



BIBLIOTHECA ORIENTALIS

UITGEGEVEN VANWEGE HET

NEDERLANDS INSTITUUT VOOR HET NABIJE OOSTEN

ONDER REDACTIE VAN

E. van DONZEL, hoofdredacteur, M. N. van LOON,

H. J. A. DE MEULENAERE, M. J. MULDER, C. NIJLAND en M. STOL

Jaargang XLIV

No. 1/2

Januari-Maart 1987

Redactie en Administratie:

Nederlands Instituut voor het Nabije Oosten

Witte Singel 24

Postbus 9515, 2300 RA Leiden (Nederland)

Tweemaandelijks recenserend en bibliografisch tijdschrift

op het gebied van het Nabije Oosten

Abonnementsprijs Hfl. 200.— per jaar

300-1440

H+R

74 82

Attention: New prices as from 1 July 1988

ACHAEMENID HISTORY

I

SOURCES, STRUCTURES AND SYNTHESIS

PROCEEDINGS OF THE GRONINGEN

1983 ACHAEMENID HISTORY WORKSHOP

edited by

HELEEN SANCISI-WEERDENBURG

24 cm., 224 pp.

Prices until 1 July 1988: f75,-
Price for subscribers to the series: f65,-
Prices from 1 July 1988: f85,-
Price for subscribers to the series: f75,-

The papers collected in this volume were originally written for the 1983 Achaemenid History Workshop: "The last century of the Achaemenid Empire: Decadence?". The question, whether the Achaemenid Empire was in a state of decay during the last hundred years of its existence is one of the main issues in the papers presented here. In treatises on the Persian Empire it is commonplace to assert that after Xerxes' death in 465 the whole Empire gradually underwent a process of decay that made it a ready prey for the Macedonian conquests in the next century. The whole picture of rise and fall is so strong and pervasive that it still dominates many recent surveys of the Persian period. Its validity is hardly ever questioned and, in this respect, the intriguing question as to precisely what kept the dying empire together for well over a century is seldom raised. There are very few special studies dealing with this period and in the main syntheses it usually occupies but a fraction of the work. The papers collected in this volume deal with the main problems of this neglected period.

It is mostly by questions which are asked at the outset that research can be steered away from a superficial interpretation of Later Achaemenid History. The reliability and the limitations of the *sources*, the search for the administrative *structures* and a critical analysis of the commonly accepted *syntheses* are three points that receive special emphasis in these studies, which attempt to obtain a new perspective on Achaemenid History by viewing it from a variety of angles. From the beginning of the Achaemenid History Workshops in 1981, it has been thought important to strive for an interdisciplinary, or rather, multidisciplinary approach to the study of Persian History. Therefore contributions by scholars from various fields as Archaeology, Ancient History, Assyriology, Egyptology and Old Testament Studies have been collected.

Orders should be sent to

NEDERLANDS INSTITUUT VOOR HET NABIJE OOSTEN
P.O.B. 9515 - 2300 RA LEIDEN, NEDERLAND

500-1440

BIBLIOTHECA ORIENTALIS

JAARGANG XLIV

1987

BIBLIOTHECA ORIENTALIS

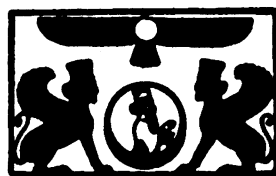
UITGEGEVEN VANWEGE HET
NEDERLANDS INSTITUUT VOOR HET NABIJE OOSTEN
TE LEIDEN

ONDER REDACTIE VAN

E. VAN DONZEL
M. N. VAN LOON
H. J. A. DE MEULENAERE
M. J. MULDER
C. NIJLAND
M. STOL

JAARGANG XLIV

1987



REDACTIE EN ADMINISTRATIE
Nederlands Instituut voor het Nabije Oosten
Postbus 9515, 2300 RA LEIDEN – NEDERLAND

Copyright 1987
Nederlands Instituut voor het Nabije Oosten

All rights reserved, including the right to translate this periodical or parts thereof in any form



ISSN 0006-1913

INHOUD
VAN
JAARGANG XLIV (1987)

CORRIGENDUM

This corrigendum is applicable in case the page numbered 29-30 does not have the words "Replacement pages for numbers 28-36" on top of the page. Some mistakes have been made affecting numbers 28-36, which cannot be read continuously in their numerical order. The article by J. C. Eyre, *The Use of Data from Deir el-Medineh*, should be read in the following order: 21-30, 35-36. The article by J. A. Black, *Sumerian balag Compositions*, should be read as follows: 36, 33, 34, 31, 32, 37-79. The editors offer their apologies to the reader for the inconvenience caused by the disarrangement.

HOOFDARTIKELEN

Black, J. A.	Sumerian <i>balag</i> Compositions	36— 79
Diakonoff, I. M. and I. N. Medvedskaya,	The Kingdom of Urartu	385—394
Eichner, Heiner	Die Entdeckung des lydischen Akzents	80— 88
Eyre, C. J.	The Use of Data from Deir el-Medina	21— 36
Fischer-Elfert, Hans-Werner,	Der Pharao, die Magier und der General — Die Erzählung des Papyrus Vandier	5— 21
Kuhlmann, K. P.	Königsthron und Gottesthron	325—376
Schneider, R.	Notes sur les inscriptions royales aksumites	599—616
Vargyas, P.	The Problems of Private Economy in the Ancient Near East	376—385
Wesselius, J. W.	Thoughts about Balaam: The Historical Background of the Deir Alla Inscription on Plaster	589—599

BOEKBESPREKINGEN

Abd El-Raziq, Mahmud	Die Darstellungen und Texte des Sanktuars Alexanders des Grossen im Tempel von Luxor (Ph. Derchain)	431
<i>Actes du colloque international du C.N.R.S. 620. A propos d'un cinquantenaire: Mari, Bilan et perspectives</i> (Moshé Anbar)		173—185
Alexandre de Lycopolis	Contre la doctrine de Mani par André Villey (A. Böhlig)	566—569
Amusin, I. D.	Kumranskaya Obsina	222
Andrews, Carol	Der Stein von Rosette	448
<i>Annales islamologiques</i> , T. 21		822
<i>Arabian and Islamic Studies</i> . Articles presented to R. B. Serjeant (Wiebke Walther)		808—810
<i>Archaeologische Mitteilungen aus Iran</i> , Band 13 (1980)		251—252
Archi, Alfonso (Ed.)	Circulation of Goods in Non-Palatial Context in the Ancient Near East (P. Vargyas)	376—385
Armayer, O. Kimball	Herodotus' Autopsy of the Fayoum: Lake Moeris and the Labyrinth of Egypt (Michel Malaise)	656—657
Asher-Greve, Julia M.	Frauen in altsumerischer Zeit (Sabina Franke)	248—251
Assmann, Jan	Sonnenhymnen in thebanischen Gräbern (J. Zandee)	126—132
Assmann, Aleida und Jan, Christoph Hardmeier (Hrsg.), Schrift und Gedächtnis (M. Stol)		149
Aupert, Pierre et Marie-Christine Hellmann, Amathonte I. Testimonia 1. Auteurs anciens, monnayage, voyageurs, fouilles, origines, géographie (R. S. Merrillees)		535—540
Barthélemy, Dominique	Critique textuelle de l'Ancien Testament 2. Isaïe, Jérémie, Lamentations (P. B. Dirksen)	760—762
Batta, Ernst	Obelisk. Ägyptische Obelisk und ihre Geschichte in Rom	679
Baurain, Claude	Chypre et la Méditerranée orientale au Bronze récent (R. S. Merrillees)	535—540
Bazin, Marcel, Christian Bromberger, Gilân et Äzarbâyjân oriental		278—279

Beinlich, Horst	Die „Osirisreliquien“ (Maarten J. Raven)	121—126
Berlin, Adele	The Dynamics of Biblical Parallelism (J. P. Fokkelman)	757—759
Berlin, Adele	Poetics and Interpretation of Biblical Narrative (J. P. Fokkelman)	759—760
Betrò, Maria C./Bresciani, E., S. Pernigotti, M. Betrò, Ostraka Demotici da Narmuti, I (Heinz J. Thissen)		646—648
Bianchi, Ugo	Problemi di storia delle religioni. Seconda ed. (J. A. Soggin)	564
Bianchi, Ugo	Il dualismo religioso	570
Bienkowski, Piotr and Edmund Southworth, Egyptian Antiquities in the Liverpool Museum I (Barbara Adams)		666—669
Bohas, Georges et Patrick-Jean Guillaume, Roman de Baibars. Fleurs des Truands (Annemarie Schimmel)		268—269
Bohtz, Carl Helmut	Das Demeter-Heiligtum (J. N. Hemelrijk)	770—772
Bonfante, Larissa	Etruscan Life and Afterlife	570
Bottéro, Jean	Mythes et rites de Babylone (Alasdair Livingstone)	702—705
Boysan, Nilüfer, Massimiliano Marazzi und Helmut Nowicki, Sammlung hieroglyphischer Siegel (A. M. Dinçol)		733—734
Bresciani, Edda, Sergio Pernigotti, Maria G. Betrò, Ostraka Demotici da Narmuti, I (Heinz J. Thissen)		646—648
Bresciani, Edda/ <i>Studi in onore di Edda Bresciani</i> (G. Vittmann)		628—637
Brinks, Jürgen	Der Löwentempel von Naq'a in der Butana (Sudan) II: Baubeschreibung (F. W. Hinkel)	436—440
Brixhe, Claude, Michel Lejeune, Corpus des inscriptions Paléo-Phrygiennes (P. Frei)		734—741
Bromberger, C./Bazin, M., C. Bromberger, Gilân et Âzerbâyjân oriental		278—279
Burkert, Walter	Die orientalisierende Epoche in der griechischen Religion und Literatur (Henri Limet)	279—281
<i>Cahiers de l'Euphrate</i> 4 (Eric Lohof)		782—787
<i>Cahiers de Karnak</i> VII: 1978-1981		678
<i>Cahiers d'onomastique arabe</i> 1982-1984 (C. H. M. Versteegh)		261—264
Calabozo, Braulio Justel	La Hidāya de al-Rayāyī (Hans Daiber)	555
<i>The Cambridge History of Iran</i> , Volume 2: The Median and Achaemenian Periods edited by Ilya Gershevitch (Heidemarie Koch)		486—489
Carmilly-Weinberger, Moshe (ed.), The Rabbinical Seminary of Budapest 1877-1977 (A. van der Heide)		769—770
Carré, Olivier et Paul Dumont (eds.), Radicalismes islamiques. Vol. 2: Maroc, Pakistan, Inde, Mali (Jacob M. Landau)		556—557
Carter, Elizabeth and Matthew W. Stolper, Elam. Surveys of Political History and Archaeology (Hans H. Curvers)		549—554
Charpin, Dominique, Jean-Marie Durand, Documents cunéiformes de Strasbourg. Tome 1: autographes (Hubert Renner)		466—472
Chesneau, Jean et André Thevet, Voyages en Egypte, 1549-1552 (Christian Cannuyer)		88—92
Clauss, Manfred	Geschichte Israels. Von der Frühzeit bis zur Zerstörung Jerusalems (587 v. Chr.) (H. Jagersma)	742—743
Cobban, Helena	The Palestinian Liberation Organisation (C. Nijland)	822—823
Cook, J. M.	The Persian Empire (Heleen Sancisi-Weerdenburg)	489—495
<i>Corpus der Hurritischen Sprachdenkmäler</i> . I. Abt. Band 1. Die Serien <i>Itkaḫi</i> und <i>itkalzi</i> des AZU-Priesters, Rituale für Tašmišarri und Tatuhepa von Volkert Haas (Gary Beckman)		197—199
Cumming, Barbara	Egyptian Historical Records of the Later Eighteenth Dynasty (Robert Hari)	410—412
Curto, Silvio	Bernardino Drovetti Epistolario (1800-1851) (M. L. Bierbrier)	397—398
David, A. R.	The Pyramid Builders of Ancient Egypt	678—679
Demas, M./Karageorghis, V. and M. Demas, Pyla-Kokkinokkremos (R. S. Merrillees)		535—540
Derchain, P./Verhoeven U. et Ph. Derchain, Le voyage de la déesse libyque. Ein Text aus dem „Mutritual“ des Pap. Berlin 3053 (Philippe Germond)		649—652
Diakonoff, I. M.	The Pre-history of the Armenian People (Maurits van Loon)	230—233
Dittmann, Reinhard	Eine Randebene des Zagros in der Frühzeit. Ergebnisse des Behbahan-Zuhreh Surveys (Abbas Alizadeh)	799—806
Dolzani, Claudia	Vasi Canopi N. 19001-19153. Catalogo del Museo Egizio di Torino (Jeannot Kettel)	446—448
Donbaz, Veysel and Norman Yoffee, Old Babylonian Texts from Kish conserved in the Istanbul Archaeological Museums (F. R. Kraus)		719—725
Doron, Pinchas	Be'ur Setumot be-Rashi (Interpretation of Difficult Passages in Rashi. Part I: Genesis and Exodus) (A. van der Heide)	768—769
Drower, Margaret S.	Flinders Petrie. A Life in Archaeology (Baudouin van de Walle)	398—400

