I. e., without the king's participation.

¹⁷² In buildings outside of the palace, as the following sentence shows.

¹⁷³ See the commentary.

¹⁷⁴ Lit. "send, swing".

IV. PHILOLOGICAL COMMENTARY

Obv. i 1f. The expression MU.KAM^{HLA} *nininkanteš* is quaint. The "years" as acc. object of the copiously attested verb *ninink-* appears for the first time in this context, and it is fraught with semasiological problems. This is very unfortunate because the phrase at the beginning of the ritual conceals the ritual "case"¹ and has therefore a key word position. Moreover a similar ritual context never again appears among the collection of numerous other ritual practices which I have collected completely elsewhere in a study on Hittite magic². Thus because of the uniqueness of the context and to some extent the ambivalence of the meaning of the well known verb *ninink-* (see below), it is unfortunately extremely difficult to determine the particular meaning of this phrase. Since I had to give an appellation to the ritual of *Ḫantitaššu* and choose a title for this book, I have been compelled to use a somewhat neutral and vague translation which is confessedly ambivalent, i. e., "disturbed" or "troublesome years". But it conforms, at least principally, with the primary meaning of *ninink-*, as it will be shown below.

E. Laroche, being unaware of the colophon in the then not yet published duplicate text KUB 43.57, restored the gap in i 2 as [*ḫar-ra-a*] *nte-eš* and translated it as "[Si] c'est un homme ou une femme, et que ses années sont [gâ]tées"³. Thus it was Laroche who introduced the incorrect ritual title "*Ḫantitaššu* ritual against short years". He also adopted the same interpretation in his CTH (1971) no. 395 "*Si les années d'un homme sont gâtées*"⁴. Laroche's interpretation of the text has been conceded by many scholars, most of whom seem still to have in mind *ḫarranteš* or *maninkuwanteš*; thus A. Kammenhuber as a "SISKUR . . . gegen Alterserscheinungen"⁵. V. Haas translates as "ihm seine Jahre [kurz] sind"⁶, obviously filling in the gap [*maninkuwa*] *nteš* and P. Cornil "*Si les années*

¹ For an alternative option that this "case" could be identical with a sickness at the neck of the patient, see below the commentary on rev. iv 5ff.

² A. Ünal, The Role of Magic in the Ancient Anatolian Religions According to the Cuneiform Texts from Boğazköy-Hattuša, BMECCJ 3 (1988) 70ff.

³ Review of KBo 11, OLZ 58 (1963) 246. For MU.KAM-za *ḫarranza* "the year[ly crop is] ruined" in KUB 9.31 ii 40 s. J. Puhvel, HED 3 (1991) 136.

⁴ This title does not appear in his CTH, Premier supplément, RHA 30 (1973) 107.

⁵ HW2 Lfg. 1 (1975) 61b.

⁶ Hethitische Berggötter und hurritische Steindämonen (1982) 175.

d'un homme sont gâtées"⁷, adopting exactly Laroche's reconstruction. As far as I can see, it was I who shifted for the first time from *harranteš/maninkuwanteš* to the correct reading *nininkanteš* and translated "disturbed years(?)"⁸. Later H. A. Hoffner restored the broken word in the gap as [nininka]nteš and translated: "If years belonging to a person, whether man or woman, have been recalled"⁹. The only evidence for "short years" could be inferred from KUB 57.79 iv 33, if we are allowed to interpret the expression MU.KAM^{H1.A} ITU.KAM^{H1.A} UD.KAM^{H1.A} taluqaeš, i. e., "long years, months (and) days" as antonym of the enigmatic phrase MU.KAM^{H1.A} *nininkanteš* in KBo 11.14 i 1, and eventually from E. Benveniste's etymological combination of the Hittite *ninink-* with Lithuanian *nikti* "to move rapidly"¹⁰ and then "short", said of years. To denote the short span of life the Hittites generally use *maninkuwant-*¹¹.

Since the verb *ninink-* is now fully treated in the CHD, I would like merely to give some additional comments on my understanding of the verb in regard to its relationship with the "years". In doing this I have taken as primary meaning of *ninink-* the military connotation "to disturb; to levy" as it was established first by A. Götze¹²; this primary meaning appears now partly in CHD L-N (1980-1989) 438 (6): "to disturb, annoy, harass, bother, vex, fret, irritate, constrain, harm, agitate, make restless or disorderly, to stir up, to set up forcibly, to mobilize, to levy". The basic military usage of the verb must have developed as a result of crude force used by levying troops, i. e., in gathering the able-bodied manpower forcibly or by conquering and looting a land, i. e., removing its property and manpower (NAM.RA)¹³. In the following I will give a brief overview of the attestations which are in accord with this basic meaning "to disturb":

1. Madduwatta [seiz]ed the whole [land]. *namma=at IŠTU ERÍNMEŠ pa[ngar]it ninik[ta]* "Moreover he disturbed it with /using (his) wh[ol]e troops"¹⁴.

⁷ Textes de Boghazköy. Liste des lieux de trouvaille, Hethitica 7 (1987) 31.

⁸ A. Ünal, BMECCJ 3 (1988) 71 with note 115.

⁹ Hittite Terms for the Life Span", Fs H. Pope (1987) 54 with n.28; repeated in CHD L-N (1989) s. v. *ninink-*.

¹⁰ Études hittites et indo-européennes, BSL 50 (1954) 40f.

¹¹ CHD L-N (1980-1989) s. v. *maninkuwa-* and H. A. Hoffner, Fs H. Pope 53-55.

¹² Madd. (1928) 115ff.

¹³ Additional material comes now from Mašat HBM 5:10; HBM 20:9; HBM 42:3; HBM 72:12(?); HBM 75:20; HBM 79:14; HBM 96 obv. 15.

¹⁴ KUB 14.1 obv. 44f.

2. *nu man LÚKÚR kuiški niniktari* "In case any enemy disturbs (the border lands of Hatti and goes with the intention to attack them)"¹⁵.

3. []x-zi nu ZAG^{TUM} *ninikzi NU.ŠE-du* "(If) he (i. e., the enemy) will disturb the border land, let the oracle be unfavorable"¹⁶.

4. *karitteš nininkanta* "Floods will disturb/devastate (the land)"¹⁷.

5. NA⁴ *ḫekur[-kán maḫḫan] ḫuwanza ḫe[uš]a pedi UL n[ininkanzi]* "As wind and ra[in are] not [able] to d[isturb/damage] the rock sanctuary at (its) spot"¹⁸.

6. *na=at namma UL kuiški ninikzi*¹⁹ "Let no one disturb/break it open (i. e., *ḫukanta* "slaughtered limbs of the piglet")"²⁰, see below.

7. *ped[i]šši=ya=war=at=kán le niniktari* "Let them (i. e., the king's oath, curse, blood and tears which the sorcerer has nailed and concealed) not be disturbed/broken open"²¹. For the buried ritual remnants feared as a contaminating evil see also KUB 55.37 iii 12-15 attesting *ninink-* in the meaning of *kinu-* "to break open" in a broken context: (14) *nu-war-at-šan* (15) *x li-e ni-ni-in-kán-zi* and is to be reconstructed from the similar expression of KBo 13.101 obv. i 31: *a-pi-e-da-az li-e ni-ni-i[k-]*...

8. [(DINGIRMEŠ-y)]a *kuwapi eššanzi nu ANA PANI DINGIRMEŠ le kuiški niniktari INA É.EZEN-ya le kuiški niniktari* "When they are worshipping the deities, let nobody in no way be disturbing/causing trouble in the presence of the gods. Let no one be disturbing inside of the ceremonial building"²².

9. [*nu ma*]n? *iš/t-x-tuḫmeyanza ŠÀ É.DINGIR^{LIM} našma tamedani [Ékarimni k]uiški²³ nikzi našma-kán man ŠÀ É.DINGIR^{LIM} niniktari nu ḫalluwain iyazi n=ašta EZEN zaḫzi* "I[f] in the inside of a temple or in another [shrine] any iš/t-x-tuḫmeyanza-man drinks and gets drunk or he causes disturbances inside the temple and starts a quarrel and disrupts the course of the festival"²⁴.

¹⁵ KUB 21.1 iii 46.

¹⁶ KUB 50.79 obv? 6.

¹⁷ Apodosis of omen, KBo 8.1 iv 21; 41/i line 5f., similarly KBo 8.47 obv. 10.

¹⁸ KBo 17.62 iv 7ff. + KBo 17.6 iv 2ff.

¹⁹ Dupl. KUB 43.57 iv 17 *kinuzi*.

²⁰ KBo 11.14 iv 19.

²¹ KBo 24.4 rev. 7ff. + IBoT 4.14 rev. 2ff.

²² KUB 31.86 iv 1-3 with dupl. KUB 13.2 iii 17f.; KUB 40.56 ii 24f.; cf. E. von Schuler, HDA (1957) 47 translates "betrinken".

²³ Not *ni-<ni>-ik-zi* as unnecessarily emended by A. Sūel, Direktif Metni (1985) 60.

²⁴ KUB 13.4 iii 36-39.

10. ^{UZUZÉ} ZAG- a z *nininkan* "The gall-bladder is disturbed/damaged/destroyed on the right"²⁵.

11. nu DUMU^{MEŠ}.ŠU-ma EME eššanzi nu GIDIM *nininkiškanzi* "Do his children slander and (thus) disturb/annoy the spirits of dead?"²⁶.

12. The earthquake(?) will be conceived as a disturbance caused by the god Ninga: ^DNingaš nin[ikzi] "(If) Ninga dist[urbs]/sha[kes]"²⁷.

13. In another text we have the only adjectival attestation of the word which is very similar to our passage: (38) HUL^{HLA}-uš Û^{HLA}-u[s ...] (39) *nininkanteš nu x[...]*²⁸. *nininkanteš* can here hardly be construed with the "bad dreams" because they stand in acc. pl. com. gender (*idalamuš tešhauš*) while *nininkanteš* is nom. pl. com. gender, and, moreover the gap is too long. It is therefore possible that the "years of Kallawi" who is mentioned in i 36 have been troublesome as a result of the bad dreams or her sleep deprivation²⁹; "troublesome years" would be standing here also in relationship to "bad dreams" which can be restored at the end of line 38.

14. In the shelf list KUB 30.51 + 45 + HSM 3644 (and dupl., CTH p. 160) ii 19-23, the only identical usage of the phrase, "troublesome years" are mentioned in combination with those kind of harmful conceptions such as impurity, bad dreams and perjury: (19) 3 TUPPU INIM ^mYarinu LÚ^{URU} Huršumna ma[n ... (20) *našma-aš-kán anda papranni kuwatqa x[...]* (21) MU^{HLA}.ŠU *nininkanteš našma-aš-kán ANA [... (22) inemiškanza našma-za-kán idalumun [zašhain uškizzi]* (23) *našma linkan ħarzi ... "Three tablets (containing) the prescription of Yarinu, the man from the city of Huršumna: If [someone inflicts with impurity] or [somebody attracts him] into some sort of impurity, [and thus] his years become troublesome or to/against [his person? evil spell] is spoken or if [he experiences] a dreadful [dream] or he has committed perjury".*

15. If a contracting party of a treaty does not keep the oaths of the treaty: *dankuwayaz=š<maš>=k[án takn]az šer arĥa nininkandu* "may they (the oaths) haunt you(!) from the dark [ear]th!"³⁰.

²⁵ KBo 16.97 rev. 5. 16.

²⁶ KBo 2.6 ii 55f.

²⁷ KUB 8.28 obv. 17, rev. 13f., cf. also KUB 30.55 rev. 6; HFAC 84.3.

²⁸ KUB 5.20 + KUB 18.56 obv. i 38ff.

²⁹ Cf. immediately below KUB 30.51 + . nr. 14.

³⁰ KBo 5.3 iv 40-41.

16. In the following attestations *ninink-* can also be interpreted as "to disturb, to torture" which are listed in CHD L-N (1980-1989) 443 (10) sub "mng. unclear": KUB 36.35 i 2-4 ("to beat, to torture"); KUB 57.34:9ff.; KBo 22.87 rev. 6f.: [...] *er ĥalluweškanzi anzaš-ma [...]* (7) [...] *ni-ni-in-ki-eš-kán-[zi]*, "On account of [that matter?] they used to resort to violence, and they [attack? us and] (thus) they bother us relentlessly".

obv. i 2, 23, iii 7, iv 20 and KUB 43.57 iv 4, 7, 12, 18 *uddanaš EN-aš*: Magic rituals were as a rule carried out by a group of professionals such as "old/wise woman, ^{see 13} sibil" (SALŠU.GI, *aššawa-*), augurs (LÚMUŠEN.DÙ, LÚIGI.MUŠEN), magicians (LÚAZU, LÚĤAL), doctors (LÚA.ZU), priests of certain deities (LÚSANGA DNN, SAL É.DINGIR^{LIM} ŠA DNN), men of the storm god (LÚ^DU/IŠKUR), midwives (SALŠA.ZU), hierodules (SALSUĤUR.LAL), *purapši*-people³¹, *patili*-priests and other experts whose profession is not defined exactly in the texts³². The fact is that these persons were not simply magicians, as we moderns would contemptuously assume their role to be in ancient societies; in fact they were experts with a comprehensive practical education which they may have acquired in guilds like institutions. As ritual experts they possessed basic knowledge in magical, psychological, pharmacological and medical fields.

It seems that mostly in Old Hittite texts (see below) these experts are referred to as *uddanaš išhaš* (EN-aš), which rendered literally means "lord (lit. "man") of logos"; we may therefore designate them here as expert persons or pundits in a particular field. In an OH/NS text relating the conquest of *Zalpa*³³, this word seems to comprise a class of experts or craftsmen who obviously are mentioned among the manpower booty taken by the Hittite king (The texts would later call them anonymously NAM.RA's). We have to interpret also in a similar context the expatriation of various experts and craftsmen by *Ĥattušili i* from southeast Anatolian and north Syrian cities to *Ĥattuša* mentioned in his annals KBo 10.1 and 2 (also sort of NAM.RA's); especially in the Old Hittite Period it is striking that the kings were concerned above all with deportation of skilled manpower from the conquered territories, in opposition to deportation of ten thousands of unskilled masses during the Empire period.

³¹ According to O. R. Gurney, *Some Aspects of Hittite Religion* (1977) 45f. identical with LÚAZU.

³² See D. H. Engelhard, *Hittite Magical Practices: An Analysis*, Ph. D. Brandeis (1970) 5ff.; A. Ünal, *BMECCJ* 3 (1988) 65.

³³ KBo 3.38 i 16.

sibil
"a woman
prophet
this is
a girl +
Roman
translation
not Hittite
?!"

The expression *uddanaš išḫaš*³⁴ appears in the following texts, most of which can be dated in the Old Hittite period: KBo 3.38 i 16 (OH/NS); KBo 10.23 iii 10 (OH/NS); KBo 13.31 rev. iii 9; KUB 11.32 + obv. iii 12 (OH/NS); KUB 17.11 rev. 7; KUB 17.18 ii 29; KUB 23.77:26; KUB 30.31 + i 13, 21 (NH); KUB 30.68 obv. 6³⁵; KUB 32.137 + ii 18 (MH/NS); HBM 45:9(?). It is, however, very significant that *uddanaš išḫaš* appears only in KUB 17.11:7; KUB 17.18 ii 29; KUB 30.31 i 13f. and KUB 32.137 ii 18 as practising a magical ritual. His function in these texts is, however, insignificant so that KBo 11.14 remains the only ritual where his activity as magical practitioner is clearly defined³⁶.

obv. i 2 *šuhḫa*: The roof is one of the frequently occurring localities where rituals (often also festival rituals) were wholly or partly carried out³⁷. In a magical ritual ambience such as the *Ḥantitaššu* ritual which mainly appeals to the Sun God in a sunny southern country like *Anatolia* or *Kizzuwatna*, the roof certainly offers the best place to establish contact with the Sun God and other celestial deities. *Anatolian* roofs of that time were covered with a clay-like, water proof, solid, and pure soil³⁸ and could be repaired easily and kept always clean. Besides, the roof was a flat, smooth, spacious, open, lofty³⁹, airy and cool place⁴⁰. Therefore even today during the summer time it is a major part of living space (especially for sleeping) in the households of south and southeastern *Turkey*. In the following I would like to give some attestations which show the roof as focal point of ritual performance: KBo 4.11 obv. 25 (blowing of horns at the roof); KBo

³⁴ Written also as *uddanaš EN-aš*, *uddanaš EN^{MEŠ}*, *uttanaš BELU^{MEŠ}*.

³⁵ Attesting the sole writing with determinative, LÚ.MEŠ *uddanaš išḫaš*.

³⁶ For the nominal construction see. *J. Singer*, The Hittite KILAM Festival Part one, StBoT 27 (1983) 59 note 22 and E. Neu, "Zur unechten Nominalkomposition im Hethitischen", Fs Risch (1986) 113.

³⁷ See V. Haas, *Geschichte der heth. Religion* (1994) 278f.

³⁸ Turkish "*geren toprağı*"; the technical term for this practice is *purutai-*, see A. Ünal, Hittite Architect and a Rope-Climbing Ritual, *Belleten* 205 (1989) 1503 with notes 186-187.

³⁹ Cf. the expression "on the top of the high roofs", *šer pargauwaš šuhḫaš* in KBo 22.82 rev. iii 7.

⁴⁰ On the construction of the Hittite roof according to the cuneiform sources s. A. Goetze, *Kleinasien*² (1957, reprint 1974) 175; M. Darga, *Hittit Mimarlığı 1: Yapı Sanatı* (1985) 123ff.; N. Boysan-Dietrich, *Das hethitische Lehmhaus aus der Sicht der Keilschriftquellen*, TH 12 (1987) 85ff. and A. Ünal, "You Should Build for Eternity" New Light on the Hittite Architects and their Work, *JCS* 40 (1988) 102ff.; id., Hittite Architect and a Rope-Climbing Ritual, *Belleten* 205 (1989) 1502f.; for archaeological structure of the roof s. J. A. Morrison, *Alisar: A Unit of Land Occupation in the Kanak Su Basin of Central Anatolia* (Ph. D. Chicago 1939); R. Naumann, *Architektur Kleinasien*² (1971) 153ff.

5.2 ii 1ff., iv 5ff.; KBo 6.45 + KUB 30.14 + (prayer at the roof); KBo 8.54:3ff.; KBo 8.91 obv. 17 (pitching of a tent at the roof); KUB 30.39 + KBo 23.80 + KBo 24.112 obv. 22f.; KBo 11.32 obv. 16; KBo 11.34 i 8f.; KBo 12.123:7ff. (sacrificial sheep will be thrown down from the roof); KBo 15.52 + rev. 1ff.; KBo 19.134:9ff.; KBo 20.8 obv.; KBo 21.33 + iv 56f.; KBo 21.37 obv. 23, rev. 10; KUB 7.1 ii 18f.; KUB 7.40:7f.; KUB 10.99 vi 15f. (the king descends from the roof of the temple of the Sun God); KUB 25.21 iv 3ff.; KUB 29.4 i 62, ii 46, 55, iii 5, iv 12; KUB 30.28 rev. 1ff. (parts of funerary ritual take place at the roof); KUB 30.40 obv. i 20ff.; KUB 30.43 iii 13f. (shelf list); KUB 45.5 ii 4; KUB 51.64 obv. 2; KUB 53.3 v 6 with dupl. (reparation of the roof); KUB 53.6 + iii 19 with dupl.; KUB 55.39 i 11, iv 28f.; KUB 57.63 iii 22f.; KUB 60.121 rev. 21f.; VBoT 128 v 6; IBoT 3.148 iii 13f.; Bo 3752 ii? 2 with dupl. KBo 25.34; 473/z 7f. (placing a statue at the top of a roof); Bo 6200 rev. 9f. (unpubl. text in the Archaeological Museum of Ankara, A. Ünal, forthcoming) (hurling of crockery from the roof).

obv. i 3, 22, 23, ii 1, 3, 4, 6, 7, 15, 25, 31, 34, iii 5, iv 2⁷¹ UTU: The Sun God is one of the most important protagonists of this ritual. He is the god with whom the ritual practitioner barter directly to help him save the offerant's life, or he is requested to serve as intermediary god with the other deities and demons to the very end.

The Hittite Sun God is taken into the Hittite pantheon from the native inhabitants of Anatolia, the Hattians, with his genuine Hattic name *Eštan*⁴¹; in addition to this masculine deity there exists a feminine Sun Goddess of *Arinna*⁴². The Hittites distinguished also a feminine Sun Goddess of Earth who is attested mostly in magic rituals⁴³. According to the newly published ritual texts it seems that the Hittites identified the Sun Goddess of the earth with EREŠ.KI.GAL, the eschatological "Mistress of the

Eštan (Hitt.) *Hurrian* *ML*
Sun goddess of Arinna
Sun goddess of Earth *Arinna* *Enkidu*

⁴¹ See in general C. Justus, *Indo-Europeanization of Myth and Syntax in Anatolian Hittite: Dating of Texts as an Index*, *JIES* 11 (1983) 71ff.

⁴² See J. Friedrich, *Zu einigen altkleinasiatischen Gottheiten*, *JKE* 2 (1953) 144ff.; V. Haas, *Geschichte der heth. Religion* (1994) index on pp. 965-66; for more details s. Daisuke Yoshida in his forthcoming Ph. D. Munich.

⁴³ Cf. H. Otten, *Die Gottheit Lelvani der Boğazköy-Texte*, *JCS* 4 (1950) 120 n. 7; J. Friedrich, *Ein hethitisches Gebet an die Sonnengöttin der Erde*, *Fs Furlani*, *RSO* 32 (1957) 217; M. Vieyra, in: *Le Monde du Sorcier* (1966), 116 n. 39; D. Engelhard, *Hittite Magical Practices* (1970) 22 with n. 82.

*Netherworld*⁴⁴. It is well known that *Allatum* is the frequently attested form in the Hittite texts⁴⁵; EREŠ.KI.GAL is, on the other hand, identical with *Lelwani*, and *taknaš*^{DUTU} with hurrian *Allani*⁴⁶. The feminine sex of the Sun Goddess may go back to the Hattian *Eštanu*⁴⁷. In her appearance she has a demonic nature⁴⁸. With only one exception, this deity always appears in the ritual of *Ḫantitaššu* without any description, attributes and epitheta; it is, therefore, difficult to discern which form of the Sun God is meant here. The expressis verbi distinction *taknaš*^{DUTU} "Sun Goddess of Earth", attested only once in rev. iii 30 of our ritual text, makes it possible, however, that all other attestations of this deity represent the Sun God of Heaven. Moreover, his masculine sex can be concluded from the address ^{DUTU}we EN-mi, ii 4 and ^{DUTU}i BELI-YA ii 7, both "O Sun God, my Lord!"⁴⁹. It is significant for our text that the vocative forms show both the archaic vocative ending with -i and the younger form with -e.

obv. i 3-8: This passage is treated by C. Watkins⁵⁰ and H. A. Hoffner⁵¹.

obv. i 3 ^{GIŠ}BANŠUR: It has been known for long that the Hittite phonetic reading of ^{GIŠ}BANŠUR is a *u*-stem, cf. sg. acc. com. ^{GIŠ}BANŠUR-un KBo 4.9 iv 40; KBo 20.14:5; KBo 23.24 iii 3, 14; KBo 24.113 obv.? i 8; KBo 25.31 obv. ii 18; KBo 25.158 rev.? 9; KBo 30.69 rev. iii 10; KUB 2.24 rev. vi 7 w. dupl. KUB 25.2 + KUB 6 i 5; KUB 10.3 ii 29; KUB 12.65 + ii 16 and passim; KUB 25.17 i 9; KUB 41.44 i 6; KUB 54.75 rev. 5; Ullik. A iv 50, 53, 56; C ii 27. The other endings in the other cases confirm this: pl. acc. ends with -uš: KBo 20.10 i 13, ii 10; KBo 26.83:13; KUB 34.128 obv. 15;

⁴⁴ Compare KUB 58.95 rev. 2f. with KUB 59.47 ii 11 and Bo 3711:7, S. Košak, Review of KUB 58, ZA 80 (1990) 150; M. Popko, Weitere Fragmente zu CTH 418, AoF 18 (1991) 48.

⁴⁵ E. Laroche, Recherches sur les noms des dieux hittites, RHA 7 (1946-47) 120f.; H. Otten, Die Gottheit Lelwani der Boğazköy-Texte, JCS 4 (1950) 119ff.; A. Kammenhuber, Marduk und Santa in der hethitischen Überlieferung des 2. Jts v. Chr., Or 59 (1990) 191.

⁴⁶ A. Archi, The Names of the Primeval Gods, Or 59 (1990) 115f.

⁴⁷ E. Laroche, apud S. R. Bin-Nun, The Anatolian Background of the Tawananna's Position in the Hittite Kingdom, RHA 30 (1972) 58.

⁴⁸ V. Haas, Hethitische Berggötter und hurritische Steindämonen (1982) 25.

