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**Luwili. Hittite-Luwian Ritual Texts Attributed to  
Puriyanni, Kuwattalla and Šilalluḫḫi (CTH 758–763).  
Vol. I: Edition and Commentary**

Ilya Yakubovich, Alice Mouton

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# Studien zu den Boğazköy-Texten

Herausgegeben im Auftrag der Akademie der Wissenschaften und der Literatur, Mainz,  
von Elisabeth Rieken und Daniel Schwemer

Band 72,1

Ilya Yakubovich and Alice Mouton

In cooperation with Laura Puértolas Rubio

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Kuwattalla and Šilalluḫi (CTH 758–763)

Volume I: Edition and Commentary

2023

Harrassowitz Verlag · Wiesbaden

YAKUBOVICH AND MOUTON

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# ABBREVIATIONS

## Bibliographical Abbreviations

- ABoT 1 Kemal Balkan. *Ankara Arkeoloji Müzesinde bulunan Boğazköy tabletleri*. Istanbul: Millî Eğitim Basımevi, 1948.
- ABoT 2 Rukiye Akdoğan. *Ankara Arkeoloji Müzesinde bulunan Boğazköy tabletleri II / Boğazköy Tablets in the Archaeological Museum of Ankara II*. CHDS 1. Chicago: Oriental Institute, 2011.
- AnAr Inventory number of the Anadolu Medeniyetleri Müzesi Ankara
- Bo Inventory numbers of the Boğazköy tablets
- CAD Ignace J. Gelb<sup>†</sup> et al. (eds.). *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*. Chicago: Oriental Institute, 1956–2010.
- CHD Hans G. Güterbock<sup>†</sup>, Harry A. Hoffner<sup>†</sup> et al. (eds.). *The Hittite Dictionary of the Oriental Institute of the University of Chicago*. Chicago: Oriental Institute, 1980–. (Volumes are referred to by the letter[s] covered in each.)
- CHDS Chicago Hittite Dictionary, Supplements
- CHDS 2 see Soysal 2015
- CLL H. Craig Melchert, *Cuneiform Luvian Lexicon*. Chapel Hill: self-published, 1993.
- CTH Emmanuel Laroche, *Catalogue des textes hittites*. Paris: Klincksieck, 1971 (with supplements in *RHA* 30 [1972]: 94–133 and *RHA* 33 [1973]: 68–71; now extensively expanded and revised in the online *Catalog der Texte der Hethiter* of the *Hethitologie-Portal Mainz*: S. Košak and G. G. W. Müller, [hethiter.net/](http://www.hethiter.net/): *Catalog* [2015-08-04], at: <http://www.hethport.uni-wuerzburg.de/CTH/>).
- DBH Dresdner Beiträge zur Hethitologie
- DBH 46/2 Rukiye Akdoğan. *Hethitische Texte. Bo 4658–Bo 5000. Teil 2: Autographien*. DBH 46/2. Wiesbaden: Harrassowitz, 2016.
- HED Jaan Puhvel. *Hittite Etymological Dictionary*. Trends in Linguistics. Documentation. Berlin; New York; Amsterdam: Mouton; de Gruyter, 1984–. (Volumes are referred to by the letter[s] covered in each.)
- HEG Johann Tischler. *Hethitisches etymologisches Glossar*. IBS 20. Innsbruck: Institut für Sprachwissenschaft, 1977–2016. (Volumes are referred to by the letter[s] covered in each.)
- [hethiter.net/](http://www.hethiter.net/): *CTH ...* : online text editions of the *Hethitologie-Portal Mainz* available at: <http://www.hethport.uni-wuerzburg.de/HPM/txtthetlink.php>
- HFAC Gary M. Beckman and Harry A. Hoffner, “Hittite Fragments in American Collections”, in: *JCS* 37 (1985): 1–60.

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HT	Leonard W. King. <i>Hittite Texts in the Cuneiform Character from Tablets in the British Museum</i> . London: British Museum, 1920.
HW <sup>2</sup>	Johannes Friedrich <sup>†</sup> , Annelies Kammenhuber <sup>†</sup> et al. (eds). <i>Hethitisches Wörterbuch. Zweite völlig neubearbeitete Auflage auf der Grundlage der edierten hethitischen Texte</i> . Indogermanische Bibliothek, zweite Reihe: Wörterbücher. Heidelberg: Winter, 1975–. (Volumes are referred to by the letter[s] covered in each.)
HZI	Christel Rüster and Erich Neu. <i>Hethitisches Zeichenlexikon. Inventar und Interpretation der Keilschriftzeichen aus den Boğazköy-Texten</i> . Studien zu den Boğazköy-Texten Beiheft 2. Wiesbaden: Harrassowitz, 1989.
IBoT	İstanbul Arkeoloji Müzelerinde bulunan Boğazköy Tabletleri(nden seçme metinler). Istanbul: Maarif Matbaası, etc., 1944, 1947, 1954; Ankara: Türk Tarih Kurumu Basımevi, 1988.
KBo	Keilschrifttexte aus Boghazköi
Konkordanz	Silvin Košak. Konkordanz der hethitischen Keilschrifttafeln, <i>Hethitologie-Portal Mainz</i> , at: <a href="http://www.hethport.uni-wuerzburg.de/hetkonk/">http://www.hethport.uni-wuerzburg.de/hetkonk/</a> .
KpT 1	Elisabeth Rieken (ed.). <i>Keilschrifttafeln aus Kayalıncı 1 [KpT 1]: Textfunde aus den Jahren 1999-2017</i> . Wiesbaden: Harrassowitz, 2019.
KUB	Keilschrifturkunden aus Boghazköy
NABU	<i>N.A.B.U. Nouvelles Assyriologiques Brèves et Utilitaires</i>
PIHANS	Publications de l'Institut historique et archéologique néerlandais de Stamboul = Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul
VBoT	Albrecht Götze (ed.). <i>Verstreute Boghazköi-Texte</i> . Marburg: Selbstverlag des Herausgebers, 1930.
VS NF	Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin. Neue Folge

### General Abbreviations

abl.	ablative	erg.	ergative
acc.	accusative	fn.	footnote
adj.	adjective	gen.	genitive/genitival
adv.	adverb	Hitt.	Hittite
C	consonant (e.g., -iC-)	Hurr.	Hurrian
col.	column	I	indirect object
comm. / c.	common (gender)	imper. / impv.	imperative
conj.	conjunction	imperf.	imperfective
dat.	dative	inf.	infinitive
dat.-loc.	dative-locative	instr.	instrumental
demons.	demonstrative	intrans.	intransitive
distrib.	distributive	l.col.	left column
dupl.	duplicate	l.e.	left edge

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Lat.	Latin	postpos.	postposition
LNS	Late New Script	pres. / prs.	present
Luw.	Luwian	pret. / prt.	preterite
med.	middle (voice)	prev.	preverb
mng unkn.	meaning unknown	prohib.	prohibitive
MS	Middle Script	pron.	pronoun
n.	neuter (gender)	ptc. / ptcp.	participle
neg.	negation	ptcl.	particle
nom.	nominative	r.col.	right column
NS	New Script	refl.	reflexive
n	unknown number (in transliteration)	rev.	reverse
O	object	S	subject
obv.	obverse	sg.	singular
opt.	optative	trans.	transitive
OS	Old Script	V / v.	verb
pers.	person	verb. subs.	verbal substantive
pers. comm.	personal communication	voc.	vocative
pl.	plural	1, 2, 3	first, second, third person (morphological analysis)
poss.	possessive		

## Symbols

?	reading of a sign is doubtful	x	illegible sign (in transliteration)
!	mistaken placement; designation of column or tablet side differs from hand copy	{x}	erased sign
		[o o]	indicates amount of space in gaps; each o = space for one sign
ma <sup>1</sup> (BA)	mistaken sign. The sign before the exclamation mark is the expected sign, whereas the sign between parentheses is the mistaken sign visible on the tablet (whenever identifiable).	ta	sign written over erasure
		+	fragments joined directly
		(+)	fragments joined indirectly
		:	<i>Glossenkeil</i>
		§	paragraph
		§§	paragraphs
		<	evolved from
[ ]	encloses lost text	>	evolved into
[ ( ) ]	encloses restorations according to a duplicate	/.../	phonological transcription
		*	reconstructed form
⌈ ⌋	encloses damaged but legible signs	=	separates morphological elements within words (in transcription)
< >	omitted by scribal error	( )	word implied (in translation)
<<>>	sign to be omitted		

## PREFACE

The present volume arose out of the international project *Luwili: Luwian Religious Discourse between Anatolia and Syria*, sponsored by the ANR (France, ANR-17-FRAL-0007-01) and DFG (Germany, YA 472/2-1). Alice Mouton and Ilya Yakubovich acted as the principal investigators of the French and German parts of the project, respectively, while Laura Puértolas Rubio was employed as a research associate in its French module.

The work on the text edition was organized as follows. The input for it was provided by a lexicographic database and online glossary of Luwian cuneiform texts prepared by Ilya Yakubovich within the framework of the *Annotated Corpus of Luwian Texts* project (ACLT, Moscow) and *The Digital Philological-Etymological Dictionary of the Minor Anatolian Corpus Languages* (eDiAna, Marburg-Munich). Laura Puértolas Rubio collated this database with the up-to-date list of Hittite-Luwian ritual texts available through the concordance of the Boğazköy cuneiform texts at the *Hethitologie-Portal Mainz*. This led to the expansion of the original corpus: we are deeply grateful to Timofey Arkhangelskiy, the erstwhile programmer of the ACLT project, who continued to assist us with this task. The next stage was the philological restoration of the available fragments, primarily conducted by Ilya Yakubovich, and their preliminary paleographic classification, primarily performed by Alice Mouton. This work went hand-in-hand with independent effort by David Sasseville, which resulted in establishing a number of joins involving Hittite-Luwian ritual texts, as well as the demonstration that a number of additional fragments belong to the relevant corpus. We are grateful to David Sasseville, who informed us of some of his discoveries ahead of their communication to the *Hethitologie-Portal Mainz*.

The translations of the texts published in the first volume were drafted by Alice Mouton and edited by Ilya Yakubovich. The preparation of the commentaries to individual fragments involved three project participants: Laura Puértolas Rubio summarized and evaluated the impact of previous scholars upon the interpretation of the relevant passages, Ilya Yakubovich focused on the new linguistic and philological insights, while Alice Mouton tackled the new anthropological interpretations. Naturally, many entries represent the result of joint effort, and all of them were approved by both co-authors. Ilya Yakubovich elaborated on the classification of the ritual fragments on the basis of the paleographic input provided by Alice Mouton. As for the new joins reached by project participants and other scholars, their attribution is provided in the editions of the relevant fragments.

The chapters of the second volume in part summarize and amplify the results that were reached in the course of preparing the text edition, and in part represent focused essays on several topics connected with the form or substance of the edited texts. The texts of the last group are set apart as appendices. Ilya Yakubovich drafted Chapters 1, 3, and 5, as well as Appendices I and II, Alice Mouton drafted Chapters 2

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and 4 and prepared the glossary, while Laura Puértolas Rubio wrote Appendix III. The co-authors read and amended one another's drafts, but Appendix III remains the sole responsibility of Laura Puértolas Rubio, except for the personal communications that are explicitly acknowledged.

The preparation of the edition was delayed somewhat through the COVID-19 pandemic, and further as a result of applying for the permission to collate the relevant tablets at the Museum of Anatolian Civilizations in Ankara. Such an opportunity emerged first in October–November 2021. Over the two weeks spent in Ankara, Alice Mouton and Laura Puértolas Rubio were able to confirm the majority of the proposed joins and discovered several others. Although the new discoveries triggered the necessity to reshuffle our manuscript one more time, after the project funding period had ended, we deem this delay worthwhile. We would like to thank Yusuf Kırac, director of the Museum of Anatolian Civilizations in Ankara, as well as all the members of the museum's department of cuneiform and hieroglyphic inscriptions for their welcome and precious help.

All the contributors delivered several talks related to their work on the present monograph. Alice Mouton gave guest lectures at the University of Toulouse (December 2018), the University of Verona (March 2022), and the University of Mainz (September 2022), spoke at the seminar of the unit “Mondes sémitiques” at CNRS, Paris (January 2019), presented at the 65<sup>th</sup> *Rencontre Assyriologique Internationale* (Paris, July 2019), the joint colloquium of the Luwili and PAlaC partner projects (Verona, February 2021), and the joint DFG-ANR colloquium (Paris, June 2022). Together with Ilya Yakubovich, she gave presentations at the colloquium of the Luwili project (Paris, December 2019), the 24<sup>th</sup> Tronsky Memorial Conference (Saint-Petersburg, June 2020), and the 11<sup>th</sup> International Congress of Hittitology (Çorum, Turkey, December 2021). Laura Puértolas Rubio delivered talks on topics related to this volume at the 64<sup>th</sup> *Rencontre Assyriologique Internationale* (Innsbruck, July 2018), the 6<sup>th</sup> workshop “Luwic dialects: Inheritance and diffusion” (Barcelona, March 2019), the 65<sup>th</sup> *Rencontre Assyriologique Internationale* (Paris, July 2019), the colloquium of the Luwili project (Paris, December 2019), and the 11<sup>th</sup> International Congress of Hittitology (Çorum, Turkey, December 2021). She also gave an invited lecture at the University of Barcelona (June 2021). Ilya Yakubovich was invited to talk on the relevant topics at Wolfson College, Oxford (February 2022) and the Institute of Oriental Studies, Russian Academy of Sciences (October 2022); in addition, he presented at the 65<sup>th</sup> *Rencontre Assyriologique Internationale* (Paris, July 2019), the joint colloquium of the Luwili and PAlaC partner projects (Verona, February 2021), and the 67<sup>th</sup> *Rencontre Assyriologique Internationale* (Turin, July 2021). We are grateful to all the participants at these gatherings who gave us feedback after the talks, either in public or in private.

In addition to the present monograph, the activity of the Luwili project has resulted in the publication of some twenty research papers. In the majority of cases, they show no intersection or only a limited overlap with the present edition; if they provide a background for some of our interpretations, they are naturally referenced and included in the bibliography. In two cases, however, we are obliged to report a more substantial overlap. At the beginning of the Luwili project, Alice Mouton and

Ilya Yakubovich prepared a paper “Where did one speak *luwili*? Geographic and linguistic diversity of Luwian cuneiform texts”, which was eventually published in *Journal of Language Relationship* 19/1 (2021): 25–53. A substantial part of this article addresses the stratification of the Hittite-Luwian rituals treated in this edition, and therefore it seemed appropriate to present these conclusions in some detail in Chapter 4, in particular in Section 4.3. Furthermore, Alice Mouton and Ilya Yakubovich published the Russian version of Appendix I as “Пролептическая конструкция в лувийском языке” in the almanac *Indo-European Linguistics and Classical Philology* (XXIV: 206–33). This publication was a prerequisite for presenting on the relevant topic at the 24<sup>th</sup> Tronsky Memorial Conference (Saint-Petersburg, June 2020).

Among the people who contributed to the completion of this volume, it is appropriate to begin by recognizing H. Craig Melchert, who was writing his *Dictionary of Cuneiform Luwian* at the same time as we were editing Luwian cuneiform texts. This led to a fruitful exchange of opinions, which has, hopefully, contributed to the success of both projects. When our edition and commentary had reached their near-final version, H. Craig Melchert was kind enough to read through the results and supply several pages of his insightful comments. Other people who read our work were Elisabeth Rieken and Daniel Schwemer, the editors of StBoT. In addition to their decision to accept our monograph into this series, we are grateful for their quick feedback on the matters of both substance and style. We are also obliged to Harrassowitz Verlag for its kind consent to publish our volumes in the open access format, the first precedent of such a kind in the instance of the StBoT series.

Among several partners of the Luwili project, *The Digital Philological-Etymological Dictionary of the Minor Anatolian Corpus Languages* (eDiAna, Marburg-Munich) and *Das Corpus der hethitischen Festrituale* (HFR, Marburg-Würzburg-Mainz) made particularly important contributions to the preparation of this monograph. Throughout the whole period of our work, we enjoyed unrestricted access to the as yet unpublished dictionary files of the eDiAna project, which has saved us from numerous errors. Among the staff of the HFR project, we would single out Susanne Görke, who answered several queries while we were working on Appendix II. The preparation of this appendix, which took us particularly far from our corpus-based study, also benefited from the input of Mark Weeden, who read it through and made numerous comments, and of Theo van den Hout, who supplied valuable bibliographic information. Oğuz Soysal and Mine Çifçi, both acting on behalf of the project *Unpublished Boğazköy-Fragments: Edition and Research* (Marburg-Ankara), facilitated the publication of the fragment Bo 4388. The partnership with the ERC project *Pre-Classical Anatolian Languages in Contact* (PALaC, Verona) led to the organization of a joint online colloquium held in February 2021, where some of our preliminary results were presented. The participation in the project *Los dialectos lúvicos* (Barcelona / Santiago de Compostela) enabled Ilya Yakubovich to attend the only periodical conference held in the field of Luwian Studies, which was important for reflecting the latest results of our colleagues in this book.

A number of people provided technical assistance in the final stages of our project. Timofey Arkhangelskiy extracted a draft glossary from our corpus database, Stephen



Durnford and Ruadhan Hayes proof-read our text and made numerous stylistic improvements, Valentin Gusev agreed to type-set this typographically challenging manuscript, while Marian Wehrstein took over the preparation of the indices. All these people deserve our heartfelt gratitude, and none of them is to be blamed for our shortcomings. Last but not least, we would like to thank our families for showing understanding and support of our efforts, also when we had to work in excess of the usual working time.

*Ilya Yakubovich* (University of Marburg)

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TEXT EDITION

(CTH 758-763)

RITUAL OF PURIYANNI AGAINST IMPURITY IN A HOUSE,  
LARGE TABLET (IN THE 3<sup>RD</sup> PERS.)  
CTH 758.1

Table of Manuscripts

A KUB 35.54 Bo 2450 + Bo 3369 + Bo 9473

Transmission and Research History

This is the best-preserved version of the one-tablet Puriyanni ritual, containing most parts of columns two and three and a small section of column one. All the relevant fragments have been published in the autograph together; their find-spot remains unknown. The ductus of the tablet shows the typical features of Middle Script (see Fig. 2.1). The tablet was acknowledged as the principal tablet of the Puriyanni tradition and published in transliteration in Starke 1985, 65–69. Significant portions of the text have been published as excerpts (e.g., Carruba 1982a, 3–4; Watkins 1987, 423–24; van den Hout 2001, 168, 182; Haas 2003, 226, 444, 712–14; Torri 2003, 58–59; Melchert 2003b, 145–46, Mouton and Yakubovich 2019, 214–15).

Transliteration

§ 1'  
Obv. i  
A i 1' [2 GU<sub>4</sub>.MAḤ 3 UDU.NÍTA 1 UDU.ŠIR 1 MÁŠ.GAL 1-NU-TIM TÚG<sup>G</sup>NÍG.LÁM<sup>MEŠ</sup> 1?  
TÚG<sup>G</sup>Ú.È.A] TA-ḤAP-ŠI  
A i 2' [KUS<sup>E</sup>.SIR<sup>HÁ</sup> ŠA EN SÍSKUR ú-e-eš-šu-w]a-aš  
A i 3' [nam-ma 1 TÚG ar-ḥa-ia-an ... NINDA.GUR<sub>4</sub>.RA tar-na-a]š  
A i 4' [22 NINDA mu-la-ti-iš ŠA 1/2 UP-NI 20 NINDA.SIG 9<sup>DU</sup>]G<sup>G</sup>KU-KU-UB GEŠTIN

---

DOI: 10.13173/9783447119955.1.002

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## Contents

§§ 1'–5'	List of ritual implements
§ 6"	Fragmentary Luwian incantation
§§ 7"–9"	Ritual waving of the <i>taluppi</i> -lump, with its Luwian incantation
§§ 10"–11"	Presentation of items
§ 12"	Presentation of a wooden figurine acting as the substitute for the ritual patron
§§ 13"–15"	Presentation of seeds, silver and gold to the Storm-god of the Open Country
§ 16"	Presentation of (symbols for) Heaven and Earth
§§ 17"–21"	Ritual waving of a billy goat, with its Luwian incantation
§§ 22"–25"	Sprinkling the ritual patron and his house with salted water, with its Luwian incantation
§ 26"	Presentation of salted water (twice; each time with a distinct Luwian incantation)
§ 27"	Removal of the ritual items, disposal of the animal substitute
§ 28"	Scattering of the ritual items
§ 29"	Fragmentary; mention of the ritual space as an uninhabited and uncultivated place

A peculiarity of CTH 758.1 vis-à-vis CTH 758.2 is the consistent use of the third person with reference to Puriyanni's actions.

## Translation

§ 1'	
Obv. i	
1'–2'	[Two bulls, three rams, one breeding ram, one billy goat, one set of fine clothes, (namely) <i>one</i> shirt] (of) felt [(and) shoes (that) the ritual patron wears (on occasions)];
2'–3'	[in addition, one piece of clothing (comes) separately].
3'	[x thick breads of <i>one tarn</i> ]a-measure,
4'	[22 <i>mulati</i> -breads of half a handful, 20 flat breads, 9] jugs of wine,

---

## § 2'

- A i 5' [... Ì.DÛG.GA *te-pu* IN-BU *hu-u-ma-an ku-i*]t-ta *te-pu*  
 A i 6' [LÁL 2 NINDA.GUR<sub>4</sub>.RA TU]R ŠA GA.KIN.AG  
 A i 7' [...]
- 

## § 3'

- A i 8' [2<sup>DUG</sup> *hu-pu-wa-i* 2<sup>GIS</sup> *in-ta-lu-zi-iš* URUDU 2<sup>GI</sup>]<sup>s</sup> *mu-ú-i-la-aš* URUDU  
 A i 9' [2<sup>GIS</sup> *ha-aḥ-ra-an* URUDU 2<sup>GIS</sup> *ti-id-du-ut-ri* URUDU 2<sup>GI</sup>]<sup>s</sup> MAR URUDU  
 A i 10' [2 *ne-pí-iš* URUDU 2 *te-kán* URUDU ...] 'r' *te-pu*  
 A i 11' [1-NU-TIM *ga-la-a-am-ma ...-x-da*]
- 

## § 4'

- A i 12' [... *še-ep-pí-it e-wa-an ka*]r-aš GÚ.GAL  
 A i 13' [...]x-uš-ši-iš
- 

## § 5'

- A i 14' [...<sup>GIS</sup>]ḤAŠḤUR  
 A i 15' [...]x *šu-ma-an-za*  
 A i 16' [... *na-a*]k-ki-u-e-eš
- 

## § 6''

- Obv. ii  
 A ii 1' a-<sup>r</sup>an<sup>1</sup>-t[a ...]  
 A ii 2' ku-wa-at-<sup>r</sup>ti<sup>1</sup> x[...]  
 A ii 3' ku-wa-at-ti DINGIR-LIM-n[i ...]  
 A ii 4' a-du za-am-ma-an-za ú-[tar-ša ...]  
 A ii 5' EME-*ma* ŠU-*ta-ia*-[...]
- 

## § 7''

- A ii 6' *nu-uš-ši iš-na-aš ši-i-n*[*a-an še-er ar-ḥa wa-aḥ-nu-zi*]  
 A ii 7' *na-aš-ta an-da ki*-[*iš-ša-an me-ma-i*]
- 

## § 8''

- A ii 8' za-a-ú-i-ia-aš ta-lu-up-pí-[iš a-aš-ta]  
 A ii 9' ku-ra-ma-ti ḥa-ar-ta-t[i kar-ša-am-mi-iš]  
 A ii 10' ku-lu-uš-ta-na-ti ta-a[l-ku-um-mi-iš]
- 

## § 9''

- A ii 11' a-at-ta ta-al-ku-du <sup>r</sup>a<sup>1</sup>-[at-ta kar-aš-du]  
 A ii 12' EN SISKUR a-ap-pa a-ad-d[u-wa-al-za]  
 A ii 13' ú-tar-ša EN SISKUR DINGIR<sup>MES</sup>-za [pár-ra-an ni-iš]  
 A ii 14' im-ra-aš-ša <sup>DIM</sup>aš-ša-an-za [ḥal-li-iš-ša]  
 A ii 15' pa-a a-an-da pu-u-na za-a-aš [ta-lu-up-pí-iš]  
 A ii 16' la-a-la-ad-du
-

## § 2'

- 5' [... a little bit (of) fine oil, fruits, all of everyth]ing in small quantity,  
 6' [honey, two sm]all [loaves] of cheese-bread,  
 7' [...],
- 

## § 3'

- 8' [2 kitchen pots, 2 copper shovels, 2] copper *mūila*-tools,  
 9' [2 copper rakes, 2 copper *tiddutri*-tools, 2] copper spades,  
 10' [2 copper *nepiš*-vessels, 2 copper *hoes* ...], a small quantity,  
 11' [one set of brooms ...],
- 

## § 4'

- 12' [... *šēppit*-grain, *ewan*-grain, *ka*]raš-grain, chick pea,  
 13' [...]
- 

## § 5'

- 14' [...] apple(tree),  
 15' [...] rope(s)  
 16' [... the *na*]kkiu-

## § 6''

Obv. ii

- 1' "Insid[e ...].  
 2' To whom [...].  
 3' To which deity [...],  
 4' the bewitched ma[tter ...]."  
 5' With the tongue and hand [...].
- 

## § 7''

- 6' [He waves] the dough *figuri*[ne over] him  
 7' and, at the same time, [he says] t[hus]:
- 

## § 8''

- 8' "Here (is) the *taluppi*-lump.  
 8'-9' [It has been separated] by cutting (and) crushi[ng]  
 10' (and) flatt[ened] by the rolling tool.
- 

## § 9''

- 11'-12' (Likewise), may he flatten them! [May] the ritual patron [separate them]!  
 12' -13' [May] the ev[il] matter [not (be)] again [in the presence] of the deities of the  
 ritual patron  
 14' [(and turn into) the defilement] of the Storm-god of the Open Country!  
 15'-16' So may this [*taluppi*-lump] take all (of those)!"
-

## § 10"

- A ii 17' [n]u-uš-ša-an Ū-NU-TE<sup>MEŠ</sup> hu-u-ma-an-[da]  
 A ii 18' [kat-t]a hi-in-ki-iš-ke-ez-zi na-a[š-ta an-da]  
 A ii 19' [ki-iš-š]a-an me-mi-iš-ke-ez-z[i]

## § 11"

- A ii 20' [...] x x x [...] <sup>GI</sup>ŠŠÚ.A-an-za <sup>GI</sup>ŠŠÚ.A-aš KI.MIN  
 A ii 21' [...] <sup>GI</sup>ku-up-pí-iš-ša <sup>GI</sup>GĪR.GUB KI.MIN  
 A ii 22' [...]

## § 12"

- A ii 23' [...]x-an ši-i-na-an <sup>GI</sup>Š  
 A ii 24' [...]x-li-iš  
 A ii 25' [BE-EL SÍSKUR tar-pa-a-aš-ša-aš za-a]m-ma-an-ta  
 A ii 26' [ma-al-ḥa-ša a]n-ta za-a-aš [pu]-u-na-ta a-ri-ia-ad-du

## § 13"

- A ii 27' [nu-uš-ša-an] KŪ.BABBAR KŪ.GI NU[MUN]<sup>H[A]</sup> hu-u-ma-an  
 A ii 28' [<sup>GI</sup>ḥa-aḥ]-ra-an <sup>GI</sup>mu-ú-i-la-<sup>r</sup>an<sup>1</sup> <sup>GI</sup>in-ta-lu-zi  
 A ii 29' [<sup>GI</sup>MA]R <sup>GI</sup>ti-id-du-ut-ri kat-t[a] hi-ik-zi  
 A ii 30' <sup>r</sup>na-aš<sup>1</sup>-ta an-da ki-iš-ša-an me-ma-i

## § 14"

- A ii 31' za-a-ú-i zi-ia-ar NUMUN<sup>H[A]</sup>-na [p]u-u-na-a-ta  
 A ii 32' in-za-ga-a-an wa-aš-ḥa a-ta [BE]-EL SÍSKUR  
 A ii 33' <sup>GI</sup>ḥa-at-ta-ra-a-ti ḥa-at-ta-[r]i-it-ta  
 A ii 34' <sup>GI</sup>tu-u-ra-a-ti-pa-ta tu-u-r[a-a-a]t-ta  
 A ii 35' a-ta im-ra-aš-ša-⟨an⟩ <sup>DIM</sup>-u[n-t]i pa-ri  
 A ii 36' ta-ra-a-u-i-it-ta

## § 15"

- A ii 37' a-ta pí-ia-at-ta im-ma-[r]a-aš-ša-an <sup>DIM</sup>-ti  
 A ii 38' [a]-<sup>r</sup>ta za<sup>1</sup>-ap-pa-at-ta at-tu-[wa]-al-za ú-tar-ša  
 A ii 39' [ḥa-al-l]i-iš-ša a-ta a-[ap-p]a DINGIR<sup>MEŠ</sup>-an-za  
 A ii 40' <sup>r</sup>ŠA<sup>1</sup> EN SÍSKUR pár-ra-an ni-[iš]

## § 16"

- A ii 41' a-ú-i-ti za-a-ú-i-pa t[ap-paš-š]a <sup>r</sup>ti<sup>1</sup>-ia-am-mi-iš  
 A ii 42' pa-a-ti ku-wa-a-ti-in [tap-pa]š-ša ti-ia-am-mi-iš  
 A ii 43' na-a-wa a-a-ia-ri [ti-i]a-am-mi-iš-pa-ti  
 A ii 44' [t]ap-paš-ša na-a-w[a a-a]-ia-ri za-a-ḥa SÍSKUR-aš-ša  
 A ii 45' [...]x a-<sup>r</sup>pa-ti-i<sup>1</sup> ni-iš a-a-ia-ri



## § 10"

17'–18' He [pr]esents al[l] the items  
 18' and, [at the same time],  
 19' he say[s thu]:

---

## § 11"

20' "[...] a stool (from among) the stools ditto,  
 21' [...] a footstool (from among) the footstool(s) ditto,  
 22' [...]."

---

## § 12"

23' [...] a wooden figurine [...] (saying):  
 24'–25' "[... the substitute for the ritual patron ...].  
 25'–26' May this one pick up [a]ll the [b]ewitched [offerings]!"

---

## § 13"

27'–29' He presents silver, gold, all the see[ds], the [ra]ke, *mūila*-tool, shovel, [spa]de  
 (and) *tiddutri*-tool  
 30' and, at the same time, he says thus:

---

## § 14"

31' "Here lie [a]ll (kinds of) seeds  
 32' (and) underground treasures.  
 32'–33' The ritual [p]atron has han[d]led them with the *ḥattara*-tool.  
 34' He has han[d]led them with the *turi*-tool.  
 35'–36' He handed them over to the Storm-g[o]d of the Open Country.

---

## § 15"

37' He gave them to the Storm-god of the Open C[o]untry,  
 38' [so that] he (i.e. the Storm-god) treated (ritually) the e[v]il matter  
 39' (and) [defile]ment.  
 39'–41' May they no[t] come b[ac]k into the presence of the deities of the ritual patron!

---

## § 16"

41' Here (are) h[eav]en (and) earth!  
 42' So, as [heav]en does not become earth  
 43'–44' and (as) [e]arth does no[t b]ecome [h]eaven,  
 44'–45' may these offerings likewise not become [...]!"

---

## § 17"

- A ii 46' [na-aš-t]a MÁŠ.GAL pá-r-ni ḥal-ḥal-tu-ma-ra-aš-kán  
 A ii 47' [an-d]a wa-aḥ-nu-zi {x} na-aš-ta an-da  
 A ii 48' [k]i-iš-ša-an me-ma-i
- 

## § 18"

- A ii 49' [š]a-a-an-du-wa-ta pá-r-na-an-ti-in-zi  
 A ii 50' [ḥ]u-u-um-ma-ti-iš ḥa-aš-ša-ni-it-ti-iš  
 A ii 51' ḥu-wa-aḥ-ḥur-ša-an-ti-in-zi ti-ia-am-mi-iš
- 

## § 19"

Rev. iii

- A iii 1 ta-ru-ša-an-ti-iš ad-[du-wa-al-za ú-tar-ša]  
 A iii 2 ḥal-li-iš-ša ʾpaʾ-ra-at-ʾta-anʾ-[za]  
 A iii 3 pu-wa-ti-il-za [n]a-nu-un-tar-ri-š[a]  
 A iii 4 ir-ḥu-u-wa-aš-ša ʾpaʾ-[r]i-it-tar-u-wa-a-aš-š[a]  
 A iii 5 u-la-an-ta-al-li-ia-an ḥu-it-w[a-li-ia-an]
- 

## § 20"

- A iii 6 a-ta a-ap-pa za-aš-ta-an-za DINGIR<sup>MES</sup>-an-za  
 A iii 7 pá-r-ra-an ni-iš im-ma-ra-aš-ša ʾIM-aš-ša-an-za  
 A iii 8 ḥal-li-iš-ša
- 

## § 21"

- A iii 9 a-ta-at-ta pa-ʾriʾ pá-t-za-du MÁŠ.GAL-iš  
 A iii 10 ma-a-u-wa-a-ti pa-[a-a]r-ta-a-ti ma-an-na-ku-na-ti  
 A iii 11 SI-na-ti a-ta-a[t-t]a pa-ri pá-t-za-du
- 

## § 22"

- A iii 12 nu-uš-ša-an A-NA GAL.GIR<sub>4</sub> [k]u-it wa-a-tar  
 A iii 13 la-a-ḥu-u-wa-a-an MUN-ia-kán an-da iš-ḥu-wa-a-an  
 A iii 14 na-at-kán É-ri an-da [p]a-ʾapʾ-pár-aš-ʾzi  
 A iii 15 ʾAʾ-NA BE-EL SÍSKUR-ia-aš-š[a-a]n ša-ra-a  
 A iii 16 pa-ap-pár-aš-zi nu ki-iš-š[a-an m]e-ma-i
- 

## § 23"

- A iii 17 [w]a-a-ar-ša-at-ta I<sub>7</sub>-ti [na-n]a-am-ma-an  
 A iii 18 [M]UN-ša-pa a-a-la-a-ti u-wa-ʾaʾ-[ni-ia-ti] ú-pa-am-ma-an  
 A iii 19 [w]a-a-ar-ša-at-ta zi-i-l[a I<sub>7</sub>-i] an-da  
 A iii 20 [n]a-a-wa i-ti MUN-ša-pa-a[t-ta z]i-la  
 A iii 21 [a-a]-li-i u-wa-a-ni-ia na-ʾaʾ-[wa i-t]i
- 

## § 24"

- A iii 22 [a]d-du-wa-al-za-pa-at-ta ú-[tar-ša ḥa]l-li-iš-ša

## § 17"

46'–47' He waves the billy goat at the corners of the house,  
 47' and, at the same time,  
 48' he says [t]hus:

---

## § 18"

49'–51' "May they [l]et it go, (namely) the household (deities), the [p]odium, the hearth,  
 the *ḥuwahḥuršant-*, the ground

---

## § 19"

Rev. iii

1 (and) the frame (of the house): the ev[il matter],  
 2 defilement, impuri[ty],  
 3 past (or) [p]resen[t],  
 4 internal (or) e[x]terna[l],  
 5 of the dead (or) the livi[ng]!

---

## § 20"

6–8 Afterward, may it not (be) in the presence of these deities (and turn into) the  
 defilement of the Storm-god of the Open Country!

---

## § 21"

9 May the billy goat carry it away,  
 10 with (its) four legs, with (its) snout,  
 11 with (its) horns! May it carry it away!"

---

## § 22"

12–13 (Regarding) the water [w]hich (is) poured into a ceramic cup,  
 13 salt (is) also poured into (it)  
 14 and then he [s]prinkles it in the house.  
 15–16 He also sprinkles (it) on the ritual patron  
 16 and he [s]ays thu[s]:

---

## § 23"

17 "[W]ater (is) [bro]ught from the watercourse,  
 18 and [s]alt (is) brought from the remote (salt-lick) rock-f[ace].  
 19–20 In the futur[e, w]ater will [n]ot go (back) to the [watercourse],  
 20–21 and [in] the future, salt will no[t g]o (back) to the [rem]ote (salt-lick) rock-  
 face.

---

## § 24"

22 (Likewise), may the [e]vil m[atter, def]ilement,

- A iii 23 [pa-r]a-at-ta-an-za a-ap-pa za-<sup>r</sup>a<sup>1</sup>-[at-ti] pâr-ni  
 A iii 24 [zi-l]a ni-iš a-ú-i-t[i]

§ 25<sup>r</sup>

- A iii 25 [wa]-<sup>r</sup>a<sup>1</sup>-ar-ša ku-wa-ti-i-in ḥa-[la]-a-al  
 A iii 26 [a]-ta ḥa-la-a-al a-aš-du za-<sup>r</sup>a<sup>1</sup> [p]ár-na-an-za  
 A iii 27 [DI]NGIR<sup>MES</sup>-ni-in-zi ḥu-u-uh-ḥur-ša-a[n-t]i-in-zi  
 A iii 28 [d]a-a-ru-ša ti-ia-am-mi-iš ḥ[u-u-u]m-ma-ti-iš  
 A iii 29 [GU]NNI-ti-iš <sup>GIS</sup>kat-ta-lu-uz-[zi]-ša  
 A iii 30 <sup>r</sup>a<sup>1</sup>-ta ḥa-la-a-al a-aš-d[u]

§ 26<sup>r</sup>

- A iii 31 [GAL.G]IR<sub>4</sub> da-a-i n[u BE-EL SÍSKUR pa-r]a-a e-ep-zi  
 A iii 32 [nu me-m]a-i la-ú-na-<sup>r</sup>i<sup>1</sup>-[mi-ša-aš a-a]š-du ḥu-u-um-ti-iš  
 A iii 33 [GAL.GIR<sub>4</sub> n]am-ma da-a-i nu pa-r[a-a] <sup>r</sup>e<sup>1</sup>-ep-zi  
 A iii 34 [nu me]-ma-i la-a-ú-na-i-mi-ša-<sup>r</sup>aš a-aš<sup>1</sup>-du  
 A iii 35 [ta]-ru-uš-ša ti-ia-am-mi-iš [DINGIR<sup>MES</sup>-e]n-zi  
 A iii 36 [ḥu]-<sup>r</sup>u<sup>1</sup>-uh-ḥur-ša-an-ti-in-zi GUNN[I-ti-iš <sup>GIS</sup>kat-ta-lu-uz-zi-ša]  
 A iii 37 [a-a]t-ta za-a-ú-i la-ḥu-ni-i-ḥa a-[ad-du-wa-al-za]  
 A iii 38 [ú]-tar-ša a-ta {x} a-ap-pa DINGIR<sup>MES</sup>-an-[za pâr-ra-an ni-iš a-ú-i-ti]

§ 27<sup>r</sup>

- A iii 39 [n]u Ū-NU-TE<sup>MES</sup> ḥu-u-ma-an-d[a ...]  
 A iii 40 [k]u-it ku-it A-NA SÍSKUR [... na-at]  
 A iii 41 <sup>r</sup>E<sup>1</sup>-er-za pa-ra-a ú-da-[i ...]  
 A iii 42 <sup>r</sup>pa<sup>1</sup>-ra-a u-un-na-i na-a[t ...]

§ 28<sup>r</sup>

- A iii 43 nu Ū-NU-TE<sup>MES</sup> ḥu-u-ma-an-[da ...]  
 A iii 44 ar-ḥa iš-ḥu-wa-a-i [...]  
 A iii 45 a-ni-u-ri ḥar-ta nu ŠU[R<sup>?</sup>-...]

§ 29<sup>r</sup>

- A iii 46 ku-wa-pí-ma <sup>GIS</sup>MAR.G[ÍD.DA ...]  
 A iii 47 ḥar-ša-u-wa-ar-r[a ...]  
 A iii 48 <sup>r</sup>na-at<sup>1</sup> x[...]

## Commentary

**i 1'–13'**: These paragraphs are restored based on KUB 7.14(+) §§ 2–4 (CTH 758.2.1) and IBoT 3.96+ §§ 1'–4' (CTH 758.3.1).

**i 1'**: The expression 'fine clothes' designates expensive pieces of clothing that are usually worn by members of the Hittite social elite, including the royal family. This

23–24 [im]purity not com[e] back to th[is] house [in the f]uture!

---

§ 25”

25 As [w]ater (is) pu[r]e,

26–29 may this [h]ouse, (its) [de]ities, *ħuwahħurša[nt-]*s, [f]rame, ground, p[o]dium,  
[he]arth, and thresho[l]d be pure!

30 Ma[y] it be pure!”

---

§ 26”

31 He takes the [ceramic c]up, he holds (it) [towa]rd [the ritual patron],

32 [and] he [say]s: “May the podium [b]e wash[ed]!”

33 He takes [the ceramic cup a]gain, he holds (it) towa[rd] (the ritual patron),

34–36 [and] he [sa]ys: “May the [fr]ame, ground, (household) [deiti]es,  
[ħ]uwahħuršant-s, heart[h, and threshold] be washed!

37–38 Here, I have washed off the e[vil m]atter.

38 [May] it [not come] back [into the presence of] the deities!”

---

§ 27”

39–40 Al[l] the items, [w]hatever [... he had] for the ritual,

40–41 he bring[s them] out of the house.

41–42 He [also] drives [*the substitute*] forth

42 and [he ...] i[t].

---

§ 28”

43–44 He scatters away al[l] the items [...].

44–45 [whatever ...] he had for the ritual, [he ...].

---

§ 29”

46 Wherever a wag[on ...]

47 an[d] a plowed field [(*are not present*),

48 [...] it.

shows that the ritual is aimed at a high-ranking person, which is further confirmed by the high quantity of breads mentioned in lines 4’ ff.

**i 2’:** ŠA EN SISKUR *uēššūwaš* (lit. ‘of wearing of the ritual patron’). These clothes might be the same as those mentioned in KBo 22.137+ § 2’ (CTH 758.2.2) for dressing the likely substitute for the ritual patron.

**i 6’:** For the translation ‘cheese-bread’, see the commentary to KUB 7.14(+) i 11 (CTH 758.2.1).

**i 7’:** Because of the restricted space in this line, one expects either  $x^{NINDA}el-wa-ti-ia-ti-iš tar-na-aš$  or  $ša-ku-wa-an^{GIS}zu-pa-ri$  to be restored here, in the light of KUB 7.14(+) § 3 (CTH 758.2.1).

**i 10’:** The Hittite noun *tekan* designates a tool, namely a hoe or a mattock (Ünal 2007, 711). Its homophony with *tekan* ‘earth’ is clearly being used in the incantation occurring in § 16”. Similarly, we believe that this first occurrence of *nepiš* designates a vessel (see CHD L–N, 453a where iron *nepiš*-objects are mentioned) and that its homophony with *nepiš* ‘sky, heaven’ is also exploited in the incantation. The suggestion to interpret this object as a vessel is mainly based on the shape of the Anatolian hieroglyphic logogram CAELUM, graphically a cup. For a similar suggestion, see Soysal 2021.

**i 16’:** For the *nakkiu*-spirits, see Mouton 2020b. This is the only reference to these supernatural entities in the preserved part of the Puriyanni tradition, but ritual actions involving the *nakkiu*-spirits are attested several times in the Kuwattalla tradition. For a possible role of these spirits in the ritual, see the commentary to CTH 758.3.1.

**ii 4’:** The phrase *za-am-ma-an-za ú-[tar-ša]* ‘bewitched matter’ apparently represents a synonym of ‘evil matter’ (for which see below under ii 13’) and thus refers to the miasma. The adjective /*tsammant(i)-*/, with the variant /*tsamnant(i)-*/, is ostensibly derived from the noun /*tsamman-*/ ‘witchcraft’, which in turn is formally related to the verb /*tsappa-*<sup>(ti)</sup>/ ‘to treat ritually’ (see under ii 38’ below).

**ii 5’:** One would expect this mention of the tongue and hand to belong to the Luwian incantation, but it is difficult to provide a Luwian identification of *ŠU-ta-ia*-[...]. Therefore, we provisionally decided to consider this line to be in Hittite. The tongue and hand represent a metaphoric reference to acts of witchcraft and evil speech. Compare the ritual destruction of the hand and tongue made of dough or paste in the Kuwattalla tradition.

**ii 6’:** This gesture is widespread throughout Hittite Anatolia (see Mouton 2015a, 82). In this context, it may designate the waved figurine as a ritual substitute for the patient or alternatively expose the agent of evil marked for the subsequent destruction. The choice between these two possibilities depends on whether the figurines under discussion are to be identified with the evil *nakkiu*-spirits (see the commentary to CTH 758.3.1).

**ii 8’:** For /*talupp(i)-*/ ‘lump, clod’ and its likely regional connections see Melchert 1998. For the use of the *taluppi*-object in Hittite ritual texts, see Haas 2003, 389–90. The manipulations with this object are common to the Puriyanni and Kuwattalla traditions, but its function appears to have been different. In the Puriyanni tradition its deformation metaphorically symbolizes the destruction of the miasma. Note also the consistent use of /*kuramman-*/ ‘cutting’ in CTH 758 vs. /*kurattar-*/ ‘cutting’ in CTH 761. The association of the figurine with the *taluppi*-lump in this context suggests that it is made of dough, which finds direct confirmation in the mention of <sup>(NINDA)</sup>*šīma-* in KBo 39.181(+), § 3’ (CTH 758.6).

**ii 9’:** H. Craig Melchert suggests that /kuramman-/ refers to a cut off piece of dough involved in the preparation of the figurine, while the form *ku-ra-ma-ti* has the ablative rather than instrumental function (pers. comm.). See the Luw. *ku<sup>1</sup>-ra-am-ma-an* ‘cut-off piece’ attested in KpT 1.39 ii 4 (Cammarosano 2018, 68–69, 77). While the source function can be expressed by the dative case with the verb /kars<sup>(ti)</sup>/ ‘to separate’, as is the case throughout the Kuwattalla tradition, the use of the ablative-instrumental in *ku-ra-ma-ti* is possibly influenced by the following *ḥa-ar-ta-t[i]*. In this context, we thought it best to interpret both *ku-ra-ma-ti* and *ḥa-ar-ta-t[i]* as abstract nouns.

**ii 10’:** For the Luwian verb /talku<sup>(di)</sup>/ as the likely cognate of Hitt. *ištalk-* ‘to flatten, smash’, see Sasseville 2020c, 195. The context suggests that Luw. /kullustann(a/i)-/ represents a wooden instrument of strong physical impact, associated with the verb /talku<sup>(di)</sup>/. In the Kuwattalla tradition, it appears alongside the millstone as a crucial device in the manufacturing of the *taluppi*-lump made of dough. The attempted translation ‘rolling tool’ follows the personal communication of H. Craig Melchert, who analyzes Luw. /kullustann(a/i)-/ as a derivative of the Proto-Indo-European root *\*k<sup>w</sup>elh<sub>1</sub>* ‘to turn’. Compare the use of the rolling pin for shaping and flattening dough in modern households.

**ii 11’:** The verb [*kar-aš-du*] is tentatively restored based on KUB 35.55 (CTH 758.3.2).

**ii 13’:** Because the phrase /attuwaltsa udarsa/ is frequently associated with /xalissa/ ‘defilement’ and /parattantsa/ ‘impurity’ in CTH 758, we suggest that it refers to the miasma and is better translated as ‘evil matter’ as opposed ‘evil speech’ in such contexts. Hitt. *idālu uttar* constitutes a close parallel to this Luwian concept.

**ii 14’:** For the attestations of the “Storm-god of the Open Country”, see Haas 1994, 327–28 fn. 102, van Gessel 1998, 777 and Appendix III in this book. The expression “defilement of the Storm-god of the Open Country” seems to indicate that this god might be gravely affected by the impurity engendered by the ritual itself (differently Hutter 2003, 252). On this topic, see also Appendix III.

**ii 20’–22’:** This fragmentary Luwian passage must be considered together with the mention of other items of furniture, apparently offered in KUB 35.68:9’–11’ (CTH 763.1.3.a). The offering of polluted furniture (probably to the Storm-god of the Open Country) might be a way to let this god deal with its impurity. The expression ‘a stool from (among) the stools’ might suggest that only one item of each category is offered as representing all the similar items. For a different morphosyntactic interpretation of this passage involving roughly the same translation, see the discussion of nominal morphology in the introduction to Melchert 2023. In this way, the totality of the polluted furniture is being transferred to the god for purification. As far as the ritual rhetoric is concerned, it is noteworthy to compare the structure of this “furniture” incantation with the frequent anatomical conjurations attested in several Hittite ritual texts; their structure usually compares the head of an animal substitute to that of a human ritual patron in the shape “a head for a head, an arm for an arm, (...)”: see Haas 2003, 70–75. The choice of using the same rhetoric for the furniture of the house has the result to personify the house. See also iii 1 for the translation ‘frame’.

**ii 25'–26'**: The wooden figurine acts here as the substitute for the ritual patron, see KUB 7.14(+) § 5' (CTH 758.2.1). For Luw. /arija-<sup>(ti)</sup>/ 'to carry', distinct from /ari(ja)-<sup>(ti)</sup>/ 'to raise', see Sasseville 2020c, 21–22. Based on the present context and the additional likely attestation of the same verb in KUB 35.15 ii<sup>1</sup> 5', CTH 761.2.5 (q.v.), we modified its interpretation to 'to pick up'. For /malxassa/ 'offerings' see Appendix II.

**ii 31'–45'**: For a hypothesis about the metric character of this passage, see Francia 2014, 8–11.

**ii 32'**: The interpretation of *in-za-ga-a-an wa-aš-ḥa* as 'underground treasures' assumes as a starting point that this is a designation of the precious metals. The reference to silver and gold appears to impose itself both on the basis of the previous § 13" and the parallel passage KUB 7.14(+) § 7' (CTH 758.2.1), where the respective concept is expressed by Sumerograms KÜ.BABBAR 'silver' and KÜ.GI 'gold'. For a plausible etymology of *wa-aš-ḥa* implying the meaning 'god', see Blažek 2017. Nevertheless, Luw. /wasx(a)-/ appears to be synchronically distinct from the Luwian word for 'gold', which is hidden behind the spelling KÜ.GI-a[n] in the parallel passage under discussion. As for the adjective /intskan(i)-/, this stem can be analyzed as a reflex of \**intskan(i)*- > \**intstkan(i)*- 'under-ground', where the first morpheme is presumably cognate with /inta/ 'below' (KUB 32.81+ § 5', CTH 761.1.b q.v.) or possibly \**en-tskan(i)*- 'in-humated', with the same basic sense. The last possibility echoes Melchert 2003b, 145–48, who translated *in-za-ga-a-an* as 'things inhumated' and *wa-aš-ḥa* as 'sacralized objects'. All the other interpretations offered for this phrase appear to be more problematic. In Melchert 2015a, 410, *wa-aš-ḥa* is interpreted as referring to 'the seeds symbolizing evils that are to be relegated to the divine sphere', which is contradicted by the new combinatorial evidence. Melchert 2023 translates *in-za-ga-a-an* as 'compensatory offering' and remains agnostic about its etymology, while *wa-aš-ḥa* is interpreted in the same dictionary as 'pledge, votive object'. The combination of 'compensatory offering' and 'votive object' seems, however, far too complicated as a paraphrase for 'silver' and 'gold'. Kloekhorst (2008, 861–62) assumed that *in-za-ga-a-an* designates the agricultural implements listed in the previous paragraph and translated this word as 'tools', which is again contradicted by the new combinatorial evidence.

**ii 34'**: For the implement /tur(i)-/, whose exact translation remains elusive, see Kloekhorst 2008, 900.

**ii 35'–36'**: While the seeds may metaphorically stand for the miasma that are destroyed in the course of the ritual, silver and gold must represent an offering to the Storm-god of the Open Country for accepting to remove the impurity, although this is a supposition (on this topic, see Appendix III). The combined transfer of offerings and polluted ritual items deemed to be destroyed in the course of the same rite has parallels in Hittite ritual texts—for example, CTH 448.4.9.a §§ 6"–7" (Taracha 2000, 88–89).

**ii 38'**: The Luwian verb /tsappa-<sup>(ti)</sup>/ was first translated as either 'to slay (a victim) sacrificially' or 'to offer sacrificially (to a deity)' (see Poetto 2010; Sasseville and Yakubovich 2016). The translation 'to treat (ritually)', proposed here, modifies the first



meaning in the light of the present context and fits well with the etymological connection between /tsappa-(<sup>ti</sup>)/ and /tsamman-/ ‘witchcraft’ (Nikolaev 2019, 190–91, fn. 49 with ref.). Melchert 2023 (*sub zappa-*) suggests a more narrow first meaning ‘to make accursed, damn’, which does not seem to be the optimal way of referring to the neutralization of impurity.

**ii 39’–41’:** The incantation indicates that the deities of the ritual patron are in danger of contamination if the ‘evil matter’, ‘impurity’ and ‘defilement’ come into their presence (see § 20”). Note that the paragraph division in this passage is unorthodox. Nevertheless, both the grammar and the known parallels to this incantation confirm the conclusion that the paragraph line is not aligned here with the clause boundary.

**ii 41’–45’:** The passage involving heaven and earth most probably refers back to the homophonous items listed at the beginning of the text (§ 3’). Although not mentioned in the accompanying ritual instruction (§ 13”), they are probably part of the tools being presented together with the precious metals, seeds and tools. The last sentence of this incantation might be a wish that the offerings not become impure again: the very process of offering them to the Storm-god of the Open Country would trigger their purification. The incantation, as a whole, focuses on removing them permanently from the household. For a possibility of offering a polluted ritual substitute and purifying it by this very gesture, see Mouton 2014a.

**ii 46’–47’:** Ritually treating the four corners of a house is a well-known technique for purifying it (HW<sup>2</sup> H, 28–29). This shows that not only the ritual patron (and potentially his gods), but also his whole house has been contaminated, as confirmed by the *incipit* of KUB 7.14(+) (CTH 758.2.1). Through the waving of the billy goat at the corners of the house, the billy goat becomes a substitute for all inhabitants of the house. For the combination of the particle =*ašta* in the second position and the particle =*kan* outside the second position in the same clause, see Neu 1993, 139–140. Note that the phrase *pár-ni ḫal-ḫal-tu-ma-ra-aš-kán* ‘at the corners of the house’ features partitive apposition.

**ii 49’–iii 5:** In this sentence, the parts of the house function as grammatical subjects while the miasma function as direct objects. For the interpretation of merisms in this passage, see Mouton and Yakubovich 2019, 214. The Luwian collocation /xallissa parattantsa/ ‘defilement (and) impurity’ finds a counterpart in the juxtaposition of ritual terms *ḫa-la-iš* and *pur-ta-ḫi-eš* in the Palaic incantation (KBo 19.153 iii 5), where these nouns apparently designate two types of blemish in a sacrificial animal (Mouton and Yakubovich 2019, 214 fn. 10). This yields further support to the connection between Luw. /paratt(a)-/ and Hitt. *paprātar* ‘impurity’ (see Kloekhorst 2008, 628–29).

**ii 49’:** The plural form *pár-na-an-ti-in-zi* (lit. ‘those possessing the house’) probably refers to household deities, which are mentioned before the ritually significant parts of the house. The ergative plural form ‘houses’ would make little sense in context. Furthermore, the incantation of § 26” explicitly mentions the deities (of the household) together with the architectural elements we find here.

**ii 50’:** [*ḫ*]u-u-um-ma-ti-iš, variant [*h*]u-u-um-ti-iš (iii 32), cannot be separated from the noun | (“PODIUM”) *hu-ma-ti* in hieroglyphic transmission (KARKAMIŠ A11b, § 17),

indicating the space where statues of deities can be placed. In the context of a private house, such a space can also be called ‘podium’, although the interpretation that it is a niche cannot be ruled out.

**iii 1:** The ergative form *ta-ru-ša-an-ti-iš* ostensibly belongs to the same paradigm as the nom.-acc. form [*d*] *a-a-ru-ša* (iii 28), variant [*ta*] *ru-uš-ša* (iii 35), which in turn cannot be separated from *ta-a-ru-uš-š[a]* (KUB 35.18(+) iii 3’), variant ALAM-ša (KBo 29.3+ ii 22), the designation of the human body/shape in the Kuwattalla tradition, as well as (STATUA) *ta-ru-sá* ‘statue, image’, attested many times in hieroglyphic transmission. In the Puriyanni tradition, the same noun presumably refers to the structure of the house. In terms of morphology, we must be dealing with the stem /*taru-*/, extended by /*-sa/* in nom.-acc.sg. (see Jasanoff 2010), while *ta-ru-ša-an-ti-iš* is the secondary formation (the original ergative form would have been /*taruwantis/*). It seems likely that the stem /*taru-*/ was in general on its way to be reanalyzed as /*tarus-*/ in the dialect of the Puriyanni and Kuwattalla tradition, hence the dominant spelling *ta-a-ru-uš-ša/da-a-ru-uš-ša* in later texts. In contrast, in Late Luwian the same stem underwent reanalysis as /*tarud-*/, see e.g. KARKAMIŠ A1a § 31 dat.sg. |STATUA-*ru-ti-i*. No doubt, the nom.-acc.sg. form /*taru-sa/* again played a role in this process. When applied to the human body, /*tarus-*/ is associated with /*mijasantsa/* and designates the shape of a person, his silhouette vs. /*mijasantsa/* which designates the flesh. Therefore, we chose to render *ta-ru-ša-an-ti-iš* as ‘frame’ in the current context, which hints at the polysemy with the anatomical term. The use of an anatomically connoted term for a part of the house is echoed by the incantation occurring in § 11”.

**iii 6–8:** This clause seems to indicate that the pollution engendered by the ritual under discussion might contaminate not only the personal deities of the ritual patron, but also the divine participant in the present ritual, namely the Storm-god of the Open Country. If the latter gets severely polluted during the ritual which occurs

## SMALLER FRAGMENTS (IN THE 1<sup>ST</sup> PERS.)

### CTH 758.2.1

#### Table of Manuscripts

A <sub>1</sub>	KUB 7.14	Bo 2640
A <sub>2</sub>	(+) KBo 29.2	(+) 319/z
A <sub>3</sub>	+ KUB 35.52	+ Bo 1171
A <sub>4</sub>	(+) KUB 35.53	(+) Bo 3393
A <sub>5</sub>	(+) VS NF 12.60	(+) VAT 8307

partly in his domain, i.e. in the open country, one would have to perform a second ritual in order to purify this god (see also Appendix III).

**iii 10:** For the body part /mannax<sup>w</sup>ann(i)-/, see Yakubovich 2016a, 76 fn. 11 and Oettinger 2019. For /part(a/i)-/ ‘leg’, see Oettinger 2015a, 269–72.

**iii 12–16:** For other examples of the use of water with salt in purificatory rites, see Strauß 2006, 70.

**iii 18–21:** The adjective /al(a/i)-/ ‘remote’ is discussed in Rieken and Yakubovich 2022, whereas previously it was analyzed as either adjective ‘high’ or noun ‘sea’ (see Caruba 1982b, 47–48). For /uwanija-/ ‘(salt-lick) rock-face’, see Watkins 1995, 145 fn. 19.

**iii 23:** For a similar restitution *za-<sup>r</sup>a<sup>1</sup>-[at-t]i pār-ni*, see Goedegebuure 2010b, 85 fn. 30.

**iii 27:** [DI]NGIR<sup>MES</sup>-*ni-in-zi ħu-u-uh-ħur-ša-a[n-t]i-in-zi* can alternatively be interpreted as ‘*ħuwahħurša[nt-]*s of the deities’. However, in the light of the list occurring in §§ 18”–19”, we prefer translating these two nouns as two independent entities.

**iii 41–42:** The billy goat functioning as a substitute for the household is probably disposed of (either sent away alive as a scapegoat to a distant land or slaughtered and buried/burned).

**iii 47:** This restoration is partly based on an analogous passage occurring in KUB 12.58+ (CTH 409.I) i 39–42: EGIR-*an=ma=(š)šan* L<sub>7</sub>-*i peran* GI<sup>S</sup>ZA.LAM.GAR<sup>HÁ</sup> ŠA GI *karū iyanza iyanzi=ma kuwapi nu kuwapi ħaršauwar maninkuwan* NU.GÁL [GI<sup>S</sup>API]N UL *aranza nu* GI<sup>S</sup>ZA.LAM.GAR *apiya iyanza* “Behind, a reed hut (has) already (been) made in front of the watercourse. Where do they make (it)? Where there is no cultivation nearby, (and in a place that) the [plo]w (has) not reached, (this is) where the hut (is) made.” This space serves either as a depot of the ritual remnants (with their highly contaminating power) or as a liminal space for further ritual actions.

## Transmission and Research History

This New Script tablet contains small portions of all four columns of a one-tablet ritual attributed to Puriyanni, including the incipit of the ritual. Judging by the find spot of A<sub>2</sub>, the tablet comes from Temple I. The fragments A<sub>1</sub>–A<sub>4</sub> were published in transliteration in Starke 1985, 60–61, 62–64, while A<sub>5</sub> was identified as part of CTH 758 and published in transliteration in Groddek et al. 2002, 100. The indirect join A<sub>3</sub> (+) A<sub>4</sub> is reported in Starke 1985, 63, the direct join A<sub>2</sub> + A<sub>3</sub> is offered in Sasseville 2020c, 553–55. Alice Mouton integrated the fragments A<sub>1</sub> and A<sub>5</sub> into the same tablet based on the analysis of their scribal hands (see Fig. 2.2).

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§ 12'''	Fragmentary Hittite passage
§ 13'''	Bread offering and blessings for the ritual patron

## Transliteration

§ 1	
Obv. i	
A <sub>1</sub> i 1	UM-MA {x} <sup>1</sup> PU-RI-IA-AN-NI ma-a-an-kán UN-ši pá-r-ni
A <sub>1</sub> i 2	pa-ap-ra-tar ku-it-ki an-da e-eš-zi nu LİL-aš <sup>D</sup> U-an
A <sub>1</sub> i 3	<sup>D</sup> Pa-ra-at-ta-aš-ši-in ki-iš-ša-an BAL-ḫi
A <sub>1</sub> i 4	nu ki-i da-aḫ-ḫi
<hr/>	
§ 2	
A <sub>1</sub> i 5	2 GU <sub>4</sub> .MAḪ 3 UDU.NÍTA 1 UDU.ŠIR 1 MÁŠ.GAL 1-NU-TIM <sup>TÚG</sup> NÍG.LÁ[M <sup>MES</sup> ]
A <sub>1</sub> i 6	<sup>r</sup> 1 <sup>?</sup> <sup>TÚG</sup> GÚ.È.A TA-ḪAP-ŠI <sup>KUŠ</sup> E.SIR <sup>HÁ</sup> ŠA EN SÍSKU[R]
A <sub>1</sub> i 7	ú-e-eš-šu-wa-aš nam-ma 1 <sup>TÚG</sup> ar-ḫa-ia-an
<hr/>	
§ 3	
A <sub>1</sub> i 8	[o o] NINDA.GUR <sub>4</sub> .RA tar-na-aš 22 <sup>NINDA</sup> mu-la-ti-iš
A <sub>1</sub> i 9	[ŠA] 1/2 UP-NI 20 NINDA.SIG 9 <sup>DUG</sup> KU-KU-UB GEŠTIN
A <sub>1</sub> i 10	[o o] İ.DÜG.GA te-pu IN-BU ḫu-u-ma-an ku-it-t[a]
A <sub>1</sub> i 11	[te-pu] LÂL 2 NINDA.GUR <sub>4</sub> .RA TUR ŠA GA.KIN.AG
A <sub>1</sub> i 12	[x <sup>NINDA</sup> e]l- <sup>r</sup> wa <sup>1</sup> -ti-ia-ti-iš tar-na-aš ša-ku-wa-a[n <sup>GIS</sup> zu-pa-ri]
<hr/>	
§ 4	
A <sub>1</sub> i 13	[2 <sup>DUG</sup> ḫu]-pu-wa-i 2 <sup>GIS</sup> in-ta-lu-zi-iš [URUDU]
A <sub>1</sub> i 14	[2 <sup>GIS</sup> mu]-ú-i-la-aš URUDU 2 <sup>GIS</sup> ḫa-aḫ-ra-a[n URUDU]
A <sub>1</sub> i 15	[2 <sup>GIS</sup> ti]- <sup>r</sup> du-ut-ri <sup>1</sup> URUDU 2 <sup>GIS</sup> MAR URUD[U 2 ne-pí-iš URUDU]
A <sub>1</sub> i 16	[2 te-kán URUDU ...] x x [...]
§ 5'	
Obv. ii	
A <sub>2+3</sub> ii 1'	[...] x [...] x [...] x [...]
A <sub>2+3</sub> ii 2'	[...-l]e-eš-ši-ia-an-da-an na- <sup>r</sup> da <sup>?</sup> -a <sup>?</sup> -ta-ḫi-i[n]

§ 14<sup>m</sup> Sacrifice of meat cuts and fruits

§ 15<sup>m</sup> Fragmentary Hittite passage

A peculiarity of CTH 758.2 vis-à-vis CTH 758.1 is the common use of the first person with reference to Puriyanni's actions. Although §§ 2–11<sup>m</sup> of CTH 758.2.1 find counterparts in CTH 758.1, the deviations between the formulations of the respective paragraphs concern not only the style but also the substance of the ritual.

## Translation

### § 1

Obv. i

1 Thus (speaks) Puriyanni:

1–2 If there is some impurity in a person's house,

2–3 I perform the following sacrifice to the Storm-god of the Open Country—(that is), '(that) of impurity'.

4 I take this:

### § 2

5 Two bulls, three rams, one breeding ram, one billy goat, one set of fine cloth[es],  
6 (namely) *one* shirt (of) felt (and) shoes (that) the ritua[l] patron wears (on occasions);

7 in addition, one piece of clothing (comes) separately.

### § 3

8 [...] thick breads of one *tarna*-measure, 22 *mulati*-breads

9 [of] half a handful, 20 flat breads, 9 jugs of wine,

10 [...] a little bit of fine oil, fruits, all of everything

11 [in small quantity], honey, two small loaves of cheese-bread,

12 [x e]lwatiyati-breads of one *tarna*-measure, one soaked [torch],

### § 4

13 [2 kitch]en pots, 2 [copper] shovels,

14 [2] copper [m]ūila-tools, 2 [copper] rakes,

15 [2] copper [ti]dutri-tools, 2 coppe[r] spades, [2 copper *nepiš*-vessels],

16 [2 copper *hoes* ...]

### § 5'

Obv. ii

1'–2' "[...-l]eššiyandan nadātaḫi [...].

A<sub>2+3</sub> ii 3' [...]x-[t]a-li-iš EN SÍSKUR tar-pa-a-aš-ša-aš

A<sub>2+3</sub> ii 4' [za-am-ma-an-t]a ma-al-ḥa-ša an-da za-a-aš pu-na-<sup>r</sup>ta<sup>1</sup>

A<sub>2+3</sub> ii 5' [a-a-ri-ia-ad]-du

§ 6'

A<sub>2+3</sub> ii 6' [nu-uš-ša-an K]Û.BABBAR KÛ.GI NUMUN<sup>HÁ</sup> da-pí-<sup>r</sup>an<sup>1</sup> GIS<sup>!</sup>ḥa-aḥ-ḥa-<sup>r</sup>ra-an<sup>1</sup>

A<sub>2+3</sub> ii 7' [GIS<sup>!</sup>mu-ú-i-la]-an GIS<sup>!</sup>MAR GIS<sup>r</sup>in<sup>1</sup>-ta-lu-zi-<sup>r</sup>in<sup>1</sup> GIS<sup>!</sup>ti-du-ut-ri

A<sub>2+3</sub> ii 8' [kat-ta ḥi-i]n-ga-mi <sup>r</sup>na-aš<sup>1</sup>-ta an-da kiš-an me-ma-aḥ-ḥi

§ 7'

A<sub>2+3</sub> ii 9' [za-a-ú-i z]i-i-ia-ri <sup>r</sup>NUMUN<sup>HÁ</sup> -na pu-u-na-[t]a KÛ.BABBAR-an KÛ.GI-a[n]

A<sub>2+3</sub> ii 10' [a-ta EN SÍSK]UR tu-u-<sup>r</sup>ra<sup>1</sup>-ti tu-úr-[r]a-at-ta

A<sub>2+3</sub> ii 11' [a-ta EN SÍSKUR] GIS<sup>!</sup>ḥa-<sup>r</sup>ta<sup>1</sup>-ra-ti ḥa-at-ta-ri-i[t-ta]

End of col. ii

§ 8''

Rev. iii

A<sub>4</sub> iii 1' [...] x x x [...]

A<sub>4</sub> iii 2' [... E]N SÍSKUR-aš-<sup>r</sup>ša<sup>1</sup>-[an-za DINGIR<sup>MES</sup>-an-za ...]

A<sub>4</sub> iii 3' [KÛ.BABBAR<sup>2</sup>-pa-a-t]i ku-wa-ti-<sup>r</sup>i<sup>1</sup>-[in ...]

A<sub>4</sub> iii 4' [... ḥa-la-a]-li-iš EN SÍSKU[R ...]

A<sub>4</sub> iii 5' [... ḥa-la-a]-li-iš a-aš-du

§ 9''

A<sub>4</sub> iii 6' [<sup>r</sup>na-aš-ta MÁŠ.GAL pá-r-ni ḥa]l<sup>!</sup>-ḥal-tu-ma-ra-aš-kán <sup>r</sup>an<sup>1</sup>-d[a]

A<sub>4</sub> iii 7' [wa-aḥ-nu-mi na-aš-t]a <sup>r</sup>an<sup>1</sup>-da kiš-an me-<sup>r</sup>ma-aḥ-ḥi<sup>1</sup>

§ 10''

A<sub>4</sub> iii 8' [ša-an-du-wa-ta pá-r-na-aš]-ši-in-zi ḥu-um-ti-i[n-zi]

A<sub>4</sub> iii 9' [ḥa-aš-ša-ni-it-ti-in-zi ḥu]-wa-ḥur-ša-an-ti-in-z[i]

A<sub>4</sub> iii 10' [ti-ia-am-mi-iš ta-ru-ša]-an-ti-in-zi

§ 11''

A<sub>4</sub> iii 11' [ad-du-wa-al-za ú-tar-ša] ḥal-li-iš-ša pa-ra-<sup>r</sup>at<sup>1</sup>-ta-an-za

A<sub>4</sub> iii 12' [pu-wa-ti-il-za na-nu-un-tar-ri-i]a-an-za ir-wa-aš-š[a pa-ri-it-tar-u-wa-a-aš-ša]

A<sub>4</sub> iii 13' [ḥu-it-wa-li-ia-an u-la-an-ta-a]l-li-ia-an pa-[a ad-du-wa-al-za]

A<sub>4</sub> iii 14' [ú-tar-ša ni-iš za-aš-ta-an-za D]INGIR<sup>MES</sup>-an-za pá-r-r[a-an]

A<sub>4</sub> iii 15' [im-ra-aš-ša <sup>P</sup>IM-aš-ša-an-za ḥal-l]e-eš-<sup>r</sup>ša<sup>1</sup>

§ 12'''

Rev. iv

A<sub>5</sub> iv 1' [...-p]u<sup>2</sup>-[...]

A<sub>5</sub> iv 2' [...-š]u-u[š<sup>2</sup> ...]

- 3' [...] substitute for the ritual patron.  
 4'-5' May this one [pic]k up all the [bewitche]d offerings!"

- § 6'  
 6'-8' I [pre]sent [s]ilver, gold, all the seeds, the rake, [*mūil*]a-tool, spade, shovel  
 (and) *tidutri*-tool  
 8' and, at the same time, I speak thus:

- § 7'  
 9' "[Here I]ie all (kinds of) seeds, silver (and) gold.  
 10' The [rit]ual [patron] has handled [them] with the *turi*-tool.  
 11' [The ritual patron] has handle[d them] with the *ḥattara*-tool."  
 End of col. ii

- § 8"  
 Rev. iii  
 1'-2' "[... to the deities] of the ritual [pa]tron [...].  
 3'-4' A[s *silver*] (is) [pu]re,  
 4'-5' may the ritua[l] patron be [pu]re [...]"

- § 9"  
 6'-7' [I wave the billy goat] a[t the c]orners [of the house],  
 7' [and], at the same time, I speak thus:

- § 10"  
 8'-10' "[May they let it (go)], (namely) the podiums, [hearths, the *ḥu*]waḥuršant-s,  
 [ground (and) fra]mes of the [hou]se:

- § 11"  
 11' [the evil matter], defilement, impurity,  
 12' [past (or) prese]nt, interna[l (or) external],  
 13' [of the living (or) the dea]d!  
 13'-15' The[n may the evil matter not (be)] in the presenc[e of the ritual patron's  
 d]eities [(and turn into) the de]filement of [the Storm-god of the Open Coun-  
 try]!"

- § 12"  
 Rev. iv  
 1'-2' [...]

A <sub>5</sub> iv 3'	[EGIR <sup>2</sup> -an <sup>2</sup> ]-da-ma [...]
A <sub>5</sub> iv 4'	[...]-du-ar[...]
A <sub>5</sub> iv 5'	[ar-ḥa <sup>2</sup> du-w]a- <sup>r</sup> ar <sup>1</sup> -n[a-i ...]
A <sub>5</sub> iv 6'	[ḥu-iš-w]a-an-ti-i[š <sup>2</sup> ...]
A <sub>5</sub> iv 7'	[nu EN] SÍSKUR [...]x
A <sub>5</sub> iv 8'	[o] a-uš-zi

## § 13'''

A <sub>5</sub> iv 9'	[EGIR-a]n-da <sup>1</sup> PU-RI-I[A-AN-NI ...]
A <sub>5</sub> iv 10'	[...-i]a pá-r-ši-ia x[...]
A <sub>5</sub> iv 11'	[...]x-pát <sup>r</sup> a <sup>1</sup> -ša-an-[du ...]
A <sub>5</sub> iv 12'	[...]x A-NA EN SÍSKUR
A <sub>5</sub> iv 13'	[... MU.KAM] GÍD.DA I-NA EGI[R.U <sub>4</sub> -MI ...]
A <sub>5</sub> iv 14'	[ḥa-aš-š]u-uš ḥa-an-za-aš-š[u-uš ...]

## § 14'''

A <sub>5</sub> iv 15'	[EGIR-a]n-da-ma UZU zi-x[...]
A <sub>5</sub> iv 16'	[... Q]A-DU <sup>UZU</sup> mu-uḥ-r[a-i ...]
A <sub>5</sub> iv 17'	[... i]š-ki-ša-aš ḥa-aš-ta-[i ...]
A <sub>5</sub> iv 18'	[ <sup>GIS</sup> IN]-BI-ia ši-pa-a[n-ti]

## § 15'''

A <sub>5</sub> iv 19'	[EGIR-an-da-m]a-aš-ša-an [...]
A <sub>5</sub> iv 20'	[...]x- <sup>r</sup> iš <sup>2</sup> -x[...]

## Commentary

**i 1–3:** Compare this *incipit* with the entry of the tablet-catalog KBo 31.6 iii 17'–18' (Dardano 2006, 186): [x ṬUPPU INIM] <sup>f</sup>PURIYANNI mān=kan UN-ši parni pap[ratar kuitki anda ēšzi n=an] parkunummi QATI “[x<sup>th</sup> tablet. Words] of Puriyanni. If [there is some] impu[rity] in a person’s house, I purify [him]. Finished.” Compare also the colophon of CTH 758.2.3.

**i 1:** This proper name is preceded by the determinative of masculine names. The fact that the main ritual expert is a man is noteworthy. The most frequent male ritual expert is the AZU-ritual practitioner, who is also in charge of purification rituals. Yet, other possibilities might be contemplated as well, so that it is difficult to determine Puriyanni’s social status with certainty. Miller (2004, 492 fn. 879) stresses the fact that Puriyanni is also preceded by the male determinative in KBo 29.1 iv 3' and KUB 35.57 i 1 but is accompanied by the female determinative in the tablet-catalog KBo 31.6 iii 17'. Furthermore, he shows that this gender confusion appears with six ritual experts (Miller 2004, 488–92, table 19). These data are adduced in support of the hypothesis that Anatolian ritual experts “to whom the compositions were ascribed may also have



- 3'–4' [Afterw]ard, [...]  
 5' [b]reak[s ...]  
 6' [... *li*]ving [...].  
 7'–8' The ritual [patron] looks [at ...].

---

§ 13'''

- 9'–10' [After]ward, Puriy[anni] crumbles [the ... bread an]d [...] (saying):  
 11' "May they be [...]  
 12' [...] for the ritual patron:  
 13' (namely) [...] the long [years], futu[re time ...],  
 14' [the de]scendants, [...]!"

---

§ 14'''

- 15'–18' [After]ward, he sacrifi[ces] the meat (of) [... toget]her with the *muhr*[ai-body part, ...], the backbone, [...] and the [fru]its.

---

§ 15'''

- 19' [Afterward, ...]  
 20' [...]

been, at least at some stage of the evolution of the textual material, legendary figures" (Miller 2004, 478).

**i 2–3:** The Storm-god of impurity is mentioned in KBo 29.33+ r.col. 6' (fragment of a *Īuwaššanna* festival); see also Hutter 2014, 353 and Appendix III in this book. It seems likely that in the Puriyanni tradition the Storm-god of the Open Country and '(that) of impurity' are addressed as one entity, because the former epithet is copiously attested in the text of the rituals, while the latter is introduced only here. Compare with the expression 'defilement of the Storm-god of the Open Country' in CTH 758.1. As shown by CTH 758.1, the Storm-god of the Open Country is the main divine addressee of this purification ritual, because he is seen as the supernatural entity who has an expertise in dealing with impurity. For Luw. /paratt(a)-/ 'impurity', see the commentary to CTH 758.1, ii 49'–iii 5. The attempt of CHD P, 142 to interpret *parattašši-* as reference to a topographic feature would disconnect the two forms of the Luwian noun occurring in the same ritual tradition and must therefore be rejected.

**i 8:** For the observation that the *mulati*-bread "occurs chiefly in Hurrian and Kizzuwatnaean rituals", see CHD L–N, 328a.

**i 11:** For another interpretation of NINDA.GUR<sub>4</sub>.RA ŠA GA.KIN.AG, see Fritzsche 2011, 35. We decided not to follow this interpretation here, since the parallel expression NINDA.GUR<sub>4</sub>.RA ŠA <sup>GiS</sup>PÈŠ mentioned by this author shows that NINDA.GUR<sub>4</sub>.RA cannot be reduced to the concept of loaf, but implies bread.

**i 12:** According to HW<sup>2</sup> I, 48 this bread name is otherwise only attested in KBo 39.181(+) (CTH 758.6).

**ii 3':** CTH 758.1 § 12" shows that this ritual substitute is a wooden figurine.

**iii 1' and followings:** the collation of the original fragment A<sub>4</sub> at the Ankara museum shows that this fragment corresponds to the first third of column three.

**iii 3'–5':** This tentative restoration is based on the attestations of silver in line 15 and the parallels attesting the purification power of silver (see Strauß 2006, 179–80).

## SMALLER FRAGMENTS (IN THE 1<sup>ST</sup> PERS.) CTH 758.2.2

### Table of Manuscripts

A <sub>1</sub>	KBo 22.137	Bo 69/116
A <sub>2</sub>	+ KBo 29.4	+ 1053/u
A <sub>3</sub>	(+?) KUB 35.47	(+?) Bo 8756

### Transmission and Research History

This New Script tablet probably contains the small fragments of all four columns of the one-tablet ritual attributed to Puriyanni. Judging by the find spots of A<sub>1</sub> and A<sub>2</sub>, the tablet was kept in Temple I. The three fragments of this tablet were published in transliteration as separate pieces (Starke 1985, 64–65, 67, 99–100; see Groddek 2008, 130–31), the first two were recognized as belonging to the Kuwattalla tradition in Starke 1985. The fragments A<sub>2</sub> and A<sub>3</sub> were indirectly joined to A<sub>1</sub> by Alice Mouton on the basis of paleographic considerations (see Fig. 2.3) and in view of the independent recognitions of A<sub>2</sub> and A<sub>3</sub> as parts of CTH 758 by Ilya Yakubovich. Later, what was first interpreted as an indirect join between A<sub>1</sub> and A<sub>2</sub> ended up to be a direct join thanks to Alice Mouton's collation campaign at the Ankara museum. The indirect join with A<sub>3</sub> remains uncertain because of its small size. The indirect join between KBo 29.3 and KBo 29.4, assumed in KBo 29, IV and followed in Starke 1985, 98, has not found confirmation. The hypothesis that KUB 35.45, KUB 35.46 and KUB 35.47 belong to the same tablet (Otten in KUB 35, II) had been abandoned long ago and need not be resurrected.

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**iii 6'–15':** §§ 9"–11" are restored based on CTH 758.1, §§ 17"–20".

**iii 6':** For the clitic =*kan* outside the second position combined with =*ašta* in the second position, see Neu 1993, 139–40.

**iii 8'–10':** Note the deviation of list of the ritually significant parts of the house from its counterpart in KUB 35.54 ii 49'–iii 1 (CTH 758.1). The noun *pár-na-an-ti-in-zi* 'household (deities)' was presumably misunderstood and replaced here with the possessive adjective [*pár-na-aš*]-*ši-in-zi*, but since the latter must agree with plural head nouns, we end up with the description of a house with many podiums, hearths and frames.

**iii 11'–13':** The miasma listed here constitute the direct object of the clause beginning in the preceding paragraph.

**iv 9'–10':** Note the change from the first-person to the third-person discourse in the final part of the ritual.

## Contents

§ 1'	Fragmentary Hittite passage
§ 2'	Dressing up the patient's wooden substitute(?) before the <i>huwaši</i> -stone
§§ 3'–4'	Fragmentary Hittite passage mentioning a bull. Taking a rope and cutting off a dough figurine by the ritual expert, with its Luwian incantation
§§ 5'–6'	Cutting a ritual item (perhaps a dough figurine), with its Luwian incantation(?)
§§ 7"–8"	Sprinkling salted water, with its Luwian incantation
§ 9"	Fragmentary Hittite passage
§ 10"	Breaking ritual implements; sprinkling water over the ritual patron; bread offering to the Sun-god and the Storm-god of the Open Country, with its Luwian incantation

§ 4' and §§ 7"–8" find approximate parallels in CTH 758.1 and CTH 758.3.2, but show difference in detail.

## Translation

## § 1'

Obv. ii

- A<sub>1</sub> ii 1 x[...]x-<sup>r</sup>u-wa<sup>1</sup>-an nu a-pé-<sup>r</sup>e<sup>1</sup>-[...]  
 A<sub>1</sub> ii 2 [...]x QA-TAM-{x}MA [...]  
 A<sub>1</sub> ii 3 [...]x ú-ra-a-ni [...]

## § 2'

- A<sub>1</sub> ii 4 nu E[N SÍSKUR ALAM<sup>2</sup> GIS<sup>2</sup> ...] A-NA<sup>NA</sup> hu-u-wa-š[i-ia]  
 A<sub>1</sub> ii 5 kat-ta-a[n da-a-i<sup>2</sup> na-aš<sup>2</sup> ...] ti-ia-zi nu<sup>TÚGNÍG.L</sup>[ÁM<sup>MES</sup>]  
 A<sub>1</sub> ii 6 ku-e ha-an-<sup>r</sup>da<sup>1</sup>-a[n-ta<sup>TÚGÚ</sup>].<sup>r</sup>E<sup>1</sup>.A TA-~~HAP~~-š[i]  
 A<sub>1</sub> ii 7 <sup>KUŠE.SIRHÁ</sup> na-<sup>r</sup>at<sup>1</sup> [E]N <sup>r</sup>SÍSKUR<sup>1</sup> a-pé-e-[da-aš]  
 A<sub>1</sub> ii 8 A-NA<sup>TÚGNÍG.LÁM<sup>MES</sup></sup> še-<sup>r</sup>er<sup>1</sup> ar-ha wa-aš-š[i-ia-az-zi]

## § 3'

- A<sub>1</sub> ii 9 nu GU<sub>4</sub>.MAH u-un-ni-an-zi <sup>r</sup>na<sup>1</sup>-an <sup>r</sup>?-NA<sup>1</sup> x[...]  
 A<sub>1+2</sub> ii 10 <sup>r</sup>ti-it<sup>1</sup>-[ta-nu-wa-an-zi ...] x x <sup>r</sup>šu-ma<sup>1</sup>-an-za-⟨zi⟩-an da-a-an da-aḫ-ḫi  
 A<sub>2</sub> ii 11 [na-aš-ta ši-i-na-an a-wa-an ar]-ha kur-aš-ke-mi  
 A<sub>2</sub> ii 12 [an-da-ma lu-ú-i-li ki-iš-ša]-an me-mi-iš-ke-mi

## § 4'

- A<sub>2</sub> ii 13 [a-aš-ta har-ta-ti ku-ra-am-m]a-ti kar-ša-am-mi-iš  
 A<sub>2</sub> ii 14 [a-aš-ta<sup>NA</sup>ARA<sub>5</sub>-ti gul-lu-uš-t]a-an-na-ti kar-ša-mi-iš  
 A<sub>2</sub> ii 15 [kar-aš-du-wa-at-ta a-ap-pa] EN SÍSKUR ad-du-wa-al-[za]  
 A<sub>2</sub> ii 16 [ú-tar-ša a-ta im-ma-ra-aš-š]a<sup>DIM</sup>-aš-ša-an-za ḫ[a-li-iš-ša ni-iš]  
 A<sub>2</sub> ii 17 [pa-ta a-an-da ha-la-a-li-i]n-zi a-ša-an-du  
 A<sub>2</sub> ii 18 [za-an-zi pu-na-ti-in-zi EN] SÍSKUR-aš-ši-in-z[i DINGIR<sup>MES</sup>-in-zi]

## § 5'

- A<sub>2</sub> ii 19 [...] da-a-i na-at-kán [...]  
 A<sub>2</sub> ii 20 [...] x-šU ku-er-zi [...]  
 A<sub>2</sub> ii 21 [...] QA-TAM-M[A ...]

## § 6'

- A<sub>2</sub> ii 22 [...] x x x [...]

## § 7''

Rev. iii

- A<sub>3</sub> iii 1' <sup>r</sup>pa<sup>1</sup>-ap-pár-aš-[mi nu ki-iš-ša-an me-ma-aḫ-ḫi]

## § 8''

- A<sub>3</sub> iii 2' wa-a-ar-š[a-at-ta I<sub>7</sub>-ti na-na-am-ma-an MUN-ša-pa a-a-la-ti]  
 A<sub>3</sub> iii 3' u-wa-ni-ia-[ti ú-pa-am-ma-an wa-a-ar-ša-at-ta zi-i-la I<sub>7</sub>-i an-da]  
 A<sub>3</sub> iii 4' na-a-wa [i-ti MUN-ša-pa-at-ta zi-la]

## Transliteration

## § 1'

Obv. ii

- 1–2 [...] that/those [...] likewise.  
3 [...] burns [...]

## § 2'

- 4–5 The [ritual] p[atron *places the wooden figurine*] near the *huwaši*-stone.  
5 He steps [...]. The fine cloth[es]  
6 which (have been) prepa[red], (namely) [a shir]t [of] fel[t]  
7 (and) shoes, the ritual [p]atron  
7–8 dress[es] it up with tho[se] fine clothes.

## § 3'

- 9–10 They drive a bull (in) and [they] ins[tall] it in [...].  
10 I take the rope for the second time,  
11 I cut [o]ff [the figurine],  
12 [and, at the same time], I speak [thu]s [in Luwian]:

## § 4'

- 13 “[It has been] separated by [crushing (and) cutti]ng,  
14 [it has been] separated by the [millstone (and) roll]ing tool.  
15 (Likewise), [may] the ritual patron [separate] the evi[l]  
16 [matter. May it not] (become) the de[filement] of the Storm-god of [the Open  
Country]!  
17–18 May [all these deities] of the ritual [patron also] be [pur]e!”

## § 5'

- 19–20 He takes [...], he cuts it [... *with*] his [...].  
21 [...] in the same way [...].

## § 6'

- 22 [...]

## § 7"

Rev. iii

- 1' I sprinkle [... and I speak thus]:

## § 8"

- 2' “Water (is) [brought from the watercourse],  
2'–3' [and salt (is) brought from the remote] (salt-lick) rock-face.  
3'–4' [In the future, water will] not [go (back) to the watercourse],

A<sub>3</sub> iii 5' a-a-li-i [u-wa-a-ni-ia na-a-wa i-ti]

§ 9"

A<sub>3</sub> iii 6' <sup>r</sup>A-NA<sup>r</sup> E[N SÍSKUR ...]

§ 10"

A<sub>1</sub> iii 1" [...] x x [...] <sup>r</sup>MEŠ<sup>r</sup> [...] x x [...]

A<sub>1</sub> iii 2" <sup>DUG<sup>r</sup></sup>KU-KU<sup>r</sup>-UB <sup>r</sup>GEŠTIN<sup>r</sup> a[r-ḫ]a <sup>r</sup>du-wa-ar<sup>r</sup>-na-[aḫ-ḫi]

A<sub>1</sub> iii 3" nu EN SÍSKUR ú-e-te-ni-it ar-ḫa [pa-ap-pár-aš-mi<sup>2</sup>]

A<sub>1</sub> iii 4" nu GAL.GIR<sub>4</sub> A ar-ḫa du<sup>1</sup>-wa-ar-na-aḫ-ḫi E[N ...]

A<sub>1</sub> iii 5" da<sup>1</sup>-aḫ-ḫi nu 1-EN A-NA <sup>D<sup>r</sup></sup>UTU<sup>r</sup> pá-r-ši-ia-mi 1-[EN-ma]

A<sub>1</sub> iii 6" A-NA gi-im-ra-aš <sup>D<sup>U</sup></sup>ni pá-r-ši-ia-mi [...]

A<sub>1</sub> iii 7" ḫa-aš-ši-i <sup>r</sup>pa<sup>r</sup>-ra-a pé-eš-ši-ia-mi <sup>r</sup>nu<sup>r</sup> m[e-ma-aḫ-ḫi]

A<sub>1</sub> iii 8" <sup>D<sup>Š</sup></sup>i-wa-ta ḫu-wa-i-ú-na-ti a-aš-x[...]

A<sub>1</sub> iii 9" za-ap-pa-at-ta za-am-ma-an-za ú-<sup>r</sup>tar<sup>r</sup>-ša [...]

End of col. iii

## Commentary

**A<sub>1</sub> ii 4–8:** The *ḫuwaši*-stone being the representation of a divine agent (maybe the Storm-god of the Open Country himself), the deity bears witness to the designation of the wooden figurine as the ritual patron's substitute through dressing it with his clothes. About clothing and transfer of identity in Hittite religious texts, see Mouton forthcoming<sub>3</sub>. Differently Haas (2003, 621), who suggests that the ritual patron gets rid of his clothes near the *ḫuwaši*-stone in order to put them on the bull mentioned in the next paragraph, which would act as his substitute. However, the text shows that the bull is driven in once the dressing up already took place. This justifies our restoration in line ii 4.

**A<sub>2</sub> ii 10–12:** Because of the association between the Luwian incantation which immediately follows this passage and the ritual use of the figurine made of dough (ritually waved over the ritual patron in other versions: CTH 758.1 and CTH 758.3.2), we expect this object to be cut off in the present sequence. The rope mentioned in ii 10 was presumably used for attaching the dough figurine to the ritual patron (see CTH 758.6 § 3'). Cutting the figurine could have occurred either after or before its ritual waving over the ritual patron's head, since such a waving might have occurred several times over the course of the ritual. It is worth noticing that these two distinct ritual actions (ritual waving and cutting) are associated with very similar incantations, a standardization that probably reflects scribal intervention. However, there is one major difference between the two sequences: the incantation associated with the first (?) ritual waving of the figurine over the patient's head mentions the patient becoming pure, whereas cutting the figurine would be associated with the incantation mentioning the patient's gods becoming pure again.

4'–5' [and in the future, salt will not go (back)] to the remote (salt-lick) [rock-face].”

§ 9”

6' [...] to the [ritual] pa[tron].

§ 10”

1” [...]

2” (and) [I] brea[k] down the jug of wine.

3” [*I sprinkle*] the ritual patron with water

4” and (then) I break down the ceramic cup of water.

4”–5” I take [the ...-breads]. I crumble one to the Sun-god

5”–6” [and] I crumble on[e] to the Storm-god of the Open Country.

6”–7” [Then] I cast [...] into the hearth and [I] s[ay]:

8” “Sun-god! Through running [...],

9” you treated (ritually) the bewitched matter [...].”

End of col. iii

**A<sub>2</sub> ii 13–18:** §4' is partially and tentatively restored based on KUB 35.55 § 3' (CTH 758.3.2). Within the Puriyanni tradition, this is the only preserved incantation involving the lump of dough where the Luwian verb /talku<sup>(di)</sup>/ 'to flatten' does not seem at all to appear. Since the verb /kars<sup>(ti)</sup>/ 'to cut off, separate' can hardly serve as an equivalent of /talku<sup>(di)</sup>/ we suspect that its generalization reflects an error of preservation, or perhaps the influence of the Kuwattalla tradition.

**A<sub>2</sub> ii 19–20:** Since the ritual expert expresses himself in the first person singular in this text, the author of the action has to be the ritual patron. It is worth noticing that the ritual patron imitates the ritual expert in the gesture of cutting an object.

**A<sub>3</sub> iii 1':** In the light of the parallel versions, we expect salted water to be mentioned as the direct object in this gap.

**A<sub>3</sub> iii 2'–5':** these lines are restored after CTH 758.1 § 23”. Here too, the water incantation presumably underscores the irreversible character of the substitution rite, but contrast its different placement in CTH 758.3.2.

**A<sub>1</sub> iii 1”–9”:** Contrast CTH 758.1 §§ 27”–29” and CTH 758.2.1 §§ 12”–15”. This is the only version of the Puriyanni ritual where we find a mention of a Sun-deity (Appendix III).

**A<sub>1</sub> iii 2”:** Concerning ritual breaking of a pot, see Haas 2003, 749.

**A<sub>1</sub> iii 8”:** Although van Gessel 1998, 408 considers Šiwata to be a Luwian form of the deified Day Šiwatt, Hutter 2003, 252 (followed by Steitler 2017, 385) interprets Šiwata as a Hittitized form of the Luwian Sun-deity Tiwad. This second interpretation has the advantage to echo the mention of a Sun-deity on line iii 5”.

SMALLER FRAGMENT (IN THE 1<sup>ST</sup> PERS.)  
CTH 758.2.3

Table of Manuscripts

A KBo 29.1 80/p

Transmission and Research History

This fragment contains a colophon featuring a direct speech of Puriyanni. It was found in the lower city, and its ductus is New Hittite Script. It was edited in transliteration in Starke 1985, 65 and translated in Waal 2015, 519.

Transliteration

§ 1'

Rev. iv

A iv 1' [ma-a-an-kán] UN-ši pá-r-ni 'pa-ap<sup>1</sup>-r[a-tar ku-it-ki an-da e-eš-zi]

A iv 2' [nu LÍL-aš<sup>DU</sup>]-an ki-iš-ša-an a-ni-ia-m[i nu ki-i da-aḫ-ḫi]

A iv 3' [DUB.1.KAM A]-WA-AT<sup>1</sup>PU-RI-IA-AN-NI [...]

Commentary

**iv 1'–2'**: The first three clauses of this fragment are restored based on CTH 758.2.1 § 1. Note that there the Storm-god of the Open Country is introduced without additional epithets. The use of the expression “to celebrate (the Storm-god of the Open Country)” (*aniya-*) is the functional equivalent of “to perform a sacrifice to (the Storm-god of the Open Country)” (BAL) of CTH 758.2.1.

SMALLER FRAGMENTS (IN THE 3<sup>RD</sup> PERS.)  
CTH 758.3.1

Table of Manuscripts

A <sub>1</sub>	IBoT 3.96	Bo 4027
A <sub>2</sub>	+ ABoT 2.241	+ AnAr 14839a
A <sub>3</sub>	+ ABoT 2.237	+ AnAr 11502b

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## Contents

### § 1' Colophon

The fragment is classified as CTH 758.2.3 based on the similarity of the colophon to the incipit of CTH 758.2.1.

## Translation

### § 1'

Rev. iv

- 1' [If there is some] impu[rity] in a person's house,  
 2' I celebrate thus [the Storm-g]od [of the Open Country. I take this].  
 3' [First tablet. W]ords of Puriyanni [...].

**iv 3'**: It is assumed that the first-person version of the Puriyanni ritual consists of one tablet, just as CTH 758.1 does, in view of the overall parallelism of content among the preserved fragments of both versions, except perhaps for their concluding parts.

## Transmission and Research History

This tablet contains small portions of columns one and two of a one-tablet ritual attributed to Puriyanni. The provenance of the tablet is unknown, its ductus appears to

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be Middle Script. The fragment A<sub>1</sub> was published in transliteration in Starke 1985, 61–62 as part of the Kuwattalla tradition, while Akdoğan (2010, 118, 120), supplied the transliterations of A<sub>2</sub> and A<sub>3</sub> and tentatively identified A<sub>3</sub> as belonging to CTH 758. The direct joins A<sub>1</sub> + A<sub>2</sub> + A<sub>3</sub> belong to Alice Mouton, where A<sub>1</sub> + A<sub>2</sub> is based on the identification of A<sub>2</sub> as part of CTH 758 by Ilya Yakubovich. Alice Mouton is also responsible for identifying A<sub>3</sub> as belonging to the tablet under discussion on paleographic grounds (see Fig. 2.4), while Ilya Yakubovich defined its place on the tablet based on the parallel version CTH 758.3.3. The direct join A<sub>2</sub> + A<sub>3</sub> was ascertained through Alice Mouton’s collation of the original fragments at the Ankara museum.

## Transliteration

### § 1’

Obv. i

A<sub>1</sub> i 5’ [2 GU<sub>4</sub>.MAḤ 3 UDU.NÍTA 1 UDU.ŠIR 1 MÁŠ.GAL 1-NU-TIM<sup>TU</sup>]G<sup>NÍG</sup>.LÁ[M<sup>MEŠ</sup>]

A<sub>1</sub> i 6’ [1<sup>?</sup> TUG<sup>GÚ</sup>.Ē.A TA-ḤAP-ŠI<sup>KUŠ</sup>E.SIR<sup>HÁ</sup> ŠA E]N SÍSKUR

A<sub>1</sub> i 7’ [ú-e-eš-šu-wa-aš nam-ma 1 TUG ar-ḥa-ia-an]

### § 2’

A<sub>1</sub> i 8’ [... NINDA.GUR<sub>4</sub>.RA tar-na-aš 22 NINDA mu-la-ti-iš Š]A 1/2 UP-NI

A<sub>1</sub> i 9’ [20 NINDA.SIG 9 DUG<sup>KU</sup>-KU-UB GEŠTIN ... Ī.DÜG.GA ṭ]e-pu IN-BU

A<sub>1</sub> i 10’ [ḥu-u-ma-an ku-it-ta te-pu LĀL 2 NINDA.GUR<sub>4</sub>.R]A TUR ŠA GA.KIN.AG

A<sub>1</sub> i 11’ [x<sup>NINDA</sup>el-wa-ti-ia-ti-iš tar-na-aš ša-ku-wa]-an<sup>GIŠ</sup> zu-pa-ri

### § 3’

A<sub>1</sub> i 12’ [2 DUG<sup>ḥu</sup>-pu-wa-i 2 GIŠ<sup>in</sup>-ta-lu-z]i URUDU

A<sub>1</sub> i 13’ [2 GIŠ<sup>mu</sup>-ú-i-la-aš URUDU 2 GIŠ<sup>ḥa</sup>-aḥ-ra-a]n URUDU

A<sub>1</sub> i 14’ [2 GIŠ<sup>ti</sup>-du-ut-ri URUDU 2 GIŠ<sup>MAR</sup> U]RUDU 2 ne-pí-iš URUDU

A<sub>1</sub> i 15’ [2 te-kán URUDU ... te-p]u<sup>2</sup> 1-NU-TIM ga-la-a-am-ma

A<sub>1</sub> i 16’ [...]-x-da

### § 4’

A<sub>1</sub> i 17’ [... še-ep-p]í-it e-wa-an kar-aš

A<sub>1</sub> i 18’ [GÚ.GAL ...]x te-pu

A<sub>1</sub> i 19’ [...-uš-š]i-iš

## Contents

- §§ 1'–4' List of ritual implements  
 §§ 5''–6'' Fragmentary Luwian incantation mentioning a bread offering  
 §§ 7''–8'' Fragmentary Hittite passage mentioning a rope and destructive actions  
 § 9'' Accompanying Luwian incantation referring to the destruction of evil  
 § 10'' Fragmentary Hittite passage

A peculiarity of CTH 758.3 vis-à-vis CTH 758.2 is the use of the third person with reference to Puriyanni's actions. CTH 758.3.1 §§ 1'–3' close parallels CTH 758.2.1 §§ 2–4. CTH 758.3.1 §§ 6''–9'' are partially parallel to CTH 758.3.3, as seen by David Sasseville. Due to parallels, we can surmise that four lines are certainly missing at the beginning of column one. For this reason, we start the line numbering at i 5'.

## Translation

- § 1'  
 Obv. i  
 5' [Two bulls, three rams, one breeding ram, one billy goat, one set] of fi[ne  
 clo]thes,  
 6' [(namely) *one* shirt (of) felt (and) shoes (that) the] ritual [pa]tron wears (on  
 occasions);  
 7' [in addition, one piece of clothing (comes) separately].
- 
- § 2'  
 8' [... thick breads of one *tarna*-measure, 22 *mulati*-breads o]f half a handful,  
 9' [20 flat breads, 9 jugs of wine, ... a lit]tle bit [(of) fine oil], fruits,  
 10' [all of everything in small quantity, honey, two] small [loaves of] cheese-  
 bread,  
 11' [x *elwatiyati*-breads of one *tarna*-measure, one soak]ed torch,
- 
- § 3'  
 12' [2 kitchen pots, 2] copper [shovel]s,  
 13' [2 copper *mūila*-tools, 2] copper [rake]s,  
 14' [2 copper *tidutri*-tools, 2 c]opper [spades], 2 copper *nepiš*-vessels,  
 15' [2 copper *hoes* ..., a *small quant*]ity, one set of brooms  
 16' [...].
- 
- § 4'  
 17' [... *šep*]it-grain, *ewan*-grain, *karaš*-grain,  
 18' [chick pea, ...], a small quantity,  
 19' [...].
-

	§ 5"
Obv. ii	
A <sub>1</sub> ii 1	ḫi-in-za-ḫa [...]
A <sub>1</sub> ii 2	a-ad-du-w[a-al-za ú-tar-ša ...]
A <sub>1</sub> ii 3	ku-wa-at-ti p[ár-ni ...]
A <sub>1</sub> ii 4	DINGIR-LIM-ni NINDA.GUR <sub>4</sub> .R[A ...]
<hr/>	
	§ 6"
A <sub>1</sub> ii 5	a-du a-ap-pa {x} [za-at-ti pá-r-ni zi-la ni-iš a-ú-i-ti]
A <sub>1</sub> ii 6	a-ad-du-wa-a[l-za ú-tar-ša DINGIR <sup>MES</sup> -an-za]
A <sub>1</sub> ii 7	pár-ra-an
<hr/>	
	§ 7"
A <sub>1+2</sub> ii 8	š <u>u</u> -ma-an-za-ma [...]
<hr/>	
	§ 8"
A <sub>1+2</sub> ii 9	na-aš-ta A-NA [...]
A <sub>1+2</sub> ii 10	še-er ar-ḫa wa-a[ḫ-nu-zi nam-ma-aš A-NA EN SÍSKUR pa-ra-a]
A <sub>1+2</sub> ii 11	e-ep-zi na-aš E[N SÍSKUR ...]
A <sub>1+2</sub> ii 12	an-da pu-uš-ša-i[z-zi ...]
<hr/>	
	§ 9"
A <sub>1+2</sub> ii 13	za-r[i-i]-r <sup>1</sup> du-wa <sup>1</sup> -t[a EN SÍSKUR a-ad-du-wa-al-za ú-tar-ša]
A <sub>3</sub> ii 14	[p]u-u-wa-ti-[il-za na-nu-un-tar-ri-ša ir-ḫu-u-wa-aš-ša]
A <sub>3</sub> ii 15	[p]a-ri-tar-wa-a[š-ša u-la-an-ta-al-li-ia-an]
A <sub>3</sub> ii 16	ḫu-it-wa-l[i-ia-an]
<hr/>	
	§ 10"
A <sub>3</sub> ii 17	r <sup>1</sup> a <sup>1</sup> -ap-pa-aš x[...]
A <sub>3</sub> ii 18	[x]-x-at-ti [...]
A <sub>3</sub> ii 19	[...] x [...]

## Commentary

**i 5'–16'**: §§ 1'–3' are restored based on CTH 758.2.1 §§ 2–4.

**i 17'–19'**: § 4' is restored based on CTH 758.1 § 4'.

**ii 1**: The interpretation of *ḫi-in-za-ḫa* as /xints-xa/ 'I have handed over' is based on its assumed Hittite cognate *ḫink*-<sup>(mi)</sup> 'to offer, hand over'. See the derivatives of the same Hittite root occurring in better-understood contexts in column two of KUB 35.54 (CTH 758.1). The orthography of *ḫi-in-za-ḫa* presumably reflects inherent difficulties with rendering triconsonantal clusters in cuneiform.

**ii 9–13**: § 8" is restored based on CTH 758.3.3 § 2'. The object of this paragraph are not necessarily the ropes, although such an interpretation is grammatically possible,

## § 5”

Obv. ii

- 1 “I have handed over [...].  
 2 [...] the evi[l matter ...].  
 3 In which h[ouse ...]  
 4 to the deity the thick bread [...].
- 

## § 6”

- 5–6 [In the future, may] the evi[l matter not come] back [into this house],  
 6–7 into the presence of his [deities]!”
- 

## § 7”

- 8 [...] rope(s) [...].
- 

## § 8”

- 9–10 [He] wa[ves] (them) over [...].  
 10–11 [Then] he holds [them toward the ritual patron],  
 11 and the [ritual] patr[on ...]  
 12 *chops* them *up* [...]:
- 

## § 9”

- 13 “May [the ritual patron] ch[op the evil matter],  
 14 [p]as[t (or) present, internal (or)]  
 15 [e]xterna[l, of the dead]  
 16 (or) the livi[ng]!”
- 

## § 10”

- 17–19 He [...] back [...].”

since Luw. /summant(i-)/, the equivalent of Hitt. *šumanza(n)-*, is probably a common gender noun. As an alternative, one can identify the object with the *nakkiu*-spirits, which are mentioned in the immediate proximity of the ropes in KUB 35.54 i 16’ (CTH 758.1). Perhaps the ropes were used for attaching the figurines to the ritual patron (see CTH 758.6 § 3’). If these figurines were subsequently chopped, it is only natural to interpret them as representations of the evil *nakkiu*-spirits. The ritual patron seems to be the author of this ritual action, which would fit the accompanying incantation referring to his destruction of the evil matter. The active participation of the ritual patron in his own purification is comparable to what can be observed in the Maštigga ritual (see Mouton forthcoming<sub>1</sub>).

SMALL FRAGMENT (IN THE 3<sup>RD</sup> PERS.)  
CTH 758.3.2

Table of Manuscripts

A KUB 35.55 Bo 568

Transmission and Research History

This New Script fragment preserves a part of column two or three of a Puriyanni ritual. Its find spot remains unknown. It was published in transliteration as part of the Puriyanni tradition in Starke 1985, 70–71.

Transliteration

	§ 1'
Rev. iii?	
A iii? 1'	[...] x [...]
A iii? 2'	ḫal-l[i-iš-ša ...]
<hr/>	
	§ 2'
A iii? 3'	EGIR- <i>an-da-ma</i> i[š-na-aš ši-i-na-an A-NA EN SISKUR]
A iii? 4'	še-er ar-ḫa wa-a[ḫ-nu-zi nu ki-iš-ša-an me-ma-i]
<hr/>	
	§ 3'
A iii? 5'	za-a-ú-i-ia-aš ta-lu-p[í-iš a-aš-ta a-ri-im-mi]
A iii? 6'	[k]u-ú-ra-am-mi kar-ša-a[m-mi-iš a-aš-ta]
A iii? 7'	[ <sup>GIS</sup> gul-lu-uš-ta-a-ni ta-a[l-ku-um-mi-iš]
A iii? 8'	[ka]r-aš-⟨wa⟩-du-wa-at-ta {x} 'a' -[ap-pa EN SISKUR]
A iii? 9'	[a-ad-d]u-wa-al-za ú-tar-š[a ḫal-li-iš-ša pa-ra-at-ta-an-za]
A iii? 10'	[pa-aš] DINGIR <sup>MEŠ</sup> -an-za pá-r-ra-an 'ḫa' -[la-li-iš a-aš-tu]
<hr/>	
	§ 4'
A iii? 11'	[EGIR- <i>an</i> ]- <i>da-ma-za</i> GAL.GIR <sub>4</sub> ú-i-t[e-na-aš]
A iii? 12'	[ <i>da-a</i> ]-'i' <i>an-da-ma-kán</i> šu-u-w[a <sup>2</sup> -ru]
A iii? 13'	[ <i>ki-it-ta</i> ]-ri 'MUN- <i>ia-kán</i> ' [ <i>an-da iš-ḫu-wa-a-an</i> ]

## Contents

- § 1' Fragmentary Luwian incantation  
 §§ 2'–3' Ritual waving of the *taluppi*-lump accompanied by its Luwian incantation  
 § 4' Mention of water, a *šuwaru*-plant(?) and salt poured into a ceramic cup

The fragment is classified as belonging to the Puriyanni tradition based on the characteristic set of miasma mentioned in the Luwian incantation. The presentation of the *taluppi*-lump in the fragment under discussion shows marked differences in detail from the description of the same ritual act in CTH 758.1.

## Translation

§ 1'  
 Rev. iii?  
 1'–2' “[...] defile[ment ...].”

---

§ 2'  
 3'–4' Afterward, [he] wa[ves] the do[ugh figurine] over [the ritual patron],  
 4' [and he speaks thus]:

---

§ 3'  
 5' “Here (is) the *talup*[*i*-lump].  
 5'–6' [It has been] separat[ed] (by) [c]utting [from the raised cut-off piece].  
 6'–7' [It has been] flat[tened] by the rolling tool.  
 8' May [the ritual patron sepa]rate a[gain]  
 9' [the ev]il matte[r, defilement (and) impurity]!  
 10' [Then may he be] p[ure] in the presence of (his) deities!”

---

§ 4'  
 11'–12' [After]ward, he [tak]es a ceramic cup of wat[er].  
 12'–13' Inside (it) [lie]s a *šuw*[*aru-plant*].  
 13' Salt (is) also [poured in].

## Commentary

**iii<sup>?</sup> 5’:** The sign AŠ in *za-a-ú-i-ia-aš* is added above the line.

**iii<sup>?</sup> 5’–10’:** For the restoration of § 3’, see CTH 758.1 §§ 8”–9” and CTH 758.2.2 § 4’. Note the use of the dative case instead of the expected ablative-instrumental with the nouns governed by the participle /karsammis/ and /talkummis/, and contrast the use of the ablative-instrumental case in parallel incantations in KUB 35.54 ii 9’–10’ (CTH 758.1) and KBo 29.4 ii 13–18 (CTH 758.2.2). Perhaps this is due to the fact that the source of separation is normally expressed by the dative with the Luwian verb /kars-<sup>(ti)</sup>/, as is always the case in the texts of the Kuwattalla tradition. In contrast, the ablative-instrumental complements of /karsammis/ in the other passages of the Kuwattalla tradition presumably reflect the means of separation (‘cutting’ and ‘crushing’). The use of a different construction in the passage under discussion may be due to the interference with the Kuwattalla tradition in the scribal milieu. This hypothesis underlies the tentative restoration of *a-ri-im-mi* ‘raised’ in iii<sup>?</sup> 5’.

**iii<sup>?</sup> 8’:** The verbal form [*ka*]r-aš-wa-du is attested only in this passage, as opposed to numerous occurrences of Luw. /kars-<sup>(ti)</sup>/ ‘to separate’ in the *taluppi*-incantations.

## SMALLER FRAGMENTS (IN THE 3<sup>RD</sup> PERS.)

### CTH 758.3.3

#### Table of Manuscripts

A <sub>1</sub>	KBo 53.228	1701/u
A <sub>2</sub>	(+) KBo 60.32	(+) 1150/z

#### Transmission and Research History

This is the first edition of indirectly joined New Script fragments, both found in Temple I, which arguably preserve parts of columns two and three of a ritual attributed to Puriyanni. The identification of A<sub>1</sub> as part of CTH 758 is due to David Sasseville, who noted its partial parallelism with CTH 758.3.1. The identification of A<sub>2</sub> as part of CTH 758 was reached by David Sasseville in cooperation with Ilya Yakubovich. On paleographic grounds (Fig. 2.5), Alice Mouton observed that A<sub>1</sub> and A<sub>2</sub> belong to the same tablet, and thus arguably form an indirect join, since all the versions of CTH 758 appear to consist of just one tablet.



Therefore, we follow the personal communication of H. Craig Melchert, according to which the insertion of WA in [ka]r-aš-<<wa>>-du-wa-at-ta is an error of anticipation, prompted by the second occurrence of this sign in the same phonetic word. The emphasis on separation rather than destruction of the miasma makes this particular instantiation of a *taluppi*-incantation similar to those of the Kuwattalla tradition.

**iii<sup>?</sup> 11'–13'**: For the restorations in the transliteration of this paragraph, see Soysal 2002, 469.

**iii<sup>?</sup> 12'–13'**: If this restoration is correct, it would be the only occurrence of the *šu-waru*-plant in this corpus of texts. Although its exact nature is yet to be determined, this substance is most often used for ritual sprinkling or bathing: see CHD Š, 545–46 and Soysal 2002.

**iii<sup>?</sup> 13'**: The adjacency of the incantations involving the *taluppi*-lump and water/salt finds a parallel in CTH 758.3.3. For the ritual sprinkling of salted water, see also CTH 758.1 § 22", where, however, this purification rite is not adjacent to a *taluppi*-rite.

## Contents

§ 1'	Luwian incantation against the evil matter
§ 2'	Ritual patron destroys objects symbolizing the evil matter
§ 3'	Accompanying Luwian incantation featuring merisms
§ 4'	Unclear
§ 5"	Unclear incantation
§§ 6"–7"	Ritual waving of the <i>taluppi</i> -lump, with its Luwian incantation
§§ 8"–9"	Sprinkling salted water, with its Luwian incantation
§ 10"	Unclear

This version of the ritual uses the third person for the direct speech of the ritual practitioner, like CTH 758.1, but the closest available parallel in terms of structure is CTH 758.3.2.

## Transliteration

## § 1'

A<sub>1</sub>:1' [a-ta ni-iš] 'a-ú<sup>1</sup>-i-ti ad-[du-wa-al-za ú-tar-ša]  
 A<sub>1</sub>:2' [DINGIR<sup>MES</sup>-an-za] ŠA EN SÍSKUR pá[r-ra-an]

---

## § 2'

A<sub>1</sub>:3' [EGIR-an-da-ma]-aš A-NA EN SISKUR pa-ra-[a e-ep-zi]  
 A<sub>1</sub>:4' [na-aš EN SISKUR a]n-da pu-uš-ša-i[z-zi nu ki-iš-ša-an?]  
 A<sub>1</sub>:5' [me-ma-i]

---

## § 3'

A<sub>1</sub>:6' [... iš-ša]-ri-iš EME-iš [...]  
 A<sub>1</sub>:7' [...]x ú-la-an-ta-l[i-iš] hu-u-i-it-wa-li-i-iš  
 A<sub>1</sub>:8' [pu-ú-wa-ti-li-i]š pa-ri-[ia]-<sup>r</sup>na<sup>1</sup>-a[l-li-iš ...]

---

## § 4'

A<sub>1</sub>:9' [...]x-<sup>r</sup>zi<sup>1</sup> [...]

## § 5''

A<sub>2</sub>:1'' [... DINGIR<sup>M</sup>ES-an-za [...]  
 A<sub>2</sub>:2'' [...]x a-ri-i[a]-x[...]  
 A<sub>2</sub>:3'' [...d]u-u-ra-a-i [...]

---

## § 6''

A<sub>2</sub>:4'' [na-aš-ta iš-na-aš ši-i-na-an A-N]A EN SÍSKUR  
 A<sub>2</sub>:5'' [še-er ar-ḥa wa-aḥ-nu-zi na-aš-t]a an-da  
 A<sub>2</sub>:6'' [ki-iš-ša-an me-ma-i]

---

## § 7''

A<sub>2</sub>:7'' [a-aš-ta kar-ša-am-mi-iš gu]l-lu-uš-ta-n[i ta-al-ku-um-mi-iš]  
 A<sub>2</sub>:8'' [kar-aš-du-wa-at-ta EN SÍSKUR] <sup>r</sup>a<sup>1</sup>-ad-du-wa-al-[za ú-tar-ša]  
 A<sub>2</sub>:9'' [a-ta a-ap-pa im-ma-ra-aš-š]a <sup>D</sup>U-aš-ša-an-[za ḥal-li-iš-š]  
 A<sub>2</sub>:10'' [za-aš-ta-an-za DINGIR<sup>MES</sup>-an-za pá]r-ra-an ni-i[š]

---

## § 8''

A<sub>2</sub>:11'' [na-aš-ta wa-a-tar MUN-ia A-NA] EN SÍSKUR-ša-[an]  
 A<sub>2</sub>:12'' [ša-ra-a pa-ap-pár-aš-zi nu me-ma]-i

---

## § 9''

A<sub>2</sub>:13'' [wa-a-ar-ša I<sub>7</sub>-ti na-na-am-ma-an] MUN-pa a-a-l[a-ti u-wa-ni-ia-ti]  
 A<sub>2</sub>:14'' [ú-pa-am-ma-an wa-a-ar-ša-at-t]a zi-la I<sub>7</sub>-i an-da  
 A<sub>2</sub>:15'' [na-a-wa i-ti MUN-pa-at-ta z]i-i-la  
 A<sub>2</sub>:16'' [a-a-li-i u-wa-ni-ia na-a-wa] <sup>r</sup>i<sup>1</sup>-ti

---

## Translation

## § 1'

1' "[May] the ev[il matter not] come (back)  
2' into the pre[sence of the deities] of the ritual patron!"

---

## § 2'

3' [Afterward, he holds] them toward the ritual patron,  
4' [the ritual patron] *chop[s them u]p*.  
4'-5' [He speaks *thus*]:

---

## § 3'

6' "[... ha]nd (or) tongue [...]  
7' [...] of the dea[d (or) the living],  
8' [pas]t (or) fu[t]u[re ...]"

---

## § 4'

9' [...]

## § 5"

1" "[... the deit]ies [...].  
2"-3" [...]."

---

## § 6"

4"-5" [He waves the figurine of dough over] the ritual patron.  
5"-6" At the same time, [he speaks thus]:

---

## § 7"

7" "[It has been separated and flattened with the roll]ing tool.  
8" [May the ritual patron separate] the evi[l matter]!  
9"-10" [May it] no[t (be) again i]n the [pr]esence [of (his) deities (and turn into) the  
defilement] of the Storm-god of [the Open Countr]y!"

---

## § 8"

11"-12" [He sprinkles water and salt over] the ritual patron [and say]s:

---

## § 9"

13" "[Water (is) brought from the watercourse],  
13"-14" and salt [(is) brought from] the rem[ote (salt-lick) rock-face].  
14"-15" In the future, [water will not go (back) to] the water[course],  
15"-16" [and, in] the future, [salt] will [not] go (back) [to the remote (salt-lick) rock-face]."

---

## § 10"

A<sub>2</sub>:17" [...] x x [...]

## Commentary

A<sub>1</sub>:1'-2': § 1' is restored based on CTH 758.3.1 § 6".

A<sub>1</sub>:3'-5': § 2' is restored based on CTH 758.3.1 § 8". For the restoration of the third person discourse in the fragment under discussion, see § 8" below. For [a]nda puššai[zzi], see CHD P, 398-99.

A<sub>1</sub>:6': For the dichotomy of hand and tongue, more clearly articulated in the Kuwat-talla tradition, see nevertheless CTH 758.1 § 6".

A<sub>2</sub>:3": The restoration [ku-un-d]u-u-ra-a-i implying the Hittite verb *kundurai-/kunduriya-* 'to imbue, impress', suggested in Soysal 2016, 435, seems unlikely in the context of a Luwian incantation.

A<sub>2</sub>:7"-10": The restoration of this incantation is obviously tentative. In comparison with CTH 758.3.2 § 3', the presentation of the *taluppi*-lump appears to have been compressed.

## “2<sup>ND</sup> RITUAL” OF PURIYANNI CTH 758.4

### Table of Manuscripts

A KUB 35.57 Bo 2328

### Transmission and Research History

This fragment contains a small part of column one of a “second ritual” attributed to Puriyanni, including the incipit. Its find spot is unknown. Its ductus is New Script. The fragment was published in transliteration in Starke 1985, 70.

### Transliteration

## § 1

Obv. i

A i 1 *ma-a-an<sup>1</sup>Pu-ri-ia-an-ni-iš<sup>r</sup>A-NA<sup>1</sup> x[...]*A i 2 *ši-pa-an-ti pé-ra-an ar-<sup>r</sup>ḫa-kán<sup>1</sup> x[...]*A i 3 *ta-wa-na-a-ti-ma-at ku-wa-p[í ...]*

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§ 10"  
17" [...]

**A<sub>2</sub>:7"–12"**: The sequence of § 7" and § 8" finds the counterpart in the sequence of § 3' and § 4' in CTH 758.3.2. Contrast CTH 758.1, where the presentation of the *taluppi*-lump is not adjacent to sprinkling the ritual patron with water and salt. A common feature uniting the *taluppi*-incantations in CTH 758.3.2 and CTH 758.3.3 is the used of the dative-case complement with the participle (see further under CTH 758.3.2 § 3').

**A<sub>2</sub>:11"–12"**: For the clitic =*šan* outside the second position combined with =*ašta* in the second position, see Neu 1993: 149–51. Note that the restoration of =*ašta* is tentative; see further Neu 1993: 149–51.