Dumont, P./Carré, O. et P. Dumont (éds), Radicalismes islamiques. Vol. 2: Maroc, Pakistan, Inde, Mali (Jacob M. Landau)	556—557
Durand, J.-M./Charpin, D., J.-M. Durand, Documents cunéiformes de Strasbourg. Tome 1: Autographes (Hubert Renner)	466—472
Eaton-Krauss, M. and E. Graefe, The Small Shrine from the Tomb of Tutankhamun (Hermann A. Schlögl)	648—649
Echt, Rudolf Edel, Elmar	Kāmid El-Lōz, 5: Die Stratigraphie (E. Gubel) 780—781 Die Inschriften der Grabfonten der Siut-Gräber in Mittelägypten aus der Herakleopolitenzeit (Leo Depuydt) 426—427
Edwards, I. E. S. Eichler, Seyyare	The Pyramids of Egypt. The classic text revised and fully illustrated 149 Götter, Genien und Mischwesen in der Urartäischen Kunst (Maurits van Loon) 227—230
Engle, Anita Fähndrich, Hartmut Faroqhi, Suraiya Faroqhi, Suraiya	1.000 Years of Glassmaking in Ancient Jerusalem (Hanna Blok) 545—547 Treatise to Šalāh ad-Dīn on the Revival of the Art of Medicine by Ibn Jumay 272—273 Der Bektaschi-Orden in Anatolien (Nathalie Clayer) 825—829 Towns and Towsmen of Ottoman Anatolia. Trade, Crafts and Food Production in an Urban Setting, 1520-1650 (Alexander H. de Groot) 561—564
Feldman, Louis H. <i>Festschrift Wolfgang Helck zu seinem 70. Geburtstag</i> (Michel Malaise)	Josephus and Modern Scholarship (1937-1980) (P. W. van der Horst) 565—566 93—98
Filgis, Meinrad N. und Wolfgang Radt. Altertümer von Pergamon 15: Die Stadtgrabung, Teil 1: Das Heroon (J. M. Hemelrijk)	775—778
Fishbane, Michael Foresti, Fabrizio	Biblical Interpretation in Ancient Israel (Peter Höffken) 752—757 The Rejection of Saul in the Perspective of the Deuteronomistic School (Wolfgang Roth) 216—217
Freedman, D. N. and K. A. Mathews, The Paleo-Hebrew Leviticus Scroll (11QpaleoLev) (E. Lipiński)	516—517
Frei, Peter und Klaus Koch, Reichsidee und Reichsorganisation im Perserreich (Amélie Kuhrt)	199—205
Freidank, Helmut	Keilschrifturkunden aus Boghazköi, Heft LV (Ahmet Ünal) 474—486
Frisch, B., G. Mansfeld, W.-R. Thiele, Kāmid El-Lōz 6: Die Werkstätten der bronzezeitlichen Paläste (E. Gubel)	781—782
Galter, Hannes D. (Hrsg.) Kulturkontakte und ihre Bedeutung in Geschichte und Gegenwart des Orients	741—742
Gamer-Wallert, I., K. Zibelius, J. Brinks, Der Löwentempel von Naq'a in der Butana (Sudan) (F. W. Hinkel)	433—443
Gamer-Wallert, Ingrid und Karola Zibelius, Der Löwentempel von Naq'a in der Butana (Sudan) I. Forschungsgeschichte und Topographie (F. W. Hinkel)	433
Gamer-Wallert, Ingrid	Der Löwentempel von Naq'a in der Butana (Sudan) III. Die Wandreliefs (F. W. Hinkel) 440—441
Garcin, Jean-Claude Geller, Markham J.	Un centre musulman de la Haute-Égypte médiévale: Qūṣ 560 Forerunners to Uduḡ-Hul. Sumerian Exorcistic Incantations (Wolfgang Schramm) 715—719
Germer, Renate Germond, Philippe Gershevitch, Ilya (ed.)	Flora des pharaonischen Ägypten (Wilma Wetterstrom) 134—137 Les invocations à la bonne année au temple d'Edfou (Dieter Kurth) 405—410 The Cambridge History of Iran. Vol. 2. The Median and Achaemenian Periods (Heidemarie Koch) 486—489
Gesell, Geraldine Cornelia Gignoux, Ph. Gilhus, Ingvild Saelid	Town, Palace, and House Cult in Minoan Crete (Nanno Marinatos) 533—535 Le livre d'Ardā Vīrāz (W. Skalmowski) 500—501 The Nature of the Archons. A Study in the Soteriology of a Gnostic. Treatise from Nag Hammadi (CG II,4) (Jacques E. Ménard) 694
Gitton, Michel	Les divines épouses de la 18 ^e dynastie (Bettina Schmitz) 658—663
Graefe, E./Eaton-Krauss, M. and E. Graefe, The Small Golden Shrine from the Tomb of Tutankhamun (Hermann A. Schlögl)	648—649
Grand'hénry, Jacques	Le livre de la méthode du médecin de 'Alī B. Ridwān (998-1067) 273
Grosser, J. F. G., Johannes Sobotta, Geistiges Rittertum. Islamische und christliche Tugenden (A. Wessels)	818
Guillaume, P.-J./Bohas, G. et P.-J. Guillaume, Roman de Baibars, Fleurs des Truands (Annemarie Schimmel)	268—269
Gutgesell, Manfred	Die Datierung der Ostraka und Papyri aus Deir el-Medineh und ihre ökonomische Interpretation. Teil I: Die 20. Dynastie (C. J. Eyre) 21—36
Haag-Higuchi, Roxane Haarlem, Willem van	Untersuchungen zu einer Sammlung persischer Erzählungen (Michel Glünz) 563—564 Allard Pierson Museum, Amsterdam, Selection from the Collection, Vol. I (H. De Meulenaere) 443—444

Haas, V. (Hrsg.)	Das Reich Urartu (I. M. Diakonov, I. N. Medvedskaya)	385—394
Haas, Volkert	Rituale für Tašmišarri und Tatuhepa sowie weitere Texte mit Bezug auf Tašmišarri (Gary Beckman)	197—199
Hachmann, Rolf	Bericht über die Ergebnisse der Ausgrabungen in Kamid El-Loz in den Jahren 1971 bis 1974 (E. Gubel)	779—780
Hackett, Jo Ann	The Balaam Text from Deir 'Allā (J. W. Wesselius)	589—599
Hagedorn, D./Kramer, B. und D. Hagedorn (Hrsg.), Griechische Papyri der Staats- und Universitätsbibliothek Hamburg (Marie Drew-Bear)		683—685
Hallaj, Hussein Mansour Al-, Poèmes mystiques (Annemarie Schimmel)		267
<i>Hannoversche Studien über den Mittleren Osten</i> , Band 1 (C. Nijland)		812—813
Hardmeier, Chr./Assmann, A. und J., Chr. Hardmeier, Schrift und Gedächtnis (M. Stol)		149
Hari, Robert	New Kingdom Amarna Period. The Great Hymn to Aten (Gay Robins)	109—117
Harmatta, J.	From Hecataeus to al-Huwārizmī (Jacques Duchesne-Guillemin)	277—278
Harrauer, Hermann	Griechische Texte III (Adam Bülow-Jacobsen)	153—155
Hart, George	A Dictionary of Egyptian Gods and Goddesses	678
Hebbo, Ahmed	Die Fremdwörter in der arabischen Prophetenbiographie des Ibn Hischam (gest. 218/834) (G. H. A. Juynboll)	554—555
<i>Hebrew Union College Annual</i> , Vol. LVI (M. J. Mulder)		750—752
Hein, Christel	Definition und Einteilung der Philosophie (Remke Kruk)	265—266
Helck, W./Festschrift Wolfgang Helck zu seinem 70. Geburtstag (Michel Malaise)		93—98
Hellmann, M.-Chr./Aupert, P. et M.-Chr. Hellmann, Amathonte I. testimonia I (R. S. Merrillees)		535—540
Hermann, Christian	Formen für Ägyptische Fayencen (W. M. van Haarlem)	143—145
Husson, Geneviève	Oikia. Le vocabulaire de la maison privée en Égypte d'après les papyrus grecs (Herwig Maehler)	687—691
Ibn 'Abbād, Al-Mu'tamid	Poesías. Antología por María Jesús Rubiera Mata (J. N. Mattock)	269—270
Ibn al-Zaqqāq	Poesías. Edición y traducción en verso de Emilio García Gómez (J. N. Mattock)	269—270
<i>Jerusalem Studies in Arabic and Islam</i> , Vols. 1, 4 and 5		823—824
Jrayerf, Bašir	Barg El-Lil. Traducción de Ana Ramos (J. N. Mattock)	270—271
Känel, Frédérique von	Les prêtres-ouâb de Sekhmet et les conjurateurs de Serket (Günther Vittmann)	400—405
Kaiser, Otto	Der Mensch unter dem Schicksal (Peter Höffken)	209—210
Kakuk, Zsuzsa (ed.)	Hungarian Turcology 1945-1974 (S. Balić)	829—830
Kampschulte, Ingrid und Winfried Orthmann, Gräber des 3. Jahrtausends v. Chr. im syrischen Euphrattal I. Ausgrabungen bei Tawi 1975 und 1978 (Glenn M. Schwartz)		239—243
Kanawati, Naguib	The Rock Tombs of El-Hawawish. The Cemetery of Akhmim — Volume III and IV (R. Drenkhahn)	422—425
Karageorghis, V./Muhly, J. D., R. Maddin, V. Karageorghis (eds.), Early Metallurgy in Cyprus 4000-500 B.C. (R. S. Merrillees)		535—540
Karageorghis, V. and N. Demas, Pyla-Kokkinokkremos. A Late 13th-Century B.C. Fortified Settlement in Cyprus (R. S. Merrillees)		535—540
Karageorghis, V. and J. D. Muhly, Cyprus at the Close of the Late Bronze Age (R. S. Merrillees)		535—540
Karg, Norbert	Untersuchungen zur älteren frühdynastischen Glyptik Babyloniens (Öhan Tunca)	795—799
Kasher, Aryeh	The Jews in Hellenistic and Roman Egypt (J. Schwartz)	160
Kedar, Benjamin Z.	Crusade and Mission. European Approaches towards the Muslims (N. Daniel)	816—820
Keel, Othmar und Silvia Schroer, Studien zu den Tempelsiegeln aus Palästina/Israel (Bruce Williams)		245—246
<i>Keilschrifturkunden aus Boghazköi</i> , Heft LV von Helmut Freydank (Ahmet Ünal)		474—486
Kemp, Barry, J.	Amarna Reports II (M. Eaton-Krauss)	664—666
Kienast, Burkhard	Das altassyrische Kaufvertragsrecht (Joachim Hengstl)	191—197
Knight, Douglas A. and Gene M. Tucker, Eds., The Hebrew Bible and its Modern Interpreters (Simon J. de Vries)		514—516
Koch, K./Frei, P. und K. Koch, Reichsidee und Reichsorganisation im Perserreich (Amélie Kuhrt)		199—205
Kort, Ann and Scott Morschauer (eds), Biblical and Related Studies presented to Samuel Iwry (M. J. Mulder)		529—531
Krämer, Gudrun	Minderheit, Millet, Nation? Die Juden in Ägypten 1914-1952 (A. Wessels)	820—821
Kramer, Bärbel	Kleine Texte aus dem Tura-Fund (Jean Lennaerts)	685—687
Kramer, Bärbel und Dieter Hagedorn (Hrsg.), Griechische Papyri der Staats- und Universitätsbibliothek Hamburg (Marie Drew-Bear)		683—685

