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Hittite Birth Rituals
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by Gary M. Beckman

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# TABLE OF CONTENTS

**PREFACE** ............................................. VII

**ABBREVIATIONS** ..................................... VIII

Chapter I. INTRODUCTION .................................. 1

A. General ............................................. 1

B. Birth in Hittite Texts ................................. 5

1. Birth in Mythological Texts and *Märchen* .......... 5

2. Birth in Historical Texts .............................. 8

3. Birth in Hittite Letters ............................... 9

4. Birth in Legal Texts .................................. 10

5. Birth in Prayer Texts .................................. 11

6. Birth in Omen Texts ................................... 12

   KUB VIII 35 Obv. 1–10 .................................. 14

7. Birth in Ritual Texts ................................... 17

Chapter II. THE TEXTS ................................... 21

Text A = KUB XXX 29 ................................... 22

Text B = KBo XVII 62 + 63 ............................. 32

Text C = KBo XVII 61 ................................... 42

Text D = KBo XVII 60 ................................... 60

Text E = KBo XII 112 .................................... 66

Text F = KUB XXXIII 67 .................................. 72

Text G = KUB XVII 28 II 1–32 ......................... 84

Text H = KUB IX 22 and Duplicates ...................... 86

The Ritual of Papanikri .................................. 116

Text J = Bo 4951 and Duplicates ......................... 124

Text K = KBo XVII 65 ................................... 132

Text L = KUB XLIV 4 + KBo XIII 241 Rev. ............ 176

Text M = KUB XXX 30 ................................... 200
<table>
<thead>
<tr>
<th>Text N = KBo XXIV 17</th>
<th>204</th>
</tr>
</thead>
<tbody>
<tr>
<td>Text O = KBo XXI 45</td>
<td>206</td>
</tr>
<tr>
<td>Text P = KBo VIII 130</td>
<td>210</td>
</tr>
<tr>
<td>Text Q = 1502/u = KBo XXX 2</td>
<td>212</td>
</tr>
<tr>
<td>Text R = 1265/v = KBo XXX 3</td>
<td>214</td>
</tr>
<tr>
<td>Text S = KBo XVII 72</td>
<td>215</td>
</tr>
<tr>
<td>Text T = KUB XLIV 58</td>
<td>216</td>
</tr>
<tr>
<td>Text U = KBo XXVII 67</td>
<td>218</td>
</tr>
<tr>
<td>Text W = KBo XIV 23</td>
<td>221</td>
</tr>
</tbody>
</table>

Chapter III. VARIA ............................ 222

Text Y = KBo VII 74 II 3-'4' ............... 222
Text Z = KBo XXIV 5 ....................... 224
Luwian Birth Rituals ...................... 228
Other "Birth Rituals" ...................... 230

Chapter IV. PERSONNEL IN THE BIRTH RITUALS 232

A. Human .................................. 232
   1. The Midwife ....................... 232
   2. The *patili*-priest ............... 235

B. Divine ................................ 238

Chapter V. SUMMARY .......................... 249
Pre-parturition .......................... 250
Parturition ................................ 250
Post-parturition ......................... 251

ADDITIONUM ................................. 256

GLOSSARY ................................. 259

INDEX OF WORDS DISCUSSED .............. 325

INDEX OF CITED TEXTS AND PASSAGES ........ 329
PREFACE

Scholarship is a cooperative enterprise, and it is a pleasure to acknowledge the assistance I have received from institutions and individuals in the preparation of this work.

Research for my 1977 Yale University Ph.D. dissertation, the basis of this book, was largely carried out utilizing the resources of the Marburger Boğazköy-Archiv, while revision was done with the aid of the files of the Hitritte Dictionary Project of the Oriental Institute of the University of Chicago. The compilers of these lexical collections, Prof. Heinrich Otten and Prof. Harry A. Hoffner, respectively, have not only made these materials available to me, but have also been my teachers, both in and outside of the classroom. It would not be possible to detail their many contributions to this volume, but I must mention specifically the generosity of Prof. Otten in allowing me to utilize unpublished material from the current series of Boğazköy excavations, most importantly 232/d, 1502/u (Text Q), 1265/v (Text R), 464/w (Text He), and Bo 77/94 (= KBo XXVII 67, Text U).

I would also like to thank the Akademie der Wissenschaften der Deutschen Demokratischen Republik, Zentralinstitut für Alte Geschichte und Archäologie, and the Vorderasiatisches Museum zu Berlin for permission to publish the fragments Bo 4861 (Text Fc), Bo 4876 (Text Hf), Bo 4951 (Text Ja), and VAT 6212 (Text Jc), as well as for photographs of these pieces. Prof. Horst Klengel has also most kindly collated Bo 551 (= KUB XLIV 4, Text L).

Other persons from whose criticism, discussion, and scholarship I have benefited include Prof. Warren Cowgill, Prof. Hans G. Güterbock, Prof. Erich Neu, Dr. Howard Berman, Dr. Irving Finkel, Dr. Carolyn Gould, Dr. Frank Starke, Dr. Egbert von Weiher, and my Studiengenossen Dr. Harald Winkels. Prof. W. W. Hallo, Curator of the Yale Babylonian Collection, has kindly allowed me to quote NBC 11786.

Finally, I must thank heartily the Deutscher Akademischer Austauschdienst for providing me with the opportunity to study from October 1975 through February 1977 at the Altorientalisches Seminar der Philipps-Universität in Marburg/Lahn.
ABBREVIATIONS

(In general these follow those given in HW\(^2\) 13–33)

/\a, /\b
Excavation numbers of tablets and fragments excavated at Boğazköy in 1931 ff.

AAA
Annals of Archaeology and Anthropology—Liverpool.

ABoT

AF
Altorientalische Forschungen—Berlin.

AIO
Archiv für Orientforschung—Berlin and Graz.

AHw

Alp, Maşat 1978

AMT
R. Campbell Thompson, Assyrian Medical Texts, Oxford 1923.

Anatolia

Anatolica

ANET²

AnSt

AO
Der Alte Orient—Leipzig.

AOAT

AOATS

Appu
The "Story of Appu," cited after Siegelová, StBoT 14, 4–17.

ArOr
Archiv Orientální—Prague.

AS
Assyriological Studies—Chicago.

AT
Abbreviations


Biblica Commentarii periodici Pontificii Instituti Biblici—Rome.


BiOr Bibliotheca Orientalis—Leiden.

Bo Registration numbers of tablets and fragments excavated at Boğazköy before 1931.


BoTU E. Forrer, Die Boghasköi-Texte in Umschrift (WVDOG 41/42)—Leipzig 1922, 1926.


Cor.ling Corolla linguistica; Fs F. Sommer—Wiesbaden 1955.

CTH Designation of compositions after Laroche, Cat².


del Monte, RG 6 G.F. del Monte (and J. Tischler), Répertoire Géographique des Textes Cunéiformes, Bd. 6, Die Orts- und Gewässernamen der hethitischen Texte—Wiesbaden 1978.

DLL see Laroche, DLL.

Dressler, StudverbPlur W. Dressler, Studien zur verbalen Pluralität (SÖAW 259.1)—Vienna 1968.

X

Abbreviations

FHG

Friedrich, HE 19, II 19

__.'/, HG
J. Friedrich, Die hethitischen Gesetze (Documenta et Monumenta Orientis Antiqii 7)—Leiden 1959.

__.'/, HW 19

__.'/, HW 19, 1., 2., 3.Erg.

Fs
Festschrift

FsBöhl

FsFinkelstein

FsFriedrich

FsGüterbock

FsKoschaker
Symbolae ad iura Orientis Antiqii pertinentes Paulo Koschaker dedicatae—Leiden 1939.

FsKraus

FsLaroche

FsOtten

FuF
Forschungen und Fortschritte—Berlin.

Garelli, AC

Gelb, HS
I. J. Gelb, Hurrians and Subarians—Chicago 1944.

Goetz, AM
A. Goetz, Die Annalen des Muršiliš (MVAeG 38)—Leipzig 1933.

Hatt
A. Goetz, Ḥattušiliš. Der Bericht über seine Thronbesteigung neben den Paralleltexten (MVAeG 29.3)—Leipzig 1925.

Kleinasiens 2

Madd
A. Goetz, Madduwattaš (MVAeG 32.1) – Leipzig 1928.

NBr
A. Goetz, Neue Bruchstücke zum großen Text des Ḥattušiliš und den Paralleltexten (MVAeG 34.2)—Leipzig 1930.
Abbreviations

- Tunn

Goetze/Pedersen, MS
  A. Goetze/H. Pedersen, Muršilis Sprachlähmung (Danske Vid.Selsk. XXI.1)—Copenhagen 1934.

Gordon, UgTb

GaKretschmer
  MNHMHS XAPIN. Gedenkschrift P. Kretschmer—Vienna 1956.

Gurney, Aspects

Haas, KN
  V. Haas, Der Kult von Nerik (StPohl 4)—Rome 1970.

Haas/Thiel AOAT 31

Haas/Wilhelm, AOATS 3

HAB
  see Sommer/Falkenstein, HAB.

H&I

Hatt

Hawkins/Morpurgo-Davies/
  J.D. Hawkins, A. Morpurgo-Davies, and G. Neumann, Neumann, Hittite Hieroglyphics

Hieroglyphics
  see Kammenhuber, HbOr.

HbOr
  see Friedrich, HE 1°.

HE 1°
  see Friedrich, HE 1°.

Hoffner, AlHeth

-, EHGl

Houwink ten Cate, Records

HSM
  Registration numbers of the Harvard Semitic Museum.

HT
  Hittite Texts in the Cuneiform Character from Tablets in the British Museum—London 1920.

HW 1
  see Friedrich, HW 1.

HW 2
  see Kammenhuber, HW 2.
**Abbreviations**

**IBoT**

**IF**
Indogermanische Forschungen—Straßburg and Berlin.

**JAOS**

**JBL**

**JCS**

**JEOL**
Jaarbericht van het Vooraziatisch-Egyptisch Genootschap “Ex Oriente Lux”—Leiden.

**JKF**
Jahrbuch für kleinasiatische Forschung—Heidelberg.

**JNES**

**Josephson, FSP**

**Kadmos**

**Kammenhuber, Arier**

**HbOr**

**HW²**

**KBo**

**KIF**
Kleinasiatische Forschungen—Weimar (1927–30).

**Koechler/Baumgartner, Lexicon**

**Krattylos**

**Kronasser, SchwGotth**

**KUB**
Keilschrifturkunden aus Bogazköy—Berlin 1921 ff. (often cited only by volume no.)

**KZ**

**Labat, calendrier**
Lebrun, Hymnes et prières  R. Lebrun, Hymnes et prières hittites—Louvain-la-Neuve 1980.
Lg  Language. Journal of the Linguistic Society of America—Baltimore.
MAOG  Mitteilungen der Altorientalischen Gesellschaft—Leipzig.
MéPédersen  Mélanges Linguistiques offerts à M. Holger Pedersen—Copenhagen 1937.
MIO  Mitteilungen des Instituts für Orientforschung—Berlin.
MSL  B. Landsberger et al., Materialien zum sumerischen Lexikon—Rome 1937ff.
MSS  Münchener Studien zur Sprachwissenschaft—Munich.
Mst  Registration numbers of tablets and fragments found at Maṣar-Höyük.
NBC  Registration numbers of the Nies Babylonian Collection, Yale University.
OLZ  Orientalistische Literaturzeitung—Berlin.
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<td>SMEA</td>
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| Sprache      | Die Sprache. Zeitschrift für Sprachwissenschaft–Vie-
na/Wiesbaden. |
| StBoT        | Studien zu den Boğazköy-Texten—Wiesbaden 1965 ff. |
| Sturtevant/Bechtel, Chrest | E. Sturtevant/G. Bechtel, A Hittite Chrestomathy—Phi-
ladelphia 1935. |
| Tel Aviv     | Tel Aviv. Journal of the Tel Aviv University Institute of 
Archaeology—Tel Aviv. |
| Tischler, HEG | J. Tischler, Hethitisches etymologisches Glossar—Inns-
bruck 1977 ff. |
| UF           | Ugarit-Forschungen—Kevelaer. |
| Ugar         | Ugaritica III, V (Mission de Ras Shamra VIII, 
XVI)—Paris 1956 ff. |
| Ullik        | The “Song of Ullikummi,” cited after Güterbock, JCS S, 
1951, 135–61, and 6, 1952, 8–42. |
| Ungnad/Matouš, Grammatik | A. Ungnad, Grammatik des Akkadischen, neubearbeitet 
| VAT          | Registration numbers of the Vorderasiatischen Abteilung 
der Staatlichen Museen in Berlin. |
| VBoT         | A. Goetze, Verstreute Boghazköi-Texte—Marburg 1930. |
| WbMyth       | H. W. Haussig, ed., Wörterbuch der Mythologie—Stutt-
| Winkels, Diss | H. Winkels, Das zweite Pestgebiet des Muršili—KUB XIV 
8 und Duplikate. Eine methodologische Untersuchung 
Chr. (Dissertation Universität Hamburg 1979). |
| WVDOG        | Wissenschaftliche Veröffentlichungen der Deutschen 
Orient Gesellschaft—Leipzig and Berlin. |
| WZKM         | Wiener Zeitschrift für die Kunde des Morgenlan-
des—Vienna. |
| YOS          | Yale Oriental Series, Babylonian Texts—New Haven. |
| ZA           | Zeitschrift für Assyriologie (und Vorderasiatische 
Archäologie)—Leipzig and Berlin. |
| ZAW          | Zeitschrift für Altev testamentliche Wissenschaft—Berlin. |
| ZDMGSuppl    | Zeitschrift der Deutschen Morgenländischen Gesell-
schaft. Supplementa—Wiesbaden. |
XVI

Abbreviations

Zuntz, Sconigiuri
L. Zuntz, Un testo ittito di sconigiuri (Atti R Ist Ven 96.2)–Venice 1937.

XVII°RAI

XIX°RAI

XX°RAI

XXIV°RAI
I. INTRODUCTION

A. General

Human reproduction in its progressive stages—conception, pregnancy, and childbirth—finds frequent mention in Hittite texts of the most varied genre, attesting to the natural concern of the Hittites for the perpetuation of their society. This concern is visible on two levels. The first of these is the societal (or perhaps better, the "cosmic") level. In the Hittite view, humans and their activities were integrally bound up with the rest of the natural order. The proper functioning of human fertility was an indispensable element in the existence of this order.¹

In the myths of the "Vanishing God" type, in which the disappearance of an important deity brings nature temporarily to a standstill, the failure of human beings to reproduce is mentioned among the characteristics of this sterile period. For example, we read in KUB XVII 10 I 13'–17' that as a consequence of the departure of Telepinu

barley (and) wheat no longer thrive. Cattle, sheep (and) human beings no longer conceive, and those who are (already) pregnant do not give birth in this time.

The trees have dried up, and buds do not come forth.²

Later, the return of Telepinu (IV 20ff.) corrects these unfortunate conditions.

---

¹ A passage from one of the "Plague Prayers" of Muršili II, KUB XXIV 3 II 3'–16' and duplicates, indicates that the Hittite gods were held to be quite literally dependent on the activities of humankind. Here the gods are warned that as a consequence of the raging of a plague which they had allowed, agricultural and culinary workers are dying off and the continuity of temple service therefore threatened. (For a translation, see Goetze, ANET² 396.) Thus the maintenance of a proper level of population of humans was of vital importance for the divine world.

² 13'. ...nu nam-ma
14'. bal-ki-iš [Z]Z-tar Ū-UL ma-a-i nu-za nam-ma GUD²⁰ LAM₂ UDUD²⁰ DUM₂ LÜ₂ LÜ₂₂ S₂ Ū-UL.
Introduction

The second level of concern with reproduction for the Hittite was personal. Most pressing, each person needed offspring who would provide for his material needs when he was no longer capable of doing so himself, that is, when he had grown old, and even more importantly, after he had died. As in Babylonia, the deceased were thought to require food and drink offerings from the living. While we possess relatively detailed information concerning the posthumous cult only for members of the royal family, it seems that some offering was due to all of the dead.

But beyond material considerations, it was clearly a major part of each adult Hittite's role to produce offspring in the interest of the continuation of his society. The condition of one who failed to meet this societal obligation is best illustrated by the "Story of Appu." Although Appu is the most wealthy man in the town of Šudul, counting silver, gold, and lapis-lazuli among his treasures, he is nonetheless unhappy, for he is childless. We read:

And he lacks nothing; only one thing does he lack—he has neither a son nor a daughter. (When) the elders of Šudul sit before him to eat, and this one gives to (his) son bread and meat, and (that) one gives something (to (his)) son to drink, Appu has no-one to whom to give bread.

(115–217)

Obviously Appu is socially disgraced, and furthermore he is subjected to the taunts of his wife: "You have never taken (me correctly)! Have you taken (me

15'. ar-ma-aḫ-ha-an-zi ar-ma-u-ua-an-te-ša ku-i-eš nu-zi a-pi-ya Ū-UL ha-aš-ša-an-zi

16'. ... Giššu-ru ha-a-az-ta1 na-aš-ta pār-aš-du-us Ū-UL
17'. ū-e-e-tzi ...

For a direct connection of the "Vanishing God" motif to human reproduction, see our Text F.

3 See Finkelstein, JCS 20, 1966, 115–16, for the Mesopotamian kispu-offering.
4 On the cult of the dead among the Hittites, see Haas and Wäfler, UF 9, 1977, 113–15, and Archi, AF 6, 1979, 81–94.
5 See Otten, HTR 110ff.
6 CTH 360. Text reconstructed from available duplicates and translated by Siegelová, StBoT 14, 1–17. See also Grottanelli, XXIV RAI 49–57.
7 For transliteration, see StBoT 14, 4.
correctly) now?,” she complains one night while they lie together in bed. And even worse for Appu’s self-esteem, his wife has begun to grumble to the household slaves about his sexual failures. No wonder he answers her words testily: “You are (only) [a woman] of the usual female sort and (consequently) don’t know anything!” Childlessness, then, was considered such an evil that it offset even the pleasure to be derived from great riches.

In short, childlessness was a curse, and on occasion the threat of this condition is actually employed in curse formulae. For example, in the “First Military Oath” (CTH 427.A), in which troop commanders swear fealty to the royal house, those involved perform a ritual destruction of malt and then bind themselves to the condition that

whoever should transgress these oaths by undertaking evil against the king (and) queen (or)
against the royal princes—let the oaths of the gods on that account likewise destroy his future! Let his wives [b]ear [n]either male nor female children!

(KBo VI 34 II 34–39)

And in a treaty concluded with the Kaškaeans we encounter the passage:

And if you transgress the oaths, then let your cattle, your sheep (and) your human beings not

8  StBoT 14, 6 (I 33–34):
[Ú]-UL-wa ku-us-ša-an-qa kat-ta e-ip-ta
[nu]-wa ki-nu-un kat-ta e-ip-ta.

katta ep- -is certainly an expression of dynamic sexual performance on the part of the male—see von Brandenstein apud Friedrich, ZA 49, 1950, 244, and compare katta šef-, “jem. beschlafen” (HW1 191). Colloquial English “to take (sexually)” seems to render the nuance well here.

9  See the “Story of Appu” I 27–30.
10 See the “Story of Appu” I 36–37:
[SAL]-an-za-wa-za SAL-ni-li-ya-az zi-ik
[nu]-wa Ū-UL ku-it-ki ša-ak-ti.

11 There is no passage in Hittite literature which deals with the plight of a barren woman. However, we may assume that in Hittite society the lot of a woman who failed to produce children was comparable to that of the barren woman in the Old Testament—cf. the situation of Hannah in I Samuel 1.

12 That is, as the malt had been destroyed.

13 II 38 reads DAMMES-ŠIJ, but note that the verb in II 39–[b(a-a-)]ši- is singular. See Oettinger, StBoT 22, 35–36, for a discussion of the problems involved here.

14 For a transliteration, see StBoT 22, 10.
Introduction

give b[irth]! And may the oath-gods devour your children even in your hearts (i.e., in the womb\textsuperscript{15})!
\(\text{(KBo VIII 35 II 22–24\textsuperscript{16})}\)

But more commonly the situation was reversed. Progeny are among the most sought-after blessings in the Hittite ritual texts. Here I quote just two of the many available illustrative passages. In KUB XV 34, the gods are summoned and exhorted to bless the royal couple:

And provide the king (and) queen with life, health, long y[ears] (and) children: male children (and) female children, to the first and second generations\textsuperscript{17}–(and) for the male (offspring) manliness (and) valor, (and) for the female (offspring) womanliness (and) motherhood (provide)!
\(\text{(II 17–19\textsuperscript{18})}\)

And in XXIX 1 a ritual action is carried out for the king and queen\textsuperscript{19} at a sacred hearth:

And they kneel down on the hearth (saying:)
“May male children (and) female children—
to the first and second generations—be numerous!” And the hearth says: “That’s fine with me!”
\(\text{(IV 1–3\textsuperscript{20})}\)

---

15 See von Schuler, Kašš 115 f. It seems likely that ker is employed here metaphorically in place of šaruwa, “womb.”

16 22. nu-kān ma-a-an li-in-ga-[a-u]š šar-ra-ad-du-ma nu-za GUD\textsuperscript{U1-A} KU-NU
UDU\textsuperscript{U1-A} KU-NU

23. an-du-uḫ-š-e-š li-e ha-aš-[ša-an-z]i mu-uš-[m]a'-aš-kān NI-IŠ DINGIR\textsuperscript{MEŠ}
DUMU\textsuperscript{U1-A} KU-NU

24. an-da-an kar-diš-mi-pāt [a]-zi-ik-ša-tu

17 For this translation of hašša- banzašša-, see H.C. Melchert, RHA XXXI, 1973, 57–70.

18 17. nu kāš-ta tar-na-at-ten A-NA LUGAL SAL LUGAL TI-tar ha-ad-du-la-q-tar MUN\textsuperscript{U1} GĪ.ĐA

18. DUMU\textsuperscript{LA-tar DUMU.NIT\textsuperscript{MEŠ} DUMU.SAL\textsuperscript{MEŠ} ha-aš-su-uš ha-an-za-aš-su-
usahaan LŪ-ni LŪ-na-tar

19. tar-ḫu-la-tar SAL-ni SAL-na-at tar-an-ni-tal-wa-a-tar

19 Note III 52: LUGAL-uš-ša[.]

20 1. na-at-ša-an ha-aš-ši-i ha-li-li-li-ya-an-da-a-ri
2. nu DUMU.NIT\textsuperscript{MEŠ} DUMU.SAL\textsuperscript{MEŠ} ha-aš-še-eš ha-an-za-aš-še-eš ma-ak-ki-eš-
ša-an-du
3. GUNNI-ma te-iz-zi a-pa-at-wa-nu a-aš-su
Having thus outlined the importance of the phenomenon of human reproduction for the Hittites, I now proceed with a survey of occurrences of this theme in the various texts found in the Hittite archives.

B. Birth in Hittite Texts

1. Birth in Mythological Texts and Märchen

We may begin our survey with this group of texts because, outside of the birth rituals themselves, it is this genre which provides us with the fullest documentation concerning birth among the Hittites. In keeping with the oft-cited remarks of Güterbock\(^{21}\) on the relative simplicity of the native Anatolian myths vis à vis mythology of the Hurro-Mesopotamian milieu, we find a distinct difference in the handling of birth in the two groups of texts. In the “Illuyanka Myth,” the entire process by which the Storm-god marries and begets a son is dealt with in two lines:

> And he took the daughter of a poor man
> as his wife, and he sired a son. \([\text{KBo III 7 III 4'-5'}^{22}]\)

In contrast to this laconic phrasing, birth scenes in the Hurrian-derived texts are quite elaborate and in fact constitute a distinct literary topos.\(^{23}\) In illustration I quote here the birth scenes from the previously mentioned “Tale of Appu.” Through the intervention of the Sun-god, Appu is finally successful in impregnating his wife:

> The wife of Appu conceived. The first month,
> the second month, the third [mo]nth, the fourth
> month, the fifth month, the sixth month, the
> seventh month, the eight month (and) the
> ninth month p[assed]. And the tenth month


\(^{22}\) *4'. mu-za DUMUSAL ŠA UT a-ši-wa-an-da-aš*

*5'. A-NA DAM-ŠU da-a-aš mu-za DUMU.NITA ḫa-aš-ta*

arrived. Then the wife of Appu gave birth
to a son. The [nurse] lifted the son and
transferred\(^{24}\) him to the knees (of) Appu.
Appu began to delight in this son, and he
began to groom\(^{25}\) him. And he gave to him
the pleasant\(^{26}\) name “Evil Person,”\(^{27}\) (saying:)
“Inasmuch as my fatherly gods did n[ot hold
out] for him the good way, but (instead) held
out the bad way,\(^{28}\) let his name be “[Evil Per]son”!

Further, a second time [the wife of A]ppu
conceived. [The tenth] m[onth a]rived, and the
woman gave birth to a son. The nurse [lift]ed
[the son], and he (Appu) gave to him the name
“Righteous (Person),” (saying:) “Let him
henceforth\(^{29}\) be called “Righteous (Person)”
by name!
“Inasmuch as my [fatherly] gods held out
for him the good way […] let his name
henceforth be “Righteous (Person)”!

Hoffner has outlined the structure of this mythological birth *topos* as fol-
lows:

(1) the statement of conception,
(2) the counting of the months of gestation,
(3) the statement of birth,
(4) the activity of the nurse,
(5) the father’s first holding and fondling of the child, and
(6) the bestowal of the name.\(^{31}\)

---

\(^{24}\) For this translation of *hala*-, see Goetze, JAOS 74, 1954, 188.
\(^{25}\) This rendering of the verb *kunh*- is uncertain, but as Neumann has pointed out (IF
78, 1973, 240), the old translation “schaukeln”/“fondle” is incorrect. Apud Neu,
StBoT 5, 102, the same writer suggests a translation “aufrichten.”
\(^{26}\) For the difficulties involved in translating *kanezzi* here in the traditional manner as
“sweet,” see Hoffner, JNES 27, 1968, 201–02.
\(^{27}\) The translations “Evil Person” and “Righteous (Person)” have been chosen because
the text determines the names of the brothers not with the Personenkeil, but rather
with LÜ, albeit inconsistently in the case of (LÜ)NfG.SLSÁ.
\(^{28}\) This is perhaps a reference to the manner in which Appu successfully had inter-
course with his wife. See Hoffner, loc. cit.
\(^{29}\) See ibid., 202, n. 42.
\(^{30}\) For a transliteration of this passage, see StBoT 14, 10.
\(^{31}\) JNES 27, 1968, 199.
This *topos* also appears in three other texts of the Hurrian milieu found at Boğazköy, though due to textual breaks and the exigencies of plot, nowhere else in its complete form. These other passages include: the “Song of Ullikummi,”32 Tablet I A III 10′ff.; the “Story of the Sun-god, the Cow, and the Fisherman,”33 XXIV 7 III 18–19, IV 38–41; and the “Labor of Mt. Wašitta,”34 XXIII 118.

Birth is also the main theme of the text known as “Kingship in Heaven.”35 It is indeed unfortunate that columns II, III, and IV are in such poor condition, for in them a number of births occur.36 These births, however, are hardly of the usual type, involving as they do either a male deity (Kumarbi) or the Earth, which has been fertilized through the reception of the severed genitalia of Anu. KUB XXXIII 120 + IV 6–27 presents another occurrence of the birth *topos* discussed above.

Two sagas from Boğazköy also employ birth as an important element in their plots. The first is the Old Hittite text dealing with the town of Zalpa.37 In this tale, the queen of Kaneš first gives birth to thirty sons, but sets them afloat in containers on the river. These children attain manhood in the land of Zalpa. The queen later bears another brood—this time thirty daughters, who are allowed to remain in Kaneš. In true Märchen fashion,38 the princess eventually return to Kaneš and unwittingly take their sisters to wife.

In addition, the badly mutilated KBo XII 3 IV 1′ff. seems to record a story involving the exposure of a new-born child, a fate similar to that of the princes of the Zalpa saga, and of course, that of Sargon and of Moses.39

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32 CTH 345. Edited by Güterbock, JCS 5, 1951, 135–61, and JCS 6, 1952, 8–42.
33 CTH 363. Edited by Friedrich, ZA 49, 1950, 225–33.
34 CTH 346.7. Edited by Friedrich, JFK 2, 1952, 150ff. A transliteration by Laroche is found in RHA 82, 1968, 74–75.
35 CTH 344. Translated by Goetze, ANET2 120–21. To the literature listed on p. 120, add now: Laroche, RHA 82, 1968, 39–47 (transliteration of the entire work) and Werner, BiOr 18, 1961, 291–92 (transliteration and translation of XXXIII 120 + II 71–86, done with access to photos).
36 In view of the extreme importance of birth in this text, the “nine counted years” (9 MÜI: A-aš kap-pu-u-ua-an-ta-aš, I 12, 18) that Alalu and Anu each reign before being replaced at the head of the pantheon might be a reflection of the months of gestation.
37 CTH 3. Edited by Otten, StBoT 17.
38 See Otten, StBoT 17, 63–64.
39 See Meriggi, FsOtten 204f.
2. Birth in Historical Texts

In historical texts, which are also to a large extent the records of the Hittite royal family, birth plays a role in two areas. First, the presence or absence of a legitimate heir to the throne was of extreme importance. In the “Proclamation of Telepinu” we read:

Let a prince of the first rank, a son, become king!
If there is no first-rank prince, then whoever is
a son of the second rank—let him become king! But
if there is no prince, no male offspring, then
whoever is a first-rank daughter—let them take a
husband for her, and let him become king!40

In his “Apology,”41 Ḥattušili III explains how, due to the lack of a first-rank successor, he had set Urḫi-Tešub, son of an ESERTU-woman,42 on the throne.

And in KUB XXVI 33 II 7–9 an unnamed official relates his vain attempt to find a child sired by his deceased lord, Arnuwanda III:

And he had no offspring. A preg[nant] woman
I sought, but a preg[nant] woman was not at
hand.43

Also in the “Apology of Ḥattušili III,” the author stresses the extraordinary favor shown to him by his patron goddess in making him king of Ḥatti,44 when he was not first in line for this position, but rather the youngest of the (first-rank) children:

40 KBo III 1 III 36–39 (restorations from KBo VII 15 + KBo XII 4 II 11 ff.): 36. LUGAL-uš-ša-an ha-an-te-iz-zi-ya-ša-paḫ DUMU.LUGAL DUMU4x ku-ik-[k(i- ši-)!] a-ra ṭa-k-ku DUMU.LUGAL
37. ha-an-te-iz-zi-ši NU.GAL nu ku-iš ta-a-an pi-e-da-aš DUMU4x du nu LUGAL-uš a-pa-a-aš
38. ki-ša-ra ma-a-an DUMU.LUGAL-ma DUMU.NI TA NU.GAL nu ku-iš DUMU.SAL ha-an-te-iz-zi-ši
41 III 40ff. See Goetze, NBr 22–23.
42 In addition to AHW 249, see Unal, THeth 3, 110, n. 1, and Bin-Nun, THeth 5, 217, n. 26.
43 7. mu-uš-ši NUMUN NU.GAL e-eš-ta ar-[m(a][a]-ha-an-ta-an(-)]
8. SAL-an pu-nu-uš-šu-un nu ar-ma-a[b-ha-an-za]
9. SAL-uš UL e-eš-ta
44 Cf. IV 41 ff.
My father Mušili sired us four children—Halkapšulupi, Muwatalli, Ḫattušili and DINGIRMESIR-I.45 a daughter. And I was the youngest child of all.46

Secondly, the granting of children to a couple could be interpreted as indicating the approval of their union by the gods. Thus Ḫattušili III describes his marriage to Puduhepa as follows:

And the daughter of Pentipšarrri the priest, (namely) Puduhepa, I took to wife on the command of the goddess. And we set up housekeeping, [and] the god gave to us the love of husband (and) wife. And we produced for ourselves male children and female children.47

Clearly we must understand such an ideal marriage also as the result of the favor of “the goddess” (here = Šaušga).

3. Birth in Hittite Letters

The fortunate marriage of Ḫattušili III is also mentioned by Puduhepa herself in a boastful passage of a letter to Ramses II of Egypt:

And my personal deity, who did these things— as the Sun-goddess of Arinna, the Storm-god, Ḥebat, and šaušga made (me) queen—(my personal deity) put me together with your brother (in marriage), and I produced male children and female children (so that) the people of Hatti speak of (my) “exceptional vitality”;48—my brother also recognizes this. Further, when I entered into the (royal) household,

45 Read Maššanuzzi? See Otten, Puduhepa 9f.
46 I 9–11. For a transliteration, see Goette, Hatt 6.
47 “Apology” III 1–4, with reading of III 3 after Otten, Puduhepa 17, n. 36:
   1. mu-za DUMU.SAL ŠP*-en-ši-pa-šar-ri LŠANGA iPu-duhepa-ḫa-
   2. IS-TU INIM DINGIR LOM DAM-an-ni da-abu-ḫu-un nu ḫa-an-da-a-ša-ḫa-
   3. [mu-un-ḫa-ša DINGIR LOM ŠA LOM MU-DI DAM ašši-ša-yar pê-ê-ta
   4. mu-un-na-aš DUMU.NITA MES DUMU.SAL MES i-ya-u-ê-ê-ên
48 This translation of an-na-a-ḫa ti-tiša-a-an is suggested by Goettert apud Helck, JCS 17, 1963, 92. See now HW 2 76 for literature on this obscure Luwian expression.
such [pr]incesses as I found in the household—
they (also) gave birth under my administra-
tion (lit., "in my hand").

Not only had Puduhepa herself been blessed with many children, but even the other women in the palace had evidenced unusual fertility since she had become queen. In lines 63 ff. Puduhepa then promises her Egyptian correspon-
dent that the royal daughter whom he would receive as his wife would also be possessed of the same "exceptional vitality."

Finally, a letter has been found in which ḫattušili asks Ramses to send a doctor and medicinal plants to Ḫatti to aid his sister Matanazi in conceiving a child, despite her relatively advanced age.

4. Birth in Legal Texts

In regard to birth, the Hittite Laws contain only provisions dealing with the fines to be paid in instances of induced miscarriage. In Tablet 1 § 17 (Middle Hittite KBo VI 3—the Old Hittite text is not preserved here) we read that if a free woman is caused to lose her child in the tenth month, that is, immediately before birth, the responsible party must pay ten shekels of silver. If the miscarri-
riage takes place in the fifth month, five shekels are to be paid. Perhaps this indicates that the fine was always to be of the same number of shekels as the month of pregnancy in which the miscarriage occurred. Tablet 1 § 18 deals with the case of a slave woman caused to abort, and seems to prescribe half the fine demanded if the victim were free. In the thirteenth-century copy KBo VI 5, as well as in the late parallel version of the Laws (§§ XVI–XVII), the fine for

49 KUB XXI 38 obv. 57–60:
57. na-at i-ya-at-ta ku-iš DINGIR ~~LIM ŠA SAG.DU-YA nu SAL.LUGAL GI-M-an
     qUTU URUTUL-na "U "Hē-bat "IŠTAR-yu i-ya-at
58. nu-mu İT-TI ŠEŠ-KA ḫa-an-da-at nu-za DUMU.NITA₅₅ DUMU.SAL₅₅ DÜ-
     nu-un nu am-me-ēl ḫan-na-a-an
59. ti-iš-ša-a-an LŪ₅₅ "Hat-ti me-mi-iš-kān-zi ŠEŠ-YA-ya-an ša-ak-ti nam-ma-kān
     ŠA E₇₅ ku-wa-pi ū-wa-nu-₅₅

The singular i-ya-at in line 57 is difficult; Ṭnal, THeth 3, 87, with n. 186 translates "schau[i(fen)]":

50 652/₇ + 28/n + 127/r. See below, pp. 253 ff.
51 This is the usual ratio between penalties in cases involving free and unfree, but the reading of the numeral on the tablet is not certain—see Friedrich, HG 20.
induced miscarriage is simply twenty shekels if the woman is free and ten shekels if she is a slave, regardless of the month of pregnancy.

Finally, Tablet I § 77 a covers induced miscarriages in livestock, calling for a payment of two shekels in the case of a cow, and three shekels in the case of an ass caused to abort.

5. Birth in Prayer Texts

Previously we have seen that in the ritual texts progeny are among the most desired blessings for the members of the royal family. Quite naturally this attitude is also reflected in the prayers. For example, in KUB XXIV 2 rev. 12′ ff. a deity is beseeched:

To the king, queen, princes, and to (all) the land of Ḫatti [i.e. life, health, strength, long years, and joy (in?)] the future! [And to them] give future thriving of grain, vines, fruit, cattle, sheep, goats, pigs, mules, asses—together with wild animals—and of human beings.\(^{53}\)

Additionally, reference to birth or early childhood—periods during which a person is utterly dependent upon others—is made occasionally in prayers in order to stress an intimate connection between a worshiper and a deity. Note, for instance, the “Prayer of Kantuzili” (KUB XXX 10) obv. 6: “O my god, since my mother gave birth to me, you, my god, have reared me.”\(^{54}\)

In a metaphorical passage in a prayer, Ḫattušili III turns this situation around and compares himself to a nurse, in view of the efforts and attention

\(^{52}\) So OH KBo VI 2 IV 7; the MH duplicate KBo VI 3 III 80 has two shekels also in the case of a she-ass.

\(^{53}\) XXIV 2 rev. 12′–16′:

12′: A-NA ĽUGAL-ma SAILUGAL DUMU特有的 LUGAL Ū A-NA KUR Ḫa-at-ti Ti-tar Ḫa-at-ta-ta-tar

13′: i-na-ra-a-wa-tar MU.KAM GĪ.DA EĞIR.UDUŠ du-us-ga-ra-at-ta-an-ma p[i-iš-ki]


15′: [(ŠA]-aš ANŠE.GIR.)NU.NAȘA-š ANŠE-aš gi-im-ra-aš ḫu-u-it-ni-it

16′: [(DUMU.LŬ.ULŬ aš-ša Ṣ)]A EĞIR.UDUŠ MI-ya-a-ta p[i-iš-ki]

Restorations in lines 15′ and 16′ are from XXIV 1 IV 13–14—see Gurney, AAA 27, 1940, 32–35. For the translation “fruit” for GĪš-e-eša (na)-, see Laroche, Ug V, 778.

\(^{54}\) am-me-el[l] DINGIR-YA ku-it-mu-za AMA-YA Ḫa-a-ša-ta nu-mu am-me-el DINGIR-YA ša-at-la-mu-uš.
which he had lavished upon the holy city of Nerik, cult site of the young Storm-god, son of the Sungoddess of Arinna:

If a person raises a child for the father (and) mother, do not the father (and) mother indeed give\textsuperscript{55} him (the fee) of the nurse? Do they not (then) rejoice over him? I have exerted myself in regard to the city of the Storm-god of N[erik], your beloved son. Now, o Sun-goddess of Arinna, [My Lady, for the sake of the city] of the Storm-god of Nerik, your belov[ed] son, be well disposed toward my soul, toward the soul of my wife, toward (those of) my children (and) [grandchildren]\textsuperscript{56}

For a similar metaphor, in which Pudu\u0167epe refers to herself as SAL harnauwaš, “woman of the birth-stool” (KUB XXI 27 obv. 15 ff.), see below, pp. 233 ff.

6. Birth in Omen Texts

Among the omen material found at Boğazköy, all of which is derived from Mesopotamian sources, there are fragments of the birth omen series šumma izbu, both in Akkadian versions\textsuperscript{57} and in Hittite translation. This latter material has been edited by Riemschneider in StBoT 9 (1970). According to Riemschneider, these texts reflect the existence of a Middle Babylonian forerunner to the classical series, although the material does not seem to have assumed at this point the shape and organization of the later tablets from the Library of Assurbanipal.\textsuperscript{58} The omens in this series attempt to foretell the

\textsuperscript{55} ata-anna- is a collective here and thus takes the singular verb forms pa-a-i and du-uš-ki-yâ-zi.

\textsuperscript{56} XIV 7 IV 11–19:

\begin{itemize}
  \item 11. … ma-a-an UN-aš-pât
  \item 12. at-ti an-ni DUMU-an šal-la-mu-zi nu-uš-ši at-tâ-aš an-na-aš
  \item 13. ŠA SALUMMEDA Ū-UL im ma pa-a-i Ū-UL ma-an-zâ-an-kân
  \item 14. du-uš-ki-yâ-zi am-mu-uq-qa-kân A-NA ŠA ;q URUN[e-ri-iš]
  \item 15. DUMU-KA a-aš-ši-ya-an-ta-aš URU-ri an-dâ [   ]
  \item 16. da-ri-ya-ah-du-un nu-mu-kân 4UTU URU TŪL-na [GAŠAN-YA]
  \item 17. ŠA 4 URU Ne-ri-ik DUMU-KA a-aš-ši-[ya-an-ta-aš URU-ri]'
  \item 18. ZI-YA ZI DAM-YA DUMU\textsuperscript{MBŠ}-Y[A DAMU.DUMU\textsuperscript{MBŠ}.YA]
  \item 19. [gli-en-zu-wa-i …
\end{itemize}


\textsuperscript{58} See StBoT 9, 6.
future through interpretation of monstrous births, on the part of both women and of animals.

Also discovered at Boğazköy was a small fragment of a physiognomic omen text, KUB XXXVII 189 (CTH 537). Lines 8–17 of this piece are duplicate to BM 92694 obv. 36–45, part of the fortieth tablet of the series enûma ana bit marși ašipu iliku. This section of the series contains predictions concerning the sex and/or destiny of an unborn child, based upon observation of the physical appearance of the mother.

Another group of omens dealing with birth is contained in obv. 1'–10' of KUB VIII 35 (CTH 545), a tablet which represents a Hittite translation of Akkadian omen material60 (menologies), later attested as part of the series iqqur ipuš.61 With the exception of the lines relevant to our discussion, the contents of this tablet have been discussed and edited in part by Berman, Fs Güterbock 57–63.62 Obv. 1'–10' have been published in transliteration by Friedrich in HE II² 49, and in translation in AO 25.2, 1925, 29–30, but have never been edited fully. Therefore an edition is presented here.63

59 See René Labat, Traité akkadien de diagnostics et prognostics médicaux (Paris, 1951), I, 202–05, and II, planche LIII.
60 KUB XXXVII 18, an Akkadian fragment also listed by Laroche under CTH 545, is too small to be of any value here.
61 See Labat, calendrier.
62 Two comments are in order regarding Berman's edition. First, judging from the signs, the ominous event of obv. 11'–22' is more probably to be read as IM.KUN than as IM.GÛ.A. Leaving aside the question as to the more original reading, it seems likely that the Hittite scribe, at least, understood IM.KUN, "the wind with a tail" (= "tornado")—see Labat, calendrier 190, n. 3.

Secondly, a reading of the apodosis in obv. 14' as nu-za at-ta-âš DUMU-an KÛ.BABBAR I-[H]-A-AB-B[IL] is unlikely. Neither ḫabāêu A nor B provides a satisfactory meaning, and there is no other instance in this text in which a verb is fully written out in Akkadian. The photo of the tablet shows by the spacing of the signs that we should read here nu-za at-ta-âš DUMU-an KÛ.BABBAR-[i ḫa-ur-rib[a-i]-zi], "the father will se[ll] the son for silver." This Hittite translation could have resulted from a misunderstanding of the rather common apodosis KI.LAM TUR(-îr), "the market price will be small," as "the sale of the child." (In private conversation, H. Berman informs me that he has abandoned his earlier interpretation.)

63 My study of KUB VIII 35 has benefited from the discussion of this text in a course given by Prof. H. Hoffner at Yale University in 1974, and from the examination of a photo of the tablet now in the Nachlaß of K.K. Riemschneider at the Oriental Institute in Chicago. In addition, I was able to consult Riemschneider's unfinished manuscript dealing with the omen material found at Boğazköy.


10'. [IPA-zq DUMU-mEŠ me-i-k-ki 1-ya-zi 1-NA ITU.13.KAM DUMU-ašt mi-ya-ri NU.GAL ku-it-ki
[If in the first month a child is born, this child will scatter the house of (his) father, but in the future he will recover it.

2'. [If in the second month a child is born, this child will lack inner vitality. (If) in the third month a child is born, this child will experience justice.

[(If) in the fourth month a child] is born, this child will become ill. (If) in the fifth month a child is born, his days will be short.

4'. [(If) in] the sixth [month] a child is born, the father and mother to (= of?) this child will come into the cold; the child (himself) from the river, from [wind], from fire, (and) from the hot iron will escape. (If) in the seventh month a child is born, a god will single out this child.

6'. (If) in the eighth month a child is born, this child will procure grain and silver. (If) in the ninth month a child is born, this child will die;

if he does not die, then his father (and) mother will experience fear.

8'. (If) in the tenth month a child is born, in whatever house he is born—(that) house will become empty.
(If) in the eleventh month a child is born, this child will become strong.
(If) in the twelfth month a child is born, this child will grow old

10'. [and] produce many children. (If) in the thirteenth month a child is born, there is no (omen).
Commentary

In part this paragraph runs parallel to § 64 of Labat’s edition of the series *iqur ipuš*, a section which unfortunately is not well preserved.

1'. The beginning of this line is restored after obv. 13' of this tablet: *ma-a-an-káni ITU-mi IM.KUN* KUR-e an-da ka-ri-ya-zi.

The reading *ar-ša* BIR-ya-zi, which is unique in Hittite texts, is supported by *B[IR]* (=*isappabu*), “dissolve, scatter,” in the Akkadian parallel. Elsewhere, the BIR-sign is found only with the reading ELLAĜ, “kidney” — see Deimel, ŠI 400:3.

That EGIR-*pa* UD.KAM-*ti* is a single term, equivalent to the more usual writing EGIR.UD.(KAM) (=*appasiatt*), “future”) is shown by the presence of the enclitics =*ma=at* only on the second element here.

The reading of the verb at the end of the line is supported by the photo.

2'. LÁ-zi: Since in Akkadian contexts LÁ often represents *maštû*, “to be small; to lack (something),” it probably stands here for Hittite *wakšiyazi*, which appears in phonetic spelling in obv. 11' of this text. To the expression ŠÁ-āš *huišwatár wakšiya*—compare UL *huišwannes* (*eš*), “not be one of life,” Text C obv. 14, and the “Apology of Ḥattušili III” I 15, in both instances used of a baby or young child.

For the lack of the conditional conjunction *miš*, which is the rule rather than the exception in this paragraph, HE II 49 refers the reader to HE I 3 § 328 a.

4'. A birth in the sixth month seems to bode ill for both the parents and the child—the former will be exposed to the elements, while the latter will experience a number of narrow escapes. The reading *[hu-w]a-an-ta-za*, “from

64 See Labat, calendrier 132–35.
65 See above, note 62.
66 See AHw 1024.
67 Formerly read KALÁM, but see now MSL 5, 191; MSL 13, 212 II 6.
68 See AHw 636.
69 The apodosis has been completely lost in the case of the sixth month (*Uluši*) in the Akkadian parallel.
70 Thus we interpret *ekunimmi* DU-an-zi. A problem is presented, however, by the fact that both of the usual Hittite readings of the Sumerogram DU, *iùa*, “go” (i.e., read GIN) and *ar*, “stand” (i.e., read GUB), are Middle, while the form is provided here with the present Active ending -anzi. Perhaps there has been confusion, and DU has been employed incorrectly here to represent the homophonous stem *ar*, “arrive,” which is Active in inflection.
7'. The grammatical subject of wemiya- here is pittaliyaš (nom.sg.) and the object is A-BU-ŠU AMA-ŠU.

8'. The significance of the adverb EGIR-an in this line is unclear. Friedrich, AO 25.2, 1925, 29, translated "das Haus, in dem er hinten Geboren wird."

É was probably lost here by haplography between the quite similar KÁN- and IR-signs.

10'. This is a reference to the birth of a child in an intercalary month.

7. Birth in Ritual Texts

The rites of analogic magic employed in Hittite ritual texts were for the most part based upon processes and experiences common in the daily life of the Anatolian peasant of the second millennium B.C. Thus, for example, we encounter rites involving the preparation of soap from alkali-bearing plants71 and others featuring the fermentation of yeast.72 Therefore, it is not surprising that we find the reproduction of livestock as the subject of one of these instances of analogic magic. KUB VII 41 and dups. IV 29–36 reads:

And the seer places a ram and a ewe before the gods and speaks as follows: "(As) the ram 'splits' (i.e., 'mounts') the ewe so that she becomes pregnant, (so) let this town and dwelling-complex become a ram, and let it 'split' the Dark Earth in the steppe! And let the Dark Earth becom[e] pregnant with the blood, the impurity (and) the sin! But as a pregnant woman and sheep give birth, let this town and dwelling-complex likewise give birth to the evil (and) the blood! And let the Dark Earth hold fast the …73

71 KBo IV 2 139ff.
72 KBo VI 34 I 29ff.
73 For a transliteration, see Otten, ZA 54, 1961, 138.
Compare also KUB XLIII 23 rev. 19'-22':

And as one sow customarily bears many piglets, (so) let each vine of this vineyard, like the sow, bear many grapes! 74

But reproduction does not appear in Hittite ritual texts solely as a source for metaphorical acts. Rather, the goal of many rituals is the acquisition of fertility itself. One of the ultimate purposes of the myth-and-ritual texts of the "Vanishing God" genre is to secure the fertility of the entire cosmos. 75 More particularly, the "Ritual of Anna" (XII 44 II 25 ff.) has as its goal the restoration of vitality to an infertile vine.

In regard to human reproduction, rituals performed on behalf of the royal couple, as previously noted, 76 include offspring among the requested boons. Also attested is a puberty ritual for a Hittite prince, entitled the "Festival of Procreation" (EZEN bašsumaš), 77 which indicates once more the importance of the reproductive function in the life of an adult member of Hittite society.

For those persons who experienced reproductive difficulties, recourse to ritual was possible. While it is unlikely that the Akkadian potency incantations found in the Boğazköy archives 78 served more than a scholarly purpose, the "Ritual of Pašuwattu" (CTH 406) 79 was performed if "a man has no reproductive power, or if he is not desisorous of a woman." 80

On the other hand, Goetze's "Ritual of Tunnawi" (CTH 409) is more general in character, intended for use if

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74 19': ... nu-za 1 ŠAH ma-a-ab-ha-an
20': ŠAH.TUR [V] me-i-k-kur ša-aš-ki-iz-zi ki-e-el-la-az ŠA šiš.SAR.G[ESTIN]
21': 1-ša-ša aš pa-a-ab-la-aš ŠAH-aš is-wa-ar mu-a-rri-uš
22': me-i-k-ku-uš ša-aš-ki-id-du
   For the fertility of a sow used in ritual metaphor, see also Kühne, ZA 62, 1972, 250-52.
75 See below, p. 77f.
76 See above, p. 4.
77 CTH 633 = IBoT I 29 (with duplicates 141/s and Bo 3228, as reported by Hoffner, AlHeth 133).
78 CTH 802—see Biggs, ŠA.ZLGA 5-6 and 54ff.
79 IX 27 + VII 5 + VII 8. Translated by Goetze, ANET 2 349-50.
80 IX 27 + 12f.: ... ma-a-an LÜ-ni ku-e-da-ni ša-aš-[š]a-tar
   NU.GÁL na-aš-ma-aš ŠAL-ni me-na-ab-[ha-an]-da Ū-Ú[L Z]aš
   For the restoration in I 3, cf. our Text K obv. 5, rev. 4.
a woman's children keep dying, or if she continually aborts, or if a man's or a woman's sexual organs are disabled in consequence of a polluting spell.\textsuperscript{81}

A fragmentary text edited by Otten and Siegelová in AIF 23, 1970, 32–38,\textsuperscript{82} may well deal with the same complex of problems. Note the address to the river:

But you, o river, have taken for yourself the purification, the life of the progeny, and procreation.\textsuperscript{83}

The word tentatively translated here as “procreation,”\textsuperscript{84} $\check{\text{A}}\check{\text{u}}\check{s}\text{antaraljiša}$-, is the Luwian abstract substantive of the adjective $\check{\text{u}}\check{s}\text{antarir}$, “fertile,”\textsuperscript{85} a rather rare word which, however, occurs five times in Goetze's "Tunnawī" ritual.\textsuperscript{86} This fact supports our surmise that this text is a related work.

In any event, the concern of Hittite ritual with the problems of fertility and reproduction is evident in these several texts,\textsuperscript{87} and it is further to be observed in the numerous birth rituals per se, which are edited in the following chapters.

\textsuperscript{81} VII 53 I 4–6:

4. na-aš-ma-kán SAL-ni DUMU₃⁻SˤU ak-ki-iš-kán-zi na-aš-ma-aš-ši-kán
5. uzUšar-šu-ua-an-da-ma ma-aš-ki-iš-zi na-aš-šu LŪ-ni na-aš-ma SAL-ni
6. pa-ap-ra-an-na-aš UDUŠR²-ŠA ar-ša šar-ra-an

\textsuperscript{82} The exemplars as listed by Otten and Siegelová are A = Bo 3617, B = Bo 3078, and C = KBo XIII 104 + Bo 6464.

\textsuperscript{83} 13'–14' (ibid. 33):

[[zi[i[(k-ma-za)] ḫa-pär-ku-nu-mar DUMU-la-an-na-aš ḫ[u-ši-du-mar]]
[[L(u₂)]ša-an-[i(ša)r]a-išša ta-at-ta

\textsuperscript{84} Otten and Siegelová render it as "Fortpflanzungskraft" and discuss it fully, ibid. 33–36.

\textsuperscript{85} See Goetze, Tunn 75.

\textsuperscript{86} See Tunn, index, s.v.

\textsuperscript{87} Sturtevant and Bechtel, Chrest 118, suggested that the "Ritual of Anniwiyan" (CHT 393) is intended to promote the birth of sons. This is not stated explicitly, however. The introduction (VBoT 24 I 2–3) reads: ma-a-an "LAMĀ lu-li-mi-ya-aš SISKUR.SISKUR i-ya-mi, "when I perform a ritual for the lulimi- protective deity," and the purpose of the ritual activity is clearly the replacement, in regard to the offerant, of this deity by "LAMĀ innarauant-" (cf. II 2–44). But since we are not certain as to the meaning of the modifiers here, we are unclear as to the concrete goal of this text. The opposition lulimi-:innarauant- is probably not "effeminate: manly" as suggested by Sturtevant and Bechtel—see HW\textsuperscript{3} 130, and CHD III 82.
II. THE TEXTS
Text A = KUB XXX 29

2. [2 ḡGIS ku-up-pi-iš-(ṣar) 3 KUš šar-pa-aš-ši-iš nu-uš-ša-an ku-e-da-ni-yq
[A-NA] ṭEN ḡGIS ku-up-pi-iš-ni ṭEN ḡGIS šar-pa-aš-ši-iš ki-it-ta

[ṭa-ga-a-an iš-pa-ra-an-zi DUMU-aš-ša-an ku-wa-pī kat-ta ma-uš-zi
6. [nu]-ṣa-ga SAL-zu ḡGIS ku-up-pi-iš-na-aš še-ir e-ša ḫAL ḫa-ʾa-šu-pa-al-la-ša
[ki-iš]-ša-ta ṭUG ḫu-wa-am-ma-li-ya-an ḫar-zi
8. [nu ki-iš]-ša-an ḫu-uk-ki-iš-ki-ši

10. [e]-ša-at ḫal-ma-ʾaš-šu-iz-za-ma-as URU ḫa-ar-pi-ša KL.MIN (=e-ša-at)
[ṭ][Ḫa-a-te-pi-〈nu-〉ša-as URU Ma-li-šu-ṭa KL.MIN ṭLAMĀ-〈az〉 URU Ka-ra-ah-na (KL.MIN)
12. [ḫa-душa-aš тся Te-li-pi-nu-uš URU Ta-a-ū-ni-ya-〈aš〉 KL.MIN
[ṭ][Ḫu-u2-zi-ya-ša-as URU ḫa-ak-mi-iš-ša KL.MIN
(NAM., DUMU.LU.)
[pi-e-]da-an a-ʾaš-ta

16. [ ] iš-tar-na (pi') e-ta-an nu-za a-pa-a-at
[ ] NU.GAŠ I-an ḡGIS lu-ut-ta-i NU.GAŠ-An
18. [ ] ḡGIS ku-ra-ak-ki-ši-pi-e-ta-an e-eš-zi
[ ] ki-it-ta-at
20. [ ] ili

Rev. uninscribed

a. erasure follows
§ 1
1. [two stools (and) three cushions. On each stool is placed one cushion.

§ 2
2. And one spreads out [one] cushion between the stools

§ 3
3. To the [go]ds allotments are given. The Sun-goddess in Arinna
4. has [se]ated herself, and Ḥalmašu[τ] in Ḥarpiša likewise,
5. and Ḥatepi(nu) in Malibuḫa likewise; 4LAMA in Karähltina likewise,
6. the [awe]some Telepinu in Taw(i)niya likewise,
7. and Ḥuzniya in Ḥakmiš likewise.
8. But for Ḥannahanna there did not remain a place; so for her, man(kind)
9. remained (as) a [pl]ace.

16. [ ] the central [pl]ace². And this

§ 4
10. [ ] is n[ot]. There is no window.
11. [ ] a place of the [pill]ar there is.
12. [ ] lay.
Commentary

This one-columned text, of which only the obverse was inscribed, presents a ritual for time of delivery. Although Otten has suggested that this text may represent a "Sondertafel,"¹ that is, a separate tablet on which the incantations necessary for the performance of a ritual are collected,² this is unlikely since §§ 1–2 clearly deal in some detail with the physical preparations for birth. The presence of Hattic deities in § 3 suggests an origin within this cultural group for the ritual.

Collation of the original by Prof. Otten now shows that the inscription begins on the upper edge of this tablet, an archaic feature.³ Since only E (obv. 2, 6, 9, and 14—but cf. obv. 16 and 18) and ŞAR (obv. 2, 3, 4, and 7)⁴ display relatively late shapes, while no very late forms are found, an early fourteenth-century date is probable.⁵

obv. 1. In discussing this line in Orien 10, 1957, 356, Güterbock restores only [mān], but New Hittite seems to have required -za with haš-, "give birth,"⁶ and it has therefore been included here. The sole exception to the use of -za with haš- in an NH composition is XLI 8 IV 33 (Otten, ZA 54, 1961, 138), but even here the particle is employed with haš- in the very next line, and it also appears in the duplicate KBo X 45 IV 34. Therefore -za was probably omitted by error in line 33, that is, read [(GI)]M-an-ma-(za). In Old Hittite, however, the reflexive particle does not always accompany haš-⁷ Due largely to the small number of attestations available, the conditions calling for its use cannot yet be determined.⁸ The increase in the employment of -za observable

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1 BiOr 8, 1951, 230 n. 51.
2 See below, p. 38.
3 See Otten/Souček, StBoT 8, 12, n. 2. Prof. Otten also informs me that a comparison of script and clays indicates that Text M may indirectly join Text A.
4 See, however, Neu/Rüster, StBoT 21, 5.
5 Note especially the archaic shapes of HAR (obv. 7) and URU (obv. 11, 13).
6 The rule presented by Goetz, JAOS 74, 1954, 189, by which the use of the particle is conditioned by the presence of a direct object has been refuted by Otten, StBoT 17, 31.
7 E.g., KBo XXII 2 I 1, 2 (StBoT 17, 6) and in the majority of the Hittite translations of Akkadian birth omens, which, although for the most part preserved in NH copies, go back to an older period—see Riemschneider, StBoT 9, 7–8.
8 See Otten, StBoT 17, 31. The comment by Josephson, Kratylos 18, 1973 (1975), 141, that -za is employed only to indicate "intimen Bezug, nicht aber Nutzen oder Gewinn des Subjektes" does not convince me in regard to haš-, since the intimate participation of the mother seems called for in all births.
in this usage parallels that described by Hoffner for nominal sentences in JNES 28, 1969, 226.⁹

For baššpalla-, see below, pp. 232f.

obv. 2. The restoration [2 GIG ku-up-pi-iš-šar] is given by Güterbock, Orients 10, 1957, 356. Although in this instance and apud HW¹, 342, he suggests that the scribe has accidentally omitted a ŠAR-sign, Güterbock also entertains the possibility of a "short" stem kuppi-. The only other attestations of this word in Hittite—both in this text—belong to the /n stem, and the two occurrences of the Luwian cognate (GIG ku-up-pi-iš-ša, XXXV 54 II 21, and GIG ku-up-pi-eš-ša, XXXV 68:9) also point to a Hittite stem kuppiššar.¹⁰

While shortened stems are not unknown in Hittite, it is simpler to assume an error here¹¹ than to posit two stems¹² for a word that occurs only three times, and then in a single text. Note also the large number of instances on this tablet in which signs have been omitted (obv. 11, 14, 16⁷).

The meaning "(foot)stool" is well established for the Luwian word¹³ through alternation with the Sumerogram GIG GIR.GUB, and this translation also fits the occurrences in Text A. A more common word for "(foot)stool," whose meaning was likewise established through an alternation with GIR.GUB,¹⁴ is hapšalli-/baššalli-,¹⁵ found in Text K obv. 24. The fact that the two GIG kuppiššar in § 1 of Text A seem to correspond to the 2 GIG GIR.GUBIII-A ŚI-I-[U]-[I]-R[U-TI] of Text B 15⁶¹⁶ suggests that the GIG kuppiššar was a smaller stool

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⁹ See also Carruba, Part 46–50.
¹⁰ See Laroche, DLL 140, § 32.
¹¹ See Otten, StBoT 17, 28, for errors of this type.
¹² EX ku-up-pa-š in XLII 34:5 and the gloss GIG ku-up-pi-in in the Akkadian medical text XXXVII 1 obv. 25 (Köcher, AfO 16, 1952, 54–55) are probably not relevant here.
¹³ See Otten, Luv 42–43. The suggestion found there that Luwian kuppišša(r) is related to the Semitic root kbs/ksb, and particularly to Biblical Hebrew kebš "footstool," is to be rejected. This latter word occurs but once in Hebrew, and even in this instance has been shown by North (ZAW 50, 1932, 29–29) to be the result of a pious emendation of an original kebš "lamb." And, although A. Salonen in Die Möbel des Alten Mesopotamiens (Helsinki, 1963), pp. 28–30, lists a kibšu, "Schemel," both CAD K (sub kibšu B) and AHw (sub kibšu II) define this word as a piece of fabric.
¹⁴ See Sommer, OLZ 1939, 681, and also Archi, SMEA 1, 1966, 82, n. 31.
¹⁵ See however the doubts expressed by Laroche, OLZ 1957, 134ff. (sub no. 121).
¹⁶ See below, p. 36, for the relationship between Texts A and B.
than the $\text{gish}\text{ha\v{s}allil}$-, which is found in alternation only with unmodified $\text{giš\text{GUB}}$.

Outside of the present text, only two occurrences of $\text{šarpašši}$- are known, both of which deal with the furniture of the Storm-god of Kuliwišna: KBo XV 30 obv. 10: $\text{j1 GAD 1 kuš\text{NIG.BAR} šar-pa-aš-ši-ši}$, and KUB LI 22 I 8–9 (MIO 4, 1956, 339):

$d\text{IM uru}K\text{u-li-ši-ša-ša-ša}$

$\text{šar-pa-aš-ši-ši}$

Note only that the latter passage, like Text A, mentions $\text{šarpašši}$- in connection with a piece of furniture upon which one may sit ($\text{giš\text{šU.A, “chair, throne [in Hittite texts]”}}$).

$\text{kuš\text{gįššarpasši}}$- is a derivative in -$\text{ašši}$- of $\text{kuš\text{gįššarpas}}$-, and both words have been discussed by many scholars. Güterbock’s translation, “bolster, cushion,”

cannot be far wide of the mark and fits this context well.

obv. 5. That (katta) $\text{mauš}$-, literally “fall (down),” does not refer simply to the entrance of the child into the birth canal is shown by its use in the “Ritual of Tunnawi(ya)” to describe miscarriage. A semantic parallel to this Hittite usage is found in Akkadian $\text{maqatu}$, “to fall,” in a similar context in BAM 248 I 50: $\text{sēr-su lim-qa-ut-ma ZALĀG IGI, “let the baby fall, let him see the light (of day)!”}$

obv. 7. [ki-ši-šar-ta]: For the instrumental singular ending in -$\text{ta}$, which appears on a small number of nouns–mostly $\text{r/n}$ heteroclitics, see Oettinger, StBoT 22, 39, n. 78.

obv. 8. $\text{bu-uk-ki-ši-ki-ši}$: The use of the second person singular, addressed to the practitioner, is unusual in Hittite rituals, but very common in Akkadian ritual texts. Note in this connection the Akkadian language medical text

17 See also Danmanville, RHA 70, 1962, 57–58.
18 See Friedrich, HE I § 51 b. Since this affix forms nouns of common gender, $\text{kuš\text{gįššarpas}}$-$\text{ašši-ša-ša-kād}$ in obv. 4, which is accusative by context, must be interpreted as an error, rather than as evidence that we have here an $\text{s}$-stem neuter like $\text{nepiš}$.
19 Gurney, AAA 27, 1940, 90–92; Güterbock, Orients 10, 1957, 356–57, 362; (Jakob-) Rost, MIO 4, 1956, 338–40; Popko, Kultobjekte 129.
20 Orients 10, 1957, 356.
21 VII 53 I 4–5—see above, p. 181, with n. 81.
22 Note the isolated occurrences of $\text{teši}$, “you say,” in the “First Military Oath”—see Oettinger, StBoT 22, 115 (Glossar). In this text too, however, the third person singular is usual in the verb.
XXXVII 1 obv. 5–6: GIM ra-bi-ki ta-ra-ab-(bak) S hu-wa-ar-ti-in GIM-an za-nu-uz-zi, where in a Hittite gloss the second person of the Akkadian text is replaced by the standard third person of Hittite ritual instructions.  

obv. 9. pi-i-e-it-ta, which indicates an allotment of land, 24 is discussed fully by von Schuler, HDA 57f. The passage in Text A is clearly aetiological: When the first six deities mentioned received their cult centers (the cities in which they have seated themselves) as pietta, there was no place left for DINGIR.MAḪ (Ḫannahanna 25). In consolation, therefore, she was given humankind as her domain.

obv. 9–10. nu-za 4UTU URU A-ri-in-na [e-]ša-at: In the context of this ritual, the taking of seats by the deities in their cult centers 26 must be seen as parallel to the seating of the woman upon the stools.

For the location of Arinna, holy city of the pre-Indo-European Sun-goddess Wurušemū (here represented by the Sumerogram 4UTU), 27 see Güterbock, JNES 20, 1961, 89–90.

obv. 10. 4Ḫal-ma-aš-šu-iz-za-ma-az: Although Laroche, Rech 22, suggests that we are dealing with an ablative here, the divine name is rather in the nominative, as in the case of the six other deities mentioned in this passage. The form should be segmented as 4Ḫalmašuittš=p=a=az, and the spelling -izz-za- with a superfluous vowel understood as expressing the tt usual in writings of this divine name.

Hittitologists have long interpreted Ḫalmašuitt(i) 28 as the divinized royal throne, of Hattic origin and feminine gender—see most recently Archi, SMEA 1, 1966, 76–120, and von Weiher, RIA IV, 62. All three of these characteristics have now effectively been called into question by Starke (ZA 69, 1979, 47–120), who in addition feels that Ḫalmašuitt(i) is never an ordinary deity, but only an “imaginäre Verkörperung und Symbol einer politischen Idee,” namely

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24 pietta is a technical term of land tenure and never refers to cultic offerings as interpreted by del Monte in his translation of this passage in RG 6, 66, 256, 417: “Den [Göt]tern gibt man das regelmäßige Opfer.” See now also Puhvel, H&I 213.
25 See below, pp. 239–41.
26 A similar passage involving the seating of various gods in different cities is XXIV 8 + XXXVI 60 IV 13–18 (StBoT 14, 12), where, however, the gods, cities, and context are entirely different.
27 See Laroche, Rech 38. Her epithet arinitt/i (IBoT 129 obv. 39, 42, 47) means “she of Arinna” in Hattic—see Kammenhuber, HbOr 433.
28 For the shape of the stem, see Starke, ZA 69, 1979, 104–07.
the ideology behind Hittite kingship and the expansion of its hegemony in Anatolia in the early second millennium (p. 73).

This last point, however, is unlikely. Ḫalmašuitt(i), whose name is often written in later texts utilizing the Sumerogram Gli$^2$DAG, is a divinized object—if not the throne, then probably the throne-dais, and often receives offerings in the company of the hearth, window, door-bolt, etc., as well as in that of anthropomorphic deities. His priest is among those in attendance at the “Festival of Procreation” (IBoT 129 obv. 20 ff.), and at KUB VI 45 I 52 he is invoked along with numerous other gods to come to the aid of Muwatalli. Finally, Text A here shows that Ḫalmašuitt(i) could indeed appear in association with a particular locality, an observation which does not invalidate the close connection of Ḫalmašuitt(i) with kingship so clearly displayed in the ritual CTH 414. Whether this special relationship to the king plays any role in Text A is uncertain, but nothing else in the ritual indicates that it was composed specifically for royal use.

No other passages document the connection of Ḫalmašuitt(i) with the poorly-attested city of Ḥarpiša, which, due to its association with Kalimuna in CTH 381 (VI 45 + II 52; dup. VI 46 III 20), is probably to be located in the central Anatolian territory of the city of Ištaḫara.

**obv. 11.** [*$^{[\text{4}]^*}H̄a-te-pî-(nu-)ša-az $^\text{URU}Ma-li-šu-u-ba$] Laroche, Rech 25, tentatively catalogues the deity mentioned here as an independent divinity, but it is more likely that this is simply a scribal error for *Hatepinu/Hatepuna. Very little is known about this goddess, but the fact that she is the spouse of*
god Telepinu, who appears here in the following line, supports the assumption of haplography. The city of Maliluḫa does not occur elsewhere.

LAMÁ(-az) URU Ka-ra-ab-na: The Protective Deity of Karaḫna is a well-attested god, but no character can be established for him, due to the nature of his appearances, which are chiefly in lists of gods. For the city Karaḫna, see now del Monte, RG 6, 177–80, and Otten/Röllig, RIA V, 403, both with citations of earlier literature. While some have located this town in the region of the upper Euphrates, I prefer von Schuler’s suggestion that it lay on the middle course of the Çekerek, since this better accords with the evidence of the “Annals of Muršili II” and the “Apology of Ḫattušili III” and also situates Karaḫna near the other cities mentioned in this ritual.

Obv. 12. [ha-d]u-ga-ša-az "Te-li-pi-nu-umš URU Ta-a-šu-ni-ya-{aš}: Archi suggests the restoration [ša'-u]š-ga-ša-az, which is to be rejected because a Hurrian deity such as Šauša would be out of place in this Hattic milieu, and in addition, nowhere else in this paragraph is more than one god found in a single city. My restoration involves the adjective hatuka, “fearsome, awesome,” which is attested elsewhere as a divine epithet: KBo XXII 10717 ([ba]-du-ga-an 9IM-an) and KBo XXVI 96:8 ("Aš-da-pi-š ba-du-ga-aš DINGIR LIM-iš").

The association of Telepinu, the well-known weather and vegetation god of Hattic origin, with the city of Tawiniya is also attested at VI 43 II 46.


36 For a list of passages in which he appears, see Dinçol/Darga, Anatolica 3, 1969/70, 112. To this list should be added the Egyptian language version of the Ḫattušili III/Ramses II treaty—see ANET² 201, nn. 16–17.

37 The argumentation presented by Kammenhuber, ZA 66, 1976, 72, does not support her contention that 4Kal/LAMÁ invariably represents a Hurrian deity, and the evidence of this text suggests that at least LAMÁ URU Karaḫna was a Hattic divinity.

38 E.g., Dinçol/Darga, Anatolica 3, 1969/70, 118, place it in the neighborhood of Šamuḫa, which, according to the general opinion of Hittitologists—see del Monte, RG 6, 339f.—is itself to be sought somewhere on the upper reaches of the Euphrates.

39 Kašk 47, n. 303. See also Güterbock, JNES 20, 1961, 95–96. Both authors deal chiefly with the city of Taggaša, but the localization of Karaḫna is a closely related problem—cf. the “Apology of Ḫattušili III” II 31ff.

40 SMEA 1, 1966, 113, followed by del Monte, RG 6, 66, 256, 417.

41 Although Friedrich, HW¹ 67, and Sommer, OLZ 1953, 12, believe that the i-stem hatuki is the basic form of this adjective, Tischler, KZ 92, 1978, 108–10, has demonstrated the primacy of the a-stem.

42 See Laroche, Rech 34–35, and Güterbock, FsFriedrich 207–11.

44a See now also Kühne, ZA 70, 1981, 101.
Tawiniya, an important town already in the Old Assyrian period,\textsuperscript{44} was located in the vicinity of Ḥattuša. The movements of the sacred fleece during the AN.TAH.ŠUM\textsuperscript{5AR} festival indicate that Tawiniya must have been situated within a day's journey of the capital,\textsuperscript{45} and the mention of a KÁ.GAL\textsuperscript{TIM} ŠÁ URU Tā-iti-ni-ya,\textsuperscript{46} "Tawinian gate," on the northern\textsuperscript{47} side of Ḥattuša determines in which direction one must look.

\textit{obv. 13}. [\textit{H}u-uz'-zi-ya-ša-az URU Ša-ak-mi-iš-ša: Ḥuzziya is also a Hattic deity,\textsuperscript{48} and is associated with Telepinu in the ritual VBōT 128 (II 16–17).\textsuperscript{49} \textit{H}u-uz-zi is found at XLV 55 obv. 9'; KBo XI 1 obv. 4; and KBo XVII 98 rev. 26', but all of these contexts reflect Hurrian influence, and it is uncertain if the same deity is intended as in Text A.\textsuperscript{50}}

Ḥakmīš, which also appears as Ḥakpiš,\textsuperscript{51} is discussed fully by Haas, RIA IV, 49f.\textsuperscript{52} Situated somewhere near the lower course of the Kızıl Irmak, Ḥakmīš was closely associated with the religious center of Nerik and its Hattic pantheon.\textsuperscript{53}

\textit{obv. 14}. For DINGIR.MAH₃, see below, pp. 239ff. I have postulated the omission of a sign in (NAM.)DUMU.LÜ.LÜ because the mention of the entire human race, rather than of a single mortal, seems more appropriate here. This is not crucial, however, for as it stands unemended the text may be construed as referring to the individual new-born.\textsuperscript{54}

\textit{obv. 17}. Although the Sumerogram NU.GAL usually appears without complementation and stands simply for Hittite natta,\textsuperscript{55} NU.GAL-an here is proba-

\textsuperscript{44} Known as Tamnia, it was the site of a kārum—see L. Orlin, Assyrian Colonies in Cappadocia (The Hague, 1970), p. 85. For spellings of the name of this city in all periods, see StBoT 17, 39, and, in general, see now del Monte, RG 6, 416–18.

\textsuperscript{45} See KBo X 20 I 24–28. These lines, as restored from the duplicates, are transliterated by Güterbock in JNES 19, 1960, 81.

\textsuperscript{46} XV 31 I 13–14.

\textsuperscript{47} See Güterbock, JNES 20, 1961, 86–87.

\textsuperscript{48} See Laroche, Rech 81, and NH 288.

\textsuperscript{49} Both of these deities lent their names to kings of the Hittite Old Kingdom, and Ḥuzzi(ya) also appears as a proper name in the records of the Old Assyrian trading settlements—see StBoT 17, 59, and Garelli, AC 143.

\textsuperscript{50} See already Houwink ten Cate, RHA 81, 1967, 120.

\textsuperscript{51} For the m/p alternation, see Goetze, Madd 112, and von Schuler, Kašk 101.

\textsuperscript{52} See also del Monte, RG 6, 65–67.

\textsuperscript{53} The character of this group of deities is shown by the discussion of Haas, KN 67ff.

\textsuperscript{54} Cf. Text C rev. 4', 10'.

\textsuperscript{55} See StBoT 23, 165, n. 21.
bly to be understood as a participle—in this case nom./acc.sg.n., in agreement with the Hittite reading is perhaps either natta ašan or *wakkar, “be lacking.”

*ku-ra-a[k-ki-aš pi-e-ta-an is not certain, but very likely in a context which apparently deals with the parts of a building. Cf. the building ritual KBo IV 1 obv. 4 for another attestation of kurakkiš peda, and for the translation “pillar,” see Laroche, Ugar V 777.

Due to its fragmentary state, § 4 of this ritual is difficult to interpret, but it is possible that a correlation is drawn here between the condition of some building (a temple of Ḥannahanna) and that of either the mother or the child. Compare again the building ritual KBo IV 1:

And as the four cornerstones of the building are firm [on the earth?], and (as) they are not (over)turned, so likewise in the future let not the well-being [of the sacrificer] be (over)turned before the gods! (obv. 14–16)

56 This noun is neuter in the singular, yet common gender in the plural—see CHD III, 88.
57 Hittite eš- = Akkadian bašu—see HW 42. Compare also XIV 8 rev. 29: aša-anat i-yā-ru-na-at, “it is true (lit. ‘it exists’), I have done it,” with rev. 15’ of the same text: e-eš-zi-yā-at i-[y]a-[u]-e-na-at.
58 14. nuwa-ša-an SA EMEŠ ma-ah-ya-an 4 hal-bal-tu-ma-[r]-i-e-e[š ta-a-ga-an]’
16. aš-šu-ul PA-NI DINGIRMEŠ I-NA EGIR.UDMT QA-TAM-MA li-e u-e-ib-zi
Text B = KBo XVII 62 + 63

1 × × [ ki-e-iz ]

2'. ki-e-iz-z-y[a
eša-ri³ da-g[a-a-an³
4'. nu-uš-ša-an DUMU-as kat-[ta ma-uš-zí]

2 GıšGIR.GUB[BLA b ŠI-IH-R[U-TI
6'. nu A-NA SAL 1 GıšGIR.GUB łu-[an-te-iz-zi-ya-az ki-it-ta]
1 GıšGIR.GUB-ma-aš-ši ap-p[iz-zi-ya-az ki-it-ta]
8'. [nu]-za-an[ SAL.MEŠŠÁ.ZU] TIM e-š[a-an-ta-ri]

[k]u-it-ma-an-ma-az SAL-za ú-i-[ú-i-iš-ki-iz-zi nu SALŠÁ.ZU]
10'. łu-uk-[k[i]-iš-ki-iz-zi ŠI-PAT ú-[ú-i-iš-ki-u-wa-aš]
ma-a-an-za SAL-za ku-wa-p[ú-i-i-i-š-ki-u-wa-an da-a-i nu SALŠÁ.ZU]
12'. łu-uk-ki-iš-[k[i]-iz-zi ŠŠ-TU 1ê TUP-P[l-m[a
nu łu-uk-mi-ya-aš DUB[BLA-TIM ar-ḫa-y[a-an]

14'. SAL-za-ma-az ku-wa-p[ú-i-i-iš-ki-u-wa-an d[a-a-i]
16'. a-p[ë-đa-ni ITU-m[j a-p[i-e-da-aš UD[BLA-š mi-y[a′-ri]
na-an pi-ra-an ka-ru-ū ḫa-an-da-a-an ḫar-kán-z[i]

18'. [k]u-it-ma-an-ma-az [SAL]-za nu-u-wa ú-i-i-iš-ki-iz-[z[i]
nu UDU[.X ("ŚIG.SAL") ku-š[ ḫa-an-da-a-an-za ma-a-an ar-ma-u-wa-
[a-n-za]
20'. [m]a-a-an ša-an-na-pi-li-i-š na-an-kán E.ŠA-ni
an-da-an u-un-ni-ya-an-ži ma-ḫa-ḫa-an-ma-az SAL-za ha-q-[ši]
22'. DUMU-as ma-uš-zí a-pu-u-un-ma-kan UDU.U X A-NA SAL A-[NA
SAG.DU-S[U]
3ŠŠ wa-ab-nu-an-zi SALŠÁ.ZU-ka-kán an-da [ki-iš-ša-an]
24'. [me-m]e-iš-ki-iz-ži

[a-pu]un¹⁷-wa-kán SAL-an ku-i-e-š kat-ta[
26'. [ ] × × × SAG.D[U
[na-a]¹⁷ SAL-an ar-ḥa tar-na-a[n-du]
28'. [ ] × × × SAG.D[U

a. the RI is followed by two small Winkelhakens
b. erasure follows
[... on one side]

2'. and on the other side [...] 

§ 1' sits. (On') the ear[th']...
4'. Then the child [falls (i.e., is born)]?

§ 2' Two smal[l] footstools [they bring'].
6'. And one footstool [is placed] in fr[ont] of the woman,
while the other footstool [is placed] be[hind] her.
8'. [Then] the midwives se[at] themselves.

§ 3' But while the woman cri[es out in labor, then the midwife]
10'. conjures repeatedly “The Incantation of Cry[ing Out].”
At the time when the woman [begins] to cry out in labor, then the mid-
wife
12'. conjures repeatedly. But from one tablet [...] 
And the tablets of incantation are sep[arate].

14'. But at the point when the woman be[gins] to cry out in labor,

§ 4' (then for) the child they have already made prior preparations. The 
ch[ild]
16'. in that month, on those days, will be b[orn].
And her (the mother) they have already prepared.

18'. But while the [wom]an is still crying out,

§ 5' then a ewe which has been prepared—either preg[nant]
20'. or not—into the inner chamber
they drive. But when the woman gives bir[th] (and)
22'. the child is falling (i.e., being born), then this ewe (over) the woman,
o[ver her head]?,
three times they swing. And the midwife meanwhile
24'. [s]peaks [as follows]:

§ 6' “Whatever [evils] th[is] woman [afflict]?,
26'. ... her away [...] 
[And] may [they] relea[se] the woman!”

28'. [...] ... head [...]

Text B = KBo XVII 62 + 63

33
The Texts

IV [ ] × T[n]ar

2'. $Na$h-a-kur ki-x


nu-wa ki-e-da-ni[ DUMU-li]

4'. $Na$h-a-kur (SAG.) $Uš ga-x


ku-it kat-ta-a[n

6'. Tl-an $ar ten nu-w[a(-)] b$ar-te[n


mu-wa-kân u-wa-a[t-te-]in $Na$h-a-kur-[wa-kân ma-áb-ha-an]

8'. $hu-wa-an-zâ bé-e-[uš-ša] pê-e-di $U-UL n[i-n-in-kân-zi]

ki-e-da-ša-wa k[u-ši$] kat-ta-an mi-ya-ti mi-[uš-ši-kân Tl-tar$]


mi-ni-ik-zâ n[a-a]t qa-TAM-MA pa-áb-ha-ás-ru-an in e-[eš-tu]

12'. na-at uk-tu-u-ri Tl-an e-eš-tu


nu ma-a-an DUMU.NI[TA k]u-wa-pí mi-ya-ri nu $aš-ŠÀ.zu k[i-iš-ša-an]

14'. te-iz-zi ka-a-[ša-w]a ki-mu-un $a DUMUNITA a-áš-šu-u ú-da-[áb-šu-


un]

pa-ra-a-ma-wa $U-an-[n]i $a DUMU.SAL a-áš-šu-u ú-da-al-hu

16'. ma-a-an DUMU.SAL-[ma] nu ki-iš-ša-an te-iz-zi ki-mu-[u[n-wa]

ka-áš [ŠÀ DUMU.SAL] a-áš-šu-u ú-da-šu-un pa-ra-a-ma-[wa]

18'. MU-an-ni [ŠÀ DUMU.NI] TA a-áš-šu-u ú-da-al-hu


[DUB.N.KAM ma-áb-ha-a]n $aš-za ḥa-a-ši $U-UL QA-TI

20'. [A-WA-AT $Tu₄-n]a-úś-yâ $aš-ŠÀ.zu

[ $meš-šu-um-an-da-ás

22'. [ $š/t]a $meš-ŠÀ.[ZU]TIM

Commentary

The preserved portion of this text deals specifically with parturition. In §§ 1'-2' the necessary apparatus and its positioning are detailed, § 3' prescribes the recitation of a certain incantation to ease the pain of the mother in labor, and § 5' describes a magical operation and an incantation for the moment of delivery. The obverse of the tablet breaks off in the middle of this

a. erasure follows
§ 9" "And to this [child]...
4'. the (eter)nal rock sanctuary [...]
which down [...]
6'. keep alive!, and [... k]eelp!

§ 10" "And co[m]e! [As] the rock sanctuary
8'. the wind and ra[in] cannot [lift from] its place—
because² in this (house) he was born—
10'. likewise[e] let [not] an evil thing lift [his life²]
from its place! And let it likewise [be] protected!
12'. And let it be alive for eternity!"

§ 11" And if a ma[le] child is then born, then the midwife th[us]
14'. speaks: "Loo[k!] Now I have broug[h]t the goods of a male child.
But next y[e]r I will certainly bring the goods of a female child!"

16'. If it is a fema[le] child, then she speaks thus: "Now—
§ 12' look!—the goods [of a fema]le [child] I have brought. But next
18'. year the goods [of a ma]le [child] I will certainly bring!"

20'. [Word of Tun]awiya, the midwife,
22'. [ ]

§ 14" [ ] the mid[wives ...]

incantation, and the preserved paragraphs of the reverse pick up again midway through an incantation on behalf of the child (§§ 8''—10''). Then a speech by the midwife seeking the continued fertility of the mother is presented (§§ 11''—12''). It is interesting to note that in these concluding paragraphs a wish is expressed that the mother’s next pregnancy should result in the birth of a child of the sex opposite to that of the child just born. No preference for male children is evidenced here.

The colophon (IV 19'—22') indicates that the text is not complete on this tablet, and one may speculate that the composition continued with rites to be
carried out during the early infancy of the new-born. Since in IV 19' the number of the tablet within the composition has been lost, it is also possible that it was preceded by other material detailing the regimen for pregnancy, but the title, "When a Woman Gives Birth," makes this unlikely.

An attribution of this text to a specific cultural group within Hatti is difficult—there are no deities or foreign words in the preserved portion of the text to aid in this task. From content alone, one might be tempted to assign it to the Hattic sphere, due to the parallels between its first two paragraphs and the initial portion of Text A, but on the other hand, the name of the probable author of the text, [Tun]awiya, points to a Hurro-Luwian milieu.

This text exhibits two older grammatical features: the use of the voiceless CV sign TU instead of the voiced DU in e-eš-tu [IV 12'], and the alternation in the orthography of the verbal ending -ten between -TEN (ḥar-ten, IV 6') and -TE-IN (u-wa-a[t-te]-in, IV 7'). This last characteristic indicates a Middle Hittite date of composition, and the absence of any late sign forms shows that the tablet itself was probably inscribed in this period, or at least before the middle of the fourteenth century.

I 2'ff. §§ 1'–2' here, in which a birth apparatus consisting chiefly of stools is prepared by the practitioners, closely resemble in content §§ 1–2 of Text A. The wording of the two texts, however, is different, suggesting separate efforts at expressing in writing the same folk practices. Although the present passage cannot completely be restored utilizing the evidence of Text A, a comparison is nonetheless of value: da-g[a-a-an] is tentatively restored in I 3' on the model of [t]a-ga-a-an in Text A obv. 5, and the restoration DUMU-aš kat-[ta ma-uš-zì] in I 4' receives support from DUMU-aš-ša-an ku-wa-pi kat-ta ma-uš-zì in Text A obv. 5, as well as from DUMU-aš ma-uš-zì in I 22' of the present text.

I 8'. The appearance of more than one midwife in this text is unusual, but it is undoubtedly the author [Tun]awiya herself who performs the recitations so central among the activities of this text (§§ 3', 5'ff.). The other midwives presumably aid in carrying out the ceremony involving the swinging of the ewe (§ 5').

59 See immediately below.
60 See below, pp. 40f.
63 Note also the archaic form of ḤAR in IV 6'.
64 For SALŠÀ.ZU, "midwife," see below, pp. 232–35.
110. ŠI-PĂT ú-i-[ú-i-iš-ki-u-wa-aš] is restored on analogy with [EZEN (u-e-u-)] e-eš-ki-u-wa-aš, "[Festival] of Crying Out," Text Y II 4'. For the onomatopoetic verb uttaiti/uttatšk--cries uveau and uwe are attested—see StBoT 7, 12–13.

In one of the birth scenes of the "Kingship in Heaven" myth,65 the verb uttaiti- is also prominently employed. KUB XXXIII 119 + 120 IV 12'–18'66 reads:

12'. 4A-aš-ša ū-a-ta-an-[na-aš LUGAL-uš ITUMES]
16'. ITU.10.KAM KI-ň-aš ú-i-ú-eš-ši[i-u-wa-an da-a-iš]

17'. ma-a-an-za KI-aš ú-i-ú-iš-ki-it ×
18'. DUMUMES-nuš ū-a-ta

Ea, [the king] of the gods, counted [the months]—The first month, [the second] month, the third month passed. The fourth month, the fifth month, the sixth month passed. [The seventh month], the eighth month, the ninth month passed, and the tenth month [arrived]. And in [the tenth month] the Earth [began] to cry out.

When the Earth cried out […] she gave birth to children.

The trilingual lexical text KBo I 44 + KBo XIII 1 67 presents in line 1 40 the equation of Akkadian ḫa-a-lu, "to be in labor,"68 with Hittite ui-i-wi-iš-kattal-la-aš, "the crier out" = "woman in labor." The fact that a nomen actoris69 derived from the durative stem of uttaiti- here designates the mother-to-be, taken together with the importance of this verb in XXXIII 119+, indicates that the crying out of the woman was considered a normal, and indeed characteristic, feature of childbirth.60 Note, however, that uttaiti-kattala- does not appear in any of the texts edited in this work.

65 See above, p. 7.
66 Note also II 54 where the pregnant Kumarbi u-e-iš-ki-u-wa-an da-a-iš.
67 See StBoT 7, 10.
68 As von Soden, StBoT 7, 12, points out, the presence in 139 of ŽABU, "to dissolve," shows that the Hittite scholar here has misinterpreted an intended ḫalu A, "to be liquified," as ḫalu > ḫalu C, "to be in labor."
69 See HE 1 56 46b.
70 See below, pp. 223, 227.
I 13'. For a discussion of the practice, relatively uncommom at Ḫattuṣa, of
inscribing incantations on tablets separate from those detailing the rituals in
which they were to be employed, see Otten, Luv, 17, with n. 3, and BiOr 8,
1951, 230, n. 51.71 In the present text, however, an incantation is presented in
§§ 6 ff.

I 15'. Context makes it clear that the adverb piran here and in I 17' is to be
understood in a temporal rather than a spatial sense. Note the use of the pre-
sent handanzi with the adverb karu in I 15', contrasting with that of the pre-
sent perfect handan harkanzi in I 17'. See Neu, StBoT 18, 104, for this problem
of tense.

I 16'. For the Middle voice of miya- as “be born,” see most recently StBoT 5,
117, with n. 8, and cf. the lexical entry KBo XIII 2 obv. 9': |LÜ'-A-RU =
DUMU-aš ku-wa-pi mi-ya-ri nu a-iš ar-ša e-ip-zi, “when a child is born and
holds the mouth away,”71 an apparent reference to the refusal of the infant to
suck at the breast.

I 19'. UDU.U.x.: “SīG.SAL” is apparently a Boğazköy transformation of Ua,72
but since it differs so greatly in form from the Mesopotamian shape, I have
transcribed it simply as Ux.73

Otten has already transliterated and translated I 19'–23' in BiOr 8, 1951, 230.

I 22'. Kammenhuber, THeth 7, 128, puts forth the reading SAL-ha-[ for the
signs immediately preceding the break, suggesting a phonetic spelling SAL ha[š-
samupala-] here, beside SAL(MES)Ş.A.ZU[TIM] (18', 23'). However, the clear space
between SAL and the following traces does not favor this interpretation, and it
must also be noted that nowhere else in the corpus of birth rituals do the
phonetic and logographic writings of “midwife” occur in the same text.

I 25'. [a-pu-]un71 is uncertain, especially in view of the plene writing a-pu-u-un
in I 22', but for the shorter spelling see HW2 134.

IV 4'. A reading NA4hē-kur-uš is possible here, but since all other occurrences
of this word show a consonantal stem NA4hekur, I read NA4hē-kur (SAG.)UŠ.
The Sumerogram SAG.UŠ, which stands for Hittite ukuri-, “enduring, eternal,”
is attested with NA4hekur also at KBo XII 38 II 17', 18', IV 3' and KUB
XXI 33 IV7 23. The use of this adjective is appropriate here in an incantation

71 Cf. also Text K obv. 13, 45, 46, rev. 35.
71a See Hoffner, BiOr 35, 1978, 244.
72 So according to the opinion of M. Civil, kindly communicated to me by H.G. Güterbock in a letter of 5. XII. 77.
73 For the reading “u” rather than “ganam,” see MSL II, 102.
where the resistance of the $\text{NA}^{\text{a}}\text{hekur}$ to natural forces is stressed. (Note also the use of the adverb $\text{ukturi}$ in IV 12'.) For $\text{NA}^{\text{a}}\text{hekur}$, "peak, rock sanctuary," see Otten, MDOG 94, 1963, 18ff., Güterbock, JNES 26, 1967, 81, and Imparati, SMEA 18, 1977, 19–64.74

IV 6'. For Ti-an $\text{akar}$-, "keep alive," cf. the blessings from the letters Mšt 75/43 rev. 21 (Alp, Maṣṣat 1978, 187): $\text{mu-ut-ta DINGIR}^{\text{IMEŠ}} \text{TI-an} \text{bar-kân-du}$, and Mšt 75/64 obv. 5 (Alp, Maṣṣat 1978, 190): $\text{mu-uš-ma-aš LI-IM DINGIR}^{\text{IMEŠ}} \text{TI-an} \text{har-[ka]n-du}$, as well as KUB XV 1120f.: $\text{EN-YA}^{\text{a}} \text{UTU}^{\text{aq}} \text{TI-nu-an} \text{har-ti}$, "you, My Lord, keep His Majesty alive."

IV 7'ff. The subject of the second person plural imperative $\text{uwa[ste]n}$ is presumably the deities in whose presence the ritual is carried out. $\text{pidi} \ldots \text{[ninikan-zi]}$ is restored on analogy with IV 10'–11', and the sentence-particle $\text{-kan}$ is included in both IV 7' and IV 9' on the model of KUB 1 1 II 52–53 (Goetze, Ḥatt 20):

$\text{nam-ma-kân DINGIR}^{\text{IMEŠ}} \text{URU}^{\text{a}} \text{[ja-at-ti GIDIM]}^{\text{UL-A}} \text{-ya pi-di ni-ni-ik-ta na-aš I-NA}^{\text{a}} \text{URU}^{\text{a}} \text{[U-aš-ša kat-ta pi-e-da-aš]}

Further he (Muwatalli) removed the gods of Ḥatti, together with the $\text{manes}$, and he took them down to the city of Tarḫuntašša.

For the expression $\text{pidi ninink-}$, see Goetze, Madd 115–16.75

Rock serving as a symbol of permanence76 in an incantation is attested also at KBo XV 10 II 5–6:

$\text{[k[i-r] NA}^{\text{a}} \text{pi-e-ru ma-a-ab-ha-an uk-tu-u-ri BE-LU Ü DAM-ZU)
DUM[IMEŠ,Š]U QA-TAM-MA uk-tu-u-ri-eš a-ša-an-}du$

As th[is] rock is eternal, let the sacrificer and his wife (and) [h]is child[ren] likewise be eternal!