**A<sub>2</sub>:13"–16"**: Restoration based on CTH 758.1 § 23".

## Contents

§ 1	Incipit
§ 2	Mention of a billy goat used as a <i>nakkušši</i> -scapegoat
§§ 3–4	List of ritual implements

The incipit contains the designation *SISKUR dān* ‘second ritual’. The list of ritual implements shows marked differences from CTH 758.1–3. Hence, we assign the fragment to CTH 758.4.

## Translation

§ 1	
Obv. i	
1–2	When Puriyanni makes a sacrifice to [...],
2	[...].
3	While [...] it from the <i>tawani</i> -,

A i 4 *na-at ar-ḥa-ia-an ap-<sup>r</sup>pa<sup>1</sup>-x-x[...]*  
 A i 5 SISKUR *da-a-an ḥal-zi-iš-<sup>r</sup>ša-an<sup>1</sup>-z[i]*

## § 2

A i 6 1 MÁŠ.GAL *šal-la-aš na-<sup>r</sup>ku<sup>2</sup>-ša<sup>2</sup>1-ḥ[i<sup>2</sup>-ti ...]*  
 A i 7 *wa-ar-nu-zi-ia-<sup>r</sup>an 1 UDU<sup>1</sup> x x[...]*

## § 3

A i 8 1 TÚG *na-an-za <sup>r</sup>la-a<sup>1</sup>-x-x-x-x-x[...]*  
 A i 9 1 *tar-pa-la-aš <sup>r</sup>SÍG ZA.GÌN 1<sup>1</sup> t[ar-pa-la-aš SÍG ...]*  
 A i 10 LĀL *te-pu<sup>GIS<sup>r</sup></sup>IN-BI<sup>1</sup>H[A ...]*  
 A i 11 *pa-ra-a te-<sup>r</sup>pu<sup>1</sup> [...]*

## § 4

A i 12 *<sup>r</sup>ne-pí-iš<sup>1</sup> [URUDU ...]*  
 A i 13 *<sup>r</sup>in-ta<sup>1</sup>-l[u-uz-zi-iš<sup>2</sup> URUDU ...]*  
 A i 14 *x[...]*

### Commentary

**i 3:** The noun /tawan(i)-/ is probably derived from the verbal root /ta-/ ‘to stand’, and cognate with the adjective /tawan(i)-/ ‘standing, upright’ (see the commentary to CTH 762.1.k). Its meaning is conjectural, but see Late Luwian (DOMUS+SCALA) *tá-wa/i-ni-zi* (KARKAMIŠ A11a § 20), a word for an architectural installation, possibly ‘gynaecium’ (Hawkins 2000, 99b).

## UNDETERMINED VERSION

### CTH 758.5

#### Table of Manuscripts

A KUB 35.72 Bo 2751

#### Transmission and Research History

This fragment contains a small part of a right column of a Middle Script tablet together with a portion of the intercolumnium. Its find spot is unknown. The fragment was published in transliteration in Starke 1985, 396 without an attribution to any spe-

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- 4 [...] it separately.  
 4–5 They call [it] the second ritual [...].
- 

## § 2

- 6 A *šalla*- billy-goat as a *scapegoat*[*t* ...].  
 7 He burns it. A sheep [...].
- 

## § 3

- 8 One piece of clothing [...] it.  
 9 One *arpala*-fabric of blue wool, one *t[arpala]*-fabric of ... wool, [...],  
 10 honey, a little bit, fruits, [...]  
 11 a little bit of each, [...].
- 

## § 4

- 12 a *nepiš*-vessel [of copper, ...],  
 13 a shov[el of copper, ...]  
 14 [...].

**i 5:** The word *da-a-an* has previously been considered as a Luwian *hapax legomenon* with unknown meaning (Starke 1990, 206, Melchert 1993, 204). Nevertheless, the context seems to point out to the interpretation of *dān* as the Hittite adverb ‘twice, second time’ (see also Giusfredi 2016, 298–99).

**i 6:** On *šalla*-, see CHD Š, 82a.

cific tradition. The indirect join KUB 35.72 (+) KUB 35.35, offered in Sasseville 2020c, 562–63, is rejected in the present edition, since the fragments appear to belong to two different compositions and also have too few paleographic elements in common to be certain that they are written by the same hand. Moreover, some sign shapes seem to differ between the two fragments (see Fig. 2.6).

## Contents

- § 1'           Unclear  
 §§ 2'-3'      Animal sacrifice and wine libation to the Storm-god of the Open Country,  
 with their Luwian incantation  
 §§ 4'-5'      Mentions of food offerings

## Transliteration

- § 1'  
 Right column  
 A r.col. 1'    x[...]  
 A r.col. 2'    nu <sup>r</sup>a-ú<sup>?</sup>-[...]
- 

- § 2'  
 A r.col. 3'    nu <sup>UZU</sup>NÍG.G[IG <sup>UZU</sup>ŠÀ ...]  
 A r.col. 4'    gi-im-r[a-aš A-NA <sup>DIM</sup> ...]  
 A r.col. 5'    nu GEŠTIN š[i-pa-an-...]
- 

- § 3'  
 A r.col. 6'    za-a-ú-i-d[u ...]  
 A r.col. 7'    pa-a za-a[r-za ...]  
 A r.col. 8'    ik-ku-wa-a[r ...]  
 A r.col. 9'    za-ap-pa-at-[ta ...]  
 A r.col. 10'  ni-iš [a-ú-i-ti]
- 

- § 4'  
 A r.col. 11'  šA <sup>UZU</sup>ZAG.L[U ...]  
 A r.col. 12'  na-at ar-[ha ...]
- 

- § 5'  
 A r.col. 13'  NINDA.SIG 1 NI[NDA ...]  
 A r.col. 14'  [...] x [...]

## Commentary

**r.col. 4':** Despite the fragmentary character of the passage, the form *gi-im-r[a-aš]* 'open country' appearing in the context of a sacrifice is conducive to the restoration of the Storm-god of the Open Country, which in turn allows us to classify this Hittite-Luwian fragment as part of a Puriyanni ritual. The reference to an animal liver



The attribution of this fragment to CTH 758 is proposed here for the first time, for the reasons see the commentary. No direct overlaps with other fragments of CTH 758 are, however, available.

## Translation

§ 1'  
Right column  
1'-2' [...]

---

§ 2'  
3' The liver [(and) heart ...]  
4' [to the Storm-god of] the Open Country [...].  
5' [...] li[bate(s)] wine [...]:

---

§ 3'  
6' "Here [...] for you.  
7' So [...] hea[rt ...]  
8' live[r ...]  
9' you/he treat[e]d (ritually) ...].  
10' May [it] not [come]!"

---

§ 4'  
11' [...] of the shoul[der ...]  
12' [...] it.

---

§ 5'  
13' A flat bread, one [...] -brea[d ...]  
14' [...]

and heart is to be interpreted as an animal sacrifice being offered to the Storm-god of the Open Country (see the *ikkunatt*-sacrifice in the Kuwattalla tradition).

**r.col. 9'–10':** See 'za<sup>1</sup>-ap-pa-at-ta ... ni-[iš] a-ú-i-ti 'he treated (ritually) ... may it not come' in CTH 758.1 § 15''.

## UNDETERMINED VERSION CTH 758.6

### Table of Manuscripts

A <sub>1</sub>	KBo 39.181	2495/c
A <sub>2</sub>	(+) KBo 39.180	(+) 2472/c
A <sub>3</sub>	+ KUB 35.104	+ 883/c
A <sub>4</sub>	+ KUB 35.120	+ 928/c

### Transmission and Research History

These fragments belong to a right column of a double-columned tablet, most likely column two. The fragments were found in or around Building A of Büyükkale and might reflect the Middle Script. The joins A<sub>1</sub> (+) A<sub>2</sub> and A<sub>3</sub> + A<sub>4</sub> are published in Košak 1999, 254 and Kammenhuber 1959, 313 respectively. The joined fragments A<sub>1</sub> (+) A<sub>2</sub> and A<sub>3</sub> + A<sub>4</sub> are published in transliteration in Groddek 2004, 232 and Starke 1985, 409–10. Alice Mouton identified both A<sub>1</sub> (+) A<sub>2</sub> and A<sub>3</sub> + A<sub>4</sub> as belonging to the same tablet (on paleographic grounds; see Fig. 2.7) and as specimens of the Puriyanni tradition, while Ilya Yakubovich advanced a hypothesis that A<sub>1</sub> (+) A<sub>2</sub> precedes A<sub>3</sub> + A<sub>4</sub>. The collation of the original tablet fragments at the Ankara museum showed that the join between A<sub>2</sub> and A<sub>3</sub> is actually a direct join. This new join shows enough surface to determine that we are dealing with column two, since the surface is flat (the surface of column three would have been curved).

### Transliteration

#### § 1'

Obv. ii

A<sub>1(+2)</sub> ii 1' [...] x x [...] x [...]

#### § 2'

A<sub>1(+2)</sub> ii 2' [... *pa-a*] *ḫ-hur pa-ra-a* [...] *da-an-zi*

A<sub>1(+2)</sub> ii 3' [... *pé-r*] *a-an* <sup>É</sup>*ḫi-ṛ i<sup>1</sup>* -[*li* ...] *x ti-an-zi*

#### § 3'

A<sub>1(+2)</sub> ii 4' [EGIR-*an-d*] *a-ma* 4 <sup>NINDA</sup>*še-e-nu* -[*uš* 4 <sup>NINDA</sup>*il-wa-t*] *i-ia-ti-in-za*

A<sub>1(+2)</sub> ii 5' [...] *x-uš da-a-i nu* '2' [ <sup>NINDA</sup>*še-e-nu-uš* 2 <sup>NIND</sup> ] *Ail-wa-ti-ia-ti-i[n-za]*

A<sub>1(+2)</sub> ii 6' [...] -*ši ki-it-kar-az* *x* [...] *x*

A<sub>1(+2)</sub> ii 7' [*nu ke-e-e*] *z* 1 <sup>NINDA</sup>*ši-i-na-an* 1 <sup>NINDA</sup> [*il-wa-ti-ia*] -*ti-in*

A<sub>1(+2)</sub> ii 8' [*A-NA TÚ*] *G-ša-an an-da ḫa-m* [*a-an-ki ke*] -<sup>ṛ</sup>*e<sup>1</sup>-ez-⟨zi⟩-ia-aš-ša-an*

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## Contents

§§ 1'–2'	Unclear
§§ 3'–6'	Tying the <i>šēna</i> -breads and <i>ilwatiyati</i> -breads to the patient, with its Luwian incantation
§ 7'	Unclear
§ 8''	Unclear

The mention of *šēna*-breads and *ilwatiyati*-breads supplies a double rationale for assigning this tablet to the Puriyanni tradition. Although the *šēna*-figurines are fairly common in Hittite-Luwian rituals, the reference to such an object next to a *taluppi*-incantation in CTH 758.1 § 7'' suggests that their variety in use in the Puriyanni tradition was made of a flexible material, such as bread. The mention of the *ilwatiyati*-bread finds a direct parallel in CTH 758.2.1 § 3, while this bakery item does not appear at all to be attested outside the Puriyanni tradition (HW<sup>2</sup> I, 48a). Judging by CTH 758.1, the manipulations with the *šēna*-breads belong to column two of the ritual against the impurity in the house, and this conclusion can be tentatively extrapolated to its present version. At the same time, the lack of attestations of the *ilwatiyati*-bread in the preserved part of CTH 758.1 invites caution: perhaps this item was added at a later point in the development of the tradition and was accompanied by the extension of the whole ritual.

## Translation

§ 1'  
Obv. ii  
1' [...]

---

§ 2'  
2' They take [...] the fire.  
3' [...] in the courtyard [bef]ore [...] they place [...].

---

§ 3'  
4'–5' Afterward, he takes four *šēna*-breads [(and) four *ilwat*]iyati-breads [...].  
5'–6' [...] two [*šēna*-breads (and) two] *ilwatiyati*-[brea]ds  
6' [...] on top [...].  
7'–8' [He] ti[es] one *šēna*-bread (and) one [*ilwatiya*]ti-bread to [this sid]e (of the patient)'s [gar]ment,

A<sub>1(+2)</sub> ii 9' [...]x 1 <sup>NINDA</sup>š*i-i-na*-(*an*) 1 <sup>NINDA</sup>il-w[a-ti-ia-ti-i]n A-NA TÚG-ša-*an*  
 A<sub>1(+2)</sub> ii 10' [*an-da*] *ḥa-ma-an-ki*

## § 4'

A<sub>1(+2)</sub> ii 11' [...] x [...] x x [... *ke-e-e*]z 1 <sup>NINDA</sup>š*i-i-na-an*  
 A<sub>2</sub> ii 12' [1 <sup>NINDA</sup>il-wa-ti-ia-ti-in ...] 'an-da' *ḥa-ma-an-ki*  
 A<sub>2+3</sub> ii 13' [*ke-e-ez-zi-ia-aš-ša-an* 1 <sup>NINDA</sup>š*i-i-na-an* 1] <sup>NINDA</sup>il-wa-ti-i[a-ti-in]  
 A<sub>2+3</sub> ii 14' [... *an-da ḥa-ma-an-ki* ...]x-aš IŠ-[TU ...] x x  
 A<sub>4+3</sub> ii 15' [...] (vacat) [... *ki-iš-š*]a-*an* [*me-ma-i*']

## § 5'

A<sub>4+3</sub> ii 16' [...] wa-aš-'š*i-na-aš*<sup>1</sup>-š*i-in-z*[i ...]  
 A<sub>4+3</sub> ii 17' [...]x-in-zi il-wa-ti-ia-[ti-in-zi]  
 A<sub>4+3</sub> ii 18' [...-a]n-ti-in-zi da-a-im-x[...]  
 A<sub>4+3</sub> ii 19' [...]x-aš an-da-ma-aš-ta x[...]  
 A<sub>4+3</sub> ii 20' [... wa<sup>2</sup>]-'a<sup>1</sup>-ar-ḥ[a] da-a-i-ni-an-za x x x[...]  
 A<sub>4+3</sub> ii 21' [...] (vacat)

## § 6'

A<sub>4+3</sub> ii 22' [...] x [...]z]i-in-za *ḥa-pa-a-in-du*  
 A<sub>3</sub> ii 23' [... ta]r<sup>2</sup>-pa-al-li-in-za  
 A<sub>3</sub> ii 24' [...-z]a al-la-ti-in-za  
 A<sub>3</sub> ii 25' [...]za

## § 7'

A<sub>3</sub> ii 26' [...]x-*ki-iš*-x[...]

## § 8''

Rev. iii  
 A<sub>2</sub> iii 1' [...-t/š]a-š*i*

## Commentary

**ii 2'–3':** The meaning of this Hittite passage is unclear due to its fragmentary character. The reference to the fire makes it, however, likely that the portion of the ritual immediately before the act of tying the *šēna*- and *ilwatyati*-breads contains the description of sacrificial offerings. See the mention of two bulls and three rams in the list of ritual implements in CTH 758.2.1 § 2 as well as the reference of animal body parts in the context of a ritual offering in CTH 758.5.

**ii 4'–12':** The act of tying the *šēna*-figurines to the patient must precede their forcible separation from his body, as described in CTH 758.1 §§ 7''–8''. As a parallel for attaching symbols of impurity to the human body before cutting them off, see for example CTH 404.1.I.A § 8–10 (Miller 2004, 64–66). For a possibility of indentifying the *šēna*-

8'–10' and [...] he also ties one *šēna*-bread (and) one *ilw[atiyati]*-bread [to that] side (of the patient)'s garment.

---

§ 4'

11'–12' [...] He ties one *šēna*-bread [(and) one *ilwatiyati*-bread to this sid]e (of) [...],  
 13'–14' [and *he also ties* one *šēna*-bread (and) one] *ilwatiy[ati]*-bread [to that sid]e (of) [...].  
 14' [...] wi[th ...]  
 15' [... *He speaks* thu]s:

---

§ 5'

16' “[...] of the body [...]  
 17' [...] *ilwatiyati*-breads [...]  
 18' [...] ... oil [...]  
 19' [...]. Furthermore, [...]  
 20' [...] and oily [wa]ter [...]  
 21' [...].

---

§ 6'

22' [...]. May they moisten [t]hose  
 23' [... r]ival  
 24' [...] *allatinza*  
 25' [...] ...”

---

§ 7'

26' [...] ... [...]

§ 8''

Rev. iii

1' [...]

figurines with the *nakkiu*-spirits, see the commentary to CTH 758.3.1. The peculiarity of the present rite consists in simultaneously attaching an equal number of *ilwatiyati*-breads, for which see below.

**ii 4'**: The Luwian noun /ilwadijad(i)-/ can formally be derived from the name of the *ilu*-tree, which is mentioned in the Luwian “Songs of Ištanuwa” (Melchert 1993, 88). For the suffix, see /wanadijadija-/ ‘female genitalia’ (KBo 29.16 ii' 4, CTH 761.3.5.c), derived from Luw. /wan(i)-/ ‘woman, wife’.

**ii 20'**: For a tentative reconstruction of the Luwian word for ‘oil’ in this line, see Starke 1985, fn. 88 and see the mention of the derived adjective ‘oily’ in line 6”. Since oil is commonly used in Hittite and Hittite-Luwian purification rites, its mention here

would support the conjecture that the *ilwatiyati*-breads likewise contribute to cleansing the ritual patron from the miasma.

**ii 22'**: Following the personal communication of H. Craig Melchert (02/01/22), we tentatively assume for contextual reasons that *ḥa-pa-a-in-du* belongs to the paradigm of /xaba(i)<sup>-(di)</sup>/ 'to moisten' and not /xab(a)i<sup>-(di)</sup>/ 'to bind'. Presumably, the verb /xaba(i)<sup>-(di)</sup>/ represents a derivative of Luw. /xab(i)-/ 'river'.

**ii 23'**: Luw. /tarpall(a/i)-/ certainly relates to Hitt. *tarpalli*'-s meaning 'substitute' in ritual texts. For the Hittite vocabulary of substitutes, see Mouton 2004b. Yet the likely

## RITUAL OF PURIYANNI (?) CTH 758.7

### Table of Manuscripts

A KUB 35.6 Bo 10252

### Transmission and Research History

This New Script fragment is not associated with a known find spot, nor can anything be said of its original position on a tablet, except for the possibility that its right edge is broken along an intercolumnium. The fragment was published in transliteration in Starke 1985, 173 as belonging to an identified Old Woman Ritual—that is, to the Kuwattalla tradition.

### Transliteration

§ 1'  
A:1' [... ] x x x [...]  
A:2' [... lu]-ú-i-li n[am<sup>2</sup>-ma<sup>2</sup> ...]  
A:3' [... ] <sup>r</sup>A-NA<sup>1</sup> SISKUR

### Commentary

**3'**: The use of the Akkadographic case marker *A-NA* with the Sumerogram *SISKUR* suggests that this heterographic expression is embedded in a Hittite context, because the Sumerograms in Luwian contexts are normally combined with phonetic comple-

function of  $[ta]r^2-pa-al-li-in-za$  as a direct object headed by the verb  $ha-pa-a-in-du$  ‘let them moisten’ would rather support its negative connotations. For the negative use of *tarpalli-* in Hittite mythological texts, where it resembles *tarpanalli-* ‘rival’, see for example Rutherford 2018, 8. Furthermore, Luw. *tar-pa-li-iš* (KUB 29.38 rev. 18’, CTH 769) appears to be an adjective rather than a noun on syntactic grounds. For the present context, we tentatively adopt the translation ‘rival’, which is likewise compatible with an adjectival interpretation.

## Contents

§ 1’            A ritual passage featuring the word ‘in Luwian’

In theory, the fragment can belong to any ritual with Luwian insertions, its attribution to the Kuwattalla tradition, as per Starke, is not to be fully ruled out. Nevertheless, the occurrence of the Sumerogram SISKUR in isolation tips the scales in favor of its classification as part of the Puriyanni tradition, since the Kuwattalla tradition knows only references to the ritual patron. The size of the fragment provides an obvious argument against any further speculations.

## Translation

§ 1’  
 1’    [...]  
 2’    [...] in [L]uwian [...] a[*gain*]  
 3’    [...] to the *offerings*

ments for the purpose of expressing their grammatical features. This implies that either the adverb *luwili* ‘in Luwian’ is followed by a Hittite utterance, or the lost Luwian passage was very short.

# DUPADUPARŠA-RITUAL

## CTH 759.1

### Table of Manuscripts

A <sub>1</sub>	KUB 9.6	Bo 2336
A <sub>2</sub>	+ KUB 35.39	+ Bo 9592 + Bo 2778 + Bo 4451 + Bo 8864 + Bo 2737 + Bo 6956

### Transmission and Research History

While A<sub>1</sub> was published separately in KUB 9, all the fragments of A<sub>2</sub> were joined together and to A<sub>1</sub> in KUB 35. The result of this join yields one of the best-preserved tablets of the Kuwattalla tradition: one third to one half of its original texts came down to us. The preserved portions include the upper part of columns one and two as well as the lower part of columns three and four, including the colophon. The ductus of the tablet is New Script, which is consistent with the prosopography of the scribe (active mid-13<sup>th</sup>-century BCE). The find spots of the fragments remain unknown. The tablet was published in transliteration in Starke 1985, 111–16. An edition of the text with French translation can be found in Puértolas Rubio 2019a, 491–504. Significant portions of the text have been published as excerpts (e.g., Starke 1990, 538; Reichardt 1998, 35, 79; Haas 2003, 105–6, 253; Torri 2003, 59–60; Waal 2015, 519).

### Contents

§ 1	Rinsing grits(?) with pure water in a sieve
§ 2	Mixing wine, honey and vegetal oil and pouring the mixture into a ceramic cup
§ 3–7	Manipulations of the sieve and the cup, with their Luwian incantation

### Transliteration

§ 1	
Obv. i	
A <sub>1</sub> i 1	ṛ <i>ma-ah<sup>1</sup>-ḫa-an-ma</i> <sup>MUNUS</sup> ŠU.GI <i>pa-ak-ku-uš-šu-wa-an-da</i>
A <sub>1</sub> i 2	[ <i>pá</i> ] <i>r-ku-wa-ia-az ú-e-te-na-az ar-ḫa a-ar-ri nam-ma-at-ša-an</i> {x x}
A <sub>1</sub> i 3	EGIR- <i>pa ku-it</i> <sup>GI</sup> <i>pát-ta-a-ni kat-ta šu-uḫ-ḫa-a-i pát-tar-ma</i>
A <sub>1</sub> i 4	IGI <sup>HÁ</sup> - <i>wa ša-ra-a na-a-i nam-ma-at kat-ta-an A-NA</i> <sup>GIS</sup> ŠEN
A <sub>1</sub> i 5	ŠA GI <i>da-a-i</i>

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§§ 8–9	Unclear manipulations involving oil, with their fragmentary Hittite incantation
§ 10'	Luwian incantation mentioning purification with oil and honey
§§ 11'–13'	Incantation for purifying the gods of the ritual patron's household with oil and honey
§§ 14'–16'	The Old Woman moves inside the house and sprinkles wine at the house altar uttering a Luwian incantation
§ 17'	Unclear Hittite passage
§§ 18"–19"	Unclear Hittite passage
§ 20"	Luwian incantation mentioning purification with oil and honey
§§ 21"–22"	Disassembling the device for mixing grits(?) with oil and honey (?)
§§ 23"–25"	The Old Woman and the ritual patron break the reed pipes; the Old Woman utters a Luwian curse
§ 26'''	Unclear
§§ 27'''–29'''	Manipulations involving the sieve and cedar wood
§§ 30'''–32'''	Dedicating the sheep of the <i>ikkunawar</i> -sacrifice
§ 33'''	Colophon

According to the colophon, this is the sixth tablet (less likely the fifth tablet) of the *dupaduparša*-ritual written by the scribe Duwa under the supervision of Anuwanza. The content of this tablet overlaps with that of KUB 32.8 (+) KUB 32.5 (CTH 759.10.b), which likewise features purification with oil and honey and contains the description of the *ikkunatt*-sacrifice, corresponding to the *ikkunawar*-sacrifice of the present tablet. The progression of the narrative in the present version of the ritual is, however, much slower.

## Translation

### § 1

#### Obv. i

- 1–2 After the Old Woman rinses *grits* with [p]ure water,  
 2–3 then, as she pours them down on the sieve again,  
 3–4 she turns the holes (of) the sieve upward.  
 4–5 Then she places it under reed pipe(s).

## § 2

- A<sub>1</sub> i 6 EGIR-*an-da-ma*<sup>MUNUS</sup>ŠU.GI GEŠTIN LĀL Ì.GIŠ-*ia an-da ták-ša-an*  
 A<sub>1</sub> i 7 *im-mi-ia-az-zi na-at-ša-an kat-ta 1-e-da-ni*  
 A<sub>1</sub> i 8 A-NA<sup>DUG</sup>GAL.GIR<sub>4</sub> *la-a-ḥu-i*

## § 3

- A<sub>1</sub> i 9 *nu-za*<sup>DUG</sup>GAL.GIR<sub>4</sub> ZAG-*az* {x} ŠU-*az e-ep-zi* GEŠTIN-*ša-an*  
 A<sub>1</sub> i 10 Ì.GIŠ LĀL-*ia ku-e-da-ni la-a-ḥu-wa-an GÜB-la-az-za-ma-az*  
 A<sub>1</sub> i 11 ŠU-*az*<sup>GI</sup>*pát-tar da-a-i pa-ak-ku-uš-šu-wa-an-da-aš-ša-an*  
 A<sub>1</sub> i 12 *ku-e-da-ni šu-uḥ-ḥa-a-an*<sup>GI</sup>*pád-da-ni-i-ma kat-ta-an*<sup>DUG</sup>DÍLIM.GAL TUR *e-ep-zi*

## § 4

- A<sub>1</sub> i 13 *nu kat-ta-an*<sup>DUG</sup>DÍLIM.GAL TUR *ki-it-ta-ri še-er-ma-aš-ša-an*<sup>GI</sup>[p]át-*tar*  
 A<sub>1+2</sub> i 14 *ki-it-ta-ri*<sup>GI</sup>*pád-da-ni-i-ma-aš-ša-an še-er pa-ak-ku-uš-š[u]-wa-an-<sup>r</sup>da<sup>1</sup>*  
 A<sub>1+2</sub> i 15 *šu-[uḥ-ḥ]a-[a]-<sup>r</sup>an na<sup>1</sup>-at* GÜB-*la-az* ŠU-*az* A-NA<sup>GIŠ</sup>ŠEN<sup>HÁ</sup>  
 A<sub>1+2</sub> i 16 ŠA GI *ka[t-t]a-<sup>r</sup>an<sup>1</sup> e-ep-zi*

## § 5

- A<sub>1+2</sub> i 17 ZAG-*az-za-ma-aš-ša-an* ŠU-<sup>r</sup>*az<sup>1</sup> IŠ-TU*<sup>DUG</sup>GAL.GIR<sub>4</sub> GEŠTIN Ì.GIŠ LĀL-*ia*  
 A<sub>1+2</sub> i 18 A-NA 2<sup>GIŠ</sup>ŠEN<sup>MES</sup> ŠA GI *la-a-ḥu-i<sup>r</sup> nu<sup>1</sup>-uš-ša-an IŠ-TU*<sup>GI[Š]</sup>ŠEN<sup>HÁ</sup>  
 A<sub>1+2</sub> i 19 *kat-ta še-er<sup>r</sup> pa<sup>1</sup>-ak-ku-uš-[š]u-wa-an-<sup>r</sup>da<sup>1</sup>-aš ar-aš-zi*  
 A<sub>1+2</sub> i 20 *pa-ak-ku-uš-šu-wa-[a]n-da-a[z-m]a-aš-ša-an kat-ta*<sup>GI</sup>*pád-da-ni*  
 A<sub>1+2</sub> i 21 *ar-aš-zi*<sup>GI</sup>*pád-da-na-[az-ma-aš]-ša-an kat-ta* A-NA<sup>DUG</sup>DÍLIM.GAL TUR  
 A<sub>1+2</sub> i 22 *ar-aš-zi*<sup>MUNUS</sup>ŠU.GI-*ma [ki-i]š-ša-an me-ma-i*

## § 6

- A<sub>1+2</sub> i 23 *ku-iš ḥi-i-ru-ta-ni-[ia-at-t]a ti-wa-ta-ni-ia-at-ta*  
 A<sub>1+2</sub> i 24 *na-a-nu-um-pa-ta ma-a[d-du-ú]-in-zi ma-al-li-ti-in-zi*  
 A<sub>1+2</sub> i 25 *da-a-i-ni-in-zi x[...x]-al-la-an-zi a-ar-ši-ia-an-du*  
 A<sub>1+2</sub> i 26 [t]a-a-i-in-ti-ia-[ta ma-al-li a-i]-ia-ru ta-pa-a-ru-wa  
 A<sub>1+2</sub> i 27 [ḥi-ru]-ú-<sup>r</sup>ta<sup>1</sup> [ta-ta-ar-ri-ia-am-na w]a-la-an-te-ia  
 A<sub>1+2</sub> i 28 <sup>r</sup>ḥu-u-i-it-wa<sup>1</sup>-[li-e-ia a-an-ni-e-ia ta-a-t]i-e-ia na-a-ni-e-ia  
 A<sub>1+2</sub> i 29 na-a-na-aš-ri-[e-ia]

## § 7

- A<sub>1+2</sub> i 30 *lu-ú-la-ḥi-e-ia ḥ[a-pí-ri-e-ia ku-wa-ar-š]a-<sup>r</sup>aš<sup>1</sup>-ša-an*  
 A<sub>1+2</sub> i 31 *tu-ú-li-ia-aš-ša-a[n pu-wa-ti-i-la na-nu-un]-ta-ri-ia-a-al*

## § 8

- A<sub>1+2</sub> i 32 EGIR-*an-da-ma-kán*<sup>MUNUS</sup>Š[U.GI NINDA? ...] <sup>r</sup>*ar-ḥa<sup>1</sup>*  
 A<sub>1+2</sub> i 33 *te-pu pár-ši-ia-az-z[i ...]x x-<sup>r</sup>ḥa<sup>2</sup><sup>1</sup>*  
 A<sub>1</sub> i 34 Ì.GIŠ *ku-it ar-ḥa-ia-[an ki-it-ta-ri<sup>2</sup> ...]*  
 A<sub>1</sub> i 35 *na-at-kán* Ì.GIŠ I[Š-TU ...]

## § 2

- 6–7 Afterward, the Old Woman mixes together wine, honey and vegetal oil  
7–8 and she pours it down into a ceramic cup.
- 

## § 3

- 9 She holds with (her) right hand the ceramic cup,  
9–10 into which wine, vegetal oil and the honey (were) poured.  
10–11 She takes with (her) left hand the sieve,  
11–12 into which *grits* (were) poured.  
12 She holds a small bowl under the sieve.
- 

## § 4

- 13 The small bowl lies below,  
13–14 whereas the [s]ieve lies above.  
14–15 The *grits* (had been) po[ur]ed into the sieve.  
15–16 She holds it un[d]er the reed pipes with (her) left hand.
- 

## § 5

- 17–18 With (her) right hand, she pours wine, vegetal oil and honey from the ce-  
ramic cup into the two reed pipes.  
18–19 It (i.e. the mixed liquid) flows from the pipes down on the *grits*,  
20–21 it flows fro[m] the *grits* down into the sieve,  
21–22 (and then) it flows fro[m] the sieve down into the small bowl.  
22 The Old Woman speaks [th]us:
- 

## § 6

- 23 “Whoever perjured himself, (whoever) enraged the Sun-god,  
24–25 now, may the [pip]es (full) of w[in]e, honey, and oil wash it (away)!  
26 May they [bec]ome [o]il [(and) honey]: judgments,  
27 [perj]uries, [curses] of the [d]ead  
28 (or) the living, [of the mother (or) fat]her, of the brother  
29 (or) sister,
- 

## § 7

- 30 of mountain-dwellers (or) de[sert-dwellers], of an [ar]my  
31 (or) assembly, [past (or) pres]ent!”
- 

## § 8

- 32–33 Afterward, the Ol[d Woman] crumbles a little bit [*of bread ...*]  
33 [...].  
34 The vegetal oil that [*lies*] separatel[y ...],  
35 the vegetal oil [...] it w[ith ...].

- A<sub>1</sub> i 36 Ì.GIŠ *ku-it*<sup>GI</sup> *pád-da-n*[*a-az ú-iz-zi?* ...]  
 A<sub>1</sub> i 37 *ar-aš-zi na-aš-ta* Ì.[GIŠ ...]  
 A<sub>1</sub> i 38 A-NA GEŠTIN *za-ap-nu-u*[*z-zi* ...]

## § 9

- A<sub>1</sub> i 39 EN SISKUR-*kán* ŠUM-ŠU [*ḥal-za-a-i?* *me-ma-i-ma?* *ki-iš-ša-an?*]  
 A<sub>1</sub> i 40 *ka-a-ša-wa-a*[*z* ...]  
 A<sub>1</sub> i 41 [...] x x x [...]

## § 10'

Obv. ii

- A<sub>1</sub> ii 1 'ḥa<sup>1</sup>-l[a-l]a-<sup>r</sup>an<sup>1</sup>-[nu-uš-ša-an-da-am-ma-aš]  
 A<sub>1</sub> ii 2 a-ad-du-wa-a-[al ...] x x [...]  
 A<sub>1</sub> ii 3 da-a-i-na-ti [ma]-<sup>r</sup>al<sup>1</sup>-li-i-t[a]-<sup>r</sup>a<sup>1</sup>-t[i a-a-aš-ša]  
 A<sub>1</sub> ii 4 e-le-el-ḥa-an-du DINGIR<sup>MES</sup>-in-<sup>r</sup>zi<sup>1</sup>

## § 11'

- A<sub>1</sub> ii 5 *na-aš-ta ku-i-e-eš* DINGIR<sup>MES</sup> A-NA EN SISKUR  
 A<sub>1</sub> ii 6 *a-aš-ša-u-e-eš*<sup>PUTU</sup> <sup>DIM</sup> <sup>D</sup>*Hé-pa-du-uš*  
 A<sub>1</sub> ii 7 *na-aš-kán ḥu-u-ma-an-du-uš* IŠ-TU KAXU-ŠU  
 A<sub>1</sub> ii 8 *ú-e-ri-iš-ke-ez-zi* GIM-an-ma *a-pu-u-uš*  
 A<sub>1</sub> ii 9 DINGIR<sup>MES</sup> *ir-ḥa-a-iz-zi nam-ma* EGIR-an-da *kiš-an te-ez-zi*  
 A<sub>1</sub> ii 10 a-a-aš-ša-am-ma-aš e-le-el-ḥa-a-an-du ta-a-i-na-a-ti  
 A<sub>1</sub> ii 11 ma-al-li-i-ta-a-ti

## § 12'

- A<sub>1</sub> ii 12 ta-a-i-in-ti-<sup>r</sup>ia<sup>1</sup>-ta ma-al-li a-i-ia-ru  
 A<sub>1</sub> ii 13 ta-pa-a-ru-wa ḥi-i-ru-ú-ta ta-ta-ar-ri-ia-am-na

## § 13'

- A<sub>1</sub> ii 14 a-a-aš-ša-ti e-el-ḥa-a-du tap-pa-ša-an-ti-iš  
 A<sub>1</sub> ii 15 ti-ia-am-ma-an-ti-iš ta-a-i-in-ti-ia-ta a-<sup>r</sup>i-ia<sup>1</sup>-ru  
 A<sub>1+2</sub> ii 16 ma-al-li-ti-ia-ta [a]-<sup>r</sup>i-ia-ru<sup>1</sup>

## § 14'

- A<sub>1+2</sub> ii 17 *na-aš-ta*<sup>MUNUS</sup>ŠU.G[I a]n-<sup>r</sup>da<sup>1</sup>-an É-ri pé-<sup>r</sup>e<sup>1</sup>-[*da-an e-ep-zi*]  
 A<sub>1+2</sub> ii 18 EN SISKUR-*ma-k*[*án*] *a-pí-ia-pát ḥi-lam-ni pé-ra*-[*an*]  
 A<sub>2</sub> ii 19 A-ŠAR-ŠU *ḥar-zi na-aš-ta* GIM-an<sup>MUNUS</sup>ŠU.GI [É-ri]  
 A<sub>2</sub> ii 20 *an-da-an a-ri nu* IŠ-TU GA-AN-GA-TI GEŠ[TIN]  
 A<sub>2</sub> ii 21 *iš-ta-na-ni* EGIR-*pa* A-NA DINGIR<sup>MES</sup> *me-na-aḥ*-[*ḥa-an-da*]  
 A<sub>2</sub> ii 22 *pa-ap-pár-aš-ki-u-wa-an da-a-i me-mi-iš-ke-ez-z*[*i-ma ki-iš-ša-an*]

## § 15'

- A<sub>2</sub> ii 23 ḥa-la-la-an-nu-uš-ša-an-da-am-ma-aš a-a[d-du-wa-a-al]

- 36 The vegetal oil that [*comes from*] the sieve,  
 36–37 [...] flows [...].  
 37–38 [She] makes the [vegetal] oil [...] drip into wine [...].
- 

## § 9

- 39 [*She calls*] the ritual patron (by) name [*and speaks thus*]:  
 40 “Hereby [...]  
 41 [...].”

## § 10'

Obv. ii

- 1 “They have purifi[ed themselves]  
 2 (from) evi[l ...].  
 3–4 May the gods wash [(their) mouths] with oil (and) [h]oney!”
- 

## § 11'

- 5–6 The deities who (are) dear to the ritual patron, (namely) the solar deity, the Storm-god (and) Hēpat,  
 7–8 she calls all of them with her mouth.  
 8–9 As she treats those deities one by one afterward, she says thus:  
 10 “May they wash their mouths with oil  
 11 (and) honey!”
- 

## § 12'

- 12 May they become oil (and) honey:  
 13 judgments, perjuries, curses!
- 

## § 13'

- 14–15 May Heaven (and) Earth wash their mouth(s)!  
 15 May they become oil;  
 16 may they [b]ecome honey!”
- 

## § 14'

- 17 The Old Woma[n takes] (her) pl[ace i]nside the house,  
 18–19 but the ritual patron keeps his place there, (namely) befor[e] the gatehouse.  
 19–20 As the Old Woman arrives inside [the house],  
 20–22 she starts again sprinkling wi[ne] with a *gangati*-plant at the altar, befo[re]  
 the deities,  
 22 [and she] speaks [thus]:
- 

## § 15'

- 23 “They have purified themselves (from) ev[i].

- A<sub>2</sub> ii 24 na-a-nu-um-pa-am-ma-aš wa-a-šu-wa-aš-ša-an-z[a]  
 A<sub>2</sub> ii 25 ḥa-la-la-an-nu-uš-ša-an-du pu-u-na-ti-[in-zi DINGIR<sup>MES</sup>-in-zi]  
 A<sub>2</sub> ii 26 a-a-aš-ša-am-ma-aš e-le-el-ḥa-a-an-du  
 A<sub>2</sub> ii 27 ta-a-i-na-ti ma-al-li-ta-a-<sup>r</sup>ti<sup>1</sup>

## § 16'

- A<sub>2</sub> ii 28 ta-a-i-in-ti-ia-ta <sup>r</sup>a-i<sup>1</sup>-ia-ru m[a-al-li-ti-ia-ta]  
 A<sub>2</sub> ii 29 a-i-ia-ru ta-pa-a-ru-w[a ḥi-r]u-ú-[ta ta-ta-ar-ri-ia-am-na]  
 A<sub>2</sub> ii 30 *na-at-kán* EN SISKUR A-[NA<sup>2</sup> ...]  
 A<sub>2</sub> ii 31 *nu-uš*<sup>MUNUS</sup>SU.GI ḥ[u-u-ma-an-du-uš ir-ḥa-a-iz-zi]

## § 17'

- A<sub>2</sub> ii 32 EGIR-*an-da-ma*-[...]

## § 18''

- Rev. iii  
 A<sub>2</sub> iii 1' x [...]  
 A<sub>2</sub> iii 2' x [...]  
 A<sub>2</sub> iii 3' iš-x[...]  
 A<sub>2</sub> iii 4' *ku-it* x[...]  
 A<sub>2</sub> iii 5' *ša-ra-a* t[i-...]

## § 19''

- A<sub>2</sub> iii 6' *nu*<sup>MUNUS</sup>SU.GI <sup>r</sup>EN SISKUR<sup>1</sup> [...]  
 A<sub>2</sub> iii 7' *ki-<sup>r</sup>iš-ša-an<sup>1</sup> me-ma-i*

## § 20''

- A<sub>2</sub> iii 8' u-un-za-ḥ[a-a]t-ta a-ap-pa ma-a-an x[...]  
 A<sub>2</sub> iii 9' a-ad-d[u]-wa-li-iš-ḥa ma-a-ra-an-[...]  
 A<sub>2</sub> iii 10' <sup>r</sup>a-at-ta<sup>1</sup>-ni-i a-am-ma-aš a-a-[aš-ša ta-a-i-na-a-ti]  
 A<sub>2</sub> iii 11' [ma-al-li-t]a-a-ti e-el-ḥa-[ta-ni]

## § 21''

- A<sub>2</sub> iii 12' [...]x<sup>DUG</sup>DÍLIM.GAL <sup>r</sup>TUR<sup>1</sup> x[...]  
 A<sub>2</sub> iii 13' [...] x x [...]  
 A<sub>1</sub> iii 14' x x x [...]

## § 22''

- A<sub>1</sub> iii 15' *a-pa-a-a*[t ...]  
 A<sub>1</sub> iii 16' *ku-ut-t*[a-...] x [...]  
 A<sub>1</sub> iii 17' *iš-TU* x[...]  
 A<sub>1</sub> iii 18' *na-aš-š[a-an] kat-ta*<sup>G1</sup>*pád-da-ni* [pé-eš-ši-ia]-az-zi  
 A<sub>1</sub> iii 19' *ŠA* G[I]-*ma* 2<sup>G1Š</sup>SEN<sup>H1A</sup> A-NA EN S[ISKUR *pa-ra*]-<sup>r</sup>a<sup>1</sup> *e-ep-zi*

- 24–25 Now, may all the [gods] purify their goods!  
 26 May they wash their mouths  
 27 with oil (and) honey!
- 

## § 16'

- 28 May they become oil,  
 28–29 may they become h[oney]:  
 29 judgment[s, per]juri[es, curses]!"  
 30 The ritual patron [...] them to [...]  
 31 and the Old Woman [treats] them a[ll one by one].
- 

## § 17'

- 32 Afterward, [...].

## § 18"

Rev. iii

- 1' [...]  
 2' [...]  
 3' [...]  
 4' which [...]  
 5' [...] up.
- 

## § 19"

- 6' The Old Woman [...] the ritual patron [...]  
 7' she speaks thus:
- 

## § 20"

- 8'–9' "And if also the evil *māran*-[...] to you (pl.) again,  
 9'–10' you (pl.) will *a*-[...].  
 10'–11' [You (pl.)] will wash your mout[hs] with [oil (and) hone]y."
- 

## § 21"

- 12' [...] the small bowl [...]  
 13' [...]  
 14' [...]
- 

## § 22"

- 15' That [...]  
 16' wal[l ...]  
 17' from [...] in [...].  
 18' She [thro]ws them down into the sieve  
 19' but she holds the two re[ed] pipes [towa]rd the ri[tual] patron.
-

## § 23"

- A<sub>1</sub> iii 20' *nu* 2 <sup>GIŠ</sup>EN<sup>HÁ</sup> ŠA GI *ap-pé-ez-z[i-ia]-az*  
 A<sub>1</sub> iii 21' <sup>MUNUS</sup>ŠU.GI *ḥar-zi* EN SISKUR-*ma-aš-ši-ia-aš me-<sup>r</sup>na<sup>1</sup>-a[h-h]a-an-da*  
 A<sub>1</sub> iii 22' *iš-TU QA-TI-ŠU e-ep-zi nu-uš an-da*  
 A<sub>1</sub> iii 23' *ú-e-šu-ri-ia-an-zi nu-uš ar-ḥa du-wa-ar-na-an-zi*  
 A<sub>1</sub> iii 24' <sup>MUNUS</sup>ŠU.GI-*ma ki-iš-ša-an me-ma-i*

## § 24"

- A<sub>1</sub> iii 25' *ku-iš-tar ma-al-ḥa-aš-ša-aš-ša-an-za-an EN-ia*  
 A<sub>1</sub> iii 26' *a-ad-du-wa-la a-an-ni-ti a-an DINGIR<sup>MES</sup>-in-zi*  
 A<sub>1</sub> iii 27' *a-ḥ-ḥa na-a-ta-at-ta ta-ta-ar-ḥa-an-du*  
 A<sub>1</sub> iii 28' *ú-i-it-pa-ni-im-pa-an ú-i-da-a-in-du*  
 A<sub>1</sub> iii 29' *ṛpa<sup>1</sup>-du-w[a-a]n an-na-a-an pa-a-ta-an-za du-ú-wa-an-du*

## § 25"

- A<sub>1</sub> iii 30' *ṛnu<sup>1</sup>* <sup>MUNUS</sup>ŠU.GI <sup>GI<sup>HÁ</sup></sup> A-NA EN SISKUR  
 A<sub>1</sub> iii 31' *ṛŠA<sup>1</sup>-PAL ĠIR<sup>MES</sup>-ŠU da-a-i nam-ma-aš-ši-ia-aš*  
 End of col. iii

## § 26'''

- Rev. iv  
 A<sub>1</sub> iv 1' *x[...]*  
 A<sub>1</sub> iv 2' *ma-x[...]*

## § 27'''

- A<sub>1</sub> iv 3' *nu* <sup>MUNUS</sup>Š[U.GI ...]  
 A<sub>1</sub> iv 4' *A-NA* <sup>MUNUS</sup>Š[U.GI ...]  
 A<sub>1</sub> iv 5' *pé-e-da-i x[...]*  
 A<sub>1</sub> iv 6' *pa-iz-zi* <sup>GI<sup>r</sup></sup> *pát<sup>1</sup>-[tar ...]*

## § 28'''

- A<sub>1(+2)</sub> iv 7' *a-pa-a-ša-kán* <sup>MUNUS</sup>ŠU.GI [...] x x [...]  
 A<sub>1(+2)</sub> iv 8' *ar-ḥa da-a-i na-at* [<sup>GI</sup>*pád-d*] *a-ni p[a-ra-a e-ep-zi]*  
 A<sub>1(+2)</sub> iv 9' EN SISKUR *me-na-ḥ-ḥa-an-d[a ŠU-a]n-ša-an ṛda-a<sup>1</sup>-[i]*

## § 29'''

- A<sub>1(+2)</sub> iv 10' *ma-a-an me-eq-qa-a-u[š-ša an]-ni-iš-kán-zi*  
 A<sub>1(+2)</sub> iv 11' *na-aš-ta ku-e-da-ni-[ia ar-ḥa]-ia-an* <sup>GIS</sup>ERIN  
 A<sub>1(+2)</sub> iv 12' *ki-iš-ša-ri-iš-ši [...]* *x-iš-ši da-a-i*

## § 30'''

- A<sub>1(+2)</sub> iv 13' *EGIR-an-da-ma-kán* ṛi<sup>1</sup>-[ik-ku-ú-n]a-ú-na-aš-ši-in 1 UDU *an-d[a]*  
 A<sub>1(+2)</sub> iv 14' *u-un-ni-ia-an-zi* [*nu* <sup>MUNUS</sup>ŠU.G]I 1 <sup>DUG</sup>KU-KU-UB <sup>GEŠ</sup>TIN  
 A<sub>1(+2)</sub> iv 15' <sup>GIS</sup>BANŠU[R]-ṛ *az<sup>1</sup> d[a-a-i na-a]t* A-NA EN SISKUR *pa-ra-a*  
 A<sub>1(+2)</sub> iv 16' *pa-a-i* <sup>MUNUS</sup>Š[U.G]I-*ma-ṛkán<sup>1</sup>* [NINDA.KU<sub>7</sub>] ŠA 1/2 *UP-NI* <sup>GIS</sup>BANŠUR-*az*



## § 23"

20'–21' The Old Woman holds the two reed pipes from the back,  
 21'–22' whereas the ritual patron seizes them with his hand(s) from the fr[o]nt.  
 22'–23' They twist them together  
 23' (until) they break them off.  
 24' The Old Woman speaks thus:

---

## § 24"

25'–26' "Whoever causes evil to the ritual patron,  
 26'–27' may the gods tear him into pieces (like) reed!  
 28' May they smite his testicles!  
 29' May they place him at his feet!"

---

## § 25"

30'–31' The Old Woman places the reeds at the feet of the ritual patron.  
 31' Then, she [...] to him.  
 End of col. iii

## § 26"

Rev. iv

1' [...]  
 2' [...]

---

## § 27"

3' The Ol[d Woman ...].  
 4' To the Ol[d Woman ...]  
 5' brings [...]  
 5'–6' goes [...] sie[ve ...].

---

## § 28"

7'–8' That Old Woman removes [...]  
 8' and [holds] it f[orward] in the [sie]ve.  
 9' The ritual patron place[s] his [hand] in front o[f] (it).

---

## § 29"

10' If they [t]reat man[y],  
 11'–12' she places the cedar wood [in] each one's hand [... separ]ately.

---

## § 30"

13'–14' Afterward, they lead insi[de] one sheep of the *i[kkun]awar*-sacrifice.  
 14'–15' [The Old Wom]an t[akes] one jug of wine from the tabl[e]  
 15'–16' [and] she hands [i]t over to the ritual patron.  
 16'–17' The Ol[d Wom]an t[ak]es [sweet breads] of half a handful from the table

A <sub>1(+2)</sub> iv 17'	<i>ar-ḥa d[a-a]-<sup>r</sup>i<sup>1</sup></i> NINDA.KU, <sup>H</sup> [ <sup>A</sup> ku]- <sup>r</sup> i <sup>1</sup> -e-eš ŠA 1/2 UP-NI
A <sub>1(+2)</sub> iv 18'	A-NA <sup>GIS</sup> BAN[Š]UR AD.KID [ <i>ki-an-ta-r</i> ]i na-aš-ša-an A-NA UDU
A <sub>1+2</sub> iv 19'	A-NA SAG.D[U]-ŠU kat-t[a] <sup>r</sup> e-ep <sup>1</sup> -zi

## § 31'''

A <sub>1+2</sub> iv 20'	EGIR- <i>an-da-ma-kán</i> EN SISKUR UDU IŠ-TU <sup>DUG</sup> KU-KU-UB <sup>r</sup> GEŠTIN <sup>1</sup>
A <sub>1</sub> iv 21'	ḥi-i-ru-ta-al-li <sup>D</sup> UTU-i ši-pa-an-ti

## § 32'''

A <sub>1</sub> iv 22'	i-ik-ku-ú-na-ú-na-aš-ši-iš-ma 1 UDU-pát
A <sub>1</sub> iv 23'	ma-a-an me-eq-qa-a-uš-ša an-ni-iš-kán-zi
A <sub>1</sub> iv 24'	i-ik-ku-ú-na-ú-na-a[š-š]i-in-ma 1 UDU-pát da-an-z[i]

## § 33'''

A <sub>1</sub> iv 25'	<sup>r</sup> DUB.6.KAM ŠA <sup>1</sup> S[ISKUR] du-ú-pa-du-pa-ar-ša
A <sub>1</sub> iv 26'	Ú-UL QA-TI
A <sub>1</sub> iv 27'	ŠU <sup>1</sup> DU-Ú-WA-A <sup>r</sup> PA-NI <sup>1</sup>
A <sub>1</sub> iv 28'	<sup>1</sup> A-NU-WA-AN-ZA IŠ-TU[R]

## Commentary

**i 1–4:** For the translation of this passage, see CHD Š, 76a with ref.

**i 1:** For the tentative translation of Hitt. *pakkuššuwant-* as ‘grits’, see CHD P, 59a. Haas (2003, 105–6) suggests that this lexeme refers here to a sort of aromatic paste.

**i 4:** The Hittite verb *šarā nai-* ‘to turn upward’ seems to describe here a circular movement, likely slightly upward, which may help to drain the water from the sieve. Given the context, this movement is different from turning the sieve around.

**i 4:** For the metaphoric use of “eyes” with the meaning ‘holes’, see for instance Dardano 2002, 337.

**i 23:** Compare the pair *ḥi-i-ru-ta-ni-[ia-at-t]a ti-wa-ta-ni-ia-at-ta* with the theonym /xirudallis Tiwats/ ‘Sun-god of the Oath’, mentioned later in iv 21’. It is worth mentioning that neither the pair nor the theonym appear in the texts of the Kuwattalla tradition grouped under CTH 761: they apparently represent an innovation in the development of the tradition. A similar but not identical pair is restored in the Tauriša tradition: see KBo 12.89 ii' 9' [*ar-ra-aḥ-ḥa-ni-in*]-ti ti-wa-da-ni-in-ti, KBo 12.89 ii' 19' *a-ar-ra-aḥ-ḥa-ni-it-ti* [*ti-wa-da-ni-it-ti*] ‘they swear and enrage the Sun-god’. For the comparison between the two pairs see Rieken 2017b. A different approach is offered in Giorgieri 2002, 303–4 with fn. 15, according to which the verb *ti-wa-ta-ni-ia-* ‘to take the deity as witness’ may also imply negative consequences for someone who perjured himself or was cursed before the Sun-god. For a further discussion of this verb with previous bibliography, see Puértolas Rubio 2019b, 64.

17'–18' —the sweet breads of half a handful [w]hich [li]e on the wickerwork tab[l]e—,  
18'–19' and she holds them ove[r] the sheep's hea[d].

---

§ 31'''

20'–21' Afterward, the ritual patron consecrates the sheep to the Sun-god of the Oath  
with the jug of wine.

---

§ 32'''

22' Only one sheep (is) for the *ikkunawar*-sacrifice.  
23' (Even) if they treat many,  
24' they tak[e] only one sheep of the *ikkunawar*-sacrifice.

---

§ 33'''

25' Sixth tablet of the *dūpaduparša-r*[itual].  
26' Not finished.  
27' Hand of Dūwā.  
27'–28' He wrot[e] before Anuwanza.

**i 25:** The verbal form *a-ar-ši-ia-an-du* certainly shares the root with Hitt. *ārš-*, *aršiye/a-* 'to flow' (Kloekhorst 2008, 208–9), but the context suggests that it has the causative meaning, similar to that of Hitt. *aršanu-* 'to let flow', which takes the *mi-asma* as objects. The stem is presumably /arsija<sup>(ti)</sup>/, and thus not lexically cognate with Hitt. *aršiye/a-* (see Sasseville 2020c, 23).

**i 26–27:** This passage introduced the standard triad of 'judgments', 'curses', and 'perjuries', the standard triad of harmful events that characterizes the Kuwattalla tradition, as opposed to 'evil matter', 'impurity' and 'defilement', typical of the Puriyanni tradition. For the tentative translation of /tabaru-/, see the commentary to KUB 32.9(+) obv. 8–9 (CTH 761.1.f). For the combinatorial analysis revealing the meaning of /xirun/d-/ 'perjury', see Laroche 1955, 78–81.

**i 27–31:** For the restoration of merisms, see KBo 29.3+ ii 1–4 (CTH 760.2; within the context of a different rite).

**i 30:** For the previous treatments of Luw. /k<sup>w</sup>ars(a/i)-/, see Maier 2013, 214–15. The crucial argument for translating this noun as 'army (camp)' comes from the juxtaposition of KUB 9.34 iv 11' *ÉRIN.MEŠ KARAŠ-aš EME-an* 'tongue of the army camp' and KUB 9.34 iv 12' *tu-li-ia-aš EME-an* 'tongue of the assembly' in the Tunnawiya tradition (CTH 409.II.Tf02.A). Here the army and the assembly are contrasted in the same merism as two distinct groups of people united by a common purpose (see further Vol. 2, Section 4.2). For the polysemy between the notions of 'army' and 'army camp'

in Hittite, which is parallel to the state of affairs reconstructed here for Luwian, see Melchert 2016c, 299, fn. 3.

**i 34–37:** The interpretation of these fragmentary lines is not an easy matter, but at least in line i 35 we are dealing with a transitive clause. Since the vegetal oil seems to function there as the subject, then it is probably the subject in its other occurrences within the same passage, while ‘it’ of line i 35 is the direct object. Alternatively, one can venture an interpretation of the clause in line i 35 with two direct objects: ‘it’ and ‘vegetal oil’. For a possible interpretation of the ritual actions associated with this passage, see Appendix III.

**ii 1–2:** This clause, restored on the basis of ii 23 below, features a rare case of a reflexive pronoun in the function of the direct object, combined with the indirect object ‘evil’ expressed by the accusative of respect. For a parallel construction, see KUB 32.9 rev. 6’–7’ (CTH 761.1.f). The subject of this clause might be the ritual patron and his wife/family (for more details, see Appendix III).

**ii 3:** For the ritual use of oil and honey, see Haas (2003, 501–2), who proposes that, in this case, they serve to change curses into blessings (for a similar view, see Hagenbuchner-Dresel 2010, 160 fn. 49). Hutter (2003, 263) argues that oil and honey express here recovery and well-being. On the washing of the deities’ mouth, see Appendix III.

**ii 5–6:** The deities in the list apparently function as gods of the ritual patron’s household, since the continuation of the ritual takes place near their altar, see §§ 14’–16’ below.

**ii 10–16:** This Luwian passage is the best-preserved example of an incantation addressed to the gods of the ritual patron’s household within the Kuwattalla tradition. Presumably, the impurity through bewitchment or personal transgression can spread from a patient to his gods and lead to their alienation (see Appendix III). This danger is more explicitly acknowledged in the incantations of the Puriyanni tradition: see e.g. KUB 35.54 ii 37’–41’ (CTH 758.1). Note that heaven and earth are called to act as agents of purification. On the parallels in the Tunnawiya tradition, see the discussion of Pattern 3 in Vol. 2, Section 4.2.

**ii 17:** The Hittite phrase *pē[dan ēpzi]* is restored based on the parallel *A-ŠAR-ŠU ḫar-zi = pēdan ḫarzi* in line ii 19.

**ii 20–22:** The purification with the help of the *gangati*-plant is assured only for the texts of CTH 759 within the Kuwattalla tradition. The same holds for the use of the cedar wood (see § 28” below). For the use of the *gangati*-plant in Hittite texts, see Haas 2003, 328–35. On the cathartic rites involving the *gangati*-plant in rituals from Kizzuwatna, see Strauß 2006, 101–8.

**ii 24:** The form *wa-a-šu-wa-aš-ša-an-z[a]* ‘(items of) goods’ is formally a possessive adjective derived from /wasu-/ ‘goods, goodness’. The use of this form next to ‘evil’ in a syntactically parallel construction is likely a deliberate pun, although the meanings of the two clauses are actually rather different.

**iii 10’:** The interpretation of the Luwian 2pl. form *ṛa-at-ta<sup>1</sup>-ni-i* remains problematic. One cannot exclude that it belongs to the paradigm of /a<sup>(di)</sup>/ ‘to do, make; treat’ (Car-

ruha 1968, 15; CLL, 39; Melchert 2003a, 192, fn. 20), but both interpretations face formal difficulties. The object of this clause are presumably the evil *māran*[...]. For ‘treating’ the negative phenomena in the context of the Kuwattalla tradition see KUB 35.15 iii<sup>1</sup> 11–13 (CTH 761.2.5); we are grateful to H. Craig Melchert for this parallel. Melchert also indicates a possibility that the sentence ending with <sup>1</sup>*a-at-ta*<sup>1</sup>-*ni-i* is interrogative in view of the final *plene* spelling in this form (pers comm., 15/08/2021).

**iii 20’–31’:** In Puértolas Rubio 2022, this ritual sequence is analysed as an example of a curse aiming at subjugating the bewitcher by means of a physical attack. The placing of the broken reeds at the feet of the ritual patron is interpreted as a symbolic representation of the ritual patron’s domination over his adversary. For analogous cases found in the Maštigga tradition, see Mouton forthcoming<sub>1</sub>.

**iii 22’–23’:** For *anda uešuriya-* ‘to twist together’, see Melchert 2016b, 216.

**iii 26’:** For Luwian /anni:-(di)/ ‘to cause’, see Yakubovich 2010b.

**iii 27’:** The Luwian noun /nadatt(a)-/, attested only in this passage, is derived from Luw. /nad(i)-/ ‘reed’ (see Kloekhorst 2008, 597). Since the preceding Hittite passage refers to the reed pipes (<sup>GIŠ</sup>SEN), not to the raw material, the meaning of the derived noun /nadatt(a)-/ was probably ‘reed object’ or something of the sort. The meaning of /ahha/ in this context is debatable, see the remarks in Sideltsev and Yakubovich 2016, 118–19 with fn. 43 (for a different opinion, contrast Melchert 2013a). For a possible etymology of Luw. /tadarxa-/, see Kloekhorst 2008, 838–39. The same metaphor of being snapped off by the deities like reeds appears in the treaty between Šuppiliuma I and Šattiwazza from Mittani (CTH 51.I), this time in Akkadian: *ù at-ta*<sup>1</sup>Šat-ti-ú-a-za ni-iš dingir<sup>meš</sup> an-nu-ti qa-du kur-ti-ka ki-i gi li-ḥa-ši-iš-šú-ka (Reichardt 1998, 34). Wilhelm (2016, § 17’) translates this passage as ‘Und dich, Šattiwazza, sollen diese Göttereide mitsamt deinem Land wie ein Rohr zerknicken!’; for other attestations of the verb *ḥašāšu* with this meaning, see CAD Ḫ, 131a). In Hittite, the same expression is found in the Song of Ullikummi (see Puértolas Rubio 2019b, 66 with fn. 39; for an edition of the passage, see Rieken *et al.* 2009a, §§ 8”–9”) and the Song of Kummurbi (Rieken *et al.* 2009b, § 13), see further CHD L–N, 407a.

**iii 28’:** For a tentative interpretation of Luw. /witpan(i)-/ as ‘testicles, scrotum’, see Garrett and Kurke 1994. At the same time, given that the incantation under discussion accompanies breaking a reed pipe (which was previously interpreted as a box), the alternative translation ‘penis’ deserves a fair hearing.

**iii 29’:** Traditionally, the first sign of this line has been read as A (Starke 1985, 115; Kloekhorst 2008, 838; Yakubovich 2012, 327). However, the traces visible on the tablet are incompatible with a reading A (see, for instance, the presence of a clear horizontal). A PA sign seems to be the best option considering both epigraphic and grammatical perspectives.

**iv 9’:** For a ritual patron, the gesture of placing one’s hand on an offering is a way to state that this offering comes from him (Wright 1986). Placing one’s hand in front of an offering without touching it is directly linked to the patient’s state of impurity:

since he is not yet purified, he cannot be in direct contact with the item destined for the divine. On this aspect, see Mouton 2013b, 232.

**iv 11'–12':** The explicit reference to the varying number of patients in this late tablet (see also § 32'' below) may indicate that the scribe Dūwā had access to the diverging versions of the ritual composed for one vs. many ritual patrons. Compare the presence of multiple ritual patrons in CTH 759.3 as well as the variation in the number of ritual patrons in the Maštigga tradition (Miller 2004, 232–38). For various ways of using cedar wood in Hittite rituals, see Haas 2003, 277–82.

**iv 13':** The *ikkunawar*-sacrifice of this tablet must be identified with the *ikkunatt*-sacrifice of several other tablets belonging to the Kuwattalla tradition (including KUB 35.78(+), likewise demonstrably belonging to CTH 759). Both terms, tentatively translated as 'anointing(?)' by some scholars in the past (CLL 86–87; HW<sup>2</sup> I, 36a), now appear to be derived from /ikk<sup>w</sup>ar/, gen.sg. \**ikkun-*, the likely designation of 'liver' in Luwian (Sasseville 2020c, 191–93). While treating gods with liver as part of the *ikkunatt*-rite is textually attested, here the relevant part of the rite is lost in the lacuna. Some discrepancies between the *ikkunawar*- and *ikkunatt*-sacrifices are also noted below. Nevertheless, the affinity between these two sacrificial offerings is supported by their identical place within the respective rituals: here the *ikkunawar*-sacrifice follows the purification with oil and honey, and the same is true of the *ikkunatt*-sacrifice in KUB 32.8(+) (CTH 759.10.b).

## CTH 759.2.a

### Table of Manuscripts

A <sub>1</sub>	KUB 35.94	Bo 9739
A <sub>2</sub>	(+) KUB 35.83	(+) Bo 3920

### Transmission and Research History

These two mid-13<sup>th</sup>-century fragments contain a part of the right edge of a tablet together with the last signs of the respective parts of column two and column three. The fragments were published in transliteration in Starke 1985, 406–7 and Starke 1985, 399–400 respectively, where they were not yet treated as belonging to the Kuwattalla tradition. Since the fragments probably belong to the same tablet series as KUB 35.40+ (see below), one can surmise that they were found in the Temple I area. The reason for treating them as parts of the same tablet is the reconstructed subsequent mention of the *gangati*-plant and cedar wood in column three (see the commentary).

**iv 18'–19'**: Holding a bread over a sacrificial victim is a dedication gesture, which associates the two kinds of offerings.

**iv 20'–21'**: Contrast KUB 35.16(+) i 1'–4' (CTH 760.3.b), where the animal of the *ikkunatt*-sacrifices is apparently consecrated with a jug of beer.

**iv 21'**: For the attestations of the epithet 'Sun-god of the Oath', see van Gessel 1998, 880. On this epithet and its connection with the role of the Sun-gods as witnesses in rituals, see Hutter 2003, 226 and Steitler 2017, 341.

**iv 22'–24'**: This statement is in contrast with KUB 35.18(+) i 10 (CTH 760.1.a), where two animals of the *ikkunatt*-sacrifice appear in the list of implements for the ritual. Only one animal of the *ikkunatt*-sacrifice is, however, mentioned in Bo 4388:4 (CTH 763.2.1).

**iv 25'–28'**: For the previous edition of the colophon, see Waal 2015, 519.

**iv 25'**: According to KUB 35, *Inhaltsübersicht*, this is the sixth tablet of the ritual. Although the numeral is damaged, the available traces agree better with 6 than with 3, contra Starke 1985, 116.

**iv 27'**: The handcopy shows AN instead of PA. Nevertheless, the collation of the tablet photograph and the comparison with others PA signs of the same tablet suggests that the sign under discussion is a broken PA (see Starke 1985, 116; Torri 2017, 310–11; contra Waal 2015, 519). On the scribe Duwa who worked under Anuwanza's supervision, see Gordin 2015, 197 and Torri 2015, 580.

## Contents

§§ 1'–3'	Unclear
§ 4"	Luwian incantation mentioning several deities
§§ 5'''–6'''	Fragmentary Hittite passages
§ 7'''	Luwian incantations for purifying parts of the house with a <i>gangati</i> -plant
§ 8'''	Unclear
§§ 9'''–10'''	Fragmentary Hittite passages
§ 11'''	Unclear
§ 12'''	Manipulations with the <i>gangati</i> -plant
§ 13'''	Fragmentary Hittite passage
§ 14'''	Luwian incantation mentioning cedar wood
§ 15'''	Luwian incantation mentioning a hearth
§ 16'''	Fragmentary Luwian incantation

The ductus of both fragments suggests Ziti II as their scribe (see Fig. 2.9), while their content too is consistent with the extended version of the *dupaduparša*-ritual. Consequently, we attribute it to the same tablet series as KUB 35.41 (CTH 759.2.b) and KUB 35.40+

(CTH 759.2.c). Note that column three shows suggestive parallels to the purification rite involving the *gangati*-plant as presented in KUB 9.6+ ii 17ff. (CTH 759.1).

## Transliteration

### § 1'

Obv. ii<sup>2</sup>  
 A<sub>1</sub> ii<sup>2</sup> 1' [...]x  
 A<sub>1</sub> ii<sup>2</sup> 2' [...]  
 A<sub>1</sub> ii<sup>2</sup> 3' [...]  
 A<sub>1</sub> ii<sup>2</sup> 4' [...]

### § 2'

A<sub>1</sub> ii<sup>2</sup> 5' [...]x  
 A<sub>1</sub> ii<sup>2</sup> 6' [...]x  
 A<sub>1</sub> ii<sup>2</sup> 7' [...]

### § 3'

A<sub>1</sub> ii<sup>2</sup> 8' [...]  
 A<sub>1</sub> ii<sup>2</sup> 9' [...]x

(lacuna of uncertain length)

### § 4"

A<sub>2</sub> ii 1" [...]x  
 A<sub>2</sub> ii 2" [...]-zi  
 A<sub>2</sub> ii 3" [...]x-<sup>r</sup>ta<sup>1</sup>-al-li-en-zi  
 A<sub>2</sub> ii 4" [...]-ša-ni-en-zi  
 A<sub>2</sub> ii 5" [...]-aš  
 A<sub>2</sub> ii 6" [... ḫ]a-am-ri-ta-aš-ši-en-zi  
 A<sub>2</sub> ii 7" [...] DINGIR.MAḪ<sup>HA</sup>-zi

### § 5"

A<sub>2</sub> ii 8" [...]x EN SÍSKUR  
 A<sub>2</sub> ii 9" [...]-zi  
 A<sub>2</sub> ii 10" [... A-NA GÍŠBAN]ŠUR AD.KID *da-a-i*

### § 6"

A<sub>2</sub> ii 11" [...]x-*ma-i*  
 A<sub>2</sub> ii 12" [...] *da-a-i*  
 A<sub>2</sub> ii 13" [...] -*da*  
 A<sub>2</sub> ii 14" [...] *m]e-ma-i*



Most parts of the fragments are, however, incomprehensible due to the fragmentary state of their preservation.

## Translation

§§ 1'–3'

Obv. ii?

(not attempted)

§ 4"

1" "[...]"

2" [...]"

3" [...]"

4" [...]"

5" [...]"

6" [...] of the [*h*]amrit-sanctuary

7" [...] Great Goddesses."

---

§ 5"

8" [...] the ritual patron

9" [...]"

10" [...] places [... on] the wickerwork [ta]ble.

---

§ 6"

11" [...]"

12" She takes/places [...]"

13" [...]"

14" She [s]ays:

---

## § 7"

- A<sub>2</sub> ii 15" [<sup>GIS</sup>DİM-du na-a-im-mi]-iš  
 A<sub>2</sub> ii 16" [a-aš-du ḥal-ma-aš-š]u-it-ti-iš-du  
 A<sub>2</sub> ii 17" [ga-an-ga-ta-a-im-m]i-iš  
 A<sub>2</sub> ii 18" [a-aš-du ma-na-an-d]a-ri-en-zi  
 A<sub>2</sub> ii 19" [GUNNI-zi ḥa-ar-ša-an-za t]a-tar-šu-[li]-<sup>r</sup>iš<sup>1</sup>  
 A<sub>2</sub> ii 20" [ga-an-ga-ta-im-ma-a]n a-a[š-du]

## § 8"

- Rev. iii  
 A<sub>2</sub> iii 1' [...]x-da-i
- 

## § 9"

- A<sub>2</sub> iii 2' [...] nam-ma  
 A<sub>2</sub> iii 3' [...] ḥ]i-lam-ni  
 A<sub>2</sub> iii 4' [...]i]š {x} an-da  
 A<sub>2</sub> iii 5' [...]x-ni  
 A<sub>2</sub> iii 6' [...] -<sup>r</sup>i<sup>1</sup>-e-ez-zi
- 

## § 10"

- A<sub>2</sub> iii 7' [...]x-ia  
 A<sub>2</sub> iii 8' [...] <sup>r</sup>DUG<sup>1</sup>ÚTUL

(lacuna of four lines)

## § 11"

- A<sub>2</sub> iii 13' [...] x x x [...-z]i
- 

## § 12"

- A<sub>2</sub> iii 14' [...]x wa-al-ḥa-a[n-zi]  
 A<sub>2</sub> iii 15' [... GA-AN-G]A-TI da-a-i  
 A<sub>2</sub> iii 16' [... ša-r]a-a e-ep-<sup>r</sup>zi<sup>1</sup>  
 A<sub>2</sub> iii 17' [... kat]-ta da-a-i  
 A<sub>2</sub> iii 18' [... ḥur-l]i-li an-da me-ma-i
- 

## § 13"

- A<sub>2</sub> iii 19' [...] Ê-ri <sup>r</sup>an-da<sup>1</sup>  
 A<sub>2</sub> iii 20' [...] x x x [...]x  
 A<sub>2</sub> iii 21' [...] x [...]

(lacuna of uncertain length)

## § 7''

15''–16'' “[May the pillar be *nai*]-ed [for him!]”

16''–18'' [May the thr]one [be purifi]ed [by the *gangati*-plant] for him!

18''–20'' [May the dome]stic [altars, *harši*-bread (and) *tataršu*[*l*]i**š** b[e purifi]ed [by the *gangati*-plant!]”

## § 8'''

Rev. iii

1' [...]

---

## § 9'''

2' [...] then

3' [...] in the [g]atehouse

4' [...] in

5' [...]

6' [...]

---

## § 10'''

7' [...]

8' [...] pot

(lacuna of four lines)

## § 11''''

13' [...]

---

## § 12''''

14' [They] strike [...].

15' She takes the [*gang*]ati-plant [...].

16' She holds [... u]p [...].

17' [...] takes [do]wn [...].

18' At the same time, [*the Old Woman*] speaks in [Hur]rian.

---

## § 13''''

19' [...] in the house

20' [...]

21' [...]

(lacuna of uncertain length)

§ 14<sup>'''</sup>Rev. iii<sup>?</sup>A<sub>1</sub> iii<sup>?</sup> 1<sup>''</sup> [...] -ip-pa-tarA<sub>1</sub> iii<sup>?</sup> 2<sup>''</sup> [...] -li-in-tarA<sub>1</sub> iii<sup>?</sup> 3<sup>''</sup> [...] -a]n-duA<sub>1</sub> iii<sup>?</sup> 4<sup>''</sup> [...] <sup>gi</sup>ERIN-inA<sub>1</sub> iii<sup>?</sup> 5<sup>''</sup> [...]§ 15<sup>'''</sup>A<sub>1</sub> iii<sup>?</sup> 6<sup>''</sup> [...] ḥa-aš-ša-ni-it-ti-inA<sub>1</sub> iii<sup>?</sup> 7<sup>''</sup> [...] -u-wa-a-na-paA<sub>1</sub> iii<sup>?</sup> 8<sup>''</sup> [...] x-ziA<sub>1</sub> iii<sup>?</sup> 9<sup>''</sup> [...] -z]i§ 16<sup>'''</sup>A<sub>1</sub> iii<sup>?</sup> 10<sup>''</sup> [...] x kum-ma-in-ziA<sub>1</sub> iii<sup>?</sup> 11<sup>''</sup> [...] x-i-tar ti-ia-miA<sub>1</sub> iii<sup>?</sup> 12<sup>''</sup> [...] x x x

## Commentary

**ii<sup>?</sup> 1<sup>''</sup>–7<sup>''</sup>:** While only the last two lines of this paragraph can be partially translated, the use of the plural endings and the absence of verbal endings earlier on suggests the presence of several more theonyms. Perhaps we are dealing with a sequence of verb-initial sentences of the type ‘May god X be A-ed’, where X is a variable and A is a constant.

**ii<sup>?</sup> 10<sup>''</sup>:** One can surmise that the item(s) placed on the wickerwork table were deployed in the preceding rite (see KBo 29.3+ ii 14, 29–30, CTH 760.2).

**ii<sup>?</sup> 15<sup>''</sup>–20<sup>''</sup>:** This incantation is restored based on the parallel passage KUB 35.67:1’–6’ (CTH 759.8.c). See the commentary *ad locum*.

**iii<sup>?</sup> 3’:** See the mention of the gatehouse in connection with the rite of the *gangati*-plant in KUB 9.6+ ii 18 (CTH 759.1).

**iii<sup>?</sup> 16’:** See KUB 35.67:10’–11’ (CTH 759.8.c). Here too the *gangati*-plant is presumably proffered toward the Sun-god.

§ 14<sup>'''</sup>  
 Rev. iii?  
 1" [...]  
 2" [...]  
 3" May they [...]  
 4" [...] cedar [...]  
 5" [...]

---

§ 15<sup>'''</sup>  
 6" [...] the hearth (acc.)  
 7" [...]  
 8" [...]  
 9" [...]

---

§ 16<sup>'''</sup>  
 10" [...] pure (nom. pl.)  
 11" [...] to the earth  
 12" [...]"

**iii<sup>?</sup> 18'**: This is the only mention of the use of a Hurrian incantation in the context of the Kuwattalla tradition. Contrary to the practice of always citing the Luwian incantations in Luwian within the context of this tradition, here the Hurrian incantation is either not cited at all or translated into Hittite.

**iii<sup>?</sup> 4"**: See the mention of the *gangati*-plant in line iii 15' above. The rite involving cedar wood immediately follows the purification with the *gangati*-plant in the abbreviated version of the *dupaduparša*-ritual (KUB 35.78(+) iv 14'–18', CTH 759.3). This constitutes the principal rationale for assigning KUB 35.94 iii below KUB 35.83 iii on the same tablet.

**iii<sup>?</sup> 6"**: See the unextended lexeme /xassa-/ 'fireplace' as one of the items treated by the *gangati*-plant in KUB 35.67:4' (CTH 759.8.c). Here the hearth is likely used for burning cedar wood, whose odor is meant as an offering to the gods.

## CTH 759.2.b

## Table of Manuscripts

A<sub>1</sub> KUB 35.41 Bo 3495

## Transmission and Research History

This mid-13<sup>th</sup>-century fragment contains a tiny portion of column three (barely a single preserved word) and a part of column four featuring the colophon. Its find spot is not retrievable from the available records, but judging by the find spot of KUB 35.40+, another piece belonging to the same tablet series (see Fig. 2.9) but not to the same tablet, it was probably found in the Temple I area. The dating of the fragment follows from the scribe's prosopography and is consistent with paleographic analysis (see Fig. 2.8). The fragment was edited in transliteration in Starke 1985, 116–17, while its colophon was translated in Waal 2015, 520.

## Transliteration

	§ 1'
Rev. iii	
A iii 1'	x [...]
A iii 2'	x [...]
A iii 3'	na-x [...]
A iii 4'	pa-a- [...]
<hr/>	
	§ 2'
A iii 5'	x [...]
	§ 3''
Rev. iv	
A iv 1'	[...] x x x [...]
<hr/>	
	§ 4''
A iv 2'	[DU]B.8.KAM ŠA SÍSKUR du-pí-du-pa-ar-š[a]
A iv 3'	<sup>r</sup> A <sup>1</sup> -WA-AT <sup>f</sup> ŠI-LA-AL-LU- <sup>HI</sup>
A iv 4'	<sup>r</sup> U <sup>1</sup> <sup>f</sup> KU-WA-AT-TAL-LA <sup>MUNUS</sup> SUḪUR.LA <sub>5</sub>
A iv 5'	[Š]U ḪLÚ DUMU ḪNU. <sup>GIŠ</sup> KIRI <sub>6</sub>
A iv 6'	[PA-N]I <sup>1</sup> A-NU-WA-AN-ZA SAG IŠ-ṬUR

## Contents

§§ 1'–2'	Unclear
§ 3"	Unclear
§ 4"	Colophon

The fragment belongs to the eighth tablet of the *dupaduparša*-ritual written by the scribe Ziti II under the supervision of Anuwanza. As is clear from the tablet number, this is the extended version of the ritual, but there are no hints of the rites that may characterize this particular tablet.

## Translation

	§ 1'
Rev. iii	
1'	[...]
2'	[...]
3'	<i>and</i> [...]
4'	[...]

---

	§ 2'
5'	[...]

	§ 3"
Rev. iv	
1'	[...]

---

	§ 4"
2'	Eighth [tab]let of the <i>dupaduparš[a]</i> -ritual.
3'	Word(s) of Šilalluḫi
4'	and Kuwattalla, the female attendant.
5'	[Ha]nd of Ziti, son of NU. <sup>GIS</sup> KIRI <sub>6</sub> .
6'	He wrote [befor]e Anuwanza, the SAG-official.

## Commentary

**iv 3'–4'**: For the Old Woman Šillaluhi, see de Martino 2011, 70–71; Kaynar 2017, 160–61; for the female attendant Kuwattalla, see Haas 2003, 22–23; Kaynar 2017, 159–60 (with bibliography); for the discussion of Kuwattalla's professional title, see Güterbock 1983, 159.

## CTH 759.2.c

### Table of Manuscripts

A <sub>1</sub>	KUB 35.40	Bo 8022
A <sub>2</sub>	+ KBo 29.8	+ 1062/u

### Transmission and Research History

The direct join between these mid-13<sup>th</sup>-century fragments was first mentioned in Otten and Rüter 1972, 235. It yields the left upper corner of the tablet with the beginning of column one and the end of column four, including the colophon. Judging by the find spot of A<sub>2</sub>, the tablet comes from the Temple I area. The dating of the fragments follows from the scribe's prosopography and is consistent with paleographic analysis. The two joined fragments were published again in transliteration in Starke 1985, 117, while the colophon was translated in Waal 2015, 519.

### Transliteration

#### § 1

Obv. i

A <sub>1+2</sub> i 1	<i>nu na-ak-ki-u-e-eš ku-e-da-aš</i> [...]
A <sub>1+2</sub> i 2	<i>ša-ku-ni-ia-aš IM-aš 'da'-an-za na-a[n ...]</i>
A <sub>1+2</sub> i 3	<i>'a-pé-e-da-ni pé-e'-[di ...] x x x [...]</i>

#### § 2'

Rev. iv

A <sub>1</sub> iv 1'	<i>š[i<sup>2</sup>-...]</i>
----------------------	-----------------------------

#### § 3'

A <sub>1</sub> iv 2'	<i>hu-u-uk- [...]</i>
A <sub>1</sub> iv 3'	<i>NU.GÁL ku-<sup>r</sup>i'- [...]</i>
A <sub>1</sub> iv 4'	<i>ne-e-a-an [...]</i>

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**iv 4'**: For the collaboration between the Old Woman and a female attendant and its parallel in the Tunnawiya tradition, see the discussion of Pattern 7 in Vol. 2, Section 4.2.

**iv 5'**: For the prosopography of Ziti II, a scribe belonging to the circle of Anuwanza, see Gordin 2015, 179–85.

## Contents

§ 1	Hittite fragment mentioning clay of the spring and the <i>nakkiu</i> -spirits
§ 2'	Unclear
§ 3'	Unclear Hittite fragment
§ 4'	Colophon

According to the colophon, this is the ninth tablet of the *dupaduparša*-ritual, while the paleographic analysis (see Fig. 2.9) suggests that it belongs to the same tablet series as KUB 35.41 (written by Ziti II under Anuwanza's supervision). The rite of § 1 finds a likely parallel in KUB 35.116 (CTH 759.13).

## Translation

	§ 1
Obv. i	
1–2	The <i>nakkiu</i> -spirits, to which [...]
2	[...] the clay of the spring (is) taken,
2–3	[...] in that plac[e ...] i[t ...].

	§ 2'
Rev. iv	
1'	[...]

---

	§ 3'
2'	[...] (v. conjur[e] ...)
3'	there is not [...]
4'	turned [...].

A<sub>1</sub> iv 5' MUNUSŠU.GI [...]

§ 4'

A<sub>1+2</sub> iv 6' DUB.9.KAM ŠA SÍSKUR du-pí-du-pa-ar-[ša]

A<sub>1+2</sub> iv 7' A-WA-AT<sup>f</sup>ŠI-LA-AL-LU-ĪI<sup>r</sup>MUNUSŠU<sup>r</sup>.GI

A<sub>1+2</sub> iv 8' Ū<sup>f</sup>KU-WA-AT-TAL-LA<sup>r</sup>MUNUS<sup>r</sup>SUĪUR<sup>r</sup>.LA<sub>5</sub>

## Commentary

**i 1–3:** The clay of the spring is used in Tunnawiya's ritual of the watercourse (§§ 9–14) for fashioning figurines, whose use in communication with the Storm-god is accompanied by Luwian conjurations (according to Alice Mouton's unpublished edition of CTH 409.I). It is fairly likely that the clay of the spring is also used for substitute figurines in the context of the *dupaduparša*-ritual (see the commentaries to KUB 35.116

## CTH 759.3

### Table of Manuscripts

A <sub>1</sub>	KUB 35.81	373/f
A <sub>2</sub>	(+) KBo 71.94	(+) Bo 2019/8
A <sub>3</sub>	(+) KUB 35.78	(+) 277/c
A <sub>4</sub>	(+) KUB 35.37	(+) 1652/c

### Transmission and Research History

All these four New Script fragments, characterized by the identical ductus (see Fig. 2.10), were found in the area of Building A of Büyükkale, except for A<sub>2</sub>, which was also found at Büyükkale but in a secondary context. The fragments A<sub>1</sub>, A<sub>3</sub>, and A<sub>4</sub> were edited in transliteration in Starke 1985, 189, 134, and 111 respectively. In addition, the colophon was translated in Waal 2015, 520. This is the first edition of A<sub>2</sub>. The identity of A<sub>4</sub> as part of CTH 759 was self-evident from the beginning, while A<sub>3</sub> was identified on independent grounds as its part in Hutter 2003, 262. The fragments were joined by Alice Mouton and Ilya Yakubovich in the course of the Luwili Project. The horizontal join between A<sub>1</sub> and A<sub>2</sub> yields the restoration of the complete paragraph; the vertical join between A<sub>3</sub> and A<sub>4</sub> is undertaken on the assumption that the end of A<sub>3</sub> belongs to the same paragraph as the beginning of A<sub>4</sub>. Since A<sub>4</sub> contains the colophon, one content of A<sub>1</sub> (+) A<sub>2</sub>, this joined fragment comes before A<sub>3</sub> (+) A<sub>4</sub> in the sequence of the

5' The Old Woman [...].

---

§ 4'

6' Ninth tablet of the *dupadupar*[ša]-ritual.

7' Word(s) of Šilalluḫi, the Old Woman

8' and Kuwattalla, the female attendant.

and CTH 759.13), but here they are apparently used in communication with the *nak-kiu*-spirits (on which see Mouton 2020b).

**iv 1'**: A restoration š[*i-pa-an-ti*] 'sacrifices' is contextually likely but obviously uncertain.

rites reconstructed for the Kuwattalla tradition; and since A<sub>4</sub> demonstrably belongs to the first tablet of the ritual, this warrants a further indirect join between A<sub>1</sub> (+) A<sub>2</sub> and A<sub>3</sub> (+) A<sub>4</sub>, which is consistent with the paleography of the respective fragments. We assume that A<sub>1</sub> (+) A<sub>2</sub> belongs to column one, judging by the approximate place of the respective fragment in the structure of the ritual, but this is uncertain. Note that A<sub>4</sub> has a lower sign density than the other tablet fragments of the ensemble. After the collation of the original fragments, they show the same scribal hand as KUB 35.42 (CTH 761.2.3.a) and KUB 34.62+ (CTH 761.2.3.b), although the signs are smaller in the last two fragments (see Fig. 2.10).

## Contents

- § 1' Ritual spitting, with its Luwian incantation
- § 2' Waving and then breaking the tongue of dough, each with its Luwian incantation; spitting rite, with its Luwian incantation; *taluppi*-rite
- § 3' Unclear
- § 4' Unclear
- § 5' Presentation of sacred meat cuts to the Sun-god, with its Luwian incantation; nailing down liver and heart, with its Luwian incantation; *ikkunatt*-sacrifice; presentation of the sacred meat cuts of another sacrificial victim to the Sun-god, with its Luwian incantation

- § 6" Offerings of bread; purification with a *gangati*-plant; purification with cedar wood  
 § 7" Nailing down of the *nakkiu*-spirits, with its Luwian incantation  
 § 8" The Old Woman goes into town  
 § 9" Colophon

According to the colophon, this is a version of the *dupaduparša*-ritual. A special feature of this tablet series is the alternation of concise Hittite instructions and Luwian

## Transliteration

### § 1'

Obv. i

- A<sub>1</sub> i 1' [...] -ri<sup>2</sup>-x[...]  
 A<sub>1</sub> i 2' [...] ṛkat<sup>1</sup>-ta [al-la-pa-aḫ-ḫi nu me-ma-i a-aḫ-ra-an]  
 A<sub>1</sub> i 3' [wa-aḫ]-ra-an tap-pa-[at-ta ...]  
 A<sub>1</sub> i 4' [nu me-m]a-i a-aš-d[u ...]

### § 2'

- A<sub>1(+2)</sub> i 5' [na-aš-t]a EME A-N[A EN SISKUR š]e-<sup>r</sup>er ar-ḫa wa-aḫ<sup>1</sup>-n[u-zi]  
 A<sub>1(+2)</sub> i 6' [ḫa-la-l]i-ša-a-aš ṛa<sup>1</sup>-[aš-du nu i]š-na-aš EME QA-D[U ŠU<sup>2</sup> ar-ḫa]  
 A<sub>1(+2)</sub> i 7' [du-w]a-a-ar-na-a-i [nu me-ma]-<sup>r</sup>i<sup>1</sup> ma-am-ma-al-w[a]-<sup>r</sup>i<sup>1</sup>  
 A<sub>1(+2)</sub> i 8' [a-a]d-du-wa-li-[in EM]E-in nu-uš ka[t-ta]  
 A<sub>1(+2)</sub> i 9' [a]l-la-pa-aḫ-ḫi nu [me-ma-i] a-aḫ-ra-an wa-aḫ-[ra-an]  
 A<sub>1(+2)</sub> i 10' [tap-p]a-at-ta nu-za [pár-ku-in] ta-lu-up-pí-in [da-a-i]  
 A<sub>1(+2)</sub> i 11' [nu m]e-ma<sup>1</sup>(IZ)-i ḫa-la-[li-in-z]i-ia-ta a-ša-[an-du]  
 A<sub>1(+2)</sub> i 12' [na-a]n-kán A-NA [EN SISKUR še-e]r ar-ḫa w[a-aḫ-nu-zi]  
 A<sub>1</sub> i 13' [nu me]-ma-i ḫ[a-la-li-ša-a-aš a-aš-du]

### § 3'

- A<sub>1</sub> i 14' [...] x x [...]

### § 4"

Rev. iv

- A<sub>3</sub> iv 1' [...] x [...]  
 A<sub>3</sub> iv 2' [...] x

### § 5"

- A<sub>3</sub> iv 3' [na-aš-ta <sup>UZU</sup>NÍG.GI]G <sup>UZU</sup>ŠA ḫu-u-i-[š <sup>DUTU</sup>-i]  
 A<sub>3</sub> iv 4' [me-na-aḫ-ḫa-a]n-da e-ep-zi nu me-ma-i [...]  
 A<sub>3</sub> iv 5' [ḫi-i-ru-ta-al-li-i]n <sup>DUTU</sup>-un nu-uš-ša-an <sup>MUNUS</sup>Š[U.GI]  
 A<sub>3</sub> iv 6' [<sup>UZU</sup>NÍG.GIG <sup>UZU</sup>ŠA] ṛkat<sup>1</sup>-ta tar-ma-a-iz-zi nu me-m[a-i]  
 A<sub>3</sub> iv 7' [ku-iš-tar ma-al]-ḫa-aš-ša-aš-ša-an-za-an-za EN-an-z[a]

incantations within each full paragraph. Both this feature and the quick progression of rites suggest that we are dealing with its abbreviated version. The fragment A<sub>1</sub> (+) A<sub>2</sub> addresses the manipulations that find the best-preserved counterpart in KBo 29.3+ iii (CTH 760.2), while A<sub>3</sub> (+) A<sub>4</sub> addresses the *ikkunatt*-sacrifice, which presumably corresponds to the *ikkunawar*-sacrifice, recorded on the sixth tablet of the extended version of the *dupaduparša*-ritual (KUB 9.6+ iv, CTH 759.1).

## Translation

### § 1'

Obv. i

1' [...]
   
2' [... spits] down [... and she says]:
   
2'-3' "[He] spa[t (out) woe (and) pa]in." [...]
   
4' [and] she [sa]ys: "May [...] be [...]!"

---

### § 2'

5' [She] wave[s] the tongue (figurine) [o]ver [the ritual patron], (saying):
   
6' "[May he] b[e pu]re!"
   
6'-7' He [br]eaks [off] the tongue of [d]ough together wit[h *the hand (figurine)*]
   
7' [and she say]s:
   
7'-8' "He is breaki[n]g the [e]vil [tong]ue!"
   
8'-9' He [s]pits do[wn] (on) them and [she says]:
   
9'-10' "He [sp]at (out) woe (and) pa[in]." [She takes the pure] *taluppi*-lump
   
11' [and s]ays: "[May they] be pu[r]e!"
   
12' [She] w[aves i]t [ove]r [the ritual patron]
   
13' [and sa]ys: "[May he be] p[ure]!"

---

### § 3'

14' [...]

### § 4"

Rev. iv

1' [...]
   
2' [...]

---

### § 5"

3'-4' She holds [the liv]er, heart (and) raw mea[t in front o]f [the Sun-god]
   
4' and says: "[...]"
   
5' Sun-god [of the Oat]h (acc.)." The Ol[d Woman]
   
6' nails down [the liver (and) heart] and sa[ys]:
   
7' "[Whoever (causes evil)] to the [ri]tual patron[s]..."

- A<sub>3</sub> iv 8' [nu i-ik-ku-n]a-at-ta-aš<sup>1</sup> UDU ši-pa-an-ti nu me-ma-[i]  
 A<sub>3</sub> iv 9' [ḫi-i-ru-ta-al-l]i-iš<sup>DUTU</sup>-wa-za na-aš-ta<sup>MUNUS</sup>ŠU.[GI]  
 A<sub>3</sub> iv 10' [<sup>UZU</sup>NÍG.GIG<sup>UZ</sup>]<sup>UŠÀ</sup> ḫu-u-i-šu<sup>DUTU</sup>-i me-na-aḫ-ḫa-[an-da]  
 A<sub>3</sub> iv 11' [e-ep-zi<sup>2</sup> n]u me-ma-i ḫi-i-ru-ú-ta-al-li-iš<sup>DUTU</sup>-wa-za

## § 6"

- A<sub>3</sub> iv 12' [...]<sup>x</sup> pâr-ši-ia nu me-ma-i ḫi-i-ru-ta-al-li-[iš<sup>DUTU</sup>-wa-za]  
 A<sub>3</sub> iv 13' [... NINDA.GU]<sup>R<sub>4</sub>.RA</sup> da-a-i nu me-ma-i ḫi-i-ru-ta-al-li-i[š<sup>DUTU</sup>-wa-za]  
 A<sub>3</sub> iv 14' [nu<sup>MUNUS</sup>ŠU.GI G]<sup>A-AN-GA-TI</sup> da-a-i nu me-ma-i  
 A<sub>3</sub> iv 15' [ga-an-ga-ta-i]m-mi-in-zi-ia-ta<sup>1</sup>(AT) a-ša-an-du  
 A<sub>3</sub> iv 16' [...]-i nu me-ma-i EN SISKUR-an-za  
 A<sub>3</sub> iv 17' [... A-NA E]<sup>N</sup> SISKUR<sup>GIS</sup>ERIN ar-ḫa<sup>r</sup> da-a-i<sup>i</sup>  
 A<sub>3</sub> iv 18' [...]<sup>x</sup>-ra-ti-ma-aš-ta<sup>GIS</sup>E[RIN ...]

## § 7"

- A<sub>3</sub> iv 19' [... na]-<sup>r</sup>ak-ki<sup>1</sup>-u-aš pa-ra-a [...]  
 A<sub>3</sub> iv 20' [... pu]-<sup>r</sup>u-wa-ti<sup>1</sup>-[li-in-zi ...]  
 (1–2 lines possibly missing)  
 A<sub>4</sub> iv 1" [...]<sup>x</sup> a-<sup>r</sup>da<sup>1</sup>-x [...]  
 A<sub>4</sub> iv 2" [š]a-ra-a da-a-i nu-x[...]  
 A<sub>4</sub> iv 3" i-it-tén nu i-da-a-la-mu-[uš na-ak-ki-uš kat-ta]  
 A<sub>4</sub> iv 4" tar-ma-a-iz-zi nu me-ma-i [...]  
 A<sub>4</sub> iv 5" : a-x[...]

## § 8"

- A<sub>4</sub> iv 6" nu<sup>MUNUS</sup>ŠU.GI URU-ri an-da p[a-iz-zi<sup>2</sup> ...]

## § 9"

- A<sub>4</sub> iv 7" DUB.1.KAM ŠA SISKUR du-ú-pa-du-[pa-ar-ša]  
 A<sub>4</sub> iv 8" [A]-WA-AT<sup>f</sup>KU-WA-AT-TAL-LA Û [<sup>f</sup>ŠI-LA-AL-LU-ḪI]  
 A<sub>4</sub> iv 9" [Ū]-UL QA-TI  
 A<sub>4</sub> iv 10" [...] x x x [...]

## Commentary

**i 2'–3'**: For the gesture of spitting in Hittite and Luwian rituals, see Kammenhuber 1985 and Haas 2003, 564–66, as well as the discussion of the parallels in Tunnawiya and Maštigga traditions in Vol. 2, Sections 4.2 and 5.2 respectively. For the translation of the pair *āhra-wāhra-*, see CLL 4, 249. Haas 2003, 562 proposes that this rite is related to the idea of “evil saliva” as the origin of curse and bewitchment. In his opinion, spitting as a form of witchcraft is based on the assumption that oral secretions spat out against a person or object with evil intent are equivalent to a curse. For a complete

- 8' He consecrates one sheep of the [*ikkun*]att-sacrifice and [she] say[s]:  
 9' "Sun-god o[f the Oath]!" The Old [Woman]  
 10'–11' [*holds* the liver], heart (and) raw meat in fron[t] of the Sun-god  
 11' [a]nd says: "[Sun-god] of the Oath!"
- 

## § 6"

- 12' She crumbles [...-bread] and says: "[Sun-god] of the Oath!"  
 13' She takes a [thick br]ead [...] and says: "[Sun-god] of the Oath!"  
 14' [The Old Woman] takes a [g]angati-plant and says:  
 15' "May they be treated [with the gangati-plant]!"  
 16'–17' [...] and says: "To the ritual patrons [...]."  
 17' She takes the cedar wood [from] the ritual [pa]tron, (saying):  
 18' "The ce[dar wood ...]."
- 

## § 7"

- 19' [...] forth to the [*n*]akkiu-spirits [...]  
 20' "[... f]orm[er ...]"  
 (1–2 lines possibly missing)  
 1" [...]  
 1"–2" She takes [u]p [...] and [...].  
 3" "Go!"  
 3"–4" She nails [down] the evil [*nakkiu*-spirits]  
 4" and says: "[...]"  
 5" [...]"
- 

## § 8"

- 6" The Old Woman g[oes] into town [...].
- 

## § 9"

- 7" First tablet of the *dūpadu*[*parša*]-ritual.  
 8" [W]ord(s) (of) Kuwattalla and [Šilalluḫi].  
 9" Not finished.  
 10" [...]"

overview of all Hittite rituals using human saliva, see more recently Mouton forthcoming<sup>4</sup>.

**i 5'–6':** For waving the tongue and hand figurines over the ritual patron before breaking them, see KBo 22.254(+) iii 1–2 (CTH 762.3.2). For the purification formula accompanying this gesture, see KBo 29.3+ iii 2'–12' (CTH 760.2), although the description of the gesture is lost in the lacuna immediately above.

**i 7’:** Contrast the *hi*-conjugation form [du-w]a-a-ar-na-a-i ‘breaks’ with [du-w]a-ar-ni-iz-zi occurring in the parallel context in KBo 22.254(+) iii 5 (CTH 762.3.2).

**i 7’–8’:** The comparison of this clause with the longer incantation in KBo 22.254(+) iii 6–9 ostensibly demonstrates that the present version of the *dupaduparša*-ritual has deliberately been shortened. It could not serve as an instruction for someone who has not learned the Luwian incantations beforehand, and it was presumably intended for the ritual specialists who had general familiarity with the Kuwattalla tradition but did not precisely remember the sequence of rites.

**i 9’–10’:** The spitting rite also follows the destruction of the evil hand and tongue in KBo 29.3+ iii 21’–25’ (CTH 760.2).

**i 11’:** The subject of this abbreviated clause may be the gods of the ritual patron(s). See a similar incantation in KUB 32.79:6’–8’ (CTH 762.1.h), even though this fragment does not contain a reference to a *taluppi*-rite. In contrast, immediately below in our text one finds yet another iteration of a *taluppi*-rite leading to the purification of the ritual patron, or perhaps of his spouse (see the mention of multiple patients earlier in the same tablet series).

**iv 3’–11’:** If this paragraph is correctly restored, it refers to two consecutive presentations of liver and heart, presumably preceded by two consecutive sacrifices of the *ikkunatt*-sheep. This corresponds to the provision of two such sheep in KUB 35.18(+) i 10 (CTH 760.1.a), but contrast KUB 9.6+ (CTH 759.1), where just one sheep is provided for the *ikkunawar*-sacrifice. For the cognates of Hitt. *ikkunatt*- and their attestations, see Starke 1990, 537; for its derivation from the Luwian word for ‘liver’, see Sasseville 2020c, 191–92 and Vol. 2, Section 1.4.

**iv 5’:** The mention of the Sun-god of the Oath constitutes a parallel between this text and KUB 9.6+, the best-preserved fragment of CTH 759 (extended version). It is, however, unlikely that the introduction of this theonym constitutes an innovation limited to CTH 759, since it is also tentatively reconstructed in KBo 22.254(+) ii 7’ (see the commentary *ad locum*).



**iv 6’:** For the ritual gesture of nailing down, see Haas 2003, 735–41 and see the discussion of the parallel in the Maštigga tradition earlier in this book.

**iv 7’:** For the full version of the related curse formula within the context of the *ikkunatt*-rite, see KUB 35.16(+) i 7”–10” (CTH 760.3.b) and KUB 32.8(+) iv 21’–27’ (CTH 759.10.b). The curse is directed against the evildoer’s liver and heart, to be snatched from him and nailed down (for an analysis of this curse, see Puértolas Rubio 2022). The difference in this formula consists in the mention of more than one ritual patron, a feature shared with several other incantations below in the same fragment. See the option of several ritual patrons mentioned in KUB 9.6+ (§§ 29””, 32””; CTH 759.1).

**iv 14’–16’:** It seems likely that the treatment with the *gangati*-plant is directed at the gods of the ritual patron(s) rather than at the ritual patrons themselves. Presumably, after the gods are treated with the *gangati*-plant, they are expected to show favor to the ritual patron. For the juxtaposition of gods and (treatment with) the *gangati*-plant, see KBo 29.24 ii’ 3’–5’ (CTH 759.8.b). Note also the treatment with cedar wood, a common way of attracting gods in Hittite religious texts (Haas 2003, 279 and Mouton 2013a, 58–62), mentioned immediately below.

**iv 15’:** The spelling [ga-an-ga-ta-i]m-mi-in-zi-ia-at instead of [ga-an-ga-ta-i]m-mi-in-zi-ia-ta reflects an error of a bilingual scribe, who replaced the Luwian clitic pronoun /=ada/ ith its Hittite equivalent =at. Furthermore, it seems likely that the final vowel of /=ada/ ‘they’ merged in pronunciation with the initial vowel of the following *ašandu*, which facilitated the confusion.

**iv 20’:** For the reconstruction of [pu]-u-wa-ti-[li-in-zi] ‘former’, see the use of the same adjective in connection with the *nakkiu*-spirits in KUB 35.13+ r.col. 15’ (CTH 762.3.4).

**iv 6”:** See KUB 35.116 i 8’ (CTH 759.13), where the Old Woman apparently returns from town with the clay from the well, also while dealing with the *nakkiu*-spirits.

## CTH 759.4

## Table of Manuscripts

A KUB 35.38 Bo 7028

## Transmission and Research History

This New Script fragment, whose find spot is unknown, contains tiny fragments of column one and column four, including the colophon. The fragment was edited in transliteration in Starke 1985, 118 as part of CTH 759. For the treatment of the colophon, see Waal 2015, 520.

## Transliteration

	§ 1'
Obv. i	
A i 1'	[...] x [...]
A i 2'	[...](-)zi-da-a[z <sup>2</sup> -...]
A i 3'	[...]x-an-ti šu- <sup>r</sup> li'-[...]
A i 4'	[...]x-an-ti-in-zi [...]
A i 5'	[...]x-mi-in-zi x[...]
<hr/>	
	§ 2'
A i 6'	[...]x-wa-ra- <sup>r</sup> at' [...]
A i 7'	[... A-N]A <sup>2</sup> DUMU.L[Ú.U <sub>19</sub> .LU ...]
A i 8'	[...] x [...]
	§ 3''
Rev. iv	
A iv 1'	[...] x [...] x [...]
A iv 2'	[... SISKU]R <sup>r</sup> du-ú-pa <sup>1</sup> -[du-pa-ar-ša ...]

## Commentary

**i 7':** The form DUMU.NAM<LÚ>.U<sub>19</sub>.LU-*in* is used in the meaning 'human' in the Luwian context in the Zarpiya ritual (KUB 9.31 ii 27). In contrast, the Tauriša tradition appar-

## Contents

- § 1'           Unclear Luwian passage  
 § 2'           Unclear Hittite passage  
 § 3"           Colophon

The fragment is tentatively classified as part of CTH 759 based on the colophon, but any further analysis is impossible.

## Translation

- § 1'  
 Obv. i  
 1'           “[...]”  
 2'           [...]  
 3'           [...]  
 4'           [...]  
 5'           [...].”

- 
- § 2'  
 6'           [...] it [...]  
 7'           [... *t*]o the hu[man ...]  
 8'           [...]

- § 3"  
 Rev. iv  
 1'           [...]  
 2'           [...] *dūpa*[*duparša-ritua*]l

ently uses the Sumerogram DUMU.LÚ.U<sub>19</sub>.LU in the more specialized meaning ‘human child’; see e.g. KBo 13.260 ii 30.

## CTH 759.5

## Table of Manuscripts

A KBo 44.194 505/i

## Transmission and Research History

This fragment was found in Building D of Büyükkale. Its position on the tablet cannot be determined. The ductus of the fragment is Middle Script. The fragment was published in transliteration in Roszkowska-Mutschler 2007, 176–77.

## Transliteration

§ 1'  
 A:1' [...] x [...]  
 A:2' [...] -ša-a[n-...]  
 A:3' [...] -ša-an 5 me-x[...]  
 A:4' [...] -in-ma x x x x x [...]  
 A:5' [...] a-a-pí-ia x[...]  
 A:6' [...] {x x x} Ì.DÛG.GA na-x[...]  
 A:7' [...] A-NA<sup>D</sup>AMAR.UTU hu-u-k[u-wa-an-zi<sup>?</sup> ...]

§ 2'  
 A:8' [...] É<sup>HÁ</sup> a-ni-ia-zi [...]

§ 3'  
 A:9' [...] x-ri-iš SÍSKUR du-ú-p[a-du-pár-ša ...]  
 A:10' [...] -<sup>r</sup>an<sup>1</sup> hu-up-ra-aš na-x[...]  
 A:11' [...] hu<sup>2</sup>-u<sup>2</sup>]-ku-wa-an-zi<sup>r</sup> da-a<sup>1</sup>-[i ...]  
 A:12' [...] x x [...]

## Commentary

4': Roszkowska-Mutschler 2007, 177 believes that *-in-ma* belongs to line 5'.

5'–7': Neither the *āpi*-pit nor the god Šanta is otherwise attested in the Kuwattalla tradition. Note, however, that Šanta is addressed in the Luwian language in the Zar-piya ritual (CTH 757).

7': There are some erased signs visible on top of this line, which are interpreted as a separate line in the handcopy. There is, however, hardly enough space to squeeze a whole line between 6' and 7'.

## Contents

- § 1'           Ritual manipulations, invocation to Šanta is mentioned  
 § 2'           Ritual treatment of buildings  
 § 3'           Further ritual manipulations; the *dupaduparša*-ritual is mentioned

The mention of the *dupaduparša*-ritual constitutes the sole reason this fragment is classified as part of the Kuwattalla tradition. Its distinct feature is the absence of Luwian passages. Its closest structural counterpart within the tradition is KBo 46.55 (CTH 763.2.2). Both texts are likely to reflect the abridged versions of the ritual with the omitted incantations.

## Translation

- § 1'  
 1'           [...]  
 2'           [...]  
 3'           [... five [...]  
 4'           [...]  
 5'           [... in the *āpi*-pit [...]  
 6'           [... fine oil [...]  
 7'           [... starts/finishes] conj[uring] to Šanta.

- 
- § 2'  
 8'           [... treats (ritually) the buildings [...]

- 
- § 3'  
 9'           [... *dup[aduparša]*-ritual [...]  
 10'          [... sash(es) [...]  
 11'          [... start[s conj]uring [...]  
 12'          [...]

**7' and followings:** several lines appear on the tablet, which are most probably preparatory lines, since double paragraph lines are not expected in this context (there is no colophon following this passage and this is probably not a compilation tablet). We, therefore, interpreted these as single paragraph lines.

**10':** The sashes are mentioned in the Zarpiya ritual in connection with the *Innara-want*-deities, the attendants of Šanta (HT 1 i 31', KUB 9.31 ii 24).

## CTH 759.6?

## Table of Manuscripts

A KUB 35.58 Bo 3450

## Transmission and Research History

This New Script fragment contains small parts of columns two and three and preserves the right edge of the tablet. The find spot of the fragment is unknown. The fragment is published in transliteration in Starke 1985, 164–65 as part of an unspecified “Old Woman” ritual.

## Contents

§ 1' Unclear  
 §§ 2'–3' Luwian incantations that accompany a *taluppi*-rite

## Transliteration

§ 1'  
 Obv. ii<sup>2</sup>  
 A ii<sup>2</sup> 1' [...] x  
 A ii<sup>2</sup> 2' [...](-)ma-aš<sup>2</sup>-x x [...]

---

§ 2'  
 A ii<sup>2</sup> 3' [ḫa-la-a-li-ša]-aš a-[aš]-du EN S[ISKUR ...]x-ti  
 A ii<sup>2</sup> 4' [...]ta ḫi<sup>1</sup>-ru-ta-ni-ia-<sup>r</sup>am-ma<sup>1</sup>-[t]i ti-wa-ta-ni-ia-am-ma-ti  
 A ii<sup>2</sup> 5' [ta-pa-ru-wa-aš-ša-a]n-za-ti ta-tar-ri-ia-am-na-aš-ša-an-za-ti  
 A ii<sup>2</sup> 6' [ḫi-ru-ta-aš-ša-an-za-ti E]ME-ti ḫa-la-li-ša-an ta-lu-up-pí-iš  
 A ii<sup>2</sup> 7' [ḫa-la-la-nu-wa-at-tu pa]-<sup>r</sup>a<sup>1</sup>-aš ḫa-la-li-iš a-aš-du

---

§ 3'  
 A ii<sup>2</sup> 8' [zi-la-du-úr DINGIR<sup>MEŠ</sup>-in-z]i za-am-ma-an ḫi-i-ru-ú-u[n]  
 A ii<sup>2</sup> 9' [ta-pa-ru ta-tar-ri-ia-am-m]a-an NÍ.TE-ni ni-[iš ḫa-pa-in-ti]  
 A ii<sup>2</sup> 10' [ni-iš-du-wa-ta a-ap-pa ku]-<sup>r</sup>wa<sup>1</sup>-[a]n-zu GU[N-an ni-iš-du-wa-ta]  
 A ii<sup>2</sup> 11' [a-ap-pa ka-al-du-ni-ia] ḫi<sup>1</sup>-i-i[t-ta-ri]  
 A ii<sup>2</sup> 12' [...] x x [...]

- § 4" Fragmentary incantation  
 § 5" Fragmentary Hittite passage  
 § 6" Fragmentary Hittite passage; toppling one or several objects is mentioned  
 § 7" Fragmentary Luwian incantation

The attribution of the fragment to CTH 759 or CTH 762 is based on the use of the phrase *ʿhiʿ-ru-ta-ni-ia-ʿam-maʿ-[t]i ti-wa-ta-ni-ia-am-ma-ti*, which implies a reference to the Sun-god of the Oath, a likely late innovation within the Kuwattalla tradition (see the commentary). An informed choice between these two alternatives is impossible, but since the segregation of CTH 762 follows stricter criteria, the attribution of the fragment to CTH 759 represents the default solution. Although several formulae of this incantation find counterparts in the first tablet of CTH 760, the hypothesis that the present fragment belongs to the first tablet of the ritual cannot be regarded as compelling, since *taluppi*-rites demonstrably occurred at various points in the ritual proceedings. The relative order of the two sides of the fragment cannot be considered certain either.

## Translation

§ 1'  
 Obv. ii?  
 1'–2' "[...]"

---

§ 2'  
 3' May the ri[tual] patron be [pure] from [...],  
 4' [...] committing perjury, rage of the Sun-god  
 5'–6' the [t]ongue of [judgm]ent, curse (or) [perjury]!  
 6'–7' [May] the pure *taluppi*-lump [purify] him.  
 7' [Th]en may he be pure!

---

§ 3'  
 8'–9' [In the future, may the god]s no[t bind] witchcraft, perjur[y, judgment, curs]e, to his body!  
 10' [May they not (be experienced) again by him (as) a h]eavy bur[den]!  
 10'–11' [May they not be] exp[er]ienced again by him (as) a thrashing]!  
 12' [...]"

## § 4''

Rev. iii<sup>2</sup>

- A iii<sup>2</sup> 1' [...] x [...]  
 A iii<sup>2</sup> 2' [...] -<sup>r</sup>a<sup>1</sup>-li-ia-[...]  
 A iii<sup>2</sup> 3' [...] -r]i-ia-at-t[a]  
 A iii<sup>2</sup> 4' [...] -l]i-ia-an-d[u]

## § 5''

- A iii<sup>2</sup> 5' [...]x *pa-ra-a hi-ik-zi*  
 A iii<sup>2</sup> 6' [...] -<sup>r</sup>a/ia<sup>1</sup> a-pa-a-at  
 A iii<sup>2</sup> 7' [...]x-an-zi

## § 6''

- A iii<sup>2</sup> 8' [...] -u]š *ar-ḥa pí-ip-pa-i*  
 A iii<sup>2</sup> 9' [...] *ki-iš-ša]-an me-ma-i*

## § 7''

- A iii<sup>2</sup> 10' [...] ta-pa-a-ru hi-ru-ú-un  
 A iii<sup>2</sup> 11' [ta-tar-ri-ia-am-ma-an ma-a-ia-aš-ši-in E]ME-an

## Commentary

**ii<sup>2</sup> 4'**: The noun /tiwadanijam(a)-/ ultimately represents a derivative of the theonym Tiwad, but its more immediate base is the verbal stem /tiwadanija-(<sup>ti</sup>)/ (Sasseville 2020c, 32), which is juxtaposed to /xirudanija-(<sup>ti</sup>)/ in KUB 9.6+ i 23 (CTH 759.1) and KBo 22.254(+) rev. 9' (CTH 762.3.2). Perhaps /tiwadanija-/ literally means 'to enrage the Sun-god', while its lexicalized participle /tiwadanijam(a)-/ refers to the negative consequences of such an act (see the commentary of KUB 9.6+ i 23). This collocation cannot be separated from the divine name /xirudallis Tiwaz/ 'Sun-god of the Oath', likewise introduced into the Kuwattalla tradition at a late stage in its development.

**ii<sup>2</sup> 7'**: The precise meaning of the restored verb, let alone its Luwian form, represents a matter of conjecture. Nevertheless, the mention of the *taluppi*-lump in the clause under discussion indicates that the incantation of the following paragraph, as well as its counterparts in other fragments of CTH 760/762, is connected with a *taluppi*-rite. The contrast between this group and the divergent incantations deployed in the *taluppi*-rites in CTH 761 is important for stratifying the Kuwattalla tradition.

**ii<sup>2</sup> 8'–11'**: Restored on the basis of KUB 35.48 iii 10'–13' (CTH 760.4). For the translation of this passage see the commentary *ad locum*.



## § 4"

Rev. iii?

- 1' "[...]  
 2' [...]  
 3' [...]  
 4' Ma[y] they [...]"
- 

## § 5"

- 5' [...] hands over [...].  
 6'–7' [...] They [...] that [...].
- 

## § 6"

- 8' [...] overturns [...].  
 9' [...] speaks [thu]:
- 

## § 7"

- 10' "[...] judgment, perjury,  
 11' [curse, the to]ngue [of the multitudes]"

**ii?** 10'–11': See the commentary to KBo 29.3+ iii 11'–12' (CTH 760.2) and KUB 35.48 iii 13' (CTH 760.4).

**iii?** 8': Kammenhuber 1985, 84 restores [TUG<sup>š</sup>še-ek-nu-u]š ar-ḥa pí-ip-pa-i. If this restoration is correct, it would be the only attestation of this expression in the Kuwattalla tradition. However, the gesture of turning up the šeknu-garment is usually rendered by the expression šeknun šarā pippa- (see CHD P, 270a–71b). For the relationship between this expression, perjury, and witchcraft, see Puértolas Rubio 2019a, 187–93 (with the discussion of the previous bibliography). It seems more probable that the objects to be toppled or overturned (arḥa pippa-) symbolize the miasma mentioned in the accompanying incantation. In the light of the ritual of Maštigga, these objects could be tanid-stones representing miasma (Miller 2004, 98–99; for a commentary, see Mouton forthcoming<sub>2</sub>), although this is merely one possibility among others.

**iii?** 11': The accusative EME-an, instead of the expected Luwian EME-in, is influenced by the norm of the Hittite matrix language.

## CTH 759.7

## Table of Manuscripts

A KUB 35.50 Bo 6832

## Transmission and Research History

The find spot of this New Script fragment is unknown. There are no clues to determine its position on the tablet. The fragment was edited in transliteration in Starke 1985, 175 as belonging to an unspecified “Old Woman” ritual.

## Transliteration

	§ 1'
A:1'	[...] x [...]
A:2'	[...] x x x x x [...]
A:3'	[... za-a]n-ta'(ŠA) du-pa-a-i- <sup>r</sup> im-mi' <sup>r</sup> -[in iš-ša-ri-in za-an-ta du-pa-a-i-im-mi-in]
A:4'	[EME-in ta-pa-ru-wa-aš-ši-i]n ta-at-ri-ia-am-na-aš-š[i-in a-aš-ši-wa-an-ta-at-ta-na-aš-ši-in]
A:5'	[hi-ru-ú-ta-aš-ši-in EME-in] MU.KAM-in ad-du-wa-l[i-in ITI.KAM-an ad-du-wa-li-in]
A:6'	[wa-aš-pa-an-ta-aš-ši-in-za ir]-hu-u-wa-an-za ma-i-ia-aš-[ši-in EME-in]

---

	§ 2'
A:7'	[...]x zi-in-za mu-u-w[a-an-du ...]
A:8'	[...]x-ta zi-in- <sup>r</sup> za <sup>r</sup> [mu-u-wa-an-du ...]
A:9'	[... mu-u-wa-a]n-du [...]
A:10'	[...]x- <sup>r</sup> in <sup>r</sup> [...]

## Commentary

3'–6': The specific similarities between this fragment and KUB 32.8(+) consist in the use of the pair ‘downstriking hand, downstriking tongue’ in lieu of its more usual counterpart ‘evil hand, evil tongue’ and the placement of ‘misery’ between ‘curse’ and ‘perjury’ in the list of negative phenomena. While the words for ‘misery’ and ‘perjury’ are fully restored, space considerations are in favor of such a solution. For a different restoration, see Goedegebuure 2010a, 303.

## Contents

- § 1' List of miasma  
 § 2' Transferring the control of the miasma to a ritual substitute (?)

For the formulaic similarities between this fragment and KUB 32.8(+), see the commentary. Thanks to these similarities, we assign the present tablet to the early “standard” version of CTH 759 (see the discussion under CTH 759.10.b).

## Translation

- § 1'  
 1' “[...]”  
 2' [...]”  
 3' [...] the [dow]nstriking [hand, downstriking]  
 4' [tongue, the tongue of judgmen]t, curs[e, misery],  
 5' [perjury], bad year, [bad month],  
 6' [the i]nterior [of shrouds, the tongue of] the multitud[es].

- 
- § 2'  
 7' [May ...] overcom[e] these [...],  
 8' [... may they overcome] these [...],  
 9' may they [overcome ...]!  
 10' [...]”

6': For the expression “tongue of the multitudes”, see the commentary to KUB 35.21 rev. 24' (CTH 761.1.d).

7': The sequence of the list of the miasma in the previous paragraph and the *muwai*-clauses here is reminiscent of KUB 35.24+ obv. 1'–7' (CTH 761.1.c), but the grammatical and lexical differences between the two tablets illustrate their attribution to two different specimens of the Kuwattalla tradition.

## CTH 759.8.a

## Table of Manuscripts

A KUB 35.3 Bo 8220

## Transmission and Research History

This tiny New Script fragment does not yield any cues for determining its position on a tablet. The identity of the scribal hand suggests that it belongs to the same tablet series as KBo 29.24 (CTH 759.8.b), which in turn speaks in favor of its origin in the Temple I area. A further fragment that probably belongs to the same tablet series is

## Transliteration

	§ 1'
A:1'	[...] <sup>r</sup> MUNUSŠU.GI <i>lu-ú-i'-l</i> [i ...]
A:2'	[...]
<hr/>	
	§ 2'
A:3'	[... p]ár-na-a-aš-ši-in-z[i DINGIR <sup>MES</sup> -in-zi ...]
A:4'	[...]
<hr/>	
	§ 3'
A:5'	[...] GAL.GIR <sub>4</sub> [...]

## Commentary

**3'**: See the reference to the household deities in KBo 22.254(+) ii 6' (CTH 762.3.2). These are presumably the deities of the ritual patron's household, whose effigies are situated in his house (see KUB 9.6+ ii 20–22; CTH 759.1). Given the mention of the

KUB 35.67 (CTH 759.8.c). The fragment was edited in transliteration in Starke 1985, 172 as belonging to an unspecified “Old Woman” ritual.

## Contents

§§ 1’–2’ Fragmentary rite, with its Luwian incantation mentioning household deities  
 § 3’ Hittite passage mentioning a ceramic cup

The passage apparently belongs to an ablution or sprinkling rite. It is classified as part of CTH 759 primarily based on its ductus.