Kramer, Johannes	Glossaria bilingua in papyris et membranis reperta (Claude Wehrly)	452—453
Krauss, Rolf	Sothis- und Monddaten. Studien zur astronomischen und technischen Chronology Altägyptens (Winfried Barta)	416—420
Kutsch, Ernst	Die chronologischen Daten des Ezechielbuches (Herbert Haag)	217—218
Kutsch, Ernst	Kleine Schriften zum Alten Testament, zum 65. Geburtstag von Ludwig Schmidt und Karl Eberlein (Herbert Haag)	512—514
Landy, Francis	Paradoxes of Paradise. Identity and Difference in the Song of Songs (J. P. Fokkelman)	762—764
Lane, Mary Ellen	A Guide to the Antiquities of the Fayyum	449
Laskowska-Kusztal, Ewa	Deir el-Bahari III. Le sanctuaire ptolémaïque de Deir el-Bahari (Christiane Zivie-Coche)	431—433
Leeuw, G. van der	Religion in Essence and Manifestation	830—831
Lehmann, Gustav Adolf	Die mykenisch-frühgriechische Welt und der östliche Mittelmeerraum in der Zeit der „Seevölker“-Invasionen um 1200. v. Chr.	570—571
Lejeune, M./Brixhe, C. et M.	Lejeune, Corpus des inscriptions Paléo-Phrygiennes (P. Frei)	734—741
Levin, Christoph	Die Verheissung des Neuen Bundes in ihrem theologie-geschichtlichen Zusammenhang ausgelegt (Wolfgang Roth)	211—212
Lichtheim, Miriam	Late Egyptian Wisdom Literature in the International Context (R. Jasnow)	103—109
Maddin, R./Muhly, J. D., R. Maddin, V. Karageorghis, Early Metallurgy in Cyprus 4000-500 B.C. (R. S. Merrillees)		535—540
Maier, Johann	Grundzüge der Geschichte des Judentums im Altertum (M. J. Mulder)	532
Manfredi, Manfredo	Trenta testi Greci da Papiri Letterari e Documentari (A. Wouters)	449—452
Mansfeld, G./Frisch, B., G. Mansfeld, W.-R. Thiele, Kāmid el-Lōz 6. Die Werkstätten der Bronzezeitlichen Paläste (E. Gubel)		781—782
Marazzi, M./Boysan, N., M. Marazzi und H. Nowicki, Sammlung hieroglyphischer Siegel (A. M. Dinçol)		733—734
Martin, G. T./Raisman, V. & G. T. Martin, Canopic Equipment in the Petrie Collection (Ingeborg Müller)		145—146
Marzolph, Ulrich	Der Weise Narr Buhlül (Michael Glünz)	276—277
Massignon, Louis	Cours d'histoire des termes philosophiques arabes (Remke Kruk)	264—265
Mathews, K. A./Freedman D. N. and K. A. Mathews, The Paleo-Hebrew Leviticus Scroll (11QpaleoLev) (E. Lipiński)		516—517
McAlpin, David W.	Proto-Elamo-Dravidian. The Evidence and its Implications (A. Govindankutty)	495—499
McKenzie, Steven L.	The Chronicler's Use of the Deuteronomistic History (P. B. Dirksen)	218—222
Meid, Wolfgang und Helga	Trenkwalder (Hrsg.), Im Bannkreis des Alten Orients, Karl Oberhuber zum 70. Geburtstag gewidmet (Volkert Haas)	394—397
Mele, M.	L'area del «Sanctuario del Gianicolo» (A. N. Zadoks-Josephus Jitta)	243—245
Ménard, Jacques É.	Le traité sur la résurrection (NHI,4) (J. Zandee)	456—462
<i>Meroitica</i> 7. Meroitistische Forschungen 1980 (Bruce Williams)		146—148
Metzger, Martin	Königsthron und Gottesthron (Klaus Kuhlmann)	325—376
Metzler, Ed.	Discovering the Three-Dimensional Structure of the Ten Commandments (M. J. Mulder)	533
Moltke, Helmuth von	Unter dem Halbmond. Erlebnisse in der alten Türkei 1835-1839	276
Morschauer, S./Kort, A. and S. Morschauer (eds.), Biblical and Related Studies presented to Samuel Iwry (M. J. Mulder)		529—531
Muhly, James D., Robert Maddin, Vassos Karageorghis (eds.), Early Metallurgy in Cyprus 4000-500 B.C. (R. S. Merrillees)		535—540
Muhly, J. D./Karageorghis, V. and J. D. Muhly, Cyprus at the Close of the Late Bronze Age (R. S. Merrillees)		535—540
<i>Muqarnas</i> . An Annual on Islamic Art and Architecture, Vol. 2 (H. E. LaGro)		810—812
Naguib, Saphinaz-Amal	Etnografisk Museum Oslo, fasc. 1: Funerary Statuettes (Joyce L. Haynes)	670—673
Nashef, Khaled	Répertoire géographique des textes cunéiformes, Band 5. Die Orts- und Gewässernamen der mittelbabylonischen und mittelassyrischen Zeit (G. Wilhelm)	726—727
Naveh, Joseph and Shaul Shaked, Amulets and Magic Bowls. Aramaic Incantations of Late Antiquity (Anders Hultgård)		518—520
Newson, Carol	Songs of the Sabbath Sacrifice (Peter Höffken)	764—767
Nibbi, Alessandra	Wenamun and Alashiya Reconsidered (M. Green)	99—103
Nielsen, Kjeld	Incense in Ancient Israel (Walter Müller)	743—750
Nowicki, H./Boysan, N., M. Marazzi und H. Nowicki, Sammlung hieroglyphischer Siegel, Band I: Vorarbeiten (A. M. Dinçol)		733—734

Olmo Lete, G. del	La dona en l'antiguitat. La mujer et la antigüedad	831
Orthmann, W./Kampschulte, I. und W. Orthmann, Gräber des 3. Jahrtausends v. Chr. im syrischen Euphrattal, I. (Glenn M. Schwartz)	. . . . .	239—243
<i>The Oxyrhynchus Papyri</i> , Volume XLIV (Jean A. Straus)	. . . . .	150—153
Pardee, Dennis	Ras Shamra-Ougarit II: Les textes hippatriques (J. Schäffer)	501—507
Pecorella, Paolo Emilio, Mirjo Salvini, Tra lo Zagros e l'Urmia (Maurits van Loon)	. . . . .	252—261
Peltenburg, E. J.	Vrysi. A Subterranean Settlement in Cyprus (R. S. Merrillees)	535—540
Peltenburg, E. J.	Excavations at Lemba Lakkous, 1976-1983 (R. S. Merrillees)	535—540
Perepelkin, Y. Y.	Perevorot Amen-Khotpa IV (The Revolution of Amenhotep IV) (I. Munro)	137—143
Pernigotti, Sergio	Saqqara II, I. Tomba di boccori. II «Libro dei Morti» su bende di mummia (Albert De Caluwe)	133—134
Pernigotti, S./Bresciani, E., S. Pernigotti, M. C. Betrò, Ostraka Demotici da Narmuti, I (Heinz J. Thissen)	. . . . .	646—648
Piotrovskij, M. B.	Juznaja Aravija v rannee srednevekov'e stanovlenije srednevekovogo obsestva (Zuid-Arabië in de vroege middeleeuwen)	273
Porton, Gary G.	Understanding Rabbinic Midrash (A. van der Heide)	768
Posener, Georges	Le Papyrus Vandier (Hans-Werner Fischer-Elfert)	5—21
Promińska, Elzbieta	Variations de taille des habitants d'Alexandrie au cours des siècles (André Leguèbe)	414—416
Prijs, Leo	Die Welt des Judentums (M. J. Mulder)	532
Puhvel, Jaan	Hittite Etymological Dictionary, Vols. 1 & 2 (Theo P. J. van den Hout)	727—733
Quecke, Hans	Das Johannevangelium Sâidisch (Ulrich Luft)	692—693
Radt, W./Filgis, M. N. und W. Radt, Altertümer von Pergamon, 15. Die Stadtgrabung, Teil 1: Das Heroon (J. M. Hemelrijk)	. . . . .	775—778
Raisman, Vivien & Geoffrey Thorndike Martin, Canopic Equipment in the Petrie Collection (Ingeborg Müller)	. . . . .	145—146
Rao, Aparna	Les Gorbat d'Afghanistan. Aspects économiques d'un groupe itinérant «Ĵat»	279
Ratié, Suzanne	Annecy, Musée-château, Chambéry, Musées d'art et d'histoire, Aix-les-Bains, Musée archéologique. Collections égyptiennes (Earl L. Ertman)	444—446
<i>The Rendel Harris Papyri</i> , Vol. 2 (G. M. Parássoglou)	. . . . .	454—456
Renner, Dorothee	Die spätantiken und koptischen Textilien im Hessischen Landesmuseum in Darmstadt (Patrice Cauderlier)	698—702
<i>Répertoire chronologique d'Épigraphie arabe</i> , T. 17: Années 762 à 783 de l'Hégire (Raif Georges Houry)	. . . . .	806—807
<i>Report of the Department of Antiquities, Cyprus, 1985</i> (R. S. Merrillees)	. . . . .	535—540
Rieck, Andreas	Unsere Wirtschaft. Eine gekürzte, kommentierte Übersetzung des Buches <i>Iqtisādunā</i> von Muḥammad Bāqir aš-Šadr	273—274
Ries, Gerhard	Prolog und Epilog in Gesetzen des Altertums (Guillaume Gardascia)	462—465
Robinson, Stephan Edward	The Testament of Adam. An Examination of the Syriac and Greek Traditions (Gerard Mussies)	521—522
Ronan, Colin A.	The Shorter Science and Civilisation in China, Vol. 3	299—300
Roth, Ernst und Hans Striedl, Hebräische Handschriften, Teil 3 (Peter Höffken)	. . . . .	507—510
Rouault, Olivier	Terqa Final Reports no. I: l'archive de Puzurum (Els Woestenburg)	185—191
Rubiera Mata, M. Jésus	Ibn Al-Ŷayyāb el otro poeta de la Alhambra (J. N. Mattock)	271
Rusten, Jeffrey S.	Dionysius Scytobrachion (S. L. Radt)	155—158
Sadek, Ashraf I.	The Amethyst Mining Inscriptions of Wadi El-Hudi, Part II (O. Berlev)	427—430
Saghieh, Muntaha	Byblos in the Third Millennium B.C. (Rolf Hachmann)	540—545
Salvini, M./Pecorella, P. E., M. Salvini, Tra lo Zagros e l'Urmia (Maurits van Loon)	. . . . .	252—261
Samson, Julia	Nefertiti and Cleopatra. Queen-Monarchs of Ancient Egypt (Maya Müller)	420—422
Samuel, Alan E.	From Athens to Alexandria. Hellenism and Social Goals in Ptolemaic Egypt (Werner Huss)	158—160
Sauneron, Serge	Villes et légendes d'Égypte (D. Kessler)	652—655
Scarborough, John	Symposium on Byzantine Medicine	282—284
Schäfer-Lichtenberg, C.	Stadt und Eidgenossenschaft im Alten Testament (M. J. Mulder)	531—532
Schroer, S./Keel, O. und S. Schroer, Studien zu den Stempelsiegeln aus Palästina/Israel (Bruce Williams)	. . . . .	245—246
Schürmann, Wolfgang	Katalog der kyprischen Antiken im Badischen Landesmuseum Karlsruhe (R. S. Merrillees)	535—540
Schupp, Sabine	Labsal dessen, der bei Tag und bei Nacht reist. Ibn Māliḥs <i>Uns as-sāri was-sārib</i> (Remke Kruk)	271—272
Schwarzwald, Ora Rodrigue	Markedness Relations in the Pronunciation of the Prefixed Particles in Modern Hebrew (M. J. Mulder)	532—533
Scopello, Maddalena	L'exégèse de l'âme. Nag Hammadi Codex II,6 (H.-M. Schenke)	694—698

