

In the light of all this information, the word *hu-uh-hu[-* in the rev.[?] 8'. line of our text can be completed as *hu-uh-hu[-ur-ti*, which means “windpipe, throat, trachea” or as *hu-uh-hu[-ur-tal-la* meaning “necklace, water pipe”[?].

We can complete the rev.[?] 8'. line of the text according to both KUB 60.56 7' (LÚ^{URU} *Ha* | *r-har-na* *GÍR pa-aš-zi*)⁸ and the rev. 12' line of our text as “*GÍR pa-aš-zi*”. The word “*kinuhi-*”¹⁰, which is used as a part of sword and dagger and is in the rev.[?] 7. line of the our text, appears as a Pl.Nom.c. in this text, which we have only examined, while it is in the Sg.Nom.c. form in other cuneiform texts. Although we do not know the reason why the word *kinuhi-* is used in the Pl.Nom.c. form in this text, the fact that the stick (crossguard/quillon) placed at right angles between the hilt and the barrel has bilateral protrusions to better grasp or swallow the sword may have pointed to the plural form of this word. As a result, it is seen that more written sources are needed to reach a definite conclusion about the word *kinuhi-*.

Notes

¹ See for transkription Ünal 1994: 214.

² See Ünal 1994: 214.

³ See Friedrich, J. – Kammenhuber, A. – Hoffmann, I 2010: (HW III/2), 640 vd.

⁴ See Alp 1957: 15; Friedrich, J. – Kammenhuber, A. – Hoffmann, I 2010: (HW III/2), 643.

⁵ Friedrich, J. – Kammenhuber, A. – Hoffmann, I 2010: (HW III/2), 643.

⁶ See Friedrich, J. – Kammenhuber, A. – Hoffmann, I 2010: (HW III/2), 644 vd.

⁷ See Hutter 1988: 46; Friedrich, J. – Kammenhuber, A. – Hoffmann, I 2010: (HW III/2), 644.

⁸ See Groddek 2006: 56.

⁹ See Güterbock H.G. – Hoffner H. A., 1997: (CHD P/3), 203.

¹⁰ KUB 42.58 obv.5 1 *GÍR kinuhiš KÙ].BABBAR*; KBo 18.178 obv.5 1 *GÍR kinuhiš*; KUB 42.11 II 10 I *SAG.DU kinuhīš*. See Puhvel 1997: (HED/K), 83.

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Abbreviations

CHD *The Hittite Dictionary of the Oriental Institute of the University of Chicago.*

DBH *Dresdner Beiträge zur Hethitologie.*

HED PUHVEL J., *Hittite Etymological Dictionary*, Berlin, New York 1984 ff.

HW III/2 FRIEDRICH, J. – KAMMENHUBER, A. – HOFFMANN, I. 2010: *Hethitisches Wörterbuch*, 2. Aufl. Bd. III/2: H/he-bis hu-, Lieferung 18, (HW² III/18), Heidelberg.

OLBA Olba (Mersin Üniversitesi Kilikia arkeolojisi arařtırma merkezi yayınları/Mersin University publications of the research center of Cilician archaeology), Mersin, 1998 ff.

Z. Nihan KIRCIL <kircil@ankara.edu.tr>
Ankara University (TURKEY)

63) For an explanation of a peculiar Hittite list of body parts* — The Hittite “Incantation of the binding” (*ŠIPAT ḥaminkuwaš*), included in the *Sammeltafel* KUB 7.1 + KBo 3.8 (CTH 390.A, NS) together with four other ritual texts, is composed of two parallel sections: in the first one, a number of natural elements are bound (*ḥamenk-*) by the “large river” and, after the conjuring (*ḥuek-*) of the goddess Kamrušepa, they are untied (*lā-*); in the second one, the body parts of a child are bound, the goddess Ḥannaḥanna instructs the old woman to conjure them, and they are finally untied. In each of the two sections, all the elements bound, conjured, and untied are listed thrice, so that, in the second section, we