## Translation

§ 1’  
 1’–2’ [...] The Old Woman [*says*] in Luwia[n]:

---

§ 2’  
 3’–4’ “[... h]ousehold [deities ...].”

---

§ 3’  
 5’ [...] ceramic cup [...]

ceramic cup (GAL.GIR<sub>4</sub>), commonly used for ablutions, in the following line, one can hypothesize that this short incantation has the approximate meaning: ‘May all the household deities be pure.’

## CTH 759.8.b

## Table of Manuscripts

A KBo 29.24 1008/z

## Transmission and Research History

This New Script fragment was found in the Temple I area. It contains the intercolumnium, miniscule fragment of the left column, and a somewhat larger fragment of the right column. It was edited in transliteration in Starke 1985, 200 as belonging to an unspecified “Old Woman” ritual.

## Transliteration

§ 1'  
Obv. i?  
A i<sup>2</sup> 1' [...]x-i

§ 2"  
Obv. ii?  
A ii<sup>2</sup> 1' x x [...]  
A ii<sup>2</sup> 2' A-N[A ...]

---

§ 3"  
A ii<sup>2</sup> 3' DINGIR<sup>MES</sup>-i[n-zi ...]  
A ii<sup>2</sup> 4' ga-an-g[a-ta-im-mi-in-zi a-aš-du ...]  
A ii<sup>2</sup> 5' DINGIR<sup>MES</sup>-a[n-za ...]  
A ii<sup>2</sup> 6' na-a-na-x[...]  
A ii<sup>2</sup> 7' ma-al-ḥ[a-aš-ša-aš-... EN-...]

---

§ 4"  
A ii<sup>2</sup> 8' *nam-ma* x[...]  
A ii<sup>2</sup> 9' *e-ep-z*[i ...]  
A ii<sup>2</sup> 10' EGIR-*pa* x[...]

---

## Contents

§ 1'	Unclear
§ 2"	Unclear Hittite passage
§ 3"	Luwian incantation for the purification of gods by means of a <i>gangati</i> -plant
§§ 4"-5"	Unclear Hittite passages
§ 6"	Unclear Luwian incantation

The fragment bears the same scribal hand as KUB 35.67 and KUB 35.3 (see Fig. 2.11). Although the signs of KUB 35.3 are smaller than those of KBo 29.24, this does not exclude the possibility that the two fragments belong to the same tablet series. The mention of the *gangati*-plant speaks in favor of its attribution to CTH 759. There is a considerable probability of an indirect join between KBo 29.24 and KUB 35.67 (see the commentary). If this hypothesis holds, then KBo 29.24 is probably to be arranged first, since it mentions the purification of household deities, while KUB 35.67 refers to the purification of ritually significant parts of the house.

## Translation

§ 1'  
Obv. i?  
1' [...]

§ 2"  
Obv. ii?  
1' [...]  
2' t[o ...]

---

§ 3"  
3'-4' "[May] the gods [... be] purifi[ed] by the *gang[ati-plant]*! [...]  
5' [To] the gods [...]  
6' brother[(-)...]  
7' the ritu[al patron]."

---

§ 4"  
8'-9' Then she hold[s ...].  
10' Afterward, [...].

---

## § 5"

- A ii<sup>2</sup> 11' EGIR-*an-d*[*a ...*]  
 A ii<sup>2</sup> 12' *IŠ-TU* [...]  
 A ii<sup>2</sup> 13' EGIR-*pa* [...]
- 

## § 6"

- A ii<sup>2</sup> 14' *iš-ša-r*[*a...*]  
 A ii<sup>2</sup> 15' *a-aš-d*[*u ...*]

### Commentary

**ii<sup>2</sup> 3'–4'**: See the application of the *gangati*-plant to the effigies of gods in KUB 9.6+ ii 20-22 (CTH 759.1). In fact, it is likely that the passage under discussion continues the rite that begins in column two of KUB 9.6+ but is broken there in the middle. The same rite is also likely reflected in KUB 35.67, which would imply that KBo 29.24 and KUB 35.67 belong not only to the same tablet series but also to the same tablet—that is, form an indirect join. None of these suggestions, however, can be regarded as certain, since the *dupaduparša*-ritual could be punctuated by purification rites involving the *gangati*-plant at various points.

### CTH 759.8.c

#### Table of Manuscripts

A KUB 35.67    Bo 2993

### Transmission and Research History

This New Hittite fragment of uncertain provenance is broken along the intercolumnium and contains a fragment of the right column, which does not reach the right edge of the tablet. The identity of the scribal hand (see Fig. 2.11) and the similarity of the subject matter suggests that it belongs to the same tablet series as KBo 29.24, which in turn supports its origin in the Temple I area. The fragment was edited in



§ 5”  
 11’ Afterwar[d, ...]  
 12’ from [...]  
 13’ Afterward [...]

---

§ 6”  
 14’ “[...] the han[d ...]  
 15’ [... m]ay be [...]!”

**ii? 6’:** Based on the collation of the fragment, the reading *na-a-na-<sup>r</sup>hi<sup>1</sup>*-[...], entertained in Starke 1985, 200, appears over-optimistic: the traces visible on the tablet rather look like a more complex erased sign. While one cannot exclude the possibility that the fragmentary form *na-a-na-x*-[...] belongs to the paradigm of /nanayid-/ ‘brotherhood’, assigning it to /nan(i)-/ ‘brother’ is arguably a more economical solution.

transliteration in Starke 1985, 182–83 as belonging to an unspecified “Old Woman” ritual. After collation of the original fragments, it appears that KUB 35.67 most probably belongs to the same tablet or tablet series as KUB 35.3.

## Contents

§ 1’           Luwian incantations for purifying parts of the house with the *gangati*-plant  
 § 2’           Manipulations involving the *gangati*-plant  
 § 3’           Presenting the *gangati*-plant to the Sun-god

The use of the *gangati*-plant for the purification of the house finds a parallel in KUB 9.6+ ii 17ff. (CTH 759.1).

## Transliteration

## § 1'

## Right column

- A:1' 'šar<sup>2</sup>-ḫu-li-iš-du' na-a-i[m-mi-iš]  
 A:2' a-aš-du ḫal-ma-aš-šu-ú-it-[ti-iš-du]  
 A:3' ga-an-ga-ta-im-mi-iš a-aš-d[u]  
 A:4' ma-a-na-an-ta-ri-in-zi ḫa-aš-ša-a[n-zi]  
 A:5' ḫa-ar-ša-an-za ta-a-tar-šu-ú-li-i[š]  
 A:6' ga-an-ga-ta-a-im-ma-an a-a[š-du]

## § 2'

- A:7' nu<sup>MUNUS</sup>ŠU.GI a-pa-a-at-ta GA-AN-G[A-TI pa-ra-a]  
 A:8' e-ep-zi nu a-pa-a-at-ta ku-x[...]  
 A:9' nam-ma-at-ša-an<sup>MUNUS</sup>ŠU.GI x[...]

## § 3'

- A:10' 'EGIR<sup>1</sup>-an-da-ma<sup>MUNUS</sup>ŠU.GI GA-AN-G[A-TI<sup>D</sup>UTU-i]  
 A:11' [me-na-a]ḫ-ḫa-an<sup>1</sup>-da ša-ra-a e-[ep-zi ...]  
 A:12' [...] x x x [...] x [...]

## Commentary

**1'–6'**: This incantation is restored with the help of the parallel passage KUB 35.94(+) ii 15"–20" (CTH 759.2.a). The comparison between the two passages was first offered in Meriggi 1957, 75.

**1'**: The interpretation of 'šar<sup>2</sup>-ḫu-li-iš-du' faces some epigraphic difficulties. The reading of the initial sign as ŠAR, offered in Starke 1985, 182 and Hoffmann 2000, 178, is not absolutely assured in view of the little space available. Semantically, however, Luwian šar<sup>2</sup>-ḫu-li-iš would represent a straightforward cognate of Hittite šarḫuli- 'pillar(?)' (CHD Š, 254–55) and thus a good match for the throne mentioned immediately below.

**1'–2'**: One can contrast the Luwian incantation for purifying ritually significant parts of the house with water in the Puriyanni tradition (KUB 35.54 iii 31–38; CTH 758.1), where the throne seems to be absent from the list. The mention of the throne in the present case need not suggest that the house purified with the *gangati*-plant in the paragraph under discussion is of a palatial type. This would indeed be rather unexpected for the Kuwattalla tradition, where the ritual patron is never called a king. More likely, the throne might have been reserved for divine effigies.

**4'**: We tentatively take /manantar(i)-/ as a functional equivalent of Hitt. *tamnaššara*- 'domestic', for which see Melchert 2001, and analyze this adjective as a compound

## Translation

## § 1'

Right column

1'-2' "May the *pillar* be *nai*-[ed] for him!2'-3' M[ay] the thro[ne] be purified by the *gangati*-plant [for him]!4'-6' [May] the domestic alt[ars], *ḥarši*-bread, (and) *tataršuliš* be purified by the *gangati*-plant!"

## § 2'

7'-8' The Old Woman also holds that (very) *gang[ati]*-plant [toward (the ritual patron)].

8' (He) also [...] that [...].

9' Then, the Old Woman [...] on it.

## § 3'

10'-11' Afterward, the Old Woman h[olds] the *gang[ati]*-plant be[fore] [the Sun-god].

12' [...]

/man-antar(i)-/ 'house-internal', where the first morpheme is lexically cognate with Old Avestan *dəmāna-*, Young Avestan *nmāna-* 'house'. According to Melchert 2023, this Luwian form should rather be interpreted as a noun 'interior spaces, cella'. The form *ḥa-aš-ša-a[n-zi]* 'altars(?)' features the stem /xassa-/, a cognate of Hitt. *ḥāššā-* 'hearth, fireplace'. The stem /xassanitt(i)-/, attested in the Puriyanni tradition, is obviously cognate with /xassa-/ and belongs to the same semantic field. We tentatively interpret /xassa-/ as 'altar' in view of the immediately following reference to bread, presumably an offering to household deities. For a parallel semantic change, see the Latin cognate *āra* (Old Latin *āsa*) 'altar'.

5': Luw. /xars(a)-/ is an equivalent of Hitt. *ḥarši-* 'thick bread', as suggested by its mention in the Zarpiya ritual, immediately after the invitation to the gods to partake in a ritual meal (KUB 9.31 ii 33; HT 1 ii 9). Contextually, it is conceivable that the bread is placed on the altars before the divine throne.

8': Strauß 2006, 104 fn. 402 offers two possible restorations for *ku-x*[...] according to similar passages: *ku-w[a<sup>2</sup>-...]* "to kiss" (see KUB 29.7+ obv. 18 and 35; CTH 480.1) and *ku-u[š-...]* "to crush" (see KBo 32.222:6'; CTH 470). Yet, the traces on the tablet do not yield strong support to either of these readings.

## CTH 759.9

## Table of Manuscripts

A KUB 35.118 Bo 8537

## Transmission and Research History

This New Script fragment is not associated with a known find spot. Its position on the tablet likewise cannot be determined. It was published in transliteration in Starke 1985, 411–12 with no attribution to a particular text.

## Transliteration

	§ 1'
A:1'	[...]-i[n ...]
A:2'	[...]x-iš-t[i <sup>?</sup> -...]
<hr/>	
	§ 2'
A:3'	[...-a]l-li-in-z[i ...]
A:4'	[...]ta-al-li-in-[...]
A:5'	[...]x-za-an ga-an-[ga-...]
A:6'	[...] x x <sup>MES<sup>1</sup></sup> x [...]

## CTH 759.10.a

## Table of Manuscripts

A KBo 8.129 247/m

## Transmission and Research History

This New Script fragment, found in the area of Building A of Büyükkale, contains the left edge of the tablet with the beginning signs of the adjacent parts of column one and column four. It was edited in transliteration in Starke 1985, 192–94 as part of an unspecified “Old Woman” ritual.

## Contents

§§ 1'–2' Unclear Luwian incantations

A very tentative assignment of this tiny fragment to CTH 759 hinges on a possible mention of the *gangati*-plant in line 5'. There are no other arguments in support of its classification.

## Translation

	§ 1'
1'	"[...]"
2'	"[...]"
<hr/>	
	§ 2'
3'	"[...]"
4'	"[...]"
5'	"[...]" <i>gan</i> [ <i>gati</i> -plant ...]"
6'	"[...]"

## Contents

§ 1'	Luwian incantation mentioning substitutes
§§ 2'–3'	Luwian incantations mentioning furniture
§ 4'	Unclear
§§ 5''–6''	Unclear
§ 7''	Hittite passage possibly mentioning household deities
§ 8''	Luwian incantation accompanying the preceding text
§§ 9''–10''	Hittite passage with the accompanying Luwian invocation to the Sun-god
§ 11''	Offering of bread

The fragment is written in the same hand and very likely belongs to the same tablet series as the better-known joined fragment KUB 32.8 (+) KUB 32.5 (see Fig. 2.12). It

preserves a part of the ritual containing, among other things, invocations to various gods. Judging by the other available fragments of the Kuwattalla tradition—for example, KBo 29.3+ (CTH 760.2), KBo 29.55+ (CTH 761.3.8), or KBo 22.254(+ (CTH 762.3.2)—

## Transliteration

	§ 1'
Obv. i	
A i 1'	an[...]
A i 2'	ta-a-x[...]
A i 3'	wa-aš-ši-na-a[š-ši-in-zi ḥar-ma-ḥa-aš-ši-in-zi]
A i 4'	tar-pa-a-aš-ša-a[n-zi ...]
A i 5'	ú-na-i-im-mi-i[n-zi ...]
A i 6'	a-a-an-na-na-a-x[...]
A i 7'	ḥu-u-li-ia-aš-[š-ši-in-zi ...]
A i 8'	zi-i-in-z[i ...]
	§ 2'
A i 9'	za-an-da du-[ú-pa-im-mi-in-zi ...]
A i 10'	zi-in-z[i ...]
A i 11'	<sup>[GI]</sup> ššÚ.A-ti [...]
A i 12'	x-u-x[...]
A i 13'	za-a-aš [...]
A i 14'	za-a-a[p-...]
A i 15'	du-x[...]
A i 16'	i-iš-[...]
	§ 3'
A i 17'	pár-na-x[...]
A i 18'	<sup>GI</sup> ššÚ.A-t[i za-ap-pu-un-ta ...]
A i 19'	za-ap-p[u <sup>1</sup> -un-ta ...]
A i 20'	za-ap-[pu-un-ta ...]
A i 21'	iš-[...]
	§ 4'
A i 22'	nu-u[š-...]
	§ 5''
Rev. iv	
A iv 1'	x[...]
A iv 2'	n[a-...]

such invocations tend to occur in the initial part of the ritual. Therefore, we tentatively order the fragment under discussion before KUB 32.8(+), which contains the description of the *ikkunatt*-sacrifice.

## Translation

### § 1'

Obv. i

- 1' "[...]  
 2' [...]  
 3'-4' the substitut[es for] the body [(and) the head ...]  
 5' the know[n ones ...]  
 6' [...]  
 7' [... o]f the violent [...]  
 8' these [...]
- 

### § 2'

- 9' the downst[riking ...]  
 10' these [...]  
 11' from (among) the stools [...]  
 12' [...]  
 13' this [...]  
 14' [...]  
 15' [...]  
 16' [...]
- 

### § 3'

- 17' [...] house [...]  
 17'-18' [We treated (ritually) a stool] from (among) the stools,  
 19' [we] tre[at(ed) (ritually) ...],  
 20' [we] tre[at(ed) (ritually) ...]  
 21' [...]"
- 

### § 4'

- 22' [...]

### § 5''

Rev. iv

- 1' [...]  
 2' [...]
-

## § 6"

A iv 3'	ša[r-...]
A iv 4'	x[...]
A iv 5'	a-[...]
A iv 6'	mu-[...]
A iv 7'	wa-a[k <sup>2</sup> -...]

---

## § 7"

A iv 8'	[n]a <sup>2</sup> -aš-x[...]
A iv 9'	[n]u <sup>2</sup> -uš <sup>2</sup> -[...]
A iv 10'	[h]a <sup>2</sup> -an-[...]
A iv 11'	[p]ár-na-[...]

---

## § 8"

A iv 12'	šar-li-[...]
A iv 13'	šar-li-[...]

---

## § 9"

A iv 14'	nu E[N SÍSKUR ...]
A iv 15'	na-aš-t[a ...]
A iv 16'	nu <sup>MUNUS</sup> Š[U.GI ...]

---

## § 10"

A iv 17'	šar-la-a[m-mi-iš <sup>DUTU</sup> ...]
A iv 18'	DINGIR <sup>MES</sup> -an-z[a pár-ra-an ...]
A iv 19'	EN SÍSKU[R ...]
A iv 20'	ḥu-u-it-w[a-la-ḥi-ti ...]

---

## § 11"

A iv 21'	na-aš-ta x[...]
A iv 22'	IŠ-TU NINDA [...]
A iv 23'	KL.MIN nam-[ma ...]
A iv 24'	EN SÍSKUR [...]
A iv 25'	x x[...]

## Commentary

**i 4':** The identity of substitutes mentioned here is uncertain. In the Puriyanni tradition, manipulations with furniture are likewise mentioned (KUB 35.54 ii 20'–21'; CTH 758.1). On the substitutes in the Kuwattalla tradition, see further Taracha 2000, 155 and Hutter 2003, 261.

**i 7':** For the base noun, see KUB 35.15 iii' 11 (CTH 761.2.5). For its tentative translation, see the commentary to KBo 9.141 iv 5' (CTH 761.2.4).



§ 6"  
 3' "[...]  
 4' [...]  
 5' [...]  
 6' [...]  
 7' [...]"

---

§ 7"  
 8' [...]  
 9' [...]  
 10' [...]  
 11' [... h]ouse[hold ...]

---

§ 8"  
 12' "Supre[me ...]  
 13' supre[me ...]"

---

§ 9"  
 14' The [ritual] pat[ron ...].  
 15' [...].  
 16' The Ol[d] Woman [...]

---

§ 10"  
 17' "Exal[ted Sun-god, ...]  
 18' [among] the gods [...]  
 19' the ritua[l] patron [...]  
 20' [with] lif[e ...]"

---

§ 11"  
 21' [...]  
 22' with bread [...]  
 23' ditto. Th[en ...]  
 24' the ritual patron [...]  
 25' [...]

**i 17'–18'**: This clause is tentatively restored after its better-preserved counterparts in KUB 35.68:9'–11' (CTH 763.1.3.a). The restoration of the first plural preterit ending is, of course, conjectural.

**iv 11'**: It seems likely that the invocation to follow is addressed to the household deities. For deities preceding the Sun-god in the list of divine patrons, see KBo 22.254(+) iii 6'–8' (CTH 762.3.2).

**iv 17'**: The epithet *šar-la-a[m-mi-iš]* 'exalted' is formally a participle from the Luwian verb /sarla(i)-(di)/ 'to praise, exalt', which is otherwise attested through 1pl.opt. [*šar-l]a-a-u-un-du* (KUB 35.16(+) i 22"). The verb /sarla(i)-(di)/ must in turn represent a factitive derived from the adjective /sarl(a/i)-/ 'supreme', also attested as an epithet of the Sun-god in the same line KUB 35.16(+) i 22" (CTH 760.3.b). The independent evidence for the Exalted Sun-god in the tablet under discussion (CTH 759.10) is found in

## CTH 759.10.b

### Table of Manuscripts

A <sub>1</sub>	KUB 32.8	264/b
A <sub>2</sub>	(+) KUB 32.5	(+) 218/a

### Transmission and Research History

The indirect join between the fragments A<sub>1</sub> and A<sub>2</sub>, both found in Building A of Büyükkale, had already been proposed in Otten 1953, 73 and 89. The New Script tablet consisting of these two pieces has a very characteristic ductus. Its preserved parts comprise large sections of columns three and four, but column four requires much restoration on the basis of the parallel passages in other versions of the Kuwattalla tradition. The tablet was edited in transliteration and attributed to CTH 759 in Starke 1985, 118–20. An edition of the text with French translation can be found in Puértolas Rubio 2019a, 505–12. Significant portions of the text have been published as excerpts (e.g. Taracha 2000, 154, 209–10; Haas 2003, 559, 737; Goedegebuure 2010a, 303–4; Kloekhorst 2012, 259).

### Contents

§§ 1'–2'	Placing a strand of blue wool, hair, eyelash, and eyebrow hair of the patient in a cup filled with oil and honey, with its Luwian incantation
§§ 3'–4'	Burning a straw(?) over the cup with oil and honey, with its Luwian incantation
§ 5"	Lifting of the first animal of the <i>ikkunatt</i> -sacrifice
§§ 6"–7"	Dedication of the first animal of the <i>ikkunatt</i> -sacrifice, with its Luwian conjuration
§§ 8"–9"	Dedication of the second animal of the <i>ikkunatt</i> -sacrifice; nailing down(?) of its liver and heart on a bread loaf, with its Luwian conjuration

KUB 32.8(+) iv 31'. Furthermore, the Hittite calque *šarlānza* <sup>D</sup>UTU-uš occurs in the Maštigga ritual text (KBo 39.8 iii 53: Miller 2004, 96 and Steitler 2017, 344 fn. 1112). Note the contrast with several other tablets classified under CTH 759, where the Sun-god of the Oath takes the place of the Exalted Sun-god. This is one of the arguments for treating the present tablet as the most archaic one among those subsumed under CTH 759.

§§ 10"–11" Removal of the liver and heart; lifting of the animal of the *šarlatt*-sacrifice, with its Luwian incantation

§ 12" Unclear

Column four of the tablet under discussion contains the same sequence of ritual acts as column one of KUB 35.16(+) (CTH 760.3.b) but displays significant innovations in the formulaic language, which suggests that it is not the part of CTH 760. The elimination of the phrase 'offense (and) fault' rules out its attribution to CTH 762. The ductus of the tablet (Fig. 2.12), which bears a close resemblance to that of Ziti II (see Fig. 2.8) although not identical to it, suggests that the tablet comes from Anuwanza's scribal workshop and thus tips the scales in favor of CTH 759. The additional arguments that may bear on this attribution are the common use of the phrases 'downstriking tongue' / 'downstriking hand' and the specific list of miasma involving 'misery' (see the commentary).

In terms of the length of the text, the tablet under discussion can probably be defined as "standard", which contrasts with both the extended version of the *dupaduparša*-ritual (CTH 759.1 and CTH 759.2) and its abridged version (CTH 759.3). Its archaizing feature is the use of *BE-EL ŠISKUR* in KUB 32.8 ii 6". At the same time, the "standard" version displays some genuine archaisms vis-à-vis the extended version—for example, the reference to the *ikkunatt*-sacrifice, as opposed to the *ikkunawar*-sacrifice of the extended version. It is likely that the "standard" version of the *dupaduparša*-ritual was the first one to be produced in Anuwanza's workshop, perhaps as an adaptation of a tablet belonging to the CTH 760 group.

For determining the position of this tablet within the ritual procedure, one can point out the content similarities to KUB 9.6+ (sixth tablet of the extended version of the *dupaduparša*-ritual; CTH 759.1). Since the description of the rites in KUB 9.6+ tends to be more detailed, KUB 32.8(+) may belong to the third through fifth tablet of the "standard" version.

## Transliteration

## § 1'

Rev. iii

- A<sub>1</sub> iii 1' ʿnu-uš-ša-an<sup>1</sup> A-NA GAL.GIR<sub>4</sub> ʿLĀL<sup>1</sup> [Ī<sup>GIS</sup>SE<sub>20</sub>-ER-DĪ]  
 A<sub>1</sub> iii 2' la-a-ḥu-u-wa-an na-at-kán an-da a-pí-ia  
 A<sub>1</sub> iii 3' da-a-i<sup>MUNUS</sup>SU.GI-ia-aš-ši-iš-ša-an  
 A<sub>1</sub> iii 4' IŠ-TU SAG.DU-ŠU SÍG ZA.GIN ar-ḥa da-a-i  
 A<sub>1</sub> iii 5' na-at-kán A-NA GAL.GIR<sub>4</sub> an-da da-a-i  
 A<sub>1</sub> iii 6' ku-it-ma-an-ma-za-an BE-EL SÍSKUR  
 A<sub>1</sub> iii 7' IŠ-TU SAG.DU-ŠU te-e-ta-⟨na⟩-an la-ap-le-e-[pa-an]  
 A<sub>1</sub> iii 8' e-ni-e-ra-an-na ḥu-u-i-it-ti-ia-an-na-i  
 A<sub>1</sub> iii 9' <sup>MUNUS</sup>SU.GI-ma lu-u-i-li ki-iš-ša-an  
 A<sub>1</sub> iii 10' ḥu-u-uk-ki-iš-ke-ez-zi

## § 2'

- A<sub>1</sub> iii 11' ḥar-ma-a-ḥa-ti-ti-ia-an-ta tap-pa-a-ni-in  
 A<sub>1</sub> iii 12' la-a-at-ta za-an-da du-ú-pa-i-mi-in  
 A<sub>1</sub> iii 13' iš-ša-ri-in za-an-da du-ú-pa-i-mi-in  
 A<sub>1</sub> iii 14' EME-in la-al-pí-i-in-ti-it-ta  
 A<sub>1</sub> iii 15' la-a-ad-da ku-wa-an-na-ni-in-ti-it-ta  
 A<sub>1</sub> iii 16' la-a-ad-da iš-ša-ra-⟨aš-ša⟩-an-za-pa-ti-it-ta  
 A<sub>1</sub> iii 17' pa-a-ta-aš-ša-an-za ta-am-mu-u-ga la-a-at-ta  
 A<sub>1</sub> iii 18' za-an-da du-ú-pa-im-mi-in iš-ša-ri-in  
 A<sub>1</sub> iii 19' za-an-da du-ú-pa-im-mi-in EME-in

## § 3'

- A<sub>1</sub> iii 20' nu-kán A-NA GAL.GIR<sub>4</sub> ku-e-da-ni LĀL  
 A<sub>1</sub> iii 21' ʿĪ<sup>GIS</sup>SE<sub>20</sub>-ER-DĪ la-a-ḥu-u-wa-an  
 A<sub>1</sub> iii 22' ʿnu<sup>1</sup>-uš-ša-an<sup>GIS</sup> wa-ar-ša-ma-an še-e-er  
 A<sub>1</sub> iii 23' lu-uk-ke-ez-zi na-at ar-ḥa ú-ra-a-ni  
 A<sub>1</sub> iii 24' <sup>MUNUS</sup>SU.GI-ma lu-u-i-li ki-iš-ša-an  
 A<sub>1</sub> iii 25' ḥu-u-uk-ki-iš-ke-ez-zi

## § 4'

- A<sub>1</sub> iii 26' ta-a-in-ti-ia-aš a-a-ia-ru {x}  
 A<sub>1</sub> iii 27' ma-al-⟨li⟩-i-ti-ia-⟨aš⟩ a-a-ia-ru za-a[n-da]  
 A<sub>1</sub> iii 28' du-ú-pa-im-mi-i-iš ʿiš-ša<sup>1</sup>-[ri-iš]  
 A<sub>1</sub> iii 29' ʿza-an<sup>1</sup>-[d]a du-ú-pa-i[m-mi-iš EME-iš]

## § 5''

Rev. iv

- A<sub>1</sub> iv 1' [...]x  
 A<sub>1</sub> iv 2' [...]-ʿda<sup>1</sup>-aḥ-zi

## Translation

## § 1'

Rev. iii

- 1'-2' Honey (and) [olive oil] (are) poured into a ceramic cup.  
 2'-3' He places it in there.  
 3'-4' The Old Woman removes the blue (strand of) wool from his head  
 5' and places it in the ceramic cup.  
 6'-8' While the ritual patron pulls a hair, an eyelas[h] and an eyebrow(-hair) from  
 his own head,  
 9'-10' the Old Woman conjures thus in Luwian:

## § 2'

- 11'-12' "He has taken a hair from his head,  
 12'-13' (as) the downstriking hand  
 13'-14' (and) downstriking tongue.  
 14'-15' He has taken his eyelash.  
 15'-16' He has taken his eyebrow(-hair).  
 16'-17' He has taken the nails of his hands (and) feet,  
 18' (as) the downstriking hand  
 19' (and) downstriking tongue."

## § 3'

- 20'-23' He lightens *straw* over the ceramic cup in which honey (and) olive oil (have  
 been) poured  
 23' and it burns up,  
 24'-25' and the Old Woman conjures thus in Luwian:

## § 4'

- 26' "May they become oil,  
 27' may they become honey,  
 27'-28' the downstriking han[d]  
 29' (and) downstrikin[g tongue]!"

## § 5"

Rev. iv

- 1' [...]  
 2' He/she [...].

A <sub>1</sub> iv 3'	[... ik-ku-na-a]t-ta-aš-ši-in
A <sub>1</sub> iv 4'	[an-da un-ni-ia-an-zi na-an EN SÍSKUR a-ra-a-iz-zi] MUNUSŠU.GI-ma-kán
A <sub>1</sub> iv 5'	[... wa-a]l-ah-zi
A <sub>1</sub> iv 6'	[...]x-i-ti

## § 6"

A <sub>1</sub> iv 7'	[...]-ia-an-zi
A <sub>1</sub> iv 8'	[...] na-at-ša-an
A <sub>1</sub> iv 9'	[...]x-kán an-da ú-da-an-zi
A <sub>1</sub> iv 10'	[na-an-kán EN SÍSKUR IŠ-TU DUGKU-KU-UB KAŠ BAL]-ti nu MUNUSŠU.GI
A <sub>1</sub> iv 11'	[lu-u-i-li ki-iš-ša-an hu-u-uk-ki-iš-ke-e]z-zi

## § 7"

A <sub>1</sub> iv 12'	[ <sup>D</sup> UTU-wa-ta UZUŠĀ-tar UZUNĪG.GIG za-a-aš-t]i ma-am-ma-an-na
A <sub>1</sub> iv 13'	[ma-al-ḥa-aš-ša-aš-ši-iš-pa-tar EN-aš a-pa]-a-aš-ša-an-za-an-za
A <sub>1</sub> iv 14'	[wa-aš-ši-na-an-za ma-am-ma-an-na-a]d-du ḥu-it-wa-la-ḥi-ti
A <sub>1</sub> iv 15'	[an-na-ru-um-ma-ḥi-ta-ti a-ar-ra-ia-ti MU <sup>HĀ</sup> -ti a]-ap-ra-an-da-ti
A <sub>1</sub> iv 16'	[a-ra-a-ti DINGIR <sup>MES</sup> -aš-ša-za-ti wa-aš-ša-ra-ḥi-ta-ti ḥ]u-u-⟨i⟩-tu <sub>4</sub> -um-na-ḥi-ta-ti

## § 8"

A <sub>1</sub> iv 17'	[na-aš-ta MUNUSŠU.GI ik-ku-na-at-ta-aš-ši-in I-NA AŠ-R]I-ŠU pa-ra-a
A <sub>1</sub> iv 18'	[pé-en-na-i nu NINDA.GUR <sub>4</sub> .RA ši-pa-an-ti nam-ma-at ka]t-ta da-a-i
A <sub>1(+2)</sub> iv 19'	[A-NA NINDA].GUR <sub>4</sub> .RA-[ša-an kat-ta? tar-ma-iz-zi? UZUNĪG].GIG UZUŠĀ
A <sub>1(+2)</sub> iv 20'	[ki]-iš-ša-an [ḥu-u-uk-ki-i]š-ke-ez-zi-ma

## § 9"

A <sub>1(+2)</sub> iv 21'	[ku-i]š-du-ur a-⟨ad⟩-du-wa-a[n-za a-an-ni-i]- <sup>r</sup> ti <sup>1</sup> -⟨⟨ia⟩⟩ a-du-ut-ta
A <sub>1(+2)</sub> iv 22'	[ta]-ni-mi-in-zi DINGIR <sup>MES</sup> -z[i UZUNĪG.GIG UZU] <sup>r</sup> ŠĀ <sup>1</sup> šar-ra za-a-ti-i
A <sub>1(+2)</sub> iv 23'	[pu]- <sup>r</sup> u <sup>1</sup> -wa-an-du a-ta-tar za-a[n-ta o o] tar-ma-in-du URUDU-ia-ti
A <sub>1(+2)</sub> iv 24'	[tar]-ma-ti URUDU-pa-tar zi-la p[a-ri-i na]-a-wa i-ti <sup>L<sup>U</sup></sup> SIMUG-pa-an
A <sub>1(+2)</sub> iv 25'	[t]a-pa-an KIN-an na-a-wa a-ti [za-aš-ti-it-t]a ta-pa-a-ru
A <sub>1(+2)</sub> iv 26'	[t]a-ta-ri-am-ma-an a-aš-ši-wa-an-t[a-at-tar] ḥe-e-ru-un
A <sub>1(+2)</sub> iv 27'	zi-la a-pa-ti-in ni-iš [a-ú]- <sup>r</sup> i <sup>1</sup> -ti

## § 10"

A <sub>1(+2)</sub> iv 28'	[n]u UZUNĪG.GIG UZUŠĀ QA-DU NINDA.[GUR <sub>4</sub> .RA-ŠU pa-r]a-a da-a-i na-at-kán pa-ra-a
A <sub>1(+2)</sub> iv 29'	[pé]- <sup>r</sup> e <sup>1</sup> -da-i na-aš-ta šar-la-at-[ta-aš-ši-in an-d]a u-un-ni-an-zi
A <sub>1(+2)</sub> iv 30'	[na-aš]-ta a-pu-u-un-na EN SÍSKU[R a-ra-a-iz-zi] nu MUNUSŠU.GI te-ez-zi

## § 11"

A <sub>1(+2)</sub> iv 31'	[...] <sup>r</sup> šar <sup>1</sup> -la-mi-i[š <sup>D</sup> UTU ... u-w]a-at-tar-ša
A <sub>1(+2)</sub> iv 32'	[...] x [... ma-na-a-d]u it-wa-ni-ti-an-za

- 3'–4' [They lead in the (animal of) the *ikkuna*]tt-sacrifice.  
 4' [The ritual patron lifts it], and the Old Woman  
 5' [... st]rikes [...].  
 6' [...]
- 

## § 6"

- 7' They [...].  
 8' [...]  
 9' They bring in [...].  
 10' [The ritual patron consecra]tes [it with a jug of beer]. The Old Woman  
 11' [conju]res [thus in Luwian]:
- 

## § 7"

- 12' “[Sun-god], look [at the liver (and) heart of this o]ne!  
 13'–14' May [the ritual patron loo]k at his own [body] with life,  
 15' [virility, long years, f]uture  
 16' time, [favor (and) e]nlivenment [of the deities]!”
- 

## § 8"

- 17'–18' [The Old Woman drives the (animal) of the *ikkunatt*-(sacrifice)] out into its  
 [place].  
 18' [She sacrifices a thick bread and then] puts [it do]wn.  
 19' [She *nails down* li]ver (and) heart [on top of] the thick [bread]  
 20' and [conju]res [t]hus:
- 

## § 9"

- 21' “[Whoe]ver [cause]s him evil,  
 21'–23' may [a]ll the gods [sn]atch up his [liver] (and) heart in this way!  
 23'–24' May they nail them down [...] with a copper nail!  
 24' In the future, (this nail of) copper will [n]ot go aw[ay].  
 24'–25' The smith will not process it as *taba*-[work].  
 25'–27' In the future, may judgment, curse, miser[y], perjury not [co]me (back) [to  
 this one] in the same way!”
- 

## § 10"

- 28' She takes the liver (and) heart together with [their thick] bread  
 28'–29' and [c]arries them out. They lead [i]n the (animal) [of] the *šarlatt*-sacrifice.  
 30' The ritual patro[n lifts] that one, too, and the Old Woman says:
- 

## § 11"

- 31' “[...] exalte[d Sun-god ... v]iew.  
 32' [Ma]y he [see ...] fertility,

A<sub>1</sub> iv 33' [DUMU<sup>MES</sup>-ti ḥa-am-ša-ti ḥa-am-šu-uk-ka-la-ti a-ar-r]a-ia-ti  
 A<sub>1</sub> iv 34' [MU<sup>HÁ</sup>-ti a-ap-ra-an-da-ti a-ra-a-ti DINGIR<sup>MES</sup>-aš-ša-za-ti]  
 A<sub>1</sub> iv 35' [wa-aš-ša-ra-ḥi-ta-ti ḥu-u-i-tu<sub>4</sub>-um-na-ḥi-ta-ti]

§ 12''

A<sub>1</sub> iv 36' [...]zi  
 A<sub>1</sub> iv 37' [...]x

## Commentary

**iii 3'–5'**: Compare strands of wool mentioned in KBo 9.147(+) ii 7' (CTH 761.2.1.a) and KBo 29.3+ ii 31 (CTH 760.2), as objects symbolizing the miasma. In this particular case, to put the blue wool in direct contact with the head of the patient probably served to absorb the impurity from him (Strauß 2006, 61–62). Note that the patient's head represents the whole person. For other examples of this phenomenon in Hittite texts, see Mouton 2020a, 127. Burning a straw (?) over the cup filled with the blue wool strand and also, most probably, with the patient's hair is a way to purify the patient from his bewitchment, as the conjuration iii 26'–29' illustrates. For the purifying function of fire (both through its flame and its smoke), see Mouton 2006b.

**iii 6'–29'**: For the ritual use of body residues, see Haas 2003, 557–61. For the ritual use of hair in ritual contexts, see Mouton 2019a, 93–97 (with an analysis of this passage on p. 96). For the use of body residues in the context of witchcraft, see Puértolas Rubio 2019a, 146–49 (with an analysis of this passage on pp. 147–48).

**iii 7'–8'**: The pair eyebrows and eyelashes is also mentioned in conjurations of the Tunnawiya tradition (see KUB 9.34 iii 40', 46'; Hutter 1988, 38–41). Within the Kuwattalla tradition, they are otherwise embedded in the longer list of body parts beginning with shape, flesh, and bones.

**iii 12'–14'**: The pair 'downstriking tongue' and 'downstriking hand' represents a variation on a theme of the 'evil tongue' and 'evil hand' (Haas 1994, 884; Goedegebuure 2010a, 303). Both pairs symbolize witchcraft affecting the ritual patron, but the second one is much more common in the Kuwattalla tradition. At the moment of the ritual act, the evil is not yet fully overcome, which precludes the translations 'oppressed tongue' and 'oppressed hand' offered in Goedegebuure 2010a and necessitates the translation of /tubaimm(a/i)-/ as the active participle (Elisabeth Rieken, pers. comm.). The phrasal verb /tsanta tub(a)i<sup>(di)</sup>/ (lit. 'to strike down') cannot be separated from its Hittite equivalent *katta walḥ-*, which in particular appears in *katta walḥuwaš* SISKUR 'The ritual of striking down' in KBo 29.3+ i 3 and KUB 35.18(+) i 5 (both belonging to CTH 760). The expression 'downstriking tongue/hand' seems to be related to the ritual gesture of "striking down a person", interpreted by Mouton 2015b, 77 as a way of bewitching someone. Thus, it could refer to the kind of bewitching technique used by the bewitcher to attack the patient (Puértolas Rubio 2019a, 134–36). For other examples where the bewitched person is described as nailed/struck down, see Puértolas Rubio 2020, 144–46.



- 33' [with children, grandchildren, greatgrandchildren, long]  
 34' [years, future time],  
 34'–35' [favor (and) enlivenment of the deities]!"

---

§ 12"

- 36' [...]  
 37' [...]

**iii 15'–19'**: For a different interpretation of this passage, see Taracha 2000, 154, who translates 'er hat das Haar aus der Braue entfernt, (und dadurch) die Hände (und) die Beine (des Hexers). Die Fingernägel hat er entfernt, (und dadurch) die heimgesuchte Hand (und) die heimgesuchte Zunge.' It is not fully clear whether *pa-a-ta-aš-ša-an-za* is the form of *pāt(i)-* 'foot' (poss. adj. / acc.pl.c.) or *pātašš(a/i)-* 'toe' (dat.pl.). For the possibility of 'toe' being derived from 'foot' within Luwian, see García Trabazo 2014.

**iii 22'**: For the possible translations of <sup>GIS</sup>*waršama-*, see HEG IV, 359–61.

**iii 23'**: For this interpretation, see CHD Š, 415a. For a different one, see Francia 2002, 37.

**iii 26'–29'**: This incantation is particularly close to KUB 9.6+ ii 12–13 (CTH 759.1). Both this fragment and KUB 9.6+ feature this incantation at some point before the description of the *ikkunatt-* / *ikkunawar-*sacrifice.

**iv 4'**: Lifting the animal of the *ikkunatt-*sacrifice is tentatively restored based on § 10" below, where it is said that the animal of the *šarlatt-*sacrifice is also lifted, with the implication of an earlier act of lifting. The gesture of lifting the animal can be interpreted as a way of presenting it to the gods. Alternatively, one can attempt the restoration *ši-pa-an-ti* 'sacrifices'.

**iv 7'–35'**: From § 6" on, this fragment is restored largely based on KUB 35.16(+) (CTH 760.3.b). Compare the commentary to KUB 35.16(+) for the discrepancies between these two versions.

**iv 13'**: The possessive adjective [*a-pa*]-*a-aš-ša-an-za-an-za* with plural possessor, implying multiple patients, ostensibly contrasts with the use of singular pronoun /=du/ in iv 21' and the references to *BE-EL SISKUR* as the sole ritual patron elsewhere in the tablet. The parallel passage features the expected form *a-pa-a-aš-ša-a-an-za*, without the expression of a plural possessor, in KUB 35.16(+) i 9'. Note, however, the explicit references to multiple patients in KUB 35.8(+) (CTH 759.3) and the option of multiple patients mentioned in KUB 9.6+ iv 23' (CTH 759.1). For alternations between one and two ritual patrons in the same tablet, see typologically the situation in the Maštigga tradition (Miller 2004, 233–36).

**iv 19'**: We suggest restoring the verb 'nail down' because it occurs in the abridged version of this passage (KUB 35.81(+) iv 5"–6"; CTH 759.3) most probably associated with the same Luwian incantation. The gesture consisting of nailing down consecrated meat

cuts on a bread in association with a curse inserted in the conjuration of § 9" has the advantage of combining two rites in one: a sacrifice and an act of witchcraft (nailing rite).

**iv 21'–27'**: For an analysis of this incantation, see Puértolas Rubio 2022 (with the previous bibliography).

**iv 21'**: The clause-initial  $[ku-i]š-du-ur$  presumably reflects the phonetic syncope in  $/k^w is=du=dar/$ ; compare the use of the particle  $/=dar/$  in the parallel passage KUB 35.16(+) and the similar contraction  $[zi-la-d]u-úr$  corresponding to  $/tsila=du=dar/$  in KUB 35.48 iii 10' (contrast Giusfredi 2014 for a different analysis). The form  $/attuwantsa/$  'evil' is typical of the Luwian dialect of Hattuša and the surrounding area (Yakubovich 2014, 285–86), and therefore its use here is likely to reflect the interference of a Hattuša copyist. The form  $[a-an-ni-i]^{-r}ti^{-}\langle ia \rangle$  is best taken as a scribal error. The intrusive  $\langle ya \rangle$  probably reflects a secondary glide formed in front of the following  $a-du-ut-ta$  in the context of dictation. For alternative interpretations of this form, see Melchert 2016a, 209, who suggests the reading  $pí-ia-\langle i \rangle$ , and Goedegebuure 2010b, 85, who put forward the form  $piya\langle tti^? \rangle$ . The reading TI has been confirmed by the collation of the original fragment.

## CTH 759.10.c

### Table of Manuscripts

A KUB 35.85 257/d

### Transmission and Research History

This New Script fragment was found in the area of Building B of Büyükkale. Its position on the tablet cannot be determined. The fragment was published in transliteration in Starke 1985, 401 without an attribution to any specific text.

### Transliteration

§ 1'  
 A:1' [...]x-ḫa-an-x[...]  
 A:2' [...]x pa-ri-i-[...]  
 A:3' [...]-ta za-a-ti-[i ...]

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**iv 23'**: For the meaning of /pu-<sup>(di)</sup>/ 'to lift, snatch', see Melchert 2016a. For a different restitution of the gap, see Kloekhorst 2012, 259, who suggests *za-[a-ti]-<sup>r</sup>i'*. The presence of traces after the gap cannot be assured after the collation of the original tablet.

**iv 24'**: For a different restitution of the gap, see Haas 2003, 737, who suggests *x[... ku-wa-ti-in na]-a-wa*.

**iv 25'–27'**: The list of the miasma in this clause differs sharply from the 'offense (and) fault' in the parallel passage KUB 35.16(+) (CTH 760.3.b). Given that the pair 'offense (and) fault' is not at all attested in the version under discussion, its elimination in favor of a more standard list of miasma can be ascribed to an editorial innovation. An interesting feature of the new list is the position of the noun *a-aš-ši-wa-an-t[a-at-tar]* 'misery', which differs from the one observed in both KUB 35.49(+) (CTH 761.2.1.a) and KBo 29.3+ (CTH 760.2). Starke 1985, 120 and Haas 2003, 737 both restore *[ta(r-mi-iš-ti-t)]a* in line iv 25' and *[(ma-na)]-a-ti* in line iv 27', treating KBo 9.143 iii' 1'–3' as a duplicate of this passage.

**iv 29'**: For the attestations of the *šarlatt*-sacrifice, see CHD Š, 275b–77a.

## Contents

- § 1'           Unclear Luwian incantation
- § 2'           Mention of a pot, wine, and beer
- § 3'           Offering of the pot to a Sun-deity; an eagle's feather is mentioned

The attribution of this fragment to CTH 759 primarily hinges on its ductus (see Fig. 2.12), identical to that of larger fragments KUB 32.8(+) and KBo 8.129. Given the offering of victuals to the Sun-god is attested many times within the Kuwattalla tradition, its content is at least compatible with the hypothesis that it shares the tablet series with the other two fragments. Furthermore, after the collation of the original tablet fragments, it appears that KUB 35.85 and KUB 32.8(+) may belong to the same tablet. Regrettably, the small size of the fragment is not conducive to determining its relative order vis-à-vis the other two fragments.

## Translation

- § 1'
- 1'           “[...]
- 2'           [...]
- 3'           [...] thus [...]

A:4' [...]x a-aš-du x[...]

---

## § 2'

A:5' [... n]u<sup>DUGÚTUL</sup> ku-e-[...]

A:6' [...]x GEŠTIN KAŠ A-N[A ...]

A:7' [...]x-ta nam-ma-aš-[...]

---

## § 3'

A:8' [...]<sup>DUGÚTUL</sup> QA-DU x[...]

A:9' [...<sup>DU</sup>]TU-i me-na-aḥ-ḥ[a-an-da ...]

A:10' [... T]I<sub>8</sub><sup>MUŠEN</sup>-aš pâr-t[a-...]

A:11' [...]-ki-x[...]

## Commentary

**10'** The use of an eagle's feather as *materia magica* is attested in the text of the *hišuwā*-festival, where it is placed into a pitcher of wine (CHD P, 199). For additional examples of the ritual use of the same object, see Haas 2003, 484–85.

## CTH 759.11

### Table of Manuscripts

A KUB 35.35 Bo 8271

### Transmission and Research History

This Middle Script(?) fragment with undetermined find spot contains a part of a left column. The fragment was published in transliteration in Starke 1985, 174–75 as belonging to an unspecified “Old Woman” ritual. The hypothesis of the indirect join KUB 35.72 (+) KUB 35.35 (Sasseville 2020c, 562–63) cannot be endorsed here (see under KUB 35.72).

### Transliteration

## § 1'

A:1' [...] x x [...]

A:2' [...]x-<sup>r</sup>ta-a<sup>2</sup>-an-ti-iš<sup>1</sup> za-a[m<sup>2</sup>-...]

4' May [...] be [...]!"

---

§ 2'

5' [...] the pot [...]

6'–7' [...] wine (and) beer t[o ...].

7' Then [...].

---

§ 3'

8' [...] the pot together with [...]

9' [...] befo[re] the S[un-deity ...]

10' [... eag]le's fe[ather ...]

11' [...]

## Contents

§ 1' Luwian presentation of an animal with fat liver

§ 2' Hittite passage mentioning the cooking of meat

The reference to meat alongside liver is an argument for treating this tiny fragment as part of CTH 759 (see the commentary).

## Translation

§ 1'

1' "[...]

2' [...]

A:3' [...]x ik-ku-na-a-an-ti-<sup>r</sup>en' [...]  
 A:4' [...]ta a-ap-pa pá-r-ra-[an]  
 A:5' [...]x-ma-i

---

§ 2'  
 A:6' [...] UZU *za-nu-zi*  
 A:7' [...] x x x x [...]

## Commentary

3': For the identification of a derivative of the root for 'liver' in this line, see Sasseville 2020c, 562. Note that this conclusion does not rely on the putative join KUB 35.72 (+) KUB 35.35, which we consider to be incorrect. David Sasseville (pers. comm.) also indicates the possibility of restoring the word in the line above as [*za-a*]<sup>r</sup>*ta-a<sup>2</sup>-an-ti-iš<sup>7</sup>*. This could be either the ergative form of Luw. /tsart-/ 'heart' or a derivative 'having a (fat) heart', but the context is too fragmentary for a reasonable choice between these two options or even the affirmation of the proposed restoration.

## CTH 759.12

### Table of Manuscripts

A <sub>1</sub>	KUB 35.71	447/d
A <sub>2</sub>	+ KUB 35.31	591/c
A <sub>3</sub>	(+) KUB 35.30	261/c

### Transmission and Research History

All the fragments of this Middle Script tablet were found at or near Building A at Büyükkale. The indirect join between A<sub>2</sub> and A<sub>3</sub> is already mentioned by Heinrich Otten in the foreword to KUB 35, while Alice Mouton added the direct join with A<sub>1</sub> on the basis of the photographs of the fragments. The joins were confirmed through the collation of the original fragments. The pieces thus joined yield 16 lines of column two and tiny pieces of column one and column three. The upper edge (without *Randleiste*) and the right edge of the tablet are partially preserved. The fragments A<sub>1</sub> and A<sub>2</sub> (+) A<sub>3</sub> were edited separately in transliteration in Starke 1985, 186–87 and 102–103 respectively. The join A<sub>2</sub> (+) A<sub>3</sub> was already assigned to CTH 759 in Starke 1985 (contra Otten, who attributed it to the Great Ritual in KUB 35, II).

3' [...] having a (fat) liver [...]  
 4' [...] again before [...]  
 5' [...]"

---

§ 2'  
 6' (S)he cooks the meat [...]  
 7' [...]

**6':** See KUB 35.78(+) iv 3', 10' (CTH 759.3), the only other fragment belonging to the Kuwattalla tradition where (raw) meat is mentioned alongside liver and heart. The context of this better-understood passage is the offering to the Sun-god as part of the *ikkunatt*-sacrifice.

## Contents

§ 1 Unclear Luwian passage  
 § 2 Unclear  
 §§ 3'–4' Luwian incantation presenting a pot, which functions as the substitute for the patient's head  
 § 5' Destroying the pot  
 §§ 6'–8' Pressing the *taluppi*-lump on the patient's body, with its Luwian conjuration  
 § 9" Unclear  
 §§ 10"–11" Several gods are mentioned

The rite featuring an empty pot functioning as the substitute for the patient's head is attested in KBo 29.63 (CTH 762.1.k) and KBo 29.6(+) (CTH 762.2). In the fragment under discussion, this rite is secondarily linked with a Luwian incantation, a counterpart of which is likewise found in CTH 762.2 but in a different rite (see the commentary). The difference between the two incantations consists in eliminating references to the negative concepts of 'offense' and 'fault' in the present case. Since the relevant concepts are otherwise known to be avoided in CTH 759, this is an argument for treating this fragment as part of the *dupaduparša*-ritual. An independent argument in favor of the same conclusion is the accumulation of Hurrian divine names in the fragment under discussion.

## Transliteration

## § 1

Obv. i

A <sub>1</sub> i 1	[...]-uš
A <sub>1</sub> i 2	[...]
A <sub>1</sub> i 3	[...]
A <sub>1</sub> i 4	[...]x
A <sub>1</sub> i 5	[...]-ni-in-zi
A <sub>1</sub> i 6	[...]
A <sub>1</sub> i 7	[...]-ia-ta
A <sub>1</sub> i 8	[...]

## § 2

A <sub>1</sub> i 9	[...]x
--------------------	--------

## § 3'

Obv. ii

A <sub>1</sub> ii 1	za-ú-i-na-aš ú-i-š[i-ta ḫi-ša-al-li-iš ta-a-wa-ni-iš]
A <sub>1</sub> ii 2	ta-wa-an-ta-an-[za na-a-wa-aš ma-al-wa-am-mi-iš]
A <sub>1</sub> ii 3	ḫar-ma-ḫa-aš-ši-iš ta[r-pa-a-aš-ša-aš a-at-ta]
A <sub>1</sub> ii 4	<sup>DUG</sup> ÚTUL-iš za-aš-t[a-ti ḫa-a-ša-ti ku-wa-ti-in]
A <sub>1(+3)</sub> ii 5	a-ú-i-⟨im⟩-mi-i[š'(ŠA)]

## § 4'

A <sub>1(+3)</sub> ii 6	ša-pí-ia-ti-pa-a[š-ta a-ú-i-⟨im⟩-mi-i]š a-ú-i-du-wa-aš-[ta]
A <sub>1(+3)</sub> ii 7	ma-al-ḫa-aš-ša-aš-š[i-iš EN-aš <sup>U</sup> ]RU <sup>U</sup> Ni-nu-wa-wa-an-na-aš-ša-ti
A <sub>1(+3)</sub> ii 8	<sup>D</sup> IŠ <sup>TAR</sup> -aš-ša-a-an-za-[ti <sup>D</sup> ḫi-š]u-ú-i-ia-aš-ša-a-za-ti
A <sub>1(+3)</sub> ii 9	ḫa-at-ta-aš- <sup>r</sup> tar <sup>r</sup> -r[a-ti]

## § 5'

A <sub>1+2(+3)</sub> ii 10	nu <sup>MUNUS</sup> ŠU.GI t[a-an-na]-ra-an <sup>DUG</sup> ÚTUL
A <sub>1+2(+3)</sub> ii 11	[a]r-ḫa du-wa-a[r-ni-i]z-z <sup>i</sup>

## § 6'

A <sub>2(+3)</sub> ii 12	[n]u-za <sup>MUNUS</sup> ŠU.GI EGIR-[an-d]a pár-ku-in {x}
A <sub>2(+3)</sub> ii 13	[t]a-lu-up-pí-in da-a-i [na-a]n-ša-an A-NA [EN SISKUR]
A <sub>2(+3)</sub> ii 14	<sup>r</sup> A-NA <sup>r</sup> RA-MA-NI-ŠU an-[d]a ta-ma-aš-z[i]

## § 7'

A <sub>2(+3)</sub> ii 15	[nu <sup>MUNUS</sup> ŠU.GI ki-iš-š]a-a[n ḫu-uk]-z <sup>i</sup>
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## § 8'

A <sub>3</sub> ii 16	[za-a-ú-i-na-aš ú-i-ši-ta ḫa-l]a- <sup>r</sup> a-li'-[iš ta-lu-up-pí-iš]
----------------------	--



## Translation

## § 1

Obv. i

1–8 [...]

## § 2

9 [...]

## § 3'

Obv. ii

1 “Here (has) appe[ared the *hišalla-*],

1–2 [upright] for the (two) eyes.

2 [It is not broken],

3 the su[bsstitute] of the head.

3–5 [As] the pot (is) coming [from] the[se ashes],

## § 4'

6 and i[t] (is) [comin]g through cleaning,

6–9 (likewise), may the ritu[al patron] come (out) from the terro[r] of Šawoška of Niniveh (and) [He]šūe!”

## § 5'

10–11 The Old Woman sma[s]hes the e[mpt]y pot.

## § 6'

12–13 After[wa]rd, the Old Woman takes the pure [t]aluppi-lump

13–14 [and] she presse[s] it on the body of [the ritual patron].

## § 7'

15 [The Old Woman conju]res [th]u[s]:

## § 8'

16 “[Here (has) appeared the p]ur[e taluppi-lump].”

## § 9"

Rev. iii

A<sub>3</sub> iii 1' [...]xA<sub>3</sub> iii 2' [...]x-iA<sub>3</sub> iii 3' [...]z]i<sup>?</sup>A<sub>3</sub> iii 4' [...]x {x}A<sub>3</sub> iii 5' [...]x

## § 10"

A<sub>3</sub> iii 6' [...] <sup>rD1</sup>IMA<sub>3</sub> iii 7'? [...]i]š-ti*(gap of several lines)*

## § 11"

A<sub>1</sub> iii 1" [o] x-<sup>r</sup>e<sup>?</sup> x x x x [...]A<sub>1</sub> iii 2" <sup>D</sup>IŠTAR-aš <sup>D</sup>Du-ú-[i-ni-iš ...]A<sub>1</sub> iii 3" <sup>D</sup>Ni-na-at-ta-[aš ...]

End of col. iii

## Commentary

**ii 1–3:** See a similar incantation accompanying the presentation of an empty pot in KBo 29.63 (CTH 762.1.k) and KBo 29.6(+) iii 20–23 (CTH 762.2). See the commentary to the relevant passages.

**ii 6–9:** This sentence does not follow the presentation of the empty pot in CTH 762. A similar incantation appears instead following a presentation of a different vessel, apparently not functioning as a substitute, in KBo 29.6(+) i 19'–21', CTH 762.2). The restoration of the theonym 𐎲ešūe has a provisional character; for this theonym, see van Gessel 1998, 148–49. The intrusive character of this incantation is supported by the contrast between the implied positive reference to the pot and its subsequent destruction.

§ 9"  
 Rev. iii  
 1'–5' [...]

---

§ 10"  
 6' "[...] Storm-god  
 7'? [...]"  
 (gap of several lines)

§ 11"  
 1" "[...]"  
 2" Šawoška, Tu[wini ...]  
 3" Ninatta [...]"  
 End of col. iii

**ii 11:** The Hittite verb *duwarna/e-* ‘to smash’ appears in both *mi-* and *hi-*conjugation in the Kuwattalla tradition, but the only assured *hi-*conjugation form is KUB 35.81(+) i 7' [*du-w*]a-a-ar-na-a-i (CTH 759.3).

**ii 12–14:** The act of pressing the *taluppi*-lump to the body of the ritual patron is otherwise attested only in CTH 761, while the specific verbal form *ta-ma-aš-z[i]* used for the act of pressing otherwise has parallels only in CTH 761.1. It is, however, impossible to attribute the passage under discussion to the Great Ritual given the number of Hurrian deities mentioned in this relatively small fragment (§§ 4', 11"), which constitute the principal reason for tentatively assigning it to CTH 759.

**iii 2":** For the theonym *Duwini(ya)*, see van Gessel 1998, 531–32.

## CTH 759.13

## Table of Manuscripts

A KUB 35.116 Bo 4147

## Transmission and Research History

This New Hittite fragment contains part of a left column, together with a small portion of the intercolumnium. The content of the text is probably from a column one, although this is uncertain (see below). The find spot of the fragment remains unknown. The fragment is edited in transliteration in Starke 1985, 191 as belonging to an unspecified “Old Woman” ritual.

## Transliteration

## § 1'

Obv. i

A i 1' [...]x-<sup>r</sup>ša<sup>21</sup> na-ak-ki-[uš<sup>2</sup>]  
 A i 2' [...]x-<sup>r</sup>aš<sup>3</sup> IM-an 2 AŠ-RA da-a[n-zi<sup>2</sup>]  
 A i 3' [... ar]-ḫa-ia-an-aš iš-ḫu-wa-a-i a-pát-ta-aš-š[a-an]  
 A i 4' [...] na-ak-ku-wa-aš ar-ḫa-ia-an i-da-la-[wa-aš-ša]  
 A i 5' [na-ak-ki-wa-aš ...]x

## § 2'

A i 6' [... NINDA.Ī.E.D]É.A pá-r-ši-ia-an ša-ra-a da-a-i  
 A i 7' [...]zi

## § 3'

A i 8' [... ša-ku-n]i-ia-aš pu-ru-ut URU-ri-az<sup>MUNUSŠU.GI</sup>  
 A i 9' [... IM-n]i-it ša-la-ak-zi nu-uš-ši ma-ši-e-e[š]  
 A i 10' [...]x ti-i-ia-an-zi nu a-pé-ni-iš-šu-w[a-an-te-eš]  
 A i 11' [... n]a-aš-ša-an ZÍZ-na-aš<sup>GI</sup>kur-ta-a-li  
 A i 12' [...]x

## § 4'

A i 13' [...]x-te-eš na-ak-ki-uš-ša {x x}  
 A i 14' [...]ša-an a-pu-u-uš-ša ar-ḫa-i[a-an]  
 A i 15' [...]MUNUSŠU.GI<sup>GIS</sup>zu-up-pa-ri<sup>HA</sup>

## Contents

- § 1' Manipulations with clay for the benefit of the dead and the *nakkiu*-spirits  
 § 2' Manipulations involving crumbled cake  
 § 3' Fashioning clay figurines  
 §§ 4'–5' Manipulations involving torches, with their Luwian incantation  
 § 6' Unclear

The closest parallel to this fragment is the beginning of KUB 35.40+ (CTH 759.2.c), where the clay of the spring is mentioned in connection with the *nakkiu*-spirits. Consequently, one cannot exclude the possibility that the fragment under discussion likewise belong to column one of the ninth tablet of the extended version of the *dupadupaša*-ritual. Contrast KBo 29.6(+) (CTH 762.2), where the manipulations involving the *nakkiu*-spirits appear to be rather different.

## Translation

- § 1'  
 Obv. i  
 1' [...] *nakkiu*-spirits.  
 2' [*They*] tak[e] clay of [...] (at) two (different) places.  
 3' She scatters them [s]eparately [...].  
 3'–5' On top of that [...] separately for the dead (and) [*separately*] for the evil [*nakkiu*-spirits].
- 
- § 2'  
 6' She picks up the crumbled [cak]e [...].  
 7' She [...].
- 
- § 3'  
 8'–9' The Old Woman kneads the mud of the [spr]ing from the city with the [cl]ay [...].  
 9'–10' As many [...] step [...] for him/it,  
 10'–11' so many [...].  
 11'–12' [...] a basket of emmer wheat (straw).
- 
- § 4'  
 13' [...] and the *nakkiu*-spirits [...]  
 14'–15' [...] those ones separate[ly] as well.  
 15'–16' The Old Woman [...] torches.

A i 16' [...]x *na-aš ki-iš-ri-<sup>r</sup>it<sup>r</sup> da-a-<sup>r</sup>i<sup>r</sup>*

A i 17' [...] (vacat)

§ 5'

A i 18' [... *ta-ta-ri-ia-am-m*]a-aš-ši-in-zi

A i 19' [...]x

§ 6'

A i 20' [...] x x [...]

## Commentary

**i 1'–5'**: Note the reconstruction of line i 5', which is not attempted in Starke 1985, 191, and the renumbering of the subsequent lines. For a difference between the Hittite stems *nakku-* and *nakkiu-*, and particularly for another example of their co-occurrence in the same passage, see Melchert 2014, 221. We assume that *nakku-* refers to the dead, whose primary ritual significance consists in their ability to cause contamination, whereas the *nakkiu-* are netherworld spirits, which can be both good and evil (see their contrast in CTH 762.2).

**i 2'**: The restoration [*ša-ku-ni-i*]a-<sup>r</sup>aš<sup>r</sup> 'of the spring', ventured in Starke 1985, 191 is rather unlikely, since later in § 3' the clay of uncertain origin is mentioned next to the mud of the spring.

## CTH 759.14

### Table of Manuscripts

A KUB 35.77 1331/c

### Transmission and Research History

This New Script fragment was found in Building A of Büyükkale. It represents a small corner piece containing the lower part of column two and upper part of column three (if the tablet was double-columned). The fragment was published in transliteration in Starke 1985, 187–88 as belonging to an unspecified “Old Woman” ritual.

16' She takes them by the hand.  
17' [...]

---

§ 5'  
18' "[...] of the [cur]se  
19' [...]"

---

§ 6'  
20' [...]

**i 8'–12'**: Compare the instructions of Tunnawiya's first ritual (CTH 409.I § 9), according to which the figurines made of the clay of the riverbank and the clay of the spring are arranged on a basket (Goetze and Sturtevant 1938, 8–9). Accordingly, it is likely that the paragraph under discussion likewise addresses fashioning figurines and, in particular, calculating their number. For the connection of this procedure to the communication with the *nakkiu*-spirits, see also KUB 35.40+ § 1 (CTH 759.2.c).

**i 15'**: The use of torches in this fragment remains largely unclear due to the fragmentary state of preservation (see Haas 2003, 171). Given that the Luwian incantation to follow probably contains a list of miasma, one cannot exclude the possibility that the torches are deployed for burning them in the context of a purification rite, in which case the Luwian incantation can be tentatively interpreted along the lines: 'May the X of judgment, curse, and perjury be burned'.

## Contents

- § 1' Fragmentary Luwian incantation probably containing a list of miasma  
 §§ 2'–3' Taking something (possibly a figurine) out of the patient's mouth, with its Luwian conjuration  
 §§ 4'–5' Manipulation with an unclear object (possibly a pig figurine), with its Luwian conjuration  
 § 6' Placing an eagle's feather(?) into the patient's mouth

The attribution of this fragment is uncertain, but the mention of an eagle's feather(?) appears to represent an innovation, comparable to the reference to an eagle's feather in CTH 759.10.c (no eagles are otherwise mentioned in the Kuwattalla tradition). Another argument that tips the scales in favor of the *dupaduparša*-ritual is the presence of the participial form *du-u-pa-im-mi-in*.

## Transliteration

## § 1'

Obv. ii

A ii 1' [...] x [...]  
 A ii 2' [...]x-ša-<sup>r</sup>an'  
 A ii 3' [...]x EME-iš

## § 2'

A ii 4' [...] Iš-T]U<sup>UZU</sup>KAXU-ŠU  
 A ii 5' [...] d]a-a-i  
 A ii 6' [...] lu-ú-i-l]i kiš-ša-an hu-uk-z[i]

## § 3'

A ii 7' [...]du du-u-pa-im-mi-in  
 A ii 8' [...] ta]-ta-ri-am-na-aš-ši-in  
 A ii 9' [...]

## § 4'

A ii 10' [...] ták-ni-i e-ep-zi  
 A ii 11' [...] lu-ú-i-li kiš-ša-an hu-uk]-zi

## § 5'

A ii 12' [...-a]n mu-ta-mu-ti-<sup>r</sup>ta?<sup>1</sup> [...]  
 A ii 13' [...]-aš-du  
 End of col. ii

## § 6'

Rev. iii

A iii 1 [...] E]ME-in  
 A iii 2 [...] ta-ta-ri-a]m-na-aš-ši-in

## § 7'

A iii 3 [...] K]AXU-ŠU an-da TI<sub>g</sub><sup>MUŠEN</sup>  
 A iii 4 [...]x-ar-ra  
 A iii 5 [...]x-ma  
 A iii 6 [...]x-i

## Commentary

**ii 3'**: After this line, there is only one final paragraph line. The second line appearing under the first one is to be interpreted as an erasure, since traces of erased signs also appear on top of it (according to the collation of the original tablet fragment).



## Translation

## § 1'

Obv. ii

- 1' [...]  
 2' [...]  
 3' [...] tongue.”
- 

## § 2'

- 4'–5' She [t]akes [... fr]om his mouth  
 6' [...] she conjure[s] thus in [Luwia]n:
- 

## § 3'

- 7' “[...] the striking one,  
 8' [...] (that of) the [c]urse,  
 9' [...].”
- 

## § 4'

- 10' She seizes [... to] the ground  
 11' [and] she [conjur]es [thus in Luwian]:
- 

## § 5'

- 12'–13' “May [...] it to the pig [...]

End of col. ii

## § 6'

Rev. iii

- 1 [... the to]ngue  
 2 [... of the cur]se!”
- 

## § 7'

- 3–4 [...] in his [m]outh [...] an eagle  
 5 and [...].  
 6 [...]

**ii 4'–5'**: Presumably this is the patient's mouth, while the removed object may be a figurine absorbing the miasma.

**ii 10'–11'**: A pig figurine may be missing in the lacuna.

**ii 12'–iii 2:** For the identification of *mutamuti*- 'pig' in Hittite, see Oettinger 2015a, 275; here we are gaining the Luwian cognate of this noun. A known function of a pig in the Tunnawiya tradition is removing evil by “digging it out” from the patient’s body parts (Hitt. *mudai*-, see CHD L-N, 335–36). It is possible that in this passage the

pig is invited to perform a different action, namely, to bury the miasma in the ground (see the preceding paragraph).

**iii 3-4:** Compare the mention of an eagle's feather in KUB 35.85 (CTH 759.10.c). The references to eagles are more typical in rituals from the Hattian milieu; within the Kuwattalla tradition, they likely represent innovations.

# GREAT RITUAL AND *DUPADUPARŠA*-RITUAL CTH 760.1.a

## Table of Manuscripts

A <sub>1</sub>	KUB 35.18	Bo 1829 + Bo 3177
A <sub>2</sub>	(+) KUB 35.66	(+) Bo 9161
A <sub>3</sub>	(+) KBo 29.11	(+) 1076/z
A <sub>4</sub>	(+) KBo 29.10	(+) 587/v

## Transmission and Research History

The Middle Script tablet to which these fragments once belonged must have been stored in the Temple I complex. All four fragments were published in transliteration in Starke 1985, 91–92 (A<sub>1</sub>), 157–58 (A<sub>4</sub>), 160 (A<sub>3</sub>) and 181–82 (A<sub>2</sub>); the fragments A<sub>1</sub>, A<sub>3</sub>, and A<sub>4</sub> are assigned to the “third ritual”, while A<sub>2</sub> is treated as belonging to an unspecified “Old Woman” ritual in Starke’s publication. The indirect join between these four fragments was reached in the course of the Luwili Project based on the similarity of their paleographic features (see Fig. 2.13) and, in the instance of A<sub>1</sub>, A<sub>3</sub>, and A<sub>4</sub>, the parallelism of their content with that of KBo 29.3+ (CTH 760.2). The join A<sub>1</sub> (+) A<sub>2</sub> was proposed by Alice Mouton, while Ilya Yakubovich added A<sub>3</sub> and A<sub>4</sub> to the same tablet. The weakest link in the chain is A<sub>3</sub>, due to the small size of the fragment. After the collation of the original fragments, all the indirect joins are plausible, and the indirect join between KUB 35.18 and KUB 35.66 is highly plausible. If the reconstruction is correct, we have fragments of all four columns of the tablet, including the incipit and the colophon. According to the shape of the tablet fragment, A<sub>2</sub> is close to the end of the column. The excerpts from the incipit of the ritual are frequently cited—for example, Ünal 1978, 120; Haas 2003, 450; Mouton 2015b, 76–77; and Marcuson 2016, 299. An edition of the colophon can be found in Waal 2015, 522.

## Transliteration

### § 1

Obv. i

A <sub>1</sub> i 1	[ <i>UM-MA</i> <sup>f</sup> <i>KU-WA-AT-TAL-LA</i> ] <sup>MUNUS</sup> SUḪUR.LÁ
A <sub>1</sub> i 2	<sup>r</sup> U <sup>f</sup> š[ <i>I-LA-AL-LU-U-ḪI</i> <sup>MUNUS</sup> Š]U.GI <i>ma-a-an an-tu-uh-š[i]</i>
A <sub>1</sub> i 3	<i>kat-ta wa-al-ḫ[u-u-wa-aš SISKU]R ši-pa-an-du-wa-ni</i>
A <sub>1</sub> i 4	<i>na-aš-ta ma-<sup>r</sup>aḫ-ḫa<sup>1</sup>-an [I-NA] U<sub>4</sub>.3.KAM</i>
A <sub>1</sub> i 5	<i>kat-ta wa-al-ḫu-u-wa-aš S[ISKU]R aš-nu-me-ni</i>

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## Contents

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§ 4	Unclear Hittite passage
§ 5'	Unclear
§ 6'	List of ritual implements
§ 7'	Unclear Hittite passage
§ 8''	Unclear
§ 9''	Unclear
§ 10'''	Luwian incantation comprising a list of merisms modifying the negative phenomena
§§ 11'''–12'''	Luwian incantation addressed to the Sun deities concerning the evildoers
§ 13'''	Unclear Luwian incantation
§ 14'''	Fragmentary Hittite passage mentioning the Old Woman and a hand(?) figurine made of dough
§ 15'''	Unclear
§ 16'''	Colophon

The fragments belong to the first tablet of the combined version of the “ritual of striking down” and the Great Ritual attributed to the tandem of Kuwattalla and Šilalluḫi. In comparison with KBo 29.3+ (CTH 760.2), the first tablet of this tablet series appears to cover fewer ritual acts. For example, the same manipulations with the symbols of evil hand and tongue that are attested in columns two and three of CTH 760.2 appear in column four of CTH 760.1.a. This suggests that the tablet series beginning with CTH 760.1 consisted of a larger number of tablets than the one beginning with CTH 760.2.

## Translation

§ 1	
Obv. i	
1	[Thus (speaks) Kuwattalla], the female attendant,
2	and Š[ilalluḫi, the O]ld Woman.
2–3	When we perform the sacrificial [ritua]l [of] strik[ing] down for a perso[n],
4–5	once we complete the r[itua]l of striking down [on] the third day,

A<sub>1</sub> i 6 [nu-z]a-an I-NA U<sub>4</sub>.3.KAM pa-ra-a GAL-<sup>r</sup>li<sup>r</sup>-pát a-ni-u-u[r]  
 A<sub>1</sub> i 7 [a]p-pu-ú-e-ni nu ki-i tum-me-ni

---

## § 2

A<sub>1</sub> i 8 [8] UDU<sup>HÁ</sup> Û 1 <sup>r</sup>MÁŠ.GAL<sup>r</sup> na-aš-ta A-NA <sup>r</sup>8<sup>r</sup> UDU<sup>HÁ</sup>  
 A<sub>1</sub> i 9 [i]š-tar-na 1 UDU GE<sub>6</sub> ŠĀ.BA <sup>r</sup>2<sup>r</sup> UDU<sup>HÁ</sup> a-ni-u-ra-aš  
 A<sub>1</sub> i 10 [1] UDU BABBAR 1 UDU GE<sub>6</sub> 2 UDU<sup>HÁ</sup>-<sup>r</sup>ma i<sup>r</sup>-ik-ku-na-at-ta-aš  
 A<sub>1</sub> i 11 [1 UDU] šar-la-a-at-ta-aš [1 UDU].<sup>r</sup>SÍG+MUNUS<sup>r</sup> na-an-za  
 A<sub>1</sub> i 12 [ti-i-ta-a]n-da-an U[DU-un ḥa]l-zi-iš-ša-an-zi

---

## § 3

A<sub>1</sub> i 13 [...] x [...]x-uš GĪR<sup>MEŠ</sup>-ŠU-NU a-aš-ḥar-nu-um-ma-<sup>r</sup>in<sup>r</sup>-[ti]  
 A<sub>1</sub> i 14 [... I-NA] U<sub>4</sub>.4.KAM ke-el-di-ia-aš  
 A<sub>1</sub> i 15 [A-NA SÍSKUR ... da-an]-zi

---

## § 4

A<sub>1</sub> i 16 [...] -ar-ta na-an <sup>r</sup>A<sup>r</sup>-N[A ...]  
 A<sub>1</sub> i 17 [... I/A-N]A TÜR x x [...]  
 A<sub>1</sub> i 18 [...] x [...]

Several lines are missing.

## § 5'

A<sub>2</sub> i 1' <sup>r</sup>2<sup>r</sup> x x x [...]

---

## § 6'

A<sub>2</sub> i 2' 1 tar-pa-a-la-aš SÍG S[A<sub>5</sub> 1 tar-pa-a-la-aš SÍG ZA.GĪN]  
 A<sub>2</sub> i 3' 1 tar-pa-a-la-aš SÍG SIG<sub>7</sub>. [SIG<sub>7</sub> ...]  
 A<sub>2</sub> i 4' E.ĪB TA-ḤA-AP-ŠI 3-u[š<sup>2</sup> ...]  
 A<sub>2</sub> i 5' 1 <sup>GÍŠ</sup>BANŠUR AD.KID 2 <sup>DUG</sup>DĪLIM.G[AL ...]  
 A<sub>2</sub> i 6' <sup>r</sup>x+3<sup>r</sup> <sup>DUG</sup><GAL>.GIR<sub>4</sub> 1 SI GU<sub>4</sub> N[A<sub>4</sub> ...]  
 A<sub>2</sub> i 7' [...]x RA-BU-Ū AD.AŠ x [...]  
 A<sub>2</sub> i 8' [... I/A]-NA ŠĀ.BI <sup>GÍŠ</sup>ḥu<sup>2</sup>-x [...]

---

## § 7'

A<sub>2</sub> i 9' [nu] ki-i ḥu-u-ma-[an ...]  
 A<sub>2</sub> i 10' [a-p]é-e-da-aš-pát-kán [...]  
 A<sub>2</sub> i 11' [nu a-r]a<sup>2</sup>-aḥ-za ku-e(-)x [...]

## § 8''

Oby. ii

A<sub>1</sub> ii 1' x [...]  
 A<sub>1</sub> ii 2' 1 [...]  
 A<sub>1</sub> ii 3' x [...]

- 6–7 we undertake further the Great Ritual itself on the third day.  
7 We take these:
- 

## § 2

- 8 [Eight] sheep and one billy goat.  
8–9 [A]mong the eight sheep, one black sheep,  
9 among those (eight sheep), two sheep of the (Great) Ritual,  
10 [one] white sheep (and) one black sheep, two sheep of the *ikkunatt*-sacrifice,  
11 [one sheep] of the *šarlatt*-sacrifice, [one e]we—  
11–12 they [c]all it ‘sh[ee]p (with) [*su*]cklings’.
- 

## § 3

- 13 [One sheep with whose] blood they smear their [...] feet,  
14–15 [one sheep ..., which on] the fourth day they [tak]e [to] the *keldi*-[rite].
- 

## § 4

- 16 [...] him/it t[o ...]  
17 [...] in the sheepfold [...]  
18 [...]

Several lines are missing.

## § 5'

- x+1 Two [...].
- 

## § 6'

- 2' One *strip* of re[d] wool, [one *strip* of blue wool],  
3' one *strip* of yellow/gre[en] wool, [...],  
4' a belt of *felt*, three [...],  
5' one wickerwork table, two large bowl[s, ...]  
6' x + three ceramic cups, one bull horn, [...] of sto[ne, ...]  
7' [...] large ... [...]  
8' [...] among which [...].
- 

## § 7'

- 9' [...] al[1] this.  
10' [...] to [th]ose ones.  
11' [*Ou*]tside [...].

## § 8''

Obv. ii

- 1' [...]  
2' One [...]  
3' [...]

§ 9<sup>'''</sup>

- A<sub>3</sub> ii 1<sup>''</sup> [...] -<sup>r</sup>zi<sup>1</sup>  
 A<sub>3</sub> ii 2<sup>''</sup> [...] SISKUR  
 A<sub>3</sub> ii 3<sup>''</sup> [...]  
 A<sub>3</sub> ii 4<sup>''</sup> [...]x

§ 10<sup>'''</sup>

- A<sub>3</sub> ii 5<sup>''</sup> [...]  
 A<sub>3</sub> ii 6<sup>''</sup> [...]  
 A<sub>3</sub> ii 7<sup>''</sup> [...]x  
 A<sub>3</sub> ii 8<sup>''</sup> [pu-ú-wa-ti-il pa-ri-i]a-na-al-la-an  
 A<sub>3</sub> ii 9<sup>''</sup> [AMA-ia-an ta-a-t]i-<sup>r</sup>ia-an ŠEŠ-ia-an<sup>1</sup> NIN-ia-an  
 A<sub>3</sub> ii 10<sup>''</sup> [...] IR-ia-an GĒME-ia-an  
 End of col. ii

§ 11<sup>'''</sup>

Rev. iii

- A<sub>4</sub> iii 1<sup>'</sup> [ku-i-ša-an ša-aḥ-ḥa-ni-iš-ša-at-t]a  
 A<sub>4</sub> iii 2<sup>'</sup> [ku-i-ša-an ip-pa-tar-ri-iš-š]a-at-ta  
 A<sub>4</sub> iii 3<sup>'</sup> [SISKUR-aš-ši-in EN-an] ta-a-ru-uš-š[a]  
 A<sub>4</sub> iii 4<sup>'</sup> [mi-i-ša-an-za ḥa-a-aš-š]a ḥal-ḥal-za-a-mi-in  
 A<sub>4</sub> iii 5<sup>'</sup> [ú-wa-ra-an-na-ḥi-ša i]-<sup>r</sup>ú-na<sup>1</sup>-ḥi-ša  
 A<sub>4</sub> iii 6<sup>'</sup> [la-al-pí-in ku-wa-a]n-na-ni-i-in  
 A<sub>4</sub> iii 7<sup>'</sup> [ma-aš-ša-na-al-li]-i-in KASKAL-an

§ 12<sup>'''</sup>

- A<sub>4</sub> iii 8<sup>'</sup> [ma-a-na-aš ḥu-i-du-wa]-a-li-iš šar-ri-ia-an  
 A<sub>4</sub> iii 9<sup>'</sup> [<sup>D</sup>UTU-za da-ra-u-id-d]u ma-a-am-pa-aš  
 A<sub>4</sub> iii 10<sup>'</sup> [ú-la-an-ti-iš ...]x-<sup>r</sup>uš-ša-an<sup>1</sup>

§ 13<sup>'''</sup>

Rev. iv

- A<sub>2</sub> iv 1<sup>'</sup> [...] x x [...]  
 A<sub>2</sub> iv 2<sup>'</sup> [a]-aḥ-ḥa-š[a-...]  
 A<sub>2</sub> iv 3<sup>'</sup> ni-i-ša-a[n ...]  
 A<sub>2</sub> iv 4<sup>'</sup> a-a-la-a-la-⟨at⟩-t[i ...]  
 A<sub>2</sub> iv 5<sup>'</sup> ni-i-iš-pa-an [...]

§ 14<sup>'''</sup>

- A<sub>2</sub> iv 6<sup>'</sup> [n]u<sup>MUNUS</sup>ŠU.G[I ...]  
 A<sub>2</sub> iv 7<sup>'</sup> [i]š-na-aš Š[U<sup>2</sup> ...]  
 A<sub>2</sub> iv 8<sup>'</sup> [...] x [...]

§ 15<sup>'''</sup>

- A<sub>1</sub> iv 1<sup>''</sup> <sup>r</sup>na<sup>21</sup>-x[...]



- § 9<sup>m</sup>  
 1<sup>n</sup> [...]
   
2<sup>n</sup> [...] ritual
   
3<sup>n</sup>-4<sup>n</sup> [...].

- 
- § 10<sup>m</sup>  
 5<sup>n</sup>-7<sup>n</sup> “[...]
   
8<sup>n</sup> [past (or) fut]ure,
   
9<sup>n</sup> [of the mother (or) the fat]her, of the brother (or) the sister,
   
10<sup>n</sup> [...], from the male (or) female servant.”

End of col. ii

- § 11<sup>m</sup>  
 Rev. iii  
 1<sup>’</sup> “[whoever restraine]d [him],
   
2<sup>’</sup> [whoever distrai]ned [him, (namely)]
   
3<sup>’</sup> [the ritual patron], (his) shap[e],
   
4<sup>’</sup> [flesh, bon]e(s), joint(s),
   
5<sup>’</sup> [strength, m]obility,
   
6<sup>’</sup> [eyelash, eyeb]row(-hair),
   
7<sup>’</sup> [divi]ne path!

- 
- § 12<sup>m</sup>  
 8<sup>’</sup> [If he (is) a living bei]ng,
   
8<sup>’</sup>-9<sup>’</sup> may [the Sun-god] above [deliver] him (to the ritual patron)!
   
9<sup>’</sup>-10<sup>’</sup> But if he (is) [a dead (spirit), ...].”

- § 13<sup>m</sup>  
 Rev. iv  
 1<sup>’</sup>-2<sup>’</sup> “[...] (v. to separate) [...].
   
3<sup>’</sup>-4<sup>’</sup> May [...] not [...] hi[m ...] with the *alalatt*-body part!
   
5<sup>’</sup> May [...] not [...] him [...].!”

- 
- § 14<sup>m</sup>  
 6<sup>’</sup>-7<sup>’</sup> The Old Woma[n ...]
   
7<sup>’</sup> the *h[and]* of [d]ough.
   
8<sup>’</sup> [...]

- § 15<sup>m</sup>  
 1<sup>n</sup> [...]
-

§ 16<sup>'''</sup>

A <sub>1</sub> iv 2 <sup>''</sup>	DUB.1.KAM ᵀᵀ-[UL QA-TI]
A <sub>1</sub> iv 3 <sup>''</sup>	ma-a-an ᵀK[u-wa-at-tal-la-aš <sup>MUNUS</sup> SUḪUR.LÁ]
A <sub>1</sub> iv 4 <sup>''</sup>	ᵀŠi-la-al-lu-u-ᵀḫi <sup>''</sup> -[iš-ša <sup>MUNUS</sup> SU.GI ...]
A <sub>1</sub> iv 5 <sup>''</sup>	ma-a-an an-tu-uḫ-ša-a[n]
A <sub>1</sub> iv 6 <sup>''</sup>	GAL-li a-ni-u-ur a-[ni-ia-an]-ᵀzi <sup>''</sup>
A <sub>1</sub> iv 7 <sup>''</sup>	pár-ku-i tup-pí

## Commentary

**i 1–2:** The reference to the tandem of performers sets apart this tablet series from KBo 29.3+ (CTH 760.2) more than any other feature. While the immediately following context features a number of first plural verbal forms, which contrast with the first singular verbal forms in the incipit of KBo 29.3+, this appears to be a result of secondary elaboration, because the main part of both texts most probably contains the third person references to the Old Woman.

**i 6:** The restoration [nu-z]a-an implies the clitic sequence *nu* + *-za* + *-šan* (/nu=ts(a)=san/), where *-za* is the reflexive particle, which is in turn compatible with translating the clause predicate as ‘to take upon oneself, to undertake’.

**i 9:** For the ritual use of black sheep in Ancient Anatolia, see Haas 1994, 648 fn. 77; for the reference to the Great Ritual, see Vol. 2, Section 5.3.

## CTH 760.1.b

## Table of Manuscripts

A KBo 58.225 672/z

## Transmission and Research History

This Middle Script fragment was found in the Temple I area. It does not contain any clues to determine its position on a tablet. It was published in transliteration and identified as a text with a Luwian incantation in Groddek 2012b, 155.

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- § 16<sup>'''</sup>  
 2'' First tablet. No[t finished].  
 3'' When K[uwattalla, the female attendant]  
 4'' [and] Šilalluḫi, [the Old Woman ...].  
 5''-6'' When they pe[rform] the Great Ritual for a person.  
 7'' Clean tablet.

**i 2'-3'**: The restoration of the strip(?) of blue wool in the lacuna is based on its mention in KUB 32.5(+) iii 4' (CTH 759.10.b). See further the commentary to KBo 29.3+ ii 31-33 (CTH 760.2, § 13'). Note that all the other references to colored wool in the Kuwattalla tradition omit the word 'strip'.

**i 4'**: For Akkadian *taḥapšu* 'felt', see Gaspa 2017, 72 fn. 415 (with prior bibliography).

**ii 5''-10''**: It is assumed that this paragraph is parallel to KBo 29.3+ ii 1-4 (CTH 760.2, § 5').

**iii 1'-10'**: These two paragraphs are restored based on the parallel version KBo 29.3+ ii 18-27 (CTH 760.2, §§ 10'-11').

**iv 2''-7''**: It is assumed that this colophon is identical to the one restored in KUB 35.16(+) iv 2''-5'' (CTH 760.3.b).

**iv 7''**: For Hittite *parkui tuppi* (lit. 'clean tablet') as a technical term for 'final draft', see CHD P, 166 and Waal 2015, 125.

## Contents

§§ 1'-2' Manipulations with figurines, with their Luwian incantation

The paleographic analysis suggests that this text and CTH 760.1.a are written by the same scribe (see Fig. 2.13). The content of the fragment is compatible with the assumption that it belongs to the first tablet (see the commentary to the translation), and therefore an indirect join between CTH 760.1.a and CTH 760.1.b remains the most likely hypothesis, under which KBo 58.225 is probably to be placed between KUB 35.66 and KBo 29.11. Yet, since the parallel versions of this passage in the other tablet series of the Kuwattalla tradition are unknown thus far, we prefer to err on the side of caution and treat here CTH 760.1.a and CTH 760.1.b as mere parts of the same tablet series.

## Transliteration

## § 1'

A:1'	[...] MUNUS[ŠU.GI ...]
A:2'	[...-a]n <sup>2</sup> na-at-x[...]
A:3'	[... SÍSKU]R <sup>1?</sup> a-ni-iš-ke-e[z-zī]
A:4'	[... š]e-e-na-aš li-x[...]
A:5'	[lu-ú-i]-li ki-iš- <sup>r</sup> ša <sup>1</sup> -an h[u-uk-ki-iš-ke-ez-zī]

## § 2'

A:6'	[za-ú-i]-na-aš ha-ar-za-aš-šu-[un-ni ut-na-aš-ši-in-za]
A:7'	[hi-iš- <u>hi</u> -š]a-aš-ši-in-za ta-p[a-ru-wa-aš-ši-in-za]
A:8'	[ta-a-t]ar-ri- <sup>r</sup> ia-am <sup>1</sup> -ma-[aš-ši-in-za hi-ru-ta-aš-ši-in-za]

## Commentary

4': The mention of the figurines, if correctly restored, supports the attribution of the fragment under discussion to the first tablet of the ritual. The incantation featuring the possessive adjective [*hi-iš-hi-š*]a-aš-ši-in-za 'of traps' supports the same conclusion, again if the form under discussion is correctly restored. For the co-occurrence of both forms—see for example, KBo 29.3+ ii 15–24 (CTH 760.2 §§ 9'–10').

6': The Luwian verb /xarts(a)ssa-<sup>(i)</sup>/ presumably represents an imperfective of /xarts-<sup>(ti)</sup>/ 'to take hold', attested as *hara/i-za-* in hieroglyphic transmission, itself probably a cognate of Hitt. *hark-mi* 'to have, hold' (Hawkins 2000, II, 545 *sub* ASSUR letter b

## CTH 760.2

## Table of Manuscripts

A <sub>1</sub>	KBo 29.3	474/u
A <sub>2</sub>	+ KUB 35.45	+ VAT 7429 + Bo 3955 + Bo 3488 + Bo 3645

## Transmission and Research History

The joined piece comes from Temple I and is written in a New Script ductus (see Fig. 2.14 and Klinger 1996, 38 fn. 23). Both fragments are published in transliteration in Starke 1985, 98–100 and 151–54 respectively and joined in Kammenhuber 1986, 86–92. Although this join was rejected in Starke 1990, 595 based on the erroneous as-

## Translation

## § 1'

- 1' [...] the [Old Woman ...]  
 2' [...]  
 3' [...] perform[s the *ritua*]l.  
 4' [... fi]gurines [...]  
 5' co[n]jures] thus in [Luwia]n:
- 

## § 2'

- 6' “[Her]e, we are holdin[g] (back) (the lords) [of the (evil) words],  
 7' [tra]ps, jud[gment],  
 8' [c]urse, [perjury]!”

§§ 6–7). Alternatively, *ḫa-ar-za-aš-šu-[un-ni]* may represent a redundant spelling of the base form /xarts-unni/, since H. Craig Melchert reminds us that the cognate Hittite verb *ḫark-* ‘to hold, have’ lacks imperfective derivatives (see Melchert 2023 *sub ḫarz-* ‘to hold (back)’). The meaning ‘to hold back’ follows from the context. The reconstructed 1pl. ending correlates with the use of 1pl. Hittite forms in KUB 35.18(+) (CTH 760.1.a). We do not have enough information to fully reconstruct the rite associated with this incantation, but it seems likely that the figurines symbolize the evil-doers and are metaphorically restrained, perhaps with the help of ropes.

8': See the same rare orthography of the word for ‘curse’ in KUB 35.58 (CTH 759.6?).

sumption that KBo 29.3 belongs to the same tablet as KBo 29.4 (see Otten and Rüter in KBo 29, IV), it was later confirmed in Sasseville 2020c, 555 as a result of the study of the photographs of the relevant fragments and obtained a definite confirmation from the collation of the original fragments in the Ankara museum by Alice Mouton. The preserved part of the tablet contains the upper parts of columns one and two, including the incipit, as well as the lower parts of columns three and four, including the fragmentary colophon. A number of excerpts appear in secondary literature; particularly well covered is ii 18–27 (Laroche 1959, 146–47; Reichardt 1998, 134; Sideltsev 2014, 858–59; Marcuson 2016, 383 etc.). The line of the colophon is edited in Waal 2015, 521. Otten’s hypothesis that KUB 35.45, KUB 35.46, and KUB 35.47 belong to the same tablet (Otten in KUB 35, II) has not found confirmation and was quickly abandoned.

## Contents

§ 1	Incipit of the Great Ritual combined with the <i>dupaduparša</i> -ritual
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§ 7'	Luwian incantation for replacing evil with positive phenomena
§ 8'	Dedication of beer and bread
§§ 9'–11'	Presentation of two figurines to the Sun-god, with its Luwian incantation
§ 12'	Placement of the two figurines at the patient's feet
§ 13'	Tying tongue and hand figurines of dough to the ritual patron's fingers with colored wool

## Transliteration

§ 1	
Obv. i	
A <sub>1</sub> i 1	[UM-MA ...] <sup>URU</sup> ZI-LU-NA {x} <i>ma-a-an an-tu-uḫ-ši</i>
A <sub>1</sub> i 2	[ <i>kat-ta wa-al-ḫu-wa-aš</i> SISKUR] <sup>r</sup> ši <sup>1</sup> <i>-pa-an-ta-aḫ-ḫi na-aš-ta ma-aḫ-ḫa-an</i>
A <sub>1</sub> i 3	[I-NA U <sub>4</sub> .3.KAM <i>kat-ta wa</i> ]- <i>al-ḫu-wa-aš</i> SISKUR <i>aš-nu-mi nu-za-an I-NA</i> U <sub>4</sub> .3.KAM
A <sub>1</sub> i 4	[ <i>pa-ra-a GAL-li-pát a-ni-u-u</i> ] <i>r e-ep-mi nu ke-e da-aḫ-ḫi</i>
<hr/>	
§ 2	
A <sub>1</sub> i 5	[8 UDU <sup>HÁ</sup> Ū 1 MÁŠ.GAL ŠÀ.B] A 2 UDU <sup>HÁ</sup> <i>a-ni-u-ra-aš</i> BABBAR GE <sub>6</sub> - <i>ia</i>
A <sub>1</sub> i 6	[2 UDU <sup>HÁ</sup> <i>ik-ku-na-at-ta-aš</i> 1] UDU <i>šar-la-at-ta-aš</i> 1 UDU."SÍG+MUNUS" <i>ti-i-ta-an-ta-[aš]</i>
A <sub>1</sub> i 7	[... GİR] <sup>MES</sup> -ŠU-NU <i>ku-e-ez iš-ḫar-nu-ma-an-zi</i>
A <sub>1</sub> i 8	[... I-NA U <sub>4</sub> .4.KAM <i>ke-el</i> ]- <i>di-ia-aš</i> A-NA SISKUR <i>da-an-zi</i>
A <sub>1</sub> i 9	[... <i>k</i> ] <i>at-ta-an na-ak-ku-uš-ša-ḫi-ti da-an-zi</i>
<hr/>	
§ 3	
A <sub>1</sub> i 10	[...] Ū-UL <i>an-da na-ak-ku-uš-ši-i-uš</i>
A <sub>1</sub> i 11	[... M] ÁŠ.GAL <i>na-at-ša-an ap-pé-ez-zi</i>
A <sub>1</sub> i 12	[...] <i>-ia-an-te-eš</i>
<hr/>	
§ 4	
A <sub>1</sub> i 13	[...] U <sub>4</sub> - <i>ti ku-wa-pí ši-pa-an-t</i> [ <sup>i?</sup> ...]
A <sub>1</sub> i 14	[...] <i>da-a-an-zi na-<sup>r</sup>at<sup>1</sup>-[...]</i>
A <sub>1</sub> i 15	[...] <i>x-za u-uš-ša-x[...]</i>
A <sub>1</sub> i 16	[...] <sup>r</sup> UZU <sup>1</sup> ŠÀ x [...]

- §§ 14"–15"   Luwian incantations, which arguably accompany a *taluppi*-rite  
 §§ 16"–17"   Breaking the tongue and hand figurines, with its Luwian incantation  
 §§ 18"–19"   Waving the hand and tongue figurines over the patient's head and the patient's spitting on these figurines, with its Luwian incantation  
 § 20"        Fragmentary colophon

As is obvious from the presence of the incipit, this is the first tablet of the ritual. The reference to both the "ritual of striking down" and the Great Ritual in the incipit suggests the attribution of this text to CTH 760.

## Translation

### § 1

Obv. i

- 1       [Thus (speaks) ...] of Ziluna.  
 1–2     When I perform the sacrificial [ritual of striking down] for a person, once  
 3       I complete the ritual of [st]riking [down on the third day],  
 3–4     I [under]take [further the Great Ritua]l [itself] on the third day. I take these:

---

### § 2

- 5       [Eight sheep and one billy goat among wh]ich two sheep of the (Great) Ritual, (one) white and (one) black,  
 6       [two sheep of the *ikkunatt*-sacrifice, one] sheep of the *šarlatt*-sacrifice, one ewe *having sucklings*,  
 7       [one sheep] with whose blood they smear their [... feet],  
 8       [one sheep, which on the fourth day] they take to the [*kel*]di-rite,  
 9       [one billy goat, which] they take along to the scapegoat rite.

---

### § 3

- 10      Scapegoats [...] not among [...].  
 11      [...] billy goat.  
 11–12   They (are) [...] -ed at the end.

---

### § 4

- 13      On the day when [...] he/she sacrific[es ...],  
 14      they take [...] and [...].  
 15–16   "[...] heart [...]."

## § 5'

Obv. ii

A<sub>2</sub> ii 1 ɸi-i-ru-ú-un pu-ú-wa-⟨ti⟩-il pa-ri-ia-na-al-la-an {AŠ}A<sub>2</sub> ii 2 AMA-ia-an ta-a-ti-ia-an ŠEŠ-ia-an NIN-ia-anA<sub>2</sub> ii 3 İR-ia-an GĒME-ia-an <sup>LÚ</sup>lu-u-la-ɸi-ia-an <sup>LÚ</sup>ɸa-pí-ri-ia-anA<sub>2</sub> ii 4 kur-ša-aš-ša-an tu-ú-li-ia-⟨aš-ša⟩-an

## § 6'

A<sub>2</sub> ii 5 [a]n-ta-at-ta a-ar-la-nu-wa-at-ta pár-ra-ia-an-za ɸUR.SAG<sup>MEŠ</sup>-zaA<sub>2</sub> ii 6 x-x-<sup>r</sup>lu<sup>r</sup>-pa-ia-an-za za-ar-ri-ia-an-za I<sub>7</sub><sup>MEŠ</sup>-an-za Ú.SAL<sup>HÁ</sup>-an-za ú-i-da-an-za

## § 7'

A<sub>2</sub> ii 7 <sup>r</sup>a<sup>r</sup>-an-ta-pa-at-ta a-ar-la-nu-wa-at-ta SÍSKUR-aš-ša-an-za-⟨an⟩ EN-iaA<sub>2</sub> ii 8 ɸu-i-it-wa-la-ɸi-<sup>r</sup>ti<sup>r</sup> a-an-na-ru-um-ma-ɸi-⟨ta⟩-ti MU.KAM<sup>HÁ</sup> GÍD.DAA<sub>2</sub> ii 9 EGIR.U<sub>4</sub>-M<sup>HÁ</sup>-ti DINGIR<sup>MEŠ</sup>-aš-ša-za-ti wa-aš-ša-ra-ɸi-ta-tiA<sub>2</sub> ii 10 ɸu-i-tum-ma-na-ɸi-ta-ti

## § 8'

A<sub>2</sub> ii 11 nu <sup>MUNUS</sup>ŠU.GI ku-it 1 NINDA a-a-an <sup>DUG</sup>KU-KU-UB {KAŠ} KAŠ-ia ɸar-ziA<sub>2</sub> ii 12 na-at A-NA EN SÍSKUR pa-<sup>r</sup>ra<sup>r</sup>-a e-ep-zi nu-uš-ša-⟨an⟩ QA-TAM da-a-iA<sub>2</sub> ii 13 nam-ma <sup>MUNUS</sup>ŠU.GI NINDA a-a-an <sup>r</sup>EGIR<sup>r</sup>-pa I-NA AŠ-RI-SU pé-e-da-iA<sub>2</sub> ii 14 na-at-ša-an A-NA <sup>GÍŠ</sup>BANŠUR AD.<sup>r</sup>KID<sup>r</sup> kat-ta da-a-i <sup>DUG</sup>KU-KU-UB KAŠ-ma ɸar-zi

## § 9'

A<sub>2</sub> ii 15 nu-za <sup>MUNUS</sup>ŠU.GI EGIR-an-da iš-na-aš 2 ši-<sup>r</sup>e-nu<sup>r</sup>-uš da-a-iA<sub>2</sub> ii 16 na-aš-kán <sup>DUTU</sup>-i me-na-aɸ-ɸa-an-da<sup>r</sup> <sup>r</sup>e-ep<sup>r</sup>-[z]iA<sub>2</sub> ii 17 nam-ma ši-pa-an-ti ɸu-uk-ki-iš-ke-<sup>r</sup>ez<sup>r</sup>-<sup>r</sup>zi-ma<sup>r</sup> [k]i-iš-<sup>r</sup>ša<sup>r</sup>-an

## § 10'

A<sub>2</sub> ii 18 <sup>r</sup>DUTU-ta<sup>r</sup> EN-ia ti-wa<sup>r</sup>(UD)-a-<sup>r</sup>li<sup>r</sup>-ia pí-ia-aš <sup>LÚ</sup>KÚR<sup>MEŠ</sup>-in-<sup>r</sup>zi<sup>r</sup>A<sub>2</sub> ii 19 kat-ta-wa-at-na-al-li-in-za ú-ut-na-aš-ši-in-za ɸi-iš-ɸi-ša-aš-ši-i[n]-zaA<sub>2</sub> ii 20 ta-pa-ru-wa-aš-ši-in-za ta-a-ta-ri-ia-am-ma-na-aš-ši-in-za ɸi-i-ru-t[a-aš]-ši-in-zaA<sub>2</sub> ii 21 EN<sup>MEŠ</sup>-an-za ku-i-ša-an ša-aɸ-ɸa-ni-iš-ša-at-ta ku-i-ša-anA<sub>2</sub> ii 22 ip-pa-tar-ri-⟨iš⟩-ša-at-ta EN SÍSKUR-aš-ši-in ALAM-ša mi-i-ša-an-zaA<sub>2</sub> ii 23 ɸa-aš-ša ɸal-ɸal-za-ni-in ú-wa-ra-an-na-ɸi-ša i-ú-na-ɸi-šaA<sub>2</sub> ii 24 la-al-pí-in ku-wa-an-na-ni-in ma-aš-ša-na-al-li-in KASKAL-an

## § 11'

A<sub>2</sub> ii 25 ma-a-na-aš ɸu-i-du-wa-li-iš šar-ri-ia-an <sup>DUTU</sup>-za da-ra-u-id-duA<sub>2</sub> ii 26 ma-a-na-aš ú-la-an-ti-iš a-an ti-ia-am-ma-aš-ši-iš <sup>DUTU</sup>-za da-ra-ú-id-du



## § 5'

Obv. ii

1 “Perjury, past (or) future,  
 2 maternal (or) paternal, of the brother (or) the sister,  
 3 of the male (or) female servant, of the mountain-dwellers (or) desert-dwellers,  
 4 of the army (or) the assembly.

---

## § 6'

5 It has relocated them to the high mountains,  
 6 deep valleys, watercourses, meadows, lakes.

---

## § 7'

7 It has replaced them for the ritual patron,  
 8 with life, virility, long years,  
 9–10 future time, favor (and) enlivenment of the deities.”

---

## § 8'

11 The warm bread and the jug of beer which the Old Woman holds,  
 12 she holds them toward the ritual patron. He places (his) hand on (it).  
 13 Then the Old Woman brings the warm bread back to its location,  
 14 (i.e.) she places it on the wickerwork table. However, she (still) holds the jug  
 of beer.

---

## § 9'

15 Afterward, the Old Woman takes two figurines of dough  
 16 and she hol[d]s them before the Sun-god.  
 17 Then, she makes a libation and she conjures [t]hus:

---

## § 10'

18 “Sun-god, divine lord, give (him) the enemies,  
 19–21 the lords of vengeful words, traps, judgments, curse, perjury.  
 21 Whoever restrained it, whoever  
 22 distrained it, (namely) the ritual patron’s shape, flesh,  
 23 bone(s), joint(s), speech, mobility,  
 24 eyelash, eyebrow(-hair), divine path!

---

## § 11'

25 If he (is) a living being, may the Sun-god above deliver him (to the ritual patron)!  
 26 If he (is) a dead (spirit), may the Sun-goddess of the earth deliver him (to the  
 ritual patron),

A<sub>2</sub> ii 27 'ta-ta-ri<sup>1</sup>-ia-am-ma-na-aš-ši-in ħi-ru-ta-aš-ši-in EN-an

§ 12'

A<sub>2</sub> ii 28 [nu<sup>MUNUS</sup>ŠU.GI] 2 [ši-e-nu-u]š iš-na-aš A-NA EN SÍSKUR

A<sub>2</sub> ii 29 [ŠA-PAL ĠIR<sup>MES</sup>-š]U da-a-i<sup>DUG</sup>KU-KU-UB KAŠ-ma A-NA<sup>GIŠ</sup>BANŠUR AD.KID

A<sub>2</sub> ii 30 [pé-ra-an kat-ta d]a<sup>r</sup>a<sup>1</sup>-i

§ 13'

A<sub>2</sub> ii 31 [nu SÍG SA<sub>5</sub> SÍG ZA.ĠIN SÍG SIG<sub>7</sub>].<sup>r</sup>SIG<sub>7</sub>-ia<sup>1</sup> an-da ta-ru-up-pa-an

A<sub>2</sub> ii 32 [...-l]a<sup>2</sup>-an A-NA EN SÍSKUR QA-TE<sup>MES</sup>!(EŠ)-[šU iš-ħa-a-i<sup>2</sup>]

A<sub>2</sub> ii 33 [nu iš-na-aš EME ŠU ka-l]u-lu-pa<sup>1</sup>-aš ħa<sup>1</sup>-ma-an-k[i]

A<sub>2</sub> ii 34 [...]x-aš pé-e-<sup>r</sup>da<sup>1</sup>-x[...]

§ 14''

Rev. iii

A<sub>2</sub> iii 1' [...]x

A<sub>2</sub> iii 2' [za-a-ú-i-ti e-li-el-ħa-a-i ma-al-ħa-aš-ša-aš-ši-iš EN-a]š

A<sub>2</sub> iii 3' [ta-pa-ru-wa-ti ta-a-ta-ri-ia-am-na-ti ħi-ru-ú-ta-t]i

A<sub>2</sub> iii 4' [pa-a ħa-la-li-iš a-aš-du ma-al-ħa-aš-ša-aš-ši-iš EN-a]š

A<sub>2</sub> iii 5' [ad-du-wa-la-ti ŠU-ti ad-du-wa-la-ti EME-ti ta-pa-ru-wa-aš-ša-an-za-t]i

A<sub>2</sub> iii 6' [ta-a-ta-ri-ia-ma-na-aš-ša-an-za-ti ħi-i-ru]-<sup>r</sup>ú<sup>1</sup>-t[a-aš-ša-an-z]a-ti

A<sub>2</sub> iii 7' [ir-wa-al-li-ia-ti pa-ri-tar-wa-al-li-ia-t]i<sup>L0</sup>lu-<sup>r</sup>ú<sup>1</sup>-[la-ħi-ia-t]i

A<sub>2</sub> iii 8' [ħa-pí-ri-ia-ti ku-wa-ar-ša-aš-ša-t]i tu-ú-l[i-ia-aš-ša]-a-ti

§ 15''

A<sub>2</sub> iii 9' [zi-la-du-úr DINGIR<sup>MES</sup>-in-zi za-am-ma-an t]a-pa-a-ru ta-a-ta-<sup>r</sup>ri<sup>1</sup>-i[a-am-ma-an]

A<sub>2</sub> iii 10' [ħi-i-ru-ú-un wa-aš-ši-ni<sup>2</sup> ni-iš ħa-pa-i]n-ti

A<sub>2</sub> iii 11' [ni-iš-du-wa-at-ta a-ap-pa ku-wa-an-zu G]UN-an ni-iš-du-wa-at-ta

A<sub>2</sub> iii 12' [a-ap-pa ka-al-du-ni-i-ia ú-i-i]t-ta-⟨ri⟩

§ 16''

A<sub>2</sub> iii 13' [nu EN SÍSKUR] iš-[na-aš EME-uš iš]-na-aš-ša ki-iš-ša-ru-uš

A<sub>2</sub> iii 14' [ar-ħa d]u-wa-ar-n[i-iš-k]i-u-w[a-a]n da-a-i na-aš-ša-an

A<sub>2</sub> iii 15' [A-NA<sup>MUNUS</sup>Š]U.GI ki-iš-ša-ri-i kat-ta zi-ik-ke-ez-zi

A<sub>2</sub> iii 16' [<sup>MUNUS</sup>ŠU].GI-ma kiš-an ħu-uk-ki-iš-ke-ez-zi

§ 17''

A<sub>2+1</sub> iii 17' m[a-am]-ma-al-wa-ia-an EN SÍSKUR-iš ad-du-wa-li-in EME-in

A<sub>2+1</sub> iii 18' ta-<sup>r</sup>a<sup>1</sup>-ta-ri-ia-am-ma-na-aš-ši-in ħi-i-ru-ta-aš-ši-in

A<sub>2+1</sub> iii 19' a-aš-ši-wa-an-ta-at-ta-na-aš-ši-in {x} ma-a-i-ia-aš-ši-in EME-in

§ 18''

A<sub>2+1</sub> iii 20' na-aš-ši-kán<sup>MUNUS</sup>ŠU.GI še-er ar-ħa wa-aħ-⟨nu⟩-uz-zi

27 (namely) the lord of curses (or) perjuries!”

---

§ 12’

28–29 [The Old Woman] places the two [figurin]es of dough [at the fee]t of the ritual patron,

29–30 but she [p]laces the jug of beer [in front of] the wickerwork table.

---

§ 13’

31 [Red wool, blue wool] and [yellow/gre]en [wool] (are) intertwined.

32 [She *binds* ...] to the hands of the ritual patron,

33 [and] she attache[s tongue (and) hand of dough] to (his) [f]ingers.

34 [...]

§ 14”

Rev. iii

1’ [...]

2’ “[The ritual patro]n [is washing himself]

3’ [fro]m [judgment, curse, perjury].

4’ [Then may the ritual patro]n [be pure]

5’ [from the evil hand, from the evil tongue], from [(those of) judgments],

6’ [curses, pe]rj[ur]ies,

7’ [internal (or) externa]l, (of) moun[tain-dwelle]rs

8’ [(or) desert-dwellers, (of) an army] (or) the ass[embl]y!

---

§ 15”

9’–10’ [In the future, may the gods not bi]nd [bewitchment, j]udgment, cu[rse, perjury to his body]!

11’–12’ [May they not (be experienced) again by him (as) a heavy bur]den! May they not (be) [exper]ienced [again] by him (as) [thrashing]!”

---

§ 16”

13’–14’ [The ritual patron] starts [b]rea[ki]ng [the tongues] of do[ugh] and the hands of [d]ough

14’–15’ and then places them one by one in the hand [of the O]ld Woman.

16’ [The Old] Woman conjures thus:

---

§ 17”

17’ “The ritual patron is b[re]aking the evil tongue,

18’ (the tongue) of curse, perjury,

19’ misery, the tongue of the multitudes.”

---

§ 18”

20’ The Old Woman waves them over him.

A<sub>2+1</sub> iii 21' *nam-ma-aš A-NA EN SÍSKUR pa-ra-a e-ep-zi nu-uš-ša-an*

A<sub>2+1</sub> iii 22' EN SÍSKUR *kat-ta al-la-pa-aḫ-ḫi* <sup>MUNUS</sup>SU.GI-*ma kiš-an*

A<sub>2+1</sub> iii 23' *ḫu-uk-ki-iš-ke-ez-zi*

§ 19''

A<sub>2+1</sub> iii 24' *a-aḫ-ra-(an) wa-aḫ-ra-an tap-pa-at-ta ta-a-pa-ru ta-a-ta-ri-i-<sup>f</sup>am<sup>1</sup>-ma-an*

A<sub>2+1</sub> iii 25' *ḫi-i-(ru)-ú-un ma-a-ia-aš-ši-in EME-in*

End of col. iii

§ 20'''

Rev. iv

A<sub>1</sub> iv 1' [...] *ki-i pâr-ku-i t[up-pî]*

## Commentary

**i 1:** The identity of the performer from Ziluna remains uncertain, but Šilalluḫi emerges as a much more likely candidate than Kuwattalla (Sasseville 2020b, 113). Note that the town of Ziluna was situated on the road from the Hittite heartland to Syria (Bryce 2005, 201). Nevertheless, one cannot absolutely exclude the possibility that this version is assigned to a performer different from both, since the Old Woman Šilalluḫi is not associated with this town elsewhere.

**i 5–6:** The list of animals is restored after the quasi-parallel incipit of KUB 35.18(+) (CTH 760.1.a). The absence of the piglet on the list correlates with the absence of references to this animal throughout CTH 760, which is in contrast with CTH 761. Note, however, that the reference to a piglet and a puppy is found among the ritual implements in Bo 4388:7' (CTH 763.2.1), below the list of sacrificial sheep and in a different paragraph. Therefore, one can assume that a comparable reference is lost in a lacuna in CTH 760.2. For the ambivalent status of the pig in Hittite religious texts, see Mouton 2004a, Mouton 2006a, and Collins 2006.

**i 6:** For Hitt. *títant-*, see Starke 1990, 229–30 and HEG T, 384.

**i 7–9:** This paragraph contains the Hittite technical term *keldi-* and the Luwian technical term /nakkusayid-/, both of Hurrian origin. For the term *keldi-*, see Haas 1998, 227; for its presence in Kizzuwatna rituals, see Strauß 2006, 115–18. Note that smearing blood of sacrificial animals is generally typical of Kizzuwatna rituals; see Miller 2004, 297 and Feder 2010 (although the latter confused two different blood rites; see Mouton 2014b). The restorations are again based on KUB 35.18(+) (CTH 760.1.a).

**i 10:** This paragraph features the Hittite technical term *nakkušši-* ‘scapegoat’ of Hurrian origin, which is also related to the Luwian abstract noun /nakkusayid-/ mentioned in the previous paragraph.

**ii 1–10:** For a discussion of this incantation, see Marcuson 2016, 295–96. For the translation of /puwadil(i)-/ as ‘past’ and its etymology, see Ivanov 2001.

21' Then she holds them toward the ritual patron, so that  
 22' the ritual patron spits on (them).  
 22'–23' The Old Woman conjures thus:

§ 19''

24' "He spat (out) woe (and) pain, (namely) judgment, curse,  
 25' perjury, the tongue of the multitudes."  
 End of col. iii

§ 20'''

Rev. iv

1' [...] This (is) a clean t[ablet].

**ii 1–4:** This paragraph finds a direct counterpart in KUB 35.49(+) i 5'–9' (CTH 761.2.1.a). For a similar chain of merisms in the context of a different rite, see KUB 35.21 obv. 9'–10' (CTH 761.1.d).

**ii 5–10:** The interpretation of §§ 6'–7' is crucially dependent on the analysis of the Luwian verb /arlanu(wa)-<sup>(i)</sup>/ 'to relocate, replace' (Yakubovich 2017/2018, 10–14). It is assumed that the subject of both clauses is a scapegoat. Compare a similar list of landscape features in the scapegoate rite featuring a mouse in the ritual CTH 391.1 belonging to the Ambazzi tradition (Christiansen 2006, 38–41, §§ 9–10).

**ii 6:** The adjectival interpretation of /wid(a/i)-/ (Starke 1990, 567 and CLL, 270), is contextually unlikely given that single adjectives usually precede their head nouns in Luwian texts. Therefore, we interpret this Luwian form as a lexical cognate of the Hittite noun *wida-*. The contexts of its use adduced in Kloekhorst 2008, 1015–16 speak for its meaning 'lake, creek', rather than 'water', and the same meaning can be proposed for its Luwian cognate based on the passage under discussion. For a possible additional attestation of the same Luwian lexeme, see Melchert 2023 *sub widi-*.

**ii 8:** The optional syncope in *a-an-na-ru-um-ma-ḫi-ti* is phonetically real, as suggested by the parallels in KUB 35.16(+) ii 11' (CTH 760.3.b) and KBo 29.9 obv. 1' (CTH 760.9). Its licensing condition would probably be the position of /a/ in unstressed open syllable between two identical consonants; see *ḫu-i-it-wa-la-ḫi-<sup>f</sup>ti'* at the beginning of the same line. Consequently, the emendation to *ḫu-i-it-wa-la-ḫi-⟨ta⟩-<sup>f</sup>ti'* or *a-an-na-ru-um-ma-ḫi-⟨ta⟩-ti* would amount to hyper-normalization.

**ii 13–14:** The jug of beer and bread were presumably used in the course of the preceding manipulation with the scapegoat. For an example of their simultaneous use accompanied by a blessing formula—for example, KUB 35.43+ ii 31–35 (CTH 761.3.8).

**ii 15–30:** Although it is not explicit in this context, the figurines might be anthropomorphic, since they visibly represent the patient's adversaries. Since the identity of

those evildoers might be unknown to the ritual patron, it is probable that one figurine represents a man and the other a woman, so that they cover both possibilities in the context of this ritual sequence. This procedure is quite widespread all over Hittite Anatolia (Mouton 2010, 117–18). For an analysis of this ritual sequence, see Mouton 2019a, 94–95 and Puértolas Rubio 2022. Haas 2003, 591–92 considers that this rite precedes the destruction of the figurines representing the enemies.

**ii 15–16:** The figurines are stretched toward the Sun. Note that the *dupaduparša*-ritual (CTH 759) features invocations to the “Sun-god of the Oath”, a specific solar deity and not necessarily to be identified with the Sun as heavenly body.

**ii 18:** For the translation ‘divine lord’, see Steitler 2017, 189 fn. 606 and 385 fn. 1200. For a summary on this question, see Melchert 2019, 244. The word for ‘enemies’ features here the Luwian ending /-intsi/, which is restricted to nom.pl. in the original dialect of the incantations but can also function as acc.pl. in the Luwian dialect of Ḫattuša. Its use with the direct object in the form under discussion is to be accounted for as an error of a Ḫattuša copyist (Yakubovich 2010a, 29).

**ii 21:** It is assumed that /saxxanisatta/ ‘restrained’ is cognate with Hittite *šahḫan* ‘type of feudal service’, etymologically “bond” (see Kloekhorst 2008, 691–92). Note that in other contexts the same list of body parts co-occurs with the adjective /say<sup>w</sup>idantalli(ja/i)-/ ‘(one) for binding’ and other derivatives of the verb ‘to bind’. For a different interpretation, see Rieken 1999, 340–41.

**ii 22:** For the translation of /ippadarrissa<sup>(i)</sup>/, see CLL 91.

**ii 22–24:** This is the best-preserved example of a list of body parts and attributes, which begins with ‘body’ and ‘flesh’ and is aligned with a specific group of incantations, many of which feature the concept of ‘binding’. For the parallels to the initial part of this text in the Tunlawiya tradition, see the discussion of Pattern 5 in Vol. 2, Section 4.2. For the etymological connections of Luw. /mi(ja)s(a)-/ ‘flesh’, see now Rieken 2019 contra Poetto 1995. The noun /xalxaltsan(i)-/ is tentatively interpreted as ‘joint(s)’ both because it forms a natural pair with /xas(t)-/ ‘bones’ and because of its perceived relation to Hitt. *ḫalḫaltumari-* ‘corner, cornerstone’ (for additional possibilities, see Melchert 2003c, 286–87). We interpret /warannayid-/ as ‘speech, ability to speak’ and ultimately a derivative of the verbal root /war-/ ‘to speak’ following Sasville 2020c, 329. The ‘divine path’ most likely designates the path that links a human being with the beyond; see Mouton forthcoming<sub>5</sub>. For an analogous interpretation, see Hutter 2019a, 345–46.

**ii 25–27:** The role of the solar deities in this incantation has been discussed in Hutter 2003, 261; Taracha 2009, 109 with fn. 581; Beckman 2012, 130–31; and Steitler 2017, 385–86, among others.

**ii 26:** See KUB 35.13+ r.col. 12’ [wa]-<sup>r</sup>a<sup>r</sup>-la-an-ti-in-z[i] (CTH 762.3.4), where this noun is unequivocally used as a functional equivalent of Hitt. *nakkiu-* ‘dead spirit’.

**ii 28–30:** The tentative restorations in this paragraph are based on KBo 9.147(+) ii 4'–6' (CTH 761.2.1.a).

**ii 31–33:** The content of this paragraph cannot be separated from that of KUB 32.10+ obv. (see *ad locum* CTH 761.1.b). Tying of the evil hand and tongue to the ritual patron is presumably necessary for the purpose of ritually dealing with his grave condition. This action must have constituted a prelude to uttering the appropriate incantations and then untying the symbols of evil affecting the ritual patron.

**ii 31:** The tentative restoration of this sentence is based on the calculation of the length of the broken space in KBo 29.3+ ii 31 (CTH 760.2), KBo 9.147(+) ii 7' (CTH 761.2.1.a), and particularly in KUB 35.66(+) i 2'–3' (CTH 760.1.a), where the reference to strips(?) of both red and yellow wool is preserved. The reference to the blue wool occurs within the same tradition in KUB 32.5(+) iii 4' (CTH 759.10.b).

**ii 33:** The PA sign was originally written as LU, presumably via dittography, and then partially adapted to PA by erasing the extra wedges.

**ii 34:** This fragmentary sentence may refer to removing something—for example, the two figurines at the feet of the ritual patron.