And the $\text{topos}$ of erosion, the continuing battle between the elements and the earth, is found in the "Song of Ullikummi" Tablet II B III 9'–11' (JCS 6, 1952, 14ff.):

$\text{ku-e-eš-kân A-NA 90 IKU-ni NA}^{\text{a}} \text{pi-ru-ni-[i]i'}$

$\text{pár-aš-nu-uš-kân-zî 8 ME}^{\text{a}} \text{ma wa-aš-ša-an-zî hé-e-uš}$

$\text{IMEŠ,Š}^{\text{uš} 8} \text{bal-zî-ya-an-}du$

74 The present text is omitted from the list of passages containing $\text{NA}^{\text{a}}\text{hekur}$ presented on pp. 63f.

75 To the passages there cited, add KBo II 11 obv. 11'f.; XXX 65 + + obv. 12; XXX 56 III 15 (p-e-da-az ni-ni-in-kân-zi); and XLIV 33 1 4' ("U pi-di ni-ni-in-ku-wa-aš).

76 Another analogic incantation involving the word $\text{ukturi}$, this time in reference to an $\text{eya}$-tree, is XXIX 1 rev. 17–21—see Haas, AF 5, 1977, 269.
Those things which to a distance of 90 furlongs break the rocks, but (to a distance of) 800 (furlongs) cover (them)—the winds and the rains let them call!

IV 9'. It is in this portion of the text that the fragments KBo XVII 62 and 63 are to be joined. KBo XVII 63 x + 1 is the same line of the tablet as KBo XVII 62 IV 6'. In KBo XVII 62 IV 12' = 63:7' the remains of a single RI-sign have been preserved on both fragments.

In IV 9' we are probably dealing with an ellipsis involving the noun modified by the dat./loc.pl. demonstrative pronoun kedaš, that is, perhaps kedaš (par-naš), “these (rooms)” = “this (house).”

IV 10'. For the “ergative” expression idalauvant- uddanant-, cf. KUB XV 1 II 32f.: nu ṣUTUŠT HUL-u-wa-an-zu ud-da-na-an-za an-da Ū-UL ku-iš-ki KAR-zi, “No evil matter will befall His Majesty.”

IV 13’ff. Exactly what articles are referred to by the phrases “goods” of the male child” and “goods of the female child” in §§ 11’—12’ is uncertain, since they are mentioned nowhere else in the preserved text. It is tempting to think here of the classic Hittite symbols for masculinity and femininity, that is, bow and arrows on the one hand, and spindle (with or without an accompanying distaff) on the other. Such articles might have been presented to the child at birth in order to confer ritually the proper sexual role.

Note the use of the first person singular imperative u-da-al-hu as a volunta-

ive in IV 15' and 18'—see HE I2 § 263b.

IV 20'. That [TIU-na]a-wi-ya is the correct restoration here, and that the author of this ritual is the same woman who composed the well-known text edited by Goetze and Sturtevant (CTH 409) is made likely by the concern of both rituals with human reproduction. Another ritual authored by this woman is referred to in the catalogue text KUB XXX 57 + 59 15’—7’. First tablet. The Word of Tunnawiya, the Old Woman: “When I Invoke the Dead”—Incomplete; we have not yet found its last tablet.

While the Hittite librarians were unable to locate the last portion of this work, we today are in possession of none of it. Its evident concern with the chthonic,

77 See below, pp. 171f.
78 See Laroche, BSL 57, 1962, 23–43.
79 For the writing a-aš-šu, see StBoT 11, 19.
80 See Hoffner, JBL 85, 1966, 330ff., Goetze, Kleinasiens 156, and Oettinger, StBoT 22, 75–76.
81 See Tunn.
82 See above, pp. 18f.
83 See now also Kammenhuber, THeth 7, 124.
84 For a transcription, see below, p. 164.
however, is shared by the final ritual attributed to Tun(n)awiya—KBo XXI 1–6. The introduction to the first of the tablets making up this latter composition reads:

\[\text{[U]M-MA } '\text{Tun-na-wi-ya } ^\text{SAI} \text{ŠU.G } [1^\text{85 URU}] \text{[Ha-[a]t-ti}]
\text{[G]IM-an-kân LUGAL SAL.LUGAL } t\text{ak-na-a-az } da-ab-hi } \text{nu } k\text{i-i } da-ab-hi
\]

(KBo XXI 1 I 1–2\textsuperscript{86})

[Th]us says Tunawiya, the Old Woma[n] of Ḫattuša—When I take the king (and) queen from the earth, then the following things I take:

There follows a lengthy list of necessary provisions, chiefly baked goods.

Although no details are provided in the scanty material now available, “taking the king (and) queen from the earth” must be a symbolic action of some sort, thought to bring the power of the deified rulers of the past to bear upon the problems of a sufferer in the present. This interpretation fits well with the other chthonic elements here—note the presence throughout the composition of ṭakaṇaš-dUTU, “the Sun-goddess of the Earth,”\textsuperscript{87} (e.g., KBo XXI 1 III 8’, 11’), and the operations carried out in regard to the storage vessel(s) (ARAH\textsuperscript{BLA}, KBo XXI 1 III 9’; KBo XXI 5 rev.\textsuperscript{7} 2’, 4’). In any case, the concern of Tun(n)awiya with both reproduction and death is apparent.\textsuperscript{88}

The name Tun(n)awiya is probably Luwian, meaning “the woman of Dunnā,”\textsuperscript{89} referring to a city in the Lower Land, near Ṭarḫuntašša,\textsuperscript{90} and an ultimate origin in this area—note that in KBo XXI 1 I 1 she is called “the Old Woman of Ḫattuša”—would not be surprising for a practitioner employing Hurrian and Luwian elements in her work, as does our author—see especially the Luwian speech in KUB VII 53 + I 58–59.\textsuperscript{91}

\textsuperscript{85} Space will not permit the additional restoration of KUR here.
\textsuperscript{86} Cf. also IX 34 IV 23–25 (colophon): DUB.2.KAM Š[I][L QA-TI]
\text{ma-a-an-ki:n LUGAL SAL.[LUGAL]}
\text{SAI} \text{ŠU.G1 } t\text{ak-na-az } [da-a-ti]
\textsuperscript{87} See below, p. 54.
\textsuperscript{88} Compare the responsibilities of the patli-priest—see below, pp. 236–38.
\textsuperscript{89} For the difficulties involved in the interpretation of the suffix -uwiya, see Laroche, NH 325–26, 345.
\textsuperscript{90} For the location of URU Dunnā, see del Monte, RG 6, 439.
\textsuperscript{91} As for the dates of the texts involved, KBo XXI 1 and 6 show sign shapes comparable to those of Text B, while KBo XXI 2, 3, 4, and 5 are too small to allow a judgment. For CTH 409, on the other hand, VII 53+ and the fragment XXXIX 65 display NH script and orthography, but the great number of errors in the main text demonstrates that it is a copy. An early fourteenth-century date for the woman Tun(n)awiya is thus not excluded.
Text C = KBo XVII 61

<table>
<thead>
<tr>
<th>Obv.</th>
<th>hva-aš-ša-an-na-aš-ša-aš</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>× ŚA.BA 1 GIŠ[</td>
</tr>
<tr>
<td></td>
<td>še-e-[r k] ×[a]</td>
</tr>
<tr>
<td>4.</td>
<td>nu-uš-[ša]-an ka-a-ya 1 EM-ŠÚ ki-i-ta</td>
</tr>
<tr>
<td></td>
<td>ta-ra-ša-aš ṣu-iš-wa-an-za</td>
</tr>
<tr>
<td>6.</td>
<td>1 GĪR TUR ZABAR 4 KAK ZABAR × ?</td>
</tr>
<tr>
<td>8.</td>
<td>DUMU-an ku-]wa-p[i an-da-an ša-al-la-nu-uš-ki-mi</td>
</tr>
<tr>
<td></td>
<td>× LÚ AZU ŠL MUŠEN.DÚ p[í-an-zi</td>
</tr>
<tr>
<td></td>
<td>ṣu-uš-ta-an še-e-[r ar-] ha wa-ab-nu-uš-ki-i-zi</td>
</tr>
<tr>
<td>10.</td>
<td>nu-mu-kán SAL ṣu-aš-nu-up-pa-al-la-aš</td>
</tr>
<tr>
<td>12.</td>
<td>-š/t]a-at nu-mu ma-a-an DUMU-an pa-ra-a p[í-an-zi</td>
</tr>
<tr>
<td></td>
<td>[nu ki i-yi-mi ma-a-n]a-an-kán KA×UŠÚ ša-ab-mi na-aš ma-a-an</td>
</tr>
<tr>
<td>14.</td>
<td>[ṣu-iš-wa-an-na-aš na-an ṣa-ad-du][r]a-ab-hi ma-a-na-aš Ú-UL-ma ṣu-iš-wa-an-na-aš</td>
</tr>
<tr>
<td></td>
<td>na-an še-]e-[r-ma-mu DUMU Ė.GAL ar-ta ma-a-na-an-kán</td>
</tr>
<tr>
<td></td>
<td>KA×UŠÚ ša-ab-mi</td>
</tr>
<tr>
<td></td>
<td>× e-ik-za iš-pá-r-ra-an-za na-aš-ta DUMU-an[GIŠ kur-ta-li-aš</td>
</tr>
<tr>
<td>18.</td>
<td>[ir]t pár-ku-mu-mi nu-uš-še-eš-ta ta-ra-ša-an še-e-[r ar-] ha wa-ab-nu-mi</td>
</tr>
<tr>
<td></td>
<td>na-aš-ta SAG.DU UR.BAR.RA ma ar-ša wa-ar-nu-mi</td>
</tr>
</tbody>
</table>

|      |  wa-aš-ši-iz-zi a-p[i]-el-ma-aš-ši-kán ar-ša da-a-ab-hi |
| 22.  |  [nu-uš-ši-iš]a-an DUMU-an Gi-mu-wa-aš-ša-aš te-el-hi |
| 24.  |  [iž-zi nu-uš-ši u-wa-mi URUD PISAN an wa-aš-ši nam- |
|      |  ma pí-hi |

a. obv. 1–3 are written on the upper edge
b. erasure follows
§ 1 [ ] of her [wo]mb’t
2. [ ] among which one is of wood […]
[ ] above […]

§ 2 [ ] And here also one (portion of) rennet is set.
6. [ ] one small bronze knife (and) four bronze pegs.

§ 3 [ ] in [what]ever place I shall bring up [the child],
8. [ ] the diviner and the augur give.
[ ] the hush’t (s)he swings overhead repeatedly.

10. [ ] and to me the midwife

§ 4 [says: “A child I, the midwife, have brought into the world!”
12. […] and when they hand the child over to me,
[ I do the following: When] I cleanse his mouth, and he
14. [is going to live, then] I give [him health’]. If he is not going to live,
[then him I […] But the palace functionary stands [o]ver me when I
cleanse his mouth.

16. [And the taraša] I carry there, and the containers are placed.
§ 5 [And] the net is spread out. And the child on the containers
18. with […] I purify. The taraša I swing over him.
[And] a wolf’s [he]ad I burn up.

20. [And] I, the [Old] Woman’, wash his head, and for him the queen
§ 6 [in […] dresses. But from that one I take away her own (clothes).
22. [And] I place the child on her’ knees.

§ 7 […] And to him (the child) fresh medicine I have already given. But the
medicine …
24. […] (s)he […] And I come (and) further, a copper box’ (and”) medicine
I give to him.
[…] I take: cr[ocu]’s”, lettuce
26. […] (and) one + vessel(s) of cheap beer for drinking.
Rev. [ ]-ši-it n[a²-

2'. [ ] x-an pár-ab-du ša-[ ma-ni-in-k]u-an-du-uš MUḪ [...]-uš KI.3 (=pár-ab-du)[ KI.4

4'. [ ] A-NA DUMU.L]|U.LUL[.ma ta-la-ga-uš MUḪ [...]-uš pí-iš-ki²-
[ -d]-uš ša-at-za _UTU-uš N₄[a]-pa-aš-sí-li-uš i-e-id-du

6'. [na-at-ši-kán ar-a²] da-a-u²
[ ]-mi nu ki-ša-an ṣu-ik-mi ne-pí-sa-az-kán kät-ta ši-e-eš-šar ši-ya-ti

8'. [ ] ši²-y)a-ti nu I-NA TÜR pa-a-un na-ša-ta _UTU-im-mar-mi-i MĀŠ.
GAL u-ik-ku-un
[ ] x a-uš-ta u-ga SALḥa-aš-u-wa-aš IŠ-TU 10 ṢU.SI pa-ra-a

10'. [e-ip-mi nu² MĀŠ.GAL-a²n an-da A-NA DUMU.L]|U.LUL[ I-NA 9
v[u]v UR ap-pi-iš-ki²

12'. [ ] IGḪ₂-kán A-NA IGḪ₂-ŠU ḫa-an-da-a-an i-ni-ra-aš-
[ ] kán i-mi-ri KI.MIN (=ḫa-an-da-a-an)

[ ] x-da-an-ti KI.10 ar-ki-i-e-eš²-kán

16'. [ar-ki-ya-aš KI.11 gi-e]-nu-kán A-NA gi-nu-wa-aš KI.MIN G(IR-kán A-
[ ] NA G(IR KI.MIN
[ ] -r)a-aš-iš-e²-kán ẓu-un-ti-iš-ta ḫu-ur-ta-li-iš-ša

18'. [ ] pár-ga-u-wa-aš ḪUR.SAGḪ₂-aš pí-ḫu-te-iz-zi
ták-na-a² ṢU-wa-aš u-ēl-ku-wa² pí-ḫu-te-iz-zi

20'. [ ] x-id-du nu pa-id-du MĀŠ.GAL-aš ták-na-aš ṢU-UTU-i
ták-na-a² ṢU-UTU-i Ǧ GIS ẓu-up-qa u-uk-kán ḫar-du

22'. [ ] MĀŠ.GAL-ma ar-ḫa ḫa-ap-pi-iš-na-mi
[a²]-n]u-mi Û ALAM GIŠ

24'. [ ] ki-[e ar-ḫa wa-ar-nu-mi
[ ] × N[I²

a. erasure follows
b. the paragraph stroke is double for the last third of its original length
2'. ["... let him chase! [...]"


4'. But [to the mor]tal (i.e., the child) may he [continually giv]e long year[s]!

[...] May the Sun-goddess of the Earth turn them into pebbles!

6'. [And away from him] let him/her take [them]!"

§ 10' [Then] I [... ] and I conjure as follows: "Down from the sky it flowed.

8'. [...] it flow]ed." And into the pen I went, and I requested a male goat from Immarni

[... ] he saw. But I, the Old Woman, with ten fingers [reach’] out,

10'. [and the male go]at I repeatedly hold against the mortal on (each of) the nine body parts:

§ 11' [... ey]es are arranged against his eyes, eyebrow to eyebrow, ditto;

12'. [...] ditto 3;] ears to his ears, ditto 4; mouths (sic!) to his mouth, ditto 5;

[liver to] liver, ditto 6; gall bladder to gall bladder, ditto 7; pelvis

14'. [to pelvis [...] ditto 8; anus to anus’, ditto 9;

[... to ] ... ditto 10; testicles

16'. [to testicles, ditto 11; kn]ee to knees, ditto; foot to foot, ditto.

[...] ... zan[išta and malediction’).

18'. [" ... ] to the high mountains he will carry off.

§ 12' [ ... ] to the grass of the [Sun-godd]dess [of the Earth] he will carry off.

20'. [ ... ] let him [ta]ke’, and let the male goat go to the Sun-goddess of the Earth!

[ ... ] to the Sun-goddess of the [Ea]rth let him hold a lighted torch!’

22'. [ ... ] the male goat I butcher.

§ 13' [ ... ] I [co]ok, and an image of wood

24'. [ ... ] these things I burn up.

§ 14' (traces)
The Texts

Commentary

This text appears to be one-columned, an impression strengthened by the fact that it begins on the upper edge of the tablet. If indeed this is the case, then the lines which have been preserved, however fragmentarily, represent approximately one-half of the original length of the text. This ritual composition is concerned with post-parturition activities on behalf of a mother and child within the royal family. The chief ritual practitioner is seemingly a nurse—see below, pp. 48f. Among the actions included here are the determination of the fate of the child, along with a mouth-washing ceremony (§ 4), the changing of the mother’s clothes (§ 6), the invocation of the Sun-goddess of the Earth (§ 9), and a scapegoat ritual (§§ 10’–13’). The emphasis in the preserved portions of the text is upon purification from both physical uncleanness and evil influences.

Beginning on the upper edge of the tablet is a characteristic of older texts, and this tablet reveals numerous other archaic features:

1. the use of the enclitic adversative conjunction -a, “but,” in u-ga (rev. 9’),
2. the presence of the enclitic possessive pronoun ([bašš]annaššaš, obv. 1, genuwaššaš, obv. 22),
3. the use of the terminative in a (u-el-ku-wa, rev. 19’),
4. the employment of the sentence-particle -(a)šta (nu-ešešta, obv. 18),
5. the use of the correct nom. form ug (and not of the originally only dat./loc. form ammuk) of the 1.sg. independent personal pronoun (rev. 9’),
6. the use of the conjunction mān in both temporal and conditional functions (obv. 12, 13).

92 See Otten/Souček, StBoT 8, 12, n. 2.
93 See below, p. 52, and Otten, Introduction to KBo XVII, v.
94 A spelling u-uš-ga would indicate the enclitic coordinate conjunction—see Houwink ten Cate, FsOtten 119–39.
95 See HE I § 106.
96 See Houwink ten Cate, Records 22–23.
97 See Carruba, ZDMGSuppl 1, 1969, 236. Oettinger, StBoT 22, 67–70, has shown that texts which have -(a)šta in contexts other than na-aš-ta (here obv. 17 and rev. 8’) must be considered no later than Middle Hittite in date of composition.
98 See HE I § 97.
99 See Houwink ten Cate, Records 24–25.
7. the plene spelling še-e-ır (obv. 3, 9, 15, 18),
8. the spelling of the prs.3.sg. active -iya-verb ending with the vowel sequence -i-i, and not with -i-e- or -i-yu- (lu)a-aš-ši-iz-zi, obv. 21),
9. the spelling of the 3.sg. enclitic personal pronoun with the ŠE-sign (obv. 18).

On the other hand, the Luwian influences evident in rev. 8’ and 17’, as well as the representation of the negative by the Akkadogram Ū-UL (obv. 14) and the appearance of the 3.pl. neuter enclitic pronoun as -at, and not as -e,

demonstrate that this tablet dates from the Middle Hittite and not the Old Hittite period. The script as depicted in the copy is consistent with this judgment.

On neither the obverse nor the reverse has the left-hand margin of this text been preserved. The calculation of available space has been based for the obverse on the restorations in line 13, and for the reverse on the (very probable) restorations in lines 13’ and 16’.

A complete edition of this text has been presented by Berman, JAOS 92, 1972, 466–68, and rev. 11’–16’ have been transliterated and translated by Haas, Or ns 40, 1971, 417–18.

**obv. 1. [ba-aš š]a-an-na-aš-aš-aš:** See Otten, Introduction to KBo XVII, v, with n. 6. The context here favors the translation “womb” over “family.”

**obv. 5. tarša-:** which is also found in obv. 18 and is probably to be restored in obv. 16, is not attested in any other text. In his edition, Berman suggests that this word designates some sort of animal, but this is by no means certain, since the adjective huišwant- may mean “fresh” as well as “living”—cf. the similar huiš- in obv. 23.

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100 See Carruba, ZDMGSuppl 1, 1969, 236.
101 See Houwink ten Cate, Records 16, and below, p. 149, with n. 345.
102 See Otten, ZA 52, 1957, 219, and Houwink ten Cate, Records 14–15.
103 The transition from the use of -e to that of -at seems to have taken place during the Middle Hittite period—see the table in Houwink ten Cate, Records 14f.
104 Otten, StBoT 17, 16, declares this text to be “sprachlich alt.” Kammenhuber, HW² 307, describes it as “iḥet-hurr.,” which is incorrect on both counts.
105 The single late form—IG in rev. 8’—is due to a copying error. According to Winkels, Diss 11, a photo shows that the sign actually has the shape which appears in Sp. IX of StBoT 21. Collation of the original by Prof. Otten now confirms this.
106 Cf. only XXXVI 57 ll² 7': x-kān tar-ašša-anš, which Siegelová, StBoT 14, 62, takes as a form of tarša-, “skull.”
obv. 6. The knife and the pegs listed here do not appear again in the lines which have been preserved. Was the knife perhaps employed in the cutting of the umbilical cord?

obv. 7. Neither the name nor the profession of the author of this text has been preserved, but it is possible to determine the latter. Here the author, probably a woman in any case, speaks of the place where she rears a child: [DUMU-an ku]wapi andan šallanuškini. (Note the use of the durative here.) Further, in obv. 22 the author says: DUMU-an genuwaššaš tehḫi, “I place the child on his/her knees.” Both of these activities—child rearing and the setting of the new-born on the knees of a parent—belong to the sphere of activity of the S̱ALUMMEDA, “(child’s) nurse,” 107 in Hittite texts. For the former, note KUB XIV 7 IV 11–13:

ma-a-an UN-aš-pät
at-ti an-nil DUMU-an šal-la-nu-zi nu-uš-ši at-ta-aš an-na-aš
ŠA S̱ALUMMEDA Û-UL im-ma pa-a-i

If a person raises a child for the father (and) mother, do not the father (and) mother indeed give him (the fee) of the nurse? 108

And, although the logogram S̱ALUMMEDA does not appear in the text, the Gulšaš and the DINGIR.MAHMEŠ in the “Song of Ulikummi” must be understood as performing this function. See Tablet I A IV 14’–15’ (JCS 5, 1951, 156), where Enil asks himself:

DINGIR.MAHMEŠ-uš

“Who is he, this child wh[om] the Fate-deities (and) the Mother-goddesses further have reared?” 109

The placing of a child on the knees by a nurse is seen in KUB XXIV 8 + III 9–11 (StBoT 14, 10): 110

107 For this logogram—URUDUDA at Boğazköy—see Hoffner, JNES 27, 1968, 199ff. One Hittite phonetic reading is S̱ALharwant-, as shown by Laroche, OLZ 156, 421, but Hoffner, op.cit. 200, has pointed out that S̱ALUMMEDA-aš in XXIV 8 + III 10 (nom.sg.) stands for a thematic stem. Haas and Thiel, AOAT 31, 28–29, erroneously translate both S̱ALŠA.ZU and S̱ALUMMEDA as “Hebamme.”

108 Cf. also KBo XXVI 94 III 12’: |-šiŠA S̱ALUMMEDA71 pi-ih-hi.

109 A final, unpublished, passage in which S̱ALUMMEDA is the subject of šallatu- is Bo 1607 IV I, cited by Sommer, HAB 73.

110 Lines III 18–19 are similar.
gi-nu-ka-aš ba-la-iš

And the tenth month arrived. Then the wife of Appu gave birth to a son. The
[nur]se lifted the son and transferred him to the knees (of) Appu.

Note also that the Gulišš and the DINGIR.MAḪMEŠ set Ullikummi on the
knees of Kumarbi.112

Finally, Izi Boğazköy 49 (KBo I 42 I 39') reads: UMMEDA-za ku-šš
DUMU-an kar-pa-an bar-zi.113 Güterbock, MSL 13, 134, translates this as "a
nurse who has lifted (abducted)" a child for herself," but a semantic com-
parison with the Akkadian equivalent tāritu,114 G participle of tarū, "to lift up,"115
suggests that despite the odd usage of the periphrastic perfect in this entry, we
should understand it as descriptive of the characteristic activity of a nurse and
render it simply as "a nurse who has lifted up a child."

The author of Text C was undoubtedly such a child's nurse—here she takes
charge of the infant immediately after the midwife has brought him to birth
(obv. 10–12116), and is responsible for his initial purification (§§ 5–6). That
the nurse continued to care for the child is implied by XIV 7 rev. 11–13,
quoted above. The absence of the nurse in all of the other Hittite birth rituals is
to be explained by the fact that while many would seek the services of a profes-
sional, such as a midwife or a priest, for the crisis of birth itself, only the
wealthy could afford to employ a full-time servant to care for the baby thereafter.
We must remember that this text deals with a birth within the royal family,
and that Appu and Kumarbi, who employ nurses, were a very rich man,117
and a god, respectively.

111 Text: -aš-, but the duplicate XXXVI 59 II 3' has the expected -an-.
112 The "Song of Ullikummi" Tablet I A III 11'–12' (JCS 5, 1951, 152).
113 The Sumerian and Akkadian columns have been lost for this entry. For the prob-
lems of interpretation here, see Hofner, JNES 27, 1968, 200–01.
114 Cf. Izi Boğazköy 268 (KBo I 42 IV 41): (Sum.) D[AR] = (Akk.) tā-ri-tū = (Hitt.)
UMMEDA-za. In line 49 UMMEDA-za probably contains an abbreviated
form of the phonetic complementation exhibited here, rather than the reflexive
particle.
115 AHw 1330 defines tāritu(m) as "'Aufhebende,' Kinderwärterin."
116 baš- in obv. 11 with the subject 8Aḫ bašnuppalla- must mean "cause to be born," an
idea expressed elsewhere through the use of the causative baššamu-.117

See above, p. 2.
obv. 8. LÚ AZU Û LÚ MUŠEN.DÛ: For the first of these ritual specialists, see below, p. 159, and Gurney, Aspects 45f., and for the second, Haas/Willhelm, AOATS 3, 15, with n. 3. The two are also found together at KBo IV 4 II 31 (Goetze, AM 116), a passage from the “Annals of Muršili II,” where they are called upon to take oracular readings for a Hittite army. 118

obv. 9. Although the determinative NA₄ is attested with ḫuṣṭ-, 119 it is found in only a minority of cases and so is not restored here. This word has been treated by Vieyra, 120 who works with a stem ḫuṣṭi-, while Friedrich, HW¹ 77–78, 121 lists both an a-stem ḫuṣṭa- and an i-stem ḫuṣṭi-. This latter form is well established—see, for example, the acc.sg. ḫu-u-uš-ti-in (KBo V 2 IV 21). An a-stem, however, seems not to exist—no examples of a nom.sg. *ḫuṣṭaš are known. On the contrary, KBo XI 14 I 19 indicates a consonantal stem ḫuṣṭ-:

nu GišER In.LUN LÂL ḫu-u-uš-za-x 122 ša-me-ši-yâ-zi

And he burns 123 cedar, butter, honey (and) ḫuṣṭ.

It is difficult to determine a specific meaning for ḫuṣṭ(i) -. 124 Although it is generally defined as a mineral because of the occasional presence of NA₄, it must be kept in mind that this determinative also occurs with materials which we would not consider to be either stones or minerals—note, for example, the Akkadogram NA₄ AYARTU, “cowrie.” 125 Whatever its character, ḫuṣṭ(i)- seems to have been employed in ritual contexts due to the quality of strength attributed to it by the Hittites. This is evident in the analogic magic passage KBo XII 85 II 8–9:

118 Cf. also V 6 + II 8, where the result of an oracular question is IŠTU 5AŠLIGI SIG₅ IŠTU LÚ AZU LÚ MUŠEN.DÛ-ya NU.SIG₅, and XXXVI 83 + I 9; LÚ MES AZU LÚ MUŠEN DÛ LÚ MES SIG₅ SUGI SA LÆNSI.
119 E.g., XXX 38 + II 3.
120 RA 51, 1937, 100.
121 See also 1. Erg. 7.
122 This sign is illegible. Although syntactically an acc., this word must be understood as nom.sg. in form, i.e., *ḫuṣṭ. Perhaps the immediately preceding series of uncomplemented logograms, which are of course formally identical in all cases, led to this error. Two unpublished references for the nom.sg. *ḫuṣṭš are 2027/k:5:1x-du ḫu-u-uš-za-m[a and 78/e rev. 18 (StBo T 5, 150, n. 7): ]x- ḫu-u-uš-za-ma-at pär-kヌ-nu-ma-].
123 For šamešiya, “rāuchern,” see Otten apud HW¹, 3. Erg 27.
124 Cf. the passages listed in the works cited under notes 120 and 121.
125 See Hoffner, EHGI 79, and CAD A, I, 228.
hu-uš-ti-iš GIM-an KALAG.G|A
KALAG.GA-aš e-eš-du

As the hušti is strong [...]
So let him be strong!

hušti- is quite commonly employed in the (arha) wahmu-, “swinging,”
procedure.\textsuperscript{126} Cf. KBo XXII 108 II 7‘f.; KBo XXII 161 rev. 4; KUB X 63 I
10‘f.; XVII 8 III 1; XXVII 29 I 18‘f., 25; XXIX 4 III 65f.; XXIX 8 II 7f.; KBo
XXIII I II 2f.; and IBoT II 113 II 3. hušti- in these instances may appear in
either the instrumental\textsuperscript{127} or in the accusative.\textsuperscript{128}

obv. 13. [ma-a-n]a-an-kān KA×U-ŠU ša-ab-mi: Berman maintains that the
verb in this phrase is a form of šab, “stop up,” rather than of šanḫ, “sweep,
clean.”\textsuperscript{129} “The intent is clear in stopping up the child’s mouth if he is not ‘of
life,’” he states. The ša-ab-mi action in this text, however, is clearly carried out
on the child who is going to live, as well as on the unfortunate child. Certainly
a purification is more expected here than a smothering child. Note that while there
is no other evidence in the birth rituals for infanticide, passages from two other
texts edited here show the importance of purification of the mouth: Text Ha II
30: mu SAL KA×U-ŠU šuppiyakhhi, “and he purifies the mouth of the woman,”
and Text K obv. 12: mu=za-kan KA×U-ŠU para šuppiyakhhi, “and she purifies
her (own) mouth.”

Admittedly these two passages do not employ the verb šanḫ-, but XII 58 III
2 proves that this term as well as parkunu- and šuppiyakh- can be used of
cleansing a person: ka-a-ša-kān NĪ.TE hu-u-ma-an-da ša-ab-hi-iš-ki-mi. This
line has already been translated by Goetze, Tunn 17, as “I now am scrubbing
all the limbs.” Berman also quotes KBo III 8 II 29–30 as providing examples of šab-

\textsuperscript{SAL}-ha-ša-wa-an pi-e-hu-te-[i]-bhi nga-aš pa-šid-du nu-uš-ši E]ME-ŠU
ša-ab-du \textsuperscript{SAL}-ha-aša-wa-aš pa-[it nu-uš-ši] EME-ŠU ša-ab-ta

Here too I interpret the verbs as belonging to šanḫ-, and render the passage:
“I am bringing] the Old Woman. [Let her go,
and] his tongue let her cleanse!” Then the
Old Woman w[ent], and his tongue she cleansed.

\textsuperscript{126} For this ritual gesture, see Haas/Wilhelm, AOATS 3, 42ff.
\textsuperscript{127} E.g., KBo XXII 161 rev. 4.
\textsuperscript{128} E.g., X 63 I 11f.
\textsuperscript{129} He is followed in this interpretation by Eichner, Sprache 21, 1975, 159, n. 5, and
Puhvel, Flaroche 300f.
Purification of the mouth is the subject of an important Hurrian ritual series found at Boğazköy, CTH 777. Cf. also VII 1 I 29: *na-âš-ta DUMU-an a-į-ı-ši-it' pa-ra-a ar-ra-ab-bi* "And I wash the mouth of the child."

**obv. 13–15.** (Ū-UL) *hu-ı-š-wa-an-na-aš:* Cf. the "Apology of Ḫattišili III" I 14–15, where Șaušga tells Muwatalli:

*A-NA Ḫa-at-țu-śi-li-wa MU.KAM* ści*a-ni-in-kù-wa-an-te-ę* *Ū-UL-wa-ra-aš Tl-an-na-aš*

"For Ḫattišili the years are short; he is not one of (long) life."

How it was decided at birth whether the baby was "of life" is unknown, but perhaps a determination was made during the mouth washing. Whether this depended upon the child’s physical condition or an act of divination is uncertain, although the presence of the seer and augur in obv. 8 points to the latter alternative.

For the verb whose final signs can be seen after the break in obv. 14, Berman restores *[da-a-l]a-ab-bi,* "I [leave]," a suggestion which seems to be dependent upon his interpretation of the previous lines. I prefer a restoration *[ba-ad-di]l-a-ab-bi,* "I [give (him) heal]th," indicating a magic action, perhaps even alluding to the acts of the rest of the text.

Unfortunately the verb in obv. 15 has been lost completely, since it would be most interesting to learn what measures the nurse took on behalf of the ill-fated child.

The presence of the DUMU .EOF, "palace functionary," in obv. 15, together with that of the queen in obv. 20 shows that this text was intended specifically for use by the royal family. šer ar-ri, "stand over," must be understood here in the sense of "supervise." Cf. the use of ar-ri in RS 17.109 obv. 2–5 (Laroche, Ugar V, 769):

"At-tal-ı-š-wa-mu MLA-KI-IS-SÙ 8 ME K.UB.BABBAR Ḫar-ri
da-at-ta-ma-at ku-ua-pí
nu "Pal-la-ri-ya-aš-ša ar-ta-at"

"Attali, the tax collector, held 800 (shekels of) silver on my behalf. But when he received them, then Pallariya also stood by (i.e., was a witness)."

130 Cf. XXIX 8 IV 36–37;
131 On this official, see Immarati, Or ns 44, 1975, 89, n. 57, and SMEA 18, 1977, 54f.
132 See Kümmel, UF 1, 1969, 161. 133 See StBoT 5, 161, n. 2.
obv. 16. The particle -kan has been restored here because this particle is attested with the verb peda- already in Old Hittite texts. For the i-stem kurtali-, as opposed to later kurtal, see Neu/Rüster, FsOtten 231, with n. 33.

obv. 17. For ek-t, “(hunting) net,” see Hoffner, FsFinkelstein 105 ff. To its use here compare Text A obv. 4–5: 1\*EN KUš sarpaššiš-a-\*kan 2\*GUR kuppīšaš ishtarana tagan isparanzi.

obv. 19. For the restoration of the sentence-particle -ašta here with arba warrior, cf. Text K obv. 25. The sudden appearance of the head of a wolf here is surprising, but the immolation of animal heads is found elsewhere in Hittite ritual practice, for example in the royal funerary rituals. SAG.DU UR.BAR. RA occurs in several unpublished texts, most interestingly in the fragmentary Bo 4542 rev. 6, where it is followed in line 7 by Iwa-ra-a-an.

obv. 20 ff. For the restoration [ŚAL]ba-a-š]a'-\*ui-wa-\*aš, cf. rev. 9’. The fact that the queen here changes her clothes makes it extremely likely that she is the mother in this text—the change was probably necessitated by the soiling of her garments during parturition. Further, in obv. 22 it seems that the child is placed upon her knees, although it is usually the father who receives the child in this manner soon after birth.

obv. 23. tar-za-aš: The other occurrences of this word are fragmentary and do not allow us to determine its meaning: XXXIII 31:7: tar-za'[a]-, and XXXIII 62 II 21': 3\*IM UR\*U ku-li-\*i-š-[a] tar-za-a-aš.

obv. 24. The Sumerogram in this line is either an imperfectly written URUDUGURU, “copper box,” or perhaps a faulty URUDUGUR, “copper basket.” In either case a container of some sort is indicated.

On asyndeton with the verb uua-, see HE I 2 § 312.

134 See Josephson, FSP 142.
135 Cf. also KBo XX 3 II 21: 1\*I\*U/SAG.DU ŠAH, and KBo XVII 21 + + obv. 10 (StBoT 25, Nr. 19): 2 SAG.DU GUD, where the animal heads, however, are not burned.
136 E.g., KUB XXX 25 + obv. 19—see Otten, HTR 26f.
137 For this action, see above, pp. 48f.
138 Although the usual material, and thus determinative, of PISAN at Boğazköy is reed (GI), e.g., IBoT I 31 obv. 16ff., or wood (GIŠ), e.g., KBo IX 91 obv. 5, 15, 19, a probable URUDUGURU is attested at XL 95 II 7 (Kempsinski/Košak, Tel Aviv 4, 1977, 88).
139 See AHw 822, sub pānu II, “Korb.” The usual reading of GUR at Boğazköy, however, is dama-i, “other”—see Laroche, RA 47, 1953, 72.
obv. 25. For the restorations in this line, and for hazzuwanmi- as “lettuce,” see Hoffman, JCS 25, 1973, 234.

rev. 2′. The subject of parahdu here is uncertain, but it is more likely a deity than a scapegoat, since it is probably the same subject who bestows long years upon the child in rev. 4′.

rev. 3′. Since KL 3.140 undoubtedly stands for parahdu, Berman’s restoration [bu-u-ma-an-du-uš MU101A-us] is doubtful—a request for the driving out of “[all] years” makes little sense. [ma-ni-in-k]u-an-du-uš is supported both by the “Apology of Hattušili III” I 14 (see above, p. 52) and VIII 35 obv. 3′ (see above, p. 16).

rev. 4′. For the restoration of the indirect object at the beginning of this line, cf. rev. 10′, and for the restoration of the verb, cf. Text D rev. 11′.

rev. 5′. In this line the Sun-goddess of the Earth, who also aids the new-born in Text D rev. 8′ff., is summoned to remove some evil threatening the child by turning it into pebbles.141

The Sun-goddess of the Earth had no particular concern with birth, but is present here only in her well-attested capacity as recipient of unwanted evils from the world of humankind.142 For the character of this deity, including the question of sexual identity, see von Schuler, WbMyth I, 199–200.

rev. 6′. Berman construes the verb in this line as an incorrectly formed imp.3.sg. of dala-, “leave.” I prefer a simple emendation of LU to Ū, which yields da-a-u, a form both grammatically and contextually correct.

rev. 7′. ši-i-e-eš-šar here is rendered by Berman as “beer.” This is indeed possible, since similar “super plene” spellings of this word with this meaning are found at KBo XVII 83 II 12; KBo XXI 21 III 7; and Bo 2309 III 4. However, F. Starke has suggested to me that ši-i-e-eš-šar might be an abstract noun derived from šiya-,143 meaning “Guß,” and that šieššar144 šiya- is to be under-

140 For KL N, see StBoT 25, 24, n. 66, and XXVIII 75 II 14f. (StBoT 25, Nr. 113).
141 For a similar ritual action by which undesirable things are turned into soap, see XXIX 7 rev. 20ff.
142 Cf., for example, IX 4 II 4ff.
143 See HE I 2 § 44c.
144 For this transcription, see StBoT 25, XIV, n. 3.
stood as a figura etymologica.\textsuperscript{145} The short incantation here might refer to some unknown myth concerning precipitation.

rev. 8'. \textit{\textit{Im-mar-ni-i}:} This deity appears elsewhere in two different versions of the “Myth of Telepinu.” XVII 10 I 10′–11′\textsuperscript{146} tells of the dire consequences of the departure of the god:


And Telepinu went away. Grain, Immarni,\textsuperscript{147} šalḫianti, mannitti, and sateity he carried away.

While the meanings of the Luwoid \textit{šalḫiti-}-/\textit{šalḫ(i)anti-} and \textit{mannitti-} are not known,\textsuperscript{148} the presence of grain and sateity along with Immarni here suggests that this deity is either a personified natural product or a natural force associated with the production of such. The other Telepinu passage supports this interpretation. KUB XXXIII 9 III 9′–11′ relates of Telepinu upon his return:

\textit{-a[\textit{z pa-ra-a ū-a-da-aš ūal-ki-in 4\textit{Im-mar-ni-in}}} na-mu-uš hā-e-a-mu-uš a-aš-ša-mu-uš IM\textsuperscript{0}LA-uš a-pa-a-at’-ta hu-u-ma-an pa-ra-a ū-da-aš

[...] he has brought forth. Grain, Immarni, [... the god]d rains, the good winds, [...] all [this] he has brought forth.

As shown by Laroche, RHA 60, 1957, 23, and DLL 51, the name of this deity is a derivative of Luwian \textit{immari-}, “steppe.”\textsuperscript{150} In Luwian the word is

\textsuperscript{145} \textit{šiešar} is probably both an abstract and a particular liquid—cf. Sanskrit \textit{sāma}, for which see William Dwight Whitney, Sanskrit Grammar, 2nd edition (Cambridge, Mass., 1889) §§ 1166, 1168.

\textsuperscript{146} Parallel is KBo XXVI 124:20–21, which is part of a Vanishing God text featuring the Storm-god \textit{(Uj)}.

\textsuperscript{147} Goetze, ANET\textsuperscript{2} 126, translates \textit{\textit{Immarni} as “(fertile) breeze.”}

\textsuperscript{148} See Laroche, DLL 85 (\textit{ša-al-ša-a-ti}).

\textsuperscript{149} For the former word, HW\textsuperscript{3} 179 tentatively gives the translation “Wachstum (?).” Outside of this mythological \textit{topos}—citations at Haas/Wilhelm, AOATS 3, 31, n. 2—this inseparable pair of words occurs only at XLV 28+ + obv. 16 (Otten/Rüster, ZA 68, 1978, 154ff.): \textit{\textit{ma ša-li-it-ti-iš ma-an-ni-it-ti-iš}} N\textsuperscript{11}D\textsuperscript{1}\textit{zi-ip-pi-na-za TUŠ-zi}, and KBo XXIII 3:4: \textit{\textit{ša-li-it-ti-in ma-}}.

\textsuperscript{150} For the suffix \textit{-ni-}, cf. the Luwian gentilic \textit{-ammi-} (DLL § 30.8), and Hittite \textit{-a(mmi-} (HE\textsuperscript{2} § 50c), which Güterbock, Boğ-Ḫatt. IX, 170f., with n. 23, has demonstrated is not a diminutive affix.
plural: \[4Im\text{-}mar-ni-za\) (XXV 32 I 13), \[4Im-mar-ni-iz-za\) (KBo XVII 89 III 4), i.e., \[4Immarni(n)za\),\(^{151}\) dat./acc.pl., and probably indicates a group of lesser deities associated with the keeping of flocks, analogous to the Greek fauns. When borrowed into Hittite, the word was reduced both semantically and grammatically to the singular \[4Immarni\).

An interpretation of Immarni as the divinity responsible for stock farming\(^{152}\) is confirmed by the request made in Text C that he\(^{2}\) supply a goat which will serve as a substitute for the human baby.\(^{153}\)

\textit{rev. 9}'. For \textit{s}a\textit{L} hašauwa- as a “cover term” for female ritual practitioners, see below, pp. 232f.

\textit{rev. 10}'. While here the nurse speaks of treating “the nine body parts,” in the following lines it appears that thirteen parts of the child’s body are actually mentioned. Another common number attested with body parts in Hittite ritual is twelve,\(^{154}\) although here also, in many cases where the procedure is described in detail, the number of limbs and organs treated fails to match this total. If, in Text C, the number nine does not represent the actual number of items involved, it must have been chosen because of its innate magical or religious significance. Note the common motif in which nine paths are prepared for the enticement of the deity in the evocatio.\(^{155}\)

The ritual technique by which the various parts of a person to be purified are matched with those of his substitute, who thereby assumes the pollution, is discussed at length by Haas, Or ns 40, 1971, 410–30, where evidence is presented that this motif is of Mesopotamian origin.\(^{156}\)

\textit{rev. 11}'. That \textit{handan} should not be translated here as “arranged,” which implies actual physical manipulation, but as “matched, paired with,” is indi-

\(^{151}\) For the loss or assimilation of the \textit{n}, see DLL § 7.

\(^{152}\) Note the company kept by the Luwoid plural \[4Immarnizza\) in the god list KBo XVII 89 III 4’–8’: \[4Im-mar-ni-iz-za / \textit{M}i\)-\textit{ya-da-an-zi-pa} × \[4LAMÁÁ / u-ša-al-li-iš \) \[\textit{LAM}ÁÁ / \textit{SA} ß\textit{GEŠTIN} hal-ki-iš\).

\(^{153}\) On \[4Immarni\), see now also Otten, RIA V, 73.

\(^{154}\) See Sommer/Falkenstein, HAB 89; Goetze, Tunn 42, with n. 126; Otten, Luw 100, n. 187; and Güterbock, Bulletin of the History of Medicine 36, 1962, 111–12.

\(^{155}\) For references here, and on the number nine in general, see Carruba, StBoT 2, 12, n. 8. See also Haas/Wilhelm, AOATS 3, 177, and Haas, KN 104, nn. 1–2.

\(^{156}\) See, however, Kümmel, StBoT 3, 194ff., where the existence of an independent Hittite tradition of ritual substitution is argued. This need not invalidate Haas’ conclusions concerning the “matching” \textit{topos}. See also AOATS 3, 25–26.
cated by IX 34 II 46–47,\(^{157}\) where blood is subjected to this action. It is not to be doubted, however, that this ritual actually included the touching of the goat to the child.

rev. 12'. Haas, Or ns 40, 1971, 417, restores [EME-kàn A-NA EME-ŠU KE] at the beginning of this line. While this restoration would require slightly more space than reconstructed here, this is not a decisive objection. It is important to note, however, that Haas' suggestion would place the tongue between the eyebrows and ears, and that the text does not mention the mouth until later, as the fifth item.

rev. 13'. The copy here shows KUŠ-kàn A-NA ZÉ KE. Haas reads both Sumerograms as KUŠ without comment; similarly, Berman reads ZÉ twice. In a context immediately following UZU-NIG.GIG, "liver," I have opted for ZÉ, "gall bladder."

rev. 14'. }x-ti KE presents several problems: If we wish to keep the numerals with KE in order (emending to KE 51 in rev. 12' and to KE 91 in rev. 14'), we must assume that KE 8 pertains to gi-en-zu-kàn at the end of rev. 13'. There is no way to write this word so as to end in TI, and it must be kept in mind that all acc./dat. pairs in this paragraph are exact—there are no synonyms or substitutions of Sumerograms for phonetic spellings or vice versa. Nor are there any adverbs inserted in the phrases. The available space also suggests that no more than one word is to be restored in the break.

For zašgaraš and arkiyeš (rev. 15'), see Berman's comments (p. 468), and for the latter term, cf. Watkins, BSL 70, 1975, 11–25, and Kammenhuber, HW² 307.

rev. 16'. It is uncertain whether we should restore in the break KE 11 or KE 110, as in the last two items in this line.

rev. 17'. For the reading of the signs at the beginning of this line, see StBoT 15, 4. On hurtalli, "mixing bowl; malediction;", see Jucquois/Lebrun, H&I 106ff.

rev. 18'. This speech must have been recited by the nurse while the "matching" ritual was performed. In the break at the beginning of rev. 18', "all evils" or the like is probably to be restored. The subject throughout these lines is the goat, which is to carry off the evils to the high mountains, where they will be at a safe distance from humankind. However, rev. 22 indicates that this is only

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\(^{157}\) See Haas, Or ns 40, 1971, 414.
metaphorical here, since the goat is butchered, and not driven off into the hills.

rev. 19'. Berman puts forth a restoration [u'-el'-]-mu'-wa-aš u-el-ku-wa, "to the grass of the [mea]dow," while Otten, StBoT 8, 97, n. 2, restores [u]TU'-wa-aš. In support of this latter reading, cf. XXXII 115++ IV 17 (MIO 1, 1953, 346): [(mu SAlš)]U.GI 4TU-aš u-el-ku da-a-i, "And the Old Woman takes the plant of the Sun-deity," which shows clearly that a specific botanical entity is indicated. Since rev. 20' and possibly also rev. 21' mention the Sun-goddess of the Earth, I have tentatively assumed in my restoration that it was this "Sun-deity" who lent her name to the plant. In any case, the parallelism of welkuwa (term.sg.160) with pargauwaš HUR.SAGŠL-aš in the preceding line shows that it too must indicate a possible remote destination for the unwanted evils. Compare here Text N 5": [pargauwaš] HUR.SAGŠL-aš halluwaš hary[aš], "[to the high] mountains, to the deep valley[s]." Therefore, the plant must represent here, in a pars pro toto construction, the area in which it grows—perhaps a valley (cf. Text N) or a meadow.

rev. 21'. For torches in Hittite cult, see Haas, KN 61–62. The subject of the imp.3.sg. har-du here is uncertain, but it can hardly have been the goat. On the other hand, this imperative is more probably part of the incantation than of the ritual instructions.

rev. 22'ff. Here the goat is killed, and thus it enters the realm of the chthonic, carrying its burden of pollution to the Sun-goddess of the Earth. The image of wood was presumably among the things burned in rev. 24', and thus was probably another substitute for the new-born.

158 Puhvel, KZ 83, 1969, 64ff., translates this phrase as "Meadow of the Underworld."
159 XXXII 115++ IV 17ff. suggests that the Luwian name of this plant was tiwarja. See already (Jakob-)Rost, MIO 1, 1953, 375–76, where the possibility that the sunflower is indicated here is discussed. This interpretation would be thrown into doubt if the connection made above with the essentially nonsolar Sun-goddess of the Earth is correct.
160 Oettinger, StBoT 22, 36, indicates a reading u-el-ku-wa-(an) for this word, which would be nom./acc.sg. of a neuter noun welkuwant, identical in meaning with welku-. However, the parallelism with rev. 18' makes it certain that this word should not be construed as an acc. object of pehutezzi.
rev. 25'. This line is seemingly the colophon of the tablet, since it is very near the end of the reverse, and the preceding paragraph stroke is double, at least for the final third of its length. It is uncertain if the ritual is here at an end, or if it continued on additional tablet(s).
Text D = KBo XVII 60

Obv. [UM-MA] ȘA [URU] Li-ih-ša ma-a-an-za SAL-za ha-a-[ši] na-aš-ta
DUMU-an x̱?

2. [ ] x̱-zi an-da pi-e-da-an-zí nu a-pi-e-da-āš
    [ ] ME]x̱ te-iḥ-bi na-at-kán iš-ḫi-ma-ni-īt a-ar-aš-miDAQN
4. [ ] te-kál₈’ pād-da-ab-bi ki-it-kar GIL₂[LÅ₂] az ta-pu-uṣ-za
    [ ] x̱-ḫu-wa-eš te₂[-]bi₈’-bi₈’

6. [ ] [()]ki-in-qa-ab-ba 1 NINDA.ŠE ta-mi-in-ga-mar ta-ka’-an-za
    [ ] da-a-ab-bi² še-ra-aš-ša-an ša-pi-ku-uṣ-ta-an ta-an-na-ra-an-da-an
8. [ ] x̱-ab-bi₈’ na-an A-NA DUMU ki-it-kar te-iḥ-bi
    [Nu ki-iš-ša-an te-]mi

10. [ ] DUMU-an da-a-ab-bi[i] ša-[pi-k]u-uṣ-ta-ša-wa-aš-ši
    [ ] A₃ I’ [ ] x [ ] -kán
12. [ ]
14. [ ] -U-ŠU
16. [ ] kí’-it’-k]ar’?

Rev. [ ] -iš²

2’. [ ]
4’. [ ] x x nu DUMU-an TI-i[š-nu-ut’²]

6’. [ ] x₈ da-a-i 4 NINDA.KUR₄.₄RA[BLÅ]-ma
    [ ] x a-ra-ab-ba dam-mi-li
8’. [pi-e-di te-iḥ-bi’ …] nu te-mi₈’ tak-na-aš diUTU-uṣ
    [ ] x-uṣ zi-ik e-ip nu nam-ma
10’. [ ] ar-ḫa li-je tar-na-ti A-NA DUMU-ma TI-tar in-na-ra-ab-bu-ar
    [() ] [ ] [ ] [ ] [ ] GID.DA pri-iš-ki

12’. [UM-MA] ȘA [URU] Li-ih-ša ma-a-an-za SAL-za ha-a-ši nu ki-u-
tar-šē-it
    [() ] DUB.1.KAM QA-TI

a. obv. 1–3 are written on the upper edge
b. text: ḤA
c. erasure follows
d. over erasure
§ 1  [Thus says ... of] Libša: When a woman gives birth, then the child
2. [...] they bring in. Then in/on those
   [...] I place. And them with a rope I ...
4. [...] the ear/th I dig. At (his) head, feet (and) side
   [...] I place?.
6. [...] ... one barley loaf ... from the earth??
§ 2  [...] I take[el], and thereupon an unornamented pin
8. [...] I[ ... And I place it at the head of the child,
   [and] I [speak] [as follows]:
10. “[... the child I take. The pin for him
12–16. (traces)

1′–3′. (traces)
4′. [...] and the child (s)he has caused to live”.
§ 5′  [...] (s)he swings about.
6′. [...] (s)he takes/places. But four thick loaves
   [...] outside, in a different
8′. [spot I place?]. And I say: “Sun-goddess of the Earth,
   [...] (various evils) may you seize! And further
10′. [...] you shall [no]t let (them) loose (again)! But for the child life, fitness
   (and) long years continually give!”

12′. [Thus says ... of] Libša: When a woman gives birth, this is the procedure
§ 6′  in regard to her.
      Tablet 1, complete.
Commentary

This text is a fragment of a ritual to be performed for the new-born in order to rid him of evils and secure for him life, fitness, and a long existence (see rev. 10’f.).

The beginning of the text is on the upper edge of the tablet, an archaic feature, and the text also employs the enclitic possessive pronoun (uttar-šet, rev. 12’). The youngest orthographic feature here is the non-plene spelling of še-ir (obv. 7), which in any case does not indicate a tablet necessarily younger than the Middle Hittite period. Graphically, the shapes of E (obv. 2, rev. 9’, 10’), AZ (obv. 4), and especially TAR (rev. 10’, 12’) are archaic and make it clear that we have here a Middle Hittite composition preserved on a Middle Hittite tablet.

obv. 1. Since the left edge of the tablet is missing, calculation of the available space here is not possible.

A town Liḫša is unattested outside of this text, and it is possible that URU.Li-ih-ša is a variant spelling of URU.Liḫš/zina.

obv. 3. The verb arš, “flow,” is well established, and formally a-ar-aš-mi could indeed belong to this stem. But, outside of perhaps a mythological context involving a personified river, the first person is unexpected, as is a noun in the instrumental case (here ithimani) with this intransitive verb. I can cite two additional occurrences of a verb ar(a)š- with the instrumental: XXXI 147 II 7: [NÂ]KA-it ar-ša-an-za e-š-du, and KBo III 43 rev. 13’ (BoTU 14γ): GUŠKIN-it ar-ša-an-×/. Clearly this word must be kept separate from arš, “flow.” Unfortunately the three broken contexts available do not permit a determination of its meaning.

obv. 5. ]×-bu-wa-eš te'-ih-ši: The reading of the first signs preserved in this line is uncertain. The emendation is suggested by obv. 3 and 8, although admittedly the erasure in the same word makes it unlikely that another error would have gone unnoticed.

161 See Otten/Souček, StBoT 8, 12, n. 2.
162 See Carruba, ZDMGSuppl I, 1969, 236.
163 H. Ertem, Boğazköy metinlerinde geçen coğrafya adları dizini (Ankara, 1973), p. 86, lists also KBo XIV 21 I 2’ as an occurrence of this town, but the line is very fragmentary—only [×-]li-ih-ša(-) may be seen—and therefore inconclusive. Cf. also the mountain HUR.SAG.Li-ih-ša-aš, IBoT II 131 obv. 21.
164 See del Monte, RG 6, 247f.
obv. 6. This line is largely unintelligible—is [...]-ki-in qa-alḫa a Luwian verb, prt.1.sg.? For NINDAŠE, see Hoffner, AlHeth 203. ta-mi-in-qa-mar is perhaps a neuter noun derived from the verb damenki-, “join oneself,” and ta-kaš-an-za, like tak-an-za in Text L rev. 26, possibly a variant of the usual taknaza, abl. of tekani, “earth.”

obv. 7. ša-pi-ku-uš-ta-an: See Goetze, KIF 1, 1930, 234–35; id., JCS 11, 1957, 35; Gurney, AAA 27, 1940, 90; and Güterbock, Orients 10, 1957, 357. Attestations of ša/epik(k)ušta- and its logographic equivalent ša/epik(k)ušta- are rather numerous:

nom. sg.
ša-pi-ki-ku-uš-ta-aš XVII 28 I 14
ša-ša-pi-ki-ku-uš-ta-aš Bo 2967 II 1
[š]a-pi-ki-ku-uš-ta-aš XLII 45: 4'
ša-p[i]-ku-uš-ta-aš KBo XVII 60 (Text D) obv. 10
ša-pi-ša-p[i]-[k-ka-ku]-uš-ta-aš XLV 47 I 13

acc. sg.
ša-pi-ku-uš-ta-an KBo XVII 60 (Text D) obv. 7
ša-pi-ku-uš-ta-an[r] XXIX 27: 8'
ša-pi-ša-p[i]-[k-ka-ku]-uš-ta-an XLV 47 I 20

gen. sg.
ša-pi-ku-uš-ta-aš XXIV 4 I 13; KBo XXII 78: 6'
ša-pi-ša-p[i]-[k-ka-ku]-uš-ta-aš XIV 10 IV 19'; XXIV 3 II 23

dat./loc. sg.
ša-pi-ku-uš-ti KBo XII 112 (Text E) obv. 6'

uninflected
Zl.Kin.Bar

XVII 20 II 22; XLII 36:3'; KBo VI 10 II 13; KBo XIII 239 obv. 8; KBo XVIII 172 rev. 13; KBo XVIII 176 v 6

nom. pl.
[š]a-pi-ki-ku-uš-te-eš XLI 15 obv. 6'

165 Goetze's suggestion in JCS 11 that the last two signs of this logogram, which is found only at Bogazköy, are a “dissolution” of KARA₆ xe is to be rejected because it is likely that some relationship, as yet unclear, exists between ša/epik(k)ušta- and the logogram ša/epik(k)ušta- which is also attested only in Hittite texts—see Darga, RHA 84/85, 1969, 12.
acc. pl.  
\textit{URUDU}\textit{ša-pi-ik-ku-šu-du-uš}  
XLII 97: 9’; 236/n IV’ 5’  
Bo 2650 I 18 (StBoT 19, 8)  
XXVII 49 III 18

broken  
\textit{URUDU}\textit{še-pi-ik-ku-uš-[-}  
KBo XVII 84 I 12’  
1757/c:4  
KBo XXI 7 IV 8’  
XLVIII 123 III 18  
ZL.KIN.[BAR]  
ZLII 39:3’

The \textit{ša/epik(k)ušta-} could be made of copper (e.g., XXIV 4 I 13), of bronze (e.g., XLII 45:4’), or, in one text, of gold (KBo XIII 239 obv. 8). In this last instance a weight of one shekel is specified.

XXVII 49 III 16ff.,\textsuperscript{166} where several \textit{ša/epik(k)ušta-}, in association with a kerchief (\textit{tūša kureššar}), are taken from the head of a bride and stuck (\textit{pašk-}) into a magic figure, indicates that one meaning of the word is “(hair)pin.”

Further, Gurney’s understanding of \textit{ša/epik(k)ušta-} as “stylus”\textsuperscript{167} finds added support in KBo XVIII 172 rev. 13: 1 ZL.KIN.BAR \textit{LUG} DUB.[SAR, “one š. of the scr[ib]e.” Generalizing from this evidence, \textit{URUDU} \textit{ša/epik(k)ušta-} may be said to designate a long pointed metal object with a single shaft.\textsuperscript{168} German “Nadel” and English “pin” are the best translations.

This object was employed frequently in cult\textsuperscript{169} and magic,\textsuperscript{170} as is the case in Texts D and E. In these instances the adjective \textit{dannaranat-}, literally

\textsuperscript{166} Translated by Güterbock, Orients 10, 1957, 357. The duplicate KBo XXIX 97 IV 5’ reads [[a-pu-tu-uš-pa]]\textsuperscript{\textit{URUDU} \textit{ša-pi-ik-ku-šu-du-uš}, thus confirming Güterbock’s restoration \textit{URUDU}ZL.KIN.BAR\textsuperscript{\textit{LUG} DUB.} for XXVII 49 III 21.

\textsuperscript{167} AAA 27, 1940, 90. This interpretation was based on XVII 20 II 22: \textit{LI-IL-J-E KÜ.BABBAR ZL.KIN.BAR [KÜ.BABBAR], “a ‘wooden tablet’ of silver, a š. [of silver].”

\textsuperscript{168} The texts do not support the conjecture of Goetz, KLF 1, 1930, 234, that a “Spange” (i.e., “hair clasp; fibula”) is indicated here.

\textsuperscript{169} Cf. XLII 15 I 6’ff. and Bo 2650 I 18ff. (StBoT 19, 8). The phrase \textit{nšaša/neškan} \textit{URUDU} \textit{šepikkustaš\textit{URUDU}ZL.KIN.BAR-as gisšarpaz kunk-}, found several times in Hittite prayers (XIV 10 IV 19’ff.; XXIV 3 + 401/u II 23; XXIV 4 I 13; and KBo XXII 78:6’ff.), remains as obscure today as in Goetze’s time. All that may be said is that a ritual gesture or activity of some sort is involved.

\textsuperscript{170} Note especially XVII 28 I 11ff.
“empty,” may be understood either as “unornamented,”171 or as indicating a contrast to those cases in which something is attached to a ša/epik(k)ušta- (cf. XVII 28 I 15; XLV 47 I 14; Text E obv. 6’).

*obv. 8.* |x-ah-bi is probably the end of a verb in the prs.1.sg., agreeing in person and number with the other verbs preserved in this paragraph.

*obv. 9.* [nu ki-iš-ša-an te-]mi: For the restoration, note the particle -wa- in the next line and cf. Text A obv. 8.

*rev. 7’–8’.* dam-mi-li [pi-e-di te-ib-bi]: For this phrase in ritual, see Güterbock, RHA 74, 1964, 103–05, but note that his suggested translation of dam-meli as “virgin; uncultivated” is to be rejected—see Neu, StBoT 18, 21, and Puhvel, KZ 92, 1978, 103, with n. 16.

*rev. 10’.* in-na-ra-ab-hu-ar is the verbal substantive of in(n)arabb-, “be strong.” That it is essentially synonymous with the more common innara-wa-tar is demonstrated by a comparison of this passage with XV 32 I 55–56, where several deities are urged:

\[nu-uš-ši pi-iš-t[e-n TI-tar] ha-ad-du-la-a-tar in-na-ra-u-wa-a-tar MU^{Mal} A GÍD.-DA ... \]

Giv[e] to him [life], health, fitness, long years (etc.)!

171 See Goetze, Tunn 50f., for the closely-related word dannara- as “unornamented.”
Text E = KBo XII 112

Obv. [S]G7 te-pu
2'. [×-ti
6'. [še-pi-ku-uš-ta-an da-a-ta a]n-da še-pi-ku-uš-ti ha-ma-an-ki
10'. [d]a-a-i
12'. []-qa UN-aš DUMU-an an-da a-uš-zi a-pa-aš-ša-an
-ya]-zzi

[ma-a-an SAL-za DUMU-an'] ar-ma-a-iz-zi na-an kiš-an hu-uu-uk-zi
14'. [-u'-pi-na-aš [uzu] u-e-ik-ta šal-la-ya-aš-sa-wa-zu
am-me-y]a-an-da-aš u-e-ik-ta
16'. [× nu am-me-yq-an-du-uš pi-e-it
18'. [u'-][k-wa pa-a-i-mi

[×-an-ta ku-[ ]-zi
20'. [×(-)ha-an(-)]

a. long erasure
1'–3'. (traces)

4'. [ ... turns? ]
§ 2' [ ... an unornamented ]
6'. [pin she takes' ... onto the pin she binds.]

§ 3' [ ... onto the cradle she binds.]
8'. [ ... ]
 [ And it she binds onto her? shirt.]

§ 4' [ ... ] the human child she inspects. And him she
12'. [ ... ]

§ 5' [When a woman] is pregnant [with child], then she conjures for her as follows:
14'. "[ ... fat of ... she demanded. Of the big
 [ ... ] of the sm]all she demanded.

16'. "[ ... ] and (s)he sent the small ones.
§ 6' [ ... ] I will go.
18'–20'. (traces)
The Texts

Rev. [ ]-ra-aš SAG.DU-yq
2'. [ ]×-ah-ḫu-un
[ ]-k|ān pa-ra-a le-el-ḫu-wa-i

4'. [ ]-a|n²-ta-an ū-ḫaḫ-ḫu-un
[ ] nu-wa tar-aš-ki-ši i-it-wa-ra-an-kān
6'. [ ]a|n-da pa-i

[ ]× a-ap-pa A-NA DINGIRMEŠ me-mi-iš-ta
[ ] gi-im-ra-aš tar-pa-tar-pa-an da-a-ū mu-wa gi-im-ma-ra-aš ma-
aḫ-ba-an

[pa-id-du-wa-a]z² ḫa-a-aš-šu-uš da-a-ū mu-wa-aš-ša-an GIMIG GIM-an
12'. [ ] ū-e-ḫa-at-ta DUMU-la-aš-ša-wa-aš-ša-an an-ni-išši

14'. [ ] da-a-li mu-wa ku-ut-ta-aš ša-ša-i-{ša-}na-an
[GIM-an Ū-]|LU ū-e-mi-iz-zi DUMU-la-an-na-wa
16'. [ ] QA-TAM-MA li-e ū]-e-mi-iz-zi

[DU]MU²-an ū-da
18'. [ ]×-it-wa ū-[i]-te-mi-it
[ ]×-an-za
20'. [ ]×-k|ī²-an-za
[ ]×

a. over erasure
[... ] and the head of [...]

2'. [...] I [...] ed.

§ 8'' [...] she pours forth.

4'. [...] ... I brought here.

§ 9'' [...] “You speak continually: ‘Go!, him (the child’)

6'. [...] give!’”

§ 10''[...] she responded to the gods:

8'. “[... and we are thereby taking (evil’) from someone (i.e., so-and-so’).

Let her go,

[...] the tarpatarpa-plant of the [f]ield let her take! And as that of the

field (i.e., the t-plant),

10'. let him (the child) in his [mother]er likewise turn!

§ 11” “[Let her go’!] Braziers’ let her take! And as the door

12'. [in the socket] tu]rns, let the child [in] his mother

[likewise] turn!

14’. “[Mortar’ let her tak]e! And [as] the mortar of the wall

§ 12’’[... ] does [no]t find,

16’. [may evil’ likewise not f]ind the child!

§ 13” “[... the ch]ild’ bring!

18’. [...] ... with water

19’–21’. (traces)

Commentary

Goetze, JCS 18, 1964, 91, pronounced this rather fragmentary one-
columned tablet a “ritual concerning pregnancy and childbirth.” In fact, this
tablet appears to have contained at least two rituals—note the double para-
graph stroke following obv. 12’ and what seems to be an introductory formula
in obv. 13’.

To judge from UN-āš DUMU-an anda aušzi in obv. 11’, the first text was
possibly a birth ritual, but its poor state of preservation makes this uncertain.
The second portion may be assigned with greater certainty to the sphere of
birth. §§ 10’–11’ seem to be incantations of the analogic magic type intended
to induce the child to turn within his mother’s body immediately prior to birth.
§ 12" may be a charm pertaining to the birth itself, and it is possible that the almost totally destroyed § 13" refers to the washing of the new-born (cf. rev. 18': ʾi-i-te-ni-it, "with water").

Nothing in the preserved portion of the text allows us to assign it to a particular cultural group within Ḫatti. The composition—speaking now of the second ritual, not enough of the first remaining to justify a statement—is to be dated no later than the early fourteenth century. Note the use of the enclitic possessive pronoun (anmi-ši, rev. 10', 12'), the use of the AZ-sign to express the reflexive particle (rev. 8', 11'), and the spelling ʾi-e-mi-i-zu (rev. 15', 16'). However, the employment of the AŠ-sign for the Akkadian name (obv. 9'), the younger spellings kiš-an (obv. 13') and GilM-an (rev. 11'), as well as the late shape of LI (rev. 3'), show that we are dealing with a thirteenth-century copy here.

obv. 4'. For the restoration here, cf. rev. 12' and 13'.

obv. 6'. For ša/epik(k)ušta-, see above, pp. 63f.

In this and the following lines I have assumed that the subject of the verbs is passive, since a majority of the persons active in the Hittite birth rituals is of that sex.

obv. 7'. For G18,niniyala- as "cradle," see Otten, Introduction to KUB XXXV, III.

obv. 13'. For the restoration and translation here, see Text L rev. 1.

obv. 14'ff. The fragmentary §§ 5'–7' are obscure, but may contain a mythological reference to the procurement of the offering and magic materials—cf. Text C rev. 8'.

rev. 8'. The restoration in this line is based on a comparison with Text L rev. 11: nu-wa-kān a-pād-da-ma ku-e-da-ni-ik-ki tu₄-um-me-ni. Cf. also KUB XVII 11 16f.: nu-wa-kān a-pād-da ku-e-da-ni-ik-ki tum-me-e-ni; ibid. 21f.: UMA4Kan-ri-ši-[pa nu-wa-kān a-pād-da] ku-e-da-ni-ik-ki tum-me-ni; and KBo XII 89 2: [nu-wa-kān a-pa]-a-at-ta ku-e-da-ni-ik-ki tum-me-ni. In each instance this sentence stands at or near the beginning of an incantation.

To the spelling du-me-ni, cf. tu-me-ni (KBo XXV 8:2') and tu-me-e-ni (XLIII 25:12').

172 See HE 1 § 106.
173 See Hoffner, JNES 31, 1972, 32, and Winkels, Diss 51.
174 See Houwink ten Cate, Records 16.
175 See Oettinger, StBo 22, 32–33.
Text E = KBo XII 112

The subject of the imperatives in this and the following line, as well as in rev. 11' and 14' could possibly be the mother, who would thus participate in the rites of analogic magic by associating herself (and thus also the unborn child) with the objects indicated. On the other hand, pa-id-du, “let her go!,” in rev. 8' (and also in rev. 11') suggests, if taken literally, an activity too strenuous for a woman in labor. In this case the subject would be a ritual practitioner.

rev. 9'. For tarpatarpa-, see Hoffner, AlHeth 112. Perhaps this plant was used in a simile involving the verb welb- because it was somehow knotted or twisted in appearance.

rev. 11'. There are three homophonous nouns hašša- in Hittite.\(^\text{177}\) hašš(a)-, “soap(plant),” however, never appears in the plural,\(^\text{178}\) while hašša-, “grandchild; descendant,” is attested only once\(^\text{179}\) outside of the fixed expression hašša- hanzaza-.\(^\text{180}\) Therefore, we probably have to do here with the third alternative, hašša-, “hearth; brazier.”\(^\text{181}\) A plural accusative with the identical spelling ba-a-aš-šu-uš is found at KBo XV 34 II 11.

rev. 12'. Compare here KBo XXI 61 6:

[m]a-ah-ša-an-ma-aš-ša-an GisG Giswa-wa-ar-ki-mi u-e-ih-[ta-ri]

And as the door tur[ns] in the socket ...\(^\text{182}\)

Note that here and in rev. 15' complementation of DUMU indicates a stem in -la. Context, however, favors a translation “child” in general over “son” in particular, casting doubt on the suggestion of Lebrun, Acta Orientalia Belgica 2, 1980, 47, that the complementation in -la may distinguish “fils” from the more usual -a denoting simple “enfant.”

\(^{176}\) But see HE I \(\text{P} \) § 312.

\(^{177}\) See HW\(^1\) 62.

\(^{178}\) For this word, see Bossert, FuF 29, 1953, 211–13.

\(^{179}\) XXI 27 III 44, where it is an epithet of the goddess Zintuḫḫi.

\(^{180}\) See Melchert, RHA XXXI, 1973, 57–60.

\(^{181}\) For the hearth/brazier in cult, see Archi, SMEA 16, 1975, 77–87.

\(^{182}\) See Otten, ZA 50, 1952, 235.
Text F = KUB XXXIII 67a

Fa 1 [ ] × ZI × [ ] × [ ] × [ ] × [ ]

2‘. nam-ma DUG KA.DŪ NAG[ ]
   gišLAM.GAL[1] gui-aš-zi n[a-at]
4‘. nu[1]A.DA.GUR[1][1] tar-n[a-i]
   an-da iš-[hi]-e-i-e-iz-zi n[a-at]
8‘. ḫu-u-ma-an-da an-da iš-ḫu-u[a-a-i]
   ka-ri-ya-an-zi na-at A-NA[1]

EGIR-ŠU-MA 1 DUG KU-KU-UB ME-E 1 [DUG KU-KU-UB KAŠ]


me-na-aḫ-ḫa-an-da-ma-kán DINGIR LUM[1]

14‘. da-ga-a-an e-eš-zi nu ma-[1]
   ḫa-ma-an-kán nam-ma-aḫ-ša-an[1]
16‘. nu-ṣš-ši [ ] × iz[2]-zi[i] e[3]-[1]
   × [ ] × [ ]
18‘. [i]ṣ-ki-ša-ṣa-ma-aḫ-ši EGIR-a[n][1]


20‘. nu ma-ah-ha-an ki-ša-ša-an [ ]
   nam-ma-ṣa-ša-an SALŠ.A.ZU ga-[1]
22‘. nu-ṣš-ša-an ša-ne-iz-zi k[1]-na-an-ta
   Ī.DUG GA-ya-aḫ-ša-an la-hu-u-wa-[1]
24‘. SALŠ.A.ZU-MA ki-ša-ša-an me-[1][a-i]

sha-ne-iz-zi-ša-ša-an pi-eš-[1]i-ya-mi

26‘. An-zi-li-iš-za ša-a-it [1][1][1][Zu-uk-ki-iš-za ša-a-it]
   KUB.E.SIR

28‘. GUB-la-az šar-ku-ut-ta TUG-za m[a][2]

---
a. with duplicates XXXIII 36 (Fb) and Bo 4861 (Fc)
b. erasure follows
(traces)

2'. Further, a vessel of cheap beer for drinking [she pours out]…
§ 2'. pistachio-wood she whistles? An[d it]…
4'. And drinking-straws she sees[ts]…
   she binds on. An[d it]…
6'. the wardulli-plant […]
   And the bowl she fills […]
8'. All of them she th[rows] in […]
   they cover. And them to […]
10'. And them on the last day [of pregnancy]…

§ 3' Thereafter, one jug of water, [one jug of beer]?,
12'. one jug of walbi (and) one jug of marmawan? she takes?.

§ 4' And opposite, the deity […]
14'. on the ground it is. And […]
   bound. Further […]
16'. And to her? […]
   (traces)
18'. But on her [b]ack, in revers[e]…
   And [the one] jug of water to her, away […]

20'. And when as follows […]
§ 5' Further, the midwife […]
22'. And the crushed delicacies […]
   And fine oil she pours […]
24'. But the midwife spea[ksx] as follows:

§ 6' “The delicacies I thr[ow out]…
26'. Anzili became angry; [Zukki became angry].
   The left shoe on the right foot [she put; the right shoe]
28'. on the left foot she put. A garment […]
TÚG.DINGIR\textsuperscript{Lm} wa-aš-za-kán TU-DI-IT-TI\textsuperscript{HiA} EGIR-[(pa pq-aš-ki-it)]

30'. nu-uš-ši TÚG hu-u-bi-ki a-ap-pî-iz-zi ((pi-ra-an hu-i-nu-ut))
ha-an-te-iz-zi-ma-za ap-pî-iz-zi-az ((hu-i-nu-ut ša-ra-a-ši ti-qa-t) t
32'. na-aš-kán i-ya-an-(ni-)iš IŠ-TU EŠÁ [(ta-pí-na-ma-az)]

Fb II [E-ir kam-ma-ra-aš IŠ-]-BAT\textsuperscript{GiG} AB\textsuperscript{HiA} tub-hu-iš IŠ-BAT
6. [iš-ta-na-ni-iš-ša-an DINGIR\textsuperscript{Meš} u-i-šu-ri-ya-an-ta-at A-NA GUNNI-
ša-an
[Gi\textsuperscript{Gi} kal-mi-ša-ni-iš u-i-šu-ri-y]a-an-da-at I-NA TÜR-kán UDU\textsuperscript{HiA}
[AMA-ŠU DUMU-ŠU-ya u-i-šu-ri-a]n-da-at DAM-ZU-kán
10. [LU-]MU-DU-ŠU-ya u-i-šu-ri-ya-an-d[a]a-at

[gal-iš-zu a]UTU-uš EZen-anē hal-z]a-iš nu-za DINGIR\textsuperscript{Meš} GAL hal-
za-iš

12. [ ] x-iz-zi e-du-un
[ ] x-un Ū-UL

Fa IV ŠA EN.SISKUR.SISKUR-iš-ša-an É-[ri an-da Gi\textsuperscript{Gi} ZÉ-ER-TUM\textsuperscript{G}]
2. wa-ra-ni Gi\textsuperscript{Gi} ša-bi-iš wa-ra-ni
[Gi\textsuperscript{Gi}] pár-nu-ul-li wa-ra-na
4. Gi\textsuperscript{Gi} ERIN wa-ra-a-ni [m]
e-bu EGIR-an i-ya-a[d-du-ma-at]
6. EGIR-an Gi\textsuperscript{Gi} pár-nu-ul-li-m[a]

\begin{verbatim}
an-da-ma-aš-kán ti-ya-a[t aAn-z(i-li-iš aZu-uk-ki-iš)]
8. ŠA EN.SISKUR.SISKUR É-ri g[(a\textsuperscript{a}-ka\textsuperscript{a}-eš-ni Gi\textsuperscript{Gi} šu-in-pa-an)]
Fb kam-ma-ra-aš\textsuperscript{b} tar-na-aš\textsuperscript{b} Gi\textsuperscript{HiA} [AB\textsuperscript{HiA} (tu-bu-iš tar-na-aš)]
10. iš-ta-na-ni-iš-ša-an [DINGIR\textsuperscript{Meš} S(IG\textsuperscript{Gi} ya-an-ta-at)]
A-NA GU[NNI-iš]-ša-[a(n Gi\textsuperscript{Gi} kal-mi-ša-ni)-eš SiG\textsuperscript{Gi} (ya-an-ta-at)]
12. TÜR-kán UD\textsuperscript{HiA} SiG\textsuperscript{Gi}-an-t[a-at I-NA É.GUD-kán GUD\textsuperscript{HiA} SiG\textsuperscript{Gi}-an-
ta-at]
AMA-ŠU DUMU-ŠU-ya SiG\textsuperscript{Gi}-an-ta-[at DAM-ZU Lu\textsuperscript{Hi} MU-DI-ŠU-ya]
14. SiG\textsuperscript{Gi}-an-ta-[at]
\end{verbatim}

a. over erasure
b. copy: -an
§ 7' "She pinned breast ornaments to the back of her divine robes.  
30'. She let the rear of her veil fall down in front,  
while the front she let fall down in back. She stood up,  
32'. and she went out of the tapinama chamber.

Fb II ['"Fog seized]ed [the house]. Smoke seized the windows.  
6. [On the altar the gods were stil]led. On the hearth  
§ 8' [the logs were stil]led. In the pen the sheep  
8. [were stifled. In] the stall the cattle were stifled.  
[The mother and her child were stif]led. The wife  
10. [and her husband were stif]led.

§ 9' ['"The great Sun-god pro]claimed [a feast], and he invited the great gods  
12. [(saying:) ‘...] I have eaten.  
[...] not

Fa IV ‘In the hou[se] of the offerant [olive-wood']  
2. burns. šaḫi-wood burn[s ...]  
§ 10" parrulli-wood burn[s ...]  
4. cedar burns. And [...] says:  
'Hey! Co[me] back! [...]  
6. back! But parrulli-wood [...]’

§ 11" ‘But she enter[ed], [Anz]jili (and) Zukki.  
8. In the house of the offerant, in the gakaeššar,  
the fog loosed the floorboards', the smoke loosed the [windows],  
10. On the altar [the gods we]re fine.  
On the he[arth] the log[s were] fine.

12. ‘[In] the pen the sheep were fi[ne. In the stall the cattle were fine].  
§ 12’’ The mother and her child were fin[e. The wife and her husband]  
14. were fin[e].
16. ú-it-wa-ra-aš ¹Zu-uk-ki[i]-iš
18.  ki-nu-un-za e-ii-zi-mi e-ku-mi

18.  ki-nu-un-za ṣu-u-up-am-mi ki-nu-u[n-zā]
  ṣAn-zii-iš wa-a-b-nu-at na-aš-zā (e-šā-at)
  na-as-zā še-ja-ri gula-aš-ša-an-tiʷ A-[NA e-x] e-šā-at
  ZAG-an-ma-an-zā-an¹ ŠU-an pa-ru-a e¹[i]p-ta² (NINDA¹.KA×UD)]
  ka-du-pa-a-it⁵ nu-ušša-an ku-[i-ta³ A-N(A gišBANŠUR ki-it-ta-
  r)]

24.  nu ṣu-u-na-an ka-du-pa-a-it [EGI(R-ŠU-ma MUN ŠA U.SAL u-wa-ni-
     y)a-az]

     D)UMU-an]
     [uš²⁺⁻⁻ki-tu-ri a-pa-a-ša [(E)GIR-ana da (E)GIR-an-da]

28.  [S(A E)]N.SISKUR.SISKUR-ya-kān Tİ-tar [(a)-

F̃c  ]x-ya-wa lA-ku-ar li-e zii-in-na-at-ta-ri]
16’.  [S(A EN.SISKUR.SISKUR-ya-(at)-kān Tİ-tar URU-az² li-e]
     [zii-in-na-at-ta-ri ŠA E[N.SISKUR.SISKUR-ya-kān Tİ-tar]
18’.  ṣA-az li-e zii-in-n[a-at-ta-ri
     [na-]at uk-ru-wu-ri e-eš-[t/tu]

20’.  [nu-]za BAPPİR ša-[ ]× (-)in-ri-[]
     [ ]×-ta-an-na [ ]EN i[t-
22’.  [ ] × × [

c.  copy: e-eš-ul-mi
d.  the few signs remaining in Fc obv. 1’ and 2’ cannot be placed within the text of
   Fa—they are:
   1’. [ k]²+c⁶[(-)
   2’. [ -h]a-ti k[i-
   3. Fc obv. 6’: gula-ša-an-ti
f.  Fc obv. 7’: ZAG-an-ma-zā-an
g.  Fc obv. 8’: ka-du-pa-it
§ 13: “The message went to the Sun-god: ‘[She has] come, Anzili!’
16. She has come, Zük[k][!] Then the Sun-god replied?”:
   ‘Now I will eat (and) drink! […]
18. Now I will prepare (a meal)?! Now […]

§ 14: “Anzili turned, [and on …] she sat [down].
20. And she s[at] down under the bedeck[ed] hatalkešna- tree.
   And she [sat down] on the carved […]
22. But she h[eld] out her right hand […] a tooth-loaf
   she consumed7. And what[ever …] lay on the table–
24. everything she consumed7. [There]after, the salt of the meadow from the
   saltlick
   she consumed7. As the meadow from the saltlick
26. is not exhausted–[afterward] the land [in]spects the mort[al]–
   and [may] this one forever after [not be exhausted?]!

28. “And the life [of] the offerant […]
Fc 15': … from the land may not b[e exhausted!]!
16'. The l[ife] of the offerant [from the city?] may not
§ 15: ‘be exhausted! [The life] of the offerant
18'. from the inner chamber may not be ex[hausted!],
   [but] let it b[e] eternal!”

20'. [And] “beer-bread” … […]

Commentary

Otten was the first to suggest that this variant of the “Vanishing God” myth is a birth ritual.183 This type of ritual/mythological text, as Otten has elsewhere shown,184 was employed to resolve real-life crises, and as Güterbock has noted,185 the presence of the midwife (Fa I 21', 24') makes it likely that this particular text was intended for the relief of a woman experiencing difficulties

183 See Introduction to KUB XXXIII, III.
in giving birth. Thus it may be termed a parturition ritual.\textsuperscript{186} Unfortunately we learn little from it about Hittite birth practices, since the ritual activities in the preserved portions are intended solely for the placation of angry deities (here Anzili and Zukki), and are not actions specifically restricted to birth.\textsuperscript{187}

The use of -ŠŪ to express the Akkadian possessive pronoun in Fa I 11' indicates a thirteenth-century date\textsuperscript{188} for the main exemplar, but the absence of any late grammatical or orthographic features, plus the likely Middle Hittite date of Fe\textsuperscript{189} and possibly also of Fb\textsuperscript{190} shows that the composition itself is considerably older. This text, like the closely related “Myth of Telepinu” is an amalgam of Hattic and Luwian elements.\textsuperscript{191}

The most important previous treatments of this text are a transliteration by Laroche of the entirety of Fa and Fb in RHA 77, 1965, 135–38, and Güterbock’s translation and brief discussion of Fa I 26'–Fb II 10 in JAOS 84, 1964, 115.

\textit{Fa I 2'ff.} It is unfortunate that § 2' is not completely intelligible, for if \textit{a-ap'-pi-iz-zi UD-ti} refers to the final day of pregnancy, it might represent a partial description of the preparation of the mother for delivery.

\textit{Fa I 2'–4'}. These lines describe the concocting of a potion—fragments of pistachio-wood (and perhaps something else, lost at the end of I 3') suspended in a vehicle of beer. For the restoration \textit{tarn[ai]} cf. KBo X 45 IV 7f.:

\begin{verbatim}
nu-kàn DUG KA.DÙ NAG la-bu-wa-i
nu ⁰¹.A.DA.GUR⁰¹.X tar-na-a-i
\end{verbatim}

\textit{Fa I 6'}. For the plant \textit{wardulli-}, see Jakob-Rost, THeth 2, 72, and Burde, StBoT 19, 27.

\textit{Fa I 14'}. For \textit{dagan} as the locative of \textit{tekan-}, “earth,“ see Neu, “Lokativ” 8–13.

\textsuperscript{186} Note also the similarity of this text to Text R, which is said in its colophon to be concerned with birth.

\textsuperscript{187} Laroche, Car² 76, n. 2, suggests some connection between this text and CTH 439, a ritual performed for Anzili and Zukki. It is, however, unlikely that CTH 439 belongs with this composition since the ritual activities carried out there are different than those usually found in the ritual portion of “Vanishing God” texts.

\textsuperscript{188} See Neu, StBoT 18, 51.

\textsuperscript{189} Older forms of TAR (obv. 14') and E (obv. 5', 6', etc.) are present, while EN (obv. 14', 16') shows the shape found in StBoT 20 only in the Middle Hittite Sp. VI (i.e., KUB XVII 21).

\textsuperscript{190} Note the older shapes of TAR (III 5') and E (II 12).

\textsuperscript{191} See Haas/Wilhelm, AOATS 3, 22ff.
Fa I 22'. For the restoration, cf. VII 60 II 12f.: *nu ša-ne-iz-zi ki-na-an-ta ba-
āš-ši-pi-iš-ši)ya-az-zi, and KBo XV 32 I 9: ša-ne-iz-zi an-da ki-na-an-ta. For
*kina*- as "crush; destroy," see Riemenschneider, FsGüterbock 274, and for the
adjective šanezzi-, "first-class, desirable," substantivised 192 (n.pl. as shown by
the passages quoted above) as "the desirable things" = "delicacies," cf. also
VBoT 58 IV 40'-41' (RHA 77, 1965, 87):

ma-a-an lu-uk-kat-ta BE-EL DINGIR LM PA-NI DINGIR LM pa-iz-zi ša-ne-
iz-zi[i]
ša-me-še-iz-zi šu-uk-ma-a-uš šu-uk-zi

When it becomes morning the "lord of the god" goes before the deity. He
burns the delicacies (and) recites incantations.

Fa I 24'. This line indicates that the mythological narrative which follows was
spoken by the midwife. The remainder of the preserved text (through § 15")
was probably also part of this speech, although not indicated as such by the
presence of -wat(r)-.

Fa I 26'. The restoration, from Laroche, RHA 77, 1965, 136, is fairly certain.
One might object that the verbs in the next lines are singular in number (e.g.,
šar-ku-ut-ta, I 28'), but in fact the two deities Anzili and Zukki, who most
often appear in one another's company, 193 were probably regarded as a

The character of these deities cannot be determined with any precision from
the available attestations. 194 Text F indicates only a connection with birth and
a female sex 195 for the two divinities. Further evidence for an association with
birth is presented by CTH 484, in which Anzili and Zukki are placated along

192 See already Ebelolf, OLZ 1933, 5.
193 Their association is not invariable, however, as stated by Laroche, Rech 79—in VII
25 I 7 and 12, for example, only Anzili is mentioned.
194 See Laroche, Rech 79, (Jakob-)Rost, MIO 8, 1963, 205, and Haas/Wilhelm,
AOATS 3, 144, n. 2. Add now XXXII 87 rev. 2', 22', 32'; XLII 87 V 7'; and
XLVIII 105 rev. 16, and cf. the woman's name An-z[i-li-š]i, XL 80 obv. 5, 6, 9.
195 Note especially § 7', where the šubiki, characteristic feminine headress, is worn.
For this piece of clothing, see Laroche, RHA 68, 1961, 25-26. Note also the
Bildbeschreibung XXXVIII 19 + IBoT II 102 rev. 8'-10':
"An-zi-li-ši ALAM KÜ.BABBAR SAL [í]
pár-qa-aš-tri-ya-at 1 U.TU (error for UP-NU?') 3 ŠU.SI
ZAG-za ŠU.za GAL KÜ.BABBAR ḫa-r-zi GAM-an-ši
Anzili: a silver female image [...] And in height it (is) one hand7 (and) three fingers
[...] In her right hand she holds a silver goblet. Beneath he[r ...
with the Mother-goddesses and the Fate-deities. The note, for example, XV 31 I 1–2 (Haas/Wilhelm, AOATS 3, 148):


The Mother-goddesses (and) the Fate-deities of the persons of the gods, the Mother-goddesses of human(s), Zukki (and) Anzili they draw back from the road as follows:

Fa I 29'. For the group of signs written over the erasure at the beginning of this line Güttelock apud Laroche, RHA 77, 1965, 136, reads TŪG-an-ši-wa-za-kān, which, however, involves a pleonism of indirect objects (-ši- and -za-) as well as an isolated appearance of the particle -wa(ḫ)-. I therefore follow Melchert, JCS 31, 1979, 63, with n. 14, in reading TŪG.DINGIR LIM wa-aš-za-kān, although no other occurrences of TŪG.DINGIR LIM- are “divine robe(s),” are known to me. In his transliteration, Laroche—followed here by Melchert—indicates that a numeral 2 immediately follows the disputed group of signs, but this is not to be seen on the copy.

For TUDITTU, “(woman’s) breast ornament,” see now AHw 1365, with appearances as an Akkadogram in Hittite texts listed in section 4.

Fa II 9. [AMA-ŠU DUMU-ŠU-ya ú-šu-ri-ya-a]n-da-at is restored after Fa IV 13–14: AMA-ŠU DUMU-ŠU-ya SIGSA-an-ta-[at DAM-ZU-kān 1.LU MU-DU-ŠU-ya] SIGSA-an-ta-[at], where the second sentence is correspondingly restored with the aid of Fa II 9–10. [1.LU MU-DU-ŠU-ya] in both instances is not certain, but very probable.

Fa II 12. Laroche, RHA 77, 1965, 137, suggests [ša-n] e'-iz-zi, which finds support in Fa I 25, but which does not seem to fit the traces.

Fa IV 1. The sense of the complementation in EN.SISKUR SISKUR-is-ša-an is not clear. Is it to be analysed as EN.SISKUR SISKUR-is-ša-an or EN.SISKUR SISKUR-is-ša-n? After Ša one expects no case ending at all, as below in IV 8, or perhaps a genitive complementation in -aš.

196 It is extremely unlikely that Anzili and Zukki are identical with Ṣa DINGIR MAHḫ[4], as suggested by Laroche, Rech 79. First, both DINGIR MAHḫ[4] and Ṣa are plural, while the deities in question are each singular. Secondly, apposition does not seem to be a possibility in the passage from XV 31 quoted here. Thirdly, in X 50 Ṣa ZA appears in 14, while Ṣa DINGIR is found in 17, where apposition is again unlikely.
Fa IV 2ff. Various woods are burned here in order to propitiate Anzili and Zakki. Cf. XXXIII 84+ IV 6ff., 197 where the monster Ḥedammu is administered a potion consisting in part of ṣahī- and ṣarullī-.

Fa IV 8. Otten, ZA 54, 1961, 143, cites ġiṣḥu-in-pa-an as a variant of ġiṣḥuimpa-, “Holzfußboden,” 198 which, as first determined by Laroche, RA 41, 1947, 87, in any case designates a part of a building. In the passage giving rise to Otten’s comments (VI 411 20–21), hūimpa- is also the object of tarṇa-.

Fa IV 12. For the restoration SIG₂-an-ta-[at] here and in lines 13 and 14, see StBoT 5, 108, n. 7.

Fa IV 18. hū-u-up-am-mi: The problem of ḫup(p)-/ḫup(p)ai-/ḫuwa(p)– is complicated and cannot yet be resolved, despite the large amount of relevant textual material available. Friedrich, HW¹, 1. Erg. 7, understood all occurrences of these stems as representing a single verb “schlecht behandeln, schädigen,” but this definition hardly fits all the contexts involved.

In fact, the meaning “harm” seems correct only for the stem ḫuwa(p)-, which is closely related to the adjective ḫuwaṣṣa-, “evil,” and which always takes a dative object and the sentence-particle -kan. 199 On the other hand we have a verb ḫup(p)-/ḫup(p)ai-, whose orthography was on occasion conflated with that of the preceding verb. A very common construction involving this word is that with the double accusative (most often with sākuwa/IGI₂₁⁻¹, “eyes”) and the sentence-particle -ṣan. 200 Despite the efforts of Oettinger to explain it, 201 this construction remains unclear.

But in regard to Text F, the relevant passages are those in which ḫup(p)-/ḫup(p)ai- is found in connection with mealtimes or offerings. Note here Bo 3083 III:

25'. ... UGULA LUGMEŠMUHALDIM me-ma-al
26'. hū-up-pa-a-iz-zi NAMḥu-weš-ya-aš
27'. pi-ra-an 3-ŠU ši-pa-an-ti
28'. nam-ma hū-up-pa-a-iz-zi
29'. ḥa-aš-ši-i 1-ŠU ši-pa-an-ti
30'. "Dam-na-ah-ša-ra-an pi-ra-an
31'. 1-ŠU ši-pa-an-ti ...

197 See StBoT 14, 58.
198 No other examples of the stem in -n- are known.
199 Cf. XXI 17 i 9; XXVI i III 43; XXVI 43 obv. 62.
200 E.g., KBo XVII 88 81f.; KBo XX 67 II 51f., 60 f.; lBoT III 114 rev. 3.
201 StBoT 22, 43. In the Glossar, p. 103, he includes the entry “ḫu(wa)ppa- ‘böse behandeln’; sākuwa katā ḫuwaṣṣa- m. Akk. ‘jem. aufs Antlitz werfen’.”
The overseer of the cooks $h$.'s the groats; before the cult stone he offers three times. Again he $h$.'s; at the hearth he offers once; for the sphinx$^2$ he makes offering.