have three mostly-parallel lists of body parts roughly running from head to toe, which I have summarised in the following table:

iii 32-42 (bound)	iii 45-53 (conjured)	iii 54-60 (untied)
<i>šuppiš tētanuš</i> ‘pure hairs’	^{UZU} <i>ḫupallaš</i> ‘skull’	^{UZU} <i>ḫupallaš</i> ‘skull’
<i>ḫupallaš</i> ‘skull’	<i>šuppauš tētanuš</i> ‘pure hairs’	<i>šuppauš tetanuš</i> ‘pure hair’
^{UZU} <i>tītitan</i> ‘nose’	^{UZU} GEŠTU ^{HI.A.} -ŠU ‘his ears’	^{UZU} GEŠTU ^{HI.A.} -ŠU ‘his ears’
^{UZU} GEŠTU ^{HI.A.} -ŠU ‘his ears’	^{UZU} <i>tītitan</i> ‘nose’	^{UZU} <i>tītitan</i> ‘nose’
^{UZU} KAxU-iš ‘mouth’	KAxU-ŠU ‘his mouth’	^{UZU} KAxU-ŠU ‘his mouth’
^{UZU} EME-ŠU ‘his tongue’	EME-ŠU ‘his tongue’	^{UZU} EME-ŠU ‘his tongue’
^{UZU} <i>ḫubḫurtin</i> ‘windpipe’	^{UZU} <i>ḫubḫurtin</i> ‘windpipe’	^{UZU} <i>pappaššalan</i> ‘oesophagus’
^{UZU} <i>pappaššalan</i> ‘oesophagus’	^{UZU} <i>pappaššalin</i> ‘oesophagus’	
^{UZU} GABA ‘chest’	^{UZU} GABA ‘chest’	^{UZU} GABA ‘chest’
^{UZU} <i>ḫahri</i> ‘lungs’	^{UZU} <i>ḫahhari</i> ‘lungs’	^{UZU} <i>ḫahhari</i> ‘lungs’
^{UZU} NÍG.GIG ‘liver’	^{UZU} NÍG.GIG ‘liver’	
	^{UZU} ŠÀ ‘heart’	
<i>genzu</i> ‘abdomen’	^{UZU} <i>genzu</i> ‘abdomen’	^{UZU} <i>genzu</i> ‘abdomen’
^{UZU} <i>pantūḫaš=šan</i> ‘his bladder’	^{UZU} <i>panduhān</i> ‘bladder’	^{UZU} <i>ulan</i> ‘thigh’
^{UZU} <i>arraš=šan</i> ‘his anus’	^{UZU} <i>arraš=šan</i> ‘his anus’	^{UZU} <i>arran</i> ‘anus’
^{UZU} <i>ginu=ššit</i> ‘his knees’	^{UZU} <i>gēnu</i> ‘knees’	^{UZU} <i>gēnu</i> ‘knees’
^{ŠU} ^{HI.A.} -ŠU ‘his hands’	^{ŠU} ^{HI.A.} -ŠU ‘his hands’	^{ŠU} ^{HI.A.} -ŠU ‘his hands’

As can be seen, the three lists are not perfectly parallel to each other: the order of the pure hairs and the skull is inverted in the second and third list, as well as the order of the nose and the ears; the windpipe and the liver are missing in the third list, while the heart only appears in the second one, and the bladder is replaced by the thigh in the third one. The element on which I would like to focus here is consistent in the three lists: the occurrence of ŠU^{HI.A.}-ŠU ‘his hands’ at the very end, after the knees, which is quite unexpected in an enumeration running from head to toe and requires an explanation.