**iii 1'–8':** This paragraph is restored based on the closely parallel version KUB 35.48 iii 5'–9' (CTH 760.4).

**iii 3':** This restoration assumes that the incantations in this and the two following paragraphs accompany a *taluppi*-rite (see KUB 35.58 ii 3'–11', CTH 759.6?), or perhaps the ablution rite.

**iii 9'–12':** This paragraph is restored after KUB 35.48 iii 10'–13' (CTH 760.4). For its interpretation, see the commentary *ad locum*.

**iii 9'–10':** Note a partial similarity between this incantation and the incantations against binding in CTH 761, which likewise normally accompany a *taluppi*-rite—for example, KUB 32.9(+) obv. 7–10 (CTH 761.1.f).

**iii 13'–15':** These must be the same objects that had been bound earlier on to the hands of the ritual patron. Presumably, they were untied in the lacuna (see the discussion of KUB 32.81+ obv. 11', CTH 761.1.b).

**iii 19':** The Luwian noun /assiwantattar/ 'misery' (vel sim.) appears in a limited number of instances alongside the more familiar miasma, such as judgment, curse, and perjury. In those cases where the context allows us to judge, this occurs in Tablets 1 and 2 of the ritual, but even there the use of /assiwantattar/ does not have a systematic character (contrast § 17" and § 19"). One generalization that can be made is that the placement of this noun immediately before 'the tongue of the multitudes' is typical of CTH 760.

## CTH 760.3.a

## Table of Manuscripts

A KUB 35.51 Bo 2567b + Bo 3963 + Bo 8116 + Bo 8268 + Bo 9338

## Transmission and Research History

The autographs of these five fragments, belonging to columns two and three of a double-columned tablet, have already been published as a join in the edition of KUB 35. The find spots of all the fragments remain unknown. The join was published in transliteration in Starke 1985, 175–77 as belonging to an unspecified “Old Woman” ritual.

## Transliteration

## § 1'

Obv. ii<sup>2</sup>A ii<sup>2</sup> 1'

[...] x [...]

A ii<sup>2</sup> 2'[... A-NA E]N SISKUR *pa-ra-<sup>r</sup>a<sup>1</sup>*A ii<sup>2</sup> 3'[*e-e-p-zi nu-uš-ša-an* EN SISKUR *kat-t*]a *al-la-pa-aḫ-ḫi*

## § 2'

A ii<sup>2</sup> 4'[<sup>MUNUS</sup>SU.GI-*ma ki-iš-ša-an ḫ*]u-*uk-zi a-aḫ-ra-an*A ii<sup>2</sup> 5'[*wa-aḫ-ra-an* KL.MIN *n*]a-*aš-ta a-pa-a-at-ta-ia*A ii<sup>2</sup> 6'[*ir-ḫa-a-iz-zi QA-TAM*]-MA-*pát ir-ḫa-aš-ša-an ḫu-u-ma-an*A ii<sup>2</sup> 7'[*ar-nu-uz-zi nam-m*]a-*kán e-eš-ša-na-aš pá-r-ku-in*A ii<sup>2</sup> 8'[*ta-lu-up-pí-in kar-aš-š*]a *ku-it te-pu A-NA EN SISKUR*A ii<sup>2</sup> 9'[*še-er ar-ḫa wa-aḫ-nu*]-*uz-zi na-at-kán pa-ra-a*A ii<sup>2</sup> 10'[...]<sup>r</sup>na<sup>1</sup>-*at pa-iz-zi a-pí-ia*A ii<sup>2</sup> 11'[... *pé-en-n*]a-*a-i*

## § 3'

A ii<sup>2</sup> 12'[*na-aš-ta wa-a-tar*] IŠ-TU<sup>DUG</sup>GAL.GIR<sub>4</sub> *pa-ra-a QA-TA*[M-MA]A ii<sup>2</sup> 13'[*ap-pa-an-zi nu E*]N SISKUR ŠU<sup>MES</sup>-ŠU *a-ar-ri*A ii<sup>2</sup> 14'[<sup>MUNUS</sup>SU.GI-*ma A-NA*] DINGIR-LIM QA-TAM-MA *ḫu-uk-zi*

## § 4'

A ii<sup>2</sup> 15'[*le-el-ḫa-i-ti*] ma-al-ḫa-aš-ša-aš-ši-iš EN-aš ta-p[a-r]u



## Contents

- §§ 1'–2' Spitting on an unclear target, with its Luwian conjuration, waving of the *taluppi*-lump over the ritual patron
- §§ 3'–4' Ritual ablution, with its Luwian conjuration
- §§ 5'–6' Waving of an uncertain substance, possibly vegetable soup, with its Luwian incantation (features merisms)
- § 7' Luwian incantation for the purification of the ritual patron
- §§ 8''–10'' Pressing an item against the body of the ritual patron, with its Luwian conjuration

Note that the order of the obverse and reverse side is not fully certain. One side of the tablet (§§ 2'–6') shows the same sequence of ritual acts as KUB 32.9(+) obv. 1–16 (CTH 761.1.f, §§ 1–6). The identity of scribal hand between this tablet and KUB 35.16(+) (CTH 760.3.b; see Fig. 2.15) prompts assigning it to CTH 760.3. For the structural overlap between this fragment and CTH 761.1, see Vol. 2, Section 3.7.

## Translation

§ 1'  
Obv. ii<sup>2</sup>

- 1' [...]
   
2'–3' [She holds ...] toward the ritual [pa]tron,
   
3' [so that the ritual patron] spits [on (it)].
- 

- § 2'
- 4' [The Old Woman c]onjures [thus]:
   
4'–5' "Ditto woe (and) pain."
   
5'–6' [She treats] those too [one by one].
   
6'–7' [She arranges] everything in order exactly in the same way.
   
7'–9' [The]n the pure [*taluppi*-lump] of dough [an]d [the *karaš*-grain], which she [wav]es a little [over] the ritual patron.
   
9'–10' [...] it out.
   
10'–11' Thereupon she proceeds to [dri]ving [...] it there.
- 

- § 3'
- 12'–13' In the same w[ay, they hold water] in a ceramic cup
   
13' [and] the ritual [pat]ron washes his hands.
   
14' [The Old Woman] conjures in the same way [to] the deity:
- 

- § 4'
- 15' "The ritual patron [is washing himself] (from) jud[g]ment,

- A ii<sup>2</sup> 16' [ħi-ru-ú-un ta-ta-r]i-ia-am-ma-an *na-at-kán* **me**-mi-ia-u-wa-an-zi  
 A ii<sup>2</sup> 17' [ir-ħa-iz-zi na<sup>2</sup>-at<sup>2</sup> i]r-<sup>r</sup>ħa<sup>1</sup>-aš-ša-⟨an⟩ <sup>r</sup>ar-nu-uz-zi<sup>1</sup>  
 A ii<sup>2</sup> 18' [...] x x [...]

## § 5'

- A ii<sup>2</sup> 19' [...] <sup>r</sup>i<sup>1</sup>-ia-an-za  
 A ii<sup>2</sup> 20' [...]x  
 A ii<sup>2</sup> 21' [... ar-ħ]a <sup>r</sup>wa-aħ-nu<sup>1</sup>-uz-zi  
 A ii<sup>2</sup> 22' [...]x

## § 6'

- A ii<sup>2</sup> 23' [...]ma-al-li-iš  
 A ii<sup>2</sup> 24' [...] x x [...]x-an-te-eš  
 A ii<sup>2</sup> 25' [...-i]š ħu-ur-x[...]a<sup>2</sup>-an-te-eš  
 A ii<sup>2</sup> 26' [a-an-ta-at-t]a <sup>r</sup>na<sup>1</sup>-a-ni-ia-an a-an-ta-at-ta  
 A ii<sup>2</sup> 27' [na-na-aš-ri-i]a-an a-an-da-at-ta lu-u-la-ħi-ia-an  
 A ii<sup>2</sup> 28' [ir-ħu-wa-al]-li-i-ia-an a-an-ta-a[t-t]a  
 A ii<sup>2</sup> 29' [pa-ri-it-tar-w]a-al-li-ia-an

## § 7''

- Rev. iii<sup>2</sup>  
 A iii<sup>2</sup> 1' [...] x [...]  
 A iii<sup>2</sup> 2' [a-ad-du-wa-la-ti EME-ti a]-<sup>r</sup>ad<sup>1</sup>-du-wa-l[a-ti]  
 A iii<sup>2</sup> 3' [i-iš-ša-ra-ti ta-pa-ru]-wa-aš-ša-an-za-ti  
 A iii<sup>2</sup> 4' [ħi-ru-ta-aš-ša-an-za-ti ta-t]a-ri-ia-am-ma-na-a[š-ša-an-za-ti]  
 A iii<sup>2</sup> 5' [ma-a-ia-aš-ša-an-za-ti EME]-<sup>r</sup>ti<sup>1</sup>

## § 8''

- A iii<sup>2</sup> 6' [*na-an-ša-an* <sup>MUNUS</sup>ŠU.GI A-NA EN] SISKUR A-NA SAG.DU-š[U]  
 A iii<sup>2</sup> 7' [A-NA RA-MA-NI-ŠU QA-TAM-MA-pát] <sup>r</sup>an<sup>1</sup>-da e-ep-zi  
 A iii<sup>2</sup> 8' [nu ki-iš-ša-an ħu-uk-z]i

## § 9''

- A iii<sup>2</sup> 9' [...] (vacat)  
 A iii<sup>2</sup> 10' [...] (vacat)  
 A iii<sup>2</sup> 11' [...] <sup>r</sup>ħa<sup>1</sup>-ap-pí-ša-a-ti  
 A iii<sup>2</sup> 12' [...] (vacat)

## § 10''

- A iii<sup>2</sup> 13' [... ħa-a]-ú-i-iš  
 A iii<sup>2</sup> 14' [...] -<sup>r</sup>i<sup>1</sup>  
 A iii<sup>2</sup> 15' [...-t]i  
 A iii<sup>2</sup> 16' [...] -ta-ti

- 16' [perjury, cu]rse.”  
 16'–17' She speaks of them [*one by one*].  
 17' She arranges [*them*] in order.  
 18' [...]
- 

- § 5'  
 19' [...] (is) made.  
 20'–21' She waves [...]  
 22' [...]
- 

- § 6'  
 23' “[...]”  
 24' [...]  
 25' [...]  
 26' [Also] (that) of the brother,  
 27' also (that) of the sister, also (that) of the mountain-dwellers,  
 28' the internal (one),  
 28'–29' also the external (one).”
- 

- § 7”  
 Rev. iii?  
 1' “[...]”  
 2' [from the evil tongue, from] the evil  
 3' [hand], from (the tongue) of [judg]ments,  
 4' [perjuries, c]urs[es],  
 5' from [the tongue of the multitudes].”
- 

- § 8”  
 6'–7' [The Old Woman] presses [it] against the head (and) [body of] the ritual [pa-  
 tron exactly in the same way]  
 8' [and she conjure]s [thus]:
- 

- § 9”  
 9' “[...]”  
 10' [...]  
 11' [...] with the limbs  
 12' [...]
- 

- § 10”  
 13' [... sh]eep  
 14' [...]  
 15' [...]  
 16' [...]”

## Commentary

**ii<sup>?</sup> 2'–3'**: The target of spitting is lost in the lacuna. Note, however, that in those cases where we can observe the sequence of ritual acts (CTH 761.1.d, CTH 761.2.1.c), the combination of a *taluppi*-rite and ritual ablution directly follow a rite with a ritual carrier within the Kuwattalla tradition.

**ii<sup>?</sup> 6'–7'**: This clause is restored with the help of § 4' below. Presumably, the Hittite expression *irhaš=ša(n) arnuzzi* 'arranges' (lit. 'delivers to its boundary'), has roughly the same meaning as *irhāizzi* 'treats in order'. The use of this verb, as well as the abridged description of the ritual act with reference to the preceding text, constitutes a parallel with KBo 29.55+ (CTH 761.3.8).

**ii<sup>?</sup> 8'**: For the possible restoration of the *karaš*-grain, see KBo 22.143 i 1–4 (CTH 761.3.2.c, § 1).

**ii<sup>?</sup> 10'**: We are thankful to H. Craig Melchert for his indication of the likely serial use of *pa-iz-zi* in this line.

**ii<sup>?</sup> 11'**: Starke 1985, 176 reads [...] 'da<sup>1</sup>-a-i. Yet, the comparison with the other signs DA and NA found on the same tablet yields support to the reading NA.

**ii<sup>?</sup> 15'–16'**: Note the unusual word order with 'curse' rather than 'perjury' in final position. The same permutation also occurs late in § 7" and finds a parallel in KBo 29.55+ iii 36'–37' (CTH 761.3.8, § 22"). It seems possible that both innovations were independently driven by Behagel's Law (/tadarijamman/ 'curse' is a longer word than /xirun/ 'perjury').

**ii<sup>?</sup> 17'**: For the restoration of *ir-ḥa-iz-zi* governing the infinitive, see KUB 35.43+ ii 19–20 (CTH 761.3.8).

**ii<sup>?</sup> 19'**: The subject of this clause is lost in the lacuna, but one is tempted to think that this is the counterpart of the vegetable soup mentioned in KUB 35.21 obv. 6'–7' (CTH 761.1.d,

## CTH 760.3.b

### Table of Manuscripts

A <sub>1</sub>	KUB 35.16	Bo 2885
A <sub>2</sub>	(+) KUB 35.14	(+) Bo 3849 + Bo 7708

### Transmission and Research History

The find spots of these two New Script fragments remain unknown. They were edited in transliteration in Starke 1985, 93–94 and 124–25 and attributed to CTH 761

§ 7). Its presentation in CTH 761.1 is preceded by a *taluppi*-rite and ablution rite and followed by the incantation containing several forms in /-antis/ and merisms in the accusative. All these features have counterparts in the passage under discussion.

**ii?** 23'–25': The translation of this passage is not provided, but it presumably describes the newly introduced ritual item (vegetable soup?) as a destroyer of witchcraft.

**ii?** 26'–29': The restoration of this paragraph is tentative and implies that we are dealing with a shortened list of the usual merisms modifying the miasma in the Kuwattalla tradition; see for example, KUB 35.21 obv. 11'–16' (CTH 761.1.d, § 5'). The arbitrary shortening is probably due to scribal errors at some point in the history of transmission (not necessarily in the process of compiling this particular tablet series). At any rate, there is no space for the full list in the column, the left margin of which can be securely established at a distance of approximately four signs from the beginning of the preserved part of the passage.

**iii?** 1'–5': The passage beginning with § 7" must all be describing an incantation accompanying a substitution rite. For a parallel incantation in such a context, see KUB 35.24+ obv. 1'–4' (CTH 761.1.c, § 1').

**iii?** 6'–7': This sentence is restored based on KBo 22.143 i 1–4 (CTH 761.3.2.c, § 1) and similar passages. The object pressed could be a figurine of a sheep, because of the mention of a sheep below in § 10"; or it could be another item, perhaps the *taluppi*-lump, which must have been mentioned in the gap preceding § 7". The act of pressing the *taluppi*-lump against the patient's body is attested in KUB 35.71+ (CTH 759.12). The verb *anda ēpzi* contrasts with *tamašzi* and *tamaškezzi*, deployed for the pressing act in CTH 761.1 and CTH 761.3 respectively, but it is closer to *appiškezzi*, found in the same function in two tablet series classified under CTH 761.2.

and CTH 759 respectively. The indirect join between A<sub>1</sub> and A<sub>2</sub> was proposed by Alice Mouton in the course of the Luwili Project, although the similarity of their scribal hands had already been noticed by Heinrich Otten in KUB 35, II. The decisive reason for joining the fragments was the observation of their mutual overlap with the parallel passages in KBo 29.9 (CTH 760.9) and KUB 32.8(+) (CTH 759.10.b). The collation of the original fragments confirms the plausibility of this indirect join. The piece obtained as a result of the join preserves the central part of the tablet, including considerable portions of columns one and four and smaller portions of columns two and three. In contrast, the indirect join between KUB 35.14 i 7'–10' and KUB 35.117 l.col.

1'–4', proposed in Goedegebuure 2010a, 305 fn. 30, does not find support in the reconstruction of the two fragments and in the paleographic evidence (see Fig. 2.15 and CTH 760.10). An edition of KUB 35.14 with French translation can be found in Puértolas Rubio 2019a, 511–16, while the partially preserved colophon of the tablet is edited in Waal 2015, 521–22.

## Contents

§§ 1'–2'	Patient's dedication of the first animal of the <i>ikkunatt</i> -sacrifice, with its Luwian incantation
§ 3'	Blessing formula
§§ 4'–5''	Patient's dedication of the second animal of the <i>ikkunatt</i> -sacrifice
§§ 6''–8''	Offering of the liver and heart, with its Luwian curse formula against potential evildoers
§ 9''	Luwian incantation for untying the offense and fault from the patient's body

## Transliteration

	§ 1'
Obv. i	
A <sub>1</sub> i 1'	[ <i>na-aš-ta A-NA EN SISKUR</i> ]R <sup>r</sup> DUG <i>KU-KU-UB KAŠ</i> <sup>1</sup>
A <sub>1</sub> i 2'	[ <i>ú-da-an-zi na-an-kán E</i> ]N SISKUR
A <sub>1</sub> i 3'	[ <i>IŠ-TU</i> <sup>DUG</sup> <i>KU-KU-UB KAŠ</i> ] BAL- <i>tī</i>
A <sub>1</sub> i 4'	[ <sup>MUNUS</sup> ŠU.GI- <i>ma lu-ú-i-li ki-i</i> ]š-ša-an <i>hu-uk-zi</i>
	§ 2'
A <sub>1</sub> i 5'	[ <i>a-ri-in wa-ar-ma-a-un-t</i> ]a <i>ha-a-ra-tar-ša wa-aš-ku-wa-al-li-ma-an-za</i>
A <sub>1</sub> i 6'	[... n]a-a-nu-ú-un-pa i-ik-ku-na-a-ú-un-ta
A <sub>1</sub> i 7'	[šar-li-iš <sup>DUTU</sup> -wa-az za-a-a]r-za-tar za-a-aš-ti
A <sub>1</sub> i 8'	[ <i>ma-am-ma-an-na</i> <sup>UZU</sup> NÍG.GIG-tar] za-a-aš-ti ma-am-ma-an-na
	§ 3'
A <sub>1</sub> i 9'	[ <i>ma-al-ḫa-aš-ša-aš-ši-iš-pa</i> ]-tar <b>EN-aš</b> a-pa-a-aš-ša-a-an-za
A <sub>1</sub> i 10'	[ <i>wa-aš-ši-na-an-za a-an-nu-un-n</i> ]a-an-za ma-a-am-ma-an-na-ad-du
A <sub>1</sub> i 11'	[ <i>ḫu-it-wa-la-ḫi-ta-ti an-na-r</i> ]u-um-ma-ḫi-ti a-⟨ar⟩-ra-ia-a-ti
A <sub>1</sub> i 12'	[ <i>uš-ša-a-ti ap-pa-ra-an-ta-ti</i> ] a-ra-a-ti ma-aš-ša-na-aš-ša-an-za-ti
A <sub>1</sub> i 13'	[ <i>wa-aš-ša-ra-ḫi-ta-ti</i> ] {x x}
	§ 4'
A <sub>1</sub> i 14'	[ <i>na-aš-ta a-pu-u-un i-ik-ku</i> ]- <sup>r</sup> u <sup>1</sup> -na-at-ta-aš-ši-in
A <sub>1</sub> i 15'	[ <i>EGIR-pa I-NA AŠ-RI-ŠU pa-ra-a pé-ḫu-da</i> ]- <sup>r</sup> an-zi <sup>1</sup>
	(1 line possibly missing)

- §§ 10<sup>''</sup>–12<sup>''</sup> Leading in the “animal of the *šarlatt*-sacrifice”, with its Luwian incantation  
 §§ 13<sup>'''</sup>–15<sup>'''</sup> Holding a vessel filled with porridge, gold, and silver toward the ritual patron, with its Luwian incantation  
 § 16<sup>'''</sup> Fragmentary Luwian incantation  
 §§ 17<sup>'''</sup>–18<sup>'''</sup> Hittite passage; a sacrifice is mentioned, with its fragmentary Luwian incantation  
 § 19<sup>'''</sup> Luwian incantation accompanying a scapegoat rite  
 § 20<sup>'''</sup> Old Woman takes the scapegoat for herself as payment  
 §§ 21<sup>'''</sup>–22<sup>'''</sup> Offering of bread and libation with its Luwian incantation against “the violent ones”  
 § 23<sup>'''</sup> Unclear Hittite passage  
 § 24<sup>'''</sup> Colophon

The preserved parts of the tablet contain the *ikkunatt*-rite, *šarlatt*-rite, and *nakkušši*-rite (scapegoat rite). The colophon is nearly identical to that of CTH 760.1. For additional reasons to classify these fragments as part of CTH 760, see the commentary.

## Translation

### § 1'

Obv. i

- 1'–2' [They bring] a jug of beer [to the ritua]l [patron]  
 2'–3' [and] the ritual [pa]tron consecrates [it with the jug of beer].  
 4' [The Old Woman] conjures [th]us [in Luwian]:

### § 2'

- 5' “[For a while we] have been [performing conjurations] (on account of) offense (and) fault.  
 6' [... N]ow, we have performed the *ikkunatt*-sacrifice.  
 7'–8' [Supreme Sun-god, look at the hea]rt of this one, look at [the liver] of this one!

### § 3'

- 9'–10' May the [ritual] patron look at his own [body (and) sou]l  
 11' [with life, vir]ility, long  
 12' [years, future] time,  
 12'–13' [favor] of the deities!”

### § 4'

- 14'–15' [They le]ad [that] (animal) of [the *ikk*]unatt-sacrifice [back to its place].  
 (1 line possibly missing)

## § 5"

- A<sub>2</sub> i 1" [...] x x x [...]  
 A<sub>2</sub> i 2" [na-a]t-kán EN SIS[KUR ši-pa-an-ti]  
 A<sub>2</sub> i 3" [nam]-ma-at kat-ta [da-a-i]
- 

## § 6"

- A<sub>2</sub> i 4" [nu<sup>MUNU</sup>]šŠU.GI<sup>1</sup> NINDA.GÚ<sup>1</sup>. [GAL A-NA EN SISKUR da-a-i]  
 A<sub>2</sub> i 5" [nu]-uš-š[a]-r<sup>1</sup> [an<sup>1</sup>] [UZU<sup>1</sup>NÍG.GIG UZUŠÀ kat-ta<sup>2</sup> tar-ma-iz-zi<sup>2</sup>]  
 A<sub>2</sub> i 6" [n]u lu-r<sup>1</sup> ú<sup>1</sup>-[i-li ki-iš-ša-an hu-uk-ki-iš-ke-ez-zi]
- 

## § 7"

- A<sub>2</sub> i 7" [ku]-r<sup>1</sup> i<sup>1</sup>-iš-tar ma-al-[ha-aš-ša-aš-ša-an-za-an EN-ia a-ad-du-wa-a-al]  
 A<sub>2</sub> i 8" [a]-an-ni-i-ti a-du-[ut-ta DINGIR<sup>MEŠ</sup>-in-zi UZU<sup>1</sup>NÍG.GIG UZUŠÀ]  
 A<sub>2</sub> i 9" [ša]r-ra za-a-ti-r<sup>1</sup> [pu-u-wa-an-du a-ta-tar za-an-ta]  
 A<sub>2</sub> i 10" [tar-m]a-a-i-im-ma-an [a-aš-du URUDU-ia-ti tar-ma-ti]
- 

## § 8"

- A<sub>2</sub> i 11" [za-a]š-ti-r<sup>1</sup> pa<sup>1</sup> {pa} URUDU-iš z[i-la pa-ri-i na-a-ú-wa i-ti]  
 A<sub>2</sub> i 12" [L]<sup>U</sup>SIMUG.A-iš-pa-an [zi-la na-a-ú-wa ša-a-i]  
 A<sub>2</sub> i 13" [t]a<sup>2</sup>-a-pa-am-pa-ti [KIN-an na-a-ú-wa a-ia-a-ti]
- 

## § 9"

- A<sub>2</sub> i 14" [ni]-i-š-a-an ha-[pí-ti ma-al-ha-aš-ša-aš-ši-in EN-an]  
 A<sub>2</sub> i 15" [h]a-ra-at-na-aš-š[i-iš wa-aš-ku-wa-al-li-ma-aš-ši-iš EME-iš]
- 

## § 10"

- A<sub>2</sub> i 16" [na-aš]-ta<sup>MUNU</sup>ŠU.[GI UZU<sup>1</sup>NÍG.GIG UZUŠÀ QA-DU NINDA.GÚ.GAL]  
 A<sub>2</sub> i 17" [pa-r]a-a pé-r<sup>1</sup> e<sup>1</sup>-[da-i nam-ma-at kat-ta da-a-i]  
 A<sub>2</sub> i 18" [šar-l]a-a-at-t[a-aš-ši-in an-da u-un-ni-ia-an-zi]  
 A<sub>2</sub> i 19" [o]x-ku<sup>2</sup>-r<sup>1</sup> ra<sup>21</sup>-x [...]
- 

## § 11"

- A<sub>2</sub> i 20" [a-ri]-in wa-a-ar-ma-a-ú-u[n-ta ... na-a-nu-ú-un-pa]  
 A<sub>2</sub> i 21" [na]-ak-ku-uš-ša-a-ú-un-t[a ...]  
 A<sub>2</sub> i 22" [šar<sup>2</sup>-l]a<sup>2</sup>-a-u-un-du šar-l[i-in<sup>D</sup>UTU-an ...]  
 A<sub>2</sub> i 23" [ma-al]-[ha<sup>1</sup>-aš-ša-aš-ši-iš E[N-aš ...]  
 A<sub>2</sub> i 24" [...] x [...]
- 

## § 12"

- A<sub>2</sub> i 25" [...] zi-i-la [...]  
 A<sub>2</sub> i 26" [...]x-an<sup>2</sup>-za a- [...]  
 A<sub>2</sub> i 27" [...] x [...]



## § 5"

- 1" [...]  
 2" The rit[ual] patron [dedicates i]t.  
 3" [Th]en he [puts] it down.
- 

## § 6"

- 4" The Old Woman [takes] the pea bread [from the ritual patron]  
 5" [an]d [she *nails down* the liver (and) heart] on top.  
 6" [She conjures thus in] Luwi[an]:
- 

## § 7"

- 7"-8" "[Wh]oever causes [evil to] the ri[tual patron],  
 8"-9" [may the gods snatch u]p his [liver (and) heart] in this way!  
 9"-10" [May (those) be n]ailed [down with a copper nail]!
- 

## § 8"

- 11" In the f[uture, [thi]s (nail) of copper [will not go away].  
 12" [In the future, the smith will not let] it [go].  
 13" [He will not make a *t]aba-[work] (out of it).*
- 

## § 9"

- 14"-15" [M]ay [the tongue of o]ffense [(and) fault n]ot bind [the ritual patron]!"
- 

## § 10"

- 16"-17" The Old [Woman] carr[ies ou]t [the liver (and) heart together with the pea  
 bread].  
 17" [Then, she places them down].  
 18" [They lead in (the animal of) the *šar]latt-sacrifice].  
 19" [...]*
- 

## § 11"

- 20" "[For a whi]le, [we have been] performing conjurations [...].  
 20"-21" [Now, we pe]rformed the scapegoat rite [...].  
 22" Let us [pr]aise the Sup[reme Sun-god ...]!  
 23"-24" [May the ri]tual pa[tron ...]!
- 

## § 12"

- 25"-27" In the future, [...]."

## § 13'''

Obv. ii

- A<sub>1</sub> ii 1' *pa-ra-a p[é-e-da-i na-at kat-ta da-a-i nu<sup>MUNUSŠU.GI</sup>]*  
 A<sub>1</sub> ii 2' **1** <sup>DUG</sup>*KU-KU-U[B RI-IQ-QÍ da-a-i?]*  
 A<sub>1</sub> ii 3' *na-aš-ta B[A.BA.ZA te-pu an-da pé-eš-ši-ia-zi]*  
 A<sub>1</sub> ii 4' **KÜ.GI-ia-ká**[*n KÜ.BABBAR hu-u-ma-an ku-it-ta*]  
 A<sub>1</sub> ii 5' *te-pu an-da [pé-eš-ši-ia-zi na-at ...]*  
 A<sub>1</sub> ii 6' *na-at A-NA [EN SISKUR pa-ra-a e-ep-zi nu<sup>MUNUSŠU.GI</sup>]*  
 A<sub>1</sub> ii 7' *ki-iš-ša-an {x} [hu-uk-zi]*
- 

## § 14'''

- A<sub>1</sub> ii 8' *za-a-ú-(i)-ia-ta 'ú-i<sup>1</sup>-š[i-ta ša-pí-ia-aš-ša-an-za wa-ar-ra-an-za?]*  
 A<sub>1</sub> ii 9' *ku-wa-a-ti-[na-at-ta ha-a-ša-ti a-u-i-im-ma-an ša-pí-ia-ti-pa-at-ta]*  
 A<sub>1</sub> ii 10' *a-u-i-i[m-ma-an a-ú-i-du-wa-aš-ta ma-al-ha-aš-ša-aš-ši-iš EN-aš]*  
 A<sub>1</sub> ii 11' *ha-ra-[at-na-a-ti wa-aš-ku-li-im-ma-a-ti]*
- 

## § 15'''

- A<sub>1</sub> ii 12' *za-a[š-pa-at-ta ku-wa-a-ti-in za-am-mi-ta-a-ti-iš NA<sup>4</sup>har-ra-a-ti ...]*  
 A<sub>1</sub> ii 13' *x[...]*

## § 16'''

Rev. iii

- A<sub>1</sub> iii 1' *x x [...]*  
 A<sub>1</sub> iii 2' *kat-ta-wa-a[t-na-al-li-in ...]*  
 A<sub>1</sub> iii 3' *EN-an a-a[d-du-wa-li-in ...]*
- 

## § 17'''

- A<sub>1</sub> iii 4' *nu<sup>MUNUSŠU.GI</sup> [...]*  
 A<sub>1</sub> iii 5' **a-ap-pa** *iš-T[U ...]*  
 A<sub>1</sub> iii 6' *na-an ši-[pa-an-ti nu lu-ú-i-li ki-iš-ša-an]*  
 A<sub>1</sub> iii 7' *hu-uk-z[i]*
- 

## § 18'''

- A<sub>1</sub> iii 8' *hi-i-ša-a[l-la-...]*  
 A<sub>1</sub> iii 9' *a-lu-ú-ni-[...]*  
 A<sub>1</sub> iii 10' *za-a-ti-i [...]*
- 

## § 19'''

Rev. iv

- A<sub>2</sub> iv 1' *[a-a-ri-in] wa-a[r-ma-a-ú-un-ta ta-pa-a-ru-wa]*  
 A<sub>2</sub> iv 2' *[ta-a-t]a-ar-[ri-ia-am-ma hi-i-ru-ú-ta pu-u-wa-ti-la]*  
 A<sub>2</sub> iv 3' *[na-a-nu]-un-t[a-ri-ia-la wa-la-an-ti-ia hu-it-wa-li-ia]*  
 A<sub>2</sub> iv 4' *[na-a-nu]-ú-(un)-pa [na-ak-ku-uš-ša-a-ú-un-ta pa-a]*  
 A<sub>2</sub> iv 5' *[na-ak-k]u-uš-ša-[a-hi-ti ku-wa-an-zu-ni-im-ma-an a-aš-du]*
-

§ 13<sup>m</sup>

Obv. ii

- 1' [She] ca[rries (it)] out and places it down].  
 2' [The Old Woman *takes*] one [empty] ju[g].  
 3' [She throws a little bit of] po[rridge inside (it)].  
 4'-5' [She] also [throws] gold [(and) silver], a little bit [of each], inside (it).  
 5' [...].  
 6' [She holds] it [toward the ritual patron].  
 6'-7' [The Old Woman conjures] thus:
- 

§ 14<sup>m</sup>

- 8'-9' "Here (has) appeared the [vessel of cleansing].  
 9' As (it) [comes (from) from the ashes],  
 9'-10' [but] com[es through cleaning],  
 10'-11' [(so) may the ritual patron come (out) from] the offe[nse (and) fault]!"
- 

§ 15<sup>m</sup>

- 12' [As] thi[s flour (is coming out) from the millstone ...]  
 13' [...]"

§ 16<sup>m</sup>

Rev. iii

- 1' "[...]  
 2' vengef[ul ...]  
 3' lord, e[vil ...]."
- 

§ 17<sup>m</sup>

- 4'-5' The Old Woman [...] again from [...].  
 6' [She] sac[rifices] it  
 6'-7' [and] sh[e] conjure[s thus in Luwian]:
- 

§ 18<sup>m</sup>

- 8' "[...] *hīša[lla-...]*  
 9' ene[my ...]  
 10' thus/here [...]."
- 

§ 19<sup>m</sup>

Rev. iv

- 1'-3' "[For a while we have been] pe[rforming conjurations (on account) of judgments, cu]rse[s, [perjuries, past] (or) [pr]ese[nt, of the dead (or) the living].  
 4' [No]w, [we have performed the scapegoat rite].  
 4'-5' [May (those) be affected with the sca]pegoat rite!"
-

§ 20<sup>'''</sup>

- A<sub>2</sub> iv 6' [nu MÁ]Š.GAL ar-ḥa [pé-en-ni-ia-an-zi]  
 A<sub>2</sub> iv 7' [na-an-za]-an <sup>MUNUS</sup>SU.G[I da-a-i]

§ 21<sup>'''</sup>

- A<sub>2</sub> iv 8' [<sup>MUNUS</sup>SU].GI-ma a-<sup>r</sup>pu<sup>1</sup>-u-un 1 N[INDA LA-AB-KU ar-ḥa pâr-ši-ia]  
 A<sub>2</sub> iv 9' [na-an-š]a-an a-[pé]<sup>r</sup>e<sup>1</sup>-da-[aš A-NA 3 NA<sub>4</sub><sup>HÁ</sup> še-er da-a-i]  
 A<sub>2</sub> iv 10' [<sup>DUG</sup>KU-K]U-UB K[AŠ-ia-ká]n <sup>r</sup>A<sup>1</sup>-[NA EN SISKUR ar-ḥa da-a-i]  
 A<sub>2</sub> iv 11' [nu pé]-ra-an k[at-ta ši-pa-an-ti me-e-ma-i-ma ki-iš-ša-an]

§ 22<sup>'''</sup>

- A<sub>2</sub> iv 12' [x-ra]-<sup>r</sup>x-x<sup>1</sup>-[x-in-zi ḥu-u-wa-li-ia-an-zi]  
 A<sub>2</sub> iv 13' [a-t]a-a[m-mi-in-zi ú-wa-am-mi-in-zi a-ša-an-du]  
 A<sub>2</sub> iv 14' [a-t]a <sup>r</sup>a<sup>1</sup>-[ni-e-ia-an-ti-in-zi ...]  
 A<sub>2</sub> iv 15' [a-ša-a]n-du

(1-2 lines possibly missing)

§ 23<sup>'''</sup>

- A<sub>1</sub> iv 1" [...] me-ma-<sup>r</sup>i<sup>1</sup>

§ 24<sup>'''</sup>

- A<sub>1</sub> iv 2" [DUB.x.KAM Ú-UL QA-TI ma-a-an] <sup>r</sup>Ku-wa-at-tal-la-aš  
 A<sub>1</sub> iv 3" [<sup>MUNUS</sup>SUḤUR.LÁ <sup>f</sup>Ši-la-al-lu-u-ḥi-iš-ša <sup>M</sup>]UNUS<sup>SU</sup>.GI  
 A<sub>1</sub> iv 4" [... ma-a-an an-tu-uḥ-ša-an GAL-l]i a-ni-u-ur  
 A<sub>1</sub> iv 5" [a-ni-ia-an-zi ki-i pâr-ku-i tup-p]í

## Commentary

**i 1'–2'**: For the restoration of the verb, see the parallel passage in KUB 32.8(+) iv 9' (CTH 759.10.b).

**i 1'**: Starke 1985, 93 (with fn. 31) interprets <sup>DUG</sup>KU-KU-UB KAŠ as belonging to the next line.

**i 3'**: The Hittite text features the verb *šipant-* which, strictly speaking, describes the patient's dedication of the sacrificial victim to the divine recipient, not the ritual consecration (a phase that occurs before this, is handled by a ritual practitioner, and involves preparing the animal to be offered to the deities). For the sake of English grammar, we had to change the expected translation of *šipant-* 'to dedicate' into 'to consecrate' because of the presence of the complement "with beer".

**i 5'**: A peculiarity of the part of the Great Ritual reflected in the tablet under discussion and its parallel versions is the frequent use of the negative concepts 'offense (and) fault' instead of the usual triad 'judgment, curse (or) perjury'. See § 9" and § 14" below and contrast KUB 35.51 (CTH 760.3.a), apparently a part of the same tablet se-

§ 20<sup>'''</sup>

- 6' [They lead the bil]ly goat away  
7' [and] the Old Woma[n takes] it for herself.

§ 21<sup>'''</sup>

- 8' [The Old Wom]an [crumbles] that [soft] b[read]  
9' [and she places it] on those [three stones].  
10' [She takes the j]ug of be[er away] f[rom the ritual patron],  
11' [she makes a libation in f]ront (of the three stones<sup>?</sup>) [and speaks thus]:

§ 22<sup>'''</sup>

- 12'–13' “[May the ... violent ones be e]at[ing (and) drinking]!  
14'–15' May they [b]e tr[eated ...]!”

(1–2 lines possibly missing)

§ 23<sup>'''</sup>

- 1" She says [...].

§ 24<sup>'''</sup>

- 2" [...<sup>th</sup> tablet. Not finished. When] Kuwattalla,  
3" [the female attendant and Šilalluḫi], the Old Woman  
4"–5" [... when they perform the Grea]t Ritual [for a person].  
5" [This (is) a clean table]t.

ries featuring the standard triad. The use of two different sets of miasma in the same ritual text constitutes an argument for its compilation in a scribal milieu. Contrast the absence of the pair ‘offense (and) fault’ in the tablet series of CTH 761 (Great Ritual) and its secondary elimination in the tablet series of CTH 759 (*dupaduparša*-ritual).

**i 5'–6'**: It is assumed that /arin/, etymologically a derivative of /ar(i)-/ ‘time’, functions here as an adverb with the literal sense “for (some) time” and is contrasted with /nanun/ ‘now’. Morphologically, it is more likely to be the accusative of time than the adverb in /-in/, for which see Goedegebuure 2007. The Luwian first person plural preterit ending /-unta/ was first identified in the course of the Luwili Project and will be addressed in Melchert and Yakubovich forthcoming. The Luwian denominative verb /warma(i)-(di)/ ‘to perform conjurations’ is presumably derived from \**warm(a)-* (or perhaps \**warman-*) ‘spell, conjuration’ and is ultimately cognate with /warannayid-/ ‘speech’ (for a slightly different analysis, see Sasseville 2020c, 198). The denominative

verb /ikkuna(i)<sup>(di)</sup>/ ‘to treat with liver, to perform the *ikkunatt*-sacrifice’ is directly derived from \**ikkun-*, the oblique stem of /ikk<sup>w</sup>ar/ ‘liver’ (differently Sasseville 2020c, 191–93).

**i 7’–13’:** See the same incantation mentioned several times following the presentation of an animal substitute in the version of CTH 761 attributed to Kuwattalla (e.g. KUB 35.21 rev. 11’–14’, CTH 761.1.d).

**i 14’–3’:** Based on a comparison with the structure of KUB 32.8(+) (CTH 759.10.b), it is almost certain that § 4’ and § 5’ represent one and the same paragraph, although the distinction between them is kept here for methodological reasons. For the content of the lacuna, see the closely parallel version KBo 29.9 (CTH 760.9).

**i 15’:** The word for ‘place’ is restored based on the parallel passage KUB 32.8(+) iv 17’–18’ (CTH 759.10.b).

**i 4’:** For the earlier reading of this line, contrast Starke 1985, 124.

**i 5’:** For the restoration of ‘liver’ and ‘heart’, see KUB 32.8(+) iv 19’ (CTH 759.10.b).

**i 7’–9’:** It is presumed that the ritual treatment of heart and liver goes together with an incantation directed against the heart and liver of the evildoer. See the likely parallel case in KBo 29.13+ (CTH 759.5) where the presentation of the figurines symbolizing evil tongues is accompanied by a similarly framed incantation directed against the tongue of the evildoer. For an analysis of these two incantations, see Puértolas Rubio 2022.

**i 9’–10’:** Contrast the synonymous active construction deployed in KUB 32.8(+) iv 23’–24’ (CTH 759.10.b). Different interpretations of this passage, reflecting incremental progress in its decipherment, can be found in Goedegebuure 2010b, 86 and Melchert 2016a, 210.

**i 10’:** Two readings have been traditionally suggested in the bibliography for the first sign visible on this line: LA and MA. The restoration [*tar-m*]a-a-i-im-ma-an was offered by P. Goedegebuure (2010a, 305 fn. 33 with previous bibliography); against this reading, see Melchert 2016a, 210 fn. 32.

**i 14’–15’:** Contrast KUB 32.9(+) obv. 7–9 (CTH 761.1.f) and similar curses, used in the other parts of CTH 760, where the same basic protective formula has a different set of objects, beginning with the evil tongue and evil hand. Also contrast KUB 32.8(+) iv 25’–27’ (CTH 759.10.b) for a different protective formula in the parallel context.

**i 14’:** For a different interpretation, see Starke 1985, 124.

**i 16’–18’:** This passage is restored based on KUB 32.8(+) iv 28’–30’ (CTH 759.10.b). The *šarlatt*-sacrifice is frequently translated as ‘thanksgiving’, but here such a translation is avoided since nothing in the context to follow, either here or in the parallel versions, is indicative of the expression of gratitude. What can be stated positively is that the name of the *šarlatt*-sacrificial rite is cognate with the verb /sarla(i)<sup>(di)</sup>/ ‘to praise, exalt’, on which see below under i 22’, as well as the titles of the Sun-god used within it, such as <sup>r</sup>šar<sup>1</sup>-la-mi-i[š] ‘exalted’ in KUB 32.8(+) iv 31’ and probably šar-I[i<sup>2</sup>-...] in § 11’ below. On etymological grounds, one could interpret the *šarlatt*-rite as “the rite of exaltation”.

**i 20"–21"**: The Luwian verb /nakkussa(i)<sup>(di)</sup>/ ‘to release a scapegoat, perform a scapegoat rite’ is presumably derived from \*nakkuss(i)- ‘scapegoat’, itself a loanword from Hurrian (differently Sasseville 2020c, 194–95). The abstract noun /nakkussayid-/ ‘scapegoat rite’ must represent a secondary derivative from this denominative verb. The release of the scapegoat is not otherwise explicated in the preserved part of the *šarlatt*-rite of the Kuwattalla tradition. A parallel suggests that the animal featured in this rite is lifted up, perhaps toward the Sun-god (KBo 9.143 ii' 6', CTH 763.1.6). Contrast § 19"" below, where a similar incantation is uttered in the context of a scapegoat rite. Consequently, one cannot rule out that the form [na]-ak-ku-uš-ša-a-ú-un-t[a] in this context reflects an error of anticipation.

**i 22"**: The restored form [šar-l]a-a-u-un-du must belong to the denominative verb /sarla(i)<sup>(di)</sup>/ ‘to praise, exalt’ and features the 1pl.opt. ending /-untu/ matching the first person plural preterit ending /-unta/. Presumably, the name of the *šarlatt*-sacrifice is ultimately derived from the verb under discussion (see above).

**i 22"–27"**: The exact restoration of these lines is impossible, but judging by the parallel versions they may contain an invocation to the Sun-god and a blessing formula.

**i 22"**: The object of this sentence is tentatively restored based on KBo 9.143 ii' 10' ta-a-ti-in <sup>DU</sup>TU-an (CTH 763.1.6) in a parallel passage.

**ii 1'–11'**: This and the preceding paragraph are restored based on the parallel passage KBo 29.6(+) i 14'–21' (CTH 762.2).

**ii 8'–13'**: This incantation is obviously parallel to the better-preserved one in KBo 29.6(+) i 22'–24' (CTH 762.2), but the distribution of information across lines is unclear and the beginning of line ii 13' resists restoration.

**iii 3'**: Perhaps EN-an refers here to the [ritual] patron, but alternatively this could be a reference to a hostile vengeful lord, see e.g. KBo 29.3+ ii 18–27 (CTH 760.2).

**iii 4'–10'**: The fragmentary paragraphs §§ 17""–18"" find a close parallel in an equally fragmentary passage KUB 35.17 (CTH 762.1.l). Unfortunately, this parallel is not conducive to additional restorations.

**iii 8'**: The Luwian noun *hi-i-ša-a[l-la-...]* is otherwise attested as a designation of an empty pot (see the commentary to KBo 29.63, CTH 762.1.k).

**iii 9'**: The form *a-lu-ú-ni- [...]* need not be separated from the Luwian noun ‘enemy’ attested in hieroglyphic transmission as \*(a)-la/i-(lu/a/i)-ni-, also *á-ru-ni-* (Rieken and Yakubovich 2010, 204–5). For the reconstruction of this noun as \**alwann(i)-* ‘enemy’ in the late second millennium BCE, see Rieken and Yakubovich 2022. The contraction \**alwann(i)-* > /*alunn(i)-*/ however, must have already taken place in the dialect of our corpus, as suggested by the 1pl.pres. verbal ending \**-wann(i) > /-unni/*.

**iv 1'–11'**: This passage is restored according to the parallel versions KUB 35.15 iii' 1–10 (CTH 761.2.5) and KBo 9.141 iv 14'–22' (CTH 761.2.4).

**iv 4'–5'**: It is assumed that the subjects of this clause are miasma listed in the first clause of the paragraph. As neuter nouns, they trigger verbal agreement in the singular.

**iv 12'–15'**: The restoration of this incantation is problematic, since each of the parallel passages, KUB 35.15 iii<sup>1</sup> 11–13 (CTH 761.2.5) and KBo 29.12 iv 3'–5' (CTH 761.3.3), is likewise badly mutilated. See the commentary to KUB 35.15 (CTH 761.2.5).

**iv 2"–5"**: The colophon clearly indicates that this version of the ritual is attributed to both Kuwattalla and Šilalluḫi. Its restoration here follows the hypothesis that it is parallel to the colophon of CTH 760.1. It should be contrasted with the colophon of

## CTH 760.4

### Table of Manuscripts

A	KUB 35.48	Bo 3600 + Bo 3693 + Bo 3962 + Bo 4534 + Bo 7343 + Bo 7552 + Bo 8121 + Bo 8847
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### Transmission and Research History

This New Script piece consists of many fragments, all of which had been joined already before its publication in autography. The fact that the tablet is ruled (*vorliniert*), together with an unusually large number of errors, is conducive to a hypothesis that we are dealing with a draft or scribal exercise. Since we assume that we are dealing with a double-columned tablet, the preserved parts would correspond to columns two and three. Alternatively, we would be dealing with a single-columned tablet. The find spot of the tablet remains unknown. The joined fragments are published in transliteration in Starke 1985, 155–57 as part of the “third ritual”.

### Transliteration

	§ 1'
Obv. ii	
A ii 1'	[...]x-ti [...]
A ii 2'	[wa-aš-ša-ra-ḫi-ta-ti ḫu-i-tum-ma-n]a-ḫa-ti
<hr/>	
	§ 2'
A ii 3'	[ <i>nu</i> <sup>MUNUSŠU.GI</sup> <i>ku-it</i> 1 <sup>NINDA</sup> <i>a-a-an</i> 1 <sup>DUG</sup> ]KU-KU-UB KAŠ ḫar-zi
A ii 4'	[ <i>na-at</i> A-NA EN SISKUR <i>pa-ra-a</i> ] e-ep-zi

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KBo 29.12, which follows the same Luwian incantation mentioning “the violent ones” but is attributed to Šilalluḫi alone, refers to the performance in the open country, and is accordingly conducive to classifying the relevant fragment as belonging to CTH 761.3. This implies that the incantation mentioning “the violent ones” may occur in various versions of the Kuwattalla tradition.

## Contents

§ 1’	Fragmentary blessing formula
§ 2’	Manipulations with bear and bread remaining from the preceding rite
§§ 3’–5’	Presentation to the Sun of the two figurines symbolizing a living person and a dead spirit, with its Luwian conjuration
§ 6’	Fragmentary Hittite passage
§§ 7”–9”	Unclear
§§ 10”–11”	Luwian incantations that arguably accompany a <i>taluppi</i> -rite
§ 12”	Cutting the wool strips from the ritual patron
§ 13”	Luwian conjuration addressed to the goddess Andaliya
§ 14”	Almost completely lost
§ 15”	Fragmentary Hittite passage
§ 16”	Luwian curse formula against potential evildoers
§§ 17”–18”	Hittite passage mentioning tongue figurines and the Sun-god, with its Luwian incantation

The first part of the text closely parallels a sequence of rites in column two of CTH 760.2 (see commentary), which implies that we are likewise dealing with the first tablet of the ritual. The second part helps to fill in a large lacuna between the preserved parts of columns two and three of CTH 760.2.

## Translation

	§ 1’
Obv. ii	
1’	“[...] with [...],
1’–2’	[with favor (and) enlivenm]ent [of the deities].”
<hr/>	
	§ 2’
3’	[The warm bread] (and) the jug of beer [which the Old Woman] holds,
4’	she holds [them toward the ritual patron].

- A ii 5' [nu-uš-ša-an QA-TAM da-a-i] nam-ma<sup>MUNUSŠU.GI NINDA</sup> a-a-an E[GIR-pa I-NA AŠ-RI-ŠU]  
 A ii 6' [pé-e-da-i na-at-ša-an EGIR-p]a A-NA<sup>GIS</sup>BANŠUR kat-ta da-[a-i]  
 A ii 7' [<sup>DUG</sup>KU-KU-UB KAŠ-ma ḥar-z]i-pât

## § 3'

- A ii 8' [nu-za<sup>MUNUSŠU.GI EGIR-an-da i</sup>]š-na-aš 2 še-e-nu-uš da-a-i  
 A ii 9' [na-aš-kán<sup>DU</sup>TU-i me-n]a-aḥ-ḥa-[a]n-da e-ep-zi  
 A ii 10' [nam-ma ši-pa-an-ti] ḥu-uk-zi-ma ki-iš-ša-an

## § 4'

- A ii 11' [<sup>DU</sup>TU-ta EN-i]a ti-wa-li-ia pí-ia-aš<sup>LÚ</sup>KÜR-in-zi  
 A ii 12' [kat-ta-wa-at-na-a]l-li-in-zi ú-ut-na-aš-ši-in-zi ḥi-iš-ḥi-ša-aš-ši-(in)-zi  
 A ii 13' [ta-pa-ru-w]a-aš-ši-in-za ta-ta-ri-ia-am-ma-aš-ši-in-za  
 A ii 14' [ḥi-i-ru-ta-a]š-ši-in-za EN<sup>MES</sup>-an-za ku-i-ša-an ša-⟨aḥ⟩-ḥa-ni-eš-ša-⟨at⟩-ta  
 A ii 15' [ku-i-ša-a]n i-ip-pa-tar-re-eš-ša-⟨at⟩-ta SISKUR<sup>HÁ</sup>-ši-in EN-an  
 A ii 16' [ta-a-ru-u]š-ša mi-ia-ša-an-za<sup>UZU</sup>GİR.PAD<sup>1</sup>.DU ḥal<sup>1</sup>-⟨ḥal⟩-ḥa<sup>1</sup>-ni-in  
 A ii 17' [ú-wa-ra-an]-na-ḥi-ša i-ú-na-ḥi-ša ḥa<sup>1</sup>-ku-wa-an<sup>1</sup>-na-ni-in  
 A ii 18' [ma-aš-ša]-na-al-li-in KASKAL-an

## § 5'

- A ii 19' [ma-a-na-aš ḥ]u-ḥ<sup>1</sup>-it-wa-li-ḥ<sup>1</sup>iš<sup>1</sup> š[ar-ri]-ḥ<sup>1</sup>ia<sup>1</sup>-an<sup>DU</sup>TU-wa-za  
 A ii 20' [da-ra-u-i-id-du ma-a-na-aš ú-l]a-an-ti-iš  
 A ii 21' [a-an ti-ia-am-ma-aš-ši-iš<sup>DU</sup>TU-wa-za da]-ra-u-i-id-du  
 A ii 22' [ú-ut-na-aš-ši-in ḥi-iš-ḥi-ša-aš-ši-i]n ta-pa-ru-wa-⟨aš⟩-ši-in  
 A ii 23' [ta-ta-ri-ia-am-ma-na-aš-ši-in ḥ]i-i-ru-ta-aš-ši-in ⟨EN-an⟩

## § 6'

- A ii 24' [nu<sup>MUNUSŠU.GI</sup> 2 ši-e-nu-uš iš-na-aš] ḥA-NA EN<sup>1</sup> SISKUR  
 A ii 25' [ŠA-PAL GİR<sup>MES</sup>-ŠU da-a-i]

## § 7''

Rev. iii

- A iii 1' [...] x [...]  
 A iii 2' [...]x at-[...]

## § 8''

- A iii 3' [... EN S]ISKUR

## § 9''

- A iii 4' [...] (vacat)

5' [He places (his) hand on (it)]. Then the Old Woman  
 5'-6' [brings] the warm bread b[ack to its location],  
 6' (i.e.) she pla[ces it ba]ck on the table.  
 7' [However, she] still [hold]s [the jug of beer].

---

## § 3'

8' [Afterward, the Old Woman] takes two figurines of [d]ough  
 9' [and] she holds [them b]efore [the Sun-god].  
 10' [Then, she makes a libation] and she conjures thus:

---

## § 4'

11' "[Sun-god], divine [lord], give (him) the enemies,  
 12'-14' the lords of [venge]ful words, traps, [judgm]ents, curse, [perjur]y.  
 14' Whoever restrained it,  
 15' [whoever] distrained [i]t, (namely) the ritual patron's  
 16' [shap]e, flesh, bone(s), joint(s),  
 17' [spee]ch, mobility, eyebrow(-hair),  
 18' [div]ine path!

---

## § 5'

19' [If he] (is) a [l]iving being,  
 19'-20' [may] the Sun-god ab[ove deliver] him (to the ritual patron)!  
 20' [If he] (is) a [de]ad (spirit),  
 21' may [the Sun-goddess of the earth de]liver [him] (to the ritual patron),  
 22'-23' (namely) <the lord> [of (vengeful) words, trap]s, judgments, [curses (or)  
 p]erjuries!"

---

## § 6'

24'-25' [The Old Woman places the two figurines of dough at the feet] of the ritual  
 patron.

## § 7"

Rev. iii

1' [...]  
 2' [...]

---

## § 8"

3' [... r]itual [patron].

---

## § 9"

4' [...]

---

## § 10''

- A iii 5' [pa-a ḥa-la-a-li-iš a-aš-d]u ʳma-al-ḥa-aš-ša-aš-ši-iš' EN-aš  
 A iii 6' [a-ad-du-wa-la-ti EM]E-ti a-ad-du-wa-la-ti ŠU<sup>MES</sup>-ti  
 A iii 7' [ta-pa-r]u-w[a-ša-an-za-t]i ta-ta-ri-ia-am-ma-⟨aš⟩-ša-an-za-ti  
 A iii 8' [ḥi-ru-ta]-aš-ša-[an-za-t]i ir-wa-⟨al⟩-li-ia-ti pa-ri-[t]ar-wa-[al]-li-ia-ti  
 A iii 9' [<sup>L0</sup>lu-ú-l]a-ḥi-ia-ʳti' [<sup>L0</sup>]ḥa-pí-ri-ia-ti ku-wa-ar-[ša-aš-ša-ti tu-ú-li-ia-aš-ša-ti]

## § 11''

- A iii 10' [zi-la-d]u-úr DINGIR<sup>MES</sup>-in-zi za-am-ma-an ta-pa-ru  
 A iii 11' [ta-t]a-ar-ia-a[m-m]a ḥi-i-ru-un wa-aš-ši-ni ni-iš ḥ[a-pa-in-ti]  
 A iii 12' [ni-iš-d]u-wa-ta a-[a]p-pa ku-wa-an-zu GUN-an n[i-i]š-[du-wa-ta]  
 A iii 13' [a-ap-pa k]a-al-du-ni-i-ia ú-i-it-t[a-ri]

## § 12''

- A iii 14' [nu<sup>MUNUS</sup>ŠU.GI Gi]R Z[AB]AR ʳda<sup>1</sup>-[a-i n]a-aš-ta A-NA EN S[ISKUR]  
 A iii 15' [pa-ra-a e-ep-zi nu SÍG<sup>H</sup>]<sup>A</sup> ar-ḥa ku-re-eš-ke-ez-z[i]  
 A iii 16' [<sup>MUNUS</sup>ŠU.GI-ma ḥu-uk-z]i kiš-an

## § 13''

- A iii 17' [...]<sup>D</sup>A-ta-li-ia-aš ta-na-ma-t[i ...]  
 A iii 18' [...]-ʳa<sup>1</sup>-aš-šu-wa-al ku-wa-al-ti  
 A iii 19' [... a-aḥ-ra-an] wa-aḥ-ra-an ku-wa-ar-ti da-[a-pa-ru]  
 A iii 20' [... ta-ta-ri-ia-am-ma-an ku-wa-a]r-ti ḥi-ru-un ku-wa-ar-[ti ...-t]i  
 A iii 21' [... IT]I-an Ḥ[UL]-lu-un GE<sub>6</sub>-ʳi<sup>27</sup>-[...]  
 A iii 22' [...] x x [...]

## § 14''

- A iii 23' [...] A<sup>?</sup> x [...]  
 A iii 24' [...]  
 A iii 25' [...]  
 A iii 26' [...]

## § 15'''

- A iii 27' [... nu] kiš-an ḥ[u-uk-z]i

## § 16'''

- A iii 28' [ku-iš-tar SISKUR<sup>HÁ</sup>-ša-an-za-an EN-ia ad-du-w]a-al  
 A iii 29' [a-an-ni-i-ti a-du-ut-ta pu-na-ti-in-zi D]INGIR<sup>MES</sup>-in-zi  
 A iii 30' [EME-in ...]x-du  
 A iii 31' [pa-du-wa-an-ta za-ti-i ...-d]u

## § 10"

- 5' "[Ma]y the ritual patron [be pure]  
 6' from [the evil tong]ue, the evil hand,  
 7' (the tongue) of [jud]gments, curses,  
 8' [per]juries, internal (or) ex[t]er[n]al,  
 9' (those) of [mo]untain-dwellers (or) the desert-dwellers, an ar[my (or) an as-  
 sembly]!
- 

## § 11"

- 10'–11' [In the future], may the gods not b[ind] to his body bewitchment, judgment,  
 [c]ur[s]e, perjury!  
 12' [May] they [not (be experienced)] again [by h]im as a heavy burden!  
 12'–13' May they n[o]t be experienced [again by him] (as) [th]rashing!"
- 

## § 12"

- 14' [The Old Woman] take[s] a br[on]ze [kni]fe  
 14'–15' a[nd holds] (it) [toward] the ri[tual] patron,  
 15' [so that] he cuts off [the woo]l (strips).  
 16' [The Old Woman conjur]es thus:
- 

## § 13"

- 17'–18' "Goddess Andaliya, you cut [...] with an unsheathed [knife].  
 19' You cut [woe] (and) pain [...].  
 19'–20' You [cu]t ju[dgment, ..., curse].  
 20' You [cu]t perjury, [you] cut [...]  
 21' [... mon]th, evil night [...]  
 22' [...]
- 

## § 14"

- 23' [...]  
 24' [...]  
 25' [...]  
 26' [...]
- 

## § 15"

- 27' [... She] c[on]jures thus:
- 

## § 16"

- 28'–29' "[Whoever causes ev]il [to the ritual patron],  
 29'–30' may [all] the [g]ods [... his tongue]!  
 31' [Then] may [they ... it in the same way]!"
-

§ 17<sup>m</sup>

- A iii 32' [nu<sup>MUNUSŠU.GI GĪR ZABAR</sup> *hi-la*] *m<sup>2</sup>-na pa-ra-a pé-e-da-i*  
 A iii 33' [... *i*]š-na-aš<sup>EME<sup>H</sup>A</sup>  
 A iii 34' [...] <sup>D</sup>UTU-i  
 A iii 35' [... *hu-uk-zi-ma ki-iš-ša-an*]

§ 18<sup>m</sup>

- A iii 36' [... DINGIR<sup>MES</sup>-i]n-zi  
 A iii 37' [...] x x [...]

### Commentary

**ii 6':** Contrast the mention of the wickerwork table in KBo 29.3+ ii 14 (CTH 760.2, § 8'). In general, §§ 1'–6' of this tablet exhibit close similarity to CTH 760.2 §§ 7'–12'.

**ii 12'–14':** In comparison with the matching sentence in KBo 29.3+ ii 19–21 (CTH 760.2, § 10'), one is dealing here with more extensive confusion between the forms in /-ints(a)/ and /-intsi/, which reflect the original Luwian dialect of the incantations and that of the Hattuša copyist respectively.

**ii 22'–23':** Contrast the shorter phrase 'the lord of curses (and) perjuries' in KBo 29.3+ ii 27 (CTH 760.2, § 11').

**iii 11':** For the reading *wa-aš-ši-ni* over erasure, see Laroche 2016, 235–36.

**iii 12'–13':** It is assumed that Luw. /kalduni(ja)-/ 'beating, thrashing' is derived from /kaldun(n)i-/ 'shank(bone), club' as a substantivized possessive adjective. We take *ú-i-it-t[a-ri]* as a passive form cognate with *au(š)-/uw-(hi)* 'to see' (see Sasseville 2020c, 343–44), and therefore the more literal translation of the passage under discussion could be: "May they not re(cur)/re(appear) for him as a heavy burden! May they not [re]appear for him as a thrashing!" For the evil conceived as a load, see Marcuson 2016, 363–65.

**iii 14'–16':** While §§ 10"–11" above find close counterparts in KBo 29.3+ iii 1'–12' (CTH 760.2, §§ 14"–15") and indeed help to restore these passages of KBo 29.3+, this is not the case of the paragraph under discussion. Contrast KBo 29.3+ iii 13'–16' (CTH 760.2, § 16"), where the ritual patron breaks the figurines of evil hand and tongue, apparently with his bare hands. Since cutting of the strips tying the symbols of evil to the ritual patron logically precedes the destruction of such figurines, it stands to reason that §§ 10"–12" in our text, and its remaining part in general, must be ordered before CTH 760.2 §§ 14"–16". The repetition of the same incantations accompanying purification rites in two different contexts is in itself hardly surprising,

§ 17<sup>m</sup>

- 32' [The Old Woman] carries [the bronze knife] out to the [*gate*]house.  
 33' [...] the tongues of [d]ough  
 34'–35' [...] to the Sun-god  
 35' [and she conjures thus]:
- 

§ 18<sup>m</sup>

- 36' “[... god]s  
 37' [...]”

since the purification rites can occur at various points in the ritual (see for example the structure of KUB 32.9(+), CTH 761.1.f).

**iii 17'**: For other mentions of the goddess Andaliya in the context of cutting threads, see Miller 2004, 257 fn. 390. These parallels constitute the most important reason for restoring [sīG<sup>H</sup>]<sup>A</sup> ‘wool (threads)’ in the previous paragraph. For the other occurrences of the goddess Andaliya, see van Gessel 1998, 32–33. For *ta-na-ma-t[i]* as a form of Luw. /tannam(a/i)-/ ‘bare, unsheathed’, see Starke 1990, 544 fn. 2013.

**iii 27'**: This paragraph follows the lacuna of some four lines, probably containing an additional paragraph line. The general content of the lacuna is clearly based on KUB 35.59+ (CTH 760.5). The ritual patron spits on the detached object(s), while the Old Woman pronounces the usual incantation accompanying the spitting rite. In the beginning of § 15<sup>m</sup> the Old Woman brandishes the bronze knife or performs a similar gesture matching the incantation to follow.

**iii 28'–31'**: This incantation is partially restored based on the parallel passage KUB 35.59+ iii 7'–9' (CTH 760.5). The curse seems to be directed against the tongue of the evildoer; whether his hands are also involved remains unclear. As a hypothesis, the gods are expected to detach his tongue and then cut it into pieces. On this passage and its comparison with other incantations associated with a knife in the context of curses, see Puértolas Rubio 2022. In any case, compare the similar incantation involving the heart and liver of the evildoer in KUB 32.8(+) iv 21'–24' (CTH 759.10.b).

**iii 32'–35'**: It seems likely that this paragraph refers to the presentation of evil tongues (and hands?) to the Sun-god, in a manner similar to the presentation of the figurines symbolizing evildoers to the Sun-god earlier in § 3'. It is likely that this presentation is eventually followed by the destruction of the figurines representing evil, as reported in KBo 29.3+ iii 13'–16' (CTH 760.2, § 16<sup>m</sup>).

## CTH 760.5

## Table of Manuscripts

A <sub>1</sub>	KBo 29.13	977/v
A <sub>2</sub>	+ KUB 35.59	+ Bo 4115

## Transmission and Research History

The two fragments of this New Script fragment were joined in Kammenhuber 1985, 82. Small parts of two adjacent columns and a portion of the intercolumnium have been preserved. Judging by the find spot of A<sub>1</sub>, the tablet comes from the Temple I area. The fragment is heavily worn away. It is published in transliteration in Starke 1985, 165 as part of the “third ritual”.

## Transliteration

	§ 1'
Obv. i	
A <sub>1</sub> i 1'	[...]- <sup>r</sup> li'-ia-zi
A <sub>1</sub> i 2'	[... sís]KUR
A <sub>1</sub> i 3'	[...] ki-iš-ša-an
<hr/>	
	§ 2''
Obv. ii	
A <sub>1+2</sub> ii 1'	[...] x [...]
<hr/>	
	§ 3''
A <sub>1+2</sub> ii 2'	nu <sup>MUNUS</sup> ŠU.[GI a-pu-u]- <sup>r</sup> un <sup>1</sup> A-[NA EN SÍSKUR pa-ra-a e-ep-zi]
A <sub>1+2</sub> ii 3'	na-at EN [SÍSKU]R al-la-a[p-pa-aḥ-ḥi <sup>MUNUS</sup> ŠU.GI-ma ki-iš-ša-an ḥu-uk-zi]
<hr/>	
	§ 4''
A <sub>1+2</sub> ii 4'	a-aḥ-ra-an [wa-aḥ]-ra-an tap-pa-a[t-ta ta-pa-ru ta-a-ta-ri-ia-am-ma-an]
A <sub>1+2</sub> ii 5'	ḥi-i-ru-un [ma]- <sup>r</sup> a <sup>1</sup> -ia-aš-ši-in E[ME-in]
<hr/>	
	§ 5''
A <sub>1+2</sub> ii 6'	nu <sup>MUNUS</sup> ŠU.GI GÍR ZABAR x x x [...]
<hr/>	



## Contents

- § 1'           Unclear Hittite passage  
 § 2"           Fragmentary passage; Luwian incantations that accompany a *taluppi*-rite(?)  
 §§ 3"-4"       Spitting rite, with its Luwian incantation  
 §§ 5"-6"       Rite involving a bronze knife, with its Luwian curse formula against potential evildoers  
 § 7"           Mention of tongue figurines made of dough

A part of this fragment close parallels CTH 760.4 § 15'''-§ 17''' and contributes to the restoration of this passage (see commentary). Note that the relative order of columns is hypothetical; what is provisionally analyzed here as columns one and two may turn out to belong to columns four and three respectively.

## Translation

§ 1'

Obv. i

- 1'       [...]  
 2'       [... ri]tual [...]  
 3'       [...] thus.
- 

§ 2"

Obv. ii

- 1'       [...]
- 

§ 3"

- 2'       The Old Wo[man holds tha]t one [toward the ritual patron],  
 3'       so that the [ritua]l patron spi[ts] (on) it. [The Old Woman conjures thus]:
- 

§ 4"

- 4'       “He spa[t (out)] woe (and) [pa]in, [judgment, curse],  
 5'       perjury, the to[ngue] of the [m]ultitudes.”
- 

§ 5"

- 6'       The Old Woman [...] the bronze knife. [She conjures thus]:
-

	§ 6''
A <sub>1+2</sub> ii 7'	ku-[i]š-tar EN SÍSKUR-an-za-⟨an⟩ ʿad <sup>1</sup> -d[u-wa-a-al a-an-ni-ti a-du-ut-ta]
A <sub>2</sub> ii 8'	[DINGIR <sup>MES</sup> -i]n-zi EME-in [...-du]
A <sub>2</sub> ii 9'	[pa-du-wa-a]n-ta za-ti-i [...-an-du]

---

	§ 7''
A <sub>2</sub> ii 10'	[ <i>nu</i> <sup>MUNUSŠU.G</sup> ]I GÍR Z[ABAR <i>hi-la-am-ni pa-ra-a pé-e-da-i</i> ]
A <sub>2</sub> ii 11'	[... <i>iš-n</i> ]a-aš E[ME <sup>HÁ</sup> ... <sup>D</sup> UTU-i]
A <sub>2</sub> ii 12'	[...] x [...]

### Commentary

**i 1'**: The reading follows the collation of the original tablet fragment contra the autograph.

**ii 6'–10'**: See the commentary to the parallel passage KUB 35.48 iii 28'–31' (CTH 760.4).

### CTH 760.6

#### Table of Manuscripts

A KUB 35.11 VAT 16407

#### Transmission and Research History

This New Script fragment contains a small portion of a right column (probably column two), broken along the right edge of the intercolumnium. The provenance of the fragment remains unknown. It was edited in transliteration in Starke 1985, 163 as part of the “third ritual”.

#### Transliteration

	§ 1'
Obv. ii <sup>2</sup>	
A ii <sup>2</sup> 1'	iš-[ša-ri-in ad-du-wa-li-in EME-in ta-pa-ru-wa-aš-ši-in]
A ii <sup>2</sup> 2'	ta-t[a-ri-ia-am-ma-na-aš-ši-in hi-i-ru-ta-aš-ši-in]
A ii <sup>2</sup> 3'	a-aš-ši-ʿu <sup>1</sup> -[wa-an-ta-at-na-aš-ši-in ma-ia-aš-ši-in EME-in]

---

	§ 2'
A ii <sup>2</sup> 4'	<i>nu-uš-ši-k[án ...]</i>

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## § 6''

- 7' "Who[e]ver [causes] ev[il] against the ritual patron,  
 7'-8' [may the go]ds [... his] tongue!  
 9' [Then may they ...] it in the same way!"
- 

## § 7''

- 10' [The Old Woma]n [carries out] the b[ronze] knife [to the gatehouse].  
 11' [...] the to[ngues] of [d]ough [... to the Sun-god].  
 12' [...]

**ii 10'–12':** This paragraph is restored based on the parallel passage in KUB 35.48 iii 32'–34' (CTH 760.4).

## Contents

- § 1'           Luwian incantation containing a formulaic list of miasma  
 §§ 2'–3'       Removing items representing the miasma from various body parts of the ritual patron, with its Luwian incantation  
 § 4'           Unclear Hittite passage

The content of the final part of the fragment is very close to that of KUB 35.12 (CTH 762.1.f), and there is no doubt that the two fragments reflect an identical rite. Nevertheless, the formula in § 1' tips the scales in favor of classifying the fragment under discussion as part of CTH 760 (see the commentary).

## Translation

## § 1'

Obv. ii<sup>2</sup>

- 1' "the (evil) ha[nd, the evil tongue, (the tongue) of judgment],  
 2' (that) [of] cu[rse, (that) of perjury],  
 3' (that) [of] mise[ry, the tongue of the multitudes]."
- 

## § 2'

- 4' [...] to him [...]

- A ii<sup>2</sup> 5' *iš-ki-ša-<sup>r</sup>az* [... *IŠ-TU 2 UZU*ZAG.LU ...]  
 A ii<sup>2</sup> 6' *ge-nu-wa-az x*[... *ar-ḥa da-aš-ke-ez-zi*]  
 A ii<sup>2</sup> 7' *nu lu-ú-i-li kiš*-[*an ḥu-u-uk-ki-iš-ke-ez-zi*]

## § 3'

- A ii<sup>2</sup> 8' *ni-iš-pa-aš a-aḥ-ḥa-ša*-[*am-mi-iš SÍSKUR-iš EN-aš da-a-ru-uš-ša*]  
 A ii<sup>2</sup> 9' *mi-ša-an-za ḥa-aš-ša ḥ*[*al-ḥal-za-ni-in ú-wa-ra-an-na-a-ḥi-ša*]  
 A ii<sup>2</sup> 10' *i-ú-na-a-ḥi-ša la*-[*al-pí-in ku-wa-an-na-ni-in*]  
 A ii<sup>2</sup> 11' DINGIR<sup>MES</sup>-*li-in* [KASKAL-an]

## § 4'

- A ii<sup>2</sup> 12' <sup>r</sup>*nu* <sup>MUNUSŠU.GI</sup> *ku-<sup>r</sup>it* [...]  
 A ii<sup>2</sup> 13' [...] x [...]

### Commentary

**ii<sup>2</sup> 3'**: The position of 'misery' in the list of miasma is here identical to that in KBo 29.3+ (CTH 760.2) and KBo 29.19 (CTH 760.7.b). The similarity between the incantation under discussion and KBo 29.3+ iii 17'–19' is particularly remarkable. Contrast the parallel incantations in KBo 22.254(+) ii 6–9 (CTH 762.3.2) and KBo 29.5:2'–4' (CTH 762.1.g), which lack 'misery' altogether.

### CTH 760.7.a

#### Table of Manuscripts

A <sub>1</sub>	KBo 29.22	867/v
A <sub>2</sub>	+ KBo 57.226	+ 632/v

#### Transmission and Research History

Both fragments were found in Temple I and belong to the left column of a double-columned New Script tablet. They were published in transliteration in Starke 1985, 199 and Groddek 2011b, 119–20 respectively and joined in Sasseville 2020c, 558. The direct join was confirmed by Alice Mouton's collation of the original fragments.

5'–6' [she removes ...] from the back [... from the two shoulders ...], from the knee  
 7' and [she conjures] th[us] in Luwian:

---

§ 3'

8' "May [the ritual patron] not be separat[ed with respect to (his) shape],  
 9' flesh, bone(s), j[oints, speech],  
 10' mobility, ey[elash, eyebrow(-hair)],  
 11' divine [path]!"

---

§ 4'

12' Whatever the Old Woman [...]  
 13' [...]

**ii<sup>2</sup> 4'–7'**: The restorations in this paragraph follow KUB 35.12 obv. ii 2'–5' (CTH 762.1.f).

**ii<sup>2</sup> 8'–11'**: The restorations in this paragraph follow KUB 35.12 obv. iii 1–4 (CTH 762.1.f). For the image of the patient's body parts being "separated" (i.e. malfunctioning), see the exact Hittite calque with *arḫa šarra-* in the watercourse ritual of Tunnawiya KUB 7.53+ i 5, iii 7–11 (CTH 409.I).

## Contents

§§ 1'–2' Rite in front of a deity, with its Luwian incantation

§§ 3'–4' Luwian incantation about transferring the control of the miasma onto the substitute

The identity of ductus with KBo 29.19 (CTH 760.7.b; see Fig. 2.16) supports the contention that this fragment also belongs to CTH 760. See CTH 760.7.b for further discussion.

## Transliteration

## § 1'

Left column

A<sub>1</sub> l.col. 1' [A-N]A 'DINGIR'-LIM-m[a ...]A<sub>1</sub> l.col. 2' 'lu'-ú-i-li-m[a ki-iš-ša-an hu-u-uk-zi]

## § 2'

A<sub>1</sub> l.col. 3' za-a-ú-i-ia-an ḫal-[li-na-i ma-al-ḫa-aš-ša-aš-ši-in]A<sub>1</sub> l.col. 4' EN-an ti-iš-ša-'at'-[wa<sup>?</sup>-an<sup>?</sup>-ti<sup>?</sup>-iš<sup>?</sup> ...]A<sub>1</sub> l.col. 5' n[i-i]š a-ap-ti hu-u-x[...]

## § 3'

A<sub>1+2</sub> l.col. 6' [na-a]-'ú-wa-ti-ia-ta' ḫar-ma-ḫ[a-ti mu-u-wa-i]A<sub>1+2</sub> l.col. 7' [na-a-ú-w]a-ti-ia-ta 'a'-l[a-la-at-ta-ti mu-u-wa-i]A<sub>2</sub> l.col. 8' [na-a-ú-w]a-ti-ia-ta ma-[an-na-ḫu-wa-an-na-ti KL.MIN]A<sub>2</sub> l.col. 9' [na-a-ú-wa-t]i-ia-ta t[a-a-u-wa-aš-ša-ti ti-ti-ta-a-ti KL.MIN]A<sub>2</sub> l.col. 10' [na-a-ú-wa-t]i-ia-ta <sup>UZ</sup>[UŠÀ-ti <sup>UZU</sup>NÍG.GIG-ti 12-ta-a-ti]A<sub>2</sub> l.col. 11' [ḫa-ap-pí-ša-a-t]i [KL.MIN]

## § 4'

A<sub>2</sub> l.col. 12' [...] x [...]

## Commentary

**l.col. 1':** The presentation of the substitute is usually addressed to the Warlike Storm-god in CTH 761, but since this deity is not attested outside CTH 761, the divine addressee in the present fragment remains uncertain.

**l.col. 4':** According to H. Craig Melchert (pers. comm.), Luw. /tissadw(a)-/ may represent a derivative of the verb /tissa(i)-/ 'to fashion' with the etymological meaning 'fabrication' (see now Melchert 2023 *sub tiššatwa-*). For the matching noun *tiššatwa-* in Hittite context, see HEG T, 380–81 and see HEG U–Z, 459–60 (*sub wazza-*). It is clear that we are dealing with a negative concept, which can arise in connection with evil speech and is symbolized by particular objects, such as the piece of tallow deployed as a substitute in the Maštigga ritual (see Miller 2004, 66–68). In this case, too,

## Transliteration

## § 1'

Left column

- 1' [... t]o the deity [...].  
 2' and [... conjures thus] in Luwian:
- 

## § 2'

- 3'-4' "Here, the *tiššat*[*wa*-substitute] deconta[minates the ritual] patron.  
 5' (May he) n[o]t get [...].
- 

## § 3'

- 6' [He n]o (longer) [overcomes] it [with] his hea[d].  
 7' [He no (longer) overcomes] it [with] his *al*[*alatti*-body part].  
 8' [Ditto no] (longer overcomes) it [with] his n[ose].  
 9' [Ditto no] (longer overcomes) it [with the pupils of] his e[yes].  
 10'-11' [Ditto no] (longer overcomes) it with [hi]s [heart, liver, twelve limbs]."
- 

## § 4'

- 12' [...]

we are in the middle of a substitution rite, while *ti-iš-ša-at*<sup>1</sup>-[...] functions as the subject of a transitive clause, referring to a substitute that decontaminates the ritual patron. Therefore, H. Craig Melchert proposes the restoration of the ergative form /tissadwantis/.

**l.col. 5':** As argued in Sasseville 2020c, 261–62, the form /apti/ is the only attestation of the Luwian lexical cognate of the Hittite verb *ēpzi* / *appanzi*.

**l.col. 6'–11':** This paragraph is restored based on KUB 35.24+ obv. 5'–7' (CTH 761.1.c, § 2'). The subject of all the clauses here is the ritual patron, to be contrasted presumably with the substitute in the next paragraph.

## CTH 760.7.b

## Table of Manuscripts

A KBo 29.19 235/q

## Transmission and Research History

This New Script fragment was probably found in the Temple I area, and this information is indirectly supported by the find spot of CTH 760.7.a. The fragment's original place on the tablet cannot be determined. It was published in transliteration in Starke 1985, 198 as belonging to an unspecified "Old Woman" ritual.

## Transliteration

	§ 1'
A:1'	[...-a]š-ši-x x x [...]
A:2'	[na-at EN SÍSKUR al]-la-ap-pa-aḥ-ḥi
A:3'	[ <sup>MUNUS</sup> SU.GI-ma ki-i]š-ša-an ḥu-u-uk-[zi]
<hr/>	
	§ 2'
A:4'	[a-aḥ-ra-an wa-aḥ-r]a-an tap-pa-at-ta t[a-a-pa-ru]
A:5'	[ta-a-ta-ri-ia]-am-ma-an ḥi-ru-ú'-[un]
A:6'	[a-aš-ši-wa-a]n-ta-at-tar ma-a-i[a-aš-ši-in EME-in]
<hr/>	
	§ 3'
A:7'	[na-aš-ta <sup>MUNUS</sup> Š]U.GI pí-x x [...]

## Commentary

2': A fragmentary sign is seen after [al]-la-ap-pa-aḥ-ḥi 'spits' on the broken edge of the tablet. There is, however, no space for another sentence on this line, nor is it expected in this standard passage. Therefore, the trace is probably to be attributed to a scribal error or an erasure.



## Contents

- §§ 1'-2' Spitting rite, with its Luwian conjuration  
 § 3' Unclear Hittite passage

The order of the miasma listed in § 2' (see commentary) speaks in favor of classifying this small fragment as part of the first tablet of CTH 760. The fragment likely belongs to the same tablet series as CTH 760.7.a on paleographic grounds (see Fig. 2.16), but since the spitting rite occurs several times in the course of the ritual, the position of the two fragments vis-à-vis each other cannot be determined.

## Translation

- § 1'  
 1' [...]  
 2' [The ritual patron s]pits (on) [it].  
 3' [The Old Woman] conjure[s th]us:
- 
- § 2'  
 4' "He spat (out) [woe (and) pai]n, ju[dgmen]t,  
 5' [cur]se, perjur[y],  
 6' [mise]ry, [the tongue of] the multitu[udes]!"
- 
- § 3'  
 7' [The Old Wo]man [...].

**6'**: The position of 'misery' in front of 'the tongue of the multitudes' in the formulaic list of miasma parallels that in KBo 29.3+ iii 19' (CTH 760.2) and KUB 35.11 ii' 3' (CTH 760.6), supporting the classification of this fragment as part of CTH 760.

## CTH 760.8

## Table of Manuscripts

A KUB 9.36 Bo 4597

## Transmission and Research History

This New Script fragment probably belongs to a left column of a double-columned tablet. The find spot of the fragment is unknown. It was published in transliteration in Starke 1985, 168–69 as belonging to an unspecified “Old Woman” ritual. The paleographic data do not lend support to its join with KUB 35.46 (see Fig. 2.14), contrary to what is proposed in Starke 1990, 596–97.

## Transliteration

---

	§ 1'
A:1'	a-[aḫ-r]a-an wa-aḫ-ṛḫa <sup>1</sup> -[ra-an tap-pa-ad-da ta-a-pa-ru ta-ta-ar-ri-ia-am-ma-an]
A:2'	ḫi-i-ru-u-un a-<aš>-ši-wa-an-[ta-at-tar ma-ia-aš-ši-in EME-in]

---

	§ 2'
A:3'	[n]a-aš-ta <sup>MUNUS</sup> SU.GI a-pu-u-ṛun <sup>1</sup> [...]
A:4'	[pé]-e-da-i nu ḫu-u-ma-an ku- [...]
A:5'	[a-pu]-u-un-na NINDA.GUR <sub>4</sub> .RA TUR A-N[A ...]

---

	§ 3'
A:6'	[...] (vacat) [...]

## Commentary

1': The reading -r[a-, suggested in Starke 1985, 169, is not possible. Two verticals and part of a *Winkelhaken* are clearly visible on the tablet's photograph before the gap.

2': The position of 'misery' in the formulaic list of the malign phenomena suggests the attribution of this fragment to CTH 760. See KBo 29.3+ iii 19' (CTH 760.2) and see the commentary to CTH 760.7.b for further parallel attestations.

## Contents

- § 1'           Luwian incantation accompanying the ritual spitting  
 § 2'           Fragmentary Hittite passage mentioning the Old Woman and bread  
 § 3'           No text preserved

This fragment can be attributed to CTH 760 on phraseological grounds (see the commentary). Since ritual spitting can take place at various points within the performance, the specific rite to which this fragment belongs cannot be determined.

## Translation

- 
- § 1'  
 1'           “[He spat (out)] w[o]e (and) pai[n, judgment, curse],  
 2'           perjury, miser[y, the tongue of the multitudes].”

- 
- § 2'  
 3'–4'       The Old Woman [c]arries that [...].  
 4'           [She ...] all that.  
 5'           [She] also [... th]at small bread to [...].

- 
- § 3'  
 6'           [...]

5': This is the sole attestation of a small loaf of bread (NINDA.GUR<sub>4</sub>.RA TUR) in the available fragments of the Kuwattalla tradition. Contrast the attestations of a sweet loaf of bread (NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub>) in CTH 761, including those adjacent to a description of spitting—namely, KUB 35.21 rev. 9' (CTH 761.1.d) and KUB 35.43+ ii 31 (CTH 761.3.8).

## CTH 760.9

## Table of Manuscripts

A KBo 29.9 1271/v

## Transmission and Research History

This New Script fragment was found in a secondary context in the area of Building M at Büyükkale. Its location on the tablet remains uncertain. The tablet was published in transliteration in Starke 1985, 123–24 as part of the *dupaduparša*-ritual.

## Transliteration

## § 1'

Obv.

A obv. 1' [ḫu-it-wa-la-ḫi-ta-ti an-na-ru-um-ma]-<sup>r</sup>a<sup>1</sup>-ḫi-<ta>-ti [a-ar-ra-ia-a-ti uš-ša-a-ti ap-pa-ra-an-ta-ti]A obv. 2' [a-ra-a-ti DINGIR<sup>MES</sup>-aš-ša-an-za-ti w]a-aš-ša-<sup>r</sup>a<sup>1</sup>-ra-a-[ḫi-ta-ti]

## § 2'

A obv. 3' [nu EN SISKUR ik-ku-na-at-ta-aš-ši-in IŠ-T]U<sup>DUG</sup>KU-KU-UB KAŠ ši-pa-an-[ti]A obv. 4' [...] <sup>r</sup>ú<sup>1</sup>-ta-an-zi nu-uš-ši-kánA obv. 5' [A-NA SAG.DU-ŠU še-er NINDA.GÚ.GAL t]ar-na-aš ti-<sup>r</sup>a<sup>n</sup>1-z[i]

A obv. 6' [nam-ma-at-kán EGIR-an-da] EN SISKUR ši-pa-an-[ti na]m-ma-at

A obv. 7' [kat-ta da-a]-i

## § 3'

A obv. 8' [nu<sup>MUNUS</sup>ŠU.GI NINDA.GÚ.GAL A-NA] EN SISKUR [da-a-i nu]-uš-ša-an  
[UZU<sup>NÍG</sup>.GIG]A obv. 9' [UZU<sup>ŠĀ</sup> kat-ta<sup>?</sup> tar-ma-iz-zi<sup>?</sup> nu] lu-<sup>r</sup>ú<sup>1</sup>-[i-li ki-iš-š]a-an {x} ḫu-u-u[k-ki-iš-ke-  
ez-zi]

## § 4'

A obv. 10' [ku-iš-tar SISKUR-an-za-an EN-ia] <sup>r</sup>a<sup>1</sup>-ad-du-[wa-a-a] a-an-ni-ti a-tu-ut-ta  
D[INGIR<sup>MES</sup>-in-zi]A obv. 11' [UZU<sup>NÍG</sup>.GIG UZU<sup>ŠĀ</sup> šar-ra za-a-ti]-<sup>r</sup>i<sup>1</sup> pu-u-wa-a-[u-du] a-at-tar za-an-ta

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## Contents

- § 1'           Luwian blessing formula  
 § 2'           Patient's dedication of the second animal of the *ikkunatt*-sacrifice  
 §§ 3'–5'       Nailing(?) the liver and heart to the pea bread, with Luwian curse formula  
                   against potential evildoers  
 § 6'           Luwian incantation for untying the offense and fault  
 § 7'           Old Woman's disposal of the liver and heart  
 § 8'           Unclear

The preserved fragment closely parallels §§ 3'–9" of KUB 35.16(+) (CTH 760.3.b), which can be contrasted with the deviant rendering of the same rites in KUB 32.8(+) (CTH 759.10.b).

## Translation

- § 1'  
 Obv.  
 1'           “[with life, viril]ity, [long years, future]  
 2'           [time, the f]avo[r of the deities].”
- 
- § 2'  
 3'           [The ritual patron] consecrates [the (animal) of the *ikkunatt*-sacrifice wi]th a  
                   jug of beer.  
 4'           They bring [...].  
 4'–5'       They put [a pea bread] on its [head].  
 6'           [Then, afterward] the ritual patron dedica[tes it].  
 6'–7'       [T]hen he [put]s [it] down.
- 
- § 3'  
 8'           [The Old Woman takes the pea bread from] the ritual patron  
 8'–9'       [and she *nails down* the liver (and) heart] on top. [She] conj[ures th]us [in]  
                   Luwia[n]:
- 
- § 4'  
 10'          “[Whoever] causes evi[l to the ritual patron],  
 10'–11'     [may] the g[ods] snatch [up] his [liver (and) heart]

A obv. 12' [tar-ma-i-im-ma-an a-aš-du URUDU]-<sup>r</sup>ia<sup>1</sup>-[ti tar-ma]-ti

---

## § 5'

A obv. 13' [URUDU-pa-tar zi-la pa-ri-i na-a-ú-wa i-t]i<sup>LÚ</sup>SIMUG.A-iš-pa-an z[i-la]

A obv. 14' [na-a-ú-wa ša-a-i ta-a-pa-am-pa-ti KIN-an] na-a-ú-wa a-ia-a-[ti]

---

## § 6'

A obv. 15' [ni-i-ša-an ḥa-pí-ti SISKUR-aš-ši-in EN-an ḥa-r]a-at-na-aš-ši-⟨in⟩-iš E[ME-iš]

A obv. 16' [wa-aš-ku-li-im-ma-aš-ši-iš] EME-[iš]

---

## § 7'

A obv. 17' [na-aš-ta<sup>MUNUS</sup>ŠU.GI<sup>UZU</sup>NÍG.GIG<sup>UZU</sup>ŠÀ QA-DU NINDA.GÚ.GAL pa-r]a-<sup>r</sup>a<sup>1</sup> [p]é-e-  
da-i

A obv. 18' [...-z]a<sup>2</sup> an-da [...]

A obv. 19' [...] x [...]

---

## § 8'

A obv. 20' [...] x x [...]

## Commentary

**Obv. 4'–5':** This line presumably fills in the space between the indirectly joined pieces KUB 35.16 and KUB 35.14 in column one.

## CTH 760.10

### Table of Manuscripts

A KUB 35.117 Bo 7525

### Transmission and Research History

This New Script fragment of uncertain provenance contains small parts of two adjacent columns, together with the intercolumnium. The order of the two columns is uncertain; the tentative order proposed below implies that this is the reverse of the tablet containing columns three and four. The fragment was edited in transliteration in Starke 1985, 122 as part of the *dupaduparša*-ritual. The claim of Goedegebuure 2010a, 305 fn. 30 about a possible indirect joint between KUB 35.14 i 7'–10' and KUB 35.117

11'–12' and (then) [may (those) be nailed] down with a [copper nai]!

---

§ 5'

13' [In the future, (this) copper (nail) will not go] [away].

13'–14' In the f[uture], the smith [will not let] it [go]. [He] will not make [*taba*-work] (out of it).

---

§ 6'

15'–16' [May] the t[ongue] of [of]fense, the tongue [of fault not bind the ritual patron]!"

---

§ 7'

17' [The Old Woman c]arries [ou]t [the liver (and) heart together with the pea bread]

18' [...] in [...].

19' [...]

---

§ 8'

20' [...]

l.col. (= iv<sup>2</sup>) 1'–4' was refuted through the restoration of the relevant passages (see the edition of CTH 760.3.b) and in the light of the paleographic evidence (see Fig. 2.15).

## Contents

§ 1' Unclear Hittite passage

§§ 2"–3" Luwian incantation accompanying the ritual treatment of an animal's liver and heart

The specific similarity between KUB 35.117 §§ 2"–3" and KUB 35.16(+) §§ 7"–8" (CTH 760.3.b) supports the attribution of this small fragment to CTH 760, with all the necessary caveats that befit its size.

## Transliteration

## § 1'

Rev. iii<sup>2</sup>A iii<sup>2</sup> 1' E[N SISKUR ...]A iii<sup>2</sup> 2' *nu-z[a ...]*A iii<sup>2</sup> 3' *kat-t[a ...]*A iii<sup>2</sup> 4' x[...]

## § 2''

Rev. iv<sup>2</sup>A iv<sup>2</sup> 1' [ku-iš-tar SISKUR-an-za-an EN-ia ad-du-wa-a]-alA iv<sup>2</sup> 2' [a-an-ni-ti a-du-ut-ta ta-ni-mi-in-zi DINGIR<sup>MES</sup>]-in-ziA iv<sup>2</sup> 3' [<sup>UZU</sup>NÍG.GIG <sup>UZU</sup>za-a-ar-za šar-ra za-a-ti-i] pu-wa-an-duA iv<sup>2</sup> 4' [a-ta-tar za-an-ta tar-ma-im-ma-an a-aš-du URUDU]-ia-tiA iv<sup>2</sup> 5' [tar-ma-ti]

## § 3''

A iv<sup>2</sup> 6' [URUDU-pa-tar zi-la pa-ri-i na-a-w]a i-ti

## Commentary

**iv<sup>2</sup> 1'–6'**: these lines are restored based on the closely parallel version KUB 35.16(+) (CTH 760.3.b). The phrasing of the same incantation in KUB 32.8(+) (CTH 759.10.b) appears to be less close.



## Translation

## § 1'

Rev. iii<sup>2</sup>

1' [ritual] pat[ron ...]

2' [...]

3' [...] down [...].

4' [...]

## § 2''

Rev. iv<sup>2</sup>

1'-2' "[Whoever causes ev]il [to the ritual patron],

2'-3' may [all the god]s snatch [up his liver (and) heart in this way]

4'-5' [and (then) may (those) be nailed down] with a [copper nail]!

## § 3''

6' [In the future, (this nail of) copper will no]t go [away]."

# GREAT RITUAL, 1<sup>ST</sup> GROUP

## CTH 761.1.a

### Table of Manuscripts

A KUB 35.23 164/c

### Transmission and Research History

This Middle Script fragment is written by the same scribe as the rest of the texts grouped under CTH 761.1 (see Fig. 2.17). It comes from Building A of Büyükkale and was published in transliteration in Starke 1985, 87–90, where it is also reported that CTH 760.1.c, CTH 761.1.d, and CTH 761.1.f are written by the same scribe.

### Transliteration

	§ 1'
A:1'	[i-li-il-ḫa-a-i-t]i ma-al-ḫ[a-aš-ša-aš-ši-iš EN-aš ta-pa-ru da-a-ta-ri-ia-ma-an]
A:2'	[ḫi-ru-ú-un ma]- <sup>r</sup> a <sup>1</sup> -ia-aš-ši-in EM[E-in pa-aš ḫa-la-a-li-iš a-aš-du ma-a-aš-ša-na-an-za]
A:3'	[pár-ra-an ad-du-wa]-la-ti EME-ti [ad-du-wa-la-ti i-iš-ša-ra-ti ta-pa-ru-wa-aš-ša-an-za-ti]
A:4'	[da-a-ta-ri-i]a-am-na-aš-ša-an-za-ti [ḫi-ru-ta-aš-ša-aš-ša-an-za-ti ma-a-ia-aš-ša-an-za-ti]
A:5'	[EME-t]i
<hr/>	
	§ 2'
A:6'	[ <i>nu</i> <sup>MUNUSŠU.GI</sup> ḫu]-iš-šu-wa-an-ta-a[n KU <sub>6</sub> ? da-a-i na-an-kán A-NA]
A:7'	[BE-EL SÍSKUR še-e]r ar-ḫa wa-aḫ-[nu-zi nu te-ez-zi]
<hr/>	
	§ 3'
A:8'	[za-ú-i ú-i-ši]-ta a-la- <sup>r</sup> a <sup>1</sup> -[aš-ša-am-mi-iš ...]
A:9'	[...-n]a <sup>2</sup> -ti-ia-aš-[ta ...]
A:10'	[...]( <sup>r</sup> ap <sup>2</sup> -pu <sup>2</sup> )( <sup>r</sup> )[...]

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## Contents

- §§ 1'–2'      Luwian incantations accompanying the ablution of the ritual patron  
§ 3'          Waving an object over the ritual patron, with its Luwian incantation

The tentative identification of the waved object as a fish prompts treating this fragment as the first one in the ritual sequence of CTH 761.1. For a more detailed discussion of this issue, see Vol. 2, Section 5.3.

## Translation

- § 1'  
1'          “The ritu[al patron is washing himse]lf [(from) judgment, curse],  
2'          [perjury], the tongu[e] of the [mu]ltitudes. [May he be pure]  
2'–5'      [from the evi]l tongue, [the evil hand, (the tongue) of judgment, cur]se, [per-  
jury, the tongue of the multitudes in the presence of the deities]!”

- 
- § 2'  
6'          [The Old Woman takes l]ive [*fish*]  
6'–7'      and wav[es it ove]r [the ritual patron].  
7'          [She says]:

- 
- § 3'  
8'          “[Here (has) appeare]d [the bull of the] se[a]  
9'          [...]  
10'        [...]”

## Commentary

**1'–5'**: The incantation is restored based on KUB 32.9(+) rev. 6'–10' (CTH 761.1.f, § 9').

**6'–7'**: If the reconstruction [hu]-iš-šu-wa-an-ta-a[n] is correct, it necessitates the assumption that the rite to follow involves a live animal.

**8'**: The restoration [za-ú-i-ia-aš ú-i-ši]-ta, implying clitic doubling, may look more appropriate than [za-ú-i ú-i-ši]-ta but would strain the available space. No clitic doubling is required, however, if what follows is a new referent (see Appendix II). The restoration a-la-<sup>r</sup>a<sup>1</sup>-[aš-ša-am-mi-iš] 'of the sea' (the stem /alassami(ja/i)-/) is prompted by a comparison with the Maštigga ritual (CTH 404.1, § 11), where the fish

## CTH 761.1.b

### Table of Manuscripts

A <sub>1</sub>	KUB 32.81	35/a
A <sub>2</sub>	+ KUB 32.10	+ 749/b
A <sub>3</sub>	+ KUB 35.19	+ 101/f

### Transmission and Research History

These fragments, all of which were found in Building A of Büyükkale, belong to a single-columned tablet characterized by a Middle Script ductus. A small part of the lower edge of the obverse is preserved. Heinrich Otten noted the join between the three fragments in his introduction to KUB 35. He also observed there the similarity of physical and linguistic features between this group and the fragments listed here under CTH 761.1.c, CTH 761.1.d, and CTH 761.1.f. This conclusion was not followed in Starke 1985, 162, where the joined fragments were published as belonging to the

### Transliteration

#### § 1'

Obv.

A<sub>1+2</sub> obv. 1' [ki-iš-ša]-an A-NA BE-<sup>r</sup>EL<sup>1</sup> S[í]SKU[R te-ez-zi]

#### § 2'

A<sub>1+2</sub> obv. 2' [za-a-ú]-<sup>r</sup>i<sup>1</sup>-ia-ta ú-i-ši-ta d[u-ú-pa-ni-ia-an-za ša-ḫu-i-da-an-tal-li-ia-an-za]

A<sub>1+2</sub> obv. 3' [ú-i-t]a-an-tal-li-ia-an-za p[a-a ma-a-an ša-ḫu-i-da-an-tal-li-ia-an ku-i-ḫa]

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is called *a-ru-na-aš* GU<sub>4</sub>.MAH-aš ‘bull of the sea’ (Miller 2004, 66). The meaning of Luw. /alassamm(i)-/ (variant /alissamm(i)-/ ‘sea’ can be established based on the mythological text CTH 764.1 containing the question KUB 35.107+ ii 4” *a-a-li-iš-š[a-mi-iš]* ‘*a*<sup>1</sup>-ú-i-ti *pa-an ku-iš* [*a-ri-it-ti*] ‘(Here) comes the se[a]; who will [lift] it?’ and the matching answer KUB 35.107+ ii 12” [A.AB.BA-i]n *kur-ša-ú-na-an-ti-in-zi a-<sup>1</sup>ri-in<sup>1</sup>-[ta]* ‘The islands lift[ed the se]a’ (differently Steitler 2017, 391). The implication of this analysis is the necessity to restore a ritual waving of a fish in the previous paragraph. See further Melchert 2023 *sub alašša/i(m)mi-* ‘sea’.

“third ritual”, but the paleographic analysis of Alice Mouton has confirmed that all the fragments of CTH 761.1 reflect the same scribal hand (see Fig. 2.17).

## Contents

- §§ 1’–3’ Old Woman presents the ritual patron’s substitute(?) on his behalf with the accompanying Luwian incantation
- § 4’ Luwian incantation for restoring the integrity of the ritual patron
- § 5’ Old Woman unties dough figurines with the Luwian incantation addressed to solar deities and including blessings for the ritual patron

The present fragment exhibits specific parallels with KBo 29.3+, the first tablet of CTH 760.2 (see the commentary). The comparison with the rite sequence of CTH 404.1 is conducive to tentatively assigning it shortly after KUB 35.23 (CTH 761.1.a) in the rite sequence of CTH 761.1. For a more detailed discussion of this issue, see Vol. 2, Section 5.4.

## Translation

- § 1’
- Obv.
- 1’ [She says thu]s for the r[i]tual patron:
- 
- § 2’
- 2’ “[Her]e appeared the one for stri[cking, the one for binding],
- 3’ the one for [sm]iting. T[h]en, whether anything (is) of binding],

A <sub>1+2</sub> obv. 4'	[ma-a-a]n ú-i-ta-an-tal-li-ia-a[n ku-i-ḫa ma-a-an ta-a-ú-wa-ti ku-i-ḫa ma-na-a-ta]
A <sub>1+2</sub> obv. 5'	[ma-a-a]n iš-ša-ra-a-ti ku-i-ḫa [a-a-ia-ta ma-a-an ta-wa-aš-ša-ti ku-i-ḫa tu-um-ma-an-ti-it-ta]
A <sub>1+2+3</sub> obv. 6'	[ma-a-a]n u-wa-la-an-ta-li-ia-an k[u-i-ḫa ma-a-an ḫ]u- <sup>r</sup> it <sup>1</sup> -wa-l[i-ia-an ku-i-ḫa]
§ 3'	
A <sub>1+2+3</sub> obv. 7'	[la <sup>2</sup> -a <sup>2</sup> -l]a <sup>2</sup> -an-du-wa-ta DINGIR <sup>MES</sup> -zi du- <sup>r</sup> ú <sup>1</sup> -[pa]- <sup>r</sup> ni-ia <sup>1</sup> -ti š[a-ḫu-i-da-an-tal-li-ia-ti]
A <sub>1+2+3</sub> obv. 8'	[ú-i-t]a- <sup>r</sup> an <sup>1</sup> -tal-li-ia-ti
§ 4'	
A <sub>2+3</sub> obv. 9'	[la-a-la-ad]-du-pa-aš ma-al-ḫa-aš-ša-aš-ši-iš EN-aš d[a-a-ru-uš-ša mi-i-ša-an-za ḫa-a-aš-ša ḫal-ḫal-za-ni-in]
A <sub>2+3</sub> obv. 10'	[wa-ra-an-na]- <sup>r</sup> a <sup>1</sup> -ḫi-ša i-ú-na-ḫi-ša <sup>r</sup> la <sup>1</sup> -al-pí-in [ku-wa-an-na-ni-in ma-aš-ša-na-al-li-in KASKAL-an]
§ 5'	
A <sub>2+3</sub> obv. 11'	[nu EME <sup>HÁ?</sup> ] i-iš-na-a-aš MUNUSŠU.GI <sup>r</sup> ar-ḫa la-a-iz <sup>1</sup> -[zi nu te-ez-zi]
A <sub>2+3</sub> obv. 12'	[... šar-r]i Ti-wa-ta i-in-ta-ḫa <sup>r</sup> Ti-wa-ta <sup>1</sup> [...]
A <sub>2+3</sub> obv. 13'	[... a-a]p-pa-an zi-i-la la- <sup>r</sup> a-la <sup>1</sup> ma-al-[ḫa-aš-ša-aš-ši-iš-pa EN-aš ... DUMU <sup>MES</sup> -ti]
A <sub>2+3</sub> obv. 14'	[ḫa-am-ša-t]i ḫa-am-šu-<uk>-kal-la-a-ti a-ar-ra-[ia-ti MU <sup>HÁ</sup> -ti ap-pa-ra-an-ta-ti a-a-ra-ti]
A <sub>2+3</sub> obv. 15'	[DINGIR <sup>MES</sup> -aš-š]a-an-za-ti wa-a[š-ša]-ra-ḫi-t[a <sup>1</sup> (ŠA)-ti ḫu-i-tum-na-a-ḫi-ta-ti]

## Commentary

**Obv. 2'–3':** The base /say<sup>wid</sup>-, from which several Luwian lexemes are derived, presumably denotes some negative condition. We connect it with the Hittite stem *išḫāi-* / *išḫiya-* 'to bind' and accordingly translate /say<sup>wid</sup>-/ as 'binding'. Compare further the *Glossenkeil* word KUB 6.2 obv. 23 : *ša-ḫu-i-da-ra-...*, likely denoting an undesirable state of the AN.TAḪ.ŠUM plant (CHD Š, 12b), for which one can suggest the translation 'knotted'. The derivatives of /say<sup>wid</sup>-/ form a regular merism with the derivatives of a different stem with negative connotations, arguably derived from the Luwian root /wid-/ 'to strike' and therefore translated as 'smiting'. This merism and the related collocations comprise the subject of Melchert and Yakubovich 2022.

**Obv. 5':** For the restoration, see KUB 35.43+ ii 7–8 (CTH 761.3.8).

**Obv. 7'–8':** Pragmatically, 'the one for striking, the one for binding, the one for smiting' must designate the patient's substitute.

- 4' [or anything] (is) of smitin[g, whether he saw anything with (his) eyes],  
 5' [o]r [he did] anything with (his) hands, [or he heard anything with (his) ears],  
 6' [whe]ther any[thing of the dead, or anything] of the [l]ivin[g],

## § 3'

- 7'–8' may the gods [ta]ke it through the one for str[ik]ing, the one for b[inding], the one for sm[j]iting!

## § 4'

- 9' May the ritual patron [tak]e (back his) s[hape, flesh, bone(s), joint(s)],  
 10' [spee]ch, mobility, eyelash, [eyebrow(-hair), divine path!]"

## § 5'

- 11' The Old Woman untie[s the *tongues*] of dough [and says]:  
 12' “[...] Oh, Tiwad [abov]e, and Tiwad below [...],  
 13' in the future, take him [b]ack!  
 13'–14' [May] the ri[tual patron ...] with [children, des]cendants, lon[g years, future time],  
 15' fa[v]or (and) [enlivenment of the deiti]es!”

**Obv. 9'–10':** For the restoration of the clause predicate, see KUB 35.43+ iii 2' (CTH 761.3.8). The list of nouns in this clause refers to the specific body parts and attributes of the ritual patron that are suspected of being manipulated or attacked in the course of witchcraft (see Mouton 2019a, 95). One can reconstruct the presumption that the body parts are liable to smiting, while the attributes of the ritual patron, such as mobility or “divine path”, can be bound by supernatural means.

**Obv. 11':** For binding threads to the hands of the ritual patron, see KBo 29.3+ ii 31–33 (CTH 760.2). Later on the same tablet we encounter the destruction of hand and tongue made of dough/paste (KBo 29.3+ iii 8'–9'). Hence one can propose a reconstruction, according to which the hand and tongue made of dough (or paste), which symbolized bewitchment and curse, were tied to the ritual patron at some point dur-

ing the Great Ritual, then untied, and eventually destroyed. If so, the clause under discussion refers to the middle point in the proceedings.

**Obv. 12’:** See the invocation mentioning the Sun-god Tiwad and presenting the figurines symbolizing the performers of witchcraft in KBo 29.3+ ii 18–24 (CTH 760.2). The reference to a solar deity “above” and to another(?) “below” may be compared with the reference made to the Sun-god (of heaven) as the deity responsible for the living vs. the Sun-goddess of the earth responsible for the dead in KBo 29.3+ ii 25–26. An independent instance of *in-da* as a Luwian epithet of Sun-deities is found in KUB 35.90 r.col. 7’. The adverb *i-in-ta* ‘below’ is translated based on context, but see Luw. (*i-*)*in-za-ga-an*, the designation of a precious metal, probably ‘silver’, which can be etymologically analyzed as *\*int-tsagan(i)-* “(found) under-ground” (see the com-

## CTH 761.1.c

### Table of Manuscripts

A <sub>1</sub>	KUB 35.24	398/c + 434/c
A <sub>2</sub>	+ KUB 35.20	+ 232/a
A <sub>3</sub>	(+) KUB 32.12	(+) 496/b
A <sub>4</sub>	(+) KUB 35.22	(+) 564/c
A <sub>5</sub>	(+) KUB 35.25	(+) 517/d

### Transmission and Research History

These are the fragments of a single-columned tablet, coming from Building A of Büyükkale, the ductus of which displays typical features of Middle Script. The fragments were written by the same scribe as the rest of the texts grouped under CTH 761.1 (see Fig. 2.17). The joined pieces were published in transliteration in Starke 1985, 83–86. An edition of the colophon can be found in Waal 2015, 521. After the collation of the original fragments, the indirect join between KUB 35.24 + KUB 35.20 and KUB 35.22 is highly plausible. The other indirect joins are also plausible although less obvious.



mentary to CTH 758.1). Whether the root under discussion can be shown to be ultimately related to Vedic *adhás* ‘under, below’, *ádharma-* ‘lower’, and Lat. *inferus* ‘lower’, must depend on tracing the origin of its initial vocalism.

**Obv. 13’:** The clause [*a-a*]p-pa-an zi-i-la la-<sup>r</sup>a-la’ ‘in the future, take him [b]ack’ may refer to the evildoer in view of the contrast with the following clause concerning the patient.

**Obv. 15’:** Luw. /x<sup>w</sup>idumna<sup>y</sup>id-/ is obviously cognate with /x<sup>w</sup>id(u)wala<sup>y</sup>id-/ ‘life’ but has a different meaning. In the available incantations it is always paired with /wassara<sup>y</sup>id-/ ‘favor’ as a gift that the gods can bestow upon humankind; hence the proposed translation ‘enlivenment’.

## Contents

§ 1’	Luwian incantation for the purification of the ritual patron
§§ 2’–3’	Luwian incantation transferring the control of the miasma onto the animal (piglet?) acting as a ritual substitute
§§ 4’–5’	Luwian incantation matching the limbs of the substitute with those of the ritual patron
§§ 6’–7’	Luwian incantation mentioning the substitute’s running to the left and right of the ritual patron
§ 8”	Luwian dedication of the substitute to Warlike Tarḫunt as a food offering; blessings on the ritual patron
§§ 9”–10”	Pressing the <i>taluppi</i> -lump on the patient’s body, with its Luwian incantation
§ 11”	Unclear
§ 12”	Luwian incantation for the removal of the miasma
§ 13”	Luwian incantation for restoring the integrity of the ritual patron
§§ 14””–15””	Unclear Luwian incantation mentioning several substitutes
§ 16””	Luwian incantation describing the lack of the ritual patron’s control over impurity
§ 17””	Colophon

The tablet number in the colophon is illegible, but the similarities between the Luwian incantations in §§ 1’–8” and those accompanying the presentation of the substitute piglet in KUB 35.43+ iii (CTH 761.3.8) help to anchor this fragment within the sequence of rites reconstructed for the earliest version of the Kuwattalla tradition. See Vol. 2, Section 5.4 for more details.

## Transliteration

## § 1'

Obv.

- A<sub>1</sub> obv. 1' [pa-aš ɥa-la-a-l]i-[iš a-aš-du ma-al-ɥa-aš-š]a-aš-ši-iš [EN-aš ad-du-wa-la-ti EME-ti]
- A<sub>1</sub> obv. 2' [ad-du-wa-la]-ti i-[iš-ša-ra-ti t]a-pa-ru-wa-aš-ša-[an-za-ti da-a-ta-ri-ia-am-na-aš-ša-an-za-ti]
- A<sub>1</sub> obv. 3' [u-la-an-ta]l-<sup>r</sup>li'-ia-t[i ɥu-u-it-wa-a]l-li-ia-ti ir-[ɥu-wa-al-li-ia-ti pa-ri-tar-wa-al-li-ia-ti]
- A<sub>1</sub> obv. 4' [ɥi-ru-ú]-ta-aš-ša-an-za-t[i ma-a]-ia-aš-ša-an-za-ti E[ME-ti]

## § 2'

- A<sub>1</sub> obv. 5' [na-a]-ú-wa-ti-ia-ta ɥar-m[a-ɥa-a-ti] mu-u-wa-i na-ú-wa-ti-[ia-ta a-a-la-la-ta-ti mu-u-wa-i]
- A<sub>1</sub> obv. 6' [na]-a-ú-wa-ti-ia-ta ma-an-[n]a-ɥu-un-na-ti mu-u-wa-i n[a-a-ú-wa-ti-ia-ta da-a-u-wa-aš-ša-an-za-ti]
- A<sub>1</sub> obv. 7' [ti]-ti-ta-a-ti mu-u-wa-i <sup>r</sup>UZU<sup>r</sup>ŠÀ-ti <sup>UZU</sup>NÍG.GIG-ti 12-ta-a-[ti ɥa-ap-pí-ša-a-ti]

## § 3'

- A<sub>1</sub> obv. 8' [ɥar]-ma-ɥa-a-ti-ti-ia-ta za-aš mu-u-wa-i a-a-la-la-at-ta-ti-ti-[ia-ta za-aš mu-u-wa-i]
- A<sub>1</sub> obv. 9' [m]a-an-na-ɥu-un-na-ti-ti-ia-ta za-aš mu-u-wa-i da-a-u-wa-aš-ša-[an-za-ti-ti-ia-ta ti-ti-ta-a-ti]
- A<sub>1</sub> obv. 10' <sup>UZU</sup>ŠÀ-ti <sup>UZU</sup>NÍG.GIG-ti 12-ta-a-ti ɥa-ap-pí-ša-a-ti {x}

## § 4'

- A<sub>1+2</sub> obv. 11' [ɥar-ma]-<sup>r</sup>ɥi-iš<sup>r</sup> ɥar-ma-ɥi-in ɥal-l[i-na]-i <sup>r</sup>a'-[la-la-at-ti-iš a-la-la-at-ti-in ɥal-li-na-i]
- A<sub>1+2</sub> obv. 12' [ma-a]n-na-ɥu-un-<sup>r</sup>ni'-[iš ma-an-na-ɥu-un-ni-in ɥal-li-na-i nu <sup>UZU</sup>ÚRHÁ]
- A<sub>2</sub> obv. 13' [ɥ]u-u-ma-an-ta ir-ɥa-a-iz-z[i]

## § 5'

- A<sub>2</sub> obv. 14' za-ú-i-in-pa-an ɥal-li-na-i m[a-al-ɥa-aš-ša-aš-ši-in EN-an ...]
- A<sub>2</sub> obv. 15' wa-aš-ši-na-aš-ši-iš ɥar-ma-ɥa-aš-š[i-iš tar-pa-a-aš-ša-aš ...]
- A<sub>2</sub> obv. 16' <sup>r</sup>du'-ú-pa-na wa-al-za-am-mi-iš [...]

## § 6'

- A<sub>2</sub> obv. 17' i-pa-la-ti-du-wa-an ɥu-i-nu-wa-a[ɥ-ɥa a-du-ut-ta i-pa-la-a-ti-in la-at-ta]
- A<sub>2</sub> obv. 18' i-šar-ú-i-la-ti ɥu-i-nu-wa-aɥ-ɥ[a a-du-ut-ta ad-du-wa-li-in ɥa-at-ta-aš-tar-ri-in la-at-ta]

## Translation

## § 1'

Obv.

- 1' "[May the rit]ual [patron be pu]r[e from the evil tongue],  
 2' [the evil] h[and, from (those) of j]udgment, [from (those) of curse],  
 3' [from (that) of the de]ad (or) [the liv]ing, in[ternal (or) external],  
 4' from (those) of [per]jury, from the ton[gue of the mu]ltitudes!

## § 2'

- 5' He [n]o (longer) overcomes it with his hea[d]. He no (longer) [overcomes it with his *alalatt*-body part].  
 6' He [n]o (longer) overcomes it with his nose.  
 6'-7' He n[o] (longer) overcomes [it] with the [p]upils [of (his) eyes].  
 7' (He no longer overcomes it) with (his) heart, liver, twelv[e limbs].

## § 3'

- 8' This one overcomes it with its [h]ead. [This one overcomes it] with its *alalatt*-body part.  
 9' This one overcomes it with its [s]nout.  
 9'-10' (It overcomes) [it with the pupils] of (its) eyes, with (its) heart, liver, twelve limbs.

## § 4'

- 11' [The he]ad deconta[mi]nates the head. The a[*lalatt*-body part decontaminates the *alalatt*-body part].  
 12' [The s]nout [decontaminates the nose]."  
 12'-13' She treat[s a]ll the [limbs] one by one.

## § 5'

- 14' "Here, it decontaminates the r[itual patron ...],  
 15' [the substitute] for (his) body (and his) head, [...]  
 16' walz-ed into affliction, [...].

## § 6'

- 17' I have ma[de] it run to his left, [so that it took his sinisterness].  
 18' I have mad[e] (it) run to (his) right, [so that it took his evil terror].

A <sub>2</sub> obv. 19'	[l]a-a-la-i-du-ut-ta pa-ap-r[a-i-du-ut-ta ma-a-u-wa-ti pa-a-ar-ta-a-ti ḫar-ma-ḫa-a-ti ar-pu-wa-na-ti]
A <sub>2</sub> obv. 20'	[m]a-an-na-ku-na-a-ti d[a-a-u-wa-aš-ša-an-za-ti ti-ti-ta-a-ti <sup>UZU</sup> ŠÀ-ti <sup>UZU</sup> NĪG.GIG-ti]
A <sub>2</sub> obv. 21'	12-ta-a-ti ḫa-ap-pí-š[a-a-ti]

## § 7'

A <sub>2</sub> obv. 22'	la-a-la-i-du-ut-ta t[a-pa-ru da-a-ta-ri-ia-am-ma-an ḫi-ru-ú-un ...]
A <sub>2</sub> obv. 23'	[e-e]r-ḫu-wa-al-l[i-ia-an pa-ri-tar-wa-al-li-ia-an ...]

(7-8 lines missing)

## § 8''

A <sub>3(+4)</sub> obv. 1''	[ma-na-tar wa-r]a- <sup>r</sup> pa <sup>1</sup> -a[l-li-iš <sup>D</sup> Tar-ḫu-un-za u-wa-i]a-an-ti š[a-ak- nu-wa-an-ti]
A <sub>3(+4)</sub> obv. 2''	<sup>r</sup> ma <sup>1</sup> -al-ḫa-aš-ša-a[š-ši-iš-pa-tar EN-aš a-pa-a-aš-ša-a-an-za wa-aš-ši- na-an-z]a a-a-an-nu-un-n[a-an-za]
A <sub>3(+4)</sub> obv. 3''	ma-a-am-ma-an-n[a-ad-du ḫu-i-du-un-na-ti an-na-ru-um-ma-ḫi-ta-ti] a-ar-ra-ia-ti [MU <sup>HÁ</sup> -ti]
A <sub>3(+4)</sub> obv. 4''	EGIR-pa-ra-an-t[a-ti a-ra-a-ti DINGIR <sup>MES</sup> -aš-ša-za-ti w]a-aš-ša'(TA)-ra-ḫi- ta-t[i]
A <sub>3(+4)</sub> obv. 5''	ḫu-i-tum-na-[a-ḫi-ta-ti]

## § 9''

A <sub>3(+4)</sub> obv. 6''	<i>nu-za</i> <sup>MUNUS</sup> ŠU.G[I <i>iš-na-a-aš pâr-ku-in ta-lu-up-pí-in da-a-i n</i> ]a-an-ša-an A-NA BE-E[L SISKUR]
A <sub>3(+4)</sub> obv. 7''	A-NA RA-M[A-NI-ŠU <i>an-da ta-ma-aš-zi nu te-ez-zi</i> ]

## § 10''

A <sub>3(+4)</sub> obv. 8''	<sup>r</sup> za-ú-i <sup>1</sup> -[ia-aš ú-i-ši-ta ḫa-la-a-li-iš ta-lu-up-pí-iš a-ri]-im-mi-ia-aš-ta ku-ra-a[t-ni]
A <sub>4</sub> obv. 9''	[kar-ša-mi-iš <sup>NA<sub>4</sub></sup> ARA <sub>5</sub> -ia-aš-ta gul-lu-uš-ta-an-ni kar-š]a-mi-iš na-ú- w[a-aš-ta]
A <sub>4</sub> obv. 10''	[ <sup>NA<sub>4</sub></sup> ARA <sub>5</sub> -ri i-ti na-ú-wa-aš-ta gul-lu-uš-ta-an-ni i-ti n]a-ú-wa-aš-ta an-[ta]
A <sub>4</sub> obv. 11''	[ku-ra-at-ni i-ti ...-an ma-a-ar-da-a-ti du-u-pí-ti n]a-a-ú-w[a ...]

## § 11'''

Rev.

A <sub>2</sub> rev. 1'	x [...]
A <sub>2</sub> rev. 2'	ma-[...]
A <sub>2</sub> rev. 3'	x [...]
A <sub>2</sub> rev. 4'	du-[...]
A <sub>2</sub> rev. 5'	ku-x[...]

- 19' It [t]akes them (away from) him, it carri[es] (them) away [from him with (its) four legs, head, forehead],  
 20' [s]nout, [the pupils of (its)] e[yes, (its) heart, liver],  
 21' twelve limb[s].

## § 7'

- 22' It takes (away from) him ju[dgment, curse, perjury, ...],  
 23' [i]ntern[al (or) external, ...]."

(7-8 lines missing)

## § 8"

- 1" "[Wa]rlik[e Tar]unt, look at] (this) f[atty anim]al!  
 2"-3" [May] the ritu[al patron] look at [his own bod]y (and) sou[l]  
 3" [with life, virility], long [years],  
 4"-5" futur[e time, fa]vor (and) enliv[enment of the deities]!"