⁴⁹ For the vocative form of the *u*-stems ^{DUTU}u-e and ^{DUTU}i (ii 4, 7) and *e/i*-change, i.e. *Istanuwe/i* see E. Laroche, Vocatif et cas absolu en Anatolien, Athenaeum 47 (1969) 175; E. Neu, Review of J. Tischler, HEG 3. IF 88 (1983) 303f.; H. Eichner, Zur Genese der hethitischen Vokative auf -i und -e, KZ 96 (1982/83) 233f.

⁵⁰ Indo-European Studies 2 (1975) 368f., 374.

⁵¹ Second Millennium Antecedents to the Hebrew 'OB, JBL 136 (1967) 390f.

VBoT 32 i? 13; sg.-pl. abl. with -az: KBo 25.184 obv. ii 21, 26; KUB 10.45 rev. iii 4; KUB 48.109 iii 1 or with -za: KUB 2.5 i 21; 81/t rev. iv 15, sg. dat.-loc. with -i: KUB 6.46 i 50, sg. gen. with -aš: KBo 4.2 i 24, pl. dat.-loc. with -aš: KUB 10.21 iii 13; KUB 11.9 + obv. iii 16. It was F. Sommer⁵² who first proposed to consider (^{GIŠ})*papu*- as the syllabic writing of ^{GIŠ}BANŠUR on the basis of a comparison ^{GIŠ}*papun arḫa ḫurutait* "(A dog) overturned(?) the *papu*-" (KUB 16.34 i 13-14) with ^{GIŠ}BANŠUR *laknut* "(A dog) overturned a table" (KUB 5.7 obv. 24) which J. J. S. Weitenberg consents to⁵³; since both words are *u*-stem this equation seemed to fit well. The hapax *papu*⁵⁴ never appears, however, in textual context in a similar function which would come close to that of a ^{GIŠ}BANŠUR. The verb *arḫa ḫurutai*- is attested to my knowledge only in KUB 16.34 i 14 and possibly in -sk-form *ḫu-u-ru-te-eš-kân-zi* in KUB 31.100 obv. 24⁵⁵, and is very controversial with regard to its exact meaning⁵⁶ and its semasiological affiliation with *laknu*⁵⁷. Thus the Hittite equivalence of ^{GIŠ}BANŠUR remains unidentified.

In fact the Sumerogram ^{GIŠ}BANŠUR may have had a lot of phonetic equivalences in Hittite, most of them ending with -u, since what the Hittites have called "table" was not a table in its modern sense, but an assemblage of different shapes made of various materials such as wood, reed, wickerwork, different metals, clay, stone etc. We may therefore assume that the ancients did not have any well preconceived notion of "table"! They may have specified any elevated gadgetry with an adequate surface for placing offering materials and edible articles in their households and in the sacred places with a common denomination "table". Early examples of what look to be three legged tables, probably from the Old Assyrian Colony period are illustrated on some seal impressions from Kültepe⁵⁸. It is

⁵² Review of KUB 14, KUB 15, KUB 16, KUB 17, KIF 1 (1930) 344.

⁵³ Die hethitischen U-Stämme (1984) 253f.

⁵⁴ CHD P (1994) 108 cites another possible attestation of the word in KBo 29.70 i 28 in a badly broken context.

⁵⁵ The reading is, however, not certain, cf. J. Tischler, HEG I (1983) 314; it is also possible to read it *ū-ul-te-eš-kân-zi*, A. Ünal, Ritual Purity Versus Physical Impurity in Hittite Anatolia: Public Health and Structures for Sanitation According to Cuneiform Texts and Archaeological Remains, in: H. I. H. Prince Takahito Mikasa (ed.), Essays on Anatolian Archaeology, BMECCJ VII (1993) 129 with note 46.

⁵⁶ J. Friedrich, HW 77 "umkippen(?)"; J. Tischler, HEG I (1983) 314 "umstossen".

⁵⁷ CHD P (1994) 108.

⁵⁸ N. Özgüç, Bullae from Kültepe, Fs T. Özgüç (1989) 384ff., pl. 88. 3 (8); 94, 1 (11A); 98, 2 (89A); 104, 2 (197).

remarkable that the Hittite Hieroglyphic sign for "table" is represented by quite a different shape⁵⁹.

To give an approximate idea we may consider the following words in Hittite vocabulary for "altar", so far identified: GIŠGAN.KAL = GIŠ^{la}h^uh^ura⁶⁰, GIŠ^{da}h^unga⁶¹, GIŠZAG.GAR.RA = *ištanana*⁶² and "table": GIŠBANŠUR, GIŠ^hariuzzi- (see below), GIŠ^{pa}pu⁶³, GIŠ^{pu}ri-/puriya-.

One type of "table" is made of wickerwork and written in the texts as GIŠBANŠUR.AD.KID. On the basis of duplicate texts 69/d iii 6: I]EN GIŠ^hariuzzi kit[t]a and Bo 4999 iv: I^{EN}GIŠBANŠUR.AD.KID kitta H. Eheloff tended to identify the Hittite reading of GIŠBANŠUR.AD.KID as GIŠ^hariuzzi⁶⁴, which is cited without further comments by H. Otten⁶⁵ and J. Pulvel⁶⁶. Since its attestation is ambivalent, it may be wise to wait for further evidence before accepting this equation.

By comparing the usage of this altar-like table in pictographic depictions of the religious and cultic scenes among the archaeological monuments, we can identify the exact shape of it, which has remained curiously unrecognized up to now⁶⁷. It appears on many archaeological monuments depicted like a sturdy pillar or a tree trunk, set upright or carried without any effort by cultic personnel. According to these depictions it has a narrow neck and above it a flat surface serving as table.

⁵⁹ A. Laroche, HH (1960) nr. 301.

⁶⁰ Beside CHD L-N see G. F. del Monte, Review of CHD 3/1, OA 24 (1985) 151; H. Otten, Bemerkungen zum hethitischen Wörterbuch, ZA 72 (1982) 284f.

⁶¹ Written also ^{NA}idahanga-, see V. Haas, Der Kult von Nerik (1970) 168f.; idem, Betrachtungen zur Rekonstruktion des hethitischen Frühjahrsfestes (EZEN purulliyas), ZA 78 (1988) 291 note 37; M. Popko, Kultobjekte in der hethitischen Religion (1978) 33ff.

⁶² Equated with Sun. ZAG.GAR.RA, see J. Friedrich, HW p. 91; M. Popko, op. cit. p. 66ff.; J. Pulvel, HED Vol. 2 (1984) 461ff.

⁶³ J. Friedrich, HW 266f.; E. Laroche, Review of HW 1. Erg., RA 52 (1958) 187-188; J. S. Weitenberg, Die hethitischen U-Stämme (1984) 253f.; H. Otten, Die Bronzetafel aus Boğazköy. Ein Staatsvertrag Tutḫalijas IV., StBoT Beiheft I (1988) 43; G. McMahon, The Hittite State Cult of the Tutelary Deities, AS 25 (1991) 257; A. Ünal, Zur Beschaffenheit des hethitischen Opfertisches aus philologischer und archäologischer Sicht, Fs Hrouda (1994) 283 note 5; for *pap(a)*-see now CHD P (1994) 96f.

⁶⁴ Hethitisch-akkadische Wortgleichungen, ZA 43 (1936) 172, see in details A. Ünal, Zur Beschaffenheit des hethitischen Opfertisches aus philologischer und archäologischer Sicht, Fs Hrouda (1994) 285.

⁶⁵ Die Bronzetafel aus Boğazköy. Ein Staatsvertrag Tutḫalijas IV., StBoT Beiheft I (1988) 43.

⁶⁶ HED 3 (1991) 143.

⁶⁷ See now in detail, A. Ünal, Zur Beschaffenheit des hethitischen Opfertisches aus philologischer und archäologischer Sicht, Fs Hrouda (1994) 283-291.

The main clue to identify Hittite GIŠBANŠUR.AD.KID with a table in the shape of a basket comes from its depictions on the *İnandık* vase in the 2nd, 3rd, 4th rows from the top⁶⁸, on a relief vase from *Boğazköy*⁶⁹, on a seal from *Tarsus*, kept now in *Oxford*⁷⁰, on *Alaca Höyük* orthostats⁷¹, *Firaktin* relief with a different and broader table with curved extensions on the left side (perhaps a table cloth?⁷²) and on a stele from *Yağrı*⁷³. The prototypes of these altar-like tables can be seen as early as the Old Assyrian Colony Period and are attested on the seal impressions from *Acemhöyük*⁷⁴. The archaeologists refer to them not quite wrongly as "altars"⁷⁵, because in the archaeological sense they really have the shape of an altar and are functioning as such. Since it is extremely difficult to distinguish the Hittite "altar" from an accessory under the common denomination of "table", it is recommendable to call them rather altar- or trunk-shaped tables. On the depictions of the *İnandık* vase these objects are not going to be offered to the gods, as assumed by T. Özgüç and⁷⁶ H. G. Güterbock⁷⁷. They are being carried to be used during the ceremonies and amusements in the same way as the musical instruments such as lyres, cymbals and the instruments which strikingly look like *saz* (lute). For the understanding of the ritual scenery on the *İnandık* vase it is significant to note that the lyres which are depicted in small and big shapes can promptly be identified with GIŠ.DINGIR.INANNA.TUR (Hitt. or better Hattic *ippizinar*) "small *Ištar-instrument*" and GIŠ.DINGIR.INANNA.GAL (Hitt./Hattic ^{GIŠ}*h*unzinar) "big *Ištar-instrument*" which the Hittite festival texts attest frequently⁷⁸.

⁶⁸ T. Özgüç, *İnandıktepe. An Important Cult Center in the Old Hittite Period* (1988) fig. 64, Pl. I/3, J/4 and also under the dust jacket of the book.

⁶⁹ R. W. Boehmer, Die Reliefkeramik von Boğazköy (1983) 8.31, Taf. 12.32.

⁷⁰ Boehmer, op. cit. Abb. 10b; K. Bittel, Die Hethiter (1976) Abb. 154.

⁷¹ Bittel, op. cit., Abb. 214.

⁷² Bittel, op. cit. Abb. 194, 196, 198; K. Kohlmeier, Felsbilder der hethitischen Großreichszeit, Acta Praehistorica et Archaeologica 15 (1983) 69f. For the table cloth and its possible identity with ^{TUŠ}*kurešsar* see A. Ünal, Fs Hrouda (1994) 287f.

⁷³ Bittel, op. cit. Abb. 230, who call it correctly "Tisch".

⁷⁴ N. Özgüç, The Composite Creatures in Anatolian Art, BMECCJ 5 (1991) 297f. fig. 5.

⁷⁵ For example T. Özgüç, op. cit. p. 94f.

⁷⁶ Loc. cit.

⁷⁷ Apud T. Özgüç, loc. cit.

⁷⁸ H. M. Kümmel, Gesang und Gesanglosigkeit in der hethitischen Kultmusik, Fs H. Otten (1973) 169-178; E. Badali, La musica presso gli ittiti: un aspetto particolare del culto in onore di divinità, Bibbia et Oriente 147 (1986) 55-64; idem, Strumenti musicali, musicisti e musica nella celebrazione delle feste ittite, TH 15 (1991); O. R. Gurney, Some Aspects of

They occur in the texts also in plural, which again matches the descriptions on the relief vase, which illustrates more than one lyre.

We can see on the relief vase that the "*tables*" must have been made of light material because they are depicted as being carried by a single man⁷⁹, and, what is important, their wickerwork character is rendered by the artist by means of interlaced strand motives. Their small size is expressed also in a text: 6 G¹S¹BANŠUR.AD.KID TUR[^{TIM}] "*six small wickerwork tables*" (KUB 42.94 obv. 17). KBo 29.209:13 attests a "*high wickerwork table*" which will be set up (G¹)S¹BANŠUR.AD.KID *parku ti-an-zi*). The small size also helps to explain why in the rituals they could be transported effortlessly up to the roofs and down. In spite of their narrow size one could place on them, according to texts, water and wine jars, different vessels, cheese, different sorts of breads, fruits, meat, stew, refined oil and baskets (of course not all at one time). There is also no doubt that G¹S¹BANŠUR.AD.KID of the texts refers to these objects on the relief vases, seals and rock monuments. The texts use in connection with these tables as a rule the verb *dai-* "*place, lay, set up*", and only once *iškar-* "*sting, post, pitch, set up*", KUB 42.94 obv. 17. It is remarkable that the offering tables of the deceased kings in the so-called offering lists are represented exclusively by these G¹S¹BANŠUR.AD.KID's which may have had a special meaning. Their easy transportability may have given again the reason for

Hittite Religion (1977) 34f.; for archaeological depictions see R. Boehmer, Von zwei Musikanten gespielte Leiern, Fs Alp (1992) 67-68; S. de Martino, Il lessico musicale ittita II G¹S¹D.INANNA = cetra, OA 26 (1987) 171-185; H. Roszkowska, Musical Terminology in Hittite Cuneiform Texts, Orientalia Varsoviensia 1 (1987) 23-30; A. Ünal, A. Boğazköy Metinlerinin Işığında Hititler Devri Anadolu'sunda Filolojik ve Arkeolojik Veriler Arasındaki İlişkilerden Örnekler, 1992 Yılı Anadolu Medeniyetleri Müzesi Konferansları (Ankara 1993) 24.

⁷⁹ Were they made of heavy stone like the one from *Emirgazi* it would be impossible to transport them by a single man; for the basalt altar from *Emirgazi* see K. Bittel, Denkmäler eines hethitischen Grosskönigs des 13. Jahrhunderts vor Christus (1984) 12; E. Masson, Les inscriptions Louvites Hiéroglyphiques d'Emirgazi, Journal des Savants (1979) 1-49; eadem, Les inscriptions louvites hieroglyphiques de Külütulu et Beyköy, Kadmos 19 (1980); A. Ünal, Zur Beschaffenheit des hethitischen Opfertisches aus philologischer und archäologischer Sicht, Fs Hrouda (1994) fig. iv on p. 289; a very good picture is now printed in E. Masson, Les Hittites. Civilisation indo-européenne à fleur de roche, in: Les Dossiers D'Archéologie 193 (1994) plate on p. 56. Note that M. Hutter, Kultstelen und Baityloi. Die Ausstrahlung eines syrischen religiösen Phänomens nach Kleinasien und Israel, in: B. Janowski et al. (eds), Religionsgeschichtliche Beziehungen zwischen Kleinasien, Nordsyrien und dem Alten Testament, Orbis Biblicus et Orientalis 129 (1993) 96 compares this altar with ^{NA}41.KIN = ^{NA}41.huwaši- "*stele*".

this, considering also the possibility that offering ceremonies to the deceased kings may have taken place mostly at the roofs.

There may have existed tables of similar shape made of other material such as stone or metal; cf., for example, tiny models of "*tables*" made of silver and gold: 1 G¹S¹BANŠUR KÙ.BABBAR 1 GÍN.[GÍN] (31) 1 G¹S¹BANŠUR GUŠKIN 1 GÍN.GÍN DÛ-anzi, KUB 43.49 rev.? 30f. Occasionally tables were inlaid with gold (*TAMLÛ*), KBo 10.2 i 32f.; KBo 18.177:5; KUB 42.57:3. The Hittites were practical in producing some specific objects, which they used frequently for ritual purposes, from cheap and perishable material. Alongside human and animal figures as effigies made of perishable materials such as wood, clay, dough, wax, tallow and other models of houses, temples, landscapes (mountain), the wickerwork representations of human beings are certainly to be conceived in this sense (ALAM.AD.KID.SAL^{TI} "*wickerwork figure of a woman*" KUB 38.3 i 10).

obv. i 3 menahhanda dai: The same construction appears in KUB 6.45 i 4f.: ... šuḫḫi-kán šer^{DUTU}-i menahhanda 2 G¹S¹BANŠUR.AD.KID (5) kariyanda dai and without particle -kán KUB 17.28 ii 51: nu G¹S¹BANŠUR^{DUTU}-i menahhanda dai; cf. also KUB 57.79 i 24f. with dupl. KUB 58.94 i 22 (see below).

obv. i 4ff. treated by H. A. Hoffner.⁸⁰

obv. i 6-7 treated by C. Watkins⁸¹. H. A. Hoffner⁸² tries to explain *kutiyan* as a seed (NUMUN) in this famous NUMUN-list; this would, however, exceed the expected number of the seeds, namely seven, by one; but in accordance with the seven kinds of precious stones as their counterpart, their number should be limited to seven. This is the point which compels Watkins to look for other solutions. He states that *kutiyan* cannot designate a sg. part. neutr. of a verb, because such a verb is unknown. He assumes, then, on the basis of OH StBoT 25 nos 79 and 80 a scribal error by the Neo-Hittite scribe of KBo 11.14 and restores the OH archetype as *zi-na-il-ku ti-ya-an* "*lentil and chick pea (are) placed*". Watkins argues that the Neo-Hittite scribe would have no longer understood *-ku* and wrongly attached it to the following word. Watkins' far-fetched argument needs, however, to be proven. First of all, from the syntactical

⁸⁰ Alimenta Hethaeorum. Food Production in Hittite Asia Minor (1974) 65.

⁸¹ Indo-European *-kwe "and" in Hittite, Fs Knobloch (1985) 495.

⁸² Alimenta Hethaeorum (1974) 62, 74.

point of view we would not need a verb *dai-* in line 7; it would be absolutely superfluous between two *šuḫḫa-* "scatter" in lines 5 and 7. Moreover, how is one to explain the function of the plene writing -ku-u for commonly attested -ku at the end of the word? Moreover it would factually be incomprehensible to assume that the very scribe would not have understood the meaning of *dai-*, one of the most frequently attested verbs in this ritual and in all the Hittite vocabulary. There are, therefore, other possibilities, if one wanted to reduce the number of NUMUN to seven; one of them is to take *parḫuenaš ewan* as a gen. construction as I did above in my translation (see there the note); see also i 12 the similar gen. construction ^DUTU-aš *parḫuenaš* "sweet concoction for/of the Sun God"⁸³. The exact meaning of *parḫuena-* is not known. It might designate a by-product of cereals or fruits, something like juice, extract or essence. The given translation "concoction" is an approximate guess. H. A. Hoffner⁸⁴ and F. Pecchioli Daddi-A. M. Polvani⁸⁵ leave it without translation. What kind of a plant, seed or flower *kutiyan* designates is also obscure. How Watkins deduces the meaning "lentil" and "chick pea" for *ḫattar* and *zinail* is difficult to understand⁸⁶.

obv. i 6ff. for the seeds included in this NUMUN-list see in detail Hoffner⁸⁷ and H. Ertem⁸⁸. For *ḫa(t)tar* s. E. Neu⁸⁹ and J. Puhvel⁹⁰

obv. i 6-10 is translated by V. Haas⁹¹ and A. M. Polvani⁹². A synopsis of the passage is given by V. Haas⁹³

⁸³ So correctly CHD L-N (1980-1989) 329b.

⁸⁴ Hittite Myths (1990) 15.

⁸⁵ La Mitologia Ittita (1990) 80.

⁸⁶ To this passage cf. E. Neu, Review of Tischler, HEG 4, IF 91 (1986) 376.

⁸⁷ Alimenta Hethaeorum (1974) 68f., 73ff., 77ff., 80ff.

⁸⁸ Boğazköy Metinlerine Göre Hititler Devri Anadolu'sunun Florası (1987)² 14ff., 19f., 21-24, 27.

⁸⁹ Glossar zu den althethitischen Ritualtexten, StBoT 26 (1983) 62 with note 273 (Getreide- oder Gemüsesorte).

⁹⁰ HED 3 (1991) 247.

⁹¹ Apud H. Hauptmann, in K. Bittel et al. Yazılıkaya (1975) 66.

⁹² La pietra ZA.GIN nei testi di Hattusa, Mesopotamia 15 (1980) 86; eadem, La terminologia dei minerali nei testi ittiti, EOTHEN 3 (1988) 70f.

⁹³ Hethitische Berggötter 175.

obv. i 6ff. For the magical meaning of numbers, especially 3, 7, 9 and 14, see Haas⁹⁴; R. Lebrun⁹⁵ and in general F. Heiler⁹⁶. In line 8 a small, thick loaf made of wheat is put as topping on the layer of seeds, separating the seeds from the gems. In another context soldier bread appears as a cover: *IŠTU NINDA.ERÍN^{MEŠ} iš-tap-pi[-* KUB 12.16 ii 14, 19; *IŠTU NINDA.ERÍN^{MEŠ} ištappanzi*, KUB 41.13 ii 19; .. *šer=a=šan^{DUG} išnuran* (9) [...] *NINDA a-a-an ŠA 1/2 ŠĀTI ištappanzi*, KUB 59.53 i 8f., similarly KBo 19.129 obv. 31: *na-aš-kán KAXU-iš* (51) *kizza IŠTU KÙ.BABBAR GUŠKIN NINDA.KUR₄.RA-ya* (52) *ištappanza ešdu*, IBoT 3.148 iii 50-52.

obv. i 9ff. Minerals such as gold and silver and precious stones play an important role in the magical rituals; see V. Haas-H. J. Thiel⁹⁷; V. Haas⁹⁸; G. Kellerman⁹⁹. They appear more frequently in rituals adhering to the Hurrian layer. I will not deal with the stone names here, since an exhaustive work on the stones and gems in Hittite texts has now been published by A. M. Polvani¹⁰⁰. I would merely like to express my disagreement with A. Ancillotti¹⁰¹, who tends to see in Hittite ^{NA₄}*paraš-ḫa*¹⁰² the equivalent of AN.BAR.GE₆ "ferro nero".

obv. i 11 kappi- A. Kammenhuber¹⁰³ gives the meaning "Kümmel" which is attested in Hittite as *kappani-* (Sumerian TIN.TIR) "cumin" (*cuminum cyminum*) or less probably, "caraway seed" (*carum carvi*). We can, from the start, exclude the possibility that *kappi-* may stand as a shorter writing for *kappani-*, since *kappani-* is attested always in connection with the colors black (GE₆) and white but never red (SA₅), as it is the case in KBo 11.14 i 11 in connection with *kappi-*. Another reason for our objection is the question whether the Hittites would ever have ground the cumin using a millstone or a grindstone, ^{NA₄}ARÀ, Hittite ^{NA₄}*ḫararazi-*. It is

⁹⁴ op. cit. p. 174.

⁹⁵ Quelques aspects du symbolisme dans le culte hittite, in Ries et al. (eds), Le Symbolisme dans le Culte des Grandes Religions (1985) 77ff.

⁹⁶ Erscheinungsformen und Wesen der Religion (1961).

⁹⁷ Die Beschwörungsrituale der Allaiturah(h)i und verwandte Texte, AOAT 31 (1978) 33, 39ff.

⁹⁸ Hethitische Berggötter und hurritische Steindämonen (1982) 167ff.

⁹⁹ Recherche sur les Rituels de Fondation Hittites, Ph. D. Paris (1980) 153f.

¹⁰⁰ La terminologia dei minerali nei testi ittiti, EOTHEN 3 (1988); eadem, RIA 8/3-4 (1994) 210-212.

¹⁰¹ ACME 28 (1975) 43ff.

¹⁰² See above p. 27 note 138 in translation.

¹⁰³ HW² 1. Lfg. (1975) 61b.

logical to assume that one would use mortar and pestle to pound cumin¹⁰⁴. *kappi*- must therefore mean, at the same time, an extremely tiny kind of seed such as poppy seed which can be found in red and black, and can also escape or pour out from the millstone without being ground¹⁰⁵. In the meaning of "small seeds" it appears in the following texts: KUB 41.8 ii 27 with dupl. KBo 10.45 ii 61 7 *kappin anda peššiyazzi*; KBo 5.2 i 38: 14 *kappiṣ* ŠE *para šiyannaš*; *ibid.* iv 20: *nu 1 kappin ŠE dai*.

The meaning of *kappi*-¹⁰⁶ "small" as being a synonym of *amiyant*- and antonym of *šalli*-, GAL is well established: KUB 12.63 obv. 31 (said of mountains): *kappauš* HUR.SAGMEŠ; KBo 6.29 i 7 and KBo 4.12 obv. 5 (said of child): *numu kappin=pāt* DUMU-an; KBo 6.3 iv 18 (said of hog) ŠAH.TUR *kappi*- and in absolute use KUB 31.71 rev. iv 35: *kappiṣ=ma=wa dalugaš*[ti]¹⁰⁷. In KBo 11.14 J. Puhvel¹⁰⁸ relates the *kappiṣ* as adjective to NA⁴ARĀ "millstone, grindstone" and translates the sentence "even as a small grindstone slips away, may the sacrificer likewise escape from the jaws of Akni". Finally *kappi*- is also attested as a small measurement vessel¹⁰⁹.

The forms, techniques and functions of ancient Anatolian millstones have been examined from the archaeological point of view by T. Hersch¹¹⁰.

obv. i 12 *mumuwai*- attested also in KUB 57.79 rev. iv 4; CHD L-N (1980-1989) 329 suggests no meaning for this word. We may expect from the context something like "to mix, mingle, compound, amalgamate", as a synonym of *huppai*-/ *huppiya*-, *hurtalliya*- and *immiya*-.

¹⁰⁴ For the terminology of "grinding, pounding" etc. see CHD P (1994) 58; it lists the following verbs: *pakkuš*-, *ḥarra*-, *kuškuš*-, *pašah*-, and *zahhurai*-.