Segert, Stanislav	A Basic Grammar of the Ugaritic Language (J. C. de Moor)	206—208
Selz, Gudrun	Die Bankettszene. Entwicklung eines überzeitlichen Bildmotivs in Mesopotamien (J. M. Asher-Greve)	787—795
Serjeant, R. B./ <i>Arabian and Islamic Studies</i> (Wiebke Walther)		808—810
Shaked, S./Naveh, J. and P. Shaked, Amulets and Magic Bowls (Anders Hultgård)		518—520
Sigrist, Marcel	Neo-Sumerian Account Texts in the Horn Archaeological Museum (Henri Limet)	707—711
Sjöberg, Åke W.	The Sumerian Dictionary of the University Museum of the University of Pennsylvania, B., Vol. 2 (F. A. M. Wiggerman)	168—173
Skupinska-Lovset, I.	Funerary Portraiture of Roman Palestine (A. N. Zadoks-Josephus Jitta)	246—247
Sobh, Mahmud	Ibn Zaydūn-Poesias (J. N. Mattock)	269—270
Sobotta, J./Grosser, J. F. G. und Johannes Sobotta, Geistiges Rittertum. Islamische und christliche Tugenden (A. Wessels)		820
Soden, Wolfram von	Einführung in die Altorientalistik (William W. Hallo)	164—165
Sophocleous, Sophocles	Atlas des représentations chypro-archaïques des divinités (R. S. Merrillees)	535—540
Southworth, E./Bienkowski, P. and E. Southworth, Egyptian Antiquities in the Liverpool Museum, I. (Barbara Adams)		666—669
Spalinger, Anthony John	Aspects of the Military Documents of the Ancient Egyptians (K. A. Kitchen)	637—641
Stead, Miriam	Egyptian Life	448
Stephens, Susan A.	Yale Papyri in the Beinecke Rare Book and Manuscript Library II (Claude Wehrly)	680—681
Stern, S. M.	Studies in Early Ismā'īlism (Ian Richard Netton)	267—268
Sternberg, Heike	Mythische Motive und Mythebildung in den ägyptischen Tempeln und Papyri der griechisch-römischen Zeit (J.-C. Goyon)	117—121
Stewart, H. M.	Mummy-cases and Inscribed Funerary Cones in the Petrie Collection (Andrzej Niwiński)	670
Stol, M.	Letters from Collections in Philadelphia, Chicago and Berkeley (Wolfram von Soden)	472—474
Stolper, M. W./Carter, E. and M. W. Stolper, Elam, Surveys of Political History and Archaeology (Hans H. Curvers)		549—554
Striedl, H./Roth, E. und H. Striedl, Hebräische Handschriften, Teil 3 (Peter Höffken)		507—510
<i>Studia in onore di Edda Bresciani</i> (G. Vittmann)		628—637
<i>Studi su papiri greci di logica et medicina</i> (Hermann Harrauer)		453—454
<i>Studien zu Sprache und Religion Ägyptens zu Ehren von Wolfhart Westendorf</i> (Helmut Satzinger)		617—628
Sublet, J./ <i>Cahiers d'onomastique arabe 1982-1984</i> (C. H. M. Versteegh)		261—264
Suermann, Harald	Die geschichtstheologische Reaktion auf die einfallenden Muslime in der edessenischen Apokalypstik des 7. Jahrhunderts (S. P. Brock)	813—816
Symeonoglou, Sarantis	The Topography of Thebes from the Bronze Age to Modern Times (O. T. P. K. Dickinson)	772—775
Symons, David	Corpus of Cypriote Antiquities 10. Cypriote Antiquities in Wolverhampton Art Gallery and Museums (R. S. Merrillees)	535—540
Taeschner, Franz	Zünfte und Bruderschaften im Islam. Texte zur Geschichte der Futuwwa (Hamid Algar)	556
Tal, Abraham	The Samaritan Targum of the Pentateuch. Part III: Introduction (E. Martinez-Borobio)	223—224
Talmoudi, Fathi	Texts in the Arabic Dialect of Sūsa (Tunisia)	274
Teissier, Beatrice	Ancient Near Eastern Cylinder Seals from the Marcopoli Collection (Dominique Collon)	233—239
Thevet, A./Chesneau, J. et A. Thevet, Voyages en Egypte, 1549-1552 (Christian Cannuyer)		88—92
Thiele, W.-R./Frisch, B., G. Mansfeld, W.-R. Thiele, Kāmid El-Lōz 6: Die Werkstätten der bronzezeitlichen Paläste (E. Gubel)		781—782
Thissen, Heinz Josef	Die Lehre des Anchsheschonqi (P. BM 10508) (R. K. Ritner)	641—646
Thomas, Werner	Die Erforschung des Tocharischen (1960—1984) (Peter Anreiter)	284—294
Tietze, Andreas (Hrsg.)	Sieben Jahre in Aleppo (1656-1663). Ein abschnitt aus den „Reiss-Beschreibungen“ des Wolfgang Aigen	274
Totti, Maria	Ausgewählte Texte der Isis- und Sarapis-Religion	679
Trenkwalder, H./Meid, W. und H. Trenkwalder (Hrsg.), Im Bannkreis des Alten Orients. Karl Oberhuber zum 70. Geburtstag gewidmet (Volkert Haas)		394—397

Tsukimoto, Akio	Untersuchungen zum Totenpflege (kispum) im alten Mesopotamien (Hannes D. Galter)	705—707
Tucker, G. M./Knight, D. A.	and G. M. Tucker, <i>The Hebrew Bible and its Modern Interpreters</i> (Simon J. de Vries)	514—516
Tucker, Judith	<i>Women in Nineteenth-Century Egypt</i> (Wiebke Walther)	557—560
<i>Tyche</i> .	Beiträge zur Alten Geschichte, Papyrologie und Epigraphik. Band I.	680
Ullmann, Manfred (Hrsg.)	Die Schrift des Rufus von Ephesos über die Gelbsucht in arabischer und lateinischer Übersetzung	275
Vahman, Fereydu	Ardā wirāz Nāmag, The Iranian "Divina Commedia" (W. Skalmowski)	500—501
Vergote, J.	Grammaire copte, Tome II (A. I. Elanskaya)	160—163
Verhoeven, Ursula et Philippe	Derchain, Le voyage de la déesse Libyque. Ein Text aus dem „Mutritual“ des Pap. Berlin 3053 (Philippe Germond)	649—652
Villey, A./Alexandre de Lycopolis,	Contre la doctrine de Mani par A. Villey (A. Böhlig)	566—569
Vleeming, S. P. & J. W. Wesselius,	<i>Studies in Papyrus Amherst 63</i> (E. Lipiński)	413—414
Wallace, Howard N.	The Eden Narrative (E. Lipiński)	214—216
Wallis, Gerhard (Hrsg.)	Von Bileam bis Jesaja (C. van Leeuwen)	212—214
Watson, P. J. (ed.)	Catalogue of Cuneiform Tablets in Birmingham City Museum, Vol. I: Neo-Sumerian Texts from Drehem (Raphael Kutscher)	711—715
Watterson, Barbara	More about Egyptian Hieroglyphs. A Simplified Grammar of Middle Egyptian	148—149
Wehrli, Claude	Les papyrus de Genève, deuxième volume, nos. 82-117 (Hermann Harrauer)	682—683
Welch, John W. (ed.)	Chiasmus in Antiquity (E. Lipiński)	294—296
Werner, Fritz	Die Wortbildung der hebräischen Adjektiva (James Barr)	511—512
Wesselius, J. W./Vleeming, S. P. & J. W. Wesselius,	<i>Studies in Papyrus Amherst 63</i> (E. Lipiński)	617—628
Westendorf, W./Studien zu Sprache und Religion Ägyptens zu Ehren von Wolfhart Westendorf (Helmut Satzinger)		617—628
Whaling, Frank (Ed.)	Contemporary Approaches to the Study of Religion (H. E. Schouten)	296—299
Williams, Bruce	C-Group, Pan Grave, and Kerma Remains at Adindan Cemeteries, T.K.U. and J (Manfred Bietak)	673—677
Wilson, Eva	Ancient Egyptian Designs	448
Wiseman, D. J.	Nebuchadrezzar and Baylon (David Weisberg)	547—549
Yahalom, J.	Poetic Language in the Early Piyyut (W. Jac. van Bekkum)	522—528
Yoffee, Norman	Explaining Trade in Western Asia (H. Neumann)	165—168
Yoffee, N./Donbaz, V. and N. Yoffee,	Old Babylonian Texts from Kish conserved in the Istanbul Archaeological Museums (F. R. Kraus)	719—725
Yule, Paul	Early Cretan Seals. A Study of Chronology (Keith Branigan)	224—226
Yusuf, Muhsin D.	Economic Survey of Syria during the Tenth and Eleventh Centuries	275
Zibelius, Karola	Der Löwentempel von Naq'a in der Butana (Sudan), IV. Die Inschriften (F. W. Hinkel)	442
Zibelius, K./Gamer-Wallert, I. und K. Zibelius,	Der Löwentempel von Naq'a in der Butana (Sudan). I. Forschungsgeschichte und Topographie (F. W. Hinkel)	443
Ontvangen Boeken		300—320 571—582 830—831

LIJST VAN MEDEWERKERS

Adams, Barbara	666-669	Germond, Philippe	649-652
Algar, Hamid	556	Glünz, Michael	276-277, 563-564
Alizadeh, Abbas	799-806	Govindankutty, A.	495-499
Anbar, Moshé	173-185	Goyon, J. C.	117-121
Anreiter, Peter	284-294	Green, M.	99-103
Asher-Greve, J. M.	787-795	Groot, Alexander H. de	561-562
		Gubel, E.	779-780, 780-781, 781-782
Balić, S.	829-830		
Barr, James	511-512	Haag, Herbert	217-218, 512-514
Barstad, Hans M.	750-752	Haarlem, W. M. van	143-145
Barta, Winfried	416-420	Haas, Volkert	394-397
Beckman, Gary	197-199	Hachmann, Rolf	540-545
Bekkum, W. Jac. van	522-528	Hallo, William W.	164-165
Berlev, O. D.	427-430	Hari, Robert	410-412
Bierbrier, M. L.	397-398	Harrauer, Hermann	453-454, 682-683
Bietak, Manfred	673-677	Haynes, Joyce, L.	670-673
Black, J. A.	36-79	Heide, A. van der	768, 768-769, 769-770
Blok, Hanna	545-547	Hemelrijk, J. M.	770-772, 775-778
Böhlig, A.	566-569	Hengstl, Joachim	191-197
Branigan, Keith	224-226	Hinkel, F. W.	433-442
Brock, S. P.	813-816	Höfken, Peter	209-210, 507-510, 752-757, 764-767
Bülow-Jacobson, Adam	153-155		
		Horst, P. W. van der	565-566
Caluwe, A. De	133-134	Hout, Theo P. J. van den	727-733
Cannuyer, Christian	88-92	Hultgård, Anders	518-520
Cardascia, Guillaume	462-465	Huss, Werner	158-160
Cauderlier, P.	698-702		
Clayer, Nathalie	825-829	Jagersma, H.	742-743
Collon, Dominique	233-239	Jasnow, R.	103-109
Curvers, Hans H.	549-554	Juynboll, G. H. A.	554-555
Daiber, Hans	555	Kessler, K.	652-655
Daniel, Norman	816-820	Kettel, Jeannot	446-448
Depuydt, Leo	426-427	Khoury, Raif Georges	806-807
Derchain, Ph.	431	Kitchen, K. A.	637-641
Diakonoff, I. M.	385-394	Koch, Heidemarie	486-489
Dickinson, O. T. P. K.	772-775	Kraus, F. R.	719-725
Dinçol, A. M.	733-734	Kruk, Remke	264-265, 265, 266, 271-272
Dirksen, P. B.	218-222, 760-762	Kuhlmann, Klaus	325-376
Drenkhahn, R.	422-425	Kuhr, Amélie	199-205
Drew-Bear, Marie	683-685	Kurth, Dieter	405-410
Duchesne-Guillemin, Jacques	277-278	Kutscher, Raphael	711-715
Eaton-Kraus, M.	664-666	LaGro, H. E.	810-812
Eichner, Heiner	80-88	Landau, Jacob M.	556-557
Elanskaya, A. I.	160-163	Leeuwen, C. van	212-214
Ertman, Earl L.	444-446	Leguèbe, André	414-416
Eyre, C. J.	21-36	Lennaerts, Jean	685-687
		Limet, Henri	279-281, 707-711
Fischer-Elfert, Hans-Werner	5-21	Lipiński, E.	214-216, 294-296, 413-414, 516-517
Fokkelman, J. P.	757-759, 759-760, 762-764		
Franke, Sabina	248-251	Livingstone, Alasdair	702-705
Frei, P.	734-741	Lohof, Eric	782-787
		Loon, Maurits van	227-230, 230-233, 251-252, 252-261
Galter, Hannes D.	705-707		