## § 9"

- 6" The Old Woma[n takes the pure *taluppi*-lump of dough].  
 6"-7" [She presses] it [on] the bo[dy] of the [ritual] patro[n]  
 7" [and says]:

## § 10"

- 8" "Here [(has) appeared the pure *taluppi*-lump].  
 8"-9" [It (has been) separated] (by) cutti[ng] from the [ra]ised cut-off piece,  
 9" [it (has been) sepa]rated [from the millstone (and) the rolling tool].  
 9"-10" [It will] not [go (back to) the millstone, it will not go (back) to the rolling tool],  
 10"-11" it will [n]ot [go (back) to the cut-off piece. One strikes ... with words ... n]ot [...].

## § 11'''

- Rev.  
 1'-5' [...]

	§ 12 <sup>'''</sup>
A <sub>2</sub> rev. 6'	la-a-x x x [...] x x <sup>MEŠ</sup> e <sup>2</sup> -x(-)[...]
A <sub>2</sub> rev. 7'	[š]a-ḥu-i-da-a-la-ti ša-ḥu-i-[ta-an-ta-an ú-i-ta-a-la-ti ú-i-ta-at-ta-an]
<hr/>	
	§ 13 <sup>'''</sup>
A <sub>2</sub> rev. 8'	[la-a-l]a-ad-du-pa-aš ma-al-ḥa-aš-š[a-aš-ši-iš EN-aš da-a-ru-uš-ša mi-i-ša-an-za ḥa-a-aš-ša ḥal-ḥal-za-ni-in]
A <sub>2</sub> rev. 9'	[ú-wa-ra-an-n]a-ḥi-š[a i]-ú-na-ḥi-š[a la-al-pí-in ku-wa-na-an-ni-in ma-aš-ša-na-al-li-in KASKAL-an]
A <sub>2</sub> rev. 10'	[ma-al-ḥa-aš-ša-aš-ši-i]š- <sup>r</sup> pa <sup>21</sup> EN-a[š <sup>2</sup> ...]
<hr/>	
	§ 14 <sup>'''</sup>
A <sub>5</sub> rev. 1''	[...] x [...]
<hr/>	
	§ 15 <sup>'''</sup>
A <sub>5</sub> rev. 2''	[...] x x x x x x x-[o]-ni-in-zi ša-w[a <sup>2</sup> -...]
A <sub>5</sub> rev. 3''	[... š]ar <sup>2</sup> -li-aš-ši-in-zi tar-pa-a-aš-ša-a-an-zi [...]
A <sub>5</sub> rev. 4''	ma-a-na-aš <sup>r</sup> MUNUS <sup>21</sup> -iš za-ú-i-na-aš ma-a-na-aš a-x[... za-ú-i-na-aš]
A <sub>5</sub> rev. 5''	ma-a-na-aš an-na-ú-li-iš ma-a-na-aš tar-pa-a[š-ša-aš ...]
A <sub>5</sub> rev. 6''	<sup>r</sup> SAG <sup>21</sup> .DU ma-am-ḥu-it-ta-ri zi-ti-pa-du- [...]
<hr/>	
	§ 16 <sup>'''</sup>
A <sub>5</sub> rev. 7''	[na]- <sup>r</sup> a-ú <sup>1</sup> -wa-ti-ia-ti ḥar-ma-ḥa-a-ti mu-u-wa-i [na-a-ú-wa-ti-ia-ti a-a-la-la-at-ta-ti mu-u-wa-i]
A <sub>5</sub> rev. 8''	[na-a-ú]-wa-ti-ia-ti da-a-u-wa-aš-ša-an-za-t[i ti-ti-ta-a-ti <sup>UZUŠĀ</sup> -ti <sup>UZU</sup> NÍG.GIG-ti]
A <sub>5</sub> rev. 9''	[ḥa-ap-pí-ša]- <sup>r</sup> a <sup>1</sup> -ti x-a <sup>2</sup> -in-du-pa i-pí-x[... za-an-ta du-pa-a-im-mi-in i-iš-ša-ri-in]
A <sub>5</sub> rev. 10''	[za-an-ta du]-pa-a-im-mi-in E[ME-in ta-pa-ru da-a-ta-ri-ia-am-ma-an]
A <sub>5</sub> rev. 11''	[ḥi-ru-ú-un ma]-a-ia-aš-ši-in E[ME-in]
<hr/>	
	§ 17 <sup>'''</sup>
Left edge	
A <sub>3(+2)</sub> left edge 1	[DU]B. <sup>r</sup> X.KAM ŠA <sup>r</sup> 1[KU-WA-TAL-LA ... Q]A-TI ma-a-an GAL-I[ <i>i a-ni-u-ur a-ni-ia-zí<sup>2</sup></i> ]

## Commentary

**Obv. 1'–4':** Restored based (in part) on CTH 761.1.d § 2' and CTH 761.1.f § 9'.

**Obv. 5'–23':** For parallels to this incantation found in the Tunnawiya tradition, see the discussion of Pattern 2 in Vol. 2, Section 4.2 as well as Section 1.4.

**Obv. 5'–10':** It is assumed that § 2' refers to the ritual patron while § 3' refers to the sheep functioning as a substitute. In view of the parallel passage KUB 9.34 i 20'–24' in

## § 12'''

6'-7' [... sever the bo]nds through the one for binding, [the blows through the one for smiting].

---

## § 13'''

8' May the ritu[al patron t]ake (back his) [shape, flesh, bone(s), joint(s)],  
 9' [spee]ch, [m]obility, [eyelash, eyebrow(-hair), divine path]!  
 10' [The ritual] patron [...].

---

## § 14''''

1'' [...]

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## § 15''''

2''-3'' [...] substitutes for the superior [...],  
 4'' whether she (is) woman, (then) here she (is). Whether he (is) [..., (then) here he (is)].  
 5'' Whether he (is) of equal rank, whether he (is) a substi[tute ...],  
 6'' the head *mamhui-*, thus [...] him [...].

---

## § 16''''

7'' He [n]o (longer) overcomes it with his head. [He no (longer) overcomes it with his *alalatt*-body part].  
 8'' (He) [n]o (longer overcomes) it [with the pupils] of (his) eyes, [(his) heart, liver, twelve]  
 9'' [lim]bs. May they [... the downstriking hand],  
 10'' [the d]ownstriking ton[gue, judgment, curse],  
 11'' [perjury], the ton[gue] of the [m]ultitudes."

---

## § 17''''

Left edge

1 [...]th [ta]blet of [Kuwattalla ... Fi]nished. When [*she* performs] the Grea[t Ritual].

the Tunnawiya tradition (CTH 409.II.Tf02.A; Hutter 1988, 26–27), *na-(a)-ú-wa-...* in § 2' must consistently be interpreted as the negation and not the stem of the otherwise unattested Luwian adjective 'new', pace CLL, 157.

**Obv. 8':** The body part /*alalatt(i)-*/ appears to be in a complementary distribution with /*arpuwar*/ 'forehead'. Both nouns occur in very similar lists, being flanked by

identical body parts, but belong to different formulae. The former is typical of clauses with the predicates /muwa-<sup>(i)</sup>/ ‘to overcome’ and /xallina-<sup>(i)</sup>/ (on which, see immediately below), while the latter occurs following the phrase ‘may it take it, may it carry it away’.

**Obv. 11’:** For the interpretation of the Luwian verb /xallina-<sup>(i)</sup>/ as ‘to absorb impurity (of), decontaminate’, which is also prompted by a parallel in the Tunnawiya tradition, see Vol. 2, Section 1.4. In the translation, a shorter but less precise rendering ‘to decontaminate’ is used to emphasize that /xallina-<sup>(i)</sup>/ is a transitive verb governing an accusative direct object (see CTH 761.3.5.b, § 7”).

**Obv. 15’:** The expression “substitute for the body (and) the head” (Luwian /wassinassis xarmayassis tarpassas/) reminds us of the following sentence included in an incantation of Maštigga’s ritual text (CTH 404.1 § 22: Mouton 2016a, 392–93): SAG<sup>H<sup>A</sup></sup>=a=šmaš tueggaš hūmandāš tarpalliš UDU GE<sub>6</sub> “For your heads (and) your whole persons (lit. ‘bodies’), the substitute (is) a black sheep.” See further the commentary to KUB 32.8(+) iii 3’–5’ (CTH 759.10.b). For other examples of Luwian texts showing this close association of body and head, see Hutter 2003, 261.

**Obv. 16’:** The interpretation of this phrase follows H. Craig Melchert (pers. comm.). We assume that the stem /walts(a)-/ is cognate with Hitt. *walk(iya)-*, a verb of strong physical impact (HEG U–Z, 266–67).

**Obv. 19’:** For Luw. /pabra-<sup>(i)</sup>/ ‘to carry’ see Melchert 2016a, 203–6.

**Obv. 23’:** The approximate size of the gap between § 7’ and § 8” is eight lines. This can be calculated based on the reconstruction of the colophon on the left edge and is broadly confirmed by the content of the gap, as inferred from the closely parallel version CTH 761.1.d. See Starke 1985, 85 fn. 14–5 with the misleading join sketch (Starke 1985, 84).

**Obv. 1’:** Literally [*wa-r*]a-<sup>r</sup>pa<sup>1</sup>-a[*l-li-iš*<sup>D</sup>Tar-*hu-un-za*] is to be understood as “Tarḫunt of the Weapon” or “Weapon-wielding Tarḫunt”. For Luw. /warp(i)-/ ‘weapon’, see Yakubovich 2019. Luw. /wajant(i)-/ ‘animal’ has been plausibly connected with /wajayid-/ ‘vitality’ in Rieken 2021. Luw. /saknuwant(i)-/ can be formally compared with either Hitt. *šaknuwant-* ‘impure’ (CHD Š, 47–48) or rather Hitt. *šaknuwant-* ‘fatty, oily’ (CHD Š, 48–49). The first solution is deemed more plausible in Hutter 2019a, 343 fn. 27, while the second one is preferred in this edition. We certainly agree that the substitute animal is sacrificed in a ritually impure state, but an incantation addressed to its designated divine recipient is rather more likely to extoll its positive qualities. For animal substitutes offered to deities, see in general Mouton 2014a. For an incantation in which the animal substitutes are described as fatty and appealing to the god (“very fatty with their liver (and) heart”), see for instance Ašhella’s ritual



against an epidemic (KUB 9.31 iii 38 and duplicates; Chrzanowska 2016, § 4). In Melchert 2023, the interpretation proposed here necessitates the assumption that /saknuwant(i)-/ is a Hittite loanword in Luwian.

**Obv. 2'':** For the expression 'body and soul', see the commentary to CTH 761.1.d rev. 12'.

**Obv. 8'':** Starke 1985, 85 reads *ku-ra-a[m-mi]* instead of *ku-ra-a[t-ni]* (see also Starke 1990, 485). According to the traces visible on the tablet, a reading AM seems plausible, since small wedges are visible. Although the stem /kuramman-/ seems to be otherwise restricted to the Puriyanni tradition, *ku-ra-a[m-mi]* may here represent a secondary rhyme formation based on *arimmi*. For other commentary to this incantation, see CTH 761.1.d.

**Rev. 6'':** For possible connections of *ma-am-ḫu-it-ta-ri*, which do not clarify the meaning of this form, see Melchert 2023 *sub mamḫwi-*.

**Rev. 7'–8'':** For the restoration of this passage, see KBo 29.37:3'–4' (CTH 763.2.10), KUB 35.43+ ii 9–11 (CTH 761.3.8), KUB 35.73:6'–8' (CTH 763.2.9), and KUB 35.74:7'–8' (CTH 762.1.i). Despite lexical similarity to CTH 761.1.b, § 3', this is clearly a different incantation. According to the context, 'the one for binding' and 'the one for smiting' designate a ritual substitute.

**Rev. 9'–10'':** See KUB 32.81+ (CTH 761.1.b) § 4'.

**Rev. 3'':** If the form [š]ar<sup>2</sup>-li-aš-si-in-zi is correctly restored, it is likely to belong to the paradigm of the otherwise unattested noun /sarlija-/ 'superior', a derivative of the adjective /sarl(a/i)-/ 'supreme'.

**Rev. 7'–9'':** The beginning of § 16''' is very similar to § 2' above, but note the ungrammatical *na-a-ú-wa-ti-ia-ti* instead of the expected *na-a-ú-wa-ti-ia-ta*. The easiest explanation of this phenomenon is scribal dittography. Both in rev. 7'' and rev. 8'', the TI signs are written over an erased sign. The TI sign of 8'' is particularly unclear, perhaps as a result of the scribe's hesitation.

**Rev. 9'–10'':** For the translation of /tsanta tubaimm(a/i)-/ as 'downstriking', see the edition of KUB 32.5 (+) KUB 32.8 (CTH 759.10.b). This is the only instance where this combination appears in CTH 761; otherwise it is attested in CTH 759, where its occurrences are rather more frequent.

**Left edge 1:** Starke 1985, 86 indicates the presence of the lower part of a vertical corresponding to numeral 'one'; hence his transliteration [DU]B 1<sup>KAM</sup> (followed in Waal 2015, 521). Nevertheless, the trace of a single vertical is not clearly identifiable on the tablet, while the tablet's focus on substitution rites speaks against its being the first tablet of the ritual (see Vol. 2, Section 5.3). For a different restitution of the gap, see Waal 2015, 521.

## CTH 761.1.d

## Table of Manuscripts

A KUB 35.21 224/a

## Transmission and Research History

This is a fragment of a single-columned tablet, the ductus of which displays typical features of Middle Script. It was written by the same scribe as the rest of the texts grouped other CTH 761.1 (see Fig. 2.17). The indirect join between KUB 32.9(+) and KUB 35.21, reported in Starke 1985, must be rejected after the collation of the original fragments. The thickness of KUB 35.21 is incompatible with that of KUB 32.9(+), and therefore the two fragments cannot belong to the same tablet. The fragment comes from Building A of Büyükkale. It was published in transliteration in Starke 1985, 87–90.

## Contents

- §§ 1'–2' Patient's ritual ablution, with its Luwian incantation  
 §§ 3'–4' Pouring of something into a pot with the vegetable soup, with its Luwian incantation

## Transliteration

## § 1'

Obv.

A obv. 1' [...-i]n ar-ḫa pé-eš-ši-ēz-z[i ...]

A obv. 2' [...] BE-EL SÍSKUR QA-TI-ŠU a-ar-r[i nu<sup>MUNUS</sup>ŠU.GI te-ēz-zi]

## § 2'

A obv. 3' [... ma-al-ḫa-aš-ša-aš-ši-iš E]N-aš ta-pa-ru da-a-ta-ri-ia-ma-an [ḫi-ru-ú-un ma-a-ia-aš-ši-in EME-in]

A obv. 4' [pa-aš ḫa-la-a-li-iš a-aš-du ma-a-aš-ša]-na-an-za pár-ra-an ad-du-wa-la-ti E[ME-ti ad-du-wa-la-ti i-iš-ša-ra-ti]

A obv. 5' [ta-pa-ru-wa-aš-ša-an-za-ti da-a-ta-ri]-ia-am-na-aš-ša-an-za-ti ḫi-ru-ta-aš-ša-an-[za-ti ma-a-ia-aš-ša-an-za-ti EME-ti]

## § 3'

A obv. 6' [...] ḫA<sup>1</sup>-NA<sup>DUG</sup> ḫUTUL TU<sup>7</sup>.SAR GE<sub>6</sub> iš-ḫu-wa-a-an [...]A obv. 7' [nu<sup>MUNUS</sup>ŠU.GI] te-ēz-zi

- § 5' Incantation for untying the effects of impurity; likely reference to the ingredients of the vegetable soup
- §§ 6'-7' Spitting into the vegetable soup with its Luwian incantation
- § 8' Removal of the vegetable soup
- § 9' Pressing the *taluppi*-lump on the patient's body
- § 10'' Incantation for the removal of impurity by an animal acting as ritual substitute
- § 11'' Spitting into the animal's mouth, with its Luwian incantation
- §§ 12''-13'' Bread and beer sacrifice to the god over the animal's head, with its Luwian incantation (including blessings on the ritual patron)
- §§ 14''-15'' Pressing the *taluppi*-lump on the patient's body, with its Luwian incantation
- § 16'' Incantation for untying the effects of impurity
- § 17'' Spitting on the *taluppi*-lump, with its Luwian incantation
- § 18'' Unclear

For the position of this piece vis-à-vis other fragments of CTH 761.1, see the hypotheses in Vol. 2, Section 5.3. Note, in particular, that much depends here on the identity of the substitute animal referred to in §§ 10''-11'': the parallels with spitting into the sheep's mouth in KBo 51.220 r.col. 2' (CTH 761.3.5.a) and KUB 35.43+ ii 27 (CTH 761.3.8) are fully compatible with the contention that it is a sheep, but the position of this rite after the one involving vegetable soup rather suggests that it is a puppy.

## Translation

- § 1'
- Obv.
- 1' [...] throw[s] away [...]. [...]
- 2' [...] The ritual patron washe[s] his hands [and the Old Woman says]:
- 
- § 2'
- 3' "[The ritual p]atron [...] (from) judgment, curse, [perjury, the tongue of the multitudes].
- 4'-5' [So may he be pure] from the evil to[ngue, the evil hand, from (the tongue) of judgment, cur]se, [from] (the tongue) of perjur[y, from the tongue of the multitudes] in the presence of [the go]ds!"
- 
- § 3'
- 6' [...] poured into a black pot of vegetable soup [...]
- 7' [and the Old Woman] says:
-

## § 4'

A obv. 8' [...]iš ti-in-ti-na-an-ti-iš ta-ru-pí-na-a[n-ti-iš ...]

A obv. 9' [... AMA-ia-an ta-a-ti-ia-a]n ŠEŠ-an NIN-an <sup>L0</sup>lu-ú-la-ḫi-ia-an <sup>L0</sup>ḫ[a-pí-ri-ia-an]

A obv. 10' [ku-wa-ar-ša-aš-ša-an tu-ú-li-ia-aš-ša-an]

## § 5'

A obv. 11' [...] GIŠ-i na-a-ú-wa i-ti du-ú-wa-ša-pa-at-[ta ...]

A obv. 12' [...(-)d]a<sup>2</sup>-a-ma-an-pa-ti-ia-ta NUMUN-an na-a-ú-wa [a-a-ia-ri]

A obv. 13' [ni-i-ša-an ḫa-pí-ti ma-al-ḫa-aš-ša-aš-ši-i]n EN-an ad-du-wa-li-iš EME-iš a[d-du-wa-li-iš]

A obv. 14' [i-iš-ša-ri-iš ta-pa-ru-wa-aš-ši-iš da-a-ta-ri]-ia-am-na-aš-ši-iš EME-iš ḫi-ru-ú-ta-[aš-ši-iš EME-iš]

A obv. 15' [MU.KAM-iš ad-du-wa-li-iš ITL.KAM-aš ad-du-w]a-li-iš wa-aš-pa-an-ta-aš-ši-in-zi [e-er-ḫu-wa-an-zi]

A obv. 16' [ma-a-ia-aš-ši-iš EME-iš]

## § 6'

A obv. 17' [nu <sup>MUNUS</sup>ŠU.GI <sup>DUG</sup>ÚTUL TU<sub>7</sub>.SAR GE<sub>6</sub> A-NA BE-EL SÍŠ]KUR *pa-ra-a e-ep-zi na-an al-l[a-pa-aḫ-ḫi]*

A obv. 18' [nu <sup>MUNUS</sup>ŠU.GI *te-ez-zi*]

## § 7'

A obv. 19' [a-aḫ-ra-an wa-aḫ-ra-an ta-ap-pa-at-ta ta-pa-r]u da-a-ta-ri-ia-am-ma-an ḫi-ru-[ú-un]

A obv. 20' [ma-a-ia-aš-ši-in EME-in ta-ap-pa-a-at-ta]

## § 8'

A obv. 21' [nu <sup>MUNUS</sup>ŠU.GI <sup>DUG</sup>ÚTUL TU<sub>7</sub>.SAR GE<sub>6</sub> *ar-ḫa pé-e*]š-ši-ez-zi

## § 9'

A obv. 22' [nu <sup>MUNUS</sup>ŠU.GI *iš-na-a-aš pár-ku-in ta-lu-u*]p-pí-in d[a-a-i na-an-ša-an A-NA BE-EL SÍŠKUR]

A obv. 23' [A-NA RA-MA-NI-ŠU *an-da ta-ma-aš-zi*]

## § 10''

Rev.

A rev. 1' [...] x [...]

A rev. 2' [i-šar-ú-i-la-ti ḫu-i-nu-wa-aḫ-ḫa a-du-ut-ta ad]-du-wa-a[l-li-in ḫa-at-ta-aš-tar-ri-in la-a-ta]

A rev. 3' [... la-a-la-i]-du-ut-ta [ta-pa-ru da-a-ta-ri-ia-am-ma-an ḫi-ru-ú-un ma-a-ia-aš-ši-in EME-in]

A rev. 4' [la-a-la-i-du-ut-ta pa-ap-ra-i-du-ut-ta] ma-a-u-wa-ti p[a-a-ar-ta-a-ti ḫar-ma-ḫa-a-ti ar-pu-wa-na-ti ma-an-na-ḫu-wa-na-a-ti]

## § 4'

- 8' "[...] *tintinanti tarupina[nti ...]*  
 9' [... of the mother (or) father], of the brother (or) sister, of the mountain-dwellers (or) des[ert-dwellers],  
 10' [of the army (or) the assembly].
- 

## § 5'

- 11' [...] does not go (back) to the tree [...]. The *tuwaš*-food [...].  
 12' [...] does not [become] seed.  
 13'–16' [May] the evil tongue, the e[vil hand], the tongue [of judgment, cu]rse, [the tongue of] perjur[y, bad year, ba]d [month], [the interiors] of the shrouds, [the tongue of the multitudes not bind the ritua]l patron!"
- 

## § 6'

- 17' [The Old Woman] holds [the black pot of vegetable soup] toward the [ri]tual [patron. He] spi[ts] (on) it  
 18' [and the Old Woman says]:
- 

## § 7'

- 19' "[He spat (out) woe (and) pain],  
 19'–20' [he spat (out) judgme]nt, curse, perjur[y, the tongue of the multitudes]."
- 

## § 8'

- 21' [The Old Woman thr]ows [away the black pot of vegetable soup].
- 

## § 9'

- 22' [The Old Woman] t[akes the pure *talu*]ppi-lump [of dough].  
 22'–23' [She presses it on the body of the ritual patron].
- 

## § 10''

- Rev.  
 1' "[...]  
 2' [I have made (it) run to (his) right, so that it took his e]vi[l terror].  
 3' [... It takes] (away from) him [judgment, curse, perjury, the tongue of the multitudes].  
 4' [It takes them (away from) him (and) it carries them (away from) him] with (its) four l[egs, head, forehead, snout],

A rev. 5' [da-a-u-wa-aš-ša-an-za-ti ti-ti-ta-a-ti <sup>UZ</sup>]UŠĀ-ti <sup>UZU</sup>NÍG.GI[G-ti 12-ta-a-ti ḥa-ap-pí-ša-ti]

## § 11''

A rev. 6' [na-aš-ta BE-EL SÍSKUR UR.TUR-aš I-NA KAXU-Š]U an-da al-la-pa-<sup>r</sup>aḥ-ḥi' nu k[i-iš-ša-an <sup>MUNUS</sup>SU.GI te-ez-zi]

A rev. 7' [a-aḥ-ra-an wa-aḥ-ra-an tap-pa-a-at-ta t]a-pa-ru da-a-ta-ri-ia-ma-an ḥi-[ru-ú-un]

A rev. 8' [ma-a-ia-aš-ši-in EME-an tap-pa-a-at-t]a

## § 12''

A rev. 9' [nam-ma <sup>MUNUS</sup>SU.GI 1 <sup>DUG</sup>KU-KU-UB K]AŠ ši-<sup>r</sup>pa-an<sup>r</sup>-ti 1 NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub>-ia-aš-ši-kán A-N[A SAG.DU-ŠU]

A rev. 10' [še-er e-ep-zi nu te-ez-zi]

## § 13''

A rev. 11' [wa-ra-pa-al-li-iš <sup>D</sup>Tar-ḥu-un-za ma]-am-ma-an-na-tar u-wa-ia-a[n-t]i ša-ak-nu-wa-an-[ti ma-al-ḥa-aš-ša-aš-ši-iš-pa-tar]

A rev. 12' [EN-aš a-pa-a-aš-ša-a]n-za-an-za wa-aš-ši-na-an-za a-<sup>r</sup>a<sup>r</sup>-an-nu-un-na-an-za [ma-a-am-ma-an-na-ad-du ḥu-i-du-un-na-ti]

A rev. 13' [an-na-ru-um-ma-ḥi-ta-ti] a-ar-ra-ia-ti <sup>MU</sup>H<sup>A</sup>-ti EGIR-pa-ra-an-ta-t[i a-ra-a-ti ḥa-at-tu-la-ḥi-ta-ti]

A rev. 14' [ma-aš-ša-na-aš-ša-an-za-ti wa-aš-š]a-ra-ḥi-ta-ti ḥu-i-tum-na-a-ḥi-ta-ti

## § 14''

A rev. 15' [nu <sup>MUNUS</sup>SU.GI pár-ku-in iš-na-a]-aš <sup>r</sup>ta-lu-up<sup>r</sup>-pí-in da-a-i na-an-ša-an A-NA BE-E[L SÍSKUR]

A rev. 16' [A-NA RA-MA-NI-ŠU an-da ta-m]a-aš-zi nu <sup>MUNUS</sup>SU.GI te-ez-zi

## § 15''

A rev. 17' [za-ú-i-ia-aš ú-i-ši-ta ḥa-la]-a-li-iš ta-lu-up-pí-iš a-ri-im-mi-ia-aš-ta ku-[ra-at-ni]

A rev. 18' [kar-ša-am-mi-iš <sup>NA<sub>4</sub></sup>ARA<sub>5</sub>-ia-aš-t]a <sup>GIS</sup>gul-lu-uš-ta-an-ni kar-ša-am-mi-iš na-<sup>r</sup>ú<sup>r</sup>-[wa-aš-ta]

A rev. 19' [<sup>NA<sub>4</sub></sup>ARA<sub>5</sub> i-ti na-ú-wa-aš-ta] gul-lu-uš-da-a-an-ni i-ti na-a-ú-wa-aš-ta an-[ta]

A rev. 20' [ku-ra-at-ni i-ti ...]-an ma-a-ar-da-a-ti du-ú-pí-ti na-a-ú-wa [...]

## § 16''

A rev. 21' [ni-i-ša-an ḥa-pí-ti ma-al-ḥa-aš-š]a-aš-ši-in EN-an ad-du-wa-li-iš EME-i[š]

A rev. 22' [ad-du-wa-li-iš i-iš-ša-ri-iš] ta-pa-ru-wa-aš-ši-iš da-a-ta-ri-ia-am-na-aš-š[i-iš EME-iš]

A rev. 23' [ḥi-ru-ú-ta-aš-ši-iš EME-iš] MU.KAM-iš ad-du-wa-li-iš ITI.KAM-aš ad-du-w[a-li-iš]

A rev. 24' [wa-aš-pa-an-ta-aš-ši-in-zi e-e]r-ḥu-wa-an-zi ma-a-ia-aš-ši-iš EME-iš

5' [with the pupils of (its) eyes], with (its) heart, live[r, twelve limbs].”

---

§ 11''

6' [The ritual patron] spits into [the mouth of the puppy] and [the Old Woman says]:

7' “[He spat (out) woe (and) pain],

7'–8' [he spa]t (out) [ju]dgment, curse, per[jury, the tongue of the multitudes].”

---

§ 12''

9' [Then, the Old Woman] makes a libation of [b]eer [(with) one jug].

9'–10' [She holds] one sweet thick bread [over] its [head and says]:

---

§ 13''

11' “[Warlike Tarḥunt, I]look at (this) fatt[y] anima[l]!

11'–12' [May the ritual patron look at] his own body (and) soul [with life],

13' [virility], long years, future [time, health],

14' [fa]vor (and) enlivenment [of the deities]!”

---

§ 14''

15' [The Old Woman] takes the [pure] *taluppi*-lump of [dou]gh.

15'–16' She [pre]sSES it [on the body] of the [ritual] patro[n] and the Old Woman says:

---

§ 15''

17' “[Here (has) appeared the pu]re *taluppi*-lump.

17'–18' It (has been) [separated] [by] cu[tting] from the raised cut-off piece,

18' [it] (has been) separated [from the millstone] (and) the rolling tool.

18'–19' [It] will no[t go (back to) the millstone, it will not] go (back) to the rolling tool, it will not

20' [go (back) to the cut-off piece]. One strikes [...] with words [...] not [...].

---

§ 16''

21'–24' [May] the evil tongue, [the evil hand, the tongue] of judgment, curs[e, the tongue of perjury], bad year, ba[d] month, [the in]teriors [of the shrouds], the tongue of the multitudes [not bind the ritu]al patron!”

---

## § 17''

A rev. 25' [... *ta-lu-up-p*]*í-in* BE-EL SÍSKUR *al-la-pa-aḥ-ḥi nu ki-iš-š*[*a-an te-ez-zi*]

A rev. 26' [... t]a-pa-ru da-a-ta-ri-ia-am-ma-an ḥi-ru-[ú-un]

A rev. 27' [... tap-pa-a-a]t-ta

## § 18''

A rev. 28' [...-e]z-zi *nu-za-kán* BE-EL SÍS[KUR ...]

A rev. 29' [...]

## Commentary

**Obv. 2':** Washing one's hands is a common gesture in Anatolian rituals. Compare, for instance, the Arzawa ritual of Ašḥella CTH 394 § 6 (the ritual patrons wash their hands with salted water), the Kizzuwatna ritual of Pāpanikri CTH 476 § 28 (both the ritual practitioner and the ritual patron wash their hands with an unspecified liquid), the Kizzuwatna ritual of Maštigga CTH 404.1 § 44 (the ritual patrons wash their heads, hands and eyes with water mixed with natron), and the prayer CTH 385.10 § 4 (both the goddess and the *šankunni*-priest wash their hands with an unspecified liquid). For the translation of these fragments, see Mouton 2016a, 182–83, 272–73, 416–17, and 540–41 respectively. What is less widespread is the association of this gesture with an incantation, as is the case here.

**Obv. 4':** The bipartite merism consisting of the 'evil tongue' and 'evil hand' is restored here based on KUB 32.9(+) rev. 8' (CTH 761.1.f). This is likely more than a purely descriptive designation of witchcraft and curse; it is likely that the 'evil hand' and 'evil tongue' were physically tied to the patient earlier in the course of the ritual, see CTH 761.1.b, § 5'.

**Obv. 6':** The complex Sumerogram for 'black pot of vegetable soup' is read here for the first time; contrast Starke 1985, 88 x x SAR MI.

**Obv. 8'–10':** For the restoration of a chain of merisms indicating relatives and social groups as potential sources of witchcraft, see for example KBo 29.3+ ii 2–4 (CTH 760.2). For additional parallels in Hittite texts and hypotheses about the pragmatic interpretation of these and similar pairs, see Mouton and Yakubovich 2019, 224–26. It seems probable that the pair of adjectives *tintinantiš tarupina*[*ntiš*] refers to the pot of vegetable soup or its content.

**Obv. 11':** The form *du-wa-ša* is otherwise attested in KBo 29.34+ i 10' (CTH 770) in a context suggesting that this is a type of food. For its likely etymology and possible meaning 'harvest, fruit', see Rieken 2007, 296.

**Obv. 13'–16':** The final sentence of this paragraph is the same as in KUB 32.9(+) obv. 7–10 (CTH 761.1.f), where it follows the *taluppi*-incantation. Consequently, one can formulate a hypothesis that the pragmatics of the incantation earlier in the paragraph is similar to that of the *taluppi*-incantation. A structural feature common to both in-



## § 17''

25' The ritual patron spits (on) [... *talupp*]i-lump and [she says]:  
 26'-27' "[... he spa]t (out) [ju]dgment, curse, perjuri[y ...]."

## § 18''

28' [...]. The rit[ual] patron [...]  
 29' [...]

cantations is the repeated use of negation, which is compatible with the assumption that cooking vegetable soup is conceptualized as an irreversible process, incompatible with the return of its ingredients to their original state. For a likely parallel in the Maštigga tradition, see KBo 39.8 iii 1-7 (Miller 2004, 80; see further Vol. 2, Section 4.3). Note that the seeds represent the locus of the miasma associated with the Storm-god of the Open Country in the Puriyanni tradition (CTH 758.1, § 14").

**Obv. 22'-23':** This sentence presumably introduces the *taluppi*-incantation, identical to the one in KUB 32.9(+) obv. 3-6 (CTH 761.1.f) and § 15'' below, which is lost in the extensive lacuna. The frequent iteration of the *taluppi*-incantations represents a distinctive feature of CTH 761.

**Rev. 2'-3':** The demarcation of two distinct clauses here is based on the parallel passage KUB 35.24+ obv. 19'-23' (CTH 761.1.c, §§ 6'-7'). It is clear, however, that the space here is not sufficient to restore all the forms corresponding to obv. 19'-23' of CTH 761.1.c. Consequently, one cannot rule out that here they were collapsed into a single clause on the tablet under discussion.

**Rev. 2':** Restored on the basis of the closely parallel version CTH 760.1.c § 6'.

**Rev. 6':** The structure of this paragraph is restored on the basis of KUB 35.43+ ii 27 (CTH 761.3.8). Since the specific animal functioning as the ritual substitute is never explicitly mentioned in the preserved part of CTH 761.1, its identity represents an element of interpretation (see further the general discussion of the content above).

**Rev. 9':** Restored on the basis of KUB 35.43+ ii 34-35 (CTH 761.3.8).

**Rev. 11'-14':** For the restoration of this blessing formula, see KUB 35.43+ ii 36-40 (CTH 761.3.8).

**Rev 12':** The pair *wa-aš-ši-na-an-za a-a-an-nu-un-na-an-za* occurs several times in CTH 761.1, but only here is it fully preserved. Both nouns must appear in dat.pl., in accordance with the argument structure of the predicate /mammanna-<sup>(i)</sup>/. Since the patient has just one body, we must be dealing with a kind of associative plural where both elements of a merism are pluralized through their close association with one another. The natural counterpart of /wassin(a/i)-/ 'body' is 'soul'; therefore, we tentatively assume this lexical meaning for *a-a-an-nu-un-na-an-za*. Formally, this dat.pl. form is

likely to belong to the paradigm of the noun /annuman-/ or perhaps /annumar/n-; see instr. [hu-i-du]-un-<sup>r</sup>na-a-ti' (KUB 35.44:9'), derived from /x<sup>w</sup>idumar/n-/ 'life'. For the irregular use of [a-pa-a-aš-ša-a]n-za-an-za with plural possessor, see the commentary to KUB 32.8(+) iv 13' (CTH 759.10.b).

**Rev. 15':** Note that the *taluppi*-object is introduced by the Hittite word *šēna-* in the Puriyanni tradition (CTH 758.1, § 7"), whereas the Kuwattalla tradition consistently deploys Hitt. *taluppi-*, presumably a loanword from Luwian. The term *šēna-* is used in the Kuwattalla tradition for various figurines but not for the *taluppi*-object.

**Rev. 17'–18':** Note the consistent use of /karsammis/ with dependent nouns in the dative case in the Kuwattalli tradition, whereas the Middle Script tablet CTH 758.1, by

## CTH 761.1.e

### Table of Manuscripts

A KBo 29.15 162/q

### Transmission and Research History

This Middle Script fragment is found in Building A of Büyükkale. It was published in transliteration in Starke 1985, 166–67 as part of the “third ritual”. Alice Mouton attributed it to CTH 761.1 based on its paleographic features (see Fig. 2.17). The restoration of long lines, typical of single-columned tablets, confirms this attribution.

### Transliteration

	§ 1'
A:1'	[i-šar-ú-i-la-ti-du-wa-an hu-i-nu-wa-aḫ-ḫa a-du-ut-ta ad-du-wa-li-in ḫa-at-t]a- <sup>r</sup> aš-tar <sup>r</sup> -ri-i[n la-at-ta]
A:2'	[la-la-i-du-ut-ta pa-ap-ra-i-du-ut-ta ma-a-u-wa-ti pa-ar-ta-a-ti ḫar-ma-ḫa-a-ti] ar-pu-wa-na-t[i]
A:3'	[ma-an-na-ḫu-un-na-a-ti da-a-u-wa-aš-ša-an-za-ti ti-i-ti-i-ta-a-ti <sup>UZU</sup> šĀ-t]i <sup>UZU</sup> NIG.GIG-t[i]
A:4'	[12-ta-a-ti <sup>UZU</sup> ḫa-ap-pí-ša-ti]
<hr/>	
	§ 2'
A:5'	[la-la-i-du-ut-ta pa-ap-ra-i-du-ut-ta ta-pa-ru da-a-ta-ri-ia-am-ma-an ḫi-ru-ú-un] <sup>r</sup> e <sup>r</sup> -er-ḫu-wa- <sup>r</sup> al <sup>r</sup> -l[i-ia-an pa-ri-it-tar-wa-al-li-ia-an ...]
A:6'	[...] <sup>s</sup> ša-[...]

the sense in a quasi-parallel passage (KUB 35.54 ii 9'–10'). Following H. Craig belonging to the Puriyanni tradition, deploys the ablative-instrumental forms required Melchert (pers. comm.), we assume that Luw. /kars-(ti)/ 'to separate' governs the dative-case argument with an ablative function (source of separation), whereas the adjunct denoting the instrument of separation is always expressed by the ablative-instrumental case.

**Rev. 24':** See already CLL, 146 for the equivalence of this Luwian idiom with Hitt. *pangawaš lala-* 'tongue of the community'. We believe that the literal interpretation 'tongue of the multitude(s)' (as per Starke 1990, 506) would yield a closer parallel to the Hittite expression than Melchert's 'tongue of the adults'. The implied base here is the adjective /ma(ja/i)-/ 'many', the cognate of Hitt. *mekki-* 'many', with or without secondary substantivization.

## Contents

§§ 1'–2'      Incantation for removing impurity from the ritual patron's limbs by means of an animal acting as a substitute

The fragment is too small to be ordered vis-à-vis other fragments of the same tablet series with any degree of certainty; for a hypothesis, see Vol. 2, Section 5.3.

## Translation

§ 1'

1'      ["I have made (it) run to his right, so that it took his evil te]rror.  
2'      [It takes it (away from) him, it carries it (away from) him with (its) four legs,  
          head], forehead,  
3'      [snout, with the pupils of (its) eyes, with (its) hear]t, liver,  
4'      [twelve limbs]!

---

§ 2'

5'–6'    [It takes (away from) him (and) carries (away from) him judgment, curse, per-  
          jury], intern[al (or) external, ...]!"  
6'      [...] horn [...]

## Commentary

1': The translation of 'evil terror' was suggested in Laroche 1958, 102 (for a different interpretation of the same phrase, see Starke 1990, 390–93).

2': The body part /*arpuwar*/ always follows the head in the list of body parts typical of the formula under discussion. It is tentatively assigned the meaning 'forehead' because of the phrase *za-ar-wa-ni-ia-ti ar-pu-wa-na-a-ti* 'with the horned *arpuwar*' (vel sim) in KUB 35.43+ ii 13 (CTH 761.3.8). Note that /*alalatt(i)-*/ of unknown meaning replaces /*arpuwar*/ in other formulae (see the commentary to CTH 761.1.c obv. 8').

3': The restoration *da-a-u-wa-aš-ša-an-za-ti ti-i-ti-ta-a-ti* (lit. 'pupils of (its) eyes'), as opposed to *da-a-u-wa-aš-ša-ti ti-ti-ta-a-ti* 'eye-pupils', is proposed for reasons of space and in conformity with the other attestations of this phrase in CTH 761.1.

## CTH 761.1.f

### Table of Manuscripts

A <sub>1</sub>	KUB 32.9	242/b + 630/b + 596/b + 694/b + 543/b + 538/b + 292/b + 405/b + 636/b
A <sub>2</sub>	(+ ) KUB 32.11	(+ ) 426/b

### Transmission and Research History

These are the fragments of a single-columned tablet, the ductus of which displays typical features of Middle Script. They were written by the same scribe as the rest of the texts grouped other CTH 761.1 (see Fig. 2.17). This join was already reported in Starke 1985; the position of the indirectly joined fragments vis-à-vis each other can be established rather precisely based on context. The further indirect join between KUB 32.9(+) and KUB 35.21, reported in Starke 1985, must be rejected after the collation of the original fragments (see further under CTH 761.1.d). The tablet comes from Building A of Büyükkale. According to the colophon, this is the third tablet of the

### Transliteration

#### § 1

Obv.

A<sub>1</sub> obv. 1 [nu<sup>MUNUSŠ</sup>]U.GI iš-na-<sup>r</sup>a'-aš pâr-ku-i[n ta-lu-up-pî-in da-a-i na-an-ša-an A-NA BE-EL SÍSKUR]

A<sub>1</sub> obv. 2 [A-NA R]A-MA-NI-ŠU an-da ta-m[a-aš-zi nu te-ez-zi]

5': See a similar restoration in KUB 35.21 rev. 1'–5' (CTH 761.1.d, § 10'').

6': This is the unique fragmentary attestation of Luw. /sawadar-/ 'horn (for drinking)' or its derivative in the Kuwattalla tradition. One wonders, however, whether it might be referentially identical to the Sumerogram SL.GU<sub>4</sub> (lit. 'bull horn'), which occurs in a list of ritual implements in KUB 35.18(+) i 6' (CTH 760.1.a) and also plays an important role in the Maštigga tradition (Miller 2004, 105–6). Unfortunately, it remains unclear how such an artifact fits into the passage under discussion.

ritual. The joined pieces were published in transliteration in Starke 1985, 87–90. A partial edition of the text (obv. 1–16), with a philological commentary and parallels, can be found in Kammenhuber 1986, 97–101. The colophon is edited in Waal 2015, 521.

## Contents

§§ 1–2	Pressing the <i>taluppi</i> -lump on the patient's body, with its Luwian incantation
§ 3	Incantation for untying the effects of impurity
§ 4	Spitting on the <i>taluppi</i> -lump, with its Luwian incantation
§§ 5–6	Patient's ritual ablution, with its Luwian incantation
§ 7'	Fragmentary Hittite passage, with its Luwian incantation
§§ 8'–9'	Patient's ritual ablution, with its Luwian incantation
§ 10'	Colophon

For the difficulties of determining the position of this piece vis-à-vis other fragments of CTH 761.1, see Vol. 2, Section 5.3.

## Translation

	§ 1
Obv.	
1	[The Ol]d Woman [takes the] pur[e <i>taluppi</i> -lump] of dough.
1–2	[She] pres[ses it on the b]ody [of the ritual patron and says]:

## § 2

- A<sub>1(+2)</sub> obv. 3 z[a-ú-i-n]a-aš ú-i-ši-ta ḫa-la-a-[li-iš] ʾta<sup>1</sup>-lu-up-pí-i[š a-ri-im-mi-ia-aš-ta ku-ra-at-ni]
- A<sub>1(+2)</sub> obv. 4 ka[r-ša]-am-mi-iš<sup>N[A<sub>4</sub>]</sup>A[RA<sub>5</sub>-ia-aš-ta gu]l-lu-uš-ta-a[n-ni kar-ša-am-mi-iš na-ú-wa-aš-ta]
- A<sub>1(+2)</sub> obv. 5<sup>NA<sub>4</sub></sup>[AR]A<sub>5</sub> i-ti n[a-ú-wa-aš-ta gu]l-lu-uš-ta-a[n-ni i-ti na-ú-wa-aš-ta an-ta]
- A<sub>1(+2)</sub> obv. 6 ku-ra-[a]t-ni i-ti i[t<sup>2</sup>-...-a]n ma-a-ar-[da-a-ti du-u-pí-ti na-a-ú-wa ...]

## § 3

- A<sub>1(+2)</sub> obv. 7 ni-i-ša-an ḫa-pí-ti ma-a[l-ḫa-aš-ša-aš-ši-in] EN-an a[d-du-wa-li-iš EME-iš]
- A<sub>1(+2)</sub> obv. 8 ad-du-wa-li-iš i-iš-[ša-ri-iš ta-pa-ru-wa-aš-ši-iš da-a-ta-ri-ia-am-na-aš-ši-iš EME-iš]
- A<sub>1</sub> obv. 9 ḫi-ru-ta-aš-š[i]-iš EME-i[š MU.KAM-iš ad-du-wa-li-iš ITI.KAM-aš ad-du-wa-li-iš]
- A<sub>1</sub> obv. 10 wa-aš-pa-an-ta-aš-[š]i-in-zi e-[er-ḫu-wa-an-zi ma-ia-aš-ši-iš EME-iš]

## § 4

- A<sub>1</sub> obv. 11 nu<sup>MUNUSŠU.GI</sup> pá-r-k[u-in ta-lu-up-pí-in A-NA BE-EL SÍSKUR pa-ra-a e-ep-zi]
- A<sub>1</sub> obv. 12 na-an al-la-[pa-aḫ-ḫi nu<sup>MUNUSŠU.GI</sup> ki-iš-ša-an te-ez-zi a-aḫ-ra-an wa-aḫ-ra-an ta-ap-pa-a-at-ta]
- A<sub>1</sub> obv. 13 ta-pa-ru da-a-ta-ri-ia-a[m-ma-an ḫi-ru-ú-un ma-a-ia-aš-ši-in EME-in] t[a-ap-pa-a-at-ta]

## § 5

- A<sub>1</sub> obv. 14 nu<sup>MUNUSŠU.GI</sup> iš-na-a-aš pá-r-k[u-in ...]
- A<sub>1</sub> obv. 15 A-NA BE-EL SÍSKUR pa-ra-a e-[ep-zi ...]

## § 6

- A<sub>1</sub> obv. 16 [i-li-i]l-ḫ[a]-i-t[i] ʾma-al-ḫa<sup>1</sup>-aš-š[a-aš-ši-iš ...]

## § 7'

- Rev.
- A<sub>1</sub> rev. 1' nu [...]
- A<sub>1</sub> rev. 2' a-a[ḫ-ra-an wa-aḫ-ra-an ...]
- A<sub>1</sub> rev. 3' ma-a-[ia-aš-ši-in EME-in ...]

## § 8'

- A<sub>1</sub> rev. 4' nu<sup>MUNUSŠU.GI</sup>[I ...]
- A<sub>1</sub> rev. 5' a-ar-<sup>r</sup>ri<sup>n</sup> n[u]<sup>M</sup>[UNUSŠU.GI k]i-iš-ša-a[n te-ez-zi]

## § 9'

- A<sub>1</sub> rev. 6' i-li-il-ḫa-a-i-ti m[a-al]-ḫa-aš-ša-aš-ši-iš [EN-aš t]a-pa-ru da-a-<sup>r</sup>ta<sup>1</sup>-[ri-ia-am-ma-an]
- A<sub>1</sub> rev. 7' ḫi-ru-ú-un ma-a-ia-a[š-ši-i]n EME-in pa-[aš ḫa-la-a-l]i-iš a-aš-du ma-a[l-ḫa-aš-ša-aš-ši-iš EN-aš]

## § 2

- 3 “H[ere] (has) appeared the pur[e] *taluppi*-lump.  
 3–4 [It] (has been) se[parat]ed [(by) cutting from the raised cut-off piece],  
 4 [it (has been) separated from the m]i[llston]e (and) the [rol]li[ng tool].  
 4–5 [It] will [not] go (back to) the [millst]one, [it will] n[ot] go (back) to the  
 roll]ing tool,  
 5–6 [it] will [not] go (back) to the cut-off piece. [One strikes ... with] word[s ... not ...].
- 

## § 3

- 7–10 May the e[vil tongue], the evil ha[nd, the tongue of judgment, curse], the  
 tongu[e] of perjury, [bad year, bad month], the int[eriors] of the shro[u]ds,  
 [the tongue of the multitudes] not bind the ri[tual] patron!”
- 

## § 4

- 11 The Old Woman [holds] the pur[e] *taluppi*-lump toward the ritual patron].  
 12 [He] spi[ts] (on) it [and the Old Woman says thus: “He spat (out) woe (and  
 pain],  
 13 [he] s[pat (out)] judgment, curs[e, perjury, the tongue of the multitudes].”
- 

## § 5

- 14 The Old Woman [...] the pur[e ...] of dough.  
 14–15 [She] ho[l]ds [...] toward the ritual patron. [...]
- 

## § 6

- 16 “The ritu[al ...] is [w]as[h]ing him[self ...]”
- 

## § 7'

- Rev.  
 1' [...]
   
 2' “[...] wo[e (and) pain ...],
   
 2'–3' [... the tongue of the] multi[tudes].”
- 

## § 8'

- 4' The Old Woma[n ...]
   
 4'–5' [...] washes [...] an[d the] O[ld Woman says t]hu[s]:
- 

## § 9'

- 6' “The r[i]tual [patron] is washing himself (from) [ju]dgment, cur[se],
   
 7' perjury, the tongue of the multi[tu]des. So may the ri[tual] patron] be [pu]re

- A<sub>1</sub> rev. 8' ma-a-aš-ša-na-an-za pár-ra-a[n a]d-du-wa-la-ti EM[E-ti ad]-du-wa-la-ti  
i-iš-š[a-ra-ti]
- A<sub>1</sub> rev. 9' ta-pa-ru-wa-aš-ša-an-za-t[i d]a-a-ta-ri-ia-am-[na-aš-ša-a]n-za-ti ħi-ru-ta-  
aš-ša-a[n-za-ti]
- A<sub>1</sub> rev. 10' ma-a-ia-aš-ša-an-za-ti EME-ti

## § 10'

- A<sub>1</sub> rev. 11' DUB.3.KAM ŠA <sup>f</sup>KU-WA-TAL-LA <sup>MUNUS</sup>SUĤUR.LÁ Ú-UL QA-TI
- A<sub>1</sub> rev. 12' [m]a-a-an an-tu-uh-ša-an GAL-li a-ni-u-ur a-ni-ia-mi

## Commentary

**Obv. 1–2:** Restored after KUB 35.21 rev. 15'–16' (CTH 761.1.d); see also KUB 35.71+ ii 12–14 (CTH 759.12). For a slightly different restitution, see Starke 1985, 87 and Kammenhuber 1986, 98. The gesture of pressing a purificatory/healing substance on the patient's body is also attested in Arzawa rituals, such as that of Huwarlu (CTH 398 § 8; Bawanypeck 2016: a lump made of vegetal ash) and that addressed to the tutelary deity of the *kurša*-bag (CTH 433.1 § 2'; Bawanypeck 2005, 73: a *taluppi*-lump of clay). Another attestation of the same gesture comes from the text of the ritual of Hebatarakki, likely a practitioner from Mukiš (for an edition of the text, see Melzer and Görke 2016). An analysis of this gesture can be found in Strauß 2006, 60–61.

**Obv. 3–6:** For the restoration of this paragraph, see KUB 35.21 rev. 17'–20' (CTH 761.1.d) as well as CTH 761.1.c, § 10". While certain lacunae cannot at present be filled, the general sense of the incantation appears to be clear: it underscores the irreversible character of separating the *taluppi*-object from the tools of its production, which metaphorically stands for the irreversible character of removing the miasma from the ritual patron. Thus, the emphasis of the *taluppi*-incantation in CTH 761 is different from CTH 758; pragmatically, it resembles more closely the incantation involving water and salt in the Puriyanni ritual (see e.g. CTH 758.1, § 23"). Note also the consistent use of /kurattar-/ 'cutting' in CTH 761 vs. /kuramman-/ 'cutting' in CTH 758.

**Obv. 3:** Kammenhuber (1986, 98) reads [za-a-ú-i-n]a-aš at the beginning of the line, contra Starke (1985, 87), who prefers [za-ú-i-i]a-<sup>r</sup>aš'. Based on the collation of the original tablet, the height of the vertical is more compatible with a NA sign (see the other signs NA and IA from the same tablet).

**Obv. 4:** Starke (1985, 87) and Kammenhuber (1986, 98) read n[a-ú]-w[a-aš-ta] instead of <sup>N[A<sub>4</sub>]</sup>A[RA<sub>5</sub>-ia-aš-ta], which is, however, not supported by the traces visible on the tablet. The NA<sub>4</sub> sign is written over an erasure.

**Obv. 6:** Starke (1985, 87) reads ku-ra-[a]n-ni at the beginning of the line. However, after collation of the original tablet, the traces seem to match better with a reading AT (trace of a low horizontal), while the form /kuranni/ would be unparalleled in our corpus.



8'–10' from the [e]vil tong[ue, the e]vil han[d], from (the tongue) of judgment, cur[s]e, from (the tongue) of perjur[y], from the tongue of the multitudes in the presenc[e] of the deities!"

---

§ 10'

- 11' Third tablet of Kuwatalla, the female attendant. Not finished.  
 12' [W]hen I perform the Great Ritual for a person.

**Obv. 7–10:** For the restoration of this paragraph, see KUB 35.21 obv. 11'–16' and rev. 21'–24' (CTH 761.1.d). For the metaphor of evil as a bond that restrains the patient, see Marcuson 2016, 359–63 and Puértolas Rubio 2020, 140–44.

**Obv. 8–9:** For the triad of 'judgment', 'curse', and 'perjury', which is peculiar to the corpus of the Kuwattalla tradition, see Mouton and Yakubovich 2019, 212–13 fn. 6. Although the term /tabaru-/ derived from the Luwian verbal stem /tabar-/ 'to rule' is the simplest formal solution available, it is not necessarily conducive to assigning a specific meaning to this noun. In Mouton and Yakubovich 2019, we preferred the translation 'manipulation', while here we rather opt for 'judgment' (lit. 'ruling'), which seems to agree better with the concept of a curse as a punishment for perjury and thus represents a better match to the other two members of the same triad. Certainty, however, can be reached only by identifying a parallel formula in a related Near Eastern tradition. See the agnostic stance of Melchert 2023 regarding the meaning of this noun '(something evil)'.

**Obv. 10:** For an analysis of /waspantassinti irx<sup>w</sup>antsi/, see Mouton and Yakubovich 2019, 216–17. The Luwian stem /waspā-/ may mean either 'clothes' or 'shroud', just as its Hittite cognate *wašpa-* does (see Yakubovich 2016b, 470 fn. 22). In this context, however, the second meaning appears to yield a more satisfactory sense, because 'the interiors of the shrouds' likely represent a euphemistic or taboo designation of the *nak-kiu*-spirits, whose connection with death is addressed in Mouton 2020b. These spirits are directly mentioned in a number of rituals belonging to the Kuwattalla tradition, but not in CTH 761.

**Obv. 11:** Restored after KUB 35.21 obv. 17'–18' (CTH 761.1.d).

**Obv. 12–13:** The incantation accompanying spitting out the miasma is restored after KUB 35.43+ ii 29–30 (CTH 761.3.8) and KBo 29.3+ iii 24'–25' (CTH 760.2). Note, however, that in CTH 761.1 it always consists of two clauses, whereas other rituals of the Kuwattalla tradition suppress the second predicate /tappatta/, which must be regarded as their common innovation. The restoration of *t[a-ap-pa-a-at-ta]* is based on the inspection of a photograph of the tablet.

# GREAT RITUAL, 2<sup>ND</sup> GROUP

## CTH 761.2.1.a

### Table of Manuscripts

A <sub>1</sub>	KUB 35.49	384/e
A <sub>2</sub>	(+) KBo 9.147	(+) 63/n
A <sub>3</sub>	(+) KUB 32.6	(+) 4/b

### Transmission and Research History

All three fragments of this Middle Script tablet were found in Büyükkale (Buildings A and H). Their indirect join was proposed by Alice Mouton and Ilya Yakubovich within the framework of the Luwili Project, based on the distinct similarity of their ductus (see Fig. 2.18) and the possibility to align all of them with the parallel version KBo 29.3+ (see the commentary). After the collation of the original fragments, all the indirect joins seem plausible. Fragment A<sub>1</sub> corresponds to the preserved parts of columns one and four, fragment A<sub>2</sub> corresponds to the preserved part at the beginning of column two, and fragment A<sub>3</sub> corresponds to the preserved part of column three. All three fragments were published in transliteration in Starke 1985 as belonging to the “third ritual”; see Starke 1985, 150–51 (A<sub>1</sub>), 158 (A<sub>2</sub>), and 159 (A<sub>3</sub>).

### Transliteration

#### § 1'

Obv. i

A <sub>1</sub> i 1'	[...-a]n <sup>2</sup> - <sup>r</sup> na <sup>1</sup> x[...]
A <sub>1</sub> i 2'	[...] pá-r-ra-i-ia- <sup>r</sup> a <sup>1</sup> -[ti HUR.SAG <sup>MES</sup> -ti ...]
A <sub>1</sub> i 3'	[... za <sup>2</sup> ]-re-e-ia-ti x[...]
A <sub>1</sub> i 4'	[...] šar-ra ḫa-at-t[a-...]
A <sub>1</sub> i 5'	[ta-pa-ru ta-ta-ar]-ri-ia-a-am-ma-an [ḫi-i-ru-ú-un]
A <sub>1</sub> i 6'	[pu-ú-wa-<ti>-il pa-ri-i]a-na-al-la-an AMA-[ia-an ta-a-ti-ia-an]
A <sub>1</sub> i 7'	[na-a-ni-ia-an NIN-i]a-an ḫu-tar-li-i-ia-[an GÉME-ia-an]
A <sub>1</sub> i 8'	[ <sup>LÚ</sup> lu-u-la-ḫi-ia-an] <sup>LÚ</sup> ḫa-a-pí-i-ri-ia-an k[u-wa-ar-ša-aš-ša-an]
A <sub>1</sub> i 9'	[... tu-ú-l]i-i-ia-aš-ša-an [...]

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## Contents

§§ 1'-2'	Incantation for relocating impurity to remote locations
§ 3''	Conjuration addressed to the Sun-goddess of the earth
§§ 4''-5''	Manipulations with two dough figurines and colored wool strips
§§ 6'''-7'''	Ritual patron's spitting, with its Luwian incantation
§ 8'''	Unclear
§ 9'''	Unclear incantation
§§ 10'''-12'''	Incantation for the destruction of impurity in manifold ways
§ 13'''	Ritual patron's spitting

This is the first tablet of an archaic version of the Great Ritual, while several more fragments written in the same ductus are likely to reflect additional tablets belonging to the same tablet series. Although the parallels between the preserved parts of the present tablet and those of KBo 29.3+ (CTH 760.2) are reasonably close, there is no doubt that the text under discussion reflects an older layer of the Kuwattalla tradition.

## Translation

§ 1'	
Obv. i	
1'	"[...]
2'	[...] from the high [mountains, ...]
3'	[...] from [the deep va]lleys, [...]
4'	[...]
5'	[judgment, cu]rse, [perjury],
6'-9'	[past (or) fut]ure, (the tongue) of the mothe[r (or) the father, of the brother (or) the sist]er, of a male (or) [female servant, of mountain-dwellers] (or) desert-dwellers, of an a[rmy (or) assem]bly [...].

## § 2'

- A<sub>1</sub> i 10' [an-ta-at-ta a]-a[r]-la-nu-wa-at-ta pár-r[a-ia-an-za HUR.SAG<sup>MES</sup>-za]  
 A<sub>1</sub> i 11' [o o-lu-pa-ia-a]n-za za-re-e-ia-an-za I<sub>7</sub>[<sup>MES</sup>-an-za Ú.SAL<sup>HA</sup>-an-za]  
 A<sub>1</sub> i 12' [ú-i-da-an-za]  
 End of col. i

## § 3''

Obv. ii

- A<sub>2</sub> ii 1' [a-an ti-ia-am-ma]-<sup>r</sup>aš-ši<sup>1</sup>-[iš <sup>D</sup>UTU-za da-ra-ú-id-du]  
 A<sub>2</sub> ii 2' [ú-u]t-<sup>r</sup>na-aš-ši<sup>1</sup>-in ħi-i[š-ħi-ša-aš-ši-in ta-pa-ru-wa-aš-ši-in]  
 A<sub>2</sub> ii 3' [t]a-ta-ar-ri-ia-a-[am-na-aš-ši-in ħi-i-ru-ta-aš-ši-in EN-an]

## § 4''

- A<sub>2</sub> ii 4' <sup>r</sup>nu<sup>1</sup> MUNUSŠU.GI 2 š[e-e-nu-uš iš-na-aš A-NA BE-EL SÍSKUR]  
 A<sub>2</sub> ii 5' ŠA-PAL ĠIR<sup>MES</sup>-š[U da-a-i <sup>DUG</sup>KU-KU-UB KAŠ-ma A-NA ĠISBANŠUR AD.KID]  
 A<sub>2</sub> ii 6' pé-ra-an kat-ta [da-a-i]

## § 5''

- A<sub>2</sub> ii 7' nu SÍG SA<sub>5</sub> SÍ[G ZA.ĠIN SÍG SIG<sub>7</sub>.SIG<sub>7</sub>-ia an-da ta-ru-up-pa-an]  
 A<sub>2</sub> ii 8' na-at MUNUSŠU.G[I ...]  
 A<sub>2</sub> ii 9' [nu] QA-TE<sup>MES</sup>-<sup>r</sup>ŠU<sup>1</sup> [...]  
 A<sub>2</sub> ii 10' [ħa-ma-a]n-ki š[a<sup>2</sup>-...]

## § 6'''

Rev. iii

- A<sub>3</sub> iii 1' [na-aš-ši-kán MUNUSŠU.GI še-er a]r-ħ[a wa-aħ-nu-uz-zi]  
 A<sub>3</sub> iii 2' [nam-ma-aš A-NA BE-EL SÍŠ]KUR pa-ra-a [e-ep-zi]  
 A<sub>3</sub> iii 3' [nu-uš-ša-an BE-EL SÍSKUR kat-ta a]l-la-ap-pa-[aħ-ħi]  
 A<sub>3</sub> iii 4' [MUNUSŠU.GI-ma kiš-an ħu-uk-zi]

## § 7'''

- A<sub>3</sub> iii 5' [a-aħ-ra-an wa-aħ-ra-an] tap-pa-a-at-ta [ta-a-pa-ru]  
 A<sub>3</sub> iii 6' [ta-ta-ri-ia-am-m]a-an ħi-i-ru-ú-u[n ma-a-ia-aš-ši-in EME-in]

## § 8'''

- A<sub>3</sub> iii 7' [... pa-ra]-<sup>r</sup>a<sup>1</sup> pé-e-da-i [...]  
 A<sub>3</sub> iii 8' [...] <sup>r</sup>a<sup>1</sup>-pu-u-uš-<sup>r</sup>ša<sup>1</sup> x[...]

## § 9'''

Rev. iv

- A<sub>1</sub> iv 1' [...] EME<sup>MES</sup>-in-zi [...]  
 A<sub>1</sub> iv 2' [...-in-z]i EME<sup>MES</sup>-in-zi tar-pa<sup>2</sup>-tar<sup>2</sup>-pí-i-x[...]

## § 2'

- 10' He has r[e]located [them] to the hig[h mountains],  
 11' [dee]p valleys, watercours[es, meadows],  
 12' [lakes].”

End of col. i

## § 3”

Obv. ii

- 1' “[May the Sun-goddess of the ea]rt[h deliver him],  
 2’-3’ [(namely) the lord of (evil) w]ords, tr[ap(s), judgment, c]urs[e (or) perjury]!”
- 

## § 4”

- 4’-5’ The Old Woman [places] the two fi[gurines of dough] at the feet [of the ritual patron],  
 5’-6’ but [she places the jug of beer] in front of [the wickerwork table].
- 

## § 5”

- 7’ Red wool, [blue] wo[ol, and yellow/green wool (are) intertwined].  
 8’ The Old Woma[n ...] it.  
 9’ [...] his hands [...].  
 10’ She [han]gs [...].

## § 6”

Rev. iii

- 1’ [The Old Woman waves them over him].  
 2’ [Then she holds them] toward [the ri]tual [patron],  
 3’ [so that the ritual patron s]pit[s on (them)].  
 4’ [The Old Woman conjure]s [thus]:
- 

## § 7”

- 5’ “He spat (out) [woe (and) pain, judgment],  
 6’ [curs]e, perjur[y, the tongue of the multitudes].”
- 

## § 8”

- 7’ [...] carries [ou]t [...].  
 8’ [...] those too [...].

## § 9”

Rev. iv

- 1 “[...] the tongues, [...]  
 2 [...] the tongues *tarpatarpi-* [...].
-

§ 10<sup>'''</sup>

- A<sub>1</sub> iv 3 [...]-<sup>r</sup>i<sup>1</sup>-ta-a-at-ta-aš pa-aḥ-ḥi-it-ta-ru [...]  
 A<sub>1</sub> iv 4 [...] <sup>r</sup>a<sup>1</sup>-ad-du-wa-a-li-iš i-iš-ša-ri-iš x[...]  
 A<sub>1</sub> iv 5 [... ta]-ru-u-i-it-ta-ru pa-du-ú-ki-la-a-at-ta-[aš ...]  
 A<sub>1</sub> iv 6 [...](-)<sup>r</sup>a<sup>2?</sup>-at-ta-aš ša-aš-la-at-ta-ru ḥal-la-t[a-...]  
 A<sub>1</sub> iv 7 [...]-<sup>r</sup>ta<sup>1</sup>-ru tar-pa-tar-pa-at-ta-pa-aš ḥa-la-<sup>r</sup>la<sup>1</sup>-[...]

§ 11<sup>'''</sup>

- A<sub>1</sub> iv 8 [a-ad-du-wa-a]-li-iš EME-iš a-ad-du-<sup>r</sup>wa-a<sup>1</sup>-li-[iš i-iš-ša-ri-iš]  
 A<sub>1</sub> iv 9 [a-ad-du-wa]-<sup>r</sup>a<sup>1</sup>-li-iš da-a-u-i-iš a-ad-du-wa-a-l[i-iš o-ar-ḥa-iš]  
 A<sub>1</sub> iv 10 [ḥa<sup>2</sup>-a<sup>2</sup>-ni<sup>2</sup>-i]a-a-ti-iš MU.KAM-iš

§ 12<sup>'''</sup>

- A<sub>1</sub> iv 11 [ta-pa-ru-wa]-<sup>r</sup>a<sup>1</sup>-aš-ši-i[š] ta-ta-ar-ri-ia-a-a[m-na-aš-ši-iš]  
 A<sub>1</sub> iv 12 [ḥi-i-ru-ta-aš-ši-iš] a-aš-ši-ú-wa-an-ta-at-t[a-na-aš-ši-iš EME-iš]  
 A<sub>1</sub> iv 13 [u-la-an-ta-al-li-iš ḥu]-i-it-wa-a-li-i-iš pu-[ú-wa-ti-li-iš]  
 A<sub>1</sub> iv 14 [pa-ri-ia-na-al-li-iš A]MA-iš ta-a-ti-i-i[š na-a-ni-iš NIN-i-iš]  
 A<sub>1</sub> iv 15 [ĪR-i-iš GÉME-i-iš <sup>LÜ</sup>lu-u-la-ḥ]i-i-iš <sup>LÜ</sup>ḥa-a-p[í-i-ri-i-iš]  
 A<sub>1</sub> iv 16 [ku-wa-ar-ša-aš-ši-iš tu-ú-l]i-ia-aš-ši-iš m[a-a-ia-aš-ši-iš EME-iš]

§ 13<sup>'''</sup>

- A<sub>1</sub> iv 17 [*nu-uš-ša-an* BE-EL SÍSKUR *kat-ta al-l*]a-pa-aḥ-ḥi  
 A<sub>1</sub> iv 18 [<sup>MUNUS</sup>SU.GI-*ma ki-iš-ša-an ḥu-u-u*]k-zi

## Commentary

**i 1'–12'**: These lines are restored after KUB 35.45+ ii 1–10 (CTH 760.2).

**ii 1'–6'**: These lines are restored after KUB 35.45+ ii 25–30 (CTH 760.2).

**ii 7'–10'**: The content of this paragraph partially overlaps with the equally badly preserved passage KUB 35.45+ ii 31–34 (CTH 760.2). For the tentative interpretation of the ritual act, see the commentary there.

**ii 10'**: Starke 1985, 158 reads *kat*[...] at the end of the line. This reading matches well with the sign drawn on the copy of the tablet. Nevertheless, the traces visible on the tablet are different from the GAD sign in ii 6', showing a structure closer to a ŠA sign.

**iii 1'–6'**: These lines are restored after KUB 35.45+ iii 20'–25' (CTH 760.2).

**iv 3–7**: This paragraph contains various negative wishes concerning the evil hand, and possibly some additional miasma. The mentioned entity is repeatedly expressed by the clitic pronoun /=as/, which is added to dative-case nouns denoting various calamities it is expected to undergo. Reichardt (1998, 142) correctly doubts whether this formula can be considered a genuine curse, given that it is directed against impurity

§ 10<sup>'''</sup>

- 3–4 May the evil hand burn in [...]!  
 4–5 May [it ...] be [tu]rned to wood!  
 5 [May it ...] in *padugilatta*-!  
 6 May [it ...] be *šašla*-ed [...]!  
 6–7 May [it ...]!  
 7 [May it ...] in *tarpatarpa*-!
- 

§ 11<sup>'''</sup>

- 8 [The evi]l tongue, the evil [hand],  
 9 [the ev]il eye, the evi[l ...],  
 10 the [ba]d year.
- 

§ 12<sup>'''</sup>

- 11–12 [The tongue] of [judgm]ent, curs[e, perjury], miser[y],  
 13 [of the dead (or) the li]ving, pa[st (or)]  
 14 [future, of the m]other (or) the fathe[r, of the brother (or) the sister],  
 15 [of a male (or) female servant, of mountain-dwel]lers (or) the desert-  
 d[wellers],  
 16 of [an army (or) assem]bly, [the tongue of the] mu[ltitudes].”
- 

§ 13<sup>'''</sup>

- 17 [The ritual patron s]pits [on (it)].  
 18 [The Old Woman conjur]es [thus].

instead of a person. This passage should rather be understood as a wish for the neutralization of impurity, addressed to the gods.

**iv 2:** /tarpatarpi-/ is probably a verbal form cognate with /tarpatarpat(a)-/ in iv 6–7. This reduplicated formation arguably represents a derivative of /tarp(a)i<sup>(di)</sup>/ ‘to attack’ and therefore probably has a negative meaning.

**iv 3:** The meaning of the verb /paxxi-/ ‘burn’ is proposed based on another occurrence of the same verbal root in KBo 47.136:10’ (CTH 763.2.13; see the commentary ad locum).

**iv 6–7:** As per the discussion above, the noun /tarpatarpat(a)-/ probably denotes some sort of calamity. It may be derived from the reduplicated form of the verb /tarpa-/ ‘to tread, trample’, or possibly /tarp(a)i<sup>(di)</sup>/ ‘to attack’. It is remarkable, however, that the associated verb *ha-la-<sup>r</sup>la<sup>1</sup>*-[...] is probably related to /xalal(i)-/ ‘pure’. H. Craig Melchert (pers. comm.) suggests that the likely subject of this clause is *hal-la-t*[a(-)...] and that this noun is related to /xallis-/ ‘defilement’. If so, one can envisage a wish that an impure substance may undergo purification by violent means.

## CTH 761.2.1.b

## Table of Manuscripts

A DBH 46/2.33 Bo 4700

## Transmission and Research History

The ductus of this Middle Script fragment, identified as part of the Kuwattalla tradition in Sasseville 2020a, 53, shows non-trivial resemblance to that of other fragments classified under CTH 761.2.1, as noted by Alice Mouton (see Fig. 2.18). The fragment was first published in transliteration in Akdoğan 2016, 19–20. The exact find spot of the fragment remains unknown, but based on its attribution one can conjecture that it was Büyükkale.

## Transliteration

## § 1'

A:1' [...] *ku*-[...]  
 A:2' [...] <sup>UZ</sup>U *wa-al-l[a-...]*  
 A:3' [...] EGI]R<sup>?</sup>-*an-ta x-x*[...]

## § 2'

A:4' [...] 1 NINDA.SIG ŠAL-MU *da-a-i* [...]  
 A:5' [...] *še-e]*r *da-a-i še-er-ma-aš-ša-an* GEŠTI[N ...]  
 A:6' [...] *nam-ma-az* <sup>MUNUS</sup>ŠU.GI EGIR-*an-da*  
 A:7' [<sup>GIS</sup>*la-aḫ-ḫur*]-*nu-uz-zi te-pu da-a-i an-da-ma-š[a-an?*]  
 A:8' [SÍG ... SÍ]G SA<sub>5</sub> *iš-ḫi-ia-a-an-[te-eš]*

## § 3'

A:9' [... A-NA B]E-EL-TI SÍSKUR *pa-ra-a e-ep-[zi]*  
 A:10' [*še-er-ma-aš-ša-an BE-E*]L-TI SÍSKUR QA-TAM *pa-ra-a [da-a-i]*  
 A:11' [<sup>MUNUS</sup>ŠU.GI-*ma lu-ú-i-li a*]n-*da ki-iš-ša-an me-e-ma-[i]*

## § 4'

A:12' [ku-iš-tar ma-al-ḫa-aš-š]a-aš-ša-an-za-an E[N-ia] 'a'-a[d-du-wa-al]  
 A:13' [a-an-ni-ti ... EN-i]a-aš-ša-ra-a ku-w[a-...]  
 A:14' [...] -a<sup>?</sup>-aš 'iš'-x-x[...]  
 A:15' [...] 'i'-[...]



## Contents

- § 1'           Unclear Hittite passage; a shank is mentioned  
 § 2'           Food offering and mention of leafy branches with attached threads  
 §§ 3'-4'       The ritual patroness lays hands on a food offering, with its Luwian incantation

The place of this fragment within the structure of the ritual cannot be precisely determined, but the topos of attached threads is rather compatible with being its initial part (see the attached colored wool strips in CTH 761.2.1.a, § 5").

## Translation

- § 1'  
 1'           [...]  
 2'           [...] shan[k ...]  
 3'           [... *after*]ward [...].
- 
- § 2'  
 4'           [...] takes one whole flat bread  
 4'-5'       [and] *she* places [*it* on to]p of [...].  
 5'-6'       On top, [*she pours*] win[e ...]. Then, afterward, the Old Woman  
 7'           takes a small amount of [leafy bra]nches.  
 7'-8'       Furthermore, [... wool] (and) red [wo]ol (are) boun[d] (to them) o[n top].
- 
- § 3'  
 9'           [She] hold[s ...] toward the ritual [p]atroness  
 10'          [and] the ritual [pa]troness [places] (her) hand [on] (it).  
 11'          [A]t the same time, [the Old Woman] speak[s] thus [in Luwian]:
- 
- § 4'  
 12'-13'     "[Whoever has made] ev[il] (things) against the rit[ua]l pat[ron],  
 13'          [...] to the [lady ...]  
 14'          [...]  
 15'          [...]"

## Commentary

9': This is the sole fragment within the Kuwattalla tradition that explicitly refers to the ritual patroness (BĒLTI SÍSKUR). Yet, the mention of multiple ritual patrons occurring in several other fragments (see for example CTH 759.1, CTH 759.3) is compatible with the assumption that these texts were likewise adapted to the needs of married couples or even extended families.

### CTH 761.2.1.c

#### Table of Manuscripts

A KUB 35.34 Bo 6582

#### Transmission and Research History

The exact find spot of this Middle Script fragment is unknown, although it might be Büyükkale. The fragment partially preserves a right column of a double-columned tablet. Its ductus displays non-trivial similarities to that of other fragments classified under CTH 761.2.1 (see Fig. 2.18), which suggests that they reflect one and the same tablet series. The fragment was published in transliteration in Starke 1985, 173–74 as belonging to an unspecified “Old Woman” ritual.

#### Transliteration

##### § 1'

Right column

A r.col. 1' [...] x [...] x [...]

A r.col. 2' <sup>[MUNUS]</sup>ŠU<sup>1</sup>.GI-*ma ki-iš-š'a-an*<sup>1</sup> [*me-ma-i*]

##### § 2'

A r.col. 3' ša-ap-pa-ta-am-mi-im-ma-ti-t[i ...]

A r.col. 4' tu-u-um-ma-a-ta-i-im-mi-iš ku-x[...]

A r.col. 5' *nam-ma* ŠAḤ.TUR-*ia ÉSAG*<sup>HÁ</sup>-*aš še-er* x[...]

A r.col. 6' *na-an a-pí-ia ḥar-kán-zi*

##### § 3'

A r.col. 7' <sup>MUNUS</sup>ŠU.GI-*ma-az EGIR-an-da nam-ma pár-ku-i*[*n ta-lu-up-pí-in*]

A r.col. 8' [*d*]*a-a-i na-an-ša-an A-NA BE-EL SÍSKUR* 'A-NA'<sup>1</sup> [*RA-MA-NI-ŠU*]

A r.col. 9' [*an-d*]*a QA-TAM-MA-pát ap-pí-iš-ke-ez-zi me-mi-iš-[ke-et-ma]*

A r.col. 10' [*ḥa-a*]*n-te-ez-zi pal-ši ma-aḥ-ḥa-an ki-nu-na QA-TAM-[MA-pát me-ma-i]*

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**13'**: The restoration [EN-*i*]a-aš-ša-ra-a 'to the lady' is tentative but derives support from the mention of the ritual patroness in the immediately preceding context. From the morphological viewpoint, the dative form [EN-*i*]a-aš-ša-ra-a represents a derivative of EN-*ia*- 'lord' endowed with the feminine suffix /-sara-/.

## Contents

- §§ 1'-2' Rite involving a piglet, with its Luwian incantation  
 § 3' Pressing the *taluppi*-lump on the patient's body. Pouring oil.  
 § 4' Repeated ablution of the ritual patron  
 § 5' Unclear

The use of the heterogram *BE-EL SISKUR* as the designation of the male patient must be compared with *BE-EL-TI SISKUR* used for the female patient in CTH 761.2.1.b. Apparently, the tablet series under discussion features a version of the Great Ritual meant for a married couple. The reference to a rite involving a piglet is consistent with the fragment belonging to the central part of the ritual.

## Translation

- § 1'  
 Right column  
 1' [...]  
 2' and the [O]ld Woman [speaks] thus:
- 

- § 2'  
 3' "By sevenfold [...]  
 4' glorified [...]."  
 5' Then, [...] the piglet over the pits  
 6' and they keep it there.
- 

- § 3'  
 7'-8' Then, the Old Woman [t]akes back the pur[e *taluppi*-lump]  
 8'-9' and she presses it on the [body] of the ritual patron in the same way.  
 9'-10' The way she spo[ke] the [f]irst time, now, [she speaks exactly] in the same wa[y].

A r.col. 11' [nam-m]a-an-ša-an A-NA<sup>DUG</sup>DÍLIM.GAL ì kat-ta d[a-a-i]

§ 4'

A r.col. 12' [EGIR-an]-da-ma-az ú-i-te-na-aš<sup>DUG</sup>GA[L.GIR<sub>4</sub> da-a-i]

A r.col. 13' [nam-m]a-an A-NA BE-EL SÍSKUR [pa-ra-a QA-TAM-MA-pát e-ep-zi]

A r.col. 14' [nu-za] BE-EL SÍSKUR [QA-TI-ŠU a-ar-ri<sup>MUNUS</sup>ŠU.GI-ma QA-TAM-MA-pát]

A r.col. 15' [me-ma-i] ha-an-<sup>r</sup>te-ez<sup>r</sup>-z[i pal-ši ma-aḥ-ha-an me-mi-iš-ke-et]

§ 5'

A r.col. 16' [...] x x x [...]

## Commentary

**r.col. 3'–4'**: The fragmentary Luwian incantation is unclear. A very tentative translation of individual forms is based on etymological considerations and mostly follows CLL. It is tentatively assumed that *tu-u-um-ma-a-ta-i-im-mi-iš* is a participle from /tummant(a)i-(di)/ 'to make known, glorify'.

**r.col. 5'–6'**: Pig sacrifice in ritual pits is a known feature of Kizzuwatna rituals (see Haas 2003, 415–25, Collins 2006, 174–75, and Mouton 2019b). However, the last clause of § 2' is also consistent with the hypothesis that the piglet is alive at this point.

**r.col. 7'–10'**: For the presentation of the *taluppi*-lump and the accompanying incantation, see KUB 35.21 rev. 15'–27' (CTH 761.1.d, §§ 14'–17'). The use of the verb *ap-*

## CTH 761.2.1.d

### Table of Manuscripts

A KUB 35.69 839/c

### Transmission and Research History

This Middle Script fragment was found in Building A of Büyükkale. Its ductus shows specific parallels with the other fragments grouped under CTH 761.2.1 (see Fig. 2.18), while other parameters (layout, find spot etc.) do not contradict the assumption that we are dealing here with a single tablet series consisting of multiple tablets. The collation of the original fragments revealed a particular similarity between KUB 35.69 and KUB 35.82 (CTH 761.2.1.e). They display the same signs' size and fabric traces, absent in the rest of the fragments grouped under CTH 761.2.1. Therefore, it is highly

11' [Th]en, [she] p[laces] oil into a large bowl.

---

§ 4'

12' [Afterwa]rd, [she takes the ceramic] cu[p] of water

13' [and th]en [she holds] it [toward] the ritual patron [exactly in the same way].

14' The ritual patron [washes his hands].

14'-15' [The Old Woman speaks exactly in the same way],

15' [as she spoke] the firs[t time].

---

§ 5'

16' [...]

*pí-iš-ke-ez-zi* for pressing an object to the patient's body finds a parallel in KBo 47.290 (CTH 761.2.2.b), while CTH 761.1 uses *ta-ma-aš-zi* in the same function.

**r.col. 11'**: See the explicit reference to pouring olive oil and honey in KUB 32.8(+) iii 20'-21'. In contrast, the Sumerogram *Ī* in its use with reference to animal fat seems always to be accompanied by the determinative *UZU* in the Kuwattalla tradition.

**r.col. 12'-15'**: For the ritual ablution with water and the accompanying incantation, see KUB 32.9(+) rev. 4'-10' (CTH 761.1.f, §§ 8'-9').

plausible that they represent indirect joins. The fragment was published in transliteration in Starke 1985, 183 as belonging to an unspecified "Old Woman" ritual.

## Contents

§ 1' Unclear incantation

§§ 2'-3' Ritually treating the patient's patron gods in succession, with its Luwian incantation

§ 4' Unclear incantation

Since the fragment CTH 761.2.1.c also makes reference to oil, it is possible, although not provable, that the two fragments were situated close to each other in the text of the ritual. If the parallel with KUB 9.6+ ii 5-16 (the sixth tablet of CTH 759.1) holds (see the commentary), this is an argument for attributing the fragment under discussion to the second half of the ritual.

## Transliteration

## § 1'

- A:1' [...]x-mi<sup>2</sup>-x x [...]  
 A:2' [...]x a-an-t[a ...]  
 A:3' [...]-ru

## § 2'

- A:4' [nu DINGIR<sup>MES</sup>] *ḥu-u-ma-an-du-uš i[r-ḥa-iz-zi]*  
 A:5' [nam-ma-kán E]GIR-an-da ki-iš-ša-an me-m[a-i]

## § 3'

- A:6' [pa-a pu]-na-ti-in-zi ma-al-ḥa-aš-ša-a[š-ši-in-zi EN-zi DINGIR<sup>MES</sup>-in-zi]  
 A:7' [o-o-i]a-an ma-an-na-u-wa-al-la-a-i-i[m-mi-in-zi a-ša-an-du]  
 A:8' [ma-al-ḥa-a]š-ša-aš-ši-iš-pa EN-aš ta-<sup>r</sup>a<sup>1</sup>-[i-na-ti ma-al-li-ta-ti]  
 A:9' [ma-an-na-u-wa-a]l-la-a-i-im-mi-iš a-aš-[du]  
 A:10' [...]x a-an-ta ì-i LĀL-<sup>r</sup>i<sup>1</sup> [...]

## § 4'

- A:11' [...]x x ta-a-u-e-[ia-an ...]  
 A:12' [...-i]m<sup>2</sup>-mi-iš <sup>r</sup>a<sup>1</sup>-[aš-du ...]

## Commentary

4': The clearest parallel for the incantation mentioning the gods of the ritual patron within the Kuwattalla tradition is KUB 9.6+ ii 5–16 (CTH 759.1), which also involves their treatment with oil and honey.

7': The participle /mannawallaimm(a/i)-/ is attested thus far only in the fragment under discussion. The above-mentioned parallel with KUB 9.6+ (CTH 759.1) suggests that it refers to a desirable outcome of a purification rite, yet /mannawallaimm(a/i)-/ is distinct from the lexemes referring to purification in other Luwian contexts. For its compelling etymological connections, see Rieken forthcoming, where the meaning 'endowed with potency, (male) reproductive power' is inferred on the basis of its cognates. While such a meaning is suitable for the ritual patron, it is contextually less

## Translation

§ 1'  
1'-3' "May [...] in [...]!"

---

§ 2'  
4' [She] t[reats] all the [deities one by one].  
5' [Then af]terward she speak[s] thus:

---

§ 3'  
6'-8' "[May a]ll the [deities of] the ritua[l patron be] streng[thened ...] .  
8'-9' [May] the [ri]tual patron be [strengthe]ned [with] oi[l (and) honey]!  
9'-10' [...] oil (and) honey in [...].

---

§ 4'  
11'-12' [May] he b[e ...] towar[d ...]!"

appropriate for his patron deities. Therefore, preference is given here to a more neutral translation 'strengthened'.

**10'**: The status of this clause is problematic: is it Luwian or Hittite? It is easier to explain *a-an-ta* as a Luwian form, but the remaining contexts mentioning oil and honey within the Kuwattalla tradition display the distribution between the phonetic spelling of these lexemes in the Luwian contexts and their heterographic spellings in the Hittite contexts. While exceptions are always possible, the least likely context for an exceptional use of the Sumerograms in Luwian is the next line after the same Luwian words are spelled phonetically.

## CTH 761.2.1.e

## Table of Manuscripts

A KUB 35.82 47/c

## Transmission and Research History

This Middle Script fragment, found in the area of Building D of Büyükkale, contains a small part of column one or four, with the left edge preserved. Its ductus shows non-trivial similarities to other fragments assembled under CTH 761.2.1 (see Fig. 2.18). After the collation of the original fragments, it is highly plausible that KUB 35.82 and KUB 35.69 are indirect joins (see KUB 35.69, CTH 761.2.1.d). Its first paragraph follows an empty space corresponding to at least two lines. The fragment was published in transliteration in Starke 1985, 189–90 as belonging to an unspecified “Old Woman” ritual.

## Transliteration

---

	§ 1'
A:1'	<i>nu</i> <sup>NINDA</sup> <i>ka-a-ta-i ku-it</i> [...]
A:2'	<i>na-at</i> <sup>MUNUS</sup> <i>SU.GI ar-ḫa</i> [ <i>du-wa-ar-ni-iz-zi</i> ]
A:3'	<i>ke-e-ez</i> 1/2-AM <i>da-a-i</i> [ <i>ke-e-ez-zi-ia</i> 1/2-AM <i>da-a-i</i> ]
A:4'	<i>an-da-ma-kán ki-iš-ša-a</i> [ <i>n me-ma-i</i> ]

---

	§ 2'
A:5'	<i>a-da-am-mi-in-zi-ia-ta</i> [ <i>a-ša-an-du ...</i> ]
A:6'	<sup>D</sup> <i>I-it-ma-ri-in-zi</i> [...]
A:7'	<sup>D</sup> <i>Ša-uš-qa-a-aš-ši-in-z</i> [ <i>i ...</i> ]

---

	§ 3'
A:8'	[EGI]R- <sup>r</sup> <i>an-da<sup>1</sup>-ma-aš-ša-an</i> <sup>r</sup> A <sup>21</sup> (-)[...]
A:9'	[...] x x <sup>NINDA</sup> <i>k</i> [ <i>a-a-ta-i ...</i> ]

## Commentary

1': For <sup>NINDA</sup>*kātai-*, see Röbke (2004), who considers it to be a noun of Akkadian origin and hypothesizes that it came to Anatolia through the Hurrians.

5'–7': The offering of bread accompanied by the invitation to consume it with the use of the Luwian participle /*adamm(a/i)-*/ 'eating' finds a parallel in KUB 35.16 (+) KUB 35.14 iv 8'–15' (CTH 760.3.b) and related passages. For another instance of a Luwian



## Contents

- §§ 1'-2'      Breaking the bread, with its Luwian incantation inviting the Itmari-deities to eat the bread  
 § 3'          Further rites involving the bread

The offering of bread to supernatural beings accompanied by an explicit invitation to consume it finds a parallel in a number of texts. Of particular interest is CTH 761.2.5 (q.v.), where it immediately follows the scapegoat rite, presumably situated in the final part of the ritual. Although the addressees of the invitation are apparently different in this case, it seems probable that such banqueting formulae cluster in the final part of the ritual regardless of the expected attendants.

## Translation

- 
- § 1'  
 1'      The *kātai*-bread which [...],  
 2'      the Old Woman [breaks] them.  
 3'      She places one half on this side [and she places the (other) half on that side].  
 4'      At the same time, [she speaks] thu[s]:
- 

- § 2'  
 5'-7'    “[May ...] the Itmari-deities [...] of Šawoška [be] eating [...]!”
- 

- § 3'  
 8'      [Afte]rward, [...]  
 9'      [...] the *k[ātai]*-bread [...].

agent-oriented participle in /-mm(a/i)-/, see the discussion of /tsanta tubaimm(a/i)-/ under CTH 759.10.b. For parallel rare instances of agent-oriented function of Hittite participles in *-ant-*, see for example the discussion of *paḥṣanuwant-* in CHD P, 9b.

**6'**: For the other occurrences of the Itmari, always in the plural, sometimes deified and sometimes not, see Ünal 1990, 357 and van Gessel 1998, 208.

## CTH 761.2.2.a

## Table of Manuscripts

A KBo 29.7 147/x

## Transmission and Research History

This fragment was found in Building M of Büyükkale. It is probably a Middle Script fragment, because of the geometric shape of the signs, which reminds us of other MS fragments of our corpus. There are no clues that could help to reconstruct its original place on a tablet. The fragment seems to be written in the same hand and probably reflects the same tablet series as CTH 761.2.2.b (see Fig. 2.19), also found in Building M; but whether the two fragments belong to the same tablet is difficult to say.

## Transliteration

## § 1'

Obv.

A obv. 1' [...] x [...]

A obv. 2' [ma-ar-da-ti du-ú-pí]-ti na-a-ú-w[a ...]

## § 2'

A obv. 3' [ni-i-ša]-an ḥa-pí-ti ma-al-ḥa-⟨aš⟩-ša-[aš-ši-in EN-an ad-du-wa-li-iš EME-iš]

A obv. 4' [ad-du-wa]-li-iš i-iš-ri-iš [ta-pa-ru-wa-aš-ši-iš da-a-ta-ri-ia-am-na-aš-ši-iš]

A obv. 5' [ḥi-ru-ta-a]š-ši-iš EME-iš M[U.KAM-iš ad-du-wa-li-iš ITL.KAM-aš ad-du-wa-li-iš]

A obv. 6' [wa-aš-pa-an-ta-aš]-ši-in-zi e-er-ḥ[u-wa-an-zi ma-ia-aš-ši-iš EME-iš]

## § 3'

A obv. 7' [... B]E-EL SÍSKUR x [...]

A obv. 8' [...] x [...]

## Commentary

**Obv. 3'–6':** Restored after several occurrences of the same incantation in KUB 32.9(+) (CTH 761.1.f) and KUB 35.21 (CTH 761.1.d).

The fragment was attributed to the Great Ritual and published in transliteration in Starke 1985, 102.

## Contents

- § 1'           Luwian incantation related to the *taluppi*-lump (end)  
 § 2'           Luwian incantation for untying the effects of impurity  
 § 3'           Fragmentary Hittite passage

The preserved Luwian incantations find precise counterparts in CTH 761.1, but the ductus of the fragment is different. The spelling *BE-EL SÍSKUR* of the heterogram for 'ritual patron' prompts assigning it to CTH 761.2.

## Translation

- § 1'  
 Obv.  
 1'            "[...]"  
 2'            One [strikes ... with words ...] no[t ...].
- 
- § 2'  
 3'–6'        [May the evil tongue, the evi]l hand, the tongue [of judgment, curse, perju]ry, [bad] y[ear, bad month], the int[eriors of the shrou]ds, [the tongue of the multitudes not] bind the ritua[l patron]!"
- 
- § 3'  
 7'            The ritual patron [...].  
 8'            [...]

## CTH 761.2.2.b

## Table of Manuscripts

A KBo 47.290 368/w

## Transmission and Research History

This fragment was found in Building M of Büyükkale and published in transliteration in Groddek 2011a, 224–25. It is probably a Middle Script fragment, because of the geometric shape of the signs, which reminds us of other MS fragments of our corpus. The fragment seems to be written in the same hand (see Fig. 2.19), has the same find spot, and almost certainly reflects the same tablet series as CTH 761.2.2.a; but whether

## Transliteration

## § 1'

Obv.

A obv. 1' [...]*x ap-pí-iš-k[e-ez-zi ...]*

A obv. 2' [...]

## § 2'

A obv. 3' [na-a-ú-wa-ti-ia-ta ḫar-ma-ḫa-a-ti mu-u-wa-i na-a-ú-w]a-ti-ia-ta a-a-la-l[a-at-ta-ti mu-u-wa-i]

A obv. 4' [na-a-ú-wa-ti-ia-ta ma-an-na-ḫu-un-na-ti mu-u-wa-i] na-a-ú-wa-ti-ia-ta [da-a-u-wa-aš-ša-an-za-ti]

A obv. 5' [ti-ti-ta-a-ti na-a-ú-wa-ti-ia-ta <sup>UZU</sup>ŠÀ-ti <sup>UZU</sup>NÍG.GIG-ti] 12-<sup>r</sup>ta-a<sup>1</sup>-ti ḫa-<sup>r</sup>ap<sup>1</sup>-[pí-ša-ti]

## Commentary

**Obv. 1'**: Soysal 2013, 703 reads [*an-d*]a <sup>r</sup>ap<sup>1</sup>-pí-iš-k[*i-iz-zi*]. The vertical of a possible sign DA is visible on the tablet; however, no horizontals can be seen before it. Within the Kuwattalla tradition, the use of the verbal form *ap-pí-iš-ke-ez-zi* appears to be restricted to CTH 761.2, where it denotes bringing various ritual items into physical

the two fragments belong to the same tablet is difficult to say. Its original place on a tablet likewise remains undetermined.

## Contents

§§ 1'-2' Probable substitution rite with its Luwian incantation, transferring the control of the patient's body parts onto the animal substitute

The preserved Luwian incantation finds a precise counterpart in CTH 761.1, but the ductus and find spot of the fragment prompt assigning it to CTH 761.2.2. There is no way of ordering CTH 761.2.2.a and CTH 761.2.2.b vis-à-vis one another, since the incantations preserved in both fragments occur many times in the course of the ritual.

## Translation

	§ 1'
Obv.	
1'	[...] seize[s ...]
2'	[...]
<hr/>	
	§ 2'
3'	"[He no (longer) overcomes it with his head. He no (longer) overcomes] it [with] his <i>alal[atti]</i> -body part.
4'-5'	[He no (longer) overcomes it with his nose]. (He) no (longer overcomes) it [with the pupils of (his) eyes].
5'	[(He) no (longer overcomes) it with his heart, liver], twelve lim[bs]."

contact with the patient (in this case it must be a ritual substitute). CTH 761.1 uses *ta-ma-aš-zi* in the same function.

**Obv. 3'-5':** Restored after KUB 35.24+ obv. 5'-7' (CTH 761.1.c, § 2').

## CTH 761.2.3.a

## Table of Manuscripts

A KUB 35.42 119/d

## Transmission and Research History

The small fragment under discussion, not found *in situ*, preserves a part of the right edge of the tablet. Detlev Groddek identified this fragment as belonging to the same tablet series as CTH 761.2.3.b (see S. Košák, [hethiter.net/](http://hethiter.net/): *hetkonk* (v. 1.992); see also Fig. 2.10). The fragment was published in transliteration in Starke 1985, 148 as part of the “third ritual”.

## Transliteration

## § 1'

## Right column

A r.col. 1' [la-la-i-du-ut-ta pa-ap-ra-i-du-ut-ta 4-ti pa-a-ar-t]a-ti

A r.col. 2' [ḥar-ma-ḥa-a-ti za-ar-wa-ni-ia-ti ar-pu-w]a-na-a-ti

A r.col. 3' [ma-an-na-ku-na-a-ti da-a-u-wa-aš-ša-ti ti]-ṛi'-ti-i-ta-a-ti

A r.col. 4' [UZUŠA-ti UZUNÍG.GIG-ti 12-ta-a-ti UZUḥa-ap-p]í-i-ša-a-ti

## § 2'

A r.col. 5' [i-pa-la-a-ti-du-wa-an ḥu-i-nu-wa-aḥ-ḥa a-du-u]t-ta i-pa-la-a-ti-i[n]

A r.col. 6' [la-la-at-ta i-šar-ú-i-la-ti-pa-du-wa-an ḥu]-ṛi'-nu-wa-aḥ-ḥa'(ZA)

A r.col. 7' [a-du-ut-ta at-tu-wa-li-in ḥa-at-ta-aš-ta]r-ri-in la-a-la-a[t-ta]

## § 3'

A r.col. 8' [...]x ṛDINGIR<sup>MES?</sup> x[...]

## Commentary

**r.col. 2':** The restoration of the ‘horned forehead’, required for reasons of space, suggests that the fragment under discussion refers to a ram or goat, rather than to a piglet, in the function of a ritual carrier.

**r.col. 7':** Note the reduplicated form /lalatta/ contrasting with /latta/ in CTH 761.1.

## Contents

- §§ 1'–2'      Luvian incantation for removing the effects of impurity from ritual patron's limbs by means of an animal substitute  
 § 3'            Unclear

The first two paragraphs of CTH 761.2.3.a generally run parallel to KBo 29.55+ ii 12–18 (CTH 761.3.8, §§ 7"–8"). Consequently, it is likely that the animal substitute featured in the fragment is a white sheep; if so, CTH 761.2.3.a is to be ordered before CTH 761.2.3.b within the same tablet series. The probability that we are dealing with an indirect join is considerable, although the alternative possibility that CTH 761.2.3.a and CTH 761.2.3.b belong to the two successive tablets of CTH 761.2.3 cannot be ruled out. The collation of the original fragment shows that KUB 35.42 belongs to a right column, with the remnants of the right edge of the tablet.

## Translation

### § 1'

Right column

- 1'            "[It takes it (away from) him (and) carries it (away from) him with (its) four leg]s,  
 2'            [head, horned forehe]ad,  
 3'            [snout, eye-p]upils,  
 4'            [heart, liver, twelve li]mbs.

### § 2'

- 5'            [I have made it run to his left],  
 5'–6'        [so that it took his] sinisternes[s]. I have [m]ade [it] run [to his right],  
 7'            so that it too[k his evil terro]r."

### § 3'

- 8'            [...] *deitie*[s ...]

**r.col. 8':** If this restoration is correct, the paragraph under discussion is clearly distinct from KBo 29.55+ ii 19–23 (CTH 761.3.8, § 9"), where no deities are mentioned. For a different interpretation of the traces and a different restoration, based on the hypothesis of a duplicate, see Starke 1985, 148 and compare the discussion in Vol. 2, Section 1.5.

## CTH 761.2.3.b

## Table of Manuscripts

A <sub>1</sub>	KUB 34.62	334/a
A <sub>2</sub>	+ KUB 32.14	+ 8/a
A <sub>3</sub>	+ KBo 34.247	+ 228/a

## Transmission and Research History

All the fragments were found in Building A of Büyükkale. Only one side of the tablet and its right edge have been partially preserved. The frequent use of the PAP signs is compatible with the assumption of a copy taken from a damaged version (see Waal 2015, 82). The ductus of the tablet is New Script (see Starke 1985, 142) and is identical to that of KUB 35.42 (CTH 761.2.3.a; see Fig. 2.10). There is a possibility that KUB 34.62+ is a double-columned tablet. If this is really the case, then the preserved text would probably correspond to col. ii. The fragments A<sub>1</sub> + A<sub>2</sub> were published in

## Transliteration

## § 1'

Obv. ii<sup>2</sup>A<sub>3</sub> ii<sup>2</sup> 1' [...]x-li-i-izA<sub>3</sub> ii<sup>2</sup> 2' [...] x [...]x-ad-du

## § 2'

A<sub>1+2</sub> ii<sup>2</sup> 3' [i-pa-la-a-ti-d]u-wa-<sup>r</sup>an<sup>1</sup> [ḥu-i-nu-wa-aḥ-ḥa a-du-u]t-t[a]A<sub>1+2</sub> ii<sup>2</sup> 4' [i-pa-la-a-ti-i]n la-[a-la-at-ta i-šar-ú-i-l]a-ti-pa-[du-wa-an]A<sub>1+2</sub> ii<sup>2</sup> 5' [ḥu-i-nu-wa-a]ḥ-ḥa a-du-[ut-ta ad-du-wa-li]-inA<sub>1+2</sub> ii<sup>2</sup> 6' [ḥa-at-ta-a]š-tar-ri-in [la-a-la-at-ta]

## § 3'

A<sub>1+2+3</sub> ii<sup>2</sup> 7' [la-la-i]-du-ut-ta pa-ap-[ra-i-du-ut-ta] <sup>r</sup>4<sup>1</sup>-ti pa-ar-ta-tiA<sub>1+2+3</sub> ii<sup>2</sup> 8' [ar-pu-w]a-na-a-ti ma-an-na-k[u-un-na-a-ti da]-<sup>r</sup>a<sup>1</sup>-u-wa-aš-ša-tiA<sub>1+2+3</sub> ii<sup>2</sup> 9' [ti-i-t]i-i-ta-a-ti <sup>UZU</sup>ŠA-[ti <sup>UZ</sup>]UNÍG.GIG-ti 12-ta-a-ti ḥa-ap-<sup>r</sup>pí-ša-ti<sup>1</sup>

## § 4'

A<sub>1+2</sub> ii<sup>2</sup> 10' [la-la]-<sup>r</sup>i<sup>1</sup>-du-ut-ta ta-a-pa-ru <sup>r</sup>ta<sup>1</sup>-ta-ar-ri-ia-am-ma-anA<sub>1+2</sub> ii<sup>2</sup> 11' [ḥi-i-ru]-un e-er-wa-al-li-ia-an pa-ri-it-PAP PAPA<sub>1+2</sub> ii<sup>2</sup> 12' [ú-la-ta<sup>?</sup>]-<sup>r</sup>al-li-ia-an<sup>1</sup> ḥu-u-i-it-wa-a-li-ia-an PAP PAPA<sub>1+2</sub> ii<sup>2</sup> 13' [IR-ia-an GÉME-ia-a]n <sup>LÜ</sup>lu-ú-la-ḥi-ia-an <sup>LÜ</sup>ḥa-a-pí-i-ri-PA[P PAP]



transliteration in Starke 1985, 149–50 as belonging to the “third ritual”. The direct join with A<sub>3</sub> is reported in Groddek 1999, 307–8. The inscribed surface of A<sub>1</sub> + A<sub>2</sub> + A<sub>3</sub> is situated near the lower edge of the tablet.

## Contents

- § 1'           Unclear Luwian incantation  
 §§ 2'–4'       Luwian incantation for removing the effects of impurity from ritual patron's limbs by means of an animal substitute  
 §§ 5'–6'       Waving and then spitting on the animal substitute from a distance, with its Luwian incantation

§§ 2'–5' of the joined fragments under discussion are parallel although not identical to KBo 29.55+ iii 17'–35' (CTH 761.3.8, §§ 19'''–21'''), which suggests that the animal substitute acting there is a piglet. The use of the heterogram *BE-EL SÍSKUR* prompts assigning the joined piece to CTH 761.2. It is probably to be ordered after CTH 761.2.3.a (q.v.).

## Translation

§ 1'  
 Obv. ii?  
 1'       “[...]”  
 2'       [...]

---

§ 2'  
 3'       [I have made] it [run to [h]is [left],  
 3'–4'   [so that it] too[k his sinisternes].  
 4'–5'   I have [made it run] to [his right],  
 5'–6'   [so that it took] his [evi]l [ter]ror.

---

§ 3'  
 7'       [It takes] it (away from) him (and) car[ries it (away from) him] with (its) four legs,  
 8'–9'   [forehe]ad, sno[ut, e]ye-[pu]pils,  
 9'       hea[rt], liver, twelve limbs.

---

§ 4'  
 10'      It [take]s (away) from him judgment, curse,  
 11'      [per]jury, internal (or) external,  
 12'      of the [de]ad (or) the living,  
 13'      [of a male (or) female serva]nt, of mountain-dwellers (or) desert-dwellers,

A<sub>2</sub> ii<sup>2</sup> 14' [ku-wa-ar-ša-aš-š]a-an tu-ú-li-ia-⟨(ia)⟩-aš-ša-an

§ 5'

A<sub>2</sub> ii<sup>2</sup> 15' [na-aš-ta ŠAH.TUR A-NA] <sup>L0</sup>BE-EL SÍSKUR tu-u-wa-az'(UG) še-e[r ar-ḥa]

A<sub>2</sub> ii<sup>2</sup> 16' [wa-aḥ-nu-wa-an-zi nam-m]a-an BE-EL SÍSKUR tu-u-wa-az a[l-la-ap-pa-aḥ-ḥi]

A<sub>2</sub> ii<sup>2</sup> 17' [<sup>MUNUS</sup>SU.GI-ma lu-ú-i-li ki]-iš-ša-an me-ma-i

§ 6'

A<sub>2</sub> ii<sup>2</sup> 18' [...] x x [...] x x x [...]

## Commentary

**ii<sup>2</sup> 2'**: As Groddek points out, the trace visible on the tablet right before the sign AD is consistent with a double-headed vertical (Groddek 1999, 307 fn. 25).

**ii<sup>2</sup> 3'–6'**: The incantation is restored based on KBo 29.55+ ii 16–18 (CTH 761.3.8, § 8").

**ii<sup>2</sup> 7'**: The restoration of /lalai/ 'takes', and by extension also /pabrai/ 'carries' in the following clause, is forced by the preserved final vowel of /lalai/ 'takes' in § 4. Note that the same construction with the indicative forms /lalai/ and /pabrai/ must be reconstructed throughout CTH 761.1. In contrast, the late tablet series CTH 761.3.8 contains the form *pa-ap-ra-ad-du-ut-ta* /pabrattu=○=tta/ 'may it carry (it away)' in § 7"

## CTH 761.2.4

### Table of Manuscripts

A KBo 9.141 18/o

### Transmission and Research History

This Middle Script fragment was found in a secondary context in the area of Building G at Büyükkale. It contains portions of column one and column four, both adjacent to the left edge of the tablet. The tablet was published in transliteration in Starke 1985, 126–27 as part of the *dupaduparša*-ritual.

14' of [an army] (or) assembly.”

---

§ 5'

15'–16' [They wave the piglet] ove[r] the ritual patron from afar,

16' [th]en the ritual patron s[pits] on it from afar

17' [and the Old Woman] speaks [t]hus [in Luwian]:

---

§ 6'

18' “[...]”

(KBo 29.55+ ii 12), which must be interpreted as a copyist's error for *pa-ap-ra-i-du-ut-ta* /pabrai=du=○=tta/ 'it carries it (away from) him'.

**ii<sup>2</sup> 15'–16'**: The present fragment is attributed to a substitution rite involving a piglet, because the ritual patron performs his actions from a distance. For more details, see the commentary to KBo 29.55+ (CTH 761.3.8).

**ii<sup>2</sup> 16'**: Since the use of *BE-EL SISKUR* as the designation of the ritual patron is normally aligned with Middle Script ductus, its use in this Early New Script tablet supports the assumption of an exceptionally faithful copy taken from an older version.

## Contents

§ 1'	Luwian incantation mentioning family members
§ 2'	Unclear Luwian passage
§§ 3'–4'	Fragmentary Hittite passage describing a rite, with its Luwian incantation, which mentions a deity acting as “mother and father” of the supplicant
§ 5'	Unclear Luwian incantation
§ 6"	Luwian incantation likely mentioning feeding a deity and his/her response
§ 7"	Fragmentary Hittite passage describing an unclear action of the ritual patron
§§ 8"–9"	Ritual patron dedicates the animal scapegoat, with its Luwian incantation
§ 10"	Old Woman takes the scapegoat for herself as payment
§ 11"	Offering of bread and libation (very fragmentary)

Column four of this text is broadly parallel to column four of KUB 35.16(+) (CTH 760.3.b). On the other hand, the content of column one does not find a counterpart in KUB 35.16(+) or elsewhere in the available fragments of the Kuwattalla tradition. The reference to the patient as *BE-EL SISKUR* constitutes the formal rationale for attributing this fragment to CTH 761.2.

## Transliteration

## § 1'

Obv. i

A i 1'	ʳza <sup>21</sup> -x [...]
A i 2'	a-an-n[i-ia-ti ...]
A i 3'	ḥu-u-ʳḥa-ti <sup>3</sup> (-)[...]
A i 4'	na-a-ni-ia-t[i ...]

---

## § 2'

A i 5'	pa-ri-i-ʳit <sup>1</sup> -[...]
A i 6'	pa-ri-ʳi <sup>1</sup> -[...]
A i 7'	ku-wa-a[n-zu-...]
A i 8'	šī- [...]

---

## § 3'

A i 9'	ʳna <sup>1</sup> -x[...]
A i 10'	ʳna <sup>1</sup> -an-ʳza <sup>1</sup> [...]
A i 11'	<sup>MUNUS</sup> SU.GI-m[a <sup>2</sup> ...]
A i 12'	ʳḥu <sup>1</sup> -i-ta-an-da-an-na x[...]
A i 13'	ʳnu <sup>1</sup> ki-iš-ša-an ḥu-u-uk-[zi]

---

## § 4'

A i 14'	za-a-ú-i-na-aš ú-i-šī-ta ti-[...]
A i 15'	a-pát-ti a-a-ri-i a-an-na-r[a-...]
A i 16'	a-a-ia-ši a-ti a-an-ni-iš u-r[a-an-ni-in ...]
A i 17'	u-ra-an-ni-iš-pa-ti a-an-ni-in x[...]
A i 18'	a-ti a-an-ni-iš a-an-na-wa-an-n[i-iš ...]
A i 19'	[t]a-ʳa <sup>1</sup> -ti-iš-pa-ti ta-a-ta-wa-an-ni-i[š ...]

---

## § 5'

A i 20'	[x-x] ḥi-i-[ru-ú]-ʳun <sup>1</sup> a-a-ia-an-ta pa-[...]
A i 21'	[...] x [...]-ʳni <sup>1</sup> -i ku-wa-ar-r[i(-) ...]
A i 22'	[...]-dam-ma ti-i-i[š <sup>2</sup> -...]
A i 23'	[...] x x x x [...]

## § 6''

Rev. iv

A iv 1'	ʳti <sup>1</sup> -i-wa-d[a-aš-ša-an(-) ...]
A iv 2'	a-ta-ri-i[t-ta ...]
A iv 3'	iš-ri-i[š ...]
A iv 4'	a-aš-ta na-ʳa <sup>1</sup> -[nu-um-pa-du a-a-ri-ia-aš-ši ...]
A iv 5'	ḥu-u-wa-li-i[a-an-za ... za-ap-pa-aš-ši]
A iv 6'	pa-a na-a-wa-pa [...]

---

## Translation

## § 1'

Obv. i

- 1' "[...]  
 2' [from (that) of] the mother [...]  
 3' [from (that) of] the grandfather [...]  
 4' from (that) of the brother [...]
- 

## § 2'

- 5' [...]  
 6' [...]  
 7' heavy [...]  
 8' [...]"
- 

## § 3'

- 9' [...]  
 10' [...]  
 11' The Old Woman [...]  
 12' [...] and *huitant-*  
 13' [She] conjure[s] thus:
- 

## § 4'

- 14' "Here (has) appeared [...]  
 15'-16' at that time, you make [...] willfully.  
 16' (As) a mother, you [...] the gra[ndmother],  
 17' and (as) a grandmother, you [...] the mother.  
 18' (As) a mother, you are mother-li[ke],  
 19' And (as) a father, you are father-like.
- 

## § 5'

- 20' They made an oath [...]  
 21' [...] in the field [...]  
 22' [...]  
 23' [...]
- 

## § 6''

Rev. iv

- 1'-2' He fed [...] of the Sun-god.  
 3'-4' The han[d was ..., the ...] was [...].  
 4'-5' No[w, you (will) pick up from him ... (and) offer ...] (to) the vio[lent ones].  
 6' Then [...] not [...]."
-

## § 7"

A iv 7' UM-MA BE-EL SÍ[SKUR ...]

## § 8"

A iv 8' *ma-aḥ-ḥa-an-ma* <sup>r7?</sup>-[ŠU ...]A iv 9' 1 <sup>DUG</sup>KU-KU-UB KAŠ A-<sup>r</sup>NA<sup>1</sup> [BE-EL SÍSKUR *ki-iš-ri kat-ta zi-ik-ke-ez-zi*]A iv 10' <sup>r</sup>*a-pu-u-un*<sup>1</sup> 1 <sup>NINDA</sup>LA-A[B-KU *da-a-i* A-NA 3 NA<sub>4</sub><sup>HÁ</sup> *ku-iš*]A iv 11' <sup>r</sup>*a-wa-an kat-ta*<sup>1</sup> *ki-i*[*t-ta-ri na-an-ša-an* A-NA MĀŠ.GAL]A iv 12' A-NA SAG.<sup>r</sup>DU-ŠU<sup>1</sup> *kat-t*[*a e-ep-zi nam-ma-an-kán* EGIR-*an-da*]A iv 13' BE-EL SÍSKU[R š]i-<sup>r</sup>*pa*<sup>1</sup>-*a*[*n-ti*]

## § 9"

A iv 14' a-a-ri-in wa-ar-[*ma-a-ú-un-ta ta-pa-a-ru-wa*]

A iv 15' ta-ta-ri-ia-am-m[a ḥi-i-ru-ú-ta pu-u-wa-ti-la]

A iv 16' na-a-nu-un-tar-ri-ia-l[a wa-la-an-ti-ia ḥu-it-wa-li-ia]

A iv 17' na-a-nu-um-pa na-ak-ku-u[š-ša-a-ú-un-ta]

A iv 18' pa-a na-ak-ku-uš-ša-a-ḥi-t[*i* ku-wa-an-zu-ni-im-ma-an a-aš-du]

## § 10"

A iv 19' nu MĀŠ.GAL *ar-ḥa p*[*é-en-ni-ia-an-zi na-an-za* <sup>MUNUS</sup>ŠU.GI *da-a-i*]

## § 11"

A iv 20' <sup>MUNUS</sup>ŠU.GI-*ma a-pu*-[*u-un* 1 NINDA LA-AB-KU *ar-ḥa pár-ši-ia*]A iv 21' *na-an-ša-an* <sup>r</sup>A<sup>1</sup>-[N]A [3 NA<sub>4</sub><sup>HÁ</sup> *še-er da-a-i*]A iv 22' [<sup>DU</sup>]G<sup>r</sup>KU-KU-<sup>r</sup>UB<sup>1</sup> KAŠ-[*ia-kán* A-NA BE-EL SÍSKUR *ar-ḥa da-a-i*]

## Commentary

**i 3':** The expected form would be *ḥu-u-ḥa-i*[*a-ti*], but the stem /xuy(a/i)-/ 'of the grandfather' is so far not attested elsewhere. Alternatively, one can think of the possessive adjective *ḥu-u-ḥa-a*[š-ša-ti].

**i 12':** The form *ḥuitant-* arguably represents a Hittite participle derived from the Luwian verbal root /x<sup>w</sup>id-/ 'to live', which would make it a borrowed equivalent of Hitt. *ḥuišwant-* 'living, (a)live'.

**i 15':** The tentative interpretation of *a-an-na-r*[*a(-)*...] as 'willfully' is not imposed by context, although it certainly does not contradict it either. The main argument for such an analysis is the comparison with Hitt. *innarā* 'explicitly, willfully, purposely' (Kloekhorst 2008, 386). Other examples of this lexeme are not attested in Luwian, but see Luw. /annarumm(a/i)-/ 'forceful', a cognate of Hitt. *innarawant-* 'strong, vigorous', or Luw. /annarummayid-/ 'virility', a cognate of Hitt. *innarawātar* 'strength, force, vigor'.

**i 16'–17':** Within the context, the noun /urann(i)-/ is supposed to designate a type of relative, since it appears to alternate with /ann(i)-/ 'mother' in a symmetrical con-

## § 7''

7' The rit[ual] patron [...] in this way.

---

## § 8''

8' As [...] *seven* [times],

9' [she places] one jug of beer on [the hand of the ritual patron];

10'–11' [she takes] that so[ft] bread, [which is] plac[ed on the three stones].

10'–12' [She holds it over] the head of [the billy goat].

13' [Then, afterward], the ritua[l] patron [de]dicat[es it].

---

## § 9''

14'–16' "For a while we [have been performing] conju[rations (on account of) judg-ments], curses, (and) [perjuries, past] (or) present, [of the dead (or) the living].

17' Now, [we] perform[ed] the scapegoat rite.

18' [May (those) be affected b]y the scapegoat rite!"

---

## § 10''

19' They l[ead] the billy goat away [and the Old Woman takes it for herself].

---

## § 11''

20' The Old Woman [crumbles] tha[t soft bread]

21' and then [she places] it on [the three stones].

22' [She also takes] the jug of beer [away from the ritual patron]

## Commentary

struction. The interpretation of /ur-ann(i)-/ as 'grandmother' (Carruba 1992, 252) is based on its etymological analysis as a compound of /ur(a/i)-/ 'great' and /ann(i)-/ 'mother'. The other occurrences of this lexeme support rather than contradict the proposed interpretation: KBo 7.68 ii 13' [*mu*]-*ut-ti-i-iš u-ra-an-ni-iš* 'mighty grandmother' may be an epithet of the goddess Ḫannaḫanna, while KBo 29.33 r.col. 10' DINGIR<sup>MES</sup> *u-ra-an-ni-in-za* can be interpreted as 'gods of the grandmothers'.

**i 18'–19'**: These lines indicate that the whole paragraph represents a conjuration address to a deity, probably the Sun-god. For the examples of the Sun-god (or the Sun-goddess of Arinna) being called 'father and mother' in Hittite texts, see Yakubovich 2005, 111.

**i 20'**: The reference to taking an oath may begin a historiola presenting the etiology to the present ritual. Since /xirun/d-/ 'oath' is the final member of the triad of negative phenomena that characterizes the Great Ritual, it is conceivable that it was performed to treat the negative effects of breaking an oath. See further the commentary to CTH 762.3.2.

**iv 1'–2'**: The third person interpretation of the verbal form /adaritta/ is made on the assumption that its subject is the ritual patron, who has fed the violent spirits with a special offering.

**iv 5'**: The noun *ḥu-u-wa-li-[ia-an-za]* 'violent ones' is restored here based on KUB 35.15 iii<sup>1</sup> 11 [*ḥu-u-wa-li-ia-an-zi*] (CTH 761.2.5), KBo 29.12 iv 3' *ḥu-li-ia-[an-zi]* (CTH 761.3.3), and KBo 8.129 i 3' *ḥu-u-li-ia-aš-[ši-in-zi]* (CTH 759.10.a). Note that the former two parallels belong to the identical incantation, which is situated relatively close to the one discussed here within the text of the Great Ritual. The tentative interpretation 'violent ones' is ventured here on the assumption that this noun is a cognate of Hitt. *ḥulle-* < \**xulne-* 'to smash, defeat' (Kloekhorst 2008, 358–60). For a new Indo-

## CTH 761.2.5

### Table of Manuscripts

A KUB 35.15 Bo 3102 + Bo 4315

### Transmission and Research History

This Middle Script fragment of undetermined find spot contains the contiguous portions of column two and column three, both adjacent to the intercolumnium. The two pieces constituting it had already been joined in the autographic edition. It was edited in transliteration in Starke 1985, 127–28 as part of the *dupaduparša*-ritual. KUB 35.15 seems to reflect the same scribal hand as KUB 35.54 (CTH 758.1; see Fig. 2.1), even though the two fragments do not belong to the same composition.

### Transliteration

	§ 1'
Obv. ii <sup>1</sup>	
A ii <sup>1</sup> 1'	[o] x x x [...]
<hr/>	
	§ 2'
A ii <sup>1</sup> 2'	[ti]-i-wa-ta-aš-ša-a[n(-)...]
A ii <sup>1</sup> 3'	[a]-da-a-ri-it-ta ḥa[l-...]
A ii <sup>1</sup> 4'	[o]-ar-ra-aš a-aš-ta ḥal-x[... a-aš-ta]
A ii <sup>1</sup> 5'	[n]a-a-nu-um-pa-du a-a-ri-i[a-aš-ši ... ḥu-u-wa-li-ia-an-za ...]
A ii <sup>1</sup> 6'	za-ap-pa-aš-ši pa-a na-a-[wa-pa ...]
<hr/>	



European etymology of this root, see Melchert forthcoming; for the syntax of the relevant sentence, see the commentary to the parallel passage in CTH 761.2.5.

**iv 7’**: In the closely parallel version KUB 35.15 (CTH 761.2.5), this sentence is attached to the following paragraph. Note also the difference between *BE-EL SISKUR* in this line and <sup>L0</sup>*BE-EL SISKUR* in KUB 35.15 ii’ 7’ and 12’.

**iv 7’–22’**: These lines were restored based on the better-preserved parallel version KUB 35.15 (CTH 761.2.5) and, to some extent, also KUB 35.16(+) (CTH 760.3.b). See the commentary to the respective translations.

**iv 10’–13’**: For this ritual sequence, see Mouton 2014a, 565 and 569.

## Contents

§ 1’	Unclear
§ 2’	Luwian incantation likely mentioning feeding a deity and his/her response
§§ 3’–4’	Ritual patron dedicates the animal scapegoat, with its Luwian incantation
§ 5’	Old Woman takes the scapegoat for herself as payment
§§ 6’–7’	Offering of bread and libation, with its Luwian incantation
§ 8’	Unclear

The two joined fragments under discussion closely parallel the content of column four of KBo 9.141 (CTH 761.2.4). For this reason, and because of the patient’s designation as <sup>L0</sup>*BE-EL SISKUR*, KUB 35.15 is classified within the same subgroup of CTH 761 as KBo 9.141.