¹⁰⁵ See ii 20 and related commentary.

¹⁰⁶ See also composite words including *kappi*- *kappilai*-, *kappilaḥ*- (certainly not "to show one's hate", but "to underestimate, to scorn, to sneer, deride, disdain", similar or almost synonymous to *tepawah*- "to belittle, to humble", *kappilalli*-, *kappilanu*-, *kappilazatta*-, *kappiṣa*-, *kappitašamma*-, ^{DUG}*nakappit*-/ *nikappi*- (hurr.) and ^{DUG}*taḥakappi*-.

¹⁰⁷ Cf. H. A. Hoffner, *Alimenta Hethaeorum* (1974) 134f. "small (grain)" and G. Beckman, *Proverbs and Proverbial Allusions in Hittite*, JNES 45 (1986) 24 n. 31 "small (piece)".

¹⁰⁸ HED 1/2 (1984) 447.

¹⁰⁹ Akkadian *PURSĪTUM*; used also in Urartian as *kapi*-, see for further details Yaşar Coşkun, *Boğazköy Metinlerinde Geçen Bazı Seçme Kap İsimleri* (1979) 34-38 and for *PURSĪTUM* 39-44.

¹¹⁰ *Grinding Stones and Food Processing Techniques of Neolithic Societies of Turkey and Greece*, Ph. D. (1981) (2 volumes).

obv. i 13 *alpuemar*: This word designates something on the horn (SI, hitt. *karawar*) of the plow-ox which can be cut off or scraped and removed without killing, harming or injuring the live animal. Therefore it is common even today's animal husbandry in Turkey to cut off the pointed ends of the bull horns so that they do not injure each other. Thus it hardly can mean "Krümmung", i. e. "bending (of the horn)"¹¹¹, since this part of the horn contains blood vessels, nor can it mean "Glätte"(?)¹¹², but only the "point" of the horn. Indeed how small this piece must have been is evident from comparison with a ritual text which attests the removal of a tiny piece from the ear and an unknown body part (^{UZU}*šarnumša*-?) of a sheep, although we do not know whether the sheep was living or not¹¹³. According to another text they scrape a splint (*ḥašduir*)¹¹⁴ from the horn of a live wild goat, Weidner 1911, 81 i 4: ANA SI UZ₆.KUR.RA-*kán ḥašduir tepu ḥašḥaššan*. Note that a cow with its horns "broken (off)" must have lost a lot of its value, according to Laws § 74: *taknu* SI GUD *našma GİR GUD kuiški duwarnizi apun-za apaš dai Ū GUD SIG₃ BEL GUD pai* (See now R. Haase, ZA 85, 1995, 114). The substantive *alpuemar* is closely related to adj. *alpu*- "pointed", the antonym of which is *warḫui*- "rough, shaggy, bushy, leafy, blunt"¹¹⁵. A. Kammenhuber¹¹⁶, who cites further literature, rejects all these interpretations and renders *alpuemar* as (*eine Substanz*); she also does not accept the relationship to *alpu*-. To me it designates the point of an ox horn (*Hornspitze*) which can be cut off easily without injuring the live animal. For *alpu*- and *dampu*- see also Otten.¹¹⁷

obv. i 17ff. Treated by E. Neu¹¹⁸ and CHD P (1994) 15.

¹¹¹ H. M. Künzel, apud H. Otten, *Bemerkungen zum hethitischen Wörterbuch*, ZA 66 (1976) 100.

¹¹² J. J. S. Weitenberg, *Hethitische U-Stämme* (1984) 87.

¹¹³ KUB 44.15 obv. i 9f.: A-NA GEŠTU UDU *te-pu ku-ir-zi* ^{UZU}*šar-nu-um-ša* (10) [t]e-pu *ku-ir-zi nu-kán IŠ-TU* NINDA.KUR₄.RA *ḥa-aš-ši-i šu-uḥ-ḥa-i*.

¹¹⁴ Thus *ḥašduir* does not only mean "twigs, sticks, brush(wood)", cf. J. Puhvel, HED 3 (1991) 239.

¹¹⁵ See H. G. Güterbock, *Lexicographical Notes II*, RHA 74 (1976) 99; idem, *Bilingual Moon Omens from Boğazköy*, *A Scientific Humanist. Memorial Saggi* (1988) 168-170, citing also KBo 11.14 i 12-14.

¹¹⁶ HW² Lfg. (1975) 61b.

¹¹⁷ ZA 66 p. 100, citing unpubl. 222/b and E. Hamp, *Hittite alpu and dampu*, HS 102 (1989) 21f.

¹¹⁸ *Interpretation der hethitischen mediopassiven Verbalformen*, StBoT 5 (1968) 150.

i 19 *hušza*: G. Beckman¹¹⁹ compares this word with (NA4) *hušt*¹²⁰. "amber??. resin??" which is accepted by A. M. Polvani¹²¹ and J. Puhvel¹²². Polvani lists KBo 11.14 i 19 (wrongly line 18(!)) under (NA4) *hušti/a-*, she does not explain why one has to assume a sg. nom. c. *hušza-x* together with *hušti*¹²³. On account of the stem consonant and the case, however, it is hardly possible to subsume it under (NA4) *hušt-*, which, according to a ritual text, seems to be a hard and durable stone,¹²⁴ since the transitive verb *šamešiya-* "fumigate something" would acquire an object in acc. sg. *huštin/huštan* which is attested many times¹²⁵, although not together with the verb *šamešiya-* but mostly with the verbs (*šer arḥa*) *waḥnu-* "to swing (above)", *da-* "to take" and *kuš-* "to pound, to grind". G. Beckman himself has trouble finding a reasonable explanation for these difficulties¹²⁶. Further occurrences which Beckman cites from 2027/k:5 and 78/e rev. 18 are unfortunately too fragmentary to establish a relationship between these two words. In our context we expect a combustible substance which can be used as an incense together with cedar, oil and honey. Since it would not make any sense to burn honey (after all, it would produce an offensive smell) *hušza-* must designate something belonging to honey, and this can be only the "wax", here "the wax of honey", the Hittite reading of the Sumerogram GAB.LĀL/DU.LĀL.

obv. i 20: For MUN "salt" see G. Beckman¹²⁷; for its usage and resources¹²⁸ in the vicinity of Çankırı see Sedat Erkut¹²⁹ and M. Forlanini.

¹¹⁹ Hittite Birth Rituals, StBoT 29 (1983) 50.

¹²⁰ For this word of possibly Hurrian origin see J. Puhvel, HEG 3 (1991) 411f.

¹²¹ La Terminologia dei Minerali nei Testi Ittiti (1988) 18.

¹²² HEG 3 (1991) 413f.

¹²³ *hušza* occurs still in 78/e rev. 18, J. Puhvel, HEG 3 (1991) 411; Polvani gives the forms op. cit. p. 19; read there also line 19, not (8!).

¹²⁴ *huštiš* GIM-an KALAG.G[A, see V. Haas-H.J. Thiel, Die Beschwörungsrituale der Allaiturā(h)i und verwandte Texte, AOAT 31 (1978) 138f., 188.

¹²⁵ Polvani, op. cit. p. 19 and Puhvel, loc. cit.

¹²⁶ op. cit. 50 note 122.

¹²⁷ Hittite Birth Rituals, StBoT 29 (1983) 83.

¹²⁸ The salt-works in Turkey are many; natural resources, especially rock salt beside Salt Lake in Central Anatolia are in Kırımı 121 km south of Erzurum, Sarıkamış, Sağır Kaya 46 km north of Erzurum, Hacibektaş, Delice river bank, Tepesi Delik 60 km north of Hacibektaş, 22 km east of Sivas, Merzifon, Çererek river basin, Ayanköy; the middle Kızılırmak basin, especially the modern salt-works east of Çankırı near Balıbağ and most of them have been mined since Ottoman times (today mined by Turkish monopoly). see W. J.

obv. i 21f. transliterated and translated by W. Dressler.¹³¹

obv. i 22: CHD L-N (1980-1989) 61a.

obv. i 24 EZEN *iya-*: Organization of a "festival" on the part of the deities is taken over from the mythological sphere; in E. Laroche's words¹³² it is an "Insertion d'un récit mythologique dans la conjuration; c'est le Leitmotiv bien connu". The nature of EZEN *iya-* is here non-religious and can therefore best be conceived with A. Goetze¹³³ in the meaning of "give a party, a banquet", thus not implying organization of a huge religious ceremony or a festival in its usual sense in religious texts.

Organization of a party among the gods is very common. According to the newly discovered Hurro-Hittite bilinguals from Hattuša this Leitmotiv seems to go back to Hurrian origins. In one of these texts the Hurrian Sun Goddess Allani organizes such a party in her own palace and entertains the assembly of the gods personally. The text reports that to this aim 10000 bulls and 30000 sheep have been slaughtered¹³⁴. Among her high ranking guests there is the Storm God Tešub. In accordance with these texts the mutilated words at the end of the lines KBo 11.14 i 24 and 25 can be restored easily as [ḫalzaī]š. Moreover the expression is attested in the following texts: KBo 3.7 i 14 with par. KUB 17.5 i 8ff.; KBo 9.127 + KUB 36.41 i 14; KBo 12.89 rev. iii 11; KBo 13.86 obv. 12; KBo 14.86 + KUB 33.17 + KBo 9.109 i 17; KUB 17.10 i 19; KUB 57.79 obv. i 4ff.

Among all these texts KUB 58.94 obv. i 3ff. alongside its dupl. KUB 57.79 obv. i 4ff. gives a new insight into the nature, the participants in such a party, and its exact aim. This fictitious party is invented and initiated by the practitioner in form of a dialogue between him and the Sun God. It consists not only of deities and mortals, but also of the ailing patient himself. Thus we have to do here with an apotheosis. The gods allegedly show on their part great interest about the well-being of the patient and initiate a lively discussion. They reproach the Sun God for not inviting the patient to his party.

Hamilton, Researches in Asia Minor, Pontus and Armenia I/II (1842, reprint 1984) 1 366ff., 375ff., 405ff., II 237, 248 and V. Cuinet, La Turquie d'Asie (1891-1894) 4 vols.

¹²⁹ Hititlerde Tuz ve Kullanımı, Belleten 209 (1990) 1-7.

¹³⁰ Am mittleren Kizilirmak, Fs Alp (1992) 179.

¹³¹ Studien zur verbalen Pluralität (1968) 175.

¹³² Review of KBo 11, OLZ 58 (1963) 246 with reference to his DLL (1959) 158ff.

¹³³ Tunn (1938) 38 "to arrange a party".

¹³⁴ KBo 32.13 i 1ff., E. Neu, Zur Grammatik des Hurritischen auf der Grundlage der hurritisch-hethitischen Bilingue aus der Boğazköy-Grabungskampagne (1983), in: V. Haas (ed.), Xenia (1988) 98f.; fully translated by A. Ünal, Hethitische Mythen und Epen, in: O. Kaiser (ed.), TUAT III/4 (1994) 860f.

KUB 58.94 obv. i 3-18 runs, in free translation of the restored text¹³⁵:

"Now the ritual expert [utters the words of conjuration] to the Sun God as follows: 'You, the Sun God, have given a party. You have invited all the gods. You have invited [all the mortals.] The patient, however, [(was not invited), he (just) walked into] it. The gods have eaten and drunk. You, the Su[n God], have entrusted [these words] to the heart (of the gods); you, the Sun God, have spoken (to them namely): 'What [did I do?] I ha[ve] invited all the gods. [I have invited] all the mortals (as well). [But the patient] has got lost. [The practitioner has concealed] him'. [The gods in their entirety walked out (and) [spoke] to the Sun God: '[Why] did you [not] invite the patient?' The Sun God responded: '[He has been concealed(?) somewhere; it is why I] could not in[vite] him. (But) now, because [he (just) walked in] to the [party, let him be here?].'. The gods spoke as follows: '[You, the Sun God, he (i.e. patient) has made his] chief (SAG.DU) god! Let him (please) participate in the party. Let him eat, [let him drink]! [Let him] g[o (again)] to you, to (his) chief(?) (deity). Let the patient come in, [let him eat and drink (with us)]! Let him recover his health again!] Let him come [and be a true servant to you,] the Sun God, (his) [chief god. Let him bring you sacrifices again!']"¹³⁶

Now we must try to analyze the profound meaning and function of this unique mythologem in the midst of a magical ritual. First of all we should be aware of the ritual ambience in which this fictive story has been skillfully inserted. Secondly the patient is given the impression that he has been a guest among the gods. We can imagine how encouraged the patient must have felt, when this mythologem was recited to him aloud and publicly in the form of a "belle chant"¹³⁷. The unspoken verbal message of it is: "You will/must recover, because even the Sun God and other gods are fond of you!"

¹³⁵ Transliteration is given below p. 95f.

¹³⁶ In the broken continuation of the text there are certainly further disputes with the Sun God and argumentation, how faithful a servant the patient will become if only he recovers: This sort of barter on the basis of the principle "do ut des" are well known from the prayer for Gaššuliyawiya KBo 4.6 + obv. 16f., rev. 22; from the vow texts of Puduhepa (CTH 583-584) in the form of *man-wa* DINGIR^{LM} GAŠAN-YA/EN-YA ¹UTU^{SI} TI-nuan/TI-nuši *harti* in KUB 15.1 i 5, 21f., ii 2f.; KUB 15.8 i 5; KUB 15.19 obv. 4; KUB 15.22:12f.; KUB 15.23 rev. 2f.; KUB 15.24 i 4f.; StBoT 1 obv. i 3f. Cf. also KUB 6.45 iii 42; KUB 21.27 iii 37; KUB 56.19 i 19, 28f.; KUB 56.25 + KUB 60.118 iii? 3.

¹³⁷ On the psychological and therapeutic effects of this conjuration in curing a patient see A. Ünal, Parts of Trees in Hittite According to a Medical Incantation Text (KUB 43.62), Fs Alp (1992) 495.

obv. i 24 *dapianduš* is used here as usual as a synonym for *humanduš*, cf. the change in KBo 3.7 iv 16 and its dupl.; KUB 4.1 i 19, 21 and its dupl.; KUB 7.41 i 37, ii 74; KUB 32.123 + iii 21, 54 and its dupl.; KUB 58.108 i 12 and its dupl. KUB 59.58 i 11; Hatt. iv 22 and its dupl.; Ullik. 1A i 3 and its dupl. and the replacement of the commonly used phrase *dapiza dapian* SIG₅-in in oracle inquiries by *humandaza dapian* in KUB 49.74:11.

obv. ii 1 ^DUTU-uš *arahza weh-* is so far a unique expression, but its meaning is evident from the context. It certainly denotes the cycle of the sun during the night time which was usually conceived by the ancients as "travel, journey, striding" of the Sun. The verb *weh-* "to turn" is attested in the following texts in the meaning of "to stride, to travel, undertake a tour of inspection, to walk around": KUB 36.80 i 6-7: (6) .. *ma-a-an-za a-ru-ni ma-a-an-za A-N[A HUR.SAG^{MES}]* (7) [*ke-a-da-ni-i*]q-qa(?) *wa-aḥ-ḥa-an-na pa-a-a[n-za]* "(Sun Goddess of Arinna), whether you have gone to the sea or [anywhere] to [the mountains] to travel" and similarly in the prayer to Telipinu KUB 24.1 obv. i 8; KUB 36.18 ii 21: *waḥanna panza ešta* "he has been traveling"¹³⁸; KUB 56.51 obv. 9-12: (11) [*ma*]n ^DKantipuittiš *waḥannaza EGIR-pa uizzi* "[As] soon as K. returns from (his) travel" (previously he undertook a travel (KASKAL) to Tuwanuwa); KUB 40.5 + ii 5: KASKAL-az *wehta* "he returned from travel"; KBo 30.164 obv. iii 8-9: (8) *maxḥḥan-ma LUGAL-uš* (9) KUR-e *wehzi* "When the king undertakes a tour of inspection around the country"; KUB 8.57 i 10: [nu] KUR.KUR^{MES} *humanda wehiškizz[i]* "he (Gilgamiš) travels around all countries"; KUB 33.121 ii 15: ^mKeššiš ITU.3.KAM-aš *wehandari* "Kešši tramped around in the mountains for three months"; Kup. A i 24: LÚ.^{MES}ELLU-ya *kuieš arahzanda wehandari* "The free men who are traveling around"; cf. further Tel. i 45.

The verb *arahzanda weh-* cannot be the main predicate of the sentence, since it would need the particle -kán which lacks here, see KBo 30.56 rev. v 26; therefore we may restore in analogy to above cited texts at the end of the line, *zinna-* "finish, complete" or *pa-* "to go".

obv. ii 2: It is of special interest that the mother of the client is mentioned (if our restoration of the break is correct). So far as I know the intervention of a mother for the sake of her child is unique among the Hittite rituals. The personal name ^fMa(n)duta... is unknown from elsewhere.

¹³⁸ Cf. A. Ünal, Hethitische Mythen und Epen, in: O. Kaiser (ed.), TUAT III/4 (1994) 858.

obv. ii 3ff. E. Laroche¹³⁹ recognized 2068/g (i.e. KBo 17.104) as dupl.

obv. ii 4: The incongruence of gender and case in ^DUTU-u-e EN-mi-it is remarkable; I have therefore emended this scribal error to EN-mi[[-it]], above note to ii 4.

obv. ii 5: AMAR "young animal, calf" connotes here an endearing or allegorical word "child, kid". Similarly the mother of the disherited Labarna designates herself as "cow" (GUD)¹⁴⁰. We know that AMAR is a u-stem noun¹⁴¹, but there is unfortunately no evidence for its Hittite reading. TUR-la-ma-an "my child, baby" acc. sg. stands certainly for *TUR-la-an-ma-an, cf. HAB ii 2; the nasal or weak *n* is omitted before consonants¹⁴². The Hittite reading of TUR-la- is also unknown.

obv. ii 7-13 treated by A. M. Polvani¹⁴³.

obv. ii 7ff.: The barter formula *da-* and *pai-*, i. e. "to accept something (offering, gift or bribe) on condition that in response something else is granted" is one of the basic principles of Hittite religion¹⁴⁴, and is best compared to *do ut des* in Roman religion. In our text it seems to be a kind of bargain with the gods who are thought to be responsible for the sickness or any trouble of the client. The practitioner tries also to restore the health of his client in exchange for cereals, minerals and other sacrificial materials. We may compare this passage with the fragmentary birth ritual

¹³⁹ Review of KBo 11, OLZ 58 (1963) 246.

¹⁴⁰ HAB ii 14-15: *an-na-aš-ši-iš-ma* GUD-uš *ma-a-an tar-ú-eš-ki-it* (15) *hu-iš-wa-an-ti-wa-mu-kán* GUD-i GİR-i ÚR *šar-ri-ir* "But his mother stamped like a cow (and cried): 'They have separated (my) legs (and) limbs from me, the living cow'", the separation of limbs standing here allegorically for the removal of Labarna, her son, out of the palace.

¹⁴¹ J. Friedrich, HW 3. Erg. 39; J. J. S. Weitenberg, U-Stämme (1984) 56; for attestations of AMAR-un add there KBo 26.130 ii 11; KUB 30.46 left col. 8; KUB 33.38 iv 1; KUB 33.46 i 14.

¹⁴² E. H. Sturtevant, Reduced Vowels and Syllabic Liquids and Nasals in Hittite, RHA 3 (1931) 76-88; E. H. Sturtevant-E. A. Hahn, A Comparative Grammar of the Hittite Language (1951) 24f. with note 41; S. Alp, The -n(n)-Formations in the Hittite Language, Belleten 18 (1954) 449-467; J. Friedrich, HE² I (1960) §31 (§36 on assimilation); C. Carter, The Hittite Writing of [nk] and [ng] and Related Matters, JAOS 99 (1979) 93-94; O. Carruba, Nasalization im Anatolischen, SMEA 24 (1984) 57ff.

¹⁴³ La pietra ZA.GIN nei testi di Hattusa, Mesopotamia 15 (1980) 86 and eadem, La terminologia dei minerali nei testi ittiti, EOTHEN 3 (1988) 71.

¹⁴⁴ A. Ünal-A. Kammenhuber, Das althethitische Losorakel KBo XVIII, KZ 88 (1974) 159 note 8; A. Ünal, The Role of Magic in the Ancient Anatolian Religions According to the Cuneiform Texts from Boğazköy-Hattusa, BMECCJ 3 (1988) 62f.

KUB 60.73 rev. 5-7:]MA.NA *da-a nu-za* KÙ? [BABBAR GUŠKIN *da-a?*] (6) ...]x 9 MA.NA *nu-za* NA⁴KÁ.DINGIR.R[A (7) ... MA-N]A *da-a nu-za* BAPPİR BULÜG Š[A? ... Another similar case is attested in KUB 12.24 obv. i 2ff. Here the client has fallen ill as a result of divine anger. To pacify Išhara, the goddess of diseases, and to restore the patient's health the deity is given silver, iron, black iron, tin, copper, lapislazuli, lead, different kinds of wool, beer, wine, cheese, *wali-* etc. A similar passage is in KUB 27.67 + rev. iv 33ff¹⁴⁵: "He scatters [silver] (and) gold, lapis, cornelian, Babylon stone, *parašhi-stone*, *lulluri-stone*, iron, tin, copper, (and) bronze- [a little] (of everything)...." The principle *do ut des* is most clearly visible in the vow texts of the queen Puduḫepa¹⁴⁶.

It is noteworthy to observe that a mortal who, after making his sacrificial offerings, was dissatisfied with the deity's attitude towards him and therefore later changed his opinion, could demand his votives back from the deity: EN.SISKUR- *za* ANA ^DU *arkuwar iy[azi]* ^DU EN-YA EGIR-*pa=war=aš=mu pai U M M[A ^DU-MA]* *immakku=war=aš=mu pe šta kinun=ma=war=aš=mu EGIR-pa weškiš[kiši] nu-za* EN.SISKUR ANA ^DU *arkuwar i[yazi]* *pai=war=aš=mu nu=wa=ta=kán mena[hḫanda]* *uškanzi tašši ^DU-aš para pešta* "The client argues with the Storm God: 'Storm God, my Lord, give them (i.e., his offerings) back to me!' [The Storm God] (responds) as follows: 'Did not you give them to me (as presents)? (How can) you now ask them back from me?' The client re[peats] his demand: 'Give me them! They watch (observe) you(?)'. The Storm God (at the end) gave him them." (KBo 13.161 rev. right col. 1ff.; repeated in lines 10ff.)¹⁴⁷

In the following I would like to cite more typical examples from the texts which illustrate the principle "*do ut des*": "They speak as follows: 'Look, (how) the client supplies you with offerings. O deity, take (these) offerings for yourself and turn towards him in benevolence. Whatever he might be telling you, listen to him!'", *kiššan memanzi kaša=wa=ta* SISKUR EN.SISKUR *pai nu=wa=za* DINGIR^{LAM} SISKUR *da nu=wa=ši=šan anda aššuli naišhut nu=ta kuit memiškizzi nu=ši* GEŠTU-an *para lagan ḫarak*. KBo 12.96 rev. iv 10ff.¹⁴⁸; LUGAL-uš-ma *kuedani* (32) MU-ti LİL-ri Ú-UL *panza nu-šmaš LİL-ri pauwaš* ANA ^DIŠTAR.LİL (33) URU Šamuḫa SISKUR *ambašši keldi-ya maldeššar-a Ú-UL* (34) *ešzi* LUGAL-uš *kuit gimri Ú-UL*.

¹⁴⁵ A. Goetze, ANET (1969) 349.

¹⁴⁶ KUB 15.1ff., see J. de Roos, Hettitische Geloften I-III (1984) and KUB 56.1ff.

¹⁴⁷ See Ünal, BMECCJ 3 (1988) 63.

¹⁴⁸ B. Rosenkranz, Ein neues Ritual für ^DLAMA KUŠkurša, Or. 33 (1964) 240.

paizzi "If in a year the king does not go on a military campaign, there is no ambašši-ritual, keldi-ritual and votive offering of "going-on-the campaign" for the "Ištar of the Countryside of Šamuḫa", because (this season) the king has not gone on a military campaign", KUB 27.1 obv. i 31-34; *kaša šumaš* ^DIMIN.IMIN.BI-aš SISKUR piwen nu-za ezzatten ekutten (31) *ḫatugaes-ma-kán* ^DIMIN.IMIN.BI-eš KASKAL-az arḫa namma tiendu nu ANA ^DLAMMA KUSkuršaš (32) *minumar pišten nu-kán ANA LU[GAL SA]L.LUGAL DUMUMEŠ.LUGAL anda aššuli* (33) *naišten* "Behold, we have given you, Pleiades, a sacrifice. Now eat and drink! Let the evil Pleiades get out of the way. Grant gentleness to the tutelary deity of the hunting bag. Turn to the king, queen (and) princes in favor!", KBo 17.105 + KBo 34.47 rev. iii 30ff.); EGIR-anda-ma-šma[š kuieš DINGIRMEŠ] (2) *aššaweš nu ap[uš DINGIRMEŠ akkuškanzi]* "In the following [they toast (only) to the honor of those deities who have been] benevolent [towards them]", VBoT 24 iii 1f. and better preserved in rev. iv 29-31; ŠA KUR ^{URU}Kašga DINGIRMEŠ *kaša=šmaš* *niliya ḫalziyawen nu uwatten nu izzatten ekutten nu=šmaš=šan kaša DINAM kuit arnummeni nat ištamašten* "Behold, O deities of the Gašga lands! We have summoned you to a divine assembly. Hurry up, eat and drink! Listen to (, however, in return) whatever litigation we may bring to you", KUB 4.1 ii 1-6¹⁴⁹; cf. also similarly KUB 17.30 iii 3-5, further examples are given by A. Ünal¹⁵⁰; the fragmentary prayer KBo 22.250:14 seems also to deal with a sort of barter.

obv. ii 8: As I noted in my transliteration, the par. texts KBo 17.104 ii 7 and 2029/g line 8 write the client with his personal name, i. e., ^mAtta(-), instead of anonymous EN.SISKUR (Akk. *bel niqe*) in KBo 11.14 ii 8.