Cf. also KBo XXIV 115 i' 20': $^{1}j^{2}m^{3}m^{4}$MUHALDIM $hu$-$up$-$pa$-$iz$-$zi,$ “the cooks $h$.” and 819/u:4: ZÌZ me$-ma$-$al$ $hu$-$up$-$pa$-$a$-$iz$-$zi,$ “wheat groats he $h$.'s.” Finally, VBoT 58 IV 32'33' (RHA 77, 1965, 86) reads:

3 DUG$^{6}$LĀ.GESTIN-na mar-nu-an KAŠ LĀL 3 $^{9}$DUG KU-KU-UB$^{8}$LĀ ü-te-na-aš QA-D[U]

GAL 1.DUG.GA GAL LĀL GAL 1.NUN$^{202}$ ša-ne$^{202}$-iz-zi ki-na-an-da ki-ı $hu$-$up$-$pa$-$a$-$202$-iz-zi$^{203}$

And three wine vessels—(one each of) marnawan, beer (and) honey—three jugs of water, together with a beaker of fine oil, a beaker of honey (and) a beaker of butter are mashed together as a delicacy. These things he $h$.'s.

$hup(p)$-$hup(p)$ai- in this usage has as its object both groats and liquids, and in the passages quoted here it seems to indicate an activity preparatory to the repast or offering. In Text F also it is associated with verbs of eating and drinking.

Hoffner has recently$^{204}$ put forth for $hup(p)$-$hup(p)$ai- the meaning “gather together into a pile,” and as a technical term of the culinary art this may be construed more particularly as “blend, combine,”$^{205}$ and perhaps even taken generally as a designation for culinary activity as a whole, i.e., “combine (ingredients)" = “prepare (a meal).”$^{206}$

Fa IV 19. As a transitive verb, walhu- normally requires an object, but Freydank, MIO 7, 1962, 374, has demonstrated an intransitive-reflexive construc-

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202 Readings from Laroche, RHA 77, 1965, 86. On p. 81 Laroche states that he collated AO 4703 (= VBoT 58) in the Louvre. Goetze’s copy shows UDU, N1, and AN, respectively.

203 Laroche, RHA 77, 1965, 86, n. 11, suggests a comparison with XXVII 29 III 8: $nu$ ı$ru$SISKUR 7-$SU$ $hu$-$up$-$pa$-$a$-$iz$-$zi$. ı

204 FsFinkelstein 105–06.

205 Is the unclear KBo III 34 13 (“Palace Chronicle”): $še$ $^{1}l^{2}m^{3}m^{4}$NINDA.DU.DU $hu$-$up$-$pi$-$ir$, “and they $h$. the baker,” the result of a scribal misunderstanding of a passage originally referring to this activity, or a particularly cruel punishment?

206 It is uncertain how the employment of $hup(p)$-$hup(p)$ai- in musical contexts relates to this usage—cf. KBo VIII 74++ III 13'f. (StBoT 25, Nr. 137); KUB XL 97 III 2'ff.; and KBo XV 59 III 5'f. Oettinger, H&C 199, translates $hu$-$pi$-$ša$-$kān$-$zi$ in this last passage as “zapfen.”
tion pedi waḥmu-, “turn (oneself) in place,” and an ellipsis of this expression is probably present here.

Fa IV 22. ZAG-an=ma=zašan: The particle of unreality -man- is out of place here. Fc obv. 7', which reads ZAG-an-ma-za-an (i.e., ZAG-an=ma=zašan) undoubtedly better reflects the original text.

Fa IV 23. kadupa-ı-, a verb unattested elsewhere,²⁰⁷ seems from context to indicate the consumption of food.

Fa IV 24. As a source of salt associated with a pasture, unwanı- can only be a saltlick. This Luwian word is also found in a Hittite context at KBo XXIII 41:11: da-aš-su-waš bal-ki-ša a-li a-wa-ša aš LI-IM[, and has already been recognized by Laroche²⁰⁸ as a source of salt in Luwian texts. The Glossenkelwort ḫapanuwanni-, defined by CHD III, 41, as “summer grazing ground,” must rather be recognized as a compound of ḫapana-, “summer pasture,” and unwan(n)i-, that is, “saltlick of the summer pasture ground.”²⁰⁹

Fa IV 26–27. [(da-an-du-ki-ēš-na-aš D)UMU-an uš]-ki-iz-zi: Cf. Text E obv. 11: UN-aš DUMU-an anda aŭzi. The “mortal” here and the “offering” in the following paragraph must refer to the new-born.

Fc rev. Only a few signs have been preserved here, most of the surface having split off. All that remains is:

1'. ŠUM-a[n
2'. nu TIR
3'. × × [ 

²⁰⁷ Cf. only XXXIII 33:12: kad-du-u-wa-[i]t], and XXXIII 79 II 9': kad-du-uwa-i-[i]t]. In comparison to these passages, restore XXXIII 10 III 3: [ša]-it-zu LA-li it zi-in-ni-it kad-du-[u]-wa-[i]i-it].

²⁰⁸ DLL 106.

²⁰⁹ For such compounds, see Hoffner, Or ns 35, 1966, 388–92.
Text G = KUB XVII 28 II 1–32

1. ŠI-PÁT e-eš-ha-na-aš ma-a-an-za SAL-za ḫ[a-a-ši]
2. nu e-eš-ha-ar-še-it a-ri-it-ta n[a-an kiš-an]
   ḫu-uk-mi ta-ha-aš-tu-uš-tu* tu-u-mi-el
4. ka-a-ap-tu-u ṯa-rū pāt-ta-pī-eš-x[]
   tu-ut-ha-aš-šu-u-ul li-e-ti-it[i]
6. li-e-tu-u-mi-el 5-ŠU te-x[

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ŠI-PÁT ḫu-wa-an-da-aš ma-a-an-za ḫu-a-šī na-aš Ū-[UL]
8. ḫu-un-ta-rī-ya-it-ta na-an kiš-an ḫu-u[k-mi]

(A Hattic-language incantation follows in II 9–32.)

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a. erasure follows
"Incantation of Blood"—When a woman is giving birth
2. and her bleeding is inhibited, then [for her as follows]
3–6. I conjure: (Hattic)

"Incantation of the Wind"—When [a woman] is giving birth, and she does not
8. break wind, then for her I conjure as follows:

9–32. (Hattic)

Commentary

KUB XVII 28 is a Sammeltafel. The colophon (IV 57–59) reads:

57. 6 ŚI-PÂT QA-TI ma-a-an-na 4XXX-aš ša-ki-ya-az-zi
58. ma-a-an-na ERÎN 4MRš 10 KÛR-aš šu-ul-li-ya-az-zi
59. ŠU 6SAš-pa-la

Six incantations, complete. (Including:) "When the Moon-god Gives an Omen" and "When the Enemy Defeats the Army." Written by SAš-pala.

Among the compositions here recorded are the rituals for a defeated army CTH 458.2 (II 33–IV 44) and CTH 426.2 (IV 45–56). The two conjurations dealing with birth (more specifically, with delivery) are in the Hattic language, but are introduced by Hittite protases.

As Hattic texts, the incantations are relatively old—Kammenhuber has estimated that active knowledge of Hattic was lost by 1400 B.C. The use of the enclitic possessive pronoun in the Hittite lines (e-eš-ša-ar-še-it, II 2) also shows that these are rather early. Evidence that this tablet is a later copy, however, is found in the spelling kiš-an (II 8).

II 2. For a-ri-it-ta here, see Neu, StBoT 5, 12–13.

210 See Masson, RHR 137, 1950, 5ff.
211 HbOr 430.
212 See StBoT 22, 32.
213 Although Houwink ten Cate, Faßböhrl, 209, admits only a single verb arat-/ariya-, "lift up; rise up," the present passage seems to require the postulation of a separate verb arat-, "inhibit."
II 3–6. According to Kammenhuber’s interpretation of these Hattic lines, this incantation calls upon the Storm-god to release his rain. This would be analogous to the hoped-for onset of bleeding in the woman prior to delivery.

II 7f. For huntariya-, see Neu, StBoT 5, 60. In n. 1 he suggests a restoration \( \text{U}^{\text{[E]}}\text{arran} \) or \( \text{U}^{\text{[Z]}}\text{arra} \) for the end of this line, that is, an indication of the part of the body involved in the flatulence. This would be redundant, however, and Otten’s reading \( \text{U}^{\text{[L]}}\text{UL} \) is preferable. Since flatulence is a normal prelude to giving birth, its absence would be an ominous, if not indeed medically dangerous, sign. This interpretation also brings the occasion of the second incantation into parallelism with that of the first, where an expected phenomenon fails to occur.

Text H = KUB IX 22 and Duplicates

The five duplicates to IX 22 often differ from the main text, especially in the placement of paragraph strokes. For the greater part of the edition, I have given the text as represented by IX 22, with the paragraphs divided as in that text. Variant readings found in the duplicates have been indicated in the textual apparatus. Col. I of IX 22 has largely been lost—at most three signs are now visible at the end of any one line—but that small portion of the tablet that does remain here shows that the text of this column originally consisted of approximately nine paragraphs. Therefore the numbering of the paragraphs in col. II of IX 22 here begins with § 10'. Since the text of KUB VII 39, however, contains three paragraphs which precede this § 10', these have been numbered §§ 7'–9'. Below is a chart showing the relationship of the duplicate texts. The sigla employed are as follows:

- Ha = KUB IX 22
- Hb = ABoT 17
- Hc = KUB VII 39
- Hd = KBo XVII 64
- He = 464/w = KBo XXX 1
- Hf = Bo 4876

214 MSS 17, 1964, 26.
215 StBoT 7, 26.
216 Prof. H. Otten has kindly made available to me his collations cf. cols. I and IV of Ha, as well as of Hc.
Hc [ ] ḫsl-ṣal-tu-u^2-ma-ri(=)×'[n]
2'. [ GišKAKyüla ya še-ir[ ]
   [nu tu]a^2-ma-in DUGLİŞ.GAL da-a-[i]
4'. [ ]× GišKAKyüla še-ir IŠ-TU(l)
   na-aš-ta ḫar-na-a-īš ku-[iš]
6'. na-aš-ta a-pi-e-el [ ki-e-ič]
   ki-e-iz-zi-ya GišKA[K]
8'. an-da ki-e-ič ki-e-ičz-zi-ya GišERIN Gišpa-a-i-ni]
   GišZE-ER-TUM iliš-ḫa-a-[i]

10'. [nu]" 2 DUGKU'-KU'-UB GĒSTIN da-a-i še-[ra-aš-ša-an]" GišERIN]
[Gišpa-a-i-ni GišZE-ER-TUM [an-da iš-ḫi-ya-an"b (nu 1EN ki-č-ič)]
12'. 1EN-3mah a ki-e-ič ga-an-[k(i)]"c

Ha II [(SAL-ya-kān ku-e-da-ni A-NA EŠĀ)] an-da-an"d e-eš-zi
5. [(mu a-pi-e-da-ni A-NA EŠĀ a-r)]a-ah-za 2" GišKAKyüla
6. [(ki-e-ič 1 GišKAK ki-e-)]iš-zi-ya 1”EN"b
Hc [([uš-al-]a-h-zī# (nam-ma-aš-ša-an A-N)] GišKAKyüla
8. an-da [ GišERIN Gišpa-a-i-ni GišZ]i-E-ER-TUM-ya iš-ḫa-a-i"h j k

DUGKU-KU-UB jm-[ (4" mu-ri-ya-)]iš"t l
10. kat-ta ga-a[n-k]ān-te-eš (šš[u]-ri-)iš-ya-kān
   pī-ra-an a[ ](r-ḫa k)n"r)a"a-ša-ni

a. so after collation
b. Ha II 2: ]-te-eš
c. Although the text in Hc continues here, there is a paragraph stroke after [(ga-a)]n-ki in Ha II 3. From here the text, and the paragraph divisions, are according to Ha.
d. Hc 13': an-da
e. over erasure
f. Hc 15': 1-an
g. Hc 15': GUL-a-l-h zi]
h. Hc 16': Gišpa-a-i-ni
i. a long erasure is found under Ha II 8
j. Hb II 5: Giš-rī-ip-pī-da iš-ḫa-a-[i]
k. paragraph stroke lacking in Hb
l. text: UŠ; Hb II 6: mu-ri-ya-li-iš
Hc  [...] corner[  
2'. [...] and pegs above[

§ 8'  [And] another bowl he tak'es  
4'. [...] pegs above, with[

§ 9'  And su[ch] barnai [as  
6'. And of it [... on one side]  
and on the other side, a p[e]l[g ...]  
8'. --on one side [and] on the oth[er--cedar, tamarisk?]  
(and) olive(-woods) he binds.

10'. [And] two jugs of wine he takes, (and) ab[ove ... cedar]  
§ 10' tamarisk? (and) olive(-woods) [are bound on]. And one on this side,  
12'. one on the other, he hangs.

Ha II  And in whatever inner chamber the woman is,  
§ 11' then outside of that inner chamber two pegs--  
6. one peg on one side and one on the other side --  
he poun[ds] (in). Further, on the pegs  
8. cedar, tamarisk? and olive(-woods) he binds.

§ 12' A jug [...] (and) four² grape(shaped)-loaves  
10. are hu[ng] down. And the ball of yarn?  
one cuts' off in front.
12. nu ŠA SAL\(^a\) [(GIšSÚ.A GIšBANŠUR ša-aš-)d]\(^b\)u'-uš\(^b\)
   GIšGA-AN-NU-U(M (har-na-ú-un SAL-yá) \(^\text{LT}\)p)a-a-ti-li-iš\(^c\)
14. IŠ-TU MUŠÉN ((J\(_\text{UR}-R\_\text{I} wa-ab-mu)uz-zi)\(^d\), e
   nu-za-kán ((SAL É.)Š(Ā an-da zu-)iš-kí-ya
16. ši-pa-an-t(i nu-za-)kán (Š\(_\text{UM}Š-Š\_\text{U})\) a-ar-ri
   na-an\(^1\) (har-na-ú-i pi-ra-an) an-da pí-hu-da-an-zi

Hb

18. nu 1 MUŠÉN,[(GAL ha-a-ri-ya ši-pa-an-t)]i 1 MUŠÉN.GAL-ma
   ha-a-pr-[(ya it-kal-zí-ya k)]u-la-mu-ši-ya\(^g\)
20. ši-pa-al[(nu-ti nu Šar-)]na-a-j-šu\(^h\) GIšKAK\(_\text{UL}A\)-ya
   iš-[i-ya-a]n-zí

22. nu\(^m\) GIšERIN GIš-pa-i-ni GIšZÉ-ER-TUM\(^i\) IŠ-TU ŠIG Sa\(_S\)
   an-da iš-ši-ya-à-an na-at \(^\text{LT}\)pa-ti-li-š\(_S\)
24. da-a-i\(^k\) na-at-kán A-NA SAL\(^j\) t-pu-ul-li-ya-aš
   an-da\(^l\) da-a-i I.DUG.GA-ya-aš-ši-iš-ša-an
26. SAG.DU-ŠU la-hu-im\(^m\) A-NA QA-TI-ŠU-ya-aš-ši-iš-ša-an
   ŠIG Sa\(_S\) ha-ma-an-ki

28. nam-ma-kán \(^\text{LT}\)pa-ti-li-š Šar-na-a-i-in IŠ-TU DUGLIŠ.GAL
   IŠ-TU \{GIš\} GIšERIN GIš-pa-i-ni GIšZÉ-ER-TUM da-a-i
30. nu SAL KA×U-ŠU\(^n\) šu-up-pi-ya-šab-hi\(^o\)

He
nu-uš-ša-an \(^\text{LT}\)pa-ti-li-š DUGLIŠ.GAL Šar-na-in
32. A-NA GIšKAK\(_\text{UL}A\) še-ir da-a-i na-an-kán

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\(^a\) Hb II 8: SAL
\(^b\) Hb II 8: ša-aš-ta-an
\(^c\) Hb II 9 omits; erasure follows
\(^d\) Hb II 9: wa-ab-mu-([wa]-an-zi)
\(^e\) an erasure is found under Hb II 14
\(^f\) Hb II 12 inserts \(^\text{LT}\)pa-ti-li-š
\(^g\) Hb II 14: ku-la-mur-ši-[ya]
\(^h\) Hb II 15: Šar-na-a-in
\(^i\) Hb II 16 has only \{GIš-ri\}ip-pi-da
\(^j\) Hb II 17: SAL
\(^k\) Hb omits this sentence
\(^l\) Hb II 18 inserts \(^\text{LT}\)pa-ti-li-š
\(^m\) Hb II 19: \{[la-š]-šu-\(\text{U}-\text{aw}\)-a-an-zi
\(^n\) He 4\textsuperscript{v}: KA×U-ŠU
\(^o\) paragraph stroke omitted in He
12. And the chair, the table, the bed,
§ 13' the pot-stand (and) the birth-stool of the woman—and the woman herself—the patili-priest
14. swing[s] (over) with a sheldrake.

§ 14' And the woman in the inner chamber
16. sacrifices on her own behalf for zurgi. And she washes her hands.
   And one takes her in before the birth-stool.

18. And one duck to the path he sacrifices. But one duck
§ 15' to the habi for itkalziya (and) kulamušiya
20. he sacrifices. And the birth-stool and the pegs
   one b[in]ds (together).

22. And cedar, tamarisk' (and) olive(-woods) with red wool
§ 16' are bound up. And the patili-priest
24. takes them, and them on the woman, on the strap'
   he places. And fine oil
26. he pours on her head, and to her hand
   he binds red wool.

28. Further, the patili-priest takes the harnai out of the bowl,
§ 17' together with the cedar, tamarisk' (and) olive(-woods).
30. And the mouth of the woman he purifies.

§ 18' Then the patili-priest puts the bowl (and) the harnai (therein)
32. on the pegs, and it (the bowl)
92

The Texts

še-ir iš-da-pi₃₅ nu SAL [p]a-iz-zi ha-ra-na-a-ú-i
34. UŠ-KE-EN nam-ma-aš-ša-a[n] QA-TAM ha-ra-na-a-ú-i
   pa-ra-aᵇ da-a-i nam-[m]a-aš-zá e-ša-ri nu LÚ-MU-ZA-SU
   pa-a-an-zi na-a[t] A-NA SAL UŠ-KE-EN-NU
36. LÚ-MEŠ₃₅₆₇₈₉[S] SAL-MEŠ₃₅₆₇₈₉ ça-at-ri-eš-ša

38. nu LÚ pa-ti-li-eš₃₅₆₇₈₉ ha-ra-na-a-ú-i
   pi-ra-an ši-ya-[i]-[z]-i; DUG kap-pi-ma-aš-ša-an ku-iš
40. ha-ra-na-a-ú-uš la-hy-an-zid₃₅₆₇₈₉ nu ŠA ŠA KÁ-aš₃₅₆₇₈₉ ku-i-us₃₅₆₇₈₉
42. mu-šuš-ša-an DUG kap-pi-in₃₅₆₇₈₉ ša-ra-a da-a-i
   a-ra-ab-za pi-ra-an² 2 GIS KAK (WALS)³ wa-al-ab-zi

44. nu A-NA LÚ-MEŠ₃₅₆₇₈₉ pa-ti-li-iš[S] SAL-MEŠ₃₅₆₇₈₉ ça-at-ra-aš-ša₃₅₆₇₈₉
   a-da-an-na pi-ya-an-zi n[a-a]t-za
46. ar-ba pa-a-an-zi ma-ab-ba-an-ma¹
   ne-ku-u₃₅₆₇₈₉ me-bur₃₅₆₇₈₉ ki-ša-ri MU[L]₃₅₆₇₈₉ wa-at-kú-zi
48. na-ša-ta LÚ₃₅₆₇₈₉ pa-ti-li-iš₃₅₆₇₈₉ an-da p[a-i]z-zi
   mu i[ar-n]a-ga-a-ú-i[p] i-ra-an ki-nu-uz-zi[p]
he covers up. Then the woman goes and to the birth-stool
34. bows down. Further, (her) hand toward the birth-stool
she holds out. Further, she seats herself, and her husband,
36. the patili-priests and the katra-women
   go, and they bow down to the woman.

38. And the patili-priest before the birth-stool
§ 19' makes a seal[ing] (of the chamber). But whatever harnai1 in a kappi-
   measuring vessel
40. was poured, a and whichever two pegs outside, before
   the door of the inner chamber he pounds (in) – (these things he takes
   and)
42. he puts the kappi-measuring vessel (of harnai) on top
   and covers it up.

44. And to the patili-priests and katra-women
§ 20' they give to eat. And they
46. go away. But when
   it becomes night (and) a star twinkles,
48. then the patili-priest goes in
   and makes a (ritual-)opening (of the chamber) before the birth-stool.

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a. see commentary
Ha

III na-āš-ta SAL an-da pī-e-hu-te-[iz-zi]
2. na-āš har-na-a-u-i UŠ-KE-[N nam-m]a-āš-ša-an
   QA-TAM pa-ra-a da-a-i n[a-āš-ta] IŠ-TU È.SÀ
4. pa-rq-a u-iz-zi nu 1 ipv pa-ti-[i]i-is È.SÀ
   pī-ra-an ši-ya-[i]-zi

   [ki]-i]t-kar 1 GIS BANŠUR AD.KID da-a-i
8. [nom]-ma-āš-ša-an NINDA-na-hi-ti-in da-a-i
   [NINDA]n a-hi-ti-ma-a[i]-ś]a-an še-ir aXXX a UTU
10. Ū MUL i-ya-an-te-eś

[n]a-āš-ta 1 ipv pa-[i]-li-iš ku-it GIS ERIN
12. [GIS]pa-i-n GT E[R-T]UM IŠ-TU SĪG SAa
   [a]-n-da iš-hi-ya-an A-NA SAL i-pu-ul-li-ya-aś
14. [a]-n-da da-iš na-at-ši-kān ar-ḥa da-a-i
   [n]a-at-ša-an NINDA-na-hi-ti i kā-ta da-a-i

   [a]-pa-a-ša-aš-[i] 2 MĀŠ.TUR pa-[r]-a-a e-ip-zi
18. [n]a-āš-kān SAL IŠ-TU GEŠTIN [ši]-pa-an-ti
   [n]a-āš-kān Î ipv pa-ti-li-iš pa-ra-a pi-en-na-i

   [pa]-r]-a-a-ar-[i] ma 1 MĀŠ.TUR A-NAa [DINGIR.]Î MEŠ ši-na-ap-ši-ya-aś
22. [ši]-pa-an-ti 1 MĀŠ.TUR ma A-NA DINGIR.Î MEŠ URU LIM
   [ši-pa]-a[n]-ti

24. [nu Î ipv pa]-[i]-li-iš EGIR-pa u-iz-zi
   [na-āš PA-N]I È.SÀ UŠ-KE-EN A-NA SAL ya-aś
26. [UŠ-KE-]EN nu ki-el-di ḫal-za-a-i

Hb

[(nu-uš)-]ši a-ku-wa-an-na pī-ya-an-zì
28. [na-āš]-]za ar-ḥa pa-iz-zì

[(lu-ur)]k-kat-ta-ma nu-a-[z]aS SAL a-ar-riè
30. [(nu)] ma-a-an SAL te-eš-ḥa-aż a pâr-ku-i-išè

a. over erasure                              b. erasure follows
3. Hb III 4'-5': lu-uk-kat-ta-ma I-NA UD.3.KAM Î ipv pa-[i]-li-iš pa-iz-zì nu SAL pu-nu-
   uš-zì
III And he bring[s] the woman inside.
    2. And she bows down before the birth-stool. [Fur]ther,
§ 21' she holds out (her) hand. Then from the inner chamber she
    4. comes forth, and the [patili]-priest before the inner chamber
       makes a sealing.

6. [And] the woman sits down on the b[ed]. And
§ 22' near her [he]ad he places one wickerwork table.
    8. [Fur]ther, he places a nahiti-loaf (on it).
       And on the nahiti-loaf] the moon, the sun
    10. and the star(s) are modeled.

§ 23' And such cedar,
    12. tamarisk? (and) olive(-woods), bound up with red wool,
       as the patili-priest had placed on the woman, on the strap?
    14. (now) these he takes away from her,
       and he places them with the nahiti-loaf.

16. [And] the patili-priest gives a jug of wine to the woman,
§ 24' while she hands over to him two young goats.
    18. And them the woman “sacrifices” with wine,
       and the patili-priest drives them away.

20. And when at the crossing of the road
§ 25' he arrives, then one young goat for the male [deities] of the šinapši
    22. he [sacrifices, and (the other) young goat for the male deities of the city
       he [sacrifices.

24. [And] the [patili]-priest comes back,
§ 26' [and he] before (the door of) the inner chamber bows down, (and) to
    26. he [bows] down, and he cries “well-being!”
       And they give to him to drink,
    28. [and] he goes forth.

§ 27' The next morning* the woman washes.
    30. And if she is (shown) by a dream (to be) pure,

a. Hb III 4 indicates that this is the third day
32. [(n)]a-an-kān łu₇pa-ti-li-iš₇ har-na-a-ù-i₇

Hb  na-aš UŠ-KE-EN har-na-a-ù-i-[y[a-(aš-ša-an)]すこと

34. QA-TAM da-a-i [( ]

36. UŠ-KE-EN nam-ma-ašša-an a-ra-[al-za]₇

Hd  har-na-a-ù-i₇ QA-TAM pa-ra-d₇ [(da-a-i)]

38. ma-al-ha-an-ma₇ ne-ku-uz MUL wa-[at-ku-zi]

na-aš S[AL har-na-a-ù-i an-d[a pi]-e-hu-te-iz-zi

40. na-aš har-na-a-ù-i UŠ-KE-EN Q[A-TAM-y]a-aš-ša-an

pa-ra-d₇ na-aš-kān pa-ra-a ú-iz-zi

42. [mu] łu₇pa-ti-li-iš E.S₇ [pi-ra-an ši-ya-i]₇z-zi


44. [ ] KASKAL-ši ha-at-r₇-[eš-ša₇-n]₇a₁-aš

[ ] LA₇ × NI₇ × [ -zi]

46. [ ] E.S₇

[ ] U]Š-KE-EN

Ha

IV [ ] -zi

2. [ ] -zi₁₇

[ ] łu₇pa-ti-li-iš

4. [ ] ma-a-an

[ ] har-n]a-a-ù-i

a. Hb III 6’ omits
b. Hb III 6’: har-na-u-[i]
c. Hb III 7’: pi-hu-te-iz-zi
d. paragraph stroke omitted in Hb
e. Hb III 8’: har-na-ù-i-ma-ašša-an
f. over erasure
h. Hb III 11’: a-ra-ab-zé-ni-ya-ašša-an; Hd 5’: a-ra-ab-zé-na-ya-ašša-an
i. Hb III 11’: har-na-ù-[i]
j. Hb III 12’ omits
k. Hb 6’: GIM-an-ma
l. the texts diverge at this point—see commentary
then the *patili*-priest takes her in
32. to the birth-stool.

§ 28' And she bows down, and on the birth-stool
34. places (her) hand.

§ 29' But if she is (shown) by a dream (to be) impure, then she before the door
of the inner chamber
36. bows down. Further, out[side]
    she puts (her) hand forth toward the birth-stool.
38. But when at night a star [tw]inkles,
    then he (the *patili*-priest) takes the woman in to the birth-stool.
40. And she bows down to the birth-stool, [and (her)] h[and]
    she places forth (on it). And she goes forth.

42. [And] the *patili*-priest [before] the inner chamber makes a [seal]ing.
§ 30' [And a bi]rd the *patili*-priest takes [for]th.
44. [...] on the road, at the cro[ss]ing
    [...] ... he [...] 
46. [...] inner chamber
    [...] he [b]ows down.

IV (traces)
The Texts

Commentary

This text, which forms a group with the “Ritual of Papanikri” and Text J, deals with purificatory ceremonies performed on behalf of a woman. In the preserved lines, only the presence of the barnau-, “birth-stool,” indicates that a birth is involved. It is likely that these ceremonies were to be carried out soon before this apparatus was employed in the actual birth, although it must be noted that no mention of entering into labor is preserved. It is unfortunate that both the initial lines and the colophons of all of the exemplars have been lost, for it is there that we might find an explicit statement of purpose for this ritual. It is certain only that the ritual is concerned with the mother in the (immediate3) pre-parturition period, and that it centers about her purification and ritual introduction to the birth-stool. Presumably evils or impurities which might otherwise threaten the lives of mother and child during birth are removed here. Possibly the lost col. IV dealt with the birth of the child and his or her purification.219

The Hurro-Luwian background of this text, as evidenced most conclusively by the foreign vocabulary of § 15', shows that it cannot have been composed before the Middle Hittite period, when Hittite culture was first subjected to strong influence from the Hurrian and Luwian south.

Ha and Hb reveal no late sign forms and appear to be fourteenth-century tablets. Since Hc replaces the phonetic spelling was-al-ab-zi of Ha II 41 with the logographic writing GUL-a[ba-zi] (15'),220 it was probably inscribed later than Ha and Hb. In addition, the sign E (e.g., 6', 7', 8') is drawn here with the large initial vertical characteristic of the later script.

As for the smaller fragments, Hd and Hf are of thirteenth-century date, as indicated by the writing GIM-an (Hd 6', Hf 7') and the later form of LI (Hd 7', Hf 5'). The use of -SŪ to represent the enclitic possessive pronoun in He (KA×U-SŪ, 4') reveals a later thirteenth-century date for that piece.221 In summary we may state that Text H was probably composed early in the Empire period and was recopied several times during the fourteenth and thirteenth centuries.

217 See Sommer/Ehelolf, Pap 79.
218 Text Ja (= Bo 4951) is included by Laroche under the same Catalogue number (477.4) as Text H (477.1-3).
219 Perhaps the material in the lost col. IV of Text H was similar to that preserved in Text J.
220 For the tendency of later scribes to substitute logograms for phonetic spellings, see Houwink ten Cate, Records 49.
221 See Neu, StBoT 18, 51.
Text H = KUB IX 22 and Duplicates

Hc 5'. For ḫarnār, see below, pp. 102–04.

Hc 8'. GISpaini = Hurrian paini = Akkadian binu = Sumerian GISINIG is conventionally translated "tamarisk" on the basis of an Aramaic gloss to the Akkadian word. 222 But it may in actuality designate the juniper. 223 For the use of GISpaini in other Hittite ritual contexts, see Hoffner, AlHeth 119.

Hc 10'. A reading DUGHAB.HAB is also possible, but my interpretation avoids an unnecessary combination of Sumerian and Akkadian elements in a single logogram. 224 In any case DUGKUKUBU is synonymous with DUGHAB. 225

Hc 10'-12'. Since 12'6–16' of Hc duplicate Ha II 4–8, we must assume that Hc 10'-12' run parallel to Ha II 1–3, although very little is preserved of these lines, and the texts of Hc and Ha in this section cannot be reconciled totally. In particular, Ha II 2 shows ]-te-eš, presumably a ppl.nom.pl.c., while the three woods which must be the subject of the sentence here are grammatically n.pl.–cf. Ha II 22–23. I have conjecturally restored a grammatically correct participial form in the break in Hc 11'.

Ha II 4ff. In these lines the pegs are pounded into the outer wall of the room, on either side of the door. The objects hung on these pegs in this and the following paragraph are then either magically associated with the events taking place within the chamber, or else serve as apotropaic devices warding off evil before it enters the room.

The officiating person here, as throughout this ritual, is the patili-priest 226—note the relationship of this paragraph to § 19', where the 1LOpatili-is mentioned expressly.

Ha II 7. I have restored wa-al-ab-zi here, instead of GUL-ab-zi as in Hc 15', in agreement with Ha II 41.

222 See CAD B 242.
223 See Güterbock, MDOG 101, 1969, 24. If GISpaini were mentioned only in ritual texts, it could be argued that both the usage and the word itself were imported from the south, but the Hittite sar tamḫari text (KBo XXII 6) tells of a GISpaini-growing in the Anatolian city of Purušḫanda (= Acemböyük) (IV 14–15). For the archaeologically-attested presence of the tamarisk in Anatolia, see Wilcox, AnSt 24, 1974, 126–27.
224 Perhaps the occurrence of DUGHAB.HAB in VII 20 19 listed by Friedrich, HW3, 2. Erg. 30, is also to be interpreted as DUGKU3-KU3-UB.
225 See HW3 309.
226 See below, pp. 235–38.
Ha II 8. Hb II 5 (and II 16) shows the phonetic spelling for "cedar," $\text{giš}-\text{ri-ip-pi-da}$, rather than the Sumerogram $\text{giš-ERIN}$. The ending $\text{-da}$ here, like the word itself, may be a borrowing from Hurrian—see Brosman, JAOS 88, 1968, 526–28.

Ha II 9. [4 mu-ri-ya]-li-ùš is restored on the basis of Hb II 6’: 4 mu-ri-ya-li-ius. Whether the first sign is to be read as NINDA or as the numeral 4 is uncertain, but it does not show the indented middle vertical often characteristic of NINDA.\textsuperscript{227} In any case, Otten and Soucek, StBoT 8, 99, have shown that muriyala-, with or without the NINDA determinative, must be understood as "Trauben-Brot."\textsuperscript{228}

The traces of the verb in Hb II 6’ could just as well represent the finite form ga-an-k[i], but the restoration of the participial ga-ä[(n-k)än-te-eš] better fits the space in Ha II 10. This understanding of the text necessitates an emendation to [(mu-ri-ya-)]li-iš (nom.pl.c.) in Ha II 9, which is supported by Hb II 6’.

Ha II 10. For $\text{sīg šurita-}$, "ball of yarn?", see Sommer/Ehelolf, Pap 71. To the passages quoted there, add now only Text U: 6’, which is a mere fragment, and 91/d I 8–9’:

\textsl{zi $\text{SIG mi-ti-eš-kán-zi}$  
$sīg\text{šuru-ì-ri-ta-às}^{9}\text{LAMÁ-aš me-mi-eš-ki-iz-zi}$}

It is interesting that this passage, if correctly restored, shows šurita- in the immediate context of SIG miteškanzi, "one attaches\textsuperscript{229} the wool," which would accord well with the interpretation of šurita- as a conglomeration of wool. In form, šurita- is perhaps another Hurrian plural in $\text{-da}$.\textsuperscript{230}

Ha II 12. [(ša-as-d)]u-ùš, acc.pl.c., is restored on the basis of ša-aš-ta-an, acc.sg.c., as found in Hb II 8’.\textsuperscript{231} For the treatment of the possessions as well as the person of a ritual subject, cf. KUB XXX 42 18–14, a colophon preserved in a catalogue text:

8. [DU]B.1.KAM ŠA ŁDÚG.GA ŠA 'A-az-za-ri $\text{SAI-A.ZU} \text{ḥur-la-aš}$
9. ma-an-an tu-wa-ah-ha-aš ku-wa-pu tu-uz-zi-ùš
10. la-ah-ì A-NA URU $\text{LÚ KÚR pi-e-hu-te-iz-zi}$
11. nu EN.KARĀŠ ku-ìs PA-ñI KARĀŠ ḫu-ya-an-za

\textsuperscript{227} See Otten apud Hoffner, AlHeth 151, n. 6.
\textsuperscript{228} See also Hoffner, AlHeth 173, 207.
\textsuperscript{229} For mitai-, "attach, fasten," see Goetze, Madd 84, n. 17.
\textsuperscript{230} For this gender and number, cf. V 10 1 10: $\text{sīg šu-ri-ta-às u-e-iz-za-pa-an-ta}$.
\textsuperscript{231} See below, pp. 171f., for the use of both sg. and pl. with a noun indicating a piece of furniture.
12. nu ı.DÜG.GA GI-M-an ḫu-uk-zī nam-ma EN.KARAŠ
13. ȋš-ki-iz-zi ANŠ.E.KUR.RA-MEŠ-SU-ya QA-DU GI-GIR-SU
14. Û-NU-UT MĒ-ya ḫu-ma-an-ta-an ȋš-ki-iz-zi QA-TI

First tablet of the fine oil, of Azzari, the female Hurrian physician. Whenever a man leads forth troops on a campaign against an enemy city, then whoever is the general, (that is,) whoever goes before the army—when one consecrates the fine oil, (then) further she anoints the general. And his chariot, together with his team and all of his weapons of war she anoints. Finished. 232

_Ha II 14._ MUŠEN [(HUR-RI)]—For this bird, see Landsberger, WO 3, 1964/66, 262–64. Literally “bird of the cave,” the MUŠEN HURRI is probably the _Tadorna casarca_, a member of the duck family known in English as the “sheldrake.” Along with such proverbially salacious animals as the stag, the MUŠEN HURRI plays a significant role in Mesopotamian potency incantations, 233 but in Hittite texts it is employed in a wide variety of ritual contexts. The Hittite designation for this bird is as yet unknown, for although XLI 11 rev. 4 mentions 1 MUŠEN _hurst-ri-li-in_, “one Hurrian bird,” the isolation of this writing and the fact that there is no Mesopotamian evidence linking this bird with the Hurrian people show that it merely reflects an incorrect interpretation on the part of a single scribe.

_Ha II 15._ [(zu)]:ūr-ki-ya—For this Hurrian offering term, see Otten, StBoT 15, 12–13, and Haas/Wilhelm, AOATS 3, 64–65. According to the latter authors, _zurgi_ belongs to the group of “Unreinheits- und Sündenbegriffen,” i.e., it indicates the pollution which is to be removed by means of the offering. In this instance, the word appears to be a Hittite dat./loc., but Haas and Wilhelm have shown that the -ya often found in these offering terms is probably an Old Hurrian case ending, related to the Essiv 234 of the Mitanni letter. 235

_Ha II 16._ Here the woman washes her hands after the expiatory offering in order to purify herself prior to being brought before the birth-stool. The cleansing of hands—either one’s own or those of another—is a frequently attested purificatory act in Hittite ritual. 236 No standard formula was developed to indicate this action, various verbs being employed. Beside _arra-,_ as in this

232 Compare also the treatment carried out for the aphasia of Muršili II—see Goetze/Pedersen, MS.
233 See Biggs, ŠA.ZI.GA, index, 81.
234 Their term, otherwise called “stative.”
235 Note _ke-el-di-ya_ in a text from Alalakh level VII (AT 126: 37). See AOATS 3, 130ff.
236 Compare also Deut. 21: 1–9.
text, are found šap-, "scrape off"²³⁷ (e.g., XXV 36 I 13’²³⁸), šuppiyahh₂, “purify” (e.g., KBo X 20 III 32), and anš-, “wipe off” (e.g., KBo XII 96 I 35²³⁹).

Ha II 17. The form and function of the harnau-,²⁴⁰ “birth-stool,” are discussed by Sommer and Ehelof, Pap 3–4. The harnau- seems to have consisted of a bowl (DUGLIŠ.GAL) upon which the mother sat, two pegs (GRS KAK.BL.A) which the woman grasped during delivery, and possibly several boards (GRS DUB.BL.A) placed under the bowl. In the “Ritual of Papaniki” I 8 we read of utensils (UNUTEMEŠ—presumably materials used by midwife and priest) being carried within the harnau-, possibly in the bowl.²⁴¹

Outside of the texts edited in this work (see GLOSSARY, s.v.), the stem harnau/harnu²⁴² occurs only in the vow Bo 7953 (III 11’: har-na-a-u-wa-aš-ma me-mi-an, 16’: INIM har-na-a-u-wa-aš), in the professional name: “woman of the birth-stool”²⁴³ (i.e., gen.sg.—XXI 27 II 16: har-na-a-u-wa-aš SAL; XXI 27 II 17: har-na-a-u-wa-aš SAL; and XXVI 66 III 11: SAL har-na-uwa-aš), and in the “Ritual of Papaniki.”²⁴⁴ The occurrences in that text are:

| Nom.sg.c. | 144 |
| Nom./acc.sg.n. | 17, 12, 31, 39 |
| Nom./acc.sg.n. | 125 |
| Gen.sg. | 13 |
| Dat./loc.sg. | 12, 23, 24, 26,²⁴⁵ IV 37 |

²³⁹ See Rosenkrantz, Or ns 33, 1964, 240.
²⁴⁰ Although likely, this reading is not entirely certain because all attestations of harnau-, as well as of harnai-, involve the multivalent sign ḤAR/ḤUR/MUR.
²⁴¹ Cf. the brick constructions employed in parturition by the Babylonians (see Atrahasis myth I 255–305 as reconstructed by Lambert and Millard, Atrahasis 60–65), the Egyptians (see I. Mensacha, Archiv für Gynäkologie, 131, 1928, 448–50), and the Hebrews (see Ex. 1: 16).
²⁴² This form of the stem is found only in Text K—see below, p. 151.
²⁴³ See below, pp. 233f.
²⁴⁴ Add also possibly the fragmentary dream text KBo VIII 63 IV 3’: x(?/?)har-na-a-uwa-aš UTEM.
²⁴⁵ Emendation har-na-a-u-{i} with Eichner, H&I 45, n. 9., and Neu, “Lokativ” 48, n. 113.
We see from the assembled material that this word is found in both the neuter and the common gender and is thus far attested only in the singular. 246

In addition to the -au-stem, HW1 58 lists without references an -ai-stem barnai-. However, Otten has pointed out the existence of a separate word barnai,-247 to which, in fact, almost all occurrences of the stem barnai- must be assigned.

Note KBo XVII 93 obv. 6:

pär-ku-i wa-a-ta-r har-na-im-na da-[an-zì]
Pure water and barnai they7 ta[ke.]

KUB XII 49 I 17:

wa-a-ta-r har-na-im-na pa-ap-pär-ši-ši-kân-z[i]
Water and barnai they sprinkle.

and KUB XLII 98 I 23:

 gö5 u-ra-ad-da-az-zà gö5 ba-a-i-ni-yà-az-zà har-na-a-im-na da-[an-zì7]
They7 ta[ke] the barnai from the u.-wood and from the tamarisk7.

In none of these passages would a piece of furniture be appropriate. Rather, they must be taken, like all occurrences of this word in Text H except that in Ha II 20 = Hb II 15, where the birth apparatus is certainly meant, as indicating some substance employed in purificatory rites. The section of XLII 98 quoted above suggests a substance produced by aromatic woods, perhaps a sap. The other available attestations of barnai.-248—KUB XV I 1 26 ff., XVIII 58 III 36', XXXI 111: 2', KBo XVII 73 II 8', and VBoT 133 rev. 2', add nothing to the discussion due to their fragmentary contexts.

The weight of the evidence indicates that the -au-stem barnau- alone correctly serves to indicate “birth-stool,” while the -ai-stem barnai- designates a substance. However, the Hittite scribes themselves seem to have had trouble on occasion keeping barnau- and barnai- apart—see below, p. 110, for an instance where barnau- has been substituted for barnai-. On the other hand, barnain in Ha II 20 = Hb II 15 is more satisfactorily explained as a simple

246 Goetze, Maddr 98, suggested that har-nu-u-i-iz-zi (XVII 24 II 4) is a denominative from barnau-, but the context in which the word is found—§716, “house,” appears to be the object of this verb—makes this highly unlikely.

247 WO 2, 1939, 479, n. 1, where he suggests that barnai- might be the Hittite word for “milk.” He retracts this view, however, apud HW3, 3. Erg. 14.

248 See now also StBoT 25, 73, n. 272.
confusion of the -ai-stem word for the -au-stem, than as evidence for the equivalence of the two terms.

It seems likely that harnai- plays such an important role among the substances in this ritual precisely because of its approximate homophony with the necessary apparatus, the harnau-.

Ha II 18ff. For MUŠEN.GAL = isṣurrē rabû as “duck,” see AHw 390.

For hari = KASKAL, “path,” see Haas/Wilhelm, AOATS 3, 117–18. This word refers to magic trails, similar to those often found in the evocation rituals, e.g., CTH 484.

habī is possibly another cultic site,249 while itkalziya and kulaumušī are listed by Haas and Wilhelm among the “Heilsbegriffe,” i.e., those desirable states which are to be reached through performance of the ritual.250 The former word may mean “purity” or the like, and the second, rather rare, word is attested in the birth rituals with the variant spellings ku-la-mu-šī-ya (Ha II 19) and ku-la-mur-ši-[ya] (HB II 14'). Perhaps the spelling without r is to be explained by HE I2 § 30b, but since we are dealing with a foreign word, this is uncertain.251

Ha II 24. i-pu-ul-li-ya-aš: Alp, Belleten 12, 1948, 322, n. 7 a, analyses ipulli- as a derivative in -ulli- from ep-, “grasp,” and defines it as “handle” or “hilt.” Alp’s etymology, however, has been called into doubt by van Brock, who points out that an i-vowel never appears in a verbal form of ep-.252

Alp’s translation is also unlikely. Certainly it fits well enough the passage which he quotes, XVI 83 obv. 51:

ŠA GIB-TUKUL GUŞKIN-ya-wa-kān i-pu-ul-li IŠ-TU N[^AAZA.GI][N^253] a-ra-pu-pi-

“And of the golden weapon the ipulli with [lapis lazuli] (is) knock[ed] awry.”

249 See Haas/Wilhelm, AOATS 3, 77.
251 A spelling with r, ku-la-mur-šī-ya-(aš), is found in KBo XIV 142 (I 43, 46; II 12, 16), at KBo XXI 62 IV 13’, and elsewhere, and thus seems to be normative. XX 97 IV 6 and KBo X 20 III 13 and 33 offer yet another variant, ku-la-mur-šī-ya, with u in the second syllable. Cf. finally KBo XXIII 27 IV 11': ku-la-mu-ur-ni-el-la. See also Laroche, GLH 151f., and now Wegner, AOAT 36, 141, where the fragment 103/1 is added as an additional context for kula/umu(r)šī.-
252 RHA 71, 1962, 114.
253 This restoration, which goes back to von Brandenstein, Bildbeschr 65, is uncertain, but the sign at the beginning of the break is clearly NA₄, and therefore some (semi-)precious stone is indicated.
but KBo X 24 II 3–6, with the presence of the determinative ŚIG, presents difficulties for Alp’s interpretation:

3. LŪ AL [AM] Z [Ū]
4. A-NA LŪŠANGA qU GŪ[B-]la-[za]
5. i-ya-at-ta
6. na-an ŚIG-i-pu-ul-li-it [t har-zi]

The “jester” goes on the left of the priest of the Storm-god, and him by the ipulli [he holds’].

The verb in line 6 here has been restored through comparison with Bo 2923 IV 1’–2’ (StBoT 25, 88): 254

q Ḫal-ma-šu-it-ta-aš LŪŠANGA-aš i-pu-ul-li-še-it har-zi

Of the priest of Ḫalmašuitt he holds his ipulli.

It seems likely that the ipulli- constituted some part of the priestly apparel in these instances. Compare now KUB IX 28 I 15’–19’, in which an image (ešri, I 11’) is dressed as the goddess IŠTAR:

16’. ŚIG ZA.GIN iš-ḫu-uz-zi-ya-an-za ŚIG SA₅
17’. i-pu-ul-li-še-it I-NA URU.GAB-ŠU ŚIG SA₅ ki-it-ta
19’. ne-e-yat₂⁵⁵-an na-aš qIŠTAR-šu i-ya-an-za

She wears a garment (and) she holds outstretched a small silver spear. Blue wool is bound on as a belt. Red wool (is) her ipulli—on her breast the red wool is placed. Around her neck is suspended a necklace of beads. And it is (thus) made to be IŠTAR.

If ŚIG SA₅ in lines 16’ and 17’ refers to the same piece of material, then the ipulli- could be worn on (= across) the chest. This suggests that the article in question was a type of cord or strap of wool, perhaps worn as a symbol of authority by the priests in two of the passages quoted. The ipulli- in XVI 83, which is part of a weapon of a deity, could have been a strap (although natu-

254 In support of the assumption of a similarity in content between this passage and KBo X 24 II 3–6, note that in KBo X 23 IV, which runs parallel to the latter, we find i-pu-ul-li-še-it in line y+2.
255 Text: ne-e-la-a-an, on which see Goetze, JCS 1, 1947, 309, n. 17. For the emendation, see Eichner, Sprache 21, 1975, 160f.
rally not of wool) decorated with precious stones. 256 ipayiaš in Text H adds nothing to the discussion—perhaps the preparation of this object, or at least its donning by the woman, was mentioned in the lost col. 1.

**Ha II 25f.** The anointing of the head of the woman here may be seen as a rite marking her entrance into a special state of purity, conducive to successful delivery. Note that in the Ancient Near East the anointing of a woman’s head was an important element in the betrothal ceremony.258 Among the Hittites there is evidence for this practice in the marriage correspondence between Ḥattušili III/Puduhepa and Ramses II.259 Note especially III 24 + 59 obv. 5:

\[\text{i-na UD-mi ṣAG DŪG.GA a-na SAG.DU DUMU.SAL it-[bu-ku]\]

On the day that one polished fine oil on the head of the daughter.

Betrothal, as well as childbirth, marked the transition from one important state in the life of a woman to another. This significance of anointing as indicative of entrance into a new or special social status is visible also in the ceremonies of consecration of the Hittite monarch260 and in the ritual preparation of a general before a campaign.261

**Ha II 28f.** For the differing functions of ḠTU in these lines, contrary to correct Akkadian usage, see HE I2 § 356.

**Ha II 30.** For the purification of the mouth, see above, pp. 51f.

**Ha II 31.** Asyndesis of DUGLIŠ.GAL bar-na-in here suggests a close relationship between the two—probably the (remaining?) barmai had been returned to its container after the purification.

**Ha II 36.** SAKkat-ra/i.262 is defined generally in HW 1 106 as “eine Tempelfunktionärin.” The role played by the katra-women in the preserved portion of this ritual—they depart in Ha II 35 ff., and in II 44 ff. they are fed—provides little toward a more precise definition of their status and responsibilities in the cult.

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256 A final attestation of ipulli- is from the inventory XLI 1115’s: N[Jul]GUŠKIN i-pu-ul-li-ya-aš, and probably indicates an object similar to that in XVI 83.
257 Dat./loc.pl., and not gen., as stated by Alp, loc. cit.
258 See Meissner, Babylonien und Assyrien I (Heidelberg, 1920), p. 401, de Vaux, Ancient Israel I (New York, 1965), pp. 103–04, and Goetze, JCS 1, 1947, 315. On the development of the practice of anointment, see van Dijk, Or ns 44, 1975, 79, who speculates that the original locus of this rite was child-birth.
259 See Edel, JKF 2, 1953, 268–69.
260 See Kümmel, StBoT 3, 43–45.
261 See the colophon quoted above, pp. 100f.
262 The i-stem is attested at XXXII 133: 18: SAKkat-ri-iš.
Jakob-Rost suggests that the katra-women were musicians, and this is supported by the “Ritual of Papanikri” (KBo V 1) III 48–49:

\[\text{nu-za}^{\text{Sal} \text{ka-at-ra-aš}^{\text{Gil}} \text{BALAG da-a-i na-aš-ta DINGIR}^{\text{Meš}} \text{an-da bal-za-a-i}}\]

The katra-woman takes up the drum and calls in the gods.

KBo XXI 34 II 26–27:

\[\text{na-aš-ta A-NA}^{\text{Hēbat}^{\text{Gad}} \text{a-la-a-lu ar-ha da-an-zi}^{\text{Lū}^{\text{Meš}} \text{NAR}}^{\text{Lū}^{\text{Meš}} \text{BALAG-}}^{\text{DL}}^{\text{[GAL?]}}^{\text{Sal}^{\text{Meš}} \text{kat-ri-i-e-es}^{\text{iš-ha-mi-iš-kān-zi}}\]

And they take away the alalú-garment from Hēbat, (and) the musicians, the drum-players (and) the katra-women sing.

and KUB XLVII 65 II 13–15:

\[\text{[Sir ŠA zi-i]n-za-pu-uš-si-ya-ma}^{\text{Sal}^{\text{Meš}} \text{ka-at-ri-eś}}^{\text{-a}n-zi}^{\text{nu tar-ku-ua-an-zi}^{\text{Lū}^{\text{NAR-ма}}}}\]

The [Song of] z, the katra-women […], and they dance. But the musician plays.

KUB XXXIX 69 may also be adduced here—\[\text{Sal}^{\text{Meš}} \text{kat-ri-eś-ma}^{\text{in obv.}^{\text{3'}} \text{is followed by LūNAR in 4'}}\]

That various functions were performed by the katra-women, however, is evident from other passages in the “Ritual of Papanikri”—in III 52f. katra-women unravel a garment, and in IV 11 a single katra-woman symbolically gives birth to a lamb.

The only katra-woman known by name, Arš/zakiti, is an author of the purificatory ritual KBo XII 116. KUB XXXII 133 I 18 ff. finds a lone katra-woman taking up a pure, silver, water jug, after which there follows a ceremony involving colored wool. XXXIX 71 I 22 ff. shows a katra-woman drawing pure water (\text{šēbḫēliyaš watar}) and making offerings at a sacred well. In KBo XXIII 1 I 25 ff. pure (šu-up-pa-e-eś) katra-women in the company of a seer

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264 See Gurney, Aspects 35, with n. 3.

265 See Salvini, Introduction to KUB XLV, sub no. 40.

266 See below, p. 123.

267 This text is listed in the catalogue text VIII 71 obv. 11.
(LUGAL) cleanse rhytons with soda (nitri). These last passages suggest that ritual purification was as important a function of the katra-women as the providing of music.

KUB XXIX 41 50 ff. and III 9 ff. tell us only that katra-women participated in the ceremonies for the resettlement of DINGIR.igion, without delineating any specific duties. In a fragmentary cultic context, X 91 II 7 ff., katra-women appear together with SAL-MAŠ BURRÚTIM, dancers, and prostitutes.269 KUB X 63 VI 3, KBo XIII 43 I 3' and KBo XIX 142 II 8 feature katra-women performing miscellaneous offerings, while V 10 + obv. 38 ff. and KBo XXIII 111 rev.7 are oracle inquiries involving this functionary. Finally, SAL-kat-ra-a-aš in the catalogue text XXX 60 obv. left col. 6, and SAL-MAŠ kat-ti-eš-[ in the ritual KBo XVII 70 rev. 4' provide contexts too broken to be of any use.270

In summary, it may be stated that the katra-woman appears, alone or with colleagues, performing diverse tasks in Hittite ritual. The designations “singer” and “musician” cover only a part of her duties. That she was a member of a recognized profession is evidenced by her inclusion among the personnel of the “House of Crafts” (E.GIŠ.KIN.TI = BIṬ KIŠKATTI271). Also, it is possibly she who is referred to under the logogram SAL DINGIR LIM,272 a designation which would shed no new light on her functions, since it is obvious from other evidence that the cult is her area of concern.273 A particular involvement with birth is not indicated.

Ha II 37. Since the doing of obeissiance (UŠKĒN) is an honor usually reserved in Hittite ritual for deities and royalty, its attestation here in connection with a

268 HW¹, 2. Erg. 33, compares Akkadian burrā, “Tempeldiener,” which is attested only in lexical texts—see CAD B 330.
269 Perhaps KBo XXII 49 III 9', in which a katra-woman appears with a LUGAL-ŠA-PI-NU, “bridal attendant; pander,” belongs here. For the Akkadian term, see Lambert, BWL 339–40.
270 SAL-MAŠ kattaraš in XVI 34 I 20, tentatively listed in HW¹ 106, is immediately suspect due to the writing with double t. Since the interpretation of this word as belonging to SAL-katra- also involves the emendation of what is clearly a TAB-sign to KAT, it has been disregarded here. Note that SAL-taptara- is attested elsewhere as a professional designation—see Otten, HTR 129.
271 KBo XIX 28 is a list originally containing some 205 members of this house—in the seven preserved lines of the obverse we find, beside 29 katra-women, priests, scribes, wood-scribes, seers (LUGAL-MAŠ HAL), and Hurrian singers. See Güterbock, XX° RAI 132.
272 See Carruba, StBoT 2, 11, n. 5.
273 A connection with Ugaritic kgtr, deities or practitioners associated with birth—see Gordon, UgTb 424–25—is unlikely since Ugaritic ṫ usually corresponds to Hittite ḫ.
private person must be attributed to a special ritual status of the mother-to-be by which she is set apart from the rest of society.

Ha II 38f. har-na-ú i pi-ra-an ši-ya-[i]-zi: Goetze, NBr 79, expressed the opinion that a compound verbal form šiyan harzi stood both here and in the similar III 5. In this line, space appears insufficient to allow a restoration ši-ya-[an har-zi], while in III 5, either my restoration ši-ya-[i]-zi or Goetze’s implied ši-ya-[i]-zi would fit well. The verbal form was probably the same in both lines.

The meaning of these two lines (and probably also of the restored III 42) presents a problem in its own right. šiya- is a transitive verb, but no object is expressed in either case. Goetze correctly pointed out the relationship of the action in II 39 to ĥarnaui piran ki-nu-uz-zi in II 49—what is done in the first instance is clearly undone in the second. He also suggested that the understood object here is the подобо kapsi- of II 39 and 42. That this vessel was involved, however, is unlikely—it is preferable to take šiya-/-kinu- in an “absolute” sense here as “seal”/“break (a sealing),” in reference to the door of the inner chamber. Note that no mention of the birth-stool is made between II 39 and II 49.

274 Cf. Text Ha III 28, where the last sign of the final word of a paragraph is also set off significantly to the right of the preceding sign.

275 The traces of the sign visible at the left edge of the break better suit IZ than AN.

276 Loc. cit.

277 Hoffner’s suggestion (EHGI 53, n. 89; cf. also HW1, 3. Erg. 19, and Riemenschneider, FsOtten 278, with n. 28), that kinu- here may mean “kneel” must be rejected. Although the resemblance of the stem of this verb to the Hittite noun ge/anu, “knee” (< PIE * genu; cf. Neu, KZ 86, 1972, 288ff.) certainly makes Hoffner’s suggestion attractive, and the parallelism with the action expressed by the Akkadian USKÉN, “bows down,” also carried out before the birth-stool in II 33–34, III 2 and 40 adds support, the šiya-action is also performed “before the birth-stool” here. From a linguistic standpoint, it is unlikely that the same unaugmented stem should be both a noun and a verb. Indeed, Hittite possesses two other verbs definitely meaning “kneel,” both expanded forms of the stem gamu—kanuššariya/-ge/muššariya- and kaneniya-. See Neu, KZ 86, 1972, 291–92. Here, and in StBoT 5, 91, n. 1, he denies the existence of a verb kinnu-, “kneel,” in the second-cited work assigning kinuzzi in the passage from Text H to kinnu-, “break open.”

278 See Arichi, UF 5, 1973, 14, where the filling of the pithoi in the autumn (подобо harši šukba-) is contrasted to their opening (kinu- or bez(-) in the spring.

279 The pair šai/-kinu- in connection with a horn is found in KBo II 3 IV 7–9. Cf. Güterbock, FsKoschaker 28–29.
Ha II 39f. DUQKAP-P-MA-AS-ŠA-AN KU-IŠ HAR-NA-A-Ú-UŠ LA-BU-AN-ZI makes no sense as it stands—the verb has no object, and the use of labuwa‘—“pour,” in connection with harna‘—is puzzling. However, since He 13’ shows here the participial form LA-BU-AN-ZA, it is clear that the scribe of Ha misunderstood his Vorlage. Presumably this earlier text showed har-na-a-iš la-bu-an-za, “the harna‘—is poured out.” If the Š-sign in harna‘ in the older text was only slightly damaged, the scribe could easily have read it as US, and, like the modern philologist,280 have become confused between harna‘ and harau‘. Having opted in this instance for the latter, the scribe could have inserted a Š-sign in his copy in order to avoid all future confusion. This would explain har-na-a-ú-uš here. Then, since this form may be interpreted as acc.pl.,281 the scribe may have intentionally altered the correct la-bu-an-za to the transitive la-bu-an zi. HW1 98 defines DUGKAPPI as “ein Hohlmaß,” but in addition to this text, KBo II 4 II 1 ff. also shows that the word occasionally indicates an actual vessel of this capacity. A comparison of II 39 f. with II 28 and 31 suggests that kappi might be one282 Hittite phonetic reading of DUGLIŠ.GAL.

Ha II 44. For A-NA LÝ.MES pa-ti-li-e-es, see below, pp. 235 f.

Ha II 47. MUL WA-AT-KU-ZI: Haas, Or ns 40, 1971, 426, considers this stipulation to be a Mesopotamian element in this text. In fact, the phrase is probably a calque on Akkadian kakkabu šelitu, “a star shimmered,”282 and does not denote the sighting of a meteor, as claimed by Kronasser, SchwGoeth 42, 48, 60. What is meant here is simply that night has fallen and it has become dark enough to view the stars. All of the ritual activities from this point in the text until III 29 thus take place at night.

Ha III 6. The traces following GISH here are very slight. ḫ[ar-na-ú-i] would fit the traces, but this would require more space than is available. Also, “birth-stool” is nowhere else written with a determinative. A seat suitable for a woman is obviously required here, but Š[U.A] and G[IR.GU]B are both excluded by the traces. GISH[A.DI.A]-š, however, fits all criteria. Cf. KBo XVI 59 rev. 7: GISNA-aš e-ša-at. For the plural number, cf. above, II 12 and see Güterbock, AfO 18, 1957/58, 79, n. 48.

280 See above, p. 103.
281 Note, however, that this would be the only attested occurrence of this word in the plural.
282 HW1 282 lists the phonetic complement -ni for DUGLIŠ.GAL.
283 Cf. YOS X 58 rev. 6, where oil ki-ma ka-ka-bi-jm is-ḫi-iš, and see CAD K 48–49.
Ha III 8ff. NINDA nahitti- seems to belong to the Hurrian milieu—see Hoffner, AlHeth 173–74. The modeling in relief of heavenly bodies upon baked goods is also attested at KBo XIII 164 I 13ff. 284 and Bo 2071 rev. 16f.: 285

1 ne-pi-iš Zi.ŠA 1/2 UP-NI
nu-uš-ša-an an-da MULḪA i-ya-an

One heaven of one-half upnu of flour—thereupon stars are modeled.

Unfortunately, only the preparation of these pastries, and not their ultimate ritual employment, is recoverable in these instances. Since in Text H the use of the nahitti-loaf is rather sketchily described, and no further mention is made of the figures modeled upon it, it is not possible to decide if the celestial bodies are represented here chiefly as deities, or simply as natural phenomena.

In III 11ff., the patili-priest removes from the woman the woods and wool which she has been wearing since the activities of § 16’, and places them near the nahitti-. Since the wool is certainly at this point held to be laden with various evils formerly adhering to the woman, 286 its deposit by the pastry heaven perhaps indicates symbolically that the pollution is now far off in the sky, incapable of doing further harm to anyone.

In line 10, the reading U for the first sign was already suggested by Sommer, ZA 46, 1940, 45.

Ha III 16ff. In this paragraph, the woman, who, due to her condition is unable to travel, symbolically carries out the sacrifice which the patili-priest actually performs later at the crossroads. Note that in II 15–16 the zurgi-offering, which is made conveniently in the EŠA, is performed by the woman herself.

IŠTU GESTIN sipant- cannot indicate a simple libation of wine here, since the verb is provided with an acc. object in the enclitic pronoun -aš, referring to the goats. Since the animals survive this action to be driven off in III 19, we must have here a simulation of the sacrifice of the goats, carried out by pouring over their heads wine representing their blood. 287

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284 See Hoffner, AlHeth 208.
285 See Sommer, ZA 46, 1940, 8, 46.
286 For the use of woolen strands, binding and releasing in Hittite ritual, see Szabó, THeth 1, 95ff.
287 For wine representing blood in Hittite rites, see Oettinger, StBoT 22, 74–75.
Ha III 20. KASKAL-ša-aš ḫa-at-ri-eš-na-aš: “at the crossing\textsuperscript{288} of the road”; hatrešnaš is a dat./loc.pl.\textsuperscript{289} That KASKAL-šaš is probably gen.sg. is shown by III 44: KASKAL-ši hatrešnaš, “at the road (sg.), at the crossing,” where the same idea as in III 20 is expressed by two coordinate dat./loc.s. That an emendation to KASKAL-aš is not called for here is shown by KASKAL-ši in Hd 7’.\textsuperscript{290}

For an offering at a crossroads, cf. KUB XXIV 11 II 14’–17’:\textsuperscript{291}

14’. nu 1 NINDA.SIG A-NA 4A-ri-yə pār-ši-ya
16’. … 1 NINDA.SIG KASKAL-aš ḫa-at-ta-ri-iš-na-aš
17’. [(pār-ši-ya KASKAL)\textsuperscript{292}]-ši GÜB-za da-a-i KAŠ ši-īp-pa-an-ti nu te-iz-zi …

He breaks one thin loaf for Ariya and places it at the right side of the road. Then he libates beer and says … (Then) one thin loaf he breaks at the crossing of the road (and) places (it) at the left side of the road. He libates beer and says …

Another passage which must be compared here is KUB VII 54 II 13–14:

na-at KASKAL-aš ḫa-AD'-da-ri-eš-(šar’\textsuperscript{293}) pa-ri-ya-an iš-hu-u-wa-an-zi

And they scatter them over the crossing of the road.

For “crossing,” Hb III 14’ shows the expected spelling ḫa-at-ta-ri-eš-na-aš. It is not possible to decide whether the scribe of Ha has merely committed an orthographic error, in both instances omitting a TA-sign, or whether the spelling ḫa-at-ri-eš-na-aš indicates syncopation in pronunciation.\textsuperscript{294} The beginning of the word has been lost in Hd 8’.

\textsuperscript{288} On this probable meaning of ḫatt(ta)reššar, see Tischler, HEG 221, and cf. Haas, Or ns 45, 1976, 202f., with n. 40.

\textsuperscript{289} See below, pp. 171f., and note KASKAL-aš hatarniššaš, XVII 12 II 9. Güterbock, Orients 15, 1962, 349, interprets this as a dat./loc.pl., and tentatively translates it as “Weggabelung.”

\textsuperscript{290} See also Neu, “Lokativ” 44, n. 102.

\textsuperscript{291} See Jakob-Rost, THeth 2, 36–37.

\textsuperscript{292} Restoration from dupl. XXIV 9 II 37’.

\textsuperscript{293} I have been convinced by the morphological argument brought by Neu, “Lokativ” 41–45, and have given up my earlier interpretation of ḫattareš as an endingless dat./loc.

\textsuperscript{294} A spelling with double t is expected, since it serves to distinguish ḫattareššar, “crossing,” from hatreššar, “message.” See Laroche, GsKretschmer II 3, n. 5.
Ha III 21f. The DINGIR.LÚMES, “male deities,” who are not distinguished by name, and who here receive offerings at a crossroads in the dead of night, are presumably chthonic beings,²⁹⁵ perhaps representing the male aspect of fertility.

For ēšnapši-, a word of Hurrian provenience indicating a building or a part thereof, see Laroche, RA 54, 1960, 197–98, where it is suggested that it represents the portal of a holy precinct. This interpretation was questioned by Goetze,²⁹⁶ however, and Haas and Wilhelm²⁹⁷ put forth a translation “Entsühnungshaus.”

In Text K, a number of ritual activities carried out in the ēšnapši- (§§ 22–23) are followed by the remark that na-aš-ta SAL-za 1[S]TU É. DINGIR LIM p[a-ra-a i]-i]z-zi (Ka rev. 21), “Then the woman comes forth from the temple.” This strongly suggests that ēšnapši- and É.DINGIR LIM are synonymous terms. Such an understanding would also allow us to interpret ku-it ku-it ŠA 1[i]-na-a)p-ši ut-tar (Ka rev. 17–18), “whatever matter of the [šina]pši-house,” as “whatever matter of the temple” = “whatever religious concern.”

In light of Laroche’s opinion that the šinapši- was a part of the temple,²⁹⁸ we may have in Text K a pars pro toto construction, in which the šinapši-structure stands for the temple as a whole.

The particular function of the šinapši- may well have been ritual purification. In the “Ritual of Papanikri,” after the mother-to-be has become impure through the collapse of the birth-stool, she leaves her home, and delivery takes place outside of a šinapši-. There follows a series of offerings performed both outside and inside of this structure (I 12–II 6).

Ha III 25. Perhaps KÁ was mistakenly omitted here after [PA-N]I, the phrase originally being similar to III 35–36.

Ha III 26. ki-el-di hal-za-a-i: keldi is a Hurrian word meaning “well-being,”²⁹⁹ corresponding in texts found at Ras Shamra to the Semitic šlm.³⁰⁰ The cultic use of shouting is discussed by Goetze, Tunn 33–34, and an extensive list

²⁹⁵ Note that the later Greek (originally Anatolian!) goddess Hekate, who was quite concerned with the chthonic realm, received her worship of preference at crossroads—see Theodor Kraus, Hekate (Heidelberg, 1960).
²⁹⁶ JCS 17, 1963, 61.
²⁹⁷ AOATS 3, 36–38.
²⁹⁸ See now Laroche, GLH 234, and also the sequence I-NA ÚRÚ Ki-iz-zu-wa-at-na l-NA É 4 IM ēši-na-ap-ši-ya in XXX 3115.
²⁹⁹ See AOATS 3, 85–87, with references cited there.
³⁰⁰ See Laroche, Ugar V 526, and GLH 141–42.
of examples is provided by Neu, StBoT 5, 37–38. Note that in the “Ritual of Papanikriti” IV 46ff. a *patili*-priest also cries “*keldii!*” immediately after returning from performing an offering in another location, and immediately before a meal.

_Ha III 29._ I-NA UD.3.KAM in Hb III 4' indicates that the third day of ritual activity begins here. No mention of individual days is found here or anywhere else in the preserved portion of the main text, but the lack of _lukkatta_ in col II of Ha indicates that all of the action here described took place during the course of the second day. The entirety of the first day, then, has probably been lost along with the first column.

_Ha III 30ff._ [nu] _ma-a-an_ SAL _te-eš-ša-az_ pár-ku-i-iš: _tešša-._ here cannot refer to sexual intercourse, 301 for the pregnancy has certainly progressed too far for it to have been practiced conveniently or safely. Rather, this is a reference to an incubation oracle—cf. Text K § 22 and the “Ritual of Papanikriti” IV 43–44 for other instances of such in connection with a pregnant woman. Ha III 30 and 35 have the abl. _teššaz_, while Hb III 6' has the inst. _teššit_. This latter shows that the abl. in the main text is also to be understood in an instrumental sense, and not as an ablative of separation. That is, what is demanded is a positive indication through a dream that the woman stands in an acceptable relationship to the divine world, and not merely that the woman has no contrary night vision. If this condition has not been met, the woman cannot at this point enter the inner chamber, but must wait until nightfall (cf. III 38–39). 302

_Ha III 35ff._ Hd 4'ff. begins to run parallel here. Lines 1'–3' of this fragment, however, provide a text which is not paralleled elsewhere among the duplicates:

\[
\begin{align*}
&\text{NINDA.}\text{.E.D.E.}^\text{.A-kân} \text{EGI[R-} \\
&\text{a}n-da \text{p[i-} \\
&\text{ma-}\text{(}\text{[\text{]}}} \\
\end{align*}
\]

_Ha III 36._ Hb III 11' has _a-ra-ab-zé-ni-ya-aš-ša-an_ (=_arahzeni=yaššan_), while Hd 5' reads _a-ra-ab-zé-na-ya-aš-ša-an_ (=_arahzena-yaššan_). Space considerations in the main text, however, allow only the restoration of the adverb _a-ra-[ab-za]_, which in any case is preferable both grammatically and contextually. For it is clear that if the woman cannot at this point enter the inner chamber, she might nonetheless stretch out a hand toward the birth-stool while remaining outside. _arahzeni_ is an adjective in the dat./loc. case, modify-

301 See HW1 222.
302 See Kammenhuber, THeth 7, 40.
ing *harnaui*, while *arabzena* may be an adjective in the terminative case or simply an error. In any event, it is hardly likely that there existed an “exterior birth-stool” as a complement to the actual apparatus. The text of Hb and Hd must be regarded as corrupt here.

*Ha III* 38. *ma-ab*-*ba-an-*ma ne-*ku-*uz MUL *wa-at-*ku-*zi* here was held by Goetze, Lg 27, 1951, 474, to have been corrupted from the fuller *nekuz meḫur kišar* MUL *watkuzi* of II 46 f. This interpretation is probably correct, since an isolated gen. 303 *nekuz* makes little sense syntactically.

*Ha III* 39. Hb and Hd here diverge from the main exemplar. The activity described in Ha III 39–42 is definitely lacking in these two parallels, but it is quite possible that the text as preserved in Hb III 13’–15’ and Hd 7’–11’ is parallel to that of Ha III 43–47—both passages seem to deal with an offering at a crossroads. But due to the very fragmentary condition of the main text in these lines, this parallelism is uncertain. There follows the text of Hd 7’–11’, with variant readings from Hb indicated in the textual apparatus:

7’: [(na-aš-ta LUG.pal.)]a-ti-li-iša MUŠEN.GAL KASKAL-ši
8’: [(ha-at-ta-r)]i-ša-na-aša pa-ra-a p[i-e-][a-i]
9’: [(na-an)] A-NA DINGIR.LÜ[MEŠ]a ši-pa-an-[TI]


10’–11’ have been restored through comparison with *Ha III* 24 ff. These lines may be translated:

And the *patili*-priest tak[es] forth a duck to the road, to the crossing. And he offer[s] it to the male deities.

[And he] comes [back]. And before [the inner chamber he bows down]. [And to the woman] one bows down. And [he cries out] “we[ll-being!]”

*Ha III* 44. *ha-at-ri-[eš-ša2]-aš*: This restoration is conjectural and is suggested only because *ha-at-ri-[eš-n]a-aš*, as in III 20, would not satisfactorily fill the available space.

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a. Hb III 13’: LÜ[pa-ti-li-iš]
b. Hb III 13’: 1 M[UŠEN.GAL]
c. Hb III 14’: *ha-at-ta-ri-š-n-a-aš*
d. Hb III 15’: DINGIR.LÜ[MEŠ]-aš

303 See Schindler, KZ 81, 1967, 301.
The Ritual of Papanikri

The activities detailed in the preserved portion of Text H are designed in part to purify the birth-stool in anticipation of its role in parturition. If, in spite of this ritual preparation, the apparatus proved defective when actually employed, this was naturally viewed as a bad omen, indicative of the displeasure of some deity. The tablet KBo V 1, edited by Sommer and Ehelolf in 1924, deals with this very eventuality. 304 It is neither necessary nor possible to re-edit completely this text here. However, I will present a summary of the contents of this ritual and briefly comment on an important passage in order to facilitate the understanding of Texts H and J, as well as of the corpus of Hittite birth rituals as a whole.

KBo V 1 is a New Hittite text, the sole grammatical archaism being the use of the terminative para, “to the house” (III 2) which is certainly to be explained as a frozen form in a very common word. While the appearance of the late form of the sign LII (III 49, IV 24) indicates a thirteenth-century date for the tablet, the absence of any very late grammatical or orthographic features, together with the mixture of older sign forms (e.g., URU, I 1, 11, IV 42; AK, I 20, II 24, 28, III 42, 51; and LII, I 1, 6, 10, 13, 14, etc.) with later ones (e.g., LI; and IK, I 1, 3, 42, 44, 46, II 45) suggests that we are dealing here with a later copy of a fourteenth-century composition. 305

The naming by the author of the capital city of Kizzuwatna as his home (URU Kummanni, I 1, IV 42) indicates a Hurro-Luwian background for this text.

The introduction (I 1–6) reads: “Papanikri, patili-priest of the land of Kummanni, says as follows: ‘If a woman is (seated) upon the birth-stool, and the dish of the birth-stool is damaged, or a peg is broken—then if the woman has not yet given birth, but is (still) seated thereupon, then the boards they open again. But it (the birth-stool) is no longer pure.’” 306

304 See Pap. Despite such difficulties for the contemporary reader as an outdated system of transliteration, this early work of Hittitology is still remarkably useful.
305 The appearance of divergent shapes for LÜ—e.g., that of I 1 and 14, as opposed to that of II 7 and II 10—also lends support to the interpretation of KBo V 1 as a recopied text.
306 The subject of the nominal sentence in I 6 cannot be the woman, as construed by Sommer and Ehelolf, Pap 3°, since the predicate adjective šu-up-pi is neuter.
307 1. UM-MA "Pa-a-pa-ni-iq-ri 1c pa-ti-li ŠA KUR URU Kumm-ana-ni
2. ma-a-an SAL-za bar-na-a-ú-i e-eš-zi nu DUGLIŠ.GAL.
There follows the ritual itself, composed as usual in the third person: The patili-priest removes the birth-stool and its accessories from the home of the mother, pausing at the door of the house to burn birds for the deity Alitapara and the gods of the city (DINGIR [MEŠ] URU [LI]) (I 7–11). The implements are then carried to a śinapši, where the patili-priest sets them down outside. Here the woman gives birth (I 12–14).

The remainder of this, the day of birth, and the two following days are taken up by an oracular inquiry to determine the cause of the bad omen and by purificatory rites intended to remove this blemish. These ceremonies, which take place both within and outside of the śinapši (I 18–57, II 1–6) and in the home of the mother (II 7ff.), do not seem to be peculiar to birth and thus may be passed over without comment. I need mention here only the laconic description of the purification of the child on the evening of the third day: DUMU-ya šu-up-pi-ya-ah-ša-an-zi (II 5).

However, on the fourth night is performed a ceremony which is indeed of importance for our subject. Therefore I shall deal more extensively here with the passage in question.

After an involved seven course cultic meal in the home of the mother, at which Tēsub and Ḫebat are divine guests, and where the human company is composed of patili-priests and katra-women in addition to the family of the mother, we find:

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3. ḫa-ri-a-um wa-aš hu-ni-ik-ta-ri na-aš-ma  qaš KAK
4. du-um a-um a-ta-ri mu-za ma-a-an SAL TUM na-a-ši-i
5. ḫa-a-ši na-aš-kān a-pi-ya-pāt an-dā e-eš-zi nu  qaš DUBUL A
6. EGR-pa ḫa-aš-ša-an-zi nu nam-ma ḪUL šu-up-pī

308 For the practice of purification through the burning of birds, seemingly characteristic of Hurrian-influenced texts at Boğazköy, see Haas/Wilhelm, AOATS 3, 50ff.
309 This divine name is found only here.
310 See above, p. 113.
311 mu-za-ši-kān SAL TUM an-da-an-pāt ḫa-a-ši.
312 In 125-40 the birth-stool and its pegs are treated, but only as defiled objects which must be purified and presented to the deity of the śinapši.
III ... ma-ab-ḫa-an-ma-aš-ša-an
52. .MOUSE.GAL a-ri nu SAL.MESŠka-at-ri-e-eš
    TŪG-an ša-ra-a-an-zī

54. ma-ab-ḫa-an-ma TŪG-an ša-ra-a-u-an-zī
    zi-in-na-an-zī nu SIG SA₃ an-da

IV ta-ru-up-pa-an-zī na-at-ša-an A-NA TŪG še-ir
    wa-a-tar ĪDŪ.GA da-a-i na-at-kān pa-ra-a pi-e-da-a-i
4. nu SILÁ u-e-te-nī'ī it kat-ta a-an-ša-an-zī KA×U-an
    GIR-ŠU ar-ḫa a-ar-ri nam-ma-an ĪDŪ.GA-it
6. iš-ki-iz-zi nu-uš-ša-an SIG SA₃ A-NA GIRMESŠ-ŠU
    ḫa-ma-an-ki SIGšu-ū-ri-ta-ma-aš-ši-iš-ša-an

na-aš-ta LŪpa-li-li-iš SILÁ an-da pi-e-da-a-i
10. na-an-kān A-NA 7 IZI ŠU še-ir ar-ḫa wa-ab-nu-zī
    na-an-ša-an SALka-at-ri gi-e-nu-wa-š da-a-i
12. da-ma-a-i-iš-ŠI LŪpa-li-li-iš ŠA ME-E DUUGUTŪL
    ša-ra-a kar-ap-zī na-at-kān A-NA DUUGÅBaA
14. ḫan-da la-a-ḫu-u-i

nu SILÁ a-ar-ra-an-zī nam-ma ar-ru-um-ma-aš
16. wa-a-tar PA-NĪ DINGIR LIM la-a-ḫu-u-i SILA-ma u-nu-wa-an-zī
    nu-uš-ŠI TŪGUL SA₃ wa-aš-ša-an-zī
    tar-na-an-zī ḪAR.ŠULAIṢU-ya-aš-šī-kān
20. ḪAR.GIR.ya A-NA GIRULAI ti-an-zī
    na-an ši-na-ŠI-ya pi-e-da-an-zī

22. BE-EL SISKUR.SISKUR EGIR-an i-ya-ad-da-a-ri
    ma-ab-ḫa-an-ma-at KĀ ši-na-ap-ši a-ra-an-zī
    SILA ar-ḫa da-a-i na-an-kān šu-up-pa-i pi-di
26. an-da pi-e-da-i nu ki-el-di ḫal-za-a-i
III ... When
52. the seventh dish arrives, then the *katra*-women unravel² a garment.

54. And when they have finished unraveling² the garment, then red wool

IV they gather up, and it on top of the garment
2. they place, thereby fashioning a ball of yarn². Then the *patili*-priest
   takes water (and) fine oil, and these things he carries forth (from the
   house).
4. And they wipe down a lamb—(its) mouth
   (and) its feet he (the *patili*-priest) washes off. Further, with the fine oil
6. he anoints it, and the red wool onto his feet
   he binds. Then the ball of yarn²
8. they wrap around its head.

Then the *patili*-priest takes the lamb in(to the house),
10. and he swings it seven times over the seven fires.
   Then he places it on the knees of a *katra*-woman.
12. But another *patili*-priest
   lifts up a pot of water and it into the wash basin
14. he pours.

Then they wash the lamb. Further,
16. he pours out the bath water before the deity. But they adorn the lamb,
   and they dress it in red garments.
18. And they put the helmet² on it, and the wreath
   they put on it. And his (i.e., of the child) bracelets (on its forelegs)
20. and the anklet(s) on its (hind-)feet they put,
   and they take it to the *šinapši*.

22. The offerant (i.e., the mother) goes behind.
   But when they arrive at the gate of the *šinapši*,
24. then the offerant sits down, and the *patili*-priest
   takes the lamb away from her, and to a pure place
26. takes it away. And he cries "well-being!!"
na-aš-ta EN.SISKUR.SISKUR I-NA ši-na-ap-ši-ya an-da
28. pa-a-an-zi nu IŠ-TU MUŠEN ur-na-az-ḫi-ya
    ši-pa-an-ti 1 MUŠEN-ma ki-el-di-ya ši-pa-an-ti
30. nu-za ENMES SISKUR.SISKUR ar-ḫa I-NA É-ŠU-NU
    pa-a-an-zi ma-ah-ḫa-an-ma lu-uk-kat-ta
32. na-aš-ta DUMU ša-an-ḫa-an-zi GIP pa-ah-ḫi-ša-ya-aš-ši
    ša-ra-a wa-al-ḫa-an-zi

34. UD-az-ma-kán iš-tar-na pa-iz-zi
    nu ši-ip-ta-mi-ya te-ri-ya-al-la
36. ši-pa-an-da-an-zi
Then the offerant(s) go into the šinapši,
28. and with a bird for URNAZIYA
   he offers. And one bird he offers for well-being.
30. Then the offerants go away to their own houses.
   But when it is morning,
32. then they purify the child, and above him
   they pound a stick (into the wall).

34. Meanwhile the day passes,
   and seven-strength (and) triple-strength beer
36. they libate.
IV 2. For śūrīta-, see above, p. 100.

IV 17ff. The garments and jewelry employed here certainly belong to the new-born. In the list of provisions for this ceremony (III 50–54), where four examples of several of the articles are on hand, they are expressly characterized as TUR, "small."

IV 18. For kupāḫi- designating a piece of headgear, see Hoffner, JNES 23, 1964, 67, with n. 17.

IV 22. For BĒL SISKUR SISKUR in reference to a woman, see the discussion below, pp. 167f., concerning EN.SISKUR (SISKUR).

IV 28. ʿurnaḫiyya is a Hurrian offering-term, listed by Haas and Wilhelm, AOATS 3, 101, among the "Heilsbegriffe."

IV 32. Outside of this passage and Text J,313 GIS pahḫiša- is attested only in the fragmentary KBo XXII 135 I 3' (1 GIS pa-ab-bi-ša), where it is apparently part of the equipment of a seer (LUGAZU, I 6', 7'). Sommer and Eheloff suggested the translation "Stock,"314 which is neither necessary for the few passages available, nor contradicted by their evidence. I have employed the translation "stick" only for convenience.315 What is probably indicated both here and in Text J is a magic act to drive out evil forces from the vicinity of the child.

IV 34. For pai-, "go," indicating the passage of time, see Kümmel, StBoT 3, 94, and Text Ka obv. 27.

IV 35. ši-ip-ta-mi-ya and te-ri-ya-al-la, written 7-mi-ya and 3-ya-al-la, respectively, in Text Ja 15', apparently designate beverages. For the possible significance of these terms, see Eheloff, OLZ 1929, 323 ff. To the passages cited there add HT 74: 5: DUGKU-KU-UB te-[r]i-[ya]-al-la.

In this section of the "Ritual of Papanikri," in a rite similar to that involving a goat in Text C §§ 10' ff., a lamb is employed as a substitute for the new-born

313 pa-bi-iš-ša in XIX 44 rev. 4 and 7 is probably not relevant here because of the lack of the determinative GIS. The broken context also makes it difficult in both instances to decide if pahṣša is even to be isolated as an independent word.

314 Pap 76. This was based on a false reading of the form in "Papanikri" as GISPA-ab-bi-ša, i.e., as a Sumerogram with an extended phonetic complement. See the retraction of this view by Eheloff, OLZ 1929, 322.

315 A comparison with XVII 4 I 11: DUMU-an GISPA-it GUL-ab-hu-un, "I smote the child with the stick," is not in order here, for in this instance the child is the direct object of walḫ-, which is not the case either here or in Text J.
child. While in Text C the animal is ritually associated with the infant by being touched to his body, the same goal is here attained through the dressing of the lamb in the clothes of the child. The substitution of the lamb for the child is also accomplished by placing it on the knees of a *katra*-woman (IV 11). This action may be interpreted either as a ritual parody of the setting of the newborn on the knees of the father, or as a symbolic representation of the birth itself, with the *katra*-woman playing the role of the mother. In any case, the washing of the lamb in IV 15 and the pouring out of the bath water before a deity must be understood as reflecting a normal purificatory rite carried out on a human infant. The purifications of the child which are cursorily mentioned in II 5 and IV 32 were probably of this sort.

Although the "Ritual of Papanikri" is expressly intended to deal with a special situation arising in connection with birth, a comparison of col. IV, quoted here, with Text J makes it likely that the activities described were not restricted to this one set of circumstances. That is, the mention of a purificatory lamb (*SI:B pu-u-bu-qa-ni*) in Text Ja rev. 14' and the employment of the *\text{/*}pa\text{/*}b\text{/*}p\text{/*}s\text{/*}a\text{/*}a* in § 1' of Text J indicate that the rites involving these materials here were of more general applicability.

316 Cf. XXIV 5+ obv. 19'ff. (*StBoT* 3, 10), where a prisoner of war, serving as a ritual substitute for the Hittite king, is clothed in the garments of royalty.
317 See above, pp. 5f.
318 The bathing and anointing in IV 4–6 are simply a preparatory purification of the animal for its ritual role.
319 It is possible that the special activities called forth by the damage to the birth-stool come to an end already with the purification of the *šina*pši in II 6.
320 See below, p. 131.
Text J = Bo 4951

Jc Obv.
1'. [ ] × na-aš da-[ ]
2'. [ ] × ša-ra-a × [ ]
     [ ] × SUD-an-ni-eš-kán-zi
4'. [ ] MUSHEN[BA]-ya iši × × [ ]
     [ ] × wa-ar-nu-uš-kán-zi

6'. [ ] šu-u2-ma-an-da-aš 7 NAA-pa-[aš-ši-la-aš]
     [ ] ar-ba ar-ri × [ ]
8'. [ ] šu-šu2-u-wa-i nu GIM3-anš
     [ ] SUD-š2-wa-a[r]

Ja Rev.

1'–2' (traces)
[ GISP]a-a-(ab-) hū-ša Ū-UL wa-al-ab-[zi (kán2 × )]
4'. [ ] nu-ū-š-a-an 1 GISP pa-ab-bi-ša × [ ] (× × -an-zl)
     [(ma-ab-ba)2-an-ma-aš] pār-kū-ū-ši GIS pa-ab-bi-ša da-an wa-al-[[(ba-
     an)-zi]]

     [LUR] MEŠ p[a-a-ti-li-is]
     [ša-ra-a2 da-an-zli na-an dam-me-li pî-e-di5 pî-e-da-an-zl] nu [ma-ab-ba-
     an]

     [(da-an-zl)]
     [nu ma-ab-ba] an ut-tar-ša-mi-it nu QA-TAM-MA i-ya-an-[(zli]

10'. [ ] nam-ma-kān LG pa-a-ti-li-is5 DUMU.NITA pa-ra-a da-a-i L-NA
     [ ] ( )
     [UD.(N.KAM-ma)] × e ti-an-zli nam-ma a-pî-e-da-ni UD.KAM-ti
     [u-uz-zi(ya)]

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a. with duplicates KBo XVII 68 (Jb) and VAT 6212 (Jc)
b. Jb 2': GIM-[an]
c. Jb 5': [dam]-mi-(li) pî-di
d. Jc rev. 1': ut-tar-te-it
e. Jb 6': ɔa-ra-ú-(ni)-(n-ni); Jc rev. 2': ɔa-ra-ú-(ni)-(in-na)
f. Jb 8': [LG]ba-a-ti-li-is5; Jc rev. 4': LG ba-a-ti-li-is
Jc Obv. too fragmentary for translation

Ja Rev.
1'–2' (traces)
§ 3'' [...] the stick? he does not pou[nd].

4'. [...] and one stick? they [...] [But] whe[n he?] is pure, for the second time a stick? they poun[d].

6'. [If the] child? dies in the birth-stool?, then the p[ati]-priests
§ 4'' [take up?] the child, and they take him to a different spot. And [as are]
8'. [their]r? [instructions], so they treat him. And the birth-stool? they take.
[And a's are their instructions, so they act.]

10'. [...] f)urther, the patili-priest takes the male child forth. On
§ 5'' the …-th day […] they place—further, on that day the uzzi-offering

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a. Jc rev. 1': "your"
12'. [ku-un-la]ki-ya ši-pa-an-ti nu-zu ar-na-am-mi-it-ti
Jc [še-hi-li]-iš-ki-in-naq pa-a-i

14'. [ku-un]-za-ga-an-na-bi-ša i-ya-an-zu nu SILÁ pu-u-ḫu-ga-ri-in

16'. [3-ya-al-la 7-mi-ya ši-pa-an-ta-an-zu SAL-za-ma-za [( ])]
[ḫa-ra-a]-i-ni da-a-an pár-ku-nu-zi

[ma-ab-ḫa-an DUMU-aš] KASKAL-ši-ma a-ki nu DUMU.NITA Ü-
NU-TE[BL] [G]IRš-ya ku-e IT-T[I-ŠU]

[na-an] QA-TAM-MA i-ya-an-zu I-NA UD.7.KAM-ma-kán 1[GU?]

20'. [ša-an pa-ra-a la-[ ]]

22'. [ku-un]-zi-ga-na-bi-ša i-ya-z[i
[ši-nap-ši x[

24'. [x]-da-iz-z[i

a. erasure follows
b. paragraph stroke omitted in Jc
12'. for zurgi he offers. And he ..., and he gives [šehel]iški.

14'. [... the kun]zagannahit they prepare. And a substitute lamb

§ 6" [...] triple-strength and seven-strength beer7 they libate. But the woman

16'. [...] at the birth-[stool]8 a second time purifies herself.

§ 7" [And if the child7] dies en route, then the male child and such utensils of
fired clay7 as are wi[th him7]

18'. [...] the patili-priests eat. [But,] as [are their instructions,]
so they treat [him]. But on the seventh day, [...] 

20'. [...] forth.

§ 8" [...] he waits longer7 [...] 

22'. [...] the kunz]igannahit he pre[pares ...] 

 [...] šimapši-house [...] 

24'. [...] he ... [...]

...
Commentary

I have been able to study Bo 4951 (Ja) both from a photograph and from a transliteration prepared by H. Ehelolf, and provided to me by Prof. H. Otten. This latter witness to the text is important because several signs are unclear on the photo, while Ehelolf had the advantage of preparing his transliteration directly from the original. In addition, he indicated that he had checked his readings on 24.VII.34, and we may therefore assume that the work was done with care. KBo XVII 68 (Jb) is a duplicate to (approximately) lines 4'-10' of the main text. In the Introduction to KBo XVII, p. V, VAT 6212,\(^{321}\) which I have also studied from a photograph, is identified as a duplicate to number 68, and it is thus also a duplicate to Ja.

This composition dates from the early part of the Empire period—note especially the Hurro-Luwian influence manifest in arnamitti (Ja rev. 12') and kunziganabit (Ja rev. 14' and 22'). An older feature is the use of the enclitic possessive pronoun (uttar-šamit, Ja rev. 9').\(^{322}\)

All of these fragments are relatively small, and thus a dating on the basis of script is uncertain, but Ja displays no late sign forms and may belong to the fourteenth century. On the other hand, the spelling GIM-[an] in Jb 2' (versus ma-ah-ha-an in Ja rev. 18') and the appearance of the late form of LI in Jc rev. 4' show that these pieces are later in date.

If the reading DUMU\(^{37}\)-aš in Ja rev. 6' and the restoration [DUMU-aš] in Ja rev. 17' are correct, then this portion of a ritual is intended for the unfortunate, but hardly rare, occasion when the child should perish at birth. Since the material in question comes from the reverse of a tablet, it is probable that the text as a whole dealt with birth in general, and that only this section was concerned with the possible death of the new-born.

In OLZ 1929, 322ff., Ehelolf transliterated and discussed lines 3'-5', 10'-12' and 15' of Ja, which he characterized as "wohl die Rs. einer ein'ko-lumnigen Tafel."

Jc obv. The poorly preserved portion of the obverse here probably deals with purificatory activities not particular to birth. The remaining fragmentary lines are not duplicated by any other material in our corpus.

Ja rev. 6'. While the reading DUMU\(^{37}\)-aš is possible from the photo, the sign is not at all clear. Ehelolf, however, in an addition to his original transliteration also read DUMU\(^{37}\).

For the patilí-priests, see below, pp. 235–38.

321 Due to a typographical error, this appears in the volume incorrectly as VAT 6112.
322 See HE 1² § 106.
From context, *barauni-* which occurs only in this text, would seem to be a metathesized variant of *barnaw-* “birth-stool.”

*Ja rev. 7*. For the restoration *[ma-ab- ha-an ut-tar-ša-mi]-išt, cf. *Ja rev. 9*.  

*Ja rev. 10*. It is not certain whether the presence of DUMU.NITA here and in *Ja rev. 17* indicates that these ritual instructions are to apply only to the death of a baby boy.

*Ja rev. 11*. *u-uz-zi-[i]-ya*: For this Hurrian offering term, see Haas/Wilhelm, AOATS 3, 63–64, where it is catalogued among the “Unreinheits- oder Sündenbegiffe.”

*Ja rev. 12*. *ar-na-am-mi-it-ti* is a Luwian verb of unknown meaning,323 thus far attested only twice outside of this text: KBo VIII 90 II 21 shows prs.3.sg. *ar-na-mi-it-ti* as in Text J, while the duplicate XXIX 4 II 34 incorrectly324 has Luwian prs.3.pl. *ar-na-mi-in-ti. ar-na-mi-it-ti* is also found at XXIX 7 rev. 63—see Kronasser, SchwGoth 49, with literature there cited. Note that in all of these cases the *arnammi*-action follows directly upon a libation.