First of all, one should note that the reading ŠU^{HI.A.}-ŠU is not unanimously accepted: since the partial edition by Alp (1957: 42-45) and the complete edition of the text by Kronasser (1961), the sequence is often read as TÚG^{HI.A.}-ŠU ‘his cloths’,¹⁾ although it could seem less pertinent in a list of body parts, while the reading ŠU^{HI.A.}-ŠU, later also taken into account by Kronasser (1962: 112) following a suggestion by Goetze and Meriggi, is found in Laroche’s (1965: 171-172) edition.²⁾ Based on the photos available on the *Hethitologie Portal Mainz*, the sign on the tablet is clearly ŠU in the first two occurrences (the third one is partly broken), and it is correctly read as such in the online edition by Fuscagni (2017).³⁾

That the occurrence of the hands at the end of the list is unexpected can be shown by comparing it with the lists of body parts found in two manuscripts of the Ritual of Tunnawiya, KUB 9.4+ (CTH 409.IV.Tf02.A, NS) and KUB 9.34+ (409.II.Tf02.A, NS), each of which includes two mostly-parallel lists, in which the body parts of the patient are arranged together with those of a ram:⁴⁾

KUB 9.4+ i 3-18	KUB 9.34 ii 22-34	KUB 9.4+ i 23-39	KUB 9.34 ii 38-47
SAG.DU ‘head’	[SAG.DU ‘head’ (?)]	SAG.DU ‘head’	SAG.DU ‘head’
<i>taršna-</i> ‘throat’	<i>taršna-</i> ‘throat’	<i>taršna-</i> ‘throat’	<i>taršna-</i> ‘throat’
<i>ištamana-</i> ‘ear’	^{UZU} GEŠTU ‘ear’	<i>ḪASISU</i> ‘ear’	[^{UZU} GEŠTU ‘ear’ (?)]
^{UZU} ZAG.UDU ‘shoulder’	[^{UZU} ZAG.UDU ‘shoulder’ (?)]	<i>išḫunau-</i> ‘upper arm’	^{UZU} ZAG.UDU ‘shoulder’
^{UZU} <i>išḫunau-</i> ‘upper arm’	^{UZU} <i>išḫunau-</i> ‘upper arm’		[<i>išḫunau-</i> ‘upper arm’ (?)]
^{UZU} <i>kalulupa-</i> ‘finger’	ŠU ‘hand’	<i>šankuwaya-</i> ‘nail’	^{UZU} <i>kalulupa-</i> ‘finger’
<i>šankuwaya-</i> ‘nail’	UMBIN ‘nail’		[UMBIN ‘nail’ (?)]
<i>tāpuwašša-</i> ‘rib’	[^{UZU} TI ‘rib’ (?)]	<i>tāpuwašša-</i> ‘rib’	^{UZU} TI ‘rib’
^{UZU} ÚR ‘penis’	^{UZU} ÚR ‘penis’	<i>tašku-</i> ‘thigh-bone’	[^{UZU} ÚR ‘penis’ (?)]

<i>ḥupparattiyati- ‘pelvis’</i>	<i>ḥupparattiyati- ‘pelvis’</i>	<i>ḥupparattiyati- ‘pelvis’</i>	<i>ḥupparattiyati- ‘pelvis’</i>
<i>tašku- ‘thigh-bone’</i>	<i>tašku- ‘thigh-bone’</i>		
<i>ḥāpūša- ‘shin-bone’</i>	<i>ḥāpūša- ‘shin-bone’</i>	<i>ḥāpūša- ‘shin-bone’</i>	<i>ḥarganau- ‘sole’</i>
<i>GĪR ‘foot’</i>	<i>GĪR ‘foot’</i>	<i>ḥarganau- ‘sole’</i>	
	<i>ḥarganau- ‘sole’</i>	<i>GĪR ‘foot’</i>	<i>[GĪR ‘foot’ (?)]</i>
<i>ḥarganau- ‘sole’</i>	<i>UMBIN ‘nail’</i>	<i>kalulupa- ‘toe’</i>	<i>kalulupa- ‘toe’</i>
		<i>šankuwaya- ‘nail’</i>	<i>[UMBIN ‘nail’ (?)]</i>
<i>ḥaštai- ‘bone’</i>	<i>ḥaštai- ‘bone’</i>	^{UZU} SA ‘sinew’	^{UZU} SA ‘sinew’
^{UZU} SA ‘sinew’	<i>[^{UZU}SA ‘sinew’ (?)]</i>	<i>ḥaštai- ‘bone’</i>	<i>ḥaštai- ‘bone’</i>
<i>ēšḥar ‘blood’</i>	<i>ēšḥar ‘blood’</i>	<i>ēšḥar ‘blood’</i>	<i>ēšḥar ‘blood’</i>