As has repeatedly been stressed in previous pages, the ritual of *Ḫantitaššu* consists of at least five versions (see also below): 1) the Old or Middle Hittite original version of *Ḫantitaššu* which served as model for all succeeding examples, esp. KBo 11.14; this most ancient example is unfortunately lost; 2) KBo 11.14 or the middle Hittite version KBo 20.34; 3) the version which was used for the personal vicissitudes of *Atta* (for the details on his personality see below), KBo 17.104 and 2029/g; 4) the ritual which was enacted to restore the health of an unknown Hittite king, KUB 43.57 (written typically LUGAL). We do not know whether this version represents a special compilation preserved to be used only for kings in

general or for only one particular king; 5) and finally KUB 57.79 with its dupl. KUB 58.94 for an unknown customer. It is hard to estimate how many examples of the ritual might have been lost. The different find spots of each composition in *Ḫattuša* indicate three different versions: KBo 11.14 in Büyükkale building K; KBo 13.145 in House at the Slope; KUB 43.57 (+) KBo 18.74 in Temple I; KBo 17.104 (+) 2029/g in Südmagazin of Temple I¹⁵¹. Another result of the frequent usage and copying of the *Ḫantitaššu* ritual is the omission of the direct speech particle -wa in some passages which causes difficulties in discourse analysis of the text.

The mention of the name of a patient or client is not very common in the texts. His personal appearance and participation must be deemed very critical, because his introduction by name shows that the rituals were not merely theoretical library examples at *Ḫattuša* but were in practical use whenever daily needs required them. In other words they were a kind of empty formula to be filled out anew with the name and affliction of the patients each time they were used, as already stated above¹⁵². The mention of clients by their names seems to have prevailed extensively during the Middle Hittite and Early Empire period and was abandoned in the Empire period; we observe here a forward shift from individuality to anonymity.

It is remarkable but not surprising that the custom of mentioning a client's name seems primarily to go back to Hurrian origins, since most of the rituals, including the name of the patients, stem from the Hurrian sphere. Thus we find the Hittite prince *Tašmišarri* mentioned in a Hurrian rite: *a-aš-ḫu-u-ši-i[k-ku-un-n]i-ma* ^m T[a-aš-mi-šar-ri] "The client is T[ašmišarri]" KBo 27.85+ 192/v rev. 14¹⁵³. *Tašmišarri* appears also in many other texts as client¹⁵⁴ alone and together with *Ašmunikal*¹⁵⁵ or with *Šuppiluliuma i's* first *Tawananna Taduḫepa*¹⁵⁶. This *Tašmišarri* has been

¹⁵¹ P. Cornil, Textes de Boghazköy. Liste des lieux de trouvaille, Hethitica 7 (1987) 31.
¹⁵² See above p. 11f.

¹⁵³ V. Haas, Die Serien itkahi und itkalzi des AZU-Priesters, Rituale für Tašmišarri und Taduḫepa sowie weitere Texte mit Bezug auf Tašmišarri, ChS I/1 (1984) 39.

¹⁵⁴ Haas, op. cit. nos. 43-49, 51, 53ff.

¹⁵⁵ Haas, op. cit. no. 52.

¹⁵⁶ Haas, op. cit. nos. 6, 8, 11, 14, 19, 20.

¹⁴⁹ E. von Schuler, Die Kaškäer (1965) 170f.

¹⁵⁰ BMECCJ 3, 62f.

tentatively identified with *Šuppiluliuma* i¹⁵⁷, with *Arnuwanda* i¹⁵⁸ and with *Tuthaliya* iii¹⁵⁹. *Taduḫepa*'s frequent personal participation in the Hurrian rituals is confirmed by mention of her name¹⁶⁰. *Šaḫurunuwa* and *Arnuwanda* appear also in the Hurrian rituals¹⁶¹.

Now, we have some other clues concerning the personality of *Atta*¹⁶². The most important information relating to the date of the *Ḫantitaššu* ritual and the personality of *Atta* comes from a fragment which is closely related to the Ritual of *Ziplantawiya*¹⁶³. The text in question is KUB 36.111 + KBo 20.34 rev. 12-15 (see below in chapter VII) and reads: [ki]ššan daranzi ku i š ^mAt-ta-a-i (dat.) [DUMU.LUGAL? ^fZ]iplandawi SAL.LUGAL IBILA.NITA [DUMU.SAL.LUGAL? idalu iyat?] man nepišaš DINGIR^{LIM} [man-m]a-aš ^{DU}[TU ta]knaš ^{<D>}Ulili[yaššiš] [kaša kizza 9-an] [G^{IS}BANŠUR kizziy]a 9-an G^{IS}BANŠUR [azzikit]t[en nu aššul uw]atete[n] "They speak as follows: 'Whatever (deity) [may have committed evil] towards Atta, [the prince?, Z]iplandawiya, the queen, the heir to the throne [(or) the princess]-if it is the god of heaven [or] the S[un Goddess of the ear]th (or) Ulili[yašši; look] (we have set up) [here and there] nine tables (arranged with food). Eat [(from them) and br]ing (in response) [salvation]". From this text it is evident that the client *Atta* is a high ranking personality contemporary with *Ziplantawiya* (she appears also in rev. 5), the renowned sister of *Tuthaliya* (ii); her relationship to king *Tuthaliya* is evident from the ritual text KBo 15.10 i 25f.

The name *Atta* is attested as "a dignitary of the city of Gašgabaha" in an instruction text of *Arnuwanda* i (KUB 31.44 i 9) who may be identical with the very prince in question. *Ziplantawiya* is also well attested in

¹⁵⁷ H. C. Güterbock, The Deeds of Suppiluliuma as Told by His Son Mursilis II, JCS 10 (1956) 122 n. 19.

¹⁵⁸ S. Bin-Nun, The Tawananna in the Hittite Kingdom, TH 5 (1975) 162; A. Kammenhuber, Orakelpraxis, Träume und Vorzeichenschau bei den Hethitern, TH 7 (1976) 162.

¹⁵⁹ O. R. Gurney, The Anointing of Tudhaliya, Studia Med. Fs Meriggi (1979) 213ff.

¹⁶⁰ Haas, op. cit. index and Betrachtungen zur Dynastie von Ḫattuša im Mittleren Reich (ca. 1450-1380), AoF 12 (1985) 272f.; she is also mentioned in an unpublished Hurrian ritual text from Ortaköy, acquired by the Çorum Museum, Çorum 21-3-90 rev. 10, see A. Ünal (forthcoming).

¹⁶¹ Haas, op. cit. nos. 53 and 54.

¹⁶² Cf. M. Hutter, Bemerkungen zur Verwendung magischer Rituale in mittelhethitischer Zeit, AoF 18 (1991) 35.15f.

¹⁶³ G. Szabó, Ein hethitisches Entsühnungsritual für das Königspaar Tuthalia und Nikalmati, TH 1 (1971).

connection with her malevolent magical manipulations against *Tuthaliya*, her own brother, and against *Nikalmati*, his wife the queen, and their children in the magic ritual KBo 15.10 i 18-21¹⁶⁴: nu idalu kue ITT[] ^mDuthaliy[a Ū] ^fNikalmati ANA DUMUMEŠ.ŠUNU memiškit nu=šmaš EME^{HIA} [išši]šta nu=uš-kán išḫanaš^{DUTU-i} D^{IS}KUR-ni paranta [idal]u memiškit nu=uš alwanzaškit "Das Böse, das sie (i.e., *Ziplantawiya*) gegen *Duthaliya* [und] *Nikalmati* (und) ihre Söhne immer wieder gesagt und ihnen als Zungen [gema]cht hat, pflegte sie darüber hinaus (über) sie beim Sonnengott des Blutes (und) beim Wettergott [als Böse]s zu sagen; und sie behexte sie immer wieder".

In recent decades this *Tuthaliya* has enjoyed a particular reputation since many historical texts have been re-dated into his reign, and, moreover, a remarkably bulky sword of Mycenaean type with an Akkadian dedicatory inscription on its blade has been discovered not far from the Lion Gate at *Ḫattuša*¹⁶⁵; this is tangible proof for serious involvement in

¹⁶⁴ Szabó, op. cit. 14f.

¹⁶⁵ A. Ünal-A. Ertekin-İ. Ediz, The Hittite Sword from Boğazköy-Ḫattuša, Found 1991 and its Akkadian Inscription, Müze/Museum 4 (1990-1991) 50-53; A. Ünal, 1991'de Boğazköy-Ḫattuša'da Bulunan Hitit Kılıcı ve Üzerindeki Akadca Adak Yazıtı, Fs Nimet Özgüç, Ankara (1993) 727-730 and A. Ertekin-İ. Ediz, A Unique Sword from Boğazköy-Ḫattuša, Fs Nimet Özgüç (1993) 719-725. This sword has been published by myself and my Turkish colleagues as fast as possible, i.e. three months after its discovery at *Ḫattuša*, because we did not want to deprive the scientific world of this unique piece. Although this primary publication in Turkish language, and, for the convenience of others additionally in English translation in the Turkish journal *Museum* and succeeding in Fs N. Özgüç has flawlessly been done in every respect and it does not lack anything in regard of definition of the sword, reading and translation of its Akkadian inscription, its dating to the reign of *Tuthaliya* ii and relating its historical and archaeological context with the historical events of the time of this king, and finally its Mycenaean-West Anatolian origin I encounter in recent times to my regret an influx of repetitious and mostly unnecessary treatment of the sword by different colleagues in various journals, which reiterate in general almost our results, illustrate our drawings and pictures, as if one felt to be in a rush to take part in the unique value of this sword. To show how rapidly these treatments increase I like to give a list of these publications (so far known to me) here: H. Bucholz, Eine heth. Schwerteinweihung, Journal of Prehistoric Religion VIII (1994) 20ff.; (with a grievous blunder on p. 22 with note 8) E. Cline, Sailing the Wine-Dark Sea. International Trade and the Late Bronze Aegean, BAR International Series 591 (1994) 73 and his forthcoming article, "Assuwa and the Aegean"; O. Hansen, A Mycenaean Sword from Boğazköy-Ḫattuša Found in 1991, ABSA (The Annals of the British School at Athens) 89 (1994) 213-215; M. J. Mellink, AJA 97 (1993) 106, 112f.; P. Neve, AA (1993) 648ff.; M. Salvini - L. Vagnetti, Una spada di tipo da Boğazköy, PP 176 (1994) 215-236; [A. Ünal,] Ein hethitisches Schwert mit akkadischer Inschrift aus Boğazköy, Antike Welt 23 (1992) 256-257. The immeasurable importance of the sword for the Mycenaean archaeology and its uniqueness do not justify this spoil. Do I have to understand these authors in this way that they do not take my

West Anatolia, which is well known from his annals. We can assume that *Atta* was among the children of *Tuthaliya-Nikalmati*, the royal couple, who have been bewitched by their malicious aunt *Ziplantawiya*. Nemesis came, however, upon the evil-doer very soon, since according to the above cited KUB 36.111 + KBo 20.34 rev. 12-15 she shares a common fate with *Atta*, the queen, and the crown prince (probably *Arnuwanda i*, the successor of *Tuthaliya*), who all appear there to be accursed and thus bewitched by some deities. The same prince is also attested in the fragmentary text KUB 55.48 i 14 as ^{m2}A-at-ta-a in connection with celebrating some festivals, and in the same context as a *Muwatalli* (probably *Muwatalli i?*)¹⁶⁶. Another *Atta* appears in the colophon of KBo 23.44 rev. iv 10¹⁶⁷ as the father of the scribe *Nanauza*, and must be a different person. As a scribe he appears also in KBo 18.181 rev. 10. *Atta* as a craftsman in the inventory text KUB 42.31:10 certainly represents a third person.

ii 9 *hatta*- is primarily a terminus technicus of butchery. It covers a broad semasiological spectrum: "to make a hole, pierce, prick, stab, slash, perforate, stick (as means of killing), hit, strike, engrave"¹⁶⁸. In spite of its primary meaning rendered by *Puhvel* which implies "to stick, stab (an animal)" it is still obscure what kind of slaughtering method it exactly denotes. It seems that the meaning "to stick, to stab" is rather to be sought in a quite different verb, namely *šai-/šiya*-. Other terms of slaughtering are *ark*-, *ep(p)*-, *arḫa ḥappešnai*-, *ḥaš*-, *ḥazziya*-¹⁶⁹, *ḥuek*-, *kuen*-, *mark*-, *marriya*-, *arḫa parš*-, *arḫa šarra*- and *šipand*-.¹⁷⁰

primary publication seriously so that they need to repeat it with their own signature? I hope sincerely that this is not the case! Moreover, it now seems, to my pleasure, that this sort of findings belong no more to rarities, all the more so as there is another "unique" sword from Kastamonu at present being prepared by myself for publication. Moreover, most surprisingly, in September 1995 the Director Mr. *İlhan Temizsoy* kindly showed me in Ankara a silver bowl acquired by the Museum of Anatolian Civilizations (now exhibited in the Museum), similar to those found in the region of Kastamonu (*A. Çınaroğlu-K. Emre*, A Group of Metal Hittite Vessels from Kınık - Kastamonu, Fs N. Özgüç (1993) 675-713) which bears a Hieroglyphic inscription of *Tuthaliya ii* on its outer rim. The inscription is a dedicatory one on the occasion of his conquer of *Tarawazawa*, and compares in regard to its wording, style and historical background with the Akkadian inscription of the sword. It will be published by *D. H. Hawkins*. It is, therefore, reasonable to wait until further "unique" objects turn out. Another surprising finding of recent times is an ax of *Ammuna* with an Akkadian inscription on it. *M. Salvini*, Un documento del re ittita *Ammuna*. SMEA 32 (1993) 85-89.

¹⁶⁶ See A. Ünal, Review of KUB 55, BiOr (1987) 484f.

¹⁶⁷ *M. Salvini-J. Wegner*, Die Rituale des AZU-Priesters, ChS II/1 (1986) 73.

¹⁶⁸ *J. Puhvel*, HED 3 (1991) 248.

¹⁶⁹ Subsumed by *Puhvel*, HED 3 (1991) 248ff. under *hatta*-

¹⁷⁰ A. Ünal, Beiträge zum Fleischverbrauch in der hethitischen Küche: Philologische Anmerkungen zu einer Untersuchung von A. von den Driesch und J. Boessneck über die Tierknochenreste aus Boğazköy-Hattuša, Or 54 (1985) 431f.

obv. ii 15 *teri*- attested only here and in KUB 43.60 i 9 as *te-ri-ya-aš* UD-aš, and confirms the Indo-European reading of **tri*¹⁷¹; cf. further the writing [3-]ya- *aḫ-ḫa-an-zi 4-ya-aḫ-ḫa-an-zi* in the meaning of "to triple" and "to quadruple" in KUB 55.20 + KUB 9.4 + ii 33, 35¹⁷².

obv. ii 16ff. The practitioner tries to save the life of his client by means of some sophisticated metaphors. The interpretation of *welwila*- in this context causes great difficulties. *L. Jakob-Rost*¹⁷³, and apparently following her *J. Tischler*¹⁷⁴, take on the basis of KUB 24.9+ iv 22, 28 (s. below) *welwila*- as "deities" or "demons" who, like DINGIR.MAH of the river, seem to stand in relation to rivers. The evidence for river-deities is, however, very feeble. Note that KUB 35.145 obv. 9 does not attest *welwila*-. The abbreviated *ú-e-el* stands there for *ú-e-el-wa-aš* which occurs in line 7¹⁷⁵.

The word *welwila*- is attested only very few times, unfortunately always in fragmentary context. I would like first to quote the related attestations and to ponder thereafter some possibilities for determining approximate meaning of the word: in KUB 24.9+ iv 22 it seems to stand in relation to the river: [nu-kā]u ÍD-i 2 NINDA.SIG^{MEŠ} ÍD-aš *ú-e-el-ú-i-la-aš paršiya* "He breaks two thin loaves to the river, (i. e.) to *welwila*- of the river". KUB 24.9+ iv 27f.: ÍD- aš [ú-e-el-ú-i-la-aš DINGIR]^{MEŠ} *šu-meš az-zi-ik-ki-ten ak-ku-uš-ki-ten* ["Deities of the *welwila*-] of the river; eat (and) drink!". KUB 31.127 + ABoT 44 rev. iv 6-7 is too fragmentary and corrupt to gain any context, but it shows again that *welwila*- can designate a space or locality as it appears together with *ḫallu*- "deep, low" (an adjective used generally for the valleys and rivers?): nu (erasure) *ša-a[n... ú-i-el-w]i-la-a* (erasure) *i-na-na-x-x-x* (erased)-*pát au-da-an ḫal-lu-wa-i nu? ú-i-el-ú-i-li li-e*. Since KBo 11.14 is very badly preserved at this point, we can also consider another optional reading for this crucial word: *ú-e-el-ú-i-la-aš* GUD^{HIA} which the collation

¹⁷¹ *O. Carruba*, Sui numerali da "1" a "5" in Anatolico e indoeuropeo, Amsterdam Studies in the Theory and History of Linguistic Science IV. Fs Szemerényi (197?) 191-205; *H. Eichner*, Anatolian, in: *J. Gvozdanovic* (ed.), Indo-European Numerals, Trends in Linguistics. Studies and Monographs 57 (1992) 65 without citation of KBo 11.14 ii 15; *J. Tischler*, HEG III/10 (1994) s. v.

¹⁷² *G. Beckman*, The Hittite "Ritual of the Ox" (CTH 760.1.2-3), Or 59 (1990) 38.

¹⁷³ Das Ritual der Malli aus Arzawa gegen Behexung. TH 2 (1972) 84.

¹⁷⁴ HDW (1982) 104.

¹⁷⁵ *V. Dukova's* study in LingBalk 3 (1982) 39f. (cited by *N. Boysan-Dietrich* and *M. Marazzi*, Bibliographie zum hethitischen Wortschatz, AfO 32 (1985) 231) is not available to me.

makes possible, also "(untie) the cows of *welwila*". From these fragmentary attestations one can gain only the following possibilities:

1. *welwila*- is a noun c. of unknown meaning
2. It is a reduplicated form of the noun *wellu*- "meadow, pasture, grass" and means the same as the simple form. This would make good sense in our context and in the above mentioned passages.
3. It is a reduplicated form of *wilan*- "mud, clay".
4. In connection with the river, it may have the meaning "surface" of the river.

obv. ii 16f.: *la tariyantān turiya waršiyanta* "untie the exhausted one and harness the fresh, robust, healthy, sleek one" is a well known magical metaphor in Hittite. The repetition of the formula three times (see obv. ii 19) is obviously intended to pacify the negative mood of the deities. *Mursili ii* in his prayer KUB 24.3 6f. tries to pursue the gods to ward off the plague from the Hittite countries and to transfer it to the enemy countries. He designates his countries as being "weary" and those of enemies' as being "vital", i. e., not "exhausted by plague": *nu tariyandan latten waršiyandan-ma turiyatten* "Now loose the weary, but harness the rested"¹⁷⁶; cf. also KUB 24.4 + KUB 30.12 obv. 24; KUB 36.83:24ff. and CHD L-N (1980-1989) 2b. KUB 12.63 + KUB 36.70 obv. 9ff. with dupl. KBo 22.118¹⁷⁷ would not change this meaning of *tariyant-*, since we can restore the passage as *kun GUD.MAH-an tariyandan wa[*(rkantan)* eppir]*.

obv. ii 20f.: translated by H. A. Hoffner¹⁷⁸ and G. Beckman¹⁷⁹. For the meaning of *kappi*- and to the passage in general see above commentary to i 11. The graphic *iš-par-ti-i-e-iz-zi*, sg. 3. prs. of *išpart-/išparz-* "escape, get away, slip away, survive, save one's life" is attested only here; the usual orthography is *iš-par-za-zi*¹⁸⁰.

¹⁷⁶ O. R. Gurney, Hittite Prayers of Mursili II, LAAA 27 (1940) 28 and the discussion on pp. 99-101.

¹⁷⁷ H. A. Hoffner, Review of KBo 22, BiOr 33 (1976) 337b.

¹⁷⁸ Alimenta Hethaeorum (1974) 134f.

¹⁷⁹ Proverbs and Proverbial Allusions in Hittite, JNES 45 (1986) 24 n. 31.

¹⁸⁰ Cf. N. Oettinger, Die Stammbildung des hethitischen Verbums (1979) 195; add there the following different writings *iš-par-za-a-i* (KBo 12.38 ii 2; KBo 22.260 obv. 15); *iš-par-za-i* (KUB 40.33 obv. 20); *iš-par-za-az-zi* (Targ obv. 10; Kup B iii 32).

obv. ii 21 ^D*Agni*: See for more details H. Otten - M. Mayrhofer¹⁸¹; A. Kammenhuber¹⁸²; K. K. Riemschneider¹⁸³; H. M. Kümmel¹⁸⁴; E. Laroche¹⁸⁵.

obv. ii 22ff.: The only parallel passage to this contagious magic using wheels as a simile comes so far from KUB 36.91 (+) KUB 43.68 rev. 10-12 with its dupl. which is published now as KUB 60.156 rev. 12ff.¹⁸⁶: [a]p-pi-iz-zi-ša ^{GIŠ}hu-u-ur-ki-iš ma-a-a-a[n ḥa-an-te-iz-zi-in] (13) ^{GIŠ}hu-u-ur-ki-in Ū-UL ú-e-mi-ya-az-z[i] (14) [i]-da-a-lu-uš ud-da-a-na-an-za QA-TAM-MA [EN.SISKUR li-e ú-e-mi-ya-zi] "As the rear wheel can not touch/overtake [the front] wheel, in the same way let the evil things [do not detect the client]".

obv. ii 25: For the identification of *Kamrušepa* with the Hattian goddess *Kattahzipuri*, who is closely affiliated with magical skills see E. Laroche¹⁸⁷, A. Kammenhuber¹⁸⁸, A. Archi¹⁸⁹, V. Haas¹⁹⁰, H. Klengel¹⁹¹, G. F. del Monte¹⁹², and F. P. Daddi-M. Polvani¹⁹³; she is also borrowed into the Palaic pantheon¹⁹⁴

obv. ii 33f.: treated by H. Winkels¹⁹⁵. However, his translation of the passage is not quite correct: "Auch deshalb, weil ich eine Beschwörung durchführen werde, lasse du, Sonnengott, es (zunächst) auf sich beruhen". *appan tarna-* must be translated here in a different way, since its literal meaning "to let, to release, to leave behind, to leave something back, to

¹⁸¹ Der Gott Akni in den hethitischen Texten und seine indoarische Herkunft, OLZ 60 (1965) 545ff.

¹⁸² Die Arier im Vorderen Orient (1968) 151ff.: HW² sub *Akni*.

¹⁸³ Babylonische Geburtsomina in hethitischer Übersetzung, StBoT 9 (1970) 43ff.

¹⁸⁴ Review of Kammenhuber, Die Arier IF 75 (1970) 286-291.

¹⁸⁵ Fleuve et ordalie en Asie Mineure Hittite, Fs Otten (1973) 184 with note 17.

¹⁸⁶ Cf. H. Otten - C. Rüster, Textanschlüsse und Duplikate von Boğazköy-Tafeln, ZA 64 (1975) 243f.

¹⁸⁷ Recherches sur les noms des dieux hittites, RHA VII/46 (1946-47) 28.

¹⁸⁸ Die Arier im Vorderen Orient (1968) 153.

¹⁸⁹ Kamrušepa and the Sheep of the Sun-God, Or 62 (1993) 404-409.

¹⁹⁰ Hethitische Berggötter und hurritische Steindämonen (1982) 26.

¹⁹¹ Papaja, Kattahzipuri und der eja-Baum. Erwägungen zum Verständnis von KUB I.VI 17, Fs Carratelli (1988) 101K109.

¹⁹² Il mitologema di Kattahziwuri, Fs Meriggi (1979) 109-118.

¹⁹³ La mitologia ittita (1990) 179.

¹⁹⁴ S. R. Bin-Nun, The Tawananna in the Hittite Kingdom, TH 5 (1975) 41, 151.