## Translation

§ 1’	
Obv. ii’	
1’	[...]
<hr/>	
§ 2’	
2’–3’	[...] fed [...] of the [S]un-god.
3’–4’	The [...] was [...], the [... was ...].
5’–6’	Now, you (will) pick [up] from him [... and] offer [... (to) the violent ones].
6’	So [...] not [...].”
<hr/>	

## § 3'

- A ii' 7' UM-MA <sup>LÜ</sup>BE-EL SÍSKUR [...]  
 A ii' 8' *ma-aḥ-ḥa-an-ma* 7-ŠU aš-[... 1 <sup>DUG</sup>KU-KU-UB KAŠ]  
 A ii' 9' A-NA <sup>LÜ</sup>BE-EL SÍSKUR *ki-i[š-ri kat-ta zi-ik-ke-ez-zi a-pu-u-un]*  
 A ii' 10' 1 <sup>NINDA</sup>LA-AB-KU *da-a-i* A-NA 3 N[A<sub>4</sub><sup>HÁ</sup> *ku-iš a-wa-an kat-ta ki-it-ta-ri*]  
 A ii' 11' *na-an-ša-an* A-NA MÁŠ.GAL A-NA [SAG.DU-ŠU *kat-ta e-ep-zi*]  
 A ii' 12' *nam-ma-an-kán* EGIR-*an-da* <sup>LÜ</sup>BE-EL [SÍSKUR *ši-pa-an-ti*]  
 End of col. ii'

## § 4'

Rev. iii'

- A iii' 1 [a-a-ri-in] <sup>r</sup>wa-ar<sup>1</sup>-[ma-a-ú-un-ta ta-pa-a-ru-wa]  
 A iii' 2 <sup>r</sup>ta-ta-ar<sup>1</sup>-ri-ia-a-am-[ma ḥi-i-ru-ú]-<sup>r</sup>ta<sup>1</sup> [pu-u-wa-ti-la]  
 A iii' 3 na-a-nu-um-ta-ri-ia-<sup>r</sup>la<sup>1</sup> [wa-la-an]-<sup>r</sup>ti-e<sup>1</sup>-ia [ḥu-it-wa-li-e-ia]  
 A iii' 4 na-a-nu-um-pa na-ak-ku-uš-ša-a-ú-un-ta pa-<sup>r</sup>a<sup>1</sup> n[a-ak-ku-uš-ša-a-ḥi-ti]  
 A iii' 5 ku-wa-an-zu-ni-im-ma-an a-aš-du

## § 5'

- A iii' 6 *nu* MÁŠ.GAL *ar-ḥa pé-en-ni-ia-an-zi na-an-za* <sup>MUNUS</sup>ŠU.G[I *da-a-i*]

## § 6'

- A iii' 7 <sup>MUNUS</sup>ŠU.GI-*ma a-pu-u-un* 1 <sup>NINDA</sup>LA-AB-KU *ar-ḥa pá-r-ši-<sup>r</sup>ia<sup>1</sup>*  
 A iii' 8 *na-an-ša-an a-pé-e-da-aš* A-[N]A 3 NA<sub>4</sub><sup>HÁ</sup> *še-er da-a-<sup>r</sup>i<sup>1</sup>*  
 A iii' 9 <sup>DUG</sup>KU-KU-UB KAŠ-*ia-kán* A-NA [<sup>LÜ</sup>B]E-EL SÍSKUR *ar-ḥa da-a-[i]*  
 A iii' 10 *nu pé-ra-an kat-ta ši-p[a-a]n-ti me-e-ma-i-ma ki-iš-ša-[an]*

## § 7'

- A iii' 11 x-<sup>r</sup>ra-a<sup>1</sup>-x [o-o-i]n-z[i ḥ]u-u-wa-li-ia-an-zi a-da-am-m[i-in-zi]  
 A iii' 12 [ú-wa-am-mi-in-zi a-š]a-an-du a-ta a-ni-e-ia-an-t[i-in-zi]  
 A iii' 13 [... a-š]a-an-du

## § 8'

- A iii' 14 [...-n]a-<sup>r</sup>at-ta<sup>1</sup> x x [...]

## Commentary

**ii' 5'–6':** The reconstructed juxtaposition of the verbs /arija-<sup>(ti)</sup>/ and /tsappa-<sup>(ti)</sup>/ in this passage is reminiscent of a situation in column two of KUB 35.54 (CTH 758.1), where the occurrence of the same verbs is reconstructed for two adjacent rites. It seems likely that the action denoted by the ditransitive verb /arija-<sup>(ti)</sup>/ logically precedes that of /tsappa-<sup>(ti)</sup>/ 'to offer, treat (ritually)', while formally /arija-<sup>(ti)</sup>/ is probably cognate with /ari(ja)-<sup>(ti)</sup>/ 'to raise, rise'; hence the proposed translation 'to pick up'. The best candidate for the subject of both verbs is the scapegoat, which picks up the mi-asma from the ritual patron and delivers them to the violent spirits.

## § 3'

- 7' The ritual patron [...] in this way.  
 8' As [...] seven times,  
 8'–9' [she places one jug of beer on] the ha[nd] of the ritual patron;  
 9'–10' she takes [that] soft bread, [which is placed] on the three st[ones].  
 10'–11' [She holds] it over the [head] of the billy goat.  
 12' Then, afterward, the [ritual] patron [dedicates] it.  
 End of col. ii'

## § 4'

Rev. iii'

- 1–3 “[For a while we have been performing] conju[rations (on account of) judg-  
 ments], curse[s, perjuri]es, [past] (or) present, [of the de]ad [(or) the living].  
 4 Now we have performed the scapegoat rite.  
 4–5 May (those) be affected [by] the sc[apegoat rite]!”

## § 5'

- 6 They lead the billy goat away and the Old Woman [takes] it for herself.

## § 6'

- 7 The Old Woman crumbles that soft bread  
 8 and (then) she places it on those three stones.  
 9 [She] also takes the jug of beer away from the ritual [p]atron.  
 10 She libates (with) it and says thu[s]:

## § 7'

- 11–12 “May the [...] violent ones be eat[ing (and) drinking]!  
 12–13 May they [be] tr[eated ...]!”

## § 8'

- 14 [...]

**ii' 12'**: It is possible that there is an additional clause ‘she says as follows’ at the end of the paragraph, but this would probably require writing a part of it in the intercolumnium.

**iii' 4'**: For the verb /nakkussa(i)-(di)/ ‘to perform the scapegoat rite’, see the commentary to CTH 760.3.b i 20”–21”.

**iii' 4–5'**: More literally, “May (those) be loaded with the scapegoat rite!” The participial form *ku-wa-an-zu-ni-im-ma-an* is derived from the verbal stem /k<sup>w</sup>antsuni-/; itself

a factitive of /k<sup>w</sup>antsu-/ ‘heavy’. Note that the subject here consists of judgments, curses, and perjuries, as opposed to the similar incantations in the context of the *ik-kunatt-* and *šarlatt-*sacrifices, where ‘offense’ and ‘fault’ have the same function.

**iii<sup>!</sup> 6:** See the indication of the Old Woman’s receiving living animals, presumably as a fee for her services, in KBo 10.42 iv 5’ (CTH 761.3.1). See also Hutter 2019b for other contexts.

**iii<sup>!</sup> 11–13:** The parallel incantations in KBo 29.12 iv 3’–5’ (CTH 761.3.3) and KUB 35.16(+) iv 12’–15’ (CTH 760.3.b) are also badly preserved but nonetheless help the restoration. The subject of this incantation is apparently /x<sup>w</sup>alija-/, the lexeme that is also restored above in § 2 based on the parallel version, was tentatively translated as

‘violent ones’ (see the commentary to the translation of KBo 9.141, CTH 761.2.4). One has to decide whether the predicative participle is ‘eaten’ or ‘eating’, since /adammintsi/ can, in principle, mean both. The fact that the incantation under discussion follows the offering of soft bread and a jug of beer supplies /adammintsi/ with an implicit inanimate object and thus supports the latter solution. See, furthermore, KBo 29.6 iii (CTH 762.2), where the “good” *nakkiu*-spirits receive offerings, although the *nakkiu*-spirits in general have negative connotations (Mouton 2020b). It is worth observing the complementary distribution between the offering to ‘the violent ones’ and the *nakkiu*-spirits: the former rite is mentioned only in CTH 760 and CTH 761, where the *nakkiu*-spirits are not at all attested.

# GREAT RITUAL, 3<sup>RD</sup> GROUP

## CTH 761.3.1

### Table of Manuscripts

A KBo 10.42 318/p

### Transmission and Research History

This New Script fragment, found in Building K of Büyükkale, contains part of column four of a double-columned tablet, constituting the final tablet of the ritual, including the colophon. The fragment was edited in transliteration in Starke 1985, 161 as part of the “third ritual”, while its colophon was tentatively translated in Waal 2015, 520–21.

### Transliteration

#### § 1'

Rev. iv

- A iv 1' [...] 'A-NA EN SISKUR' ŠU-'i' da-[a-i]  
A iv 2' [...]x ši-pa-an-ti nam-ma-aš-kán pa-r[a-a]  
A iv 3' [...]in ar-ḫa pé-e-da-an-zi  
A iv 4' [...]x UDU MÁŠ.GAL na-ak-ku-uš-ši-'it'  
A iv 5' [... T]I-an-du-uš-pát<sup>MUNUS</sup>ŠU.GI da-a-i

#### § 2'

- A iv 6' [DUB.X.KAM ... ma]-a-an<sup>f</sup>Ku-wa-at-tal-[l]a-aš<sup>MUNUS</sup>SUHUR.LÁ  
A iv 7' [Ši-la-al-lu-ḫi-iš-ša<sup>MUNUS</sup>ŠU.GI a-r]a-aḫ-za gi-im-ri [ša]l-li  
A iv 8' [a-ni-u-ur a-ni-ia-an-zi ...]-an pa-ra-a {DA}  
A iv 9' [...] ḫi-lam-ni-kán an-da  
A iv 10' [pé-en-na-an-zi? ŠA GI A-NA<sup>GIS</sup>Z.A.LA]M.GAR<sup>HÁ</sup> ku-it  
A iv 11' [ḫi-lam-mar pé-ra-an Q]A-TI

### Commentary

**iv 4':** This is the only context where one encounters the Hittite term *nakkušši-* ‘scapegoat’ in CTH 761. Compare, however, references to the scapegoat rite in CTH.761.2.4 and CTH 761.2.5.

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## Contents

- § 1'            The ritual patron(?) dedicates scapegoats before the Old Woman receives them as payment  
§ 2'            Colophon

The colophon mentions a performance in the open country, which prompts assigning this fragment to CTH 761.3.

## Translation

- § 1'  
Rev. iv  
1'            She place[s ...] into the hand of the ritual patron.  
2'-3'        He dedicates [...]. Then, [...].  
3'            They bring [...] away.  
4'-5'        [...] with a sheep (and) a billy goat acting as scapegoats [...].  
5'            The Old Woman takes [*them* a]live.
- 

- § 2'  
6'            [x<sup>th</sup> tablet ... W]hen Kuwatal[1]a, the female attendant  
7'-8'        [and Šilalluḫi, the Old Woman, perform the Gr]eat [ritual ou]tside in the open country.  
8'-9'        [...].  
9'-10'      [*They drive out* ...] to the gatehouse,  
10'-11'     which [gatehouse] (is) [before the reed h]uts. [Fi]nished.

**iv 7':** The restoration of Šilalluḫi's name in the lacuna is assured. It is remarkable that the preserved colophons of CTH 761.1 attribute the ritual to Kuwattalla alone, CTH 761.3.2 features the colophon mentioning Šilalluḫi alone, and here we encounter a tandem of the two ritualists.

iv 10'–11': The mention of the gatehouse in front of the reed huts constitutes a highly specific parallel between this colophon and the content of CTH 761.3.8, as noted in Starke 1985, 135–36. We translate Hitt. *ḫilammar* as 'gatehouse' rather than

## CTH 761.3.2.a

### Table of Manuscripts

A KBo 30.190 1059/u

### Transmission and Research History

This fragment contains small parts of columns two and three belonging to a ruled tablet, which was found in Temple I and shows a New Script ductus. It is written in the same hand as KUB 35.28 (CTH 761.3.2.b) and KBo 22.143 (CTH 761.3.2.c), likewise pre-ruled fragments (see Fig. 2.20), which makes it fairly likely that they belong to the same tablet series. An indirect join between KBo 22.143 and KBo 30.190, suggested by Alice Mouton, seems very likely after the collation of the original fragments. The transliteration of the fragment was first published in Starke 1985, 201, where it is attributed to an unspecified "Old Woman" ritual, and most recently in Groddek 2002, 260.

### Transliteration

	§ 1'
Obv. ii	
A ii 1'	[...]x- <sup>1</sup> ku <sup>2</sup> -wa-aš
A ii 2'	[...] x x x
A ii 3'	[...] a-aš-du
<hr/>	
	§ 2'
A ii 4'	[...]x-ša-ri-ia
A ii 5'	[...] x
A ii 6'	[...] -iš
<hr/>	
	§ 3''
Rev. iii	
A iii 1'	[a-ad-du-wa-la-ti EME-ti a-ad-du-wa-la-ti] 'iš-ša-ra-a-ti <sup>1</sup>
A iii 2'	[ta-pa-ru-wa-aš-ša-a-ti ta-ta-ri-ia-a]m-na-aš-ša-a-ti

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as ‘portico’, in an attempt to avoid the connotations of a monumental structure in the context of an outdoor ritual. The translation provided for the relative clause is rather literal, which prompts us to specify that we are dealing here with the restrictive clause: ‘the gatehouse that is before the reed huts’.

## Contents

- §§ 1’–2’      Fragmentary Luwian incantation  
 § 3”          Luwian incantation accompanying a purification rite  
 §§ 4”–5”      The ritual patron places his hand on an unidentified object, with its Luwian conjuration

The incantation in CTH 761.3.2.c (q.v.) tips the scales for assigning the fragments to the free-standing version of the Great Ritual, but further specification is impossible. There is likewise no way of establishing the relative order of CTH 761.3.2.a, CTH 761.3.2.b, and CTH 761.3.2.c within the text of the ritual. According to the shape of the tablet fragment, column three of KBo 30.190 corresponds to the last third of the column.

## Translation

§ 1’  
 Obv. ii  
 1’–3’      “May [...] be [...]!”

---

§ 2’  
 4’–6’      [...]

---

§ 3”  
 Rev. iii  
 1’          [from the evil tongue, the evil] hand,  
 2’          [from (the tongue) of judgment, curs]e,

A iii 3' [ħi-ru-ú-ta-aš-ša-a-ti ma-a-i]a-aš-ša-an-za-ti EME-ti

§ 4"

A iii 4' [...-a]z' na-at A-NA EN SISKUR

A iii 5' [pa-ra-a e-ep-zi še-ra-aš-ša-an] EN SISKUR ki-iš-ši-ra-an

A iii 6' [da-a-i<sup>MUNUS</sup>SU.GI-ma lu-ú-i-li ki-i]š-ša-an ħu-u-uk-zi

§ 5"

A iii 7' [...]x-šu<sup>2</sup>-wa-ma-an-za ú-tar-ša

A iii 8' [...]x-ú-wa-aš ħa-ru-wa-aš-ta

A iii 9' [...] x x x [...]

### Commentary

**iii 1'–3'**: Restored after KUB 32.9(+) rev. 6'–10' (CTH 761.1.f, § 9').

**iii 4'–6'**: For the restoration, see DBH 46/2.33:9'–11' (CTH 761.2.1.b) and KBo 29.16 ii 12'–14' (CTH 761.3.5.c). Although the object on which the hand is placed remains unclear, see the commentary to KUB 9.6+ iv 9' (CTH 759.1) for the ritual placing of one's hand on an offering.

### CTH 761.3.2.b

#### Table of Manuscripts

A KUB 35.28 Bo 2673

#### Transmission and Research History

This New Script fragment, found in an uncertain location in Boğazköy, contains portions of columns one, two, and four, including a fragmentary colophon. The fragment is ruled (*vorliniert*). It was identified as part of the Great Ritual and published in transliteration in Starke 1985, 96–97, while the edition of its colophon can be found in Waal 2015, 522. The alleged vertical direct join KBo 22.143 + KUB 35.28, offered in Sasseville 2020b, 114–15, must be rejected after the collation of the original fragments—although both fragments, as well as KBo 30.190, show the same scribal hand (see Fig. 2.20). The pre-ruling is much lighter and less systematic on KUB 35.28 than that on KBo 22.143 or KBo 30.190. For this reason, we suggest that KUB 35.28 might come from the same tablet series as KBo 22.143 and KBo 30.190, but from a different tablet of that series.

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3' [perjury], from the tongue of the [mu]ltitudes!"

---

§ 4"

4'–5' [...] and [she holds] it [toward] the ritual patron.

5'–6' The ritual patron [puts] (his) hand [on (it)]

6' [and the Old Woman] conjures [th]us [in Luwian]:

---

§ 5"

7' "[...] word/matter

8' [...] path

9' [...]."

**iii 7'**: Starke (1985, 201) reads [...]x ʳšu¹-wa-ma-an-za, which he then interprets to contain a participial form of the Luwian verb *šuwa-* 'to fill' (Starke 1990, 466, followed by CLL, 198). Yet, the traces of the leftmost sign are too close to what follows to be certain that they belong to a different form. Furthermore, the reading ŠU is not altogether clear.

## Contents

§ 1'	Luwian incantation of unclear content
§ 2'	Luwian incantation for untying the effects of impurity
§ 3'	Luwian incantation mentioning a dog(?) and the ritual patron spitting out the miasma
§ 4'	Rite involving the <i>taluppi-lump</i>
§ 5"–6"	Unclear
§ 7"	Unclear
§ 8"	Colophon

The proposed restoration of the colophon, which is based on CTH 761.3.3, implies a reference to a performance in the open country; hence the fragment is assigned to CTH 761.3.

## Transliteration

## § 1'

Obv. i

A i 1' [...-an ma-a-ar-da-a-t]i du-u-p[í-ti na-a-wa ...]

## § 2'

A i 2'

[ni-i-ša-an ḥa-pí-ti ma-al]-ḥa-aš-ša-aš-ši-in E[N-an]

A i 3'

[ad-du-wa-li-iš EME-iš ad]-du-wa-li-iš iš-ša-ri-iš

A i 4'

[ḥi-ru-ta-aš-ši-iš ta-a-pa-ru-w]a-aš-ši-iš ta-ta-ri-ia-am-na-aš-ši-iš

A i 5'

[MU.KAM-iš ad-du-wa-li-iš I]TI.KAM-aš ad-du-wa-li-iš

A i 6'

[wa-aš-pa-an-ta-aš-ši-in-zi] ṛ e<sup>1</sup>-er-wa-an-zi ma-ia-aš-ši-iš EME-iš

## § 3'

A i 7'

[...] zu-ú-wa-ni-i-iš

A i 8'

[wa-ar-ḥi-i-ta-ti-iš ...]-ṛ i<sup>1</sup>-ia-ni-in ša-a-i

A i 9'

[ma-al-ḥa-aš-ša-aš-ši-iš-pa EN-aš tap-p]a-ad-du ta-a-pa-ru

A i 10'

[ta-ta-ri-ia-am-ma-an ḥi-ru-ú-u]n ma-a-ia-aš-ši-in'(IŠ) EME-in

## § 4'

A i 11'

[na-aš-ta<sup>MUNUS</sup>ŠU.GI iš-na-a-aš pá-r-k]u-in ta-lu-up-pí-in

A i 12'

[...] x [...]

## § 5''

Obv. ii

A ii 1'

w[a<sup>2</sup>-...]

A ii 2'

e-x[...]

A ii 3'

kat-t[a ...]

## § 6''

A ii 4'

a- [...]

A ii 5'

x [...]

## § 7'''

Rev. iv

A iv 1'

[...] x [...]

## § 8'''

A iv 2'

[DUB.x.KAM Ū-UL QA-TI ma-a-an<sup>f</sup>Ši-l]a-al-lu-ḥi-iš [<sup>MUNUS</sup>ŠU.GI]

A iv 3'

[a-ra-aḥ-za gi-im-ri pa-iz-zi nu GAL-li] ṛ a<sup>1</sup>-ni-u-ur a-ni-i-e-[ez-zi]

A iv 4'

[ki-i pá-r-ku-i t]up-pí

## Translation

## § 1'

Obv. i

1' "[One] strik[es ... with word]s. [... not ...].

## § 2'

2'-6' [May the evil tongue, the e]vil hand, [(the tongue) of perjury, judgme]nt, curse, [bad year], bad [m]onth, the interiors [of the shrouds], the tongue of the multitudes [not bind the ri]tual patr[on]!

## § 3'

7'-8' [... the *warḥidant-*]dog releases [...].

9' May [the ritual patron spi]t (out) judgment,

10' [curse, perjur]y, the tongue of the multitudes!"

## § 4'

11'-12' [The Old Woman ...] the [pur]e *taluppi*-lump [of dough].

## § 5''

Obv. ii

1'-3' [...] down [...].

## § 6''

4'-5' [...]

## § 7'''

Rev. iv

1' [...]

## § 8'''

2' [...<sup>th</sup> tablet. Not Finished. When Šil]alluḥi, [the Old Woman],

3' [goes outside into the open country and] perform[s the Great] Ritual.

4' [This (is) a clean t]ablet.

## Commentary

**i 2'–6'**: The Luwian incantation in § 2' shows no appreciable differences from the incantation introducing the *taluppi*-lump in CTH 761.1. Contrast substantially divergent incantations introducing the same object within the Puriyanni tradition (CTH 758.1, §§ 8"–9", CTH 758.2.4, § 3', CTH 758.3.2, § 5").

**i 7'**: The Luwian word /tsuwan(i)-/ 'dog' is securely attested in Hieroglyphic transmission. Its attestation in CTH 760.2 is uncertain, because the parallel version KUB 35.29+ i 5' (CTH 761.3.5.b, § 2') shows the unexpected spelling [...-w]a-a-an-ni-iš. As an alternative, one can propose that [...]zu-ú-wa-ni-i-iš (sic!) in our passage represents a fragmentary adjective with the possessive suffix /-wan(ni)-/ (Elisabeth Rieken,

## CTH 761.3.2.c

### Table of Manuscripts

A KBo 22.143 Bo 69/978

### Transmission and Research History

This ruled fragment contains a portion of column one adjacent to the upper edge of the tablet. It was found in Temple I and shows a New Script ductus (see Fig. 2.20). A further indirect join with KBo 30.190 (CTH 761.3.2.a) is fairly likely. The fragment was published in transliteration firstly in Starke 1985, 101–2, where it was already attributed to the Great Ritual, and most recently in Groddek 2008, 136–37. The alleged

### Transliteration

#### § 1

Obv. i

A i 1 [...]x.TUR-*ma-za nam-ma pár-ku-in ta-l[u-up-pí-in]*  
 A i 2 [...]x *kar-aš-ša da-a-i na-an-ša-an* [A-NA EN SISKUR]  
 A i 3 [A-NA S]AG.DU-ŠU RA-MA-NI-ŠU-*ia hu-u-[ma-an-ti]*  
 A i 4 [*an-da t*]a-*ma-aš-ke-ez-zi hu-uk-ki-iš-k[e-ez-zi-ma kiš-an]*

#### § 2

A i 5 [za-ú-i-ia-aš] *ú-i-ši-ta ha-la-a-li-[iš ta-lu-up-pí-iš]*  
 A i 6 [a-ri-im-mi-ia-a]š-ta ku-ra-at-ni *kar-š[a-am-mi-iš]*  
 A i 7 [har-ri-ia-aš-t]a <sup>GIS</sup>*gul-lu-uš-t[a-an-ni kar-ša-am-mi-iš]*

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pers. comm.). If, however, *zu-ú-wa-ni-i-iš* does mean ‘dog’, its behavior is probably compared to the act prescribed for the ritual patron in the following clause.

**i 9’–10’**: See the discussion under KUB 35.29+ i 6’–8’ (CTH 761.3.5.b, § 2’).

**iv 2’–3’**: For a different restoration of the gaps, implying shorter lines, see Starke 1985, 97 (followed in Waal 2015, 522).

**iv 3’**: For the restoration of the reference to the ‘open country’, see KBo 70.54 (CTH 761.3.4). The emphasis on the performance in the open country represents the defining feature of CTH 761.3.

vertical direct join KBo 22.143 + KUB 35.28, offered in Sasseville 2020b, 114–15, turns out to be physically impossible (see under CTH 761.3.2.b).

## Contents

§§ 1–2      Old Woman’s pressing the *taluppi*-lump and *karaš*-grain against the ritual patron’s body, with its Luwian incantation

Since a *taluppi*-rite is present in all the varieties of CTH 761, it does not seem possible to assign this fragment to any specific version of the Great Ritual, beyond stating certain similarities to CTH 761.4.3 (q.v.).

## Translation

### § 1

Obv. i

1–2      [...] takes back [...] the pure *tal*[*uppi*-lump ...] and the *karaš*-grain.

2–4      She [p]resses it on the [h]ead and a[ll] the body (parts) [of the ritual patron]

4      and she conju[re]s thus]:

---

### § 2

5      “[Here] (has) appeared the pur[e *taluppi*-lump].

6      It (has been) *sepa*[rated] from the [raised] cut-off piece,

7      [it (has been) separated from the millstone] (and) the roll[ing tool].

A i 8 [na-a-wa-aš-ta ḫar]-ri i-ti na-a-w[a-aš-ta <sup>GIŠ</sup>gul-lu-uš-ta-an-ni]  
 A i 9 [i-ti na-a-wa-aš-ta an-t]a <sup>1</sup>ku<sup>1</sup>-ú-ra-[at-ni i-ti ...]

## Commentary

**i 4:** The form [t]a-ma-aš-ke-ez-zi ‘presses’ contrasts with Hitt. *tamašzi* and *appiškezzi*, attested in identical functions and parallel contexts in CTH 761.1 and CTH 761.2 re-

## CTH 761.3.3

### Table of Manuscripts

A KBo 29.12 169/w

### Transmission and Research History

This tiny New Script fragment was found in Building A of Büyükkale. It partially preserves the final section of column four, including the colophon. The fragment was published in transliteration in Starke 1985, 161 as part of the “third ritual”. An edition of the colophon can be found in Waal 2015, 521.

### Transliteration

	§ 1’
A:1’	[...] x x [...]
A:2’	[nu pé-ra-an kat-t]a ši-pa-a[n-ti me-ma-i-ma ki-iš-ša-an]
<hr/>	
	§ 2’
A:3’	[o o o o]-zi ḫu-li-ia-[an-zi a-da-am-mi-in-zi]
A:4’	[ú-wa-am]-mi-in-zi a-ni-ia-a[n-ti-in-zi ...]
A:5’	[a-ša-a]n-du nu [... me-ma-i]
<hr/>	
	§ 3’
A:6’	[DUB]. <sup>1</sup> 7 <sup>2</sup> .KAM Ū-UL QA-TI [ma-a-an <sup>1</sup> Ši-la-al-lu-ḫi-iš <sup>MUNUS</sup> ŠU.GI]
A:7’	[a-ra]-aḫ-za gi-im-[ri pa-iz-zi nu GAL-li a-ni-u-ur]
A:8’	[a-ni-i]a-az-z[i]



- 8 [It will not] go (back to) [the millst]one,  
 8–9 it will no[t go (back) to the rolling tool],  
 9 [it will not go (back) to] the cut-[off piece ...].”

spectively, but might be comparable to KBo 48.181 r.col. ‘*da-a<sup>1</sup>-ma-a-a[š-ke-ez-zi]*’ (CTH 761.4.3).

## Contents

- §§ 1’–2’ Libation, with its Luwian incantation inviting “the violent ones” to eat and drink  
 § 3’ Colophon

The attribution of this fragment to CTH 761.3 is made based on the reference to a performance in the open country preserved in the colophon.

## Translation

- § 1’  
 1’ [...]
   
 2’ [She] liba[tes dow]n [in front (of them) and speaks thus]:
- 

- § 2’  
 3’–5’ “May the [...] violen[t ones b]e [eating, drink]ing, (and) treat[e]d [...]”.  
 5’ [... she says ...].
- 

- § 3’  
 6’ 7<sup>th</sup> [tablet]. Not finished. [When Šilalluḫi, the Old Woman],  
 7’–8’ [goes out]side into the open count[ry and perfor]ms [the Great Ritual].

## Commentary

**1'**: Starke 1985, 161 reads [...]x-aš-t[a]. Yet, the horizontal could also belong to the same sign as the traces immediately before it. The reading TA cannot be confirmed either.

**2'**: Restored after KUB 35.15 iii' 10 (CTH 761.2.5).

**3'–5'**: Restored after KUB 35.15 iii' 11–13 (CTH 761.2.5) and KUB 35.16 (+) KUB 35.14 iv 12'–1" (CTH 760.3.b). For the translation of /xulija-, see the commentary to KBo 9.141 iv 5' (CTH 761.2.4). The participle [ú-wa-am]-mi-in-zi 'drinking' is restored after 'eating' in view of the mention of both bread and beer as the relevant offerings in a parallel version of the same rite (KUB 35.15 iii' 7–10) and taking into consideration the Luwian collocation /adammis uwammis/ 'eating (and) drinking' attested in hieroglyphic transmission (KULULU 2 § 3).

## CTH 761.3.4

### Table of Manuscripts

A KBo 70.54 EBo 48

### Transmission and Research History

This tiny fragment of a New Script tablet contains parts of what are probably columns one and four, including the colophon. The exact find spot of the tablet is unknown. This is the first edition of the fragment. Its connection to the Kuwattalla tradition was proposed by Fatma Kaynar (see S. Košak, [hethiter.net/](http://hethiter.net/): hetkonk (v. 1.992) *ad locum*).

### Transliteration

#### § 1

Obv.

A obv. 1 [...-r]a<sup>2</sup>-a

A obv. 2 [...]

A obv. 3 [...]x [...]x-an kat-t[a ...]

A obv. 4 [...]r<sup>1</sup>ma<sup>1</sup> x[...]

A obv. 5 [...]r<sup>1</sup>an<sup>2</sup>-da w[a<sup>2</sup>-...]

A obv. 6 [...] x x x [...]

A obv. 7 [...] x x [...]

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**6'–8'**: The colophon indicates that the ritual is to be performed in the open country single-handedly. Since the other available colophons of the Kuwattalla tradition mention either the tandem of Kuwattalla and Šilalluḫi or Šilalluḫi alone in connection with the open country, the restoration of Šilalluḫi's name in the lacuna represents the best available option.

**6'**: Waal 2015, 521 suggests the reading 8<sup>2</sup> for the tablet number. Although the traces could match such a reading, it is impossible to be certain (see also Starke 1985, 161 fn. 85, who hesitates between the readings 8 and 9).

## Contents

- § 1            Fragmentary Hittite passage  
 § 2'           Colophon

The attribution of this fragment to CTH 761.3 is based on the reconstruction of its colophon as close to that of CTH 761.3.3. Note the partial preservation of the word for 'open country'.

## Translation

- § 1  
 Obv.  
 1–2    [...]  
 3      [...] down [...]  
 4      [...]  
 5–7    [...]

## § 2'

Rev.

A rev. 1' [DUB.x.KAM Ū-UL QA-TI ma-a-an] <sup>r</sup>fŠi-la<sup>1</sup>-[al-lu-ḫi-iš]A rev. 2' [<sup>MUNUS</sup>SU.GI a-ra-aḫ-za gi-im-r]i GAL-li <sup>r</sup>a-ni<sup>1</sup>-[u-ur]

A rev. 3' [a-ni-ia-az-zi ki-i pâr-ku-i] tup-pí

## Commentary

**Rev. 1'–3'**: This colophon appears to represent a shortened version of KUB 35.28 iv 2'–4' (CTH 761.3.2.b, § 8''').

## CTH 761.3.5.a

## Table of Manuscripts

A KBo 51.220 323/u

## Transmission and Research History

This New Script fragment was found in Temple I. It belongs to a right column of a double-columned tablet and shows the same scribal hand as KUB 35.29+ (CTH 761.3.5.b; see Fig. 2.21). Marie-Claude Trémouille identified it as a parallel of KUB 35.43+ ii 24–35 (CTH 761.3.8, §§ 10''–12'') in her introduction to KBo 51. The fragment has never been edited thus far.

## Transliteration

## § 1'

A:1' [nam-ma-an-šī] <sup>r</sup>pa<sup>1</sup>-ra-a [e-ep-zi na-aš-ta EN SISKUR]

A:2' [ŠA UDU i]š-šī-iš-⟨šī⟩ a[n-da a-la-ap-pa-aḫ-ḫi]

A:3' [<sup>MUNUS</sup>SU].<sup>r</sup>GI<sup>1</sup>-ma lu-ú-w[i<sub>5</sub>-li ki-iš-ša-an ḫu-u-uk-zi]

## § 2'

A:4' [a-aḫ]-ra-an wa-aḫ-ra-a[n tap-pa-a-at-ta ta-a-pa-ru]

A:5' [t]a-ta-ri-⟨ia⟩-ma-an [ḫi-i-ru-ú-un ma-a-ia-aš-šī-in EME-in]

## § 2'

Rev.

- 1' [...<sup>th</sup> tablet. Not finished. When] Šila[lluḫi],  
 2'-3' [the Old Woman, performs] the Great Ritu[al outside in the open countr]y.  
 3' [This (is) a clean] tablet.

## Contents

- §§ 1'-2' Ritual patron's spitting into the mouth of an animal substitute, with its Luwian incantation  
 § 3' Driving the animal substitute to a gatehouse

The fragment displays similarities to the parallel passage KUB 35.43+ ii 24-35 (CTH 761.3.8, §§ 10"-12"). For minor differences between the two passages, see the commentary. Although it is likely that KBo 51.220 (CTH 761.3.5.a) and KUB 35.29+ (CTH 761.3.5.b) belong to the same tablet series, their relative order cannot be established with certainty, because manipulations with various animal substitutes may occur more than once in the course of the same ritual within the Kuwattalla tradition. In any case, the mention of a gatehouse, a typical attribute of the outdoor performance, is conducive to assigning the fragment to CTH 761.3.

## Translation

## § 1'

- 1' [Then, she holds it] toward [him, so that the ritual patron]  
 2' [spits] into [the sheep's m]outh.  
 3' [The Old Wom]an [conjures thus] in Luwia[n]:

## § 2'

- 4' "[He spat (out) w]oe (and) pai[n, (namely) judgment],  
 5' [c]urse, [perjury, the tongue of the multitudes]."

## § 3'

A:6' 'nu<sup>1</sup>-za<sup>MUNUS</sup>ŠU.GI 1 [NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub> 1<sup>DUG</sup>KU-KU-UB KAŠ-ia da-a-i]  
 A:7' nam-ma-kán UDU pa'-r[a-a ħi-lam-ni pé-en-na-i]  
 A:8' 'ŠA<sup>1</sup> GI A-NA<sup>GI</sup>[ŠZA.LAM.GAR<sup>HA</sup> ku-it ħi-lam-mar pé-ra-an]  
 A:9' [o] x x x [...]

## Commentary

2': Contrast the phonetic spelling [i]š-ši-iš-⟨ši⟩ 'in its mouth', apparently reflecting the misunderstanding of the archaic possessive pronoun in the course of scribal transmission, with KA<sub>X</sub>U-i in KUB 35.43+ ii 27 (CTH 761.3.8, § 10').

## CTH 761.3.5.b

## Table of Manuscripts

A <sub>1</sub>	KUB 35.29	2116/g
A <sub>2</sub>	+ KBo 52.231	+ 662/u
A <sub>3</sub>	(+) KUB 35.112	(+) Bo 3382

## Transmission and Research History

The fragments were found in Temple I and display a New Script ductus (see Klinger 1996, 38, fn. 23). The fragments A<sub>1</sub> and A<sub>3</sub> were published in transliteration in Starke 1985, 97–98 and 190 as belonging to the Great Ritual and an unspecified “Old Woman” ritual respectively. As for A<sub>2</sub>, this is its first edition. The direct join A<sub>1</sub> + A<sub>2</sub> was made by Jared Miller, while Laura Puértolas Rubio and Ilya Yakubovich are responsible for the indirect join A<sub>2</sub> (+) A<sub>3</sub> (see *Konkordanz sub* KUB 35.29). CTH 761.3.5.b overlaps with KUB 35.28 (CTH 761.3.2.b). It shows the same scribal hand (see Fig. 2.21) as KBo 51.220 (CTH 761.3.5.a) and KBo 29.16 (CTH 761.3.5.c). The

## Transliteration

## § 1'

## Left column

A<sub>1</sub> l.col. 1' [ħi-ru-ta-aš-ši-iš ta-pa-a-ru-wa-aš-š]i-[iš ta-t]a-ri-i[a-am-na-aš-ši-iš]  
 A<sub>1</sub> l.col. 2' [MU.KAM-iš ad-du-wa-li-iš I<sub>1</sub>L.KAM-iš a]d-du-wa-li-iš  
 A<sub>1</sub> l.col. 3' [wa-aš-pa-an-ta-aš-ši-in-zi e-er]-wa-an-zi

- § 3'  
 6' The Old Woman [takes] one [sweet loaf of bread and one jug of beer].  
 7' Then, [she drives] the sheep to [the gatehouse],  
 8' [which gatehouse (is) before] the reed [huts].  
 9' [...]

3': So far, this is the only known spelling of /luwili/ 'in Luwian' with the sign WI<sub>5</sub>, see CHD L–N, 73b.

joined fragments A<sub>1</sub> to A<sub>3</sub> contain parts of left and right columns and a portion of the intercolumnium.

## Contents

- § 1' Luwian incantation for untying the effects of impurity  
 § 2' Luwian incantation mentioning a dog(?) and the ritual patron's spitting out the miasma  
 §§ 3'–4' Ritual waving on the *taluppi*-lump and then ritual patron's spitting on it, with its Luwian incantation  
 § 5' Dispensing with the *taluppi*-lump(?)  
 §§ 6"–8" Matching the limbs of an animal substitute and those of the ritual patron

The text of CTH 761.3.5.b, §§ 1'–3' closely matches KUB 35.28 i (CTH 761.3.2.b), while KBo 51.220 (CTH 761.3.5.a) belongs to the same tablet series. Both arguments support assigning the joined piece under discussion to CTH 761.3.

## Translation

- § 1'  
 Left column  
 1' "[the tongue) of perjury, judgment, cu]rs[e],  
 2' [bad year, b]ad [month],  
 3' [the in]teriors [of the shrouds],

A<sub>1</sub> l.col. 4' [ma-ia-aš-ši-iš EME]-iš

§ 2'

A<sub>1</sub> l.col. 5' [... zu-w]a-a-an-ni-iš wa-ar-ḥi-i-ta-ti-iš

A<sub>1</sub> l.col. 6' [...-i-ia-ni-in ša-a-i] ma-al-ḥa-aš-ša-⟨aš⟩-ši-iš-pa EN-aš

A<sub>1</sub> l.col. 7' [tap-pa-ad-du ta-a-pa-ru ta-ta-ri-i]a-am-ma-an ḥi-ru-ú-un {x}

A<sub>1</sub> l.col. 8' [ma-a-ia-aš-ši-in EME]-in

§ 3'

A<sub>1</sub> l.col. 9' [na-aš-ta <sup>MUNUS</sup>SU.GI iš-na-a-aš] pá-r-ku-in ta-lu-up-pí-in

A<sub>1+2</sub> l.col. 10' [A-NA EN SÍSKUR še-er ar-ḥa] wa-aḥ-nu-zi nam-ma-an-ši-ša-an

A<sub>1+2</sub> l.col. 11' [kat-ta e-ep-zi nu-uš-ša-an] EN SÍSKUR kat-ta al-la-pa-aḥ-ḥi

A<sub>1+2</sub> l.col. 12' [<sup>MUNUS</sup>SU.GI-ma lu-ú-i-li ki-iš-š]a-an ḥu-u-uk-zi

§ 4'

A<sub>1+2</sub> l.col. 13' [aḥ-ra-an wa-aḥ-ra-an tap-pa-at-t]a ta-pa-a-ru

A<sub>1+2</sub> l.col. 14' [ta-ta-ri-ia-am-ma-an ḥi-ru-ú-u]n ma-a-ia-aš-ši-in EME-in

§ 5'

A<sub>1</sub> l.col. 15' [...]x pá-r-ku<sup>2</sup>-i-in [...]

§ 6''

Right column

A<sub>1</sub> r.col. 1' ḥal<sup>1</sup>-l[i-na-i ...]

A<sub>1</sub> r.col. 2' ḥal-l[i-na-i ...]

A<sub>1</sub> r.col. 3' <sup>UZU</sup>x[...]

A<sub>1+2</sub> r.col. 4' <sup>UZU</sup>[...]-<sup>r</sup>AZ<sup>1</sup>(-)[...]

A<sub>1+2(+3)</sub> r.col. 5' <sup>UZU</sup>ḥu-<sup>r</sup>wa-aḥ-ḥu<sup>1</sup>-[wa-ar-ti-in <sup>UZU</sup>ḥu-wa-aḥ-ḥu-w]a-ar-<sup>r</sup>ti<sup>1</sup>-i[š]

A<sub>2(+3)</sub> r.col. 6' ḥal-li-na-{x}-[i ...]

§ 7''

A<sub>2(+3)</sub> r.col. 7' UZUŠĀ UZUŠĀ-ti-iš [<sup>UZU</sup>NÍG.GIG-a]r <sup>UZU</sup>NÍG.GIG-an-ti-iš KI.MIN

A<sub>2(+3)</sub> r.col. 8' UZUÉLLAG.GÛN.A-in <sup>UZU</sup>É[LLAG.GÛN.A-iš] KI.MIN

A<sub>2(+3)</sub> r.col. 9' UZUšar-ḥu-wa-an-ti-[in <sup>UZU</sup>šar-ḥ]u-wa-an-ti-iš KI.MIN

A<sub>2(+3)</sub> r.col. 10' UZUšar-ga-a-t[a <sup>UZU</sup>šar-ga]-<sup>r</sup>a<sup>1</sup>-ta-ti-in-zi KI.MIN

A<sub>2(+3)</sub> r.col. 11' UZUu-wa-šu-wa-[an <sup>UZU</sup>u-wa-š]u-wa-an-ti-iš

A<sub>2(+3)</sub> r.col. 12' a-la-an-t[a(-)... ḥal-l]i-na-i

§ 8''

A<sub>2(+3)</sub> r.col. 13' x(-)<sup>r</sup>EŠ<sup>2</sup><sup>1</sup>(-)<sup>r</sup>x x [...]in-zi KI.MIN

A<sub>3</sub> r.col. 14' [...] -<sup>r</sup>iš<sup>2</sup><sup>1</sup> ḥal-li-na-i

A<sub>3</sub> r.col. 15' [...] -lu<sup>2</sup>-pa-an-za

A<sub>3</sub> r.col. 16' [...]x [...]x

A<sub>3</sub> r.col. 17' [... ḥal<sup>2</sup>-li<sup>2</sup>-n]a-i



4' [the tong]ue [of the multitudes]!

---

§ 2'

5'–6' [...] the *warhidant*-[d]og [releases ...].

6'–7' [May] the ritual patron [spit (out) judgment, cur]se, perjury,

8' [the tongue of the multitudes]!”

---

§ 3'

9'–10' [The Old Woman] waves the pure *taluppi*-lump [of dough over the ritual patron].

10'–11' Then, [she holds] it [down] toward him,

11' [so that] the ritual patron spits down [on (it)].

12' [The Old Woman] conjures [th]us [in Luwian]:

---

§ 4'

13' “He [spa]t (out) [woe (and) pain], (namely) judgment,

14' [curse, perjur]y, the tongue of the multitudes.”

---

§ 5'

15' [...] the *pure* [...].

§ 6''

Right column

1' “[...] deconta[minates ...].

2' [...] deconta[minates ...].

3'–4' [...],

5'–6' [the thro]at decontami[nates] the throa[t ...].

---

§ 7''

7' The heart, the heart, the liver ditto the [live]r.

8' The co[lored kidney] ditto the colored kidney.

9' The [be]lly ditto the belly.

10' The [šarg]āt-body parts ditto the šargāt-body parts.

11' The [uwaš]uwa-body part, the *uwaš*uwa-body part,

12' *alant*[a]- decontaminates [...].

---

§ 8''

13' [...] ditto [...].

14' [...] decontaminates [...].

15'–16' [...]

17' [... decontamin]ates [...]”

## Commentary

**l.col. 1'–4':** Restored after KUB 35.28 i 2'–6' (CTH 761.3.2.b, § 2'). According to the general sense of the reconstructed incantation, the miasma listed here are conjured not to bind the ritual patron.

**l.col. 5':** For the Luwian word /tsuwan(i)-/ 'dog', see the commentary to KUB 35.28 i 7' (CTH 761.3.2.b). For the Luwian word /warxidant(i)-/, of unknown meaning, see HEG W–Z, 325.

**l.col. 6'–8':** While spitting out the miasma is a commonplace in the Kuwattalla tradition, a special formula prescribing such an act for the ritual patron appears to be limited to CTH 761.3, while other versions merely report this act (sometimes several times).

**l.col. 9'–12':** While waving the *taluppi*-lump constitutes part of its rite in the Puriyanni tradition (see for example CTH 758.1, § 7"), the rituals of the Kuwattalla tradition typically prescribe the rotation of various implements immediately before the spitting rite, which in turn does not seem to play any role in the rituals attributed to Puriyanni.

**l.col. 10':** The reading *nam-ma-an-ši-ša-an* was first suggested in Kammenhuber 1985, 80 contra Starke 1985, 98, who reads *nam-ma* DINGIR-LIM-<sup>r</sup>ša<sup>1</sup>-an.

## CTH 761.3.5.c

### Table of Manuscripts

A KBo 29.16 469/z

### Transmission and Research History

This New Script fragment, found in the area of Temple I, contains the lower right part of a tablet, with a well-preserved right edge. The fragment preserves 17 lines of column two<sup>2</sup> and only one sign of column three<sup>2</sup>. The surface of the tablet is badly worn away. The fragment was published in transliteration in Starke 1985, 196–97 as belonging to an unspecified “Old Woman” ritual. The ductus of the fragment suggests that it belongs to the same scribal hand as other fragments grouped under CTH 761.3.5 (see Fig. 2.21), and nothing contradicts the assumption that it is also the same tablet series, although the poor state of the tablet's preservation invites caution.

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**l.col. 13'–14':** Restored after KBo 29.3+ iii 24'–25' (CTH 760.2). Presumably, 'woe (and) pain' represent the symptoms of the patient's condition, while the other nouns in the same sentence refer to its probable supernatural causes. Contrast § 2' above, where only causes but not symptoms receive a mention. A common innovation of all the versions of the Great Ritual other than CTH 761.1 is the omission of /tappatta/ at the end of this clause. See KUB 35.21 rev. 7'–8' (CTH 761.1.d, § 11'') where the parallel passage is organized as two clauses, which is also the case in the Tunnawiya tradition.

**r.col. 1'–6':** The proposed segmentation of § 6'' is approximate and follows tablet lines rather than clauses. One can assume that the structure of § 6'' is identical to that of the better-preserved § 7''—that is, it consists of the list of matching body parts that purify each other. Curiously, none of the body parts attested in these two paragraphs find counterparts in the parallel lists belonging to other fragments of the Kuwattalla tradition. For /xallinai/ 'decontaminates', see the commentary to KUB 35.24+ obv. 11' (CTH 761.1.c).

**r.col. 9':** See CHD Š, 253–54 for Hitt. *šarḫuwant-* 'belly' (with previous bibliography).

**r.col. 10':** The body part <sup>UZU</sup>*šar-ga-a-t[a]* is possibly related to the Glossenkeil word : *šar-ga-ša-am-mi-iš* indicating an unfavorable disposition (CHD Š, 266b). We are grateful to Norbert Oettinger for this suggestion. See, however, García-Ramón 2019 for an alternative set of potential cognates of : *šar-ga-ša-am-mi-iš*.

## Contents

- §§ 1'–2'      Fragmentary Hittite passage describing a rite, with its Luwian incantation
- § 3'          Offering of bread and a shank, with its Luwian incantation
- § 4'          Dedication of a bread offering by the ritual patron, with its Luwian incantation
- § 5''         Unclear

The unique reference to the ritual patron as /warann(i)-/ 'speaker' may suggest that the fragment reflects a specific part of the ritual where he addresses the gods.

## Transliteration

## § 1'

Obv. ii<sup>2</sup>A ii<sup>2</sup> 1' [...]x-<sup>r</sup>ša<sup>1</sup>-[...] x [...]x-unA ii<sup>2</sup> 2' [...]x nu me-ma-<sup>r</sup>i<sup>1</sup>

## § 2'

A ii<sup>2</sup> 3' [... wa-n]a<sup>2</sup>-<sup>r</sup>ti-ia-ti<sup>1</sup>-[ia] šar-ri ma-am-ma-al-<sup>r</sup>ḥu<sup>1</sup>-un-niA ii<sup>2</sup> 4' [...-w]a<sup>2</sup>-du wa-na-ti-ia-ti-ia šar-riA ii<sup>2</sup> 5' [ma-am-ma-a]l-ḥu-un-ni

## § 3'

A ii<sup>2</sup> 6' [nam]-ma 1 NINDA.GUR<sub>4</sub>.RA pá<sup>r</sup>-ši-ia <sup>r</sup>še-ra-aš-ša-an<sup>1</sup> UZU wa-al-la-ašA ii<sup>2</sup> 7' [ḥa-aš]-ta-i da-a-i nu PA-NI DINGIR-LIM da-a-i MUNUSŠU.GI-ma me-ma-iA ii<sup>2</sup> 8' [kal-d]u-un-ni-iš ku-wa-ti-<sup>r</sup>in i<sup>1</sup>-šar-wa-ia ḥa-aš-ta-iA ii<sup>2</sup> 9' [ut<sup>2</sup>-ra<sup>2</sup>] i-šar-<sup>r</sup>ú-a<sup>1</sup>-[i]a <sup>r</sup>a-aš-ša<sup>1</sup>-ad-du wa-ra-an-ni-iš <sup>r</sup>ma-aš<sup>1</sup>-ša-an-n[a-an-za]A ii<sup>2</sup> 10' [pár-r]a-an 2-an <sup>r</sup>i-šar-ú-i<sup>1</sup>-li-ia-an tar-pa-an-duA ii<sup>2</sup> 11' [m]a-aš-ša-ni-in-zi

## § 4'

A ii<sup>2</sup> 12' [n]u <sup>r</sup>nam<sup>1</sup>-ma 1 <sup>r</sup>NINDA.GUR<sub>4</sub>.RA<sup>1</sup> tar-na-aš pá<sup>r</sup>-ši-ia še-ra-aš-ša-anA ii<sup>2</sup> 13' [k]i-<sup>r</sup>iš-ši-ra-an<sup>1</sup> da-a-i na-at PA-NI DINGIR-LIM <sup>r</sup>da-a-i<sup>1</sup>A ii<sup>2</sup> 14' MUNUSŠU.GI-ma me-ma-i <sup>r</sup>ku-wa-a-ri<sup>1</sup> la-al-la-at-ta x[...]A ii<sup>2</sup> 15' [...]x <sup>r</sup>wa-ra-an-ni-iš 2<sup>2</sup>-šU<sup>2</sup> iš-ša-ri-iš a-x[...]A ii<sup>2</sup> 16' (traces) [... a]n-<sup>r</sup>na-ru-um-ma-ḥi<sup>1</sup>-t[a-ti ...]A ii<sup>2</sup> 17' (traces) <sup>r</sup>MUNUSŠU.GI<sup>1</sup> [...] x [...]End of col. ii<sup>2</sup>

## § 5''

Rev. iii<sup>2</sup>A iii<sup>2</sup> 1' [...]ša

## Commentary

**ii<sup>2</sup> 3'-4'**: For /wanadijadi(ja)-/ 'female genitalia', see the hieroglyphic curse formula KARKAMIŠ A11c §§ 26-29 (Hawkins 2000, I: 104). The present context, however, is almost certainly not a curse formula, so it seems reasonable to assume that two different objects are broken *above* the genitalia of the ritual patron's wife, perhaps as part of a fertility rite.

**ii<sup>2</sup> 6'**: For the use of a shank in rites involving the ritual patron's wife, see DBH 46/2.33 (CTH 761.2.1.b). The fact that both KBo 29.16 and DBH 46/2.33 belong to the tablet

## Translation

## § 1'

Obv. ii<sup>2</sup>

1' [...]

2' [...] and she says:

## § 2'

3' "We are breaking [...] above [her ge]nitalia.

4'-5' We are [brea]king [...] above her genitalia."

## § 3'

6' [Th]en she crumbles one thick bread,

6'-7' she puts the shankbone on top (of it) and (then) places (them) before the deity.

7' The Old Woman says:

8' "As the [sh]ankbone (is) truly a bone,

9'-10' may the speaker say [the words] truly [be]fore the gods!

10'-11' May the [g]ods return the justice twofold!"

## § 4'

12' She crumbles one more thick bread of a *tarna*-measure,

12'-13' he places (his) [h]and on (it) and (then) she places it before the deity.

14'-15' The Old Woman says: "If the speaker took [...],

15'-16' [May] the hand [...] *twice* [...] with virility [...]"

17' The Old Woman [...]

End of col. ii<sup>2</sup>

## § 5''

Rev. iii<sup>2</sup>

1' [...]

series featuring the male ritual patron (EN SÍSKUR / BE-EL SÍSKUR) undermines the hypothesis of a special ritual for a female patient.

**ii<sup>2</sup> 8':** Note the use of *ḥa-aš-ta-i* 'bone', apparently a Hittite loanword, instead of the expected Luwian lexeme *ḥa-aš-ša*. According to Starke (1990, 121 fn. 356), this could be a mistake based on the spelling *ḥa-aš-TA* for *ḥa-aš-ŠA*, as the parallel erroneous spelling *[m]a-aš-ša'(TA)-ni-in-zi* in line 11' seems to indicate (see below ad locum). For this last reading, see the commentary below). The interpretation of /kaldunn(i)-/

as ‘shank’ was suggested in Poetto 1983, 38, but the present context rather calls for the more specific meaning ‘shankbone’.

**ii<sup>?</sup> 9’:** The noun /warann(i)-/ (lit. ‘speaker’) is the derivational base of the noun /niwarann(i)-/ ‘child’ (lit. ‘one unable to speak’) (Sasseville 2020c, 329). Judging by the preceding context, it appears that the speaker is to be identified here with the ritual patron, not with his wife (see the reference to ‘virility’ in the following paragraph).

**ii<sup>?</sup> 10’:** The verb /tarpa-/ ‘to provide as substitute, give in return’ is presumably derived from \*tarpa- ‘substitution, compensation’ and represents the base of Luw. /tarpassa-/ ‘substitute’. For the derivation of /isarwili(ja)-/ ‘justice’ from /isarwil(i)-/ ‘right’, see for example German *Gerechtigkeit* ‘justice’ vs. *recht* ‘right’. We are thankful to H. Craig Melchert for a thorough discussion of this difficult clause and the whole incantation it belongs to (pers. comm.).

## CTH 761.3.6

### Table of Manuscripts

A KUB 35.44 Bo 7383

### Transmission and Research History

The find spot of this fragment is unknown, while its ductus rather seems compatible with a New Script attribution because of its “late” AM sign. Its preserved part is limited to a portion of one column, probably belonging to a double-columned tablet. It was edited in transliteration in Starke 1985, 148–49 as part of the “third ritual”. The claim that the fragment belongs to column two in Starke 1990 (see, for instance, p. 34

### Transliteration

§ 1’  
 A:1’ [...] x x [...]  
 A:2’ [...] <sup>r</sup>MUNUSŠU<sup>1</sup>.GI [NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub> ...]  
 A:3’ [...]x [ka]t-ta e-ep-zi x[...]  
 A:4’ [na-an-kán iš-TU<sup>DUG</sup>KU-K]U-<sup>r</sup>UB<sup>1</sup> KAŠ ši-pa-an-ti  
 A:5’ [nu kiš-an hu-uk-ki-iš-k]e-ez-zi

§ 2’  
 A:6’ [wa-ra-pa-al-li-iš<sup>D</sup>Tar-ḥ]u-un-za ma-am-m[a-an-na-tar]

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**ii<sup>2</sup> 11'**: Starke (1985, 196) reads [m]a-aš-ša'(TA)-ni-in-zi. Although the hand copy of the tablet supports the TA sign, the collation of the original tablet shows that the first small vertical in it represents an erased trace.

**ii<sup>2</sup> 14'–16'**: The general sense of this incantation can be restored as follows: as a compensation for the presented thick bread, the gods are expected to endow the ritual patron's hands with double strength. Although the ritual patron is addressed as /warann(i)-/ 'speaker' (perhaps more specifically 'supplicant'), it is the Old Woman who does the actual speaking. It is possible, although not certain, that the speech of the ritual patron, perhaps in the form of a short prayer, preceded the preserved fragment within the text of the ritual. As a precedent for the ritual patron directly addressing the gods, one can compare the Zarpiya ritual (KUB 9.31 ii 19–34).

fn. 32 and p. 136) is based on the problematic assumption that this is a duplicate of KBo 29.55+ (CTH 761.3.8).

## Contents

- §§ 1'–2'      Dedicating an animal substitute, with its Luwian incantation  
 § 3'          Unclear

The fragment shows general overlap with KUB 35.43+ ii 31–40 (CTH 761.3.8, §§ 12"–13") and is therefore provisionally classified under CTH 761.3, although its attribution to CTH 761.4 remains a viable alternative. In any case, CTH 761.3.6 appears to be more archaic than CTH 761.3.8.

## Translation

- § 1'  
 1'      [...]  
 2'–3'    [...] the Old Woman holds [do]wn [the sweet loaf of bread ...]  
 3'      [...].  
 4'      She consecrates [it with a ju]g of beer  
 5'      and she [conjur]es [thus]:

- 
- § 2'  
 6'      “[Warlike Tarḫ]unt, loo[k] at

A:7'	[wa-ia-a-an-ti ša-ak-nu]-wa-a-an-ti ma-a[l-ħa-aš-ša-aš-ši-iš-pa-tar EN-aš]
A:8'	[a-pa-aš-ša-an-za wa-aš-š]i-na-an-za a-an-n[u-un-na-an-za]
A:9'	[ma-am-ma-na-ad-du ħu-i-du]-un- <sup>r</sup> na-a-ti <sup>1</sup> a[n-na-ru-um-ma-ħi-ta-ti]
A:10'	[...] x [...] a-[ar-r]a-a- <sup>r</sup> ia <sup>1</sup> -t[i uš-ša-a-ti]
A:11'	[...] a-ap- <sup>r</sup> pa <sup>1</sup> -ra-an-t[a-ti a-a-ra-a-ti]

## § 3'

A:12'	[...] x x x x [...]
A:13'	[...] x- <sup>r</sup> wa <sup>1</sup> -x [...]
A:14'	[...]x(-) <sup>r</sup> Ú <sup>21</sup> (-)[...]
A:15'	[...] x [...]

## Commentary

2'–3': Contrast KUB 35.43+ ii 31–35 (CTH 761.3.8, § 12"), where the bread loaf is held over the sheep's head.

## CTH 761.3.7

## Table of Manuscripts

A HFAC 18 NBC 1879

## Transmission and Research History

The precise find spot of the fragment is unknown; there are not enough characteristic signs to establish its Middle Script attribution. The preserved part is limited to a fragment of one column, probably belonging to a double-columned tablet. The fragment is published in transliteration in Starke 1990, 596. The attribution of the fragment to

## Transliteration

## § 1'

A:1'	[ta-ta-ar-ri-ia-am-ma-an ħi-i-ru]- <sup>r</sup> ú <sup>21</sup> -[un ma-a-ia-aš-ši-in EME-in]
A:2'	[... <sup>MUNUS</sup> ŠU.GI 1 NINDA.GUR <sub>4</sub> .RA KU <sub>7</sub> 1] <sup>DUG</sup> [KU-KU-UB KAŠ-ia da-a-i]
A:3'	[... pa-ra-a ħi-lam-ni pé-e]n <sup>1</sup> -na-i [...]

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7' (this) [fat]ty [animal]!  
 7'-9' [May] the ri[tual patron look at] his own [b]ody (and) so[ul]  
 9' with [li]fe, v[irility],  
 10' [...], l[o]ng [years]  
 11' [...], future [time]!”

---

§ 3'  
 12' [...]  
 13' [...]  
 14' [...]  
 15' [...]

9': The reconstructed [*hu-i-du*]-*un*-*na-a-ti*' apparently represents an instrumental case form derived from the archaic heteroclitic noun /x<sup>w</sup>idummar/n-/ 'life'. Contrast CTH 761.3.8, § 13" (KUB 35.43+ ii 38), where the innovative stem /x<sup>w</sup>idwalayid-/ is used in its place.

column two in Starke 1990, 595–96 appears to be based on the exaggerated claim by Beckman and Hoffner (1985, 3) that this is a duplicate of KBo 29.55+ (CTH 761.3.8).

## Contents

§ 1' Dedicating an animal substitute

The content of the fragment shows close overlap with KUB 35.44 (CTH 761.3.6), but the line division is clearly different. The contextual similarities to CTH 761.3.8 are more distant. The reference to a gatehouse prompts assigning this fragment to CTH 761.3.

## Translation

§ 1'  
 1' “[curse, per]j[ury, the tongue of the multitudes].”  
 2' [... the Old Woman takes one sweet loaf of bread and one] j[ug of beer].  
 3' [...], she [dr]ives [... to the gatehouse],

A:4'	[... <i>ku</i> ]- <sup>r</sup> <i>it'</i> <i>hi-lam-ma</i> [ <i>r pé-ra-an</i> ]
A:5'	[... <sup>MUNUS</sup> SU.G]I NINDA.GUR <sub>4</sub> .RA K[U <sub>7</sub> ...]
A:6'	[... <i>ka</i> ] <i>t-ta e-e</i> [ <i>p-zi</i> ]
A:7'	[... <i>iš-TU</i> <sup>DUG</sup> KU-K]U-UB KAŠ <i>ši</i> -[ <i>pa-an-ti</i> ]
A:8'	[ <i>nu ki-iš-ša-an</i> ] <i>te-ez</i> -[ <i>zi</i> ]

## Commentary

3': The reconstruction 'Then she drives the sheep to the gatehouse' appears very likely on contextual grounds, but it is not easy to squeeze all the required signs into the available space.

3'-4': The reconstruction 'which gatehouse is before the reed huts' is also contextually very likely, but again one does not seem to have enough space to accommodate it.

6': The preposition *kat-ta* 'down' represents a common feature of this fragment and KUB 35.44 (CTH 761.3.6), whereas KBo 29.55+ (CTH 761.3.8) has *še-er* 'up, above' in the comparable passage involving a white sheep. It is unclear whether this difference reflects a different version of the ritual or rites with a different animal substitute. In

## CTH 761.3.8

### Table of Manuscripts

A <sub>1</sub>	KBo 29.55	522/u
A <sub>2</sub>	+ KUB 35.43	+ Bo 2313 (+) Bo 9685 + Bo 3124 + Bo 4397
A <sub>3</sub>	+ KUB 35.56	+ Bo 10030

### Transmission and Research History

The tablet shows typical features of the New Script and can be securely dated to the 13<sup>th</sup> century BCE (see Starke 1985, 142). Its available parts comprise a small fragment of column one and considerable portions of columns two and three. All three fragments are published in transliteration in Starke 1985, 71 (A<sub>3</sub>), 143–47 (A<sub>2</sub>) and 390 (A<sub>1</sub>); the largest fragment A<sub>2</sub> played an important role the formulation of Starke's hypothesis about the "third ritual". The join between A<sub>1</sub> and A<sub>2</sub> is first reported in Kammenhuber 1986 (see Starke 1990, 596), while the join between A<sub>1</sub> and A<sub>3</sub> was determined by Alice Mouton and Ilya Yakubovich within the framework of the Luwili Project (see Fig. 2.22). The collation of the original fragments confirmed the direct join between A<sub>1</sub> and A<sub>2</sub>. A<sub>3</sub> could not be physically installed in its expected spot because of the way the other fragments were pasted together, but the direct join between the

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- 3'-4' [wh]ich gatehou[se] (is) [before ...].  
 5'-6' [... the Old Wom]an hol[ds do]wn the swe[et] loaf of bread.  
 7' She con[secrates ... with the j]ug of beer  
 8' [and] say[s thus]:

the latter case one can probably think of a contrastive rite involving a black sheep. For the contrastive use of *šarā* 'up' and *katta* 'down' in the context of animal sacrifices, see Kühne 1986, 94–96.

8': Starke 1990, 596 suggests the reading KI instead of TE, which is less compatible with the traces on the photograph. The turn of phrase used here is again closer to the one preserved in KUB 35.44 (CTH 761.3.6) rather than the one attested in KBo 29.55+ (CTH 761.3.8). Since this is the last line of the paragraph (in view of the empty space underneath), we suspect that it might have remained in part empty; hence our suggested short restoration.

three fragments is highly plausible. Since A<sub>1</sub> was found in Temple I, the join revealed the provenance of the whole tablet. A large excerpt from A<sub>2</sub> was translated in Laroche 1959, 147–51, which represented a substantial step forward in the decipherment of the Luwian language. The text was partially edited in Kammenhuber 1986, 92–97; its content is discussed in detail in Marcuson 2016, 291–96.

## Contents

- § 1' Unclear  
 § 2' Fragmentary Luwian incantation addressed to deities  
 § 3' Unclear  
 §§ 4"–8" Listing potential sources of impurity and designating a sheep as ritual carrier  
 §§ 9"–10" Making rounds while repeating the conjuration of §§ 4"–8"  
 § 10" Treating the sheep's limbs one by one and waving the sheep over the ritual patron  
 §§ 10"–11" Ritual patron's spitting into the sheep's mouth, with its Luwian incantation  
 §§ 12"–13" At the gatehouse, dedicating the sheep to Warlike Tarḫunt, with its Luwian incantation

- § 14" Unclear  
 § 15"" Incantation for restoring the integrity of the ritual patron  
 §§ 16""–17"" Transferring the control of impurity onto an animal substitute  
 § 18"" Matching the limbs of the animal substitute with those of the ritual patron  
 §§ 19""–21"" Incantation for removing impurity from ritual patron's limbs by means of the animal substitute's acting as a ritual carrier

## Transliteration

---

	§ 1'
Obv. i	
A <sub>1</sub> i 1'	[...-z]i
A <sub>1</sub> i 2'	[...]x
A <sub>1</sub> i 3'	[...]x-aš-ši- <sup>r</sup> in-zi <sup>1</sup>
A <sub>1</sub> i 4'	[...] (vacat)

---

	§ 2'
A <sub>1</sub> i 5'	[...-z]i DINGIR <sup>MES</sup> -in-zi
A <sub>1</sub> i 6'	[... d]a- <sup>r</sup> a-ti <sup>1</sup> -i-in-zi
A <sub>1</sub> i 7'	[...]x-aš-ši DINGIR <sup>MES</sup> -in-z[i]

---

	§ 3'
A <sub>1</sub> i 8'	[...-a/y]a <sup>2</sup> -ti
A <sub>1</sub> i 9'	[...]x- <sup>r</sup> ti <sup>1</sup>

  

	§ 4"
Obv. ii	
A <sub>2</sub> ii 1	[ma-a-an ša-ḥu-i-da-a]n-ta-al-li-ia-an ku-i-ḥa ma-a-an ú-i-ta-an-ta-al-li-[a]n
A <sub>2</sub> ii 2	[ku-i-ḥa ma-a-am-p]a ú-la-an-ta-al-li-ia-an ku-i-ḥa
A <sub>2</sub> ii 3	[ma-a-am-pa ḥu-i]-du-wa-⟨[la]⟩-li-ia-an ku-i-ḥa

---

	§ 5"
A <sub>2</sub> ii 4	[ma-a-an p]u-wa-ti-il pa-a-ri-ia-na-a-al ku-i-ḥa
A <sub>2</sub> ii 5	[ma-a-an a]-an-ni-ia-an ta-a-ti-i-ia-an ⟨ku-i-ḥa⟩
A <sub>2</sub> ii 6	[ma-a-an ŠE]š-an NIN-an ku-i-ḥa

---

	§ 6"
A <sub>2</sub> ii 7	[ma-a-an t]a-a-ú-wa-ti ku-i-ḥa ma-a-na-ta {ma-a-an} i-iš-ša-ra-ti ku-i-ḥa
A <sub>2</sub> ii 8	[a-a-ia-t]a ma-a-an ta-wa-aš-ša-ti ku-i-ḥa tu-um-ma-an-te-et-ta
A <sub>2</sub> ii 9	[ša-ḥu-i-t]a-an-ta-al-li-ia-an-za ú-i-ta-an-ta-al-li-ia-an-za

§§ 21'''–22''' Waving the piglet and then spitting on it from afar, with its Luwian incantation

§ 23''' At the gatehouse, preparations for dedicating the piglet(?)

This tablet is by far the largest and best-preserved fragment of CTH 761.3. The setting of the ritual includes a gatehouse and reed huts, which illustrates an outdoor performance (see the colophon of CTH 761.3.1).

## Translation

---

§ 1'

Obv. i

1' "[...]

2' [...]

3' [...]

4' [...]

---

§ 2'

5' [...] deities

6' [... p]aternal

7' [...] deities.

---

§ 3'

8' [...]

9' [...]"

§ 4''

Obv. ii

1 "[Whether] (it be) anything of [bin]ding, whether (it be)

1–2 [anything] of smiti[n]g, [whether (it be)] anything of the dead,

3 [whether (it be)] anything of the [li]ving,

---

§ 5''

4 [whether (it be)] anything [p]ast (or) future,

5 [whether (it be)] <anything> of the mother (or) the father,

6 [whether (it be)] anything of the [bro]ther (or) the sister,

---

§ 6''

7 [whether] he saw something with (his) [e]yes,

7–8 (or) he [di]d something with (his) hands, whether he heard something with (his) ears,

9 (that of) [bin]ding, smiting,

- A<sub>2</sub> ii 10 [na-nu-um-p]a za-aš pa-ra-ad-du a-ar-ra-az-za-⟨aš⟩ ḥa-a-ú-i-iš  
 A<sub>2</sub> ii 11 [ša-ḥu-i-t]a-an-ta-an ú-i-ta-at-ta-an

## § 7"

- A<sub>2</sub> ii 12 [la-la-ad-d]u-ut-ta pa-ap-ra-ad-du-ut-ta 4-ti pa-a-ar-ta-a-ti  
 A<sub>2</sub> ii 13 [ḥar-ma-ḥa]-<sup>r</sup>a<sup>1</sup>-ti za-ar-wa-ni-ia-ti ar-pu-wa-na-a-ti  
 A<sub>2</sub> ii 14 [ma-an-na-ḥu-un-na-t]i da-a-u-wa-aš-<sup>r</sup>ša-an<sup>1</sup>-za-ti ti-ti-ta-a-ti  
 A<sub>2</sub> ii 15 [<sup>UZU</sup>Š]Ā-<sup>r</sup>ti<sup>1</sup> <sup>UZU</sup>rNÍG.GIG-ti<sup>1</sup> 12-ta-a-ti <sup>r</sup>UZU<sup>1</sup>ḥa<sup>1</sup>(ZA)-ap-pí-ša-a-ti

## § 8"

- A<sub>2</sub> ii 16 i-pa-la-a-ti-du-wa-an ḥu-<sup>r</sup>i<sup>1</sup>-[n]u-wa-aḥ-ḥa a-du-ut-ta i-pa-la-a-ti-en  
 A<sub>2</sub> ii 17 la-at-ta i-šar-ú-i-la-t[i-p]a-du-wa-an ḥu-u-i-nu-wa-aḥ-ḥa  
 A<sub>2</sub> ii 18 a-du-ut-ta at-tu-wa-li-in ḥ[a-a]t-ta-aš-ta-ri-in la-at-ta

## § 9"

- A<sub>2</sub> ii 19 nu-uš-ša-an <sup>MUNUS</sup>ŠU.GI UDU BABBAR A-NA E[N SISKU]R an-da ap-pa-a-an-na  
 {na-aš}  
 A<sub>2</sub> ii 20 4-ŠU ir-ḥa-a-iz-zi ḥa-an-te-ez-zi p[al-ši Z]AG-az EGIR-an-da  
 A<sub>2</sub> ii 21 GÜB-la-az EGIR-an-da <sup>UZU</sup>GABA-az EGIR-an-[da] iš-ki-ša-az  
 A<sub>2</sub> ii 22 ḥu-uk-ki-iš-ke-ez-zi-ma QA-TAM-MA-pát ŠA UDU [<sup>UZU</sup>ÚR<sup>HÁ</sup>]  
 A<sub>2</sub> ii 23 ḥu-u-ma-an QA-TAM-MA ir-ḥa-a-an-zi

## § 10"

- A<sub>2</sub> ii 24 <sup>r</sup>I-NA 4<sup>1</sup> KASKAL-NI-ma GIM-an ir-ḥa-a-an-zi  
 A<sub>2</sub> ii 25 [nu ŠA UD]U <sup>UZU</sup>ÚR<sup>HÁ</sup> ḥu-u-ma-an-da QA-TAM-MA i[r-ḥ]a-iz-zi  
 A<sub>2</sub> ii 26 [nam-ma]-kán <sup>MUNUS</sup>ŠU.GI UDU A-NA EN SISKUR še-er a[r-ḥa] 3-ŠU wa-aḥ-nu-  
 uz-zi  
 A<sub>2</sub> ii 27 [nam-ma]-an-ši pa-ra-a e-ep-zi na-aš-ta EN SISKUR [ŠA U]DU KAXU-i al-la-ap-  
 pa-aḥ-ḥi  
 A<sub>2</sub> ii 28 [<sup>MUNUS</sup>ŠU.G]I-ma lu-ú-i-li<sup>1</sup>(ZI) kiš-an ḥu-u-uk-z[i]

## § 11"

- A<sub>2</sub> ii 29 [a-aḥ-ra-a]n wa-aḥ-ra-an tap-pa-a-at-ta ta-a-pa-ru  
 A<sub>2</sub> ii 30 [t]a-ta-ar-ri-ia-am-ma-an ḥi-i-ru-ú-un ma-a-ia-⟨aš⟩-ši-in EME-in

## § 12"

- A<sub>2</sub> ii 31 [nu-za <sup>M</sup>]UNUS<sup>S</sup>ŠU.GI 1 NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub> 1 <sup>DUG</sup>KU-KU-UB KAŠ-ia da-a-i  
 A<sub>2</sub> ii 32 [nam-ma-ká]n UDU pa-ra-a ḥi-lam-ni pé-en-na-i ŠA GI  
 A<sub>2</sub> ii 33 [A-NA <sup>GIS</sup>]ZA.LAM.GAR<sup>HÁ</sup> ku-it ḥi-lam-mar pé-ra-an  
 A<sub>2</sub> ii 34 [nu-uš-ša-a]n <sup>MUNUS</sup>ŠU.GI NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub> A-NA UDU A-NA SAG.DU-ŠU še-er  
 e-ep-zi  
 A<sub>2</sub> ii 35 [na-an-ká]n IŠ-TU <sup>DUG</sup>KU-KU-UB KAŠ ši-ip-pa-an-ti ḥu-uk-zi-ma kiš-an

10 [now], may this white sheep carry away  
11 the [bo]nd (and) blow!

---

## § 7"

12 May it [take] it (and) carry it away with (its) four legs,  
13 (its) [hea]d, (its) horned forehead,  
14 (its) [snou]t, pupils of (its) eyes,  
15 [hea]rt, liver, twelve limbs!

---

## § 8"

16 I have ma[d]e it run to his left,  
16–17 so that it took his sinisterness. I have made it run to his right,  
18 so that it took his evil t[e]rror."

---

## § 9"

19–20 The Old Woman holds the white sheep toward the [ritua]l pa[tron] four  
times in turn,  
20 first to the [r]ight, afterward  
21 to the left, afterward in front, afterwar[d] behind,  
22 and (each time) she conjures exactly in the same way.  
22–23 They treat every [limb] of the sheep one by one in the same way.

---

## § 10"

24 When they make the rounds for the fourth time,  
25 she tr[e]ats all the limbs [of the she]ep one by one in the same way.  
26 [Then], the Old Woman waves the sheep three times over the ritual patron.  
27 [Then], she holds it toward him, so that the ritual patron spits into the  
[sh]eep's mouth.  
28 [The Old Woma]n conjure[s] thus in Luwian:

---

## § 11"

29 "He spat (out) [wo]e (and) pain, (namely) judgment,  
30 [c]urse, perjury, the tongue of the multitudes."

---

## § 12"

31 The [O]ld Woman takes one sweet loaf of bread and one jug of beer.  
32 [Then], she drives out the sheep to the gatehouse,  
32–33 which gatehouse (is) before the reed huts.  
34 The Old Woman holds the sweet loaf of bread over the head of the sheep,  
35 she consecrates [it] with the jug of beer, and she conjures thus:

---

## § 13''

- A<sub>2</sub> ii 36 [wa-ar-pa-al]-li-iš <sup>D</sup>Tar-ḥu-un-za ma-am-[m]a-na-tar wa-ia-an-ti  
 A<sub>2</sub> ii 37 [ša-ak-nu-wa-an-t]i ma-al-ḥa-aš-ša-aš-ši-iš-pa-tar EN-aš a-pa-a-aš-ša-an-za  
 wa-aš-ši-na-an-za  
 A<sub>2</sub> ii 38 [ma-am-ma-an-na-ad-du ḥ]u-u-i-du-wa-la-a-ḥi-ta-ti an-na-ru-um-ma-ḥi-ta-ti  
 A<sub>2</sub> ii 39 [ap-pa-ra-an-ta-ti a]-a-ra-a-ti ḥa-at-tu-la-ḥi-⟨ta⟩-ti ma-aš-ša-na-aš-ša-an-za-ti  
 A<sub>2</sub> ii 40 [wa-aš-ša-ra-ḥi-ta-ti] a-ar-ra-ia-ti uš-ša-a-ti

## § 14''

- A<sub>2</sub> ii 41 [...] x [...] x x x [...]

## § 15'''

Rev. iii

- A<sub>2</sub> iii 1' [...] x x x x [...]  
 A<sub>2</sub> iii 2' [...] 'la-a-la-ad-da' da-a-ru-u[š-ša mi-i-ša-an-za]  
 A<sub>2</sub> iii 3' [ḥa-aš-ša ḥal-ḥal-za-ni-i]n i-ú-na-ḥi-ša wa-a-<sup>r</sup>ra-na'-[ḥi-ša la-al-pí-in]  
 A<sub>2</sub> iii 4' [ku-wa-an-na-ni-in ma-aš-š]a-na-al-li-in KASKAL-a[n]

## § 16'''

- A<sub>2</sub> iii 5' [... <sup>UZU</sup>U]R<sup>HÁ</sup> ḥu-u-ma-an-da an-n[i-iš-ke-ez-zi ḥu-uk-zi-ma kiš-an?]  
 A<sub>2</sub> iii 6' [na-a-ú-wa-te-ia-t]a ḥar-ma-ḥa-ti mu-u-wa-i na-a-ú-[wa-te-ia-ta]  
 A<sub>2</sub> iii 7' [a-la-la-at-ta-t]i KI.MIN na-a-ú-wa-te-ia-ta [ma-an-na-ḥu-un-na-ti K]I.MIN  
 A<sub>2</sub> iii 8' [na-a-ú-wa-te-ia-ta t]a-a-u-wa-a-aš-ša-an-za-⟨ti⟩ ti-ti-t[a-a-ti KI.MIN]  
 A<sub>2</sub> iii 9' [na-a-ú-wa-te-ia-ta <sup>U</sup>]ZUŠĀ-ti <sup>UZU</sup>NÍG.GIG-ti 12-[ta-a-ti]  
 A<sub>2</sub> iii 10' [<sup>UZU</sup>ÚR<sup>H</sup>]A KI.MIN

## § 17'''

- A<sub>2</sub> iii 11' [ḥar-ma-ḥa-ti-ti-ia-t]a za-aš mu-u-wa-i a-la-la-⟨at⟩-ta-[ti-ti-ia-t]a za-aš KI.MIN  
 A<sub>2</sub> iii 12' [ma-an-na-ḥu-un-na-ti-ti-i]a-at KI.MIN ta-a-ú-wa-aš-š[a-ti-ti]-ia-⟨ta⟩  
 A<sub>2</sub> iii 13' [ti-ti-ta-a-ti KI.MIN <sup>UZU</sup>ŠĀ-ti <sup>U</sup>]ZUNÍG.GIG-ti 12-ta-[a-ti ḥa-ap-p]í-ša-ti KI.MIN

## § 18'''

- A<sub>2</sub> iii 14' [ḥar-ma-ḥi-iš ḥar-ma-ḥi-in ḥal]-li-i-na-i [a-la-la-at-ti-i]š  
 A<sub>2</sub> iii 15' [a-la-la-at-ti-in KI.MIN m]a-an-na-ḥu-w[a-ni-iš ma-an-n]a-ḥu-wa-an-ni-in  
 KI.MIN  
 A<sub>2</sub> iii 16' [...] x [...]

## § 19'''

- A<sub>2+3</sub> iii 17' [za-ú-i-in-pa-an ḥal-li-na]-i ma-al-ḥa-aš-š[a-aš-ši-in EN-a]n  
 A<sub>2+3</sub> iii 18' [... du-ú-pa-na wa-al-z]a-am-mi-iš t[a-... ..]-<sup>r</sup>li<sup>?</sup>-ta-ni-iš  
 A<sub>2+3</sub> iii 19' [wa-aš-ši-na-aš-ši-iš ḥa-ar-ma-ḥa-a]š-ši-iš tar-p[a-aš-ša-aš]  
 A<sub>2+3</sub> iii 20' [i-pa-la-a-ti-du-wa-an ḥu]-i-nu'(MU)-u-wa-[aḥ-ḥa a-du-ut-ta]  
 A<sub>2+3</sub> iii 21' [i-pa-la-a-ti-en la-la-at-t]a



## § 13"

- 36–37 “[Warl]ike Tarḥunt, look at (this) [fatty] animal!  
 37–38 [May] the ritual patron [look] at his own body with [l]ife, virility,  
 39 [future] time, health, divine  
 40 [favor], long years!”

## § 14"

- 41 [...]

## § 15"

Rev. iii

- 1' [...]  
 2' [...] took (back his) sha[pe, flesh],  
 3' [bone(s), join]t(s), mobility, spee[ch, eyelash],  
 4' [eyebrow(-hair), di]vine path!”

## § 16"

- 5' [She] (ritually) tr[eats] all the [li]mbs [*and conjures thus*]:  
 6' “He [no] (longer) overcomes [it] with [his] head.  
 6'–7' Ditto n[o] (longer overcomes) [it] with [his *alalatt*-body part].  
 7' [D]itto no (longer overcomes) it [with] his [nose].  
 8' [Ditto no (longer overcomes) it with] the pupi[ls] of [his e]yes.  
 9'–10' Ditto [no (longer overcomes) it] with [his] heart, liver, twelve [limbs].

## § 17"

- 11' This one overcomes [i]t with [its head]. This one ditto (overcomes) [i]t [with its] *alalatt*-body part.  
 12' (This one) ditto (overcomes) it with [its snout].  
 12'–13' [Ditto] (overcomes) it [with the pupils] of [its] eyes, ditto [by (its) heart], liver, twelve [lim]bs.

## § 18"

- 14' [The head deconta]minates [the head. The *alalatt*-body par]t  
 15' [ditto the *alalatt*-body part. The s]nou[t] ditto [the no]se.  
 16' [...]

## § 19"

- 17' [Here, it decontamina]tes the ritua[l patr]on,  
 18'–19' the subs[titute of (his) body (and his) hea]d, [... *walz*]-ed [for/in striking, ...].  
 20' [I have m]ade [it r]un [to his left],  
 20'–21' [so that it too]k [his sinister]ness].

- A<sub>2+3</sub> iii 22' [i-šar-ú-i-la-ti-pa-du-wa-an ḫu-i-nu-u]-<sup>r</sup>wa<sup>1</sup>-[aḫ-ḫa]  
 A<sub>2</sub> iii 23' [a-du-ut-ta at-tu-wa-li-in ḫa-at-ta-aš-tar-r]i-in <sup>r</sup>la<sup>1</sup>-la-at-<sup>r</sup>ta<sup>1</sup>

§ 20<sup>m</sup>

- A<sub>2</sub> iii 24' [la-la-ad-du-ut-ta pa-a]p-ra-ad-du-ut-ta 4-ti pa-a-ar-ta-ti  
 A<sub>2</sub> iii 25' [a-ar-pu-wa-na-ti] ma-a-an-na-ḫu-wa-an-na-<sup>r</sup>a<sup>1</sup>-ti da-a-u-wa-aš-ša-ti  
 A<sub>2</sub> iii 26' [ti-ti-ta-a-ti <sup>UZU</sup>Š]A-ti <sup>UZU</sup>NÍG.GIG-⟨ti⟩ 12-ta-a-ti  
 A<sub>2</sub> iii 27' [<sup>UZU</sup>ḫa-ap]-<sup>r</sup>pí-ša<sup>1</sup>-a-ti

§ 21<sup>m</sup>

- A<sub>1+2</sub> iii 28' l[a-la-ad]-du-ut-ta ta-pa-a-ru ta-ta-ri-ia-am-ma-an  
 A<sub>1+2</sub> iii 29' ḫi-r[u-ú-u]n e-er-ḫu-u-wa-al-li-ia-an pa-ri-it-tar-wa-al-li-ia-an  
 A<sub>1+2</sub> iii 30' wa-⟨la-an-ta⟩-a[l-li]-ia-an ḫu-u-i-it-wa-li-ia-an pu-u-wa-ti-i-il  
 A<sub>1+2</sub> iii 31' pa-ri-ia-na-al-la-⟨an⟩ <sup>L0</sup>lu-la-ḫi-ia-an ḫa-ap-pí-ri-ia-an  
 A<sub>1+2</sub> iii 32' <sup>r</sup>ku<sup>1</sup>-wa-a[r-š]a-aš-ša-⟨aš-ša⟩ tu-ú-li-ia-aš-ša na-aš-ta ŠAḫ.TUR  
 A<sub>1+2</sub> iii 33' [A-N]A E[N SÍŠ]KUR še-er ar-ḫa wa-aḫ-nu-wa-an-zi  
 A<sub>2</sub> iii 34' [nam-ma-an ḫ]u-u-wa-za al-la-ap-pa-aḫ-ḫi <sup>MUNUS</sup>SU.GI-ma  
 A<sub>2</sub> iii 35' [ki-iš-ša-an] ḫu-uk-zi

§ 22<sup>m</sup>

- A<sub>2</sub> iii 36' [a-aḫ-ra-an w]a-aḫ-ra-an tap-pa-a-at-ta ta-a-pa-ru ḫi-i-ru-ú-un  
 A<sub>2</sub> iii 37' [ta-ta-ar-r]i-ia-am-ma-an ma-a-ia-aš-ši-in EME-in

§ 23<sup>m</sup>

- A<sub>2</sub> iii 38' [na-aš-ta ŠAḫ.TUR] pa-ra-a ḫi-lam-ni pé-e-da-an-zi ŠA GI  
 A<sub>2</sub> iii 39' [A-NA <sup>GIS</sup>ZA.LAM].GAR<sup>HÁ</sup> ku-it ḫi-lam-mar pé-ra-an nu ŠAḫ.TUR ku-iš ḫar-zi  
 A<sub>2</sub> iii 40' [...]X NINDA.KU<sub>7</sub> pa-ra-a tu-u-wa-az pa-a-i  
 End of col. iii

## Commentary

**i 5'–7'**: This fragmentary divine list is likely a remainder of an incantation addressed to those gods. A better preserved although arguably shorter Luwian incantation of the same type is found in the Zarpiya Ritual (CTH 757, §§ 17, 20; Görke 2015).

**ii 1–18**: Several formulae of incantation find perfect counterparts in CTH 761.1. This represents one of the principal arguments for treating the free-standing version of the Great Ritual (CTH 761.1–3) as a coherent group, distinct from the other specimens of the Kuwattalla tradition.

**ii 1–9**: The closest parallel to this list of merisms, including binding and smiting, is found in KUB 32.81+ obv. 2'–6' (CTH 761.1.b, § 2'). Note, however, that the gods are invited to remove the affliction in CTH 761.1, whereas here this task is entrusted to the animal substitute.

22' [I have made it r]u[n to his right],  
 23' so that it took [his evil terr]or.

---

§ 20''

24' [May it take it (and) ca]rry it away with (its) four legs,  
 25'–26' [(its) forehead], (its) snout, [the pupils] of (its) eyes,  
 26' (its) [he]art, liver, twelve  
 27' [li]mbs!

---

§ 21''

28' May it t[ak]e (away from him) judgment, curse,  
 29' perj[u]ry, internal (or) external,  
 30' of the d[e]ad (or) the living, past  
 31' (or) future, of mountain-dwellers (or) desert-dwellers,  
 32' of an ar[m]y (or) assembly!"  
 32'–33' They wave the piglet over the [rit]ual patr[on].  
 34' [Then], he spits (on) [it f]rom afar. The Old Woman  
 35' conjures [thus]:

---

§ 22''

36' "He spat (out) [woe (and) p]ain, (namely) judgment, perjury,  
 37' [cur]se, the tongue of the multitudes."

---

§ 23''

38' They carry [the piglet] out to the gatehouse,  
 38'–39' which gatehouse (is) before the reed [hu]ts.  
 39'–40' The piglet which she has got, she gives a sweet loaf of bread [...] from afar.  
 End of col. iii

**ii 9–11:** The treatment of this passage in Carruba 1982b, 46–47 precedes the recognition of the paired miasma /saywidant(a)-/ 'bond' and /widatt(a)-/ 'blow'. For additional paired derivatives from the same root, see the preceding footnote together with the commentary to CTH 761.1.b.

**ii 10:** For /para-/ 'to carry away', see Melchert 2016a, 203–6. The Luwian adjective /arratsa-/ is interpreted as 'male' on etymological grounds in Oettinger 2016, but no specific reference to rams is found anywhere else in the Kuwattalla tradition. In view of the specific mention of the white sheep below in § 9'', we assume that /arratsa-/ is the Luwian word for 'white'. This interpretation has no implications for the etymology of /arratsa-; we simply assume that the combinatorial evidence is stronger than the etymological one in this case. See also Melchert 2023 *sub ārrazza-* 'white'.

**ii 12:** The spelling *pa-ap-ra-ad-du-ut-ta* here and [*pa-a*]p-ra-ad-du-ut-ta in iii 24' below implies the morphological analysis /pabrattu=○=tta/ 'May it carry (it away from him)' (see the commentary to CTH 761.2.3.a). Accordingly, we restore *la-la-ad-du-ut-ta* corresponding to /lalattu=○=tta/ 'may it take (it from him)'. For the zero expression of the pronominal clitic 'it' in both groups, see Rieken and Yakubovich forthcoming. In contrast, Starke (1985, 144) restores [*la-la-i-d*]u-ut-ta 'it takes (it) from him' on the basis of the parallel passages, which would imply, however, that an indicative verbal form is juxtaposed here with an imperative one. The complex *la-la-ad-du-ut-ta* in the tablet under discussion represents a late replacement of *la-la-i-du-ut-ta*, as argued in the final section of Appendix I.

**ii 13:** Or 'its horn, its *arpuwar*'. It is not quite clear whether /tsarwanijadi/ is a form of a possessive adjective or a result of its secondary substantivization, although the former interpretation is morphologically more straightforward. In any event, see a form of the basic stem *si-na-ti* 'with (its) horn' in KUB 35.54 iii 11 (CTH 758.1, § 21").

**ii 19–30:** These lines appear to represent an expanded version of KUB 35.21 rev. 6'–8' (CTH 761.1.d, § 11").

**ii 32–33:** The mention of the gatehouse and the reed huts, apparently having no counterpart in CTH 761.1, represents a link between the tablet under discussion and the colophon KBo 10.42 (CTH 761.3.1; see already Starke 1985, 135–36).

**ii 36–40:** This incantation is shortened vis-à-vis KUB 35.21 rev. 11'–14' (CTH 761.1.d, § 13"), and the mention of the gods is omitted (see the commentary to § 6" above).

**iii 2'–4':** The subject of this sentence is presumably the ritual patron. See in particular KUB 32.81+ obv. 9'–10' (CTH 761.1.b, § 4') and KUB 35.24+ rev. 8'–9' (CTH 761.1.c, § 13").

**iii 5'–35':** The content of these lines closely resembles KUB 35.24+ obv. 5'–23' (CTH 761.1.c, §§ 2'–7'), and both passages are used for mutual restoration.

## CTH 761.3.9

### Table of Manuscripts

A KBo 60.73 Bo 69/460

### Transmission and Research History

This small fragment, possibly written in the Middle Hittite ductus, was found in the Temple I complex. Its original position on the tablet remains unknown.

The fragment was identified as part of a Hittite-Luwian ritual in Soysal 2016, 435. No edition of the fragment has been available until now.

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**iii 10'**: Kammenhuber (1986, 94) reads [<sup>(uzu)</sup>ha-ap-pí-ša-a-t]i. Yet, the traces visible on the tablet correspond better to the end of an A sign (for the plural 𐎠𐎡), instead of a TI sign. Starke (1985, 146 fn. 22) also considers the reading TI very unlikely, but what he interprets as the end of a horizontal rather resembles the head of a vertical.

**iii 11'**: The subject of this sentence is presumably the piglet, which acts as a substitute throughout the rest of the preserved part of the tablet (see § 21<sup>m</sup>). For the successive use of a living sheep and a living piglet in similar functions in the Tunnawiya tradition, see Hutter 1988, 34–39. As argued in Chapter 5, a similar succession is also found in the Maštigga tradition.

**iii 14'**: Starke 1985, 146 reads [KI].MIN at the end of this line. However, the reading IŠ fits better the traces visible on the tablet, with a wedge which is very close to the first vertical.

**iii 25'**: For the distributional difference between /alalatt(i)-/ and /arpuwar/n-/, see the commentary to CTH 761.1.c obv. 8'.

**iii 28'–32'**: For an analysis of this list of merisms and its further parallels, see Mouton and Yakubovich 2019, 211–13.

**iii 34'**: Spitting from afar presumably reflects the perceived uncleanliness of the piglet; contrast spitting in the sheep's mouth in § 10<sup>n</sup> above. Since the pig is considered impure in Kizzuwadna (Mouton 2004a) but not in the Lower Land (Mouton 2006a, 260), this rite clearly reflects the Kizzuwadna influence on the Kuwattalla tradition. Unfortunately, it seems impossible to establish whether it was present in the original version of the Great Ritual or was added there at a later point.

**iii 39'–40'**: Contrast § 12<sup>n</sup> above, where one holds the bread loaf above the sheep's head, and see the previous comment.

## Contents

§ 1'	Fragmentary Luwian incantation
§ 2'	Hittite passage mentioning huts and the Old Woman
§ 3'	Unclear

The reference to huts constitutes the only reason the fragment under discussion is assigned to CTH 761.3.

## Transliteration

## § 1'

A:1' [...]-<sup>r</sup>ta a-an<sup>1</sup>-x[...]

A:2' [... ad-d]u-wa-a-li-in m[a-...]

## § 2'

A:3' [...-š]U aš-nu-uz-zi nam-m[a ...]

A:4' [...]x<sup>GIŠ</sup>ZA.LAM.GAR<sup>HÁ</sup> nu x[...]A:5' [...]x na-an-za<sup>MUNUS</sup>ŠU.G[I ...]A:6' [...]x-an<sup>MUNUS</sup>ŠU.<sup>r</sup>GI<sup>1</sup> [...]

## § 3'

A:7' [...] x x x [...]

## Translation

§ 1'  
 1' "[...]  
 2' [... e]vil [...]."

---

§ 2'  
 3' She takes care of [h]is [...]. The[n, ...]  
 4' [...] huts[...]  
 5' [...] The Old Woma[n ...] him.  
 6' The Old Woman [...].

---

§ 3'  
 7' [...]

# GREAT RITUAL, FRAGMENTS

## CTH 761.4.1

### Table of Manuscripts

A KBo 13.262 239/u

### Transmission and Research History

This New Script fragment was found in secondary context in or near the Haus am Hang. Its geometry provides no clues regarding the part of the tablet it belongs to. The tablet is published in transliteration in Starke 1985, 194, where it is classified as part of an “Old Woman” ritual, and then in Torri and Barsacchi 2018, 296–97. For the list of secondary literature, see Torri and Barsacchi 2018, 297.

### Transliteration

#### § 1'

A:1' [...](-)ʳAʳ¹(-)x [...]  
A:2' [...](-)wa-x x-ʳinʳ¹(-)[...]  
A:3' [...]x ʳtaʳ¹-[...]  
A:4' [...]in na-a-ʳúʳ¹-[wa ...]  
A:5' [...-r]i-ia n[a-a]-ʳúʳ¹-w[a ...]

---

#### § 2'

A:6' [ni-i]-ša-an ḥa-a-pí-ti EN SISKU[R-aš-ši-in ad-du-wa-li-iš]  
A:7' [i-iš-š]aʳ-ri-išʳ¹ ad-du-wa-li-iš [EME-iš ta-pa-ru-wa-aš-ši-iš]  
A:8' [ta-a-t]aʳ-riʳ¹-ia-am-ma-na-[aš-ši-iš ḥi-i-ru-ta-aš-ši-iš]  
A:9' [ma-a-i]a-aš-ši-iš [EME-iš]

---

#### § 3'

A:10' [...]x ʳarʳ¹-ḥa du-wa-[ar-ni-iz-zi ...]

---

#### § 4'

A:11' [ma-am-ma]-al-wa-at-[t]a ʳtaʳ¹-[...]  
A:12' [ḥi-ru-ú]-ʳun ma-a-ia-aš-šiʳ¹-[in EME-in]

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## Contents

- § 1'           Luwian incantation concerning the *taluppi*-lump  
§ 2'           Luwian incantation for untying the effects of impurity  
§§ 3'-4'       Breaking the symbols of evil (lost in the lacuna), with its Luwian incantation

The phraseology of §§ 1'-2' clearly indicates that the fragment under discussion belongs to CTH 761, although further classification appears to be impossible. Contrast KBo 29.3+ iii 1'-19' (CTH 760.2, §§ 14"-17") for the incantations used in the parallel passage of CTH 760. The fragment's place within the structure of the Great Ritual cannot be determined, since purification rites can take place at various points within the performance.

## Translation

- § 1'  
1'           “[...]”  
2'           [...]  
3'           [...]  
4'           [...] n[ot ...].  
5'           [...] n[ot ...].
- 

- § 2'  
6'-9'       May [the evil ha]nd, the evil [tongue, (that) of judgment, (that) of c]urs[e, (that) of perjury, the tongue of the mu]ltitudes [no]t bind the ritua[l] patron!”
- 

- § 3'  
10'       [...] brea[ks ...]
- 

- § 4'  
11'       “[... bro]ke [...]  
12'       [perju]ry, [the tongue of the] multitu[des].”

## Commentary

1'–5': There is little doubt that the incantation in this paragraph is similar to KUB 35.24+ obv. 39"–42" (CTH 761.1.c, § 10") and other instances of the presentation of the *taluppi-lump* within the Kuwattalla tradition, but the scarcity of signs preserved is not conducive to its restoration.

2': Starke (1985, 194) and Torri and Barsacchi (2018, 297) read ŠI instead of WA. However, there are clearly two wedges before the vertical; hence our reading.

6'–9': Restored after KUB 32.9(+) obv. 7–10 (CTH 761.1.f, § 3) and related passages. This incantation suggests that the fragment under discussion belongs to a free-standing version of the Great Ritual. Contrast a different incantation preceding the act of breaking evil tongues and heads in KBo 29.3+ iii 9'–42' (CTH 760.2).

## CTH 761.4.2

### Table of Manuscripts

A KUB 35.46 Bo 4600 + Bo 8285

### Transmission and Research History

These joined New Script fragments with unknown find spot are conducive to restoring a small part of one column, the location of which on the tablet cannot be determined. The two fragments were published as a join in KUB 35 and transliterated in Starke 1985, 159–60, where they were attributed to the “third ritual”. The contention of Starke 1990, 596–97 regarding the additional direct join with KUB 9.36 is contradicted by the transparent paleographic difference between the two parts of the supposed join (see Fig. 2.14). The hypothesis that KUB 35.45, KUB 35.46 and KUB 35.47

### Transliteration

#### § 1'

Rev. iv

A iv 1' [ni-i-ša-an ḥa-pí-ti EN] 'SISKUR-in' ad-d[u-wa-li-iš EME-iš]

A iv 2' [ad-du-wa-li-iš iš-š]a-'ri-i'-iš ad-du-wa-li-[iš da-a-u-i-iš]

A iv 3' [ad-du-wa-li-iš o-a]r-ḥa-iš ta-pa-ru-wa-aš-ši-i[š ta-ta-ar-ri-ia-a-am-na-aš-ši-iš]

A iv 4' [ḥi-i-ru-ta-aš-ši-i]š a-aš-ši-wa-an-ta-at-ta-na-aš-ši-[iš EME-iš]

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**6’:** Starke (1985, 194) and Torri and Barsacchi (2018, 297) read EN SISKUR-a[š-...]. According to our collation of the original tablet fragment, the low position of the horizontal and the presence of small traces over it point to a reading SISKUR over erasure, rather than AŠ.

**10’–12’:** The act of breaking some object(s) and the accompanying incantation in these lines cannot be separated from KBo 29.3+ iii 13’–19’ (CTH 760.2, §§ 16”–17”), where the ritual patron destroys the symbols of the evil hand and evil tongue. Note that the preceding paragraphs of CTH 760.2 likewise contain incantations typical of purification rites, albeit showing innovations that characterize CTH 760 as a group.

**11’:** Lit. ‘broke completely’, if one interprets the reduplication as having the intensive function. This would echo the Hittite form of line 10’, with the preverb *arḫa*.

belong to the same tablet (Otten, KUB 35, II) likewise has no merit. Nevertheless, KUB 35.45+ and KUB 35.46 seem to be written by the same scribal hand (see Fig. 2.14).

## Contents

- §§ 1’–2’      Luvian incantation for untying impurity from the patient’s body  
 §§ 3’–4’      Patient’s spitting rite, with its Luvian incantation

The phraseology of the incantations reveals non-trivial similarities to KUB 35.49(+) (CTH 761.2.1.a), although this is clearly a different tablet series (see the commentary). Regrettably, the fragment’s place within the structure of the Great Ritual cannot be determined, since purification rites can take place at various points within the performance.

## Translation

### § 1’

Rev. iv

- 1’–4’      “[May] the ev[il tongue, the evil ha]nd, the evil [eye, the evil ...], [the tongue] of judgmen[t, curse, perjur]y, misery [not bind] the ritual [patron]!”

## § 2'

- A iv 5' [u-la-an-ta-al-li-i]š ħu-it-wa-li-iš pu-ú-wa-[ti-li-iš]  
 A iv 6' [pa-ri-ia-na-al-l]i-iš AMA-i-iš ta-ti-i-i[š na-ni-i-iš NIN-i-iš]  
 A iv 7' [ħu-tar-li-i-iš GÉME]-<sup>r</sup>i'-iš <sup>LU</sup>u-la-ħi-iš <sup>LU</sup>ħa-pí-[ri-iš]  
 A iv 8' [ku-wa-ar-ša-aš-ši-i]š tu-li-ia-aš-ši-iš ma-i[a-aš-ši-iš EME-iš]

## § 3'

- A iv 9' [nu <sup>MUNUS</sup>SU.GI a-pu-u-un] A-NA EN SÍSKUR pa-ra-a e-[ep-zi]  
 A iv 10' [na-an EN SÍSKUR al-la-p]a-<sup>r</sup>ah'-<sup>hi</sup> <sup>MUNUS</sup>SU.GI-ma ki-iš-š[a-an ħu-u-uk-zi]

## § 4'

- A iv 11' [a-aħ-ra-an wa-aħ-r]a-<sup>r</sup>an tap-pa'-[a]d-da t[a-a-pa-ru ta-ta-ar-ri-ia-am-  
 ma-an]

### Commentary

**iv 1'–4':** This incantation is indicative of the versions of the Great Ritual grouped under CTH 761. Compare e.g. KUB 32.9(+) obv. 7–10 (CTH 761.1.f, § 3) and contrast a different incantation featuring the same Luwian verb /xab(a)i<sup>-(di)</sup>/ 'to bind' in KBo 29.3+ iii 2'–12' (CTH 760.2, §§ 14"–15") and related passages. A specific parallel between KUB 35.46 iv 4' (CTH 761.4.2) and KUB 35.49(+) iv 12 (CTH 761.2.1.a) is the expression /assiwantatnassis lalis/ 'the tongue of misery' followed by merisms. Although the distant position of the two components of this collocation are attested elsewhere, their juxtaposition remains a classifying feature that tips the scales in favor of treating the fragment under discussion as part of CTH 761.

### CTH 761.4.3

#### Table of Manuscripts

A KBo 48.181 46/o

#### Transmission and Research History

The find spot of this New Script fragment is unknown. It belongs to a double-columned tablet and preserves a small part of a right column on one side. The fragment was published in transliteration in Groddek 2012a, 117, where its formulaic similarity to KBo 22.143 (CTH 761.3.2.c) was also highlighted.

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## § 2'

- 5' [(The tongue) of the dea]d (or) the living, pas[t]  
 6' [(or) future], of the mother (or) the fathe[r, of the brother (or) the sister],  
 7' [of a male (or) female serva]nt, of mountain-dwellers (or) desert-dwell[ers],  
 8' o[f an army] (or) assembly, [the tongue of] the mul[titudes]."
- 

## § 3'

- 9' [The Old Woman] h[olds that one] toward the ritual patron,  
 10' [so that the ritual patron sp]its (on) [it]. The Old Woman [conjures] thu[s]:
- 

## § 4'

- 11' "He spat (out) [woe (and) pai]n, j[udgment, curse]."

**iv 5'–8':** A particularly close combination of merisms, featuring both the pairs 'of the dead (or) the living, past (or) future' and the references to the close relatives of the ritual patron, is found in KUB 35.49(+) iv 13–16 (CTH 761.2.1.a). This constitutes another argument for grouping the present fragment under CTH 761.

**iv 9':** The designation of the ritual patron as EN SÍSKUR suggests that we are dealing with a later version of the ritual than KUB 35.49(+), which uses the more archaic heterogram *BE-EL SÍSKUR*.

## Contents

- §§ 1'–2" Fragment Hittite passage  
 § 3" Fragmentary Luwian incantation mentioning the *taluppi*-lump and *karaš*-grain  
 § 4" Pressing the *taluppi*-lump on the body of the ritual patron

For similarities to CTH 761.3.2.c, see the commentary. It seems likely that CTH 761.3.2 and CTH 761.4.3 belonged to versions of the Great Rituals sharing common innovations.

## Transliteration

## § 1'

## Left column

A l.col. 1' [...] *ar-ḥa*

A l.col. 2' [...]

A l.col. 3' [...]

A l.col. 4' [...-z]i

A l.col. 5' [...-š]i<sup>2</sup>

A l.col. 6' [...]x-aš

A l.col. 7' [...] x x x x

A l.col. 8' [...]x-an-zi

## § 2''

## Right column

A r.col. 1' x x x [...]

## § 3''

A r.col. 2' <sup>MUNUSŠU.GI</sup> *te-e*[z-zi ...]A r.col. 3' *kar-aš-na-ia* za<sup>2</sup>-x[...]A r.col. 4' *pár-ku-iš-ša-an* [*ta-lu-up-pí-in da-a-i*]A r.col. 5' *kar-aš-ša a-x*[...]

## § 4''

A r.col. 6' *na-ša-an* A-N[A EN SISKUR A-NA SAG.DU-ŠU]A r.col. 7' Û RA-MA-N[I-ŠU *ḥu-u-ma-an-ti an-da*]A r.col. 8' <sup>1</sup>*da-a*-ma-a-a[š-ke-ez-zi]

## Commentary

**r.col. 3':** The word *kar-aš-na-ia* is otherwise unattested. We tentatively assume that this is a Luwian possessive adjective ultimately derived from *karaš*-grain. This is consistent with the interpretation of this clause as the Old Woman's direct speech.

**r.col. 4'-5':** For the use of the *karaš*-grain with the *taluppi*-lump, see KBo 22.143 i 1-4 (CTH 761.3.2.c, § 1).

## Translation

## § 1'

Left column

1'-2' [...]

2'-4' [...]

5'-8' [...]

## § 2''

Right column

1' [...]

## § 3''

2' The Old Woman sa[ys: "...]

3' [...] of *karaš*-grain [...]."4' [She puts] the pure [*taluppi*-lump] on top.5' And [...] the *karaš*-grain.

## § 4''

6'-8' [She] pres[ses] it on [the head] and [all] the bo[dy (parts) of the ritual patron].

**r.col. 6':** *na-ša-an* is presumably the abbreviated spelling of *na-aš-ša-an* reflecting the clitic sequence *n=an=šan*.

**r.col. 8':** The Hittite imperfective *damaškezzi*, if correctly restored, is another argument for treating the content of this small fragment as a close counterpart of a *taluppi*-rite in CTH 761.3.2.c.

# GREAT RITUAL AND *HALLIYATTANZA*-RITUAL CTH 762.1.a

## Table of Manuscripts

A KBo 44.241 50/m

## Transmission and Research History

This tiny late-13<sup>th</sup>-century fragment was found in the area of Building A of Büyük-kale. Its position on the tablet cannot be determined. The ductus of this fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1. The fragment was published in transliteration in Roszkowska-Mutschler 2007, 232.

## Transliteration

	§ 1'
A:1'	[...] x [...]
A:2'	[...] <i>ki-i[š-ša-an ...]</i>
<hr/>	
	§ 2'
A:3'	[... <sup>D</sup> UTU-w]a-az TU[KU.TUKU-...]
A:4'	[... t]u-um-ma-[an-ti(-)...]
A:5'	[... <i>ḫu</i> <sup>?</sup> ]- <sup>r</sup> u <sup>1</sup> -wa-ar-t[i(-)...]
A:6'	[... <i>ḫi-ru-t</i> ]a-aš-ša-an-za-t[i ...]
A:7'	[... <i>ud-d</i> ]a-ar [...]
A:8'	[...] <sup>r</sup> EME <sup>1</sup> (-)[...]

## Commentary

**3'–4'**: The only parallel involving the Luwian list of deities followed by the verb 'to hear' is KBo 22.254(+) i 9'–12' (CTH 762.3.2). This parallel, however, is hardly compelling, since more incantations featuring such trivial combinations are likely to have been lost.

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## Contents

§§ 1'-2'      Fragmentary Hittite passage describing a rite, with its Luwian incantation arguably mentioning a Sun-deity

The place of the fragment within the text of the tablet series cannot be exactly determined. Note, however, that the initial part of CTH 760 features invocations to the Sun-god (see for example KUB 35.45 ii 18–27, CTH 760.2). It is possible, although not provable, that this incantation likewise belongs to the initial part of the ritual.

## Translation

§ 1'  
1'      [...]  
2'      [*She conjures*] *thu[s]*:

---

§ 2'  
3'      “[... The Sun-g]od (is) ang[ry...]  
4'      [... h]ear(-)[...]  
5'      [... c]urs[e ...]  
6'      [...] from (that) of [per]juries, [...]”  
7'      [... wo]rd [...]  
8'      [...] tongue [...].

5': It is tentatively assumed here that the sequence [*hu*<sup>2</sup>]-<sup>r</sup>*u*<sup>1</sup>-*wa-ar-t*[*i*(-)...] is a cognate of Hitt. *hu(wa)rt-* ‘to curse’, *hurtāi-* ‘curse’. The same sequence might formally be interpreted as a form of Luw. /x<sup>w</sup>art(i)-/ ‘decoction’, but such a lexeme is contextually rather unlikely.

## CTH 762.1.b

## Table of Manuscripts

A KBo 29.45 68/r

## Transmission and Research History

This tiny late-13<sup>th</sup>-century fragment was found in the area of Building A of Büyükkale. It contains a small part of the left column together with a portion of the inter-columnium. The fragment was published in transliteration in Starke 1985, 384 but not

## Transliteration

## § 1'

## Left column

A l.col. 1' [...-a]m-mi-in-[zi]

A l.col. 2' [...]x<sup>D</sup>Šar-ru-um-m[a-aš]

## § 2'

A l.col. 3' [...]-<sup>r</sup>ši<sup>1</sup>-in-zi

A l.col. 4' [...] EN-an-zi AMA-in-zi

A l.col. 5' [... ḥa-a]n-ta-wa-at-ta-al-li-in-zi

A l.col. 6' [...-z]i DINGIR<sup>MES</sup>-in-ziA l.col. 7' [...]x<sup>r</sup> DINGIR<sup>MES1</sup>-in-ziA l.col. 8' [...<sup>D</sup>Š]ar-ru-um-ma-aš

A l.col. 9' [...]x-zi

A l.col. 10' [...]x-ni-zi

A l.col. 11' [...]x-li-in-zi

## Commentary

**l.col. 2'**: On this god of Hurrian origin and its presence in Luwian texts, see Trémouille 2006, 206 with fn. 45.

**l.col. 4'–7'**: For incantations addressed to categorized groups of deities within the Kuwattalla tradition, including 'paternal gods', see KBo 29.55+ i 5'–7' (CTH 761.3.8).

attributed to any particular composition. The ductus of this fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1.

## Contents

§§ 1'-2' List of deities

Although the incantation addressed to multiple groups of deities can occupy various positions within the ritual, we tentatively group it together with the incantation mentioning the Sun-god (CTH 762.1.a).

## Translation

	§ 1'
Left column	
1'	"[...]
2'	[...] Šarrum[a].
<hr/>	
	§ 2'
3'	[...]
4'	[...] lords, maternal
5'	[... r]oyal
6'	[...] gods
7'	[...] gods
8'	[... Š]arruma,
9'	[...]
10'	[...]
11'	[...]”

Although there is no guarantee that these incantations occur only once per ritual, there are no proofs to the contrary, while the rarity of the relevant fragments is overall compatible with such a conclusion.

**1.col. 4':** See KBo 29.33(+) r.col. 10' DINGIR<sup>MES</sup> *u-ra-an-ni-in-za* (CTH 694.1.A) (lit. 'gods of the grandmothers').

## CTH 762.1.c

## Table of Manuscripts

A <sub>1</sub>	KBo 34.245	2133/c
A <sub>2</sub>	+ KUB 35.64	+ 1585/c
A <sub>3</sub>	+ KBo 40.276	+ 1656/c

## Transmission and Research History

All three late-13<sup>th</sup>-century fragments were found in the area of Building A of Büyükkale. The join between the fragments A<sub>1</sub> and A<sub>3</sub> is mentioned in Groddek 2015, 22 fn. 114 and Waal 2015, 523, while the fragment A<sub>2</sub> was added by David Sasseville (see *Konkordanz sub* KBo 34.245). The direct joins were confirmed by the collation of the original fragments. This yielded a small portion of column four and the colophon, written on the left edge of the tablet. Fragment A<sub>2</sub> was published in transliteration in Starke 1985, 179, where it was attributed to an unspecified “Old Woman” ritual, while the colophon was transliterated and translated in Waal 2015, 523. For the transliteration of all three joined fragments, see Sasseville 2020c, 561–62.

## Transliteration

## § 1'

Rev. iv

A<sub>1+2</sub> iv 1' pa-r[i-ia-na-al-la-an AMA-ia-an ta-a-ti-ia-an]A<sub>1+2</sub> iv 2' ŠEŠ-ia-an [NIN-ia-an İR-ia-an GÉME-ia-an]

## § 2'

A<sub>1+2</sub> iv 3' LÚ<sup>10</sup>lu-ú-la-ḫi-i[a-an LÚ<sup>10</sup>ḫa-pí-ri-ia-an ku-ur-ša-aš-ša-an]A<sub>1+2</sub> iv 4' tu-li-ia-aš-[ša-an MU.KAM-in ad-du-wa-li-in]A<sub>1+2</sub> iv 5' ITI-an ad-du-[wa-li-in wa-aš-pa-an-ta-aš-ši-in-za]A<sub>1+2</sub> iv 6' e-er-ḫu-u-wa-an-z[a ma-a-ia-aš-ši-in EME-in]

## § 3'

A<sub>1+2</sub> iv 7' nu-kán<sup>MUNUS</sup>ŠU.GI [...]A<sub>1+2</sub> iv 8' 2<sup>1</sup>(A) še-e-nu-uš an-d[a ...]A<sub>1+2</sub> iv 9' nu te-ez-[zi]

## § 4'

A<sub>1+2</sub> iv 10' LÚ-iš-ti-ia-ta LÚ-[ti-ia-ti pa-ra-ad-du MUNUS-iš-ti-ia-ta]A<sub>1+2+3</sub> iv 11' MUNUS-ti-ia-ti pa-ra-a[d-du ...]A<sub>2(+3)</sub> iv 12' GÍŠKAXG[İŠ](-)x-x-<sup>r</sup>ti<sup>1</sup> [...]

## Contents

- §§ 1'–2'      Luwian incantation containing the list of miasma  
 §§ 3'–4'      Rite involving two figurines, with its Luwian incantation  
 § 5'          Fragmentary Hittite passage  
 § 6"          Colophon

The manipulation with two figurines establishes a parallelism between the tablet under discussion and the second column of KBo 29.3+. This is the argument that it belongs to the first tablet of the ritual, just as KBo 29.3+ reflects the first tablet of CTH 760.2. Nevertheless, the present version also displays significant differences from CTH 760.2 (see the commentary). The colophon provides crucial information about the scribe Pariziti, which is conducive to assigning to him all the fragments that are assembled under CTH 762.1–2 and written in the same hand (Fig. 2.23).

## Translation

- § 1'  
 Rev. iv  
 1'      “fu[ture, of the mother (or) the father],  
 2'      of the brother (or) [the sister, of a male (or) female servant],
- 

- § 2'  
 3'      of mountain-dwell[ers (or) desert-dwellers, of an army]  
 4'      (or) assem[bly, bad year],  
 5'–6'    ba[d] month, the interior[s of the shrouds],  
 6'      [the tongue of the multitudes].”
- 

- § 3'  
 7'      The Old Woman [...]  
 8'      two figurines in [...]  
 9'      and she say[s]:
- 

- § 4'  
 10'     “[May] the man [carry] it [with] ma[le (implements)].  
 10'–11' [May the woman] carry [it] with female (implements).  
 11'–12' [... in] wooden box [...]

A <sub>3</sub> iv 13'	ᵍ[... ta-pa-a-ru]
A <sub>3</sub> iv 14'	ta-t[ar-ri-ia-am-ma-an ḥi-ru-ú-un a-aš-ši-wa-an-ta-at-tar]
A <sub>3</sub> iv 15'	ma-a-[ia-aš-ši-in EME-in]

---

## § 5'

A <sub>3</sub> iv 16'	<i>nu-ká</i> [n ...]
A <sub>3</sub> iv 17'	<i>iš-x</i> [ ...]
A <sub>3</sub> iv 18'	<i>nam-m</i> [a ...]
A <sub>3</sub> iv 19'	ᵀ <i>nu-uš</i> <sup>ᵀ</sup> -[...]

## § 6''

Left edge

A <sub>1+3</sub> l.edge 1	<i>PA-NI</i> <sup>1</sup> UR.MAḤ.LÚ GAL DUB.SAR <sup>MEŠ</sup> [...]
A <sub>1+3</sub> l.edge 2	<sup>1</sup> <i>Pa-ri</i> -LÚ D[UB.SAR <i>IŠ-TUR</i> ]

## Commentary

**iv 1'–4'**: The incantation in these lines finds a direct counterpart in KBo 29.3+ ii 1–4 (CTH 760.2), likewise in the context of manipulating two figurines.

**iv 4'–6'**: This part of the incantation is absent in KBo 29.3+ (CTH 760.2) and appears to represent a later addition. For an identical appendix to what is otherwise a self-sufficient incantation, see KUB 35.50:5'–6' (CTH 759.7).

**iv 10'–11'**: For an animal substitute carrying miasma on its body parts, see for example KUB 35.54 iii 9–11 (CTH 758.1). The peculiarity of the present context consists in the use of human substitutes, presumably represented by figurines. The incantation

## CTH 762.1.d

## Table of Manuscripts

A KUB 32.4 149/b

## Transmission and Research History

This late-13<sup>th</sup>-century fragment was found in the area of Building A of Büyükkale. It contains a small part of a left column together with a portion of the intercolumnium. The ductus of this fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1. The fragment was edited in transliteration in Starke 1985, 166 as part of the “third ritual”.

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13'–15' [... judgment], cu[rse, perjury, misery, the tongue of the] mu[ltitudes].”

---

§ 5'

- 16' [...]  
 17' [...]  
 18' The[n, ...].  
 19' [...]

§ 6''

Left edge

- 1 Before Walwaziti, chief of the scribes [...],  
 2 Pariziti, sc[ribe, wrote (this)].

seems to imply that a man and a woman are expected to carry impurity on gender-specific items, which were listed immediately below but are mostly lost in the lacuna. A similar formula can be found in the text of Allī's ritual against witchcraft (of Arzawa origin), where the Old Woman holds two figurines representing the bewitchers in front of the solar deity and utters a gender-sensitive incantation to make them carry the bewitchment (for an edition of this passage, see Mouton 2016a, 194–97).

**iv 12'**: Note also the reference to a basket or another type of wickerwork container in line 13'.

**ledge 1–2**: For the scribal circle of Walwaziti, see Gordin 2015, 148–65.

## Contents

- §§ 1'–2' Luwian incantations accompanying a purification rite  
 § 3' Fragmentary Luwian incantation

The incantations in §§ 1'–2' find approximate counterparts in KUB 35.48 iii 5'–13' (CTH 760.4). Judging by the structure of CTH 760, they most likely accompany a *taluppi*-rite. This closest parallel, however, lacks the reference to 'bond (and) blow', which is present in the fragment under discussion but usually accompanies substitution rites.