As can be seen, although the lists are not perfectly matched with each other, the hands are always included, as expected, among the upper parts of the body and represented by ^{UZU}*kalulupa-* ‘finger’ and *šankuwaya-/UMBIN* ‘nail’ (KUB 9.4+ i 8-9 and KUB 9.34+ ii 40-41); by ŠU ‘hand’ and UMBIN ‘nail’ (KUB 9.34 ii 26-27); or just by *šankuwaya-* ‘nail’ (KUB 9.4+ i 27). Of course, these lists significantly diverge from the ones in CTH 390.A – they share almost nothing – and the texts belong to different traditions; nevertheless, I think that the comparison holds, and the issue of the hands consistently found at the end of the lists in CTH 390.A is worthy of discussion, in search of a possible explanation.⁵⁾

The first possibility is that there is nothing to be explained: the text is correct as it is, and the sequence does not need to be strictly ordered from head to toe; it is just a matter of variation. Also note that hands are a peripheral body part, with a wide range of movement outside the vertical axis of the body, which could justify their placement at the margins of a list. Otherwise, one may perhaps think that the scribe made a mistake, forgetting to include the hands in the expected place and adding them at the end of the list. However, the same mistake repeated thrice seems to me to be an unlikely explanation. The possibility of a later addition of something not belonging to the original text also seems to be unlikely for a relevant body part like the hands, and one should note that the duplicate KBo 22.128+ (CTH 390.C, NS) probably had the same text.⁶⁾

In my view, it is possible that the text is correct, and I suggest that the explanation for the unexpected collocation of the hands at the end of the list can be that the child for whom the incantation was intended was an infant who still did not walk, but crawled. This solution would both restore the expected head-to-toe sequence and explain why the feet are never mentioned in the three lists: his “feet” – so to say – are the knees and the hands.

However, there is a text that, at a first glance, may seem to provide a counterexample, because it features a list of body parts ending with knees, feet, and hands. The passage runs as follows:⁷⁾

KUB 43.53 i (CTH 412.3.1.B, OH/LNS)

- x+1 [...] *eras.* [...] *e¹-eš-ša*-ri [da-a-ak-ki]i *SAG.DU-SÚ*
- 2' [A-NA SA]G.DU-ŠU da-[a-a]k-ki KIR₁₄[-ŠU A-NA KI]R₁₄-ši da-a-ak-ki
- 3' [IGI^{H1.A}.Š]U A-NA IGI^{H1.A}.Š a¹-aš da-a-ak-ki GEŠT[U^{H1.A}]-ŠU A-NA GEŠTU^{H1.A}.ŠU
- 4' [da-a-ak-ki]i a-i-iš-ši-ta-pa KA xU-i da-a-a[k]-ki
- 5' [EME-Š]U¹ A¹-NA EME da-ak-ki kap-ru-še-ta-pa kap-ru-i da-a-ak¹-ki
- 6' m[i-li-y]a-aš-ši-iš mi-e-li-aš <da-a-ak-ki> *iš-ki-še-ta iš-ki-ši da-a-ak-ki
- 7' [pa¹-t[a-n]a-aš-ša-pa pal-ta-ni-i da-a-ak-ki GABA-ŠU A-NA GABA-ŠU da-a-ak-ki
- 8' ŠÀ-ŠU¹ A-NA¹ ŠÀ-ŠU¹ da-a¹-ak-ki ^{UZU}NÍG.GIG¹ A-NA ^{UZU}NÍG.GIG
- 9' da-a-ak-ki ḥa-aḥ-ri-iš-še-ta ḥa-aḥ-ri-iš-ni da-a-ak-ki
- 10' ^{UZU}ÉLLAG¹.GÛN.A-ŠU A-NA ^{UZU}ÉLLAG.GÛN.A-ŠU da-a-ak-ki
- 11' ge-en-zu-uš-še-ta ge-<en->zu-wa-aš d[a-a]-ak-ki KAR-ŠA-ŠU
- 12' A-NA KAR-ŠI-ŠU da-a-ak-ki ^{UZU}Ú[R-Š]U¹ A¹-NA ^{UZU}<ÚR>-ŠU da-a-ak-ki x⁸⁾
- 13' [KA]R-ŠA-ŠU¹ A-NA KAR-ŠI-ŠU da-a-ak-ki [i] ^{UZU}ÚR-ŠU¹ <A-NA ^{UZU}ÚR-ŠU> da-a-ak-ki
- 14' *m[i]-u-ra-aš-ši-iš mi-u-ra*-aš <da-a-ak-ki> gi-nu-še-t[a] gi-nu-aš da-¹[a]-k-ki