¹⁹⁵ Das zweite Pestgebet des Mursili KUB 14.8 und Duplikate (Diss. Hamburg, 1979) 66.

return, to restore"¹⁹⁶ denotes here a special phrase "to return something to somebody, to grant, to give, to make a concession, to restore"; it is also almost synonymous with *pai-* "give, grant, provide", KUB 21.27 ii 20, *nu=ta* [wekmi] *kuit na-at-mu pai* "Grant me (Sun Goddess of Arinna) whatever [I request] from you", [wek-] "request" having here the position of *huck-* "to attain something by means of conjuration". Approximately in this meaning *appa(n) tarna-* is attested in the following texts: KBo 4.10 obv. 12; KBo 5.8 iii 33; KBo 6.29 + iii 18f.; KBo 9.82 rev. 4; KBo 10.2 iii 20¹⁹⁷; KBo 11.10 ii 9; KBo 15.25 obv. 17; KBo 17.18 iii 3; KBo 18.137:6; KBo 21.76 r. col. 11; KBo 23.57 rev. iv 14; KUB 7.1 + i 36; KUB 13.27 + KUB 23.77 obv. 31, 77, rev. 99; KUB 14.3 iv 25; KUB 14.10 + KUB 26.86 iii 18; KUB 15.34 ii 25, iv 32; KUB 18.7 rev. 8; KUB 21.15 + iv 13; KUB 28.5 (+) ii 13, 18f.; KUB 29.4 i 22; KUB 34.23 i 33; KUB 39.71 rev. 15f.; KUB 48.106:8ff.; Hatt. iv 67, 70; HBM 84 rev. l. edge 1; Hukk ii 7, 51, 68; Tunn iii 14; Vow of Puduḥepa i G 13 (with negation); *-kán appan tarna-* has again a quite different meaning in the historical text of *Šuppiluliuma ii*, KBo 12.38 ii 16: here it alludes to *Šuppiluliuma*, who, while collecting and recording the deeds of his father *Tuḫaliya iv*, he did not omit anything: "Because I did not want to make any mistake (*wakšiya-*), I did not miss/overlook anything (from the heroic deeds of my father)"¹⁹⁸. The opposite of the phrase *appan tarna-* seems to be *appa wahnu-* "to return, to reject, refuse, not grant", cf. KUB 6.45 iii 37-39: *nu=za ANA DINGIRMEŠ* (38) [*kue AWATEMEŠ ar*] *kuwar iyami* (39) *na[at-mu EGIR-p]a le wahnuwanzi* "Do not let (them, i. e., the gods) refuse [me, whatever words] I shall put as [req]uest to the gods".

The verbal noun *appa(n) tarnumar* which appears almost exclusively in connection with tablets¹⁹⁹, is treated by I. Singer²⁰⁰, who also citing different views of other scholars (Carter: "(tablet) of to be re-edited" (lit. "of re-editing"), Güterbock: "(a tablet) of leaving", i. e. "abridged or

¹⁹⁶ For *tarna-* in general see now J. Boley, The Hittite Particle *-z/-za* (1993) 120ff.

¹⁹⁷ For a possible equivalence of *appa(n) tarna-* with Akkadian *šūlū* (Š-stem of *elū*) "to bring up, to donate, to present" see A. Ünal, Boğazköy Kılıcınının Üzerindeki Akadca Adak Yazısı Hakkında Yeni Gözlemler, Fs N. Özgüç (1993) 729.

¹⁹⁸ KBo 12.38 ii 15f.: *wa-ak-ši-ya-nu-un ku-it UL* (16) *EGIR-an-ma-kán UL tar-na-aḫ-ḫu-un*.

¹⁹⁹ Often followed by *istarna* attested as (DUB) *EGIR-an/appan tarnumaš* in KBo 2.7 left edge; KBo 30.15 iv 2; KUB 2.8 vi 2; KUB 9.16 iv 11; KUB 27.68 rev. iv 1; KUB 34.126 rev. 6; KUB 41.26 + iv 28; KUB 44.18 rev. 11; KUB 44.24 vi 7; KUB 55.13 rev. 3; KUB 55.96 rev. 5; KUB 56.40 iv 15; VBoT 95 rev. [1]; IBoT 2.66 rev. 9(?); Izmir 1274 iv 2.

²⁰⁰ The Hittite KILAM Festival, StBoT 27 (1983) 41f.

excerpted version" assumes it to be an activity of copying the text from a wooden to a clay tablet or denoting a compilation of the "first draft". The enigmatic phrase has been treated also by O. Carruba²⁰¹ "zurückkehren lassen", E. Neu²⁰² "Tafel des Überlassens"²⁰³, L. M. Masceroni²⁰⁴ and approving Singer's opinion and inferring further meanings "to be left behind, to be ceded to another and higher authority", by Ph. H. J. Houwink ten Cate²⁰⁵; cf. also G. F. del Monte²⁰⁶. I would like to propose that DUB... *appa(n) tarnumaš* could denote tablets which have been written down or copied kept in various archives or libraries at *Hattuša* or in provincial towns, thus implying "tablet(s) of returning back, handing over, delivering, transferring (to the main archive, after they have been used in the localities of the rites)". All this remains, however, conjectural, as Singer confesses.

obv. ii 36: The role of Fate Deity ^DGulša²⁰⁷ is difficult to estimate in this broken context. The same graphic of ^DGul-aš-ša-aš/n as here appears also in KBo 30.4 iii 8; KUB 7.41 iv 22; KUB 43.55 obv. ii 7; KUB 58.105 rev. iii? 7; VBoT 58.1 32.

rev. iii 3: Here the abstract conception *tarnuwar* seems to have been represented in the form of a model and materia magica made of a precious material. Thus, it represents the concretized "granting, gratification" (*appa(n) tarna-*) which the practitioner has been trying to acquire from the Sun God according to obv. ii 34 and rev. iii 2²⁰⁸. Comparable to this kind of concrete representations are the years and months made of

²⁰¹ Das Beschwörungsritual für die Göttin Wišurijanša, StBoT 2 (1968) 25.

²⁰² Studie über den Gebrauch von Genetivformen auf -uaš des hethitischen Verbalsubstantivs -uar, Gedenkschrift Kronasser (1982) 131.

²⁰³ According to H. Otten, Hethitische Totenrituale (1958) 50f.

²⁰⁴ A propos d'un groupe de colophons problématique, Hethitica 5 (1993) 95ff. "(le texte, le contenu) de la moitié (est/était) à néglier".

²⁰⁵ Brief Comments on the Hittite Cult Calendar: The Main Recension of the Outline of the nuntarriyašas Festival, especially Days 8-12 and 15-22; Fs Otten² (1988) 187 note 41.

²⁰⁶ Review of Hethitica 5, OA 22 (1983) 320f.

²⁰⁷ See G. Beckman, Hittite Birth Rituals, StBoT 29 (1983) 241-245; O. Carruba, Das Beschwörungsritual für die Göttin Wišurijanša, StBoT 2 (1966) 34; A. Goetze, Kleinasien² (1957) 142; O. R. Gurney, Some Aspects of Hittite Religion (1977) 18; V. Haas-G. Wilhelm, Hurritische und luwische Riten aus Kizzuwatna, AOAT Sonderreihe 3 (1974) 144f.; H. Otten-J. Siegelová, Die hethitischen Gulš-Gottheiten und die Erschaffung der Menschen, AfO 23 (1970) 32-38.

²⁰⁸ For details see above commentary on obv. ii 33f.

precious metals such as gold and silver²⁰⁹ and soul again made of gold and silver²¹⁰. The abstract conceptions "life" (TI, *huišwatar*)²¹¹ and "well being" (SIG₅) are also represented as concrete objects which can be conceived as hieroglyphic signs for "TRIANGLE" and "ANKH" respectively²¹².

rev. iii 5, 7: As is noted in transliteration the reading of *GIŠMAR* in lines 5 and 7 is very uncertain. F. Josephson, who cites this passage does not attempt to read this crucial word²¹³. Note, however, the usage of *GIŠMAR* in a similar context in the ritual KUB 7.41 + i 4-6: *karuwariwar LU AZU É-ir haši [na-aš-kán anda] paizzi URUDUAL URUDUMAR URUDUGullubi harzi [] tekan URUDUAL paddai patteššar URUDUMAR-it x []* "Next morning the diviner opens the house [and] goes [into] (it). He holds a hoe, a spade (and) a sickle (in his hand). He digs (a hole in) the earth with the hoe. [He] e[mpities?] (the earth in) the hole with the spade"²¹⁴ and in KUB 53.4 rev. 26: *aški IŠTU GIŠMAR GIŠAL KÙ.BABBAR GAR.RA purut [paddanzi]*, cf. also KUB 53.3 rev. iii 3f., v 4ff.; KUB 53.6 + iii 17f.

rev. iii 8: For *tekan paddai*- cf. N. Robertson²¹⁵. It is attested in the following texts: *tekan paddai*- KBo 4.2 ii 36; KBo 10.37 ii 49; KBo 22.111 rev.? iii 3f.; KUB 12.44 iii 3, 12; KUB 39.12 rev.? 15; Mastigga ii 32, 51; *daganzipan GAM-an arḫa paddai*:- KUB 24.12 ii 4; *daganzipuša šara paddai*:- KBo 24.93 rev. iii 19; *taknaz=kán kue* (var. *kuit*) *šara paddai*:- KUB 58.74 obv. 22; *kattanda dankui takni karuileš DINGIRMEŠ-aš paddai*:- KUB 31.127 + obv. ii 2. The unique writing *GIŠte-e-kán pād-da-a-i* in KUB 24.9 + ii 18 can scarcely mean "he digs (out) by means of a mattock/hoe", therefore it has to be taken as a mistake for *tekan* "earth".

²⁰⁹ KBo 17.40 i 7; KUB 58.28 iv 8; IBoT 2.1 rev. v 4 and the vows of *Puduḫepa* CTH 583-584.

²¹⁰ Made of gold: KUB 55.54 iii 6, iv 13; KUB 39.17 rev. iv 6; KUB 15.11 obv. ii 22; KUB 15.18 obv. ii 6; KUB 15.19 obv.? 13; Bo 2738 i 18 and made of silver: KUB 7.37:7; KUB 15.1 ii 12, iii 3; KUB 15.15 rev. 7, see the details in A. Ünal, Review of KUB 55, BiOr 44 (1987) 485f.

²¹¹ The Luwian hieroglyphic equivalence of TI or ZI may be *atari*- "form, figure, soul", see J. D. Hawkins, More Late Hittite Funerary Monuments Fs Özgüç (1989) 190 with note 196f.; N. Bolati-Guzzo, Review of R. Werner, Kleine Einführung ins Hieroglyphen-Luwische, Or 63 (1994) 289.

²¹² Ünal, loc. cit.

²¹³ The Function of the Sentence Particles in Old and Middle Hittite (1972) 333.

²¹⁴ See L. Jakob-Rost, Das Ritual der Malli aus Arzawa gegen Behexung, TH 2 (1972) 66ff.

²¹⁵ Hittite Ritual at Sardis, Classical Antiquity 1 (1982) 127.

rev. iii 8: The pig as a sacrificial animal has a preeminent function in this and in some other rituals. First of all it seems to have been especially preferred by the gods of the underworld, since obviously on account of the tenderness of its meat and abundance of its blood it often appears in conjurations for the Underworld deities. It is attested with the verbs *ed*- "to eat" KBo 10.16 iv 1ff.; KUB 17.28 i 2-3; *haš*- "to open"²¹⁶ KUB 44.57:5; as in *Hantitaššu*- ritual *ḫatta*- "to cut open, pierce, stab, slash, to strike down" KUB 17.28 i 6; *kuen*- "to kill" KBo 2.3 ii 3ff. with dupl. KUB 15.39 + ii; KUB 43.56 rev. iii 11f.; *kuer*- "to cut" KUB 7.54 ii 20ff.; KUB 17.28 iv 47; *šipant*- "to consecrate" KBo 10.37 iv 32; *zanu*- "to cook" KUB 17.28 i 16. Its relation to the "inner chamber" is also evident from KUB 17.28 i 22ff.: *ŠAḫ.TUR-an daḫḫi na-an É.ŠÀ-na anda pedaḫḫi* "I take the piglet and bring it into the inner chamber". While in our passage its blood will be poured down into the sacrificial pit, in KUB 43.56 rev. iii 11ff. they pour the blood of a pig into a thin bread (a sort of unleavened bread in thin sheets like Turkish *yufka*) and place it in front of the deity: *našta ŠAḫ para pedanzi na-an-kán kunanzi nu ešḫani kattan NINDA.SIG kattan appanzi natšan PANI DINGIR^{LIM} EGIR-pa tianzi ŠAḫ-ma eššanzi [na]-an-kán pittalwan markanzi*, "They bring out the pig and slaughter it. (To catch the blood) they place underneath (its) blood a and put it in front of the deity. The pig itself (-ma) they prepare (i. e. butcher for cooking) and butcher it 'plain'"²¹⁷. The offering list to the deceased kings KUB 10.11 vi 5-6, 16 gives the only parallel for "catching the blood of sheep below": (5) *nu UDU^{HIA}-aš e-eš-ḫa-ni kat-ta-an* (6) *ap-pi-iš-ki-iz-zi nu ZAG.GAR.RA-ni* (7) *e-eš-ḫar pi-ra-an ši-pa-an-za-ki-iz-zi*, cf. vi 15ff. concerning the blood of bulls. According to KUB 36.83 i 3ff. the pig is slaughtered into a sacrificial pit, which must than be bridged over to allow the offerant to stand over the carcass, J. Puhvel²¹⁸: *...-kán paddan nu-kán ŠAḫ-an* (4) *[GÍR^{HIA}]-ŠU išḫianzi na-an-kán pattešni kattan* (5) *[tia]nzi namma=šši šuppiyanni ḫanda šer tiyaizzi*. The binding the legs of the sacrificial piglet before slaughtering it has its closest parallels in the Islamic sacrificial rites. According to KBo 10.16 iv 5ff. the meat of the piglet has been eaten up in connection with a cultic ceremony in front of the door bolt: *nu ŠAḫ.TUR NINDA x[.... GIŠḫa] talwaš-pát piran arḫa adan[zi] [UZUḫa]piššara kuit ašzi na-at-šan AN[A ...] aḫuwanzi*. On the importance of pigs in Hittite economy, husbandry and cuisine see A.

²¹⁶ Probably "to open up (the stomach), to gut".

²¹⁷ See CHD L-N (1980-1989) 188.

²¹⁸ Review of A. Kammenhuber, HW², JAOS 103 (1983) 479.

Ünal²¹⁹; attestations of pig in the recently published KUB and KBo volumes are collected by Rukiye Doğan²²⁰.

rev. iii 9: For *ḫattešsar* and *api-* "sacrificial pit" see M. Vieyra²²¹; H. A. Hoffner²²²; D. J. McCarthy²²³; A. Ünal²²⁴. The *api-* will be opened by means of a ^{GI}ŠAL (hitt. *tekan*) "mattock, hoe". The verb used for this action in KUB 15.31 obv. ii 6ff. with par. KUB 15.32 obv. ii 1ff. is *kinu-* "to break open" (not *paddai-* "to dig (out)" as here), and this might indicate that the Hittite *api-*'s were dug not in the loose earth like the other sacrificial pits and holes, but into a resistant surface like stone or rock. In this connection it is important to mention the so-called 'cup holes' (Schalenfelsen) scattered all over *Ḫattuša* and in the close proximity of the Hittite rock monuments in other regions for which no reasonable explanation has been found so far²²⁵. A very illustrative archaeological sample of a sacrificial pit has recently been unearthed not far from *Nişantepe* at *Boğazköy*; it is 2.5 m. deep and measures 2x2 m. in dimensions. Its determination as sacrificial pit is secured by a whetstone and two bronze axes en miniature lying nearby beneath the alluvial level inside the pit²²⁶.

rev. iii 11 *ti(t)tiya-*: I would like here to give my own comments on and understanding of this crucial word which has already been discussed

²¹⁹ Beiträge zum Fleischverbrauch in der hethitischen Küche: Philologische Anmerkungen zu einer Untersuchung von A. von den Driesch und J. Boessneck über die Tierknochenreste aus *Boğazköy-Ḫattuša*, Or 54 (1985) 429 with note 59.

²²⁰ *Boğazköy Metinlerinde Geçen Bazı Hayvan İsimleri*, in: *Anadolu Medeniyetleri Müzesi 1989 Yılı* (1990) 47ff.

²²¹ RIA 69 (1961) 47ff.

²²² Second Millennium, Antecedents to the Hebrew 'ob, JBL 86 (1967) 385ff.

²²³ The Symbolism of Blood and Sacrifice, JBL 88 (1969) 166ff.; idem, Further Notes on the Symbolism of Blood and Sacrifice, JBL 92 (1973) 205ff.

²²⁴ Beiträge zum Fleischverbrauch in der hethitischen Küche: Philologische Anmerkungen zu einer Untersuchung von A. von den Driesch und J. Boessneck über die Tierknochenreste aus *Boğazköy-Ḫattuša*, Or 54 (1985) 432 with note 96; idem, *Boğazköy Metinlerinin Işığında Hititler Devri Anadolu'sunda Filolojik ve Arkeolojik Veriler Arasındaki İlişkilerden örnekler*, in: 1992 Yılı Anadolu Medeniyetleri Müzesi Konferansları (1993) 23 and note 43; idem, Review of M. Hutter, *Entsöhnung und Heilung*, AfO 40-41 (1993/1994) 123f.

²²⁵ P. Neve, *Schalensteine und Schalenfelsen in Boğazköy-Ḫattuša*, IM 27/28 (1977/78) 61-72.

²²⁶ According to a suggestion of *İnci Bayburtluoğlu* apud P. Neve, *Die Ausgrabungen in Boğazköy-Ḫattuša 1991*, AA (1992) 316ff. and Abb. 11. 13; idem, *Ḫattuša- Stadt der Götter und Tempel. Neue Ausgrabungen in der Hauptstadt der Hethiter, Die Antike Welt, Sondernummer* (1992) 52 and Abb. 142; A. Ünal, AfO 40-41 (1993/1994) 123f.

on various occasions by many Hittitologists. Starting from the context and from the etymological point of view, I tried many years ago to combine this word with the verb *tittai-* "säugen, stillen" (to give milk, suckle, nourish) (see immediately below) and with its Luwian participle form *titai(m)mi-* "nourison"²²⁷, i. e., "suckled, sucking". Even though the double writing of the tenuis -t- remains without any explanation²²⁸, the only reasonable solution to explain the origin of *ti(t)tai-* is combining it with a denominative derivative of ^(UZU)*ütan-* "weibliche Brust, Zitze, Euter" (engl. "teat, tit")²²⁹; see J. Friedrich²³⁰; A. Goetze²³¹; W. C. Carter²³²; V. Pisan²³³; H. G. Güterbock²³⁴; D. M. Weeks²³⁵ considering also the Lycian cognate *tideimi-* "son" with this word; see also F. Starke²³⁶. *titai-* is the Luwian-Hittite equivalence of the logogram ^(UZU)UBUR; see Friedrich²³⁷; E. Laroche²³⁸; A. Goetze²³⁹. *titai-*, *teta-*, *teta(n)-* is well attested in the following texts:

HT 6 + KBo 9.125 rev. i 23 (*titai-*) with its dupl. KUB 35.149 obv. i 10 (^(UZU)*ütan*) (the text shows that a newly born puppy instinctively is able to locate the breast of its mother); KUB 4.1 iv 29 (attesting the breast of a sheep, UDU-aš *tetan*); KBo 14.98 obv. i 16 (*teta(n)*, for context see immediately below); KUB 35.2 ii 14, iii 1; KBo 29.3 (+) 4 i 6 (UDU.GANAM *titant[an]*, "a suckling sheep"); KUB 43.52 + KUB 60.17 + KBo 22.145 + 128 + 350/z iii 11 (*ti-i-ta-an* in opposite to *te-ta-nu-uš* "hairs" in the same line); KUB 35.102 iii 6, iv 5; *te-e-da* in KBo 3.34 i 23 is obscure.

²²⁷ E. Laroche, DLL (1959) 98 and C. Melchert, *Cuneiform Luwian Lexicon* (1993) 228.

²²⁸ See now Tischler, HEG III/10 (1994) 343 in regard to *tiškizzi*: "Diese kann- trotz der Doppelschreibung des inlautenden Dental, die sich beim Grundwort nie findet, - als 3. Sg. Prs. des sk-Form *titiya- "säugen, stillen" interpretiert werden", citing also Goetze, JCS 18 (1964) 83; Eichner, *Lautgeschichte und Etymologie* (1980) 160 and Oettinger, IBS-V 37 (1986) 32.

²²⁹ On *titai-* see E. Laroche, Review of KBo 9, OLZ (1959) 275f. and J. Tischler, op. cit. 3ff.

²³⁰ HW 2. Erg. 25.

²³¹ Review of KUB 39, JCS 18 (1964) 93.

²³² Hittite Cult-Inventories (1963) 178 s. v. *anniš*.

²³³ Questioni ittite, *Athenaeum* 47 (1969) 270f.

²³⁴ Hethitische Götterbilder und Kultobjekte, Fs Bittel (1983) 213 with note 73.

²³⁵ Hittite Vocabulary: An Anatolian Appendix to Buck's "Dictionary of Selected Synonyms in the Principal Indo-European Languages" (Ph. D. University of California 1985) 31, 87.

²³⁶ Untersuchungen zur Stammbildung des keilschrift-luwischen Nomens, StBoT 31 (1990) 229f.

²³⁷ HW 3. Erg. 39.

²³⁸ Review of KBo 11, OLZ (1963) 246.

²³⁹ Review of KBo 11, JCS 17 (1963) 61.

My basic argument for combining (UZU) *teta(n)-* with *ti(t)tai-* is because of etymological considerations, i. e. eng. "teat", germ. "Zitze" etc. Moreover, the sg. nom.-acc. neuter participial adjective form *tittiyan*, mentioned in *Ḥantitaššu-* ritual in the same context immediately following a piglet (ŠAḪ.TUR) (A rev. iii 8, 11), can be taken as the syllabic writing of ŠAḪ.TUR²⁴⁰, i. e., a "piglet which is suckled, given breast, nursed, suckling pig", ger. "Spanferkel", "Span" here meaning exactly the same like its middle high German form *spen*, *spune* "teat"²⁴¹.

In view of all attestations of the word in question I communicated to I. Hoffmann the basic meaning of *tittiyan-* as "gesäugt, genährt, versorgt"²⁴². The word has so far been evaluated and translated differently by many scholars: Friedrich²⁴³ "united, joined, associated"; idem, Die hethitischen Gesetze (1959) 97 (citing also F. Sommer, HAB p. 121) "associated with, assigned to"²⁴⁴; N. van Brock²⁴⁵ takes it as reduplication of *dai-* "réunir, adjoindre(?)"; H. A. Hoffner²⁴⁶ combines it with the verb *dai-* "put, place, install"; A. Goetze²⁴⁷ translates "assigned (in his stead)"; G. E. Gertz²⁴⁸ translates "assigned(?)"; J. Tischler²⁴⁹ "einsetzen, anlegen"; see also I. Hoffmann²⁵⁰.

In the following I will try to peruse anew all attestations of this word and venture again to find out its basic meaning. In doing so we will see that with the exception of Laws §§ 40-41 all the attestations support the primary meaning "to breast-feed, to nurse, to feed, to put someone to the breast, to take to the bosom, to embrace, to cherish." and euphemistically "to be fond

²⁴⁰ Note that ŠAḪ.TUR is a *a*-stem in Hittite, cf. H. Ertem, Boğazköy Metinlerine Göre Hittitler Devri Anadolu'sunun Faunası (1965) 72ff.

²⁴¹ Kluge, Deutsches etymologisches Wörterbuch (1960) 719; T. V. Gamkrelidze-V. V. Ivanov, Indo-European and Indo-Europeans (1995) 508f. with note 68 do not consider this reading of ŠAḪ.TUR, instead they reconstruct the Indo-European word for "piglet" **p'erkh-* "spotted".

²⁴² Der Erlaß Telipinus, TH 11 (1984) 15 with note 1.

²⁴³ HW 225.

²⁴⁴ Friedrich, HW 3. Erg. 33 changed his translation and took two entities under *tittiya-* 1) "einsetzen; (Stadt) anlegen" (nicht "vereinigen(?), beigesellen(?)"); 2) "säugen".

²⁴⁵ Les thèmes verbaux à redoublement du hittite et le verb indo-européen. RHA 22/75 (1964) 142ff.

²⁴⁶ Hittite Laws (1965) 206f.

²⁴⁷ ANET (1969) 190f.

²⁴⁸ The Nominative Accusative Neuter Plural in Anatolian (Ph. D. 1982). 79, 151.

²⁴⁹ HEG III/10 (1994) 390.

²⁵⁰ Hethitisch *titišalli-* "Säugling. Kleinkind". KZ 98 (1985) 208f.

of someone, to fondle, to care, to be concerned about someone, to show one's compassion, tender, kindness":

Tel. i 12, 20: URUDILLIḪA GAL.GAL^{TIM} *tittiyan*teš ešir "The big cities have been taken care of by him" (lit. "were nursed, breast-fed") (var. adds "in his hand", i.e. "in his custody").