*Ja rev. 13*. For the restoration at the beginning of this line, cf. KBo XXIII 1 I 56–57:

*I-NA UD.2.KAM-* ma *u-zi-ya zu-ir-ki-ya ši-pa-an-[a-an-zi] [iš-[p]a-an-iti ma še-ši-li-iš-ki-in pi-an-[zi]

It is uncertain whether *šehell[iški-* indicates some type of container, as suggested by Sommer and Ehelof, Pap 33–34, or is rather a variant of the cultic term *šehell*, “purity.”325 Note only that XXX 31 IV 25–26:

*ma-an še-ši-el-[iš-k]iš e-eš-zi nu-uš-ši pi-an-zi ma-a-an [U-UL]-ma nu-uš-ši U-UL pi-an-zi

If there is any š. (left after other offerings), then they give (it) to him7 (the deity Hilaššiti), but if [not], then they do not give (it) to him7.

indicates that *šehell[iški-* is a material which might be exhausted, as perhaps the contents of a container.


*na-aš-ta DUMU.S[AL ku-un-z[ ]ga-an- (na-) i-ta-az ša-an-ša-an-[zi].

323 See Laroche, DLL 31, sub *arnami-, and HW2 328, sub *arnami(n)št-.*  
324 So with Neu, IF 82, 1977, 272.  
326 See now Hawkins/Morpurgo Davies/Neumann, Hittite Hieroglyphs 31–34.
The abl./inst. here is ambiguous—the line could be translated either as “then they clean[se] the female child from k.,” or as “then they clean[se] the female child by means of k.” Ja rev. 14’ and 22’, however, where the verb iya- is employed with kunzi/agan(n)ahit—“they/he prepare(s) the k.”—prove that k. is the material with which the cleansing is carried out, and not the evil from which the subject is purified.

This word shows the Hurrian adjectival suffix -be,327 which has been reinterpreted as the Luwian abstract suffix -bi(t).328 The underlying kunzi/a329 is attested fairly often in texts found at Boğazköy.330 In both X 28 I 19ff. and XI 21a VI 9’ff., ku-un-zi-ta and a sun-disk (štarr) are employed in ceremonies of the state cult. kunzita, a “Hurrianizing” neuter plural in -ta,331 must, like štarr, represent some religious symbol.332 The EZEN ku-un-zi of XXV 27 I 22 might then be a festival involving, or performed for, this symbol, analogous to other ceremonies taking their names from implements—cf. EZEN BIBRI, “Festival of the Rhyton,” and EZENMEŠ pulaš, “Festivals of the Lot(s).”333

XXVI 84 II 8ff. (JCS 10, 1956, 64), where the kunzi of a certain district is apparently burned by the Kaškaeans and later scattered by Šuppiluliuma, may symbolically indicate the devastation wrought by war. In XXXI 84 III 52–53 (von Schuler, HDA 49),334 ku-un-zu-uš(-)×, if to be understood as the acc.pl. of kunza-, might indicate protective symbols provided for a new building.

štarr, kunzi/a-, X 85:2, X 87:3, and XI 20 I 5, apparently indicates a woolen cord and does not belong to this Hurrian stem.

Derivatives of kunzi/a- include kunzi-yala-, an object with which the statue of a deity is provided in XXXVIII 3 II 8, and the offering terms kunza-lahi (Bo 2437 I 21—see Güterbock, JCS 10, 1956, 64, n. a) and kunza-gašši (“Ritual of Papanikšt” III 6, 13, 27). Both of these terms are found only in the immediate vicinity of keldi, “well-being.” (d) Kunzi-šalli- is a deity associated with Ḫebat in

327 See Bush (1964) §§ 6.46ff. The unsuffixed form is found in the Hurrian-language passage KBo XXIV 64:11: with restoration from duplicate KBo XXIV 63:10:
[(ku-un-z)i]-ig-ga-an-ni pa-a-[e]-ni-du-uš].
328 See Carruba, RHA 81, 1967, 152–53.
329 See Haas/Wäfler, OrAnt 13, 1974, 222, n. 37, and Laroche, GLH 155.
330 See Güterbock, JCS 10, 1956, n. a., and Sommer, ZA 46, 1940, 23.
333 See Güterbock, XVII RAI 177.
334 |×-it an-da ku-un-zu-uš(-)×[
|×U-A ku-ut-te-eš SIG5-in u-š-[te-id-du].
XI 27 I 23; XXVII 13 I 16; KBo XI 5 II 8; KBo XIV 142 II 26; and IBoT II 49
III 8'.

Finally, in Hurrian-language passages, we find ku-un-zi-ib, "your (second
person singular) kunzi," throughout CTH 701, and ku-uz-zi-li-ya in
XXXII 50 obv. 16', which is probably to be interpreted as kunzi-he-ya.

In determining the meaning of kunzi/a-, we can begin with the offering
terms containing it. Their close association with keldi suggests that they fall
into the category of "Heilsbegriffe," as defined by Haas and Wilhelm.

kunzi/a- might then be some desirable state or quality, an interpretation which
fits well both its attestation as a symbol (parallel in usage to SIGs, "well-be-
ing," which appears in the Bildbeschreibungen as an object held by divine
images), and also the employment of its derivatives as divine names or
epithets. Therefore, kunzi/agan(n)ahit-, although the precise meaning carried
by the element -gana- is unknown, seems to indicate a certain purificatory
material through whose use a desirable state might be attained.

SILÁ pu-u-bu-ga-ri-in: For puñugari-, a Hurrian lexeme derived from Akka-
dian puḫu, "substitute," see Kümmel, StBoT 3, 81–82. A SILÁ puñugari-
found also in the oracle fragment XVI 9 III 5'f., but the adjective is otherwise
attested at Boğazköy only with GUD, "bovine," as in CTH 486.

Ja rev. 16'. For the restoration [ha-ra-a]-u-mi, cf. Ja rev. 6' and 8'.

335 In OrAnt 13, 1974, 222, n. 27, Haas and Wäfler claim that ^Kunzišalli is shown
by XI 27 I 23 and KBo XI 5 II 8' to be the daughter of Žebat. XI 27 I 22–24 reads:
22. [^]žebat ^LUGAL-ya ^še-šar-al li
23. [^]šar-ša-al li
24. [^]žebat ^ša-la-at-li 1 gišBANŠUR AD. (KID)
The relationship to one another of the members of each of the pairs of divine
names in this offering list is not clear, but just because Šarruma of line 22 is the son
of Žebat, it is not a necessary conclusion that the other deities here are also her
offspring.

336 Cf. also XLI 35 IV 5; ^ku-un-zi-mi-il .
337 See Bush (1964) § 6,433.
338 E.g., KBo XXI 33 I 16, and always in the phrase kunzib zun(z)umakib.
339 For -ya, see Haas/Wilhelm, AOATS 3, 130ff.
340 See AOATS 3, 58. On pp. 88–89 kunzagasi is listed among the "Heilsbegriffe."
341 See von Brandenstein, Bildebsch 87ff.
342 Cf. also AT 454 IV 10'f.: UMMA-ŠUNU-MA ^Ap-šuwa GīR URUDU wešta
nuwarat / pu-bu-ga-ri-en-ma-wa kuš pai nuwa GīR URUDU ŠA L0,MEŠiMA[ŠDA.
Text K = KBo XVII 65

Obv. [UM-MA]\(^a\) ma-\(\mathit{a}\)-an-za SAL-za ar-ma-ab-ḫi Ė-ri-ya-aš-za-kān ×

2. [ ḫar-n]-u-i-aš-za Ū-UL e-šā-ri EGR-pa ki-nu-wa-an-[ ] ×-za-kān u-i-zi-zi ku-un-zi-ga-an-na-ḫi-ta-az ša-
an-b[a-zi]

4. [ ] zi [( )]

[mA-ah-ḫa-an ITU.7 KAM ti-ya-a]z-zi nu nam-ma ^{1\#} MU-ZA-SU IT-TI DAM-ŠU Ū-UL ti-ya[a-az-zi]

6. ny-[za ] L-NA ITU.7 KAM ar-ma-ab-ḫu-aš ma-a-la ši-pa-an-ti [( )]

nam-m[a ]-[ ]-ya SISKUR-SISKUR\(^{3\#}\) pī-ra-an na-
at-za-kān pī-ra-an ar-b[a]

8. ši-pa-an-[t]i ši-pa-an-ti nam-ma-za u-zi-ya zu-ūr-ki-[ya]

ši-pa-an-[t]i še-hi-el-[l]-i-[n]-] na pa-a-i [( )]

10. lu-uk-kat-[a-ma-kān ^{1\#} AZU KA × U-Š] U pa-ra-a ki-iš-ša-an šu-up-pī-ya-

ah-ḫi ^{1\#} AZU-ša-an [( )]

A-NA GAL GI[R₄ la-aḫu-ū-i\(^a\) an-d]a ma-kān šar-na-a-in pī-eš-ši-iz-
išERIN-ya-kā[n]

12. protobufi ZE-ER-T[UM protobufi pa-a-i ni an-d]a da-a-i nu-za-kān KA × U-ŠU pa-ra-a

šu-up-pī-ah-ḫi [( )]

ḥur-ši-li-ša-kān na ma-ah-ḫa-an an-d]a me-ma-i na-at ḥa-an-ti tup-pī [( )]

14. nam-ma-aš-ši EGR-pa [pa-a-u-an-zi² Ū-UL] a-a-ra ma-a-na-an-za ḫal-
za-a-i ya ku-iš-ki [( )]

na-as ḫkal-li-[š]-tar-wa-ni² an-da pa-[l]z-zi šar-nu-wa-aš ma ma-ah-ḫa-
an šu-[up]-pī[ya-ah-ḫu-wa-aš]


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a. with duplicate XLIV 59 (Kb)
§ 1  [Thus says PN:] I]f a woman becomes pregnant, and in the house she
[...] 
2. [...] (but) she does not (as yet) seat herself on the [birth-]stool...
[...] she comes and with kunzigannahit cleanses herself.
4. she? [...] 

§ 2  [When the seventh\' month (of pregnancy) ar]rives, then the husband
does not any longer “en[ter]” with his wife.
6. And [...] i]n the seventh month performs the mala (-offering) of pregnan-
cy.

§ 3  Furth[er, such] ... -offerings [as (are)] before [her]—them
8. (s)he perform[s] completely [...] And indeed (s)he performs the
mala(-offering). Further, the usi (and) zurgi(-offerings)
(s)he perform[s]. And (s)he (thus) bestows [puritly].

10. The next mornin[g the seer] purifies [he]r [mouth] as follows: The seer
§ 4  into a beaker of fired c[a[y ... pours\']. But [there]in he throws harnai.
And cedar,
12. olive [(and) tamarisk\'(-woods) there]in he places. And she purifies her
own mouth.
But [how] he [meanwhile] speaks in Hurrian—this (material is the con-
tents of) a separate tablet.

14. Further, it is [not] allowed for her [to go\'] back (to her home\'). If
§ 5  someone summons her,
then she goes into the kalli[starwana]-house. But as is the re[gelation] of
the clean[sing] of the birth-stool
16. and of purification, even [now the]se things are the same.
The Texts


22. [tu-ug-g]a-a-ri [A-N(A DAM-ŠU-ya-at-kán)] tu-ug-ga-a-ri DUGLIŠ.GAL-y-aš-ma-(aš-)kán tu-ug-ša-a-ri

Kb [kat-(ti-iš-ši-y)]a-al[($ im-ma e-eš-zi ka)]t-ti-iš-ši-ma SAL[-za Ū-UL e-iz-za-zi


26. [na-at EGI]r-ša da-aš-kán-zii nu1 ū-u-[m(a-an-da-pa)]t da-aš-kán-zi NU.GAL ku-it-ki ut-tar

[SAL-an-z(a-ma-za [ša-])a-][([ši nu ku-n])t-ma-an UD.7.KAM pa-iz-zi na-aš-ta ša-aš-ša-an-[1(aš-aš)]


[DUMU.NITA mi-i-ya-ri] [na-aš mi-i-ya-ri1 [(ku-)]e-da-ni ITU.KAM nu-kán ma-a-n]

30. [UD.1.KAM na-aš-ma UD.]3.KAM [ ] a-aš-ša-an-za


a. Kb obv. 4': [wa-a]r-pa-an-[za]
b. Kb obv. 13': ša-aš-ša-an-da-aš
d. text: DU; see commentary; Kb rev. 1: kap-pu-uš-kā[n-zi]
e. this clause omitted in Kb
§ 6 For her, eat[ing] aštauwar [during this time?] is not allowed. [And] she
18. Grou[n]d-up cress she does [not c]at, (but rather) garden cress she eat[s]
continually.
The aštauwar [of] the woman [her] h[usband eats continually] (but)
[ašt]auwar the woman does not eat.

20. [If] her husband [is wi]th her, then h[e] too is washed* pure. And when
§ 7 it is ti[me] to eat […] a table for her husband also
22. [is re]quired, and [fo]r the wife one is also required. And a bowl for
(each of) them is required.
Certainly he is [i]n her presence, but the woman does not eat [wi]th him.

24. Both the [utensil]s of wood and the utensils of fired clay, the stool and
§ 8 the bed—each new thing—
[they] t[ake […] empty. But such utensils as are of bronze—they burn
therein.
26. [And they take them back. And all] these things they take. There is no
incantation.

§ 9 But when [the woman] gives birth, and while the seventh day (after
birth) is passing, then they perform
28. the malal(-offering) of the new-born […] on th[at] seventh day. Further,
[i[t]
[a male child is bor]n, in whatever month [he is bo]rn—whether
30. [one day or] three [d]ays […] remain—

§ 10 [then from th[at] month they count off.] And when [the third month
arrives],

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a. text: "I washed"; see commentary
b. text: "let them count off"; see commentary
32. [na-āš-ta DUMU.(NITA\(^1\)^ \(\times\) ku-u)n-zī[(ga-an-na-ḫi-ta-az)] ša-an-ḫa-an-
zi ku-un-zi-ga-an-[(na-ḫi-ta-ma-az)]
\(^[1-0.ME\(^3\)]AZU (šē)-i)k-kā[(n-zi\(^{by}\)] na-at A-NA a-p)\(i\)-e ši-pa-an-da-
an-zi\(^{6}\) [( )]]

34. [ma-a-an-[(na DUMU.SAL-ma)] mi-[(i-ya-ri) na-aš-ta\(^{d}\) (a-)]pi-e-iz ITU-
az ar-ḫa kap-pu-[u]š-kān-[(zi)]
ku-un-zi-ga-an-na-ḫi-ti'

36. [(ša)-an-ḫa-an-zi]

Kb
[ba-āš-š(a-an-na-āš-ma ma-)]ah-ḫa-an EZEN ū-āš-ši-za ku-wa-pi nu
EZEN ma-ah-ḫa-an i-en-zi\(^{8}\)
38. [(n)a-āš GIL kur-ta-āš i-y)a-an-za na-āš\(^{URU}\)Ki-iz-zu-wa-at-na nu-mu-kān
EZEN KA×U-it
[Ū-UL kar-ta n)a-an a-pi-e-iz up-pa-ah-ḫi

40. [ ku-it\(^{2}\)-(ma-an-n)a-kān kar-ap-ri na-āš-ḫa-at-ta-an-zi za-
ak-ḫa-an-zi-ya
\([(Ū-UL ku-in-k)] n)u wa-āš-du-la-an-zi-ya Ū-UL ku-in-kī ma-an-kān\(^{h}\)
k[(ar-)]tim-mi-ya-ah-ḫi
42. [ku-in-k\(^{t}\)] EGR-πa (pia-zi\(^{1}\) ma-ah-ḫa-an-ma-kān pa-ra-a ti-
yā-az-zi na-[a)n ú-wa-an-zi
[ pu\(^{n}\)n)u-uš-ša-an-zi

44. [SAL-an-za-ma-za] ku-wa-pi ar-ma-ah-ḫi nu-za-an tu-e-ig-ga-āš
§ 14 DINGIR.MA\(^{ME\(^3\)}\) EGR-πa
[KASKAL-az ḫu-it-ti-ya-an-zi]\(^{p}\) nu-uš-ma-āš EZEN ma-ah-ḥa-an a-pi-
yā i-en-zi na-at ḫa-an-ti tup-pi

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a. Kb rev. 2 has ]-ti ku-un-zi-ga-na-ḫi-ta-az; see commentary
b. Kb rev. 3: \(^{1-0.ME\(^3\)}HAL še-kān-zi
c. this sentence omitted in Kb
d. Kb rev. 4: nu-kān
e. Kb rev. 5: nu ma-ah-ḫa-an; see commentary
f. Kb rev. 6: ku-un-zi-ga-na-ḫi-ti
g. Kb rev. 8: i-en-(an)-zi
h. Kb rev. 13: ma-a-an-kān
i. Kb rev. 14: [πa\(^{-}\)]\(^{2}\)z-zi; see commentary
j. this word written over erasure
32. [then the] male [child] with kunzigannahhit they cleanse. For
    [the seers are] expert with the kunzigannahhit, [and it to ... th]ey offer.

34. But [if] a female child is born, [then] from that month they count off.

§ 11 [But] when [the fourth] month [ar]rives, then the female child with'
    kunzigannahhit
36. [they] c[lean]se.

§ 12 But when (it is time for) the Festival [of the Wo]mb—(that is,) at the time
    when she gives birth—how they perform the festival—
38. [it is writ]ten up [as a kurta-tablet]. And it is (from) Kizzuwatna. And I
    [do not know] the festival orally
    [by heart, b]ut (rather) I will fetch it from there.

40. [Wh]ile ... is being brought to an end, then they do not strike or battle

§ 13 anyone, [n]or do they sin against anyone. Were someone to anger
42. [someone] ... (he would go) back. But when he steps forward—then
    they will see [hi]m.
    [...] they [in]quire?.

44. [But] at the time when [the woman] becomes pregnant, then the Moth-

§ 14 cr-goddesses of the body back
    [by means of trail(s) they entice]. And how for them they perform the
    festival there—this (material is the contents of) a separate tablet.
46. [m]a-aš-ša-an UD^{UL} aš ma-ab-ha-an ti-ya-a-an nu a-pa-a-at-ta ha-an-ti tup-pi  

[ku-it-ma-an-za SA]\-za ar-ma-u-wa-an-zu nu A-NA  
DINGIR.MAH^{UL} tu-e-ig-ga-aš EZEN ITU  


[u-da-an'-]zi na-aš-kán har-nu-wa-(aš) ši-aš É-aš an-da-še-ša-an-zi  

50. [][x-d][a] LÜ.MEŠ AZU QA-TAM-MA pí-š-kán-zi  

DINGIR.MAH^{UL}  


[i-en-zi nu-uš-m]a-aš-kán EZEN ar-ša a-pí-e-iz-za i-en-zi  

54. [][M] EŠ ar-ša up-pí-an-zi A-NA  
DINGIR.MAH^{UL} Hé-bat-ya-kán  
EN.SISKUR.SISKUR a-aš-šu  

Rev. [UM-MA ma-a-an-zu SAL-za ar-]ma-ab-hi har-nu-u-i-ma-aš-za Ū-UL e-sha-ri  

2. [][iš-bi-šu-ul ki-ša-an  

[m]a-ab-ha-an-ši ITU.6.KAM  

4. [nu nam-ma LÜ MU-ZA-ŠU IT-TI DAM-ŠU Ū-UL ti-y]a-az-zi  

[m]u'-k]án ŠA SAL.MEŠ U.GI mar-ša-ya  

[ši-pa-an-ti] na)m-ma-za E[GI]R-an-da ŠA LÜ AZU  
m[ar-]ša-ya SISKUR.SISKUR MEŠ ši-pa-an-ši  

8. [ma-ab-ha-an-ma-aš ŠA LÜ AZU mar-ša-ya SISKUR.SISKUR MEŠ aš-nu-zí  


a. over erasure
46. [...] but how the [...] of the days has come—this (material) too (is the contents of) a separate tablet.

§ 15 [While ... the wo]man is pregnant, then for the Mother-goddesses of the body a monthly festival
48. [they perform, and to them ...] they also [gi]ve continually. And en route they keep possession of them7. But when them [...] they [brin]g7, then they set them up in the house of the birth-stool.
50. [...] the seers likewise give continually.

§ 16 [When the woman gives birth,] then on whatever day she gives birth, for the Mother-goddesses
52. [of the body7 and for Ḫebart7 ... on th]at day the Festival of Birth [they perform ... And for th]em they complete the festival according to that model7.
54. [...] they send back here. To the Mother-goddesses and to Ḫebat [they sacrifice. And to ...] they [sac]rifice—as much as (seems) good to the offerant.

Rev. [Thus says PN:7 If a woman becomes pregn]nant, but does not (as yet)
§ 17 seat herself on the birth-stool,
2. [...] the regulation is as follows:

§ 18 [...] wh]en for her in the sixth month two days remain,
4. [then the husband does not any longer “en]ter” [with his wife].

§ 19 [...] the maršaya-offerings of the Old Women
6. [she performs ... Wh]en the mala(-offering) of Apritta too [she performs?7 ... F]urther, thereaf[ter] the maršaya-offerings of the seer she performs.
8. [But when] the maršaya-offerings of the seer she completes,
[then] in [this] matter an uẓil(-offering) she performs completely. And they (thus) bestow purity.
The Texts

10. [ḥa-mi-iš-ša-an-[t]a ḫur-nu-an-ta an-da-ya-at ka-rū-
iš-tap-pa-an]
    [a-pa-]-a-š SAL-za SISKUR.SISKURMEŠ aš-nu-zi ku-
    bit-ši im-ma ku-it pi-ra-an
12. [] × [ ]
    [a-da-an-na-ya-aš-ši pi-an-zi ma-a-na-aš ŠA
    DINGIR.GL-ya
    [ma-a-na-aš ŠA] [a]
    ] SISKUR.SISKUR aš-nu-uz-zi
14. [ma-ah-ša-an²-ma-aš-ši [a-pi-e-e] ŠA DINGIRLIM šar-la-at-ta ki-el-di-
ya-[y]a pi-ra-an
    nu-za-kán [hu-]u-ma-an [i-ya-z]i ma-a-aš-ši ŠA ěši-nap-ši-aš-ša ku-it
    [( )]
16. SISKUR.SISKUR kal-la-[r ša-an-da²-a]n e-eš-zi nu-za-kán a-pa-at-ta
    [i-ya]-a-zi

    ma-ab-ša-an-ma-za-kán MUŠ[ENH]LA wa-a]r-nu-zi nu-za-kán ku-it ku-it
    ŠA ěši-na-a]p-ši
18. ut-tar te-eš-ši-i u-wa-an-[na-pa-iz-z]i ku-i-ta-aš-ši-kán ma-ab-ša-an Zi-
    ni an-[a]²
    nu-za a-pi-e-[d[a]-]ni ud-da[n-i-] ] l-[NA] ěši-nap-ši MUŠENH]LA pi-ra-
    an ar-ša [wa-a]r-nu-zi
20. nam-ma-zu l-NA ěši-na-ap-ši[ ki-el-di]-ya ši-pa-an-ti nu-za l-NA ěši-
    na-ap-[ši] e-iž-za-zi
    na-aš-ta SAL-za [l][Š]-TU Ė.DINGIRLIM p[ar-ra] a-[a-i]z-zi pi-ra-an-ma a-aš-
    -ki
22. na-a NINDA păr-ša-[a]-l[i]-u-eš i-en-[zi na]-aš-ta ma-ah-ša-an SAL-za pa-
    ra-a a-ri 1 NINDAŠA²-[n]-i-f]i-d-du
    ga-az-mi-[n] p[i-r-an-z]i EMESPA-a-[ti-li]-y-а-aš-ša SALMEŠkat-ra-aš
    LÜMEŠzu-up-pa-ri-ya-lg-aš
24. NINDA ga-az-za-mi-[uš] pi-an-[zi]

    e-eš-zi A-NA LÜM[U-D]I-ŠU ma
26. ma-an a-aš-šu [n(a]-aš-z) a kat-ti-iš-ši [e-iz-za-z] ku-wa-pi-ma a-[aš-šu²
    ] n]u a-pád-da pi-en-na-[m]a-[a]-[a]-[a]-a-[a]-a-š SAL-za wa-ar-ap-zi [( )]

a. erasure follows
10. [...] are whitewashed (and) sprinkled. And it (the house) has already been shut up.

§ 20 [...] that woman completes the rites. Whatever is before her,

12. [...] and they give to her to eat. Whether it is of the Black Deity [or of [...] the rites she completes.

14. [B]ut [when?] of that deity the praise [an]d well-being(-offerings) (are) before her,

§ 21 then [all] (this) [she does]. And if for her certain

16. offerings of the šinapši-house are [establish]ed (by oracle) to be kallar, then these things also she [per]forms.

§ 22 But when she [bu]rns the bird[s], then whatever matter of the [šina]pši-house

18. [come]s? to be see[n] in a dream—when anything (appears) in her mind—then in regard to that matter [...] in the šinapši-house she [bu]rns up the birds completely.

20. Further, in the šinapši-house [...] for well-be[ing] she offers. And she eats in the šinapši]-house.

§ 23 And the woman [com]es for[th] from the temple. But in front, in the gate, hot loaves are broken,

22. and they mak[e] them into crumbs. [And] when the woman has come forth, one šan[r]iddu-loaf (and one) gaz(zam)mi(-loaf) they g[iv]e. And to the pa[tli]-priests, the katra-women (and) the torch-bearers

24. they giv[e] gazzami-loaves.

§ 24 And the woman go[es] out to the inn. And she is washed pure. But

26. if it (seems) good to her hus[b]and, then [he eats?] with her. But wherever (seems) r[ight?]—thither (s)he drives. But wh[e]n the eighth month arrives, and wh[en two days] remain, then the woman washes herself.
28. lu-uk-kat-ta-[ma KA X U-ŠI]U wa-ar-[pa-an-zi mu Û-N]U-TE^MED GIS GIR₄ Û-
NU-TE^MED GIS-ya ḫu-um-an da-a[n-n]a-ra-an-da-an
da-[š-kán-zi Û-NU UT ZABA]R-m[a ku-e na-aš-ta a]n-da wa-ar-nu-
an-zi na-at EGIR pa da-aš-ki-[i] [r]-ta-ri
30. [nu'] ḫu-um-an-da-pāt da-aš-kān-zi [i NJ G AL ku-it-ki ut-
tar

[ n]a-aš-ta SAL-zā qa-pi-e-da-aš pār-na-aš qa-
da pa-iz-zi ḫar-nu-u-ɪ-m[a][?] x-wa-aš [ ( )]
32. [ a-pi-e]-da-aš pār-na-aš a[n-d]a zu-ir-ki-tə-a-iz-zi
nam-ma-aš-ša-[a[ n] x [ [ ḫar-na-a-i]] n] ì an-da pi-eš-ši-e-[r]-zi i GIS-ERIN-yə-kān
GIS ZE-ER-TUM [ ( )]
34. [GIS] pa-a-i-ni
a[n-d]a Û-UL da-a-[i]

[nu-zā-kān KA X U-ŠI pa-ra-a šu-up-pi]-ya-ab-hi ḫur-li-li-ma-kā[n m]-a-
ab-ḥa-an an-da me-ma-i na-at ḫa-[a]-an-ti t{up-pi} a
36. [ -zi] an-da-ya ša-{an-} ḫa-an-zi [n]a-aš-ta nam-
ma SAL-zā pa-ra-a ḫ]-[U]LI u-iz-zi
[ -u1]s-zi

38. [SAL-an-zā-ma-za ḫa-aši nu ku-it-ma-a[n UD.7 KAM pa-iz-zi na-aš-ta
ḥa-aš-[a]-n-ta-aš ma-a-la a-pī[ ]e-da-ni UD.7 KAM an-da
[si-pa-an-da-an-zi nu ma-a-an DUMU.NITA mi-y]-a-ti na-aš mi-yati
ku-e-da-ni [ITU-]-mi na-aš-ta UD.1].KAM na-aš-ma UD.2.KAM
[( )]

ma-ab-ḥa-an-ma ITU.3.KAM ti[y]-ya-az-zi [n]a-aš-ta DUMU.NITA ku-
un-zi-ga-{zi]-an-na-[bi-ta-az ša-]-an-ḥa-an-zi
42. ku-an-zī-ga-an-na-bi-ša-[a-az LÜ]-MED AZU še-ik-kān-zi na-at A-N[A
ši-pa]-a[n]-dā-an-zi
ma-a-an DUMU.SAL ma mi-yəti [na-aš-ta'] a-p]-e-iz ITU-zā ar-ḥa kap-
pu-u-[š-kān-zi ma]-aḥ-ḥa-an-ma ITU.4.KAM
44. ti-ya-az-zi na-aš-ta DUMU.S[AL ku-un-zi]-ga-an-[-na-] bi-ta]{-az ša-an-
ḥa-an-[zi]
28. [But] the next morning they wa[sh] her [mouth, and the uten]sil[s] of fired clay and the uten[sil]s of wood—each of them empty—they ta[ke]. B[ut such utensils as are of bronz]e—they burn [there]in. And they are taken back.
30. [And all these things they tak[e]. There is [no] incantation.

§ 25 [... A]nd the woman goes into that house. B[ut?] to/on the birth-stool [...]

32. [... in th]ose rooms she performs the zurgi-offering. Further, she [...] [...] throws in [harna]². And cedar, olive
34. [(and) tamarisk²(-woods) [...] (s)he does not pla[ce in]side.

§ 26 [... And her own mouth she purif[ies. But how he meanwhile speaks in Hurrian—this (material is the contents of) a [sep]arate [tablet].
36. [...] and inside they cleanse. [A]nd the woman does not go forth again. [...] (s)he [...]

38. [But (when) the woman gives birth, and whi]le the seventh day (after birth) is passing—then the mala(-offering) of the new-born on that seventh day they perform. And if a male child has been born, in whichever [mon]th he has been born—whether one day or two days
40. [remai]n—then [from that mon]th they count off.

§ 28 But when the third month a[rrives], then the male child with kunzigan-na[bit] they [cl]eanse.
42. For the seers are expert with the kunziganna[bit], and it t[o ... they offer.

§ 29 But if a female child is born, [then from th]at month they cou[nt] off. But [wh]en the fourth month
44. arrives, then they clean[se] the female child with [kunzi]ganna[bit].
ba-aš-ša-an-na-aš-ma ma-ah-ša-a[n EZNEN ba-]ga-za ku-wa-pi nu
EZNEN ma-ah-ša-a[n i-en-]zi na-aš GIS škur-ta-aš i-an-za
46. na-aš URU Ki-iz-za-ua-at-m[a nu-mu-kān] EZNEN KA×U-it Ū-UL kar-ta
na-[an ] × a-pį-e-iš ū-da-an-zi

ma-a-an A-NA Ḫē-bat [ši-pa-an-da-an]-i zi nu ki-i da-an-zi 1 MUŠEN.
GAL [ NINDA mu-la-a-ti-iš ZĪD.DA 1/2 UP-NI
48. 5 NINDA.SIG MES ƓGIS [ ] × te-pu 1 DUG KU-KU-UB GEŠTIN-
y[a ]-ši ul-mu-ri-ul-zi-iz(-)[ 7]
ši-pa-an-ti nam-ma [ ] × šu-un-na-[i ( )]

50. nam-ma LUGAZU 2 7 [GAD 7 da-a-i na-aš-šu n]a-aš-ma TUGU.GU.Ę.A na-
aš-m[a na-aš-m]a KUSNIG.BAR 7
nu-uš-ša-an E[N.SISKUR.SISKUR še-ir da-a-i A-N]A ŠA-PAL ŠU.WLA-
ŠU-ma-aš-ši 2 NINDA.KUR 4[R[A BA.BA.ZA UP-NI da-a-i
52. A-NA ŠA-PAL [GIR MES ŠU-ma-aš-ši 2 NINDA.KUR 4,RA] BA.BA.ZA
UP-NI da-a-i A-NA GÚŠU-ma-aš-ši-iš-[ša-an še-ir)
i-uš-ga-an [ da-a-i] kat-ta-ma-aš-ši-iš-ša-an 2 SFG ki-iš-ri-iš
54. 2 tar-pa-li-aš da-a-i nu-za-a)n LUGAZU iš-ki-ša-aš še-ir e-ša-ri
iš-×[ ša-x [ nu-uš-š]a-an la-ak-ša-iš KÚ.BABBAR TUR
KL.LAL-ŠU 1 tar-na-aš
56. pa-aš-k[an-za]* × a-wa-an kat-ta da-a-i [ ( )]
[nu-uš-ši LUGAZU te-iz-zî 7 zi-ik-wa-a]z A-NA Ḫē-bat GEMÈ ki-iš-ta-at
nu-wa-aš-ši-za GEMÈ
58. [ n]u-wa Ė iš-ḫi-u-ul ša-ak-la-in-na pa-ab-ši [ ( )]
[ A-N]A DINGIR LIM UŠ-GI-EN ku-i-ta ku-it ME-
EL-QE.TUM na-at [pa-a-ɾ]
60. [( )] QA-TI [( )]

[ ] × an-za ki-iš-ša-an ši-pa-an-ti 1 SFG ki-iš-ri-iš 2
tar-pa-la-aš

62. [ uš] ZID.DA ŠA-TI 1 NINDA mu-la-a-ti-iš
ZID.DA 1/2 UP-NI 4 NINDA.SIG MES [ ]
[ ] GIS te-pu 1 DUG KU-KU-UB GEŠTIN-ya da-an-zi
nu-uš-ši GIS škur-ta-aš i-an-za [ ši-pa-an-ti ki-iš na-an EN.SISKUR.SISKUR pi-ya-
a-a-iz-zi ku-it-ši a-aš-šu × [ ]

a. text: ū-i-ga-an
§ 30 But when (it is time for) [the Festival] of the Womb—(that is), at the time when she [gives birth—how they [per]form the festival—it is written up as a kurta-tablet.

46. And it is (from) Kizzuwatna. [And I] do not know the festival orally by heart, but (rather) they will bring [it] ... from there.

§ 31 When they [make offering to Ḫebat, then these things they take: one duck, [... N] mulati-[loaves] of one-half handful of flour (each),

48. five thin loaves, oil, a wooden [...] a little, and one jug of wine [...] ... (s)he offers. Further [...] (s)he fills.

50. Further, the seer [takes] two7 [pieces of cloth7—either ...) or a shirt, or or a kur[tain7],

§ 32 [... o]r a kur[tain7], and [over the offerant he places (them)]. But under her hands [he places] two thick loaves [of one handful of pap (each)].

52. [But] below [her feet, two thick loaves] of one handful of pap (each) he places. But [on] her neck a yoke [...] he places. Under it two kišri [...]

54. two tarpa[la of ...]-colored wool7 he places. And] the seer sits down on (her) back. [...] [... And] a small lakšai of silver—its weight (is) one tarna—[...]

56. is stu[ck] ... he takes away.

§ 33 [And the seer says to her: “You] have become the maidservant of Ḫebat, and of her the maidservant [you shall remain?]!]

58. [...] and (of Ḫebat) the temple, the command and custom you shall ob[serve!”]

[... t]o the deity she bows down—whatever (are) the materials (for the ritual), this [she gives].

60. ▲ Finished.

§ 34 [...] (s)he offers as follows: one kišri, two tarpa[la of ...]-colored wool7]

62. [...] of (one) sûta of flour, one mulati-loaf of one-half handful of flour, four thin loaves [...]

[...] oil, a little, and one jug of wine they take. And to him/her basket[ [...]

64. [...] whoever [perfo]rms the offering—to him the offerant pays a fee—whatever (seems) good to him/her [...]

[...]
Left edge [ši-pa-an-d]a-an-zî 1 MUŠEN.GAL 1 NINDAša-ni-wa-li-îš BA.B[A.ZA
SIG 1 gîšgâša-ar-kašî gîš[N-]BI [{( }]
2. [D]U.KU-KU-UB GEŠTIN-ya na-at-šî i-ya-la-a-
] NU.GÁL ku-it-ki [{( }]

[A-NA] ḫé-bat a-pa-a-t ši-pa-an-ti nam-ma PA-NI DINGIR LIM
× [ ] ḫé-bat DINGIR MES a-ku-
an-na ir-ha-an-zî ma-ab-ha-an-ma-kán aš-×[ ]

4. [ -]izaš pa-iz-zî šu [{( }]

]×-an-da-at na-qâ-sa DUMU.SAL EGIS-an I-NA É-ŠU [ ] a-ku-an-na pa-a-i nam-ma-aš 3 BAL pi-ya-
na-iz-zî ku-it-kî

6. [ ma-a-na-aš' a)n-tu-wa-ab-ha-aš SIGš-an-za ḫal-zi-ya-u-a[na-zî
N]U.GÁL17 ku-it-ki ut-tar ma-a-na-
an-za ḫal-zi-ya-u-an-[zî

8. [ da]-a-[t] nam-ma-aš pi-ya-n[an-a-iz-zî

Commentary

KBo XVII 65 is a large one-columned tablet, containing 55 lines of text on the obverse and 64 on the reverse. The left edge was also inscribed. The tablet was broken into many fragments, some of which have previously been published individually as ABoT 21, ABoT 25 and FHG 10. Large portions of the text have been lost, and it has been necessary to make extensive restorations in order to reach an understanding of the contents.

The structure of the text is unusual—the opening paragraph of each side (§§ 1 and 17) begins: “If a woman becomes pregnant,” and §§ 9–11, 12, 16, 27–29 and 30 all specifically mention the act of birth itself. This tablet seems to contain two versions of a ritual regimen for pregnancy and post-parturition, one on each side.343 (Note, however, that the actual birth is not dealt

a. text: GI

343 Cf. here KBo XXIII 1 and duplicates (CTH 472), where a single ritual is written twice on one tablet, with very little variation between the two versions—see Otten, BiOr 8, 1951, 230, and ZA 70, 1981, 153f.
Left
edge [...] they [off]er—one duck, one šaniwali-loaf of pa[p ... ha]ndful, five
§ 35 thin loaves, one basket' of fruit
2. [...] and a jug of wine. And them to him/her ... [...] There is nothing.

§ 36 [...] to Ḫebat these things (s)he offers. Further, before the deity [...] of Ḫebat (and) the (other) gods they make the rounds in giving to drink. But when [...] 4. [...] goes.

§ 37 [...] ... And she [takes] the female child back into her house. [And (s)he to ...] gives to drink. Further, (s)he rewards them with three offerings, someth[ing ...]

6. [...] If it is a healthy human being, in order to cal[l ... Th]ere is no incan-
tation. If in order to cal[l] him [...] § 38 [...] (s)he pays a fee [...] And the musician of ... dri[ves] back to his
house.
8. [...] (s)he [ta]kes'. Further, (s)he pa[y a fee ...]

with in any detail.) In the first several paragraphs of each side the events and ritual activities of pregnancy are presented in chronological order, and there then follow as a sort of appendix more specific instructions for particular events within the regimen. For this practice, uncommon at Boğazköy, note the scribal remark in KUB XXXII 123 (with dup. Bo 2447) IV 42'-43' (Küm-
mel, FsOtten 178):

[[SIRMEŠ-ma-aš-ša-an]] ap-pi-iz-zi-ya
[(A-NA TUP-PAPBLA ŠA SISKUR a-ni-)]yu-an-da

But the songs are done as an appendix to (lit. "later") the tablets of the ritual.

The present text probably represents a compilation of several earlier, closely related, tablets, which were in part copied exactly, without regard to the new context—note the presence of QATI, "finished," in rev. 60, although four additional lines of text remain on the reverse, and at least eight more on the edge.\textsuperscript{344} Similarly, § 34, which can hardly be considered an independent com-

\textsuperscript{344} See Haas, SMEA 16, 1975, 226, for the phenomenon of the inclusion of the colo-
phon of a previous recension within the body of a new series.
position, is enclosed by double paragraph strokes. (However, other textual material necessary for the performance of this regimen, consisting in particular of Hurrian-language incantations, has not been included here, but is to be sought on separate tablets—cf. obv. 13, 45, 46, rev. 35.)

The structure of this text may be outlined as follows:

Obv. § 1: Introduction. Purification marking entrance into the state of pregnancy.
§ 2: Prescription of cessation of sexual intercourse at beginning of seventh month.
 §§ 2–4: Ceremonies in seventh month, prior to separation of expectant mother from her family.
§ 5: Separation of woman from her family.
§ 6: Dietary restrictions.
§ 7: Visits by husband.
§ 8: Preparation of materials for birth.
§ 9: Birth. Offering on seventh day following birth.
§ 10: Outing ceremony for male child three months after birth.
§ 11: Outing ceremony for female child four months after birth. (End of chronological exposition.)
 §§ 12–13: Reference to parturition ritual. Prescription of avoidance of violence in period following birth.
 §§ 14–16: Rituals for the DINGIR.MAḪ²MES/H₂A (Mother-goddesses):
 § 14: Ritual for the DINGIR.MAḪ²MES at the beginning of pregnancy.
 § 15: Monthly festivals for the DINGIR.MAḪ²MES during pregnancy.
 § 16: Ritual for the DINGIR.MAḪ²H₂A on day of birth.

Rev. § 17: Introduction.
§ 18: Prescription of cessation of sexual intercourse at end of sixth month.
§ 19: Offerings on behalf of the ritual practitioners concerned with pregnancy.
 §§ 20–21: Rites involving the Black Deity.
 § 22: Expiation of impurities revealed through dreams.
 § 23: Offerings in the šinapši-house, involving numerous cultic personnel.
 § 27: Birth. Offerings on seventh day after birth.
 § 28: Outing ceremony for male child three months after birth.
 § 29: Outing ceremony for female child four months after birth. (End of chronological exposition.)
§ 30: Reference to parturition ritual.

§§ 31–33: Offering to Ḫebat, with list of materials. Ritual treatment of offerant by seer, including speech dedicating her to Ḫebat.

§ 34: Offering, with list of materials.

Left edge § 35: Offering, with list of materials.

§ 36: Libations to Ḫebat and other deities.

§ 37: Outing ceremony?

§ 38: Determination of fate of the child?.

This text is definitely to be assigned to the Kizzuwatnaean group of religious texts. Beside the explicit mention of the “city of Kizzuwatna” (obv. 38, rev. 46) and the prescription of Hurrian-language incantations (obv. 13, rev. 35), this text contains numerous Hurrian offering terms and other vocabulary (note especially kunzigannâhit, obv. 3, etc.). Similarities with the Hurro-Luwian Text H are particularly apparent in § 25.

Because of the extent of Hurrian influence evident here, this text cannot have been composed earlier than the Middle Hittite period. The alternation in the spelling of the third person singular present -iya-verb ending of the sequences -Ci-iz-zi (pi-eš-ši-iz-zi, obv. 11) and -Ci-e-iz-zi (pi-eš-ši-e-[iz-zi], rev. 33),345 as well as the use of the archaic stem antuwaḫḫa- (edge 6)346 make it likely that the tablet itself is of Middle Hittite date.

This conclusion is not contradicted by an analysis of the paleography: Neither exemplar contains any sign form characteristic of the thirteenth century, and Ka displays the old form of TAR (rev. 18, 30, 54, etc.) and URU (rev. 46). Kb is shown by the younger shapes of AL (obv. 8‘) and IK (obv. 11‘) to be of somewhat later date than the main text. As far as it has been preserved, Kb shows only one significant grammatical difference from Ka—in rev. 4, Kb has nu-kán, while Ka obv. 34 (restored with certainty from rev. 41) has na-aš-ta.

In RA 45, 1951, 189–90, Laroche presents a transliteration of the greater part of the fragment originally published as FHG 10.

On the copy of KBo XVII 65 it is indicated that the relative placement of the fragments 1660/c and AnAr 8349 (ABOt 21) is uncertain. This is unfortunate because the position of 1660/c determines the width of the columns on both the obverse and the reverse. I have accepted the placement of the fragments as tentatively reconstructed by Otten in his copy, since it seems to agree well with the amount of space required for my reconstructions for the reverse.

345 See Carruba et al., ArOr 33, 1965, 13–14, and Neu, KZ 93, 1979, 71f.
346 See Neu, KZ 93, 1979, 76.
The task of recovering the text has been made somewhat easier by the fact that §§9–12 (obv. 27–39) are paralleled quite closely by §§27–30 (rev. 38–46). Other portions of the text may also be restored through internal comparison and will be remarked upon explicitly in the commentary.

obv. 1. The beginning of this line probably contained the name and possibly also the professional designation of the author of this ritual.

It is likely that either Text K itself or one of its forerunners is referred to in the library catalogue entry KBo XXII 102 obv. 8–9:

ma-a-an-zA SAL-zA ar-[ma-ab-hi
ma-ab-ba-an an-d[a347

It is also probable that the author of this text was a woman, but it is impossible to discover the sex of the author from the text itself. The only actor mentioned on this side of the tablet whose profession (and thus sex) can definitely be established is a male (a seer—§ 4), but in §§19ff. of the reverse a woman (possibly a midwife) plays an important role. Unfortunately for our understanding, the subjects of many verbs on this tablet have either been lost, or else were never indicated explicitly.

armaḥḫ: This verb, a denominative in ḫaba.448 from arma-, “moon,” means “make or become pregnant.” The etymology reveals the essential relationship which the Hittites, like so many other peoples, saw between pregnancy and the lunar cycle.

Standing alone, the verb indicates the action of impregnation on the part of the male. Note KUB XXXIII 120 I 31–33:

a-aš-ma-at'-ta ar-ma-ab-bu-un ed[ni-it na-qk-ki-it
da-an-ma-at'-ta ar-ma-ab-bu-un 1O A-ra-an-[z]a-hi-it Û-UL ma-az-zu-wa-aš
3-an-na-at'-ta ar-ma-ab-bu-un na-qk-ki-ta "Ta-aš-m[i]-i{t

(Anu announces to Kumarbi:) “Lo! I have made you pregnant with the noble Storm-god. Secondly, I have made you pregnant with the river Tigris, not to be borne. Thirdly, I have made you pregnant with the noble Tašm(u).”350

347 Note, however, that this catalogue text was found in the excavation debris of the Great Temple (see KBo XXII, p. X), while Text Ka was excavated in Gebäude A of the Büyükkale (see KBo XVII, p. IX).
348 See HE I § 136.
This is the only definite occurrence known to me of this usage.\(^{351}\) More common is the construction with the reflexive particle -za, used of females: "make oneself pregnant" > "become pregnant."\(^{352}\) The best example here is provided by the present passage. Outside of this corpus, see KUB XVII 10 I 14'-15'.\(^{353}\)

\[\text{nu-za nam-ma GUDI}^{1\text{A}} \text{UDI}^{1\text{A}} \text{DUMU.LÚ}.UL.U^{1\text{L}} \text{MEŠ Ú-UL ar-ma-ah-ḥa-an-zi} \]

And cattle, sheep (and) human beings no longer conceive.

The participle *armabhant* is attested in Tablet II § 63* of the Hittite Laws (GUD.AB ar-ma-ah-ḥa-an-ти), at III 111:18 (ar-ma-ab-ḥa-an-[za]) and at XXVI 33 II 8f. (ar-ma-ab-[ha-an-za] SAL-aš), while the verbal substantive *armah-hu(u)aš* is found in this text at obv. 6 and in Text Na rev. 2'.

Finally, the abstract *armabhatar*, "pregnancy; propagation,"\(^{354}\) is attested in the Hittite version of CTH 314, a trilingual hymn to the Storm-god. In KUB IV 4 obv. 3 ff. this deity is addressed:

3. ... ki-im-ma-an-ten
4. ar-ma-ah-ḥa-an-ni ...
9. e-eš-ša-al-ti]\(^{355}\)

The winter you crea[te] ... for propagation.

**obv. 2.** [har-n]u-u-i, dat./loc.sg., has been restored through comparison with rev. 1—har-nu-[u]-, a form also found in rev. 31. In obv. 15 we find the gen.sg.\(^{7}\) har-nu-*aš*. The stem of these words is *harnu*, which context shows is a by-form of *barnau*, "birth-stool."\(^{356}\)

A related word is found in obv. 49: n-aš=kan har-nu-ua-ši-aš È-aš anda ašē-sanzi, "they place them in the house of the birth-stool." A scribal error must be postulated here: on the one hand we may be dealing with a gen.sg. of the stem just discussed, with ŠI inserted by error (quasi-dittography '\)'), i.e., read

351 Due to the fragmentary context it is impossible to evaluate with certainty in this regard the imp.3.sg. *ar-ma-ab-hu* in XXXVI 55 III 22', 25', 27', and 29', but line 22', in which an acc.\(^{10}\)A-ra-an-za-ḥi-in) immediately precedes the verb, indicates that *armabh* should probably be understood, with HW\(^{3}\) 323, as transitive. On this passage see also Rosenkranz, RHA 61, 1957, 105f.
353 Damaged parallel passages are XXXIII 4 + 1 12 and XXXIII 24 + 1 12.
354 See Goetz, Ḥatt 92.
355 For the restoration here, see Laroche, RA 58, 1964, 73.
356 See above, pp. 102-04.
but more likely we have here a defectively written Luwian genitival adjective derived from this same stem, i.e., read *har-nu-wa-(aš-)*ši-aš. The meaning is essentially the same in both cases.

Obv. 1–2a indicate that while the woman is indeed pregnant, she has not yet entered into labor.

EGIR-pa ki-nu-wa-an [...] The spacing, as shown on the copy of ABoT 21, indicates that whatever signs might have been lost in the break were probably not part of the word *kinuwan*. That is, this is definitely a ppl.nom./acc.sg.n., and the restoration of the finite form *ki-nu-wa-an-[zi]* is not possible. The noun agreeing with this ppl. has either been lost in the break or else was never indicated—cf. Text Ha I 49 for the finite form *piran kinuzzi* without expressed object. In any case the sense here escapes me.

Although § 1 is roughly paralleled by § 17, there is no counterpart in the latter paragraph to obv. 2b–4.

*obv. 3.* *uwa-*. here is phraseologic—see HE I § 312; for *kunziganhunt*, see above, pp. 129–31. The cleansing here was apparently carried out by the expectant mother and would have marked her transition into the state of pregnancy. For rites celebrating the beginning of pregnancy, cf. below § 14. For another culture, that of modern Central Africa, see P. Erny, Les premiers pas dans la vie de l’enfant d’Afrique noire (Paris, 1972), pp. 86 ff. Here the woman is forbidden to take any public notice of her condition before it has been recognized socially through a rite instituted by other members of her family.

*obv. 5.* *[ma-ah-ba-an ITU.7].KAM ti-ya-[a]z-zi:* For *tiya-* indicating the onset of a period of time, see Friedrich, HG 99. The month to be restored here remains uncertain—although the custom of forbidding intercourse with a pregnant woman is wide-spread, the length of time into pregnancy at which this taboo is instituted varies widely among cultures. In § 18, which is parallel to the present passage, it is seemingly stated that intercourse must cease two days before the end of the sixth month of pregnancy, which suggests the restoration ITU.7.KAM here.

For *(maninkuwan) tiya-* as a euphemism, see Hoffner, EHGI 79, and cf. Biblical Hebrew bō’ *el-‘iššā, “to enter unto a woman.**

357 See Laroche, DLL §§ 24, 30.
359 See below, p. 168.
360 See Koehler/Baumgartner, Lexicon 111.
For $^{\text{10}}$MU-ZA-ŠU employed incorrectly in a Hittite context as a nominative, cf. KUB XXX 26 1 3:
$^{\text{10}}$MU-ZA-ŠU ma-aš ši A-NA NINDA KAŠ an-da ui-e-ri-ya-an-za e-eš-ta
But his spouse was dependant upon him in regard to bread and beer.

obv. 6. -za is restored here with šipant- on analogy with the similar usage in obv. 8. The purpose of the reflexive particle here is uncertain. Goetze, JCS 23, 1970, 78, suggests that -za is employed with šipant- in clauses “based on nominal sentences.” This is hardly the case in obv. 8, however, and perhaps some personal interest of the subject in the action is indicated by the presence of -za here. Was the missing subject in line 6 the woman herself? For the translation “perform,” see ibid. 80ff.

ar-ma-ab-hu-aš ma-a-la: “mala[-offering] of pregnancy.” mala-offerings occur in three other instances in this text—in obv. 8, in rev. 6 (“mala[-offering] of Apritta”), and in rev. 38 (“mala[-offering] of the new-born”). The offering-term mala is a Hittite a-stem (interpreted as pl.n.), perhaps borrowed from Hurrian mali. A connection with the obscure word mal is likely.

obv. 7. piran (eš-) here, as well as in rev. 11 and 14, is probably not to be understood in either a spatial or a temporal sense. It seems instead to denote for that person indicated in the dative an intention or obligation to undertake an activity. Compare here semantically modern German “vorhaben” = “beabsichtigen.”

It seems that nothing has been lost in the break at the end of this line since the preverbs piran arba probably immediately preceded their verb. For piran arba šipant-, see Goetze, JCS 23, 1970, 81, with n. 32.

obv. 8. u-zi-ya: Haas and Wilhelm, AOATS 3, 63–64, point out that uz(z)i is frequently paired with zurgi, as in the present line. A reading BÜR-zi-ya, “in the pit,” is also possible but should be disregarded since there is no previous mention of digging. Note also that when BÜR appears as the location of offerings in Hittite texts it is usually preceded by ANA (e.g., IX 2 I 12: A-NA BÜR-uz-zi-ya, and XXX 31 III 2, 4, etc.: ANA BÜR-zi-an-za).


361 See Otten, HTR 100, for context.
362 See Haas/Willhelm, AOATS 3, 67. The word is included here among the “Herrschafstbegriffe.”
363 See here also Kümmel, StBoT 3, 125, for the possibly related adjective malant-, “krafts toddend.”
364 Another possible restoration here is [ṣe-ḫi-li-š-k]-na pa-a-i—see above, p. 129.
*obv. 10.* The restoration here is suggested by *obv. 12.* For the ceremony of the purification of the mouth, see above, pp. 51f.

*obv. 11f.* For *barnai-*s, see above, pp. 102–04.

There is probably nothing missing at the end of line 11, since any restoration would interrupt the list of woods—cf. rev. 33. In both *obv.* 12 and rev. 34 I have restored *gis* *paini* on analogy with Text Ha II 22, etc., although the order in which the woods are listed would differ in the two texts.

*obv. 13.* Restored on analogy with rev. 35.

*obv. 14.* My restoration here assumes a separation of the woman from the rest of her family after this point in the pregnancy—see immediately below. Note, however, that the more usual practice seems to have been for the mother to deliver in her home. This, at least, is the impression given by Text H, in which the *EŠA* so often mentioned was probably the bedroom of the expectant parents. Compare the “Ritual of Papanikri,” where the birth-stool was apparently originally set up in the home of the mother, and also the “Tale of the Sun-god, the Cow, and the Fisherman” (XXIV 7) IV 45–49. Here, upon receiving a foundling whom he wishes to present to his neighbors as his own offspring, the fisherman says to his wife:

45. *ku-u-an-za DUMU-an da-a nu-kán EŠA-ni an-da i-it nu-za-kán*
46. *I-NA GIS NÁ-aš GAM še-eš-ki nu tāš-kū-pa-i nu URU-aš da-pi-an-za iš-dam-ma-aš-zi *
47. *nu kiš-an me-ma-an-zi DAM LÜŠU-PEŠ-wa-za DUMUNITA-an ha-aš-ta*
49. *[ūz|u] u-da-i*

“Take this child, go into the bedroom, and (lie) down (as if to) sleep on the bed! Then cry out so that the entire city will hear! Then it will be said: ‘The wife of the fisherman has given birth to a son.’ And to us one (will bring) bread, another (will bring) beer, and another will bring oil.’”

This story thus envisions birth taking place in the home. The other members of the community would undertake to provide food for the family during the period in which the mother was unable to do this comfortably herself.

*ma-a-na-an-za hal-za-a-ı-ya:* For the use of the reflexive particle here, see Hoffner, *JAOS* 93, 1973, 522–23.

obv. 15. #kal-li-iš-tar-wa-ni? an-da pa-i]z-zi: This restoration is conjectural because the only other occurrence known to me of the building involved here also lacks the end of the word; [n]u-wa-ad-du-us-za #kal-li-iš-tar-wa-
[kal-zi]-ya-an-z \( \text{XXXIII 114 I 25–26} \)
And you to’ the k.-house [...] they [ca]ll.

Note that in this case, as in Text K, the verb halzai- is found in the immediate context of the k.-house. This accords well with an etymological connection of the designation of the building with kalleš-, “cry; invite.” For this latter meaning of the verb, cf. KUB XVII 5 I 5’–8’:

5’. na-aš-ta MU5 II-ya-an-[a-an]
7’. ka-aša-wa EZEN-an i-ya-mi
8’. nu-wa a-da-an-na a-ku-wa-an-na e-ḫu

And she invited Illuyank[a] up out of (his) hole (saying:) “I'm having a party! Come eat (and) drink!”

There is also an adverb kallištarwaniš, which occurs only in KUB IV 3 obv. 13 and 15. The latter line reads:

kar-ša-an-za gal-liš-tar-wa-ni-li u-nu-wa-ta-[r[i]

The harlot dresses herself up for a festive occasion.

Segmenting off the adverbial formant -iši (see HE I § 227), we are left with a stem kallištarwana-, which would designate that occasion or place to which one is called or invited. This is important here because, due to the break in

366 Note, however, XXXVI 25 IV 12f.: DINGIRMÜš-mu šal-li-in [U]R.MAH-an/ an-da kal-li-eš-tar-u[a-, where the determinative Ɛ has perhaps been omitted.
367 See Zuntz, Scongiuri 540.
368 Obv. 13 is difficult to interpret, but in any case would not affect greatly our understanding of the word in question.
369 See Laroche, Ugar V, 783.
370 For the morphology, see already Gurney, AAA 27, 1940, 87. Note, however, that Otten apud Kümmel, UF 1, 1969, 164, questions the existence of the noun *kalliš-
tar, “invitation” (see HW 95). An n-stem is also indicated by the noun LÔ kal-li-iš-
tar-wa-na-aš, XXXVI 25 I 111, which seems to indicate a type of servant, as well as by the fragmentary KBo XXVI 111:5’ kal-li-iš-tar-wa-ni.
371 See Kümmel, UF 1, 1969, 164, for the suggestion that *kallištarwana- is the Hittite reading of EZEN, “festival.”
Text K, it is uncertain whether the woman goes to, or comes from the
k.-house. I suggest that this building was a type of seclusion hut to which the
pregnant woman was “called” during the latter portion of her pregnancy.

obv. 17. (a-)aš-ta-u-wa-ar: This word, which is not found outside of Text K,
designates a foodstuff tabooed to the pregnant woman. The common
phenomenon of dietary restrictions during pregnancy is discussed by B. Ayres,
“Pregnancy Magic: A Study of Food Taboos and Sex Avoidances,” in Cross-

For food taboos among the Hittites, cf. KUB XXX 10 obv. 13–14 (Güter-
bock, JNES 33, 1974, 325):
ši-i-r-ma-mu ku-it šu-up-pi a-da-an-na na-at-ta a-ra na-at Ú-UL ku-uš-ša-
an-ka e-du-un
mu-za tu-ik-kam-ma-an na-at-ta pa-ap-ra-ab-bu-un

That which is sacred to my god, (and thus) not proper for me to eat—that I
never ate and (thus) I did not defile my body.

tap-pi-[i̯n̄]: This alimment is probably to be identified with the tappi-
employed in a medical context at XLIv 61 rev. 20’ and treated ritually at XX 70 VI
4ff.—see Burde, StBoT 19, 23–24.

obv. 18. For ZA.AH.LI(SAR), see Hoffner, AHeth 110–11. The normal connota-
tion of this plant is one of desolation—it is sown upon the ruins of destroyed
cities and is associated with abandoned fields—and its significance for the diet
of the pregnant woman is unclear.

It seems that the woman is allowed domestic (“of the garden”) cress while
other cress is tabooed. It is uncertain whether two different varieties of the
same plant are referred to here, or whether the woman is to eat only vegetables
grown under (ritually?) controlled circumstances.372

Note that the prohibitive statements in this paragraph employ the simple
indicative of the verb ed- (e-iż-za-zi), while the iterative form az-zi-ki-iż-zi is
found in the concessive statement in obv. 18. The break in obv. 19 has been
restored accordingly. The sense of this line is that what the woman may not eat
is to be consumed by her husband.

obv. 20. The verb as it stands in Ka is wa-ar-pu-un, “I washed,” which makes
little sense in this context, but [wa-a]r-pa-an-[za] in Kb obv. 4’ shows that a
participle was intended here.

372 SAR-[aš Z]À.AH.LI here is to be contrasted to (NUMUN) ZÀ.AH.LI[BLA gi-im-r[a-]
aš], “(seed) of cress of the field,” in XXXVII 1 obv. 35 (Hittite in Akkadian
context—see Köcher, AfO 16, 1952/53, 47ff.).
šu-up-pa here and in rev. 24 is to be understood as an adverb, similar to šu-up-pa-ya\textsuperscript{373} in KUB XIV 8 rev. 44:\textsuperscript{44′}

na-at-ša-ma-as šu-up-pa-ya\textsuperscript{374} še-eš'-k[(i-iš-kán-zī)\textsuperscript{375}]

And they will sleep long\textsuperscript{7} (and) purely on these things (i.e., during an incubation oracle).

\textit{obv. 21 ff.} The import of these lines is that while the husband might visit his wife during her absence from the household, if he should take a meal in her presence, the two must eat from separate vessels and at separate tables.

\textit{obv. 24–26.} Rev. 28–30 present a rough parallel to these lines. In Ka obv. 25 there is room for about six more signs than are required by the restoration [(da-an-na-ra-an-da)\textsuperscript{376} a-an-zī], yet Kb obv. 9\textsuperscript{9} clearly reads [(\textit{bu-u-m})]a-an GIBIL\textsuperscript{TM} da-an-na-ra-an-da d(a-an-z(ī)), with nothing intervening between these words. Perhaps there was originally an adverb in Ka which was not present in Kb.

This paragraph deals with the preparation of the materials for the actual birth—note that the similar passage in § 24 also immediately precedes the mention of delivery.\textsuperscript{376} Brand-new (GIBIL\textsuperscript{TM}) equipment is to be employed and metal utensils are to be purified through burning (of aromatics\textsuperscript{7}).

For ḫaššallī, “stool,” see above, pp. 25f.

\textit{obv. 28.} In Ka there appears to be room for about eight more signs than would be required by a simple restoration [(\textit{ma-a-la a-pi-e-d})\textsuperscript{7} a-nī U]D.7.KAM, based upon the sequence of words clearly visible in Kb and in Ka § 27. Perhaps the text of Ka § 9 originally contained another Hurrian offering term.

Here we encounter a ceremony performed on the seventh day after birth. In many cultures rituals are carried out for an infant several days after he or she is born. The Hebrew boy was circumcised on the eighth day (cf. Lev. 12:3), and in ancient Greece the amphiudromia ceremony in which a child was repeatedly carried around the house of his parents was performed on the seventh day.\textsuperscript{377}

\textsuperscript{373} See HW\textsuperscript{1} 199 and Winkels, Diss 76ff.

\textsuperscript{374} The duplicates XIV 11 IV 18' and XIV 10 IV 13' both read šu-up-pa here.

\textsuperscript{375} Restoration from XIV 10 IV 14'.

\textsuperscript{376} For the ritual treatment of personal furnishings, cf. Text H § 13'.

\textsuperscript{377} See L. Deubner, Rheinisches Museum für Philologie 95, 1952, 374–77. J. Morgenstern, Rites of Birth, Marriage, Death and Kindred Occasions among the Semites (New York, 1973), p. 8, notes that among the Yezidis of early twentieth-century Iraq, baptism was performed for a child on the seventh day after birth.
The social import of this type of ceremony is shown by the fact that after a child had undergone the *amphidromia*, he or she could no longer be disposed of through exposure.\(^{378}\) That is, this rite marked both the acceptance of the child into the family and entrance into a state of social personhood. Note also that the ceremony would take place after the child had survived the period immediately following birth, a time which would have been extremely dangerous in a culture without modern medical and hygienic knowledge—a "sign" of sorts would be given by the dropping off of the remains of the umbilical cord (if it had not been completely removed by those officiating at the delivery), an event which normally occurs five to seven days after birth.

*obv. 29.* In this line the Middle prs.3.sg. *mi-i-ya-ri* is twice restored, although the parallel § 27 (rev. 39) employs the prt. *mi-ya-ti*. This is because later, in the section dealing with the female child, Kb rev. 4 has *mi-i-ya-ri*, and the sparse traces at the end of this verb in Kb obv. 29 (first occurrence) resemble [R][l more than [T][l.

*obv. 30.* § 27 (rev. 39–40) reads *našta UD.1.KAM našma UD.2.KAM [ašša]n-za*. Here in § 9 all that is actually preserved is [UD.]3.KAM, which could be emended to [UD.]2'.KAM. This is unimportant, however, since we are not dealing with the indication of an exact period of time. What *is* being stated is that in the calculation of the three- or (four-)month period which must elapse before the purification of the child, one should not take into account the exact day of birth, but should rather round off to the nearest month.

Kb presents a problem in this instance since UD.1.KAM stands isolated in obv. 16'. Its position, with significant space available to either side, seems to indicate that it was the last word of the paragraph. Also, in Ka obv. 30 difficulties are encountered. Between [UD.]3.KAM and *a-aš-ša-an-za* there is a break with room for about eight signs. This space would presumably have been inscribed, since nowhere else on this tablet, as far as can be determined, is the entire last word of the paragraph set off to the right. However, it is difficult to find a suitable restoration here.

The use of *aššanza* here indicates that in this text *šiwaṭṭ*, a noun of variable gender (see HW\(^1\) 195), is of common gender.

*obv. 31.* \([(kap-p)u]-u-uš-kán-du\): The verb *kappuwai*- occurs in this text in an identical context six times—here, and at Ka obv. 34, rev. 40 and 43, Kb rev. 1 and 5—and only here is it certainly in the imperative mood. Ka rev. 40 and Kb rev. 5, the only other instances in which the end of the word has been pre-

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\(^{378}\) See Encyclopaedia of Religion and Ethics, ed. J. Hastings (Edinburgh, 1910), II, 648–49.
served, both read kappuškanzi, "they shall count off." Accordingly, I have emended DU to ZI1, yielding the indicative mood here also.

A slight difference between the two exemplars of the text is to be noted here: Ka employs the sentence-particle -ašta with kappuwaša- (rev. 40), while Kb uses -kan (rev. 5). Also, the unusual plene spelling of kappuwaša- attested in Ka (obv. 31, rev. 40 and 43) is nowhere employed in Kb.

Obv. 32. Kb rev. 2 has ]-ta ku-un-zı-ga-na-ji-ta-az, but a comparison with the parallel passage on the rev. of Ka (line 41) shows that TA is to be emended here to US1, i.e., NITA1.

Obv. 33. Kb rev. 3 has 10 mejorar AL, but the parallel § 28 (Ka rev. 42) reads 10 mejorar AZU. Since the terms AZU and AL are synonymous at Boğazköy, this presents no significant problem, but it seems best to employ the same logogram throughout one tablet—therefore 10 mejorar AZU has been restored here.

(-za) šak- should be understood here in the sense of "be proficient in, practice"—cf. from the "Proclamation of Telepinu," KUB XI 1 IV 23'-24':


[Whoso]ever in the (royal) family should practice sorcery, you, the (royal) [fami]ly, seize him and deliver him to the gate of the palace!

Clearly more than a passing acquaintance with the subject of sorcery is envisioned here. Note also KUB XXII 611 14'–19' (Burde, StBoT 19, 4):

14'. Ú pa-ri-ya-u-ua-an-za ku-it DUMU.SAL 1Na-a-ya
15'. 'Me-[m]i-ya-aš nam-ma-ya 10 miglior AZU ku-it še-ik-kán-z[i]
16'. nu Ú גכ цена ku-it me-ig-ga-ya na-at-za a-ri-ya-mi
17'. ku-it-mu Ú SÍ×SA-ri 10 miglior AZU-ya a-ri-ya-mi
18'. ku-šš-ma 10 miglior AZU SÍ×SA-ri me-kín Ú A-NA 4UTU ŚI
19'. ŠÁ 10 miglior a-pa-a-at ֶ ל pa-ar-ri-it-ti

Whatever plant in addition2 the daughter of Naya (i.e.,) Memiya, and further the physicians utilize—because there are many plants, I will make an oracular inquiry about them. Whatever plant is recommended to me by the oracle—I will also make an oracular inquiry concerning the physicians—such a physician as is (also) recommended to me by the oracle shall rub that plant in the eyes of My Majesty.

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379 This equivalence is challenged by Kammenhuber, THeth 7, 134–36, but the evidence of this text, as well as that adduced by Otten, ZA 54, 1961, 147, supports it nonetheless. See also Güterbock, FsLaroche, 140, and Gurney, Aspects, 45, n. 6.
-za šak- here must designate a professional competence of the physicians with the various medicinal plants. This is the same situation as in Text K.\textsuperscript{380}

The restorations in the second break in obv. 33 are drawn from rev. 42. -at is to be interpreted as the nom./acc.sg.n. enclitic pronoun, and must refer to the kunziganniḫt and serve as the object of šipāndanzi. This indicates that the cleansing material was offered to some deity after having been used to purify the child. Although it seems unlikely that any deity would have welcomed such a gift, there is no alternative to this interpretation. The possibility of taking -at as the nom.pl.c. enclitic pronoun, referring to the seers and serving as the subject of šipāndanzi, is ruled out by the presence of [ap]e here, denoting the practitioners. In any case, the break presumably contained the name of the deity to whom the offering was made.

obv. 35. ma-ab-ḫa-an-ma rather than nu ma-ab-ḫa-an as in Kb rev. 5 has been restored here because the former construction is employed in the parallel § 29, also in Ka (rev. 43). I[TU.4.KAM] has been restored from the same line of the reverse.

A comparison with the preceding line 32, as well as with the parallel rev. 44, shows that the accusative ku-un-zi-ga-(an-)ma-ḫi-ti of both Ka and Kb here is an error for the grammatically correct abl./inst.

§§ 10–11 probably deal with an “outing ceremony” by which the child is both purified and presented to the community.\textsuperscript{381} (This latter aspect is not stated explicitly here, but may be assumed through a comparison with the analogous Christian sacrament of baptism, which normally takes place before the assembled religious community to which the parents belong.) After this ceremony, both the mother and child would (re-)enter into normal relations with the rest of their community.\textsuperscript{382} The longer period which must elapse after the birth of a female child before this purification may be performed is analogous to the situation described in Lev. 12:1–5. Here we learn that while a woman is extremely impure for seven days after the birth of a male child and must undergo a purificatory process lasting 33 days, the mother of a female

\textsuperscript{380} Note also that the ppl. šekkant- seems to mean “educated, trained.” This is the conclusion to be drawn from the lexical list KBo I 42, where Ū-UL še-ik-kān-za (= Ā.NU.GĀL = [LA-A] I-ŠA-A-NU) (I 11') stands in implied contrast to wa-tar-na-ab-ḫa-an-za (= Ā.GĀL = [LE-E-Ū]) (I 3').

\textsuperscript{381} For such ceremonies, see Encyclopaedia of Religion and Ethics, ed. J. Hastings (Edinburgh, 1910), II, 640ff.

\textsuperscript{382} Cf. also the European Christian custom of “the churcging of women,” which usually takes place forty days after delivery—see Encyclopaedia Britannica, 15th ed. (Chicago, 1974), “Macropaedia,” vol. 6, pp. 1127b–28 a.
child is very impure for two weeks and does not escape her impurity totally until 66 days have passed. Many other examples, from the most divergent cultures, of a similar differentiation of the lengths of the ritual periods of time applicable to male and female children could be cited.\textsuperscript{383}

At this point in this tablet the chronological exposition of the regimen of pregnancy, birth and post-parturition has been completed.

\textit{obv. 37.} To the rite mentioned here, cf. EZen \textit{ba-aš-ša-an-na-a[ś]}, Text Ya II 4\textsuperscript{'}.

That \textit{ba-aš-ši} here is an error for \textit{ba-a-ši}, “she gives birth,” is shown by a comparison with the parallel rev. 45, which has \textit{[ba-]a-ši=za}.

\textit{obv. 38.} \[(n)a-aš \texttt{GIŠ} \textit{kur-ta-ši i-ya}]-\textit{a-an-za}: The referent of the enclitic subject pronoun here, as well as in the next phrase and in line 39, is the ritual.\textsuperscript{384}

The majority of the currently known attestations of \texttt{GIŠ kurta-} are found in KUB XLI 100:

\texttt{ŠA “NIR.GÁL GIŠ kur-ta-za 12 EZen ×[ (I 17")}

From the k. of Muwatalli, twelve festivals[

\texttt{[nu]? ŠA A-BI 385 A-BI 4UTU \texttt{ŠI} GIŠ \textit{kur-ta-za} 1 EZen GIBIL 1 EZen \textit{har-pa-aš} (III 22’–23’)}

[And\textsuperscript{[2]} from the k. of the grandfather of His Majesty, the New Festival (and) the Festival of the Harvest[

\texttt{[I]Š-TU A-BI A-BI 4UTU \texttt{ŠI}–\texttt{ya} GIŠ \textit{gur-ta-za} DINGIR\texttt{MEŠ} (IV 10’)}

And from the grandfather of His Majesty, from the k., the god[s

\texttt{hal-pi-[š] \texttt{URU} Ne-ri-ik-ki-kán an-na-al-li GIŠ \textit{gur-ta A-NA ŠUM-MU DINGIR MEŠ an-da ŠUM-an i-ya-an-za} (IV 33’–34’)}

As for the grain (deity): In Nerik on\textsuperscript{[2]} an ancient k. he is recorded by name among the names of the gods.

\textsuperscript{383} An example in which the waiting period for purification is longer for a male child is found in traditional Vietnamese culture, where the mother leaves her house for the first 29 days after birth if she has borne a boy, and for 28 after delivery if the baby is a girl. See R. J. Coughlin, “Pregnancy and Birth in Vietnam,” in Southeast Asian Birth Customs, D. V. Hart et al. (New Haven, 1965), p. 248.

\textsuperscript{384} The Hittite word hidden by the logogram EZen is of common gender (= “kalliš-tamwana”\textsuperscript{[2]}—see note 371)—see HW\textsuperscript{1} 271.

\textsuperscript{385} Cf. I 20\textsuperscript{'} for this restoration.
What may be drawn from these passages is 1) that the kurta- was a wooden object and 2) that it was the source of various festivals. In this connection note Bo 3289:

9'.  $\times$  I-NA  E  TUP-PA-a$\ddot{a}$
10'.  $\times$  KAR-u-en
12'.  gur-da-za

which, although damaged, suggests that the kurta- was the source for that which was found (KAR-u-en) in the scribal school (E TUP-PA-a$\ddot{a}$). Compare here Bo 3968:1: $\times \times \times$ an-na-la-za tup-pi-za KAR-u-en, which suggests an approximate equivalence of kurta- and annala-tuppi-, "old (clay) tablet." This relationship is clarified through an examination of KUB XXXVIII 19 + IBOT II 102 rev. 4'-5':

[k]a-ru-i-li-ya-za-at$^{387}$-kân  GÎŠ.HUR  gur-da[-za ... ?]
ar-âla  gur-ašša-an-za

From the ancient wooden kurta-tablet it is [...] written up.

k'/gurt/da- is here provided with a more specific determinative than in the preceding instances, namely with GÎŠ.HUR, "wooden tablet."$^{388}$ Therefore kurta- must designate a particular type of this writing material, and in Bo 3289, be only functionally equivalent to tuppî- in Bo 3968. Another type of wooden tablet is the GÎŠ.HUR  gulzatar- GÎŠ.HUR  gul-za-tar (240/r IV$^7$ 7') and GÎŠ.HUR  gul-za-at-ta-na-az (KBo XI 1 obv. 41$^{389}$). An etymological connection with GÎŠ.GI  kurtal(lī)-, a type of container, is possible.$^{391}$

UR$^7$Kî-iz-zu-ua-at-na appears here in the undeclined stem-form. Since the Sumerogram KUR is not present, perhaps we are dealing with the capital city

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$^{386}$ A final attestation of GÎŠ.kurtâ-, Bo 3295 III 7': $\times$ ku-iî GÎŠ.gur-da-a$\ddot{a}$, is of little help here, although it should be noted that gul-ša-an follows in line 9'.

$^{387}$ Since the following participle is of common gender, perhaps the neuter -at- here is an error for -a$\ddot{a}$.

$^{388}$ For this type of writing material in the Mesopotamian Kulturerkreis, see Hunger, AOAT 2, 7-8.

$^{389}$ Cf. obv. 21 and see Laroche, OLZ 1963, 246.

$^{390}$ Cf. also GÎŠ.HUR  gul-z[a]$^{7?}$, KBo XVIII 82 obv. 9'.

$^{391}$ See Otten, HTR 134. kurta-, "citadel," is certainly to be kept separate from the word here under discussion. See HW$^1$ 119 for references and secondary literature. $^{9}$kurta-, as attested in KBo VIII 19 obv. 10 ($^{6}$gur-da-a$\ddot{a}$[e]) and Bo 3948 II 1-2: $\times$

$^{6}$gur-da-az $^{6}$Ti-ti-wa-at-ti-i$\ddot{a}$ / $\times$ BI-IB.RU$^7$ pa-ra-a šarr-ki-ir is probably also to be understood as "citadel."
of Kizzuwatna (i.e., Kummanni\textsuperscript{392}), rather than with the area as a whole. For the importation of written materials concerning rituals from Kizzuwatna, cf. the colophon to KUB XXXIV 116 + :\textsuperscript{393}

\begin{verbatim}
SAL.LUGAL \textsuperscript{1}Pu-du-hē-pa-aš-kān ku-wa-pī
\textsuperscript{=}UR.MAH.LŪ-in GAL DUB.SAR\textsuperscript{MEŠ}
\textsuperscript{URU}Ha-at-tu-šī
A-NA \textsuperscript{3}TUP-PA\textsuperscript{BĻA} \textsuperscript{URU}Ki-iz-zu-wa-at-nq
ša-an-ḫu-u-an-zi u-e-ri-ya-at
na-aš-ta ki-e \textsuperscript{7}TUP-PA\textsuperscript{BĻA}
ŠA EZEN hi-šu-wa-a-aš
a-pī-ya UD-at
ar-ḥa a-ni-ya-at
\end{verbatim}

When Puduhepa, the queen, instructed UR.MAH.LŪ, the chief of the scribes, to search for the tablets of the city of Kizzuwatna in the city of Ḫattuša, he thereupon prepared these tablets of the \textit{hišuwa}-festival on that day.

\textit{obv. 39. kar-ta} is to be understood as an archaic terminative sg. of \textit{ker}, “heart,” preserved into the later stages of the language in a frozen expression.\textsuperscript{394} The sentence here may be rendered literally as “And the festival is not orally (pressed\textsuperscript{395}) to my heart,” and refers to the internalization of information. Other examples known to me of the usage without a verb are all written with the aid of a Sumerogram:

\begin{verbatim}
nu-kān ku-e A-WA-TE\textsuperscript{MEŠ} A-NA \textsuperscript{4}UTUŠI ŠA-ta (VI 45 + IV 46)
nu-wa-ra-aš-mu-kān Ū-UL ŠA-ta (XIII 33 II 12')
nu-wa-ra-at-mu-kān Ū-UL ŠA-ta[ (XXXI 77 III 17')
\textsuperscript{["Mi-idi-da]n\textsuperscript{w}u-nu-mu-u-wa ŠA-ta-pāt e-eš-ta[ (KBo IV 12 obv. 32)
\end{verbatim}

Another possibility is to read KAR-ta = \textit{wemiyatta},\textsuperscript{396} resulting in a translation “is found orally by (i.e., near) me,” but the parallelism of obv. 39 with the passages employing the unambiguous ŠA-ta, however, speaks against this.

\textsuperscript{392} See Haas/Wilhelm, AOATS 3, 4, n. 1, for the equivalence of the phrases LUGAL \textsuperscript{URU}Kizzuwatna and LUGAL \textsuperscript{URU}Kummanni. On Kizzuwatna in general, see Kümmel, RIA V, 627–31.

\textsuperscript{393} Quoted by Otten, BiOr 8, 1951, 225.

\textsuperscript{394} For other examples of this phenomenon, see Oettinger, StBoT 22, 29–30.

\textsuperscript{395} The ellipsed verb here is probably šai-, as in XLVIII 99: 3': a-aš-ša \textsuperscript{4}Pī-ir-wa kar-ta ša-u-[i].

\textsuperscript{396} For the Passive prs.3.sg. ending -\textit{ta} with \textit{wemiy-}, cf. KBo XVIII 50 obv. 11: u-em-\textit{i}-ya-at-ta.
Obv. 38–39 are not part of the text itself, but constitute rather a scribal “marginal note,” a fact which explains the anomalous appearance of the first person singular verb in line 39. Such remarks, while rare in texts from Boğazköy, are not otherwise unknown. Note, for example, KUB XXX 57 + 59 1 5'–7', a passage from a library catalogue:

[D]UB.1.KAM A-WA-AT ḫu-ua-na-wi-ya [ŠA][U.GI
[m]a-a-an ak-kān-ta-an mu-u-ga-mi Ո-[U]L QA-TI

First tablet. The word of Tunnawiya, the Old Woman: “When I Invoke the Dead”—Incomplete; we have not yet found its last tablet.

And KUB XXXVII 1, an Akkadian-language medical text copied as a school exercise at Ḫattuša, contains a Hittite gloss in obv. 9:

KL.MIN GIŠ ERIN GIŠ σ̣a-la-bi-ta _usṛ-u-un GIŠ ṢA-LA-BI-[I-]TA Ū-UL I-DI

Likewise, cedar (and) salabita-wood—I do not know this salabita-wood.

The scribe of one of the forerunners to KBo XVII 65 has in these lines indicated that he was unable to provide details of this particular festival, since it was foreign and he had not committed it to memory. Rather, it was necessary for him to wait until the material (in the form of a kurta-tablet) had been imported from Kizzuwatna.

obv. 40ff. This paragraph apparently imposes a ban on violence and conflict in the period immediately following the birth, a measure which anthropology suggests would have been taken in order to prevent the contamination of the new-born by the evil influences stirred up by such activities. The scope of the group covered by such a ban is not stated here, but was certainly the family of the parents, in a narrower or wider sense.

obv. 40. For the Passive of karp- meaning “be completed,” see Neu, StBoT 5, 80–81. If this refers to the “Festival of Birth” mentioned in § 12, then the two paragraphs must be considered a single “appendix” to the regimen.

398 See above, pp. 146–48. That this note is present on both sides of the tablet provides support for my analysis of the structure of this text.
399 Note the uncertainty of the Hittites as to how they were to treat foreign deities (specifically those of Ahhiyawa and Lazpa) in V 6 Il 57–64.
400 By himself personally, as here (up-pa-ab-ḫi), or by others, as in rev. 46 and Kb rev. 10 (i-da-an-zi).
obv. 41. wa-aš-du-la-an-zi-ya is prs.3.sg. of wašdulai-, a verb not listed in HW\(^1\). It cannot be doubted, however, that it is an -ai-denominative\(^402\) from wašul, "sin," synonymous with the more common wašta-, "commit sin." Similarly, za-ab-ha-an-zi-ya in the previous line can only be a form of za-ha(i)-, while the normal stem for "fight" is zaḫhiya-.\(^403\)

In the main text we have the particle of unreality man, while the scribe of Kb “corrected” his text to show the conjunction mān (rev. 13). For the occasional omission of a conjunction in conditional sentences with man, see HE \(\text{P}^2\) § 330b.

[k(ar-)]tim-mi-ya-ab-bi is prs.3.sg. of kartimmiyabh-, "make angry."\(^404\) For the H-I-verb ending on this type of MI-verb, see HE \(\text{P}^\) § 150b1.

obv. 42. [...] EGIS-pa (pa-iz-zi) ma-ab-ha-an-ma: In Kb rev. 14 mahhan is immediately preceded not by EGIS-pa, as in Ka, but by a word ending in the ZI-sign. Before this ZI-sign there is preserved a single vertical stroke. These traces must represent the end of a verb, which I have restored as [pa-iz-zi].\(^405\) Since it seems unsatisfactory for a clause to end in an adverb such as EGIS-pa—a nominal sentence is unlikely here—I have postulated a scribal error of omission in Ka.

The sense of 41b–42 is not entirely clear, but it probably deals with the undesirable consequences of a breach of the ban mentioned earlier in the paragraph.

obv. 44ff. This and the following two paragraphs constitute a unit, giving instructions as to how the tueggaš DINGIR.MAH\(^{\text{MEŠ/HILA}}\) ("Mother-goddesses of the body") are to be treated ritually at each stage during pregnancy. For these deities, see below, pp. 241–46.


A comparison of the writings of the name of these deities in this text—tu-e-ig-šaš DINGIR.MAH\(^{\text{MEŠ}}\) in line 44 and A-NA DINGIR.MAH\(^{\text{HILA}}\) tu-ig-šaš in line 47—illustrates a scribal convention by which the genitive, which

\(^402\) See Goetze, Madd 83 ff.

\(^403\) za-ab-ha-it in the fragmentary XI 1 IV 10 (BoTU 23B IV 10) is probably the prts.3.sg. of this stem, although HW\(^1\) 257 tentatively lists it as the inst. of the noun zaḫhai-

\(^404\) See HW\(^1\), 3. Erg. 18.

\(^405\) [pa-iz-zi] is equally possible.

\(^406\) For this emendation, see Laroche, Cat\(^2\) 181.

\(^407\) See also the colophon to CTH 484, transliterated and translated by Haas and Wilhelm, AOATS 3, 170f.
usually precedes its noun in Hittite, is placed after a Sumerogram or Akkado-
gram if this logogram is preceded by an Akkadian preposition. This was un-
doubtedly done in order to keep the logograms in immediate contact.

It is uncertain if tu-e-ig-ga-áš should be restored at the beginning of line 52,
following A-NA DINGIR.MAIHGI at the end of line 51. On the one hand this
restoration would result in a parallelism among § 14, § 15, and § 16, but on the
other, simple A-NA DINGIR.MAIHGI appears in line 54. In any case, it is
not to be doubted that the same deities are treated in § 16 as in § 14 and § 15.

obv. 47ff. This paragraph indicates that a festival is to be performed for the
DINGIR.MAIHGI of the body every month during pregnancy—note the use of
the iterative form peškanzi in obv. 48. The iterative/durative form ešcanzi
has been restored in obv. 48 accordingly.

obv. 48. For the translation ‘‘en route’’ for EGIR.KASKAL, see already
Goetze/Pedersen, MS 12f. Although a translation ‘‘return trip’’ is suggested by
an analysis of the Sumerogram, neither our passage nor XII 27 dealt with by
Goetze and Pedersen mention a previous journey.

As a technical term in augury, EGIR.KASKAL seems to denote a particular
segment of the field of observation—see Archi, SMEA 16, 1975, 176. Those
birds which follow the designation EGIR.KASKAL are not usually the same
as those which precede it, leading to the conclusion that a separate part of the
observation is indicated.

Is the enclitic pronoun -áš in both obv. 48 and 49 to be construed as
acc.plc., referring to the (images of the) DINGIR.MAIH deities? If so, these
would have been placed in the room where the birth was to take place (harru-
waiššiyašÉ), where they would have been at hand to carry out their duties at
the moment of birth and in the determination of the fate of the new-born.

408 For EZEN ITU, ‘‘monthly festival,’’ see Archi, UF 5, 1973, 10, with n. 9. Note the
use of the plp. arrahuwanza to indicate the state of pregnancy, while the finite
form arrahhi (obv. 1, 44, rev. 1) indicates the act of becoming pregnant.

409 Neither this ideogram nor its presumed Akkadian reading *arkat harrānu(m)
appears in either the CAD (sub arkatu or harrānu) or in the AHw (sub harrā-
nu(m)).

410 In this regard note XXXII 130:20ff., where EGIR.KASKAL is employed in
the description of the return of (an image of) Šuša to Šamuha—see Lebrun, Samuhá
168, where EGIR.KASKAL is rendered as ‘‘en retour.’’

411 Archi’s translation ‘‘detro la strada’’ is simply mechanical.

412 The position of the sentence-particle in a passage like IBoT 1 32 obv. 27: EGIR-
KASKAL of ha-áš-da-pisš-kur EGIR UGU SIG13-za ui-e-ir shows that EGIR.KASKAL
in the oracles stands outside of the syntax as a sort of ‘‘subheading.’’
obv. 52. Perhaps the break at the beginning of this line contained the names of additional deities for whom the festival was to be performed—cf. below, obv. 54–55. The fact that the EZEN haša-an-ta-(ra-)al-li-ya-aš is to be celebrated on the day of birth supports the surmise that hašantalliyăš should be connected etymologically with haš-, “give birth.” hašantalliyăš is probably the gen.sg. of a stem hašantallī-, which I analyse as a combination of haššant-, “the one born,” and the Luwian suffix -alli.413 hašantallī- would then be literally “that pertaining to the one born,” and EZEN hašantalliyăš may therefore be most conveniently translated as “Festival of Birth.”

obv. 53. For arba iya-, “complete, execute,” see Zuntz, Ortsadv 38, and Köcher, AoF 16, 1952/53, 56.

Although apezza may have had a referant in the broken portion of this line, a translation “according to that model,” involving an elipsis of some sort is also possible—cf. KUB XL 25:7’–8’:

\[\text{TUH A BI A-BI HUŠUR ŠT} \]
\[\text{a-[p]-iz-zu ar-ha i-y[a]-}\]

obv. 54. For Ḫebat in this birth context, see below, p. 173.

obv. 55. For choice in the amount of an offering, cf. rev. 64 and VAT 7448 II 14:

NINDA-yu ma-aši-wa-an A-NA LUGANU a-aš-su nu a-pi-e-ni-eš-ša-an pa-a-i

And as much bread as (seems) good to the priest—thus he gives.

In Text K it is uncertain whether ENSISKUR.SISKUR, “offerant,” refers to the woman or to her husband. That the Sumerogram ENSISKUR(SISKUR) was unmarked for sex in the Boğazköy tablets is evident from several passages:

KUB XXXIX 73:12’–13’:

EN.SISKUR-ma ma-a-an LUGAL-uš ...
... ma-a-an-MA SAL.SULUGAL-MA ...

The offerant, if it is the king ...
but if it is the queen ...

KUB XXIX 8 1

3. nu-za ma-a-an ENSISKUR.SISKUR LÚ ...
6. ma-a-an ENSISKUR.SISKUR SAL-MA

413 See Laroche, DLL § 30.2.
414 Cf. also KBo XXI 44 rev. 12’–14’.
and KBo XIV 133 III 9':

ŠA EN.SISKUR A-NA ŁUGU.MU-DI-ŠU

Note also the absence of a logogram *NIN.SISKUR.(SISKUR) at Boğazköy.

In rev. 51ff. of this tablet, EN.SISKUR.SISKUR certainly refers to the expectant mother, since the ‘offerant’ in that instance is treated quite extensively. Also, this ‘offerant’ is probably the subject of the speech in § 33, which definitely applies only to a woman. But in obv. 55 and rev. 64, where the EN.SISKUR.SISKUR is responsible for expenditures, we may well be dealing with the husband.

rev. 3. Due to the ambiguity of Hittite usage of the Sumerogram ITU.N.KAM, ITU.6.KAM UD.2.KAM ašanzzi here could also be translated ‘‘(when) six months (and) two days remain,’’ indicating a much earlier cessation of intercourse. This measure would be less justified biologically than a taboo beginning at the seventh month. Note also that the ceremonies introduced in the parallel § 2 and described in §§ 3–4 last exactly two days, indicating that in any case the time required for the ritual is included in the calculations.

rev. 4. Restored on the basis of obv. 5.

rev. 5ff. mar-ša-ya SISKUR.SISKURMEŠ: maršaya is attested elsewhere only at KBo XVI 97 obv. 34, and the character of the offering cannot be established from the two passages. Judging by the context in Text K, any connection with marša-, “false,”⁴¹⁵ is unlikely. Presumably the most important ritual practitioners involved with the pregnancy and birth are treated in this ceremony. In addition to the ŁUGU active in § 26,⁴¹⁶ these include the SAL.MEŠŠUL.GI, who here must be the midwife and her assistants.

For the assumption of a female actor in this paragraph, see below, p. 169.

rev. 6. Apritta, not listed by Laroche, Rech, is shown to be a female deity by KBo XX 111:12: ‘‘Ap-ri-it-ta-āš SAL.LUGAL SAL-za, “Apritta, the queen, the woman.” The mention of ÜRKi-in-za-wa-[at-na] in line 15' of KBo XX 111 makes a connection with this area likely, a fact which accords well with the appearance of this goddess in the present context. The only other text known to me in which Apritta is found, KBo XII 107 (rev. 5', 10'),⁴¹⁷ is also a purification ritual of Hurro-Luwian origin.

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⁴¹⁶ See below, p. 172.
⁴¹⁷ With duplicate 23/g.
rev. 10. The subject of the three nom./acc.pl.n.ppls. in this line, as well as the referant of the enclitic subject pronoun -at, is some building (whose designation has presumably been lost in the break at the beginning of the line), appearing in the n.pl. This building is prepared for its cultic role through a purification consisting of the whitewashing (ḥaneš-) of its walls and the sprinkling (ḥurnai-) of water on its floor in order to settle the dust. It has also previously been closed off (anda ṣṭapp-) to profane traffic.

rev. 11. Since [a-pa]-a-as SAL-za, “that woman,” in performing the offerings here is acting in a professional capacity, it is better to understand the expression as referring to the midwife, rather than to the mother-to-be, although in all other instances in this tablet simple SAL seems to indicate the patient. Probably this woman is the actor in all of §§ 19–22.

rev. 12. For DINGIR.GI₆, see Carruba, RIA III, 355. The identity there demonstrated of the “Black Deity” with the Moon-god fits well with the occurrence in this pregnancy regimen of an offering for this divine personage. For the moon in connection with birth, see above, p. 150, and below, pp. 181–83. Note also that KUB XXXII 133 deals with the transference of the cult of DINGIR.GI₆ from Kizzuwatna to Samuḫa, the latter town being located in Ḫatti proper. This movement is parallel to that of the ritual practices detailed in this text.

rev. 14. For šarlatta-, “encomium-offering,” see Laroche, FsFriedrich 293. The form here is uninfllected. Cf. ku-uš šar-la-at-ta, IBOT III 148 IV 48 (acc.pl. by context). For the restoration of the Hittite conjunction -ya in keldya[l=ya] (the traces are quite slight), cf. XV 32 II 20:

ki-el-di-ya-ya 9 MUŠEN[BLA] 1 SILÂ-ya ši-pa-an-ti

418 Morphologically these could also be interpreted as M/P pres.3.pl., but since neither Ḫaneš- nor Ḫurnai- has M/P forms listed in StBoT 5, and since elsewhere in Text K M/P verbs have the full ending in -ři (e.g., kuraptari, obv. 40; ešari, rev. 54), this is unlikely.