15' GÌR^{MEŠ} A-NA GÌR^{MEŠ} ták-[k]án-zi ŠU^[HI.A]-ša-pa ŠU^{HI.A}-aš ták-^rkán¹-zi

‘... correspond]s to the appearance: his head cor[re]sponds to his [he]ad, [his] nose corresponds to his [nos]e, [h]is [eyes] correspond to his eyes, his ear[s] correspon[d] to his ears, his mouth corres[p]onds to the mouth, [h]is [tongue] corresponds to the tongue, his *kapru-* corresponds to the *kapru-*, his *m[ie]li-* <corresponds to> the *meli-s*, his back corresponds to the back, his shou[ld]er corresponds to the shoulder, his chest corresponds to his chest, his heart corresponds to his heart, the liver corresponds to the liver, his lung corresponds to the lung, his loins correspond to his loins, his abdomen c[orr]esponds to the abdomen, his stomach corresponds to his stomach, [h]is pen[is] corresponds to his <penis>, «his [sto]mach correspond[s] to his stomach, his penis corresponds to <his penis>», his *miura-* <corresponds to> the *miura-s*, his knees correspond to the knees, the feet correspond to the feet, the hand[s] correspond to the hands.’

Again, the hands unexpectedly close the list, and in this case no child is involved, because the ritual is for Labarna-Ḫattušili.⁹⁾ Haas (1971: 417) translates ŠU^{HI.A} as ‘toes’ here, a solution that could also work for the lists in CTH 390.A.¹⁰⁾ However, if the word for ‘finger/toe’, *kalulupa-*, seems to metonymically represent the hands in some of the manuscripts of the Ritual of Tunnawiya mentioned above (either with or without the nails), the possibility that the Sumerogram for hand could be used to mean the toes is less obvious, so that I would avoid such an explanation and rather literally take ŠU^{HI.A} as ‘hands’.

The solution, in my opinion, is actually quite similar to the one suggested for CTH 390.A: in KUB 43.53, the body parts of Labarna are matched with the body parts of an animal, so that the order knees–feet–hands at the end of the list may depend on the quadrupedal gait of the animal. Unlike the lists in CTH 390.A, the feet are also included in KUB 43.53 because both the animal and Labarna actually use them to walk.¹¹⁾ Of course, such order was possible, but not mandatory, because the lists in the Ritual of Tunnawiya mentioned above also match the body parts of a human with those of an animal, but follow the human order.¹²⁾ Therefore, the list in KUB 43.53 is probably not an obstacle to my interpretation of CTH 390.A, but its unusual order may rather find an analogous explanation.

However, two problems exist with my solution. The first one is represented by the short list of body parts included in the Middle-Hittite ritual against Ziplantawiya’s witchcraft:¹³⁾

KBo 15.10+ (CTH 443.1, MS)

i 24 *še-er* SAG.DU-ŠU ḫar-kán-du ŠÀ-ŠU *ge-en-zu-še-et*

i 25 [ke]^re¹-nu-uš-še-et QA-TI-ŠU GÌR^{HI.A}-ŠU ḫar-kán-du

‘They (*scil.* the evil tongues) shall hold her head, they shall hold her heart, her abdomen, her [k]nees, her hands, her feet.’