## Transliteration

## § 1'

## Left column

A l.col. 1' [...]x-ar-<sup>r</sup>wa<sup>21</sup>-x[...]

A l.col. 2' [lu-la-ḥi-ia-ti ḥa-pí-ri-ia-ti kur-ša-aš-š]a-ti

A l.col. 3' [tu-ú-li-ia-aš-ša-ti pa-du-úr zi-in-zi D]INGIR<sup>MES</sup>-in-z[i]

A l.col. 4' [za-am-ma-an ta-pa-a-ru ta-ta-ar-ri-i]a-am-ma-an

A l.col. 5' [ḥi-ru-ú-un wa-aš-ši-ni ni-iš ḥa-pa-in]-ti

## § 2'

A l.col. 6' [ni-iš-du-wa-at-ta ku-wa-an-zu GUN-an k]a-al-du-ni-ia

A l.col. 7' [ú-i-it-ta-ri ša-ḥu-i-ta-an-ta-an ú-i-ta]-<sup>r</sup>a<sup>1</sup>-at-ta-an

## § 3'

A l.col. 8' [...-z]i

A l.col. 9' [...-t]a<sup>2</sup>-ti

A l.col. 10' [...] x x x

## Commentary

**l.col. 1':** The fragmentary word in this line could be restored as [*pa-ri-it-ta*]-<sup>r</sup>*ar-wa-al*'-[*li-ia-t*]i 'of the external' on the assumption that its final part bends upward, yet the orthography *-ta-ar-* instead of the simple *-tar-* sign would be quite unusual.

**l.col. 3'–5':** The restoration of the beginning of this sentence has a tentative character. See KUB 35.48 iii 10'–11' [*zi-la-d*]u-úr DINGIR<sup>MES</sup>-in-zi *za-am-ma-an ta-pa-ru*



## Translation

## § 1'

Left column

1' "[...]

2'-3' from [that of mountain-dwellers (or) desert-dwellers, of and army or assembly].

3'-5' [Then may these gods [not bind] [bewitchment, judgment, curse], [perjury to his body]!

## § 2'

6'-7' [May the bond and blow [not be experienced by him (as) a heavy burden (or) thrashing]!

## § 3'

8' [...]

9' from [...]

10' [...]"

[*ta-t*]a-ar-ia-a[*m-m*]a *hi-i-ru-un wa-aš-ši-ni ni-iš h[a-pa-in-ti]* '[In the future], may the gods not b[ind] witchcraft, judgment, [c]urse, perjury to his body'! (CTH 760.4).

**l.col. 7':** The merism 'bond (and) blow', also attested in KUB 35.43+ iii 2-11 (CTH 761.3.8), seems to be associated with a specific rite where a white sheep plays the key role. The other versions of the incantation mentioning 'heavy burden' and 'thrashing' do not refer to 'bond (and) blow'. Consequently, it is likely that in this case we are dealing with two incantations cross-contaminating each other.

## CTH 762.1.e

## Table of Manuscripts

A KUB 32.70 178/a

## Transmission and Research History

This little fragment was found in Building A of Büyükkale. It belongs to the lower part of a right column, being adjacent to a horizontal edge of the tablet and preserving a portion of the intercolumnium. It was written in the late 13<sup>th</sup>-century BCE and its ductus is that of the scribe Pariziti (Fig. 2.23), while the size of the characters

## Transliteration

## § 1'

Right column

A r.col. 1' [...] x x [...]

## § 2'

A r.col. 2' *nu*<sup>MUNUS</sup>SU.G[I ...]A r.col. 3' *me-na-aḥ-ḥa-a[n-da ...]*A r.col. 4' *an-da-ma-kán* [...]

## § 3'

A r.col. 5' *ku-wa-ar-ta* [...]A r.col. 6' *ti-wa-ṛta-n[ia-am-ma-...]*

A r.col. 7' x x [...]

End of r.col.

## Commentary

**r.col. 5':** The only other reference to cutting in the Kuwattalla tradition is KUB 35.48 iii 17'–20' (CTH 760.4), where it is attributed to the goddess Andaliya. Because of the parallels in Maštigga and other traditions, we assume that the object of cutting in

suggests its attribution to CTH 762.1. It was edited in transliteration in Starke 1985, 170 as part of the “third ritual”.

## Contents

- § 1'           Unclear  
 §§ 2'–3'       Fragmentary Hittite passage describing an unclear rite, with its Luwian incantation

The reconstructed order of the fragment within the tablet is based on the hypothesis that cutting the threads that symbolize the ritual patron’s impurity precedes the destruction of the evil hand and tongue.

## Translation

§ 1'  
 Right column  
 1'       [...]

---

§ 2'  
 2'       The Old Woma[n ...]  
 3'       befor[e ...].  
 4'       At the same time, [*she says*]:

---

§ 3'  
 5'       “He cut [...]  
 6'       Sun-god’s ra[ge ...]  
 7'       [...]  
 End of r.col.

that context consists of the threads that symbolize the ritual patron’s impurity. The size of this fragment is clearly insufficient to determine whether it refers to the same episode, but this is the only available guess.

## CTH 762.1.f

## Table of Manuscripts

A KUB 35.12 638/c

## Transmission and Research History

This late-13<sup>th</sup>-century fragment was found in the area of Building A of Büyükkale. It consists of a tablet fragment featuring the lower part of column two and the upper part of column three. The ductus of this fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1. The fragment was edited in transliteration in Starke 1985, 164–65 as part of the “third ritual”.

## Transliteration

## § 1'

Obv. ii

A ii 1' [...](-)<sup>r</sup>x-<sup>r</sup>im<sup>1</sup>(-)[...]

A ii 2' [...] iš-[ki-ša-a-z ...]

A ii 3' [... IŠ]-TU 2 <sup>UZU</sup>ZAG.L[U ...]A ii 4' [...<sup>H</sup>A] ar-ḥa da-aš-ke-ez-[zi]

A ii 5' [nu lu-ú-i-li ki-iš-š]a-an ḥu-u-uk-ki-iš-k[e-ez-zi]

End of col. ii

## § 2'

Rev. iii

A iii 1 [ni-iš-pa-aš a-a]ḥ-ḥa-ša-a-mi-iš SÍSKUR-iš EN-aš

A iii 2 [da-a-ru-uš-ša] mi-ša-an-za {x} ḥa-a-aš-ša ḥal-ḥal-za-ni-in

A iii 3 [ú-wa-ra-an-n]a-a-ḥi-ša i-ú-na-a-ḥi-ša l[a-al-pí-in]

A iii 4 [ku-wa-an-na-n]i-in ma-aš-ša-na-a-al-l[i-in KASKAL-an]

## § 3'

A iii 5 [nu <sup>MUNUS</sup>ŠU.GI ku-it ...] x [...] x-<sup>r</sup>a<sup>1</sup>-[...] x [...]

## Commentary

**ii 2'–4'**: Presumably, the objects (strands of wool?) removed from various body parts of the ritual patron symbolize impurity. This action provides a background for the

## Contents

- §§ 1'–2'      Removing symbols of impurity from various body parts of the ritual patron,  
with its Luwian incantation
- § 3'            Fragmentary Hittite passage

Removing symbols of impurity should logically precede their destruction. Furthermore, the verb /ax(xa)sa-<sup>(3)</sup>/ 'to remove, separate' is otherwise attested in proximity to the evil hand in KUB 35.18(+) iv 2' (CTH 760.1.a), which suggests that, at the point of the relevant incantation, it has not yet been destroyed. Therefore, we tentatively order this fragment shortly before the destruction of the (models of) evil hand and evil tongue, symbolizing witchcraft.

## Translation

- § 1'
- Obv. ii
- 1'      [...]
- 2'      [from] the b[ack ...]
- 3'      [... fr]om the two should[ers ...]
- 4'      [she] removes [...]
- 5'–6'   [and she] conjure[s th]us [in Luwian]:
- End of col. ii
- § 2'
- Rev. iii
- 1      “[May] the ritual patron [not] “be separated”
- 2      (with respect to his) [shape], flesh, bone(s), joint(s),
- 3      [spe]ech, mobility, e[yelash],
- 4      [eyebro]w(-hair), divine [path]!”
- 
- § 3'
- 5      [The Old Woman ...].

incantation to follow, where the gods are asked to protect the ritual patron from forfeiting his body parts.

**iii 1–4:** This incantation is restored with the help of a closely parallel version KUB 35.11 ii 8'–11' (CTH 760.6).

**iii 1:** The proposed interpretation of *[a-a]ḥ-ḥa-ša-a-mi-iš* represents an elaboration on the one offered in Yakubovich 2012. See the separation (i.e. malfunction) of body

## CTH 762.1.g

### Table of Manuscripts

A KBo 29.5 134/r

### Transmission and Research History

This late-13<sup>th</sup>-century fragment was found in the area of Building A of Büyükkale. Its position on the tablet cannot be determined. The ductus of the fragment and the size of its characters favor its attribution to CTH 762.1 (Fig. 2.23). The fragment was edited in transliteration in Starke 1985, 92, where it was attributed to the Great Ritual, and then, with additional restorations, in Starke 1990, 595.

### Transliteration

A:1'	§ 1' [... <i>ud-da</i> ]- <sup>r</sup> <i>a-ar-ma</i> ' x[...]
A:2'	§ 2' [ <i>ma-am-ma-lu-wa-i ad-du</i> ]- <i>wa-li-in</i> ŠU-i[ <i>n ad-du-wa-li-in EME-in</i> ]
A:3'	[ <i>ta-pa-a-ru-wa-aš-ši-in t</i> ] <i>a-ta-ar-ri-i</i> [ <i>a-am-na-aš-ši-in</i> ]
A:4'	[ <i>ḥi-ru-ta-aš-ši-in ma-ia-aš</i> ]- <i>ši-in EME-i</i> [ <i>n</i> ]
A:5'	§ 3' [ <i>ta-pa-a-ru ḥi-ru-ú-un na-a</i> ] <i>t-[ká]n me-mi-ia-</i> <sup>r</sup> <i>u</i> <sup>1</sup> -[ <i>wa-an-zi zi-in-ni-iz-zi</i> ?]
A:6'	[... <i>me-mi-iš-ke-ez-z</i> ] <i>i šum-m</i> [ <i>a-an-ti-...</i> ]
A:7'	[... <sup>MUNUS</sup> Š]U.G[I ...]

### Commentary

**1':** Hitt. *uddār* 'words' is restored according to the traces of signs and based on the occurrence of the same form in KBo 22.254(+) rev. 2 (CTH 762.3.2).

parts in the Tunnawiya tradition: KUB 7.53+ i 5–6 *naššu LÚ-ni našma MUNUS-ni paḫannaš uddananza* <sup>UZU</sup>UR<sup>HÁ</sup>-ša arḫa šarran ‘Either a man’s or a woman’s body parts are “separated” because of the matter of impurity’ (CTH 409.I; Goetze and Sturtevant 1938, 4–5).

## Contents

- § 1’            Fragmentary Hittite passage  
 § 2’            Luwian incantation accompanying the destruction of the evil hand and tongue  
 § 3’            Luwian incantation mentioning a rope

The fragment represents a closely parallel version of KBo 22.254(+) rev. (CTH 762.3.2) and is largely restored based on this better-preserved piece. § 2’ of our fragment finds a close counterpart in KBo 29.3+ iii 17’–19’ (CTH 760.2). The mention of a rope constitutes a link between the piece under discussion and KUB 32.79, an adjacent fragment of the same tablet series (CTH 762.1.h).

## Translation

§ 1’  
 1’            [... wo]rds [...]:

---

§ 2’  
 2’            “[He is breaking the ev]il hand, [the evil tongue],  
 3’–4’        (the tongue) of [judgment, c]urs[e, perjury], the tongue of [the multitudes],

---

§ 3’  
 5’            [judgment, perjury.” W]hen [she *finishes*] spea[king]  
 6’            [... say]s: “[...] the rop[e].”  
 7’            [The Ol]d Woma[n ...].

5’: These two words logically belong to the preceding paragraph, where they are indeed placed in the closely parallel version KBo 22.254(+) (CTH 762.3.2). They are restored

here in order to fill in the space at the beginning of line 5'. One has to reconstruct a scribal error consisting in drawing the paragraph line after § 2' in this fragment before finishing the last two words, admittedly unusual for the structure of the incantation. Then the scribe added these two words at the beginning of the next paragraph.

## CTH 762.1.h

### Table of Manuscripts

A KUB 32.79 168/a

### Transmission and Research History

This late-13<sup>th</sup>-century fragment was found in the area of Building A of Büyükkale. Its position on the tablet cannot be determined. The ductus of this fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1. The fragment was edited in transliteration in Starke 1985, 170–71 as part of the “third ritual”.

### Transliteration

	§ 1'
A:1'	[...]- <sup>r</sup> zi <sup>?</sup> -[...]
A:2'	[...]
<hr/>	
	§ 2'
A:3'	[...]x <i>ir-ḥa-a-iz-z</i> [i ...]
A:4'	[...]x- <i>ta a-pu-u-uš</i> DINGIR <sup>rMES</sup> x[...]
<hr/>	
	§ 3'
A:5'	[ <i>nu-uš</i> ...]- <i>ez-zi nam-ma</i> <sup>MUNUS</sup> ŠU.G[I <i>ki-iš-ša-an te-ez-zi</i> ]
A:6'	[ḥa-la-a-li-in-zi-i]a-ta a-ša-an-du pu-[na-ti-in-zi DINGIR <sup>MES</sup> -in-zi]
A:7'	[ti-wa-ta-ni-ia-am-ma-t]i ḥi-ru-ta-ni-ia-am-m[a-ti ta-pa-ru-wa-aš-ša-ti]
A:8'	[ta-ta-ar-ri-ia-am-na-a]š-ša-ti [EME-ti]
A:9'	[... š] <i>u-ma-an-za-an</i> A-[NA ...]
A:10'	[... <sup>MUNUS</sup> ŠU.G]I <sup>r</sup> ki <sup>?</sup> -iš-š[ <i>a-an te-ez-zi</i> ]



6': The Luwian stem /summant(i)-/ cannot be separated from Hitt. *šummanza(n)*- 'rope', which occurs in the adjacent fragment of the same tablet series, KUB 32.79 (CTH 762.1.h; see the discussion in its commentary and in Vol. 2, Section 1.3).

## Contents

- § 1'           Unclear  
 § 2'           Fragmentary Hittite passage describing a rite addressed to several deities  
 § 3'           Luwian conjuration for the purification of the deities

The reference to 'rope' provides a link between this fragment and CTH 762.1.g. Note also that an extended purification rite is recorded in shorthand in KUB 35.81(+) (CTH 759.3) shortly after the incantation accompanying the breaking of the evil tongue and the evil hand. This is another argument for ordering the present fragment after KBo 29.5 (CTH 762.1.g).

## Translation

- § 1'  
 1'           "[...]"  
 2'           "[...]"
- 

- § 2'  
 3'           She treat[s ... one by one]  
 3'-4'       [...] those deities [...].
- 

- § 3'  
 5'           She/he [...]. Then, the Old Woma[n says thus]:  
 6'           "May al[l the gods] be [pure]  
 7'           [fro]m [the rage of the Sun-god], committing perjury,  
 7'-8'       [the tongue] of [judgment (and) curse]!"  
 9'           [... r]ope t[o ...]  
 10'          [... the Old Woma]n [says] th[us]:

## Commentary

**3'–4'**: Although the precise restoration of the paragraph is impossible, it apparently contains the list or description of gods that are relevant to the ritual patron. For a parallel within the Kuwattalla tradition, see KUB 9.6+ ii 5–9 (CTH 759.1); for a shorter formula see KUB 35.69:4'–5' (CTH 761.2.1.d).

**6'–8'**: The whole incantation should be compared with KUB 35.58 ii 2'–6' (CTH 759.6?). Compare the commentary to this fragment for the discussion of the terms 'rage of the Sun-god' and 'committing perjury'. Note, however, that the incantation in KUB 35.58 concerns the ritual patron himself, whereas the present one is directed at his gods. Another incantation for the restoration of the deities' purity is reconstructed in the

## CTH 762.1.i

### Table of Manuscripts

A KUB 35.74 704/c

### Transmission and Research History

This late-13<sup>th</sup>-century fragment was found in the area of Building A of Büyükkale. Its position on the tablet cannot be determined. The ductus of this fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1. The fragment was published in transliteration in Starke 1985, 101 as part of the Great Ritual.

### Transliteration

#### § 1'

A:1' [...]-<sup>r</sup>uš-pát<sup>r</sup> MUNUS<sup>r</sup>ŠU<sup>r</sup>.G[I ...]  
 A:2' [...]-ia<sup>UZU</sup>Ī.UDU A-N[A ...]  
 A:3' [na-at-kán<sup>D</sup>]UTU-i me-na-aḥ-ḥa-a[n-da e-ep-zi]  
 A:4' [me-ma-i-ma] ki-iš-[ša-an]

#### § 2'

A:5' [za-ú-i-na-aš] ú-i-ši-ta UDU BABBAR [...]  
 A:6' [ša-ḥu-i-ta-a]n-tal-li-iš<sup>r</sup> 'ú'-[i-ta-an-tal-li-iš]  
 A:7' [...-t]a ša-ḥu-i-t[a-an-ta-an]  
 A:8' [...-t]a ú-i-'ta<sup>r</sup>-[at-ta-an]  
 A:9' [...]<sup>rD</sup>UTU-za x[...]

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Puriyanni tradition (KBo 29.4(+) ii 17–18, CTH 758.2.2). Furthermore, KUB 35.81(+) I 11' *ḫa-la-[li-in-z]i-ia-ta a-ša-[an-du]* may well reflect the beginning of a similar passage in the abridged version of the *dupaduparša*-ritual (CTH 759.3).

9': This is the only mention of Hitt. *šummanza(n)*- 'rope' in the Kuwattalla corpus, although its Luvian equivalent occurs there several times. For various functions of *šummanza(n)*- in Hittite rituals, see now CHD Š, 583–86. Given that the preceding incantation is dealing with removing contamination from the deities, one can hypothesize that this object was used for linking the figurines of gods to the symbols of impurity, but this is just one possible interpretation.

## Contents

§§ 1'–2'      Hittite passage describing the presentation to the Sun-god of an item made of sheep fat, with its Luvian incantation

The reference to the white sheep, not recognized in the previous treatment of this fragment, is conducive to comparing the substitution rites reflected here and in KUB 35.43+ ii (CTH 761.3.8). Note, however, that the white sheep in this fragment likely represents a figurine made of tallow.

## Translation

§ 1'

1'      The Old Woma[n ...]  
 2'      and also sheep fat to [...].  
 3'      [She holds it] in fron[t] of the Sun-god  
 4'      [and says] th[us]:

---

§ 2'

5'      “[Here] (has) appeared the white sheep [...],  
 6'      one for [binding, one for] s[miting].  
 7'      [It ...]-ed the bo[nd].  
 8'      [It ...]-ed the bl[ow].  
 9'      [...] the Sun-deity [...].”

## Commentary

2': The reference to sheep fat probably suggests that a figurine of white sheep made of tallow is presented or/and dedicated to the Sun-god in this fragment. Contrast the evidence of KUB 35.43+ ii (CTH 761.3.8), where the account breaks off after a live white sheep is presented to the Storm-god. Both types of offerings are attested in Maštigga's ritual against domestic quarrels (see CTH 404.1.I, §§ 20–21 and CTH 404.1.III, § 25" in Miller 2004 for the sacrifice of a white sheep and offering of its model respectively). Whether the Sumerogram <sup>UZU</sup>I.UDU 'sheep fat' must be read in Hittite as *ap-puzzi*- 'tallow' may at present be left open.

## CTH 762.1.j

### Table of Manuscripts

A KUB 32.7 721/b

### Transmission and Research History

This late-13<sup>th</sup>-century fragment was found in the area of Building A of Büyükkale. It preserves one fragmentary sign belonging to the left column of a double-columned tablet, as well as the beginnings of several lines belonging to the matching right column. The ductus of this fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1. The fragment was edited in transliteration in Starke 1985, 132–33 as part of the *dupaduparša*-ritual.

### Transliteration

§ 1'

Left column

A l.col. 1' [...]x

§ 2"

Right column

A r.col. 1' x[...]

A r.col. 2' *nu A-N*[A ...]

A r.col. 3' *nam-ma* [...]

A r.col. 4' *me-ma-i-m*[*a ki-iš-ša-an*]

5'–6': The association of the white sheep with the removal of binding and smiting appears to be a persistent feature of the Kuwattalla tradition, at least starting at a certain point in its development. See KUB 35.43+ ii 10–11 (CTH 761.3.8), where the live animal carries 'the bond (and) blow'. Contrast the earlier version of the Great Ritual, KUB 32.10+ obv. 7'–8' (CTH 761.1.b), where the task of removing binding and smiting is directly assigned to the gods.

7'–8': The approximate restoration of the syntax of these two lines is informed by KUB 35.24+ rev. 6'–7' (CTH 761.1.c), KBo 29.37:3'–4' (CTH 763.2.10), and KUB 35.73:6'–8' (CTH 763.2.9).

## Contents

- § 1'           Unclear  
 §§ 2"–3"     Fragmentary Hittite passage describing an unclear rite, with a Luwian incantation mentioning peg(s)  
 §§ 4"–5"     Putting something on the pegs, with its Luwian incantation mentioning a heart

The rite addressed here is presumably the *ikkunatt*-sacrifice, which features impaling the liver and heart of a sacrificial animal and a matching curse formula directed against the liver and heart of the evildoer. The description of the *ikkunatt*-sacrifice offered here displays differences from its presentation in other versions of the Kuwattalla tradition (see the commentary).

## Translation

- § 1'  
 Left column  
 1'       [...]
- § 2"  
 Right column  
 1'       [...]  
 2'       [...] t[o ...]  
 3'       Then, [...]  
 4'       she speaks [thus]:

## § 3''

A r.col. 5' tar-ma-a-aš-ši-in-z[i ...]

A r.col. 6' a-ša-a-an-du za-[...]

## § 4''

A r.col. 7' nu-uš-ša-an EN S[ISKUR ...]

A r.col. 8' A-NA<sup>GIS</sup>GAG<sup>HÁ</sup>-i[a ...]

## § 5''

A r.col. 9' za-a-aš-ti-it-ta [<sup>UZU</sup>za-a-ar-za ni-iš ma-na-a-ši<sup>UZU</sup>ik-ku-wa-ar-ta]

A r.col. 10' ni-i-iš ma-na-a-[ši ku-iš-tar ma-al-ḥa-aš-ša-aš-ša-an-za-an EN-ia]

A r.col. 11' a-ad-du-wa-a-[al a-an-ni-ti a-du-ut-ta ta-ni-mi-in-zi DINGIR<sup>MES</sup>-in-zi]A r.col. 12' <sup>UZU</sup>za-a-ar-za [<sup>UZU</sup>ik-ku-wa-ar šar-ra za-a-ti-i pu-wa-an-du]A r.col. 13' [m]a<sup>?</sup>-al-w[a-...]

## Commentary

**r.col. 9'–10':** Compare the opposite request in KUB 35.16(+) i 7'–8' (CTH 760.3.b). The present version could refer to the patient's body parts, which should be rejected by the gods as meal in favor of those of the animal substitute's, which also functions as sacrificial victim in this context.

## CTH 762.1.k

## Table of Manuscripts

A KBo 29.63 1570/c + 1569/c

## Transmission and Research History

The two late-13<sup>th</sup>-century fragments, both found in the area of Building A of Büyükkale, had already been joined in the autographic edition. Their position on a tablet cannot be precisely determined; according to the hypothesis reflected in KBo 29, they belong to column two. The fragment was published in transliteration in Starke 1985, 185–86.

§ 3"  
5'–6' "May the [...]s of the peg(s) be [...]"

---

§ 4"  
7' The ri[tual] patron [...]  
8' an[d] on the pegs [...]

---

§ 5"  
9'–10' "[Do not look at the heart] of this one, [do] not look at [the liver] (of this one)!"  
10'–11' [Whoever causes] evi[l to the ritual patron],  
11'–12' [may all the gods snatch up his] heart [and liver in the same way]!  
13' [... b]reak [...]"

**r.col. 11'–12':** This sentence is restored based on KUB 32.8(+) iv 21'–23' (CTH 759.10.b) and KUB 35.16(+) i 7"–9" (CTH 760.3.b).

## Contents

- §§ 1'–2'      Waving of an empty pot over the patient's head, with its Luwian incantation, which designates the pot as the substitute for the patient's head  
§§ 3'–4'      Patient's interaction with the pot, with its Luwian incantation

The ductus of this fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1. The rite reflected in this fragment finds a close counterpart in KBo 29.6(+) ii 18–29 (CTH 762.2). The rite sequence in KUB 35.16(+) (CTH 760.3.b) and KBo 29.6(+) implies that the ritual waving of the cooking pot follows the *ikkunatt*-sacrifice, which suggests that the present fragment follows KUB 32.7 (CTH 762.1.j) in the sequence of the tablet series CTH 762.1.

## Transliteration

## § 1'

Obv. ii<sup>2</sup>A ii<sup>2</sup> 1' [dan-na-ra-a]n<sup>r</sup> A-NA<sup>1</sup> {x} E[N SISKU]R [še-er ar-ħa wa-aħ-nu-zi]A ii<sup>2</sup> 2' [nu ki]-iš-ša-an [te-ez-zi]

## § 2'

A ii<sup>2</sup> 3' [za-a]-<sup>r</sup>ú<sup>1</sup>-i-na-aš ú-i-ši-ta ħi-ša-[al-la-aš]A ii<sup>2</sup> 4' [n]a-a-ú-wa-aš ma-al-wa-a-am-mi-i[š]A ii<sup>2</sup> 5' [t]a-a-wa-ni-iš ta-<sup>r</sup>wa<sup>1</sup>-an-ta-an-[za]A ii<sup>2</sup> 6' [ħar-m]a-ħa-aš-ši-iš<sup>r</sup> tar<sup>1</sup>-pa-a-aš-ša-a-aš

## § 3'

A ii<sup>2</sup> 7' [nu E]N SISKUR<sup>DUG</sup>ŪTUL ZAG-za šU-az še-er kat-t[a]A ii<sup>2</sup> 8' [o]x-aħ-ħi kat-ta-an ša-ra-a-ia-[an ...]A ii<sup>2</sup> 9' [MUNUS]ŠU].GI-ma ki-iš-ša-<sup>r</sup>an<sup>1</sup> [te-ez-zi]

## § 4'

A ii<sup>2</sup> 10' [a-a]r-ši-iš pu-u-[r]i-<sup>r</sup>in<sup>1</sup>-z[i na-a-ú-wa a-a-ia-ri]A ii<sup>2</sup> 11' [...]-ša-an ħa-a-[...]A ii<sup>2</sup> 12' [...]x wa-a-l[i-...]A ii<sup>2</sup> 13' [...] x x [...]

## Commentary

ii<sup>2</sup> 1'– 2': For the restoration of these lines, see KBo 29.6(+) ii 18–19 (CTH 762.2).

ii<sup>2</sup> 3': The Luwian form *ħi-ša-[al-la-aš]*, partially restored according to KUB 35.16(+) iii 8' *ħi-i-ša-a[l-la-...]* (CTH 760.3.b), may refer to the cooking pot, which constitutes the principal implement for the rite reflected in this fragment. This interpretation is not predicated on the comparison of Luw. /xisalla-/ with Hitt. <sup>10</sup>*ħiššalla-* of uncertain meaning, although we consider them as likely cognates.

ii<sup>2</sup> 5': For Luw. /tawan(i)-/ referring to an architectural installation, see the commentary to CTH 758.4. On the assumption that the basic meaning of this noun was “place to stand”, one could interpret [t]a-a-wa-ni-iš in this context as ‘prop, support’, advancing a hypothesis that the eyes were drawn or painted on the cooking pot, which conformed to its function as the substitute for a head (see below). Unfortunately for this analysis, ta-<sup>r</sup>wa<sup>1</sup>-an-ta-an-[za] appears to represent a distributive form, which could only be used for a multiple set of eyes (for the phenomenon of distributive formations in Luwian, see Melchert 2000b, 61). The alternative solution offered by H. Craig Melchert (pers. comm.) implies that /tawan(i)-/ functions here as an adjective with the meaning ‘standing, upright’, while the eyes in question are those of potential observers.



## Translation

## § 1'

Obv. ii<sup>2</sup>1' [waves an empt]y (*pot*) [over the ritu]al pat[ron]

2' [and says t]hus:

## § 2'

3' “[He]re (has) appeared the *hiša[lla-]*.

4' It (is) not broken,

5' upright to the (two) eye[s],

6' the substitute for the [he]ad.”

## § 3'

7'–8' The ritual [pa]tron [*strokes*] the pot top down with (his) right hand8' and [*he strokes it*] bottom up.

9' [The Old] Woman [says] thus:

## § 4'

10' “[The b]ottom [does not become] the rim.

11' [...]

12' [...]

13' [...]”

**ii<sup>2</sup> 6'**: Presumably, the pot is introduced here as a substitute for the patient's head. It is conjectured that the pot is eventually destroyed, just as it is in CTH 759.12, a different version of the same basic rite, as well as in its counterpart in the Maštigga tradition (Miller 2004, 100–102).

**ii<sup>2</sup> 10'**: The meaning of nom.pl. *pu-u-[r]i-'in'-z[i]* is extrapolated from that of Hitt. *puri-* ‘lip, rim’ (CHD P, 384–86), while nom.sg. [*a-a*]*r-ši-iš* is restored as a lexical cognate of Hitt. *arra-* ‘arse, bottom’ < Proto-Indo-European \**orso-* (vel sim.) ‘arse’. We are grateful to H. Craig Melchert (pers. comm.), who reminded us of the crucial Hittite passage KBo 24.63+ ii 11'–14' (CTH 490), confirming that the Ancient Anatolian vessels were believed to be endowed with both *puri-* ‘rim’ and *arra-* ‘bottom’ (see Görke 2010, 82 with fn. 226). Presumably, the turn of phrase ‘the bottom does not become the rim’ avails itself of the pot as an ostensive example but strives to underscore the irreversible character of the natural order of events, possibly referring to the imminent destruction of the same pot. As the closest parallel within the Luwian corpus, one can mention the saying ‘the heaven does not become the earth’, probably accompanied by the manipulation of objects symbolizing heaven and earth in the course of a Puriyanni ritual (KUB 35.54 ii 42'–43'; CTH 758.1).

## CTH 762.1.1

## Table of Manuscripts

A KUB 35.17 553/b

## Transmission and Research History

This tiny fragment was found in the area of Building A of Büyükkale. Together with the other fragments of CTH 762.1, it can be dated to the late 13<sup>th</sup> century BCE. It contains a tiny part of the right column of a double-columned tablet together with the adjacent portion of the intercolumnium. The ductus of this fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1. The fragment was published in transliteration in Starke 1985, 95 and attributed to the Great Ritual, following Otten, KUB 35, II.

## Transliteration

## § 1'

Right column

A r.col. 1' *a-a*[*p-pa* ...]A r.col. 2' *na-a*[*n ši-pa-an-ti* ...]

## § 2'

A r.col. 3' *ħi-i-ša*-[*al-la*-...]A r.col. 4' *a-lu-ú-ni-x*[...]A r.col. 5' *za-a-ti-i ma*-[...]

## § 3'

A r.col. 6' *pa-ra*<sup>1</sup>-*a-ma* 3 N[A<sub>4</sub><sup>?</sup> ...]A r.col. 7' [...]*x an-da* [...]A r.col. 8' [...]*-ta*-[...]

## Commentary

**r.col. 3':** The attribution of the fragments KBo 29.63 and KUB 35.17 to the same tablet series supports the referential identity of *ħi-i-ša-a*[*l-la*-...] here and *ħi-ša*-[*al-la-aš*] in KBo 29.63 ii<sup>2</sup> 3' (CTH 762.1.k).

**r.col. 4':** The form *a-lu-ú-ni-x*(-)... need not be separated from the Late Luwian word for 'enemy' (for the attestations, see Rieken and Yakubovich 2010, 204–5). See further the discussion of KUB 35.16(+) iii 9' (CTH 760.3.b).

## Contents

- §§ 1'–2'      Fragmentary Hittite passage, with its Luwian incantation  
 § 3'          Fragmentary Hittite passage possibly mentioning three stones

A close match to § 2' is attested in column three of KUB 35.16(+) (CTH 760.3.b), while the restoration of the three stones in column four of CTH 760.3.b suggests that § 3' is situated at the beginning of a rite of considerable length. On the other hand, the noun *hi-i-ša-[al-la-...]* restored in § 2' finds a counterpart in KBo 29.63 (CTH 762.1.k), where it apparently refers to a cooking pot functioning as the substitute for the head. Accordingly, one can hypothesize that the present fragment contains the end of the cooking pot rite and the beginning of the next rite possibly featuring three stones.

## Translation

	§ 1'
Right column	
1'	ba[ck ...]
2'	and [dedicates it ...]
<hr/>	
	§ 2'
3'	"[...] <i>hiša[lla- ...]</i>
4'	ene[my ...]
5'	thus [...]."
<hr/>	
	§ 3'
6'	Three <i>st[ones ...]</i> forth
7'	[...] in [...]
8'	[...]

**r.col. 6':** Compare the mention of three stones in KUB 35.15 ii' 10', iii' 8 (CTH 761.2.5), also restored in KUB 35.16(+) iv 9' (CTH 760.3.b) at a distance of approximately one column from the parallel version of the fragment under discussion (KUB 35.16(+) iii 4'–10').

## CTH 762.1.m

## Table of Manuscripts

A <sub>1</sub>	KUB 35.33	1416/c + 1432/c
A <sub>2</sub>	(+) KBo 29.20	(+) 150/q

## Transmission and Research History

All three late-13<sup>th</sup>-century fragments were found in the area of Building A of Büyük-kale. The join between the two fragments belonging to A<sub>1</sub> had already been made in KUB 35; the join between the fragments A<sub>1</sub> and A<sub>2</sub> is proposed in Sasseville 2020c, 556–57. After the collation of the original fragments, this indirect join seems highly plausible. The resulting piece comprises the adjacent parts of columns three and four, including the colophon. A<sub>1</sub> and A<sub>2</sub> were published in transliteration as separate fragments in Starke 1985, 95–96 and 198–99 as parts of the Great Ritual and unspecified Old Woman ritual respectively. The colophon was transliterated and translated in Waal 2015, 522–23. The ductus of the joined piece fragment shows the hand of Pariziti (Fig. 2.23), while the character size is typical of CTH 762.1.

## Transliteration

---

	§ 1'
Rev. iii	
A <sub>2</sub> iii 1'	[...] x [...]
A <sub>1(+2)</sub> iii 2'	x[...] ħal-li-i-n[a-i]
A <sub>1(+2)</sub> iii 3'	<sup>UZU</sup> Ī.GU <sub>4</sub> [ <sup>UZU</sup> Ī.GU <sub>4</sub> -an-t]e-eš ħal-li-n[a-i]
A <sub>1(+2)</sub> iii 4'	ma-an-na-w[a-an-ni-in m]a-an-na-wa-an-na-t[ <sup>Ā</sup> e-eš ħal-li-na-i]

---

	§ 2'
A <sub>1(+2)</sub> iii 5'	ħa-a-aš-ša [ħa-ša-an-te-e]š ħal-li-i-na-i
A <sub>1(+2)</sub> iii 6'	ħal-ħal-za-ni-i[n ħal-ħal-za-na]-an-te-eš ħal-li-na-i

---

	§ 3'
A <sub>1(+2)</sub> iii 7'	la-la- <sup>Ī</sup> '-[du-ut-ta pa-ap-ra]- <sup>Ī</sup> '-du-ut-ta
A <sub>1(+2)</sub> iii 8'	4-ti pa-[ar-ta-ti SAG.DU-ti ar-pu-w]a-na-ti
A <sub>1(+2)</sub> iii 9'	<sup>ma</sup> - <sup>an</sup> '-[na-wa-an-na-ti da-wa-aš-š]a-an-za-ti <sup>UZ</sup> [ <sup>U</sup> ti-ti-ta-ti <sup>UZU</sup> ŠĀ-ti]
A <sub>1(+2)</sub> iii 10'	<sup>UZUN</sup> [ĪG.GIG-ti 12-ta-a-ti ħa-a]p-pí-ša-a-t[i]

---

	§ 4'
A <sub>1(+2)</sub> iii 11'	x [...] x [...]

---

## Contents

- §§ 1'–2'      Luwian incantation matching the body parts of an animal substitute with those of the patient  
 § 3'          Luwian incantation for transferring impurity from the patient's affected body parts to those of the animal substitute  
 § 4'          Unclear  
 § 5'          Colophon

The place of CTH 762.1.m within the text of the ritual cannot be precisely determined, since other fragments of CTH 759–762 do not contain references to bovines. The argument for listing this fragment last in the sequence of CTH 762.1 is purely formal: according to the colophon, the sub-ritual follows the Great Ritual, while the use of the verb /xallina-<sup>(i)</sup>/ 'to decontaminate' in the present fragment suggests that it is a part of the sub-ritual *ħalliyattanza*. The force of this argument, however, need not be exaggerated (see the commentary). An alternative possibility would be to reconstruct the position of this fragment near CTH 762.1.i (substitution rite involving a white sheep).

## Translation

- 
- § 1'  
 Rev. iii  
 1'–2'      “[...] decontaminat[es ...],  
 3'          [cow fa]t decontaminat[es] cow fat,  
 4'          the snou[t decontaminates] the nos[e],

- 
- § 2'  
 5'          the [bon]e decontaminates the bone,  
 6'          the [join]t decontaminates the joint.

- 
- § 3'  
 7'          It takes [them (away from) him], it [carri]es (them away from) him  
 8'          with (its) four le[gs, head, fore]head,  
 9'          sn[out, eye-pupil]s, [heart],  
 10'        li[ver, twelve l]imbs.”

- 
- § 4'  
 11'        [...]
-

## § 5''

Rev. iv

A<sub>1</sub> iv 1' [DUB.X.KAM Ū-U]L QA-T[I m]a-a-an<sup>f</sup>Ši-la-al-lu-ḫi-išA<sub>1</sub> iv 2' [MUNUSŠU.GI] fKu-at-tal-la-aš-ša<sup>MUNUS</sup>SUḪUR.LÁA<sub>1</sub> iv 3' [ša-al-li a]-ni-u-ur a-ni-ia-an-ziA<sub>1</sub> iv 4' [ma-a-an SÍŠ]KUR ḫal-li-ia-at-ta-an-zaA<sub>1</sub> iv 5' [ši-pa-an-d]a-an-zi

## Commentary

**iii 3'**: The reference to 'cow fat' might suggest that the animal participating in the rite under discussion is a bovine. Compare the reference to 'sheep fat' in the passage KUB 35.74:2' (CTH 762.1.i) belonging to the same tablet series, as a part of the rite involving a white sheep. The problem of our fragment is that 'cow fat' is attested in the direct object position, where one expects to find a reference not to the animal body parts but rather to those of the ritual patron. A way out of this paradox would be to assume that in the absence of a standard Sumerogram for human fat, the scribe extended the designation of cow fat to the matching part of the human body.

**iii 5'**: The restoration of the ergative form of the word for 'bone' is problematic, since its otherwise attested forms are limited in cuneiform transmission to nom.-acc. sg. *ḫa-aš-ša*. In Late Luwian, we have the two types of instrumental forms attested in hieroglyphic transmission: ("\*314")*ḫa-sá-ti-i* /*xassadi*/ 'by force' (KARKAMIŠ A11b+c § 30) and (\*314)*ḫa-sa-ta-na-ti-i* /*xastanadi*/ 'with support' (CEKKE § 6b, TELL AHMAR 6, §§ 6, 23), both presumably derived from the same stem for 'bone', with different metaphoric extensions. This speaks for the earlier Luwian paradigm nom.sg. \**xast-sa* >

## CTH 762.2

## Table of Manuscripts

A <sub>1</sub>	KBo 29.6	87/b + 346/w + 477/w
A <sub>2</sub>	(+) KUB 35.70	(+) 1671/c

## Transmission and Research History

All three fragments belonging to A<sub>1</sub> had already been joined in KBo 29 (the earlier autographic publication KUB 35.75 is limited to 87/b). The indirect join between A<sub>1</sub> and A<sub>2</sub> was proposed by Alice Mouton and Ilya Yakubovich in the course of their work on the Luwili Project. After the collation of the original fragments, this indirect

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## § 5''

Rev. iv

- 1' [...th tablet. No]t finish[ed. W]hen Šilalluḫi,  
 2' [the Old Woman], and Kuwattalla, the female attendant,  
 3' perform [the Great R]itual,  
 4'–5' [when] they [perfo]rm the [sacrifi]cial [ri]tual *ḥalliyattan̄za*.

/xas-sa/ vs. dat.sg. \**xastani* (see for example Vedic nom.sg. *ásthī*, instr.sg. *asthnā*, instr.pl. *asthābis* 'bones'), followed by the concurrent generalization of the direct and oblique stems. The proposed tentative restoration [*ḥa-ša-an-te-e*]š assumes that the ergative form was derived from the secondary direct stem /xas-/. See the discussion of *ta-ru-ša-an-ti-iš* in KUB 35.54 iii 1 (CTH 758.1).

**iv 4'–5'**: This is the only colophon containing a reference to the *ḥalliyattan̄za*-sub-ritual. There is no doubt that this term is etymologically related to the verbal form /xallina<sup>(i)</sup>/ 'to absorb contamination, decontaminate' and therefore refers to the part of the Great Ritual where individual body parts of the ritual patron and substitute animals are matched with each other. Note, however, that the respective rites do not constitute the peculiarity of CTH 762; in fact, one of them is mentioned in a fragment of the earliest version of the Great Ritual available to us (KUB 35.24+, CTH 761.1.c). Therefore, the status of *ḥalliyattan̄za* as a separate sub-ritual in CTH 762 has arguably less to do with restructuring the text of the Great Ritual than with emphasizing its particular component (see Vol. 2, Section 3.4).

join seems highly plausible. For the rationale to join the two fragments, see the commentary to ii 11 and iii 2'. As a result of this join, we obtain portions of all four columns of a double-columned tablet, which are particularly substantial in the case of columns one and two. Parts of column one and column four belong to A<sub>1</sub>; parts of column two and column three belong to A<sub>2</sub>. All four fragments were found in or around Building A of Büyükkale and can be dated to the late 13<sup>th</sup> century BCE on paleographic grounds. The ductus of the tablet shows the hand of Pariziti (Fig. 2.23), also the scribe of CTH 762.1, but the size of the characters is markedly smaller than that of the tablet series CTH 762.1. The parts of the tablet corresponding to A<sub>1</sub> and A<sub>2</sub> were edited in transliteration separately in Starke 1985, 128–31 and 183–85, being attributed to the *dupaduparša*-ritual and an unspecified Old Woman ritual respectively.

## Contents

§ 1'	Luwian blessing formula accompanying the <i>šarlatt</i> -sacrifice
§§ 2'–4'	Offering of the liver and heart of the animal of the <i>šarlatt</i> -sacrifice together with bread, with its Luwian incantation
§§ 5'–10'	Filling an empty jug with foodstuffs and precious metal and holding it toward the patient, with its Luwian incantations
§§ 11'–12'	Fragmentary Hittite passage mentioning a basket, with its Luwian incantation
§ 13'	Unclear
§§ 14'–17''	Fragmentary Hittite passage describing an unclear rite involving a head, with its Luwian conjuration
§§ 18''–19''	Fragmentary Hittite passage describing a rite involving the <i>tanid</i> -stones, with its Luwian conjuration
§§ 20''–23''	Ritual waving of an empty pot over the patient's head, with its Luwian incantation, which describes the pot as the substitute for the patient's head
§ 24'''	Unclear

## Transliteration

§ 1'	
Obv. i	
A <sub>1</sub> i 1'	[...-w]a <sup>2</sup> x[...]
A <sub>1</sub> i 2'	[...]x-ša x[...]
A <sub>1</sub> i 3'	[a-ar-ra-i]a-ti MU.KAM-t[i a-a-ra-ti ap-pa-ra-an-ta-ti ḫa-at-tu-u-la-a-ḫi-ta-ti]
A <sub>1</sub> i 4'	[a-an-na-r]u-um-ma-ḫi-ta-ti [DINGIR <sup>MES</sup> -an-za-ti wa-aš-ša-ra-ḫi-ta-ti ḫu-i-tum-na-a-ḫi-ta-ti]
<hr/>	
§ 2'	
A <sub>1</sub> i 5'	[ <i>na-aš-ta</i> ] EN SISKUR šar-la-a-at-[ta-aš-ši-in ...]
A <sub>1</sub> i 6'	[...-z]i <sup>2</sup> <i>nam-ma-an-kán pa-ra</i> -[a ... <i>pe-en-ni-ia-an-zi</i> ]
A <sub>1</sub> i 7'	[ <sup>MUNUS</sup> ŠU.GI- <i>ma</i> <sup>UZ</sup> ]U <sup>NÍG</sup> .GIG <sup>UZU</sup> ŠÀ ŠA [...]
A <sub>1</sub> i 8'	[ <i>nu-uš-ša-an A-N</i> ]A NI[NDA.G]UR <sub>4</sub> .RA <i>tar-n</i> [ <i>a-aš zi-ik-ke-ez-zi</i> ]
<hr/>	
§ 3'	
A <sub>1</sub> i 9'	<i>na-a</i> [š- <i>ta</i> EN SISK]UR <sup>UZU</sup> r <sup>NÍG</sup> <sup>1</sup> . [GIG] <sup>UZU</sup> [ŠÀ <i>QA-DU</i> NINDA.GUR <sub>4</sub> .RA-ŠU <i>da-a-i</i> ]
A <sub>1</sub> i 10'	<i>nam-m</i> [ <i>a-at k</i> ]u-wa-aš-zi nu- <sup>r</sup> za <sup>21</sup> x[... <i>a-pa-a-at</i> <sup>UZU</sup> NÍG.GIG <sup>UZU</sup> ŠÀ]
A <sub>1</sub> i 11'	<i>QA-DU</i> NINDA.GUR <sub>4</sub> .RA-ŠU <i>pa-ra-a</i> <sup>r</sup> e <sup>21</sup> -[ <i>ep-zi</i> ...]
A <sub>1</sub> i 12'	<sup>MUNUS</sup> ŠU.GI- <i>ma ki-iš-š</i> [ <i>a-a</i> ]n [ <i>ḫu-u-uk-zi</i> ]



- § 25''' Bread offering to the good *nakkiu*-spirits  
 §§ 26'''–27''' Nailing down the evil *nakkiu*-spirits, with its Luwian incantation  
 § 28''' Lifting the wooden pegs, with its Luwian incantation  
 § 29''' Fragmentary Hittite passage mentioning the act of smearing feet(?) with blood  
 §§ 30'''–32''' Ritual sequence taking place on the third day and involving the patient's dedication of a sheep  
 § 33''' Fragmentary Hittite passage mentioning a scapegoat  
 § 34''' Fragmentary Hittite passage mentioning a bronze object

The ritual sequence in CTH 762.2, §§ 20''–23'' closely parallels the content of CTH 762.1.k, and there is a distinct possibility that the whole tablet CTH 762.2 represents a duplicate of CTH 762.1. The overlaps with KBo 22.254(+) (CTH 762.3.2) and KUB 35.13+ (CTH 762.3.4) likewise appear to be rather precise, even though these fragments reflect different scribal hands. As expected, the similarities to the parallel passages in different versions of the Kuwattalla tradition, such as KUB 35.16(+) (CTH 760.3.b), KBo 9.143 (CTH 763.1.6), KUB 35.37(+) (CTH 759.3), and KUB 35.71+ (CTH 759.12), are more remote.

## Translation

- § 1'  
 Obv. i  
 1' "[...]  
 2' [...]  
 3' with [lon]g years, [future time, health],  
 4' [vir]ility, [favor (and) enlivenment of the deities]."
- 
- § 2'  
 5'–6' The ritual patron [...] the (animal) [of] the *šarlatt*-sacrifice.  
 6' Then, they [drive] it awa[y ...].  
 7' [The Old Woman *takes*] the liver (and) heart of [(the animal) of the *šarlatt*-sacrifice]  
 8' [and she places them on] a thick bread [of] (one) *tarn*[a-measure].
- 
- § 3'  
 9' [The rit]ual [patron takes] the liv[er (and) heart] together with its thick bread].  
 10' The[n], he kisses [it].  
 10'–11' [*She holds* that liver (and) heart] together with its thick bread toward  
 [the Sun-god ...].  
 12' The Old Woman [conjures th]us:
-

## § 4'

A<sub>1</sub> i 13' a-ħ-ħa-ta du-ú-wa-at-ta ħa-at-ta-a[z...]

---

## § 5'

A<sub>1</sub> i 14' *na-aš-ta* EN SISKUR <sup>UZU</sup>NÍG.GIG <sup>UZU</sup>ŠĀ QA-DU NINDA.GUR<sub>4</sub>.RA-Š[U *pa-ra-a pé-e-da-i*]

A<sub>1</sub> i 15' *na-at kat-ta da-a-i nu-za* <sup>MUNUS</sup>ŠU.GI <sup>DUG</sup>KU-KU-UB RI-I[Q-QÍ *da-a-i*']

A<sub>1</sub> i 16' *na-aš-ta* BA.BA.ZA *te-pu an-da pé-eš-ši-ia-zi na-[aš-ta* KÛ.GI KÛ.BABBAR *ħu-u-ma-an]*

A<sub>1</sub> i 17' *ku-it-ta pa-ra-a te-pu an-da* <sup>r</sup>*pé*<sup>1</sup>-eš-ši-ia-zi *na-a[t ...]*

A<sub>1</sub> i 18' *na-at* A-NA EN SISKUR *pa-ra-a e-ep-zi nu* <sup>MUNUS</sup>ŠU.GI [*ħu-u-uk-zi*]

---

## § 6'

A<sub>1</sub> i 19' za-ú-i-ia-ta ú-i-ši-ta ša-pí-i[a-aš]-ša-an-za wa-ar-ra-an-[za<sup>?</sup> a-at-ta ku-wa-ti-in]

A<sub>1</sub> i 20' ħa-a-ša-ti a-ú-i-im-ma-an ša-p[i]-ia-ti-pa-at-ta a-<sup>r</sup>ú<sup>1</sup>-[i-im-ma-an]

A<sub>1</sub> i 21' a-ú-i-du-wa-aš-ta ma-al-ħa-aš-ša-aš-ši-[i]š EN-aš ħa-ra-at-na-[a-ti wa-aš-ku-li-im-ma-a-ti]

---

## § 7'

A<sub>1</sub> i 22' za-aš-pa-at-ta ku-wa-ti-in za-am-mi-ta-<sup>r</sup>a-ti<sup>1</sup>-iš <sup>NA<sub>4</sub></sup>ħar-ra-a-ti [...]

A<sub>1</sub> i 23' a-ú-i-im-mi-iš a-ú-i-du-pa-aš-ta ma-[a]l-ħa-aš-⟨ša-aš⟩-ši-iš EN-aš ħ[a-ra-at-na-a-ti]

A<sub>1</sub> i 24' wa-aš-ku-li-im-ma-a-[ti]

---

## § 8'

A<sub>1</sub> i 25' i-in-za-ga-an-za-pa ku-wa-ti-in ša-pí-ia-<sup>r</sup>im<sup>1</sup>-ma-an a-ú-i-du-wa-[aš-ta ħa-ra-at-na-a-dí]

A<sub>1</sub> i 26' wa-aš-ku-li-im-ma-a-ti ma-al-ħa-<sup>r</sup>aš<sup>1</sup>-ša-aš-ši-[iš EN-aš]

---

## § 9'

A<sub>1</sub> i 27' za-a-pa ku-wa-ti-in wa-aš-ħa-ša-u-ra ku-wa-an-z[u-wa] <sup>r</sup>a-at<sup>1</sup>-[ta ...]

A<sub>1</sub> i 28' ku-un-zu-ni-in-du ma-al-ħa-<sup>r</sup>aš-ša<sup>1</sup>-aš-ši-iš [EN-aš ...]

A<sub>1</sub> i 29' DUMU<sup>MES</sup>-ti DUMU.MUNUS<sup>MES</sup>-ti ħa-am-<sup>r</sup>ša<sup>1</sup>-a-ti ħa-am-[šu-uk-kal-la-a-ti]

---

## § 10'

A<sub>1</sub> i 30' za-aš-pa ku-wa-ti-in ku-um-ma-aš <sup>NA<sub>4</sub></sup>a-aš-šu-u[š ...]

A<sub>1</sub> i 31' ku-um-ma-ia-at-ta u-ra-an-nu-un-<sup>r</sup>du<sup>1</sup> [...]

---

## § 11'

A<sub>1</sub> i 32' *nu-uš-ša-an* <sup>GI</sup>PISAN *ta-li-i[a...]*

A<sub>1</sub> i 33' *a-ša-an-zi nu-za* <sup>MUNUS</sup>ŠU.GI 1 x[...]

A<sub>1</sub> i 34' *na-aš-ta* <sup>MUNUS</sup>ŠU.GI A-NA *t[a<sup>2</sup>-...]*

A<sub>1</sub> i 35' [*n*]a-at a-pé-e-da-<sup>r</sup>aš<sup>1</sup> [...]

A<sub>1</sub> i 36' [*pé-r*]a-an kat-t[*a da-a-i*]

---

## § 4'

13' "He has removed *hatta*[z-...]."

---

## § 5'

14' The ritual patron [carries away] the liver (and) heart together with i[ts] thick bread  
 15' and places it down. The Old Woman [*takes*] an emp[ty] jug.  
 16' She throws in a little bit of porridge.  
 16'–17' She (also) throws in [gold (and) silver], a little bit [of each].  
 17' [...].  
 18' She holds it toward the ritual patron. The Old Woman [conjures] (thus):

---

## § 6'

19' "Here (has) appeared the vesse[l] of cleansing.  
 19'–20' [As] it comes [from] the ashes, but com[es] through cleaning,  
 21' (likewise), may the ritual patron come (out) of offens[e (and) fault]!"

---

## § 7'

22'–23' As this flour is coming from the millstone [(and) ...],  
 23' (likewise), may the ritual patron come (out) of of[fense]  
 24' (and) fault!

---

## § 8'

25'–26' As precious metals are cleaned, (likewise) may the ritual [patron] come (out) of [offense] (and) fault!

---

## § 9'

27' As these *wašhašaura*-tools are heavy, (likewise) [...]  
 28' may the ritual [patron and his wife] be gravid  
 29' with sons, daughters, grand-children (and) great-g[rand-children]!

---

## § 10'

30' As this sacred stone [...],  
 31' May [...] grow in sacredness!"

---

## § 11'

32'–33' [...] (v. to leave) a basket [...]. They are/sit [...].  
 33' The Old Woman [...] one [...].  
 34' The Old Woman [...] to [...].  
 35'–36' [She places] it down [be]fore those [...].

---

	§ 12'
A <sub>1</sub> i 37'	[...]x-a-i-x-[...]
	§ 13'
A <sub>1</sub> i 38'	[...] x [...]
	§ 14''
Obv. ii	
A <sub>2</sub> ii 1	[...]x- <i>ma ḥal-ze-eš-ša-an-zi nu</i> EN SISKUR SAG.D[U-SŪ ...]
	§ 15''
A <sub>2</sub> ii 2	[...] <i>ḥu-u-uk-zi-ma ki-iš-ša-an</i>
	§ 16''
A <sub>2</sub> ii 3	[...]x-ia za-a-du-ud-du {x} ap-pa-an za-an-ta
A <sub>2</sub> ii 4	[...] x x [...] x x x x [...]x- <sup>r</sup> ta-a <sup>1</sup> -im-ma-an
A <sub>2</sub> ii 5	[ta]-pa-a-ru ta-t[a-ar-ri-ia-am-ma-an ḥi-i-ru-ú-un ma-a-i]a-[aš]-ši-(in) EME-in
	§ 17''
A <sub>2</sub> ii 6	[ <i>na-a</i> ]š- <i>ta</i> <sup>MUNUS</sup> SU.G[I ...] x x x [...]
A <sub>2</sub> ii 7	[ <i>nu</i> <sup>M</sup> ]UNUS <sup>SU.GI</sup> A-N[A ...]
A <sub>2</sub> ii 8	[ <i>l</i> ]š-TU SAG.D[U-SŪ ...]
	§ 18''
A <sub>2</sub> ii 9	[ <sup>GI</sup> ]šKÁ.GAL- <i>ma m</i> [e-...]
A <sub>2</sub> ii 10	[ <i>n</i> ]a-aš IGI <sup>HÁ</sup> - <i>wa kat-t</i> [a ...]
A <sub>2</sub> ii 11	[K]Á.GAL- <i>aš pé-ra-an</i> [...]
A <sub>2</sub> ii 12	[ <i>d</i> ]a-a-ni-i-ta-ia x[...]
A <sub>2</sub> ii 13	[ <sup>M</sup> ]UNUS <sup>SU.GI</sup> - <i>ma ša</i> -[...]
A <sub>2</sub> ii 14	[ <i>ḥ</i> ]u-u-uk-zi-ma [ <i>ki-iš-ša-an</i> ]
	§ 19''
A <sub>2</sub> ii 15	[d]a-a-ni-ta du-ú-un-du <sup>r</sup> NA <sup>4</sup> x[...]
A <sub>2</sub> ii 16	[d]u-ú-un-du ḥu-u-wa-al-la-ri-in <sup>r</sup> du-ú-un <sup>1</sup> -[du ...]
A <sub>2</sub> ii 17	<sup>NA<sup>4</sup></sup> u-wa-ni-i-ta-im-ma-an a-aš-du ta-pa-a-ru [ta-ta-ri-ia-am-ma-an ḥi-i-ru-ú-un]
	§ 20''
A <sub>2</sub> ii 18	<i>nu-za</i> <sup>MUNUS</sup> SU.GI <sup>DUG</sup> ŪTUL <i>da-<sup>r</sup>an-na<sup>1</sup>-r</i> [ <i>a-an</i> A-NA EN SISKUR]
A <sub>2</sub> ii 19	<i>še-er ar-ḥa</i> <sup>r</sup> wa-aḥ-nu-uz <sup>1</sup> -zi [ <i>nu ki-iš-ša-an ḥu-u-uk-zi</i> ]
	§ 21''
A <sub>2</sub> ii 20	za-a-ú-i-na-aš ú-i-ši-ta [ḥi-ša-al-la-aš]
A <sub>2</sub> ii 21	<sup>r</sup> na <sup>1</sup> -a-ú-wa-aš ma-al-wa-a[m-mi-iš]

37' § 12'  
“[...]”

---

38' § 13'  
[...]

§ 14”  
Obv. ii  
1 They call [...]. The ritual patron [... his] head.

---

2 § 15”  
[...]. She conjures thus:

---

3 § 16”  
“May [...]!  
3–4 [...] it down again  
4–5 [... j]udgment, cu[rse, perjury], tongue of [the multi]tudes!”

---

§ 17”  
6 The Old Woma[n ...].  
7 The Old Woman [...] to [...]  
8 from [his] hea[d ...].

---

§ 18”  
9 [...] the gate [...].  
10 [...] down the eyes.  
11 Before the gate, [...].  
12 And [...] the *tanid*-stones.  
13 The Old Woman [...]  
14 and she [c]onjures [thus]:

---

§ 19”  
15 “May we place the *tanid*-stones [...]!  
15–16 May we place [...], may we place *huwallar(i)*- [...]!  
17 May judgment, [curse, perjury] be petrified!”

---

§ 20”  
18–19 The Old Woman waves the empt[y] pot over [the ritual patron]  
19 [and she conjures thus]:

---

§ 21”  
20 “Here (has) appeared [the *hišalla*-].  
21 It (is) not broken,

A<sub>2</sub> ii 22 [d]a-a-ú-wa-ni-iš da-a-ú-wa-an-t[a-an-za]

A<sub>2</sub> ii 23 [ħar-m]a-ħa-aš-ši-iš tar-pa-a-aš-ša-aš

§ 22''

A<sub>2</sub> ii 24 [nu] EN SISKUR <sup>DUG</sup>ŪTUL ZAG-az ki-i[š-ša-ra-az še-er kat-ta x-x-aħ-ħi]

A<sub>2</sub> ii 25 [kat-t]a-an ša-ra-a-ia-an [...]

A<sub>2</sub> ii 26 [<sup>MUNUS</sup>Š]U.GI-ma ki-i[š-ša-an ħu-u-uk-zi]

§ 23''

A<sub>2</sub> ii 27 [a-a]r-ši-iš p[u-u-ri-in-zi na-a-ú-wa a-a-ia-ri]

A<sub>2</sub> ii 28 [a-a]r-ši-i[n ...]

A<sub>2</sub> ii 29 [...] x [...]

§ 24'''

Rev. iii

A<sub>2</sub> iii 1' [...-a]r-<sup>r</sup>ša-a<sup>?1</sup>-x[...] -<sup>r</sup>ša<sup>1</sup>-a[l-...]

§ 25'''

A<sub>2</sub> iii 2' [EGIR-an]-da-ma SIG<sub>5</sub>-an-da-aš na-ak-ki-u-wa-a[š ...]

A<sub>2</sub> iii 3' [...]x ŠA 1/2 ŠA-A-TI 3 NINDA.KU<sub>7</sub> ŠA 1/2 UP-N[I ...]

A<sub>2</sub> iii 4' [...] -li-u-wa-aš ŠA 1/2 UP-NI

A<sub>2</sub> iii 5' [<sup>NINDA</sup>ma-a]ħ-ħu-u-i-la-aš ŠA 1/2 UP-NI 9 <sup>NINDA</sup>š[a-...]

A<sub>2</sub> iii 6' [1 ħ]u-<sup>r</sup>u<sup>1</sup>-up-pár KAŠ 1 <sup>DUG</sup>KU-KU-UB GEŠTIN 1 <sup>DUG</sup>KU-[KU-UB ...]

End of col. iii

§ 26'''

Rev. iv

A<sub>1</sub> iv 1' [...] x x [...]

A<sub>1</sub> iv 2' [nu-u]š-ša-an [i-da-la-a-mu-uš na-ak-ki-uš kat-ta tar-ma-a-iz-zi]

A<sub>1</sub> iv 3' <sup>MUNUS</sup>ŠU.GI-ma [ki-iš-ša-an ħu-u-uk-zi]

§ 27'''

A<sub>1</sub> iv 4' tar-ma-a-i-im-[mi-in-zi-ia-ta a-ša-an-du ad-du-wa-li-in-zi wa-a-la-an-ti-in-zi]

A<sub>1</sub> iv 5' na-aš-kán <sup>MUNUS</sup>Š[U.GI ŠUM-MA-TE-ŠU-NU ħal-za-a-i a-aħ-ša-am-mi-in-zi-ia-ta]

A<sub>1</sub> iv 6' a-ša-an-d[u pu-wa-a-ti-li-in-zi ...]

A<sub>1</sub> iv 7' pa-a iš-ša-[ri-in ...]

A<sub>1</sub> iv 8' a-am-ma-aš [...]

A<sub>1</sub> iv 9' a-la-la-[at-ta-an-za ...]

A<sub>1</sub> iv 10' ta-a-ar-x[...]

§ 28'''

A<sub>1</sub> iv 11' EGIR-an-da-ma [... <sup>GIS</sup>GAG<sup>HÁ</sup>]

A<sub>1</sub> iv 12' <sup>GIS</sup>ta-a-ru-[wa-aš a-ra-a-iz-zi <sup>MUNUS</sup>ŠU.GI-ma ki-iš-ša-an ħu-u-uk-zi]

22 Upright to the eye[s],  
23 the substitute for the [he]ad.”

---

## § 22”

24 The ritual patron [*strokes*] the pot [top down] with (his) right ha[nd]  
25 and [*he strokes it bott]om up [...].*  
26 The [O]ld Woman [conjures] th[us]:

---

## § 23”

27 “[The b]ottom does not become the r[im].  
28 [... b]ottom.  
29 [...]”

## § 24”

Rev. iii  
1’ “[...]”

---

## § 25”

2’ [Afte]rward, [...] to the good *nakkiu*-spirits  
3’ [...] of half a *SŪTU*, three sweet breads (*māde*) of half a handfu[l, ...]  
4’ [...] breads of half a handful,  
5’ [*ma*]*hhuila*-breads of half a handful, nine *ša*-[...] breads,  
6’ [one b]owl of beer, one jug of wine, one ju[g of ...].

End of col. iii

## § 26”

Rev. iv  
1’ [...]  
2’ [She nails down the evil *nakkiu*-spirits]  
3’ and the Old Woman [conjures thus]:

---

## § 27”

4’ “[May the evil dead spirits be] naile[d (down)]  
5’ –the Ol[d Woman calls] them [(by) their names]—!  
5’–6’ May [the former ...] be [separated ....]!  
7’ Then [...] the han[d ...]  
8’ [...] to their [...]  
9’ [...] to *alalatt*-body parts [...]  
10’ [...]”

---

## § 28”

11’–12’ Afterward, [he lifts the] wood[en pegs ...]  
12’ [and the Old Woman conjures thus]:

A<sub>1</sub> iv 13' a-ri-i-it-[ta ...]  
 A<sub>1</sub> iv 14' a-pa-ti-i-i[n ...]  
 A<sub>1</sub> iv 15' a-ap-pa a-x[...]

---

## § 29''

A<sub>1</sub> iv 16' *na-aš-ta m*[a-...]  
 A<sub>1</sub> iv 17' *ú-iz-zi* [...]  
 A<sub>1</sub> iv 18' a-aš-ḥar-nu-um-m[i-ti ...]  
 A<sub>1</sub> iv 19' *a-aš-zi nu* [...]

---

## § 30''

A<sub>1</sub> iv 20' *nam-ma-a*[z ...]  
 A<sub>1</sub> iv 21' I-NA U<sub>4</sub>.<sup>r</sup>3'. [KAM ...]  
 A<sub>1</sub> iv 22' *a-pé-e*-[...]  
 A<sub>1</sub> iv 23' *šal-li-i*[š ...]

---

## § 31''

A<sub>1</sub> iv 24' *nu* 1 UDU EN [SISKUR ...]  
 A<sub>1</sub> iv 25' BAL-*an*-[ti ...]  
 A<sub>1</sub> iv 26' *az-zi*-[ik-...]

---

## § 32''

A<sub>1</sub> iv 27' *nu* 1 UDU ḥ[a-...]  
 A<sub>1</sub> iv 28' *na-at* [...] x x x [...]  
 A<sub>1</sub> iv 29' <sup>[u]ZU</sup>NÍG.G[IG <sup>UZUŠ</sup>]À *da-a-i nu-uš-š*[*a-an* ...]  
 A<sub>1</sub> iv 30' [*na-a*]t <sup>r</sup>A<sup>1</sup>-[NA] <sup>GIŠ</sup>BANŠUR *pé-ra-an* [...]  
 A<sub>1</sub> iv 31' [š*i-i*]p-<sup>r</sup>*pa-an*<sup>1</sup>-*za-ke-ez-zi-ma ta-x*[...]

---

## § 33''

A<sub>1</sub> iv 32' [*nam*]-*ma* TU<sub>7</sub><sup>HÁ</sup> *i-ia-an-z*[i ...]  
 A<sub>1</sub> iv 33' [*ME-E*]L-QÍ-SŪ-*ia ku-iš* <sup>r</sup>ú<sup>1</sup>-[...]  
 A<sub>1</sub> iv 34' [...-z]i *na-ak-ku-uš-š*[i-...]  
 A<sub>1</sub> iv 35' [...-g]i *na-aš-za ḥu-u*-[*ma-an*-...]

---

## § 34''

A<sub>1</sub> iv 36' [... Z]ABAR-*ia ku-i*[š ...]  
 A<sub>1</sub> iv 37' [...]x *ku-it* <sup>r</sup>im<sup>1</sup>-[*ma* ...]  
 A<sub>1</sub> iv 38' [...]x-*zi an-tu-uh*-[...]  
 A<sub>1</sub> iv 39' [...]-<sup>r</sup>a<sup>1</sup> *nu-za a-<sup>r</sup>pu<sup>1</sup>*-[*u-un* ...]

---



13' "[He] lift[ed ...]  
 14' thus [...]  
 15' back [...]."

---

## § 29""

16' [...]  
 16'–17' [...] comes [...]  
 17'–18' "[...] smear[s] with blood [...]."  
 18'–19' [...] remains [...].

---

## § 30""

20' Then, [...]  
 21' on the third day [...]  
 22' [...]  
 23' great [...]

---

## § 31""

24'–25' The [ritual] patron dedicat[es] one sheep [...].  
 25'–26' [...] eat [...]

---

## § 32""

27' [...] one sheep [...].  
 28' [...].  
 29' (S)he takes the live[r (and) the he]art and [...] on [...].  
 30' [...] it before the table [...].  
 31' (S)he [sa]crifices [...].

---

## § 33""

32' [Th]en, they make soups [...],  
 33'–34' who [... its co]ntent [...]  
 33'–35' [...] scapegoat [...]  
 35' [...]. All [...].

---

## § 34""

36' [... of b]ronze, whic[h ...]  
 37' [...] whichev[er ...]  
 38' [...] perso[n ...]  
 39' [...] th[at one ...].

---

## Commentary

- i 3'–4'**: These two lines are restored based on KBo 9.143 ii' 14'–15' (CTH 763.1.6).
- i 5'–8'**: The rite described in this paragraph finds a close counterpart in the instance of the *ikkunatt*-sacrifice; see KUB 32.8(+) iv 17'–20' (CTH 759.10.b).
- i 6'**: This verbal form, restored based on KBo 9.143 ii' 17' (CTH 763.1.6), suggests that the animal is still alive at this point. Slaughtering it apparently takes place behind the scene.
- i 10'**: For other examples of the kissing gesture in ritual context, see de Martino 1988, 60–63 and Kühne 1999.
- i 13'**: See Yakubovich 2012, 328.
- i 16'**: For the restoration of 'gold', see its occurrence in KUB 35.16(+) ii 4' (CTH 760.3.b), in a parallel version of the same rite. The restoration of 'silver' is not directly prompted by the parallel version, where the context after 'gold' is lost in a lacuna, but rather follows from the interpretation of *i-in-za-ga-an-za* below in line 25'.
- i 19'**: The interpretation of *wa-ar-ra-an-[za<sup>2</sup>]* as 'vessel' is conjectural and projected from the preceding Hittite context. Alternatively, one can attempt to interpret *wa-ar-ra-an-[za<sup>2</sup>]* as 'means' and connect in with the Luwian verb /warrija-(i)/ 'to help' (vel sim.), attested in hieroglyphic transmission.
- i 20'**: Hitt. *ḫaš(š)-* can mean both 'ash(es)' and 'soap' (HED Ḫ, 210–12; HW<sup>2</sup> Ḫ, 388b), and the same ambiguity is also likely in the instance of Luw. /xas(a)-/. Although the two meanings are historically related, since ashes supplied the raw material for soap production, in this context they yield contradictory overall interpretations: a pot can be polluted by the ashes and purified with the application of soap. Since the clauses featuring /xas(a)-/ and 'purification' are contrastive, we prefer the former meaning 'ash(es)'.
- i 22'–23'**: For Luw. /tsammidad(i)-/ 'flour' as a likely Akkadian loanword, see Starke 1990, 445 fn. 1601. The 'flour' in this context apparently correlates with the 'porridge' of the Hittite incantation immediately above. The 'millstone' is usually paired with 'rolling pin' in Luwian incantations involving the *taluppi*-lump, but the application of a rolling pin to flour would make little sense.
- i 25'**: The process that is apparently implied here is cleaning silver of tarnish. Since gold is not tarnished to the same extent, it is likely that Luw. *i-in-za-ga-an-za* refers to silver, or perhaps to a combination of gold and silver, not to gold alone. Compare the apparent equivalence of KÜ.BABBAR KÜ.GI 'silver (and) gold' in KUB 35.54 ii 27' and *in-za-ga-a-an wa-aš-ḫa* 'underground treasures' in KUB 35.54 ii 32' (CTH 758.1). From the formal viewpoint, *i-in-za-ga-an-za* must reflect the substantivization of /intskan(i)-/ 'underground' or 'inhumated'; for the discussion of the extension *-za*, see Jasanoff 2010. For other examples of analogical rites involving silver in Kizzuwatna rituals, see Strauß 2006, 179–80.
- i 27'**: The compound *wa-aš-ḫa-ša-u-ra* consists of the element /wasx(a)-/ 'treasure, precious object', for which see the commentary to i 25', and /saur(a)-/, comparable to Hurrian *šauri* 'weapon', also perhaps 'tool' (Richter 2012, 340–41). Accordingly, *wa-aš-ḫa-ša-u-ra* must refer to 'precious implements' thrown into the vessel. A slightly

different translation, ‘votive tools’, is offered in Melchert 2023. For the presence of golden objects in the rite under discussion, see the commentary to i 16’ above.

**i 28’:** The finite form “may they be gravid” clearly has the metaphoric sense ‘may they be endowed’; for a syntactic pattern involving the same verb and the instrumental complement, see KUB 35.15 iii<sup>1</sup> 4–5 (CTH 761.2.5).

**i 30’–31’:** A version of the same incantation is likely to be reconstructed in KBo 9.143 iii<sup>1</sup> 10’–12’ (CTH 763.1.6), where the lexemes ‘heavy’ and ‘grow’ can be restored. Its pragmatics largely remains opaque. In particular, the preserved part of the Hittite instructions does not contain any mention of the stone(s) thrown into the vessel in the context of the relevant rite (perhaps this information is lost in the lacuna in line 17’). One thing that is clear is the genetic connection between *ku-um-ma-aš* in line 30’ and its formal derivative *ku-um-ma-ia* in line 31’. Whether *ku-um-ma-aš* is an adjective, ‘sacred’ modifying <sup>NA4</sup>*a-aš-šu-u[š]* ‘stone’, or an appositional noun, ‘sacred place’ (vel sim.), the adjective *ku-um-ma-ia*... ‘holy, sacred’ must represent its counterpart in the second half of the simile. The translation ‘May they grow in sacredness ...’ is a paraphrase of a more literal rendering: ‘May they grow sacred ...’; the likely subject here, anticipated by the clitic doubling, is the patient’s family. Although the Luwian verb /urannu(wa)-<sup>(i)</sup>/ consistently and expectedly functions as transitive in hieroglyphic texts, a secondary anti-causative meaning is contextually necessary and typologically possible; see CHD P, 210–11 *sub* (:)*paštarnu-*.

**i 32’:** The Sumerographic expression <sup>GI</sup>PISAN ‘basket’ is not otherwise attested in our corpus. One wonders whether it may be not only synonymous but also coreferential with <sup>GI</sup>pattar ‘basket’, attested many times in the text of the *dupaduparša*-ritual (CTH 759.1). See typologically the disposal of <sup>GIS</sup>ŠEN<sup>HA</sup> ‘pipes’, which takes place considerably later than their actual use in the rite sequence of CTH 759.1.

**ii 1–4:** Although the structure of this fragmentary ritual sequence cannot be reconstructed, it is possible that some object is attached to and then removed from the patient’s head.

**ii 11:** See the mention of the gate in KBo 9.143 iii<sup>1</sup> 14’ (CTH 763.1.6), where, however, the respective rite arguably immediately follows the incantation corresponding to § 10’ of this tablet (see the commentary to i 30’–31’ above). This double comparison with CTH 763.1.6 supports the adjacency of the rite of filling a jug and that of the *tanid*-stones in the present tablet, which in turn yields support to the indirect join between KBo 29.6 (column one) and KUB 35.70 (column two) across the missing intercolumnium.

**ii 15:** For the role of the *tanid*-stones in Hittite-Luwian rituals, see Mouton forthcoming<sub>2</sub>; for its etymological connections, see Giusfredi 2016. Note that the *huwaši*-stones and *tanid*-stones are juxtaposed with each other in the Maštigga ritual against domestic quarrels (KBo 2.3+ iii 17–22 and duplicates, Yakubovich 2010a, 278–79; see Miller 2004, 99). This parallel is particularly significant, given that the rite involving the stones is directly followed by the presentation of an empty pot in both Maštigga and Kuwattalla traditions. Luw. /tanid-/ presumably represents an equivalent of Hitt. *huwaši-*.

**ii 15–17:** The form /tuntu/ ‘may we place’ represents an additional piece of evidence for first person plural optative in Luwian alongside the fragmentary /sarlauntu/ ‘may we praise’ in KUB 35.16(+) i 22” (CTH 760.3.b, q.v.). The contraction \**tuwantu* > /tuntu/ ‘may they place’ would be entirely unmotivated in the Luwian language of the second millennium BCE.

**ii 20–23:** This incantation appears to be identical to the one in KBo 29.63 ii’ 3’–6’ (CTH 762.1.k), up to the line division. The surrounding Hittite passages also appear to be identical in KBo 29.6(+) and KBo 29.63, in contrast to KUB 35.71+ (CTH 759.12), where the presentation of the empty pot is followed by a different incantation, reminiscent of the one in § 6’ above. This proximity correlates with the identity of scribal hand in the case of KBo 29.6(+) and KBo 29.63.

**ii 27–29:** Although the end of this ritual sequence is lost in a lacuna, it seems likely that the pot is eventually smashed (see the commentary to CTH 762.1.k).

**iii 2’:** For the role of the *nakkiu*-spirits, certainly connected with the dead in Hittite religious texts, see Mouton 2020b. Within the Kuwattalla tradition, a distinction is apparently made between the good *nakkiu*-spirits, to be propitiated with offerings, and the evil ones, to be nailed down. The thematic contiguity between the episodes in § 25” and §§ 26”–27” supports the indirect join between KUB 35.70 (column three) and KBo 29.6 (column four), implying at the same time that § 26” is close to the beginning of column four.

**iv 1’–10’:** These two paragraphs are restored based on KUB 35.13+ r.col. 8’–16’ (CTH 762.3.4). See also the reference to nailing down the evil *nakkiu*-spirits in CTH 759.3 (KUB 35.37(+) iv 3’–4’). What the handcopy considers to be a double line appearing after line iv 10’ is actually a simple line only doubled at the beginning, as it sometimes happens on tablets (see also the line after iv 23’ on this tablet).

## CTH 762.3.1

### Table of Manuscripts

A DBH 43/2.164 Bo 8477

### Transmission and Research History

This tiny fragment contains several signs on two lines belonging to a colophon. The find spot of the fragment remains unknown. The fragment was first published in transliteration in Taş 2014, 64, but several more signs were recognized by David Sas-seville, who is also responsible for identifying this fragment as part of the Kuwattal-latradition (see *Konkordanz sub* DBH 43/2.164).

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**iv 11'–12'**: This conjectural restoration is based on the use of wooden pegs for nailing down the *nakkiu*-spirits in KUB 35.13+ r.col. 7' (CTH 762.3.4).

**iv 18'**: Compare the Luwian form KUB 35.18(+) i 13 *a-aš-ḫar-nu-um-ma-<sup>r</sup>in<sup>1</sup>-[ti]* 'they smear with blood' (CTH 760.1.a), which is likewise embedded in a Hittite context and matches its Hittite synonym *iš-ḫar-nu-ma-an-zi* in the parallel context KBo 29.3+ i 7 (CTH 760.2). Both contexts belong to the incipits of CTH 760 and contain the lists of sacrificial animals. For a possible alternative restoration, see Melchert 2023 *sub āšḫarnumm(ā)i-* 'to cover with blood'.

**iv 21'**: The restoration of the numeral '3' is prompted by the comparison with the incipit of CTH 760, according to which the Great Ritual is performed on the third day of the combined ritual. It seems unlikely that CTH 762 would alter the number of days required for its performance without a good reason. Starke (1985, 130) restores '2'.

**iv 24'–25'**: The final sheep in the list of animals reconstructed in KBo 29.3+ and KUB 35.18(+) (CTH 760.2 and CTH 760.1.a respectively) is dedicated in connection with the *keldi*-rite. Since the sheep mentioned in the present passage is likewise situated between the animal used for smearing feet with blood and the scapegoat, one can venture a hypothesis that §§ 30'''–32''' refer to the *keldi*-rite.

**iv 33'–35'**: The description of the scapegoat rite in KUB 35.16(+) (CTH 760.3.b), KBo 9.141 (CTH 761.2.4), and KUB 35.15 (CTH 761.2.5) suggests that the scapegoat of the Kuwattalla tradition was a real goat. Accordingly, the goat concluding the list of animals in KBo 29.3+ i 10 (CTH 760.2) must have been meant for the *nakkušši*-rite. If § 33''' contained a brief description of the *nakkušši*-rite, then the order of rites of § 28''' ff. appears to match the final part of the animal list in the incipit to CTH 760.2. It seems equally likely, however, that the final part of the tablet merely contained a brief mention that the Old Woman takes the scapegoat for herself as a payment for her services.

## Contents

### § 1' Colophon

Only the first two lines of the colophon can be restored based on the available traces; the restoration of the third line is an extrapolation. While the attribution of the fragment to the Kuwattalla tradition is reasonably secure, its specific attribution to CTH 762 remains a hypothesis, which is ultimately based on the content of the missing third line (see the commentary).

## Transliteration

## § 1'

Rev. iv

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A iv 1'	[DUB.X.KAM] ṽ <sup>1</sup> -UL QA-TI ma-a-an <sup>f</sup> š[I-LA-AL-LU-ḤI <sup>MUNUS</sup> ŠU.GI Ū]
A iv 2'	[ <sup>f</sup> KU-WA-TAL-LA <sup>MUNUS</sup> ]ṽ <sup>1</sup> SUḤUR.LÁ ša <sup>l</sup> -li ṽ <sup>1</sup> a <sup>1</sup> -[ni-u-ur a-ni-ia-an-zi]
A iv 3'	[ma-a-an SÍSKUR ḥal-li-ia-at-ta-an-za ši-pa-an-da-an-zi]

## Commentary

**iv 2'**: The stem form <sup>f</sup>KU-WA-TAL-LA is restored for the reasons of space: the phonetic spelling <sup>f</sup>Ku-wa-at-ta-al-la-aš-ša would have too many signs for the lacuna, whose size was determined based on line iv 1'.

## CTH 762.3.2

## Table of Manuscripts

A <sub>1</sub>	KBo 22.254	Bo 68/72
A <sub>2</sub>	(+) KBo 29.18	(+) 1032/z

## Transmission and Research History

Both New Script fragments were found in the Temple I area. They are tentatively joined by Alice Mouton and Ilya Yakubovich based on the compatibility of their scribal hands (see Fig. 2.24) and the assumption that A<sub>2</sub> refers to the same rite as the final part of A<sub>1</sub> (see the commentary). Fragment A<sub>1</sub> contains the beginning of column two and the end of column three, while fragment A<sub>2</sub> is presumed to belong to the beginning of column four. The thickness of A<sub>2</sub> seems to confirm this suggestion. The two fragments were published in transliteration in Starke 1985, 194–96 and 197–98 respectively as parts of unspecified Old Woman rituals. A<sub>1</sub> is also published in transliteration in Groddek 2008, 242–44.

## Translation

## § 1'

Rev. iv

- 
- 
- 1' [...th tablet]. Not finished. When Š[ilalluḫi the Old Woman and]  
 2' [Kuwattalla the female] attendant [perform] the Great Ri[tual],  
 3' [when they perform the sacrificial ritual *halliyattanza*].

**iv 3'**: The reconstruction of this line belongs to David Sasseville and is driven by the exclusive resemblance of the two initial lines to the colophon of CTH 762.1.m. While it is theoretically possible that the colophon consisted of just two lines, which would then prompt its assignment to CTH 761, the formulation of the colophon would lack parallels within this group.

## Contents

- § 1' Ritual waving of items over the patient's head, with its Luwian incantation  
 § 2' Breaking the effigies of the evil hand and tongue, with its Luwian incantation  
 § 3' Fragmentary Luwian incantation and fragmentary Hittite passage describing an unclear rite  
 §§ 4''–6'' Rite involving a vessel filled with oil and objects of silver and gold, with its Luwian incantation, which mentions the deities of the house and the Sun-god of the Oath  
 §§ 7'''–8''' Fragmentary Luwian incantation mentioning the Sun-god of the Oath  
 § 9''' Fragmentary Hittite passage mentioning golden objects

The content of §§ 1'–2' finds a very close match in KBo 29.5 (CTH 762.1.g), while the other parallels, such as KBo 29.3+ iii 13'–19' (CTH 760.2), KBo 13.262:10'–12' (CTH 761.4.1), and KUB 35.81(+) i 5'–7' (CTH 759.3), are more remote. Therefore, A<sub>1</sub> (+) A<sub>2</sub> is assigned here to CTH 762. Since the parallel passage KBo 29.3+ iii 13'–19' (CTH 760.2) belongs to the first tablet of the ritual, one probably has to assume that A<sub>1</sub> (+) A<sub>2</sub> belongs either to the first or the second tablet. Under the former scenario, the narrative of CTH 762 is more condensed than that of CTH 760; the latter scenario would imply that CTH 762 is more verbose than CTH 760. Based on the holistic evidence, the former scenario appears to be more likely.

## Transliteration

## § 1'

Obv. ii

- A<sub>1</sub> ii 1 [EGI]R-*an-da-ma-aš-kán ú-ez-zi* A-NA E[N SISKU]R [še-er]  
 A<sub>1</sub> ii 2 [a]r-*ḥa wa-aḥ-nu-uš-[k]i-u-wa-an da-a-i* <sup>r</sup>ud-da<sup>1</sup>-a-a[r-ma]  
 A<sub>1</sub> ii 3 [lu-<sup>i?</sup>]-*li a-pé-e-pát m[e]-mi-iš-ke-ez-zi* šum-ma-an-<sup>r</sup>ti<sup>1</sup>-[...]

## § 2'

- A<sub>1</sub> ii 4 [nam]-*ma* <sup>MUNUS</sup>ŠU.GI iš-[n]a-aš ŠU-an EME-ia ar-*ḥa*  
 A<sub>1</sub> ii 5 [du-w]a-*ar-ni-iz-zi* [ud-d]a-a-ar-ma-kán an-da ki-[iš-ša-an]  
 A<sub>1</sub> ii 6 [me-ma]-i ma-am-ma-lu-wa-i [a]d-du-wa-li-in {zi} §[U-in]  
 A<sub>1</sub> ii 7 [ad-du-w]a-li-in EME-e[n] ta-pa-ru-wa-aš-ši-i[n]  
 A<sub>1</sub> ii 8 [ta-ta-ri-i]a-am-na-aš-ši-en ḥi-ru-ta-aš-ši-i[n]  
 A<sub>1</sub> ii 9 [ma-ia-aš-ši-i]n EME-en <sup>r</sup>ta<sup>1</sup>-pa-a-ru ḥi-<sup>r</sup>i<sup>1</sup>-[ru-ú-un]

## § 3'

- A<sub>1</sub> ii 10 [ma-a-an me]-*mi-ia-u-wa-an-zi* z[i-in-ni-iz-zi ...]  
 A<sub>1</sub> ii 11 [me-mi-iš-ke]-*ez-zi* šum-m[a-an-ti ...]  
 A<sub>1</sub> ii 12 [... <sup>MUNUS</sup>ŠU.GI x[...]

## § 4''

Rev. iii

- A<sub>1</sub> iii 1' [...]-*ša-[a]n<sup>2</sup> ku-e-x*[...]  
 A<sub>1</sub> iii 2' [Ú-NU-U]T KÛ.BABBAR Ú-NU-UT K[Û.GI ...]  
 A<sub>1</sub> iii 3' [...] *ku-it* A-NA <sup>DUG</sup>DÍLIM.GAL Ì x[...]  
 A<sub>1</sub> iii 4' [...]x *an-da* ŠU-*it an-da* E[ME-it ...]  
 A<sub>1</sub> iii 5' [<sup>MUNUS</sup>ŠU.G]I-*ma-<sup>r</sup>kán<sup>1</sup> an-da me-mi-iš-ki-<sup>r</sup>u<sup>21</sup>*-[wa-an da-a-i]

## § 5''

- A<sub>1</sub> iii 6' [...]un-ta [pá]r-na-aš-ša-an-za-an-za DINGIR<sup>MES</sup>-<sup>r</sup>an<sup>1</sup>-z[a]  
 A<sub>1</sub> iii 7' [ḥi-ru-tal-l]i-pa-t[a] <sup>rD1</sup>UTU-ti tap-pa-ši-i ti-ia-a[m-mi]  
 A<sub>1</sub> iii 8' [pár-ra-an a]-an-d[a] du-un-ni

## § 6''

- A<sub>1</sub> iii 9' [ku-iš ḥi-r]u-t[a-ni]-ia-at-ta ku-iš ti-wa-ta-ni-[ia-at-ta]  
 A<sub>1</sub> iii 10' [ma-a-na-aš] LÛ-i[š ma]-<sup>r</sup>a<sup>1</sup>-na-aš <sup>MUNUS</sup>iš tap-pa-ša-aš-ši-in-[zi]  
 A<sub>1</sub> iii 11' [ti-ia-am-m]a-aš-ši-[in-z]i ku-in-zi DINGIR<sup>MES</sup>-in-z[i a-ta]  
 A<sub>1</sub> iii 12' [na-a-ú-wa] {x} [tu]-u-ma-an-ti-in-ta  
 End of col. iii

## § 7'''

Rev. iv<sup>2</sup>

- A<sub>2</sub> iv<sup>2</sup> 1' [...]-<sup>r</sup>ta<sup>21</sup>-ar-<sup>r</sup>ta<sup>1</sup>-x[...]



## Translation

## § 1'

Obv. ii

- 1-2 [Aft]erward, she comes and starts waving them [over] the [ritua]l pat[ron]  
 2-3 and she pronounces those exact words *in [Luwian]*:  
 3 “[...] the rope.”
- 

## § 2'

- 4-5 [Th]en the Old Woman [br]eaks off the hand and tongue of dough.  
 5-6 At the same time, she [pronounce]s (these) [wo]rds:  
 6 “He is breaking the evil ha[nd],  
 7 the [ev]il tongue, (the tongue of) judgment,  
 8 [of cur]se, of perjury,  
 9 the tongue [of the multitu]des, judgment, perj[ury].”
- 

## § 3'

- 10 [When she] fi[nishes s]peaking,  
 10-11 she [say]s: “The rop[e ...].”  
 12 [...] the [O]ld [Woman ...]

## § 4''

Rev. iii

- 1' [...] which [...]  
 2' the silver [item]s (and) g[olden] items [...]  
 3' [...] which [...] in the bowl (filled with) oil [...]  
 4' At the same time [...] with the hand (and) [with] the to[ngue].  
 5' At the same time, [the Old Woma]n [starts] speaking:
- 

## § 5''

- 6' “We [...] to the deities of the [h]ouse.  
 7'-8' We are putting it inside [in front of] the Sun-god of [the Oa]th, Heaven, (and)  
 Earth.
- 

## § 6''

- 9' [Whoever per]jured [himself], (whoever) enra[ged] the Sun-god,  
 10' [be it] a man [o]r woman,  
 10'-11' the gods who are in Heaven (and) [Ear]th,  
 11'-12' they did [not l]isten [to him].”  
 End of col. iii

## § 7'''

Rev. iv?

- 1' “[...]”

A<sub>2</sub> iv<sup>2</sup> 2' [...-d]u MUNUS-ša-ta [...]

---

§ 8'''

A<sub>2</sub> iv<sup>2</sup> 3' [...]x-[t]a<sup>2</sup> ħi-ru-ta-al-l[i-...]

---

§ 9'''

A<sub>2</sub> iv<sup>2</sup> 4' [...]x [... a]n-da Ū-NU-UT KŪ.G[I ...]

A<sub>2</sub> iv<sup>2</sup> 5' [...]x [...-š]a-an<sup>1</sup> im-ma<sup>1</sup> [...]

A<sub>2</sub> iv<sup>2</sup> 6' [...]x<sup>1</sup> MUNUSŠU<sup>1</sup>. [GI ...]

## Commentary

**ii 1:** The identification of this side as belonging to the obverse of the tablet is supported by context. It is impossible to imagine that the content of §§ 1'–3' at the beginning of the column directly continues that of §§ 4''–6'' at the end of the column. In contrast, the proposed sequence leaves ample space between the beginning of column two and the end of column three for a transition to a different rite.

**ii 3:** There is space for just one or two short signs in the lacuna at the beginning of the line; accordingly, one can suspect a contracted form [lu-i]-li or [lu-ú-li] instead of the usual lu-ú-i-li (see KBo 29.58 r.col. 4' lu-i-[li] and KBo 12.100 obv. 3 lu-ú-li, and see further Simon 2016). For a different restoration of the lacuna, see Groddek 2008, 243. The lacuna at the end of the line presumably contains a verbal form governing the noun 'rope' as a direct or indirect object. See the discussion of the same noun in the parallel version KBo 29.5 (CTH 762.1.g). Contrast the absence of this incantation before the act of breaking the effigies of the evil tongue and evil hand in KBo 29.3+ iii 13'–19' (CTH 760.2) and KBo 13.262:10'–12' (CTH 761.4.1).

**ii 6–9:** The correct segmentation of the Luwian incantation in this case can be contrasted with the error made in KBo 29.5 (CTH 762.1.g), where the last two words are erroneously attached to the next paragraph.

**iii 2'–3':** Although the precise restoration of this fragment is impossible, one can surmise that the items of silver are placed in a bowl filled with oil as a propitiation gift for the household deities. For similar rites in the context of a different ritual se-

2' [...] woman [...]

---

§ 8"  
3' [... Sun-god] of the Oath [...]."

---

§ 9"  
4' [...] golden items [...] inside [...]  
5' [...]  
6' [...] the Ol[d] Woman [...]

quence, involving placing golden and silver items in a pot filled with porridge, see KBo 29.6(+) i 15'–18' (CTH 762.2) restored with the help of the parallel passage KUB 35.16(+) ii 2'–7' (CTH 760.3.b).

**iii 7'**: The restoration of the Sun-god of the Oath in this passage is consistent with his mention below in § 8". Thus, the fragment under discussion supports the contention that the incantations addressed to this deity were not restricted to CTH 759 but probably constituted the common innovation of the Kuwattalla tradition in the 13<sup>th</sup> century BCE.

**iii 9'**: The same clause occurs in KUB 9.6+ i 23 (CTH 759.1). The fact that it is followed in either of the two contexts by a sanction formula, but the emphasis is rather on neutralizing the effects of the wrong behavior, suggests that the implied evildoer in this case was the ritual patron and/or his associates.

**iv? 1'–6'**: The placement of KBo 29.18 as part of column four of the tablet under discussion is based on its content. The mention of a woman, golden items, and the Sun-god of the Oath constitutes the non-trivial similarity between this small fragment and column three (§§ 4"–6"), to the extent that one can assert that the two passages reflect the same rite. This rite, however, appears to begin in § 4", so it seems impossible to assign KBo 29.18 above it in column three. It stands to reason that the incantation starting at the bottom of column three continues at the beginning of column four and is then followed by additional rites with the items of gold and silver.

## CTH 762.3.3

## Table of Manuscripts

A KBo 29.60 514/z

## Transmission and Research History

This New Script fragment was found in the Temple I area. Its position on the tablets remains unknown. The fragment was published in transliteration in Starke 1985, 392, with no indication of the composition it belongs to.

## Transliteration

## § 1'

A:1' [...]*x pu-u*-[*ri*-...]  
 A:2' [*nu-ká*]*n ar-ra-an* <sup>r</sup>*ú*<sup>2</sup> *x*[...]  
 A:3' [*nu l*]*Š-TU QA-TI-ŠU IM*-[*aš* ...]  
 A:4' [*da*]-<sup>r</sup>*a*<sup>1</sup>-*i an-da-ma-aš-ša-an* [...]  
 A:5' [*nu l*]*u-ú-i-li an-da kiš*-[*an me-mi-iš-ke-ez-zi*]

## § 2'

A:6' [*pu-u-ri-in-z*]*i ku-wa-ti* <sup>r</sup>*a*<sup>1</sup>-[*ar-ši-iš na-a-ú-wa a-ia-an-ta-ri*]  
 A:7' [*a-ar-ši*]-*iš-pa pu-r*[*i*<sup>2</sup>-*in-zi na-a-ú-wa a-a-ia-ri*]  
 A:8' [...]*x*-<sup>r</sup>*in*<sup>1</sup> [...]

## Commentary

6': The restoration of this line becomes possible through comparison with KBo 29.63 ii<sup>2</sup> 10' [*a-a*]*r-ši-iš pu-u*-[*r*]*i*<sup>r</sup> *in*<sup>1</sup>-*z*[*i na-a-ú-wa a-a-ia-ri*] 'the bottom [does not become the r]im' (CTH 762.1.k, q.v.), enhanced by the mention of the bottom and probably rim of a clay vessel in § 1 above. For the pragmatics of such a statement, see KUB 35.54 ii 41'-45' (CTH 758.1) "Here (are) h[*eav*]en (and) earth! So, as [h*eav*]en does not become earth and (as) [e]arth does no[t b]ecome [h]eaven, may these offer-

## Contents

§§ 1'–2' Rite with a clay object, most likely an empty pot, with its Luwian incantation

The ductus of the fragment (see Fig. 2.25) is the same as that of KUB 60.36 (CTH 762.3.5) and KBo 29.58 (CTH 762.3.6), while the incantation referring to the bottom and rim of an empty pot finds parallels in KBo 29.63 ii<sup>2</sup> 10' (CTH 762.1.k) and KBo 29.6(+)<sup>ii</sup> 27–28 (CTH 762.2). Both considerations, and particularly the former one, support the attribution of the fragment to CTH 762.

## Translation

§ 1'  
 1' [...] ri[m ...]  
 2' [...] bottom *and* [...]  
 3'–4' [...] ta]kes [...] of] clay with his hand.  
 4' [...] into [...]  
 5' At the same time, [she speaks] th[us] in [L]uwian:

---

§ 2'  
 6' “As [the ri]m [does not become] the bo[ttom]  
 7' and the [bo]ttom [does not become] the r[im],  
 8' [...]”

ings likewise not become [...]!”. The incantation under discussion was presumably accompanied by stroking(?) a clay pot, while the one in CTH 758 was presumably accompanied by presenting bronze items symbolizing heaven and earth.

7': A defective reading of what is otherwise written *pu-u-ri-in-zi* is the most probable solution in this context in the light of the traces on the tablet fragment.

## CTH 762.3.4

## Table of Manuscripts

A <sub>1</sub>	KUB 35.13	Bo 3921 + VAT 14618 + Bo 9707
A <sub>2</sub>	+ CHDS 2.99	+ Bo 9647
A <sub>3</sub>	+ KUB 35.36	+ Bo 7589

## Transmission and Research History

The join between A<sub>1</sub> and A<sub>2</sub> belongs to Oğuz Soysal (communication to *Konkordanz* in February 2011), while A<sub>3</sub> was added to this direct join in Sasseville 2020c, 559–61. The direct joins were confirmed by the collation of the original fragments. The joined piece belongs to a right column of a double-columned tablet. The fragments A<sub>2</sub> and A<sub>3</sub>

## Transliteration

## § 1'

## Right column

A <sub>1</sub> r.col. 1'	[...]- <i>ma ku-i-e-eš</i> [...]
A <sub>1</sub> r.col. 2'	[...- <i>k</i> ] <i>án ku-na-an-te-eš n</i> [u-...]
A <sub>1</sub> r.col. 3'	[... <i>pár-š</i> ] <i>a-a-iz-zi nam-ma-a</i> [š-...]
A <sub>1</sub> r.col. 4'	[...- <i>š</i> ] <i>a-an še-er šA URUDU</i> [...]
A <sub>1</sub> r.col. 5'	[... <i>š</i> ] <i>A URUDU-ia Û šA</i> <sup>GIS<sup>2</sup></sup> X[...]
A <sub>1+2</sub> r.col. 6'	[EGI]R- <sup>r</sup> <i>an-da</i> 20 <sup>1</sup> <sup>GIS</sup> GAG <sup>HÁ</sup> ZABAR 20 <sup>GIS</sup> [GAG <sup>HÁ</sup> ...]
A <sub>1+2</sub> r.col. 7'	<sup>r</sup> 30 <sup>1</sup> <sup>GIS</sup> GAG <sup>HÁ</sup> <sup>r</sup> GIS <sup>1</sup> - <i>ru-wa-aš da-a-i</i>
A <sub>1+2</sub> r.col. 8'	<i>nu-uš-ma-aš</i> {x} <i>i-da-la-a-mu-uš na-ak-ki</i> -[uš]
A <sub>1+2</sub> r.col. 9'	<i>kat-ta tar-ma-a-<sup>r</sup>iz<sup>1</sup>-zi</i> <sup>MUNUS</sup> SU.GI <i>lu-ú-<sup>r</sup>i<sup>1</sup></i> -[ <i>li an-da</i> ]
A <sub>1+2</sub> r.col. 10'	<b>ki-iš-ša-an</b> {eras.} < <i>mē</i> >- <i>ma-i</i>

## § 2'

A <sub>2+3(+1)</sub> r.col. 11'	<i>tar-ma-a-<sup>r</sup>i-im<sup>1</sup>-m</i> [ <i>i-in-zi-ia-t</i> ]a a-ša-an-du
A <sub>3(+1)</sub> r.col. 12'	a-ad-du-[ <i>wa-li-in-zi wa</i> ]- <sup>r</sup> a <sup>1</sup> - <b>la</b> -an-ti-in-z[i]
A <sub>3(+1)</sub> r.col. 13'	<i>nu-kán</i> <sup>MUNUS</sup> [ <sup>SU.GI</sup> <i>na-ak-k</i> ] <i>i-uš šUM-<sup>r</sup>MA<sup>1</sup></i> -[ <i>TE-šU-NU</i> ]
A <sub>3(+1)</sub> r.col. 14'	<i>ħal-za-a-i a</i> -[ <i>aḫ-ħa-ša-am-m</i> ] <i>i-in-zi</i> -[ <i>ia-ta a-ša-an-du</i> ]
A <sub>3(+1)</sub> r.col. 15'	<i>pu-u-wa-a-t</i> [ <i>i-li-in-zi o-t</i> ]i-i-ia-[...]
A <sub>3(+1)</sub> r.col. 16'	<sup>D</sup> UTU-ti p[ <i>ár-ra-an pa-a i</i> ]š-ša-ri-i[n ...]
A <sub>3(+1)</sub> r.col. 17'	<sup>r</sup> a-ri <sup>1</sup> -i[n-...] <i>x ni-i-iš</i> [...]
A <sub>1</sub> r.col. 18'	[...] <i>iš-ša-ra-z</i> [a ...]
A <sub>1</sub> r.col. 19'	[... a-1]a-la-a-at-t[a-za ...]
A <sub>1</sub> r.col. 20'	[...] za- <b>š</b> i-i-in [...]
A <sub>1</sub> r.col. 21'	[...]x-in-z[i ...]

are broken along the intercolumnium. The find spot of the tablet remains unknown; the ductus of the joined fragments is New Script. The fragments A<sub>1</sub> and A<sub>3</sub> were published in transliteration in Starke 1985, 133 and 131 respectively and attributed to the *dupaduparša*-ritual, while A<sub>2</sub> was first published in transliteration as a join to A<sub>1</sub> in Soysal 2012, 190.

## Contents

§§ 1'–2' Nailing down the *nakkiu*-spirits, with its Luwian incantation

The text of the fragments treated here runs parallel to that of KBo 29.6(+) iv 1'–10' (CTH 762.2); hence the proposed CTH attribution. While the act of nailing the *nakkiu*-spirits is also mentioned in KUB 35.81(+) iv 3'''–4''' (CTH 759.3), this parallel is far less precise.

## Translation

### § 1'

Right column

- 1' [...] those who [...]  
 2' [...] (are) killed [...].  
 2'–3' She [cr]umbles [...].  
 3'–4' Then, [...] of copper on [...].  
 5' [... o]f copper and of [...].  
 6'–7' [Afte]rward, she takes twenty nails of bronze, twenty [nails of ...] (and) thirty pegs of wood.  
 8'–9' With them, she nails down the evil *nakki*[*u*-spirits].  
 9'–10' [At the same time], the Old Woman speaks thus in Luwian:

---

### § 2'

- 11'–12' “May the evi[l d]ead be naile[d] (down)  
 13'–14' —the [Old] Woman calls the [*nakk*]i*u*-spirits by [their] names—!  
 14'–16' [May] the forme[r (spirits) be separated ...] before the Sun-god!  
 16'–17' [Then] may [...] not [...] hand [...].  
 18'–19' [... to their] hands [... to their] *alalatt*-  
 20'–21' [...] of this [...]!”

## Commentary

**r.col. 8'–9'**: For the Old Woman as the subject of this sentence, and presumably those that immediately precede it, see KUB 35.81(+) iv 5"–6" (CTH 759.3).

**r.col. 12'**: The noun [wa]-<sup>r</sup>a<sup>1</sup>-la-an-ti-in-z[i] presumably represents the Luwian designation of the *nakkiu*-spirits. We analyze it as a form of the substantivized possessive adjective /walanti(ja/i)-/ 'those of the dead', although the interpretation /walant(i)-/ 'the dead' is also possible (and preferred in Melchert 2023). This etymology is consistent with the identification of the *nakkiu*-spirits as the spirits of the dead, reached on independent grounds (Mouton 2020b).

**r.col. 13'–14'**: Calling the spirits of the dead by their respective names is a remarkable act, because it implies that a specific group of the *nakkiu*-spirits, presumably

## CTH 762.3.5

### Table of Manuscripts

A KUB 60.36 Bo 1266

### Transmission and Research History

This fragment belongs to a right column of a double-columned tablet. Its ductus is New Script. Its direct join with KBo 29.58, reported in Sasseville 2020c, 556, was refuted by the collation of the original tablet fragments. The indirect join is also unlikely, since the signs of the two fragments are of different size. Nevertheless, both fragments reflect the same scribal hand, sharing it with KBo 29.60 (CTH 762.3.3; see Fig. 2.25). Furthermore, KUB 60.36 and KBo 29.58 appear to refer to the same rite, so that these two fragments can be used for mutual restorations. Under these circumstances, one can advance a working hypothesis that we are dealing with two tablet series reflecting copies (or closely parallel versions) of the same text written by the same scribe (see typologically CTH 762.1 vs. CTH 762.2). If so, then KBo 29.60 may

### Transliteration

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#### § 1'

Right column

A r.col. 1' [...]x da-a-i

A r.col. 2' [...]e]-<sup>r</sup>ep<sup>1</sup>-zi

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identified with specific deceased individuals, is held accountable for the misfortunes of the ritual patron (on this point, see Puértolas Rubio 2022, 145). Elsewhere in the Kuwattalla tradition, we find only the reference to the ritual patron called by name (KUB 9.6+ i 39, CTH 759.1). The restoration of *a-[aḥ-ḥa-ša-am-m]i-in-zi* ‘separated’ follows H. Craig Melchert (pers. comm.).

**r.col. 16’:** The reading *p[ár-ra-an]* is based on the collation of the original fragment KUB 35.36.

**r.col. 18’–19’:** This clause and the preceding two are partially restored with the help of the parallel version KBo 29.6(+) iv 7’–9’ (CTH 762.2).

belong to the same tablet series as either KUB 60.36 or KBo 29.58, but not to both. Since the choice here cannot be reasonably made, we number all three fragments as if they all belonged to different tablet series. The fragment KUB 60.36 was edited in transliteration in Groddek 2006, 37–38. It was first explicitly linked to the Kuwattalla tradition in van den Hout 1994, 123.

## Contents

- §§ 1’–2’ Patient’s moving back and forth effigies strung on a thread, with its Luwian incantation  
 § 3’ Unclear

The fragment can be assigned to CTH 762 based on its phraseology (see commentary). The identification of the thread with the intertwined strands of wool mentioned in several other fragments suggests that the relevant rite belongs to the initial part of the ritual.

## Translation

- 
- § 1’  
 Right column  
 1’ She takes/puts [...].  
 2’ She [h]olds [...].

- A r.col. 3' [... A-NA EN SISKU]R<sup>?</sup> pé-ra-an ša-ra-a ḥar-zi  
 A r.col. 4' [EN SISKUR o o i]š-ga-ra-an-da<sup>rSIG<sup>?</sup></sup> šu-ú-i-li a[n-da]  
 A r.col. 5' [du-wa-a-an du-wa]-an-<sup>r</sup>na<sup>r</sup> EGIR-pa pa-ra-a-ia {x}  
 A r.col. 6' [ni-ni-in-ki-iš-ke-e]z-zi<sup>MUNUS<sup>r</sup></sup> ŠU.GI<sup>r</sup>-ma-kán  
 A r.col. 7' [ud-da-a-ar lu-i-li a]n-da<sup>r</sup> kiš<sup>r</sup>-an me-mi-i[š-ke-ez-zi]

## § 2'

- A r.col. 8' [za-az-za-ra-a-ta-ra-ta ta-pa-r]u ta-ta-ar-ri-ia-m[a-an]  
 A r.col. 9' [ḥi-ru-ú-un a-an-ni-ia-an ta]-<sup>r</sup>a-ti<sup>r</sup>-ia-an  
 A r.col. 10' [ŠEŠ<sup>HÁ</sup>-an NIN<sup>HÁ</sup>-an ĩr-li-i]a-an  
 A r.col. 11' [GÊME-li-ia-an lu-la-ḥi-ia]-an ḥa-a-pí-r[i-ia-an]  
 A r.col. 12' [ku-wa-ar-ša-aš-ša-an tu-ú-li-i]a-aš-š[a-an]  
 A r.col. 13' [...]li-i[a-...]

## § 3'

- A r.col. 14' [...] x x [...]

## Commentary

**r.col. 4'–5':** This is the unique mention of a thread in the available corpus of the Kuwattalla tradition. It is arguably co-referential with the intertwined strands of wool that are attached to the ritual patron in KBo 9.147(+) ii 7'–10' (CTH 761.2.1.a) and subsequently removed with the help of goddess Andaliya in KUB 35.48 iii 14'–22' (CTH 760.4). See the explicit mention of the threads of blue wool and red wool in the Maštigga ritual (KBo 39.8 ii 5, Miller 2004, 69–70). Consequently, the figurines strung

## CTH 762.3.6

### Table of Manuscripts

A KBo 29.58 657/z

### Transmission and Research History

This fragment belongs to a right column of a double-columned tablet and preserves part of the intercolumnium. It comes from the Temple I area. Its ductus is New Script. Its direct join with KUB 60.36, reported in Sasseville 2020c, 556, is no longer valid after collation of the original tablet fragments (see the discussion under CTH 762.3.5). The fragment was edited in transliteration in Starke 1985, 391.

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- 3' She holds up [...] before [*the ritual patro*]n.  
 4'-6' [The ritual patron move]s back and forth [*the figurines s*]trung on a thread  
 o[n this side] and [on that] side  
 6'-7' and, at the same time, the Old Woman pronoun[nces] the following [words  
 in Luwian]:

- 
- § 2'  
 8' ["(It) was chopped: judgmen]t, curse,  
 9' [perjury, maternal (or) pa]ternal,  
 10' [of the brother (or) sister, of a male]  
 11' [(or) female servant, of mountain-dwellers] (or) desert-dwelle[rs],  
 12' of [an army of assembly]  
 13' [...]!"

- 
- § 3'  
 14' [...]

on the threads may be tentatively identified with the evil tongues, which are mentioned in KUB 35.48 iii 33' shortly after the Andaliya episode. The movement back and forth seems to aim at making the figurines fall off and thus at neutralizing the miasma they represent.

**r.col. 6'-7':** This turn of phrase is typical of CTH 762, see KBo 22.254(+) ii 2-3 and 5-6 (CTH 762.3.2).

## Contents

- §§ 1'-2' Patient's moving back and forth effigies strung on a thread, with its Luwian incantation

The fragment can be assigned to CTH 762 based on its phraseology (see commentary). The identification of the thread with the intertwined strands of wool mentioned in several other fragments suggests that the relevant rite belongs to the initial part of the ritual.

## Transliteration

## § 1'

Right column

- A r.col. 1' ʽENʽ S[ISKUR o o iš-ga-ra-an-da<sup>SIG</sup>šū-ú-i-li an-da]  
 A r.col. 2' du-wa-a-an d[u-wa-an-na EGIR-pa pa-ra-a-ia]  
 A r.col. 3' ni-ni-in-ki-i[š-ke-ez-zi<sup>MUNUS</sup>ŠU.GI-ma-kán]  
 A r.col. 4' ud-da-a-ar lu-ʽiʽ-[li an-da kiš-an me-mi-iš-ke-ez-zi]
- 

## § 2'

- A r.col. 5' za-az-za-ra-a-ta-r[a-ta ta-pa-ru ta-ta-ar-ri-ia-ma-an]  
 A r.col. 6' ʽḫiʽ-ru-ú-un a-an-n[i-ia-an ta-a-ti-ia-an]  
 A r.col. 7' [ŠES<sup>ĤĀ</sup>-a]n NIN<sup>ĤĀ</sup>-a[n ĩR-li-ia-an]  
 A r.col. 8' [GÉME-l]i-ia-a[n lu-la-ḫi-ia-an ḫa-a-pí-ri-ia-an]  
 A r.col. 9' [ku-wa-ar-ša-a]š-ša-a[n tu-ú-li-ia-aš-ša-an]  
 A r.col. 10' [...] x x [...]

## Commentary

**r.col. 5'**: The likely stem of *za-az-za-ra-a-ta-r[a-ta]* is /tsatsara-/, based on the comparison with *za-ra-a-i-mi-i[n-zi]*, the participial form used with reference to the evil tongues in KBo 13.264 r.col. 9' (CTH 763.2.8). The reconstruction of the medio-passive stem *za-az-za-ra-a-ta-r(a)* follows Sasseville 2020c, 95–96.

## Translation

## § 1'

Right column

- 1'-3' The ri[tual] patron mov[es back and forth *the figurines* strung on a thread on] this side [and o]n that [side]
- 3'-4' [and, at the same time, the Old Woman pronounces the following] words in Luwia[n]:

## § 2'

- 5' "(It) was chopped: [judgment, curse],
- 6' perjury, matern[al (or) paternal],
- 7' [of the brothe]r (or) siste[r, of a male]
- 8' [(or) female serva]nt, of [mountain-dwellers (or) desert-dwellers],
- 9' of [an army of assembly]
- 10' [...]!"

**r.col. 6'-9':** Contrast the other occurrences of the same chain of merisms in CTH 760-761, which invariably feature the initial pair 'past (or) future'. This negative observation is compatible with grouping the present fragment under CTH 762.

# A KIZZUWADNA RITUAL RELATED TO THE KUWATTALLA TRADITION CTH 763.1.1

## Table of Manuscripts

A KUB 35.8 Bo 4548

## Transmission and Research History

This New Script fragment with unknown find spot contains the beginning of column one of what was likely a double-columned tablet and features the incipit of a ritual text. It was published in transliteration in Starke 1985, 43 and interpreted as belonging to a Kizzuwadna ritual that is distinct from the Kuwattalla tradition.

## Transliteration

### § 1

Obv. i

A i 1 [...] <sup>r</sup>KUR.URU<sup>r</sup> KI-IZ-ZU<sup>r</sup>-[WA-A]T-N[A]

A i 2 [...] <sup>r</sup>ra<sup>r</sup>-an nu lu-i-li

A i 3 [ki-iš-ša-an hu-uk-ki-i]š-ke-mi

---

### § 2

A i 4 [...-a]n ma-na-a-ḫa a-ad-du-wa-li-[in]

A i 5 [MUNUS-in a-ad-du-w]a-li-in zi-ti-in

---

### § 3

A i 6 [...]x-da ši-wa-an-na x-pa-at-t[a ...]

A i 7 [...]x x-pa-at-ta {x} a-an-da [...]

A i 8 [...]x-ar UDU-iš GU<sub>4</sub>-iš u-wa-x[...]

A i 9 [...]at-<sup>r</sup>ta<sup>r</sup>-ia-ti a-ri-i[a-...]

## Commentary

**i 1:** For the tendency to use the Sumerogram KUR as a determinative rather than logogram next to geographic names, see Kudrinski 2017b.

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## Contents

- § 1 Hittite incipit mentioning a ritual practitioner from Kizzuwadna  
§ 2 Luwian incantation likely mentioning an evil man and evil woman  
§ 3 Luwian incantation mentioning a sheep and a bovine

The animals mentioned in § 3' constitute the primary evidence for assigning the fragment under discussion to CTH 763.1, while the tandem of an evil man and evil woman indirectly supports the same conclusion (see the commentary). If the attribution of this piece indeed links it to the Kuwattalla tradition, the person hidden behind the “performer from Kizzuwadna” must be Šilalluḫi (see the discussion of the “performer from Ziluna” in CTH 760.2).

## Translation

### § 1

Obv. i

- 1 [...] (of) the land of Kizzu[wa]tn[a]  
2–3 [...]. I [conju]re [thus] in Luwian:

---

### § 2

- 4 “I saw [...], an evil  
5 [woman (or) an evi]l man.

---

### § 3

- 6 [...] *šiwanna* [...]  
7 [...] in [...]  
8 [...] sheep, bovine, [...]  
9 [...]

**i 5:** See KUB 35.68:12' (CTH 763.1.3.a) with the commentary to the translation for the likely reference to the tandem of the evil man and evil woman in the context of CTH 763.1.

**i 6:** The Luwian form *ši-wa-an-na* can hardly be separated from Hitt. *šiwanna/i-*, a noun of unknown meaning occurring in the texts of the Tunnawiya tradition (CHD Š, 488a). Note the occurrence of the same Hittite noun in KUB 35.146 iii 8', a fragment

## CTH 763.1.2

### Table of Manuscripts

A KUB 35.65 Bo 518

### Transmission and Research History

This fragment preserves a part of the tablet adjacent to its right edge, with the final words of several lines of column two, which are frequently written on the edge, and more substantial portions of column three. The ductus of the tablet shows typical features of Middle Script and the same scribal hand as that of KUB 35.54 (CTH 758.1; see Fig. 2.1). The fragment was edited in transliteration in Starke 1985, 180–81 as belonging to an unspecified Old Woman ritual.

### Transliteration

	§ 1'
Obv. ii	
A ii 1'	[...]x
A ii 2'	[...]x
A ii 3'	[...]x
A ii 4'	[... n]u <sup>r</sup> A-NA <sup>1</sup> 1 LÚ-LIM
A ii 5'	[1 GU <sub>4</sub> .MAḪ ... A-N]A MUNUS- <i>ma</i> 1 GU <sub>4</sub> .ĀB
A ii 6'	[... n]a-aš- <i>ma</i> 3 LÚ <sup>MES</sup>
A ii 7'	[... 1 GU <sub>4</sub> ].MAḪ 1 UDU.ŠIR
A ii 8'	[... A-N]A MUNUS <sup>MES</sup> - <i>ia</i> QA-TAM-MA- <i>pát</i>
A ii 9'	[... 1 UDU."SÍ]G+MUNUS" 1 UZ <sub>6</sub>
A ii 10'	[...] UDU."SÍG+MUNUS" <sup>HÁ</sup>

---

	§ 2'
A ii 11'	[... <i>ma-an-t</i> ]a-al-li- <i>ia</i>
A ii 12'	[... na-ak-ku-uš-ša-ḫ]i-ti
A ii 13'	[...]x-uš
A ii 14'	[...]x-na-an-zi



featuring Luwian incantations and showing particular resemblance to the Tunnawiya tradition (see Vol. 2, Section 1.2).

## Contents

§ 1'	Hittite passage enumerating animals
§§ 2'-4'	Unclear Hittite passages; <i>mantalli</i> - and scapegoat rites are mentioned
§§ 5"-6"	Luwian incantation for the punishment of the "lords of offense and fault"
§§ 7"-9"	Hittite passage describing a libation with kitchen pots, with its Luwian incantation
§ 10"	Unclear

The attribution of this fragment to CTH 763.1 follows from the presence of the bovines among the animals of the ritual, the reference to the *mantalli*-rite, and the mention of 'offense' and 'fault', but not 'judgment' or 'curse', among the miasma. It seems likely that the fragment under discussion belongs to the initial part of the ritual.

## Translation

	§ 1'
Obv. ii	
1'	[...]
2'	[...]
3'	[...]
4'	[...] for a man,
5'	[one bull ...] but [f]or a woman, one cow
6'	[... o]r three men
7'	[... one b]ull, one ram
8'	[... fo]r women, exactly the same
9'	[... one e]we, one goat,
10'	[...] ewes.

---

	§ 2'
11'	[... to the <i>man</i> ]talli-rite
12'	[... to the scapegoat]-rite
13'	[...]
14'	They [...].

- A ii 15' [...] *pa-a-an-zi*  
 A ii 16' [...]  
 A ii 17' [...]x <sup>r</sup>*tar-na-an-zi*

- § 3'  
 A ii 18' [...]x-*zi*  
 A ii 19' [... *na-ak-ku-š*]a-a-*ḫi-ti*  
 A ii 20' [...]  
 A ii 21' [...] -<sup>r</sup>*e<sup>1</sup>-eš*

- A ii 22' [...]  
 A ii 23' [...]x

- § 4'  
 A ii 24' [...] *ḫ*]u-u-<sup>r</sup>*ma-an-da*

- § 5"  
 Rev. iii  
 A iii 1' [...]x-<sup>r</sup>*ti<sup>1</sup>-i*[t-...]  
 A iii 2' [...] <sup>D</sup>U-ti za-<sup>r</sup>*an-da<sup>1</sup>* x[...]  
 A iii 3' [...-*ša/t*]a<sup>2</sup>-*na-aš ḫa-ra-at-na-aš-<sup>r</sup>ši-in-za<sup>1</sup>*  
 A iii 4' [*wa-aš-ku-li-im-ma-aš*]-*ši-in-za EN-an-za*  
 A iii 5' [...] -*ia-aš a-a-ia-aš*  
 A iii 6' [...] *iš-ša-ri-iš a-an-da*  
 A iii 7' [...]x a-aš-*ta ḫa-an-na-a*  
 A iii 8' [...] *z*]i-i-*la du-ú-du-pa*  
 A iii 9' [...]a *ú-ut-ra šar-ra*  
 A iii 10' [...] -*š*]i

- § 6"  
 A iii 11' [...] a-*pa*]-a-ar-*ḫa za-aš-ta-a-at-ta*  
 A iii 12' [...] -a-ar *ma-an-ta-a-al-la*  
 A iii 13' [...] -*t*]a<sup>2</sup> *na-a-nu-um-pa na-na-a-at-ti*  
 A iii 14' [*u-wa-li-ia-at-ti*] *pa-an a-ap-pa ḫa-ra-at-na-an-ti-iš*  
 A iii 15' [*wa-aš-ku-li-im-ma-a*]n-ti-iš *ni-iš*  
 A iii 16' [...] *ma-a*]l-*ḫa-aš-ša-aš-ši-in EN-an*

- § 7"  
 A iii 17' [EGIR-*an-da-ma* <sup>DUG</sup>*ḫu-pu-wa*]-<sup>r</sup>*a<sup>1</sup>-ia ši-pa-an-du-wa-an-zi*  
 A iii 18' [...] *ḫu-u-uk-zi-m*]a *ki-iš-ša-an*

- § 8"  
 A iii 19' [*pa-ta ḫa-la-a-al a-aš-tu* <sup>DU</sup>]G<sup>1</sup>*ḫu-pu-wa-a-ia*  
 A iii 20' [...] -*t*]i *ḫi-i-ru-ú-ta-ti*

15' They go [...]  
 16' [...]  
 17' They release [*the scapegoat*].