419 See below, pp. 171ff.

420 Cf. XXIX 7 obv. 46 (Lebrun, Samuha 120):

nu-za wa-ar-pa-an-zi E.DINGIR.LIM-ya-kân Ḫur-nu-an-zi

Then they wash themselves and besprinkle the temple.

421 Lebrun, Samuha 28–31, suggests that in some cases DINGIR.GI₆ is equivalent to IŠTAR/Saušga, a deity who would also fit well into our context—see below, pp. 222ff.

And for well-being he sacrifices nine birds and one lamb.

*keldiya* itself was originally in the Hurrian -ya-case, but has been taken over into Hittite, receiving no additional inflectional ending in the process.

*rev. 15.* The restoration [*i*-ya-zj] here is based upon the following line. *ma-aš-ši* is *mān-ši*, with assimilation (*māš > -šš*). It is probable that nothing has been lost in the break at the end of this line, and that *kuit* is employed here for the usual indefinite relative pronoun *kuitki*—see HE I ² § 253 b0.

*rev. 16.* The stem *kallar-* has been shown by Laroche to alternate with *NU.SIG₅* and thus to designate an unfavorable quality. On the other hand, the vocabulary KBo I 30 obv. 11 provides the equivalence:

LÜ.NIG.GAL.GAL = lu-ni-in-gal-gal = ŠA AT-RA-A-TI = kal-la-ra-at-te-eš

suggesting that another aspect of the semantic field of this stem is "greatness."

However, it seems most likely that what is indicated here are offerings designed to rid the woman of malignant influences, possibly those resulting from neglect of religious duties (see immediately below). For another offering receiving its designation from that which it is intended to remove, cf. SISKUR. SISKUR *paprannaš*, "offering of impurity," KUB VII 53 IV 6.

*rev. 17ff.* What is involved in this paragraph is the fulfillment of such religious obligations (literally "things of the *šinapši*-house") as should be revealed to the expectant mother in a dream, and the treatment of anything which should

423 See Haas/Wilhelm, AOATS 3, 130 ff.
424 See AOATS 3, 131. This is the second of five alternatives there listed for the handling of these Hurrian words in -ya borrowed into Hittite.
425 See HE I ² § 36.
427 See Güterbock, JCS 21, 1967, 264–65. Here also the adjectival form *kal-la-ra-an* is translated "(in) portentous (measure)."
428 Cf. KBo IV 2 I 171:

nu-kān ki-en NUMUN¹ LA ma-ah-ba-an ki-iš-ta-ri kal-la-a-ra-ya-(ra-ya)-kān
ud-da-a-ar ha-tu-ga-ša MUŠEN¹ LA QA-TAM-MA ki-iš-ta-ru
(The practitioner says: "As these seeds are extinguished, so may the *kallar* words and the frightful birds likewise be destroyed!"

429 The copy clearly favors the reading *te-eš-bi-it* (inst.) over Kammenhuber's (THeth 7, 40) *teḫḫya* (dat./loc.). On dreams in Hittite culture, see Güterbock apud Oppenheim, Dreams passim; Kümmel, StBoT 3, 109–10; and Kammenhuber, op.cit. 38 ff. Cf. especially VII 5 IV 1–10, where the success or failure of a ritual against
be troubling her conscience. After these things had been taken care of, the woman would be in a favorable moral condition to undertake the dangerous experience of giving birth.

rev. 18. The restoration here is very uncertain, but space clearly requires more than a simple 𒀜-u-a-an-[z]i.

rev. 21. The seeming incongruity between 𒀭-InDa-a-an-ta and ṁ-r₃-ti-ya-an—see HW² 44f.—is to be explained as an instance where the n.pl. is employed in the attributive position—ayanta is actually an adjective modifying NINDA—but not in the predicate—see HE 1² § 196b.

rev. 22. 1 NINDA₃₂-a-n[i]-[i]-d-du: The reading here is uncertain, and no bread of this name is included by Hoffner in AlHeth.

rev. 23f. For the bread gaz(za)mi-, see Hoffner, AlHeth 168. For the patili-priests, see below, pp. 235–38, and for the katra-women, see above, pp. 106–08.

rev. 25. For ᵇ-azrana-, “inn,” see Güterbock, JCS 10, 1956, 90, n.a, and Hoffner, FsGüterbock 113–21. However, I cannot agree with Hoffner’s interpretation (ibid. 114–15) of ᶅ-az-ra-na-aš in this instance as gen.sg. Admittedly the present passage is ambiguous due to the presence of ᶀ, which may be interpreted as either a determinative or as a logogram, but this is not the case in KBo IV 2 I 24–26, where a tallow dog is addressed:

nu-wa-kān UD.KAM-az ma-ah-ḥa-an
da-ma-a-in an-tu-ub-ša-an ṁ-r₃-na-aš an-da Ū-UL tar-na-ši
ki-e-ti-ma-ua-kān G1₃-an-ti kal-la-ar ut-tar an-da li-e tar-na-at-ti

And as by day you do not admit a stranger into the house, (likewise) tonight may you not admit an evil matter!

No regens is present here for ṁ-r₃-na-aš, and the form must therefore be interpreted as dat./loc.pl.

Compare also Text K rev. 31: a-pi-e-da-aš ṁ-r₃-na-aš, where only one building is meant, and Güterbock, XIX° RAI 308, where it is pointed out that ᵇ-ha-lentuwa-, “palace,” usually appears in the plural.

Thus the designations of single buildings in Hittite could in some instances be declined as plurals, probably because the buildings themselves consisted of a number of rooms. A similar situation is encountered in regard to certain
pieces of furniture. Note the use of the dat./loc.pl. in the phrase [Gišš]ar-pa-aš e-ša-at,\(^{430}\) "he sat on the bolster," and in XXX 15 1 9 (Otten, HTR 66):
ma-a-an SAL-z-a-ma na-at-ša-an Gišš ha-ap-ša-li-ya-aš\(^{431}\) ti-an-zi

But if it is a woman, then they place them (the bones of the deceased) on the stool.\(^{432}\)

Other pieces of furniture are attested at Boğazköy as occurring in sets;\(^{433}\) 1\(^{NU-TUM}\) Gišš Nā, "one bed outfit" (XVII 14 IV 3), 2 TA-PAL DUG\(\rlap{\kern-1pt}^{\text{GIR-GAN}}\) ZABAR, "two sets of ... containers of bronze" (XXIX 4 I 23) and 1\(^{NU-TIM}\) anški-iš-bi-ta, "one chair/throne" (XXIX 4 I 28, 29), a fact which also points to their being conceived of as a collection of component parts.\(^{434}\)

**rev. 26.** [e-iz-za-zi\(^2\)]: Conjecturally restored from context and from comparison with obv. 23, although it should be noted that if the regimen of birth and pregnancy outlined on the reverse is identical to that of the obverse, it would have been generally forbidden for the woman to eat in the presence of her husband (cf. § 6).

**rev. 28.** Note the lack of congruence between human (nom./acc.sg.n.) and dammarandān (acc.sg.c.).

**rev. 29.** da-aš-ki-[t]-ta-ri: This unique Passive iter. form of da-, "take," has already been noted by Neu, StBoT 5, 160. For the restoration in the break, cf. the similar obv. 25.

**rev. 32.** zu-ur-ki-ta-a-iz-zi is a verbal derivative of the Hurrian offering term zurgi—see Otten, StBoT 15, 13, and Haas/Wilhelm, AOATS 3, 64.

**rev. 33 ff.** For the restorations here, cf. obv. 11 ff. On analogy with those lines, the subject here is probably also the seer.

**rev. 35.** It is uncertain whether the paragraph stroke visible under the second half of this line was merely poorly drawn or whether it represents an error, only partially corrected by the scribe. For convenience I have ignored it in the numbering of the paragraphs.

**rev. 39.** The use of the sentence-particle -ašta here with [a-aš-ša-]an-za in the following line is unusual; the parallel obv. 29 employs -kan.

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\(^{430}\) XXXIII 19 III 1—cf. also XXXIII 21 III 2.

\(^{431}\) Incorrectly listed in HW\(^{1}\) 55 as gen.sg.

\(^{432}\) Cf. XXX 24 II 16 (Otten, HTR 60) and XXXIX 14 IV 7–8 (ibid. 82).

\(^{433}\) Iššēnütù and Tāpalu—the terms are roughly synonymous—see Goette, ZA 40, 1931, 79–88; Speiser, JAOS 74, 1954, 25; and Kronasser, SchwGoth 42–43.

\(^{434}\) See also above, p. 110.
rev. 43. [na-aš-ta a-p]e-e-iz: na-aš-ta has been restored in the break here on analogy with -ašta kappuwall- in rev. 40.

rev. 47ff. In §§ 31–33 we find instructions for an offering ceremony dedicated to Ḫebat. Just when within the course of the preceding regimen this offering was to take place is not stated. The materials listed here are not mentioned previously in the text.

A basic element in the character of Ḫebat is that of the Mother-goddess. Note in this regard her association with the DINGIR.MAḪUN.A in obv. 54 here. The speech in § 33 ties the offerant closely to Ḫebat as her maidservant, thus establishing a relationship which would be of particular importance if the goddess is seen as especially concerned with reproduction.

It would be interesting to know if rev. 58, which speaks of the observing by the offerant of the “temple, command, and custom” (E išḫuš šaklain=a) of Ḫebat refers to actual service in the cultic establishment or whether this is simply an admonition to the expectant mother to comport herself in a religiously correct manner.

Another question which presents itself is whether only a woman who had given birth could be such a “maidservant of Ḫebat.”

rev. 47. KIN.DA.mulati- is discussed by Hoffner, AlHeth 172–73, where it is pointed out that the usual amount of flour employed in the preparation of such a loaf is one-half UPNU, as is the case here.

rev. 48. ulmu-uriulčiz[, unattested elsewhere, perhaps involves the Hurrian adjective ulmi—see Laroche, GLH 280.

rev. 50. KUŠ[N.G.[BAR]: Restoration uncertain, but another example of a KUŠ[N.G.BÆR in a list of ritual equipment is found at KUB XXIX 4 II 4. (Note that two tarpal- and one šgkišri-, objects also mentioned in this text, are listed in the line immediately preceding.)

rev. 51f. These lines have been mutually restored. For bread made from BA.BA.ZA, “pap, porridge,” see Hoffner, AlHeth 193.

rev. 53f. The copy shows u-i-ga-an(-), but since no Hittite word so beginning is known, it seems best to postulate a scribal error by which the first two signs of the word were interchanged. yugan, “yoke,” fits well here both as a reasonable object to be set on the neck of a person and as a symbol of the subjugation described in the speech recorded in the next paragraph.

435 See Danmanville, RIA IV, 326–29, especially 326. See also already Gelb, HS 106–07.

436 For such errors, see Sommer, OLZ 1953, 17.
Laroche, RHA 76, 1965, 43–44, supports Sommer and Ehelolf in translating $kìšri- as "glove." This rendering had been challenged by Goetze, as well as by Friedrich. Laroche stresses that this word has a variant nom.sg. $kìššarîš (KBo VII 18), from which the normal form $kìšri- must be considered a syncopation. The fuller stem is practically identical to the Hittite word for "hand," $kìššarî-, and Laroche claims that this provides confirmation of Sommer and Ehelolf's early interpretation. However, at the same time, Laroche points out that $kìšri- is attested only in Kizzuwatnaean texts, and he even suggests that the i theme vowel is a Luwianism. But since the Luwian word for "hand" is $kìššarî-, lacking the initial stop, it is highly questionable that $kìššarî-/kìšri- signifies "glove." In addition, it should be noted that none of the actual textual occurrences of this word demands this interpretation.

rev. 54. Although not usually provided with the determinative $tG, a $arpala- is a woolen product, found in association with $kìšri- below, rev. 61, and in the "Ritual of Papanikri" II 25. $arpala- is usually accompanied by a designation of the color of the wool from which it is fashioned—cf. the line just cited.

rev. 55. $la-ak-sa-iš: This word is attested elsewhere only at Bo 6976 IV (or VI) 8: [$tG] SA $tG ZA. $GÌN $la-ak-ša-i[(+)], which suggests that it designates an implement employed in connection with wool. If the next line in Text K indeed begins with a form of pašk-, "stick," then we may perhaps be dealing here with a knitting needle or the like. At any rate, the $lakšaï- was a small object, weighing relatively little.

rev. 57. To GEMÈ $ki-š-ta-at cf. XXII 70 rev. 65 (Onal, THeth 6, 98): DINGIRUM GEMÈ-š-wa-at-ta, "o god, I am your maidservant!"

left edge. Two large inscribed portions of the left edge of the tablet have been preserved, with a piece large enough to hold 15–18 signs lost between them. The extreme left and right ends of the edge surface have also been broken off. It is not possible to determine how close to the top of the tablet the inscription

437 Pap 34.
438 Tunn 89.
439 HW 111, and 1.Erg. 10.
440 For the i-vowel in the first syllable, see Otten/Souček, StBoT 8, 48.
441 See Laroche, DIL 52–53.
443 See Carruba, StBoT 2, 11, n. 5, for the equivalence of a loaf made of 1/2 UPNI ("handful") of grain to one weighing 1 tarna-.
on the edge began. The left edge of its preserved portion is situated opposite rev. 15, or approximately one-fourth of the way down the tablet. The present right edge (of the edge) is at about rev. 57, but from context it appears that very little has been lost at this end.

edge 1 ff. It is possible that §§ 35–38 are to be taken as a unit, providing additional details of the "outing ceremony" (cf. obv. §§ 9–11, rev. §§ 27–29).

1 NINDA₇a-ni-wa-li-š: Hoffner, AlHeth 179, lists no other occurrences of this type of bread.
1 gis ga-ar-kar¹ GIS IN-BI: cf. KBo XV 37 III 50–53:
50. EGIR-ŠU-ma 2 GIS ga-ar-kar⁴⁴⁴ IN-BI
51. ŠA NINDA LÁL łu-₇u-₇a-an-ta-za
52. tar-na-za ba-an-da-a-an
53. na-at PA-NI DINGIR⁷⁴⁴ da-a-i

Thereafter, two garkar of fruit (arc) prepared with each tarna of honey-cake, and he places them before the deity.

Note also KBo XXIV 40 obv. 9*: 1 gis ga-ar-kar IN-BI; KBo XXIV 70 I 18: gis ga-ar-kar GIS IN-BI⁴⁴⁴ and Bo 6004 I 11*: 1 gis ga-ar-kar NINDA LÁL GIS IN-BI.⁴⁴⁶ From these contexts it is clear that GIS garkar indicates a type of wooden container,⁴⁴⁷ and if KBo XIII 164 IV 5: GIS ga-ra-ya¹ AD.KID is correctly restored as a plural of this word, a garkar could be made of reed as well and was probably a sort of basket.

edge 5. If the -za in this clause indicates a personal involvement in the action on the part of the subject, then this subject is probably the mother of the child.

edge 6. [...] ma-a-na-₇a² a]n-tu-wa-ab-₇a-aš SIG₅ an-za: cf. Text C § 4, where the fitness of the new-born is determined immediately after delivery. Here, however, we are probably dealing with an occasion several months after birth.

edge 7. [...] ri-aš LU₇NAR-ya: This is the only mention of a musician on the entire tablet. [...] ri-aš is probably the end of a genitive modifying LU₇NAR.

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⁴⁴⁴ Duplicate XXV 40 IV 4*: GIS ga-ar-kar.
⁴⁴⁵ Ibid. 15: istrator U₂[LU].
⁴⁴⁶ Ibid. 13*: ga-ar-ya LÁL.
⁴⁴⁷ Otten, HTR 94, n.b., suggests a comparison to GIS karkaralli.
Rev. [UM-MA]¹ ¹Pu-te-i ma-a-an DUMU-an ar-ma-iz-zi
2. [ne-p[r]-ša-ā-za GI-a-i wa-(aš-)ši(ya-at nu-za Š-du₄-wi-š-p wa-ašši-ya-
(at) ⁵XXX-ašša-(za) e-eš-ha-ni-ya wa-ašši-ya-(at)
nu-za ŠU-aš G̣I-BAN ME-aš x² x³
GI₃⁴¹ LA-har-ta
[n]a-aš-kán an-da-an Š-za-al-la-u-wa-ra i-ya-an-ni-iš nu-kán a-aš-ki-uš
Š-mu-ut-ti-ya-an-zā [ N]A¹ EL
6. b nu-ušši-kán IGI-an-da mi-eš-ta Š-za-am-ma-an-ti-iš DUMU-iš ŠA
LI₂₃₄GU-₃pu-ut-
na-aš ḤUŠ-ri-ya-ad-da-at i-e-ri-te-eš-ta mu-ušši-kán KA₄ U-iš ta-pu-
ša-pa-it
8. IGI₃⁴¹-A-wa K.MIN (= ta-pu-ša-pa-it) ⁹ U₂ū₃UR₃⁴¹ LA K.MIN na-an-zā-an
SAG₃DU-DU-at na-an UGU ši-ya-eš-ki'-iž-zi
ÂMA DUMU.NITA tāš-ku-pa-it nu-ušša-an GAM AN-za ⁹U-aš a-us-ta
e-ni-ma-wa ku-it
10. nu GIM-an UL ku-it-ki na-at du-pi-an EGIR-pa QA-TAM-MA Šzu²-
wa-iz-zi
nu-wa-kán a-pād-da-ma ku-e-da-ni-i-ki tu₂₃₄um-me-ni pa-a-an-du-wa
DINGIR.MAH₂ME₂ŠŠ₄₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃₂₃_
§ 1  [Thus says] Pittei: When (a woman) is pregnant with child—
2. [The] sjky dressed itself in black; ḫduwiŋ it dressed itself. But the
    Moon-god dressed himself in blood-red.
    [And] he cinched up7 his skins of blood, and he took for himself an ar-
    row of blood, and he took for himself a bow of blood.
4. He held blazing fire in his hand; in the (other) hand he held all the dag-
    gers.
    Then he entered . . . , and them, the ḫmuttiya, in the gate . . .
6. And before his eyes he was born, the mortal . . .
    And she became afraid; she took fright. Her mouth went to the side (i.e.,
    ceased to function).
8. Likewise (her) eyes; likewise the nine parts of (her) body. And (s)he
    treated her, that is, (her) head, and pressed her repeatedly above.
    The mother of the male child cried out, and the Storm-god looked down
    from heaven (saying): “But what is this?”
10. And when there was nothing (i.e., no response), then all this afterwards
    likewise he . . .
    (saying:) “And we are thereby taking (evil)7 from someone (i.e., so-and-
    so)! Let them go, the Mother-goddesses, and before her let the mid-
    wifes
12. take the ointment for the head! From the road the ḫkuvari let them
    take! . . . The [duj]sts7 let them take!
    The ‘ston[e] of the assembly’ let them [ta]ke! The ‘fruit of the rock’ let
    them take! The first . . . let them [ta]ke!
14. The ‘living rock’ let them take, and let them grind them up, and let them
    [mix?] them with butter,
    and let them treat (with the resulting ointment) the ear canals7 of the
    male child! But the mother let them w[ash]7 down!
16. (saying:) ‘Go away! The exorcised one’ . . . but these7 . . .”
    And (as) these things were good, (so) let them go well (now)! And these
    things further [over7 her?] b[ead?] she (the practitioner) speaks.
18. Twice she conjures.
19–21. These lines belong to the text presented on the obverse of this tablet—see Otten, ZA 64, 1975, 47.

22. EME₄LA EME₄LA ku-wa-pi-wa pa-⁻i⁻te⁻[ni] NA₄₉₉u-ru-ni ḫa-ha-na pa-a-i-u-e-ni A GAM AG NI
A-NA NA₄₉₉KA ḫu-wa-ar-na-ma⁻a[n⁻z⁻i] p[a-a-i-u-e-ni] UR.MAH GIš⁻ru-an-zí K.MIN (= pa-a-i-u-e-ni)

24. UR.BAR.RA ḫa-tal⁻ha⁻u⁻na K.MIN ḫa-am-ma⁻an⁻ti DUMU.NITA la-la⁻u⁻na K.MIN
na-at EGIR⁻pa wa-aḥ⁻nu⁻zi a-aš⁻ma⁻wa-ra⁻[a]t si⁻wa⁻an⁻zi UH ×₄LA⁻uš SAL₄MES_iš

26. ḫu-wa⁻wa⁻an⁻da⁻za NA₄₉₉KA⁻in ×¹ [d]a²⁻a⁻i GIš⁻tág⁻an⁻za K.MIN (= da-a⁻i) ši⁻wa⁻al ḫar⁻zi
IGI⁻an⁻da⁻aš⁻kán šar⁻hi⁻ya⁻at⁻[ta m]a²⁻an⁻ni⁻iš SAL_iš SALŠĀ.ZU
NA₄₉₉KA_iš⁻aš-kán EME⁻an

28. ku-e⁻¹⁻du ši⁻wa-la⁻⁻za⁻anᵃ IG[I₄LA⁻wa ta-aš⁻wa⁻aḫ⁻ha⁻an⁻du GİŞ⁻HAŠHUR⁻lu⁻wa⁻an⁻za⁻ma⁻aš⁻kán
KA⁻UD-uš da⁻an⁻du wa⁻aḫ⁻nu⁻ut ḫUL⁻lu⁻uš EME⁻aš SAL⁻za EN⁻ŠU ar⁻ha e⁻i⁻za

30. ku⁻iš⁻wa⁻kán ki⁻e⁻da⁻ni DUMU⁻[I][j] ḫUL⁻lu [ta]k⁻ki⁻iš⁻iz⁻zi AN⁻iš⁻pa⁻l⁻ha⁻am⁻ma a⁻uš⁻du

32. a⁻uš⁻du UŠ⁻an za⁻⁻ap⁻pa⁻[a]n K.MIN UR.MAH⁻an GIš⁻nu⁻an⁻da⁻an K.MIN UR.BAR.RA ḫa⁻¹⁻tal⁻ha⁻an⁻da⁻an K.MIN
MUŠ⁻[aš³⁻] GIšMES K.MIN ku⁻iš⁻wa ku⁻u⁻unᵇ DUMU⁻⁻anᵃ ḫa⁻wa⁻al⁻li⁻ti⁻ti ku⁻iš⁻wa⁻aš⁻ši⁻kán ḫUL⁻lu⁻ta⁺⁻ki⁻eš⁻iz⁻zi

34. ṵ McK-i EGIR⁻pa wa⁻aḥ⁻nu⁻zi

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a. erasure follows
b. text: UŠ
22. "O tongues, o tongues, where are you goin[g]?'—"We are going to the rock for stretching out' ...  
   § 2  
   To flint' for breakin[g] we are [g]oing; (to) the lion for pouncing likewise;  
24. (to) the wolf for fettering likewise; (to) the mortal for seizing' likewise."  
   And she turns them (i.e., the tongues) back (saying:) "Lo, they are coming, the sorceresses!"  
26. The flint' from 𒈹tuwaanda she [t]akes; the wood from the earth?' likewise. She holds the dagger'.  
   She presses' them against herself', the ... woman, the midwife, (saying:)  
   "May the flint?  
28. cut off (his) tongue! May they blind his eyes with the dagger'? And with the apple-wood (branch)  
   may they take (away his) teeth! Turn, o evil tongue, o woman! May you eat up its lord!'"  
30. "Whoever should prepare evil for this chill[d], let him see the broad heaven!  
   Let him see the yawning' earth! The great deity, the 𒈹palpadami deity  
   likewise! The 𒈹papartama Ištar  
32. let him see! A ... fate likewise! The springing lion likewise! The fettered wolf likewise!  
   The feet [of] the snake likewise! (Let him see these things,) whoever gives the evil eye to' this child, whoever prepares evil for him!"  
34. Then she turns these (tongues) back.

Commentary

This is a large one-columned tablet,\textsuperscript{448} containing two separate compositions, one on the obverse and another on the reverse. The text on the reverse is written upside-down in relation to the text on the obverse and in a smaller script.\textsuperscript{449}  
The obverse contains the text of a springtime festival for the goddess SAL.LUGAL\textsuperscript{450} of Katapa (CTH 520). Cf. obv. 1: [\textit{ma-a-an}'] A-NA \textsuperscript{6}SAL.LUGAL

\textsuperscript{448} The join of XLIV 4 with KBo XIII 241 is pointed out by Otten, ZA 64, 1975, 47.  
\textsuperscript{449} See Klengel, Introduction to KUB XLIV, V.  
\textsuperscript{450} Although this logogram may represent the divine name Kataḫḫi/a (Hittite thematization of the Hattic common noun for "queen")—see Otten, StBoT 13, 46—this is


1. Logograms are extremely common.  

2. The negative natta is represented by the single-sign Akkadogram UL (rev. 10).  

3. The possessive pronoun is indicated by the Akkadogram -ŠÚ (rev. 18, 29), a feature which dates this tablet to the second half of the thirteenth century.  

An analysis of the script yields a picture which accords well with this very late dating of the tablet. Note the later forms of LI (rev. 3, 13, 33), AL (rev. 3, 5, 33), and ŠAR (rev. 10). 

Neither this text nor any extensive portion of it has been dealt with previously. 

rev. 1.  Pit-te-i: This person is not attested elsewhere, but Laroche lists under number 1035 in NH a woman Pit-ti-ya-. This woman likewise appears in only one text, the divination record XXII 70 (CTH 566). It is likely that these

not certain in reference to the goddess of the town of Katapa—see Gurney, Aspects 5, n. 3.

451 Introduction to KUB XLIV, V.  

452 The fact that later texts in general employ more logographic writings than earlier tablets has been well established by Kammenhuber, BiOr 18, 1961, 126.  

453 See StBoT 16, 26l.  

454 See StBoT 18, 51.  

454a On this and related texts, see now Starke, Kadmos 19, 1980, 142–48. Unfortunately, it has not been possible to take this contribution into account fully here.

455 See Ünal, THerh 6, 28, who reads Partya. On pp. 51–52 Ünal concludes that XXII 70 was inscribed in the reign of Tuthaliya IV, which would accord well with my late dating of the ritual of Pitei.
two highly similar names\textsuperscript{456} refer to the same person, and in view of the damaged condition of the surface of the tablet, it is even possible that we should read \textit{i-Pit-te-ya} here.

That \textit{armai-} as well as \textit{armahu-} (-za) indicates the condition of pregnancy was first stated by Goetze, JCS 18, 1964, 91,\textsuperscript{457} and the present context leads me to follow him in this interpretation, despite the doubts expressed by Kammerhuber, HW\textsuperscript{2} 324. As stated above, p. 150, I also prefer to retain the traditional connection of this family of words to \textit{arma-}, "moon." DUMU\textsuperscript{-}an must be regarded here as an accusative of respect, and although seemingly superfluous, is apparently a usual compliment to this verb.\textsuperscript{458} Note that DUMU\textsuperscript{-}an is never found with \textit{armahu-}, although an accusative of respect is sometimes attested,\textsuperscript{459} and in another instance we find the instrumental.\textsuperscript{460}

\textit{Rev. 1} is isolated syntactically—one expects it to be followed by a statement such as "then I conjure as follows,"\textsuperscript{461} or "then I take the following articles."\textsuperscript{462} Here the conditional clause often found at the beginning of rituals seems to have become frozen as a sort of title—note that there is a significant amount of space remaining in this line, and that the body of the text does not begin until rev. 2. This line is best paraphrased as "[The treatment of] Pittei, (for the occasion) when (a woman) is pregnant with child."

\textit{rev. 2. [ne-p]i-ša-aš=za:} We have here a common gender \textit{a}-stem formed from the \textit{š}-stem neuter nepiš.\textsuperscript{463} The acc.sg. of this stem is found at XXXIII 106 III 40,\textsuperscript{464} XXXVI 32:10, and XXXVI 55 II 32 (each time written \textit{ne-pša-an}).\textsuperscript{465}

\textsuperscript{456} Laroch, NH 245, n. 18, writes: "Le -ya anatolien n'est pas fonctionnel."
\textsuperscript{457} See also Puhvel, BiOr 36, 1979, 58, where \textit{armai-} is explained as "be in a lunar way."
\textsuperscript{458} Cf. the fragmentary passage from a medical text KBo XXI 201 27' (StBoT 19, 44):
\textsuperscript{459} DUMU\textsuperscript{-}an \textit{ar-ma-iz-zi[i].}
\textsuperscript{460} E.g., XLI 8 IV 32–33 (Otten, ZA 54, 1961, 138):
\textit{mu-za e[š-b]ar pu-ap-ra-ter}
\textit{wa-aš-tid Gl2-š kl-š ar-ma-ah-hu-ū[d-du]}
And let the Dark Earth become[st] pregnant with the b[loo]d, the impurity (and) the sin!
The form \textit{ar-ma-ah-hu-ū[d-du]} as transliterated by Otten is unexpected—the duplicate KBo X 45 IV 33 has \textit{ar-ma-ah-du}—and indeed the copy of this text later published by Jakob-Rost does not seem to show enough space to restore both \textit{[-du]} and \textit{[GlM]-} at the beginning of the next sentence. The text is probably not in order here.
\textsuperscript{461} Cf. Text E obv. 13'.
\textsuperscript{462} Cf. Text A obv. 1.
\textsuperscript{463} On this process, see Goetze, MélPedersen 488–95.
The spelling *wa-aš-ši-ya-at* (prt.3.sg.) was probably intended for all of the verbs in this line, since the form *wa-aš-ši-ya* as it stands\(^{466}\) is imp.2.sg., which yields little sense here. Note in this connection the frequent omission of signs in this line.

The sky is said here to have dressed itself GL₆-i. This form is probably a nom./acc.sg.n.\(^{467}\) of *dankui₃*, “black, dark.” The statement that the sky was clothed in black is simply an indication that the activity narrated took place at night—the presence of the Moon-god is thus natural. While the sky is presumably also the subject of the second *waššiya₃* here, *₂-du₃*-wi-ip (if read correctly) remains completely obscure.

The Moon-god has dressed himself *e-eš-ša-ni-ya*. This word is to be interpreted in parallelism with GL₆-i as a nom./acc.sg.n. of an otherwise unattested *ešhaniya₃*, adjective in -iya\(^{468}\) from the oblique stem of *ešhar₃/ešhan₃*, “blood; bloody deed.”\(^{469}\) *ešhaniya₃* is basically synonymous with the more common *ešhanuwan₃*, “bloody; blood-red.”\(^{470}\) It is possible that some meteorological phenomenon involving the moon is alluded to here, but a comparison of the complete context (i.e., through rev. 4) with KUB IX 31 I 36–41\(^{471}\) indicates that we are confronted by a literary topos:

36. [(e-i)]₃bu ₃ADAMAR.UTU k[(a-t-ti-m)]₃a-at-ta ₃In-na-ra-u-wa-an-ta-a₃
37. [(a-i)]₃wa-₃(an₃-sama₃)₃ku-e-e₃šu₃i₃u-e-e₃ša-an-ta
38. [(T.L.)₃ME₃Lu₃u-l₃a₃-bi₃ya-a₃[(š₃š₃a₃-a₃)]₃n₃₃bu₃up₃ru₃u₃šu₃ku-i₃e₃i₃š₃bi₃ya-an₃-ti₃i₃

39. İS.TU GİR₃-ya-a₃š₃a-an [(ku-i₃)]₃e-e₃š₃-bu₃uz₃-zi₃ya-₃(an₃)₃te-e₃š₃
40. GÎ₃BAN₃[BU₃-₃a₃š₃a-an ku-i₃[(e-e₃)]₃bu₃u₃-it₃-ti₃-ya-an₃-ta
41. GÎ₃KAK.Ü.TAG.GA₃[BU₃-iot₃][b₃ar₃-k₃a₃]₃n₃zi₃nu₃u₃-wa₃-at₃-ten nu₃ ev₃-i₃z₃-za₃-at₃-ten

\(^{464}\) The “Song of Ullikummi” Tablet III A III 40. This form was listed already by Friedrich, HW\(^{1}\) 150, where it is characterized as “vereinzelte.”

\(^{465}\) Does *ne-pi₃-a₃-ya₃-nu₃-a₃z* (XXVI 291 30 in a broken context) also belong here? As a neologism, *nepi₃a₃* is obviously later in development than *nepi₃*—see the comment by Neu, FsOtten 239, on ki₃š₃er₃a₃ vis a vis ki₃š₃ar.

\(^{466}\) Prof. H. Klengel has collated this line and assures me that the copy is correct here.

\(^{467}\) For the accusative with the M./P. of *waš₃bi₃/-te₃bi₃/-waš₃ši₃ya₃*, see Neu, StBoT 5, 193, and Otten, Luv 36.

\(^{468}\) Cf. *i₃š₃p₃an₃t₃*, “night”: *i₃š₃p₃anti₃ya₃*, “nocturnal”—see HE \(^{2}\) § 49.c.

\(^{469}\) For further derivatives from this stem, see Otten, ZA 54, 1961, 143, 154.

\(^{470}\) For this word and its Luwian cognate *aš₃h₃uwan₃*, see Otten, Luv 36ff.

\(^{471}\) CTH 757, the “Ritual of Zarpiya.” Transliteration basically after Otten, LTU 14, with restorations from the duplicates HT 1 and XXXV 9.

\(^{472}\) The Luwian version of this passage (II 24) has *₃Lu₃u₃-l₃a₃-bi₃-in₃-z₃a₃(-)*, with the divine determinative. On this group see now Laroche, GLH 160.
Come Šanta,⁴⁷³ and let the Innarauwanteš-deities,⁴⁷⁴ who are wearing bloody garments, who are bound to the cords⁴⁷⁵ of the Lulahi, who have girded themselves with daggers, (and) who hold taut bows and arrows, come with you! Come and eat!

Since the equipment of the Innarauwanteš-deities here is practically identical to that of the Moon-god in Text L, it seems that ešhaniya is merely part of the costume of a terrifying deity.⁴⁷⁶ Frightfulness is not in keeping with the general character of the Hittite Moon-god, so we must assume that the deity is so clad here in preparation for the confrontation in rev. 6ff. But see below, pp. 186–88.

rev. 3. For the reading Ūš-aš = ešhanaš here, cf. KBo X 45 IV 10 (Ūš-aš) and its duplicate XLI 8 IV 9 (e-ēš-ḥa-na-aš). Whether the equipment of war described here in Text L is to be understood as covered with blood, or merely red in color, as is the case with the garments in the preceding line, is uncertain.

For putaliya-, see Goetze, Cor. ling 56, and Holt, BiOr 15, 1958, 148–49. Since the verb is not elsewhere attested in the M./P., the form here should be interpreted as a 3.prtl.sg. of the Luwian conjugation.⁴⁷⁷ While the exact meaning of this verb has not yet been determined, it is clear that it often refers to the donning of military equipment. Thus in this text KUŠUL probably indicates some sort of leather armor. A parallel to this passage is found in the Old Hittite ritual KBo XVII 1 I 24–25'. Here it is stated that two wooden models of the Hantašepa-deities, which have been described previously as holding human heads and lances, are


dressed in blood-red garments and putaliyant-.

The copy of Text L appears to show slight traces at the end of rev. 3, but in collation Prof. H. Klengel was unable to see anything more here than appears on the copy.

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⁴⁷³ For `AMAR.UTU = Šanta, see Larroche, Rech 102, and in Les syncrétismes dans les religions grecque et romaine (Paris, 1973), p. 110.

⁴⁷⁴ See Larroche, Rech 74. These deities seem to be closely connected with the concept of force.

⁴⁷⁵ This translation of ḫuprūš has been borrowed from Gurney, Aspects 29.

⁴⁷⁶ Note the mention of the War-god in IX 34 1 26' as iš-bar-wa-an-da-an `U.GUR, and see Otten, Luv 37ff.

⁴⁷⁷ Cf. the Luwian prs.3.sg. ḫpu-ta-li-it-ti, XL 106 III 3'.

⁴⁷⁸ After Otten/Souček, StBoT 8, 20, and Neu, StBoT 25, 6.
rev. 4. For wa-ri-wa-ra-an pa-aḫ-hur, see already Sommer, KIF 1, 1930, 346, n. 1.

For ḫdan-na-am-ma, "all," cf. Luwian tanina/i-, tanama/i- (DLL 90) and Hieroglyphic Luwian tan(a)mi- (Meriggi, HhGl 117–18).

rev. 5. ḫza-al-la-u-wa-ra is unclear. If it is related to the zalla- of the horse-training texts, 479 perhaps it modifies the locomotion expressed in andan iyan-nai-.

The second half of this line is also difficult: mu-kán a-aš-ki-uš 480 might be construed as an error for mu=uš-kan aški, 481 taking -uš as acc.pl.c. of the enclitic pronoun employed proleptically with mu-ut-ti-ya-an-za (Luw.acc.pl.c.). This word is probably identical in meaning to ūmuwaṭṭi-, which seems to denote some kind of demonic being, similar to the annari- and tarpi-. 482 Cf. XXVII 13 IV 17: NAb₂-gur an-na-ri-in NAb₂-gur mu-u-wa-at-ti-in-na. Unfortunately the last signs in this line are illegible, but it appears that the Moon-god has encountered some sort of protective deities in the gate. The relationship of the Moon-god to the following events is uncertain—see below, pp. 186–88.

rev. 6. For mi-e-š-ta as Act.prt.3.sg. of mai/-miya-, note M.prt.1.sg. mi-eš-ḥa-ti, XXX 10 obv. 11 483 and Act.dur.prss.3.sg. mi-i-e-š-ki-iṣ-zi, XII 44 II 27, and cf. the secondary prt.3.sg. pešta to pa₃-, "give." 484 Here the Active must share the meaning "be born" usually expressed by the Middle. 485

The identity of the person who is giving birth with such difficulty in this and the following lines is unknown—our only indication is AMA, "mother," in rev. 9. That ḫza-am-ma-an-ti-iš DUMU-iš, however, is the irregularly placed subject of mi-i-eš-ta and thus the person being born is made likely by the absence of any conjunctions and/or sentence-particles between the verb and the noun + adjective. Such placement of the subject is found in several other instances in Text L.—cf. rev. 11, 25, 27.

479 See Laroche, DLL 112, with literature there cited, and Güterbock, JAOS 84, 1964, 270f.
480 An understanding of this form as an irregular acc.pl. of aška- is made unlikely by the fact that this word is nowhere else attested in the plural.
481 This may be due to the very late date of this text. Cf. also rev. 27: IGl-an-da-za-aš-
kán, where the order of the sentence enclitics violates the rule as stated in HE I 2 § 288.5a.
482 See Otten/von Soden, StBoT 7, 27–32. The vocabulary edited in this volume (KBo 1 44 + KBo XIII 1) equates tarpi- with ŠEDU and annari- with LAMASSU (IV 35f.). Note that at least by Neo-Assyrian times šedû and lamassu often refer to protective figures set up in gates—see von Soden, BaghM 3, 1964, 154–56.
483 See StBoT 5, 117. 484 See HW I 155. 485 See above, p. 38.
In rev. 24 we find the dat./loc. Ṣammanti DUMU.NITA, which corresponds to DUMU(.LÚ).ULÚLU in obv. 12' of the parallel "B". 486 Therefore it seems that Ṣammanti- DUMU(.NITA) is a Luwian expression for "mortal," 488 comparable to the Hittite tantukešnaš DUMU-asi. 489 Note that DUMU-ıš stands for a Luwian word here, since the Hittite lexeme is an a-stem 490—cf. Luwian DUMU-anni- (DLL 119).

The end of this line is totally unclear.

rev. 7. For the reading of the initial words here, see Güterbock, FsKraus 87. The problems experienced here remind us of the attack suffered by the king in "Muršili's Aphasia," 491 but in that case only the mouth is affected—KA×U-ıš-ša-mu-kán ta-pu-uša pa-šu, 492 "in regard to me the mouth turned aside." Text L, in which other parts of the body, namely the eyes and the limbs in general, are said to tapuša pai-, shows that Goetze 493 was correct in his interpretation of this expression as metaphorical, and that a specific movement (i.e., a spasm?) of the body part mentioned is not necessarily involved.

rev. 8. It is uncertain how na-an-za-an is to be segmented grammatically. In this late text it might be interpreted either as n-an-zašan 494 or as n-an-za-an, with pleonastic double writing of the enclitic object pronoun.

The shift to the present tense in šiyaeskizzi is striking. It could perhaps be explained as a use of the historical present 495 to intensify the narration, or as a lapse on the part of the scribe, who confused the events in the human and divine spheres—see below, pp. 186–88. Perhaps the iterative of šiya-, "press," is employed in the sense of "massage" here. The subject of this verb is uncertain, although it may be the Moon-god featured in the first portion of the text.

rev. 9. For crying aloud as a characteristic action of the mother while giving birth, see above, p. 37, and cf. XXIV 7 IV 45 f., quoted above on p. 154.

486 See below, p. 191.
487 The writing DUMU.NITA rather than simple DUMU in rev. 24 is probably a scribal error.
488 This observation may aid in the understanding of Luwian zamman—see DLL 113.
489 For example, VII 5 I 8. See Güterbock, ZA 44, 1938, 62.
490 See HW1 269.
491 See Goetze/Pedersen, MS.
492 Ibid., 18–9.
493 MS 23–26. Unal, Belleten 163, 1977, 458, with n. 64, is incorrect in taking this expression literally.
494 See Unal, THez 4, 167 (sub -šan).
495 See Dressler, StudverbPlur 193–94.
The activity of the Storm-god in this line serves to highlight the unusualness and the importance of the events discussed. Even a god who in the course of his duties witnesses everything in heaven and on earth is moved upon glimpsing the birth to cry out: "What is this?!" Note the similar passage in the "Song of Ulikummi" (Tablet I A IV 33'ff.) where the Sun-god discovers the existence of the stone monster, and cf. especially XXIV 7 II 53:

\(q\text{UTU-uš-kaín AN-za GAM a-u[š-ta].}\)

rev. 10. A reading \(hu^{-iš^{-wa-iz-zi}}\) here is, according to Prof. Klengel's collation, impossible. We might read \(zu-ua-iz-zì\), that is, a verb preceded by Glossenkeile, identical perhaps to \(zuwai\) (see StBoT 15, 14), whose meaning is unfortunately unknown. That \(zuwai\) is a verb of speech, as might be assumed from Text L, is disproven by KBo XII 89 III 8 and 17, where it has as its object \(tubhì\), "smoke."

rev. 11. Direct speech resumes in this line, and the speaker is presumably still the Storm-god. For the expression at the beginning of this line, see above, p. 70.

Since the imperatives in this and the following lines are without exception 3.pl., the subject nominatives must also be understood as plurals. Hence the readings \(\text{DINGIR.MAΗ}^{\text{ME}}\text{S}\) 496 and \(\text{SAL.CME}^{\text{ME}}\text{S}^\text{A.ZU.}\). Because the Mother-goddesses are the subject only of the verb \(pa-a-an-du=wa\), which is introductory to the entire series of imperatives, \(\text{SAL.CME}^{\text{ME}}\text{S}^\text{A.ZU}\) must be seen as standing in apposition to \(\text{DINGIR.MAΗ}^{\text{ME}}\text{S}\). This explicit naming of the Mother-goddesses as midwives is hardly surprising in view of the functions which they are known to perform on both the divine and human levels.497

In fact, it is just these lines which provide the connection between the events in the mythological world and the actual birth mentioned in the "title" of this ritual (rev. 1). The Storm-god has discovered an unusual and difficult birth and seeks to remedy it by sending the Mother-goddesses to the aid of the mother. There can be no doubt that the activity of the Storm-god here in recommending various materials and procedures to the divine midwives served as an etiological justification for the employment of the same procedures and materials on the human level.

496 A reading \(\text{DINGIR.MAΗ}^{\text{ME}}\text{S}\) is impossible due to space considerations, according to Prof. Klengel's collation. We are probably dealing here with a defective singular writing of \(\text{DINGIR.MAΗ}^{\text{ME}}\text{S}^\text{UñA}\) - see below, pp. 246–47. The presence of the plural verb \(pandu\) shows clearly that \(\text{DINGIR.MAΗ} = \text{Hannañanna}\) is not intended here.

497 See below, pp. 242–46.
The action described here in rev. 9–12 is paralleled by a common *topos* in Mesopotamian birth rituals, in both Sumerian and Akkadian language, referred to by van Dijk as “l’Esclave de la Lune.” The best preserved example is found in BAM 248 (= KAR 196), a tablet from Assur containing various materials relating to birth. The section which interests us here begins with line III 10, where the identity of the human mother with a mythological cow is established: ĖN 1-it ĀB šá ṃ XXX GEMĒ ṃEN.ZU.NA ŠUM-ŠÁ, “Incantation: (This) one is the cow of the Moon-god; ‘the Maidservant of Sin’ (is) her name.” A mythological narrative follows (III 11–19) in which the Moon-god spies the cow from on high and is seized with desire for her. He has intercourse with the cow, and then, we read:

20. UDMEŠ-šá AŠ QU-UT-TI-I ÁR-ḪI-ŠÁ AŠ GA-MA-RI
21. ĀB IG-TA-LIT I 499 GA-AL-LIT
...
23. DIŠ İK-KI-LI-SÁ DIŠ RI-GIM HA-LI-SÁ IP’-PÅL-SÅH 4NANNA-RU
24. ṃXXX AŠ AN-E İS-TAM-ME RI-GIM-SÁ İS-SI QA-AS-SU SÁ-MA-ME
25. 2 4LAMÀMEŠ AN-E UI-RI-DA-NIM-MA

(When) her days (of pregnancy) were at an end, (when) her months were completed, the cow quaked violently. The Moon-god crouched down at her cry of woe, at the noise she made in parturition. The Moon-god in heaven heard her noise, he lifted high his hand. Two protective deities of heaven went down (to her) ...

The next lines (III 25–32) describe the anointing of the cow with the “water of parturition” (*mē ḫālī*) 500 and the successful birth. Then the section draws to a close with the lines:

*ki-ma* GEMÈ ṃEN.ZU.NA İ-SÁ-RĪŠ İ-LI-DA
LI-LI-ID ÁR-DA-TU₄ MU-ŠAP-SIQ-TU₄ (III 33–34)

As “the Maidservant of Sin” gave birth correctly, (so) let the distressed maid give birth!

which corresponds to rev. 17 of the Hittite Text L—see below, pp. 190f.

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499 Text: šir, but cf. the dup. AMT 67, 1 III 11: *ig-da-lit i-ga-al-lit.*

500 For the “water of purification,” see Goetze, JCS 9, 1955, 15f.
Lambert\textsuperscript{501} evaluates the “Maid servant of Sin” topos as follows: “The relevance of the tale for a woman in childbirth is quite clear: since Sin sent down divine messengers with ‘water of birth-pangs’ and oil for use with the troubled cow, this guarantees the validity of the same treatment for later, human, cases of trouble in childbirth.”

As we have seen, this is exactly the relationship between mythological material and the real-life situation in the Hittite text. The structures of the Mesopotamian and the Hittite pieces are also quite comparable. Note that in both we find: 1) the crying out of the mother in childbirth, 2) the recognition by a celestial deity of this distressed state, and 3) the dispatching by this deity of divine aid. This close similarity between the two suggests that the Hittite text might have been derived from a Mesopotamian forerunner\textsuperscript{502}—either directly (in this regard it is significant that one of the fragmentary examples of the Akkadian text was found at Boğazköy: IV 13 I’–12’ [CTH 810]), or through a Luwian intermediary.\textsuperscript{503}

In light of the role of the Moon-god in the Mesopotamian texts, the question now presents itself as to whether his poorly understood activity in rev. 2–6 of Text L is not somehow a corruption of his impregnation of the mythological counterpart of the human mother. Perhaps his outfitting himself as a warrior was originally meant to stress his masculinity in this connection\textsuperscript{504} and was later misunderstood literally as a preparation for battle.

\textit{rev. 12}. Laroche, RA 48, 1954, 46, suggests that \textit{UZUkarši} and its reduplicated form \textit{karšikarši} indicate a type of fat. Such a substance is fitting in a context of birth, where it could be employed in the massaging of the mother. Note as a parallel to this passage KUB IX 34 III 43–44:


But Ḥannaḥanna inspected her\textsuperscript{7}, and before them she rubbed with \textit{k}.

The Luwian word for “head” is \textit{harmabî},\textsuperscript{505} but \textit{kuwuwanmanzi} in rev. 23 and \textit{spaṭalbanadan} in rev. 32 show that in this text Hittite words may

\textsuperscript{501} Iraq 31, 1969, 35.
\textsuperscript{502} Although the Akkadian tablet featured in this discussion is Neo-Assyrian in date, other examples of the topos are much older. For example, the text dealt with by Lambert in Iraq 31 is Middle Assyrian.
\textsuperscript{503} Note also the \textit{amt yrḫ} at Ugarit—see Dahoud apud van Dijk, Or ns 41, 1972, 340.
\textsuperscript{504} For bow and arrows as symbols of the male role, see Hoffner, JBL 85, 1966, 330ff.
\textsuperscript{505} See Otten, Luv 74–75, and Laroche, DLL 42.
appear with Glossenkeile. Since no other examples of a Luwian stem ḫarša-

are found in DLL, we may assume a Hittite lexeme here. While the usual Hit-
tite stem is ḫarša-, 506 a nominative form ḫar-ša-ni-š 507 is found at XXXIII
66 II 17. 508 ḫar-ša-a-ni-in in Text L is the accusative of this stem, here em-
ployed adverbially.

rev. 13. Does ḥNAPī-ru-na-aš GURUN, literally “fruit of the rock,” designate a
crystal?

rev. 14. While the grinding of ingredients does not seem to occur with great
frequency in Hittite medical contexts, 509 it is found also in Text P II 6 and is
quite common in Mesopotamian medicine. 510

The restoration [im-mi-ya-an-du] is of course conjectural; for immiy- in a
medical context, cf. KBo XXI 20 rev. 17:

[ ] × 511 aN-da 512 im-me-ya-ši na-[ ]

rev. 15. Although the traces of the first two signs in the word as shown in the
copy are difficult to interpret, the photo (of Bo 551) shows that ḫdu-ma-an-
ti-ya-la-aš is to be read here. This word, Hittite dat./loc.pl. in case, is a deriva-
tive of Luwian tumman-,”ear,” 513 and indicates some part of the ear. Hoff-
ner has identified a verb tumantī-, “hear, listen” (KBo XXII 254 rev. 12: ḫ[tu]-

506 See Goetz, JAOS 57, 1937, 111.
507 If correctly read. The damaged line may also perhaps be read as ḫar-ša-ni-š-š[f]-×(·)-cf. tu-ik-ki-iš-š in II 16.
508 The context here (II 16'–20') deals with parts of the body, and indeed with fea-
tures of the head (except perhaps for wa-a-lu-la-aš-ša-aš, 18', which is unattested
elsewhere). Therefore there can be little doubt that ḫarša- means “head.” Note
also the occasional complementation of SAG.DU as an i-stem (SAG.DU-š, IX 4 I
22; SAG.DU-in, KBo III 21 II 28). I thus disagree with Oettinger, StBoT 22, 47,
n. 112, on the question of the existence of a stem ḫarša-,”head.”
509 kuškus- appears only twice in the index to the medical texts edited by Burde in
StBoT 19 (p. 66), and in both contexts there listed indicates the preparation of an
ingredient for inclusion in a potion, rather than in a salve as in Text L.
510 Note with special reference to our “prescription” the statement on stones in Me-
opotamian medicine by Ritter, AS 16, 309: “Whereas the ašipu uses stones qua
stones as inherently of magical value for amulets, the ašši treats them as he does
other drugs, crushing them and compounding them into various remedies.”
511 The traces exclude a reading IG.
512 Contra the transliteration of Burde, StBoT 19, 44, there is probably nothing
missing between this and the following word.
513 See Laroche, DLL 99.
ma-an-ti-in-ta, Luw.prt.3.pl.), of which our tumultiyala- is an instrumental noun. The context here, which may be rendered literally as “May they perform a treatment (with the salve prepared previously) in (anda) the ḫa.d. in regard to the male child!,” favors a translation “ear canals” over “ear lobes” or “ridges of the ears.” A cleansing of the facial orifices of the new-born is certainly indicated—cf. the washing of the mouth (KA×U ṣanh-) in Text C obv. 13.

Similarly, the mother herself is washed in order to remove the debris of birth—blood, lochia, etc. My restoration is not certain, but likely. uwa-a[ra-ṣa-an-du], “[let them] w[ipe off],” should also be considered.

rev. 16. The unexpressed subject of the imperative awan arba tiya is probably some evil or undesirable quality which had become attached to the mother and/or child during birth. Prescribed to the divine midwives on the mythological level, this phrase would presumably actually have been spoken by the human ritual practitioner(s) during the cleansing mentioned in rev. 15. ḫa-un-mi-mi-iš-ti is a Luwian verb of unknown meaning, prs.3.sg., while its subject ḫa-an-na-i-mi-iš is to be analysed as the nom.sg.ppl. of the Luwian verb manna(ī). The meaning of this verb is also uncertain, but Otten has suggested that it may lie in the realm of exorcism. We still do not have enough material to settle this question, but a signification “exorcised one,” referring to either the subject or the object of the action, would fit well at the conclusion of an incantation, as in Text L. In any case, with the end of rev. 16 we seemingly come to the close of the speech of the Storm-god begun in rev. 9.

rev. 17. In this line is found explicit statement of the connection between the previous mythological events and the current birth—just as the archetypical event came to a good conclusion, may this birth likewise be successful. For a similar passage in Luwian, cf. KUB XXXV 103 rev. 6f.:
... pa-aš pu-ui-wa
[ku-w]a-ti a-aš-ta na-mu-un-ša-aš a-pa-ti a-aš-du

And as she was formerly, so let her be now!

pa-ıd-du-wa-at: Admittedly the sub-division of the discourse in this section of the text is uncertain, but since there is no quotational particle in the immediately preceding na-at e-eš-ta SIG₂-in, we must segment here simply paid-du=wa-at, and understand -wa- not as -wa(r)-, but as a glide between ū and a. 522

rev. 22 ff. The second paragraph of this text consists of three incantations, each followed by the same physical magical operation, namely the partial rotation of (model) tongue(s). 523 This is expressed fully only in the speech in rev. 29: wa-ab-mu-ut ḤUL-hu-uš EME-aš, but there can be little doubt that the same action is indicated by the narrative na-at EGR-pa wa-ab-mu-zi (rev. 25) and nu ƙi-i EGR-pa wa-ab-mu-zi (rev. 34). The first magical act (comprising both incantation and physical operation) runs from rev. 22 through rev. 25, the second from rev. 26 through rev. 29, and the third from rev. 30 through rev. 34.

Laroche, OLZ 1971, 148–49, has pointed out that our text, to which he assigns the siglum “A”, has certain affinities to two other Luwianizing texts, XII 62 (= “B”) and XXXV 145 (= “C”). 524 Here a more precise description of the relationship among these texts may be given—we are dealing with Luwian-derived incantations which have been so skillfully worked into each larger ritual context that, were it not for the existence of the other texts, we would not suspect that we were confronted with stock elements. But this is indeed the case. The first incantation in “A” is matched by “B” obv. 10–17, rev. 1–6, the second by “C” rev. 3–18. The relevant portions of “B” and “C” follow here:

522 Note the identical spelling [p]a-ıd-du-wa-at in the fragmentary VII 1 III 27, where the quotative particle is also unlikely.

523 Cf., for example, VII 53 + XII 58 I 63–64:
EGR-an-da-ma-aš-ši-iš-ša-an EME IM še-ır e-ip-zi nu ŠA EME
ḫu-uk-ma-in ḫu-uk-zi
Thereafter she lifts the clay tongue over him/her, and speaks the incantation of the tongue.
For EME[IIA] symbolizing the potency of words spoken in anger or in sorcery, see Szabo, THeth 1, 64.

524 XVII 15 III 14–18’ is duplicate to “C” 3–5'.
“B” = KUB XII 62 obv. 10′–rev. 6

Obv.
10′. ḪMMA.s ku-wa-pi pa-a-si KASKAL-si ka-ri-pu-wa-an-[zi pa-a-i-
mi]  
UR.MAH tar-wa-u-wa-an-zi pa-a-i-mi a-li-li wa-ar-šu-wa-an-zi pa-a-
mī
12′. DUMU.(Lū.)ULUL la-la-u-wa-an-zi pa-a-i-mi KASKAL-aš-za ka-ri-
pu-wa-an-zi UR.UL  
me-im-ma-i UR.MAH-aš-za tar-wa-u-wa-an-zi UR me-im-ma-i a-li-la-
aš-za
14′. wa-ar-šu-wa-an-zi UR U5725  
me-im-ma-i 5UTU-uš-za ḪUL mu-uš EME  
UL me-šim ma-i
16′. [a]lt-an-ni-iš ar-ta an-da-na-aš-ta GISH-ru ar-ta GAM-an-ma UR.MAH
ba-aš-ša-an-za

Rev. an-da-kân GIS-ru ba-az-za-aš-ta UR.MAH-aš ba-aš-an-za
ba-az-
aš-ta
2. ú-it-ta-an-za DARÂ.MAŠ-aš ba-az-za-aš-ta ḪUL mu-uš EME ba-
za-aš-ta
EME ku-wa-pi pa-a-si UR.SAG-i a-ra-u-wa-an-zi pa-a-i-mi ba-
ra-ya ap-pa-an-na
4. pa-a-i-mi KASKAL-si ka-ri-pu-wa-an-zi pa-a-i-mi UR.SAG-aš-za a-ra-
u-wa-an-zi
me-im-ma-i ba-ri-ya-aš-za ap-pa-an-na me-im-ma-i KASKAL-ša-aš-za
ka-ri-pu-wa-an-zi
6. me-im-ma-i ḪUL mu-uš-ma-za UR aš EME aš UR me-im-ma-i

This incantation involves the questioning of the “lord of the tongue” (i.e.,  
the curser/sorcerer) concerning his planned travels and his answer to this  
query. The sense of this response is not entirely clear, but there can be little  
doubt that what is intended is the thwarting or destruction of the evil words.  
This is stated expressly in the last sentence of the first paragraph: “The Sun-
god(dess) the evil tongues will not refuse,” which is paralleled in the birth  
routines by the role of the Sun-goddess of the Earth in accepting undesirable  
qualities for disposal—cf. Text C § 12′ and Text D § 5′:

There follows a mythological interlude in which a paradisiac situation is  
described, a situation which is disrupted by drought. Through a chain reaction,
Obv.
10'. "O lord of the tongue, where are you going?"—"To the road for devour[ing I am going],
(to) the lion for pouncing I am going. To the alili(-bird) for plucking I am going.
12'. (to) the mortal for speaking I am going." The road will not refuse devouring.
The lion will not refuse pouncing. The alili(-bird)
14'. will not refuse plucking. The Sun-god(dess) the evil tongues
will not refuse.

16'. There stands a spring. Therein stands a tree. Under (it) the newborn lion
sleeps, the yearling deer sleeps. (But) the spring dried up.

Rev. Therein the tree dried up. The newborn lion dried up.
2. The yearling deer dried up. The sorcerous tongue of evil dried up.
"O lord of the tongue, where are you going?"—"To the mountain for restraining I am going. To the valley for seizing
4. I am going. To the road for devouring I am going." The mountain will
refuse restraining.
The valley will refuse seizing. The road will refuse devouring.
6. The sorcerous tongue of evil will refuse evil.

each participant in this situation is affected adversely. The final sentence in this section draws the conclusion desired in the ritual context: "The sorcerous tongue (also therefore) dried up."

Then the incantation proceeds with a slightly altered repetition of the original theme concerning the sorcerer and his travels. But this time, just as everything in the mythological universe had been negated, so is this incantation. Whereas in the first instance the verbal form was UL memmaii, "will not refuse," here we find the positive memmaii, "will refuse." In place of the Sun-god(dess), however, the subject of the concluding sentence in the series is now the tongue itself, which "will refuse evil." Thus grammatical parallelism is maintained, while the objective of rendering the evil words impotent is also attained.

525 HW^2 59 holds a connection of this word with the oracle bird alili- to be possible.
526 wettant- is seemingly an adjectival -ant-formation (see HE I^2 § 48 b 2) from wett-, "year."
Text U = KBo XXVII 67 575a

Obv.

    ]-a pár-ku-e-eš-
4'. [ ] I-NA šši-nap-[ši
    [ne-kur]z me-hur še-ḫi-el-[l][i]-iš-ki-yā'-aš? EGIR-an-da
6'. [tu-bal-z]i-in SUM-an-zi
    [ ] ap-pa-an-zi nām-m[aš
8'. [da][m][e-li pi-di ša-
    IŠ-TU MUSHEN BAL-an-z[i
10'. ši-pa-an-ta-an-zi nu [(-
    ti-an-zi ŠA ×]
12'. [ne-kur]uz m[e]-ḫur ši-ḫi-el-li-iš-ki-yā'-aš? EGIR-an-da
    tu-bal-z[i]n SUM-an-zi
14'. [ ] ×

Rev. ma-a-an SAL-za-ma ḫar-na-a-ši e-eš-zi nu-zi[a] × ×
2. ITU9A.-ya ka-ru-ū ša-ra-a ti-it-ta-nu-zi[i nu'] ma-a-an DUMU.NITA nu SISKUR
    I-NA ITU.3.KAM DŪ-an-zi ma-a-an DUMU.SAL-ma nu SISKUR I-
    [NA ITU.4.KAM]
4. DŪ-an-zi nu-uš-ša-an ma-a-an SISKUR.SISKUR pi-di ka-ru-ū| 
    SAL.TOM EN.SISKUR-ma ša-ak-ni-eš-zi nu ma-a-an DUMU.RU I-NA
    [ITU.4.KAM]
6. ka-ru-ū pa-a-an-za nu-uš-ša-an ITU.4.KAM-ya UD17.KAM ū[-UL]
    ma-a-na-aš DUMU.SAL-ma ka-ru-ū-uš-ši ITU.4.KAM pa-a-an-za [ ]
8. nu-uš-ša-an ITU.5.KAM na-a-ši ap-pa-an-zi ma-a-na-
    ITU.10.KAM-ya EGIR-an pa-iz-zi a-pa-a-aš-ma × ×
10. Ū-UL GAR-ri na-aš-ma-kān ku-it-k[ī
    [a]n-da DŪ-ri nu a-pa-a-at[ 
12. [n]a-at Ū-UL DŪ-r[i
    [DŪ-r[i ma-a-an-kān
14. [ (-)[a]n-da × [ 

575a Unpublished 543/s shows similarities to both this text and Text O—see KBo XXVII, p. IV, n. 7.
EMEBLA and plural verbs in the first incantation. That is, the subject here is the tongues themselves rather than their lord.

If palhimi, "broad" (see below, p. 198) is indeed a ppl., as suggested by Laroche (DLL 77), then ḫalḫuna could be the Luwian infinitive of this stem palha(i)-, meaning something like "stretch out."

The four’ signs at the end of this line are completely unintelligible.

rev. 23. A comparison of UR.MAH GİŞ-ru-an-zi here with UR.MAH tar-wa-ua-ua-an-zi in "B" obv. 11 yields the value taₜ for GİŞ—see Laroche, OLZ 1971, 148, but it is perhaps more prudent to regard this as a simple rebus writing.

For tarwaet-, "dance; jump," see HW1, 1. Erg. 21.

rev. 24. For patalhai-, "fetter," see Laroche, RHA 61, 1957, 127, and below, p. 209. The occurrence of UR.MAH-an GİŞ-ru-an-da-an and UR.BAR.RA ḫa-tal-ha-an-da-an in the third incantation (rev. 32), with reference back to this and the preceding line, serves to tie together the magical activity of this paragraph.

For ḫammanati DUMU(.NITA), see above, p. 185.

la-la-u-nda', Luwian infinitive, corresponds to la-la-ua-an-zi, Hittite infinitive, in "B" obv. 12'. For Luwian lala-, "take," see Laroche, DLL 61, and CHD III 25f. In the present context the nuance is probably one of seizure, like that of Hittite ep- (HW1 41).

rev. 25. That UH-BLA-uš SALMEŞ-iš means "sorceresses" (rather than perhaps "bewitched women") is shown by a comparison with KUB XXI 171 10–11: 528

nam-ma-mu-kán SALMEŞ UHₜ EGIR UGU te-eš-ki-it [n]u-mu UHₓ "ir

Further, he set sorceresses upon me, and they bewitched me.

The sorceresses in Text L are simply the more substantial embodiment of the evil curses referred to as "tongues" in rev. 22. See rev. 29 where the two nominals ḪUH-ur-uš EME-uš and SAL-zA function as vocatives in apposition.

For the translation of the first part of this line and the interpretation of ašma as an interjection, see Puhvel, KZ 92, 1978, 105–06.

rev. 26. Here begins the second incantation. ḫuwand(a)- is otherwise unknown—"wind" seems unlikely here—but probably indicates the place from which the flint² is taken. The reading [d]ə³-a-i is uncertain, but fits the context well.

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528 See also Ünal, THeth 4, 30–31.
Col. I shows only the ends of several lines which extend into the space dividing the columns.

II e-ku-z[i
2'. tu-u-nil
§ 1' ni-ra-am-bi[
4'. 3 NINDA.SIG₂MES pár-š[i-ya-an-zi?

§ 2' nu DINGIR₂MES ša-ra-a[
6'. pi-da-an-zi nu bu-u-ri-ya

§ 3' nam-ma A-NA DING[R.MAH₂MES me-[na-ah-ša-an-da?]
8'. anš bu-u-wa-ši ti-ša-ta-šu-ša-an-a[n-zi
           bu-u-kán-zí kat-ta-an na-aš-ma-aš

10'. GIM-an-ma DINGIR₂MES KÁ-aš pi-ra-[an
§ 4' [aš]apši-ya hű-uš-aš-[am-mi-ši-ya

12'. [ ] 2¹ gaz-z[i(-

III [ ] × [ ]
2'. [ ]-ši-zi nu A¹ NA²[
§ 6' [ ] ba-a-ti-li-ša-ta²-a²
4'. [ ] ku-wa-pi A-NA LÜ₂ ba-a-ti-li-ya²
       [ ] ḪU]R.SAG₁ ši-na-ap-šiš
6'. [ ] ap-ša-pi-e-da-an-z[i

§ 7' [ ] × AMA DUMU.NITA pár-ku-n[u-ša-an-zi
8'. [ ] × × [ ]
[m]a’-an-ni-š SAL-iš is probably a Luwian adjective + noun syntactic unit (similar to šammanti- ĐUMU(.NITÀ), rev. 6, 24), in apposition to SÄ2ŠÀ. ZU. Note that in SAL-iš we are dealing with a Luwian stem, since the normal Hittite nom.sg. is SAL-za, which is indeed found in this text at rev. 29. NA4KAšša-aš-kán presents difficulties in that the complementation cannot be reconciled with the i-stem indicated by NA4KA-in in rev. 26. In any case, a comparison with “C’ rev. 19: [EME-Š]Uš-kiš NA4du-uš-du-iš ku-ir-du suggests the equation NA4KA = NA4duški-. 534

rev. 28f. GiSḪAŠHUR-lu-qa-an-za-ša-aš-kán KA×UD-uš da-an-du: The parallel sentence in “C’ rev. 18' reads ša-ma-lu-qa-an-za-kán KA×UDššA-uš da-an-du. Through comparison of these two lines, Larocche 535 suggests a Hittite reading šamaluwant- for GiSḪAŠHUR. However, it is evident that in our passage GiSḪAŠHUR-šawanza must be abl.sg. in parallelism with šiwa-laz-an, rather than nom.sg. The sequence of Hittite entries in the lexical text XXVIII 8 obv. 2b–3b: GiSḪAŠHUR.KUR.ŠA-ma-ašš, GiSš-a-ma-lu-×[ indeed strengthens the identification of the Sumerogram GiSḪAŠHUR with the Hittite vocable, but does not establish the existence of the extended stem. For while the last visible sign of the entry GiSš-a-ma-lu-×[ cannot be identified with certainty, 536 it is definitely not WA, as read by Larocche. His final example of šamaluwant-, GiSḪAŠHUR-an-za in XXXIII 9 III 12’ stands in a broken context and could just as well be an abl., as in our text. Therefore, while the Hittite word standing behind GiSḪAŠHUR is almost certainly GiSššamalu-, 537 the existence of an extended form *GiSššamaluwant-, while certainly possible, has not yet been demonstrated.

An occurrence of GiSḪAŠHUR in a magical context strikingly similar to our passage is found in 1308/a I 1–4:

[naššA]4KA NA4-an GiSḪAŠHUR har-[mi
[an-tu-upši al-qa-an-zi-ni "šA4KA

533 See DLL 124.
534 For NA4KA see also 1308/a I 1 quoted below, XXXI 147 II 27, XLI 4 II 17, III 1, 4, and KBo XXI 20 I 26. In this last passage the stone is apparently burned as an aromatic.
535 OLZ 1971, 149. His argument is summarized by Hoffner, AlHeth 114. Siegelová, StBoT 14, 26, also reckons with an extended form *GiSḪAŠHUR-šawanza- in addition to simple GiSḪAŠHUR-lu-.
536 The copy appears to show ZU or YA.
537 Cf. the Akkadian wood name samallu/samullu, AHw 1020.
Text R = 1265/v = KBo XXX 3

1. šē\textsuperscript{2}ᵐ
2'. A-N[A

§ 2' EGIR G\textsuperscript{8}
4'. bnu-\textit{pa-r[i(-)}
G\textsuperscript{8}ba-ta-l\textsuperscript{2}'-\textit{gl[a]}³-
6'. ŠIG SAₜ₂ Š\textit{u}-\textsuperscript{2}'
G\textsuperscript{8}ki-iš-du-[\textit{un}]²
8'. EGIR-az-ma-aš[(-]
G\textsuperscript{8}ki-iš-du-\textit{u}[n]²

10'. nu A-NA DINGIR\textsuperscript{1,3} ZAG\textsuperscript{3}
§ 3' še-ra-aš-ša-an BULÜG[
12'. wa-ar-du-li-li \textsuperscript{2}
MUN NINDA.KA\textsuperscript{1,2} UD LÀL \textsuperscript{2}
14'. G\textsuperscript{8}ZÉ-\textit{ER-TUM G\textsuperscript{8}ši\textsuperscript{2}'-\textit{hi-in}
G\textsuperscript{8}pär-nu-ul-li da-[\textit{a}-i²
16'. pŌ-ra-an kat-ta-ma-pār\textsuperscript{2}[\textit{[}x-lā\textsuperscript{2}'-aš-mu[\textit{[}

18'. [ ]\times \times \times [\textit{[}

IV A-W\textsuperscript{1,2}AT
2'. ba-[a]-ši
§ 5'', na-\textit{a}[
4'. SAL\textsuperscript{2}Š\textsuperscript{2}A.[ZU

The colophon of this fragment indicates that it is possibly a birth ritual—note ba-[a]-ši\textsuperscript{2} (IV 2') and SALŠ\textsuperscript{2}A.[ZU (IV 4'). The resemblance between the ritual materials listed here in § 3' and those mentioned in § 10'' of Text F strongly suggests that this piece is related to that composition.
For DINGIR.GAL, see Kümmel, StBoT 3, 87–88. It seems that DINGIR. GAL in Text L designates a specific deity and does not simply serve as an epithet. DINGIR.$^{4}$IM ḫal-pa-da-mi-in (Luwian ppl., meaning unknown) stands here in apposition. If "U.GUR p-alt-da-mi-in" in “C” rev. 11' is correctly restored, perhaps we have here a clue to the nature of the “great deity.”

rev. 32. To ḪUŠ-an za-ap-pi-a[n] here corresponds [hi-in-ga-a]n za-ap-pi-ya-an in “C” rev. 14'. The connection of the adjective zappi(ya)- to the verb zappi(ya)-, “drip,” and its family is uncertain. 543

rev. 33. MUŠ[-ašš] GIRMEŠ. Cf. [MUŠ] GIRMEŠ.ŠU, “C” rev. 16'.

ẖ-da-ua-al-li-it-ti, Luwian prs.3.sg., is shown by its use here parallel to HUL-lu takš- to be a verb indicating the commission of an unfavorable act. This word is possibly a denominative verb derived from Luwian tawī-, "eye," to be translated "eye someone, give the (evil) eye to."

After the long series of curses in rev. 30–33 involving the verb aušdu/ KI.MIN, the subject, originally given in rev. 30, is repeated here twice.

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542 For "U.GUR = Nergal = Hattic Šulinkatti = Hurrian Ḫešue", a god of war and pestilence, see Laroche, Rech 105, Haas, KN 73f., and Otten, Anatolia 4, 1959, 33.

543 See StBoT 5, 205f., and StBoT 7, 13f.
§ 1’ [ ]x-an ar-b[a²]

2’. [ ]x ar-ba ×[ ]

du-wa-ar²]-ni-iz-zi ša-[ ]

4’. [ ]×.DAM²tA da-an-n[a-ra-an DUG.UTUL-an²]

§ 2’ [ ]EGIR-pa ši-i-e-iz-zi DUG.UTUL[(-]

6’. [ ]a)r-ba A-NA SAG.DU-ŠU ši-[ ]

ar-ba du-)wa-ar-ni-iz-z[i]

§ 3’ [ ]k)a²-a-aš da-an-na-ra-aš DUG.UTUL-aš]

§ 4’ [ ]-l)i-iš nu ka-a-aš ma-ab-ba-an [DUG.UTUL-aš

ar-ba]

10’. [du-wa-ar-na-an-z[a² ku-i-]ša ki-e-da-ni A-NA SAL²t i-d[a²-a-lu

[ ]× na-an DINGIRMES ar-ba QA-TAM-MA

du-w[a-ar-na-an-du²]

12’. [ ]×MES]-ŠU QA-TAM-MA ti-ya-[an-du²]

§ 5’ [ ]j³M SALšÅ.ZU pa-ra-a e-iz-zi na-[ ]

14’. [ ]ki-iš-š[a²-an me-ma-i si-i-el-lu-i-kán[ ]

[ ]tu-ur-li ki-e-el-la ŠA SAL²t b[u-

t]u-ur-li]

§ 5’ [ ]-zi na-aš A-NA DINGIRMES[ ]

18’. [ ]G]UNNI ne-e-a-ri[ ]

[ ]d[a²-a-an ki-e-iz ×[ ]

20’. [ ]× ×[ ]

the other side of the fragment has been lost
(traces)

2'. [And] Ḥannaḥanna the so[u]l' ...]
§ 2' let her illumin[ate ...]

4'. When a male child [...] is born,
§ 3' then let her (Ḥannaḥanna) make (him) str[ong ...]

6'. When a female child [...] is born,
§ 4' then let her (Ḥannaḥanna) [...] 

8'. Abundanc[e ...]
§ 5' And it [...] 

10'. Good condition[ ...]

Rev. Thus says' [...] 

2'. This one pre[pares ...]
§ 9'' When the woman [begins to] w[ail],
4'. then the midwif[e conjures repeatedly].
Text P = KBo VIII 130

II [ \( \text{-a} ] \) ša-an MUŠ\(^{1}\) -x-
2. [ ] ki-e wa-aš-ša\(^{11}\) da-aš-kar-ḫi-x-
   [ ] ū-i-te-ni-it a-ku-wa-an-na-
4. [ ] a-pu-u-an an-tu-ul-ša-an wa-x-
   [ ] \( \text{L}^{0}_{3}. \) A.ZU ku-e-ir-zi na-at-ši-kān

6. [ ] \( \text{x-} \) kān-na-li\(^{2}\) ša šur-ki-in\(^{8}\) ku-wa-aš-kū-zi n[a-an
   [ ] da]-a-i wa-ša-nan pi-e-da-an ku-e-[ir-zi
8. [ ] -r]i\(^{9}\) tar-na-i ḫu-uk-ki-iš-ki-iz-zi-p[āt\(^{10}\)]

10. [ ] \( \text{-iš-ša}^{12} \) aš ḫa-an-ti-il-za pal-za-

III [ ] ×[
2'. [ ] lu-ri-e-x-
   [ ] še\(^{2}\)-la a-pa-ti ga\(^{3}\)-

4'. [za-aš-pa] u-na-qt-ti-iš pu-ū-\( \text{u} \) a ku-wa-ti a-š-ta-
   [na-mu-] un-ḫa-aš a-pa-ti a-ya-ru an\(^{7}\)-
6'. [ḫu-uš]-ti-in-zi wa-ya-an-na ū-l[i-\( \text{i} \)-]p-na-aš-ša-an-za-

\( \text{ki-i Šl-PAT ma-a-an SAL-za ar-ma-} \) [riz-zi\(^{12}\)
8'. a-uš-zi na-an \( \text{L}^{0}_{3}. \) A.ZU ki-iš-ša-[an ḫu-ik-zi\(^{12}\)]

Commentary

In the Introduction to KBo VIII Otten identifies this text as a “Luwische Beschwörung eines Arztes (im Falle einer Schwangeren).” While the fragment is not large enough to permit detailed analysis, we immediately recognize the basic structure in which quasi-medical operations (here §§ 1'–2') are accompanied by incantations (§§ 2'–3'; §§ 4'–5'\(^{567}\)).

It is not possible to date this fragment with precision, but the absence of characteristic thirteenth-century sign-forms and the appearance of the older forms of E (II 5, 7, II 2') and TAR (II 8) as well as the UK-sign with subscript (II 8), suggest that it was inscribed in the fourteenth century.

Burd, StBoT 19, 9, has previously transliterated and translated III 7'–8', which, despite the absence of a preceding double paragraph stroke, appear to

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\( ^{567} \) Since the obverse represents the beginning of col. II and the reverse the end of col. III, it is unlikely that these paragraphs are part of one and the same Luwian speech.
In §§ 3'–4' Ḥannahanna is seemingly called upon to dispense her favor to the new-born. In § 3' she is asked to make strong the baby boy, and in § 4' to bless the baby girl. Of the verb in this latter instance only the sign ḤA remains; presumably some quality appropriate to a woman is sought here.

*obv. 8'.* i-ya-a-t[a-ar']: Plene writing of iyata(r), "abundance," is found also at XII 63 rev. 29: i-ya-a-ta, and KBo III 7 1 18: i-ya-a-da'.

*rev. 1'–4'.* Do these lines, despite the internal division by a paragraph stroke, constitute the colophon of this text, or does a new ritual begin here?

*rev. 3'–4'.* A restoration ma-a-an-za SAL-za u-i-[i]-iš-ki-iž-zl is also possible, but the supine seems to be a better choice than the indicative here. For this and the restoration in 4', cf. Text B § 3'.
Kammenhuber has classified this fragment as part of a birth ritual,\footnote{553} and her interpretation is confirmed by the presence of ḫarnau-, “birth-stool,”\footnote{554} in I 5’. The text is of Hurro-Luwian character,\footnote{555} and it shows similarities particularly to Texts H, J, and K. The few lines which have been preserved in col. I seem to deal with the pre-parturition purification of the birth equipment,\footnote{556} and possibly also with offerings on the day of birth itself.\footnote{557} Col. II 8’, which mentions the child (DUMU-ani), suggests that the birth has already taken place by this point in the ritual proceedings.

Although its date of composition may, like those of the related Texts H\footnote{558} and J,\footnote{559} very possibly lie in the early Empire period, the use of -ŠU (I 7’) to represent the third person singular possessive pronoun indicates a late thirteenth-century date for the inscription of this fragment.\footnote{560}

I 2’. šakneš- here and in Text U rev. 5 is an -eš-formation from the stem šakkar/šakn(i) -, “excrement; defilement” – see Puhvel, FsLaroche 302f. – with the meaning “become soiled.”

I 3’. SAL-ŠA-ZU is a defective writing of what would appear in correct Akkadian as ašassu. Although “wife” is usually expressed in Hittite texts by means of the Sumerogram DAM, the occasional occurrence of the mixed logogram DAM-ZU,\footnote{561} next to the more usual mechanical writing DAM-ŠU,\footnote{562} shows that at least some of the scribes of Hittite texts at Boğazköy were aware of the Akkadian sound change -iš- > -šš-.\footnote{563}

I 4’ff. Apparently the expectant mother (SAL-za) here leaves her house, returning to it in I 7’f. Only the ritual treatment of the birth-stool has taken

\footnotesize
553 THeth 7, 127, n. 216.
554 See above, pp. 102–04.
555 Note Otten’s inclusion of this piece in KBo XXI under the rubric “Rituale hurlritischer Provenienz” (Introduction, IV–V).
556 Cf. Text H, passim.
557 See below, p. 209.
558 See above, p. 98.
559 See above, p. 128.
560 See Neu, StBoT 18, 51.
561 E.g., Text Fb II 9.
562 E.g., Text Ka obv. 5.
563 See Ungnad/Matouš, Grammatik § 20 c, and HE P § 351 b, where it is pointed out that the Hittites followed Old Babylonian scribal practice in indicating final -su by means of the ZU-sign.
Obv. [...] I loo[s[e [...]
2'. [...] And the e[...]
 [...] evil [ye2 ...]
4'. [...] the evil[ter] ...]
  [to the high] mountains, to the deep valley[s let him take?]![
6'-7' (traces)

Rev. Tablet 2. When the Old Woman
2'. with the medicine of pregnancy
  anoints the child. Finished.

i-da-lu-uš EME-āš i-da-lu-uš pa-tal-ša-āš, and KBo XXVI 132:5': i-da-a-l[u-un
EME-an KLM IN i-da-a-l[u-un pa-ta-al-ša-an KLM IN, and also the sequence

obv. 5'. [pär-ga-u-wa-aš] HUR.SAG[1]A:āš has been restored on analogy with
Text C rev. 18'.

rev. 1'ff. This colophon also appears in the catalogue text KUB XXX 43 III
20–22550 (Nb), from which the restorations here have been drawn:

DUB.2.KAM ma-a-an ha-a-ša-u-wa-aš DUMU-a[n]
am-ša-ḥu-wa-az-za wa-aš-ši-ya-a[ž]
š-ši-zi

Although Otten551 has suggested a restoration wa-aš-ši-ya-a[ž-zi], “she
Clothes,” for XXX 43 III 21, note that there is no further sign following wa-aš-
ši-ya-az in KBo XXIV 17 rev. 2', and that we are thus dealing with the abl. of
wašši-,” “medicine.”

Also, ar-ma-ah-ḥu-wa-aš (Na rev. 2'), gen. of armahūwar, “pregnancy,” is
to be regarded as the correct original writing here, and ar-ma-ah-ḥu-wa-az-za
(Nb III 21) as a corruption thereof.552a

550 See Otten, Das Altertum 1, 1955, 74, with n. 4, and Laroche, Cat² 177.
551 ZA 50, 1952, 234, n. 1, taken over in HW² 324. But see now Introduction to KBo
XXIV, VI.
552 XXX 43 III 20ff. must also be deleted from the collection of attestations of the
verb waššiya- assembled by Eichner, MSS 27, 1970, 5ff. Eichner lists this passage
on pp. 17–18, having taken over its interpretation from an early translation by
Laroche–ArOr 17, 1949, 17.
552a Cf. now Puhvel, BiOr 38, 1981, 351.
Text O = KBo XXI 45

I [ ] ×[

2'. [ ] ša-ak-mi-e-e[š]-zi
[ ] SALA-SA-ZU ma-a-na-aš ×[
4'. [ ] SAL-za É-ir-za pa-ra-a pa-iz-zi
[ ] ša-an'-l]a-an-z[i nu ṣar-na-a-ū-i pa-ap-pár-ša-an-z[i
6'. [ ] x-zi EGIR-an-da-ma wa-a-tar
[ ]-az SAL-za ar-ša I-NA É-ŠU
8'. [pa-iz-zi ] × ti-it-ta-nu-z[i GIM-an-ma UD[L.A
[pa-a-an-z[i -zi nu-za wa-ar-ap-z[i nam-ma-za a-pa-aš
10'. [ ]-i7 an-da u-zi-ya IŠ-TU MÜŠEN
[BAL-ti -ši-ma-za u-zi-ya IŠ-TU SILÁ BAL-ti
12'. [ še-ši-e][l]-li-in pa-a-i lu-uk-kat-ta-ma
[ -zi]

14'. [ pa-ra-a ap-pa-an-z[i pa-tal-li-ya-aš-ša MÜŠEN[L.A
[ a]-r-ša wa-ar-nu-ma-aš-ša MÜŠEN[L.A
16'. [ ] ki-el-di-ya IŠ-TU UDU BAL-ti
[ ] x-u-i-pa-u-wa-aš na-aš EGIR-pa
18'. (traces)

II GIŠ[KAK]
2'. iš-bar-nu-m[a-an-z[i
URUKUBBAR-aš[1
4'. 1 UDU A-NA[
IŠ-TU GAL[
6'. pa-iz-zi UD[U1
nu 3 al-[l][a-

8'. nu DUMU-an pal-[a
a-aš-zi a-[a
10'. GAM-an ar-
EGIR-p[a
12'. na-[a
×[a

}
(traces)

2'. [...] becomes soil[ed ...]

§ 2'. [...] his wife. When she [...]

4'. [...] the woman goes forth from the house.
   [...] they [sw]ee[p?] and at the birth-stool they sprinkle.

6'. [...] But afterwards water
   [...] the woman, away, to her house

8'. [goes ...] she sets up. But when the days
   [have passed ...] then she washes herself. Further, this one

10'. in [...], by means of a bird, [performs] the uzi-offering.
   But ... by means of a lamb, (s)he performs the uzi-offering.

12'. [...] bestows [pur]ity?. But in the morning
   [...] [ ...]

14'. [...] they reach [for]th. And the birds of the fettering

§ 3'. [...] the birds of the burning up

16'. [...] for well-being, by means of a sheep, (s)he offers.
   [...] ... And (s)he back ...

18'. (traces)

A pe[g? ...]

2'. one ma[kes bloody ...]

§ 4''. Ḫattuša [...]

4'. one sheep for [...]
   by means of a beaker [...]

6'. goes. A she[ep? ...]
   and three [...]

8'. Then the child [...]

§ 5''. remains [...]

10'. down [...]

11'–13'. (traces)
Text N = KBo XXIV 17

Obv. [a]r-ha tār-na-āh-[i
2'. [nu]-uš-ša-an i-da-a-[lu(-]
[ ] × IK7 [ ]-a-n'-ti-an i-da-a-lu II[GI7]
4'. [i-da-a-lu-u]n u-ur-ki-in i-da-a-lu-un pa-t[a-al-ṭa-an]
[par-ga-u-wa-āš] ḤU.R.SAGḫ[a]-aš [hal-ši'-u-wa-aš ḫa-a-r[i]-u]-yā
[aš]
6'. [(-)]ar-ša(-) × [ ] × (-) im-ma-aš(-)

Rev. [(DUB.2.KAM ma) b:]q-an [SAG-ša-u-wa-aš ( ])
2'. [(DUMU-a)n a]r-ma-ab-ḫu-wa-aš wa-aš-ši-ya-az ( ]
[(iš-k)]i-iz-zi QA-TI

Commentary

This is a very small fragment, preserving portions of seven lines on the obverse and three on the reverse, these latter lines constituting the colophon of the text. The text is shown by its colophon to be part of a two-tablet birth ritual. The few lines preserved on the obverse present a text greatly resembling Text C § 12', which is a ceremony for the removal of evils. The beneficiary of this ceremony has not been preserved here, but it was undoubtedly the newborn child.

obv. 1'ff. The lost object of the verb here was presumably some animal employed as a "scapegoat" to carry off the undesirable qualities enumerated in the following lines. This animal would also have been the subject of the lost verb in obv. 5'. Unfortunately, the text is so badly damaged that only one of the evils involved—[išlu]n urkin, "the evil track," in obv. 4'—can be read with relative certainty.

obv. 4'. i-da-a-lu-un pa-t[a-al-ṭa-an] is only a suggestion, but it seems to fit the context well. Cf. in lists of evils similar to that of Text N, XXXIII 8 III 12:

a. copy shows -aš[a]
b. for the restorations here, see below, p. 205

548 Not enough of this text has been preserved for a secure dating—note only that the AZ-sign with subscript (rev. 2') shows that it was inscribed no earlier than the Middle Hittite period.

549 See Kümmel, StBoT 3, 191 ff.
place in the interim. If the restoration of pa-a-an-zi\textsuperscript{564} at the beginning of I 9' is
correct, and the preceding UD\textsuperscript{51-A} refers to the period of pregnancy,\textsuperscript{565} then
the remaining preserved lines of col. I probably relate offerings made in the
time immediately prior to parturition. lukkatta in I 12' indicates that these
activities began the day before the birth itself was expected.

I 12'. For the restoration [še-bi-e]l\textsuperscript{2}-li-in, cf. Text Ka obv. 9 and rev. 9. In these
passages, as in the present context, the act of šelluin pai- follows directly upon
the completion of a series of offerings.

I 14'. For the reading pa-tal-li-ya-aš-ša, rather than ḫat-tal-li-ya-aš-ša, see
Oettinger, StBoT 22, 26–27.\textsuperscript{566} To his evidence should be added the existence
of the related Giš\textsuperscript{585}-patalha-, “fetter,” and A\textsuperscript{585}-patalhaî-, “fetter (verb),” the latter
of which appears in Text L rev. 24 and 32.

II 1'f. The reading GišK[AK] is uncertain, but note that in the “Ritual of Papa-
nikri” (Kbo V 1) I 25–26 the birth-stool and its pegs are smeared with blood
(išbarnumai-).

\textsuperscript{564} Cf. pai- indicating the passage of time in Text Ka obv. 27 and rev. 38.

\textsuperscript{565} Cf. XXXIII 118.5'–6' (the “Labor of Mount Wašitta”–Friedrich, JKF 2,
1952/53, 150), where the reckoning of a mother’s term is described:
UD.KAM\textsuperscript{51-A}.uš kap-[pu-eš-ki-\textit{u}-wa-an da-a-iš]
[I]TU.KAM\textsuperscript{51-A}.uš gul-\textit{aš}-ki-[iz-zi]
[He began to] co\text{-}unt (her) days; (her) \textit{m}onths he determin\textit{es}.

\textsuperscript{566} See also Kühne, ZA 62, 1972, 249.
Commentary

As pointed out by Ehelolf in the Introduction to KUB XXX, V, this text is shown by its vocabulary to be concerned with birth: note DINGIR.MAḪ (obv. 2'), DUMU.NITÂ (obv. 4'), DUMU.SAL (obv. 6') and ȘALbašnupalli- (rev. 4'). Its ritual character is revealed by § 9'. The text, or at least that portion which has survived, appears to deal with post-parturition. In §§ 3'-4' Ḥannaḫanna is involved with a child who has already been born. Due to its fragmentary condition, little can be said either about the date 544 of the text or about the cultural group to which it belongs.

obv. 2'-3'. For the reading Z[l] in obv. 2', see CHD III 30. To these fragmentary lines cf. KUB XXXIV 77 obv. 3'-7':

3'. nu ʾ_UTU-uš ma-ab-ha-an ×[
4'. ne-pi-ša-za bu-ya-an-za na-ašt-ad ud-ni-y[a-aš bu-u-ma-an-da-aš?]
5'. la-lu-uk-ki-iš-nu-wa-an ṣar-zi Ū DINGIR.MAḪ A-[NA SAL.LUGAL 545]
6'. I-NA ŠU an-da-an QA-TAM-MA la-lu-uk-ki-[iš-nu-ud-du]
7'. DUMU-la-ni TI-ni in-na-ra-u-wa-an-n[i

And as the (light of the) Sun-god [...] is flowing down from heaven and has given light [to all] the la[nds], so likewise let Ḥannaḫanna create illuminat[ion] f[or the queen] in her soul! [And] in regard to offspring, life (and) strength [may she thrive!] 546

That is, the activity of the Mother-goddess in bestowing boons is compared in this mythological simile to the illumination of the earth by the sun. This idea must also have been expressed in Text M, where the restoration of the verbs in the imperative mood is not certain, but highly likely.

obv. 5'. wa-[l-i-wa-la-id-du]: Cf. KBo XII 73 obv.7 5'-6': ḥal-ki-in-na-kān AB.SIN-i an-da wa-li-wa-la-a-i, "And he (the Storm-god) makes strong the grain in the furrow." In his discussion of this line, Laroche connects waltuwalla with the adjective walluwalli: "strong, vigorous." 547 Despite the single writing of l in the verb, as opposed to the double writing in the adjective, this suggestion is attractive since it yields excellent sense in both Text M and in Laroche's context.

544 See now above, p. 24, n. 3.
545 Cf. obv. 11': nu A-NA SAL.LUGAL DUMU̱MEŠ ŠU A-NA ZI-ŠU an-[da-an QA-
547 RA 58, 1964, 78.
Text P = KBo VIII 130

[...a snake [...]
2. [...] these medicines [...]
§ 1’ [...] to drink with water [...]
4. [...] that person [...]
[...] the physician cuts. And it to her [...]
6. [...] the root he grinds up. A[nd it...]
§ 2’ [...] he p]laces. And for tasting, a place he cu[ts...]
8. [...] he loosens (and) he conjures repeatedly:

§ 3’ [...] for the first time’ [...]
10. [...] the [...] god[s[...]

1’–3’. (traces)

§ 4’. [As this] woman [was] formerl[y,]
§ 5’’. Let her [no]w become thus! [...]
6’. [...]

§ 6’’ This (is) the incantation: “When a Woman is Preg[nant’...]”
8’. sees. And the physician [conjures'] for her as fol[lows]:

constitute a colophon. It is possible either that col. IV was uninscribed, or that this tablet is a collection of compositions involving the A.ZU, each followed by its own colophon. 5678

II 7. wa-kān-na: For “bite” as “einen kleinen Imbiß genießen,” see HW3 241.
II 9. For the suggestion that Luwian ḫa-am-itt-il-za (“-ša-case”) pal-za is equivalent to Hittite ḫantezzi pališ, see Meriggi, WZKM 53, 1957, 222.

III 4’ff. For the restorations in § 5’’, based on the parallel XXXV 103 rev. 6ff. 568 see Meriggi, loc.cit., and Stark, KZ 94, 1980, 78, with n. 18, and 82. From a comparison of the parallel lines, the latter writer also concludes that Luwian unatti- means “woman.” Note only that where Text P has the imp. a-yā-ru, “let him do!,” XXXV 103 rev. 7 reads a-aš-du, “let him be!” Since the duplicate to XXXV 103, XXXV 102, in rev. 7 also reads a-aš-[(du)], we must regard this form as the original and a-yu-ru in KBo VIII 130 as a corruption.

III 6’. Laroche, DLL 47, suggests that ḫuṣṣi- is the Luwian equivalent of Hittite [NA₂]ḫuṣṣi, for which see above, pp. 50f.

567a Prof. Otten’s collation suggests that Text P may well be a single-columned tablet.
568 A unilingual Luwian birth ritual—see below, p. 228.
Text M = KUB XXX 30

Obv. [ ] × [ ]

2'. [mu²] DINGIR.MAḪ Z[²]
    la-šu-[(ki-)š-nu-ud-du]

4'. ma-a-an DUMU.NITA-[aš ... mi-ya-ri²]
    na-aš wa-[i-ša-ša-šu-ri³]

6'. ma-a-an DUMU.SAL-[aš ... mi-ya-ri³]
    na-aš ha-

8'. i-ya-a-t[a-ar³]
    na-at[

10'. a-aš-šu-[u₁]
    [ ] A²[ ]

Rev. UM²-MA ma³ [ ]

2'. ka-a-aš šu-an-[da-a-iz-zi]
    ma-a-an-[až SAL-za u-i-šu-[i-ši-ki-u-wa-an da-a-i]

4'. mu[SAL]šu-aš-šu-pa-al-[a-aš šu-uk-ki-iš-ki-iz-zi³]
Commentary

It is likely, but not certain, that this Empire-period fragment is part of a birth ritual. The presence of the midwife\(^{569}\) and the fact that a woman is treated here speak in favor of this assumption. The only well-preserved and thus intelligible part of the text, §§ 2’–3’, presents an instance of analogic magic involving the breaking of an empty pot.\(^{570}\) The desired effect of this action is the parallel destruction of the woman’s curse/sorcerer (10’–11’). In the context of a birth, this type of action could have been employed to counter difficulties in delivery arising from unknown causes, or simply as a precaution before the birth began.