Luft, Ulrich	692-693	Schmitz, Bettina	658-663
Maehler, Herwig	687-691	Schneider, R.	599-616
Malaise, Michel	93-98, 656-657	Schouten, H. E.	296-299
Marinatos, Nanno	533-535	Schramm, Wolfgang	715-719
Martínez-Borobio, E.	223-224	Schwartz, Glenn M.	239-243
Mattock, J. N.	269-270, 270-271, 271	Schwartz, J.	160
Medvedskaya, I.	385-394	Skalmowski, W.	500-501
Ménard, Jacques E.	694	Soden, Wolfram von	472-474
Merrillees, R. S.	535-540	Soggin, J. A.	564
Meulenaere, H. J. A. De	443-444	Stol, M.	282-284
Moor, J. C. de	206-208	Straus, Jean A.	150-153
Müller, Ingeborg	145-146	Thissen, Heinz J.	646-648
Müller, Maya	420-422	Tunca, Öhan	795-799
Müller, Walter W.	743-750	Ünal, Ahmet	474-486
Mulder, M. J.	529-533	Vargyas, P.	376-385
Munro, I.	137-143	Versteegh, C. H. M.	261-264
Mussies, Gerard	521-522	Vittmann, Günther	400-405, 628-637
Netton, Ian Richard	267-268	Vries, Simon J. de	514-516
Neumann, H.	165-168	Walle, Baudouin van de	398-400
Niwiński, Andrzej	668	Walther, Wiebke	557-560, 808-810
Nijland, C.	812-813, 822-823	Wehrli, Claude	452-453, 680-681
Parássoglou, George M.	454-456	Weisberg, David	547-549
Radt, S. L.	155-158	Wesselius, J. W.	589-599
Raven, Maarten J.	121-126	Wessels, A.	820, 820-821
Renner, Hubert	466-472	Wetterstrom, Wilma	134-137
Ritner, R. K.	641-646	Wiggerman, F. A. M.	168-173
Robins, Gay	109-117	Wilhelm, Gernot	726-727
Roth, Wolfgang	211-212, 216-217	Williams, Bruce	245-246
Sancisi-Weerdenburg, Heleen	489-495	Woestenburg, Els	185-191
Satzinger, Helmut	617-628	Wouters, Alfons	449-452
Schäffer, Johann	501-507	Zadoks-Josephus Jitta, A. N.	243-244, 246-247
Schenke, H.-M.	694-698	Zandee, J.	126-132, 456-462
Schimmel, Annemarie	267, 268-269	Zivie, Christiane M.	431-433
Schlögl, Hermann A.	648-649		

HETHITOLOGIE

Helmut FREYDANK, *Hethitische Rituale und Festbeschreibungen*. Berlin, Akademie der Wissenschaften der DDR, Zentralinstitut für Geschichte und Archäologie, Akademie Verlag 1985 (34 cm., 12 S., 50 Tafeln) = Keilschrifturkunden aus Boghazköi (KUB) Heft LV. Price: M 48.—.

This work is not the first volume of Hittite texts from Boğazköy-Ḫattuša which has been copied and published by Helmut Freydank; he is already known as a trustworthy copyist, having presented us with volumes 42 and 51 in the KUB series. He also belongs to the long chain of the scholars who have been publishing cuneiform texts from Boğazköy since 1916, one of the most difficult, thankless, but fundamental jobs for Hittitology.

We are gratified once again to note that Hittitology is not a static discipline, that not only do we find new and unique texts among the older unpublished tablets in the museum collections, but also we see that every new season of excavation work at Boğazköy and at some other sites brings to light new texts with new context. The most striking examples of new texts from Boğazköy are the recently discovered Hurro-Hittite bilinguals and the new version of a treaty with Kurunta of Tarḫuntašša inscribed on a bronze tablet.

The volume under review here contains Hittite magical rituals and festival descriptions, two well known genres of texts in the Hittite corpus which have, until recent times, enjoyed the reputation of being too repetitious, monotonous and therefore somewhat lacking in interest. We are glad, therefore, that the present collection of texts includes several

which certainly help to dispel this prejudice, because, as we shall see below, they are extremely interesting and indeed contribute significantly to our understanding of Hittite lexicography, cult and religion.

In the course of the planned publication of all Boğazköy texts from the excavations of H. Winckler and T. Macridy Bey still kept in Berlin, which ought to be returned to Turkey, the 67 texts contained in this volume were chosen from tablets numbered between Bo 1900 and 2500. Unfortunately most of them are fragmentary.

In what follows I will give some comments and ideas on the individual texts and their context. I am grateful to the staff of the Hittite Dictionary Project at the Oriental Institute, the University of Chicago, especially Professors Harry A. Hoffner and Hans G. Güterbock, who have read the manuscript and given valuable comments. In reviewing this volume I was also able, with the kind permission of H. A. Hoffner, to use the files of the Chicago Dictionary Project, which is supported in part by a grant from the National Endowment for the Humanities. My thanks are also due to my colleagues R. H. Beal, G. McMahan and M. Schroeder from the Dictionary Project who have read the manuscript critically.

No. 1 — This text from the 13th century B.C. is described in the Inhaltsübersicht as “*Aufstellung über die Vernachlässigung kultischer Feste*”, a designation which does not quite reflect the true nature of the text. Rather it should be called “a written report of a dignitary (or more probably an oracle priest) on the (cultic) negligence (*wašku-*, obv. i 10, 12, (21), ii 2, rev. iii 1, 5, 9, 10, 11) which has resulted in the omission of some festivals for certain deities and the failure to supply ingredients which are necessary for the celebration of these festivals” (cf. A. Ünal, *Theth.* 6, 1978, 17ff.). These omissions are listed in a set format in each paragraph and formulated as oracle questions, ready to be put as such to oracle priests to determine if these *wašku-s* really are the exact reasons for the divine anger. It is for this reason that at the end of each paragraph enough space is left for describing the oracular results or decisions. Actually we know of similar tablets with such spaces (Ünal - A. Kammenhuber, *KZ* 88, 1974, 166 w. n. 20) as well as some other examples on which supplementary oracle results have been incised; but, since the clay of the tablet had dried and become hard in the meantime, these additional cuneiform signs show very imprecise and shallowly incised shapes which can be verified from the actual tablets and can be seen easily even in the hand copies in the lightly drawn signs of A. Walther's publications (KBo 18.142; 147; KUB 16.51 rev?; KUB 22.28; 37 rev.; 56, cf. Ünal - Kammenhuber, *l.c.*).

Surprisingly, according to rev. iii 1-4 the resettled civilian captives (Hittite *arnuwala-*, ^{LÜ.MEŠ}NAM.RA) are seemingly held responsible for the celebration of the Festival of the Month for the 12th month and another festival, called “Great Festival”, which is to be performed in the autumn. These festivals are celebrated for the god of a city called Anzipa (The line needs an emendation: *ŠA DINGIR* <LIM> ^{URU}Anzipa *waškuš*; H. G. Güterbock suggests the reading ^{URU}Anzipa, i.e. *^DHappiranzipa “the deified city”, in which case it would be difficult to explain the function of preceding *ŠA*); unfortunately we do not know exactly if this deity is a major or minor one. The only other deity attested so far for this town is a local Storm God (VBoT 83 rev. 8). Regard-

less, however, of the position of this deity within the Hittite pantheon, this passage sheds new light on the social status of these serfs in Hittite society. Unfortunately we can not say exactly if this responsibility implies an improvement of their status, i.e. a kind of naturalization and integration in the society. However we shouldn't forget that the celebration of festivals could be, in some cases, a heavy duty demanding the work of the slaves; cf. the involvement of “prisoners (of war)” (^{LÜ.MEŠ}A-ŠI'RU₄, rev. iv 8-9, reading according to H. G. Güterbock; my reading was ^{LÜ.MEŠ}araš) in celebrating of Festival of the Month, which would support this view.

In rev. iv 10 the villages around Mount Tippuwa (G. F. del Monte - J. Tischler, *RGTC* 6, 1978, 427f.), mentioned as being responsible for celebrating the festival of the Mountain, in the spring, are not mentioned by name anywhere else. This mountain, together with the homophonous town, is, according to KBo 10.20 i 19ff., in the vicinity of Ḫattuša and can, therefore, be identified with Ibikçam, the only mountain in the area of Ḫattuša, some 4 miles south of it.

EZEN *katta(n) ḫamenk-* (rev. iv 15) means with a DN in dative “to schedule, to fix, to arrange (a festival) for a deity”, cf. KBo 13.231 rev.? 1-13; KBo 26.183 iii? 4-7; KUB 32.133 i 5; KUB 38.23 obv. 6; KUB 38.26 obv. 21; KUB 38.32 obv. 6f., rev. 21. Hoffner, however, points out A. Archi, *UF* 5 (1973) 18 w. n. 18 (“à lui (le dieux) sont attribuée deux (fêtes)”) and prefers the translation “to attach (a festival) to a deity, to assign, to give (a festival) to a deity”.

No. 2 — In the Inhaltsübersicht only the rev. is noted as being a duplicate to KUB 20.54 + KBo 13.122, which was cited already by H. Otten and E. Neu, *IF* 77 (1972) 182 (CTH 670, 744). In fact obv. 5-7 is dupl. to KUB 20.54 + : 1-3 as well. For ablauting *ḫé-e-eš* (obv. 5), imper. sg. 2 of *ḫaš-* “to open”, the most common form of which is *ḫaš*, cf. KBo 18.48 obv. 17.

No. 3 — This small piece is part of a magical ritual. This is evident from a comparison of obv. 9-12 with the ritual of Ḫepattarakı, KUB 24.14 i 11ff. (CTH 397): *nu anniškimi kuin UKÜ-an nu = šši = ššan ZAG-za* ^{UZU}ZAG.UDU-az 1 *šenan teḫhi GÜB-anzi = ya = šši = ššan 1 šenan teḫhi*.

No. 4 — The role of *ABI* ^{DUTU}ŠI (lines 4, 6) in this fragmentary festival text is obscure, but cf. KUB 25.22 obv. ii 13. Hoffner notes *ABI* ^{DUTU}ŠI also in the following festivals and inventories of sanctuaries: KBo 4.13 iv 7; KBo 17.75 i 68; KUB 42.100 iv 15; IBoT 2.131 obv. 19.

No. 5 — Cf. now H. Freydank, *OLZ* 80 (1985) 250. It must be noted that this large fragment of a festival text belongs to the “Festival of Haste” (EZEN *nuntariyašhaš*), and was classified as such already by E. Laroche, *RHA* 30 (1972) 115 under CTH 626 i 4; cf. now Ph. H. J. Houwink ten Cate, *Kaniššuar* (*Fs. Güterbock*² 1986) 95 n. 3, 99f. w. n. 14. From a total of 22 days of this festival only 15 days are preserved on the tablet; obv? i includes days 8-12 (cf. KBo 14.76, days 8-11, which curiously are not identical with our text). It is striking too that days 15-16, described in KUB 10.48 (+ 34/t + KBo 3.25) ii 15-23 (H. Otten - C. Rüster, *ZA* 64, 1974, 246), are also not identical with KUB 55.5 rev. 1-7. On the divergences H. G. Güterbock remarks that different outline tablets might have numbered the days differently. KUB 55.5 i 10ff. runs parallel to KUB 10.48 + ii 1-5, i.e. the 12th day. Days 13-14 may be preserved with little context in rev? iii, because rev? iv 3

ends with the 15th day and continues until the 22nd day (iv 29). IBoT 2.8 rev. iv 1-8 and KUB 25.27 iii 6-16 (EZEN SAG.UŠ) are parallel to rev? iv 1-10, while KUB 51.15 rev. 2-12 parallels rev? iv 8-18.

If the king is at Hattuša on the 12th day (according to KBo 14.76 obv. i 12ff. on the 10th and 11th days he is in the temple of Ziparwa, but in which town?), obv? i 10-12 could be taken as evidence for the existence of a city gate in Hattuša named after the famous cult city Zippalanda which is attested also in KBo 22.209 obv. 1 (on the other city gates in Hattuša named after places see HW² sub *aška*-; A. Ünal, *Fs. K. Bittel* 1983, 527ff.; J. Börker-Klähn, *ibid.* pp. 83): (10) *lukkattimakan* LUGAL-uš *kattfa uizzi?* (11) *[nu IŠT]U KÁ.GAL URU Zippal[anda paizzi]* (12) *[naš INA URU Harr]anašši paizzi* "Next day the king [comes] down [and he goes from] the Zippala[nda] - gate. (From there) he goes to [Harr]anašši". The text may, however, be interpreted differently, namely: that "the king [goes] down [from] (any city) gate to Zippala[nda]"; but in the last case we would expect *ANA* or *INA* before *URU Zippalanda*.