---

§ 3'  
 18' [...]  
 19' [... to the scapegoat]-rite  
 20' [...]  
 21' [...]  
 22' [...]  
 23' [...]

---

§ 4'  
 24' [... a]ll [...]

§ 5"  
 Rev. iii  
 1' "[...]  
 2' [...] down to the Storm-god  
 3'-4' [...] the lords of offense (and) [fa]ult (acc.)!  
 5' [...] them, make them  
 6' [... the h]and (nom.)  
 7' [...] judge them  
 8' [... i]n the future, strike  
 9' [...] up  
 10' [...]

---

§ 6"  
 11' [Sun-god], you *zašta*-ed the [*ab*]ar.  
 12'-13' You [...]ed slanderous [...].  
 13'-14' Now you bring [(and) kill ...].  
 14'-16' May offense [(and) fault] not [see the r]itual patron again!"

---

§ 7"  
 17'-18' [Afterward, she ... kitchen p]ots for libating  
 18' [a]nd [she conjures] thus:

---

§ 8"  
 19' "[May] the kitchen pots [be pure]  
 20' [from ...] perjury,

A iii 21' [ú-la-an-tal-li-ia-ti ḥu-u-it-wa]-li-ia-ti

A iii 22' [pu-u-wa-ti-la-ti pa-ri-ia-na-a]l-la-ti

---

§ 9"

A iii 23' [ḥa-ni-i-ia-ti i-iš-ša-ra-ti] ḥa-ni-i-ia-ti

A iii 24' [EME-ti<sup>?</sup> ...-aš]-ša-an-za-ti

A iii 25' [...]

---

§ 10"

A iii 26' [...]-a

A iii 27' [...]

A iii 28' [...]x

## Commentary

**ii 7'**: The mention of the bull and cow among the ritual implements separates this fragment from the rituals of the Kuwattalla tradition classified under CTH 759–762. Compare, in particular, the ritual inventories in KBo 29.3+ i 5–9 (CTH 760.2) and KUB 35.18(+) i 8–12 (CTH 760.1.a), which mention only sheep and goats among the animals of ritual, although several fragments of CTH 761 also refer to piglets. For parallels involving gender-specific assignment of animals in Hittite ritual texts, see Haas 1994, 893 fn. 118.

**ii 11'**: See the use of the adjective *ma-an-ta-a-al-la* in iii 12' below. It is possible that the offerings listed in the preceding paragraph are related to the *mantalli*-rite. For this rite in general, see van den Hout 1998, 5–6 (with bibliography).

**ii 12'**: The restoration of the reference to the scapegoat rite, here and in line 19', is facilitated by the reference to the *mantalli*-rite immediately above and the verb <sup>r</sup>*tar*<sup>1</sup>-*na-an-zi*, which is commonly used for the release of a scapegoat, in line 17' below (see Mouton 2014a).

**iii 3'–4'**: The pair of miasma 'offense (and) fault' represents an obvious link between KUB 35.65 and certain rites in the Kuwattalla tradition; for the distribution of the relevant rites, see Vol. 2, Section 3.6. Note that the synonymous pair of Hittite cognates *wa-aš-túl ḥa-ra-<sup>r</sup>a<sup>1</sup>-[tar]* is attested in the Maštigga tradition (KBo 43.319 i 6', Miller 2004, 136) but not in its best-preserved ritual against domestic quarrels (CTH 404.I). For additional instances of the same Hittite collocation, see Starke 1990, 445–46 fn. 1603.

**iii 8'**: It is obvious that the passage under discussion contains an incantation addressed to a deity and that the imperative predicates have 'the lords of offense and fault' as patients. The identity of the deity is more problematic. The Storm-god, directly mentioned in the preserved part of the incantation, would be the appropriate agent matching the predicate *du-ú-du-pa* 'strike', but his occurrence in the dative

21' [of the dead (or) the livi]ng,  
 22' [past (or) futu]re,

---

§ 9''

23' [from bad hand], bad  
 24'–25' [tongue, (the tongue)] of [...]

---

§ 10''

26' [...]  
 27' [...]  
 28' [...]###

case in line 2' illustrates a different role from that of the divine addressee. There is a theoretical possibility to take <sup>D</sup>U-*ti* as a vocative form, but its vocalism would be difficult to explain given the assured vocative *ti-wa-ta* 'Sun-god' in KUB 32.10+. Tarḫunt- and Tiwad- are the only two consonantal stems of the common gender that are preserved in the Luwian language. Therefore, it seems more likely that another deity, lost in a lacuna, functions as the addressee of the imperative clauses. Given that § 6'' below finds a close counterpart in KUB 35.68:13'–15' (CTH 763.1.3.a), an incantation addressed to the Sun-god, one can tentatively suggest that the same deity is also involved in our text, while the Storm-god is merely allotted here a certain role in the punishment of the evildoers.

**iii 11'**: The interpretation of this clause is very problematic. We take *za-aš-ta-a-at-ta* as a verbal form, because the next clause apparently features another verbal form ending in [...-*t*]<sup>a</sup> (iii 13'). Given that the whole paragraph probably represents an incantation addressed to the Sun-god, as suggested by the parallel passage KUB 35.68:13'–15' (CTH 763.1.3.a) and the 2sg.pres. form *na-na-a-at-ti* in line 13', it seems likely that /-*tta*/ in *za-aš-ta-a-at-ta* is the ending of 2sg.pret. This, in turn, suggests that [*a-pa*]-*a-ar-ḫa* (restored on the basis of KUB 35.68:14') functions as the object rather than subject in the clause under discussion. From the morphological viewpoint, one can analyze this segment as the additive clitic /=*ya*/ attached to an *r*-stem, which would match another *r*-stem functioning as the object of the next clause ([...]-*a-ar* in iii 12').

**iii 17'**: The only other mention of the *ḫupuwai*-vessels in texts related to the Kuwat-talla tradition—namely, KBo 47.136 (CTH 763.2.13)—refers to their destruction rather than libations.

**iii 23'**: The adjective /*xani*(*ja*/*i*)-/ 'bad' is exceptionally used here instead of /*attuwal*(*i*)-/ 'evil', typical for this collocation. For the derivatives of this adjective in hieroglyphic transmission, predetermined by the sign MALUS<sub>2</sub>, see Starke 1990, 387.

## CTH 763.1.3.a

## Table of Manuscripts

A KUB 35.68 381/b

## Transmission and Research History

This New Script fragment was found in Building A of Büyükkale. There are insufficient clues to determine its position on a tablet. It was edited in transliteration in Starke 1985, 395 without being assigned to any specific composition.

## Transliteration

## § 1'

A:1' [...]-<sup>r</sup>az<sup>1</sup>-[...]  
 A:2' [...]-ki-[...]  
 A:3' [...]-da-a-x[...]  
 A:4' [...]-<sup>r</sup>a<sup>1</sup>-ti ú-i-x[...]  
 A:5' [...]x-pa-ni-i pá-r-na-a[n-...]  
 A:6' [...]x x x-<sup>r</sup>pí<sup>1</sup>-lu-pa-an a-ri-i[n-...]  
 A:7' [...]-ru-un-ni

## § 2'

A:8' [...]-<sup>r</sup>a<sup>1</sup>-ar-ri pá-r<sup>ar</sup>-na zi-i-ia-ri [... <sup>GIŠŠÚ.A</sup>]  
 A:9' [<sup>GIŠŠÚ.A</sup>-ti za-ap]-pu-un-da<sup>1</sup>(MA) <sup>GIŠ</sup>ku-up-pé-eš-ša <sup>GIŠ</sup>ku-up-pí-[ša-ti]  
 A:10' [za-ap-pu-un-ta w]a-aš-ša-an-za wa-aš-ša-ti za-ap-pu-un-[ta]  
 A:11' [...-ša/t]a<sup>2</sup>-na-ti za-ap-pu-un-ta

## § 3'

A:12' [ma-a-na-aš zi-ti-iš z]a-ú-i-na-aš ma-a-an wa-na-at-ti-iš [za-ú-i-na-aš]  
 A:13' [... <sup>D</sup>Ti]-wa-za a-pa-ar-ḫa za-a-aš-ta-a-at-ta na-[...]  
 A:14' [...-a-a]r ú-up-na-al-la ma-a-an-ta-al-la [...]  
 A:15' [...] <sup>r</sup>na<sup>1</sup>-a-nu-um-pa la-la-a-at-ti u-wa-li-ia-a[t-ti ...]  
 A:16' [... t]a-a-ti-iš <sup>D</sup>Ti-wa-az za-am-ma-an-ta-at-x[...]  
 A:17' [...] x x x x [...]x-<sup>r</sup>ru<sup>21</sup>-wa du-uš-du-uš-[...]

## § 4'

A:18' [...](<sup>r</sup>)<sup>r</sup>hu<sup>1</sup>-u-wa-an-t[a-...]  
 A:19' [...]-da-ša-a[n-...]

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## Contents

- § 1'           Unclear Luwian passage  
 § 2'           Luwian incantation mentioning the offering of furniture  
 § 3'           Luwian incantation addressed to the Sun-god  
 § 4'           Unclear Hittite passage

The identical ductus of this fragment and KUB 32.124 (CTH 763.1.3.b; see Fig. 2.26) is an argument for assigning it to CTH 763.1. Furthermore, a parallel, involving several lexical items in the incantation addressed to the Sun-god, links this fragment to KUB 35.65 (CTH 763.1.2), which in turn supports the same attribution to CTH 763.1.

## Translation

- § 1'  
 1'           “[...]”  
 2'           [...]  
 3'           [...]  
 4'           [...]  
 5'           [...] hous[e ...]  
 6'           [...]  
 7'           [...] we [...]
- 
- § 2'  
 8'           [...] lie the houses [...]  
 8'–9'       [We have tre]ated (ritually) [a stool from (among) the stools].  
 9'–10'     [We have treated (ritually)] a footstool [from (among)] the footstools.  
 10'         [We] have treated (ritually) a table from (among) the tables.  
 11'         We have treated (ritually) [...] from (among) [...].
- 
- § 3'  
 12'         [Whether it (is) a man, h]ere he (is). Whether (it is) a woman, [here she (is)].  
 13'         [... Ti]wad, you have also *zašta*-ed the *abar*-.  
 14'         [You have ...] the *upnalla*- (and) slanderous [...]  
 15'         [...]. Now, you will take (and) kill [...]!  
 16'         [... F]ather Tiwad, [...] the bewitched [...]  
 17'         [...] (v. to place around) [...]
- 
- § 4'  
 18'         [...]  
 19'         [...]

## Commentary

**7'**: The juxtaposition of 1pl.pres. ending /-unni/ in this paragraph and the 1pl.pret. ending /-unta/ in the paragraph to follow represents an important argument for determining the semantic value of the latter ending.

**8'–11'**: This is the best-preserved passage dealing with the ritual treatment of items of furniture; the likely parallel is available in KBo 8.129 i 17'–20' (CTH 759.10.a) and inferentially also in KUB 35.54 ii 20'–22' (CTH 758.1); see already Starke 1990, 111. Since the paragraph under discussion is immediately followed by an incantation addressed to the Sun-god, one can hypothesize that the furniture under discussion represents an offering for the deity, which is consistent with the context in KUB 35.54, where the furniture certainly represents an offering to the Storm-god of the Open Country. It is not immediately obvious whether the expression 'X from (among) the X-es' denotes the best X available or merely one of the available X-es.

**12'**: This pair of clauses, if correctly restored, appears to introduce the enemies of the ritual patron, man or woman, whom the Sun-god is expected to destroy(?). Presumably, they are represented by anthropomorphic figurines. The best available parallel here is KBo 29.3+ ii 18–27 (CTH 760.2), the incantation addressed to the Sun-god aimed at the submission of the ritual patron's opponents, likewise represented by

## CTH 763.1.3.b

### Table of Manuscripts

A KUB 32.124 741/b

### Transmission and Research History

This fragment of a left edge of a tablet with the adjacent parts of column one and column four was found in Building A of Büyükkale. Its ductus suggests that it is a New Script copy of an older text. The piece was published in transliteration in Starke 1985, 171–72 as belonging to an unspecified Old Woman ritual.



figurines. While the use of gender-specific figurines is attested in KBo 34.245+ (CTH 762.1.c), there is no evidence that they represent the opponents of the ritual patron. For a commentary on this part of the incantation and a parallel of a gendered curse against bewitchers, see Puértolas Rubio 2022.

**13'**: Melchert 2023 (*sub zāštā-*) translates *za-a-aš-ta-a-at-ta* as 'you made present'.

**14'–17'**: This incantation finds a non-trivial parallel in the fragmentary passage KUB 35.65 iii 11'–14' (CTH 763.1.2), which represents the principal argument for assigning the fragment under discussion to the same cluster. See the restored mention of the *mantalli*-rite in KUB 35.65 ii 11'. The restoration of *u-wa-li-ia-a[t-ti]* 'you will kill' is conjectural, but see ASSUR letter e § 10 |(MORI)*wa/i-wa/i-ri+i-ta-ti* 'is dying', a reduplicated stem derived from the Luwian root /wal-/ 'to die'.

**16'**: See /tsammanta/ in KUB 35.54 ii 25' vs. /tsappatta/ in KUB 35.54 ii 38' (CTH 758.1, q.v.).

**18'–19'**: While the translation of this paragraph is currently impossible, the sequence [...](-)'*hu<sup>1</sup>-u-wa-an-ta(-)*[...] is compatible with several Hittite restorations. Another factor that tips the scales in favor of treating it as a Hittite passage is the parallel with KUB 35.65 iii 17'–18', where a Hittite passage follows a related incantation (CTH 763.1.2).

## Contents

§ 1'–3'	Rite involving scapegoats
§ 4'	Fragmentary Hittite passage
§ 5"	Unclear
§ 6"	Luwian incantation for removing evil by means of an animal substitute
§ 7"	Fragmentary Hittite passage mentioning a sheep

The reference to a bovine in § 6" and the overall similarity of the relevant incantation to the one in KBo 29.36 § 2' (CTH 763.1.4) constitute sufficient reasons for assigning the fragment to CTH 763.1. The fragment belongs to the same tablet series as KUB 35.68 (CTH 763.1.3.a; see Fig. 2.26) and probably reflects a later point in the proceedings, since the scapegoat rites tend to be placed in the final part of the rituals within the Kuwattalla tradition.

## Transliteration

## § 1'

Obv. i

A i 1' [na]-<sup>r</sup>ak-ku-(uš)-šī<sup>1</sup>-[uš ...]

A i 2' lam-ni-ia-a[z-zi]

## § 2'

A i 3' a-pé-e-da-aš-ma-k[án<sup>2</sup> ...]

A i 4' ŠUM-MA-TE-ŠU-NU [ḫal-za-a-i ...]

A i 5' ku-i-uš EN SÍŠ[KUR na-ak-ku-uš-šī-uš]

A i 6' lam-ni-az-zi [...]

A i 7' ku-e-da-ni-ia A-[NA ...]

## § 3'

A i 8' nu-uš-ša-an a-pu-u-[uš ...]

A i 9' a-pé-e-da-ni [A-NA ...]

A i 10' pé-ra-an kat-t[a ...]

A i 11' kat-ta [...]

## § 4'

A i 12' x x 2-ŠU 7 [...]

A i 13' [...]<sup>r</sup>ḫu<sup>21</sup>-[...]

## § 5''

Rev. iv

A iv 1' x x [...]

## § 6''

A iv 2' GU<sub>4</sub>-i[š-pa-ta o o pād-da-li-ia-i]

A iv 3' UZUŠ[Ā-ti UZUNÍG.GIG-ti ḫa-a-ra-tar-ša]

A iv 4' wa-aš-ku-[wa-al-li-im-ma-an-za ...]

A iv 5' ḫi-i-ru-[ta-aš-ša-an-za]

## § 7''

A iv 6' na-a[š ...]

A iv 7' na-a[š ...]

A iv 8' an- [...]

A iv 9' na- [...]

A iv 10' UDU [...]

## Translation

## § 1'

Obv. i

1' [sc]apegoat[s ...]

2' [...] assign[s]

## § 2'

3'-4' [... calls] their names.

5'-6' (Those) whom the rit[ual] patron designates [as *scapegoats*]

7' and to which [...].

## § 3'

8'-10' [*She places*] down those [...] before that [...].

10'-11' [...] down [...].

## § 4'

12' Twice seven [...]

13' [...]

## § 5''

Rev. iv

1' [...]

## § 6''

2'-3' "The bovine [with] (its) hea[rt (and) liver is carrying off]

4'-5' [the offense] (and) fau[lt ... of] perj[ury]."

## § 7''

6' She [...].

7' She [...]

8' [...]

9' [...]

10' sheep [...]

## Commentary

**i 1'–2'**: See the designation of a scapegoat in the Maštigga tradition (KBo 39.8 iii 38; Miller 2004, 91).

**i 5'–10'**: While the restoration of these lines must remain conjectural, one can advance a hypothesis that the animals assigned as scapegoats for specific deities are placed in front of the representations of the respective deities. The situation when the ritual patron, not the Old Woman, designates scapegoats might refer to his designation of the animals as his living substitutes.

## CTH 763.1.4

### Table of Manuscripts

A KBo 29.36 457/w

### Transmission and Research History

This Middle Script fragment contains a small portion of a left column of a double-columned tablet. The margin of the intercolumnium is partially preserved, but appears to be unusually slanted. The fragment was found in the area of Building D of

### Transliteration

#### § 1'

##### Left column

A l.col. 1' [...]x-ia-an ḥu'-[it-wa-li-ia-an]

A l.col. 2' [wa-a-la-a]n-ti-an ṣEŠ-an' N[IN-an ...]

A l.col. 3' [pád-da-li-i]a-i pa-a-ta ma-a-u-wa-a-ṛti' [pa-ar-ta-ti]

A l.col. 4' [ar-pu-w]a-na-ti ma-an-na-ku-na-a-ti pád-da-ṛli-ia'-i

#### § 2'

A l.col. 5' [pa-a-ta] síG-ti pád-da-li-ia-i GU<sub>4</sub>-iš-pa-ta {x}

A l.col. 6' [... pád-da-l]i-ia-i <sup>UZU</sup>ṢĀ'-ti <sup>UZU</sup>NÍG.GIG-ti

A l.col. 7' [ḥa-a-ra-tar-ša w]a-ṛaš'-ku-[wa-al]-li-im-ma-an-za

A l.col. 8' [... ḥi-i-ru-t]a-ṛaš-ša-an-za'

**iv 2'–5'**: This paragraph is restored with the help of the parallel version KBo 29.36 l.col. 5'–8' (CTH 763.1.4). The question that imposes itself but does not have a clear answer is whether this incantation refers to animal substitutes (Luw. /tarpassa-/), as demonstrably does its counterpart in KUB 35.43+ iii 24'–30' (CTH 761.3.8), or more specifically to the scapegoats (*nakkušši-*) mentioned on the other side of the same fragment. In fact, one should probably contemplate the possibility that the animal substitutes are co-referential with the scapegoats in this context: they are simply kept alive and thus function as *nakkušši-*.

Büyükkale and published in transliteration in Starke 1985, 379 without being assigned any textual attribution.

## Contents

§§ 1'–2'      Luwian incantations for removing evil by means of animal substitutes

The mention of a bovine together with an ovid constitutes the primary reason for attributing the fragment under discussion to CTH 763.1 (see under CTH 763.1.1).

## Translation

### § 1'

Left column

1'–3'    "It is [carr]ying off [... of the] l[iving or the dea]d, brother (or) si[ster, ...].

3'–4'    It is carrying it off with (its) four [legs, forehe]ad, snout.

---

### § 2'

5'      [It] is carrying [it] off with (its) wool. The bovine,

6'      is [... carry]ing it off with (its) [...] heart (and) liver,

7'      [the offense (and) f]ault

8'      [...] of [per]jury."

## Commentary

**l.col. 1'–3':** There is little doubt that the object of this clause consists of some *mi-asma*, to be carried away by an animal substitute, as is expressed in l.col. 7'–8'. The implied subject of the clause is probably a sheep, given the reference to wool in the next paragraph, arguably in connection with the same subject.

**l.col. 3':** The verb *pád-da-li-ia-* 'to carry' must etymologically be related to *pát-za-* 'to carry', which occurs in a functionally similar incantation in KUB 35.54 iii 9–11 (CTH 758.1; see further Yakubovich 2016a, 75–76). For the syntactic relationship between the two clauses of this paragraph compare another similar formula, KUB 35.43+ ii 10–15 (CTH 761.3.8).

**l.col. 5'–8':** The reference to the bovine represents the primary reason for classifying this fragment under CTH 763.1. The form  $[\text{hi-i-ru-t}]a^{-\text{r}}a\check{s}\text{-}\check{s}a\text{-}an\text{-}za'$  is restored based

## CTH 763.1.5

### Table of Manuscripts

A KBo 29.47 39/q

### Transmission and Research History

This tiny fragment was found in the area of Building K of Büyükkale. It contains a fragment of the intercolumnium and some signs to its left or right. The side of the tablet cannot be determined, and consequently one cannot establish the relative order of the left and right column; ordering §§ 3'–6' after §§ 1'–2' is a mere guess. The duc-

### Transliteration

§ 1'  
 Rev. iii?  
 A iii? 1' x[...]  
 A iii? 2' UDU-x[...]  
 A iii? 3' GU<sub>4</sub>-t[a-...]

---

§ 2'  
 A iii? 4' na-nu-[un ...]  
 A iii? 5' <sup>D</sup>U<sup>2</sup>-x[...]

on the parallel version KUB 32.124 iv 5' (CTH 763.1.3.b). The expression '[the offense (and) f]ault ... of [per]jury', unique as it is in the preserved part of the Kuwattalla tradition, supports the contention that cleansing the ritual patron of the committed perjury represents the primary goal of this group of rituals.

**l.col. 5':** The restoration [UDU-ša-t]a is also formally possible, but it seems unlikely that the ritual activity of the sheep is described in one very short clause. The restoration [pa-a-t]a would imply that the clause under discussion logically belongs with the preceding paragraph. Compare the parallel incantation KUB 32.124 (CTH 763.1.3.b), where the paragraph line is more logically placed before the clause featuring the bovine as its subject.

tus of the fragment cannot be dated due to the lack of diagnostic signs. The right column was edited in transliteration in Starke 1985, 385 but not assigned to any specific text.

## Contents

§ 1'	Sheep and bovine are mentioned
§ 2'	Fragmentary Luwian incantation
§§ 3"–6"	Unclear

The fragment is tentatively assigned to CTH 763.1 in view of the occurrence of the signs for sheep and bovine in the adjacent lines of § 1'.

## Translation

	§ 1'
Rev. iii?	
1'	"[...]
2'	sheep [...]
3'	bovine [...]

---

	§ 2'
4'	No[w ...]
5'	<i>the Storm-god</i> [...]

A iii<sup>2</sup> 6' a-a[n-...]  
 A iii<sup>2</sup> 7' x[...]  
 A iii<sup>2</sup> 8' x[...]

## § 3''

Rev. iv?  
 A iv<sup>2</sup> 1'-3' [...]

---

## § 4''

A iv<sup>2</sup> 4'-6' [...]

---

## § 5''

A iv<sup>2</sup> 7' [...]  
 A iv<sup>2</sup> 8' [...]x-pu  
 A iv<sup>2</sup> 9' [...]  
 A iv<sup>2</sup> 10' [...]x  
 A iv<sup>2</sup> 11' [...]

---

## § 6''

A iv<sup>2</sup> 12' [...]  
 A iv<sup>2</sup> 13' [...]  
 A iv<sup>2</sup> 14' [...]x

## Commentary

**iii<sup>2</sup> 2'-3'**: The sheep and the bovine mentioned next to each other constitute the only evidence for assigning the fragment under discussion to CTH 763.1. At the same time, the sequence GU<sub>4</sub>-t[a-...] is rather unexpected, and the Luwian language of the paragraph under discussion is not assured.

## CTH 763.1.6

### Table of Manuscripts

A KBo 9.143 275/n

### Transmission and Research History

This likely Middle Script fragment was found in Büyükkale in a secondary archaeological context. It contains fragments of columns two and three together with the

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6'-8' [...]”

§ 3”  
Rev. iv?<sup>2</sup>  
1'-3' [...]

---

§ 4”  
4'-6' [...]

---

§ 5”  
7'-11' [...]

---

§ 6”  
12'-14' [...]

**iii<sup>2</sup> 4'-5'**: The *na-nu-[un]* is the only argument for treating the fragment under discussion as containing Luwian linguistic material. The mention of the Storm-god is not assured (contra Starke 1985, 385 and van Gessel 1998, 769), the reading <sup>D</sup>IS[TAR] is also possible.

right edge of the tablet. It was published in transliteration in Starke 1985, 121-22 and assigned to the *dupaduparša*-ritual.

## Contents

- § 1'            Fragmentary Luwian incantation mentioning nailing down  
 §§ 2'-3'        Lifting of the “animal of the *šarlatt*-sacrifice”, with its Luwian incantation

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- § 4' Luvian blessing formula mentioning descendants  
 § 5' Hittite passage describing a rite probably still involving the “animal of the *šarlatt*-sacrifice”  
 § 6'' Unclear  
 §§ 7''–9'' Fragmentary Luvian incantations  
 § 10'' Fragmentary Hittite passage mentioning a gate  
 § 11'' Unclear

## Transliteration

### § 1'

Obv. ii<sup>1</sup>A ii<sup>1</sup> 1' [...] -<sup>r</sup>aš-š<sup>i</sup><sup>1</sup> -iš aš-š<sup>u</sup><sup>2</sup>-x[...]A ii<sup>1</sup> 2' [... ta]r-mi-iš-ti-t[a]A ii<sup>1</sup> 3' [... ni-iš] ma-na-a-ti

### § 2'

A ii<sup>1</sup> 4' [nu<sup>MUNUS</sup>ŠU.GI UZU<sup>NÍG</sup>.GIG UZU<sup>ŠA</sup> QA-DU NIND]A.GUR<sub>4</sub>.RA *pa-ra-a* [pé-e-da-a-i]A ii<sup>1</sup> 5' [nam-ma-at kat-ta da-a-i na-aš-ta] šar-la-at-ta-aš-<sup>r</sup>š<sup>i</sup><sup>1</sup>-i[n an-da u-un-ni-an-zi]A ii<sup>1</sup> 6' [na-aš-ta a-pu-u-un-na EN SÍSK]UR a-ra-a-iz-ziA ii<sup>1</sup> 7' [nu<sup>MUNUS</sup>ŠU.GI ki-iš-ša-an te-ez]-zi

### § 3'

A ii<sup>1</sup> 8' [a-ri-it-ta-ta EN SÍSKUR ḫa-a-ra]-tar-ša wa-aš-ku-wa-al-li-im-ma-a[n-za]A ii<sup>1</sup> 9' [... a-a-ri-in wa-a-ar-ma]-a-un-ta na-a-nu-um-paA ii<sup>1</sup> 10' [... šar-la-a-un-du] ta-a-ti-in <sup>D</sup>UTU-anA ii<sup>1</sup> 11' [...] <sup>r</sup>a<sup>1</sup>-u-wa-at-tar-ša

### § 4'

A ii<sup>1</sup> 12' [...] EN SÍSKUR i-it-wa-ni-ti-ia-an-zaA ii<sup>1</sup> 13' [ma-am-ma-an-na-ad-du DUMU<sup>MES</sup>-ti ḫ]a-am-ša-a-ti ḫa-am-šu-uk-kal-la-a-tiA ii<sup>1</sup> 14' [a-ar-ra-ia-a-ti uš-ša-a-ti ap-pa-r]a-an-ta-ti a-a-ra-ti ḫa-at-tu-u-la-a-ḫi-ta-tiA ii<sup>1</sup> 15' [an-na-ru-ma-ḫi-ta-ti DINGIR<sup>MES</sup>-an-za]-<sup>r</sup>ti<sup>1</sup> wa-aš-ša-ra-a-ḫi-ta-ti ḫu-i-tum-na-a-ḫi-ta-ti

### § 5'

A ii<sup>1</sup> 16' [...] <sup>r</sup>a-pé<sup>1</sup>-e-ez-pátA ii<sup>1</sup> 17' [... p]é-en-ni-a[n-zi]A ii<sup>1</sup> 18' [...]x

Column two of the tablet contains the description of the *šarlatt*-sacrifice, which is reminiscent of KUB 35.16(+) ii 16”–23” (CTH 760.3.b). Nevertheless, the mention of the “Father Sun-god”, also attested in CTH 763.1.2 but nowhere else in the Kuwattalla tradition, tips the scales in favor of assigning this fragment to CTH 763.1. For more details, see Vol. 2, Section 3.6.

## Translation

### § 1’

Obv. ii’

- 1’ “[...] of the peg.  
 2’ The peg [...].  
 3’ [May] he [not] see [...]!”
- 

### § 2’

- 4’ [The Old Woman carries] away [the liver (and) heart together with thi]ck  
 bread.  
 5’ [Then she places them down. They lead in] (the animal) of the *šarlatt*-sacrifice.  
 6’ [The rit]ual [patron] lifts [that one as well]  
 7’ [and the Old Woman say]s [thus]:
- 

### § 3’

- 8’ “[The ritual patron has lifted off]ense (and) faul[t].  
 9’ [Previously, we perfor]med [conjurations]. Now,  
 10’ [... Let us praise] Father Sun-god!  
 11’ [...] eyesight
- 

### § 4’

- 12’-13’ [... may] the ritual patron [see] fertility, [with children, g]randchildren, great-  
 grandchildren,  
 14’ [long years, fut]ure time, health,  
 15’ [virility], favor (and) enlivenment of [the deities]!”
- 

### § 5’

- 16’ [...] from that [...]  
 17’ they lead out [...].  
 18’ [...]

## § 6"

Rev. iii<sup>1</sup>A iii<sup>1</sup> 1' [...]x-ašA iii<sup>1</sup> 2' [...]A iii<sup>1</sup> 3' [...]

## § 7"

A iii<sup>1</sup> 4' [...]A iii<sup>1</sup> 5' [... E]N-aš

## § 8"

A iii<sup>1</sup> 6' [...]pa-anA iii<sup>1</sup> 7' [...]anA iii<sup>1</sup> 8' [...]x-a-tiA iii<sup>1</sup> 9' [...]

## § 9"

A iii<sup>1</sup> 10' [... ku-wa-a]n-zu-u[š]A iii<sup>1</sup> 11' [...] u-ra-an-<sup>r</sup>nu<sup>1</sup>-[un-du]A iii<sup>1</sup> 12' [...-a]n<sup>2</sup>

## § 10"

A iii<sup>1</sup> 13' [...]x-ziA iii<sup>1</sup> 14' [...] KĀ.GAL-ašA iii<sup>1</sup> 15' [...]x ke-<sup>r</sup>e<sup>1</sup>-[...]A iii<sup>1</sup> 16' [...] x x

## § 11"

A iii<sup>1</sup> 17' [...]tu [...]A iii<sup>1</sup> 18' [...] x [...]

## Commentary

**ii<sup>1</sup> 1'–3'**: This incantation is parallel to KUB 35.16(+) i 11"–15" (CTH 760.3.b), but it shows a different word selection. Presumably, it states that after the liver and heart of the evildoer are firmly nailed down, the ritual patron will no longer see misfortunes. The fragmentary form *aš-šu<sup>2</sup>-x*[...] may belong to the Luwian stem /*assu-*/ 'stone', but this is uncertain.

**ii<sup>1</sup> 4'–7'**: This paragraph is restored based on the parallel passage KUB 32.8(+) iv 28'–30' (CTH 759.10.b); see also KUB 35.16(+) i 16"–18" (CTH 760.3.b). Note the implied reference to other animals lifted in the previous part of the ritual, for which we do not have independent textual evidence.

§ 6”  
Rev. iii<sup>1</sup>

1’ [...]  
2’ [...]  
3’ [...]

---

§ 7”  
4’ [...]  
5’ [... ritual pa]tron

---

§ 8”  
6’ [...]  
7’ [...]  
8’ from [...]  
9’ [...]

---

§ 9”  
10’ [... hea]vy  
11’ May [...] be magnified!  
12’ [...]”

---

§ 10”  
13’ [...]  
14’ [...] the gate  
15’ [...] this  
16’ [...]

---

§ 11”  
17’ [...]  
18’ [...]

**ii<sup>1</sup> 9’:** The stem /warma-/ ‘to perform conjurations’ is restored here based on the parallel passage KUB 35.16(+) i 20” (CTH 760.3.b, q.v.).

**ii<sup>1</sup> 10’:** For this epithet of the Luwian Sun-god, see Haas 1994, 378 fn. 500; van Gessel 1998, 878; and Hutter 2003, 224 (see also the commentary to KBo 9.141 i 18’–19’; CTH 761.2.4). Note the Hittite calque *addāš* <sup>D</sup>UTU-*uš* in the Maštigga ritual text KBo 2.3+ i 33’; Miller 2004, 72 and Steitler 2017, 344 fn. 1111.

**ii<sup>1</sup> 11’:** The interpretation of <sup>r</sup>*a*<sup>1</sup>-*u-wa-at-tar-ša* as /awattar-sa/ ‘(eye)sight’ implying the comparison with Hitt. *uwātar* ‘(eye)sight’ is necessarily tentative, since one cannot exclude that the beginning of this form is lost in the lacuna. Note, however, that

Hitt. *uwātar* may constitute a desirable quality sought from gods—for example, in the context of the Ambazzi tradition (Mouton 2019c, 163). If this interpretation holds, then Luw. /*awattar-sa*/ and Hitt. *uwātar* are probably derived as abstract nouns from the inherited verbal root *\*au-/\*u-* ‘to see, to appear’, with the selection of different Ablaut grades.

**ii' 12'**: The tentative meaning of *i-it-wa-ni-ti-ia-an-za* ‘fertility’ is proposed based on context. The blessing formula under discussion finds a rather precise counterpart in KUB 32.8(+) iv 32'–35' (CTH 759.10.b) and a more remote parallel in KUB 32.10+ obv. 13'–15' (CTH 761.1.b), where one lacks space for the restoration of *i-it-wa-ni-ti-ia-an-za*. It can be contrasted with a better attested-blessing formula, not mentioning the descendants of the ritual patron; see for example KUB 35.16(+) i 9'–13' (CTH 760.3.b).

**ii' 16'–17'**: The object here is presumably the animal of the *šarlatt*-sacrifice; contrast line ii' 5' above.

**iii' 11'–14'**: The combination of the Luwian verbal form 'to magnify' and the Sumerogram for 'gate' finds a unique parallel in KBo 29.6 (+) KUB 35.70 i 31' and ii 9, 11 respectively (CTH 762.2). The parallel is characteristic enough to surmise identical stages in the progression of the ritual, even though the two tablet series diverge from one another in many details. Judging by KBo 29.6(+), the relevant passage postdates the *šarlatt*-sacrifice, and so one can establish that the passage under discussion belongs to column three on our tablet, following column two containing the description of the *šarlatt*-sacrifice.

# FRAGMENTS OF THE KUWATTALLA TRADITION

## CTH 763.2.1

### Table of Manuscripts

A Bo 4388 Bo 4388

### Transmission and Research History

The full transliteration of the fragment was provided in Fuscagni 2007, 70–71 (with references to previous publications). We are grateful to Oğuz Soysal and Mine Çifçi, who granted us access to its unpublished photograph on behalf of the project “Unpublished Boğazköy-Fragments: Edition and Research”.

### Transliteration

§ 1'  
A:1' [...] x [...]  
A:2' *ša-ra-a a-ra-an-ṛ ta<sup>1</sup>(-)[...]*  
A:3' *nu 4 UDU<sup>HÁ</sup>-pát Û 1 MÁŠ.GAL [...]*  
A:4' 1 UDU *ik-ku-na-at-ta-aš* 1 UDU [...]  
A:5' *iš-ḫar-nu-ma-an-zi 1 MÁŠ.GAL-ma A-N[A ...]*

---

§ 2'  
A:6' *na-ak-ku-uš-ši-ṛ uš<sup>1</sup> [...]*

---

§ 3'  
A:7' 1 ŠAḪ.TUR 1 UR.[TUR ...]  
A:8' [MU]ŠEN<sup>HÁ</sup>-ia iš-[...]

---

§ 4'  
A:9' 1 NINDA ṛ *a-a-an<sup>1</sup> [...]*

### Commentary

**2':** The content of this line is not sufficient to determine whether it belongs to the incipit of the main ritual, or introduces its variation performed under specific circum-

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## Contents

### §§ 1'–4' List of ritual implements

The similarity of the inventories in the fragment under discussion, on the one hand, and the (partially) preserved lists of ritual implements that assuredly belong to the Kuwattalla tradition, on the other hand, was stressed in Hutter 2019a, 340–41. At the same time, the existing differences between this fragment and its counterparts and contradictory textual clues (see the commentary) preclude its more precise identification.

## Translation

- § 1'  
1' [...]  
2' (v. to stand up) [...].  
3' Only four sheep and one billy-goat [...]  
4' one sheep of the *ikkunatt*-sacrifice, one sheep [...]  
5' they smear with blood. One billy-goat fo[r ...].
- 

- § 2'  
6' The scapegoats [...].
- 

- § 3'  
7' One piglet, one pu[ppy ...]  
8' and [b]irds [...].
- 

- § 4'  
9' One warm bread [...]

stances or for specific patrons. An argument for the second hypothesis is the smaller number of sheep (four) than those mentioned in the incipits of CTH 760 (eight).

4': The reference to the *ikkunatt*-sacrifice suggests that the fragment under discussion probably does not belong to the free-standing version of the Great Ritual. For the addition of the *ikkunatt*-sacrifice to the Great Ritual later on in the development of the tradition, see Vol. 2, Section 3.6.

## CTH 763.2.2

### Table of Manuscripts

A KBo 46.55 37/q

### Transmission and Research History

This Middle Script fragment was found in Büyükkale in a secondary context. The fragment is partly preserved on both sides, but the obverse cannot be positively identified based on its physical features. It is likewise uncertain whether it belongs to a single-columned or a double-columned tablet. It was published in transliteration in Groddek 2015, 40–41.

### Trasliteration

#### § 1'

Obv.

A obv. 1' [...] x [...]

---

#### § 2'

A obv. 2' [...]x-ia ar-ḫa x x[...]

A obv. 3' [...] {erased signs}

---

#### § 3'

A obv. 4' [...-l]i-in ḫar-zi

A obv. 5' [... GA]L.GIR<sub>4</sub> ṚR<sup>1</sup>-IQ-QĪ

A obv. 6' [... ud-da-a-a]r me-mi-iš-ke-e[z-zi]

---

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7': This is the only reliable reference to the ritual use of a puppy within the Kuwattalla tradition. See the tentative restoration of the Luwian word for 'dog' in KUB 35.28 i 7' (CTH 761.3.2.b) and KUB 35.29 l.col. 5' (CTH 761.3.5.b). Note that the remaining references to the ritual use of a piglet within the Kuwattalla tradition all cluster in CTH 761.

8': Fuscagni 2007, 71 restores *iš-[har-nu-ma-an-zi]*, presumably by analogy with line 5'.

## Contents

§§ 1'-2'	Unclear
§§ 3'-5'	Hittite passages describing an ablution rite
§§ 6'-7'	Hittite passage describing an unclear rite addressed to a Sun-deity
§ 8'	Unclear
§§ 9"-10"	Fragmentary Hittite passage possibly describing a <i>taluppi</i> -rite
§§ 11"-12"	Fragmentary Hittite passage mentioning a bull horn and the ritual patron
§ 13"	Fragmentary Hittite passage describing a <i>taluppi</i> -rite

The set of the rituals and ritual objects mentioned in this fragmentary text provides a strong indication that it reflects the Kuwattalla tradition. The feature that sets it apart from other texts belonging to the same tradition is the apparent absence of Luwian incantations. One can hypothesize that the tablet contained the synopsis of the ritual, with most or all the incantations omitted, which would also be consistent with the absence of paragraphs of more than three lines in its preserved part. The precise version underlying the synopsis cannot be determined.

## Translation

§ 1'  
Obv.  
1'     [...]

---

§ 2'  
2'     [...]  
3'     [...]

---

§ 3'  
4'     He/she holds [...].  
5'     [...] an empty ceramic [cu]p.  
6'     She pronounce[s ... word]s.

---

## § 4'

A obv. 7' [...]*x a-pé-e-pát*

---

## § 5'

A obv. 8' [... *A-NA EN SÍ*]SKUR

A obv. 9' [*pa-ra-a e-ep-zi ... EN SÍSKUR QA-TI-ŠU a-a*]r-ri

A obv. 10' [...]

---

## § 6'

A obv. 11' [... *me-na-aḥ-ḥa-an-d*]a UŠ-K[E-EN<sup>2</sup>]

A obv. 12' [...]

---

## § 7'

A obv. 13' [...]<sup>D</sup>UTU-i

A obv. 14' [...]

---

## § 8'

A obv. 15' [...] x [...]

## § 9''

Rev.

A rev. 1' [... EN] 'SÍSKUR' x [...]

A rev. 2' [...]

---

## § 10''

A rev. 3' [...]<sup>MES</sup>-ŠU *ki-an*-[...]

A rev. 4' [... *A-NA S*]AG.DU-ŠU RA-MA-'NI'-Š[U-ia ...]

A rev. 5' [...]

---

## § 11''

A rev. 6' [...] SI GU<sub>4</sub> *A-NA EN* 'SÍSKUR' x x [...]

A rev. 7' [...]

---

## § 12''

A rev. 8' [...]<sup>1</sup>x 'na'-aš-ta EN SÍSKUR x [...]

A rev. 9' [...]

---

## § 13''

A rev. 10' [...]<sup>MUNUS</sup>x ŠU.GI *iš<sup>1</sup>-na-an pâr-ku-i[n ta-lu-up-pí-in ...]*

A rev. 11' [...] x [...]

§ 4'  
7' [...] those [...].

---

§ 5'  
8'-9' [She holds ... toward the ri]tual [patron].  
9' [The ritual patron wa]shes [his hands].  
10' [...]

---

§ 6'  
11' [*He*] bo[ws in fron]t of [...].  
12' [...]

---

§ 7'  
13' [...] to the Sun-deity  
14' [...].

---

§ 8'  
15' [...]

§ 9"  
Rev.  
1' [...] ritual [patron ...]  
2' [...]

---

§ 10"  
3' [...] his [...] lie [...].  
4' [... to] his [h]ead [and] body [...]  
5' [...]

---

§ 11"  
6' [...] bull horn to the ritual patron [...]  
7' [...]

---

§ 12"  
8' [...] the ritual patron [...]  
9' [...]

---

§ 13"  
10' The Old Woman [...] the pur[e *taluppi-lump*] (of) dough.  
11' [...]

## Commentary

**Obv. 6’:** The phrase *uddār memiškezzi* usually introduces direct speech in the texts of the Kuwattalla tradition. This text, however, does not appear to contain any Luwian incantations. Accordingly, one can envisage two possibilities. The following paragraph either contains the Luwian incantation translated into Hittite or is devoted to the next round of ritual manipulations. In the latter case, *uddār memiškezzi* should be understood as ‘pronounces (the same) words’, or something similar.

### CTH 763.2.3

#### Table of Manuscripts

A KBo 29.40 1910/u

#### Transmission and Research History

This New Script fragment was found in the area of Building A at Büyükkale. It contains a fragment of a right column adjacent to the edge of the tablet. Judging by the shape of the curve, it is likely to be column three. The fragment was published in transliteration in Starke 1985, 381 without being attributed to any particular composition.

#### Transliteration

##### § 1’

Right column

A r.col. 1’ [...]x-’zi<sup>1</sup> [...]  
 A r.col. 2’ [...] iš-tu x[...]  
 A r.col. 3’ [...-k]e-ez-z[i]  
 A r.col. 4’ [...-z]i

##### § 2’

A r.col. 5’ [...]x ti-ia-mi-i[š]  
 A r.col. 6’ [...] <sup>D</sup>UTU-az  
 A r.col. 7’ [...-a/i]a<sup>2</sup>-ši-ta-ši-in-z[i]  
 A r.col. 8’ [...]in-zi DINGIR<sup>MES</sup>-z[i]  
 A r.col. 9’ [... DINGI]R<sup>MES</sup>-zi  
 A r.col. 10’ [...]in-zi

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**Rev. 4’:** The usual context for the mention of the head and body in the texts of the Kuwattalla tradition is a *taluppi*-rite. A more explicit reference to the same rite can be reconstructed in § 13” below.

**Rev. 6’:** The bull horn (SI GU<sub>4</sub>), is otherwise mentioned in the list of ritual implements in KUB 35.18(+) i 6’ (CTH 760.1.a), but see also the commentary to KBo 29.15:6’ (CTH 761.1.e).

**Rev. 10’:** The accusative form <sup>r</sup>is<sup>n</sup>-*na-an*, used here instead of the expected genitive case form, should be explained as an instance of partitive apposition.

## Contents

§§ 1’–2’      Fragmentary Hittite passage, presumably accompanied by a Luwian incantation that features a list of deities

§ 3’            Unclear

The divine list finds several likely parallels in the Kuwattalla tradition, but we do not have enough data to prove this attribution or specify the version of the ritual. The incantation addressed to various gods may be situated at the very beginning of the ritual, but this is uncertain.

## Translation

	§ 1’
Right column	
1’	[...]
2’	[...] <i>from</i> [...]
3’	<i>she</i> [...]
4’	[ <i>she says</i> ]:
<hr/>	
	§ 2’
5’	“[...] the earth
6’	[...] the Sun-god
7’	[...]
8’	the gods [...]
9’	[... the go]ds
10’	[...]

A r.col. 11' [...]  
 A r.col. 12' [...]x

---

§ 3'  
 A r.col. 13' [...] x x x [...]

## Commentary

**r.col. 5'–6'**: For the mention of the earth alongside the Sun-god in a divine list in the Kuwattalla tradition, see KBo 22.254(+) iii 7' (CTH 762.3.2).

## CTH 763.2.4.a

### Table of Manuscripts

A KBo 29.42 Bo 69/147

### Transmission and Research History

This fragment was found in the Temple I area. The order of the two sides remains uncertain and the fragment's original location on the tablet cannot be determined either. The ductus of the tablet is Middle Script. The fragment was published in transliteration in Starke 1985, 382 without textual attribution. It probably belongs to the same tablet series as KBo 61.31 (CTH 763.2.4.b; see Fig. 2.27).

### Transliteration

§ 1'  
 Obv.<sup>?</sup>  
 A obv.<sup>?</sup> 1' [...-r]i-in-[...]  
 A obv.<sup>?</sup> 2' [...]wa-aš-ša-a[t-...]

---

§ 2'  
 A obv.<sup>?</sup> 3' [...]na-aš-ša-a-li-in-[...]  
 A obv.<sup>?</sup> 4' [...-z]a<sup>?</sup> G<sup>1</sup>PAN-an-za pí-i[a-...]  
 A obv.<sup>?</sup> 5' [... G]GAG.Ú.TAG.GA-in G<sup>1</sup>[<sup>1</sup>s?<sup>?</sup>...]

---



11' [...]
   
12' [...]”

---

§ 3'
   
13' [...]

**r.col. 5'–9'**: See KBo 29.55+ i (CTH 761.3.8) for localizing an incantation addressed to several deities within the context of the Great Ritual. Another suggestive parallel is KBo 29.45 (CTH 762.1.b).

## Contents

§ 1' Fragmentary Luwian incantation
   
§ 2' Fragmentary Luwian incantation mentioning bow and arrow
   
§§ 3'–4' Ritual shooting(?), with its Luwian incantation
   
§ 5" Unclear
   
§ 6" Fragmentary Luwian incantation featuring a list of deities

Since all the Middle Script fragments that belong to Kuwattalla tradition and mention the standard triad of miasma are otherwise assigned to CTH 760 or CTH 761, we assume the same options for both fragments. No further specification is possible. The fragment may belong to the first tablet of the ritual, if the purpose of ritual shooting is relocating evil away from the ritual patron (see the commentary to CTH 763.2.6).

## Translation

§ 1'
   
Obv.?
   
1' “[...]
   
2' [...]

---

§ 2'
   
3' [...]
   
4' [...] the bow [...]
   
5' [...] the arrow [...].”

---

## § 3'

A obv.<sup>?</sup> 6' [...<sup>GI</sup>GAG.Ū.TAG.G]A<sup>?</sup> *da-a-i na-at iṣ-T[U ...]*A obv.<sup>?</sup> 7' [...] *ud-da-a-ar-ra lu-ú-[i-li ...]*A obv.<sup>?</sup> 8' [... *ki-iš-ša-an me-m*] *i-iš-ke-ez-zi*

## § 4'

A obv.<sup>?</sup> 9' [...] *ma-<sup>r</sup>al<sup>2</sup>-ḫa-aš-ša-aš-ši<sup>1</sup>-[...]*

## § 5''

Rev.<sup>?</sup>A rev.<sup>?</sup> 1' [...] *-<sup>r</sup>zi an<sup>1</sup>-[...]*

## § 6''

A rev.<sup>?</sup> 2' [...] *x-aš DINGIR<sup>MEŠ</sup> ḫa-r[a<sup>2</sup>-...]*A rev.<sup>?</sup> 3' [...] *x-aš DINGIR x[...]*A rev.<sup>?</sup> 4' [...] *n-<sup>r</sup>zi<sup>1</sup> [...]*A rev.<sup>?</sup> 5' [...] *DINGIR<sup>M</sup>[<sup>ES</sup> ...]*

## Commentary

**Obv.<sup>?</sup> 4'–5':** This is the only fragment mentioning a bow and arrow within the Kuwattalla tradition, although the likely reference to a “archer” in VBoT 43 ii 7' (CTH 763.2.5) and shooting in KBo 29.48 ii 4 (CTH 763.2.6) may suggest that this fragment reflects a variation of the same rite.

## CTH 763.2.4.b

### Table of Manuscripts

A KBo 61.31 Bo 69/723

### Transmission and Research History

This fragment, found in the Temple I area, contains small portions of the end of the obverse and the beginning of the reverse, as well as a part of the lower edge of the tablet. Since the narrative of the reverse apparently does not continue that of the obverse, it stands to reason that we are dealing with columns one and four. The ductus of the fragment is Middle Script (see Fig. 2.27). Its identification as part of the Kuwat-

§ 3'  
 6' [...] takes [the *arro*]w and wi[th ...].  
 7'–8' [At the same time, ... pro]nounces [the following] words in Lu[wian]:

---

§ 4'  
 9' “[...] ritua[l patron ...]”

§ 5"  
 Rev.<sup>?</sup>  
 1' “[...]”

---

§ 6"  
 2' [...] the gods [...]  
 3' [...] deity [...]  
 4' [...]  
 5' [...] the gods [...]”

**Obv.<sup>?</sup> 6'–8':** It seems likely that the ritual patron fires the arrow, while the Old Woman utters an incantation relating this gesture to the destruction of impurity. For the use of bow and arrow in ritual texts, see Haas 2003, 718–23.

talla tradition is that of Detlev Groddek (see *Konkordanz sub* KBo 61.31). There has been no available edition of the fragment until now.

## Contents

§§ 1'–2' Unclear  
 § 3' Fragmentary Luwian incantation mentioning a city  
 § 4' Fragmentary Hittite passage mentioning a mountain  
 §§ 5"–6" Ritual spitting by more than one ritual patron, with its Luwian incantation  
 § 7' Fragmentary Hittite passage

For the attribution of the fragment, see the commentary to CTH 763.2.4.a.

## Transliteration

	§ 1'
Obv. i	
A i 1'	[...] x [...]
A i 2'	[...-a]n [...]
<hr/>	
	§ 2'
A i 3'	[...]-iš a[n-...]
A i 4'	[...]-ni-iš-ti-[...]
A i 5'	[...-n]a-an-za ni-[...]
<hr/>	
	§ 3'
A i 6'	[...] URU-ri ni-i[š <sup>2</sup> ...]
A i 7'	[...-š]a <sup>2</sup> -an-na UR[U ...]
A i 8'	[... <sup>LÚ.M</sup> ]EŠDUGUD-la-an-z[a ...]
A i 9'	[...] a-wa-a[n ...]
<hr/>	
	§ 4'
A i 10'	[...]x HUR.SAG- <i>it-t</i> [a ...]
A i 11'	[...]x- <i>ti-it-ta a-r</i> ú <sup>1</sup> -[...]
A i 12'	[...-š]a <sup>2</sup> - <i>ti-it-ta</i> [...]
End of col. i	
	§ 5"
Rev. iv	
A iv 1	[... a] <i>l-la-pa-aḫ-ḫa-a</i> [n-zi]
A iv 2	[ <i>nu</i> <sup>MUNUS</sup> ŠU.GI <i>te-ez</i> ]-zi
<hr/>	
	§ 6"
A iv 3	[a- <i>aḫ-ra-an wa-aḫ-r</i> ]a-an tap-pa-[an-ta]
A iv 4	[ <i>ta-pa-a-ru da-a-t</i> ]a-ri-ia-am-[ma-an]
A iv 5	[ <i>ḫi-ru-ú-un ma-a-i</i> ]a-aš-ši-in E[ME-in]
<hr/>	
	§ 7"
A iv 6	[...]x- <i>aš k</i> [a <sup>2</sup> -...]
A iv 7	[...] <i>te-e</i> [z-zi]

## Commentary

**i 1'–5':** The language of these lines is impossible to determine; its transliteration as Luwian is a mere guess.

**i 6'–9':** The language of these lines is not easy to determine. The main argument in favor of its identification as Luwian is the form [<sup>LÚ.M</sup>]EŠDUGUD-*la-an-z*[a], which can

## Translation

§ 1'  
Obv. i  
1'-2' "[...]"

---

§ 2'  
3'-5' [...]"

---

§ 3'  
6' Ma[y ... not ...] to the town [...]  
7' [...] to[wn ...]  
8' [...] to the DUGUD-official[s ...]  
9' [...]"

---

§ 4'  
10'-12' [...] with the mountain [...] and with [...] and with [...]"

End of col. i

§ 5"  
Rev. iv  
1 [They s]pit [...]  
2 [and the Old Woman say]:

---

§ 6"  
3 "[They] spa[t (out) woe (and) pai]n,  
4 [judgment, cu]rse,  
5 [perjury], the to[ngue] of [the mult]itudes."

---

§ 7"  
6 [...]  
7 [... (and)] say[s]:

hardly be anything but a Luwian dat.pl. noun. In contrast, URU-ri 'in/to the town' can be most easily analyzed as a Hittite form in view of the Late Luwian stem URBS+MI-n(i)-. Nevertheless, it is possible that a different stem for 'town', cognate with Hitt. *hāppira-*, was used in Luwian in the Empire period. The form *a-wa-an* likewise re-

ceives the most straightforward analysis as a Hittite preverb, yet one must assume that its cognate also existed in Luwian in view of Late Luwian /wanaxxa/ < \**awan arxa* (Yakubovich 2012). We are grateful to H. Craig Melchert for his discussion of these problems and the identification of the Sumerogram DUGUD in line i 8' (pers. comm.).

## CTH 763.2.5

### Table of Manuscripts

A VBoT 43 CWCA 9

### Transmission and Research History

This New Script fragment of undetermined find spot belongs to a lower part of a double-columned tablet and partially preserves the end of column two, the very beginning of column three, and the adjacent portion of the intercolumnium. A photograph of the fragment is not available and the original fragment could not be collated. The fragment was published in transliteration and implicitly attributed to the Kuwattalla tradition in Starke 1985, 191–92.

### Transliteration

	§ 1'
Obv. ii	
A ii 1'	[a]r <sup>2</sup> -r <sup>1</sup> ħa <sup>1</sup> [...]
A ii 2'	a-aḫ-ħa-ta(-)[...]
<hr/>	
	§ 2'
A ii 3'	na-aš-ta <sup>MUNUS</sup> [ŠU.GI ...]
A ii 4'	pa-ra-a pé-[e-da-i ...]
<hr/>	
	§ 3'
A ii 5'	EGIR-an-da-ma [...]
A ii 6'	na-aš-ta aš-ħa-x[...]
A ii 7'	ši-iš-ša-tal-l[a-...]
<hr/>	
	§ 4'
A ii 8'	za-a-ú-i-in ši-x[...]
End of col. ii	

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**iv 1:** This is the sole instance of multiple ritual participants simultaneously performing spitting in the Kuwattalla tradition. Most likely, the implied subjects are the ritual patron and his wife. See the mention of *BE-EL-TI ŠISKUR* in DBH 46/2.33 (CTH 761.2.1.b), multiple ritual patrons in KUB 35.78(+) (CTH 759.3), and the option of multiple ritual patrons in KUB 9.6+ (CTH 759.1).

## Contents

- § 1'            Fragmentary Luwian incantation  
 § 2'            Possibly disposal of the implements used in the previous rite  
 §§ 3'–4'        Fragmentary Hittite passage describing a rite that possibly mentions an archer, with its Luwian incantation

If the fragment contains the rite of shooting away the miasma, its closest counterpart is KBo 29.42 (CTH 763.2.4.a), which mentions a bow and an arrow. Presumably, it belongs to the initial part of the ritual (see under CTH 763.2.6).

## Translation

- § 1'  
 Obv. ii  
 1'        [...] away [...]  
 2'        “[...] it away [...]”
- 

- § 2'  
 3'–4'    The [Old] woman car[ries] out [...].
- 

- § 3'  
 5'        Afterward, [...]  
 6'–7'    [...] arch[er? ...]  
 7'        [... says]:
- 

- § 4'  
 8'        “Here [...]  
 End of col. ii

Rev. iii

A iii 1 ta-pa-<sup>r</sup>a<sup>1</sup>-[ru ...]

A iii 2 x [...]

## Commentary

**ii 1'–2'**: The sequence of the Hittite local adverb and its Luwian equivalent is noteworthy. If the autograph contains no mistakes, this suggests that the first paragraph contains both the Hittite description of a ritual gesture and the accompanying Luwian incantation.

**ii 7'**: Although the Hittite noun *šiššatalla-* is not otherwise attested, from the formal viewpoint this is a regular agent noun derived from *šišša-* 'to seal, shoot' (CHD Š, 448). The mention of a bow and arrows in the fragment KBo 29.42 (CTH 763.2.4.a), which

## CTH 763.2.6

### Table of Manuscripts

A	KBo 29.48	264/q
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### Transmission and Research History

This Middle Script(?) fragment comes from the area of Building A at Büyükkale. This dating is urged by the geometric shape of the signs, which reminds us of other MS fragments of our corpus. It contains a corner of the tablet adjacent to its right side. The small portions of the cuneiform text are preserved both on the obverse and the reverse. The fragment is published in transliteration in Starke 1985, 385–86, without being attributed to any particular composition.

### Transliteration

§ 1'  
Obv. ii?  
A ii<sup>2</sup> 1–3 [...]

---

§ 2'  
A ii<sup>2</sup> 4 [...<sup>GI</sup>GAG.Ü.TAG.GA<sup>HÄ?</sup> GIS]-ru-wa-aš ši-ia-an-zi  
A ii<sup>2</sup> 5 [...]  
A ii<sup>2</sup> 6 [...]

---



Rev. iii

1        judg[ment ...]  
 2        [...]"

likewise reflects the Kuwattalla tradition, motivates the preference for the translation ‘archer’. The reading *ši-iš-ša-ri-x*-[...] offered in Starke 1985, 192 is not conducive to a lexical identification.

**ii 8’– iii 2:** The Luwian incantation in § 4’ apparently cuts across the column division, because Luw. /*tabaru-*/ ‘ruling, judgment’ normally does not appear in sentence-initial position. It is possible that the incantation refers to sending away the miasma by way of shooting arrows. See also the commentary to CTH 763.2.6.

## Contents

§ 1’        So far as preserved, empty  
 § 2’        Fragmentary Hittite passage describing shooting wooden arrows(?)  
 §§ 3’–4’    Fragmentary Hittite passage featuring the libation(?) of beer, with its Luwian incantation mentioning high mountains  
 § 5”        Fragmentary Hittite passage

The content of §§ 3’–4’ allows us to assign them to the rite of removing impurity by way of shooting arrows (see the commentary). This in turn is conducive to a tentative conclusion that we are dealing with the first tablet of a ritual text belonging to the Kuwattalla tradition. Since the relevant rite is attested in both CTH 760.2 and CTH 761.2.1.a (q.v.), linking this fragment to a specific version appears to be impossible.

## Translation

§ 1’  
 Obv. ii?  
 1–3    [...]

---

§ 2’  
 4        They shoot [woo]den [*arrows* ...].  
 5        [...]  
 6        [...]

---

	§ 3'
A ii <sup>2</sup> 7	[...]- <sup>r</sup> hu <sup>1</sup> Ū 1 <sup>DUG</sup> KU-KU-UB KAŠ
A ii <sup>2</sup> 8	[...]x-zi nu lu-ú-i-li
A ii <sup>2</sup> 9	[ki-iš-ša-an ...]

---

	§ 4'
A ii <sup>2</sup> 10	[... p]á[r-r]a-ia-ti HUR.SAG-ti
A ii <sup>2</sup> 11	[... HUR]R.SAG-ti
A ii <sup>2</sup> 12	[... ta-pa-ru ta-ta-ri-am-ma]-an hi-ru-ú-u[n]
A ii <sup>2</sup> 13	[...] x [...]

	§ 5''
Rev. iii <sup>2</sup>	
A iii <sup>2</sup> 1'	[...-t]i <sup>2</sup> -it EME-it
A iii <sup>2</sup> 2'	[... iš-ḥa]-aḥ-ru-wa-az
A iii <sup>2</sup> 3'	[...]x
End of col. iii <sup>2</sup>	

## Commentary

**ii<sup>2</sup> 4:** For the likely mention of shooting in the Kuwattalla tradition, see VBoT 43 ii 7' (CTH 763.2.5, q.v.). Compare also the mention of bow and arrow in KBo 29.42 (CTH 763.2.4.a). The likely purpose of shooting is the removal of impurity (see below).

## CTH 763.2.7

### Table of Manuscripts

A KUB 35.60 314/c

## Transmission and Research History

This New Script fragment was found in Building A of Büyükkale. It contains the middle section of the lower part of the tablet, with the intercolumnia preserved on both sides. Adjacent to them are the tiny remains of the lower part of column one and two and the upper part of columns three and four. The fragment was edited in transliteration and implicitly attributed to the Kuwattalla tradition in Starke 1985, 177–78.

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- § 3'  
 7 [...] and one jug of beer.  
 8–9 [*she says thus*] in Luwian:

- 
- § 4'  
 10 “[...] from the [h]i[g]h mountain,  
 11 [...] from the [mo]untain,  
 12 [...] judgment, curs[e], perjur[y],  
 13 [...]”

- § 5''  
 Rev. iii?  
 1' [...] with the tongue,  
 2' [...] from [t]ears,  
 3' [...].  
 End of col. iii?

**ii<sup>?</sup> 7:** Note the reference to the jug of beer in KBo 29.3+ ii 11 (CTH 760.2), in a passage that arguably concludes the rite of removing miasma, the beginning of which is arguably fragmentarily preserved here.

**ii<sup>?</sup> 10–13:** The reference to the high mountains in the ablative can be reconstructed in KUB 35.49(+) i 2' (CTH 761.2.1.a), which also belongs to a rite for removing impurity.

## Contents

- § 1'           Unclear  
 § 2''          Luwian incantation mentioning miasma  
 §§ 3''–4''     Fragmentary Hittite passage describing a rite involving figurines, with its Luwian incantation  
 § 5'''         Unclear

The list of miasma supports the attribution of the fragment to the Kuwattalla tradition, while the rite with figurines represents a strong argument for assigning the fragment to the initial part of the ritual. Unfortunately, the small size of the fragment precludes any speculations about the specific version of the tradition that it represents.

## Transliteration

## § 1'

Obv. i<sup>?</sup>A i<sup>?</sup> 1' [...] x x-<sup>r</sup>ga<sup>?</sup>-ar<sup>?</sup>A i<sup>?</sup> 2' [...] -miEnd of col. i<sup>?</sup>

## § 2''

Obv. ii<sup>?</sup>A ii<sup>?</sup> 1' [t]a-t[a]-a[r-ri-ia-am-ma-an ḥi-ru-ú-un]A ii<sup>?</sup> 2' ma-ia-aš-ši-i[n EME-in]

## § 3''

A ii<sup>?</sup> 3' nu še-e-ne-e[š<sub>17</sub> ...]A ii<sup>?</sup> 4' n[u-ká]n A-NA [...]A ii<sup>?</sup> 5' nu {x} ki-iš-[ša-an ...]End of col. ii<sup>?</sup>

## § 4''

Rev. iii<sup>?</sup>A iii<sup>?</sup> 1 za-ú-i-na-ta x[...]A iii<sup>?</sup> 2 pa-ri-i-ia-t[a ...]A iii<sup>?</sup> 3 <sup>r</sup>zi-i-la-am<sup>r</sup>-[...]

## § 5'''

Rev. iv<sup>?</sup>A iv<sup>?</sup> 1 [...]x <sup>r</sup>UZU<sup>?</sup>

## Commentary

**iii<sup>?</sup> 1:** The presentation formula probably refers to the figurines mentioned in the preceding paragraph, since it is included in the incantation associated with the rite described immediately above.

## Translation

## § 1'

Obv. i<sup>2</sup>

1' [...]

2' [...]

End of col. i<sup>2</sup>

## § 2''

Obv. ii<sup>2</sup>

1' “[c]ur[se, perjury],

2' [the tongue] of the multitudes.”

## § 3'''

3' The figurines [...]

4' [...] to [...]

5' [... *speaks*] th[us]:End of col. ii<sup>2</sup>

## § 4''''

Rev. iii<sup>2</sup>

1 “Here they [(have) appeared ...]

2 forth [...].

3 Afterward [...].”

## § 5'''''

Rev. iv<sup>2</sup>1 [...] *meat*

## CTH 763.2.8

## Table of Manuscripts

A KBo 13.264 81/s

## Transmission and Research History

This New Script fragment is not associated with a known find spot, and its position on a tablet cannot be determined either. The surface of the fragment is badly damaged. The fragment was edited in transliteration in Starke 1985, 373–74 and in Torri and Barsacchi 2018, 298–99, but it has not yet been associated with any specific text.

## Transliteration

## § 1'

Right column

A r.col. 1' [...] x [...]

A r.col. 2' [...]x-<sup>r</sup>iš<sup>r</sup> a-aš-du

## § 2'

A r.col. 3' [...]x-ra-[...-z]i an-za-t[i-li-in-zi ...]

A r.col. 4' [...-z]i EME<sup>H</sup>[<sup>Ā</sup> ...]-a-ri-in-z[i ...]A r.col. 5' [...]x<sup>[H]Ā</sup> šE[š]<sup>HĀ</sup> x[...]x<sup>HĀ</sup> KU<sup>S</sup>a-x[...]A r.col. 6' [... š]a-a-ri-<sup>r</sup>ia<sup>r</sup>-<sup>h</sup>i-i[n-z]i EME<sup>HĀ</sup>A r.col. 7' [...] EME<sup>HĀ</sup>

## § 3'

A r.col. 8' [...-š/t]a-x-x[...]<sup>r</sup>a<sup>r</sup>-ša-an-du URUDU-ia-ti [tar-ma-ti]A r.col. 9' [...]x-ti x [pa<sup>2</sup>]-a-ta za-ra-a-i-mi-i[n-zi a-ša-an-du]

## § 4'

A r.col. 10' [... ad]-du-wa-l[i-i]n-zi EM[E<sup>H</sup>]<sup>Ā</sup> [...]A r.col. 11' [...] <sup>h</sup>u-ul-mi-ti-in-za [...]

A r.col. 12' [...] an-za-[t]i-li-i[n-...]

A r.col. 13' [...]

## § 5'

A r.col. 14' [...]ia-an-du [...]

A r.col. 15' [...]x-a KLIMIN [...]

A r.col. 16' [...] x x [...]

## Contents

- § 1'            Fragmentary Luwian incantation  
 § 2'            Luwian incantation featuring a list of evil tongues  
 § 3'            Luwian incantation mentioning piercing the evil tongues  
 §§ 4'–5'        Fragmentary Luwian incantations

The status of the fragment as part of the Kuwattalla tradition cannot be regarded as fully assured, but this is the most likely hypothesis in view of a suggestive parallel in Maštigga's ritual against domestic quarrels (see the commentary). For the similarity in the repertoire of rites between the Kuwattalla and Maštigga traditions, see in general Vol. 2, Section 5.2.

## Translation

§ 1'  
 Right column

1'        "[...]"

2'        May [...] be [...]!

---

§ 2'  
 3'–7'    [...] of the ou[rs ...] tongues [...] of] brothe[rs ...] tongues of the *šariyaḫi*- [...] tongues.

---

§ 3'  
 8'        May [...] be [...] with copper [nail]!  
 9'        [So may] they [be] pierc[ed]!

---

§ 4'  
 10'      [... e]vil tongue[s ...]  
 11'      [...] *ḫulmiti*-objects [...]  
 12'      [...] of the ou[rs ...]  
 13'      [...]

---

§ 5'  
 14'      May they [...]  
 15'      [...] ditto [...]  
 16'      [...]"

## Commentary

**r.col. 3'–7'**: Although the mention of multiple evil tongues is common in Hittite rituals, the only specific parallel for this in the Kuwattalla tradition is KUB 35.49(+) iv 1–2 (CTH 761.2.1.a). For a possible parallel in the Maštigga tradition, see Vol. 2, Section 5.2. The adjective /antsadil(i)-/ 'of the ours' is tentatively reconstructed based on the comparison with Luw. /ants(a)/ 'us'. In this context, it may refer to those in the intimate sphere of the ritual patron, such as his family. For the opposition between internal and external curses, see in general Mouton and Yakubovich 2019. For a tentative reconstruction of the *šariyaḫi*-people, see KBo 29.49:7' (CTH 770), where *ša-a-ri-ia*-[...] follow Luw. [*h*]ar-du-wa-at-ti-in-zi 'descendants' (H. Craig Melchert, pers. comm.).

## CTH 763.2.9

### Table of Manuscripts

A KUB 35.73 Bo 6938

### Transmission and Research History

The find spot of this New Script fragment is unknown. The available text appears to belong to one column of a double-columned tablet, while a more precise determination of its original position on the tablet appears to be impossible. The fragment was published in transliteration in Starke 1985, 100–101, where it is attributed to the Great Ritual.

### Transliteration

§ 1'  
 A:1' [...] x [...] -<sup>r</sup>zi'  
 A:2' [... A-N]A EN SISKUR  
 A:3' [... ḫu-uk-ki-iš]-ke-ez-zi-ma<sup>r</sup> kiš-an<sup>r</sup>

---

§ 2'  
 A:4' [...] {erased signs}  
 A:5' [...] x-ša-ti  
 A:6' [...] ša-ḫu-i-da-la-ti  
 A:7' [...] ú-i-ta-a-la-ti  
 A:8' [... ma-al-ḫa-aš-ša-aš-ši]-iš EN-aš

---



**r.col. 9’:** The form *za-ra-a-i-mi-i[n-zi]* need not be separated from ABoT 2.241+ ii 13 *za-<sup>r</sup>ri<sup>1</sup>-[i]-<sup>r</sup>du-wa<sup>1</sup>-t[a]* in the Puriyanni tradition (CTH 758.3.1), which has the contextual meaning ‘to chop, crush’ (differently Sasseville 2020c, 95–96). From the formal viewpoint, it likely belongs to a participle derived from the stem /tsar(a)i-(di)/, although the non-geminated spelling of *-m-* represents a complication.

**r.col. 11’:** The *hulmiti*-objects likely represent something negative, given the likely cognate KUB 35.107+ iii 22’ *hu-u-wa-al-mi-in-za* (CTH 764.1); Steitler (2017, 392–93, 399) associates the latter term with \**hulani-/hūliya-* ‘wool’.

## Contents

- §§ 1’–3’      Fragmentary Hittite passage describing an unclear rite, with its Luwian incantation for removing the effects of binding and smiting, and restoring the integrity of the afflicted body parts
- § 4’          Fragmentary Hittite passage describing an unclear rite

Neither the content nor the paleography of this fragment supplies clues for attributing it to a specific version of the Kuwattalla tradition. Judging by better-preserved fragments featuring parallel formulae, it belongs to a substitution rite, possibly involving a white sheep. The descriptions of this rite, with incantations featuring references to ‘binding’ and ‘smiting’, are found in CTH 760, CTH 761, and CTH 762.

## Translation

- § 1’
- 1’      [...]
- 2’      [...] to the ritual patron
- 3’      [...] and [conju]res thus:

- 
- § 2’
- 4’      [...]
- 5’      “[...]”
- 6’–7’    [...] through the one for binding.
- 7’–8’    [May the ritual] patron [...] through the one for smiting.
-

## § 3'

A:9'	[la <sup>2</sup> -a <sup>2</sup> -la <sup>2</sup> -ad-du-pa-aš ú-i-ta-a-la?-ti š]a-a-ḥu-i-ta-la-ti
A:10'	[da-ru-uš-ša mi-i-ša-an-za ḥa-aš-ša ḥa]l-ḥal-za-a-ni-in
A:11'	[ú-wa-a-ra-na-ḥi-ša i-ú-na-ḥi-ša l]a-al-pí-in
A:12'	[ku-wa-an-na-ni-in ma-aš-ša-na-al-li-i]n KASKAL-an

## § 4'

A:13'	[... pē]-r e <sup>1</sup> -da-i
A:14'	[... a-a]p-pa ar-ḥa
A:15'	[...] x x

### Commentary

4'–12': This incantation uses fairly common diction and finds a particularly close parallel in KBo 29.37:3'–7' (CTH 763.2.10, § 2'), but the repeated mention of the stan-

### CTH 763.2.10

#### Table of Manuscripts

A KBo 29.37 29/v

#### Transmission and Research History

This tiny New Script fragment was found in Temple I. Judging by the line length of the restored text, it belongs to one column of a double-columned tablet. It was published in transliteration in Starke 1985, 380 and classified in Starke 1990, 606 as belonging to the “third ritual”.

#### Transliteration

## § 1'

A:1'	[...] ḥa <sup>2</sup> -[...]
A:2'	[...]-ša-ti [...]

## § 2'

A:3'	[la <sup>2</sup> -la <sup>2</sup> -an-du ša-ḥu-i-t]a-la-ti ša-ḥu-i-t[ <b>■</b> a-an-ta-an]
A:4'	[la <sup>2</sup> -la <sup>2</sup> -an-du ú-i-ta-a-l]a-ti ú-i-ta-a[ <b>■</b> m-ma-an]

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- § 3'
- 9' [Through the one for smiting], through the one for [b]inding, [may he take (back)]
- 10' [(his) shape, flesh, bone(s), jo]int(s),
- 11' [speech, mobility, e]yelash,
- 12' [eyebrow(-hair), divin]e path!"
- 

- § 4'
- 13' [...] brings [...]
- 14'–15' [...] away [...].

dard epithets for substitutes, 'the one for binding' and presumably 'the one for smiting', constitutes a peculiarity of the present fragment.

## Contents

- § 1' Fragmentary Luwian incantation
- § 2' Luwian incantation for removing the effects of binding and smiting, and restoring the integrity of the afflicted body parts

The content of § 2', in as far as its reconstruction is possible, closely corresponds to that of §§ 2'–3' of KUB 35.73 (CTH 763.2.9). It must likewise belong to a substitution rite, possibly involving a white sheep, while its attribution to a specific version of the Kuwattalla tradition appears to be impossible.

## Translation

- § 1'
- 1'–2' "[...]"
- 

- § 2'
- 3' [May they take the bo]nds through [the one for binding],
- 4' [may they take] the blo[ws] through [the one for smiting]!

- A:5' [la-la-ad-du-pa-ta SISKUR-iš E]N-aš ALAM-ša m[i-i-ša-an-za]  
 A:6' [ḫa-a-aš-ša ḫal-ḫal-za-ni-in] ṽu<sup>1</sup>-ra-an-ni-ḫi-š[a<sup>2</sup> i-ú-ni-ḫi-ša]  
 A:7' [la-al-pí-in ku-wa-an-na-ni]-ṽin ma-aš<sup>1</sup>-[ša-na-al-li-in KASKAL-an]

## Commentary

3'–7': For the restoration of this paragraph, see KUB 35.24+ rev. 6'–10' (CTH 761.1.c, § 12'''–13''') with the relevant commentary. The direct objects are tentatively restored based on KUB 35.43+ ii 11 (CTH 761.3.8, § 6'').

## CTH 763.2.11

### Table of Manuscripts

A KBo 29.14 290/c

### Transmission and Research History

This New Script fragment was found in the area of Building A of Büyükkale. Its position on the tablet cannot be determined. The fragment was published in transliteration in Starke 1985, 166, where it is attributed to the “third ritual”.

### Transliteration

- § 1'  
 A:1' [... wa-ra-an-na-a-ḫi-ša i]-ṽu-na<sup>1</sup>-[ḫi-ša ...]  
 A:2' [... ma-aš-š]a-na-aš-ši-in KASKAL-[an]

- 
- § 2'  
 A:3' [...]x-ta a-aḫ-ša-a-pa-d[u ...]  
 A:4' [...]x-an la-la-a-i x[...]  
 A:5' [... UDU a-ar-r]a-az-za-an ni-i-[iš ...]  
 A:6' [...]-i [...]

- 
- § 3'  
 A:7' [...]-ṽti<sup>21</sup>-[...]

- 5' [May the ritual pa]tron [take] (back his) shape, f[l]esh],  
 6' [bone(s), joint(s)], speech, [mobility],  
 7' [eyelash, eyebrow(-hair)], div[ine path]!"

3': Starke 1985, 380 reads ša-ḥu-i-(in)-'zi'. While the autograph of the tablet supports the reading ZI, the original tablet fragment rather points to TA over erasure.

5'–7': The restoration of the standard list of the body parts follows KBo 29.3+ ii 22–24 (CTH 760.2, § 10').

## Contents

- § 1' Luvian incantation featuring a list of body parts and attributes  
 § 2' Luvian incantation for the removal of impurity

The fragment is written in the same hand as KUB 35.81(+) (CTH 759.3, see Fig. 2.10) but clearly belongs to a different tablet series, since the text of KBo 29.14 is not compressed. Consequently, the attribution of the fragment to the *dupaduparša*-ritual remains the most likely option on paleographic grounds, although there are no textual clues to support this. The mention of a white sheep, if correctly interpreted, defines the associated substitution rite.

## Translation

- § 1'  
 1'–2' "[... speech, mo]bili[ty, eyelash, eyebrow(-hair), di]vine path.

- 
- § 2'  
 3' [...] Separate from him [...]!  
 4' [...] will take [...].  
 4'–5' May [...] no[t ... wh]ite [sheep ...]  
 6' [...].

- 
- § 3'  
 7' [...]"

## Commentary

2': The phrase [*ma-aš-š*]a-na-aš-ši-in KASKAL-[an] is unique and certainly represents an innovation vis-à-vis its ubiquitous equivalent *ma-aš-ša-na-al-li-in* KASKAL-an. About this expression and its possible interpretation, see Mouton 2008, 70–72 and Mouton 2019a, 95.

3'–4': The general sense of this incantation is presumably the request for the separation of impurity from the body parts and attributes of the ritual patron, which will enable him to take them back under control. For the juxtaposition between the verb /ax(xa)sa/ 'to remove, separate' and the standard list of body parts / attributes, see KUB 35.11 ii 8'–11' (CTH 760.6); for the juxtaposition of the verb /lala-(i)/ 'to take' and the same list, see KUB 35.43+ ii 2'–4' (CTH 761.3.8). The closest parallel to the incantation under discussion may be the fragmentary passage KUB 35.18(+) iv 2'–5' (CTH 760.1.a).

## CTH 763.2.12

### Table of Manuscripts

A KBo 55.99 1139/u

### Transmission and Research History

This small fragment was found in the Temple I complex. It is adjacent to the left edge of the tablet; the tentative identification of the obverse and reverse follows the autographic edition. The ductus of the fragment is New Script and supports its 13<sup>th</sup>-century dating. It was described as part of an Old Woman ritual in Soysal 2016, 424. The attribution of this fragment to the Kuwattalla tradition is made by D. Sasseville (Sasseville 2021). No edition of the fragment has been available until now.

### Transliteration

#### § 1'

Obv.?

A obv.?<sup>2</sup> 1' na-<sup>r</sup>at<sup>r</sup> [...]

#### § 2'

A obv.?<sup>2</sup> 2' nu EN SÍSK[UR ...]

A obv.?<sup>2</sup> 3' ar-ḥa túḥ-ša-a-an-n[a-i ...]

A obv.?<sup>2</sup> 4' pa-ra-a pí-i-iš-ke-e[z-zi ...]

A obv.?<sup>2</sup> 5' ḥar-zi-ia-al-la-<sup>r</sup>a<sup>r</sup>-[an ...]

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5': The sequence [...]*x-az-za-an ni-i-[iš]* is syntactically difficult, since one expects an accusative noun before *ni-i-[iš]*, while the known Luwian lexemes in /-atsa-/ all function as adjectives in the second millennium BCE. The proposed tentative restoration [UDU *a-ar-r*]*a-az-za-an ni-i-[iš]* implies a heterographic word order, where the adjective follows a Sumerographic noun without a phonetic complement. One must assume that the white(?) sheep functions here as an animal substitute, the way it does in KBo 29.55+ (CTH 761.3.8). The definite restoration of the clause under discussion is impossible, but one possible interpretation is: "May [the ritual patron] no[t see the wh]ite? [sheep again!]"

## Contents

§ 1'	Fragmentary Hittite passage
§§ 2'–3'	Hittite passage describing a rite that involves a <i>harziyalla</i> -animal, with its Luwian conjuration
§ 4"	Luwian blessing formula
§ 5"	Fragmentary Hittite passage
§ 6"	Unclear

The fragment belongs to the part of the ritual that focuses on the substitution rites. A mention of the *harziyalla*-animal is unique in the Kuwattalla tradition. The specific CTH number associated with this fragment cannot be determined.

## Translation

§ 1'  
Obv.?  
1' [...]

---

§ 2'  
2'–3' The ritu[al] patron cut[s] off [...].  
3'–4' He hand[s ...] over [...].  
5' [...] the *salamander* [...]

A obv.<sup>?</sup> 6' [h]u-u-uk-ki-iš-<sup>r</sup>ke<sup>1</sup>-e[z-zi ...]

---

§ 3'

A obv.<sup>?</sup> 7' [za]-<sup>r</sup>a<sup>1</sup>-ú-i-<sup>r</sup>ia<sup>1</sup>-[aš ...]

§ 4''

Rev.<sup>?</sup>

A rev.<sup>?</sup> 1' [wa-aš-ša-r]a-ḫi-i-ta-t[i ḫu-i-tum-na-ḫi-i-ta-ti]

---

§ 5''

A rev.<sup>?</sup> 2' [...] <sup>MUNUS</sup>ŠU.GI t[a-...]

A rev.<sup>?</sup> 3' [pa-ra-a] <sup>r</sup>pé<sup>1</sup>-e-da-i n[a-...]

A rev.<sup>?</sup> 4' [...] <sup>r</sup>MUNUS<sup>1</sup> ŠU.G[I ...]

---

§ 6''

A rev.<sup>?</sup> 5' [...] <sup>r</sup>in<sup>1</sup> [...]

## Commentary

**Obv.<sup>?</sup> 3':** Compare the description of the *ḫarziyalla*-rite in Maštigga's ritual against domestic quarrels (Miller 2004, 82–83), which involves wrapping blue and red wool around the animal. Presumably, the strands of wool symbolize impurity, which the ritual carrier is expected to take away. It seems probable that the other end of the wool strands was attached to the ritual patron or/and to the representations of *mi-asma* in our ritual—and therefore had to be cut off.

## CTH 763.2.13

### Table of Manuscripts

A KBo 47.136 1264/v

### Transmission and Research History

This Middle Script fragment was found in the area of Building M at Büyükkale. Its position on a tablet cannot be determined. The fragment was edited in transliteration in Groddek 2011a, 122–23 and then re-edited with comments in Sasseville 2019, 120, where it is also assigned to the Kuwattalla tradition. In contrast, Soysal 2004, 67 treated it as containing Hattian elements.

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6' She conjure[s thus]:

---

§ 3'  
7' "Here [...]."

§ 4"  
Rev.<sup>?</sup>  
1' "wit[h the fa]vor (and) [enlivenment (of the gods)]."

---

§ 5"  
2'-3' [...] the Old Woman carries [out ...]  
3' a[nd ...]  
4' [...] the Old Woma[n ...].

---

§ 6"  
5' [...]

**Rev.<sup>?</sup> 5':** For various attempts to define the *harziyalla*-animal, see HW<sup>2</sup> H, 387–88. While HW<sup>2</sup> prefers the meaning 'rat', the alternatives offered in the previous literature include 'lizard', 'salamander', and even 'snail'.

**Rev.<sup>?</sup> 1':** The blessing formula mentioning the favor and enlivenment of the gods is typically attested at the end of rites involving animal sacrifices.

## Contents

§ 1' Fragmentary Luwian incantation  
§§ 2'-3' Throwing the content of the kitchen pots into a hearth, with its Luwian incantation

The fragment contains the mention of miasma that are typical of the Kuwattalla tradition (CTH 759–762), while its archaic ductus is in favor of its attribution to CTH 760 or CTH 761. This is the sole specimen of a rite involving emptying the *hupuwai*-vessels (kitchen pots) into the hearth; for a likely parallel in the Maštigga tradition, see the commentary.

## Transliteration

## § 1'

- A:1' [...]x a-t[a<sup>2</sup>-...]  
 A:2' [...]x-im-ma-an [a-aš-tu ...]  
 A:3' [...] ma-a-ia-aš-š[i-iš EME-iš]
- 

## § 2'

- A:4' [... <sup>DUG</sup>h]u-pu-u-wa-a-i-i[a ...]  
 A:5' [...] EGIR-an-da-ma [...]  
 A:6' [... šu-u]h-ha-a-an še-ra-a[š-ša-an ...]  
 A:7' [... h]a-aš-ši-i an-da [...]  
 A:8' [... n]u<sup>2</sup> NUMUN ha-aš-ši-<sup>r</sup>i<sup>1</sup> [...]  
 A:9' [...] ki-iš-[ša-an]
- 

## § 3'

- A:10' [...]x-ta pa-ab-h[i-...]  
 A:11' [... ta-pa]-ru <sup>r</sup>ta<sup>1</sup>-[ta-ri-ia-am-ma-an ...]  
 A:12' [...]an-ti-i[š<sup>2</sup> ...]  
 A:13' [...] x [...]

## Commentary

2'–3': It is very likely that these lines contain one clause organized as a proleptic construction. The clause predicate cannot be restored, but it is presumably coordinated with the preceding rites.

4': See the mention of the *hupuwai*-vessels in KUB 35.65 (CTH 763.1.2). The closest parallel to the ritual sequence restored in this paragraph, however, is available in Maštigga's ritual against domestic quarrels (Miller 2004, 88–89). The *hupuwai*-vessels are filled with wine, olive oil, honey, dates, raisins, sinew salt, and tallow, whereupon their content is thrown into the hearth, while the vessels are broken.

## Translation

## § 1'

- 1' "[...]  
 2' [May it be ...]-ed, [...]  
 3' [... the tongue of] the multitud[es]!"
- 

## § 2'

- 4' [... k]itchen pots [...]  
 5' [...]. Afterward, [...]  
 6' (is) [sc]attered. On top, [...]  
 7' [...] into the [h]earth [...]  
 8' [...]. The seeds [*burn*] in the hearth.  
 9' [*The Old Woman says*] thus:
- 

## § 3'

- 10' "[... May it] bur[n ...]  
 11' [... judg]ment, c[urse, ...]  
 12' [...]  
 13' [...]"

**10'**: The fragmentary verbal form *pa-ah-ḥ[i-...]* cannot be separated from *pa-ah-ḥi-it-ta-ru* in KUB 35.49(+) iv 3 (CTH 761.2.1.a; Sasseville 2019, 120). Yet it is this context that provides the best evidence for its postulated lexical meaning 'to burn'. The proposed interpretation is independently supported by Hitt. *paḥḥur* 'fire' and Luw. /payur/ 'fire', which consequently emerge as derivatives of the Anatolian verbal root \**pax-* meaning 'to burn'.

## CTH 763.2.14

## Table of Manuscripts

A KUB 35.62 Bo 9437

## Transmission and Research History

The provenance of this small fragment is unknown, while the lack of characteristic signs is not conducive to its paleographic dating. It was published in transliteration and implicitly attributed to the Kuwattalla tradition in Starke 1985, 178.

## Transliteration

## § 1'

Left column

A l.col. 1' [nu-k]án? 'ki<sup>2</sup>'-x[...]

## § 2'

A l.col. 2' [e-l]e-el-ḥa-a-i-t[i ma-al-ḥa-aš-ša-aš-ši-iš EN-aš ta-pa-ru-wa-ti ta-ta-ri-ia-am-na-ti]

A l.col. 3' [ḥi-r]u-ú-ta-ti [ir-ḥi-iš-ke-et-ma ḥa-an-te-ez-zi pal-ši ma-aḥ-ḥa-an a-pa-a-at-ta]

A l.col. 4' [QA-TA]M-MA ḥu-u-ma-an [ir-ḥa-a-iz-zi]

## § 3'

A l.col. 5' [EGI]R-an-da-ma-kán x[...]

A l.col. 6' [na]-an <sup>MUNUS</sup>ŠU.GI [...]A l.col. 7' [na]m-ma-at<sup>2</sup> x x[...]

## Commentary

**l.col. 2'-4'**: Restored based on the parallel incantations in KUB 32.9(+) (CTH 761.1.f), KUB 27.26 (CTH 763.2.15), and KUB 35.51 (CTH 760.3.a). A specific common feature of this fragment and KUB 27.26 (CTH 763.2.15) is the use of the ablative-instrumental case for the list of miasma. It is furthermore possible to adduce KBo 29.3+ iii 2'-3'

## Contents

- §§ 1'–2' Fragmentary Hittite passage probably describing the ritual patron's ablu-  
tion, with its Luwian incantation
- § 3' Fragmentary Hittite passage describing an unclear rite

The ablu-  
tion rites are common to various versions of the Kuwattalla tradition, and  
the fragment does not have sufficient clues to determine its specific version. Ordering  
this fragment in the sequence of rites likewise appears to be impossible, since the ab-  
lu-  
tion rites may occur several times in the course of the ritual.

## Translation

§ 1'  
Left column  
1' [...]

---

§ 2'  
2' “[The ritual patron] is [w]ashing himsel[f from judgment, curse],  
3' [per]jury.” [The way she treated (them) one by one the first time],  
3'–4' [she treats them] all [one by one in the sa]me way.

---

§ 3'  
5' [Afterw]ard, [...].  
6' The Old Woman [...] him.  
7' [Th]en [...].

(CTH 760.2) as an additional likely parallel featuring a similar use of the ablative-  
instrumental, but the passage is very badly preserved. In contrast, KUB 35.51 ii<sup>2</sup> 15'–  
16' (CTH 760.3.a) and the parallels in KUB 32.9(+) feature the miasma in the accusa-  
tive case.

## CTH 763.2.15

## Table of Manuscripts

A KUB 27.26 Bo 4057

## Transmission and Research History

This fragment belongs to a right column of a double-columned tablet. Its provenance is unknown. The small size of the fragment and the lack of characteristic signs are not conducive to paleographic dating. It was published in transliteration and implicitly attributed to the Kuwattalla tradition in Starke 1985, 169–70.

## Transliteration

## § 1'

Right column

A r.col. 1' a-x[...]

A r.col. 2' zi-ik-ká[n-zi ...]

## § 2'

A r.col. 3' A-NA EN SISKUR-ma [ú-i-te-na-aš GAL.GIR<sub>4</sub> pa-ra-a]

A r.col. 4' ap-pa-an-zi nu-z[a EN SISKUR QA-TI-ŠU a-ar-ri]

A r.col. 5' MUNUSŠU.GI-ma Q[A-TAM-MA hu-uk-zi]

## § 3'

A r.col. 6' il-ḫa-ti-ti [ma-al-ḫa-aš-ša-aš-ši-iš EN-aš]

A r.col. 7' ta-pa-ru-wa-ti [ta-ta-ri-ia-am-na-ti ḫi-ru-ú-ta-ti]

A r.col. 8' [a]-pa-a-at-ta Q[A-TAM-MA hu-u-ma-an ir-ḫa-a-iz-zi]

A r.col. 9' [ḫ]a-an-te-ez-zi [pal-ši ma-aḫ-ḫa-an]

## § 4'

A r.col. 10' [EGI]R-an-da-ma-ká[n ...]

A r.col. 11' [na-a]n MUNUSŠU.GI [... A-NA EN SISKUR še-er]

A r.col. 12' [a]r-<sup>r</sup>ḫa<sup>1</sup> wa-a[ḫ-nu-uz-zi ...]

A r.col. 13' [...] x [...]

## Contents

- § 1'            Fragmentary Hittite passage  
 §§ 2'-3'       Ablution of the ritual patron, with its Luwian incantation  
 § 4'            Ritual waving of an object over the ritual patron

The list of miasma defines this fragment as part of the Kuwattalla tradition. Since the ablution rites are typical of various versions of the Kuwattalla tradition and may occur several times in the course of the ritual, no further specification is possible.

## Translation

§ 1'  
 Right column  
 1'-2'    [They] plac[e ...].

---

§ 2'  
 3'-4'    They hold [a ceramic cup of water toward] the ritual patron,  
 4'        so that [the ritual patron washes his hands].  
 5'        The Old Woman [conjures] in the s[ame way]:

---

§ 3'  
 6'        “[The ritual patron] is washing himself  
 7'        from judgment, [curse, perjury].”  
 8'        [She treats i]t [all one by one] in the s[ame way]  
 9'        [as] (she did) the [f]irst [time].

---

§ 4'  
 10'       [Afte]rward, [...].  
 11'-12' The Old Woman wa[ves ... over the ritual patron].  
 12'-13' [...]

## Commentary

**r.col. 3'–5':** Since the following paragraph clearly points in the direction of the ablu-tion rite, this passage can be approximately restored based on KUB 35.51 ii<sup>2</sup> 12'–14' (CTH 760.3.a, § 3').

**r.col. 6':** The non-reduplicated stem /ilxa-(<sup>di</sup>)/ contrasts with the reduplicated stem /ililxa-(<sup>i</sup>)/, used in similar contexts in KUB 32.9(+) (CTH 761.1.f) and KUB 35.62 (CTH 763.2.14).

## CTH 763.2.16

### Table of Manuscripts

A KUB 35.161 Bo 7187

### Transmission and Research History

This New Script fragment is not associated with a known find spot. There are no clues to determine its position on a tablet either. It was edited in transliteration in Starke 1985, 417, without being assigned to any particular composition.

### Transliteration

§ 1'  
A:1' [...]-<sup>r</sup>i-ia<sup>1</sup>-[...]  
A:2' [...]x-<sup>r</sup>al<sup>1</sup>-l[i ...]

---

§ 2'  
A:3' [... ma]-al-ḥa-aš-š[a-...]  
A:4' [...ḥar-m]a-ḥa-a-t[i ...]  
A:5' [...] la-a-a[t-ta ...]  
A:6' [...]-aš-ša-a[n-...]

---

§ 3'  
A:7' [...] x x [...]



**r.col. 9’:** For a backward reference in the context of the ablution rite, one can compare KUB 35.34:12’–15’ (CTH 761.2.1.c), where the Luwian incantation, however, is not recorded.

## Contents

§ 1’	Fragmentary Luwian incantation
§ 2’	Fragmentary Luwian incantation
§ 3’	Unclear

The diction of the Luwian incantation in § 2’, which might belong to a purification rite, less likely to a substitution rite, is conducive to assigning it to the Kuwattalla tradition, but it is impossible to say anything about its specific version.

## Translation

	§ 1’
1’	“[...]
2’	[...]

---

	§ 2’
3’	[... r]itua[l ...]
4’	[...] from [the he]ad [...]
5’	[... he] too[k ...]
6’	[...]

---

	§ 3’
7’	[...]”

## Commentary

4'–5': Taking the miasma from the head and other body parts of the ritual patron is the typical function of animal substitutes within the Kuwattalla tradition, see e.g. KUB 35.43+ ii 12–15 (CTH 761.3.8). Nevertheless, the relevant collocations normally deploy different verbal forms derived from the verb 'to take' than the one recon-

## CTH 763.2.17

### Table of Manuscripts

A KBo 68.32 E 1070

### Transmission and Research History

This small fragment comes from the Temple I area. The lack of characteristic signs precludes its paleographic dating, and its position on the tablet likewise cannot be determined. The identification of this fragment as part of the Kuwattalla tradition is due

### Transliteration

§ 1'  
 A:1' [... ]<sup>1</sup>ta<sup>1</sup>-a-t[a-ri-ia-am-ma-na-aš-ši-in ...]  
 A:2' [... ma-a-ia-aš-ši-in] EME-i[n]

---

§ 2'  
 A:3' [... A-NA EN SÍS]KUR pa-r[a-a e-ep-zi]  
 A:4' [... al]-la-ap-p[a-ah-ḫi ...]

## Commentary

1'–2': The list of the miasma in the accusative case immediately before the spitting rite finds a parallel in KBo 29.3+ iii 17'–19' (CTH 760.2). Contrast KUB 35.46 iv 5'–8' (CTH 761.4.2), in which the nominative forms appear in the same position.

## Commentary

structed here. A closer parallel might be KUB 32.8(+) iii 11'–12' *ḫar-ma-a-ḫa-ti-ti-ia-an-ta tap-pa-a-ni-in la-a-at-ta* 'he (the ritual patron) took a hair from his head' (CTH 759.10.b). If so, then the passage under discussion probably belongs to a purification rite involving oil and honey.

to Jared Miller, who noted its similarities to KBo 29.3+ iii 18'–22' (CTH 760.2; [hethiter.net/:hetkonk](http://hethiter.net/:hetkonk) (v. 1.997)). There was no edition of the fragment available until now.

## Contents

- § 1'            Fragmentary Luwian incantation featuring a list of evil tongues  
 § 2'            Fragmentary Hittite passage describing a spitting rite

Since the spitting rite occurs in various versions of the Kuwattalla tradition, an attribution of this fragment to a specific ritual appears to be impossible.

## Translation

- § 1'  
 1'            "[...] (the tongue) of cu[rse, ...],  
 2'            the tongue [of the multitudes]."
- 
- § 2'  
 3'            [She holds ...] towa[rd the ri]tual [patron],  
 4'            [so that he s]pit[s on it ...].

## CTH 763.2.18

## Table of Manuscripts

A ABoT 2.239 AnAr 11621d + AnAr 11621g

## Transmission and Research History

This set of two New Script fragments was found in Boğazköy, but no precise information about its find spot is available. Its position on a tablet cannot be determined. The fragments were edited in transliteration as a join and assigned to the Kuwattalla tradition in Akdoğan 2010, 119.

## Transliteration

§ 1'  
A:1' [...] x x [...]

---

§ 2'  
A:2' [...] 'a<sup>1</sup>-aḫ-ra-an [wa-aḫ-ra-an ...]  
A:3' [... ḫi-ru-ú-u]n ma-a-ia-aš-[ši-in EME-in]

---

§ 3'  
A:4' [... <sup>MUNU</sup>ŠSU.GI a-x[...]  
A:5' [... ḫa-ap-p]u-ri-ia-aš<sup>2</sup> x[...]  
A:6' [... ka<sup>2</sup>-t]a da-a-i [...]

---

§ 4'  
A:7' [...-p]i<sup>2</sup> ku-i-[...]  
A:8' [...-š]a-an-x[...]  
A:9' [...] x [...]

## Commentary

5': Alternatively, one could attempt to restore, [p]u-ri-ia-aš 'to the lips', which would not be implausible in the context of a spitting rite.

## Contents

- §§ 1'–2'      Fragmentary passage probably describing a spitting rite, with its Luwian incantation  
 §§ 3'–4'      Fragmentary Hittite passages

The mention of the standard list of miasma and the Old Woman suggests beyond a reasonable doubt that the fragments belong to the Kuwattalla tradition, although there are no clues to specify its version. Interestingly, the scribal hand is the same as that of IBoT 3.96+, a tablet reflecting the Puriyanni tradition (CTH 758.3.1; see Fig. 2.4).

## Translation

§ 1'  
 1'      [...]

---

§ 2'  
 2'      “[He spat (out)] woe (and) [pain ...]  
 3'      [... perjur]y, [the tongue] of the multitud[es].”

---

§ 3'  
 4'      The Old Woman [...]  
 5'      [... *gr*]eener[y] [...].  
 6'      She places [*dow*]n [...]

---

§ 4'  
 7'      “[...] *which* [...]  
 8'      [...]  
 9'      [...]”

## CTH 763.2.19

## Table of Manuscripts

A KBo 29.21 747/v

## Transmission and Research History

This tiny fragment was found in Temple I. Neither its paleographic dating nor identifying its location on a tablet appears possible due to its small size. The fragment was published in transliteration and implicitly assigned to the Kuwattalla tradition in Starke 1985, 199.

## Transliteration

	§ 1'
A:1'	[...]x a <sup>2</sup> -aš-du [...]
A:2'	[... ad-du-wa-l]a-ti EME-ti x[...]
A:3'	[... ta-pa-ru-w]a-aš-ša-an-za-ti x[...]
A:4'	[...]ti wa-'la <sup>1</sup> -an-t[i-ia-ti]
A:5'	[...]x-'ti <sup>1</sup> [...]

## Commentary

**4'**: The adjective /walanti(ja/i)-/ 'of the dead' appears in the merisms embedded in CTH 759, CTH 761, and CTH 763.1, one time each. In contrast, its synonym

## Contents

§ 1'            Fragmentary Luwian incantation featuring a list of evil tongues

The closest parallel available for this list is KUB 35.24+ obv. 1'–4' (CTH 761.1.c, § 1'); for an important difference, see the commentary to the translation. It seems probable that we are dealing with a purification rite, but the means of purification remain unclear.

## Translation

§ 1'  
 1'        “May [...] be [...]  
 2'        [...] from the [evi]l tongue, [...],  
 3'        [...] from (the tongue) of [judg]ment, [...]  
 4'        from [...] (from that) of] the dea[d],  
 5'        [...] from [...].”

/u(wa)lantalli(ja/i)-/ occurs many times in various tablets of CTH 761, but nowhere else in the Kuwattalla tradition.

## CTH 763.2.20

## Table of Manuscripts

A KUB 35.26 Bo 4105

## Transmission and Research History

This New Script fragment contains part of a left column together with a portion of the intercolumnium. Its provenance is unknown. The fragment is published in transliteration in Starke 1985, 103–4 as part of the Great Ritual (for this attribution, see already Otten, KUB 35, II).

## Transliteration

## § 1'

Left column

A l.col. 1' [...š]a-ti

A l.col. 2' [...]

## § 2'

A l.col. 3' [...]x

A l.col. 4' [...]x

A l.col. 5' [...ša/t]a-li-ia-<sup>ṛ</sup>tiA l.col. 6' [... ta-pa-ru]-wa-⟨aš⟩-ša-an-za-<sup>ṛ</sup>ti

A l.col. 7' [... ta-ta-ri-ia-am-n]a-aš-ša-an-za-ti EME-ti

## § 3'

A l.col. 8' [... ú]-i-ta-an-⟨ta⟩-al-li-[ia]-<sup>ṛ</sup>ti

A l.col. 9' [... a-ad-d]u-wa-la-ti

A l.col. 10' [...t]a-al-li-ia-ti

A l.col. 11' [...-aš-ša-a]n-za-ti

A l.col. 12' [...]

## Commentary

**l.col. 5'–12'**: The list of nouns and adjectives in the ablative-instrumental case is compatible with this being an incantation for the purification of the ritual patron from various miasma.



## Contents

- § 1'            Fragmentary Luwian incantation  
 §§ 2'-3'        Fragmentary Luwian incantation featuring a list of miasma

Although the list as such has no direct parallels, all its items are fairly typical of the Kuwattalla tradition. Otten and Starke's attribution of the fragment to CTH 761 does not appear to be backed up by probative evidence but remains a distinct possibility.

## Translation

§ 1'  
 Left column  
 1'     "[...]"  
 2'     "[...]"

---

§ 2'  
 3'     [...]  
 4'     [...]  
 5'     [...] from [...]  
 6'     [from ...] of [judg]ments,  
 7'     [...], from the tongue of [curs]es,

---

§ 3'  
 8'     [...] through (the one) for [s]miti[n]g,  
 9'     from the [ev]il [...],  
 10'    from [...]  
 11'    from [...]  
 12'    [...]."

---

**l.col. 8':** Elsewhere 'the one for smiting' is consistently used as a designation of a substitute. Therefore, despite the fact that this noun shows the same case ending as all the other nouns in this fragment, we assign to it a different syntactic interpretation. See KUB 32.10+ obv. 7'-8' (CTH 761.1.b) for a parallel use of the instrumental case.

## CTH 763.2.21

## Table of Manuscripts

A KBo 29.23 611/u

## Transmission and Research History

This Middle Script fragment was found in the Temple I area. Most of its surface is worn away; only the lowest lines are preserved. There are no clues to identify the fragment's position on a tablet. It was published in transliteration and implicitly identified as part of the Kuwattalla tradition in Starke 1985, 200.

## Transliteration

	§ 1'
A:1'	[...] x x [...]
A:2'	[...] x [O] x <i>ki-iš-š</i> [ <i>a-an</i> ...]
A:3'	[... pu-u-wa-ti-la]-ti 'na-a'-nu-un-tar-ri-i[a-la-ti ...]
A:4'	[... ir-ḥu-wa-al-li-ia-t]i pa-ri-tar-wa-al-l[i-ia-ti ...]
A:5'	[...]x-li-'ia-ta' x[...]
A:6'	[...] 'A?' [...]

## Commentary

3'–4': Judging by the other incantations with formulaic merisms in the ablative, one can tentatively restore 'May the ritual patron be pure from X, Y, and Z' at the beginning of the clause. The problem of this restoration is that the end of line 2' and be-

## Contents

§ 1'            Fragmentary Hittite passage followed by a Luwian incantation with merisms  
 The archaic ductus of the tablet is compatible with assigning it to either CTH 760 or to CTH 761. From the content viewpoint, it probably belongs to a purification rite.

## Translation

§ 1'  
 1'            [...]  
 2'            [... says] thu[s]:  
 3'            “[...] from [the past] (or) present (one), [...]  
 4'            from [the internal] (or) externa[l (one), [...]  
 5'            [...]  
 6'            [...”

ginning of line 3' hardly supply space for the list of the miasma, which the bipartite merisms are expected to modify. Perhaps the Luwian incantation was abbreviated or partitioned by Hittite insertions.

## CTH 763.2.22

## Table of Manuscripts

A KBo 46.254 116/n

## Transmission and Research History

The fragment, found in Building A of Büyükkale, contains tiny portions of columns one, two, and four, including the colophon. Only remains of column four contain complete words. The small size of the fragment is not conducive to paleographic analysis. The fragment was edited in transliteration and classified as part of the Kuwattalla tradition in Groddek 2015, 187–88.

## Transliteration

	§ 1
Obv. i	
A i 1'	[...]- <sup>r</sup> i'
	§ 2'
Obv. ii	
A ii 1	x[...]
	§ 3''
Rev. iv	
A iv 1'	[...]
	§ 4''
A iv 2'	[...]
A iv 3'	[... ta-ta-ri-i]a-am-ma-na-ti
A iv 4'	[...]x
A iv 5'	[... <i>ḥa-an-te-ez-z</i> ]i pal-ši ma-aḥ-ḥa-an
	§ 5''
A iv 6'	[... QA-T]I
A iv 7'	[...]x
A iv 8'	[...]x

## Contents

§ 1	Unclear
§ 2'	Unclear
§ 3"	Unclear
§ 4"	Fragmentary Luwian incantation with a reference backward
§ 5"	Colophon

The restoration of a Luwian word for ‘curse’ tips the scales for assigning the fragment to the Kuwattalla tradition, but no further specification is possible.

## Translation

§ 1  
Obv. i  
1' [...]

§ 2'  
Obv. ii  
1 [...]

§ 3"  
Rev. iv  
1' [...]

---

§ 4"  
2' “[...]”  
3' [...] from the [cu]rse  
4' [...]”  
4'-5' [She does it in the same way] as (she did) the [firs]t time.

---

§ 5"  
6' [... fini]shed.  
7'-8' [...]

## Commentary

**iv 2'–4'**: On the basis of a comparison with the formulae in KUB 27.26 (CTH 763.2.15) and KUB 35.62 (CTH 763.2.14), one can tentatively reconstruct here an incantation accompanying a purification rite, but this is uncertain.

## CTH 763.2.23

### Table of Manuscripts

A KUB 35.76 175/a

### Transmission and Research History

This New Script fragment was found in Building A of Büyükkakle. It contains a portion of the intercolumnium together with several signs immediately to its left and right. It was published in transliteration in Starke 1985, 396–97 without textual attribution.

### Transliteration

#### § 1'

Left column

A l.col. 1' [...] -ti

A l.col. 2' [...] EME-ti

#### § 2'

A l.col. 3' [...] -*al-la-an*

A l.col. 4' [...] x-*ta*

A l.col. 5' [...] *n*<sup>2</sup> *da-a-i*

A l.col. 6' [...] x [...]

#### § 3''

Right column

A r.col. 1' 'za<sup>1</sup>- [...]

A r.col. 2' na-aš- [...]

A r.col. 3' wa-a-x [...]

A r.col. 4' pa-a-d[u ...]

A r.col. 5' a-a-aš-[du ...]

**iv 4'–5'**: Restored on the basis of KUB 35.34 iii<sup>2</sup> 10' (CTH 761.2.1.c, § 3') and similar passages.

**iv 6'**: See Waal 2015, 523. It is unclear from the colophon whether the text is finished or not finished.

## Contents

§ 1'	Fragmentary Luwian incantation with nouns in the ablative
§ 2'	Fragmentary Hittite passage
§ 3"	Fragmentary Luwian incantation
§ 4"	Fragmentary Hittite passage

The mention of *EME-ti* in the list of ablative nouns prompts us to assign the fragment to the Kuwattalla tradition. We lack data, however, for specifying the ritual or identifying the preserved rites.

## Translation

§ 1'	
Left column	
1'	"[...] from [...],
2'	from the tongue [...]."

---

§ 2'	
3'	[...]
4'	[...].
5'	She places [...]
6'	[...]

---

§ 3"	
Right column	
1'	"[...]
2'	[...]
3'	[...].
4'	Then, to him [...]
5'	may [...] be [...]!"

---

## § 4''

A r.col. 6' 'EGIR'<sup>1</sup>-[*an-da* ...]

A r.col. 7' x[...]

## Commentary

**l.col. 1'-2':** It is likely, although unprovable, that the Luwian incantation in these lines contains a list of miasma in the ablative, ending with the 'tongue of the multitudes', or perhaps 'evil tongue'.

## CTH 763.2.24

## Table of Manuscripts

A KUB 35.63 427/e

## Transmission and Research History

This New Script fragment belongs to the left column of a double-columned tablet and preserves a small part of the intercolumnium. It was found outside the regular excavations, allegedly in the area of Temple I. It was edited in transliteration and implicitly recognized as a fragment of the Kuwattalla tradition in Starke 1985, 179.

## Transliteration

## § 1'

Left column

A l.col. 1' [...-a]t-<sup>r</sup>ta' x[...]

## § 2'

A l.col. 2' [...](-)un-ni-ia

A l.col. 3' [...-z]i pá-r-ra-an

A l.col. 4' [...]

## § 3'

A l.col. 5' [...]x ar-*ha*A l.col. 6' [... *ki-iš-š*]a-an te-ez-zi



§ 4"  
 6' After[ward, ...]  
 7' [...]

**l.col. 3'–4'**: The linguistic attribution of these lines is uncertain; they are interpreted as Hittite based only on the assumption that § 2' is linguistically coherent.

**r.col. 3'–4'**: It is likely, although unprovable, that these two lines reflect a single clause.

## Contents

§ 1' Fragmentary Luwian incantation  
 § 2' Fragmentary Luwian incantation  
 §§ 3'–4' Fragmentary Hittite passage describing an unclear rite, with its Luwian incantation

The presence of [*t*]a-pa-a-ru in l.col. 7' supports assigning this fragment to the Kuwattalla tradition, but a more precise attribution is impossible.

## Translation

§ 1'  
 Left column  
 1' "[...]"

---

§ 2'  
 2' [...]  
 3' [...] before [...]  
 4' [...]"

---

§ 3'  
 5' [...] away  
 6' [...] says [th]us:

---

§ 4'

A l.col. 7' [... t]a-pa-a-ru

A l.col. 8' [...]x-<sup>r</sup>iš-ši-in'

### Commentary

**l.col. 2':** The form *un-ni-ia*, if interpreted as complete, may represent a 2sg.imper. derived from the hypothetical stem /unnija-/, a cognate of Hitt. *unna*-<sup>(hi)</sup> 'to lead here'.

- § 4'  
 7' “[...j]udgment  
 8' [...]”

If one assumes that *-un-ni-ia* is the final part of a segment, this increases the likelihood of it being a noun or adjective endowed with the suffix */(ja/i)/* (e.g. [*kal-du-un-ni-ia* ‘thrashing’]).

# FRAGMENTS OF THE KUWATTALLA OR PURIYANNI TRADITIONS CTH 763.3.1

## Table of Manuscripts

A KBo 29.62 Bo 69/118

## Transmission and Research History

This small fragment preserves a small part of the right edge of a tablet, together with the final signs of several lines. The fragment was found in the area of Temple I. Its dating is uncertain (but see the commentary). The fragment was edited in transliteration in Starke 1985, 393.

## Transliteration

### § 1'

Right column

A r.col. 1' [...-z]i

A r.col. 2' [...-z]i

---

### § 2'

A r.col. 3' [...]x A-NA BE-EL SÍSKU[R]

A r.col. 4' [...-a]n QA-TAM-MA-pát

---

### § 3'

A r.col. 5' [... a]d-du-wa-a-al-za

A r.col. 6' [...]x-r<sup>21</sup>-ni-r<sup>21</sup>-[...]

## Commentary

**3'**: While the small size of the fragment complicates its paleographic dating, the use of the heterogram *BE-EL SÍSKU[R]* represents an argument for its archaic or archaizing character (see Appendix II).

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## Contents

- § 1'           Unclear  
§ 2'           Fragmentary Hittite passage mentioning the ritual patron  
§ 3'           Fragmentary Luwian incantation

The form /attuwaltsa/ ‘evil’ occurs otherwise only in the Puriyanni tradition, while the abbreviation *QA-TAM-MA-pát* ‘in exactly the same way’ is typical of the Kuwattalla tradition. Consequently, a precise attribution of the fragment cannot be determined. The ductus of the fragment is similar to that of CTH 758.3.1, which features, however, E[N SÍSKUR] as the designation of the ritual patron.

## Translation

§ 1'  
Right column

1'           “[...]”

2'           “[...]”

---

§ 2'  
3'           [...] to the ritual patron

4'           [...] exactly in the same way

---

§ 3'  
5'           “[...] evil [...]”

6'           “[...]”

## CTH 763.3.2

## Table of Manuscripts

A KUB 35.61 2004/g

## Transmission and Research History

This New Script fragment was found in the Temple I area. It contains a part of a left column and a small portion of the intercolumnium. The upper part of the fragment seems to have been broken along one of the paragraph lines. The fragment was published in transliteration in Starke 1985, 394–95.

## Transliteration

## § 1'

Left column

A l.col. 1' [...]x

A l.col. 2' [...](-)w]a-re-e-a

A l.col. 3' [...]z]i

## § 2'

A l.col. 4' [...]ni/i]n<sup>?</sup> tu-e-ek-ku-uš-šu-uš

A l.col. 5' [...] ki-i]š-ša-an hu-u-uk-zi

## § 3'

A l.col. 6' [...]x a-du-ut-ta [...]

A l.col. 7' [...]m]a-an a-aš-d[u<sup>?</sup> ...]

A l.col. 8' [...]ta/š]a?(-)x [...]

## Commentary

**l.col. 2':** This translation is conjectural and solely based on the comparison with instr. *wa-ri-ia-ti* in KUB 25.37+ iii 30 (see CLL, 259). There is a possibility that only

## Contents

- § 1'           Unclear  
 §§ 2'-3'       Fragmentary Hittite passage describing an unclear rite that mentions the limbs, with its Luwian conjuration

The treatment of individual body parts of the ritual patron represents a shared feature of the Tunnawiya and Kuwattalla tradition. Since the Luwian incantations are much more common in the Kuwattalla rituals, we tentatively assign the fragment to this group, but the matter cannot be considered settled.

## Translation

---

	§ 1'
Left column	
1'	"[...]
2'	[...] liquid
3'	[...]"

---

	§ 2'
4'	[...] his body parts (acc.)
5'	[...] conjures [th]us:

---

	§ 3'
6'	"[...] to him [...]
7'	may [...] be [...]-ed [...]
8'	[...]"

the final part of the word is preserved. Consequently, there is no certainty about the language of § 1'.

**l.col. 6'-7':** These two lines likely reflect the same clause, but this is uncertain.

## CTH 763.3.3

## Table of Manuscripts

A KBo 29.53 694/u

## Transmission and Research History

This is a small fragment, which belonged to a New Hittite Script tablet and was found in Temple I. The fragment was published in transliteration in Starke 1985, 389.

## Transliteration

	§ 1'
A:1'	[... a-a]d-du-w[a-...]
A:2'	[...-p]a a-ad-du-w[a-...]
A:3'	[...] a-ta-at-ta [...]
A:4'	[...-d]u [...]

---

	§ 2'
A:5'	[...(-)a]m <sup>2</sup> -ma-an(-)[...]

## CTH 763.3.4

## Table of Manuscripts

A KBo 29.17 Bo 69/806

## Transmission and Research History

This New Script fragment was found in Temple I. It contains a left edge of a part of column three (not column two, according to the autograph) together with the adja-



## Contents

- § 1'            Fragmentary Luwian incantation  
 § 2'            Unclear

The fragment shows the same scribal hand as IBoT 3.96+ (CTH 758.3.1; see Fig. 2.4). Nevertheless, it cannot be attributed to this tablet with any certainty, because the fragment ABoT 2.239 (CTH 763.2.18), probably reflecting the Kuwattalla tradition, also shows the same ductus.

## Translation

- § 1'  
 1'            “[... e]vi[l ...]  
 2'            [...] evil [...]  
 3'–4'        May [...] him [...]!”

- 
- § 2'  
 5'            [...]

cent portion of the intercolumnium. The piece was published in transliteration in Starke 1985, 197 as a fragment belonging to the Kuwattalla tradition.

## Contents

- § 1'            Fragmentary Luwian blessing formula; Hittite line mentioning a figurine

The ritual use of figurines is attested in both Puriyanni and Kuwattalla traditions. The blessing formula is indeed reminiscent of the Kuwattalla tradition; but in view of its fragmentary character and the lack of precise parallels, we prefer not to prejudge the choice between these two options.

## Transliteration

## § 1'

Rev. iii

- A iii 1' a[n-...]  
 A iii 2' u-ra-<sup>r</sup>an<sup>1</sup>-n[u-...]  
 A iii 3' an-da ma-an-n[i-...]  
 A iii 4' <sup>D</sup>GUL-za-an <sup>D</sup>[...]  
 A iii 5' ma-an-nu-uš-tar-ra-aš-ša-an-[za ...]  
 A iii 6' an-na-ru-um-ma-hi-[ša ...]  
 A iii 7' a-ar-ra-ia-an-za [...]  
 A iii 8' nu še-e-<sup>r</sup>na-an<sup>1</sup> [...]

## Commentary

**iii 1'**: Or perhaps the determinative <sup>D</sup>?

**iii 2'–3'**: Despite the partial preservation of the relevant forms, it is tempting to consider them as elements of a fixed formula comparable with KUB 17.10 i 11' *ša-al-hi-an-ti-en ma-an-ni-it-ti-en* 'growth and proliferation' in the myth of Telipinu, a collocation adapted from Luwian. For the stem *ma-an-ni-* 'to be fruitful, multiply', see Rieken forthcoming.

**iii 4'**: For the interpretation of the Luwian fate deity as <sup>D</sup>GUL-za- /k<sup>w</sup>antsa-/ rather than <sup>D</sup>gul-za-, see Waal 2014 and Yakubovich 2014.

## Translation

	§ 1'
Rev. iii	
1'	"[...]
2'	gro[w ...]
3'	multi[ply ...]
4'	the fate-goddess, [...]
5'	of fertility [...]
6'	virilit[y ...]
7'	long [...]"
8'	[...] figurine [...]

**iii 5'**: For Luw. /mannustarr(a/i)-/ ' (possession of) potency', a derivative of /mannu-/ '(male) potency' or /mannaw(a/i)-/ 'potent', see Rieken forthcoming. See also the discussion of Luw. /mannawallaimm(a/i)-/ 'strengthened' in CTH 761.2.1.d.

**iii 6'–7'**: For the combination of 'virility' and 'long years' in a recurrent blessing formula, see for example KUB 35.16(+) i 11'–12' (CTH 760.3.b). We lack, however, independent evidence that the phrase 'long years' can occur in the singular in Luwian. An alternative way to analyze *a-ar-ra-ia-an-za* is to take it as a dat.pl. form.