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\(^{569}\) Note, however, that the midwife occasionally appears in situations other than birth—see below, p. 235.

\(^{570}\) Cf. 1) XXXII 115++ (“Second Ritual of Maštigga”) IV 9–14 ([Jakov]-Rost, MIO 1, 1953, 364) and parallel KBo XXIV 1 (“Third Ritual of Maštigga”) I 9–12, where a pot is first swung over the offerants and then broken, and 2) the “Song of Uilikummi” Tablet I A III 25’ (JCS 5, 1951, 152), where Kumarbi expresses the wish that his son, the stone monster, should chase the gods from heaven like birds and

\[\text{mu-wa-ra-aš dan-na-ru-us DUG.UTUL\textsuperscript{III}-u[š GIM-an] ar-ḫa du-wa-ar-ni-eš-ki-sid-du}\]

break them up [like] empty vessels!

See also Sommer, OLZ 1953, 17, and KBo XX 60:5–7.
[And] flint², the stone, (and) apple-wood I hold... To the bewitched person the flint² and the apple-wood² I hold out² (saying:) "With the apple-wood let them take his tooth! [With the flint²] let him be struck! And the nine [body parts?] ...

The third line here is practically identical to rev. 28–29 of Text I and thus provides another partial example of our second incantation.

rev. 29. wa-ah-nu-ut here is imp.2.sg. in parallelism with e-iz-za. For wa-ahnu- with the intransitive meaning "turn oneself," see Freydank, MIO 7, 1959/60, 374.

Although EN-KA, "your lord," would better fit the context here, EN-ŠU certainly refers to the person who has brought the HUL-luš EME-aš into existence, probably by means of the SAL-za, "(sorcerous) woman."

rev. 30ff. The sense of the third incantation is blurred for us by the cultural specificity of its metaphors. The curse seems to imply that the malefactor of the child shall suffer various frightening and unusual experiences. This is readily evident in rev. 32: UR.MAḪ-an GIŠ-ru-an-da-an KI.MIN (= aušdu), "Let him see the springing lion!," but the other cases are not so clear. Certainly, however, the sense of each phrase is negative.

rev. 30. The spelling [tā]-k-ki-iš-iz-zi (cf. also tāk-ki-eš-iz-zi, rev. 33), merely a graphic variant of tāk-ki-eš-iz-zi on analogy with the very common verbal type represented by pehutezzi (12a in HE I²), is yet another indication that we are dealing with a late text here.⁵³⁹

AN-iš pal-ḫa-am-ma corresponds to ne-pi-iš pal-ḫa-a-ma-an-za in "C" rev. 7. While these attributes would seem to be nom./acc.pl.n. and acc.pl.c., respectively, of a Luwian participle, forcing us to understand nepiš as a plural, itorio pa-pa-ar-ta-ma in line 30 shows that the grammatical forms here are not entirely in order.⁵⁴⁰

rev. 31. KI-an gi-nu-wa-an-da(-an): For the emendation here, cf. "C" rev. 8: [pā]-ku-i-in-ma da-ga-an-zī-pa-an gi-nu-wa-an-ta-an. If ginuwant- is the participle of kinu-, "break open," in connection with the earth, and in parallelism with AN-iš palḫama, it could very well have the meaning "spread open, yawning," as in a chasm.⁵⁴¹

⁵³⁸ Cf. however Oettinger, StBoT 22, 33, where these spellings are adduced as possible evidence for an interchange š/z.

⁵³⁹ See Kempinski/Košak, WO 5, 1970, 205, n. 36.

⁵⁴⁰ See already Laroche, OLZ 1971, 148–49.

⁵⁴¹ Prof. W. Cowgill has pointed out to me the parallel presented to this idea by Iliad 4.182 and 8.150.
This piece is included here because of the occurrence of $^{31}_{30}$ha-āš-ša-nu-p[al-la-], "midwife," in line 2'. This form is of interest because it has not syncopated the a-vowel before the -nu-causative suffix, as in all other attested examples of this word.

The few preserved words and the closely-drawn paragraph lines give the impression that we are dealing here with a ritual, rather than with a mythological narrative or a prayer, other types of text in which a midwife is attested.
An interpretation GIS\textsuperscript{+}DAG-an-za, “from the throne-dais,” is also possible, but the presence of the throne-dais is unmotivated, and there would also be no object for KL.MIN (= da\textsuperscript{+}). Decisive, however, is the observation that in this line the same objects are taken which occur in the speech in rev. 27–29. GIS here is a logogram corresponding to the full form GIS\textsuperscript{+}HAS\textsuperscript{+}HUR-lu in rev. 28 and thus cannot serve as a determinative for DAG. For the use of the alternative ablative form in -anza\textsuperscript{529} with tekan-, “earth,” cf. ne-pi-ša-an-[z], “from heaven,” in XV 34 IV 32‘.

Outside of this text, šiwal is found only in NBC 11786, which is probably a fragment of an inventory:

1‘. ]× ZABAR 1 PA-A-ŠU GAL[  
2‘. ]-al-li an-da ap-pa-an-ta[  
3‘. ]× URUDU ši-wa-al da-aš-šu[  
4‘. ]× ZABAR [(?)]

This passage shows that šiwal was a weighty tool which could be made of copper. My translation “dagger”\textsuperscript{530} is only a suggestion, based upon the use of šiwal as an instrument of blinding in the incantation here. šeḫuwal in “C” rev. 19’ (še-ḫu-ua-a-[l]-za)–abl.sg. is undoubtedly a variant form of this word.

rev. 27. For the transitive Middle verb šarḫiya-, cf. Bo 1706 rev. 17 (StBoT 5, 154): nu-wa-za-kán ku-u-us’ EME\textsuperscript{531} šarḫi-ya-ab-ḫu-ut, “and these tongues š!” The Active iterative šarḫišk-, which probably belongs to the same stem, is loosely defined by Gurney, AAA 27, 1940, 105, as “behave in the manner of a lion.”\textsuperscript{531} Friedrich, ZA 49, 1950, 251, and HW\textsuperscript{1} 185, put forth for šarḫišk-: the definition “herfallen (über)”. Otten, StBoT 7, 13, has suggested that šarḫiškallit-, “like a robber” (equated in a lexical list with Akkadian ALPU) is a related word. Finally, if GIS šarḫillit-, which indicates certain architectural projections in the walls of Hittite cells,\textsuperscript{532} also belongs here, perhaps the basic meaning of the stem šarḫiška- is “press, push (down or out); oppress.”

\textsuperscript{529} See HE P\textsuperscript{2} § 60.

\textsuperscript{530} Note that while the Sumerogram GÍR, “knife, dagger,” takes as its phonetic complement -an—see HW\textsuperscript{1} 274—there are several compound logograms indicating cutting instruments—e.g., GÍR.URUDU.GAL—whose Hittite correspondences remain completely unknown.

\textsuperscript{531} The context discussed by Gurney involves the land of Hatti performing this action in relation to its neighbors.

\textsuperscript{532} See Neve, FsOtten 271–72.
This Hurrian-derived text—note tuni (II 2'), nirambi (II 3'), b/wuri (II 6'), and [a]pšiya bišša[mmišiya] (II 11')—is shown to be a birth ritual by III 7': "... they" purify[fy] the mother (and of) the male child." A thirteenth-century date of inscription is indicated for this fragment by the presence of the Late form of LI in III 3'.

The preserved portion of col. II apparently describes offerings for the gods, especially for the Mother-goddesses, before whom a cultic stone is erected (II 9'). This is reminiscent of Text K §§14–16, where a program of worship for these deities is prescribed for the entire course of pregnancy. To col. III, where a patili-priest, a šinaḫšu-house, and purificatory rites are mentioned, cf. the "Ritual of Paphanikri" (KBo V 1) 1–12 ff., and Text J, especially §6'.

For other examples of ḫuwaši- with the determinative GIŠ, see Darga, RHA 84/85, 1969, 11, n. 6.

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571 A close relationship to Text J is seemingly indicated by the unusual spelling Lūbatili in both texts—see below, p. 236.
572 Cf. NINDA duni-, Haas/Wilhelm, AOATS 3, 286. But see also Neu, StBoT 12, 57, n. 37, and Laroche, GLH 271.
573 See AOATS 3, 111, and GLH 184.
574 See AOATS 3, 101–02, and GLH 299.
575 For the restoration, cf. XV 34 IV 46f.: 1 MUŠEN a-ša-ap-ši-ya bi-šša-am-mi-ši-ya wa-ar-mu-an-zi. For the cultic terms (a)pši and šeššanmi, see GLH 215 and 108.
No translation has been provided for this text since it is largely identical to the main text, and where it diverges, our lexical ignorance makes translation uncertain.

In what follows, "B" and "C" will be discussed philologically only insofar as this is necessary for the elucidation of the main text.

rev. 22. Whereas in "B" the vocatives (EME-{aš} EN-aš—obv. 10', rev. 3) and the verbs in obv. 10'-12' and rev. 3-4 are singular, the main text has EME\textsuperscript{B-L-A}
(traces)

2'. [two tarpala'] of r[ed] wool [...]
[...] becom[es] pure [...]

4'. [...] in the šinap[š]-house [...]
[at n]ight, [behind] the še-bell[ēški]

6'. they offer a [tuḫalzi]-ji. [...] 
[...] they hold. Furth[er] [...]

8'. at a [di]ff[erent] place [...]
by means of a bird they offer [...]

10'. they offer. And [...] 
they step. Of [...]

12'. at n[i]ght, behind the še-bell[ēški]
[they offer] a tuḫalzi. [...]

14'. (traces)

When a woman is (seated) upon the birth-stool, and [...]

2. and she has already piled up (i.e., completed) the months—if it is a male 
child, then the ritual 
they perform in the third month (after birth). But if it is a female child, 
then the ritual

4. they perform i[n] the fourth month.] And if the ritual in place already 
[...]
the woman, the offerant, will become impure. And if the (male) child 
into [the fourth month]

6. has already entered, and the tenth day of the fourth month has n[ot] [...]
[...]
But if it is a female child, and for her the fourth month has already 
passed,

8. but they have not yet attained the fifth month—[if [...]
and the tenth month passes, this one [...]

10. will not stand, or somethin[g ...]
will occur [there] in. And this [...]

12. [An][d] it will not occu[r ...]
[w]ill occu[r. If [...]

14–15. (traces)
Commentary

This text of Kizzuwatnaean background is preserved in a thirteenth-century copy—the late form of LI is found in obv. 8'—but its composition is shown to be earlier by the presence of the sentence-particle -šan (rev. 4, 6, 8). It is uncertain whether the offerings mentioned on the very fragmentary obv. are part of the ritual presented on the rev., or whether a new composition begins with rev. 1. The rev., at any rate, discusses the timing of a post-parturition ritual for the new-born—cf. here Text K §§ 10–11 and §§ 28–29.

obv. 5'f. For the restoration here and in obv. 12', cf. KBo XXIV 45 obv. 28':
[lu-]k-kat-ta-ma še-bé-el-li-iš-ki EGIr-an-da tu-šal-zi-in ši-pa-an-da-an-zi
and KUB XXX 31 + XXXII 114 IV 29–32:
lu-šuk-kat-ta-ma I-NA UD.22.KAM I-NA UruKI-iz-zu-wa-at-ni
še-ir šal-li ški-ri-im-ma-na-aš
A-NA dIM d₁[Hé-bat še-ḥi-el-li-iš-ki-ya-aš
EGIr-an-da [t]u-šal-zi-in ši-pa-an-da-an-zi

tušalzi is a Hurrian word576 which appears as an offering only a few times in the Boğazköy texts.577 The “Ritual of Papanikri” (KBo V 1) I 56, I-NA UD.2. KAM-ma 2 tu-šal-zi ši-pa-an-da-an-zi, “on the second day they offer two t.,” shows that tušalzi denotes something concrete, as does XLVII 45 III 12'–14' :
nu ŁoAZU A-NA BE-EL SISKUR.SISKUR ×[
    tu-u-šal-zi-in pa-ra-a e-ip-ziʃi
ši-pa-an-ti ŁoAZU ḫur-li-ʃi

where the tušalzi is held. A more precise meaning cannot be established from these few contexts.

rev. 1. To this line cf. the “Ritual of Papanikri” (KBo V 1) I 2—see above, p. 116, with n. 307.

rev. 2. For šara tittamu-, “cover (a distance),” see Güterbock, JAOS 84, 1964, 271. Although Güterbock explains the term in connection with spatial distance, this line demonstrates that šara tittamu- could also be used of temporal spans.

For the secondary signification “already” of karu with the present tense or participle, see Neu, StBoT 18, 104.

576 See Laroche, GLH 269, and Kronasser, SchwGoth 52.
577 Note SISKUR tu-šal-zi in XXIX 4 + KBo XXIV 86 III 24, and see III 14 and 35 where tu-šal-zi(-in) is the object of šipant-.
rev. 5ff. For the verb šakneš, “be(come) soiled,” see above, p. 208.

The restoration and interpretation of these lines is not entirely certain, although their general sense is apparent. Mutual restoration of lines in Text U and comparison with §§ 10–11 and §§ 28–29 of Text K show that a ceremony was prescribed for a male child in the third month after birth and for a female child in the fourth month. Text U seems to deal with the possibility that the proper ritual has been neglected or delayed. Confusion arises due to the fragmentary condition of the piece, which renders the apodosis of rev. 10ff. unintelligible, and due to the employment of two different constructions for the passing of time, both involving the verb pai-, “go.” In rev. 7 we have the usual construction with the unit of time (here ITU.4.KAM) serving as the subject of pai-, 578 while in rev. 5f. we probably have DUMU₆⁰, the child, as the subject of pai-, with the expression of time given by the logographic prepositional phrase l-NA [ITU.4.KAM²].

Text W = KBo XIV 23

1'. [ ] × ×[
2'. [ ] 1GIS lu-la-a-i
[ -][i]?
4'. [ -] iš-bi-ya-an-da
[ ]

6'. [ sGISšu'-r][i]-ta
[ GIS pa-a'-][i]-ni
8'. [ ] × ×-ga-a-an

This fragment has been included here because Laroche lists it under CTH 477 (which contains Texts H and J), although its extremely fragmentary condition makes any conclusions as to its character or date difficult. Binding is certainly a prominent feature in Text H, and iš-bi-ya-an-da in 4' here may indicate a relationship to that text. If restored correctly, [sGISšu'-r][i]-ta in 6’ and [GIS pa-a'-][i]-ni 579 in 7’ would strengthen this assignation, though by no means prove it.

For GIS lulai- in 2’, see CHD III 80.

578 See Kümmel, StBoT 3, 94.
579 See Hoffner, AlHeth 119.
III. VARIA

Text Y = KBo VII 74 II 3'–4'

In addition to the texts edited here, the Hittites possessed yet other rituals dealing with birth. One of these is known to us because its colophon has been preserved in a library catalogue of thirteenth-century date,¹ KBo VII 74 II 3'–4' (with dup. HSM 3644 1'–2' [Yb]²), although the text itself has not been recovered:³

[N ṬUP-PU m(a-a-a)n] A-NA ḫIŠAR ḫUR.SAG A-ma-a-na EZEN ŠUM-MA-[TE]

[EZEN (u-e-u²-)e-eš-ki-u-wa-aš EZEN ḫa-aš-ša-an-na-aš i-yu-an-zī²]

[Nth tablet.] When for Šaušga of Mount Amanus the Festival of the Pigeons, [the Festival] of Crying Out (and) the Festival of the Womb [they perform]².

3'. If ḫUR.SAG A-ma-a-na here refers to the Amanus range, as is likely,⁴ ḫIŠAR would represent the Hurrian goddess Šaušga.⁵ ḫIŠAR is found in association with ḫUR.SAG Amana also at XXX 31 IV 1 and KBo XIX 142 III 20, and with another Syrian mountain⁶ (ḪUR.SAG Pišaša) also in the mythological text XXXIII 108.⁷

A "Festival of the Pigeons" is not attested elsewhere, but it is interesting to note that the dove/pigeon is known in connection with an Ištar figure in other contexts. In the archaic Ištar Temple at Assur were discovered small clay models of houses ornamented with facades made up of tiny "doves."⁸ More

a. Yb 2': [EZEN] u-i-u-i-[iš-(ki-u-wa-aš)]

1 For Ya note the late LI-sign in II 2', and for Yb the late KÛ in 7'.
3 See Laroche, Cat² 159, 161.
4 See von Brandenstein, Or ns 8, 1939, 76, n. 3, and del Monte, RG 6, 11f.
5 The area to the north of Aleppo had already been penetrated by Hurrians in the Middle Bronze period—see Kupper, CAH³ II, Pt. 1, 23.
6 See del Monte, RG 6, 316, and Astour, XXIV RAI 16.
7 See Friedrich, JKF 2, 1952/53, 147ff.
importantly, the Astarte of the Phoenician and Hellenistic periods claimed the
dove as her sacred animal,9 and her temples were the homes of flocks of these
birds.10 See Danmanville, RHA 70, 1962, 45, for the association of душ-
TAR/Šauša with pigeons in the Boğazköy texts, and note the particular use in
her cult of vessels fashioned in the shape of birds.11

4'. [EZEN (u-e-u-)][e-es-ki-u-wa-aš, "[Festival] of Crying Out": That this is a
designation for a birth ritual is clear from a comparison with Text B § 3',
where an "Incantation of Crying Out" (SİPAT utiišentiwaš) is employed to aid
the mother during delivery.

In view of this, EZEN ḥa-aš-ša-an-na-aš is better translated "Festival of the
Womb" than "Festival of the Family"12—cf. Text K obv. 37 and rev. 45.

The three festivals listed here—those of the pigeons, of crying out, and of
birth—should be understood as together constituting one complex birth ritual.
The performance of such a birth ritual for душTAR, while unique in Hittite
texts, should not cause surprise, as deities whose names are represented by this
logogram in the cuneiform sources are invariably concerned with fertility,
however broad the total sphere of their activity might be.13

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9 See H. Renggren in Historia Religionum, ed. C. J. Bleeker and G. Widengren (Lei-
den, 1969), I, 207.
10 See Franz Cumont, Oriental Religions in Roman Paganism (New York, 1911),
p. 117.
12 This latter rendering is tentatively suggested by Laroche, Car² 161.
13 See Edzard in WbMyth I, 81ff. (sub Inanna/Ištar).
Another Hittite text must be included here, although it differs considerably from those which have been discussed previously. Due to its fragmentary state of preservation, the ultimate purpose of this cultic text remains obscure, but it is clear that the ritual presented here involves the birth of a deity.

Za
11 [ ] EN.SISKUR[ ]×-an l̄H[AL] pa²-b-[ ]
[ ²] da-a-[i²]

14' [na-aš-t]a EN.SISKUR 3 BI-IB-RU[[(ši)-]um-na-i nu-uš-ša-an 3 × [ ] 6'. EĞIR-pa da-a-i 1 BI-IB-RA PA-NI [(a)Gul-ša-aš]]
DINGIR MAH³MES³ aš³ da-a-i [( ] )

8'. UD.2.KAM tuḫ-hu-uš-[a]
nu-za I-NA UD.2.KAM ap-pi-iz-zi-ya-aš ba-a-[i-ya-aš²a SAL.GAL²]
10'. DINGIR LAM an-ku⁴ u-e-u-š-ki-u-an⁴ da-a-i [( )]
u SAL.GAL an-da ḫar-kán-zí na-an EN.DINGIR²MES²
12'. wa-ab-nu-uš-kán-zí LÜNAR ma-aš-ši SAL.MES⁸ kat-ri-[eš-ša]
EḠIR-an SĪR RU' nu GL₂-an⁴ la-ak-nu-wa-an-zí[ ]
14'. [ ]a-aš-an-ni-š-ša-an ki-ya-[ ] × [ ]-(ši)²]a-na-aš-ma 1 NAM-MA-TUM² (i)

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a. with duplicate KBo XXIV 6 (Zb)
b. over erasure
c. Zb obv. 3': DINGIR MAH-aš
d. this phrase omitted in Zb
e. Zb obv. 5': ui-š-ši-ku-an
f. Zb obv. 7': [i]š-pa-an-da-an
g. Zb obv. 8': 1 NAM-MA-AN-DU
Zb II  [...] the offerant [...] 
2'. [...] the seer [...] 
§ 1'  [...] tak[es?]. 

4'. [The]n the offerant fills three rhyta [...] 
§ 2'  And three [...] 
6'. he places back. One rhyton before the Fate-deities  
    (and) the Mother-goddesses he places. 

8'. The second day is at an end. 

§ 3'  And during the last wat[ch] of the second day, [the “great woman”?] 
10'. begins to really cry out because of the deity.  
    And they care for the “great woman,” and her the “lord of the gods”  
    [and'] [...] 
12'. swing (over). But for her the singer and the katra-women  
    afterwards sing. Then they pass the night [...] 
14'. in the lamp [...]  
    ... one measuring cup of oil [...]
Varia

Zb

Obv.
9'. [-z]i nu-za DINcIRLAM ha-a-šì[6]
10'. [-z]i nam-ma e-eš-šì[i7-
[ ] × an-da i-
12'. [ ] ×-ma[7
[ ] ×[

Zb

Rev. [ ] ù[k]u-d[a2-
2'. [ ] ×-a na-a[š(-)]
[ ] ×-ri-í-m[a2]
4'. [ ] × ù[k]u[NIG.G[IG
[ ] na-aš-ta]
6'. [-š]a NINDAP[árt-
[ ] A-N[A
8'. [ ] ×[

Commentary

The birth mentioned in this text seems to be a physical activity and not part of an incantation or a mythological interpolation in a ritual context. It is very possible that a divine image was manipulated while a priestess acting as the mother (the SÁL.GÁL, “great woman,” of II 11?) feigned labor and delivery, but this must remain only a suggestion. The employment of the vocabulary of normal human birth in this text demands its inclusion in this corpus.

Not enough of this text has been preserved to allow a dating of any precision. Za is shown to be of thirteenth-century date by the later form of AK in II 13’, while Zb may have been inscribed earlier—note the older forms of Ah (obv. 6’), AK (obv. 7’) and E (obv. 10’). Where Za has the logogram GL-an (II 13’), Zb has preserved the phonetic spelling iš-pa-an-da-an (obv. 7’).


II 8’. For the Middle voice of tuḫš/-tuḫḫuš- as “come to an end,” see Neu, StBoT 5, 176.

II 9’. For ḫali-, “watch (period of time),” see Güterbock, JCS 6, 1952, 35–36.
Obv.
9'. [...] and she gives birth to the deity [...] 10'-13'. (traces)

Rev. too fragmentary for translation

II 10'. For *wuwai*-, see above, p. 37. Judging from the texts edited here, the spelling of this word with e-vocalization is younger than that with the i-vowel.

II 11'. The Sumerogram SAL.GAL is not found elsewhere. Note only KBo XXIII I III 2-4:

\[\text{nu-za ŠA Ń.DINGIR}^LIM \ šal-li-iš\]
\[\text{SAL-za pá-r-ku-iš SIG BABBAR a-li-in} \]
\[\text{da-a-i}\]

And the pure "great woman" of the temple takes the white alu-wool.

which may feature the same practitioner.

The EN.DINGIR\(^{MEŠ}/DINGIR\(^{LIM},\)\(^{14}\) literally "lord of the god(s)," is attested in both the singular and plural numbers.\(^{15}\) This cultic functionary is apparently at home in texts of Hurro-Luwian milieu—note his appearance in texts of the cults of the goddess Ḫuwaššanna of Ḫubešna (XXVII 57 II 15, 18; XXVII 65 I 20; XXVII 66 II 10', 12', 13', all belonging to CTH 692), of Tešub and Ḫebat (KBo XIV 133 III 8'-CTH 706), and of Ištar of Nineveh (X 63 I 28—CTH 715). Unfortunately the available material does not permit a precise determination of the character of this practitioner. Note only that in Bo 2715 III 15'-16' we find the EN.DINGIR\(^{LIM} performing the (arha) wahme-, "swinging-", ceremony, as in Text Z:\(^{16}\)

\[\text{na-an EN.DINGIR}^LIM IŠ-TU MUŠEN ḪUR-RI} \]
\[\text{wa-ab-ntu-zi mu MUŠEN ḪUR-RI ar-ha tar-na-i} \]

\(^{14}\) Not to be confused with the appositional expression EN\(^{MEŠ} DINGIR\(^{MEŠ}, \) "the gods, the lords," found, for example, at VI 45 I 16.

\(^{15}\) E.g., X 63 I 28: LŪMEŠ EN.DINGIR\(^{MEŠ}.

\(^{16}\) For this treatment of the mother by the "swinging-" ceremony, cf. Text H § 13'.
II 12'. For $\text{SA}L\text{MEŠ}k\text{atr}[eš]$, see above, pp. 106–08.
II 13'. For Gl₆-an laka-nu-, "spend the night," see Otten, HTR 125, and Neu, StBoT 18, 80, n. 149.

Luwian Birth Rituals

In addition to Hittite-language birth rituals, there have been found among the Boğazköy texts two unilingual Luwian compositions concerned with birth. The first is XXXV 103, with duplicate XXXV 102 (CTH766, "conjunction de la lune"). The first is XXXV 103 rev. 10 identifies the preceding contents as 2 $\text{by-uk-ma-iš ar-ma-u-wa-aš QA-T[I]}$, "two incantations of pregnancy, complete." Since the preserved portions of this text, as far as they can be understood, deal with birth and immediate post-parturition, $\text{armauwaš}$ (gen.sg. of $\text{armauwar}$) must be seen here as referring to the entire process of human reproduction and not to pregnancy alone.

The best preserved paragraph of this text, KUB XXXV 103 rev. 4–7 (dup. XXXV 102 rev. 4–7), may be presented here:

5. ša-an-na-i-in-du pa-wa-an-tar a-an-niᵇ [( ]
6. [([)]i-ta-ni du-ui-wa-an-du pa-aš pu-ui-wa [( ]
7. [(ku-w)]a-ti a-aš-ta na-me-un-ha-aš a-pa-tiⁿ a-aš-du [( ]

Let them lift up this child! Let them care² (for him)! And let them place him at the breast of his mother! And as she was formerly, so let her be now!¹⁸

a. dup. rev. 4: [za-am-]pa
b. dup. rev. 5: an-ni
c. dup. rev. 7: [a-pa-]ti-in

¹⁶a See now also KBo XXVII 117, which seems to be a Hurrian-language birth ritual—cf. Otten, KBo XXVII, p.v., and note especially obv. 1: $\text{Şt-PAT ma-a-an-za SAL-z[a]}$, and 7: $\text{Şu-ša-ab-we-ša-iš-ša uq-ut-ša}$.
¹⁷ For complete transcriptions, see Otten, LTU 94–95. Due to the extensive parallels between the two fragments it seems likely that they represent duplicates rather than portions of the same tablet, as suggested by Otten, ibid. 94, n. 2, and 95, n. 1. It would be particularly strange for the colophon-like line XXXV 103 rev. 10 and XXXV 102 rev. 10 to appear twice on a single tablet.
Luwian Birth Rituals

The second Luwian birth ritual is represented by KUB XXXV 88, with duplicate XXXV 89 (CTH 765.1). The copy indicates that XXXV 88 was originally a two-columned tablet, but all that has been preserved are portions of obv. II and rev. III. The surface of obv. II has been so badly damaged that it is difficult to extract much sense from it. Only II 11 is readily intelligible: [ku-ša-ša za-a-ti]. DUMU-ni a-ad-du-qa-qr a-a-an-ni-[ti], “[whoever] prepar[es] evil against [this] child.” This line suggests that the child has already been born, and that this ritual is therefore at least partially post-parturitive. While nothing may be said about what stood in the lost obv. I of XXXV 88, XXXV 89:20', which follows upon a double paragraph stroke at the end of the fragment, and which therefore quite likely represents a colophon, indicates that the emphasis in this composition is on the events after birth, and not upon pregnancy itself: [ma-a-an] DUMU-aš l-NA GIŠ-ni-ya-al-li ki-it-ta[, “[when the child] lies in the cradle.”

In XXXV 88 rev. III, only one paragraph (13–17, dup. 12'–14') is preserved to any extent, and it describes a purification of the child through the use of combs. A speech by the practitioner plays an important role here:

13. ša-ar-ri-wa-tar DUMU-in wa-al-li-it-ta la-la-a-i-wa [(9-un-za)]
15. ki-ša-am-ma-an a-aš-du SAG.DU-za GIG-zu IG[II]-za GI[GA]-z[za]
17. GIG-zu ŠU[b] GIG-zu na UR[II]-a hu-u-ma-an-ta' ir-[h] (a-a-iz-zi)

She lifted up the child (saying:) “Let Kamrùšepa take the nine combs! With the combs let him (the child) be combed! The sicknesses of the head, the

a. dup. 13': GESTU[II]-za b. over erasure
b. A verb is clearly missing here. Restore la-la-an-du, “let them take,” as attested in KBo IX 145: ?.
c. dup. 14': [hu-um-an

19 For transcriptions, see Otten, LTU 86–87.
20 My restoration is based on a comparison with Text I, rev. 30, 33.
21 Cf. Otten, LTU 86, n. 4. 22 Cf. Text E obv. 7'.
23 Assumed for convenience to be female, although the personnel are not named by title in the preserved text.
24 For the appearance of this healing goddess of Hattic origin in Luwian and Luwian-influenced rituals, see Haas, Or ns 40, 1971, 419ff.
25 See Laroche, BiOr 11, 1954, 124, and Friedich, Cor.ling 45, n. 8, who both suggest that melta- is a loan from Akkadian musitu/mulitu, “comb.” My restoration mi-el-ta-an-za-[ti] is abl./inst.pl.
sicknesses of the eyes, the sicknesses of the ears, the sicknesses of the mouth, the sicknesses of the th[roat], (and) the sicknesses of the hands" (let them (the combs) take!)" And she treat[s] all of the body parts [in order].

For the purification of the nine parts of the body following birth, cf. Text C §§ 10'–11'. For the use of the comb as an instrument of purification, cf. XII 26 II 1–10 (where Kamrušepa, along with the Sun-god, is again present), and the "Ritual of Tunnawil(ya)" § 23.27

Other "Birth Rituals"

In THe 7, 127, n. 216, Kammenhuber provides a list of Hittite birth rituals, most of which28 have been edited in the preceding pages. She also includes a number of texts, however, which I feel do not belong in this corpus.

These are:

KBo XVII 66, 67, 69, 70, 71,30 and 93: Of these texts, numbers 69, 70, and 93 show no conclusive evidence of concern with birth. The appearance of the 15 patili-in numbers 69 and 70 is not proof that these texts are birth rituals, since this ritual practitioner is also active in other types of rituals.31 Kammenhuber has presumably included number 93 in her list because of the presence of harnai-in line 6: pär-kű-i wa-a-tar harr-na-in-na da-[an-zi’], but we have seen32 that this word designates a purificatory material and is not simply a variant spelling of harrau, “birth-stool.” On the other hand, numbers 66, 67, and 71 are small fragments whose identity as birth rituals can neither be confirmed nor denied. In any case, they definitely do not join any of the texts edited in this work.

CTH 472: Why this text, now (re)published as KBo XXIII 1 and duplicates, is included by Kammenhuber in her enumeration of birth rituals is unclear.

26 See Friedrich, Cor. ling 46.
27 Goetze, Tunn 14–17. Here again the combs are nine in number, but instead of the nine body parts, an image of clay is the subject of the treatment.
28 It has not been possible to completely re-edit CTH 476, the “Ritual of Papanikri,” but see above, pp. 116–23.
29 Also characterized as a “Geburtsritual” by Haas and Wilhelm, AOATS 3, 38.
30 In the Introduction to KBo XVII (p. V), Otten designates numbers 60 through 72, inclusive, as birth rituals.
31 See below, pp. 236–38.
32 See above, pp. 102–04.
None of the vocabulary characteristic of birth is found here, and Laroche’s designation of this catalogue number as “contre l’impurité” should be retained.\textsuperscript{33}

\begin{itemize}
\item \textit{ma-a-an-kan} l-NA E.DINGIR.LIM
\item \textit{an-da šu-u[p-p]a-i pâ-di ku-in im-ma ku-in}
\item \textit{mar-ša-aš-tar-ri-in u-e-mi-ya-an-zi}
\item \textit{nu ki-i SISKUR.SISKUR-ŠU}
\end{itemize}

\textsuperscript{33} Cf. KBo XXIII 1 II 19–22:

If in the temple, in the pure place, any deception at all is discovered—then this is its ritual.
IV. PERSONNEL IN THE BIRTH RITUALS

A. Human

A great variety is to be observed in the practitioners taking part in the Hittite birth rituals. Among other professionals are found the seer (\textsuperscript{1}LAZU—Text C and Text K; \textsuperscript{1}HAL—Text Kb), the nurse (Text C—see above, pp. 48 f.), the katra-woman (Text H and Text K—see above, pp. 106–08) and the physician (\textsuperscript{1}LAZU—Text P). But birth was not the chief sphere of activity of any of these occupations. Rather, only two professions—that of the midwife and (to a lesser extent) that of the patili-priest—were intimately concerned with human reproduction, and it is these professions that will be discussed here.

1. The Midwife

The Hittite word denoting this occupation is \textsuperscript{SA}hāšanupalla,\textsuperscript{1} which, however, usually syncopates a syllable to become \textsuperscript{SA}hānupalla.\textsuperscript{2} Although the formative -palla has yet to be explained,\textsuperscript{3} this word is clearly a nomen actoris derived from the -nu-causative stem of verb hāš, “give birth.”\textsuperscript{4} In addition, the Sumerogram \textsuperscript{SA}šA.ZU, “midwife,”\textsuperscript{5} is found several times in Hittite-language texts.\textsuperscript{6}

The word \textsuperscript{SA}hāšanwa- has also been thought to indicate the midwife,\textsuperscript{7} due to its obvious derivation from hāš by way of the verbal substantive. However,

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1 Text S 2'.
2 Text A obv. 1, 6; Text M rev. 4'; Text C obv. 10, 11.
3 The view of Kronasser, Sprache 7, 1961, 160–61, that we are dealing here with the Hurrian root pali-, “know,” is certainly false. See Kammenhuber, Arier 107, n. 334 a.
4 See Otten, ZA 50, 1952, 233.
5 See von Soden, AO 18, 1957/58, 119–21, for the use of this Sumerogram in Mesopotamian texts.
6 E.g., KB II 89 II 12; Text B 18', IV 13', 20', 23'.
7 See Sayce, RA 24, 1927, 123. Hoffner, JNES 27, 1968, 200, n. 24, expresses doubt that the midwife is designated by \textsuperscript{SA}hāšanwa-.
while leaving open the exact relationship between $\text{SAL}h\text{aš}(ša)nupalla$- and $\text{SAL}bašauwa$-, Otten has shown that the latter term is the phonetic reading of $\text{SAL}ŠU.GI$-, "old woman.” This is a title which is often borne by female ritual practitioners in Hittite texts, and it is not surprising that such a practitioner should be known by a term originally indicating a connection with childbirth. By the time in which our Hittite texts were inscribed, however, $\text{SAL}ŠU.GI/\text{SAL}bašauwa$- seems to have become a general term for a female ritual practitioner, including various, more specialized, occupations under its rubric. For example, Tunmawiya is called $\text{SAL}ŠU.GI$ in the text edited by Goetze and $\text{SAL}ŠA.ZU$ in a birth ritual (Text B IV 20’). Also, the chief actor in Text C is probably a child’s nurse, yet she is referred to as a $\text{SAL}bašauwa$-. Another expression meaning “midwife” is SAL ħarnaunuš, a genitival construction to be translated literally as “woman of the birth-stool.” In a passage from one of her prayers, queen Puduhepa tells the Sun-goddess of Arinna:

Among men it is said: “To a ‘woman of the birth-stool’ a deity is favorable.” I, Puduhepa, am a “woman of the birth-stool” (and since) I have devoted myself to your son, yield to me, Sun-goddess of Arinna, my lady! Grant me to what I ask of you! Grant life to [ḥattušili,] your servant! Through [the Fate-deities?] (and) the Mother-goddesses, let long years (and) days be given to him!

8 ZA 50, 1952, 231–34.
9 See Jakob-Rost, THeth 2, 88–89, and Haas/Willhelm, AOATS 3, 19, with n. 1. For a differing interpretation of the entire subject of $\text{SAL}ŠU.GI/\text{SAL}bašauwa$-, see Kammelhuber, THeth 7, 119–29.
10 VII 53 + XII 58 I 1, IV 44.
11 See above, pp. 48f.
12 Obv. 20 and rev. 9’.
13 XXI 27 II 15–23:
15. A-NA DUMU.NAM.LÜ.U.LÜ-pâš-kân an-da me-mi-an kiš-an me-mi-jâš-kân-zi
16. ḫar-na-a-uwa-aš-ua SAL-ni-i DINGIR LUM ka-a-ri ti-[a]-zi
17. am-mu-uq qa-[za] Pu-du-bê-pa-aš ḫar-na-a-wa-aš SAL-zi[a]
18. A-NA DUMU-KA še-ir SAG.DU-az pi-ya-an ḫa[r-mi]
19. me-mu ṬUTU URU.TÜL-na GAŠAN-YA ka-a-ri ti-[ya]
20. mu-ut-ta [i-e-ik-mi?] ku-[it na-at-mu pa-a-i]
22. [...] DINGIR.MAH LEM-az MU.BLA UD.BLA
23. [da-lu-ga-e-eš ... pi-ya-an-te-eš]
In his translation of this passage, Goetze renders SAL harnauwaš as "woman in travail," but this is shown to be an incorrect interpretation by an inventory text which records the dispersion by a patili-priest of one mina of silver from the royal stores to a SAL harnauwaš. The nature both of the text and of the transaction here make it clear that "woman of the birth-stool" is a professional designation and not a description of a woman experiencing pregnancy or childbirth.

A designation of a person by means of a genitival construction such as SAL harnauwaš is not at all unusual in Hittite. In the Hittite Laws (Tablet I § 73), for instance, we find hayatılaš, "he of the theft," as an expression for "thief."

The activities of the midwife attendant at birth may be divided into two categories. First, of course, there are the actual physical tasks involved in any birth: The midwife prepares the equipment necessary for delivery and thereafter also delivers the child.

Secondly, the midwife recites incantations on behalf of the new-born, beseeching the gods to remove evil influences and to grant a desirable fate to the child. One of these incantations reads, in part:

Sun-goddess of the Earth [...] (various evils)] may you seize! And further [...] you shall not let (them) loose (again)! But for the child life, fitness (and) long years continually give!

When we compare this speech to the request made by Puduḫepa on behalf of her husband Ḫattušili in the prayer quoted above, the similarity is evident. Life and long years are the chief boons requested in each instance. It should also be noted that the DINGIR.MAḪMEŠ, Mother-goddesses who are also concerned with the allotment of the fates of humans, are specified by Puduḫepa as the agents of divine good favor.

14 ANET 2 393–94; similarly Kleinasién 2 151. Cf. also Otten, Puduḫepa 22 ("Frau in Kindesnöten") and Lebrun, Hymnes et prières 338 ("une femme dans les douleurs de l'enfancement").
15 XXVI 66 III 9 ff.—see below, pp. 238, with n. 41.
16 E.g., Text A obv. 1 ff.
17 E.g., Text A obv. 6–7.
18 E.g., Text A obv. 8 ff.
19 The title of the practitioner is nowhere preserved in this text, but it seems likely that a midwife was involved here.
20 Text D rev. 9 ff.
21 See below, pp. 241–46.
The significance of the queen’s reference to herself as a midwife is now apparent. The Hittites felt that the gods acted favorably upon the request of the midwife when she sought a good fate for the new-born, and through her metaphor Puduḫepa adds force to her own request for good health for the king.

Similarly, when the midwife is attested outside of the context of birth—in KBo XII 89 II 12ff. she speaks in Luwian on behalf of a man suffering from an ocular disorder—she is involved with conjuration. 22

This functioning of the midwife as a general incantation priestess must be viewed as an extension of her role as spokesperson for the new-born child. If she showed special talents in securing divine favor for the new-born, her services might also on occasion be employed on behalf of other individuals.

2. The patili-priest

Since the title of this ritual practitioner appears in the “Ritual of Papanikri” in the spelling Lu₅p₄ti-li(-), it was at first read by Sommer and Ehelolf as Lu₅hattili-, “the Hattic priest,” 23 but this interpretation soon had to be abandoned with the discovery in Bo 4951 (Text Ja) of the writings Lu₅p₄ti-li-iš and Lu₅mes₂Ba-ti-li-e-eš. 24

The great majority of tablets on which the Lu₅patili- appears are of thirteenth-century date, with a few pieces going back to the fourteenth century; 25 no attestations prior to the Empire period are known. That this occupation belongs to the Hurro-Luwian milieu is apparent from an examination of those texts in the present corpus in which it appears—the “Ritual of Papanikri,” Text H, Text J, Text K, and Text T. Also relevant here is the abstract Lu₅mes₂pa-ti-laht-ti-ya, “patili-priesthood” (KBo XXVI 88 I 7’), which is a hybrid form derived from a Hurrian -he-abstract 26 by way of the Luwian -h(t)-suffixed. 27

It seems that Lu₅patili- remained in a very real sense a “foreign word” for the Hittite scribes. Note the “Akkadographic” 28 use of the stem form Lu₅pa-ti-li as a title in the “Ritual of Papanikri” (KBo V 1 I 1 and IV 41), as well as the incorrect employment of the nom.pl. as gen.pl. (S₅Lu₅mes₂pa-ti-li-e-eš—KBo V 1

22 The occasion for the speech of the midwife in the fragment XXXIV 97:7 is unclear.
23 See Pap, esp. 57–58.
24 See Ehelolf, OLZ 1929, 322–23.
25 E.g., Text Ha, Text Hb, and XXX 28 +.
26 See Bush (1964) § 6.4612.4.
27 See Laroche, DLL § 30, and Carruba, RHA 81, 1967, 151–53.
28 See Pap 1.
II 46\(^{29}\) and as dat./loc.pl. (A-NA L\(^{0}\)ME\(^{5}\)pa-ti-li-e-eš—Text Ha II 44; the dup. Hf has the correct L\(^{0}\)pa-ti-li-ya-aš in line 5'). In addition, the rare spelling of this word with the initial voiced sign BA is confined to a very small number of texts, namely Text Ja, Text Jb, Text Jc, Text T, and the extremely fragmentary KBo III 62 (7': [L\(^{0}\)b]a\(^{2}\)-ti-li-iš), and may very well go back to a non-Hittite (i.e., a Hurrian) scribal tradition.

Since a significant proportion of the available textual occurrences of this priest are in birth rituals (see below, GLOSSARY, s.v.), it has been suggested that the very presence of the L\(^{0}\)patili- in a text possibly indicates a birth.\(^{30}\)

That this is not strictly true in all cases, however, is shown by the occurrence of the L\(^{0}\)patili- in the "Second Military Oath" (XLIII 38 rev. 31—fragmentary context\(^{31}\)) and in a Totenritual (XXX 28 + XXXIX 23—CTH 488\(^{32}\)—passim).

In this latter text, a patili-priest stands on the roof of a building (a sinapsi-house\(^{2}\)—cf. rev. 4) and calls out the name of the deceased, asking whether he has gone. Six times the patili-priest receives an evasive answer from "the gods with whom he (the deceased) finds himself," but upon his seventh inquiry he is told:

\[\text{an-na-až-ya-aš-ši [ } \text{nu-} ] \text{wa-ra-an-za}\]
\[\text{ŠU}^{\text{BL}.\text{A}.\text{it} \text{IŠ-BAT nu-wa-ra-an pi-e-hu-te-eš}}\]
\[\text{(rev. 11–12)}\]

The mother [came\(^{2}\)] to him [and] took him by the hand and led him away.

This response quite likely indicates that a departed person was thought to rejoin his actual physical mother in the afterlife, but it is also possible that a deity is referred to as "mother" here. In this case the "mother" is perhaps the Sun-goddess of the Earth (taknaš ⁴UTU), who is mentioned expressly at the beginning of the following paragraph (rev. 14).\(^{33}\)

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\(^{29}\) Cf. Sommer and Ehelolf's attempts to explain this difficult passage in Pap 57–58.

\(^{30}\) See Hoffner, JNES 27, 1968, 198, n. 4.

\(^{31}\) See Oettinger, StBoT 22, 20 and 58.

\(^{32}\) See Otten, HTR 94–97.

\(^{33}\) For the Sun-goddess as mother, see Neu, StBoT 18, 125ff., and Haas, Or ns 45, 1976, 204. Although most available evidence concerning the motherhood of a Sun-goddess refers to the deity ⁴Wuruzensu = ⁴UTU ⁴URLI Arinna, it does not seem possible to draw an absolute distinction between this deity and the Sun-goddess of the Earth. But note that while the Sun-goddess of the Earth is indeed attested several times in the birth rituals, a special interest in reproduction does not seem to be indicated—see above, p. 54.
But no matter how the question of the identity of the "mother" here is to be resolved, it is certain that death is understood here as a kind of birth. Thus the predominant concern of the patili-priest with birth explains his presence in a rite de passage marking the transition of an individual from the earthly existence to the afterlife. In the broken context of the "Second Military Oath" it is possible that the patili-priest introduces an oath involving the consequence of childlessness as a sanction.34 Thus he would retain here too an indirect connection with his main sphere of activity.

However, a number of other ritual fragments which do not appear to be birth rituals also feature the patili-priest, with no indication of any relationship to human reproduction. These are: KBo XVII 67:4; KBo XVII 69:7', 11', 15'; KBo XVII 70 obv. 2;35 Bo 3860 II 3', 5', 10';36 and the very small 298/u:3'.

Turning to other than strictly ritual texts, we find mention of a purificatory activity of the \(^\text{L}^\text{G}\)patili- in the oracle collection KBo XXIV 126:

\[
\text{nu-uš-ši} \quad \text{\textsuperscript{L}G} \quad \text{pa-ti-li-iš} \quad \text{še-ir } \text{aš-ta-ni-ya-i } \text{pár-kán-na za-an-ki-la-tar-ra}
\]

\(\text{IS-TU É LUĞAL. SUM-an-zī} \quad \text{(rev. 7')}
\]

And on his behalf the patili-priest will perform a sin-offering37—the (offerings of) atonement and contrition will be brought from the house of the king.

In Bo 795338 col. III, a number of patili-priests are said to have transgressed their own rules of conduct (\(\text{\textsuperscript{L}M}\)\(\text{\textsuperscript{S}}\)pa-ti-li-ya-aš ša-ak-la-a-in—lines 9'-10') while performing an offering of \(\text{barna}i\).39

Finally,40 a patili-priest by the name of Lullu is mentioned in the administrative document XXVI 66 (with dup. KBo XVIII 153), where he dispenses a sum of silver to a midwife:

34 See above, pp. 31 f., for examples of such curses.
35 The vocabulary of this text is quite similar to that of XXX 28+—note especially [\(\text{\textsuperscript{KAB.ZU.ZU} (obv. 7), } \text{\textsuperscript{K}si-na-ap-ši (obv. 1), and } \text{\textsuperscript{H}ša-am-ri-ši-ša-ru, passim in XXX 28+}.\]
36 See Nnu, KZ 86, 1972, 289, n. 7. Lines 3' and 5' here feature the spelling \(\text{\textsuperscript{L}pa-TE-}li\), found elsewhere only at XXX 28+ obv. 14 (\(\text{\textsuperscript{L}pa-a-TE-li-ijš̂}\)).
37 Cf. \(\text{aštanıya}i\awar, "sin?"—see Goetze, Tunn 87.
38 This text is of uncertain type. It is a first person report (of a king?) of the discovery and rectification of an offense committed by the patili-priests.
39 See above, p. 103.
40 The function of \(\text{\textsuperscript{L}pa-ti-li}\) in the vow fragment KBo IX 96 IV 6' is unclear. Note also the Hieroglyphic Luwian writing of the title \(\text{pa-ti-li}\) on the seal SBo II 149.
III 9. 2 MA.NA KÜ.BABBAR 1 KI.LAL ḠMUŠEN =UR.MAḪ.LÛ ḠPU-PU-liš-ša ḫar- kir

10. na-at SAL.LUGAL ka-ru-u ša-ra-a da-a-aš nu 1 MA.NA KÜ.BABBAR

UR.MAḪ.LÛ and Pupuli held two mina of silver (in the form of) one eagle weight, and the queen has already received it. Lulu, the patili-priest, sent one mina of silver to a midwife (dup. adds: in the city of ...)).

Within the rituals in which he appears, the competence of the ḠLÜ patili- seems to be general—he makes offerings (e.g., Text H § 15'), purifies persons (e.g., Text H § 17'), animals (e.g., Papanikri IV 4) and objects (e.g., Papanikri I 20ff.) and recites speeches (e.g., XXX 28+ rev.). Indeed, in the “Ritual of Papanikri” and in Text H he carries out an extremely wide variety of ritual activities, all of which may be seen as contributing to the achievement of the requisite state of ritual purity by the mother, the birth equipment, or the child. Note only that in the birth texts the patili-priest is never involved directly with parturition itself—this function seems to be the preserve of the midwife in Hittite texts.

In conclusion, the ḠLÜ patili- may best be described as a purificatory priest whose chief sphere of activity is that of birth, but whose professional duties are not absolutely restricted to that area.

B. Divine

Numerous deities are mentioned in the Hittite birth rituals, but only several seem to have had any special connection with the phenomenon of human reproduction and birth. These divinities, all female, include the great goddess

a. dup. rev. 15' inserts GALû
b. dup. rev. 16' inserts ḡu
C. dup. rev. 16' inserts ḠNA URJU

41 On this passage, see Kempinski/Коšak, Tel Aviv 4, 1977, 89f. My translation differs from theirs in that I take ḠLÜ patiliš as a correctly formed nominative and thus the subject of pedaš, rather than as a dative conjoined with SAL har-nau-uaš. Note that Kempinski and Košak render this latter term as “midwife”—see above, pp. 233f.

42 Some twenty in all—see below, GLOSSARY, sub DIVINE NAMES, and add “Alitas-para and “the deities of the city” from the “Ritual of Papanikri”—see above, p. 117.
Hebat, Ḫeštar (= Šaušga), and the pair Zukki and Anzili. But most importantly we encounter in these texts deities represented by the Sumerogram DINGIR.MAH and by its plural DINGIR.MAH MEŠ.BLA.

The subject of the DINGIR.MAH MEŠ.BLA has been discussed by many scholars, but the most significant contributions to our understanding of this question have been made by Goetze and Carruba. The apparent indifference to grammatical number displayed by the writings of DINGIR.MAH has long been troublesome to researchers and has led Carruba to postulate the identity of singular DINGIR.MAH and plural DINGIR.MAH MEŠ.BLA. 48

This solution of the problem, however, is not entirely satisfactory, for the alternation of singular and plural writings is by no means present to the same extent in all types of texts. Note that mythological compositions feature almost exclusively the singular DINGIR.MAH. It was through the use of this Sumerogram, occasionally in alternation with 4NIN.TU, that the Hittite scribes indicated Hannaḫanna, a native Anatolian Mother-goddess and a deity of the first rank. Hannaḫanna is one of a long series of Anatolian fertility deities, a series which stretches from (at least) the goddess depicted by the

43 See above, p. 173.
44 See above, pp. 222ff.
45 See above, pp. 79ff.
46 Tunn 55ff.
47 StBoT 2, 28–30.
48 StBoT 2, 29.
49 There are but few exceptions to this generalization. The plural DINGIR.MAH MEŠ is found in the “Song of Ullikummi” Tablet I A IV 14'–15', but this is in a reference to a birth, the structure of whose narration has simply been borrowed from that of normal human birth. Similarly, the DINGIR.MAH MEŠ appearing in a group of deities in the “Telepinu Myth” (XVII 10 III 31–RHA 77, 1965, 95–96) do not take part in the mythological action, but are merely present within the ritual performed for Telepinu by the goddess Kamrušepa. There can be no doubt that this ritual was taken over bodily from a purificatory rite normally carried out by a human practitioner—note the otherwise inexplicable presence of Telepinu himself in III 32. Finally, two fragments of the “Myth of Ḫedammu,” XXXVI 157 III 11' and KBo XIX 113:7 (Siegelovař, StBoT 14, 62) present DINGIR.MAH MEŠ in contexts too broken to be evaluated. See also below, p. 247.
50 For the Mother-goddess in Mesopotamia, see Edzard in WbMyth I 103–06, and Jacobsen, Or n° 42, 1973, 277–98.
51 See XVII 10 I 29–30, where both Sumerograms are found within two lines.
52 See Laroche, Rech 73, with literature there cited.
figurines of Çatal Hüyük to Cybele of Phrygian times and the Ephesian Artemis of the Hellenistic period.

In the myths Hannahanna bestows life and also appears as the wisest of deities, a personage to whom the other gods turn in time of disaster. For example, when in XVII 10 I 29 ff. Telepinu disappears and the fertility of the land is thereby impaired, and after all other efforts have failed, only the intervention of Hannahanna sets in motion the chain of events which brings about the restoration of the proper functioning of the world. In CTH 334 (RHA 77, 1965, 138–46) Hannahanna herself plays the role of the disappearing god. Finally, CTH 336 (RHA 77, 1965, 147–56), “le mythe d’Inara,” is a fragmentarily preserved composition showing Hannahanna (syllabic spelling alternating with DINGIR.MAḪ and 4NIN.TU) in several contexts together with the professional designation SALUMMEDA, “nurse.”

Other types of texts reveal a strong connection between Hannahanna and agricultural fertility. Note XXV 11 II 12′–13′:

GIM-an-ma bal-ki-in I-NA É DINGIR.MAḪ ar-nu-wa-[an-zi]

When they bri[ng] the grain into the temple of Hannahanna

Bo 2526 III 14′–15′:

[A-NA?] DINGIR.MAḪ EZEN ŠU.KIN.GAL′

[i-ya-an-zi]

[For?] Hannahanna they perform […] the Festival of the Large Sickle.

and XLVI 17 IV 12:

} x x -li-šš (ŠA) DINGIR.MAḪ EZEN GURUN AŠ UD.3.KAM a-še-ḫa-a-āš e-eš-ši-ši-ša-ta

53 See Mellaart, AnSt 13, 1963, 93, esp. figs. 31 and 32.
55 See KBo X 47 c (+) 47 e I 4 ff. (Hittite Gilgamesh translation) where she is responsible for the creation of Enkidu. An allusion to the creation of humankind by Hannahanna is found in XLI 8 I 20 ′ ff. – see Otten, ZA 54, 1961, 144 (lines I 43 ′ ff. of reconstructed text).
56 See above, p. 1.
57 Outside of this text, the syllabic spelling is found only at KBo VII 58 rev. 1′ and KBo XX 59:13′.
58 See above, pp. 48f.
On the third day ... carried out ... the Festival of Fruit (of) Ḥannahanna.

These three passages deal with offerings of the first fruits in the presence of Ḥannahanna.

It is this important deity of agricultural and human fertility, whose name is always written with the singular form of the logogram, who participates in oracles, who possesses temples, and who is worshipped in various communities throughout Hatti. It is possible that the "national" DINGIR.MAH appeared in a particular form in each of these locations, and that it is several of these local manifestations of Ḥannahanna who are mentioned by name in XXXVIII 12 III 9f.: 63

3 ALAM DINGIR.MAH d[Al-]li-na-al-li-išt  d[1]
  dI-ya-ya-aš

Three statues of Mother-goddesses: Allinalli, [...] (and) Iyaya

In the birth rituals Ḥannahanna appears in a mythological passage in Text A (§ 3), where she receives humankind as her sphere of influence. In addition, the fragmentary Text M seems to show her dispensing boons to the new-born.

Also intimately involved with birth, and probably for this reason indicated by the same logogram, are the plural DINGIR.MAH d[MEŠ] d[HA] A. 64 The inferior nature of these deities is suggested immediately by the frequent writings of their name utilizing the HIA plural determinative, and is confirmed by 2/k rev. 7: 2 TA-PAL DINGIR.MAH d[HA] A, “two pairs of Mother-goddesses.” Arguing from their rather frequent position near the end of god lists, Goetze had already pointed to the relative unimportance of the DINGIR.MAH d[MEŠ] d[HA] A. 66

59 dššš - is not attested elsewhere—see HW2 395.
60 E. g., in XVIII 45 obv. 7 and XXII 37 obv. 4’.
61 See KBo X 20 III 42 (JNES 19, 1960, 84).
62 In Šahhaniba (VI 45 II 30; 348/v:3), Parmanšša (348/v:9), and Ḥakpiš (XXXII 87 rev. 19; 348/v:11).
64 In Egypt the “seven Hathors,” who were fate deities similar to the Hittite Gilsš, seem to have received their designation because some of their functions overlapped with those of Hathor, the great goddess of love, fertility, and death—see Siegfried Morenz, Untersuchung zur Rolle des Schicksals in der ägyptischen Religion (Berlin, 1960), pp. 32ff.
65 See Friedrich, HE P § 336.
66 Tunn 55.
It is in regard to these deities, who are most often found in the company of the "Gul-še-es, the Fate-deities, that the previously mentioned indifference to number is attested. This is simply a graphic variance, with the group of deities being indicated by both the singular and the plural writings.

In this connection we may compare two texts chosen practically at random from the numerous available examples. KBo IX 140 III 14–15:

1 NINDA.KUR₄ RA KU₇-la-pár-ši-ya na-an A-NA DINGIR.MAH₄ Gul-še-es pi-ra-an da-a-i

He breaks one sweet loaf and places it before the Mother-goddess(es) (and) the Fate-deities.

and KBo XIV 142 I 25:

1 NINDA.SIG A-NA "Gul-še-es DINGIR.MAH⁴UL₄-aš

One thin loaf for the Fate-deities (and) the Mother-goddesses.

Similar offerings to identical deities are certainly indicated here. Note also the alteration of singular and plural writings within a single text—KBo XV 25 obv. 21: DINGIR.MAH₄; obv. 23: [DINGIR.MI]AH⁴MES₄ and within the duplicates of a single line—Text Za II 7': DINGIR.MAH⁴MES₄-aš; Text Zb obv. 3': DINGIR.MAH₄-aš. In regard to form this DINGIR.MAH₄-aš could be a nom. or gen.sg., but context (PA-NI precedes) shows that a dat./loc.pl. is intended.

As stated previously, the DINGIR.MAH⁴MES₄UL₄ often accompany the Gul-šes, and the two groups correspond to the Hurrian Ḫutena Ḫutellura. These two groups of goddesses may indeed be of Hurrian origin—note that "Gulšaš DINGIR.MAH₄ stand in a list of Hurrian deities at KBo V 2 II 57–116.

67 A great deal has been written about these divinities. See most recently Otten, RIA III 698. Note especially that singular DINGIR.MAH₄ (= Ḫanaḫanna) is seldom found in a context with these deities.

68 See Friedrich, Or ns 33, 1964, 88, where the basic difference between the singular and plural writings of DINGIR.MAH₄ is already clearly stated.

69 In cases where the singular and plural graphic representations are in alternation, the former never shows a complementation in -n- which would indicate a reading Ḫanaḫanna.

70 See Laroche, JCS 2, 1948, 124–26. Laroche has since abandoned his earlier etymological explanation of the Hurrian divine names—see GLH 111.

71 See Otten, RIA III 698.

72 See already Goetze, Tunn 56, where, however, the citation is given incorrectly as KBo V 2 I 15.
An interesting text from the cult of these goddesses is presented by 232/d (= KBo XXX 4) III7 3'-11':

3'. [n]u SAL-za ku-iš ar-ma-u-wa-an-za 317 [NINDA.SIGMEš]
4'. A-NA DINGIR.MAH^1^L.A pár-sí-ya še-e-ra-qš-ša-a[n]
5'. UZU^1^NÍG.GIG UZUŠA ku-ra-an da-a-i [( ]
6'. [š]e-e-ra-aš-ša-an NINDA.Í.E.DÉ.A me-ma-al [( ]
7'. [iš]-bu-u-ua-i nu PA-NI DINGIR.MAH^1^L.A da-a-i [( ]

8'. 3 NINDA.SIGMEš-ma A-NA 4Gul-aš-ša-aš pár-sí-y[a]
9'. še-e-ra-aš-ša-an UZU^1^NÍG.GIG UZUša ku-ra-an]
10'. da-a-i še-ra-aš-š[a-an NINDA.Í.E.DÉ.A me-ma-al]
11'. iš-bu-u-ua[i nu PA-NI 4Gul-aš-ša da-a-i]

And a woman who is pregnant breaks three7 [thin loaves] for the Mother-goddesses. Thereupon she places a liver (and) a heart, cooked. And on top she scatters mutton-fat cake (and) meal. And she places (it all) before the Mother-goddesses.

But three thin loaves she breaks for the Fate-deities. Thereupon she places a liver (and) a heart, cooked. And on top she scatters mutton-fat cake (and) meal. And she places (it all) before the Fate-deities.

It is important to note that in line 3' the fact of pregnancy is expressed not through an attributive adjective (i.e., not through armawanza SAL-za) but by means of a subordinate clause (SAL-za kuiš armawanza). This, together with the fact that the pregnant woman here is seemingly introduced only in the third7 column of the text lead to the conclusion that she is not the offertant, but that she is acting as a member of the cultic personnel. That is, 232/d is not a fragment of a birth ritual. Rather, it seems that a pregnant woman was particularly well-suited to bring offerings effectively to the Gulšē and DINGIR. MAH^1^L.A. This relationship could easily have arisen if there was a special connection between these groups of deities and human reproduction.73

Such a connection may be demonstrated without difficulty. In the mythological sphere the DINGIR.MAH^1^L.A and Gulšē serve as the nurses of Ulli-

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73 Examples of affinity between deity and offering in Hittite ritual are provided by the preference of female deities for offerings of the female sex—see Kümmel, StBoT 3, 122—and of chthonic divinities for victims drawn from the culturally unclean animals (dog and pig)—see StBoT 3, 152.
kummi,⁷⁴ and Text Z suggests that they were considered to be present at every human birth.⁷⁵

An involvement with the birth of each individual is firmly established by passages from two ritual texts. The first is Bo 3617 (and dup.) II 13'—17',⁷⁶ where the ritual practitioner says to a river:

13'. [(z)]i-[l](k-ma-za) ÎD-aš pâr-ku-nu-mar DUMU-la-an-na-aš h[(u-u-i-du-
mar)]
14'. [(ḥu-)]ša-an-t[(a-r)]a-ḫi-ša ta-ta-ta mu ku-it ku-e-[(da-ni te-iz-z)i]
15'. [(ha-)]tu-ki-iš-ki-iż-zi na-aš EGIR-pa tu-uk A-N[(A ÎD)]
16'. [(wa-ap-)]wa-aš-ša 4Gul-aš-ša DINGIR.MAH[MEŠ pa-iz-][(zi)]
17'. [an-t]u-ub-ša-an ku-i-e-eš ša-am-ma-ni-eš-kân-z[(i)]

But you, o river, have taken for yourself the purification, the life of the progeny and procreation'. And (if someone) says something to someone (so that it) becomes difficult, then he goes back to you, to the river, and to the Fate-deities (and) the Mother-goddesses, who are continually creating (each) [hu]man.

Here the deities with whom we are concerned are said to be responsible for the very life of each human being.

XLIII 55 II 11–21 records an address directly to these deities:⁷⁷

11. ka-aša-wa ki-e-da-ni ud-da-a-ni-i
12. [ ] DJINGIR.MAH[MEŠ-iš 4Gul-še-eš-ša ku-ut-ru-wa-ab-hu-en
13. [nu ma-a] an-tu-ub-ša-aš ku-wa-pí mi-i-yā-a-ri

16. [ ] × ka-a-ša a-pa-a-š UD.KAM-za nu-kān 4Gul-še-eš
17. [DINGIR.MAH[MEŠ-iš-ša ki-e-di UD.KAM-ti A-NA LUGAL SAL.LUG-
GAL TI-tar
18. [ ] × tar-(na) in-na-ra-wa-tar MU.KAM GĪĐ.DA
   (there follow several lines, some poorly preserved, listing desired boons)
21. ... gul-âš-ten

⁷⁴ See above, p. 49, with n. 112.
⁷⁵ See above, pp. 224 f. Although the birth mentioned in this fragment is that of a deity, there is every reason to believe that the circumstances described therein are those of a normal parturition.
In regard to this matter we have just now summoned as witnesses the [... Mo]other-goddesses and the Fate-deities. [And if] a man is at any time born, [then] as the Fate-deities and the Mother-goddesses on that day designate well-being for him—

This is that day! May you Fate-deities and Mother-goddesses designate today life ... strength, long years (and numerous other boons) for the king (and) queen!

This text refers to a different facet of the birth-related activities of the Fate-deities and the Mother-goddesses—namely to their allocation of life-qualities to each person who enters the world.

It is likely that these two functions—the giving of life and the allotting of fate—were originally separate spheres of activity, the former being the responsibility of the DINGIR.MAH\textsuperscript{MES\(\text{\textcircled{B}}\text{LA}}\text{ and the latter that of the Gulšēš.\textsuperscript{78} Only because both groups were present at each birth did their roles become conflated, with both sets of deities together exercising the two functions. Note, in support of this analysis, that there is no mention of the Gulšēš in our preserved birth rituals \textit{per se}, while Text K records a series of rites to be performed on behalf of the DINGIR.MAH\textsuperscript{MES\(\text{\textcircled{B}}\text{LA}}\text{ at conception, during pregnancy, and after birth. Also, Text L presents the Mother-goddesses in a mythological passage as midwives. It is significant that the offerings presented to both groups of deities in Text Z occur immediately before the birth, when both groups would have been active.

In the later life of an individual one of the group of deities which had brought him to birth was thought to stand in a special relationship to him, an idea somewhat analogous to the Christian concept of “guardian angel.”\textsuperscript{79} Note DINGIR.MAH ŠA SALŠU.GI, “the Mother-goddess of the Old Woman,” IBoT II 108:2; SAL.LUGAL-aš DINGIR.MAH, “Mother-goddess of the queen,” KBo XXIII 72 rev. 30; DINGIR.MAH ŠA NLTE SAL.LUGAL, “the Mother-goddess of the person of the queen,” Bo 5048 I 17; and [DIN]GIR. MAH ŠA SAL.AMA 4UTUŠI, “the Mother-goddess of the mother of His Majesty,” KBo XXIII 72 obv. 12. Bo 3360, right-hand column, records an address to such a protective deity: (16’) DINGIR.MAH IT-TI SAL.LUGAL pa-a-i-ši ...
(19') *zi-ik DINGIR.MAH SIG5-in i-ya, "You go, o Mother-goddess, with the queen ... May you, o Mother-goddess, treat (her) well!" 80

KBo XXIII 72, a text of the state cult in which offerings are made individually to the DINGIR.MAH 9 of several important persons (see immediately above), as well as collectively A·NA DINGIR.MAH *bu-u-ma-an-da-a-aš (obv. 20'), "to all the Mother-goddess(es)"—cf. rev. 29': *[h]u-u-ma-an-du-uš DINGIR.MAH 8 LL A URU Ha-at-tu-ša-aš, "all the Mother-goddesses of Ḫattuša"—is to be interpreted as documenting an effort to secure well-being for the entire Hittite society through the obtaining of the favor of the protective deity of each and every individual.

It is the undifferentiated mass of these goddesses who receive worship in the state festivals, 81 who are mentioned in god lists, 82 and for whom a temple is attested. 83 As a group they are also often active on behalf of adult individuals in purificatory rituals. 84

The Hittite name standing behind the logogram DINGIR.MAH 9 MEŠ/U R A remains unknown, although both Kunušštalla 85 and Darauwa, 86 which are on occasion attested in conjunction with the Gulšēš in contexts where we are accustomed to finding this Sumeroogram, have been proposed. The evidence is not yet conclusive, 87 however, and it is indeed possible that both terms—and possibly others—designate our deities.

There seems to have been a certain amount of secondary confusion of DINGIR.MAH = Ḫannaḥanna and the plural DINGIR.MAH 9 MEŠ/U R A. In the

80 Note that a single Fate-deity is also on occasion attested as influencing the life of an individual, although this deity does not appear to have been associated intimately and exclusively with the person of that individual. Cf. XXIII 85 rev. 6': *[n]u-ut-ta 4Gulša-aš ḪUL-ab-da, "and a Fate-deity has done evil to you," and Bo 2931 I 5: *[nu-uš-iši HUL-la-an 4Gulša-an kiš-an BAL-ab-ši,"[and] I treat the evil Fate-deity as follows on his behalf:"

81 Cf. especially the texts listed under CTH 646. Note, however, that the local varieties of Ḫannaḥanna also appear in such texts, e.g., XXXII 87 rev. 19'-20': DINGIR. MAH U R U Ha-ak-mi-iš-š[a ...] u-pa-ti-ya-aš DINGIR.MAH, "Ḫannaḥanna of Ḫakuš" [ ...] Ḫannaḥanna of 'the fief.'"

82 E.g., KBo IV 13 IV 2.
84 See CTH 484, KBo XV 25, and XLIII 55.
85 See Friedrich, Or ns 33, 1964, 88.
86 See Carrubba, StBoT 2, 30, n. 48.
87 KBo XXIV 101 rev. 6: DINGIR.MAH *Gulšu-uš *Ta-ra-ra-u[a, seems to speak against the second suggestion.
offering list XXV 32 I 14′ we find the entry 1 SILÁ DIN.\[\text{MAH}^{\text{ni}}\] 1 UDU
Gul-ša-aš. The complementation in -ni makes it certain that we are to read
Hannañanni here in the company of the Fate-deities. A problem is presented by
the occurrence in several purificatory rituals of wappuwaš DIN.\[\text{MAH}^{\text{H}}\],
“Mother-goddess of the river bank,” a divinity who is shown by complementation
\[\text{to be a form of Hannañanna. Is this perhaps a manifestation of an age-
old purificatory function of the Anatolian Hannañanna—note her connection
with a river bank in XLI 8 I 20′ ff.}, 90′—or is it another example of the transfer-
ce of characteristics of the alien group of Mother-goddesses to Hannañanna?
Note here the association of these deities with the river in Bo 3617 II 13′ ff. 91

Finally, an instance of purely graphic confusion is presented by XXXIII 24 I
37′–38′:
\[\text{IM-na-aš at-ta-aš} \text{Gul-ša-aš} \text{NIN.TU kat-ta-an pa-it}
UM-MA \[\text{Gul-ša-aš} \text{NIN.TU-aš} \text{IM-na-aš at-ta-aš ku-it-wa uš-[a-aš]}
\]
Here NIN.TU, which serves as an allograph of DIN.\[\text{MAH}^{\text{H}}\] (singular write-
ing only) when it stands for Hannañanna, has been employed erroneously in
place of (plural) DIN.\[\text{MAH}^{\text{H}}\], the Mother-goddesses. This passage
must therefore be translated:

The father of the Storm-god went down to the Fate-deities (and) the Mother-
goddesses. Thus spoke the Fate-deities (and) the Mother-goddesses: “O
father of the Storm-god, why have you come?”

In summary: DIN.\[\text{MAH}^{\text{H}}\] and DIN.\[\text{MAH}^{\text{H}}\] are not simply
interchangeable writings indicating one and the same deity or group of deities.
In the Boğazköy texts we find on the one hand the Anatolian Mother-goddess
Hannañanna, whose name is written by means of the singular DIN.\[\text{MAH}^{\text{H}}\].
This deity is important for both human and agricultural fertility, and, as wap-
puwaš DIN.\[\text{MAH}^{\text{H}}\], is active in purificatory rituals. On the other hand,
we have a group of lesser Mother-goddess figures, perhaps of Hurrian origin, who
are designated by the plural writing DIN.\[\text{MAH}^{\text{H}}\]. This term, whose

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88 E.g., CTH 402 (THeth 2), CTH 409 (Goetze, Tunn), and KBo XI 17. In each of
these texts, only the singular form of DIN.\[\text{MAH}^{\text{H}}\] appears.
89 E.g., XXIV 9 IV 9′: wa-ap-\[\text{pu-wa-aš}^{\text{H}}\] DIN.\[\text{MAH}^{\text{H}}\]-an-ni; VII 53 + XII 58 I
26: wa-ap-\[\text{pu-wa-aš}^{\text{H}}\] DIN.\[\text{MAH}^{\text{H}}\]-ni; and KBo XI 17 II 4′–5′: wa-ap-\[\text{pu-wa-aš}^{\text{H}}\]
DIN.\[\text{MAH}^{\text{H}}\]-ni. See already Jakob-Rost, THeth 2, 84, who errs, however, in
regarding Hannañanna as one of the lesser deities.
90 See above, p. 240, n. 55.
91 Quoted above, p. 244.
phonetic correspondence remains uncertain, may also be written defectively as a singular. Thus for the modern philologist there arises confusion with Ḥanna-ḥanna.92 The lesser Mother-goddesses are associated with an individual human being before, during, and after birth, and one of their number seemingly accompanies the individual throughout his lifetime. In festivals and rituals offerings are made to these deities as a group, both as a college of “guardian angels” of the population, and as purificatory divinities of the chthonic type. Some secondary confusion of Ḥannaḥanna and the DINGIR.MAḪ MANSURA is also observable in the Hittite texts.

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92 As a rule of thumb, if a text shows only the singular writing, it is likely that Ḥanna-ḥanna is indicated. An obvious exception is presented by the case of the expressly named protective deities (DINGIR.MAḪ ṢAŠU.GI, etc.).
V. SUMMARY

Hittite Practices Concerning Pregnancy and Birth

In utilizing the evidence of the texts edited in this work to construct a schema of Hittite practice in regard to pregnancy and childbirth, it must be kept in mind that the details of this schema may be related only distantly to what actually took place in the households of the common people.¹ It is quite probable that most women gave birth without elaborate ceremony, either during pregnancy or during parturition—certainly the expenditures entailed in carrying out rituals such as those described in the “Ritual of Papanikri” and in Text K were beyond the means of the ordinary family.

We must also remember that the birth rituals themselves do not present a unified corpus, but rather detail procedures from various population groups,² areas,³ and periods within the history of the Hittite state.⁴ All of these ritual texts were probably brought to the Hittite capital, and in most cases recopied there over the course of years, in order that the knowledge contained in them might be accessible to those practitioners attendant upon the royal family in times of crisis. It was of no consequence that contradictory practices were found in the rituals as a group; what was important was that the experts who aided the ladies of the royal court in problems of reproduction have available to them as much information as possible. Therefore it is doubtful that all of the procedures included in the following outline were carried out in the case of any single pregnancy, even where these procedures are not mutually exclusive.

¹ See Hoffner, JNES 27, 1968, 203, where the discrepancy between naming practices as described in mythological texts and actual usage as revealed by the corpus of Hittite personal names is discussed.
² For example, Text G contains Hattic incantations, while Text H, Text J, and “Papanikri” are derived from Hurrian sources.
³ For example, to judge from the probable location of the cities named in the incantation in Text A (§ 3), this text is of central Anatolian origin, while obv. 38 and rev. 46 of Text K indicate quite clearly a Kizzuwatnaean provenience.
⁴ For example, Text C and Text H go back to the Middle Hittite period, while Text L is very late in composition.
Summary

Pre-parturition

The very entering of a woman into the state of pregnancy could be marked by a special festival performed in honor of the Mother-goddesses (Text K § 14).

During pregnancy, monthly rites might be carried out for these same deities (Text K § 15), and the mother-to-be was subject to certain restrictions in her diet (Text K § 6) and sexual relations (Text K §§ 2, 18). At various times during pregnancy offerings (Text K §§ 2, 3, 19, 23) and purifications (Text K §§ 4, 26) were made, and after a certain point, the woman could be separated from her family for the remainder of her term (Text K §§ 5, 7). It seems, however, that in most cases births occurred in the home. 5

Prior to delivery an oracle might be sought to determine if the woman was in the proper moral condition to give birth successfully (Text K §§ 21–22), and offerings could be performed to correct the situation if the answer to this inquiry was negative (Text K § 22).

Finally, there were rites to prepare the possessions of the woman (Text K §§ 8, 24), the birth apparatus (Text H, Text K § 25), and the woman herself (Text K § 26) for the act of parturition.

Parturition

The equipment necessary for delivery consisted of two stools and three cushions (Text A §§ 1–2), or of two footstools (Text B § 2) or, in texts of the Hurrian milieu, of the birth-stool (ḫarnau, 6—Text H, Text O, Text U, “Papanikri”; ḫaruymi, 7—Text J). If the apparatus sustained damage during labor, this was considered a bad omen, and time permitting, the place of birth was changed (“Papanikri” I 7–11).

Various incantations to aid in delivery are attested: the “Incantation of Crying Out” (Text B § 3), known only by title, takes its name from a characteristic activity of the mother during parturition 8 and presumably was held to comfort her in the face of labor pains. The Hattic “Incantation of Blood” (Text G § 1) and “Incantation of the Wind” (Text G § 2) were intended to give aid in event of physical difficulties in delivery. In Text A (§§ 3–4) and Text I.

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5 See above, p. 154.
6 See above, pp. 102–04.
7 See above, p. 129.
8 See above, p. 37.
(§ 1) mythological parallels are adduced to aid in parturition, while Text E (§§ 10'-13") contains charms to induce the child to leave the body of the mother.

In regard to physical activities, we learn only that a substitute ewe might be brought in for the mother (Text B § 5") and that the new-born child fell into a receiving blanket (Text A § 2).

More elaborate rites which could be carried out at the time of birth were the "Festival of Birth" for the Mother-goddesses (Text K § 16, Text T § 3’), the "Festival of the Womb" (Text K §§ 12, 30, Text Y), the "Festival of Crying Out" (Text Y), and the "Festival of the Pigeons" (Text Y). These last three festivals were all performed in honor of IŠTAR/Saušga. Unfortunately we learn little about these rites beyond their names.

Finally, Text K § 13 seems to prescribe a period of peace within the family or group of the mother immediately after the birth.

Post-parturition

It is in this area that the weight of the material preserved in the Hittite birth rituals falls. The most widely attested of the rites performed directly following birth is an incantation seeking to remove evil from the new-born and/or to secure a favorable fate for the child (Text B § 10", Text C §§ 9'-10', 12', Text D § 5", Text L § 2, Text N, Luwian birth rituals*).

At this time there might also be performed a ceremony to ensure the continued fertility of the mother (Text B §§ 11'-12"), or a rite to confer the proper sexual role upon the new-born (Text B §§ 11'-12''). A determination of the fate of the child was also possible (Text C § 4, Text E §§ 3'-4", Text T’).

In addition, we find purificatory rites for the mother (Text C § 6, Text L § 1, Text T § 7’), the birth equipment (Text O’, "Papanikri" I 18-57, II 1-6) and the child (Text C §§ 4-5, 10'-11", Text L, Text T § 7’). In this latter instance a very important role is played by washing—see above, pp. 51f.

These purificatory rites might be performed at various times in the days and months after the child had entered the world—on the second night ("Papanikri" II 5), the fourth night ("Papanikri" col. IV), or the seventh day (Text K §§ 9, 27). Finally, a mother and her male child might participate in a ceremonial reentry into the community after three months had passed (Text K §§ 10, 28, Text U rev.), while a mother and baby girl could undergo this ceremony only after four months (Text K §§ 11, 29, Text U rev.).

9 See above, pp. 228-30.
In addition, there seem to have been ritual procedures for the unfortunate possibility that a child should die during, or soon after, birth (Text J §§ 4'–8'). It is immediately apparent that the great majority of these activities fall into a realm more accurately described as magico-religious than as medical. The exceptions to this generalization are few and mostly uncertain: Text P possibly prescribes the administration of drugs to a pregnant woman, yet refers to itself in its colophon as an incantation (Šl-PAT). Text C § 7 speaks of the giving of "fresh medicine" (ḫuṣu ṣaṣṣi) to the new-born, but the context is not entirely comprehensible. More clearly, Text L § 1 deals with the preparation of a salve and its application to the inner ears of the infant. Finally, the numerous purifications of the child might well have been of hygienic value, and the substance kunzigannaḫt 11 often employed in these purifications was possibly a drug.

This preponderant concern with the magico-religious, almost to the exclusion of the medical, sets the group of texts edited here in sharp contrast to available Mesopotamian materials dealing with birth. Many of these indeed

10 The mention of the birth of a child in the Hittite-language medical text KBo XXI 20 1 27' (DUMU-an ar-ma-iz-zi[i]) is, as its editor Burde (StBoT 19, 46) has commented, unclear due to its fragmentary context.
12 For the convenience of the reader, I present here a list of the Akkadian-language birth texts known to me. While this list is probably incomplete, it does provide us with a corpus of sufficient size and variation for use in comparison with the Hittite material. (Note that none of the large corpus of Lamaštu amulets and incantations has been included.)

AMT 65, 1–2; 66, 4–5, 9; 67, 1.
AO 4425 (unpublished)—see Labat, RIA III 178.
Atraḫasis myth 1 255–305—for the interpretation of this text as actively concerned with birth, see Moran, Biblica 52, 1971, 58, n. 3.
BAM 240 (= KAR 195), 241 (+ 242'), 243, 244 (incl. KAR 266), 245, 246, 247, 248 (= KAR 196), 249, 250.
Iraq 31, 1969, plts. V–VI.
K 3485 + 10443 (unpublished)—see Civil, JNES 33, 1974, 331.
K 8210 (unpublished)—see Civil, loc.cit.
K 10507 (unpublished)—see Nougayrol, Ugar V 29, n. 1.
KAR 223—see Ebeling, MAOG V/3, 5–8.
KUB IV 13—see Meier, ZA 45, 1939, 198f.
LKA 9 col. III'.
LKU 55.
contain magico-religious elements, but the majority also present instructions for the preparation and administration of medications in the form of potions, salves, poultices, enemas, etc. Even "l’Esclave de la Lune" tradition, which as we have seen,\textsuperscript{13} preserves mythological material closely related to Text L, often appears on the same tablet with purely medical instructions.\textsuperscript{14}

Note also BAM 240 (= KAR 195), an Akkadian text which, with the exception of two intrusive paragraphs of magical material,\textsuperscript{15} deals in a strictly medical manner with the treatment of a great variety of difficulties which might arise in connection with pregnancy and delivery. For example, obv. 29:\textsuperscript{15}

\begin{quote}
DIŠ SAL Ú.TU-ma SU-šá bir-di šI.A DÜR-šá ma-qit G\textsuperscript{giš} PA ḡA.LU.UB AS İ EŞ AŞ KAŞ NAG
\end{quote}

If a woman has given birth, and her skin is covered with pocks, and her anus has collapsed—(you take) a twig of oak\textsuperscript{7} and smear it in oil. She shall drink (it) in beer.

Among the other problems discussed are cramps of the lower torso (obv. 17'ff.), flatulence (obv. 25’ff.), distress in the lower tract (obv. 34’ff.), and the failure to conceive (rev. 69’ff.). Certainly none of the texts concerned with birth and its problems known from the Hittite capital are comparable in their approach.

That this situation is probably not the result of the chance of discovery is suggested by a royal letter, 652/f + 28/n + 127/r, sent by Ramses II of Egypt to Ḥattušilili III, and published by E. Edel. In this communication the Egyptian first refers to an earlier request of the Hittite monarch:

\begin{quote}
11N-T3—see Civil, JNES 33, 1974, 331–36.
Rm 376—see Lambert, AS 16, 283–88.
RS 17.81—see Nougayrol, Ugar V 29.
STT 98, 284.
TCL VI 49 (= AO 6473)—see Thureau-Dangin, RA 18, 1921, 161–71.
UET VII 123.
VS 17, 34—see van Dijk, Or ns 41, 1972, 339–48.
YOS XI 17 (forthcoming; = YBC 5630)—see van Dijk, Or ns 44, 1975, 53.
YOS XI 88 (forthcoming; = YBC 4602)—see van Dijk, Or ns 41, 1972, 339–40, with n. 4.
\end{quote}

\textsuperscript{13} See above, pp. 186–88.
\textsuperscript{15} That is, obv. 11’–15’ and 61’–63’.
[That which my brother] wrote [to me concerning] Mata[n]az[i], his [sis]ter:
"Let my brother send a man, so that medicines might be prepared for her, so that she might be caused to give birth!"  

Ramses then adds his reply:

Look, Matanazi, the sister of my brother—[I], the King, your brother, know [of] her. It is said [in your letter] that she is a fifty-year-old. No—she is a sixty-year-old! ... No—for a woman who has completed sixty years, it is not possible to prepare medicines for her, so that she might still be caused to give birth.  

The pharaoh concludes by agreeing nonetheless to send the requested expert and materials in the hope that divine intervention might bring about a miracle in this instance (rev. 6–13).

It is the Hittite attitude which is of interest here. If there were persons at the Hittite court expert in the use of medicines for the treatment of gynecological problems, they could certainly have informed Ḫattušili that his hopes in regard to the possible fertility of his sister were misplaced.

We are led to conclude that the Hittite practitioners had no real practical acquaintance with the use of medicines in gynecology, and thus no understanding of their capacities and limitations. This conclusion, drawn from a text

16 Obv. 8–13 (restorations from Edel, Arzte 68):
8. ... [ša ŠEŠ-ya]
9. iš-pu-ra a-[na ya-ši aš-šum]
10. 'Ma-ša-[n]a-z[i] NI[N]-šu
11. um-ma-a šEŠ-ya li-še-bi-la
12. LÜ-lû₂ a-na e-pê-ši UMES a-na ša-a-ši
13. a-na na-Ša-ni a-na a-la-di-ša

For naðānu + inf., a syntactic borrowing from Egyptian here replacing the Akkadian š-stem, see Edel, Arzte 86, with n. 160.

17 Obv. 16–Rev. 5:
16. a-mur 'Ma-ta-na-zī 'a-ḫa-ti
17. ša ŠEŠ-ya LUGAL ŠEŠ-ka i-di-ši
18. um-ma-a ša 50 UMES ši-i
19. ya-nu-um-ma ša šu-ši UMES
20. ši-i-it ...
1. ya-nu-um-ma ša ū-ma-al-la
2. šu-ši UMES ul i-le-u-š
3. a-na e-pê-ši UMES a-na ša-a-ši
4. a-na na-dâ-ni a-na a-la-di-ša
5. ap-pu-na-na
of a different type, supports our observations concerning the Hittite rituals dealing specifically with human reproduction. That is, these works exhibit an almost exclusive reliance upon the magico-religious in their efforts to bring about the successful entry of a new human being into the world. They also endeavor to secure for the new-born social and ritual integration into the community, as well as a happy fate.
ADDENDUM

After the completion of this work, Professor Otten provided me with a transcription of the unpublished fragment Bo 2469, made by C.-G. von Brandenstein and checked by H. Eheloff. This piece is concerned with the activities of several females, probably all members of the royal family. Since the first two paragraphs of col. II deal with offerings and purifications at time of parturition, I present the text here with a short commentary: 1

Bo 2469

x + 1 nu wa-aš-ta-nu-e-ir na-an ḫa-ra-a-i(-) × [ ]
2'. nu DUMUSAL ku-ḫiš mi-ya-ri nu e-ku²-zi a-pi-(q)-[ya²]
SAG.DU-az pa-a-i pa-a-i-ma-at ku-e-da-ni [pi-di²]
4'. na-at-za a-ri-ya-še-eš-šar i-ya-mi nu ma-a-an [ ]
ši-nap-ši DŪ-mi na-aš ma-a-an a-pi-ya S1×SĀ-ri[i
6'. ma-a-na-aš I-NA URU Qa-ti-ya-ma S1×SĀ-ri
na-an I-NA URU Qa-ti-ya pa-a-i

8'. UM-MA ṾUTU ST-MA ku-u-an-ua INIM ḫi-li-eš-du( )
nu-wa AMA-SU ku-wa-pi ar-ma-alt-ḫa-an-za e-š-ta nu-[wa(-)
10'. DUMUSAL-ya-wa-ka-in SAG.DU-an za-az-zi-ia az ša-an-ḫa-an-[zi

A-BU-YA-ya-za ku-it DUMUSAL-ZU A-NA × ×-YA³ SALT-pi-ri-ta-[aš-
ši-ya²]
14'. ti-ya-an ḫa-ra nam-na me-mi-× × × a-pi-ya-pāt ×[
ku-ši me-ma-a-i A-NA DINGIR-wq-ra-aš¹ Da-ni-ti-ši e-š-ta
16'. ku-ši-ma(-wa) me-ma-i A-NA ṾUGAL-ma-wa-ra-aš¹ Da-ni-ti-ši e-š-[ta

---
1 Otten has already quoted lines 2 and 9 in ZA 71, 1981, 216, with n. 5.
§ 1. And they regarded (it) as a sin, and her, on the birth-stool [...] 
2. Then the female child who is born—she will drink? (i.e., suckle?). The[se offerings? ...]
     she (the mother) will give personally. But in which [place?] she will give them—
4. that I will make (the object of) an oracular inquiry. And if [...] 
     I treat the šinapšši-house. And if she is instructed by oracle (to give it) there [...] 
6. If she is instructed by oracle (to give it) in (the town of) Qatiya, 
     then she will give it in Qatiya.

§ 8. Thus says His Majesty: “This word of Ḫilešdu [I have heard’].

§ 2. While her mother was pregnant, then [...] 
10. And they will[1] purify the head of the female child with z., [...]”
     All of the seers2 will enter, [and her fate3]
12. we will determine. Thereafter they will set her in order.

§ 3. Because my father had installed his daughter as a t.-woman for ...
14. further ……
     One might say “She, Daniti, belonged to a deity,”
16. but another will say “She, Daniti, belong[ed] to Šarruma.”

Commentary

II 1. For the occasional confusion of barnai-with barnau-, see above, pp. 103f., and for the occurrence of waštano- in a similar context, cf. KBo V 1 (“Papankir”) I 38ff.

II 6', 8', 10'. The town Qatiya, the woman Ḫilešdu, and the substance zazzita- are all unattested elsewhere. Although a single birth is apparently mentioned in both § 1' and § 2', the role of Ḫilešdu is not clear. Is she the mother, the newborn child, or the ritual practitioner who speaks in the first person in § 1’?

II 8’ff. It is uncertain if the speech of the king indeed ends with line 10’, as I have rendered the passage. Although the quotative particle is not present after the beginning of line 10', it may have been lost at the end of lines 10' and 11', and in any case it is frequently omitted.

II 11’. For Ḫpurapšši- as the possible reading of ḪHAL/AZU, see Gurney, Aspects 45f., with n. 6. For the presence of a seer at birth, cf. Text C obv. 8ff.

II 13’. For ŠTapritaššši-, see HW³, 1. Erg. 20.
Il 15’f. Daniti, whose dedication to a deity is discussed here, is almost certainly identical to a woman known from two other religious contexts—the author of the ritual KBo Il 20\(^2\) and the holder of landed property named in KUB XL 2 obv. 39ff., a donation to the temple estates of the goddess Išḫara in Kizzuwatna (CTH 641) (‘Da-a-ni- temas-īš’).\(^3\)

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\(^2\) Goetze, Kizz 70, n. 273 reads line 1: ‘Ta-a-ni-ti s\(\text{al}\) Ta-[wa-an-na-an-na’], which is indeed highly uncertain, but a religious office for this woman is nonetheless likely.

\(^3\) See Goetze, op.cit. 62ff. (text cited as Bo 4889). Add also perhaps unpublished Bo 1583 obv. 6’: ‘Da-ni-te-īš.
GLOSSARY

All forms occurring in the birth rituals edited here have been included. However, forms from the duplicate texts have been cited only when they differ from those of the main text, or when they alone have been preserved. Totally and largely restored forms have been omitted in most instances, as have the Hattic vocabulary of Text G and the Luwian words of Text F and the “Luwian Birth Rituals.” Words which appear in this corpus only as ideograms have been given in the Akkadogram or Sumerogram section, even when their Hittite readings are known.

For convenience, a recapitulation of the sigla employed for the texts is presented here:

<table>
<thead>
<tr>
<th>A</th>
<th>KUB XXX 29</th>
<th>CTH 430.1</th>
<th>Kb</th>
<th>KUB XLIV 59</th>
<th>CTH 489.B</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>KBo XVII 62 + 63</td>
<td>CTH 478</td>
<td>L</td>
<td>KUB XLIV 4 + KBo</td>
<td>CTH 520</td>
</tr>
<tr>
<td>C</td>
<td>KBo XVII 61</td>
<td>CTH 430.3.B</td>
<td>XIII 241 rev.</td>
<td>CTH 430.2</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>KBo XVII 60</td>
<td>CTH 430.3.A</td>
<td>M</td>
<td>KUB XXX 30</td>
<td>CTH 430.2</td>
</tr>
<tr>
<td>E</td>
<td>KBo XII 112</td>
<td>CTH 470</td>
<td>Na</td>
<td>KBo XXIV 17</td>
<td>CTH 520</td>
</tr>
<tr>
<td>Fa</td>
<td>KUB XXXIII 67</td>
<td>CTH 333.A</td>
<td>Nb</td>
<td>KUB XXX 43 III</td>
<td>CTH 276.2</td>
</tr>
<tr>
<td>Fb</td>
<td>KUB XXXIII 36</td>
<td>CTH 333.B</td>
<td></td>
<td>20–22</td>
<td>CTH 500</td>
</tr>
<tr>
<td>Fc</td>
<td>Bo 4861</td>
<td>–</td>
<td>O</td>
<td>KBo XXI 45</td>
<td>CTH 770</td>
</tr>
<tr>
<td>G</td>
<td>KUB XVII 28 II 1–32</td>
<td>CTH 730</td>
<td>P</td>
<td>KBo VIII 130</td>
<td>CTH 770</td>
</tr>
<tr>
<td>Ha</td>
<td>KUB IX 22</td>
<td>CTH 477.1.A</td>
<td>Q</td>
<td>1502/u</td>
<td>–</td>
</tr>
<tr>
<td>Hb</td>
<td>ABoT 17</td>
<td>CTH 477.2</td>
<td>R</td>
<td>1265/v</td>
<td>–</td>
</tr>
<tr>
<td>Hc</td>
<td>KUB VII 39</td>
<td>CTH 477.1.B</td>
<td>S</td>
<td>KBo XVII 72</td>
<td>CTH 430.3.C</td>
</tr>
<tr>
<td>Hd</td>
<td>KBo XVII 64</td>
<td>CTH 477.3</td>
<td>T</td>
<td>KUB XLIV 58</td>
<td>–</td>
</tr>
<tr>
<td>He</td>
<td>464/w</td>
<td>–</td>
<td>U</td>
<td>KBo XXVII 67</td>
<td>–</td>
</tr>
<tr>
<td>Hf</td>
<td>Bo 4876</td>
<td>–</td>
<td>W</td>
<td>KBo XIV 23</td>
<td>CTH 477.3</td>
</tr>
<tr>
<td>Ja</td>
<td>Bo 4951</td>
<td>CTH 477.4.A</td>
<td>Ya</td>
<td>KBo VII 74 II 3′–4′</td>
<td>CTH 277.4.B</td>
</tr>
<tr>
<td>Jb</td>
<td>KBo XVII 68</td>
<td>CTH 477.4.B</td>
<td>Yb</td>
<td>HSM 3644 1′–2′</td>
<td>CTH 277.4.A</td>
</tr>
<tr>
<td>Jc</td>
<td>VAT 6212</td>
<td>CTH 477.4.C</td>
<td>Za</td>
<td>KBo XXIV 5</td>
<td>–</td>
</tr>
<tr>
<td>Ka</td>
<td>KBo XVII 65</td>
<td>CTH 489.A</td>
<td>Zb</td>
<td>KBo XXIV 6</td>
<td>–</td>
</tr>
</tbody>
</table>

Addendum: He 464/w = KBo XXX 1
           Q 1502/u = KBo XXX 2
           R 1265/v = KBo XXX 3
HITTITE

-\textit{a}\textsuperscript{-} “but” C rev. 9'

-\textit{a}/-\textit{ya} “and, also; but”

\textit{word-connecting}

B I 2', IV 8'; E rev. 1'; Fa IV 13; Ha II 6, 8, 20, 36, 44; Hb II 9; Hc 7'; Jc obv. 4'(?); Ka obv. 14, 16, 20, 21, 24, 40, 41, 46, 53, 54, rev. 6, 12, 14, 15, 16, 28, 48, 58, 63, edge 2; Kb obv. 8' (2 ×'); U rev. 6, 9

\textit{sentence-connecting}

A obv. 6, 11, 12, 13; B IV 9'; C obv. 4; D obv. 7, 10; E obv. 11', 14', rev. 12', 15'; Fa I 19', 23', IV 28; Fc obv. 16'; Ha II 10, 25, 26, III 17, 25, 33, 40; Hb II 1, III 11'; Hc 2'; Hd 5'; Ja rev. 8', 13'; Jc rev. 2'; Ka obv. 1, 9, 11, 16, 22, 40, 48, rev. 9, 10, 12, 18, 23, 33, 36, 59, edge 7; Kb obv. 6', 7', 8', rev. 4; O I 14', 15'; Q 10', 15'; R I 11'; U rev. 2

-\textit{a}\textsuperscript{-} encl. pers. prn., 3 prs.