For EZEN ^{GI}ŠTIR (rev? iv 13) cf. KUB 37.15 iv 23; KUB 38.12 i 21 and the parallel passage in KUB 51.15 rev. 6, and for the importance of this "Forest festival" in the ecology of Ancient Asia Minor cf. Ünal, *Or. 54* (1985) 423ff. w. nn. 14ff.

Very important for the meaning of the pseudo-Sumerian or Sumero-Akkadian word ^{LÜ.MES}QATTARUTTI (rev. iv 8) is its correspondence with ^{LÜ.MES}GAD.TAR in the duplicate text KUB 25.27 iii 14. On the other hand we know from the vocabulary text KBo 1.30 rev. 9 that the Hittite equivalence of ^{LÜ}GAD.TAR is *dampupiš* (*MSL* 12:214f.). As a result we now have the equivalence (Sum.) ^{LÜ}GAD.TAR = (Akk.) *NU'U* and *QADARUTTU* = (Hatt.) *tašhawadun tanišawe* (KBo 5.11 i 17) = (Hitt.) *dampupi-*. For Hittite *dampupi-* the meaning "minderwertig, gemein; barbarisch" (*HW* p. 208) has been suggested. For ^{LÜ.MES}GAD.TAR "profani (i.e. layman)" (A. Archi, *OA* 12, 1973, 221), "sarto???" (i.e. tailor)" (F. Pecchioli Daddi, *Mestieri, professioni e dignità* 1982, 53f.), "temple personnel" (*CAD Q* 45f.) and "barbarians" (S. Košak, *THeth.* 10, 1982, 254) have been proposed. R. H. Beal points out that KBo 5.11 is a list of professions, and therefore "tailor" would fit the context better than "barbarian" (*The Organization of the Hittite Military*, Diss. Chicago, 1986). We now can attribute one of these meanings of *dampupi-* to the hapax *qadaruttu*, which is cited from this text in *CAD Q* 45f. with the notation "meaning unknown" according to a communication of H. G. Güterbock, thus enabling Hittitology to make a modest contribution to Babylonian lexicography. M. Civil confirms, however, that there is no evidence as to what *GAD.TAR* means in Sumerian. Hoffner remarks that the list in KBo 5.11 includes functionaries of many types, not only "professions", and, therefore the choice need not be between "tailor" and "barbarian".

No. 6 — Obv. ii 5 read ^DZi ariya. The rare spelling ^{URU}Ne-ra-ak in rev. iii 3 has already been attested in KBo 20.35:6; KUB 10.35:1; KUB 28.73:5, G. F. del Monte - J. Tischler, *RGTC* 6 (1978) 287. |

No. 7 — On the basis of rev. 3, 6, 7 this text can probably be classified as a ^{SAL}ŠU.GI ritual. Read obv. 10 [^{DUG}pa-aḫ-ḫu-n]a-al-li and the mutilated signs in rev. 6 ŠAḫ.TUR.

No. 9 — A Sammeltafel containing two magical rituals including in lines 1-2 the colophon of the first ritual and,

after a double line, the beginning of a new ^{LÜ}MUŠEN.DÜ ritual, which could partly be restored as follows: [*UMMA PN ...*] ^{LÜ}MUŠEN.DÜ ^{URU}... *mān ŠA ERIN.MEŠ ḫinkajn kišarfi* etc.; it is evident that it belongs to the group of rituals against an epidemic within the army, KUB 7.54 i 1ff. (CTH 425); KUB 7.54 iii 7-9 with its duplicate Bo 1676 + KUB 46.59 + KUB 54.65 obv. ii 7-8 (CTH 425, see H. Otten - C. Rüster, *ZA* 72, 1982, 139f.; H. Klengel, *AoF* 11, 1984, 174f.); which are also preserved on a Sammeltafel. H. G. Güterbock notes further Sammeltafeln which contain the rituals of Ašhella (CTH 394). Uḫamuwa (CTH 410) and Zarpaya (CTH 757); the few lines which are preserved on KUB 55.9 do not, unfortunately, fit exactly any of these rituals. Hoffner notes, however, that with the exception of ^{LÜ}MUŠEN.DÜ for expected ^{LÜ}IGI.DÜ in line 3 the correspondence with KUB 7.54 i 1-6 is exact.

No. 10 — Parallels the festival of enthronement (CTH 659). The lacunae of obv. 1ff. can be partly restored from KUB 12.54 rev. 1ff. and KUB 10.45 rev. iii 23ff. (H. M. Kümmel, *StBoT* 3, 1967, 46) as follows:

1 [*maḫḫanmazakan SAL.LUGAL*] *ANA* ^{GI}ŠŠÚ.A *SAL.LUGAL* ^{UT}TI *ešarji*

2 [*LUGAL-mazakan ANA* ^{GI}ŠŠÚ.A *LUGAL* ^{UT}TI] *ešari*

3 [^{LÜ}.MEŠ ... ^{GI}ŠŠÚ.A.ḪIA? *šajḫanzi*

For ^{GE}ŠTÚ.ḪIA.ŠU *SIG₅-ya-ta(!)-ri*, i.e. *lazziya-* (obv. 4) cf. KUB 25.15 rev. 24 with duplicate HT 34 obv! 3.

No. 11 — On the basis of the occurrence of ^{LÜ.MES}pu-rapšeš, left edge 2, this text can be attributed to the (ḫ)išuwa- festival, CTH 628. On the other hand Hoffner notes that the occurrence of *purapši-* indicates only Hurrian-Kizzuwatnean influence, but not that the text necessarily belongs to the (ḫ)išuwa- festival; he prefers, therefore, to relate this text to CTH 479 or a very similar ritual.

No. 12 — This fragment obviously belongs to the AN.TAḫ.ŠUM festival; cf. KUB 54.71 which uses ^{NINDA}danna- and ^{NINDA}ḫarzazu- in similar context which mentions ^{DUTU}Ši in line 3, as is seen here ii? 10. For iii? 3ff. cf. KBo 4.13 ii 12, iv 16 which mentions, as in this text, 1 ^{NINDA}dannaš *ANA* ^DḪapantaliya, ^DLAMMA ^{URU}Ḫatti. On the basis of this close similarity, KUB 54.71 and KUB 55.12 might belong to the same tablet. Mechanical join must be tried in Berlin Museum. rev. iii? 9-14 can be restored from KUB 51.2 obv. 13-18, possibly another fragment of the AN.TAḫ.ŠUM festival: (9) [*UGULA* ^{LÜ}.MEŠ ^{MU}ḪALDIM ^{NINDA}ḫarzazum (10) [*LUGAL-i para epzi* (11) [*LUGAL-uš QJATAM dai* (12) [*UGULA* ^{LÜ}.MEŠ ^{MU}ḪALDIM 1]3(?) ^{NINDA}ḫarzazum (13) [*ištanani piran dai* (14) [1 ^{NINDA}ḫarzazu]n ^{GI}ŠDAG-ti [*dai*].

Read obv? ii 2 ^{NINDA}še-e-n[u?]-uš, and restore obv? ii 8-9 according to KUB 11.35 ii 12-13: (8) [... ^{NINDA}dannašma *paršiya* [] (9) [*ta=at*] ^{NINDA}ḫarzazuta *iyanzzi*], cf. also KUB 25.18 iii 7 and many other passages in the AN.TAḫ.ŠUM festival, cf. H. A. Hoffner, *AlHeth* (1974) 157f.

Rev? iii 4 is certainly to be read *A-NA* ^DKar-z/i and must be added to the index, since *Karzi* regularly precedes *Habantaliya*; cf. the list of divinities in KUB 21.1 + rev. 10-11 and KBo 4.10 obv. 54.

Read obv? ii 10f.: [*EGIR-ŠU-makan* ^{DUTU}Ši ^mT[*uḫaliyaš*] *LUGAL.GAL UR.SAG* and add this PN to the index. Tuḫaliya IV is attested with his full title in the following religious texts: KBo 12.57 rev? 4; KBo 20.90:1; KUB 2.1 iii 23f., vi 5; KUB 13.32 obv. 8; KUB 20.42 i 1f.; KUB 20.50 + KUB 25.19 rev. 30f.; KUB 25.18 iii 9f.; KUB 25.20 + KUB 46.23 rev.? 15f.; KUB 25.24. obv. ii 7. Among all these

attestations attention must be paid in this context to KUB 25.18 iii 7-10 when it gives an important hint regarding some minor modifications of the AN.TAḤ.ŠUM festival: (7) 2 NINDA *dannašma* NINDA *harzazuta iyanzi* (8) NINDA *dannašma analaz* (9) *ŪL ešsta* DUTU^{ŠI}-*atkan* (10) *mTuthaliyaš* LUGAL.GAL *daiš*. This passage evinces that Tuthaliya IV introduced *danna*-bread into the AN.TAḤ.ŠUM festival, allowing us to theorize that all AN.TAḤ.ŠUM texts mentioning this bread are to be dated to his reign or later; cf. H. G. Güterbock, in Vorwort to KUB 25 sub Gruppe iii.

No 13. — This fragment is a piece of the KILAM festival and contains its colophon in rev. 3-6. *Palluwara-ziti* is attested as scribe in the following texts: KBo 30.15 iv? 1ff.; KUB 41.26 rev. iv 26ff. + KUB 20.29:1ff.; KUB 44.24 rev. iv 4ff.; KUB 51.77 rev. 4-7; 162/r rev. iv 26; Bo 6780 rev. 1ff.; Izmir 1274 colophon; see I. Singer, *StBoT* 27 (1983) 41f.; idem *StBoT* 28 (1984) 75f.; L. M. Mascheroni, *Hethitica* 5 (1983) 97. KBo 30.15 iv? 1ff., which, besides Izmir 1274, reveals the closest resemblance to our text and reads as follows: (1) [DUB.X.K]AM (2) [ŠA EZEN KJ.LAM SAG.UŠ (3) [išta]rniyaš (4) [EGIR-a]n *tarnumaš*] (5) [ANA] G^{IS}HUR-kân *handan*] (6) [mPi]ḥa-UR.MAḤ DUB.SAR.GIŠ (7) [mPal]lu-wa <ra>-ZA DUB.SAR [IŠTUR].

No. 14 — Most probably a cult inventory (see in general C. Carter, *Hittite Cult Inventories*, Diss. Chicago, 1962, 51ff.; L. Jakob-Rost, *MIO* 9, 1963, 182ff.) rather than “*Festbeschreibung*”, including ingredients for different festivals in honor of various deities: obv. 1-10 the name of the deity is not preserved; obv. 11-16 Spring Festival (*TEŠI*) for *Šuenta*, whose name can be restored in 395/w rev. iv 8, *DŠu-ū-*; rev. 1-5 divine name is not preserved; rev. 6-19 Autumn Festival for the Storm God of *Ḥašuna*. Obv. 6f. and rev. 9f. shows the king involved in the cultic innovations reminding one again of the cult reforms of Tuthaliya IV (CTH 501ff., esp. 525, 530). For DUTU^{ŠI} ME-iš “His Majesty had instituted (this)”, cf. KBo 11.1 passim.

No. 15 — Also a cult inventory rather than “*Festbeschreibung*”. Obv. ii 4-10 and rev. iii 3-8 are parallel to each other. G^{IS}ḥuwarmiš in obv. ii 1 and rev. iii 1 is certainly identical with G^{IS}ḥuwarpiš KBo 21.16 rev. 4 (a medical text which is cited already by H. Ertem, *Flora* 1974, 127 as 223/g.); on the basis of the verb *ḥazzašikandu*, i.e. iter. -dur. of *ḥazzik-* “to play (a musical instrument)” (KUB 55.15 obv. ii 1) and *walḥ-* (KBo 21.16 rev. 4), it is possible that it denotes a plucked string instrument. On the other hand, Hoffner does not see any reason to play a musical instrument in a medical text such as KBo 21.16; he points to the ...]G^{IR}-*ya* in the same line and that *ḥuwarpiš* looks like to be nom. sg. with its trans. verb *GUL-ah-zfi*. Therefore he rejects the connection between these two words and translates the passage “Let them cut switches(?) / branches(?) [in] Mt. Kammaḥu”. The usual form of the verb *ḥazzik-* would be *ḥazziškandu*. HUR.SAG *Kammaḥu* (obv. ii 1, 4) is a hapax. L^U.MES *walwala-*, occurring, as usual, together with SAL.MES *ḥazgara-* (rev. iii 7), must be added to the list of F. Pecchioli Daddi, *Mestieri, professioni e dignità* (1982); they are already attested in KUB 12.2 i 4 and 1461/u obv. ii 3. H. Otten showed, in *WO* 5 (1969) 95f., convincing reasons for understanding L^U.MES *walwala-* as the Hittite reading of L^U.MESUR.MAḤ “lion”, cf. also Ünal, *RIA* s.v. Löwe.