KBo 14.98 i 16f.: ... GÜB-lan *teta-šet* ... DUMU.SAL *tittiškizzi* "On her left breast the daughter is sucking".

KBo 10.37 ii 42: ... nu-za AMAR-ŠU *ti-i[t-ti-ya-...]* "It su[ckles] its calf".

KBo 22.107 i 13: *tittiyan*na paḫḫur ḫu[ekmi] "And [I will con]jure the suckling/blazing fire/flame(?)"²⁵¹.

KUB 57.35 rev. iii 3f. ANA LUGAL SAL.LUGAL (4) *tittiyan*ta (context is broken).

KUB 42.100 iii 34f.: nu-wa-mu UNUTEMEŠ (35) *kue* EGIR-pa *maniyahḫir* nu-war-at *tittiyan* "The utensils which they have entrusted to me have been taken care of well".

KUB 15.11 ii 31: *tittiyanzi* (in broken context).

KBo 16.97 obv. 42: ZAG-az GÜB-lazziya *tittianza* "It is suckled with right and left (breast)?" (oracular context is not clear), similarly rev. 45.

Laws 40, 41: LÜILKI *tittiyan*za "(If an artisan is dead and) ILKI man is supplied (to take care of his duties).

KUB 13.4 i 33: *man-aš aki-ya kuwapi na-aš UL 1-aš aki MĀŠ-ŠU-ma-ši tittiyan-pāt* "If he is executed, he does not die alone. His clan (members) are put beside him (put to his breast)", i. e., as a result of collective penalty they must be executed all together.

KUB 8.14 rev. 8f. GIŠMAR.GÍD.DA-aš *tittiyan*da[(-)] is an astronomical designation for the Big Dipper (Großer Bär, großer Wagen). It seems that the following word *tittiyan-* designates here a constellation of stars, "the suckling (baby) of the Big Dipper" which could only mean the Little Dipper as "infant" of the Big Dipper²⁵².

²⁵¹ The context is fragmentary and ambiguous; "[I will con]jure the 'suckling' and the fire" is also possible.

²⁵² Cf. also *ti-it-ti-ya-an-ta-an* in fragmentary context in KUB 51.53 rev. right col. 7.

rev. iii 11ff. To conjure up the gods and demons of the underworld, different ingredients and dainties shall be placed into the sacrificial pit into which a piglet has previously been slaughtered; cf. KBo 11.17 obv. i 2ff., ii 12f. and KBo 17.94 rev. iii 24 where ingredients such as beer, wine, refined oil, fat bread, sweet bread, *tarna*-, flour and honey will be additionally placed down into the pit.

rev. iii 12ff. Transliterated and translated by H. A. Hoffner²⁵³ in a slightly different way.

rev. iii 14. 18. For the *karuileš* DINGIRMEŠ, akk. ^DA.NUN.NA.KE₄, sum. LIBIR.RA "former, ancient, antique deities" see E. Laroche²⁵⁴; V. Haas-G. Wilhelm²⁵⁵; V. Haas²⁵⁶; A. Archi²⁵⁷.

rev. iii 20ff. In opposite to the roof (above 38f.) as ritual locality in dealing with the Sungod of Heaven the door bolt appears here as focal place in bartering with the deity of the Netherworld. Many details about the construction of the Hittite door and gate alongside their essential components belong still to the moot points of Hittite architecture. From the archaeological point of view see R. Naumann²⁵⁸; P. Neve²⁵⁹; K. Bittel²⁶⁰; M. Chighine et al.²⁶¹; M. Darga²⁶²; for philological data cf. N. Boysan-Dietrich²⁶³. In studying the structure of the Hittite door it is wise to compare it with its Mesopotamian counterparts which archaeologically and philologically are documented better²⁶⁴.

The remains of signs in iii 25 resist, unfortunately, all attempts at a convincing reading. I have already explained my reasons for this suggested

²⁵³ Alimenta Hethaeorum (1974) 73.

²⁵⁴ Les dénominations de dieux "antiques" dans les textes hittites, Fs Güterbock (1974) 175ff.

²⁵⁵ Hurritische und luwische Riten aus Kizzuwatna, AOAT 3 (1974) 50ff.

²⁵⁶ Heth. Berggötter (1982) 32.

²⁵⁷ The Names of Primeval Gods, Or. 59 (1990) 114ff.

²⁵⁸ Architektur Kleinasien² (1971) 160ff.

²⁵⁹ Büyükkale. Die Bauwerke (1982) 49ff.

²⁶⁰ Hattuscha. Hauptstadt der Hethiter (1983) 65ff.

²⁶¹ Controllo e Sicurezza delle Porte di Arslantepe con Sistemi Moderni, Fs Puglisi (1985) 237ff.

²⁶² Hitit Mimarlığı I (1985) 130ff.

²⁶³ Das hethitische Lehmhaus aus der Sicht der Keilschriftquellen, TH 12 (1987) 106ff.

²⁶⁴ See most recently O. Aurenche, La maison orientale i (1981); M. S. Damerji, Die Tür nach Darstellungen in der alunesopotamischen Bildkunst, BM 22 (1991); G. A. Leick, Dictionary of Ancient Near Eastern Architecture (1988); M. Krafeld-Daugherty, Wohnen im Alten Orient. Untersuchung zur Verwendung von Räumen in altorientalischen Wohnhäusern (1994).

reading above (p. 23 note) and below. The reader will see there that I am inclined not to follow the restoration given by N. Boysan-Dietrich²⁶⁵ in iii 25 as URUDU¹[za-a]k-ki-in-na-pa [kar-ap-ši nu? ^{GI}IG], simply because it would require too many farfetched emendations, although from the contextual point of view zakki- would fit here flawlessly. M. Popko's reading²⁶⁶ differs also, but he has at least a better starting-point for the restoration of this corrupt line. V. Haas paraphrasing the passage obviously has zakki- in mind as well: "Während des Rituals der 'Hantidaššu aus Hurma salbt die Beschwörerin das Riegelholz auf, die Tür zu öffnen; wahrscheinlich deshalb, daß das Böse aus dem Haus gelangen kann", adds, however, that the given interpretation is controversial²⁶⁷.

The terms pertaining to the doors and gates, such as ^{GI}šaraša-/ašara- "Innentor?", ^{GI}šakkunai- "Drehpfanne", ^{GI}šhattalu- (^{GI}ŠAG.KUL), (^{GI}š)gala(m)ma-, Ékaškaštipa- "Torbau", ^{GI}škattaluzzi- "Schwelle", wawarkima- "Türangel", (^{GI}Š/URUDU)zakki- "Riegel, Schlüssel", ^{GI}IG "Türflügel", etc. do not help to read and restore the missing word ak[-.]x-ki-na-pa in iii 25 which doubtlessly represents a device to open and close the door.

Without further discussion, I would like here to make the following observations: First of all ak[ki]ški- as a possible Hittite reading of ^{GI}IG(?) "Türflügel", can be mooted, if, of course, my above reading is correct. It is important to observe that ^{GI}štarzu- must be understood as a "door-post" and KUŠšala-, usually interpreted as part of harness, as a "hinge", i. e., a leather strip which helps the door-post turn axially. The significant evidence for the interpretation of the last two words comes from KUB 27.67 ii 9ff. which reads: nu išnaš purpureš hurtallienzi (10) 1 ^{GI}šBAN ezzaš nu-šan ^{GI}štaggaš huittiyanza (11) 3 ^{GI}šJA ezzaš piran-a-šan išnaš purpureš (12) ^{GI}šhattalu ^{GI}štarzuwan piran-ma-šan (13) KUŠšalaš haminkanza nu-šan ki (14) human ^{GI}paddani dai "They mix the balls of dough. (There is) one bow of straw; one bow string (which) is strung, three arrows of straw, in front of them there are balls of dough. A bolt (and) door-post, in front a leather hinge is attached (to it)". (All these things are lying in a sieve). N. Boysan-Dietrich²⁶⁸ reads ii 13 kuš-ša-la-a-aš and relates it to kuššalai-, a verb of unknown meaning²⁶⁹. This combination seems, however, to be unlikely,

²⁶⁵ op. cit. p. 136.

²⁶⁶ Kultobjekte in der hethitischen Religion (1974) 72 note 18.

²⁶⁷ Geschichte der heth. Religion (1994) 280 with note 221.

²⁶⁸ Das hethitische Lehmhaus, TH 12 (1987) 138f.

²⁶⁹ J. Tischler, HEG 1983, s. v. kuššalai- p. 669f.

since the word is never written with CVC sign KUŠ, but always in broken writing *ku-uš*....

In general it is accepted that the Hittite reading of ^{G1}ŠSAG.KUL is ^{G1}Š^hattalu.²⁷⁰ KBo 13.109 iii 6-8, however, contradicts this equation, since ^{G1}Š^hattalu- appears there as an architectural device which serves to open the ^{G1}ŠSAG.KUL: (6) ^{G1}Š^hattalwanza GIM-an (7) ^{G1}ŠSAG.KUL EGIR-pa nannai (8) ^{G1}ŠIG-ya EGIR-pa *heškizzi* "Just as the door-bolt (^hattalu-) pulls the lock (^{G1}ŠSAG.KUL) and (thus) opens the door". For *haš-* "to open" with particle *-(a)pa* see A. Kammenhuber²⁷¹; *haš* with *-(a)pa* must be added to the list of verbs in F. Josephson's study²⁷².

rev. iii 28-31 are treated by H. A. Hoffner²⁷³.

rev. iii 28: In spite of the paragraph divider at the end of line 27 the appeal to the door-bolt continues here. *uwate* sg. imp. 2. of *uwate-* "to bring, to fetch up (the deities)" seems the only possible reading here, not *ū-wa-te-e[n]*, pl. imp. 2. of *uwa-* "come!". For similar context in other texts see KBo 20.82 obv. ii 29; KUB 12.60 i 10; KUB 35.5 ii 9; VBoT 58 i 21, 26.

rev. iii 28-29: For *-za apiya da-* see in a similar context KBo 4.2 ii 34: *nu-war-at-za apiya dandu* " (Fodder for the horses, morsels of food for the dogs we brought). Let them (now) take (from) them for themselves!".

rev. iii 33f.: *happešnaza ... kuer-* is attested similarly in KUB 58.43 vi 2: ^{U2U} *happešnaza kur-aš-kán-zi*. *kuer-* "to cut" affords usually an acc. object: KUB 31.68:13: *SAG.DU-an kuer-*; KUB 25.12 vi 15: *GUD.MAH^{H1A} kuer-*; KUB 20.90 iii 12 ^{U2U} *NÍG.GIG kuer-*; KBo 23.8 obv. 13; VBoT 24 i 33: *UR.TUR arḫa kuer-*; KBo 24.3 + 2000/u i 9, 13: *EME-an kuer-*. According to KBo 13.101 obv. i 13f. (with dupl. KUB 57.61:4-5) they cut off meat (*arḫa kuer-*) from 9 limbs of a sacrificial animal and make shish kabab, skewering (*iškarant-*)²⁷⁴ the chopped pieces of meat on a spit. See also KUB 56.36 obv. 5f.: *humandaza* ^{U2U} *ÚR-za* (6) ^{U2U} *İ tepu danzi*; KUB 55.20 + KUB 9.4 + iii 16: *İSTU 12* ^{U2U} *ÚR^{H1A}-aš karš*, similarly KUB 9.34 iii 47.

²⁷⁰ J. Puhvel, HED 3 (1991) 257f.

²⁷¹ HW² Lfg. 2 (1977) 128a.

²⁷² Function of Sentence Particles (1972) 332f.

²⁷³ Second Millennium. Antecedents to the Hebrew 'ob, JBL 86 (1967) 390f.

²⁷⁴ In CHD P (1994) 10 no meaning assigned to *iškaranta*: "... and make it into *išgaranta*". The word is certainly part. pl. neutr. of the well known verb *iškar-* "sting, prick, stab, pierce, impale, skewer, fasten, attach, hew, cling, stud", see J. Puhvel, HED 1-2 (1984) 417f., citing also in similar context KBo 11.45 iv 9-10 "[Meats] which are stuck on the staff".

rev. iv 1: The appearance of the king in this version of the ritual (KUB 43.57) is very significant. He is here the patient, i. e. he replaces the EN.SISKUR. He appears again in iv 13 instead of EN.SISKUR. It is unfortunate that the name of the king is not known to us. The exclusion of the king in iv 18-22 where he is no longer concerned in the ritual, because the ritual expert enacts the rest of the ritual in a place other than the palace as royal residence, provides additional proof that KUB 43.57 was performed for the benefit of a king or kings in general.

iv 2-3 and 4-6: Treated in CHD L-N (1980-1989) 360a.

iv 5-6, 13: *-za-(šan) hukanta nai-* here and possibly also in iv 22 (see the note to this line) is a unique expression and difficult to interpret. While the meaning of *nai-* is very well established²⁷⁵ *hukanta* remains enigmatic. It is pl. nom. acc. neuter of either *huck-* "to slaughter, to kill" or *huek-* "to conjure, to exorcise". A rapid check of the attestations of *huck-*²⁷⁶ shows that the plene writings with *hu-u-k* mostly denote to *huck-* "slaughter", i. e., *hu-u-uk-zi*, *hu-u-kán-zi*, *hu-u-ga-an-zi*, *hu-u-ga-an-na*, *hu-u-kán-ta*, *hu-u-kán-du-uš*, *hu-u-ki-eš-ni*. While the majority of attestations are written *hu-u-kán-zi*, exceptions appear as *hu-kán-zi* in the following texts: KBo 2.12 ii 34; KBo 3.63 ii 3; KBo 7.38 left col. 6; KBo 8.85 obv. 6; KBo 11.10 iii 34; KBo 11.29 rev. 3, 6; KBo 12.106 + ii 10 (or to "conjure?"); KBo 15.33 + 35 iii 13; KBo 16.68 i 6, 12, ii 5, 17, 29; KBo 16.71 + i 10; KBo 16.80 ii 2; KBo 17.59 obv. 1; KBo 17.105 iii 28; KBo 20.58:14; KBo 29.137:7, 8 (or to "conjure?"); KBo 20.72 + rev. iii 20; KBo 25.99 rev. 3; KBo 30.19 obv. 2, 8; KUB 17.35 i 7, 20, iii 4, 29, iv 9, 20, 28; KUB 20.31:4; KUB 30.19 + i 24; KUB 44.21 ii 4, iii 2; KUB 51.1 + ii 18; KUB 55.28 ii 3; KUB 56.48 iv 8; KUB 58.61 i 16; VBoT 24 ii 36; HBoT 2.63 v 9; Tamm i 57, 61, ii 54; Bo 3478 (+) 368/v line 5; Bo 5478 i 4; Bo 6210 obv. 6.

For determining the exact meaning of *hukanta*, it is of importance to note that it always stands in close proximity to sacrificial animals such as sheep and cows. In the parallel text of *Hantitaššu* ritual KUB 57.79 iv 5, 26f., *hukanta* seems to be represented by sinews of a bull (GUD.MAH^{H1A}-aš ^{U2U} *USA*) which are shrouded (*anda šikuwai-* s. below p. 92 note 45) in a bloody or red ox hide. It therefore must have the meaning of "the

²⁷⁵ CHD L-N (1980-1989) 347ff., 4 (1989) 353ff.; J. Boley, The Hittite Particle *-za/-za* (1993) 132ff.

²⁷⁶ See now J. Puhvel, HED 3 (1991) 323ff. without consideration of the attestations in the *Hantitaššu* ritual.

slaughtered things", not "the conjured things" (thus translated as "conjured things of the living" in CHD L-N, 1980-1989, 360a)²⁷⁷. In this meaning the word appears in the following texts: KBo 21.86 ii 16; KUB 7.1 + KBo 3.8 obv. ii 13 with par. KBo 22.145 obv. ii 5; KUB 10.1 vi 1; KUB 25.27 ii 22f.; KUB 55.28 ii 12²⁷⁸; KUB 57.79 iv 26, 35 (see below); IBoT 2.126 + i 9; KBo 20.11 obv. ii 7 is too fragmentary to yield any context: *x-an- kán namma hu-ga-a-an-ta-an. hu-u-kán-na-aš* and *hu-u-ga-an-na-aš* MUŠEN^{h1.A} in KUB 16.47:12 and KUB 18.12 i 7 etc. is possibly cognate to *huek-* "to slaughter" and means "birds of/for/to slaughter", cf. A. Ünal²⁷⁹. I would like to cite here only a few typical passages for the meaning of *huek-* "to slaughter, to strike": KUB 25.27 ii 22f., ... 1 GUD.MAḪ 5 UDU IŠTU KI.LAM *hu-u-kán-du-uš p[ian]zi* "They d[eliver] from the market one bull (and) five sheep (which) are slaughtered". Cf. also Bo 5478 i 4: *nu hukanzi* 1 GUD 20 UDU^{h1.A} *ma[n] hu-ga-an-tu-uš šipanti* "They slaughter one bull (and) 20 sheep. Wh[en] they offer (the animals which) have been slaughtered". The part. pl. nom.-acc. neutr. *hukanta* can be compared with *kuran* "animals" or "their members which have been cut", from many attestations here only some texts: KUB 11.24 i 2, 6, 11 and passim; KUB 20.59 iv 22, iv 19; KUB 58.3 iii 17ff.; KUB 58.33 iv 16; HT 51 obv. 6; KBo 30.125 rev. 6 and passim; IBoT 1.23 rev. iii 4 and passim. Similarly cf. the part. forms of *hatta-* "to hit, slash, stab, pierce" in KBo 22.193 r. col. 9; KBo 25.29 ii? 6; KUB 12.26 iii 4; KUB 29.7 obv. 1, 13, 38 and passim and substantivized participle n.-acc. neutr. pl. *pakkušuwanda* "cracked(?) grain, grits(?)" from *pakkuš-* "to pound, crack" KUB 9.6 i 1f., see CHD P (1994) 59.

What can be the exact magical or medical connotation of "turning, swinging" or "hanging around one's neck"? Is it possible that some of the viscera or the limbs of the piglet have been prepared as a pulp which is then applied as a cauterization or poultice to the neck of the ailing patient? If this is the case, the patient, i. e. here the king, would have been suffering from a disease which would be bothering him at his neck, shoulder or in his throat. Supporting this view, note that the "slaughtered" pieces have been regarded as ritual residuals which according to rev. iv 13ff. have been

²⁷⁷ See now correctly J. Boley, The Hittite Particle -z/-za (1993) 134 translating "as you 'turned' on yourself the killed offerings of living things on the ninth day, let all the gods call you!"

²⁷⁸ A. Ünal, Hittite Architect and a Rope-Climbing Ritual, *Belleten* 205 (1988) 1476, 1478.

²⁷⁹ Zum Status der 'augures' bei den Hethitern, *RHA* 31 (1973) 45.

removed and concealed in a chest after they have allegedly absorbed or healed the sickness of the king and thus became impure and contaminated (see commentary on rev. iv 15).

rev. iv 7: The phrase LUGAL-i arkuwai- is not attested elsewhere. For *arkuwai-* see E. Laroche²⁸⁰ and A. Kammenhuber²⁸¹.

rev. iv 8: *para uwa-* with local particle -kán (as here) and -ašta "to come out (of a building/room), to exit" indicates that the king and the ritual expert have been carrying out this part of the ritual in a building which can only be identical with the palace mentioned in rev. iv 19.

rev. iv 9: *kuwatta-* can possibly refer to *kuwatta(n)* "where, whither"; the plene writing *ku-wa-a-ta-an-za* in the duplicate A iv 9 would not be an obstacle for the identity of the word, because similar plene writings of the cognate *kwa-* are attested many times: *ku-wa-a-ti-in*, cited by J. Tischler²⁸²; *ku-wa-a-at*, KBo 8.42 obv.? ii 11; KUB 60.131:4; *ku-wa-a-pi*, KBo 15.10 ii 13, iii 47; KBo 16.50 obv. 10; KUB 7.48 obv. 13; KUB 33.60 rev. 4; Maštigga iv 35; *ku-wa-a-pi-ik-ki*, KBo 17.1 iv 13; *ku-wa-a-pi-ki*, KBo 17.3 + rev. iv 9; *ku-wa-a-pi-it-ta*, KBo 7.14 rev. 7; KBo 17.1 iv 17; KBo 20.31 obv. 14; KBo 25.31 iii 10; KUB 39.64:4. The word does not seem to be related to Luwian <*kuwayat(i)-* "fear, anxiety", E. Laroche²⁸³; J. Friedrich²⁸⁴; Tischler²⁸⁵, and <*kuwata-* "to fear".

rev. iv 11: *arḫa ed-* see Kammenhuber²⁸⁶

rev. iv 15: The contaminated ritual residuals are usually buried in the earth: GIŠPIŠAN as a receptacle for these ritual remnants (here probably *hukanta* "slaughtered corpse of the piglet" used probably here as a medication, see above commentary on rev. iv 5-6) appears for the first time in this text. For other ways of removing ritual residuals see in details D. P. Wright²⁸⁷ and V. Haas²⁸⁸.

²⁸⁰ La prière hittite: vocabulaire et typologie, *Annuaire École Pratique* (1964-65) 13ff.

²⁸¹ HW² Lfg. 4 (1979) 309ff.

²⁸² HEG 4 (1983) 698.

²⁸³ DLL (1959) 58f.

²⁸⁴ HW². Erg. (1961) 16.

²⁸⁵ op. cit. p. 685.

²⁸⁶ HW² Lfg. 9-10 (1988) 135.

²⁸⁷ Disposal of Impurity in the Priestly Writings; Ph. D. University of California, Berkeley (1984).

²⁸⁸ Ein hurritischer Blutritus und die Deponierung der Ritualrückstände nach hethitischen Quellen, in: B. Janowski et al. (eds), *Religionsgeschichtliche Beziehungen*

rev. iv 16, 17: *kinu-* "to break open" and *ninink-* "to disturb" in its exaggerated meaning "to break open violently, to sunder" are used in this text as quasi synonyms, see above p. 25 note 122, 35. *kinu-* is written with the initial sign *gi-* in the following texts: KBo 2.7 rev. 16; KBo 10.45 iii 22 (= *kimu-*, KUB 7.41 iii 13); KBo 13.192 obv. 10; KBo 21.22 obv. 49; KBo 24.55:6; KBo 26.182 i 5; KBo 26.202:2; KBo 26.214:12; KUB 1.17 iv 57; KUB 13.9 iii 11; KUB 13.32 obv. 9; KUB 25.23 i 39, ii 16, iv 8, 38; KUB 57.79 iv 38; KUB 57.97 i 16; Bo 4876:10 (= *kinu-*, KUB 9.22 ii 49). For the disposal of ritual residuals and impure objects in general see *D. P. Wright*²⁸⁹.

rev. iv 20: LUGAL-uš=a UL *tiškizzi* is an ellipsis for *appa(n) tiya-* "to care about, to look after, to tend, to busy oneself with".

rev. iv 23: The geographical location of the city of *Hurma* is in southeast Anatolia, and thus in a genuine Hurrian region²⁹⁰. *Hantitaššu*, the name of the ritual practitioner, is originally the name of the city god who was venerated in *Hurma* alongside the Storm God, Tutelary deity, *Tešub*, *Hepat*, "male and female deities", mountains and rivers²⁹¹; see *A. Kempinski-S. Košak*²⁹². Thus the author of the ritual assumed his/her name from the city god which might literally mean according to *G. Neumann*²⁹³ "Sehr-stark", i. e. "the very strong one" or "Überstarker"²⁹⁴.

The shift of the sex in the personal name determinative *m/f* indicates the long tradition of this ritual, i. e., in later times the compilers or copyists of the ritual became confused in regard to the person and sex of the author. We may assume, however, that the authentic author was a man, not a woman, since *Hantitaššu* is the name of a god, not a goddess. Such changes in personal names are quite common in Hittite texts, cf. *Wattiti* (KUB 7.1 iv 10; KUB 30.49 iv 2) versa *Wattiti* (KUB 30.48:7); see

zwischen Kleinasien, Nordsyrien und dem Alten Testament, *Orbis Biblicus et Orientalis* 129 (1993) 67-85.

²⁸⁹ Disposal of Impurity in the Priestly Writings of the Bible with Reference to Similar Phenomena in Hittite and Mesopotamian Cultures, Ph. D. University of California, Berkeley (1984) 238ff.

²⁹⁰ *G. F. del Monte-J. Tischler*, Die Orts- und Gewässernamen der hethitischen Texte, RGTC 6 (1978) 124f.; *del Monte*, Die Orts- und Gewässernamen der hethitischen Texte. Supplement RGTC 6/2 (1992) 43f. with further lit.; *P. Cornil*, Liste des noms géographiques des textes hittites. KBo XXIII-XXX, KUB XLV-LVII, *Hethitica* 10 (1990) 34.

²⁹¹ Listed especially in KUB 6.45 obv. i 74f., see *del Monte-J. Tischler*, op. cit. p. 125; *V. Haas*, Geschichte der heth. Religion (1994) 777 with note 45.