-\textit{aš(-)} nom. sg. c.

C obv. 13, 14; Fa I 32', IV 7, 16, 20, 21; Fb II 3; G II 7; Ha II 34, 35, III 2 (2 ×); 8, 20, 25, 33, 35, 36, 40 (2 ×), 41; Hb II 4, III 3', 8', 10', 11'; Hd 10'; Jc obv. 1'(?); Ka obv. 1, 2, 15, 38, rev. 1, 12, 39, 45, 46, edge 5 (2 ×), 8; Kb obv. 7'; L rev. 5, 7; M obv. 5', 7'; O I 13', 17'; Q 17'; R I 18'(?); U rev. 7

-\textit{an(-)} acc. sg. c.

B I 17', 20', 26'; C obv. 13, 15; D obv. 8; E obv. 9', 11', 13', rev. 5'; G II 8; Ha II 17, 32, 43, III 31; Hb III 15'; Ja rev. 7', 8'; Ka obv. 14, 39, 42, rev. 64, edge 6; L rev. 8 (2 × ?), 28; P III 8'; Q 11'; R IV 3'; Za II 11'
<table>
<thead>
<tr>
<th>Hittite</th>
<th>Page 261</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>-att(-) nom./acc.sg.n.</strong></td>
<td>B IV 11', 12'; Fc obv. 19'; Ka rev. 35, 42; Kb obv. 6'; L rev. 10; M obv. 9'; P II 5; U rev. 12</td>
</tr>
<tr>
<td><strong>-ši(-) dat./loc.sg.</strong></td>
<td>A obv. 14; B I 7'; C obv. 20, 21, 23, 24; D obv. 10; E obv. 9', rev. 10'; Fa I 16', 18', 19', 30'; Ha II 25, 26, III 6, 14, 17, 27; Ka obv. 14, 17, 23, rev. 3, 11, 12, 14, 15, 18, 26, 51, 52, 53, 57, 63, 64, edge 2; Kb obv. 3', 7'; L rev. 6, 7, 11, 33; P II 5; U rev. 7; Za II 12'</td>
</tr>
<tr>
<td><strong>-še-</strong></td>
<td>C obv. 18</td>
</tr>
<tr>
<td><strong>-aš(-) nom.pl.c.</strong></td>
<td>L rev. 28 (?)</td>
</tr>
<tr>
<td><strong>-att(-)</strong></td>
<td>Ha II 37, 45; L rev. 25</td>
</tr>
<tr>
<td><strong>-uš acc.pl.c.</strong></td>
<td>L rev. 5</td>
</tr>
<tr>
<td><strong>-aš(-)</strong></td>
<td>Ha III 18, 19; Ka obv. 48, 49; L rev. 27; T II 9' (?)</td>
</tr>
<tr>
<td><strong>-att(-) nom./acc.pl.n.</strong></td>
<td>B I 27'; C rev. 5'; D obv. 3; Fa I 9', 10'; Ha II 23, 24, 45, III 14, 15; Ka obv. 7, 13, 45, rev. 10, 22, 29, 59, edge 2; L rev. 14 (2X), 17 (3X), 25</td>
</tr>
<tr>
<td><strong>-(a)š-ma-(aš) dat./loc.pl.</strong></td>
<td>Ka obv. 22</td>
</tr>
<tr>
<td><strong>-(u)š-ma-aš</strong></td>
<td>Ka obv. 45, 53</td>
</tr>
<tr>
<td><strong>NINDA-a-a-an n.</strong></td>
<td>“hot loaf” nom./acc.pl. NINDAA-a-an-ta</td>
</tr>
<tr>
<td><strong>ak-</strong></td>
<td>Ka rev. 21</td>
</tr>
<tr>
<td><strong>ammiyant-</strong></td>
<td>“die” prs.3.sg. a-ki</td>
</tr>
<tr>
<td><strong>ammiyant-</strong></td>
<td>Ja rev. 6', 17'</td>
</tr>
<tr>
<td><strong>gen.pl.c.</strong></td>
<td>E obv. 16'</td>
</tr>
<tr>
<td><strong>(am-mey)a-an-da-aš</strong></td>
<td>E obv. 15'</td>
</tr>
<tr>
<td><strong>anna- c.</strong></td>
<td>“mother” acc.sg. an-na-an</td>
</tr>
<tr>
<td><strong>dat./loc.sg. an-ni(-)</strong></td>
<td>L rev. 15</td>
</tr>
<tr>
<td><strong>AMA</strong></td>
<td>E rev. 12'</td>
</tr>
<tr>
<td><strong>anku</strong></td>
<td>Fa IV 13; L rev. 9; T III 7'</td>
</tr>
<tr>
<td><strong>anda</strong></td>
<td>Za II 10'</td>
</tr>
<tr>
<td><strong>adv.–“definitely” an-ku</strong></td>
<td>C rev. 10'; E obv. 6', 7', 9'; Ha II 25, III 14; Hb II 10; Hc 8',</td>
</tr>
<tr>
<td><strong>adv.–“in, into” an-da</strong></td>
<td></td>
</tr>
</tbody>
</table>
(anda)

as preverb:

\textit{anda an(ś)}-

\textit{har(k)}-

\textit{ishai} -

\textit{ishuwa}i-

\textit{kiś} -

\textit{mena} -

\textit{pai} -

\textit{pehute} -

\textit{peṣiya} -

\textit{peda} -

\textit{šah} -

\textit{dai} -

\textit{tiya} -

\textit{warnu} -

\textit{andan} -

adv. — "in" an-da-an

\textit{antusha} - c.

"human being" acc.sg.

\textit{an-tu-ša-ša-an} -

gen.sg. UN-aš

\textit{antusahha} - c.

"human being" nom.sg.

\textit{an-tu-wa-ab-ha-aš} -

\textit{apa} -

prn. — "that" nom.sg.c.

\textit{a-pa-a-aš} -

\textit{a-pa-a-ša} -

acc.sg.c. \textit{a-pu-um}

[a-\textit{pu-}um(?)]

nom./acc.sg.n. \textit{a-pa-a-at}

gen.sg. \textit{a-pi-e-el}

\textit{a-pi-el}

dat./loc.sg. \textit{a-pi-e-da-ni}

\textit{Glos}sary

13'; Ja rev. 6'; Ka obv. 28, 32, 
38, 49, rev. 10, 18, 31; L rev. 
15; O I 10'; Zb obv. 11'

E obv. 11'

Za II 11'

Fa I 5'; Ha II 8, 23, III 13

Fa I 8'

U rev. 11

B I 24'; Ka obv. 13, rev. 35

E rev. 6'; Ha II 48

Ha II 17, III 1, 32, 39

Ka rev. 33

D obv. 2

Ka rev. 36

Ka obv. 12, rev. 34

Fa IV 7

Ka obv. 25, rev. 29

B I 21'; C obv. 7; E rev. 10';

Ha II 4; L rev. 5

P II 4

E obv. 11'

Ka edge 6

E obv. 11'; Ha III 17]; Ka rev. 
11]; O I 9'; U rev. 9

Fa IV 27; Kb obv. 3'

B I 22'; P II 4

B I 25'

A obv. 16; Ka obv. 46, rev. 
16, edge 3; U rev. 11

He 6'

C obv. 21

B I 16'; Hb II 2; Ja rev. 11';

Ka obv. 52], rev. 19, 38; Kb 
obv. 13']
Hittite

abl.sg. a-pi-e-iz
nom./acc.pl.n. a-pi-e
dat./loc.pl. a-pi-e-da-asi

appa
adv. — “back; again”
a-ap-pa
EGIR-pa

EGIR
as preverb:
appa pašk-
šiya-
dai-
waż-
walmu-

appan
adv. — “back; later”
EGIR-an

appanda
adv. — “behind; thereafter”
EGIR-an-da
[EGI]R-ŠU
EGIR-ŠU

apadda
adv. — “thither; thereby”
a-pat-ta
a-padd-da
a-pa-at-ta

appe/izzi-
adj. — “last; latter; rear”
nom./acc.sg.n. a-ap-pi-iz-zi
dat./loc.sg. a-ap(!)-pi-iz-zi
abl./inst.sg. ap-pi-iz-zi-az
dat./loc.pl. ap-pi-iz-zi-ya-asi
adv. — “behind” EGIR-az

Ka obv. 31], 34], 39, 53, rev. 43], 46
Ka obv. 16], 33]
B I 16]; D obv. 2; Ka rev. 31, 32]
E rev. 7'
Fa I 29[; Ka obv. 2, 14, 42, 44; L rev. 10; O I 17', II 11'; Q 5'
R I 3'
Fb II 1
Q 5'
Ka rev. 29
Za II 5'
Ha III 24
L rev. 25, 34
Fa I 18[, IV 5, 6; Ka edge 5, 7; U rev. 9; Za II 13'
Fc obv. 13' (2X); Ka rev. 7; O I 6'
Fc obv. 10'
Fa I 11'; Hd 3'[(?)]
C obv. 16
Ka rev. 26; L rev. 11
E rev. 8'
Fa I 30'
Fa I 10'
B I 7'[(?)]; Fa I 31'
Za II 9'
R I 18'
<table>
<thead>
<tr>
<th>Glossary</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>apiya</strong></td>
<td>adv. — “there” <em>a-pi-ya</em></td>
<td>Ka obv. 45; T III 6'</td>
</tr>
<tr>
<td><strong>ar</strong></td>
<td>“come” prs.3.sg. <em>a-ri</em></td>
<td>Ha III 21; Ka rev. 22</td>
</tr>
<tr>
<td><strong>ar</strong></td>
<td>“stand” M.prs.3.sg. <em>ar-ta</em></td>
<td>C obv. 15</td>
</tr>
<tr>
<td><strong>ara n.</strong></td>
<td>“correct thing” nom./acc.sg. (UL) <em>a-a-ra</em></td>
<td>Ka obv. 14, 17</td>
</tr>
<tr>
<td><strong>arrar</strong></td>
<td>“wash” prs.3.sg. <em>a-ar-ri</em></td>
<td>Ha II 16, III 29</td>
</tr>
<tr>
<td></td>
<td><em>ar-ri</em></td>
<td>Jc obv. 7'</td>
</tr>
<tr>
<td><strong>arai</strong></td>
<td>“inhibit” M.prs.3.sg. <em>a-ri-it-ta</em></td>
<td>G II 2</td>
</tr>
<tr>
<td><strong>arabza</strong></td>
<td>adv. — “outside” <em>a-ra-ab-za</em></td>
<td>D rev. 7’; Ha II 5), 41, III 36(</td>
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<tr>
<td><strong>arabzena</strong></td>
<td>adj. — “outer” dat./loc.sg. <em>a-ra-ab-zé-ni</em></td>
<td>Hb III 11’</td>
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<td></td>
<td>term.sg.(?) <em>a-ra-ab-zé-na</em></td>
<td>Hd 5'</td>
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<td><strong>ar(s)ás</strong></td>
<td>verb — meaning unknown prs.1.sg. <em>a-ar-as-mi</em></td>
<td>D obv. 3</td>
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<tr>
<td><strong>arha</strong></td>
<td>adv. — “away” <em>ar-ha</em></td>
<td>B I 26'; Ka obv. 53, rev. 25; O I 7'; Q 1’(?), 2’, 6’; S 4’</td>
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<td>as preverb:</td>
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<tr>
<td><strong>arha arra-ed</strong></td>
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<td>Jc obv. 7’</td>
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<td><em>happeinai</em></td>
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<td>L rev. 29</td>
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<td><em>kappuwa</em></td>
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<td>C rev. 22’</td>
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<td><strong>pai</strong></td>
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<td>Ka obv. 34, rev. 40, 43; Kb rev. 1</td>
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<td><strong>piran arha kuer</strong></td>
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<td>Ha II 46, III 28</td>
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<td><strong>piran arha šipant</strong></td>
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<td>Ha II 11(?)</td>
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<td><strong>arha dat</strong></td>
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<td>Ka obv. 7, rev. 9</td>
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<tr>
<td><strong>tarna</strong></td>
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<td>C obv. 21; Ha III 14</td>
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<td><strong>awan arha tiya</strong></td>
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<td>B I 27'; Na obv. 1’</td>
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<td><strong>arha duwarnai</strong></td>
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<td><strong>suppa</strong></td>
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<td>Q 11’</td>
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<td><strong>šer arha wawmu</strong></td>
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<td>Ka obv. 54</td>
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<tr>
<td><strong>arha warnu</strong></td>
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<td>C obv. 9, 18</td>
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<td><strong>piran arha warnu</strong></td>
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<td>C obv. 19, rev. 24'; O I 15’</td>
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<td>C rev. 24'; Ka rev. 19</td>
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<tr>
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<tr>
<td>arhayan</td>
<td>adv.—“separately”</td>
<td>B I 13’</td>
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<td>ar-ḫa-y[a-an]</td>
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<tr>
<td>arki- c.</td>
<td>“testicle(?)”</td>
<td>C rev. 15’</td>
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<td>nom.pl. ar-ki-i-e-š</td>
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<tr>
<td>armahh-</td>
<td>“make or become pregnant”</td>
<td>Ka obv. 1, 44, rev. 1</td>
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<td>prs.3.sg. ar-ma-ab-ḫi</td>
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<td>verbal sub.gen.sg.</td>
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<td>ar-ma-ab-ḫu-u-aš</td>
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<td>Na rev. 2’</td>
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<td>ar-ma-ab-ḫu-aš</td>
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<td>Ka obv. 6</td>
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<tr>
<td>armai-</td>
<td>“be/become pregnant”</td>
<td>E obv. 13’</td>
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<td>prs.3.sg. ar-ma-a-i-z-zi</td>
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<td>ar-ma-i-z-zi</td>
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<td>L rev. 1; P III 7’(?)</td>
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<td>armauvant-</td>
<td>adj.—“pregnant”</td>
<td>B I 19’; Ka obv. 47</td>
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<td>nom.sg.c. ar-ma-u-wa-an-za</td>
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<td>arnammii-</td>
<td>verb—meaning unknown</td>
<td>Ja rev. 12’</td>
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<td>prs.3.sg. ar-na-am-mi-it-ti</td>
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<td>ėarzana- c.</td>
<td>“inn” dat./loc.pl.</td>
<td>Ka rev. 25</td>
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<td>ė-ar-Za-na-aš</td>
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<tr>
<td>aš-</td>
<td>“remain”</td>
<td>O II 9’</td>
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<td>prs.3.sg. a-aš-zi</td>
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<td>prs.3.pl. a-aš-ša-an-zi</td>
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<td>Ka rev. 3, 27</td>
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<td>prt.3.sg. a-aš-ta</td>
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<td>A obv. 14, 15</td>
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<td>ppl.nom.sg.c. a-aš-ša-an-za</td>
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<td>Ka obv. 30, rev. 40</td>
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<td>ašapli (Hurr.)</td>
<td>[a-šapletion]-ya</td>
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<tr>
<td>ašē-</td>
<td>“place; set up”</td>
<td>T obv. 11’</td>
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<td>prs.3.pl. a-le-ša-an-zi</td>
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<td>aška- c.</td>
<td>“gate” dat./loc.sg. a-aš-ki</td>
<td>Ka rev. 21; L rev. 5</td>
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<td>ašma</td>
<td>interj.—“lou!” a-aš-ma</td>
<td>L rev. 25</td>
</tr>
<tr>
<td>ašnu-</td>
<td>“prepare; complete”</td>
<td>Ka rev. 13</td>
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<td>prs.3.sg. aš-nu-uš-zi</td>
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<td>aš-šu-ni</td>
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<td>Ka rev. 8, 11</td>
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<td>aštawar n.</td>
<td>a foodstuff nom./acc.sg.</td>
<td>Ka obv. 17</td>
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<td>aš-ta-u-wa-ar</td>
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<tr>
<td>aš-ta-u-wa-šar</td>
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<td>Ka obv. 19 (2X)</td>
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</table>
266  

Glossary

-(a)šta  
sentence-particle na-aš-ta  
C obv. 17, rev. 8'; D obv. 1; Fa I 17'; Ha II 48, III 1, 11, 39; Hb III 13'; Hc 5', 6'; Ka obv. 25, 27, 35, 40, rev. 21, 22, 27, 31, 36, 38, 39, 40, 41, 44; Zb rev. 5'

nu-šš-še-eš-ta  
C obv. 18

aššu-  
adj. = "good"  
nom./acc.sg.n. a-aš-šu  
Ka obv. 55, rev. 26 (2×), 64

aššu- n.  
"good, possession"  
nom./acc.sg. a-aš-šu-u  
B IV 14', 15', 17', 18'

aššul n./c.  
"well-being"  
nom./acc.sg. a-aš-šu-ul  
M obv. 10'

au(š)-  
"see"  
prs.3.sg. a-aš-zi  
E obv. 11'; P III 8'

prs.3.pl. u-ua-an-zi  
Ka obv. 42

prt.2./3.sg. a-aš-ta  
C rev. 9'; L rev. 9

imp.3.sg. a-aš-du  
L rev. 30, 31, 32

inf. u-ua-an-[na]  
Ka rev. 18

dur.prs.3.sg. [uš-]ki-iz-zi  
Fa IV 27

awan  
intensifying preverb  
a-u-a-an  
Fa I 19'

awan arba tiya-  
L rev. 16

awan katta da-  
Ka rev. 56

ek-to-  
"net"  
nom.sg. e-ik-za  
C obv. 17

eku-  
"drink"  
prs.1.sg. e-ku-mi  
Fa IV 17

prs.3.sg. e-ku-zī  
T II 1'

inf. a-ku-wa-an-na  
Ha III 27; P II 3

a-ku-an-na  
Ka edge 3, 5

NAG  
C obv. 26; Fa I 2'

eni-  
anaphoric prn.  
nom./acc.sg.n. e-ni  
L rev. 9

ep-  
"seize; grasp"  
prs.3.sg. e-ip-zī  
Ha III 17; Q 13'

prs.3.pl. ap-pa-an-zi  
O I 14'; U obv. 7', rev. 8

prt.3.sg. IŠ-BAT  
Fb II 5 (2×)
<table>
<thead>
<tr>
<th>Hittite</th>
<th>267</th>
</tr>
</thead>
<tbody>
<tr>
<td>imp.2.sg. e-ip</td>
<td>D rev. 9'</td>
</tr>
<tr>
<td>dur.prs.1.sg. ap-pi-iš-ki-mi</td>
<td>C rev. 10'</td>
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<td>eš-</td>
<td>“be” prs.3.sg. e-ěš-zi</td>
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<td>prt.3.sg. e-ěš-ta</td>
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<td>imp.3.sg. e-ěš-tu</td>
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<tr>
<td>eš-</td>
<td>“sit; be seated” M.prs.3.sg. e-ša-ri</td>
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<td>e-ša</td>
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<td>M.prs.3.pl. e-[a-an-ta-ri]</td>
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<td>M.prt.3.sg. e-ša-at</td>
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<td>ešanty-a-adj.</td>
<td>adj.”bloody; blood-red” nom./acc.sg.n. e-eš-ša-ni-ya</td>
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<tr>
<td>eš-bar n.</td>
<td>“blood” nom./acc.sg. e-eš-ša-ar</td>
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<td>gen.sg. e-eš-ša-na-aš</td>
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<td>Üš-aš</td>
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<td>e-š</td>
<td>“eat” prs.1.sg. e-it(!)-mi</td>
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<td>prs.3.sg. e-iz-za-zi</td>
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<td>prs.3.pl. a-da-an-zi</td>
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<td>prt.1.sg. e-du-un</td>
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<tr>
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<td>imp.2.sg. e-iz-za</td>
</tr>
<tr>
<td></td>
<td>inf. a-da-an-na</td>
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<td>dur.prs.3.sg. az-zi-ki-î[z-zi]</td>
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<td>haltatumari-</td>
<td>“corner” halt-tu-u-ma-ri(·)x</td>
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<td>ḫali- n.</td>
<td>“watch (period of time)” dat./loc.pl. ḫa-a-[i-ya-aš(·)]</td>
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<tr>
<td>ḫallu-</td>
<td>adj.”deep” dat./loc.pl. ḫal-lu-u-wa-aš</td>
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</table>
Glossary

haltugâ-c.  “report”
nom.sg. ha-lu-ga-âs  Fa IV 15

haltai-  “cry, shout”
prs.3.sg. hat-zâ-a-i  Ha III 26; Ka obv. 14
prt.3.sg. hat-zâ-a-iš  Fb II 11 (2×)
inf. hat-zâ-a-u-an-zi  Ka edge 6(2×)

hatamak-  “bind”
prs.3.sg. ha-ma-an-ki  E obv. 6′, 7′, 9′; Ha II 27
ppl.nom./acc.sg.n. ha-ma-an-kán  Fa I 15′

hanešš-  “whitewash”
ppl.nom./acc.pl.n. ha-nil-sâ-an-ta  Ka rev. 10

handai-  “prepare”
prs.3.sg. ha-an-da-a-iz-zi  A obv. 1; M rev. 2′(?)
prs.3.pl. ha-an-da-a-an-zi  B I 15′
ppl.nom.sg.c. ha-an-da-a-an-za  B I 19′
ppl.nom./acc.sg.n. ha-an-da-a-an  B I 17′; C rev. 11′

hantezz(ia)-  adj.—“front”
nom.sg.c.(?) IGI(?)-ya-aš(?)  L rev. 13
nom./acc.sg.n. ha-an-te-iz-zi  Fa I 31′

hati-  adj.—“separate”
nom./acc.sg.n. ha-an-ti  Ka obv. 13, 45, 46, rev. 35

happešnai-  “cut up”
prs.1.sg. ha-ap-pi-iš-na-mi  C rev. 22′

habi (Hurr.)  offering term ha-a-pi-ya  Ha II 19[.

harauni-c.  “birth-stool”
acc.sg. ha-ra-â-ni-in  Ja rev. 8′
ha-ra-â-(ni-)in  Jb 6′; Jc rev. 2′
dat./loc.sg. ha-ra-â-ni  Ja rev. 6′, 16′

hari-c.  “valley”
dat./loc.pl. ha-a-ri-ya-[aš]  Na obv. 5′

hari (Hurr.)  offering term—“path(?)”
ha-a-ri-ya  Hb II 13
<table>
<thead>
<tr>
<th>Hittite</th>
<th>269</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>harr(k)-</strong></td>
<td>&quot;have; hold&quot;</td>
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<tr>
<td>prs.3.sg. harr-zi</td>
<td>A obv. 7; L rev. 26</td>
</tr>
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<td>prs.3.pl. harr-kán-zi</td>
<td>B I 17'; Ka obv. 48; Z A II 11'</td>
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<td>prt.3.sg. harr-ta</td>
<td>L rev. 4 (2×)</td>
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<td>imp.3.sg. harr-du</td>
<td>C rev. 21'</td>
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<tr>
<td>imp.2.pl. harr-ten</td>
<td>B IV 6' (2×)</td>
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<td><strong>harnai- c.</strong></td>
<td>a substance</td>
</tr>
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<td>nom.sg. harn-ka-a-iš</td>
<td>Hc 5'</td>
</tr>
<tr>
<td>acc.sg. harn-ka-a-i-in</td>
<td>Ha II 20), 28</td>
</tr>
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<td>harn-ka-a-in</td>
<td>Hb II 15; Ka obv. 11</td>
</tr>
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<td>harn-ka</td>
<td>Ha II 31</td>
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<td><strong>harnau/-harnu- c./n.</strong></td>
<td>&quot;birth-stool&quot;</td>
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<td>acc.sg. harnu-ka-u-un</td>
<td>Hb II 9</td>
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<td>gen.sg. harnu-ka-a-aš</td>
<td>Ka obv. 15</td>
</tr>
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<td>dat./loc.sg. harnu-ka-a-u-i</td>
<td>Ha II 33, 34, 38, 49, III 2, 31, 33, 37, 39, 40, IV 5; O I 5'; U rev. 1</td>
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<td>harnu-ka-a-u-i</td>
<td>Hb II 12, III 8', 11'[</td>
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<tr>
<td>harnu-ka-[i]</td>
<td>Hb III 6'</td>
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<td>harnu-ka-a-i</td>
<td>Ka obv. 2], rev. 1, 31</td>
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<td>[harnu-ka]-a-u</td>
<td>Hf 10'</td>
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<td>acc.pl.* harnu-ka-a-u-uš</td>
<td>Ha II 40</td>
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<td><strong>harnuwašši-</strong></td>
<td>adj. - &quot;of the birth-stool&quot;</td>
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<td>dat./loc.pl. harnuwašši- (aš-) ši-aš</td>
<td>Ka obv. 49</td>
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<td><strong>karšani- c.</strong></td>
<td>&quot;head&quot;</td>
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<td>acc.sg. karšan-ša-a-ni-in</td>
<td>L rev. 12</td>
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<tr>
<td><strong>haš-</strong></td>
<td>&quot;give birth; beget; cause to be born&quot;</td>
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<td>prs.3.sg. haš-aši</td>
<td>A obv. 1; B I 21', IV 19'; D obv. 1]; rev. 12'; G II 1], 7; Ka obv. 51, rev. 45]; Kb obv. 12'; R IV 2'(?) ; Zb obv. 9'</td>
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<td><strong>haš-ši</strong></td>
<td>Ka obv. 37</td>
</tr>
<tr>
<td>prt.1.sg. haš-ša-hu-un</td>
<td>C obv. 11</td>
</tr>
<tr>
<td>ppl.gen.sg. haš-ša-an-ta-aš</td>
<td>Ka rev. 38</td>
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</tbody>
</table>

a. but see above, p. 110.
hašša- c.  "hearth; brazier"  
acc.pl. ha-aš-ša-ša-as  
E rev. 11'

GIš haššalli- n.  "stool" nom./acc.sg.  
GIš ha-aš-ša-al-li  
Ka obv. 24]

haššant- c.  "new-born child"  
gen.sg. ha-aš-ša-an-da-ša  
haššantalli-  
adj.-"pertaining to the 
new-born" gen.sg.  
bašša-an-ta-(ra-)al-li-ya-as  
Ka obv. 52

haššatar n.  "womb"  
gen.sg. ha-aš-ša-an-na-as  
C obv. 1]; Ka rev. 45; Kb rev. 7]; Ya II 4'

(SAL) haššavva- c.  "old woman; ritual 
practitioner" nom.sg.  
SAL ha-aš-ša-u-ua-as  
haššavva-u-u-ua-as  
Na rev. 1’

gen.pl. ŠA SAL-MAŠŠU.GI  
Ka rev. 7

(SAL) haššamupalla- c.  "midwife" nom.sg.  
SAL ha-aš-mu-up-pa-al-la-as  
SAL ha-aš-mu-pa-al-la-as  
SAL ŠA.ZU  
A obv. 6

nom.pl. SAL-MAŠŠA.ZU  
SAL-MAŠŠA.ZU  
S 2’

hattai-  "strike"  
prs.3.pl. ha-at-ta-an-zi  
Ka obv. 40

GIš hatalkešna- c.  a tree dat./loc.pl.  
GIš ha-tal-ki-š-na-as  
Fc obv. 5’

GIš ha-tašg[aš]-g[aš]- a wood(?)  
R I 5’
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<thead>
<tr>
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<th>Translation</th>
<th>Reference</th>
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<tr>
<td>hat(ta)reššar n.</td>
<td>“crossing” dat./loc.pl.</td>
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<td>ha-at-ta-ri-eš-na-aš</td>
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<td>Hb III 14'</td>
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<td>[ha-at-ta]-ri-[ša-na-aš</td>
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<td>Hd 8'</td>
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<tr>
<td>ha-at-ri-[eš]-aš(?)-aš</td>
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<td>Ha III 44</td>
</tr>
<tr>
<td>ha-at-ta-ri-eš-na-aš</td>
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<td>Ha III 20</td>
</tr>
<tr>
<td>hatuga-</td>
<td>adj.—“terrible, awesome”</td>
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<td>nom.sg.c. [ha-d]u-ga-ša</td>
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<td>A obv. 12</td>
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<td>hazzuwami- c.</td>
<td>“lettuce”</td>
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<td>nom.sg. ha-az-zu-wa-ni-š</td>
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<td>C obv. 25</td>
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<td>Nāšbekur n.</td>
<td>“rock sanctuary”</td>
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<td>nom./acc.sg. Nāšhe-kur</td>
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<td>B IV 2', 4', 7'</td>
</tr>
<tr>
<td>heššammi- (Hurr.)</td>
<td>hi-iš-ša-[am-mi]-ši-ya</td>
<td>T II 11'</td>
</tr>
<tr>
<td>heu- c.</td>
<td>“rain” nom.sg. bé-e-[uš]-ša</td>
<td>B IV 8'</td>
</tr>
<tr>
<td>buék-</td>
<td>“conjure”</td>
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<tr>
<td>prs.1.sg. bu-uk-mi</td>
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<td>G II 3, 8'</td>
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<td>bu-ik-mi</td>
<td></td>
<td>C rev. 7'</td>
</tr>
<tr>
<td>prs.3.sg. bu-u-uk-zi</td>
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<td>E obv. 13'</td>
</tr>
<tr>
<td>bu-uk-zi</td>
<td></td>
<td>L rev. 18</td>
</tr>
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<td>dur.prs.2.sg. bu-uk-ki-iš-ki-ši</td>
<td></td>
<td>A obv. 8</td>
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<td>dur.prs.3.sg. bu-uk-ki-iš-ki-iz-zi</td>
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<td>B I 10', 12'; P II 8</td>
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<tr>
<td>buék-</td>
<td>“slaughter”</td>
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<td>prs.3.pl. bu-u-šk-ni-zi</td>
<td></td>
<td>T II 9'</td>
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<tr>
<td>buimu-</td>
<td>“cause to run, trail”</td>
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<td>prt.3.sg. bu-i-nu-ut</td>
<td></td>
<td>Fb II 2, 3</td>
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<tr>
<td>gis buimpa- c.</td>
<td>“floorboards(?)”</td>
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<tr>
<td>acc.sg. ois bu-in-pa-an</td>
<td></td>
<td>Fb III 4'</td>
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<tr>
<td>buššu-</td>
<td>adj.—“living; fresh”</td>
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<tr>
<td>nom./acc.sg.n. bu-š-šu</td>
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<td>C obv. 23</td>
</tr>
<tr>
<td>buššuwant-</td>
<td>adj.—“living; fresh”</td>
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<tr>
<td>nom.sg.c. buššu-ša-an-za</td>
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<td>C obv. 5</td>
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<tr>
<td>acc.sg.c. Ti-an</td>
<td></td>
<td>L rev. 14</td>
</tr>
<tr>
<td>nom./acc.sg.n. Ti-an</td>
<td></td>
<td>B IV 6', 12'</td>
</tr>
</tbody>
</table>
Glossary

**hūšwatar n.** "life" nom./acc.sg. ṭl-tar  
- gen.sg. ḫu-īš-ūa-an-na-aš  
  - Fa IV 1'; D rev. 10'; Fa IV 28;  
  - Fc obv. 16'  
  - C obv. 14

**hūkmai- c./n.** "conjuration"  
- gen.sg. ḫu-uk-mi-ya-aš  
  - B I 13'

**humant-**  
- adi.-"all; every" nom./acc.sg.n. ḫu-u-ma-an  
  - Fa IV 24; Ka obv. 24, rev. 15], 28

- nom./acc.pl.n. ḫu-u-ma-an-da  
  - Fa I 8'; Kb obv. 11'

- acc.pl.c. ḫu-u(?)-ma-an-da-aš  
  - Jc obv. 6'

- dat./loc.pl.?(?)  
  - ḫu-u-ma-an-da-a-aš  
  - B IV 21'

**hūntariyai-** "break wind" M.prs.3.sg. ḫu-un-ta-ri-ya-it-ta  
  - G II 8

**hūpāi-** "pile up; blend (foodstuffs)"  
- prs.1.sg. ḫu-u-up-am-mi  
  - Fa IV 18

**hūppar- n.** (DUG) "bowl" nom./acc.sg. ḫu-u-up-par  
- dat./loc.sg. ḫu-up-par[i  
  - Fa I 7'  
  - R I 4'

**ṭūqubiki- n.** "veil"  
- nom./acc.sg. ḫu-u-bi-ki  
  - Fa I 30'

**hurlili**  
- adv.-"in Hurrian" ḫu-li-li  
  - Ka obv. 13, rev. 35

**hurnu-** "sprinkle"  
- ppl.nom./acc.pl.n. ḫu-rū-ta-an-ta  
  - Ka rev. 10

**hurtali- c.** "mixing bowl; malediction(?)"  
- nom.sg. ḫu-ur-ta-li-īš-ša  
  - C obv. 17'

**hūšk-** "wait"  
- prs.3.sg. ḫu-uš-ki-iz-zi  
  - Ja rev. 21(?)

**hūšt- c.** a mineral(?)  
- acc.sg. ḫu-uš-ta-an  
  - C obv. 9

**ṭūqubwammaliya- c.** "receiving blanket" acc.sg. ḫu-wa-am-ma-liya-an  
  - A obv. 7
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Usage Information</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>huwa₅t- c.</strong></td>
<td>“wind”</td>
<td>nom.sg. <em>hu-wa-an-za</em> B IV 8’</td>
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<tr>
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<td></td>
<td>gen.sg. <em>hu-wa-an-da₃š</em> G II 7</td>
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<td><strong>ḫuwa₅لد(a)- c.(?)</strong></td>
<td>meaning unknown</td>
<td>abl.sg. <em>ḫu-wa-an-da₃š</em> L rev. 26</td>
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<td><strong>huwaši- n.</strong></td>
<td>“upright (cult) stone”</td>
<td>nom./acc.sg. <em>om₃š</em> <em>ḫu-wa-ši</em> T II 8’</td>
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<tr>
<td><strong>iya-</strong></td>
<td>“do; treat; prepare”</td>
<td>prs.3.sg. <em>i-ya-zi</em> Ja rev. 22’; Ka rev. 16]</td>
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<tr>
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<td>prs.3.pl. <em>i-ya-an-zi</em> Ja rev. 8’, 9’, 14’, 19’</td>
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<td><em>i-en-zi</em> Ka obsv. 37, 45, 53, rev. 22[, 45]</td>
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<td></td>
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<td>DÙ³-an-zi U rev. 3, 4</td>
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<td>prt.3.sg. DÙ³-at L rev. 8</td>
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<td>imp.3.sg. <em>i-e-id-du</em> C rev. 5’</td>
</tr>
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<td>imp.3.pl. <em>i-ya-an-du</em> L rev. 15</td>
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<td>ppl.nom.sg.c. <em>[i-y]a-an-za</em> Ka obsv. 38</td>
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<td><em>i-an-za</em> Ka rev. 45</td>
</tr>
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<td></td>
<td>ppl.nom.pl.c. <em>i-ya-an-šte₃š</em> Ha III 10</td>
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<td><strong>iya-</strong></td>
<td>“go” M.imp.2.sg.</td>
<td>prs.3.sg. *i-ya-[d-du-ma-at] Fa IV 5</td>
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<td>meaning unknown Ka edge 2</td>
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<td><strong>iyanna⁻̀i-</strong></td>
<td>“go (dur.)”</td>
<td>prt.3.sg. <em>i-ya-an-ni-iš</em> Fa I 32’; L rev. 5</td>
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<td><strong>iyata(r) n.</strong></td>
<td>“abundance”</td>
<td><em>? i-ya-a-[a(-)]</em> M obv. 8’</td>
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<td><strong>imma</strong></td>
<td>adv.—“indeed” im-ma</td>
<td>Ka rev. 11; Kb obv. 7’</td>
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<td><strong>innarabḥ-</strong></td>
<td>“be strong”</td>
<td>verbal sub.nom./acc.sg. <em>in-na-ra-ab-hu-ar</em> D rev. 10’</td>
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<td><strong>inira- c.</strong></td>
<td>“eyebrow”</td>
<td>nom.sg. <em>i-ni-ra-aš</em> C rev. 11’</td>
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<td>dat./loc.sg. <em>i-ni-ri</em> C rev. 11’</td>
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<td><strong>tipulli- n.</strong></td>
<td>“strap(?)”</td>
<td>dat./loc.pl. <em>i-pu-ul-li-ya-aš</em> Ha II 24, III 13</td>
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<td><strong>irha-</strong></td>
<td>“make the rounds”</td>
<td>Ka edge 3</td>
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<td><strong>gširḫu- n.</strong></td>
<td>“basket”</td>
<td>Ka rev. 63</td>
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<td>nom./acc.pl. <em>gš-ir-ḫu-i-ta</em></td>
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<td><strong>gširippu- n.</strong></td>
<td>“cedar”</td>
<td>Hb II 5, 16]</td>
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<td>nom./acc.pl. <em>gš-ri-ip-ḫi-da</em></td>
<td>Fa IV 4; Ha II 22, 29, III 11; He 16’; Ka obv. 11, rev. 33</td>
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<td><em>gš-erīn</em></td>
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<tr>
<td><strong>išhái/išhiya-</strong></td>
<td>“bind”</td>
<td>Ha II 8; He 8’</td>
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<td>prs.3.sg. <em>iš-ḥa-a-i</em></td>
<td>Fa I 5’</td>
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<td><em>iš-ḫi-i-e-i-i-zi</em></td>
<td>Ha II 21</td>
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<td>prs.3.pl. <em>iš-ḫi-[a-i]-a-[a-i]n-zi</em></td>
<td>Ha II 23, III 13</td>
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<td>ppl.nom./acc.sg.n. <em>iš-ḫi-yā-an</em></td>
<td>W 4’</td>
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<td>ppl.nom./acc.pl.n. <em>iš-ḫi-yā-an-da</em></td>
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<td><strong>išharumai-</strong></td>
<td>“make bloody”</td>
<td>O II 2’</td>
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<td>*iš-ḥar-nu-[a]-</td>
<td>[a]-</td>
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<td><strong>išḫina(n)- c.</strong></td>
<td>“rope, cord”</td>
<td>D obv. 3</td>
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<td>inst.sg. <em>iš-ḫi-ma-ni-it</em></td>
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<td><strong>išḫiul- n.</strong></td>
<td>“regulation”</td>
<td>Ka obv. 16], rev. 2, 58</td>
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<td>nom./acc.sg. <em>iš-ḫi-ū-ul</em></td>
<td></td>
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<td><strong>išḫuwai-</strong></td>
<td>“throw”</td>
<td>Fa I 8’</td>
</tr>
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<td>prs.3.sg. *iš-ḫu-u-[a]-[a]-[a]-[a]-</td>
<td>[a]-[a]-[a]-[a]-[a]-</td>
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<td><em>iš-ḫu(-)?-u-wa-i</em></td>
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<td><strong>iškiya-</strong></td>
<td>“anoint”</td>
<td>Na rev. 3’</td>
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<td>prs.3.sg. *[iš-ki]-i-[a]-[a]-[a]-</td>
<td>[a]-</td>
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<td><strong>iškiš- n.</strong></td>
<td>“back”</td>
<td>Fa I 18’; Ka rev. 54</td>
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<td>dat./loc.pl. <em>iš-ki-ša-aš</em></td>
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<td><strong>išpant- c.</strong></td>
<td>“night”</td>
<td>Zb obv. 7’</td>
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<td>acc.sg. <em>[iš-pa-en]-da-an</em></td>
<td>Za II 13’</td>
</tr>
<tr>
<td></td>
<td><em>Gl-[a]-an</em></td>
<td></td>
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<td><strong>išpar-</strong></td>
<td>“spread out”</td>
<td>A obv. 5</td>
</tr>
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<td>prs.3.pl. <em>iš-pa-ra-an-zi</em></td>
<td>C obv. 17</td>
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<td></td>
<td>ppl.nom.sg.c. <em>iš-pa-ra-an-za</em></td>
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<td>Hittite</td>
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</table>
| istanana- c. | “altar”
  dat./loc.sg. iš-ta-na-ni | Fa IV 10 |
| ištap(p)- | “cover up; stop up”
  prs.3.sg. iš-da-a-pí | Ha II 43 |
  iš-da-pí | Ha II 33 |
  iš-tap-pí | Hf 4’ |
  iš-ta-[pí] | He 6’ |
  ppl.nom./acc.pl.n. iš-tap-pa-an-ta | Ka rev. 10 |
| ištarna | adv.—“between”
  iš-tar-na | A obv. 4, 16 |
| idalawant- | adj.—“evil” nom.sg.c.
  i-da-a-la-u-wa-an-za | B IV 10’ |
| idalu- | adj.—“evil”
  nom.sg.c. ḪUL-lu-uš | L rev. 29 |
  acc.sg.c. i-da-a-lu-un | Na obv. 4’ |
  nom./acc.sg.n. i-da-a-lu | Na obv. 2’(?), 3’; Q 10’[(?) |
  ḪUL-lu | L rev. 30, 33 |
  ? i-da-a-[ | Na obv. 2’ |
| itkalziya (Hurr.) | offering term
  it-kal-zi-ya | Hb II 14 |
| yuga- n. | “yoke”
  nom./acc.sg. i-u(!)-ga-an | Ka rev. 53 |
| ka | adv.—“here” ka-a | C obv. 4 |
| ka- | prn.—“this”
  nom.sg.c. ka-a-aš | M rev. 2’; Q 8’(?), 9’ |
  acc.sg.c. ku-u-un | L rev. 33(!) |
  nom./acc.sg.n. ki-i | D rev. 12’; L rev. 16(?); P III 7’ |
  gen.sg. ki-e-el | Q 15’ |
  dat./loc.sg. ki-e-da-ni | B IV 3’; L rev. 30; Q 10’ |
  abl.sg. ki-e-iz | Q 19’ |
  nom./acc.pl.n. ki-i | A obv. 1; Ka rev. 47; L rev. 34 |
  ki-e | C rev. 24’; P II 2 |
  dat./loc.pl. ki-e-da-ša | B IV 9’ |
<table>
<thead>
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<th>Term</th>
<th>Translation</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>gakaeššär n.</em></td>
<td>meaning unknown</td>
<td>Fb III 4'</td>
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<tr>
<td><em>kallar-</em></td>
<td>adj. — “unfavorable”</td>
<td>Ka rev. 16</td>
</tr>
<tr>
<td><em>ękallišarwana-</em></td>
<td>a building</td>
<td>Ka obv. 15</td>
</tr>
<tr>
<td><em>kalmišana- c.</em></td>
<td>“log”</td>
<td>Fb III 7'</td>
</tr>
<tr>
<td><em>kammara- c.</em></td>
<td>“smoke”</td>
<td>Fa IV 9</td>
</tr>
<tr>
<td><em>-kan</em></td>
<td>sentence-particle</td>
<td>A obv. 4, 14 (2×); B I 20', 22', 23', 25', 26', IV 7'; C obv. 10, 13, 15, 21, rev. 7', 11' (2×), 12'(2×), 13'(2×), 14', 15', 16' (2×); D obv. 3; E obv. 9', rev. 5', 10'; Fb I 13', 29', Fb II 8, 9; Fc obv. 11', 16'; Ha II 10, 15, 24, 28, 32, 43, III 14, 18, 19, 31, 41; Hb II 1'; Hd 3'; Ja rev. 10', 19'; Ka obv. 1, 3, 7, 11, 12, 13, 21, 22, 38, 40, 41, 42, 49, 53, 54, rev. 5, 15, 16, 17 (2×), 18, 33, 35, edge 3; Kb obv. 6'; L rev. 5, 6, 7, 11, 27 (2×), 28, 30, 33; P II 5; Q 14'; U rev. 10, 13</td>
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<td><em>nu-kan</em></td>
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<td>Ka obv. 29; Kb rev. 4; L rev. 5, 15</td>
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<td><em>?</em></td>
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<td>D obv. 11</td>
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<td><em>gank-</em></td>
<td>“hang”</td>
<td>Hc 12'</td>
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<td><em>ppl.nom.pl.c.</em></td>
<td><em>ga-an-k[ī]</em>)</td>
<td>Hb II 6</td>
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<tr>
<td><em>DUG</em>kappi- c.*</td>
<td>a measure and a vessel</td>
<td>Hf 3'</td>
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</table>

*Glossary*
**Hittite**

<table>
<thead>
<tr>
<th>Term</th>
<th>Hittite</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>kap-pi- in</td>
<td>Ha II 42</td>
<td></td>
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<tr>
<td>kap-pi</td>
<td>Ha II 39</td>
<td></td>
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<tr>
<td>kappuwai-</td>
<td>“count”</td>
<td>Ka rev. 40, 43[</td>
</tr>
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<td>dur.prs.3.pl.</td>
<td>Ka obv. 34[; Kb rev. 1[</td>
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<td>kap-pu-uš-kán-zi</td>
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<td></td>
<td>[kap-p]u-uš-kán-du</td>
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<tr>
<td>kariya-</td>
<td>“cover”</td>
<td>Fa I 9’</td>
</tr>
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<td>prs.3.pl. ka-ri-ya-an-zi</td>
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<tr>
<td>gîš garkar n.</td>
<td>“basket(?)” nom./acc.sg.</td>
<td>Ka edge 1</td>
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<td>gîšga(!)-a-ar-kar(!)</td>
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<td>karp-</td>
<td>“lift; finish”</td>
<td>Ka obv. 40</td>
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<tr>
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<td>P.prs.3.sg. kar-ap-ta-ri</td>
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<td>“ointment”</td>
<td>L rev. 12</td>
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<td>nom./acc.sg. kar-ši-kar-ši</td>
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<td>kard- n.</td>
<td>“heart”</td>
<td>Ka rev. 46</td>
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<td>term.sg. kar-ta</td>
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<tr>
<td>kartimmiyâbb-</td>
<td>“anger”</td>
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<td>prs.3.sg. kar-tim-mi-ya-ah-ḫi</td>
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<tr>
<td>karu</td>
<td>adv.—“already”</td>
<td>B I 15’, 17’; C obv. 23; Ka rev. 10; U rev. 2, 4, 6, 7</td>
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<tr>
<td></td>
<td>ka-ru-u</td>
<td></td>
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<td>kaša</td>
<td>interj.—“look!!”</td>
<td>B IV 14’, 17’</td>
</tr>
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<td>ka-a-ša</td>
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<td>katta</td>
<td>adv.—“down”</td>
<td>B I 25’; Ha III 15; Ka rev. 53; R I 16’</td>
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<td></td>
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<td>kat-ti(-)</td>
<td>Ka obv. 23], rev. 26; Kb obv. 3’], 7’; S 5’</td>
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<td>GAM</td>
<td>L rev. 9, 15</td>
<td></td>
</tr>
<tr>
<td>as preverb:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>katta gank-</td>
<td>Ha II 10</td>
<td></td>
</tr>
<tr>
<td>mauš-</td>
<td>A obv. 5; B I 4’[?]</td>
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<tr>
<td>šiya-</td>
<td>C rev. 7’</td>
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</tr>
<tr>
<td>awan katta dair-</td>
<td>Ka rev. 56</td>
<td></td>
</tr>
<tr>
<td>katta warp-</td>
<td>L rev. 15(?)</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td>Sources</td>
</tr>
<tr>
<td>----------</td>
<td>------------------------------</td>
<td>---------</td>
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<tr>
<td>kattan</td>
<td>adv. – “below”</td>
<td>B IV 5', 9'; Fa IV 20; S 3'; T II 9'</td>
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<tr>
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<td>BIV.an</td>
<td>O II 10'</td>
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<tr>
<td>SAL.katra-</td>
<td>a cult functionary</td>
<td>Ha II 36</td>
</tr>
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<td></td>
<td>nom.pl.</td>
<td>Za II 12'</td>
</tr>
<tr>
<td>SAL.meš</td>
<td>ka-at-ri-eš</td>
<td>Ha II 44</td>
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<td>dat./loc.pl.</td>
<td>Hf 5'; Ka rev. 23</td>
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<td>SAL.meš</td>
<td>ka-at-ra-äš</td>
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<td>kadupai- verb – meaning unknown</td>
<td>Fa IV 23, 24, 25</td>
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<td>prt.3.sg. ka-du-pa-a-it</td>
<td>Fa obv. 8'</td>
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<td>kadu-pa-it</td>
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<tr>
<td>(NINDA)gazzi(-mi)</td>
<td>a bread</td>
<td>Ka rev. 23</td>
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<td></td>
<td>acc.sg. ga-az-mi-in</td>
<td>Ka rev. 24</td>
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<td>acc.pl. NINDA ga-at-zu-mi-us</td>
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<td>(DUG)gazzi-</td>
<td>a vessel</td>
<td>T II 12'(?)</td>
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<td>nom./acc.sg. gazzi</td>
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<tr>
<td>keldi (Hurr.)</td>
<td>offering term – “well-being”</td>
<td>Ha III 26</td>
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<tr>
<td></td>
<td>ki-el-di</td>
<td>Ka rev. 14, 20]; O I 16'</td>
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<td>ki-el-di-ya</td>
<td></td>
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<tr>
<td>genu-</td>
<td>“knee”</td>
<td>C rev. 16'</td>
</tr>
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<td></td>
<td>nom./acc.sg. [gi-e-]nu</td>
<td>C rev. 16'</td>
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<td>dat./loc.pl. gi-nu-wa-aš</td>
<td>C obv. 22, rev. 16'</td>
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<tr>
<td>genzu-</td>
<td>an organ</td>
<td>C rev. 13'</td>
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<td></td>
<td>nom./acc.sg. gi-en-zu</td>
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<td>kez</td>
<td>adv. – “on this side”</td>
<td>Ha II 1, 2; Hb II 3; Hc 8', 12'</td>
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<td>ki-e-iz</td>
<td>B I 12'; Hc 7', 8', 15'</td>
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<td>ki-e-iz-zi-ya</td>
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<td>ki-</td>
<td>“lie” M.prs.3.sg. ki-it-ta-ri</td>
<td>Fa obv. 9'</td>
</tr>
<tr>
<td></td>
<td>ki-it-ta</td>
<td>A obv. 3; C obv. 4, 16</td>
</tr>
<tr>
<td></td>
<td>GAR-ri</td>
<td>U rev. 10</td>
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<td>M.prt.3.sg. ki-it-ta-at</td>
<td>A obv. 19(?)</td>
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<td>gimra-</td>
<td>“field” gen.sg. gi-im-ma-ra-äš</td>
<td>E rev. 9'</td>
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<tr>
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<td>[gi]-im-ra-äš</td>
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</tr>
<tr>
<td>Hittite</td>
<td>Meaning</td>
<td>Reference</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------------------------------------------------------------------</td>
<td>----------------------</td>
</tr>
<tr>
<td><em>kinu-</em></td>
<td>“open”prs.3.sg.<em>ki-nu-u</em>zi</td>
<td>Ha II 49</td>
</tr>
<tr>
<td></td>
<td><em>gii-nu-u</em>zi</td>
<td>Hf 10’</td>
</tr>
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<td></td>
<td>ppl.acc.sg.c.</td>
<td>L rev. 31</td>
</tr>
<tr>
<td></td>
<td><em>gi-nu-wa-an-da-</em>(an)</td>
<td>Ka obv. 2(?)</td>
</tr>
<tr>
<td></td>
<td>ppl.nom./acc.sg.n.</td>
<td>B IV 14’, 16’; Fa IV 17, 18(2×)</td>
</tr>
<tr>
<td><em>kinun</em></td>
<td>adv.—“now”*ki-nu-un</td>
<td>U rev. 11, 12, 13(?)</td>
</tr>
<tr>
<td><em>kiš-</em></td>
<td>“become”M.prs.3.sg.</td>
<td>Ha II 47</td>
</tr>
<tr>
<td></td>
<td>*ki-ša-ri</td>
<td></td>
</tr>
<tr>
<td></td>
<td>DÜ-*ri</td>
<td>Ka rev. 57</td>
</tr>
<tr>
<td></td>
<td>M.prt.2.sg. *ki-ša-ta</td>
<td></td>
</tr>
<tr>
<td><em>kišan</em></td>
<td>adv.—“as follows, thus”</td>
<td>A obv. 8]; B IV 13’, 16’; C rev. 7’; Fa I 20’, 24’; Ka obv. 10, rev. 2, 61; P II 8’[i Q 14’]</td>
</tr>
<tr>
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<td>*ki-ša-an</td>
<td>E obv. 13’; G II 8</td>
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<tr>
<td><em>kišar- c.</em></td>
<td>“hand” acc.sg. <em>QA-TAM</em></td>
<td>Ha II 34, III 3, 34, 37, 40[</td>
</tr>
<tr>
<td></td>
<td>acc.sg.c. *ŠU-an</td>
<td>Fa IV 22</td>
</tr>
<tr>
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<td>dat./loc.sg. *QA-TI</td>
<td>Ha II 26</td>
</tr>
<tr>
<td></td>
<td>abl.sg. *ŠU-za</td>
<td>L rev. 4</td>
</tr>
<tr>
<td></td>
<td>*ŠU-az</td>
<td>L rev. 4</td>
</tr>
<tr>
<td></td>
<td>inst.sg. *[ki-š]-šar-ta</td>
<td>A obv. 7</td>
</tr>
<tr>
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<td>acc.pl. *ŠU-muš</td>
<td>Hb II 11</td>
</tr>
<tr>
<td></td>
<td>dat./loc.pl.</td>
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<tr>
<td><em>šiškišri- c.</em></td>
<td>ANA <em>ŠAPAL ŠU²L.A-ŠU</em></td>
<td>Ka rev. 51</td>
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<tr>
<td><em>šiškišdu- c.</em></td>
<td>a woollen object</td>
<td>Ka rev. 53, 61</td>
</tr>
<tr>
<td></td>
<td>nom.sg. <em>šiškišri-iš</em></td>
<td></td>
</tr>
<tr>
<td><em>kiškar</em></td>
<td>adv.—“at the head”</td>
<td></td>
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<tr>
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<td>*ki-itkar</td>
<td>D obv. 4, 8; Ha III 7]</td>
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<tr>
<td><em>kuer-</em></td>
<td>“cut”prs.3.sg. *ku-e-ir-zi</td>
<td>P II 5, 7</td>
</tr>
<tr>
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<td>prs.3.pl. <em>[ku(?)-r]a(?)</em>-an-zi</td>
<td>Ha II 11</td>
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<tr>
<td></td>
<td>imp.3.sg. *ku-e-ir(!)-du</td>
<td>L rev. 28</td>
</tr>
</tbody>
</table>
| **kui-** | interrog. and rel.prn. | **Glossary**
| nom.sg.c. **kui-iš** | B I 19'; Ha II 39; Hc 5'; Ka rev. 64; L rev. 30, 33 (2×) |
| nom./acc.sg.n. **ku-it** | B IV 5'; Ha III 11; Ka rev. 11 (2×), 15, 17 (2×), 59, 64; L rev. 9 |
| **ku-i-ta** | Ka rev. 18, 59 |
| dat./loc.sg. **ku-e-da-ni** | Hb II 1; Ka obv. 29], 51(!), rev. 39 |
| nom.pl.c. **ku-i-e-eš** | B I 25' |
| acc.pl.c. **ku-i-usš** | Ha II 40 |
| nom./acc.pl.n. **ku-e** | Ja rev. 17'; Ka obv. 25 |
| **kuišša** | indefinite prn.—"each" |
| dat./loc.sg. **ku-e-da-ni-yā** | A obv. 2 |
| **kuiški** | indef.rel.prn.—"whatever" |
| nom.sg.c. **ku-iš-ki** | Ka obv. 14 |
| acc.sg.c. **ku-in-ki** | Ka obv. 41; Kb rev. 12 |
| nom./acc.sg.n. **ku-it-ki** | Ka obv. 26, rev. 30, edge 2, 5, 6; L rev. 10; U rev. 10((?)) |
| dat./loc.sg. **ku-e-da-ni-ik-ki** | E rev. 8'; L rev. 11 |
| **kuit** | conj.—"because" |
| **kuitman** | conj.—"while, during; until" |
| **ku-it-ma-an** | B I 9', 18'; Kb obv. 12', rev. 40 |
| **kulamu(r)šiya (Hurr.)** | offering term |
| **ku-la-mur-ši-[ya]** | Hb II 14 |
| **ku-la-mu-ši-ya** | Ha II 19 |
| **gulš-** | "carve, engrave; write; indicate" |
| prs.3.sg. **gul-aš-zi** | Fa I 3' |
| ppl.dat./loc.sg. **gul-aš-ša-an-ti** | Fa IV 21 |
| **gul-ša-an-ti** | Fc obv. 6' |

**kunzi/agan(n)ahit- n.** (Hurr./luw. loan) a purificatory substance
<p>| nom./acc.sg. <strong>ku-un-zi-ga-an-na(!)-hi-ti</strong> | Ka obv. 35 |
| <strong>ku-un-zi-ga-na-hi-ti</strong> | Kb rev. 6 |</p>
<table>
<thead>
<tr>
<th>Hittite</th>
<th>281</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ku-un-zî]-ga-na-ḫi-ta</td>
<td>Kb rev. 3</td>
</tr>
<tr>
<td>abl./inst.sg.</td>
<td>Ka obv. 3, 32][(?), rev. 41[44]</td>
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<tr>
<td>ku-un-zî-ga-an-na-ḫi-ta-az</td>
<td>Kb rev. 2</td>
</tr>
<tr>
<td>-ša-case</td>
<td>Ka rev. 42</td>
</tr>
<tr>
<td>ku-un-zî-ga-an-na-ḫi-ša</td>
<td>Ja rev. 22′</td>
</tr>
<tr>
<td>[ku-un-zî]-ga-na-ḫi-ša</td>
<td>Ja rev. 14′</td>
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<td>[ku-un-zî]-ga-an-na-ḫi-ša</td>
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<td><strong>giš</strong> kuppisšar n.</td>
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<tr>
<td>“cushion” nom./acc.sg.</td>
<td>A obv. 2</td>
</tr>
<tr>
<td>*[giš]ku-up-pi]-iš-(šar)</td>
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<td>dat./loc.sg.</td>
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<td><em>giš</em>ku-up-pi-iš-ni</td>
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<td>dat./loc.pl.</td>
<td>A obv. 4, 6</td>
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<tr>
<td><em>giš</em>ku-up-pi-iš-na-aš</td>
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<tr>
<td><strong>giš</strong> kurakki- c.</td>
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<tr>
<td>“pillar” gen.sg.</td>
<td>A obv. 18</td>
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<tr>
<td>*[giš]ku-ra-a]-k-ki-aš</td>
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<tr>
<td><strong>giš</strong> kurta- c.</td>
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</tr>
<tr>
<td>a writing material</td>
<td>Ka rev. 45</td>
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<tr>
<td>nom.sg. <em>giš</em> kur-ta-aš</td>
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<tr>
<td><strong>giš</strong> kurtali- n.</td>
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<tr>
<td>a container nom./acc.pl.</td>
<td>C obv. 16</td>
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<td><em>giš</em>kur-ta-al-li-ša</td>
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<td>dat./loc.pl.</td>
<td>C obv. 17</td>
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<td><em>giš</em>kur-ta-li-aš</td>
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</tr>
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<td><strong>kutt-</strong> c.</td>
<td></td>
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<tr>
<td>“wall” gen.sg.</td>
<td>E rev. 14′</td>
</tr>
<tr>
<td><em>kut</em></td>
<td></td>
</tr>
<tr>
<td>adv. − “when; where”</td>
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</tr>
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<td><em>ku-wa-pi</em></td>
<td>A obv. 5; B I 11′, 14′; IV 13′; C obv. 7; Ka obv. 21[37, 37, 44, rev. 26, 45; L rev. 22; T III 4′</td>
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<td><strong>₂</strong> kuwari- c.</td>
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<tr>
<td>meaning unknown</td>
<td>L rev. 12</td>
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<tr>
<td>acc.sg. <em>₂</em> ku-wa-ri-in</td>
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<tr>
<td><strong>₂</strong> kuwušku(iš)ša-</td>
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<tr>
<td>“grind up”</td>
<td>P II 6</td>
</tr>
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<td>prs.3.sg. *ku-wa-aš-ku-zi</td>
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<td>imp.3.pl.</td>
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<td>*ku-wa-aš-ku-wa-aš-ša-an-du</td>
<td>L rev. 14</td>
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<td>ppl.acc.sg.c.</td>
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<tr>
<td><em>ku-š-ku-š-ša-an-ta-an</em></td>
<td>Ka obv. 18(?)</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>-------------</td>
<td>----------------------------------------------</td>
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<tr>
<td>lahuwai</td>
<td>“pour” prs.3.sg. <em>la-ḥu-i</em></td>
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<td>prs.3.pl. <em>la-ḥu-w[a-an-zi]</em></td>
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<td>ppl.nom.sg.c. <em>la-ḥu-an-za</em></td>
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<tr>
<td>laknu-</td>
<td>“bend; pass (the night)”</td>
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<td>prs.3.pl. <em>la-ak-nu-wa-an-zi</em></td>
</tr>
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<td>lakšai-c.</td>
<td>an implement</td>
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<tr>
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<td>nom.sg. <em>la-ak-ša-iš</em></td>
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<tr>
<td>lala-</td>
<td>“take(?))” Luw.inf. *la-la-u-na(!)</td>
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<td>lalukkišnu-</td>
<td>“brighten” imp.3.sg. <em>la-lu-uk-ki[iš-nu-ud-du]</em></td>
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<tr>
<td>le</td>
<td>adv.–“not!” <em>li-e</em></td>
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<td>lēluhwai</td>
<td>“pour” prs.3.sg. <em>li-el-ḥu-wa-i</em></td>
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<td>lukka/i-</td>
<td>“ignite” ppl.nom./acc.sg.n. <em>lu-uk-kān</em></td>
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<td>lukkatta</td>
<td>adv.–“the next morning” <em>lu-uk-kat-ta</em></td>
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<td>giššulai-n.</td>
<td>a wooden object nom./acc.sg. <em>giššul-a-i</em></td>
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<td>giššuttai-n.</td>
<td>“window” nom./acc.sg. <em>giššut-ta-i</em></td>
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<td>nom./acc.pl. <em>giššABḄA</em></td>
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<tr>
<td>-ma</td>
<td>conj.–“but” <em>-ma</em></td>
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</table>
**Hittite**

- **ma-**
  - *maḥban* conj.—"when; how"
  - *ma-ab-ha-an* E rev. 9'; Fa I 20'; Fa obv. 11' Ha III 20; Ja rev. 18'; Ka obv. 15, 31, 37 (2×), 45, 46, rev. 3, 18, 22, 27, 35, 45 (2×); Kb rev. 5; Q 9'
  - *ma-ab-ha-an-ma* B I 21'; Ha II 46, III 38; Ka obv. 42, 48, rev. 6], 17, 26[]], 41, 43], edge 3
  - *GIM-an* E rev. 11'; Hd 6'; Hf 7[; Jb 2[; Jc obv. 8'(?); L rev. 10; O I 8'; T II 10'

- **mala (Hurr.?)** an offering
  - *ma-a-la* Ka obv. 6, 8, rev. 6, 38; Kb obv. 13'

- **man** particle of unreality
  - *ma-an* conj.—"if; when"
  - *ma-an-kān* B I 19', 20', IV 13', 16'; C.obv. 12, 13; Ha III 30, IV 4; Ka obv. 20, 29, rev. 26, 43, 47; Kb obv. 14'; L rev. 1; M obv. 4', 6'; Na rev. 1'; P III 7'; U rev. 1, 3, 4, 5; Yb 1'
  - *ma-an-zā(-kān)* B I 11'; D obv. 1, rev. 12'; G II 1, 7; Ka obv. 1]; M rev. 3'
ma-a-na- C obv. 13, 14, 15; Ha III 35; Ka obv. 14, rev. 12, edge 6; O I 3'; U rev. 7, 8

ma-a-aš-ši (mān-ši) Ka rev. 15

manna(?)

“exorcise(?)”
Luw.ppl.nom.sg.

ma-an-na-i-mi-š L rev. 16

[m]a'-an-ni-š L rev. 27

maninkuwant-

adj. — “short”
acc.pl.c.

[ma-ni-in-k]u-an-du-uš C rev. 3'

maršaya an offering mar-ša-ya
SISKUR,SISKURMš Ka rev. 5, 7, 8

mašuwant-

rel.prn. — “as much as”
nom./acc.sg.n. mašiwa-an Ka obv. 55

mauš- “fall; be born”
prs.3.sg. ma-uš-zi A obv. 5; B I 22'

mehur n. “time; hour”
nom./acc.sg. me-e-hur Hf 8'

me-hur Ha II 47; U obv. 5', 12'["""]

mema- “speak”
prs.3.sg. me-ma-
prt.3.sg. me-mi-iš-ta Fa I 24' [ ]; Ka obv. 13, rev. 35; L rev. 17; Q 14'

dur.prs.3.sg. [me-mi]-iš-ki-iš-zi E rev. 7'

menabhanda adv. — “over against”
me-na-ah-ha-an-da Fa I 13'; T II 7'[ (?)

IGI-an-da L rev. 6, 14, 27

-mi- enditic poss.prn.

2.sg.nom./acc.sg.n. -te-it Jc rev. 1'

3.sg.nom./acc.sg.n. -še-it D rev. 12'; G II 2

-še-it C rev. 1'

3.sg.gen.sg. -ša-aš C obv. 1

3.sg.dat./loc.sg. -ši E rev. 10', 12'
<table>
<thead>
<tr>
<th>Hittite</th>
<th>285</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.sg.dat./loc.pl. -ša-ša</td>
<td>C obv. 22</td>
</tr>
<tr>
<td>3.pl.nom./acc.sg.n. -ša-mi-it</td>
<td>Ja rev. 9'</td>
</tr>
</tbody>
</table>

**miya**

"thrive; be born"

| M.prs.3.sg. | Ka obv. 29[(); Kb rev. 4 |
| mi-ya-ri | B I 16'[, IV 13' |
| mi-ya-ri | L rev. 6 |
| Act.prt.3.sg. mi-e-eš-ta | |
| M.prt.3.sg. mi-ya-ti | B IV 9'; Ka rev. 39 (2 X), 43 |

**-mu(-)**

enclitic personal prn.

| 1.sg.acc./dat./loc. -mu(-) | C obv. 10, 12, 15; Ka obv. 38 |

**NINDA mulati-c.**

a bread nom.sg.

| NINDA mu-la-a-ti-šš | Ka rev. 47, 62 |

**muriyala-c.**

"grape(-shaped) loaf"

| nom.pl. mu-ri-ya-li-šš | Hb II 6 |

**mutiya-c.**

a demonic being(?)

| Luw.acc.pl. mu-ut-ti-ya-an-za | L rev. 5 |

**NINDA nahiti-c.**

a bread acc.sg.

| NINDA na-bi-ti-in | Ha III 8 |
| dat./loc.sg. NINDA na-bi-ti-i | Ha III 15 |
| [NINDA]a-bi-ti | Ha III 9 |

**nahšariya**

"take fright"

| M.prt.3.sg. HUS-ri-ya-ad-da-at | L rev. 7 |

**nai-/neya**

"turn"

| M.prs.3.sg. ne-e-a-ri | Q 18' |

**namma**

adv. - "further"

| namma | C obv. 24; D rev. 9'; Fa I 2'; Ja rev. 11'; Ka obv. 5, 28, rev. 36, 49, 50, edge 3; L rev. 17; T II 7'; U obv. 7'(?) ; Zb obv. 10' |

| nam-ma- | Fa I 15', 21'; Ha II 28, 34, 35, III 8], 36; Hb II 4; Ja rev. 10'; Ka obv. 7[?], 8, 14, rev. 7, 20, 32, edge 5, 8; O I 9' |
Glossary

našma
conj.—“or”
na-aš-ma
Ka rev. 39, 50 (3 x); T II 9’; U rev. 10

nawi
adv.—“not yet”
na-a-wi
U rev. 8

nekut- c.
“night”
gen.sg. ne-ku-uz
Ha II 47, III 38; U obv. 5’, 12’

nepiš- n.
“sky”
nom./acc.sg. AN-š
abl.sg. ne-piša-az
AN-za
L rev. 30
C rev. 7’
L rev. 9

nepiša- c.
“sky”
nom.sg. [ne-p]iša-š
L rev. 2

gišninyyala- c.(?)
“cradle” dat./loc.pl.
išni-ni-ya-la-š
E obv. 7’

ninink-
“lift up; rouse”
prs.3.sg. ni-ni-ik-zi
B IV 11’

nirambi (Hurr.)
an implement
ni-ra-am-bi
T II 3’

nu
conj.—“and”
nu
A obv. 1; B I 6’, 13’, 19’, IV 13’ (2 ×), 16’; C obv. 16, rev. 7’, 8’, 20’; D obv. 2, rev. 4’, 8’, 12’; E obv. 16; Fa I 4’, 14’, 20’, IV 4, 24; Fc rev. 2’; G II 2; Ha II 2, 12, 18, 22, 30, 33, 35, 38, 40, 44, 49, III 4, 21, 26; Hb II 2, 15, III 5’ (2 ×); Hd 11’; Ja rev. 6’, 7’, 9’, 14’, 17’; Jc obv. 8’; Ka obv. 5, 20, 31, 37, 41, 46, 47, 51, rev. 25, 26, 45, 47; Kb obv. 3’, 12’, rev. 5’; L rev. 10, 34; M rev. 4’; O I 5’, II 7’, 8’; Q 9’; R I 10’; T II 5’, 6’, III 2’; U obv. 10’, rev. 3, 5, 11; Za II 11’; 13’

nu-kán
Ka obv. 29; Kb rev. 4; L rev. 5, 15
(nu) nu-wa(-) B IV 3', 6', 7'; E rev. 5', 9', 11', 14'; Ka rev. 57, 58; L rev. 11
nu-za(-) A obv. 9, 16; Fb II 11; Ha II 15, III 29; Hb II 11; Ja rev. 12'; Ka obv. 6, 8, 12, 44, 51, rev. 15, 16, 17, 19, 20, 25, 27; L rev. 2, 3 (2×); O I 9'; U rev. 1; Za II 9'; Zb obv. 9'
nu-uš-ša-an A obv. 2; B I 4'; Fa I 22', IV 23; Ha II 31, 42; Ja rev. 4'; Ka rev. 51, 53; L rev. 9; N obv. 2'; U rev. 4, 6, 8, Za II 5'
nu-uš-ma-aš Ka obv. 45
nu-(uz-)za-an A obv. 6; B I 8'; Ka obv. 44
na-aš-ta C obv. 17, rev. 8'; D obv. 1; Fa I 7'; Ha II 48, III 1, 3[3], 11, 39; Hb III 13'; Hc 5', 6'; Ka obv. 25, 27, 35, 40, rev. 21, 22], 27, 31, 36, 38, 39, 40, 41, 44; Zb rev. 5'
mu-uš-si(-) A obv. 14; B IV 9'([?]); C obv. 18, 20, 23, 24; Fa I 16', 30'; Ha III 6; Hb III 2'; Ka rev. 63; L rev. 6, 7, 11
mu-mu(-) C obv. 10, 12; Ka obv. 38
na-š(-) C obv. 13; Fa I 32', IV 20, 21; G II 7; Ha III 2, 18, 19, 20, 33, 40, 41; Hb III 10'; Hd 10'; Jc obv. 1'; Ka obv. 15, 38, 49, rev. 26, 39, 45, 46, edge 5; L rev. 5, 7; M obv. 5', 7'; O I 17'; Q 17'
na-an(-) B I 17', 20'; D obv. 8; E obv. 9', 13'; G II 2[1], 8; Ha II 17, 32, III 31; Hb III 15'; Ja rev. 7', 8'; Ka obv. 39, 42, rev. 35, 46[4], 64; L rev. 8 (2×); P II 6[3]; III 8'; Q 11'; R IV 3'; Za II 11'
na-at(-) B IV 11', 12'; D obv. 3; Fa I 9', 10'; Ha II 23, 24, 37, 45, III 14, 15; Ka obv. 7, 13, 45,
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>na-at(-)</td>
<td></td>
<td>rev. 22, 29, 42, 59, edge 2; L rev. 10, 14 (2×), 17 (2×), 25; M obv. 9'; P II 5; U rev. 12</td>
</tr>
<tr>
<td>nuwu</td>
<td>adv.–“still” mu-u-wa</td>
<td>B I 18'</td>
</tr>
<tr>
<td>paḫḫašnu-</td>
<td>“protect”</td>
<td>B IV 11'</td>
</tr>
<tr>
<td>ošṣ paḫḫiša- n.</td>
<td>“stick(?)” nom./acc.sg.</td>
<td>Ja rev. 4', 5'</td>
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<tr>
<td></td>
<td>ošṣ pa-ah-hiša</td>
<td>Ja rev. 3'</td>
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<td></td>
<td>gis-pa-a-(ah-)hi-ža</td>
<td>Ka rev. 58</td>
</tr>
<tr>
<td>paḫš-</td>
<td>“protect”</td>
<td>L rev. 4</td>
</tr>
<tr>
<td>paḫḫur n.</td>
<td>“fire”</td>
<td>E obv. 17'</td>
</tr>
<tr>
<td>pai-</td>
<td>“go”</td>
<td>Ha II 33, 48, III 28; Hb III 5'; Ka obv. 15', 27, rev. 25', 31, 38, edge 4; Kb rev. 14(?)'; O I 4', II 6'; U rev. 9</td>
</tr>
<tr>
<td></td>
<td>prs.1.sg. pa-a-i-mi</td>
<td>Ha II 37, 46</td>
</tr>
<tr>
<td></td>
<td>prs.3.sg. pa-iz-zi</td>
<td>C rev. 8'</td>
</tr>
<tr>
<td></td>
<td>prs.1.pl. pa-a-i-u-e-ni</td>
<td>Fa IV 15; L rev. 7</td>
</tr>
<tr>
<td></td>
<td>prs.2.pl. pa-it-te-[ni]</td>
<td>E rev. 5'</td>
</tr>
<tr>
<td></td>
<td>prs.3.pl. pa-a-an-zi</td>
<td>C rev. 20'; E rev. 8'; L rev. 17</td>
</tr>
<tr>
<td></td>
<td>prt.1.sg. pa-a-un</td>
<td>L rev. 11</td>
</tr>
<tr>
<td></td>
<td>prt.3.sg. pa-it</td>
<td>U rev. 6, 7</td>
</tr>
<tr>
<td></td>
<td>imp.2.sg. i-it</td>
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<td></td>
<td>imp.3.sg. pa-id-du</td>
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<td>imp.3.pl. pa-a-an-du</td>
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</tr>
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<td></td>
<td>ppl.nom.sg.c. pa-a-an-za</td>
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<tr>
<td>pai-</td>
<td>“give”</td>
<td></td>
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<tr>
<td></td>
<td>prs.1.sg. pi-ib-hi</td>
<td>C obv. 23, 24</td>
</tr>
<tr>
<td></td>
<td>prs.3.sg. pa-a-i</td>
<td>Ha III 16; Ja rev. 13'; Ka obv. 9, edge 5; O I 12'</td>
</tr>
<tr>
<td></td>
<td>prs.3.pl.</td>
<td>Ha II 45, III 27</td>
</tr>
<tr>
<td></td>
<td>piya-an-zi</td>
<td>C obv. 8, 12; Ka rev. 9, 12, 23']; 24']</td>
</tr>
</tbody>
</table>
SUM-an-zi
imp.2.sg. pa-i
dur.pr.3.pl.
pi-iš-kán-zi
pi-eš-kán-zi
dur.imp.2.sg. pi-iš-ki

ōš paim-i n.
“tamarisk(?)”
nom./acc.sg.
ōš pa-a-i-ni
ōš pa-i-ni

(B)palha-
“stretch out”
Luw.inf. pal-hu-na
Luw.ppl.nom./acc.pl. (?)-n.
pal-hu-am-đa

(Δ)palpad-
meaning unknown
Luw.P.ppl.acc.sg.c.
Δ pal-pa-da-mi-in

pappari-
“sprinkle”
prs.3.pl.
pa-ap-pā-ša-an-zi

(A)pa-pa-ar-ta-
Luw.ppl. of unknown
meaning (acc.sg. (?))

para
adv.-“forth”
pa-ra-a
as preverb:
para ar-
ep-
hašk-
lelhuwaś-
paš- (“go”)  
paš- (“give”)  
pemma-
peda-
suppiyabḥ-
da-
dai-

U obv. 6’
E rev. 6’
A obv. 9
Ka obv. 48, 50
D rev. 11’
Hc 11’, 16’
Ha II 22, 29, III 12; W 7’]
L rev. 22
L rev. 30
L rev. 31
O I 5’
L rev. 31
B IV 15’, 17’; C rev. 9’; Fa IV 22; Ja rev. 20’
Ha III 21; Ka rev. 22
Ha III 17; O I 14’]; Q 13’
Ja rev. 21’
E rev. 3’
O I 4’
C obv. 12
Ha III 19
Hd 8’
Ka obv. 10, 12
Ja rev. 10’
Ha II 35, III 3, 41, 43; Hd 6’
<table>
<thead>
<tr>
<th>Glossary</th>
<th>Ka obv. 42</th>
</tr>
</thead>
<tbody>
<tr>
<td>tiya-</td>
<td>Ha III 4, 41; Ka rev. 36</td>
</tr>
<tr>
<td>uwa-</td>
<td>C rev. 2'</td>
</tr>
<tr>
<td>parh-</td>
<td>C rev. 18'</td>
</tr>
<tr>
<td>“chase”</td>
<td>Ja rev. 5'</td>
</tr>
<tr>
<td>imp.3.sg. pár-ab-du</td>
<td>U obv. 3' (?)</td>
</tr>
<tr>
<td>parku-</td>
<td>Ha III 30</td>
</tr>
<tr>
<td>adj.—“high”</td>
<td>Ha III 35; Hb III 6'</td>
</tr>
<tr>
<td>dat./loc.pl. pár-ga-u-wa-aš</td>
<td></td>
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<tr>
<td>parkueš-</td>
<td></td>
</tr>
<tr>
<td>“be(com)e pure”</td>
<td></td>
</tr>
<tr>
<td>prs.3.sg. pár-ku-iš-zi</td>
<td>T III 7'</td>
</tr>
<tr>
<td>pár-ku-e-eš-</td>
<td></td>
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<tr>
<td>parkui-</td>
<td></td>
</tr>
<tr>
<td>adj.—“pure” nom.sg.c. pár-ku-iš</td>
<td></td>
</tr>
<tr>
<td>pár-ku-iš</td>
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<tr>
<td>parkunu-</td>
<td></td>
</tr>
<tr>
<td>“purify”</td>
<td>Ja rev. 16'</td>
</tr>
<tr>
<td>prs.1.sg. pár-ku-nu-</td>
<td></td>
</tr>
<tr>
<td>prs.3.sg. pár-ku-nu-zi</td>
<td></td>
</tr>
<tr>
<td>? pár-ku-n[u-</td>
<td></td>
</tr>
<tr>
<td>parkuyatar n.</td>
<td></td>
</tr>
<tr>
<td>“purification”</td>
<td></td>
</tr>
<tr>
<td>gen.sg. pár-ku-ya-an-na-aš</td>
<td></td>
</tr>
<tr>
<td>gīšparnulli-n.</td>
<td></td>
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<tr>
<td>a wood</td>
<td></td>
</tr>
<tr>
<td>nom./acc.sg. gīš pár-ku-ul-li</td>
<td>Fa IV 3, 6; R I 15'</td>
</tr>
<tr>
<td>paršai-</td>
<td></td>
</tr>
<tr>
<td>“break”</td>
<td>Ka rev. 21</td>
</tr>
<tr>
<td>ppl.nom./acc.sg.n. pár-ši-ya-an</td>
<td>T II 4'</td>
</tr>
<tr>
<td>? pár-ši-</td>
<td></td>
</tr>
<tr>
<td>NINDAParšulli- c.</td>
<td></td>
</tr>
<tr>
<td>“bread crumb” acc.pl. NINDA pár-šu-ul-li-e-eš</td>
<td>Ka rev. 22</td>
</tr>
<tr>
<td>NApaššila- c.</td>
<td></td>
</tr>
<tr>
<td>“pebble”</td>
<td>C rev. 5'</td>
</tr>
<tr>
<td>acc.pl. NA pa-aš-ši-lu-uš</td>
<td>Jc obv. 6'</td>
</tr>
<tr>
<td>? NA pa-</td>
<td></td>
</tr>
<tr>
<td>pašk-</td>
<td></td>
</tr>
<tr>
<td>“stick; attach”</td>
<td>Fb II 1</td>
</tr>
<tr>
<td>prt.3.sg. pa-aš-ki-it</td>
<td>Ka rev. 56</td>
</tr>
<tr>
<td>Hittite</td>
<td>291</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>-pat</td>
<td>intensifying particle</td>
</tr>
<tr>
<td>-pät</td>
<td>Ja rev. 18'; Ka obv. 8, 16, 48 (2×); edge 7 (2×); Kb obv. 11; P II 8(?); R I 16'</td>
</tr>
<tr>
<td>padda-</td>
<td>&quot;dig&quot;</td>
</tr>
<tr>
<td>prs.1.sg. pa-da-al-ḫi</td>
<td>D obv. 4</td>
</tr>
<tr>
<td>patalha- c.</td>
<td>&quot;fetter&quot;</td>
</tr>
<tr>
<td>acc.sg. pa-[ta-al-ḫa-an]</td>
<td>Na obv. 4</td>
</tr>
<tr>
<td>ḫ patalhaw-</td>
<td>&quot;fetter&quot;</td>
</tr>
<tr>
<td>Luw.inf. ḫ pa-til-ḫa-an-na</td>
<td>L rev. 24</td>
</tr>
<tr>
<td>Luw.ppl.acc.sg.c. ḫ pa-</td>
<td>L rev. 32</td>
</tr>
<tr>
<td>ḫ pat(—)-tal-ḫa-an-da-an</td>
<td></td>
</tr>
<tr>
<td>patalliyaw-</td>
<td>&quot;fetter&quot;</td>
</tr>
<tr>
<td>verbal sub.gen.sg. pa-tal-li-ya-aš</td>
<td>O I 14'</td>
</tr>
<tr>
<td>Łu palti- c.</td>
<td>a priest</td>
</tr>
<tr>
<td>nom.sg. Ṣu pa-a-ti-li-š</td>
<td>Ha II 13]; Hd 7']]; Ja rev. 6[; 10'</td>
</tr>
<tr>
<td>Ṣu pa-ti-li-š</td>
<td>Ha II 23, 28, 31, 38, 48, III 4], 11, 16, 19, 24], 31, 42, 43, IV 3; Hb II 12, 18], III 4[; 13'</td>
</tr>
<tr>
<td>Ṣu ba-a-ti-li-š</td>
<td>Jb 8']; Jc rev. 4'; T III 3']</td>
</tr>
<tr>
<td>Ṣu pa-ti-li-š</td>
<td>Hf 9'</td>
</tr>
<tr>
<td>dat./loc.sg. Ṣu ba-a-ti-li-yat(?)</td>
<td>T III 4'</td>
</tr>
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<td>nom.pl. Łu Meš pa-ti-li-e-eš</td>
<td>Ha II 36</td>
</tr>
<tr>
<td>Łu Meš ba-ti-li-e-eš</td>
<td>Ja rev. 18'</td>
</tr>
<tr>
<td>dat./loc.pl. Łu Meš pa-ti-li-e-eš</td>
<td>Ha II 44</td>
</tr>
<tr>
<td>Łu Meš pa-a-(ti-li-y)a-š</td>
<td>Ka rev. 23</td>
</tr>
<tr>
<td>Łu pa-ti-li-ya-aš</td>
<td>Hf 5'</td>
</tr>
<tr>
<td>pe</td>
<td>preverb—&quot;away&quot;</td>
</tr>
<tr>
<td>pe bar(k)-</td>
<td>Ka obv. 48</td>
</tr>
<tr>
<td>peḫu-te-</td>
<td>&quot;transport&quot;</td>
</tr>
<tr>
<td>prs.3.sg. pe-ḫu-te-iz-zi</td>
<td>Ha III 1[, 32, 39]</td>
</tr>
<tr>
<td>Form</td>
<td>Meaning</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td><em>pi-hu-te-iz-zi</em></td>
<td>prs.3.pl.</td>
</tr>
<tr>
<td><em>pi-hu-da-an-zi</em></td>
<td></td>
</tr>
<tr>
<td><strong>penna-</strong></td>
<td>&quot;drive away&quot;</td>
</tr>
<tr>
<td>*pi-e-[en-na-i]</td>
<td>prs.3.sg.</td>
</tr>
<tr>
<td>*pi-en-na-i</td>
<td></td>
</tr>
<tr>
<td><strong>per/parn- n.</strong></td>
<td>&quot;house&quot;</td>
</tr>
<tr>
<td>acc.sg. <em>É</em></td>
<td></td>
</tr>
<tr>
<td>dat./loc.sg. <em>É-ri</em></td>
<td></td>
</tr>
<tr>
<td>abl.sg. <em>É-ir-za</em></td>
<td></td>
</tr>
<tr>
<td><em>I-NA É-ŠU</em></td>
<td></td>
</tr>
<tr>
<td>dat./loc.pl. <em>pár-na-aš</em></td>
<td></td>
</tr>
<tr>
<td><em>É-aš</em></td>
<td></td>
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<tr>
<td><strong>NA₄</strong> <em>peru(n)- n.</em>*</td>
<td>&quot;rock&quot;</td>
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<tr>
<td>dat./loc.sg. <em>NA₄pi-ru-ni</em></td>
<td></td>
</tr>
<tr>
<td><strong>peššiya-</strong></td>
<td>&quot;throw&quot;</td>
</tr>
<tr>
<td>prs.1.sg. <em>pi-eš-š[i]-ya-mi</em></td>
<td></td>
</tr>
<tr>
<td>prs.3.sg. <em>pi-eš-š[i]-e-[i]-zi</em></td>
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</tr>
<tr>
<td><em>pi-eš-ši-iz-zi</em></td>
<td></td>
</tr>
<tr>
<td><strong>peda- n.</strong></td>
<td>&quot;place&quot;</td>
</tr>
<tr>
<td>nom./acc.sg. <em>pi-e-da-an</em></td>
<td></td>
</tr>
<tr>
<td><em>pi-e-ta-an</em></td>
<td></td>
</tr>
<tr>
<td>dat./loc.sg. <em>pi-e-di</em></td>
<td></td>
</tr>
<tr>
<td><em>pi-di</em></td>
<td></td>
</tr>
<tr>
<td><strong>peda-</strong></td>
<td>&quot;take away&quot;</td>
</tr>
<tr>
<td>prs.1.sg. <em>pi-da-ah-bi</em></td>
<td></td>
</tr>
<tr>
<td>prs.3.sg. <em>pi-e-[a]-i</em></td>
<td></td>
</tr>
<tr>
<td>prs.3.pl. <em>pi-e-da-an-zi</em></td>
<td></td>
</tr>
<tr>
<td><em>pi-da-an-zi</em></td>
<td></td>
</tr>
<tr>
<td><strong>pietta n. pl.tantum</strong></td>
<td>&quot;allotment (of land)&quot;</td>
</tr>
<tr>
<td>nom./acc. <em>pi-i-e-it-ta</em></td>
<td></td>
</tr>
<tr>
<td><strong>piya-</strong></td>
<td>&quot;send&quot;</td>
</tr>
<tr>
<td>prt.3.sg. <em>pi-i-e-it</em></td>
<td></td>
</tr>
<tr>
<td>Hittite</td>
<td>293</td>
</tr>
<tr>
<td>---------</td>
<td>-----</td>
</tr>
<tr>
<td><strong>piyanai</strong></td>
<td>“pay, reward”</td>
</tr>
<tr>
<td>prs.3.sg. pi-ya-na-a-iz-zi</td>
<td>Ka rev. 64, edge 7, 8</td>
</tr>
<tr>
<td>pi-ya-na-iz-zi</td>
<td>Ka edge 5</td>
</tr>
<tr>
<td><strong>piran</strong></td>
<td>adv. – “before”</td>
</tr>
<tr>
<td>pi-ra-an</td>
<td>B I 15', 17'; Ha II 39, 41, 49, III 5; Hb II 12'; Ka obv. 7, rev. 11, 14, 21; L rev. 11(?); R I 16'; T 1 10'</td>
</tr>
<tr>
<td>as preverb:</td>
<td></td>
</tr>
<tr>
<td>piran ḫuinu-</td>
<td>Fb II 2</td>
</tr>
<tr>
<td>piran arha kuer-</td>
<td>Ha II 11(?)</td>
</tr>
<tr>
<td>arha šipant-</td>
<td>Ka obv. 7, rev. 9</td>
</tr>
<tr>
<td>arha warnu-</td>
<td>Ka rev. 19</td>
</tr>
<tr>
<td><strong>puhugari</strong></td>
<td>adj. – “substitute”</td>
</tr>
<tr>
<td>acc.c. pu-u-ẖu-ḡa-ra-in</td>
<td>Ja rev. 14'</td>
</tr>
<tr>
<td><strong>punuš</strong></td>
<td>“ask, inquire”</td>
</tr>
<tr>
<td>prs.3.sg. pu-nu-uš-zi</td>
<td>Hb III 5'</td>
</tr>
<tr>
<td>prs.3.pl. [pu(?)-ni]-u-š-ša-an-zi</td>
<td>Ka obv. 43</td>
</tr>
<tr>
<td><strong>buri (Hurr.)</strong></td>
<td>meaning unknown</td>
</tr>
<tr>
<td>bu-u-ri-ya</td>
<td>T II 6'</td>
</tr>
<tr>
<td><strong>putaliya</strong></td>
<td>“strap on; cinch up”</td>
</tr>
<tr>
<td>Luw.prt.3.sg. pu-tal-li-it-ta</td>
<td>L rev. 3</td>
</tr>
<tr>
<td><strong>ša</strong></td>
<td>“be angry”</td>
</tr>
<tr>
<td>prt.3.sg. ša-а-и</td>
<td>Fa I 26'</td>
</tr>
<tr>
<td><strong>giššabi</strong> c.</td>
<td>a wood</td>
</tr>
<tr>
<td>nom.sg. gišša-bi-иš</td>
<td>Fa IV 2</td>
</tr>
<tr>
<td>acc.sg. gišš[a-bi-in]</td>
<td>R I 14'</td>
</tr>
<tr>
<td><strong>šak/-šek</strong></td>
<td>“know”</td>
</tr>
<tr>
<td>prs.3.pl. še-ik-kán-zi</td>
<td>Ka obv. 33][, rev. 42</td>
</tr>
<tr>
<td>še-kán-zi</td>
<td>Kb rev. 3</td>
</tr>
<tr>
<td><strong>šaklai</strong> c.</td>
<td>“custom”</td>
</tr>
<tr>
<td>acc.sg. ša-ak-la-in</td>
<td>Ka rev. 58</td>
</tr>
<tr>
<td><strong>šakneš</strong></td>
<td>“be(come) spoiled”</td>
</tr>
<tr>
<td>prs.3.sg. ša-ak-ni-eš-zi</td>
<td>U rev. 5</td>
</tr>
<tr>
<td>ša-ak-ni-e-eš-zi?</td>
<td>O I 2'</td>
</tr>
<tr>
<td>Glossary</td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td></td>
</tr>
<tr>
<td><strong>tūgšt-al</strong></td>
<td>meaning unknown</td>
</tr>
<tr>
<td><strong>šallunu</strong></td>
<td>&quot;bring up&quot;</td>
</tr>
<tr>
<td>dur.prs.1.sg.</td>
<td>ša-al-la-nu-us-ki-mi</td>
</tr>
<tr>
<td><strong>šalli</strong></td>
<td>adj.—&quot;big&quot;</td>
</tr>
<tr>
<td>gen.pl. šal-la-ya-ša</td>
<td>GAL</td>
</tr>
<tr>
<td><strong>šalwina</strong> c.</td>
<td>&quot;mortar&quot;</td>
</tr>
<tr>
<td>acc.sg. ša-ša-i-(ša-)na-an</td>
<td></td>
</tr>
<tr>
<td><strong>-šan</strong></td>
<td>sentence-particle</td>
</tr>
<tr>
<td><strong>-ša-an</strong></td>
<td></td>
</tr>
<tr>
<td><strong>-za-an</strong> (= zašan)</td>
<td>A obv. 2, 5; B I 4'; C obv. 4(?), 22; D obv. 7; E rev. 11', 12'; Fa I 15', 21', 22', 23', 25', IV 1, 10, 23; Fb II 6; Ha II 25, 26, 31, 34, 39, 42, III 2, 8, 9, 15, 20, 36, 40; Hb II 4, III 8'; Ja rev. 4'; Ka obv. 10, 46, rev. 32, 51, 53, 55; L rev. 9; Na obv. 2'; R I 11'; U rev. 4, 6, 8; Za II 5', 14'</td>
</tr>
<tr>
<td><strong>šannapili</strong></td>
<td>adj.—&quot;empty; not pregnant&quot;</td>
</tr>
<tr>
<td>nom.sg.c.</td>
<td>ša-an-na-pi-li-iš</td>
</tr>
<tr>
<td><strong>šanezzi</strong></td>
<td>adj.—&quot;first-class; desirable&quot;</td>
</tr>
<tr>
<td>nom./acc.sg.n. ša-ne-iz-zi</td>
<td></td>
</tr>
<tr>
<td><strong>šanī/-šah</strong></td>
<td>&quot;cleanse&quot;</td>
</tr>
<tr>
<td>prs.1.sg. ša-ah-mi</td>
<td>Ka obv. 3</td>
</tr>
<tr>
<td>prs.3.sg. ša-an-b[a-zi]</td>
<td>Ka obv. 32, 36], rev. 36, 41], 44[; Kb rev. 6; O I 5']</td>
</tr>
<tr>
<td>prs.3.pl. ša-an-ba-an-zi</td>
<td></td>
</tr>
<tr>
<td><strong>NINDAšaniddu</strong> n.</td>
<td>a breadstuff</td>
</tr>
<tr>
<td>nom./acc.sg.</td>
<td></td>
</tr>
<tr>
<td><strong>NINDAšaniwalī</strong> c.</td>
<td>a breadstuff</td>
</tr>
<tr>
<td>nom.sg. <strong>NINDAša-ni-ša-li-iš</strong></td>
<td></td>
</tr>
</tbody>
</table>
ša/epikusta- c.
“pin”
nom.sg. ša-[pî-k]u-uš-ta-š(a) D obv. 10
acc.sg. ša-pî-ku-uš-ta-an D obv. 7
dat./loc.sg. še-pî-ku-uš-ti E obv. 6’

šara
adv. — “up”
ša-ra-a Jc obv. 2’; T II 5’, III 3’(?)
as preverb:
šara da-
tittanu-
tiya-
Ha II 42

šarhiya-
“press, push (down or out); oppress”
M.pres.3.sg. šar-hi-ya-at-[ta] L rev. 27

šarkuwai-
“put on shoes”
prt.3.sg. šar-ku-ut-ta Fa I 28’

šarlatta- c.
“encomium”
uninflected
ša-la-at-ta Ka rev. 14

kuš/giššarpašši- c.
“cushion” nom.sg.
kuššar-pa-aš-si-iš A obv. 2
kuššar-pa-aš-si-sa A obv. 4
giššar-pa-aš-si-iš A obv. 3

(diči)šašanna- c.
“lamp”
dat./loc.sg. ša-ša-an-ni Za II 14’

šašta- c.
“bed”
acc.sg. ša-aš-ta-an Hb II 8
acc.pl. ša-aš-di(u()-uš Ha II 12

šebelli- c.
a container(?)
acc.sg. še-ḫi-el-li-in Ka obv. 9][, rev. 9; O I 12’][?]
? še-ḫi-el-li-[i- U obv. 5’

šebelliki- c.
“purity(?)”
acc.sg. še-ḫi-li]-iš-ki-in Ja rev. 13’
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Citations</th>
</tr>
</thead>
<tbody>
<tr>
<td>šer</td>
<td>adv.--“upon”</td>
<td>C obv. 3, 9, 15; 18</td>
</tr>
<tr>
<td>še-e-ir</td>
<td></td>
<td>A obv. 6; Fa IV 21; Ha II 32, III 9; Hc 2', 4'; Ka rev. 54</td>
</tr>
<tr>
<td>še-ir</td>
<td></td>
<td>D obv. 7; R I 11'</td>
</tr>
<tr>
<td>še-ra(-)</td>
<td></td>
<td>L rev. 8</td>
</tr>
<tr>
<td>UGU</td>
<td></td>
<td></td>
</tr>
<tr>
<td>as preverb:</td>
<td>še ar-</td>
<td>C obv. 15</td>
</tr>
<tr>
<td></td>
<td>ištāp(p)-</td>
<td>Ha II 33, 43</td>
</tr>
<tr>
<td></td>
<td>šiya-</td>
<td>L rev. 8</td>
</tr>
<tr>
<td></td>
<td>še arḫa waḫmu-</td>
<td>C obv. 9, 18</td>
</tr>
<tr>
<td>šieššar n.</td>
<td>“flow; beer”</td>
<td>C rev. 7'</td>
</tr>
<tr>
<td></td>
<td>nom./acc.sg. ši-e-eš-šar</td>
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</tr>
<tr>
<td>šiya-</td>
<td>“press; seal; M.: flow”</td>
<td>Ha II 39</td>
</tr>
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<td></td>
<td>prs.3.sg. ši-ya-[i]z-[j]</td>
<td>Q 5'</td>
</tr>
<tr>
<td></td>
<td>ši-i-e-iz-zi</td>
<td>Ha III 5, 42</td>
</tr>
<tr>
<td></td>
<td>ši-yā-iz-zi</td>
<td>C rev. 7'; 8'</td>
</tr>
<tr>
<td></td>
<td>M.prt.3.sg. ši-yā-ti</td>
<td></td>
</tr>
<tr>
<td></td>
<td>iter.prs.3.sg. ši-ya-eš-ki-iz-zi</td>
<td></td>
</tr>
<tr>
<td>(š)ši-nāši-</td>
<td>a cultic building</td>
<td>Ha III 21</td>
</tr>
<tr>
<td></td>
<td>gen.sg. ši-na-ap-ši-ya-aš</td>
<td>Ka rev. 15</td>
</tr>
<tr>
<td></td>
<td>ŠA ši-nap-ši-aš</td>
<td></td>
</tr>
<tr>
<td></td>
<td>uninflected</td>
<td>Ka rev. 17'</td>
</tr>
<tr>
<td></td>
<td>ši-na-ap-ši</td>
<td>U obv. 4'</td>
</tr>
<tr>
<td></td>
<td>ši-nap-ši</td>
<td>Ja rev. 23'; Ka rev. 19</td>
</tr>
<tr>
<td>šipant-</td>
<td>“libate; offer”</td>
<td>Ha II 16, 20; III 18, 22], 23];</td>
</tr>
<tr>
<td></td>
<td>prs.3.sg. ši-pa-an-ti</td>
<td>Hb II 13; Hd 9'; Ja rev. 12';</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ka obv. 6, 8 (2X), 9', rev. 7, 9, 20, 49, 61, edge 3</td>
</tr>
<tr>
<td></td>
<td>BAL-ti</td>
<td>O I 11', 16'</td>
</tr>
<tr>
<td></td>
<td>prs.3.pl. ši-pa-an-ta-an-zi</td>
<td>Ja rev. 15'; Kb obv. 14'; U obv. 10'</td>
</tr>
<tr>
<td></td>
<td>ši-pa-an-da-an-zi</td>
<td>Ka obv. 28, 33, 55], rev. 42],</td>
</tr>
<tr>
<td></td>
<td>BAL-an-zi</td>
<td>U obv. 9'</td>
</tr>
<tr>
<td>Hittite</td>
<td>297</td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
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<td></td>
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<tr>
<td><strong>šiptamiya</strong> n.</td>
<td>a beverage(?)</td>
<td></td>
</tr>
<tr>
<td>nom./acc.sg. 7-mi-ya</td>
<td>Ja rev. 15'</td>
<td></td>
</tr>
<tr>
<td><strong>šiwal</strong> n.</td>
<td>“dagger(?)”</td>
<td></td>
</tr>
<tr>
<td>nom./acc.sg. ši-na-al</td>
<td>L rev. 26</td>
<td></td>
</tr>
<tr>
<td>abl./inst.sg. ši-wa-la(?)-za</td>
<td>L rev. 28</td>
<td></td>
</tr>
<tr>
<td><strong>šunnai</strong></td>
<td>“fill”</td>
<td></td>
</tr>
<tr>
<td>prs.3.sg. šu-un-na-i</td>
<td>Fa I 7’[(?); Ka rev. 49; Za II 5’]</td>
<td></td>
</tr>
<tr>
<td><strong>šulla</strong></td>
<td>adv.—“in a pure manner”</td>
<td></td>
</tr>
<tr>
<td>Ha II 30; Ka obv. 10, rev. 35]</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>šuppiyaḫḫ-</strong></td>
<td>“purify” prs.3.sg.</td>
<td></td>
</tr>
<tr>
<td>šu-up-pi-ya-ah-bi</td>
<td>Ka obv. 12</td>
<td></td>
</tr>
<tr>
<td>šu-up-pi-ah-bi</td>
<td>Ka obv. 15</td>
<td></td>
</tr>
<tr>
<td>verbal sub.gen.sg. šu-[up]-[pi]-ya-[a]-ah-[hu]-wa-šš</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>širita</strong> n.</td>
<td>“ball of yarn(?)”</td>
<td></td>
</tr>
<tr>
<td>nom./acc.pl. šir-ri-ta</td>
<td>Hb II 7; U 6’[?]</td>
<td></td>
</tr>
<tr>
<td><strong>šurki</strong> c.</td>
<td>“root”</td>
<td></td>
</tr>
<tr>
<td>acc.sg. šur-ki-in</td>
<td>P II 6</td>
<td></td>
</tr>
<tr>
<td><strong>da-</strong></td>
<td>“take”</td>
<td></td>
</tr>
<tr>
<td>prs.1.sg. da-a-ah-bi</td>
<td>C obv. 21, 25; D obv. 10</td>
<td></td>
</tr>
<tr>
<td>prs.3.sg. da-a-i</td>
<td>B I 14’[; D rev. 6’; E obv. 10’(?); Ha II 24, 29, III 14, 43; Hc 3’[; 10’; Ja rev. 10’; Ka rev. 56, edge 8(?); L rev. 26(?); Za II 3’[?]</td>
<td></td>
</tr>
<tr>
<td>prs.1.pl. tu₄-um-me-ni</td>
<td>L rev. 11</td>
<td></td>
</tr>
<tr>
<td>du-me-ni</td>
<td>E rev. 8’</td>
<td></td>
</tr>
<tr>
<td>prs.3.pl. da-an-zi</td>
<td>Jc rev. 2’; Ka rev. 47, 63; Kb obv. 9’[</td>
<td></td>
</tr>
<tr>
<td>prt.3.sg. ME-aš</td>
<td>L rev. 3 (2×)</td>
<td></td>
</tr>
<tr>
<td>imp.3.sg. da-a-ši</td>
<td>C rev. 6’[!; E rev. 9’, 11’, 14’[?]</td>
<td></td>
</tr>
<tr>
<td>imp.3.pl. da-an-du</td>
<td>L rev. 29</td>
<td></td>
</tr>
<tr>
<td>ME-an-du</td>
<td>L rev. 12 (2×), 13 (2×), 14</td>
<td></td>
</tr>
<tr>
<td>iter.prs.3.pl.</td>
<td>Ka obv. 26, rev. 29[; 30][?]</td>
<td></td>
</tr>
<tr>
<td>da-aš-ki-it-ta-ri</td>
<td>Ka rev. 29</td>
<td></td>
</tr>
</tbody>
</table>
Glossary

dai-

"place"
prs.1.sg. te-ib-ib
prs.3.sg. da-a-i
prs.3.pl. ti-an-zi
prt.3.sg. da-iš

d-ag-a-an

da-ganzipa-c.