I see no obvious explanation why the hands could be after the knees in this context. One could say that, in such a short list, included in a text with several inconsistencies and peculiarities (which, in my opinion, may point to a non-definitive text),¹⁴⁾ a switch between knees and hands might not be particularly meaningful, also because it might have been triggered by the common pairing of hands and feet that is found in other texts,¹⁵⁾ an explanation that cannot work for CTH 390.A, in which the feet are lacking. However, I admit that this is not a very strong argument.

The other problem is represented by the presence of the local adverb *šer* ‘up, above’ in the three passages of CTH 390.A including the hands:

KUB 7.1 + KBo 3.8

iii 41 ... *na-aš* ^{UZU}*gi-nu-uš-ši-it*

iii 42 ḫa-mi-ik-ta-at *še-er-ma-aš* ŠU^{HI.A}-ŠU ḫa-mi-ik-ta

‘he (*scil.* the child) is bound with respect to his knees; above, he is bound with respect to his hands.’

iii 53 *na-an* ^{UZU}*ge-e-nu* KI.MIN *še-er-ma-an* ŠU^{HI.A}-ŠU KI.MIN

‘ditto (*scil.* she shall conjure) him with respect to the knees; above, ditto him with respect to his hands.’

iii 60 *na-an* ^{UZU}*ge-e-nu* la-a-ú-un *še-er-ma-an* ^rŠU^{HI.A}-ŠU ^rKI.MIN^r

‘I have untied him with respect to the knee; above, ditto (*scil.* I have untied) him with respect to his hands.’

A local interpretation of *šer* seems to be unavoidable here, and it would be consistent with the other local indications found in the three lists.¹⁶⁾ Thus, the consistent presence of *šer* in the three passages seems to actually point to the hands belonging to the upper part of the body.¹⁷⁾ Although, in my opinion, such an indication does not necessarily imply the standing position of the child, I concede that this could be a potential problem for my interpretation, for which I have no convincing solution.

Notes

* Abbreviations follow the conventions of the *RIA*. I would like to thank Paola Cotticelli for her valuable suggestions.

¹ This reading is accepted by Wegner (1981: 112), Puhvel (HED H: 65), Haas (2003: 539 fn. 9), Oettinger (2004: 351-352), and Francia (2012: 60-62).

² [(ŠU^{HL})]^A.ŠU is also given by Otten and Rüter (1977: 58) in the edition of the duplicate KBo 22.128+ (CTH 390.C, iii 6'). See also HW² H: 120 and CHD Š: 423.

³ Thus also Puértolas Rubio 2020: 142 fn. 42, 143 fn. 43.

⁴ For an analysis of these lists, see Kloekhorst 2005 (which includes a similar table), with references. In order to make the comparison straightforward, transcriptions have been normalised and do not reflect the higher degree of spelling variation in the original texts. Body parts that are entirely lost due to a break of the tablet have been included between square brackets and marked by a question mark.

⁵ Cf. also KBo 46.62 ii 5'-14' (CTH 475.Tf02.I, NS), in which offerings are assigned to the body parts of the Storm-god, listed in the following order: shoulder, breast and nipples, upper arms, fists, hands, fingers, buttocks, penis, knees and thighs, feet (see Groddek 2015: 46).

⁶ In the first and second list (the third one is only partially preserved), the knees are followed by a last body part: although the tablet is broken and the noun cannot be read, ŠU^{HL.A}.ŠU is the most likely restoration.

⁷ Edited by Giorgieri 1992.

⁸ There is a PAB-like sign in the intercolumnium next to line 12', which may be related to the fact that the line is repeated immediately after.

⁹ Incidentally, this parallel structure could also definitively dismiss the reading TÚG^{HL.A}.ŠU in CTH 390.A.

¹⁰ Thus also Vanséveren 2020: 154.