²⁹² CTH 13: The Extensive Annals of Hattusili I (?), *Tel Aviv* 9 (1982) 101.

²⁹³ Review of Burde, *StBoT* 19, IF 81 (1976) 315.

²⁹⁴ *V. Haas*, Geschichte der heth. Religion (1994) 309.

*H. Otten*²⁹⁵ recording a ritual practitioner from *Hurma* ...u]z-zi SAL URU *Hurma* in 396/d line 13 and *Ku-wa-an-ni* SAL(!) É.DINGIR^{LIM} (KUB 32.129 + KBo 33.123 obv. i 1); for inconsistent writing in IBoT 2.115 obv. 1 *Pupuwanni* LÚMUŠEN.DÙ and for more examples of this kind see *B. Benedetti*²⁹⁶. *Hantitaššu*'s profession is mentioned neither in the incipit nor in the colophon of the ritual text. Possibly the later compilers or copyists of the ritual were ignorant of his career as well. *H. D. Engelhard* infers from a comparison with the rituals of *Paškuwatti*, *Anna*, *Ambazzi*, *Uruwanda* and *Zualli* (i. e. *Alli*) that *Hantitaššu* was a SALŠU.GI²⁹⁷. This is quite impossible, as he was a man. Therefore, he must have been a LÚAZU or LÚHAL.

²⁹⁵ Eine althethitische Erzählung um die Stadt Zalpa, *StBoT* 17 (1973) 40.

²⁹⁶ Nota sulla SALSU.GI ittita, *Mesopotamia* 15 (1980) 9.

²⁹⁷ Hittite Magical Practices: An Analysis (1970) 23f.

V. SYNOPSIS AND STRUCTURAL ANALYSIS OF THE TEXT

i 1-2: Introduction and determination of the medical diagnosis.

2-17: Provision and arrangement of *materia magica* requisite for the execution of magic and the negotiation with the Sun God and the inferior deities who are assumed to be responsible for the evil or bad health of the sacrificer.

17-23: First application of the contagious magic followed by an incantation by means of which the practitioner attempts to conjure the Sun God and to attain his divine support for the cure of his customer.

24-31: Employment of a mythologem (mostly in broken context) to enchant, lure and convince the Sun God and to encourage the patient to recover quickly.

32-ii 19: After all sorts of conjurations, offering and pampering, the Sun God is now believed to be enticed enough and ready for the focal action of the ritual, i. e. exchange barter of the sacrificial materials against the life of the offerer. The mother of the client and the ritual practitioner undertake this incantation

ii 20-26: Second use of the contagious magic aiming at the rescue of the client's life from *Agni* and to gain the aid of *Kamrušepa*.

ii 27-34: Offerings accompanied by incantations which are to be repeated seven times.

ii 34-39: Additional offerings.

iii 1-4: During the performance of a part of the ritual on top of the roof, the ritual expert requests his client's life from the Sun God. Representation of this "request, grant" as a magical object (*tarnuwar*).

iii 5-19: Execution of a magical ritual in the inner chamber: The practitioner digs a pit in the ground and makes blood offerings for the deities of the Netherworld by slaughtering a piglet.

iii 20-31: Carrying out a ritual accompanied by contagious magic at the door bolt, aimed at the incantation of the Sun Goddess of the Netherworld.

iii 32-37: Offering of different parts of the suckling piglet which has been slaughtered.

iv 1-3: In this version of the ritual, the king appears as client. The palace is the location of the ritual.

iv 4-8: Benediction of the king by the practitioner.

iv 9-12: Distribution of magical material.

iv 13-17: Concealing and sealing of the ritual residuals in a chest.

iv 18-22: The final part of the ritual outside of the palace without the king's participation.

iv 23-25: Colophon.

The structural analysis of the text must give answers to four basic questions:

A. What is the reason for this ritual? On this question see above the commentary on *ninink-*

B. Who is the ritual practitioner? On this question see the commentary for iv 23. Not a single copy of the ritual is written by *Hantitaššu*, the genuine ritual practitioner. He or less possibly she seems to have composed his/her ritual conception already during the Middle Hittite Kingdom.

C. Who is the client? The present ritual composition renders at least five different versions, each of which seems to have been adopted for a special case of these different personalities: The first version KBo 11.14 is the anonymous version, i.e., it is the library copy and does not mention any person by name. The second version KBo 17.104 (+) 2029/g is adopted for the case of *Atta*. The third version KUB 43.57 is composed for an unknown Hittite king or for kings in general; for details see above commentary on ii 8; in the other versions no information is preserved on the client's personality.

D. What are the ritual means? Sacrifices, offerings of precious metals, gems and cereals, sedition, barter, bribery, contagious or sympathetic magic, utilization of a mythologem as a "*belle chant*" and mediation of gods are the basic ritual means. The *Hantitaššu* ritual differs from the medical and homeopathic rituals in that the client is not supplied with any food, drugs, medication or concoction. It is an example of a pure magical ritual lacking any medical aspect. The usage of a mythologem is also one of the particularities of this ritual (see commentary on obv. i 24ff.).

VI. DATE OF THE ḪANTITAŠŠU-RITUAL

I have already referred to the date and dating criteria of the individual versions of the *Ḫantitaššu*-ritual above in chapter ii. In this chapter I will only add some additional criteria.

It seems that the oldest preserved examples of the *Ḫantitaššu*-ritual (see below KBo 20.34) come from the reign of *Tuthaliya-Nikalmati* and *Arnuwanda-Ašmunikal*¹.

KUB 43.57 (+) KBo 18.174 is, similar to KBo 11.14, MH/NS, but its script reveals earlier sign forms.

KBo 20.34 represents so far the oldest example of the whole ensemble which is to be dated in the reign of *Tuthaliya ii* and *Nikalmati*².

It is true that the main version of the *Ḫantitaššu*-ritual KBo 11.14 shows Old, or better Middle Hittite language while the ductus is New Hittite. MH/MS dating in CHD L-N (1980-1989) 1 has been corrected in CHD L-N 61 and 219b to MH/NS³.

KBo 17.104 seems to have NS, CHD L-N (1980-1989) 219b.

VII. ADDITIONAL FRAGMENTS BELONGING TO THE ENSEMBLE OF THE ḪANTITAŠŠU-RITUAL

Some of the parallel and duplicate texts which belong to a related text assemblage have been evaluated above in the text edition of the *Ḫantitaššu*-Ritual. However, some parts of these texts could not be placed in the main composition, because ostensibly they do not belong primarily to the same tablet or composition. Another possibility is that they belong to the missing gaps of the composition and therefore cannot be placed exactly. KBo 17.104 is a good example, because its rev. belongs with certainty either to the gap at the end of col. ii or at the beginning of. rev. iii. It consists of the 7th (?) day. After a break of some uncountable lines KBo 13.145 rev. must have followed it. KUB 36.111 + KBo 20.34 represents obviously a totally different ritual. What brings it closer to our ritual group is the mention of *Atta*.

¹ For a full list of texts dated to their reign see briefly see *F. Freu*, *Le débuts du nouvel empire hittites et les origins de l'expansion mycénienne*, *Annales de la Faculté des Lettres et Science Humaines de Nice*, 35 (1979) 13ff.

² *I. Hoffmann*, in: *S. Heinhold-Krahmer et al.*, *TH 9* (1979) 93, 100 and on page 112 listing old signs such as LI, NI, DU, UK and ZU, cf. also CHD L-N (1980-1989) 79a determining it as OH/MS.

³ Cf. in general *H. Otten*, *Beinerkungen zum hethitischen Wörterbuch*, *ZA* 72 (1982) 283 on New Hittite signs TAR, KÜ, DUMU, LI and KI; cf. also *E. Neu*, *Interpretation der hethitischen mediopassiven Verbalformen*, *StBoT* 5 (1968) 51 (ältere Sprache) and *C. Watkins*, *Hittite and Indo-European Studies II*, *MSS* 45 (1985) 248 (MH or older/NS).

1. KBo 17.104 rev. iii:

1	-]x šī[- . . .]
2]x a-aš-zi
3	-a]n-zi
4	UD.7.KA]M tu-ḫu-ḫuš-t[a]
5]]u-uk-kat-ti-ma-za
6	K]UŠ SA ₅ ¹ da-a-i
7	a-a]š-zi

¹ Note that KUŠ SA₅ does not indicate here a "red, bloodstained" hide, but the natural color of an animal's hide, as can be seen in KBo 13.145 rev. 9: KUŠ S]A₅ BABBAR-ya "red and white hide" (see below). Further attestations indicating the natural color are: KUB 7.33 + KBo 35.101 obv. 22 (with dupl. Bo 2495 + KBo 35.103 obv. i 6f.; IBoT 4.142 obv. 4): (22) 1 KUŠ GUD SA₅ 1 KUŠ GUD GE₆ 1 KUŠ GUD BABBAR 1 KUŠ UZ₆ SA₅ (23) 1 KUŠ UZ₆ GE₆ 1 KUŠ UZ₆ BABBAR; KBo 19.162 rev. 3: 3 KUŠ UZ₆ ŠĀ^{BA} 1 SA₅ 1 GE₆; cf. similarly KBo 32.7 obv. 12; KUB 54.85 obv. 13; KUB 2.2 iv 3. In the meaning of "bloody, bloodstained hide" it appears in the Soldier's Oath KBo 6.34 + iii 46f. where SA₅ is referred to as ešḫarnu- "to smear with blood, soak in blood". White and black shoes (for example KUB 2.6 iii 26; KUB 56.35 i 2 and KBo 10.23 + obv. i 16) were obviously not made of animal skin or hide, as it would seem at the first sight, but made of white and black wool (SĠG), as shown in KUB 2.2 iv 5: 1^{NUTIM} KUŠ.E.SIR 1 SĠG BABBAR 1 SĠG GE₆. In this case one would better speak of "socks, leggings" comparable with (TUG)GADA.DAM.

(End of the col.) 2. 2029/g:

1]tu-u-ri[
2	w]a-ar-ši-y[a-
3	-]ri-ya-an-da
4	-]iz-zi[
5]kap-piš iš-par[-
6	i]š-par-za-du EGIR-iz-z[i
7	-i]z-zi-in GĪŠḫur-ki-i[n
8]ḪUL-lu-uš-ša UD.KAM-za ^m At-ta-a-a[n
9	-t]a am-me-el ud-da-a-ar ^D UTU-aš ^D K[am-
10	-a]š ḫu-uk-ma-uš-še-eš a-ša-an-du[
11]ḫu-uk-ma-in 7-ŠU ḫu-uk-zi '7'1[
12	ir-ḫ]a-a-iz-zi nu NINDA.KUR ₄ .RA par-ši-ya nu ḫ[u-
13	-]ki-iz-zi 7 NINDA.KUR ₄ HLA-ya D(?)[
14	-i]z-zi QA-TAM-MA ^D UTU-uš z[i-
15]x ḫu-ki-eš-ki-mi na-at [
16	-n]a(?) ma-a-an ḫu-[uk-ma][
17] x x [(Rest broken)

3. KBo 13.145 rev.

- 1]x[
 2 UZ]U¹SA da-a[-i
 3]x nu-kán EN.IN[IM
 4]x ú-da-a-i nu-ká[n
 5]x-ti ku-it ku-it[
 6 NA₄G]UG NA₄TI N[A₄
 7 BA]PPIR mu-mu-w[a-i
 8]-i še-ir-ra-aš-ša-a[n
 9 KUŠ S]A₅ KUŠ BABBAR-ya pu[²-
 10]a-ra-aḫ-za ar-nu-u[z-zi
 11 a-ra-aḫ-za]al?-pa-an GIM-an x[
 12 -]la-an DÛ-zi
 13 a]n-dur-za QA[-TAM-MA DÛ-z³
 14]x EN.INIM x[
 15 -p]i še-ir [
 16 d]a-a-i UD.[9][.KAM QA-TI
 17 -i]š x[

(Rest broken)

² Or i[n- or te-?³ This obvious simile "as ... makes outside ..., let it make in the same way inside ..." is not attested elsewhere within the Hittite magical repertoire.4. KBo 20.34 (+ KUB 36.111)⁴

obv. (upper edge is visible at the right side of the tablet)

- 1 [e-ku-u] t?-ti-en nu-za [ni-ik-ti-en]⁵
 2 [nu KAŠ GEŠTIN NINDA.... P]A-N[] DINGIR^{LUM} da-a[-i?]
 3 [nu me-ma-i? MU^{HU}].A [ma-ni-in-k]u-wa-an-te-eš⁶ ki-d[a-ni? A-NA
 EN.SISKUR?]
 4 [ku-i-e-š? pi-ya-an?] te-eš [nu-]uk-kán ki-da-ni [A-NA EN.SISKUR?]
 5 [an-da? ḪUL-lu-i] li-e n[a?-i]š-du-ma-a⁷
 6 [nu-uš-]ša-an⁸ kat-ta t[ar-n]a-an-zi 3 NINDA.KUR₄.RA
 7 [na-at?] I^{EN} ki-iz I^{EN} [k]i-iz-zi-ya I^{EN} pár-ši-[ya nu-u]š?
 8 [ši-i-e-eš-ša-ni-it ku-e-za ir!-ḫ[a-i] z-zi⁹ nu-uk-kán a-pu-un
 9 [DUGḫ]u-pu-úr-ni-in¹⁰ p[a-r]a-a la-ḫu-u-wa-an-zi
 10 a-pu-un-na ar-ḫa tu-wa-ar-ni-ya-an-zi
 11 nu I DUG KAŠ ḫu-up-ra-an ḫa-aš-ša-an a-ra-aḫ-za-an-da
 12 ši-i-e-eš-ša-ni-it gul-aš-zi¹¹ DUGḪAB.ḪAB ar-ḫa tu-wa-ar-ni-ya-an-zi

⁴ obv. 7-9, 8-10, 11-12 are treated by J. Boley, The Sentence Particles (1989) 188, 238, 439, 469, 655, 439.⁵ For this restoration see KUB 12.17:7; KUB 20.92 rev. vi? 9; KUB 33.62 iii 11; KUB 43.31 left col. 6.⁶ Restoration is not quite sure. For MU^(HU) maninkuwant- "short year(s)" (opposite expression is GÍD(.DA) = daluga- "long year(s)") see KBo 15.12:12; KBo 17.61 rev. 3; KBo 25.193 obv. ? 9 (dupl. KBo 21.6 obv. 7); KUB 9.34 i 29, ii 1; KUB 17.14 rev. 19f.; KUB 35.80 rev. ? 9; HT 6 + KBo 9.125 i 11, 25; IBoT 3.102 + Bo 3436:8; Hatt i 14.⁷ Reading not sure. Note also that the prohibitive *le* and imper. 2. pl. -*dumat* are mismatching.⁸ Or še-ra-aš-ša-an.⁹ This restoration and emendation of this line are beyond any doubt, see KBo 4.13 + ii 26f., iii 19f. (with par. KBo 30.77 iii 23f.); KBo 21.49 ii 9f.; KBo 23.56 rev. iv 10f.; KBo 35.155 rev. 4 9f.; KUB 2.8 i 35f., ii 32f.; KUB 11.26 obv. ii 3ff., 12ff; KUB 20.84 obv. 9f.; KUB 32.87 rev. 16; KUB 41.50 iii 5ff.; KUB 53.11 iii 4; KUB 54.81 obv. 4f.; KUB 55.25 ii 15ff.; KUB 58.5 i 15; KUB 58.71 obv. 10ff.; IBoT 3.1 rev. 51, 57, 64f.; IBoT 4.137 i 6; IBoT 4.317 obv. 5.¹⁰ This orthography of the Hurrian vessel name seems to be unique, cf. KBo 5.1 ii 44; KUB 45.54 left col 4: (DUG)ḫu-pu-ur-ni; KBo 25.190 +534/b obv. 4: ḫu-wu-ur-ni; KBo 24.59 + KBo 27.199 iv 23: ḫu-u-wu-ur-ni.¹¹ The very phrase is attested in KBo 15.25 rev. 21; KBo 15.34 ii 8; IBoT 1.29 rev. 54f.

- 13 *ma-a-na-at-kán* [aš]-ša-nu-u[z]-z[i]¹² nu-u]k-kán
 14 *ha-aš-ša-an a[-ra-aḥ-za-an-da]¹³ la-ḥ]u-u-wa-i*
 15 [n]u *ki-iš-ša-[an me-ma-i ka-a-ša šu-ma-a-aš A-]NA??* DINGIR^{MEŠ}¹⁴
 16 [KAŠ GEŠTIN . . .] x [
 (Rest of the column broken)
 rev.
 1 [. . .] x [
 2 *iš-tap-pa-an[-zi nu ki-iš-ša-an da-ra-an-zi]*¹⁵
 3 *nu li-i-ma*¹⁶ z[i-ik ^DUTU-uš da-ra-an-za li-i-ma ^D.....]
 4 *da-ra-an-za zi[-ik ^DUT]U[-uš li-i da-ra-an-za etc.*
 5 ^f*Zi-ip-la-an-da-wi₅* [SA]L.L[UGAL] D[UMU.NITA]
 6 NINDA.Ĭ.E.DÉ.A li[-mi?]-id-da¹⁷ *iš-pa-an-za-ki-zi*
 7 *nu-uš-ma-aš a-ru-i-iš-ga-zi ma-aš-ki-iš-ga-zi*¹⁸ *nu-uš-ma-ši-kán*

¹² For this rare orthography of *aššanu-* instead of commonly used *aš-ša-nu-zi* see KBo 4.10 + obv. 6; KUB 6.45 iv 1; KUB 7.13 obv. 33; KUB 24.5 rev. 10, 20; KUB 39.31:6; IBoT 4.112 obv. 5; 2011/u rev. 3.

¹³ For the restoration see above line 11 and KBo 15.34 ii 8.

¹⁴ Restoration very conjectural, cf. however KUB 15.34 ii 42f.

¹⁵ For the restoration see KBo 10.37 iii 39ff. in the following note.

¹⁶ Because of plene writing of *-i-* and not gemination of *-m-* it is questionable whether this broken word should be subsumed under the lexeme (: *lim(m)a-* (a beverage), as is done in CHD L-N (1980-1989) 62. A strikingly similar passage from a magical ritual against gossip and evil tongue KBo 10.37 iii 39ff. reveals clearly that the unique and archaic writing *li-i* stands here in KBo 20.34 rev. 3 for prohibitive adverb *li-e*: KBo 10.37 iii 39-45: ^DUTU-uš ^DU-aš ^DLAMMA DINGIR^{MEŠ} *da-pi-an-te-eš ka-a-ša* [X] (40) *li-e-ma* ^DUTU-uš *da-ra-an-za li-e-ma* ^DU-aš *da-r[-a-an-za]* (41) *li-e-ma* ^DLAMMA-aš *da-ra-an-za li-e-ma ta-ma-i-iš* DINGIR^{LIM} (42) *ku-iš-ki da-ra-an-za zi-ik* ^DUTU-uš ^DU-ni ^DLAMMA-ri A-NA DINGIR^{MEŠ}-ya (43) *ha-an-te-iz-zi-iš nu a-aš-šu ḥu-u-ma-an šu-meš DÜ-at-ten* (44) *na-aš-ta ḥUL-lu wa-aḥ-nu-ut-ten na-at a-aš-šu DÜ-at-ten* (45) *nu-kán A-NA DUMU^{RI} EME ḥUL-lu-na an-da li-e tar-na-a[t-te-ni] //*. Since the change of *e/i* is a commonplace phonological appearance in Hittite phonology (E. H. Sturtevant - E. A. Hahn, A Comparative Grammar of the Hittite Language 1951, 20; J. Friedrich, HE I² 1960, 25; K. K. Riemschneider, Zur Unterscheidung der Vokale e und i in der hethitischen Orthographie, Fs Otten (1973) 273-281; H. C. Melchert, Studies in Hittite Historical Phonology 1984, 67ff.), it does not surprise us.

¹⁷ For reading see CHD L-N (1980-1989) 62.

¹⁸ *maške-* "to give presents" see CHD L-N 210.

- 8 *QA-TAM-MA mi-ya-u-e-eš e-eš-te-en nu-uš-ma-aš* EGIR-ŠU
 9 *ku-it da-a-i na-at-ši-kán aš-ša-nu-ut-te-en*
 10 ^{GIŠ}*zu-pa-ri 2-ŠU 9-an ki<iz>ma 9-an lu-uk-kán-zi*
 11 [k]i-iz-zi-ya 9-an lu-uk-kán-zi
 12 [nu ki-i]š-ša-an [d]a-ra-an-zi ku-iš ^mAt-ta-a-i
 13 [DUMU LUGAL? ^fZ]i-ip-la-an[-d]a-wi₅¹⁹ SAL.LUGAL DUMU.NITA
 14 [i-da-lu i-ya-a]t ma-a-an [n]e-e-pi-ša-aš DINGIR^{LIM}
 15 [na-aš-m]a-aš ^DU[TU tá]k-na-aš <^D>Ú-li-li[-ya-aš-ši-iš]²⁰
 16 [ka-a-ša ki-iz-za 9-an] ^{GIŠ}BANŠUR ki-iz-zi-y]a 9-an ^{GIŠ}BAN[ŠUR]
 17 [az-zi-ki-it]-t[i-en nu aš-šu-ul ú-w]a-te-it-ti-e[n]
 (Lower edge)

¹⁹ S. R. Bin-Nun, The Tawananna in the Hittite Kingdom, TH 5 (1975) 164 with note 164, 254 reads wrongly *Nikalmati*, but on p. 257 she refers to this line in connection with *Ziplantawi*, see G. Szabó, Ein hethitisches Enrsöhnungsritual, TH 1 (1971) 62.

²⁰ On account of the religio-cultural ambience, the preceding divine names, and the available space at the end of the line, the most reasonable restoration of the divine name is <^D>*Uliliyašši*, not *ulili-* "green". On the other hand the optional reading of *Uliliyantikeš* would be farfetched, since it would bring us to the Palaic pantheon which definitely is not in place here. For attestations of *Uliliyašši* see KUB 7.5 ii 13, iii 1, 17; KUB 9.27 + i 4; KUB 14.13 + i 12 (with dupl.); KUB 30.65 + ii 6; KUB 49.39 obv. ii 9; H. A. Hoffner, Paskuwatti's Ritual Against Sexual Impotence (CTH 406), Aula Orientalis 5 (1987) 281 relates the name to the Luwian word *walila/i-* "field, plain" and takes it as a goddess. I. Wegner, Gestalt und Kult der Ištar-Šawuška in Kleinasien, AOAT 36 (1981) 31 and V. Haas, Geschichte der heth. Religion (1994) 143, 349, 439, 611 conceive her as a native Luwio-Anatolian interpretation of the Mesopotamian goddess Ištar. If this is the case and the etymological connection to Luwian *walila/i-* "field" is certain, she might, then, have been venerated as a kind of "Ištar of open countryside, steppe" (IŠTAR LÍL, written also GAŠAN LÍL, LIŠ LÍL hitt. *gimra-*).

5. KUB 57.79 obv. i²¹

- 1 x[...
 2 [ku-i]t [...
 3 DUTU-u[š ...
 4 [n]u EN[SISKUR²² DUTU-i ki-iš-ša-an ḥu-u-uk-zi]²³
 5 DUT[U!-uš-za EZEN-an DÛ-at nu-za dapianduš]²⁴
 6 DINGIR^{MEŠ}-u[š ḥalzaš²⁵
 7 EN.SISKUR.m[a-aš-ši-kán
 8 e-te-i[r e-ku-ir nu-za-kán DUTU-i
 9 ŠÀ-ta [tar-na-aš UM-MA DUTU etc. ...²⁶
 10 nu-wa d[a-pi-an-du-uš DINGIR^{MEŠ} ḥalziḥhun]
 11 nu-wa-za [dapianduš DUMU^{MEŠ}LÚ.UL^{LU} ḥalziḥhun]
 12 EN.SISK[UR-ma me-ir-ta²⁷
 13 ḥal-zi[-....
 14 [k]i-nu-u[n?....
 15 ḥal-zi[....
 16 nu-wa-za [...
 17 SAG.D[U?²⁸
 18 ÍD-za? [...
 19 na-aš-ták-k[án
 20 a-aš-ša[-....
 21 (erasure) Ú[-UL? U]ZUNÍG.GIG
 22 [UZUNÍG.G]IG [..... UZ]UNÍG.GIG 1^{EN}

²¹ Popko, Or 57 (1988) 92; S. Košak, Review of KUB 57, ZA 68 (1988) 312; G. F. del Monte, Review of KUB 58, OA 28 (1989) 166.

²² Cf. KUB 58.94 obv. i 3 EN AWATI.

²³ KBo 11.14 i 23ff. and KUB 58.94 obv. i 3ff. are duplicates.

²⁴ Cf. KBo 11.14 i 24 and KUB 58.94 obv. i 4.

²⁵ For restoration see KUB 58.94 obv. i 4ff.

²⁶ Cf. KUB 58.94 obv. i 7.

²⁷ Dupl. KUB 58.94 i 9f.

²⁸ Cf. KUB 58.94 obv. i 14, 16.