"earth"
acc.sg. Kl-an
L rev. 31

takkeš-

"arrange, prepare"
prs.3.sg.
tak-ki-iš-iz-zi
L rev. 30
tak-ki-eš-iz-zi
L rev. 33

daluki-

adj. - "long"
acc.pl.c. ta-lu-ga-uš
C rev. 4'

damai-

adj. - "other"
acc.sg.c. [t]a(?)-ma-in
He 3'

Dammeli-

adj. - "different"
dat./loc.sg. dam-me-li
D rev. 7'
dam-mi-li

Tami-in-ga-mar

meaning unknown
D obv. 6

dan

adv. - "for a second time"
da-a-an
Ja rev. 5', 16'; Q 19'(?)

L dannamma-

"all" nom./acc.pl.n.
L rev. 4
dan-na-am-ma

Dannara-

adj. - "empty"
nom.sg.c. da-an-na-ra-aš
Q 8'
acc.sg.c. da-an-na-[a-ra-an]
Q 4'

Dannaran-

adj. - "empty"
acc.sg.c.
ta-an-na-ra-an-da-an
D obv. 7
da-an-na-ra-an-da-an
E obv. 5'(?); Ka rev. 28
nom./acc.pl.n.
da-an-na-ra-an-da
Kb rev. 9'
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>dankui-</td>
<td>adj.—“black, dark”</td>
<td>L rev. 2</td>
</tr>
<tr>
<td></td>
<td>nom./acc.sg.n. Gl-i</td>
<td></td>
</tr>
<tr>
<td>dandukeššar n.</td>
<td>“mortality”</td>
<td>Fc obv. 12'</td>
</tr>
<tr>
<td></td>
<td>gen.sg. da-an-du-ki-eš-na-aš</td>
<td></td>
</tr>
<tr>
<td>tappi- c.</td>
<td>a foodstuff(?)</td>
<td>Ka obv. 17</td>
</tr>
<tr>
<td></td>
<td>acc.sg. tap-pi-in</td>
<td></td>
</tr>
<tr>
<td>daišia-</td>
<td>adj.—“all”</td>
<td>L rev. 10</td>
</tr>
<tr>
<td></td>
<td>nom./acc.sg.n. da-pi-an</td>
<td></td>
</tr>
<tr>
<td>tapinama-</td>
<td>adj.(?)—meaning unknown</td>
<td>Fb II 4</td>
</tr>
<tr>
<td></td>
<td>abl.sg. ta-pi-na-ma-az</td>
<td></td>
</tr>
<tr>
<td>tapuša</td>
<td>adv.—“sideways”</td>
<td>L rev. 7</td>
</tr>
<tr>
<td></td>
<td>ta-pu-ša</td>
<td></td>
</tr>
<tr>
<td>tapušza</td>
<td>adv.—“at the side”</td>
<td>D obv. 4</td>
</tr>
<tr>
<td></td>
<td>ta-pu-ša-za</td>
<td></td>
</tr>
<tr>
<td>taraša- c.</td>
<td>a substance(?)</td>
<td>C obv. 5</td>
</tr>
<tr>
<td></td>
<td>nom.sg. ta-raša-aš</td>
<td></td>
</tr>
<tr>
<td></td>
<td>acc.sg. ta-raša-an</td>
<td>C obv. 18</td>
</tr>
<tr>
<td>tarna-</td>
<td>“loose”</td>
<td>Na obv. 1'</td>
</tr>
<tr>
<td></td>
<td>prs.1.sg. tar-na-ab-hi</td>
<td>D rev. 10'</td>
</tr>
<tr>
<td></td>
<td>prs.2.sg. tar-na-ti</td>
<td></td>
</tr>
<tr>
<td></td>
<td>prs.3.sg. tar-na-i</td>
<td>Fa I 4';  P II 8</td>
</tr>
<tr>
<td></td>
<td>prt.3.sg. tar-na-aš</td>
<td>Fa IV 9(); Fb III 5'</td>
</tr>
<tr>
<td></td>
<td>imp.3.pl. tar-na-a[n-du]</td>
<td>B I 27'</td>
</tr>
<tr>
<td>tarna- c.</td>
<td>a weight</td>
<td></td>
</tr>
<tr>
<td></td>
<td>gen.sg. tar-na-aš</td>
<td>Ka rev. 55</td>
</tr>
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<td>tarpala- c.</td>
<td>a woolen object</td>
<td>Ka rev. 54[, 61]</td>
</tr>
<tr>
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<td>nom.pl. tar-pa-lu-aš</td>
<td></td>
</tr>
<tr>
<td>tarpatarpa- c.</td>
<td>a plant</td>
<td>E rev. 9'</td>
</tr>
<tr>
<td></td>
<td>acc.sg. tar-pa-tar-pa-an</td>
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<tr>
<td>tarwai-</td>
<td>“dance, jump”</td>
<td>L rev. 23</td>
</tr>
<tr>
<td></td>
<td>inf. Glš-ru-an-zi</td>
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</tr>
<tr>
<td></td>
<td>ppl.acc.sg.c.</td>
<td>L rev. 32</td>
</tr>
<tr>
<td>Glš-ru-an-da-an</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tar-za-aš</td>
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<td>C obv. 23</td>
</tr>
<tr>
<td>da-aš-kar-ši-š{}</td>
<td>meaning unknown</td>
<td>P II 2</td>
</tr>
<tr>
<td>Words</td>
<td>Meaning (Translation)</td>
<td>Source(s)</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>taškupai-</td>
<td>&quot;cry out&quot;</td>
<td>L rev. 9</td>
</tr>
<tr>
<td>daš(u)wabḥ-</td>
<td>&quot;make blind&quot;</td>
<td>L rev. 28</td>
</tr>
<tr>
<td>dawalla-</td>
<td>&quot;give the (evil) eye(?)&quot;</td>
<td>L rev. 33</td>
</tr>
<tr>
<td>te-/tar-</td>
<td>&quot;speak&quot;</td>
<td></td>
</tr>
<tr>
<td>tekan- n.</td>
<td>&quot;earth&quot;</td>
<td></td>
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<tr>
<td>tepu-</td>
<td>adj. &quot;little&quot;</td>
<td>E obv. 1'</td>
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<tr>
<td>teriyalla- n.</td>
<td>a beverage</td>
<td>Ja rev. 15'</td>
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<tr>
<td>tešba- c.</td>
<td>&quot;sleep; dream&quot;</td>
<td>Hb III 6'; Ka rev. 18</td>
</tr>
<tr>
<td>tiya-</td>
<td>&quot;step, tread; arrive, enter&quot;</td>
<td>Ka obv. 5], 35], 42, rev. 4], 27, 44</td>
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<tr>
<td>tittanu-</td>
<td>&quot;set up&quot;</td>
<td>O I 8'; U rev. 2</td>
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</table>

Note: The table includes words and their meanings, along with references to sources such as L, D, B IV, E, C, Ja, Ha, Hb, Fa IV, Fb II, Q, Ka, O I, U, and T II.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>tuegga- c.</td>
<td>&quot;body&quot;</td>
<td>Ka obv. 44, 47</td>
</tr>
<tr>
<td></td>
<td>gen.sg. tu-e-ig-ga-as</td>
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<td>tubahzi- c. (Hurr.)</td>
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<td>U obv. 6', 13'</td>
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<td></td>
<td>acc.sg. tu-bal-zi-in</td>
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<td>tubahui- c.</td>
<td>&quot;vapor&quot;</td>
<td>Fb II 5, III 5'</td>
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<td>nom.sg. tuh-bu-iš</td>
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<td>tugg-</td>
<td>&quot;be visible, be prescribed&quot;</td>
<td>Ka obv. 22 (3X)</td>
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<td>&quot;assembly&quot;</td>
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<td>gen.sg. tu-liya-aš</td>
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<tr>
<td>L_dumantiyal-aware c. (?)</td>
<td>&quot;ear canal(?)&quot;</td>
<td>L rev. 15</td>
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<td></td>
<td>dat./loc.pl.</td>
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</tr>
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<td>tuni (Hurr.)</td>
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<td>T II 2'</td>
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<td>tu-u-ni</td>
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<td>tuppi- n.</td>
<td>&quot;clay tablet&quot;</td>
<td>Ka obv. 13, 45, 46, rev. 35[</td>
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<tr>
<td></td>
<td>nom./acc.sg. tup-pi</td>
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<tr>
<td></td>
<td>DUB.N.KAM</td>
<td>D rev. 13'; Nb III 20</td>
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<td>ablsg. ISTU 1 ŤUP-PĬ</td>
<td>B I 12'</td>
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<td>B I 13'</td>
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<td>turi- n.</td>
<td>&quot;spear(?), staff(?)&quot;</td>
<td>Q 15', 16'</td>
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<td></td>
<td>nom./acc.sg. tu-u-ri</td>
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<td>duwarnai-</td>
<td>&quot;break&quot;</td>
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<td>prs.3.sg. du-wa-ar-ni-[iz]-zi</td>
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<td>du-u[ar-na-an-du(?)]</td>
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<td>uk</td>
<td>independent personal pm.</td>
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<td>u-ga</td>
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<td>[am-mu(?)]-uq qa</td>
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<td></td>
<td>2.sg.nom.sg. zi-ik</td>
<td></td>
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<tr>
<td>Term</td>
<td>Meaning</td>
<td>Page(s)</td>
</tr>
<tr>
<td>----------</td>
<td>-----------------------------------</td>
<td>------------------</td>
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<td><strong>ukturi</strong></td>
<td>adv. — “forever”; adj. — “eternal”</td>
<td>B IV 12; Fc obv. 19'</td>
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<td><strong>ul-mu-ri-ul-zi-iz(·)</strong></td>
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<td>Ka rev. 48</td>
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<td><strong>unna-</strong></td>
<td>“drive in”</td>
<td>B I 21'</td>
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<tr>
<td><strong>unuwa-</strong></td>
<td>“adorn”</td>
<td>Fa IV 20</td>
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<td><strong>uppa-</strong></td>
<td>“send”</td>
<td>Ka obv. 39</td>
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<td><strong>urki-c</strong></td>
<td>“path, track”</td>
<td>Ka obv. 54</td>
</tr>
<tr>
<td><strong>uda-</strong></td>
<td>“bring”</td>
<td>Ka rev. 46</td>
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<td><strong>uttar n.</strong></td>
<td>“word; incantation; matter” nom.sg.c. “erg.”</td>
<td>B IV 14', 17'</td>
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<tr>
<td><strong>ud-da-na-an-za</strong></td>
<td></td>
<td>E rev. 4'</td>
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<tr>
<td><strong>nom./acc.sg. uttar</strong></td>
<td></td>
<td>B IV 15', 18'</td>
</tr>
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<td><strong>dat./loc.sg. ud-da-ni-i</strong></td>
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<td>E rev. 17'</td>
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<td><strong>Akk.stat.const. A-W[A-AT]</strong></td>
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<td><strong>uwa-</strong></td>
<td>“come”</td>
<td>D rev. 12; Ja rev. 9; Jc rev. 1; Ka obv. 26, rev. 18, 30, edge 6</td>
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<td>ppl.dat./loc.pl. u-nu-wa-an-[ta-as]</td>
<td>Fa IV 20</td>
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<td><strong>send</strong></td>
<td>prs.1.sg. up-pa-ab-hi</td>
<td>Ka obv. 39</td>
</tr>
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<td><strong>path, track</strong></td>
<td>acc.sg. u-ur-ki-in</td>
<td>Na obv. 4'</td>
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<td><strong>bring</strong></td>
<td>prs.3.pl. u-da-an-zi</td>
<td>Ka rev. 46</td>
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<td><strong>word; incantation; matter</strong> nom.sg.c. “erg.”</td>
<td>B IV 12; Ja rev. 9; Jc rev. 1; Ka obv. 26, rev. 18, 30, edge 6</td>
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<td><strong>dat./loc.sg. ud-da-ni-i</strong></td>
<td>Ka rev. 9, 19'</td>
<td>R IV 1'</td>
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<td></td>
<td></td>
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<td><strong>come</strong></td>
<td>prs.1.sg. u-wa-mi</td>
<td>C obv. 24</td>
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<td><strong>prt.3.sg. u-iz-zi</strong></td>
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<td></td>
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<td><strong>prt.3.sg. u-it</strong></td>
<td></td>
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<td><strong>imp.2.pl. u-wa-a[t-te-]in</strong></td>
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<td>Entry</td>
<td>Meaning</td>
<td>Stratum(s)</td>
</tr>
<tr>
<td>---------</td>
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<tr>
<td><em>uwanic</em> c. (?)</td>
<td>“salt-lick”</td>
<td>Fc obv. 10', 11'</td>
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<tr>
<td>abl.sg. <em>u-wa-ni-ya-aZ</em></td>
<td></td>
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<td><em>uzi</em> (Hurr.)</td>
<td>offering term</td>
<td>Ja rev. 11'</td>
</tr>
<tr>
<td><em>u-uz-z[i-yu]</em></td>
<td></td>
<td>Ka obv. 8, rev. 9; O I 10', 11'</td>
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<tr>
<td><em>u-z-ya</em></td>
<td></td>
<td></td>
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<tr>
<td><em>wahmu</em></td>
<td>“turn; swing”</td>
<td>C obv. 18</td>
</tr>
<tr>
<td>prs.1.sg. <em>wa-ab-nu-mi</em></td>
<td></td>
<td>D rev. 5'; L rev. 25, 34</td>
</tr>
<tr>
<td>prs.3.sg. <em>wa-ab-nu-ziz</em></td>
<td></td>
<td>B I 23'; Hb II 9[</td>
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<tr>
<td>prs.3.pl. <em>wa-ab-nu-an-zi</em></td>
<td></td>
<td>Fa IV 19</td>
</tr>
<tr>
<td>prt.3.sg. <em>wa-ab-nu-ut</em></td>
<td></td>
<td>L rev. 29</td>
</tr>
<tr>
<td>imp.2.sg. <em>wa-ab-nu-ut</em></td>
<td></td>
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<tr>
<td>iter.prs.3.sg. <em>wa-ab-nu-uk-ki-iz</em></td>
<td></td>
<td>C obv. 9</td>
</tr>
<tr>
<td>iter.prs.3.pl. <em>wa-ab-nu-us-kän</em></td>
<td></td>
<td>Za II 12'</td>
</tr>
<tr>
<td><em>wak</em></td>
<td>“bite; taste”</td>
<td>P II 7</td>
</tr>
<tr>
<td>inf. <em>wa-kän-na</em></td>
<td></td>
<td></td>
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<tr>
<td><em>wall</em></td>
<td>“strike; pound (in)”</td>
<td>Ha II 41; Ja rev. 3'[</td>
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<tr>
<td>prs.3.sg. <em>wa-al-ab-ziz</em></td>
<td></td>
<td>Hc 15'</td>
</tr>
<tr>
<td>GUL-al-[b-ziz]</td>
<td></td>
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<tr>
<td>prs.3.pl. <em>wa-al-[ba-an-zizi]</em></td>
<td></td>
<td>Ja rev. 5'</td>
</tr>
<tr>
<td><em>walhi</em> n.</td>
<td>a beverage</td>
<td>Fa I 12'</td>
</tr>
<tr>
<td>nom./acc.sg. <em>wa-al-bi</em></td>
<td></td>
<td></td>
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<tr>
<td><em>waliwalat</em></td>
<td>“make strong”</td>
<td>M obv. 5'</td>
</tr>
<tr>
<td>imp.3.sg. <em>wa-[la-id-du(?)]</em></td>
<td></td>
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<tr>
<td><em>war</em></td>
<td>“burn (intrans.)”</td>
<td>Fa IV 3, 4</td>
</tr>
<tr>
<td>prs.3.sg. <em>wa-ra-a-ni</em></td>
<td></td>
<td>Fa IV 2 (2 X)</td>
</tr>
<tr>
<td><em>wa(-r)</em></td>
<td>quotational particle</td>
<td>B I 25', IV 3', 6', 7', 9', 14', 15'; C obv. 11; D obv. 10; E obv. 14', 17'; rev. 5' (2 X), 8', 11', 12', 14', 15', 18'; Fa IV 16; Ka rev. 57, 58, edge 7(?)</td>
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<td>L rev. 9, 11 (2 X), 22, 25, 30, 33 (2 X)</td>
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<tr>
<td>Word</td>
<td>Meaning</td>
<td>Reference</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
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<tr>
<td>wariwara-</td>
<td>“burn (intrans.)”</td>
<td>L rev. 4</td>
</tr>
<tr>
<td>warnu-</td>
<td>“burn (trans.)”</td>
<td>C obv. 19, rev. 24’</td>
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<tr>
<td>prs.1.sg. wa-ar-nu-mi</td>
<td></td>
<td>Ka rev. 17], 19]</td>
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<tr>
<td>prs.3.sg. wa-ar-nu-zi</td>
<td></td>
<td>Ka obv. 25</td>
</tr>
<tr>
<td>prs.3.pl. wa-ar-nu-wa-an-zi</td>
<td></td>
<td>Ka rev. 29</td>
</tr>
<tr>
<td>wa-ar-nu-an-zi</td>
<td></td>
<td>Jc obv. 5’</td>
</tr>
<tr>
<td>dur.prs.3.pl. wa-ar-nu-suš-kān-zi</td>
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<td>O I 15’</td>
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<td>verbal sub.gen.sg. wa-ar-nu-ma-š</td>
<td></td>
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<td>wa-ar-nu-pa-an-za</td>
<td></td>
<td>Ka rev. 25; Kb obv. 4’</td>
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<td>warp-</td>
<td>“wash”</td>
<td>O obv. 20</td>
</tr>
<tr>
<td>prs.1.sg. wa-ar-ap-mi</td>
<td></td>
<td>Ka rev. 27; O I 9’</td>
</tr>
<tr>
<td>prs.3.sg. wa-ar-ap-zi</td>
<td></td>
<td>Ka rev. 28</td>
</tr>
<tr>
<td>prs.3.pl. wa-ar-[pa-an-zi]</td>
<td></td>
<td>Ka obv. 20</td>
</tr>
<tr>
<td>prt.1.sg. wa-ar-pu-un</td>
<td></td>
<td>L rev. 15</td>
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<tr>
<td>imp.3.pl. wa-ar-[pa-an-du(?)]</td>
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<td>ppl.nom.sg.c. wa-ar-pa-an-za</td>
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<td>(gimš) waradul- c.</td>
<td>a plant</td>
<td></td>
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<td>acc.sg. gimš wa-ar-du-li-in</td>
<td>Fa I 6’</td>
<td></td>
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<tr>
<td>wa-ar-du-li-in</td>
<td>R I 12’</td>
<td></td>
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<td>wašši- n.</td>
<td>“ingredients; medicine”</td>
<td>C obv. 23 (2×), 24</td>
</tr>
<tr>
<td>nom./acc.sg. wa-ašši</td>
<td></td>
<td>Na rev. 2’</td>
</tr>
<tr>
<td>abl.sg. wa-ašši-ya-az</td>
<td></td>
<td>P II 2</td>
</tr>
<tr>
<td>nom./acc.pl. wa-aššiššLMA</td>
<td></td>
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<td>wašši(ya)-</td>
<td>“dress”</td>
<td>C obv. 21</td>
</tr>
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<td>prs.3.sg. wa-ašši-iš-zi</td>
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<td>L rev. 2</td>
</tr>
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<td>prt.3.sg. wa-(ašš)-ši-ya-at</td>
<td></td>
<td>L rev. 2 (2×)</td>
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<td>waššiš-ši-ya-(at)</td>
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<td>waššidulai-</td>
<td>“sin”</td>
<td>Ka obv. 41</td>
</tr>
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<td>watar n.</td>
<td>“water”</td>
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<td>E rev. 18’; P II 3</td>
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<tr>
<td>inst.sg. u-i-te-mi-it</td>
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</table>
Hittite

watku-  “jump; twinkle (of a star)”  
prs.3.sg.  wa-at-ku-zi  
Ha II 47, III 38]

web-  “turn”  
M.prs.3.sg.  u-e-ha-at-ta  
E obv. 4’[(?), rev. 12’]
M.imp.3.sg.  u-e-ha-at-ta-ru  
E rev. 10’, 13’

wek-  “ask for, demand”  
prr.1.sg.  u-ik-ku-un  
C rev. 8’
prr.3.sg.  u-e-ik-ta  
E obv. 14’, 15’

welku- n.  “grass”  
term.sg.  u-el-ku-wa  
C rev. 19’

wellu- c.  “meadow”  
dat./loc.sg.  u-i-el-lu-i  
Q 14’

wentiya-  “find”  
prr.3.sg.  u-e-mi-is-zi  
E rev. 15’, 16’]

werteš-  “be afraid”  
prr.3.sg.  u-e-ri-te-es-ta  
L rev. 7

wešuriya-  “grasp violently”  
P.prr.3.pl.  
u-i-su-ri-ya-an-da-at  
Fb II 7], 9], 10]
[u-i-su-ri-ya-an-ta-at  
Fb II 6
u-i-su-ri-an-da-at  
Fb II 8

wiiwai-  “cry out”  
dur.prr.3.sg.  u-i-ui-i-iš-ki-iz-zi  
B I 9’], 18’
dur.supine  
u-i-ui-i-iš-ki-uwa-an  
B I 11’], 14’; M rev. 3’[  
u-e-ui-iš-ki-u-an  
Za II 10’
u-i-iš-ki-u-an  
Zb obv. 5’
dur.verbal sub.gen.sg.  
u-i-ui-iš-ki-uwa-äš  
B I 10’[; Yb 2’[  
[u-e-ui]-eš-ki-uwa-äš  
Ya II 4’

-zà  reflexive particle  
-zà(-)  
A obv. 6, 9, 16; B I 8’, 11’; C  
rev. 5’; D obv. 1, rev. 12’; E  
obv. 14’; Fa I 26’, 27’, 28’,  
29’, 31’, IV 17, 18, 20, 21, 22;  
Fb II 11; Fc obv. 20’; G II 1,
(za)

-zaz

zabba(i)-

“give battle; fight”
prs.3.pl. za-ab-ha-an-zi
Ka obv. 40

za-al-la-u-wa-ra

meaning unknown—Luw. (?)
L rev. 5

zammanti-

adj.—“mortal”
nom.sg.c. za-am-ma-an-ti-
L rev. 6
dat./loc.sg. za-am-ma-an-ti
L rev. 24

zanu-

“cook (trans.)”
prs.1.sg. [za(?)-]nu-
C rev. 23’

zappia-

adj.—meaning unknown
acc.sg.c. za-ap-pi-an
L rev. 32

zašgaraš n.

a part of the body—“anus” (?)
nom.sg. za-aš-ga-ra-ši
C rev. 14’
dat./loc.sg. za-aš-ga-ra-ši
C rev. 14’

zinna-

“come to an end”
M.prs.3.sg. zi-in-na-at-ta-rı
Fa IV 26; Fe obv. 15′, 17′, 18′

zunnimiš-

verb—meaning unknown
Luw.prs.3.sg.
L rev. 16

zu-un-ti-iš-ta

meaning unknown
C rev. 17′

giš-zauppuri- n.

“torch”
nom./acc.sg. giš-zu-up-pa-ri
C rev. 21′
Hittite; Numbers

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>LÜ</strong> zuppariyala-c.</td>
<td>&quot;torch-bearer&quot;</td>
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<td>lü.mesi</td>
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<td>zurgi (Hur.)</td>
<td>offering term</td>
<td>Ha II 15]; Ka obv. 8[</td>
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<td>zu-úr-ki-ya</td>
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<td>&quot;perform a zurgi- offering&quot;</td>
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<td>prs.3.sg.</td>
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<td>prs.3.sg. zu-wa-iz-zi</td>
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### NUMBERS

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<tr>
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<tbody>
<tr>
<td>1/2</td>
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<tr>
<td>1</td>
<td>B I 6', 7'; 12'; C obv. 2, 4, 6; D obv. 6; Fa 111'(2×), 12'(2×); Ha II 18 (2×), III 7, 21, 22; Hb II 3, III 13'; Ja rev. 4'; Ka rev. 22, 47, 48, 55, 61, 62, 63, edge 1 (3×); O II 4'; W 2'; Za II 6', 15'</td>
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<td>A obv. 3 (2×), 4; Ha II 2, 6; Hc 12'</td>
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<td>5</td>
<td>Ka rev. 48, edge 1</td>
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<td>7</td>
<td>Jc obv. 6'</td>
</tr>
<tr>
<td>9</td>
<td>C rev. 10'; L rev. 8</td>
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<tr>
<td>10</td>
<td>C rev. 9'</td>
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<td>Glossary</td>
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<tr>
<td><strong>SUMEROGAMS</strong></td>
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</table>
| **G1A.DA.GUR** | "drinking straw"  
| pl. **G1A.DA.GUR^LA** | Fa I 4' |
| **LUGA.ZU** | "physician"  
| **GIGAB** | see **GIGa_luttai-** |
| **AD.KID** | "wickerwork"  
| **GIGBANSUR AD.KID** | Ha III 7 |
| **ALAM** | "image"  
| ALAM **GIG** | C rev. 23' |
| **AMA** | see **anna-** |
| **AN** | see **nepiš** |
| **AN.T[AH].SUM^AR** | "crocus(?)"  
| **LUGAZU** | "seer"  
| pl. **LUGME^AZU** | C obv. 25  
| **BA.BA.ZA** | "pap"  
| **BAL** | "offering"  
| **BAL** | see **sipant-** |
| **GIGBAN** | "bow"  
| **GIGBANSUR** | "table"  
| **BAPPIR** | "beer-bread"  
| **BULUG** | "malt"  
| **DAM** | "wife"  
| **DAM-SU** | Ka obv. 5; Kb obv. 6'  
| **DAM-ZU** | Fb II 9 |
| **DINGIR** | "deity"  
| sg. **DINGIR^LM** | Fa I 13'  
| **DINGIR^LM** | Ka rev. 14, 59, edge 3; L rev. 31; R I 10'  
| **DINGIR^LM** | Za II 10'; Zb obv. 9' |
pl. DINGIR₇MEŠ E rev. 7'; Fb II 11; Ka edge 3; Q 11', 17'; T II 5', 10'
dat./loc.pl. DINGIR₇MEŠ-na-aš A obv. 9

(DÚ) see iyā- and kiš-
(DUB) see tuṣš-ı-)

DUG "vessel" C obv. 26; Fa I 2'; 19'
DUG.UTUL "pot" Q 5'
nom.sg. DUG.UTUL-aš Q 8'

DUMU "son; child" DUMU D obv. 8, rev. 10'; Fa IV 13
DUMU₇ RU U rev. 5
nom.sg. DUMU-la-aš E rev. 12'
DUMU-aš A obv. 5; B I 4', 15'[, 22'; Ja rev. 6(?)
DUMU-ixī L rev. 6
acc.sg. DUMU-la-an E rev. 15'
DUMU-an B I 15'; C obv. 12, 17, 22; D obv. 1, 10]; rev. 4'; E obv. 11'; rev. 17'(?) J a rev. 6'; L rev. 1, 33(); Nb III 20; O II 8'
dat./loc.sg. DUMU-li L rev. 30

DUMU.É.GAL "palace functionary" C obv. 15
DUMU.LU.ULU₇ "mortal" C rev. 4', 10'

DUMU.NITA "male child" B IV 13', 14', 18']; Ja rev. 10', 17'; Ka rev. 41; Kb rev. 2[]();
L rev. 9, 15, 24; M obv. 4'; T III 7'

DUMU.SAL "female child" B IV 15', 16', 17']; Ka obv. 33, rev. 43, 44, edge 5; Kb
rev. 4; U rev. 3, 7
nom.sg. DUMU.SAL-aš M obv. 6'

KUS.E.SIR "shoe" Fa I 27'

(É) see per/parr-

É.DINGIR₇LIM "temple" Ka rev. 21
<table>
<thead>
<tr>
<th>Term</th>
<th>Glossary</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>GUD</td>
<td>“stall”</td>
<td>Fb II 8</td>
</tr>
<tr>
<td>ŠA</td>
<td>“inner chamber”</td>
<td>Fa I 32'; Ha II 40, III 3, 4, 25, 35, 42, 46; Hb II 10; Hc 13', 14'</td>
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<tr>
<td>dat./loc.sg. ŠA-ni</td>
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<td>B I 20'; He 13'</td>
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<td>abl.sg. ŠA-az</td>
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<td>Fc obv. 18'</td>
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<tr>
<td>EGIR</td>
<td>see appa, appan, appanda, appezzijaz</td>
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</tr>
<tr>
<td>KASKAL</td>
<td>“return trip”</td>
<td>Ka obv. 48</td>
</tr>
<tr>
<td>EME</td>
<td>“tongue”</td>
<td>L rev. 29</td>
</tr>
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<td>nom.sg. EME-aš</td>
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<td>L rev. 27</td>
</tr>
<tr>
<td>acc.sg. EME-an</td>
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<td>L rev. 22 (2×)</td>
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<td>pl. EME-BLA</td>
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<td></td>
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<tr>
<td>EN</td>
<td>“lord”</td>
<td>L rev. 29</td>
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<td>EN.DINGIRMEŠ</td>
<td>a cultic functionary</td>
<td>Za II 11'</td>
</tr>
<tr>
<td>EN.SISKUR</td>
<td>“offerant”</td>
<td>U rev. 5; Za II 1', 4'</td>
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<td>EN.SISKUR.SISKUR</td>
<td>“offerant”</td>
<td>Fa IV 1, 8, 28; Fc obv. 16'; Ka obv. 55, rev. 51, 64</td>
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<td>(GišERIN</td>
<td>see Giš-trippi-)</td>
<td>Ka obv. 37 (2×), 38, 45, 53, rev. 45, 46</td>
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<td>EZEN</td>
<td>“feast; festival”</td>
<td>Ya II 4'</td>
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<tr>
<td>EZEN haššannaš</td>
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<td>Ka obv. 52</td>
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<td>EZEN haššantaltiyaš</td>
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<td>Ya II 4'</td>
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<td>[EZEN ueu]eškiuwaš</td>
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<td>Ka obv. 47</td>
</tr>
<tr>
<td>EZEN ITU</td>
<td></td>
<td>Ya II 3'</td>
</tr>
<tr>
<td>EZEN ŠUMMA[TEMEŠ]</td>
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<tr>
<td>(GAL</td>
<td>see šalli-)</td>
<td>O II 5'</td>
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<tr>
<td>(DU)GAL</td>
<td>“beaker”</td>
<td>Ka obv. 11</td>
</tr>
<tr>
<td>(GAR</td>
<td>see ki-)</td>
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<tr>
<td>(GAM</td>
<td>see katta, kattan)</td>
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<tr>
<td>GEME</td>
<td>“maidservant”</td>
<td>Ka rev. 57 (2×)</td>
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<td>Meaning</td>
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</tr>
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<tr>
<td>GEŠTIN</td>
<td>&quot;wine&quot;</td>
<td>Ha III 16, 18; Hc 10'; Ka rev. 48, 63, edge 2</td>
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<td>GEŠTUBLA</td>
<td>&quot;ears&quot;</td>
<td>C rev. 12' (2×)</td>
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<tr>
<td>(GI₆</td>
<td>see ispanti- and dankui-)</td>
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<td>GIBIL</td>
<td>&quot;new&quot;</td>
<td>Ka obv. 24</td>
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<td></td>
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<tr>
<td>GİD.DA</td>
<td>&quot;long&quot;</td>
<td>D rev. 11'</td>
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<tr>
<td>(GİM</td>
<td>see mahban)</td>
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</tr>
<tr>
<td>GİR</td>
<td>&quot;knife&quot;</td>
<td>C obv. 6</td>
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<td>GİR TUR ZABAR</td>
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<td>pl. GİRUBLA</td>
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<tr>
<td>GİR</td>
<td>&quot;foot&quot;</td>
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<td>GİS</td>
<td>&quot;footstool&quot;</td>
<td>B I 6', 7'</td>
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<td>GİR₄</td>
<td>&quot;fired clay&quot;</td>
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<td>GAL GİR₄</td>
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<td>UNUTE(MEŞ)UBLA GİR₄</td>
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<tr>
<td>GÜ</td>
<td>&quot;neck&quot;</td>
<td>C. rev. 23'</td>
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<td>GÜ-SU</td>
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<td>TUG GŬ.E.A</td>
<td>&quot;shirt&quot;</td>
<td>E obv. 9'; Ka rev. 50</td>
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<td>GŬB</td>
<td>&quot;left&quot;</td>
<td>Fa I 27'</td>
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<td>GUL</td>
<td>see walt-</td>
<td>Fa IV 11; Fb II 6; Q 18'</td>
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<td>GUNNI</td>
<td>&quot;hearth&quot;</td>
<td>L rev. 13</td>
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<td>GURUN</td>
<td>&quot;fruit&quot;</td>
<td>Za II 2'</td>
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<td>nHAL</td>
<td>&quot;seer&quot;</td>
<td>Kb rev. 3</td>
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<td>nHASJUR</td>
<td>&quot;apple(?)&quot; abl.sg.</td>
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<td>(HUL)</td>
<td>see idalu-</td>
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<td>HUR.SAG</td>
<td>&quot;mountain&quot; dat./loc.sg.</td>
<td>T III 5'</td>
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<td>HUR.SAG-i</td>
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<td>C rev. 18'; Na obv. 5' (!)</td>
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<td>(HUŠ)</td>
<td>see nahnariya-</td>
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<td>(tuzag)</td>
<td>&quot;fat; oil&quot;</td>
<td>E obv. 14'; R I 13'; Zb obv. 8'</td>
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<td>1.DUG.GA</td>
<td>&quot;fine oil&quot;</td>
<td>Fa I 23'; Ha II 25</td>
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<td>1.GIŠ</td>
<td>&quot;oil&quot;</td>
<td>Ka rev. 48, 63</td>
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<td>1.NUN</td>
<td>&quot;butter&quot;</td>
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<td>GIŠIG</td>
<td>&quot;door&quot;</td>
<td>E rev. 11'</td>
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<td>IGI</td>
<td>&quot;eye&quot; pl. IGIIPA</td>
<td>C rev. 11' (2 X)</td>
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<td>IGIIPA-wa</td>
<td>L rev. 8, 28</td>
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<td>ITU</td>
<td>&quot;month&quot;</td>
<td>Ka obv. 29</td>
</tr>
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<td>ITU.KAM</td>
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<td>Ka obv. 6, 35[, rev. 3, 27, 41, 43; U rev. 3, 6, 7, 8, 10</td>
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<td>ITU.N.KAM</td>
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<td>B I 16'; Ka rev. 39</td>
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<td>(NAK)</td>
<td>&quot;fint(?)&quot;</td>
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<td>nom.sg.(?) NAKA-ša-aš</td>
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<td>L rev. 27</td>
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KA x U
"mouth"
KA x U-ŠU
nom.sg. KA x U-iš
inst.sg. KA x U-it
pl. KA x U-la
C obv. 13, 15, rev. 12’; Ha II 30; Ka obv. 12
L rev. 7
Ka obv. 38, rev. 46
C rev. 12’

KA x UD
"tooth"
acc.pl. KA x UD-su
L rev. 29

KA.DU
a cheap beer
C obv. 26; Fa I 2’

KÁ
"gate; door"
dat./loc.pl. KÁ-aš
Ha III 35
Ha II 40; T II 10’

(giš) KAK
"peg"
pl. giš KAK-la
Hb II 3; Hc 7’; O II 1[?]
Ha II 5, 7, 20, 32, 41; Hc 2’, 4’

4 KAK ZABAR
C obv. 6

GI KAK.Ú. TAG. GA
"arrow"
L rev. 3

KASKAL
"road"
gen.sg. KASKAL-ša-aš
dat./loc.sg. KASKAL-ši
KASKAL-M
Ha III 20
Ha III 44; Hd 7’; Ja rev. 17’
L rev. 12

(KI)
see tekan

KL LAL
"weight"
KL LAL-ŠU
Ka rev. 55

KL MIN
"ditto"
A obv. 10, 11, 12, 13; C rev. 11’, 16’(2(×)); Lrev. 8(2(×),23, 24(2(×)),26,31,32 (3(×)),33
KL 3
C rev. 3’
KL 4
C rev. 3’; 12’
KL 5
C rev. 12’
KL 6
C rev. 13’
KL 7
C rev. 13’
KL 8
C rev. 14’
KL 9
C rev. 14’
KL 10
C rev. 15’
<table>
<thead>
<tr>
<th>Glossary</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>KÜ.BABBAR</td>
<td>“silver”</td>
</tr>
<tr>
<td></td>
<td><em>lakṣāī Š KÜ.BABBAR TUR</em></td>
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<tr>
<td>KUR</td>
<td>“land”</td>
</tr>
<tr>
<td>nom.sg.c.”erg.”</td>
<td>KUR- an-za</td>
</tr>
<tr>
<td>abl.sg.n. KUR-az</td>
<td></td>
</tr>
<tr>
<td>KUŠ</td>
<td>“skin, hide”</td>
</tr>
<tr>
<td>pl. KUŠBLA</td>
<td></td>
</tr>
<tr>
<td>LĀL</td>
<td>“honey”</td>
</tr>
<tr>
<td></td>
<td>R I 13'</td>
</tr>
<tr>
<td>GILAM.GAL</td>
<td>“pistachio”</td>
</tr>
<tr>
<td></td>
<td>Fa I 3'(?)</td>
</tr>
<tr>
<td>DUGLIŠ.GAL</td>
<td>“bowl”</td>
</tr>
<tr>
<td></td>
<td>Ha II 28, 31; He 3'; Ka obv. 22</td>
</tr>
<tr>
<td>LUGAL</td>
<td>“king”</td>
</tr>
<tr>
<td></td>
<td>R I 10'(?)</td>
</tr>
<tr>
<td>MĀŠ.GAL</td>
<td>“buck”</td>
</tr>
<tr>
<td>nom.sg. MĀŠ.GAL-aš</td>
<td>C rev. 8', 22'</td>
</tr>
<tr>
<td>MĀŠ.TUR</td>
<td>“young goat”</td>
</tr>
<tr>
<td></td>
<td>Ha III 17, 21, 22</td>
</tr>
<tr>
<td>(ME)</td>
<td>see da-</td>
</tr>
<tr>
<td>MU</td>
<td>“year”</td>
</tr>
<tr>
<td>pl. MUUBLA</td>
<td>D rev. 11'</td>
</tr>
<tr>
<td>acc.pl. MUUBLA-.uš</td>
<td>C rev. 3', 4'</td>
</tr>
<tr>
<td>MU-an-ni (= wittantanni)</td>
<td>B IV 15'[1], 18'</td>
</tr>
<tr>
<td>“in the course of a year”</td>
<td></td>
</tr>
<tr>
<td>MUL</td>
<td>“star”</td>
</tr>
<tr>
<td></td>
<td>Ha II 47, III 10, 38</td>
</tr>
<tr>
<td>MUN</td>
<td>“salt”</td>
</tr>
<tr>
<td></td>
<td>Fc obv. 10'; R I 13'</td>
</tr>
<tr>
<td>MUŠ</td>
<td>“snake”</td>
</tr>
<tr>
<td>gen.sg. MUŠ-[aš(?)]</td>
<td>P II 1(?)</td>
</tr>
<tr>
<td>MUŠEN</td>
<td>“bird”</td>
</tr>
<tr>
<td>pl. MUŠENBLA</td>
<td>Ha III 43'; O I 10'; U obv. 9'</td>
</tr>
<tr>
<td></td>
<td>Jc obv. 4'; Ka rev. 17', 19'; O I 14', 15'</td>
</tr>
<tr>
<td>MUŠEN HURRI</td>
<td>“sheldrake”</td>
</tr>
<tr>
<td></td>
<td>Hb II 9</td>
</tr>
<tr>
<td>LDMUŠEN.DU</td>
<td>“augur”</td>
</tr>
<tr>
<td></td>
<td>C obv. 8</td>
</tr>
<tr>
<td>MUŠEN.GAL</td>
<td>“duck”</td>
</tr>
<tr>
<td></td>
<td>Ha II 18 (2 ×); Hd 7'; Ka rev. 47, edge 1</td>
</tr>
<tr>
<td>Sumerograms</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>--</td>
</tr>
<tr>
<td>(gišNÁ) see šašta-)</td>
<td></td>
</tr>
<tr>
<td>NA₄</td>
<td>“stone”</td>
</tr>
<tr>
<td>acc.sg. NA₄-an</td>
<td></td>
</tr>
<tr>
<td>(NAG) see eku-)</td>
<td></td>
</tr>
<tr>
<td>(NAM.)DUMU. LÚ.ULÚ</td>
<td>“mankind”</td>
</tr>
<tr>
<td>[BAR]</td>
<td>“musician”</td>
</tr>
<tr>
<td>[nIG.][BAR]</td>
<td>“curtain”</td>
</tr>
<tr>
<td>UZULNÍG.GIG</td>
<td>“liver”</td>
</tr>
<tr>
<td>[NINDA.Á]E.DÉ.A</td>
<td>“mutton-fat cake”</td>
</tr>
<tr>
<td>NINDA.KA×UD</td>
<td>“tooth loaf”</td>
</tr>
<tr>
<td>NINDA.KUR₄,RA</td>
<td>“thick loaf”</td>
</tr>
<tr>
<td>pl. NINDA.KUR₄,RA₂</td>
<td>D rev. 6’</td>
</tr>
<tr>
<td>NINDA.SIG</td>
<td>“thin loaf”</td>
</tr>
<tr>
<td>pl. NINDA.SIG₂</td>
<td>Ka rev. 48, 62; T II 4’</td>
</tr>
<tr>
<td>NINDA.ŠE</td>
<td>“barley loaf”</td>
</tr>
<tr>
<td>NU.GÁL</td>
<td>“there is not”</td>
</tr>
<tr>
<td>NU.GÁL-an</td>
<td>A obv. 17 (2×)</td>
</tr>
<tr>
<td>URUDUPISAN</td>
<td>“copper box”</td>
</tr>
<tr>
<td>acc.sg. URUDUPISAN₂-an</td>
<td></td>
</tr>
<tr>
<td>SA₅</td>
<td>“red”</td>
</tr>
<tr>
<td>SIG SA₅</td>
<td></td>
</tr>
<tr>
<td>SAG.DU</td>
<td>“head”</td>
</tr>
<tr>
<td>SAG.DU-ŠU</td>
<td>Ha II 26; Q 6’</td>
</tr>
<tr>
<td>SAG.DU-ZU</td>
<td>C obv. 20</td>
</tr>
<tr>
<td>⟨SAG.)UŠ</td>
<td>“eternal”</td>
</tr>
<tr>
<td>SAHAR</td>
<td>“dust”</td>
</tr>
<tr>
<td>acc.pl. SAHAR₂-š</td>
<td></td>
</tr>
</tbody>
</table>
Glossary

SAL  "woman" SAL

\textit{SAL} \textit{tum}

nom.sg. \textit{SAL-an-za}
SAL-za

\textit{SAL-\textit{i}i}
acc.sg. \textit{SAL-an}
gen.sg. \textit{SAL-\textit{a}1}
\textit{\textit{S}A \textit{SAL} \textit{ti}}
dat./loc.sg. \textit{ANA \textit{SAL} \textit{ti}}
nom.pl. \textit{SAL\textit{m\textit{b}i}i\textit{i}}

SAL.GAL a cultic functionary

SAL.LUGAL "queen"

SAR "garden"
gen.sg. SAR-[\textit{a}1]

S\textit{G} "wool"
S\textit{G} \textit{SA}_{S}

S\textit{G}_{S} "be good"
pr.t.3.pl.
S\textit{G}_{S}-ya-\textit{an-\textit{ta}-at}
S\textit{G}_{S}-\textit{an-\textit{ta}-at}
pl.nom.sg.c.
S\textit{G}_{S}-\textit{an-\textit{za}}

S\textit{G}_{S}-\textit{i}n adv.-"well"

S\textit{IL}A "lamb"

S\textit{IR} "sing"
pl. S\textit{IR} \textit{ru}

S\textit{ISKUR}(\textit{ISKUR}) "offering"

S\textit{ISKUR}
<table>
<thead>
<tr>
<th>Sumerograms</th>
<th>317</th>
</tr>
</thead>
<tbody>
<tr>
<td>SISKUR.SISKUR</td>
<td>Ka rev. 13, 16; U rev. 4</td>
</tr>
</tbody>
</table>
| pl. SISKUR.SISKUR-
 MEŠ | Ka obv. 7, rev. 5, 7, 8, 11 |
| (SUD) | see ḫubitiya- |
| (SUM) | see pai- |
| ŠÀ.BA | “among” |
| ( SALŠÀ.ZU | see (SAL) ḫaš(ša)nupalla- |
| (ŠU) | see kiššara- |
| (SALŠU.GI | see (SAL) ḫašauwa- |
| ŠU.SI | “finger” |
| 10 ŠU.SI | C rev. 9' |
| GIŠŠU.A | “stool” |
| (TA) | see IŠTU |
| (TI) | see ḫuššwatar |
| TI-ỉšmu- | “give life” |
| prt.3.sg. TI-ỉ-ỉ[š-nu-ut] | D rev. 4' |
| TŪG.DINGIR-
 LIM | “divine robe(?)” |
| dat./loc.pl. TŪG.DINGIR-
 LIM-wa-aš | Fa I 28' |
| TŪR | “small” |
| C rev. 6; Ka rev. 55 |
| TŪR | “stock pen” |
| C rev. 8'; Fa IV 12; Fb II 7 |
| Ū.SAL | “meadow” |
| Fa obv. 10' |
| Ū.SAL-
 LIM | Fa IV 25 |
| UD.(KAM) | “day” |
| UD.N.KAM | Hb III 4'; Ja rev. 19'; Jc rev. 5'; Ka obv. 27, 28, 30, rev. 3, 27, 38 (2×), 39 (2×); Kb obv. 16'; U rev. 6(!); Za II 8', 9'
| dat./loc.sg. UD.KAM-ti | Ja rev. 11' |
| UD-ti | Fa I 10'; Ka obv. 51, 52 |
| nom.pl. UD-
 ULÀ | O I 8' |
| gen.pl.(?) UD-
 ULÀ-aš | Ka obv. 46 |
| dat./loc.pl. UD-
 ULÀ-aš | B I 16' |
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>UDU</td>
<td>&quot;sheep&quot;</td>
<td>O I 16', II 4', 6'(?); Fa IV 12; Fb II 7(!)</td>
</tr>
<tr>
<td>UDU.Ux</td>
<td>see ęšer</td>
<td>B I 19', 22'</td>
</tr>
<tr>
<td>UHx</td>
<td>&quot;sorcerous&quot;</td>
<td>L rev. 25</td>
</tr>
<tr>
<td>(UN)</td>
<td>see antuḫša-</td>
<td></td>
</tr>
<tr>
<td>UR.BAR.RA</td>
<td>&quot;wolf&quot;</td>
<td>C obv. 19; L rev. 24, 32</td>
</tr>
<tr>
<td>UR.MAH</td>
<td>&quot;lion&quot;</td>
<td>L rev. 23</td>
</tr>
<tr>
<td></td>
<td>acc.sg. UR.MAH-an</td>
<td>L rev. 32</td>
</tr>
<tr>
<td>UZU.UR</td>
<td>&quot;body part, limb&quot;</td>
<td>C rev. 10'</td>
</tr>
<tr>
<td>9 UZU.UR</td>
<td>see ešhar</td>
<td>L rev. 8</td>
</tr>
<tr>
<td>URU</td>
<td>&quot;city&quot;</td>
<td>Ha III 22</td>
</tr>
<tr>
<td></td>
<td>URU.LIM</td>
<td></td>
</tr>
<tr>
<td>ÚS</td>
<td>&quot;fate; death&quot;</td>
<td>L rev. 32</td>
</tr>
<tr>
<td>(ÚS)</td>
<td>see ešhar</td>
<td></td>
</tr>
<tr>
<td>ZÀ.AH.LI(5AR)</td>
<td>&quot;cress&quot;</td>
<td>Ka obv. 18 (2 X)</td>
</tr>
<tr>
<td>ZABAR</td>
<td>&quot;bronze&quot;</td>
<td>C obv. 6</td>
</tr>
<tr>
<td></td>
<td>GÍR TUR ZABAR 4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>KAK ZABAR</td>
<td></td>
</tr>
<tr>
<td></td>
<td>UNUT ZABAR</td>
<td>Ka obv. 25, rev. 29</td>
</tr>
<tr>
<td>ZAG</td>
<td>&quot;right&quot;</td>
<td>R I 10'(!)</td>
</tr>
<tr>
<td></td>
<td>acc.sg. ZAG-an</td>
<td>Fa IV 22</td>
</tr>
<tr>
<td></td>
<td>abl.sg. ZAG-na-az</td>
<td>Fa I 27'</td>
</tr>
<tr>
<td>ZÉ</td>
<td>&quot;gall bladder&quot;</td>
<td>C rev. 13' (2 X)</td>
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<tr>
<td>ZI</td>
<td>&quot;mind&quot; ZI (?), ZI-ni</td>
<td>M obv. 2'</td>
</tr>
<tr>
<td></td>
<td>dat./loc.sg. ZI-ni</td>
<td>Ka rev. 18</td>
</tr>
<tr>
<td>ZÍD.DA</td>
<td>&quot;flour&quot;</td>
<td>Ka rev. 47, 62 (2 X)</td>
</tr>
</tbody>
</table>
### AKKADOGRAMS

<table>
<thead>
<tr>
<th>ANA</th>
<th>“to”</th>
<th>A-NA</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>with Hittite</td>
</tr>
<tr>
<td></td>
<td></td>
<td>with Sumerogram</td>
</tr>
<tr>
<td></td>
<td></td>
<td>with Akkadogram</td>
</tr>
<tr>
<td></td>
<td></td>
<td>with divine name</td>
</tr>
<tr>
<td></td>
<td></td>
<td>?</td>
</tr>
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<table>
<thead>
<tr>
<th>SÁL-ÂŠŠÂTU</th>
<th>“wife”</th>
<th>SÁL-ÂŠÂ-ZU</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ÂWÂTU)</td>
<td>see  utter</td>
<td></td>
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</tbody>
</table>

| BÍBRU | “rython” |
|       | acc.sg. BI-IB-RA |
|       | pl. BI-IB-RÚ( ) |

| EMŠU | “rennet” |
|      | EM-ŠÙ |

| GÍS-GANNUM | “pot stand” |
|            | GÍS-GÂ-AN-NU-UM |

<table>
<thead>
<tr>
<th>INA</th>
<th>“in, into”</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I-NÁ</td>
</tr>
</tbody>
</table>

|     | with Hittite |
|     | with Sumerogram |

<table>
<thead>
<tr>
<th>INA (ÂŞ)</th>
<th>with Sumerogram</th>
</tr>
</thead>
</table>

|     | C rev. 16'; Ha II 44; T III 4' |
|     | B I 6'; 22'; C rev. 10', 11', 12' |
|     | (2×), 13', 16'; D obv. 8, rev. 10'; E rev. 7'; Fa IV 11; Fb II 6; Ha II 24, 32, 37, III 13, 16, 21, 22, 25; Hb II 2, 4; He 13'; Ka obv. 11, 55, 59'; L rev. 15, 23; Q 6', 10', 17'; R I 10' |
|     | Ha II 26; Ka obv. 21, rev. 25, 51), 52 |
|     | Hd 9'; Ka obv. 47, 51, 54, rev. 47, 57; T II 7'; Ya II 3' |
|     | Fa I 9', IV 21; Ka rev. 42; O II 4'; R I 2'; T III 2'(?); Ya rev. 7' |
|     | O I 3' |

|     | Za II 6' |
|     | Za II 4' |

|     | C obv. 4 |

|     | Ha II 13 |

|     | Ja rev. 10'(?); Ka rev. 19', 20' (2×); U obv. 4' |
|     | C rev. 8'; 10'; Fb II 7; Hb III 4'; Ja rev. 19'; Ka obv. 6', edge 5, 7; O I 7'; U rev. 3, 5(?); Za II 9' |

|     | E obv. 9' |
GIšINBU

“fruit”
GIšIN-BI

Ka edge 1

IŠTU

“from; by means of”
IŠ-TU

C rev. 9’; Fa I 32’; Ha II 22, 28, 29, III 3, 12, 18; Ka rev. 21; O I 10’, 11’, 16’, II 5’; U obv. 9’

with Sumerogram

B I 12’; Ha II 14

with Akkadogram

Hc 4’

IŠTU (TA)

L rev. 12

with Sumerogram

ITTI

“with”
IT-TI

Ja rev. 17’; Ka obv. 5

DUGKUKUBU

“jug”
DUGKU-KU-UB
Fa I 12’; Ha II 9

DUGKU-KU-UB walḫi
Fa I 12’

DUGKU-KU-UB GEŠTIN
Ha III 16; Hc 10’(!); Ka rev. 48, 63, edge 2

DUGKU-KU-UB MÊ
Fa I 11’

(MÊ
see waṭar)

MEIQETUM

“contents; materials”
ME-EL-QÉ-TUM

Ka rev. 59

LÖMUTU

“husband; spouse”
LÖMU-TI-ŠU
Ka obv. 21

LÖMU-DI-ŠU
Ka rev. 25

LÖMU-ZA-ŠU
Ha II 35; Ka obv. 5, 19[, 20

(DUG)NAMMA(N)DU

“measuring cup”
NAM-MA-AN-DU
Zb obv. 8’

NAM-MA-TUM
Za II 15’

PÂNU

“face; front; PA-NI- adv.—“before”
Hb III 10’; Hb 10’; Ka edge 3;
Za II 6’

QATAMMA

“likewise”
QA-TAM-MA
B IV 10’, 11’; E rev. 10’; Ja rev. 8’, 9’, 19’; Ka obv. 16, 50;
L rev. 10; Q 11’, 12’
<table>
<thead>
<tr>
<th>akk</th>
<th>meaning</th>
<th>references</th>
</tr>
</thead>
<tbody>
<tr>
<td>QATI</td>
<td>“is finished”</td>
<td>B IV 19’; D rev. 13’; Ka rev. 60; Na rev. 3’</td>
</tr>
<tr>
<td>(QĀTU)</td>
<td>see kišar-</td>
<td></td>
</tr>
<tr>
<td>ŠIHRI</td>
<td>“small”</td>
<td>B I 5’</td>
</tr>
<tr>
<td>pl. ŠI-ḪR-[U-TI]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ŠA</td>
<td>“of”</td>
<td>B IV 14’, 15’; Fa IV 1, 8; Fc obv. 10’, 16’, 17’; Ha II 12, 40; Ka rev. 5, 6, 7, 12, 13, 14, 15, 17; L rev. 6; Q 15’; U obv. 11’</td>
</tr>
<tr>
<td>ŠAPAL</td>
<td>“below”</td>
<td>Ka rev. 51, 52</td>
</tr>
<tr>
<td>ANA ŠA-PAL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ŠĀTU</td>
<td>a measure</td>
<td>Ka rev. 62</td>
</tr>
<tr>
<td>ŠA-A-TTI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ŠIPTU</td>
<td>“incantation”</td>
<td>B I 10’; G II 1, 7; P III 7’</td>
</tr>
<tr>
<td>stat.const. ŠI-PÂT</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ŠU</td>
<td>“N-times”</td>
<td>L rev. 18</td>
</tr>
<tr>
<td>2-ŠŪ</td>
<td>B I 23’</td>
<td></td>
</tr>
<tr>
<td>3-ŠŪ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5-ŠŪ</td>
<td>G II 6</td>
<td></td>
</tr>
<tr>
<td>3.sg.enclitic poss.prn.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ŠU</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ŠUMU</td>
<td>“name”</td>
<td>C obv. 13, 15, rev. 11’, 12’ (2×); Fa IV 13 (2×); Ha II 26 (2×), 30, 35; Hb II 11; Ka obv. 5 (2×), 10, 12, 20, 21, rev. 25, 28, 51, 52, 55, edge 5, 7; Kb obv. 6’; Q 6’, 12’</td>
</tr>
<tr>
<td>nom./acc.sg. ŠUM-an</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ŠUMMATU</td>
<td>“pigeon”</td>
<td>Fa I 11’; He 4’; L rev. 29; O I 7’</td>
</tr>
<tr>
<td>pl. ŠUM-MA-[TEM]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TUDITTU</td>
<td>“breast ornament”</td>
<td>C obv. 20; E rev. 1’; Fb II 9; O I 13’</td>
</tr>
<tr>
<td>pl. TU-DI-IT-[TI]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-ZU</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ŠUMU</td>
<td>“name”</td>
<td>Fc rev. 1’</td>
</tr>
<tr>
<td>ŠUMMATU</td>
<td>“pigeon”</td>
<td>Ya II 3’</td>
</tr>
<tr>
<td>TUDITTU</td>
<td>“breast ornament”</td>
<td>Fa I 29’</td>
</tr>
<tr>
<td>Term</td>
<td>Glossary</td>
<td>References</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>(TUPPU)</td>
<td>see <em>tuppi-</em>)</td>
<td>C obv. 8, rev. 23'; Ha III 10</td>
</tr>
<tr>
<td>U</td>
<td>“and”</td>
<td>A obv. 14; B IV 8', 19'; C obv. 14; E rev. 15'; Fa IV 26; Fb II 13; G II 7'; Ha III 35; Ja rev. 3'; Ka obv. 2, 5, 17, 19, 23, 41, rev. 1, 34, 36, 46; Kb rev. 12; S 4'; U rev. 6(?) 10, 12</td>
</tr>
<tr>
<td>UL</td>
<td>“not”</td>
<td>L rev. 10</td>
</tr>
<tr>
<td>ULMMA</td>
<td>introductory particle of direct speech <em>UM(?)-MA</em></td>
<td>M rev. 1'</td>
</tr>
<tr>
<td>UNUTU</td>
<td>“implement”</td>
<td>Ka obv. 25; Kb obv. 8'</td>
</tr>
<tr>
<td></td>
<td>sg. <em>Ú-NU-UT</em></td>
<td>Ka rev. 28 (2×)</td>
</tr>
<tr>
<td></td>
<td>pl. <em>Ú-NU-TE(m)</em></td>
<td>Ja rev. 17'</td>
</tr>
<tr>
<td></td>
<td><em>Ú-NU-TE(?)[BL]</em></td>
<td></td>
</tr>
<tr>
<td>UPNU</td>
<td>“handful (a measure)”</td>
<td>Ka rev. 47, 52, 62, edge 1</td>
</tr>
<tr>
<td>USKÈN</td>
<td>“bow down”</td>
<td>Ha II 34, III 2, 25, 26, 33, 36, 40, 47</td>
</tr>
<tr>
<td></td>
<td>prs.3.sg. <em>UŠ-KE-EN</em></td>
<td>Ka rev. 59</td>
</tr>
<tr>
<td></td>
<td><em>UŠ-GE-EN</em></td>
<td>Ha II 37; Hd 11'</td>
</tr>
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<td>prs.3.pl. <em>UŠ-KE-EN-NU</em></td>
<td></td>
</tr>
<tr>
<td>USI ZERTUM</td>
<td>(= USI SIRDU)</td>
<td>Ha II 8], 22, 29, III 12; Hc 9', 11'; Ka obv. 12, rev. 33; R 1 14'</td>
</tr>
<tr>
<td></td>
<td>“olive(-tree)”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>oisi ZÈ-ER-TUM</td>
<td></td>
</tr>
</tbody>
</table>

**DIVINE NAMES**

<table>
<thead>
<tr>
<th>Term</th>
<th>Nom_sg.</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>^4 Anzili</td>
<td><em>An-zî-li-îš</em></td>
<td>Fa I 26', IV 19; Fb III 3'</td>
</tr>
<tr>
<td>^4 Apritta</td>
<td>ŠA <em>Ap-ri-it-ta</em></td>
<td>Ka rev. 6</td>
</tr>
<tr>
<td>DINGIR.GAL</td>
<td></td>
<td>L rev. 31</td>
</tr>
</tbody>
</table>
Divine Names

DINGIR.GI₆
“Black Deity”
Ka rev. 12

DINGIR.LU₆MEŠ
“male deities”
Hd 9'
dat./loc.pl.
DINGIR.LU₆MEŠ-na-áš
Hb III 15'
[DINGIR.]LU₆MEŠ-sín-ap-sí-yaš
Ha III 21
DINGIR.LU₆MEŠ URU₂₂₂₂₂
Ha III 22

DINGIR.MAH
Hannaḫanna
sg. DINGIR.MAH
M obv. 2'
dat./loc.sg.
DINGIR.MAH-〈ni〉
A obv. 14

DINGIR.MAH₄MEŠ₄HL₂₄
Mother-goddesses
DINGIR.MAH₄HL₂₄
Ka obv. 54
DINGIR.MAH₄MEŠ
L rev. 11(?); T II 7'
tueggāš DINGIR.MAH₄MEŠ
Ka obv. 44
DINGIR.MAH₄HL₂₄-tueggāš
Ka obv. 47, 51(?)
dat./loc.pl.
DINGIR.MAH₄MEŠ-aš
Za II 7'
DINGIR.MAH-aš
Zb obv. 3'

Gulšēš
Fate-deities
dat./loc.pl. ₄Gul-ša-aš
Zb obv. 3'

Halmaḫittu
divinized throne-dais(?)
nom.sg.
₄Hal-ma-aš-šu-iz-za(-)
A obv. 10

Hatepinu
nom.sg. ₄₄Ha-₄-te-₄-pi-₄-nu₄-ṣa
A obv. 11

Hēbat
₄Hē-bat
Ka obv. 54, rev. 47, 57, edge 3 (2X)

Huzziya
nom.sg.
₄₄H₂₄u₄-su₄-ṣi-ya₄-ṣa
A obv. 13

Immarni
dat./loc.sg. ₄Im₄₄-mar₄₄-ni₄₄
C rev. 8'

IŠTAR
acc.sg. ₄IŠTAR-an
Ya II 3'

LAMÁ
tutelary deity
A obv. 11

Telipinu
nom.sg. ₄Te₄₄-li₄₄-pi₄₄-nu₄₄-wēṣ
A obv. 12

U
Storm-god
nom.sg. ₄U-aš
L rev. 9
<table>
<thead>
<tr>
<th>324</th>
<th>Glossary</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḫUTU</td>
<td>Sun(-god)</td>
</tr>
<tr>
<td>dat./loc.sg. ḫUTU-i</td>
<td>Fa IV 15</td>
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<tr>
<td>taknaṣ ḫUTU</td>
<td>Sun-goddess of the Earth</td>
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<td>nom. taknaṣ ḫUTU-uš</td>
<td>C rev. 5'; D rev. 8'</td>
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<td>gen. [taknaṣ ḫUTU]-wa-aš</td>
<td>C rev. 19'</td>
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<td>dat./loc. taknaṣ ḫUTU-i</td>
<td>C rev. 20', 21']</td>
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<td>ḫZukki</td>
<td>nom.sg. ḫZu-uk-ki-iš</td>
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<td>Fa IV 16; Fb III 3'</td>
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<td>ḫXXX</td>
<td>Moon(-god)</td>
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<td>nom.sg. ḫXXX-aš</td>
<td>Ha III 9</td>
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<tr>
<td></td>
<td>L. rev. 2</td>
</tr>
</tbody>
</table>

PERSONAL NAMES

| ḫPit-te-i | L. rev. 1 |
| ḫ[Tu₄-n]-a-wi-ya | B IV 20' |

PLACE NAMES

| ḫUR.SAGA A-ma-a-na | Ya II 3' |
| ḫUR A-ri-in-na | A obv. 9 |
| ḫUR ḫa-a-k-mi-iš-ša | A obv. 13 |
| ḫUR ḫa-a-ar-pí-ša | A obv. 10 |
| ḫUR KŪ.BABBAR-aš | O II 3' |
| ḫUR Ka-ra-ar-ḫa-na | A obv. 11 |
| ḫUR Ki-iz-uzu-wa-at-na | Ka obv. 38, rev. 46 |
| ḫUR Li-ib-ša | D obv. 11, rev. 12' |
| ḫUR Ma-li-šu-u-ḫa | A obv. 11 |
| ḫUR Ta-a-ši-ni-ya-{aš} | A obv. 12 |
INDEX OF WORDS DISCUSSED

HITTITE

appašuwaṭṭa- 16
apezza 167
ar-
    šer ar- 52
ar(a)š- 62
armahh- 150f.
armahhata- 151
armai- 181
arnammi- 129
āštauwar 156
ep-
    katta ep- 3, n. 8
es-
    piran es- 153
esšaninya- 182
handai- 56f.
hašauni- 129
har(k)-
    TI-an har(k)- 39
harnei- 103f., 110
harnew- 102-04, 110
SAL hašanuvaš 233f.
harne- 151
harnei- 103, n. 246
harnewašši- 151f.
harša- 188f.
haš- 24f., 49, n. 116
haš(a)- 71
giš haššalli- 25f.
haššantalli- 167
SAL haš(ša)mappa-la- 232
SAL haššauna- 232f.
hat(ta)reššar 112
giš hašinpa- 81

hup(p);/hup(p)ai-/huuwp(p)- 81f.
haš(t)- 50f.
△ hwan(a)- 195
ryata(r) 203
innaraha šuar 65
ipulli- 104f.
kallar 170
kalleš- 155
kallar štašša- 155f.
kallar štaššaššašši- 155
DUŠ kappi- 110
giš garkar 175
karšikarišši- 188
karta 163
SAL katra/i- 106-08
kadupai- 83, with n. 207
keldi 113f.
kinu- 109, with n. 277, 152, 198
šg kišši- 174
kulamu(r)šišša 104
šg kur-gulżatar 162
kunzašša- 130
kunzašši- 130
kunzi/a- 130f.
šg kunzi/a- 130
kunzišša- 130
kunziššašša- 129-31
šg kuppisšar 25
šg kurta- 161f.
laxši- 174
lappa- 17
△ lapamunaašša- 83
mai/miya- 38, 184
mala 153
Index of Words Discussed

- manna(i)- 190
- manniti- 55, with n. 149
- maršlya 168
- mauš-
  - katta mauš- 26
- muttiya- 184
- nepša- 181
- pāhša- 122
- paimi- 99
- palša(i)- 195
- parnilli- 81
- pattaliya- 209
- patili- 235–38
- puhugari- 131
- putaliya- 183
- šahi- 81
- šak-
  - za šak- 159 f.
- šakneš- 208
- šalšiti-/šalš(i)anti- 55, with n. 149
- šamahu- 197
- šanezzi- 79
- (URUDI)ša/epik(k)ušta- 63 f.
- šaršiya- 196
- šardhulli- 196
- šarlatta- 169
- šarpašši- 26
- šeḫeš(i)ški- 129
- šeḫšuwal 196
- šekkant- 160, n. 380
- šiešar 54 f.
- šiya- 109, 185
- šišapili- 113
- šipant- 153
- šiptamiya 122

šiwal 196
šappa 157
šišaštila- 100
takkeš- 198
tamingamar 63
damnamma- 184
tappi- 156
tapša 185
taraša- 47
tarpatarpa- 71
taršaš 53
dawalla- 199
teriyalla 122
tittanu-
šara tittanu- 220
thulalci 220
tumantiyaša- 189 f.
Našduški- 197
uwami- 83
tz(e)ša 153
waḫmu-
-pedi waḫmu- 82 f.
wahwalai- 202
wahwalal- 165
welka
aUTU-aš welka 58
wettant- 193, n. 526
wuwaš- 37, 227
-za 24 f.
zaḫša(i)- 165
zallawara 184
zamanti- 184
zunnimiš- 190
zawari- 186

LUWIAN

tiwarinya 58, n. 159
SUMEROGRAMS

LOAZU 159, n. 379
BIR 16, with n. 67
"DU" 16, n. 70
EGIR.KASKAL 166
EN.DINGIR\textsuperscript{Mš}/DINGIR.LIM 227
EN.SISKUR(SISKUR) 167f.
GUR 53, with n. 139
GURUN 189
LOHAL 159, n. 379
GEP\textsc{H\textsc{a}š\textsc{h}ur} 197
IM.KUN 13, n. 62
NA\textsc{k}A 197
LĀ 16

DU.GIR.GAL 110
MUL. \textit{watku} 110
MUŠEN HURRI 101
NU.GAL 30f.
PISAN 53, with n. 138
SAL.GAL 227
\textsc{S\textsc{a}š.A.ZU} 232
\textsc{S\textsc{a}š.U.GI} 233
UDU.ū 38
\textsc{S\textsc{a}š.UMMEDA} 48f.
ZĀ.AH.LI(\textsc{s\textsc{a}r}) 156
(\textsc{U\textsc{r}U\textsc{d}U})Z.L.KIN.BAR 63f., with n. 165

DIVINE NAMES

\textsuperscript{a}Allinalli 241
\textsuperscript{a}Allatapa 117, n. 309
\textsuperscript{d}Anzili 79f.
\textsuperscript{d}Apritta 168
\textsuperscript{d}Halmašutt(ı) 27f.
\textsuperscript{d}Hannahanna 27, 202f., 239–41
\textsuperscript{d}Hebat 173
\textsuperscript{d}Immanni 55f.
\textsuperscript{d}Iyaya 241
\textsuperscript{d}Gulšel 80, n. 196; 241–45
\textsuperscript{d}Kumštalla 246
\textsuperscript{d}Kumštallak 130f., with n. 335
\textsuperscript{d}Kumzičeli 131

\textsuperscript{d}Kuzı̈nna 131
\textsuperscript{d}Darauwa 246
\textsuperscript{d}Zukki 79f.
\textsuperscript{d}IŠ\textsc{t}AR 222f.
DI\textsc{ng}\textsc{ir.GAL} 199
DI\textsc{ng}\textsc{ir.GI₇} 169
DI\textsc{ng}\textsc{ir.LU\textsuperscript{Mš}} 113
DI\textsc{ng}\textsc{ir.MA\textsc{h} 239–48
\textit{wa\textit{ppuwaš} DI\textsc{ng}\textsc{ir.MA\textsc{h} 247
DI\textsc{ng}\textsc{ir.MA\textsuperscript{Mš}/UL} 80, n. 196, 239–48
DI\textsc{ng}\textsc{ir.MA\textsuperscript{Mš}/UL} \textit{tu\textit{ggaš} 165
\textsuperscript{d}NIN.TU 239
tak\textit{naš} \textit{q} UTU 54, 236, n. 33

PERSONAL NAMES

\textsuperscript{i}Pittei 180f.

\textsuperscript{i}Tun(n)\textit{aw\textit{y}a 40

PLACE NAMES

\textsc{H\textsc{u}r.S\textsc{a}g} Amana 222
\textsc{U\textsc{r}U} Kizzu\textit{w\textit{atna} 162f.

\textsc{U\textsc{r}U} Lī\textsc{ša 62}
Index of Words Discussed

GRAMMAR, ETC.

appendix, textual, 147
buildings, as grammatical plurals, 171f.
genitive, placement with logogram, 165f.
marginal notes, scribal, 164
wooden tablets, 161f.

SUBJECT INDEX

afterlife, 236
anointing, 106
birth rituals, Akkadian, 252f., with n. 12
birth rituals, Luwian, 228–30
birthstool, 102–04, 151
child, social recognition of, 157f.
childlessness, 2f.
comb, 229f.
crossroads, 112
crying out, of mother at delivery, 37
delivery, place of, 154
dreams, 114, 170f., with n. 429
"l’Esclave de la lune", 187f.
flatulence, 86
"guardian angel", 245
gynecology, 253–55
hands, cleansing of, 101f.
icubation, 114
infanticide, 51
intercourse, interruption of, 152
magic, analogic, 17f.
medicines, 252
medicines, grinding of, 189
midwife, 232–35
miscarriage, induced, 10f.
moon, 150, 169, 187f.
mouth, purification of, 51f.
nine, 56
nurse, 48f.
outing ceremony, 160f.
pot, use in magic, 213, n. 570
parturition, procedures, 250f.
post-parturition, rites, 251f.
pregnancy, regimen of, 250
reproduction, difficulties, 18f.
saltlick, 83
seclusion hut, 155f.
taboos, dietary, 156
tongues, model, 194f.
## INDEX OF CITED TEXTS AND PASSAGES

(Included are all texts and passages transliterated and/or translated, or for which a new reading has been presented.)

<table>
<thead>
<tr>
<th>ABoT 17</th>
<th>Text Hb</th>
</tr>
</thead>
<tbody>
<tr>
<td>AT 454 IV 10'f.</td>
<td>131, n.342</td>
</tr>
<tr>
<td>HT 74:5</td>
<td>122</td>
</tr>
<tr>
<td>IBoT I 32 obv. 27</td>
<td>166, n.412</td>
</tr>
<tr>
<td>IBoT II 108:2'</td>
<td>245</td>
</tr>
<tr>
<td>IBoT III 148 IV 48</td>
<td>169</td>
</tr>
<tr>
<td>KBo I 30 obv. 11</td>
<td>170</td>
</tr>
<tr>
<td>KBo I 3'</td>
<td>160, n.380</td>
</tr>
<tr>
<td>139'</td>
<td>49</td>
</tr>
<tr>
<td>IV 41</td>
<td>49, n.114</td>
</tr>
<tr>
<td>44 + KBo XIII</td>
<td></td>
</tr>
<tr>
<td>I 140</td>
<td>37</td>
</tr>
<tr>
<td>KBo III 1 III 36–39</td>
<td>8, with n.40</td>
</tr>
<tr>
<td>7 III 4'–5'</td>
<td>5, with n.22</td>
</tr>
<tr>
<td>8 II 29–30</td>
<td>51</td>
</tr>
<tr>
<td>34 I 3</td>
<td>82, n.205</td>
</tr>
<tr>
<td>43 rev. 13'</td>
<td>62</td>
</tr>
<tr>
<td>62:7'</td>
<td>236</td>
</tr>
<tr>
<td>KBo IV 1 obv. 14–16</td>
<td>31, with n.58</td>
</tr>
<tr>
<td>2 I 17f.</td>
<td>170, n.428</td>
</tr>
<tr>
<td>I 24–26</td>
<td>171</td>
</tr>
<tr>
<td>12 obv. 32</td>
<td>163</td>
</tr>
<tr>
<td>KBo V 1 I 1</td>
<td>235</td>
</tr>
<tr>
<td>I 1–6</td>
<td>116, with n.307</td>
</tr>
<tr>
<td>I 14</td>
<td>117, with n.311</td>
</tr>
<tr>
<td>I 56</td>
<td>220</td>
</tr>
<tr>
<td>II 5</td>
<td>117</td>
</tr>
<tr>
<td>II 46</td>
<td>235</td>
</tr>
<tr>
<td>III 48–49</td>
<td>107</td>
</tr>
<tr>
<td>III 51–IV 36</td>
<td>118–21</td>
</tr>
<tr>
<td>KBo VI 34 II 34–39</td>
<td>3, with n.14</td>
</tr>
<tr>
<td>KBo VII 74 II 3'–4'</td>
<td>Text Ya</td>
</tr>
</tbody>
</table>

<p>| KBo VIII 19 obv. 10 | 162, n.391 |
| KBo IX 96 IV 6' | 237, n.40 |
| KBo X 24 II 3–6 | 105 |
| 45 IV 7f. | 78 |
| KBo XI 14 I 19 | 50 |
| 17 II 4'–5' | 247, n.89 |
| KBo XII 70+ rev. 1' 39–40 | 245, n.78 |
| 73 obv.' 5'–6' | 202 |
| 85 II 8–9 | 50f. |
| 89 II 3 | 70 |
| 112 | Text E |
| KBo XIII 2 obv. 9' | 38 |
| 164 IV 5 | 175 |
| KBo XIV 21 I 2' | 62, n.163 |
| 23 | Text W |
| 77:6 | 28, n.34 |
| 133 III 9' | 168 |
| 142 I 25 | 242 |
| KBo XV 10 II 5–6 | 39 |
| 30 obv. 10 | 26 |
| 32 I 9 | 79 |
| 37 III 50–53 | 175 |
| KBo XVI 59 rev. 7 | 110 |
| KBo XVII 1 I 24'–25' | 183 |
| KBo XVII 60 | Text D |
| 61 | Text C |
| 62 + 63 | Text B |
| 64 | Text Hd |</p>
<table>
<thead>
<tr>
<th>Text</th>
<th>Page</th>
<th>Reference</th>
<th>Text</th>
<th>Page</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>KBo XVII 65</td>
<td>66</td>
<td>64:11'</td>
<td>KBo XVI 88</td>
<td>17'</td>
<td>235</td>
</tr>
<tr>
<td></td>
<td>67</td>
<td>70 15'</td>
<td></td>
<td></td>
<td>175</td>
</tr>
<tr>
<td></td>
<td>68</td>
<td>18</td>
<td></td>
<td></td>
<td>175</td>
</tr>
<tr>
<td></td>
<td>69</td>
<td>101 rev. 6</td>
<td></td>
<td></td>
<td>246, n. 87</td>
</tr>
<tr>
<td></td>
<td>70</td>
<td>115 I' 20</td>
<td></td>
<td></td>
<td>82</td>
</tr>
<tr>
<td></td>
<td></td>
<td>126 rev. 7'</td>
<td></td>
<td></td>
<td>237</td>
</tr>
<tr>
<td></td>
<td>71</td>
<td>KBo XXVI 67</td>
<td>94 III 12'</td>
<td>48</td>
<td>108</td>
</tr>
<tr>
<td></td>
<td>72</td>
<td>KBo XXIX 97</td>
<td>96:8</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>89 III 4'-'8'</td>
<td>56, n. 152</td>
<td>111:5'</td>
<td>115:5'</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>93 obv. 6</td>
<td>103; 230</td>
<td>132:5'</td>
<td>132:5'</td>
<td>205</td>
<td></td>
</tr>
<tr>
<td>KBo XVIII 82</td>
<td>162, n. 390</td>
<td>KBo XXVII</td>
<td>Text U</td>
<td></td>
<td></td>
</tr>
<tr>
<td>obv. 9'</td>
<td>238 f.</td>
<td>KBo XXIX 97</td>
<td>64, n. 166</td>
<td></td>
<td></td>
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<td>9 III 9'–11'</td>
<td>55</td>
<td>19 + IBoT II 102</td>
<td>162</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12'</td>
<td>197</td>
<td>rev. 4'–5'</td>
<td>162</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 III 3</td>
<td>83, n.207</td>
<td>8'–10'</td>
<td>79, n.195</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19 III 1'</td>
<td>172, with n.430</td>
<td>KUB XXXIX 69 obv. 3'f.</td>
<td>107</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24 i 37'–38'</td>
<td>247</td>
<td>12'–13'</td>
<td>167</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31:7</td>
<td>53</td>
<td>KUB XL 25:7'–8'</td>
<td>167</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33:12'</td>
<td>83, n.207</td>
<td>KUB XLI 8 IV 32–33</td>
<td>181, n.459</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Text Fb</td>
<td>33</td>
<td>24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>62 ii 21'</td>
<td>53</td>
<td>11 rev. 4</td>
<td>101</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66 ii 17</td>
<td>189, nn. 507ff.</td>
<td>KUB XLII 11 I 5'</td>
<td>106, n.256</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>98 i 23</td>
<td>103</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>100 i 17', III 22'–23',</td>
<td>179f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>IV 10', IV 33'–34'</td>
<td>161</td>
<td></td>
<td></td>
</tr>
<tr>
<td>67</td>
<td>Text Fa</td>
<td>KUB XLIII 23 rev. 19'–22'</td>
<td>244</td>
<td></td>
<td></td>
</tr>
<tr>
<td>79 ii 9'</td>
<td>83, n.207</td>
<td>with n.74</td>
<td>18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>114 i 25–26</td>
<td>155</td>
<td>55 II 11–21</td>
<td>149</td>
<td></td>
<td></td>
</tr>
<tr>
<td>118:i5'–6'</td>
<td>209, n.565</td>
<td>KUB XLIV 4 + KBo XIII</td>
<td>240</td>
<td></td>
<td></td>
</tr>
<tr>
<td>119 +</td>
<td>150</td>
<td>241 obv. 1</td>
<td>179f.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>120 ii 54</td>
<td>37, n.66</td>
<td>rev.</td>
<td>Text L</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>37</td>
<td>33:14'</td>
<td>39, n.75</td>
<td></td>
<td></td>
</tr>
<tr>
<td>120 i 31–33</td>
<td>150</td>
<td>35 IV 5</td>
<td>131, n.336</td>
<td></td>
<td></td>
</tr>
<tr>
<td>KUB XXXIV 77 obv. 3'–7'</td>
<td>207</td>
<td>58</td>
<td>Text T</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>202</td>
<td>59</td>
<td>Text Kb</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n.545</td>
<td>KUB XLV 28 + + obv. 16</td>
<td>55, n.149</td>
<td></td>
<td></td>
</tr>
<tr>
<td>116 + coloph.</td>
<td>163</td>
<td>KUB XLVI 17 IV 12</td>
<td>240</td>
<td></td>
<td></td>
</tr>
<tr>
<td>KUB XXXV 88 ii 11</td>
<td>229</td>
<td>KUB XLVII 45 III 12'–14'</td>
<td>220</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13'–17</td>
<td>229f.</td>
<td>65 II 13–15</td>
<td>107</td>
<td></td>
<td></td>
</tr>
<tr>
<td>89:12'–14'</td>
<td>229f.</td>
<td>KUB XLVIII 99:3'</td>
<td>163, n.395</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20'</td>
<td>229</td>
<td>Li 22 18–9</td>
<td>26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>102 rev. 4–7</td>
<td>228</td>
<td>RS 17:109 obv. 2–5</td>
<td>52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>103 rev. 4–7</td>
<td>228</td>
<td>VBoT 24 i 2–3</td>
<td>19, n.87</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6f.</td>
<td>190ff.</td>
<td>58 IV 32'–33'</td>
<td>82</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6ff.</td>
<td>211</td>
<td>40'–41'</td>
<td>79</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>228</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Index of Cited Texts and Passages

| Appu I 15–21 | 2 | Bo 5048 I 17' | 245 |
| 33–34 | 3, with n.8 | Bo 5360 rt. col. 16', 19' | 245f. |
| 36–37 | 3, with n.10 | Bo 6004 I 3' | 175, n.446 |
| III 7–22 | 51' | 11' | 175 |
| Ḫatt I 9–11 | 9 | Bo 6976 IV 8' | 174 |
| 14–15 | 52 | Bo 7953 III 9'–10' | 237 |
| III 1–4 | 9, with n.47 | 11', 16' | 102 |
| Ullik I A III 25' | 213, n.570 | 91/d I 8'–9' | 100 |
| IV 14'–15' | 48 | 232/d III 3'–11' | 243 |
| II B III 9'–11' | 39f. | 652/f + 28/n + 127/r | 254, with n.16 |
| | | obv. 8–13 | obv. 16–16 rev. 5 | 254, with n.17 |
| | | 2/k rev. 7 | 241 |
| | | 819/u:4 | 82 |
| | | 1308/u I 1–4 | 197f. |
| | | 1502/u | Text Q |
| | | 1265/v | Text R |
| | | 464/w | Text He |
| | | VAT 6212 | Text Jc |
| | | VAT 7448 II 14 | 167 |
| | | HSM 3644:1'–2' | Text Yb |
| | | Mst 75/43 rev. 21 | 39 |
| | | Mst 75/64 obv. 5 | 39 |
| | | NBC 11786 | 196 |
| Unpublished texts: | | | |
| Bo 1706 rev. 17 | 196 | | |
| Bo 2071 rev. 16f. | 111 | 1308/u I 1–4 | 197f. |
| Bo 2469 II 1'–16' | 256f. | 1502/u | Text Q |
| Bo 2526 III 14'–15' | 240 | 1265/v | Text R |
| Bo 2715 III 15'–16' | 227 | 464/w | Text He |
| Bo 2823 III 14' | 169, n.422 | VAT 6212 | Text Jc |
| Bo 2923 IV 1'–2' | 105 | VAT 7448 II 14 | 167 |
| Bo 2931 I 5 | 246, n.80 | HSM 3644:1'–2' | Text Yb |
| Bo 3083 III 25'–31' | 81f. | Mst 75/43 rev. 21 | 39 |
| Bo 3289:9'ff. | 162 | Mst 75/64 obv. 5 | 39 |
| Bo 3617 I 13'–14' | 19, with n.83 | NBC 11786 | 196 |
| II 13'–17' | 244 | | |
| Bo 3948 II 1–2 | 162, n.391 | Mesopotamian texts: |
| Bo 3968:1' | 162 | Bo 240 obv. 29' | 253 |
| Bo 4542 rev. 6f. | 53 | 248 I 50 | 26 |
| Bo 4861 | Text Fc | III 10ff. | 187 |
| Bo 4876 | Text Hf | | |
| Bo 4951 | Text Ja | YOS X 58 rev. 6 | 110, n.283 |