¹¹ While GÌR^{MES} 'feet' is generally found for the paws of an animal (e.g. in the descriptions of representations of animals, see CHD P: 233), the 'hand' of an animal is occasionally found in ritual texts (see Mouton 2004: 71). Here, the front paws are probably referred to as 'hands' because of the parallelism with the human body.

¹² An analogous list, in which the body parts of a new-born child are matched with those of a goat can be found in KBo 17.61 (CTH 430.2, MS), but the tablet is partly broken, and the hands are not found in the preserved text. However, knees and feet seem to be the last elements of the list (see the online edition by Fuscagni 2013).

¹³ Online edition by Görke 2013.

¹⁴ See e.g. Christiansen 2007, with references.

¹⁵ See e.g. the list in KUB 41.21 i 8'-13'.

¹⁶ Cf. iii 32 ... *na-aš šu-up-pí-iš te-e-ta-nu-uš* (33) [*h*]a-mi-ik-ta-at **kat-ta-an**-ma-aš *hu-pal-la-aš ha-mi-ik-ta-at*, 'he is [b]ound with respect to the pure hairs; below, he is bound with respect to the skull' (note that *kattan* does not occur in the second and third list, in which the skull precedes the pure hairs); iii 37 *na-aš* ^{UZU}*pa-ap-pa-aš-ša-la-an ha-mi-ik-ta kat-ta-ma-aš* (38) ^{UZU}GABA *ha-mi-ik-ta*, 'he is bound with respect to the oesophagus; below, he is bound with respect to the chest'; iii 45 ... *nu-wa-aš-ši-iš-ša-an še-er* ^{UZU}*hu-pal-la-aš *hu-ik-du*^{1*}, 'on top of him, she shall conjure the skull'; iii 54 **še-e-ra-an** ^{UZU}*hu-pal-la-aš la-a-ú-un*, 'above, I have untied him with respect to the skull'.

¹⁷ See also KBo 6.34+ i 23 ... *nu-uš kat-ta-an GÌR^{MES}.ŠU-NU* ¹*pa¹-ta[(l-li-it)]* (24) *pa-tal-li-ya-an-du še-er-ra-aš ŠU^{MES}.ŠU-NU iš-ji-an-du*, 'they shall fetter their feet below with fetters, they shall bind their hands above' (CTH 427.A, NS). According to Wegner (1981: 112 fn. 4), *še-er-ma-aš* may favour the reading TÚG^{HL.A}.ŠU rather than ŠU^{HL.A}.ŠU, "wenn man nicht annehmen will, daß die Hände über das Knie gebunden werden sollen".

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Valerio PISANIELLO <valerio.pisaniello@univr.it>
University of Verona (ITALY)

64) A Kurigalzu Brick Inscription¹⁾ — A fragment of a brick with complete inscription preserved appeared on the British market in 2009. It was believed to originate from the Kenneth Rendell Collection (USA). Unfortunately, after these 13 years no further information than those details given here is available today. The fragment’s size is 21.5 x 8.7 cm today.

The complete inscription consists of the following 16 lines of text in Sumerian:

- | | |
|---|--|
| 1. ⁴ nin-gal | (For the) goddess Ningal |
| 2. nin-a-ni-ir | his lady |
| 3. Ku-ri-gal-zu | Kurigalzu |
| 4. GIR ₃ .NITA ₂ | governor |
| 5. ⁴ en-lil ₂ -la ₂ | of Enlil |
| 6. lugal-kal-ga | (the) mighty king |
| 7. lugal-an-ub-da ₅ -/limmu ₂ -ba | king of the four regions |
| 8. e ₂ -a-ni | her temple |
| 9. u ₄ -ul-li ₂ -a-ta | (which) from long ago |
| 10. ba-du ₃ -a ba-til | had been built (and) has come to an end/has finished |
| 11. mu-un-gibil | he has renovated |
| 12. mu-na-du ₃ | he built |
| 13. ki-bi-še ₃ | to its place/to its (former) state |