No. 16 — Probably a festival text for Inara, cf. obv. 6 *DInaraš ḥaluk[an tarnazi]*, like KBo 20.14 + KBo 25.33 obv. i 10; KBo 25.31 obv. ii 13, 15 rev. iii 2, 6. Obv. 9ff. can be

compared with KBo 20.88 rev. iv? 6ff., and accordingly must be read: (9) L^UNAR *DInara* (10) LUGAL-*waš piran* [*huyanza LUGAL-uš*] (11) *DInaraš parn[a paizzi]*, cf. also KBo 22.189 obv. ii 8. Add to the index *DTu-ḥa-a-ša-iff*, rev. 10 and cf. KBo 10.19:6; KUB 11.34 v 38.

It is striking that the colophon identifies the text as the 21st tablet of a festival series; the largest number attested so far for a festival text. The 32nd tablet for EZEN *purulliyaš* is attested only in the shelf list KUB 30.42 obv. 5, CTH p. 162. Another highest attested number is DUB.XXII.KAM in KBo 21.43 rev. iv 5 (CTH 776), but this is a SISKUR *itkalziya*. The next highest number, XIV, is attested for SISKUR *itgahiyaš*, KBo 20.130 rev. 13 and the Tale of Kešši KUB 47.20 right edge line 1 (H. Ehelolf, *KIF* 1, 1930, 148 n. 2; H. G. Güterbock, *Neues Handbuch der Literaturwissenschaft* I, 1978, 240 w. n. 69); DUB.XI.KAM is attested for EZEN KILAM, KBo 10.26 vi 1, and EZEN (*h*)*išuwāš*, KUB 30.40 rev. 8. Hoffner cites DUB.80.KAM for a magic ritual in catalogue text KBo 22.102 rev. 6; he is right, however, to think that it might be a mistake for 20!

No. 18 — This text, which deals with offerings to Hattic deities, has been treated already by A. Kammenhuber, *Mat. heth. Thes.* 7 (1976) 371 as Bo 2310. It is new for Hittite cultic procedure that somebody “drinks” or “gives to drink” to the gods and (-*ya*) the king’s name: EGIR-*andama* *D*Taru *D*Ḥašgala [] ŠA LUGAL-*ya* ŠUM-ŠU IŠTU GAL GIR₄ *ekuzi* (obv. ii 2-3, similar ii 13-15) and *nu* L^USANGA *D*Kammamma *D*Ḥašgala ŠA LUGAL-*ya* ŠUM-ŠU GUB-aš IŠTU BIBRI K[Ü.BAB-BAR/GUŠKIN] A^{MUSEN} <*akuwanna*> *piyanzi* (obv. ii 6-9). These passages can, according to the suggestions of H. G. Güterbock and H. A. Hoffner, be interpreted as follows: “Afterwards by means of an earthen cup he drinks (to) the gods NN and (-*ya*) the name of the king” (obv. ii 2-3), and “They give to the priest a [silver/golden] rhyton in the shape of an eagle so that, by means of that rhyton, he may drink standing (to) the deities NN and the king’s name” (obv. ii 6-9). Cf. LUGAL-aš/*ḥaššuwaš lamni šipanti* “He offers to the name of the king” KBo 13.165 ii 7 and KUB 30.41 iv 5, 18 and ANA ŠUM-MI LUGAL “on/at the name of the king” (CHD 3/1:31). Against my earlier premise that here the action of drinking could have been undertaken by somebody “in the name of the king”, i.e. by proxy, H. G. Güterbock and H. A. Hoffner demurred; Güterbock suggests that the name of the incumbent king, endowed with a numinous quality, could have been treated like a god and therefore is to be taken each time when this drinking ceremony takes place. The only reason of my *petitio principii* insisting on this translation was, confessedly, that I could not imagine how “(to) the name of the king” can be drunk. In obv. ii 8f. the nomen materiae between A^{MUSEN} and BIBRU is unusual. The remaining examples show clearly BIBRU + animal name + material.

No. 19 — Possibly an entreaty to the Sun of God Heaven (PUTU *ŠAME*, lines 12, 13). It sheds new light on the well known Hittite principle of do ut des: ...]*x ki* SISKUR *pier nu* PUTU [*ŠAME k*]i SISKUR *daddu* “They have given this sacrifice to the Sun God of Heaven. Let the Sun God [of Heaven] take this offering” (and let him, in return, grant some particular favor). Similar statements occur in KBo 12.96 iv 11-12; KBo 13.159:8; KBo 17.105 iii 16 and CTH 395, see forthcoming Ünal, *The Ritual of Ḥantitaššu* (CTH 395).

No. 20 — Joins at the beginning of the tablet with KUB

9.4 + Bo 7125 (CTH 760) and belongs to the group of texts involving the curing of 12 body parts, cf. S. Alp, *Anatolia* 2 (1957) 36ff.; V. Haas, *Or.* 40 (1971) 410ff.; L. Wegner, *MDOG* 113 (1981) 112ff. and for a new arrangement of CTH 760 see P. Taracha, *AoF* 12 (1985) 282.

No. 21 — A special kind of ritual for a priest of the Sun God (^{LÚ}SANGA), who makes offerings in his own house (obv. 3ff.). For obv. i 5-10 cf. KUB 11.30 + iii 7ff., 15ff. After a long gap he reappears in rev. vi 1-5. This passage includes, as a part of the ritual treatment, the unique statement that the same priest is to be stretched out on a bed in the courtyard: (1) ANA ^{GIŠ}NÁ ^{LÚ}SANGA taknaš ^{DUTU}-aš (2) ^Éhili isparranzi (3) naš apiya šeškeškizzi/ (4) [i]šhiul = ma = ši ki [i]šparumar šiškiyauwar a-a-r[a] “They spread out (bedding) for the bed of the priest of the Sun God of the Earth in the courtyard and he sleeps there. This is an obligation for him, (therefore) the [str]etching out on the bed and his sleeping there (in the courtyard) are permitted”. It seems to me that it is his own quarters in which the first part of the ritual takes place (obv. 3ff.) and that these are part of the temple of the Sun God of the Earth (here only its courtyard is mentioned). If so this stipulation would only denote that he is allowed to use sanctuary as his sleeping quarters as well. Hoffner interprets this to mean that ordinarily the spreading a bed in the temple court was *ŪL a-a-ra*, but since in this case it is obligatory (*išhul-*) for the priest, it is therefore allowed. Cf. *išparumar* with *išparriyauwar* in the vocabulary KBo 1.42 v 4 and *šiškiyauwar* with *šeškiyauwar* in KBo 1.44 + KBo 13.1 i 42.

No. 22 — The mentioning of the god Tappinu reminds one of some passages of the AN.TAḪ.ŠUM festival, cf. mainly KBo 4.13 v 26ff.

No. 23 — The beginning of a magic ritual against a non-specified evil (broken) which occurs in the inner chamber (*É.ŠĀ-ni* obv. 1); obv. 5 reveals a scapegoat. Hoffner notes the unpublished duplicate 516/z obv. 3-14, a ritual of [m ...] *IM-ta-pa-ad-du* from Arzawa, H. Otten, *ZA* 63 (1973) 82.

No. 24 — Cited already by S. Alp, *Tempel* (1983) 286ff.; cf. H. Freydanck, *OLZ* 80 (1985) 250. This fragment is certainly the tablet of the ritual of Walkui, mentioned in the shelf list KUB 8.71: 24ff: “[If somebody] sees the Black Goddess (DINGIR.GE₆) in dream”. What we learn from our text is, that she is like a woman below, while her head is “[like a] wo[lf’s] head”. The question is if this text describes her real appearance or in a dream. In line 11 perhaps the deity her *para haḡndantatar*. For lines 9-10 cf. KBo 22.222 iii 101: MUŠEN.ḪI.A NÍ.TE-ŠU nawi tiya[nzi].

No. 27 — Read line 13 *“Pi-ḡa-A.A* and cf. *Piḡamuwa* (NH no. 964).

No. 28 — This is a new foundation ritual and is the most interesting text of this volume, because it includes ritual acrobatics enacted by the architect (^{LÚ}NAGAR) during the construction of a house. Since the text deserves an individual treatment, I plan to edit it under the title “A Hittite Architect Climbing the Rope up to the Ceiling and Down” and to include a discussion of related questions of Hittite architecture, athletics and acrobatics in Hittite texts. I therefore wish to confine myself here to a few basic remarks on the context of the text. As already noted by H. Otten, *IM* 19/20 (1969/70[1971]) 88f. the small piece Bo 7740 joins this tablet (Cited also by M. Popko, *Kultobjekte* 1978, 40). I am grateful to Professor H. Klengel who, at my request, sent me a copy of this tiny fragment and allowed me to publish

it. It makes up the upper edge of the tablet and completes the upper left corner of obv. ii and the lower left corner of rev. iii:

KUB 55.28 + Bo 7740 obv. ii 1-6:

- 1 EN ^ÉTIM *kuedani šarḡuli*
- 2 *piran ašešsanz[a ANA]*
- 3 *šarḡuli Ūl ḡukanzi ZAG-nazz[i]*
- 4 GÜB-lazziya *kuiš šarḡuliš*
- 5 *nuššan apedani 3 AŠRA ḡukan[zi]*
- 6 *ḡuk[an]zi = ma = ššan kuwapitta 1 UDU.*

Note that Bo 7740 changes the line numbering of the KUB 55.28 fragment.

Rev. iii joins the lower left edge (see below). In the following I would like to give only a transcription and translation according to my readings:

- 1 *nu m[a?ḡhan ^{LÚ}.MEŠ ...]*
- 2 ^{GIŠ}inn[*aššuš ḡui[t?tiyanzi nu ^{LÚ}NAGAR]*
- 3 *kuiš [I-NA(?) ^ÉTIM wete[zi]*
- 4 *nu išḡi[mana]n apaš arkiya[ttā]*
- 5 *naškan [iš]ḡamannan(!) šara I/NA ^{GIŠ}ÜR(?)*
- 6 *2-ŠU p[ai]zzi kattayaškan 2[-ŠU paizzi]*
- 7 *kuitma[n]jan išḡamannan ark[iyatta]*
- 8 ^{LÚ}.MEŠNAR-makan *ḡaššan ḡuw[an]zi/*
- 9 *INA 3 KAS[KAL]^N[-ma ^{SI}G piddula[n]*
- 10 *tuḡša[r]ji(!) mahḡanmakan ^{LÚ}NAGAR*
- 11 ^{[SI]G}[*p]idulan tuḡšari*
- 12 ^[LÚ]*p[alwatalašša [[LÚ]] palwai*
- 13 *[TÚG-aš]-makan *kuiš iŠTU ^{GIŠ}ÜR kattu [[[IG]i(?)]-zi]**
(These two signs are erased)
- 14 *kankanza PAŠU! KÜ.BABBAR(!)-kán GÍR KÜ[BABBAR]*
- 15 *kuedani ANA TÚG anda išḡiyanza*
- 16 *našta apunna TÚG-an arḡa [tuḡšari]*
- 17 *našta ^{LÚ}NAGAR išḡamanaz*
- 18 *katta uizzi naš ANA EN ^ÉTIM*
- 19 *[U]ŠKEN nu mán INA ^É-Š[Ú] paizzi]*
- 20 *nuza ^{GIŠ}PAŠU KÜ.B[ABBAR]*
- 21 ^{LÚ}NAGAR *d[ai]* (lower edge)

[Hoffner takes ^{LÚ} before *palwai-* iii 12 as determinative on a verb, because it is the action of a ^{LÚ}*palwatalaš*. Cf. ^{LÚ}*miya-ḡuntešš-* and ^{SI}*Gmiteški-* and cf. E. Neu, *StBoT* 5 (1968) 142 and *CHD* III/3 (1986) 304]

“Wh[en the workmen h]a[ul] the be[ams] (up to the roof), [the architect] who builds [on the house] is the one who [shall] climb the r[op]e (up to the roof). He g[o]es up the [ro]pe t[o the ceiling?] twice and [he goes] down twice. While [he is] climb[ing] it, i.e. the rope, the singers r[un] around the hearth. The third time he (i.e. the architect) cu[t]s the sling. When the architect cuts the [s]ling, the applauder claps his hands. But (there is [a sash] (lit. cloth, stuff) which is hanging from the roof. In this sash are bound an axe of silver (and) a knife of si[lver]. Now that sash too [he cuts(?) off. Then the architect comes down by the rope and bows to the owner of the house. When he [goes to h[is own] house, the architect t[akes] the axe of silver (and) knife of silver for himself (as his fee)”.