- 23 x[-.....
 24 nu ku-u-un ḥu-u[-uk-ma-i]n 3-ŠÚ ḥu-u-uk-z²⁹ nam-ma-kán l
 GIŠBANŠUR
 25 DUTU-i IGI-an[-da da-a-i]³⁰ še-ir-ra-aš-ša-an l NINDA.KUR₄.RA
 BA.BA.ZA
 26 UP-NI da-a-[i ZÍ]Z? DUTU-i BAL-an-ti l NINDA.KUR₄.RA par-š i-
 ya]
 27 GEŠTIN-ya š[i-pa-an-ti ? ...]x nu me-[m]a-i DUTU-uš GAR-du
 28 nu ki-i A[-WA-TE?] ku-it ḥ[u-u-u]k-ki-iš-ki-mi ku-it
 29 na-at-mu [DUTU-uš EGIR-an t]ar-na-a[d?]³¹ du ...]x[.....]³²
 30 EGIR-an-da [.....-]zi[.....]
 31 ú-e-te-it [.....-]x[.....]
 32 SAL^{MEŠ}-x[.....]
 33 SAL^{MEŠ}-x[.....]x³³
 34 UZU t[a.....]
 35 NA⁴A[RÀ?]
 36 pu-x[-.....-]zi
 37 pi-eš-š[i.....-]x[-.....]
 38 GIŠal-lu[-u-uš-š]a-an³⁴ zi[-ik-ká]n[-zi? ...]
 39 zi-ik-kán-zi LÜ^{MEŠ}ka-i-nu-uš-ša-an³⁵ É! pu-u[l-l]i³⁶

²⁹ For the context cf. KBo 11.14 ii 27ff. and KUB 58.94 obv. i 21.

³⁰ Cf. KBo 11.14 i 3.

³¹ Wrongly -an.

³² Cf. KBo 11.14 ii 33f.

³³ This sign and -zi in line 36 may belong to obv. ii of which nothing else is preserved.

³⁴ GIŠalluša- is a wooden utensil inlaid with silver and lead, KUB 42.45:6ff.; KUB 58.100 ii 3, 4, 5, cf. H. Otten, Bemerkungen zum hethitischen Wörterbuch, ZA 66 (1976) 100f.

³⁵ The role of kaina-men "in-law, relative by marriage" is not known to me from elsewhere in the rituals. They are attested only once in the festival text KBo 10.16 i 4.

³⁶ Signs are badly deteriorated, so the reading has to be taken with caution; it fits the context, however, as one needs for "sleeping" in the following line a locality, although with the exception of "bed" (šašta-, GIŠNÁ) the building, room or place of "sleeping" is not indicated as a rule in the texts. The word pulla- is enigmatic itself. Its only attestation in the Old Hittite festival text KBo 17.29 + KBo 20.1 i 2]x Û É or É pu-ul-l[a...., E. Neu, Althethitische Ritualtexte in Umschrift, StBoT 25 (1980) 151 (reads É pu-ul-l[a-), idem, Glossar zu den althethitischen Ritualtexten, StBoT 26 (1983) 152 (reads É pulla-(?) (ein Gebäude(?))), has been taken recently by I. Hoffmann, Das hethitische Wort für "Sohn", Fs

40 *še-eš-ša-an-zi* PAP PAP³⁷ *ni-ku-uš-ša-an* LÚ.MEŠ GURUŠ-uš³⁸

Lower bottom

KUB 57.79 rev. iv

- 1 [...NIN]DA.KUR₄.RA-iš³⁹ [NINDA]pu-u[*li-li-iš-ša-ya*⁴⁰ *ha-*]ta-an-ti
- 2 [..... k]u-it an-da ki-it-ta KÙ.BABBAR GUŠKIN NA₄ZA.GÌN
- 3 [N]A₄GUG NA₄TI NA₄DUH.ŠU.A SI! al-pu-i-e-m[ar!]
- 4 [kap-pi-i]š mu-m[u-w]a-i DINGIR^{MEŠ}.aš par!-hu-e-n[a-an]⁴¹ ú-da-i
- 5 [še-ir-]ra-aš-ša-an GUD.MAH-aš^{UZU}SA A-NA [K]UŠ SA₅?
- 6 [IGI?-z]i-ya in?-na?-aš-ti⁴² an-da da-a-i n[a-a]t-š[a-a]n
- 7 [a-r]a-aḫ-za ar-ḫ[a k]u!-?-ir-zi ta-at?[...]x-x
- 8 ([<]) ki-in-za-al-pa-[aš]⁴³ GIM-an SU[M-a]n-z[i] GIŠAB-it a[r-ḫ]a?
[pešši-ya-?]
- 9 [n]a-at ANA? DINGIR^{LIM} ZI ki-ša-a!-i[z-zi]⁴⁴ na-aš da-pi-an [ma-]aḫ-
ḫ[a!- an]
- 10 an-da [ši-k]u-wa-iz-zi⁴⁵ na-at E[N.INI]M EGIR-pa ka[t-t]a?

Alp (1992) 282 as the Hittite reading of É DUMU^(MEŠ), the word *pulla*-being then the equivalence of DUMU "child, son". The new attestation of the word here would not contradict this equation. However, if my reading is correct and it stands here, as expected, in dat. sg., "The brother-in-laws sleep in the 'children house'; the sister-in-laws (and) juveniles (sleep in ...)", Hoffmann's reading as É pu-ul-l[... would need to be proven; note also Neu's contradictory readings É p. versa ^fp. (see above). pu-ul-la-an(-) in KUB 58.49 rev. iii? 11 represents certainly a different word.

³⁷ Signs of illegibility.

³⁸ In this unique passage one may be tempted to find some reference to incest between brother-in-laws (*kaena-*) and sister-in-laws (*nega-*).

³⁹ For this nominal ending cf. KBo 17.88+ ii 19, 22; KUB 57.100 obv. ii 11 and acc. sg. in-in: KBo 25.178 iv 14; KBo 30.103 obv.? 10; KBo 21.99:11; KBo 19.163 iii 32, 36 etc.

⁴⁰ Reading very conjectural.

⁴¹ Cf. KBo 11.14 i 12 and C i 2.

⁴² Reading very conjectural, since the signs are badly preserved.

⁴³ For this Luwian word see *ki-in-za-al-pa-aš-ši-iš*, *ki-in-za-al-pa(-aš)* which seems to denote a silver utensil, KUB 12.1 iii 5, 36f.

⁴⁴ *kišai-* "to comb, stroke" is not known elsewhere in connection with the "soul" of the deity.

⁴⁵ Reading *anda šikuwai-* according to KUB 44.61 rev. 13, C. Burde, Hethitische medizinische Texte, StBoT 19 (1974) 20; cf. also rev. iv 27 and possibly KBo 8.57 i 1; Bo

11 A-NA NINDA.ERÍN^{MEŠ} *še-ir da-a-i na-at É.ŠÀ-na pi-e-da-i*

12 UD.ŠP.KAM tuḫ-ḫu-eš-ta

13 lu-kat-ti-ma-za UD.ŠP[.KAM ka-ri-w]a-ri-wa-ar ḫu-u-da-ak

14 [w]a-ar-pu-wa-an-z[i PA-NI] GIŠAB^{MEŠ}? GIŠBANŠUR.AD.KID ti-[a]n-zi

15 [NINDA.KUR₄].RA[par-ši-ya-a]n-z[i na-at PA-NI GIŠAB? ti-a]n-zi ma-a-an- kán^{PUTU}-[u]š

16 [u-up-]-z[i] nu EN.SISKUR PA-[N]I GIŠAB ti-ya-zi

17 [na-aš] A-NA^{PUTU} UŠ-KI-EN nu-kán 1 GUD 1 UDU

18 [A-NA] ^{PUTU}BAL-an-ti šu[-uš] ḫu-e[š]-wa-za zé-y[a-an-ta-za]⁴⁶

19 [PUT]U-i ma-n[i-ya-a]ḫ-ḫa-an-zi⁴⁷ 3 NINDA.KU₇ A-NA^{PUTU} par-ši[-ya]

20 [nu-uš-]ša<-an>⁴⁸ A-NA GIŠBANŠUR NINDA.ERÍN^{MEŠ} *še-ir da-a-i*

21 [nu?] A-NA EN.INIM wa-al-aḫ-ḫi SUM-an-zi nu PA-NI GIŠBAN[ŠUR ti-ya-zi nu]

22 [A-]NA^{D[?]}[U]TU? 3-ŠÚ šī-pa-an-ti EN.SISKUR me-ma-i

23 [^{DU}]TU-uš e-iz-za-du e-ku-ud-du IŠ-TU [SÍS]KUR^{[HI].A?}

24 [me-ma?-]ḫa-ḫu-un ku-iš⁴⁹-mu DINGIR^{MEŠ}.aš EGIR-pa ÌR-in i-ya-at

25 [^{PUT}]U? zi-i[k-m]a?-mu EGIR-pa EN-an i-ya-at

26 n[u EN.INI]M GUD.MAH-aš?⁵⁰ ḫu-u-kán-ta A-NA KUŠ.ŠA₅

5478 i 2. From the context *anda šikuwai-* seems to have the meaning of "to wrap, to enshroud".

⁴⁶ For similar sequence of offerings see KBo 4.13 + iv 29f.; KBo 26.159:6f.; KUB 7.13 obv. 41, rev. 14; KUB 7.24 + KUB 58.29 obv. 6f.; KUB 11.30 + KUB 44.14 obv. iii 7ff.; KUB 25.23 i 42f., ii 21, iv 53; KUB 44.42 obv. 10f.; KUB 53.49 obv. 13f., rev. 6f.; KUB 55.21 i 8f. Note that in most cases *šipand-* "to libate, consecrate, slaughter" is interchangeable with *ḫuek-* "to slaughter".

⁴⁷ *maniyah-* is attested in similar context in KUB 24.5 rev. 18ff.

⁴⁸ For *-šan* see KBo 11.14 obv. i 4.

⁴⁹ The broken sign seems to be *-iš*, but from the context *-it* would fit better.

⁵⁰ Reading is very conjectural. The preserved signs allow to read neither GUD.MAH-aš nor ^{UZU}SA which are mentioned in iv 5. Unfortunately I am not able to make any better suggestion as to how to read these broken signs. From the context and parallel texts one would expect the sacrificial animals or their limbs in pl. nom.-acc. neutr.

- 27 *k[u-e] an-da š[i-k]u-u-wa[-an-ta]*⁵¹ A-NA EN.SISKUR *pa-ra-a e-ip-z[i]*
- 28 EN.SISKUR IGI-an-da UŠ-KI-EN *ne-iz-za-an A-NA [EN.SI]SKUR-ma? I[- NA GÚ-ŠU na-a-i]*⁵²
- 29 EN.INIM *kiš-an me-ma-i zi-ik-za-kán* GIM-an
- 30 UD.6.KAM TI-an-ta-aš *ḥu-u-kán-ta [n]a-a-iš*
- 31 *[k]i-e-da-ni-ya me-mi-ya-an-ni* DINGIR^{MEŠ} *ḥu-u-ma-an-te-eš*
- 32 *[QA-TAM-M]A a-pa-a-at e-eš-du ḥal-zi-ya-an-du*⁵³
- 33 *[nu-ut-t]a MU.KAM^{HLA} ITU.KAM^{HLA} UD.KAM^{HLA} ta-lu-qa-e-eš a-ša-an-d[u]*⁵⁴
-
- 34 *[nu E]N.INIM A-NA EN.SISKUR UŠ-KI-EN nu-kán* EN.SISKUR
- 35 *[ḥu]-u-kán-ta INA UD.7.KAM ne-ya-an ḥar-zi*
- 36 *[ma-]a!-an? UD.7.KAM pa-iz-zi na-a[t]-za-kán ar-ḥa da-a-i*
- 37 *[na-]at-kán A-NA GIŠPIŠAN TÚG^{TI} an-da ti-an-zi*
- 38 *[na-]aš UL gi-nu-uš-kán-zi na-an-kán ŠÀ É.^{NA4K}[IŠIB]*
- 39 *[pi-]e-da-an-zi na-an nam-ma Ú-UL ku-iš-ki g[i-nu-zi?]*
-
- 40 *[ki-i-m]a-k[án] SISKUR EN.INIM ta-me-e-da-ni par-ni*
- 41 *[i-y]a-zi EN.SISKUR-ma-at-kán*
- 42 *[EGIR-pa Ú-UL ti]-i-ya-zi Ú-UL a-a-ra*⁵⁵

Lower bottom

⁵¹ This context supports also the suggested meaning "to wrap" for *anda šikuwai*. It is possible that the *ḥukanta*'s are wrapped in a bloody (i. e. fresh) skin to be applied by the offerant as a kind of poultice, see above p. 76f.

⁵² For this possible restoration see C iv 3.

⁵³ All the gods should say "amen".

⁵⁴ This could speak for long years as opposite of *ninink*; see above commentary on i 1ff.

⁵⁵ Cf. KUB 58.94 iv 1-3.

6. KUB 58.94 may belong to the end of *Ḥantitaššu* ritual?

KUB 58.94 i

- 1 *[.M]EŠ-an? [...]*
- 2 *S[AG.]DU-YA k[u....]*
-
- 3 *nu EN A-WA-TI DUTU-i k[i!-iš-ša-an ḥu-u-uk-zi DUTU-uš-za EZEN-an DÙ-at]*⁵⁶
- 4 *nu-za da-pi-an<du>-uš DINGIR^{MEŠ} ḥal-za-a[-iš nu-za da-pi-an-du-uš LÚ.ULÙ^{LU}-uš]*
- 5 *ḥal-za-a-iš EN.SISKUR-ma-aš-ši-kán [an-da pa-it?]*
- 6 *e-iz-te-ir e-ku-ir DINGIR^{MEŠ} nu-za-kán DU[TU-uš ki-e A-WA-TE^{MEŠ}]*
- 7 *ŠÀ-ta tar!-na-aš UM-MA DUTU ki-i-wa ku-it [i-ya-nu-un]*
- 8 *nu-wa-za da-pi-an-du-uš DINGIR^{MEŠ}-uš ḥal-zi-ḥi-ḥu[-un]*⁵⁷
- 9 *nu-wa-za da-pi-an-du-uš DUMU^{MEŠ}.LÚ.ULÙ^{LU} [ḥal-zi-iḥ-ḥu-un EN.SISKUR-ma⁵⁸]*
- 10 *me-ir-ta-at nu-wa-ra-an-za-an E[N A-WA-TI nu-un-na-it? DINGIR^{MEŠ} dapianduš]*
- 11 *pa-ra-a ti-i-e-ir nu DUTU-i [ki-iš-ša-an me-mi-ir? EN.SISKUR ku-wa-at Ú-UL ḥal-za-a-iš UM-MA DUTU-uš]*
- 12 *nu-wa-ra-an-za-an UL ḥal-z[i-iḥ-ḥu-un? ...]*
- 13 *nu-wa-kán ku-it A-N[A EZEN an-da i-ya-at-ta-at?]*
- 14 *UM-MA DINGIR^{MEŠ} SAG.DU-w[a-ta DINGIR^{LIM} i-ya-at]*⁵⁹
- 15 *e-iz-za-ú⁶⁰ nu-wa-za e[-ku-ud-du? ...]*

⁵⁶ Cf. KBo 11.14 i 23 and dupl. KUB 57.79 obv. i 4ff. Translation of KUB 58.94 obv. i 3-18 is given above p. 60f.

⁵⁷ This passage refers to the festival given by the Sun God in KBo 11.14 i 24f., cf. also KUB 57.79 obv. i 4ff. and its dupl. KUB 58.94 obv. i 3ff.

⁵⁸ Preserved in KUB 57.79 obv. i 12.

⁵⁹ For choosing a deity as one's "chief" god cf. DINGIR^{LIM} ŠA SAG.DU in KUB 36.80 obv. 2f.; KUB 24.1 + obv. 6f. As the claims of Queen *Puduḥepa* show clearly, the elevation of a god as one's main or protective deity is frequently used to deceive that particular deity, only in order to gain its attention towards the worshipper, see KUB 21.27 and also the prayer for Gaššuliyawiya KBo 4.6 +, CTH 380.

⁶⁰ The imper. sg. 2. form of *ed-* "to eat" which is attested only here must be added to the forms *e-iz-du*, *e-iz-za-aš-du*, *e-iz-za-ad-du*, *e-iz-za-du* in HW² E 128.

- 16 *na-aš-ták-kán* SAG.DU-*i pa-x*[-.....
 17 *nu-wa ú-id-du* EN.SISKUR *x*[-.....
 18 *nu-wa ú-id-du* ^DUTU-*i A-NA* [SAG.DU DINGIR^{LIM}
 19 ^{UZUNÍG}.GIG-*wa-kán a-aš-ša-an nu*[-..
 20 *nu-wa* ^DUTU-*aš*(sic!) EN.SISKUR ^{UZUNÍG}.GIG-*ŠU-N*[U..

 21 *nu* [k] *u-u-un ḥu-uk-ma-in 3-ŠU ḥu-uk-z*[i]
 22 *nam-ma-kán* ^{GIŠ}BANŠUR ^DUTU-*i IGI-an-da* [da-a-ṛ?]
 23 *še-ra-ša-an* 1 NINDA.KUR₄.RA BA.BA.ZA *UP-NI da-a-i*
 24 1 NINDA.KUR₄.RA *par-ši-ya GEŠTIN-ya BAL-an-ti nu me*[-ma-i]
 25 *me-mi-eš-ki-mi ku-it ḥu-u*[k-ki-eš-ki-mi? ku-it]
 26 [na]-*at-mu* ^DUTU-*uš i*[š-ta-ma-aš-du? ...

KUB 58.94 iv

- 1 [k] *i-i-ma-kán* SÍSK[UR] EN.INIM *da-m*[e-da-ni par-ni]⁶¹
 2 *an-da e-eš-ša-i I-NA É* EN[.SISKUR-ma-kán]
 3 *Ú-UL i-ya-zi Ú-U*[L a-a-ra]⁶²

Free space

- 4 DUB. I.KAM [ⁱ*Ha-an-ti-ta-aš-šu*]
 5 SAL ^{URU}[*Ḥur-ma*]
 6 [Ú-UL] Q[A-TT] broken

⁶¹ Cf. KUB 57.79 iv 40f.

⁶² Cf. KUB 57.79 iv 42.

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C) LIST OF THE ABBREVIATIONS

a) ABBREVIATIONS USED IN THE LITERATURE

AAA	s. LAAA
ABoT	Ankara Arkeoloji Müzesinde Bulunan Boğazköy Tabletleri – İstanbul 1948
ACME	Annali della Facoltà di Filosofia e Lettere dell'Università Statale di Milano
AfO	Archiv für Orientforschung
ÄHK	E. Edel, Die ägyptisch-hethitische Korrespondenz I-II 1994
AHW	W. von Soden, Akkadisches Handwörterbuch -- Wiesbaden 1958-1981
ANET	J. B. Pritchard, (ed.), Ancient Near Eastern Texts Relating to the Old Testament
AOAT	Alter Orient und Altes Testament – Neukirchen-Vluyn
AoF	Altorientalische Forschungen – Berlin
Athenaeum	Athenaeum – Pavia
Belleten	Türk Tarih Kurumu Belleten – Ankara
BiOr	Bibliotheca Orientalis
BMECCJ	Bulletin of the Middle Eastern Culture Center in Japan, ed. by H. I. H. Prince Takahito Mikasa -- Otto Harrassowitz, Wiesbaden
BSL	Bulletin de la Société de Linguistique de Paris
CHD	The Hittite Dictionary of the Oriental Institute of the University of Chicago (1980ff.)
ChS	Corpus der hurritischen Sprachdenkmäler – Rome
CTH	E. Laroche, Catalogue des textes hittites, 2nd ed. – Paris 1971
DLL	E. Laroche, Dictionnaire de la langue louvite – Paris 1959
EOTHEN	Eothen – Florence
Fs	Festschrift
HAB	F. Sommer-A. Falkenstein, Die Hethitisch-akkadische Bilingue des Hattušili I (ABAW, NF 16) – München 1938
HBM	S. Alp, Hethitische Briefe aus Maşat-Höyük – Ankara 1991

- HDA E. von Schuler, Hethitische Dienstanweisungen für höhere Hof- und Staatsbeamte, AfO Beiheft 10 (1957)
- HDW J. Tischler, Hethitisch-deutsches Wörterverzeichnis – Innsbruck 1982
- HED J. Puhvel, Hittite Etymological Dictionary – Berlin 1984ff.
- HEG J. Tischler, Hethitisches etymologisches Glossar – Innsbruck 1977ff.
- Hethitica Hethitica – Louvain-la-Neuve
- HFAC G. Beckman-H.A Hoffner, Hittite Fragments in American Collections, JCS 37 (1985)
- HH E. Laroche, Les Hiéroglyphes Hittites (1960)
- HSM Harvard Semitic Museum, inventory number
- HT Hittite Texts in Cuneiform Character in the British Museum – London 1920
- HW J. Friedrich, Hethitisches Wörterbuch – Heidelberg 1952ff.
- HW² J. Friedrich-A. Kammenhuber, Hethitisches Wörterbuch, 2nd ed. – Heidelberg 1975ff.
- IBoT İstanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tableri – İstanbul 1944ff.
- IF Indogermanische Forschungen
- JAOS Journal of American Oriental Society
- JBL Journal of Biblical Literature
- JCS Journal of Cuneiform Studies
- JIES Journal of Indo-European Studies
- JkF Jahrbuch für kleinasiatische Forschungen (= Anadolu Araştırmaları) – Heidelberg/İstanbul
- JNES Journal of Near Eastern Studies – Chicago
- KBo Keilschrifttexte aus Boghazköi
- KST Kazı Sonuçları Toplantısı, published annually by the Turkish Ministry of Culture, Ankara 1979ff.
- KUB Keilschrifturkunden aus Boghazköi
- Kup. Treaty of Muršili ii with Kupanta-DLAMMA, ed. SV 1:95-181
- KZ Historische Sprachforschung = Zeitschrift für Vergleichende Sprachforschung (Kuhns Zeitschrift)

- LAAA Liverpool Annals of Archaeology and Anthropology – Liverpool
- LingBal Linguistic Balkanic
- Madd. A. Götze, Madduwattaš (MVAeG 32.1) – Leipzig 1928
- MSS Münchener Studien zur Sprachwissenschaft – München 1952ff.
- Müze/Museum published by T. C. Kültür Bakanlığı Kültür ve Tabiat Varlıklarını Koruma Başkanlığı, Ankara (1989ff.)
- MVAeG Mitteilungen der vorderasiatisch-ägyptischen Gesellschaft – Leipzig
- OA Oriens Antiquus – Rome
- OLZ Orientalistische Literaturzeitung
- Or. Orientalia – Rome
- RHA Revue hittite et asianique – Paris
- RIA Reallexikon der Assyriologie – Berlin
- StBoT Studien zu den Boğazköy Texten
- SV J. Friedrich, Staatsverträge des Hatti-Reiches in hethitischer Sprache (MVAeG 31.1. 34.1) Leipzig 1926, 1930
- Targ. Treaty of Muršili ii with Targašnalli, ed. by J. Friedrich, SV 1:51ff.
- Tel. Telipinu-Erlass
- TH Texte der Hethiter – Heidelberg
- TUAT O. Kaiser (ed.), Texte aus der Umwelt des Alten Testaments
- Tunn A. Götze, The Hittite Ritual of Tunnawi (AOS 14) – New Haven 1938
- Ullik. Ullikummi myth, cited according to H. G. Güterbock, The Song of Ullikummi, revised text of the Hittite Version of a Hurrian Myth, JCS 5:135ff., 6:8ff.
- VBoT Verstreute Boghazköi-Texte
- Xenia Xenia, Hurriter und Hurritisch. Konstanzer Althistorische Vorträge und Forschungen, Heft 21, ed. by V. Haas
- ZA Zeitschrift für Assyriologie und verwandte Gebiete

b) GRAMMATICAL AND OTHER ABBREVIATIONS

abl.	ablative
acc.	accusative
akk.	Akkadian
c., com.	common gender
cf.	confer
dat.	dative
dupl.	duplicate
ead. eadem,	the same
ed., pl. eds	edited, editor
eng.	English
esp.	especially
f., ff.	following
fasc.	fascicle
fig.	figure
hitt.	hittite
HH	Hittite Hieroglyphics
gen.	genitive
ger.	German
i.e.	id est, that is
id., idem	the same
imper.	imperative
l. c.	loco citato, in the place cited
Lfg.	Lieferung
loc.	Locative
lit.	Lithuanian
lit.	Literally
lit.	Literature
Luw.	Luwian
MH	Middle Hittite
mng.	meaning
MS	Middle Script
n.	neuter gender
neutr.	neuter
no.	number
nom.	nominative

NS	New Script
OH	Old Hittite
obv.	obverse
op. cit.	in the work cited, opere citato
om.	omit
p.	page
par.	parallel
part.	participle
pl.	plural
pl.	plate
PN	Personal Name
prs.	present
prt.	preterit
rev.	reverse
sg.	singular
s.v.	subvoce, under the word
sum.	Sumerian
unpubl.	unpublished
urar.	Urartean
var.	variant