This passage, besides the unusual information about the abilities of the Hittite builders as rope climbers, now pro-

vides the decisive evidence for the basic meaning of the verb *ark-* which has been discussed by many Hittitologists, especially in connection with an animal *hartagga-*, which most probably is to be identified now as a climbing animal such as the “bear” (texts and literature by A. Kammenhuber, *HW*² 301f.), giving us *išhaman ark-* “to climb the rope” (iii 4, 7), and *išhamanaz katta uwa-* “to come down by the rope, to descend” (iii 17f) as its opposite.

No. 29 — Probably belongs to the (*h*)*išuw*a festival, CTH 628, because the temple of *Nupatik* (here line 8) is attested only in this festival; cf. KBo 20.114 + i 22ff., rev. v 5f., vi 3, 6; KUB 20.49 i 6f. According to these texts read line 7 ^{URU}*Pi?pi-t/a*, attested for the first time with determinative URU, and add it to the index. Hoffner proposes to read ^{URU}*x[-u]p-pi-ta*.

No. 30 — Might belong to Kizzuwatna rituals.

No. 33 — Obv? ii? 5ff. reminds one of KUB 10.75 obv. ii 6ff., Spring Festival (CTH 595); a join with the upper part of this tablet is even possible.

No. 34 — Possibly belongs to the KILAM Festival, CTH 627. Read line 9 [*halziyja*(?)*waš* ^D*ISKUR*, in to the colophon of this tablet. For this god cf. KUB 27.13 i 3.

No. 35 — The preserved part probably includes the list of various materials or ingredients for a magical ritual. Obv. 6-7 was treated by M. Poetto, *AION* (1979) 120. Some of the words occurring here are hapax legomena such as *hatramel* (obv. 5). ^{NA}*4kapanku*(-) and *šappu-*, the meaning of which is given by Poetto, *op. cit.* p. 117 as “fronte, parte frontale, muso, zoccolo” (i.e. the forehead of a goat). Rev. 6 can be read ^{URU}*Pir-ti-ni*; for UD = *pir* in geographical names see Ünal, *Hitit Sarayındaki Entrikalar Hakkında Bir Fal Metni* (1983) 84.

No. 36 — Reminds one of KBo 21.34 ii 38ff., CTH 699.

No. 37 — Rev. iii? 12ff. obviously describes the burying and sealing of defiled cultic residues, or perhaps some other undesirable things, in the earth with an interdiction against becoming contaminated by them; cf. KBo 2.3 iv 10-13; KBo 11.14 iv 19 with dupl. KUB 43.57 iv 16f., with alternating *kinu-* “to break open” instead of *ninink-* “to disturb, to destroy”, see Ünal, *The Ritual of Hantitašša* forthcoming). Rev. iii? 12 gives a new DN ^D*U-da-na-du-wa*. Because of the position of *-wa* at the end of the sentence my emendation of the copy to *appanzi* DINGIR^{<LIM>} or DINGIR^{<MEŠ>} *udan-du = wa* seems to Hoffner improbable.

No. 38 — According to obv. i 1ff., a magical ritual. The first reason for the ritual is not preserved, except some traces: “[If a man] or woman 1 GIN []”; but the second reason attests a well-known motif, namely a ritual before the beginning of a military expedition, cf. KBo 15.1 i 1ff. (CTH 407, H. M. Kümmel, *StBoT* 3, 1967, 112) and KUB 4.1 obv. i 1ff. (CTH 422, E. von Schuler, *Kaškäer* 1965, 168f.). The building of a magical gate out of reeds (obv. i 7, 8) reminds one of KUB 9.27 + KUB 7.8 obv. i 18 (KÁ.GAL.ĪIA^{TIM} ŠA GI.ĪIA *iyami*; for further references see A. Kammenhuber, *HW*² 415). According to obv. i 12f. some people “have put on red [garments]” and some any other person or the king himself “has put on [the crown] of the king”: ...*J-aš* SA^{TIM} *waššan ħarkanz[i]* [... *ħaršanallin*] ŠA LUGAL *šiyān ħarzi*. For *šiya-šai-* in the sense of “put on” see A. Götze, *NBr.* (1930) 77f. who cites as objects *kariyuli-*, *kupaḫi-*, ^{TUG}*kureššar* and *ħaršanalli-*. The oiling of a ^{GIŠ}*ħuhupal-* musical instrument and a horn is attested only here, obv. ii 8. Rev. iii reminds one of the Ištanuwa ritual;

especially the mentioning of *šawitra-*, ^{LÜ.MEŠ}*ašušatala-*, KBo 4.11:22-23 and “to recite liturgically sacred words” (*šuppa uddar anda mema-*, *ibid.* line 18) as here rev. iii 13f. The appearance of an animal name *aliya(n)-* in Luwian context together with the panther (UG.TUR / PIRĪG.TUR, cf. PIRĪG-*in* in iii 15) is of great interest (iii 9), since this animal is attested also in the new Hurro-Hittite bilingual mythological text from Boğazköy which suggests a bigger game with its skin and meat than a simple oracle bird (E. Neu thinks of “Reh, Elch”, personal communication during the 32nd RAI 1985 in Münster).

No. 39 — Obv. i 11-14 translit. by H. Ehelolf, *ZA* 43/NF 9 (1936) 189; obv. i 3-12 by E. Neu, *StBoT* 26 (1983) 366.

No. 40 — “The residence of the daughter” (É.DUMU.SAL line 9) appears mostly in cultic texts, primarily in the *ħuwaššana* rituals (CTH 694).

No. 43 — ^ÉUDUN “bakery” (rev. iii 31) attested only here.

No. 45 — The granary or grain storage pit (ARĀH/ESĀG, for details see H. A. Hoffner, *AlHeth.* 1974, 34ff.) is the center of this magic ritual. It delivers valuable additional information about the construction of this structure: *nuz*a GIM-*an* ESĀG.MEŠ *pattumanzi appanzi* “As soon as they finish digging out the storage pit (into the earth)” (obv. ii 3f., see par. KBo 21.5 rev. 2ff.); *nankan* ^{SALŠU.GI} *taknaš* ^DUTU-*i šipanti nankan* ESĀG-*ni kattanta ħattanzi nukan ešħar kattān tarnanzi* “The old woman consecrates it (i.e. the sheep) to the Sun God of the Earth. They slaughter it down within the storage pit and its blood they let flow down” (obv. ii 5f., 8f.); ESĀG *kuiš* GAM-*an arħa paddanza* “The storage pit which is dug out (into the earth)” (KUB 7.44 obv. 7 with dupl. KBo 22.111 rev. iii 10); ESĀG *paddanzi* (KUB 43.49 rev? 37): KUB 46.46 + Bo 4171 i? 5f.: “Since the ... (subj. of the sentence in pl.) sit [below] in the storage pit, ... to take up from (its) floor” and finally KUB 17.18 iii 18 shows the burying of a live billy-goat in the storage pits. We may also deduce that it was a big, spacious hole in the earth like the sacrificial holes (*api-*; how big and deep such a hole might be is shown by the use of a staircase in 295/w obv. 5-7, if this is, of course, not a model in miniature), cf. also ESĀG.ĪIA *kuešqa ħaluš* “deep grain pits” in KUB 31.71 rev. iv 9. Thus we have to conclude that these holes were used in practice for the stockpiling of grain. One wonders, however, how it was protected against humidity and insects. We know that in Turkey until recent times grain was, in some regions, stored in earthen pits lined with straw or chaff; the Hittites may have employed a similar system. Other, more elaborate types of granaries made of mudbrick walls or sometimes divided with wooden walls are known from the palace rooms at Mašat (T. Özgüç, *Excavations at Mašat Höyük and Investigations in its Vicinity* 1978, 56-57 and Pl. 33,4) and the pits at Alaca Höyük which have square, rectangular or circular plans; their stone walls and floors are daubed with mud plaster (H. Z. Koşay, *Alaca Höyük Excavations* 1973, 58 and pl. X, 1-2). A second possibility is that huge earthen jars may have been placed in such holes and grain poured into them. We know these jars very well archaeologically from the west part of the Great Temple at Boğazköy and from Mašat, and philologically they are well attested in the texts under the name of ^{DUG}*ħarši(yalli)-*. In this last case the frequent use of the verb *kinu-* “to break open (a granary or such a pithos)” would refer to these jars (Hoffner, *op. cit.* 34).

No. 48 — Add to the index of proper names ^m*A-at-ta-a*,

obv. i 14; for this name see KUB 31.44 i 9; KBo 17.104 ii 7; 2029/g; he is obviously a prince under Arnuwanda-Ašmuni-
kal, cf. Ünal, *The Ritual of Hantitaššu* (CTH 395) (forth-
coming)...]x gur-da-za in i 16 could be, according to a
suggestion of Hoffner, ^{GIŠ}gur- or ^Égur-da-za; cf. ^{GIŠ.HUR}gur-
da[-za..] and ^{GIŠ}gur-da-aš, G. Beckman, *StBoT* 29 (1983)
162.

No. 50 — The first 11 lines are a duplicate to KUB 29.1
iii 10-20, but the last two lines, 12-13, differ from it. CTH
414 must be reconstructed now as follows:

A. KUB 29.1

B. KUB 29.2

C. KUB 29.3

D. HT 38

E. Giessen (ZA 71:123f.)

F. KUB 52.94 = A iii 49ff.

G. KUB 55.50 = A iii 10ff.

H. Bo 5621 = A iv 8ff.

I. Bo 3612

No. 52 — Belongs to the nuntariyašhaš festival, CTH
626, in which a *BĒL ÉTM* and a *GAL DUB.SAR.GIŠ* (obv. 1ff.)
are participating actively. For the spelling nuntariyašhaš cf.
the adj. *nuttariyaš* (*HW* 152).

No. 54 — Of great interest is the mention of members of
a family, including the husband ^{mD}UTU-liya (i 13, 18, 19, 22,
iii 7, 8, 9, iv 13, 16, 21), his wife ^lKuzi (i 14, 19, 23, 27,
iii 8, iv 22) and their children (i 14, 20, iv 15, 23) all of
whom are unfortunately attested only here. The soul (ZI) of
^{mD}UTU-liya, actually made of gold, is mentioned in iii 6 and
iv 13 as being attached to the breast of his statue. This and
the fact that all these persons receive sacrifices like deities or
dead kings possibly suggests that all of them are dead
persons. The interesting problem is how to explain the
nature of the sacrifices which they receive here, and whether
they were indeed members of the royal family or not. One of
the most frequent sacrifices attested in connection with dead
persons is the *SISKUR mantalliya-* (A. Ünal, *Anatolia/Anado-
lu* 19, 1980, 179ff.). Some other interesting questions result
from this text, namely whether we may see here the practical
application of the *mantalliya-* sacrifice, and secondly what a
“soul” made of gold looked like. As the text narrates it, it is
washed and polished with oil and finally attached to the
breast of the statue. As we well know from the Funeral
Rituals the souls (ZI, Hittite *ištanza(na)-*) of the dead
persons receive libations of drink and food, but there they
are never described as being represented by a metal object
(A. Kammenhuber, *ZA NF* 22, 1964, 161). From the De-
scriptions of Statues of the Gods we learn that the gods held
in their hands symbols in the shape of a ZI made of gold
(KUB 39.17 rev. iv 6, L. Jakob-Rost, *MIO* 8, 1963, 208f.).
In these texts the ZI appears together with SIG₅ “well
being” and TI “life” (E. Laroche, *RA* 43, 1949, 67f.;
Kammenhuber, *op. cit.* pp. 161; Jacob-Rost, *MIO* 9, 1963,
175ff.). Fortunately we know from the Hittite hieroglyphic
signs what a SIG₅ and TI might have looked like: SIG₅ is a
“TRIANGLE” and TI an “ANKH” (E. Laro-
che, *HH I* no. 370, 369). The only information which the
texts give us in this respect is that a ZI is made of gold
(GUŠKIN, KUB 15.11 obv. ii 22; KUB 15.18 obv. ii 6; KUB
15.19 obv? 13; Bo 2738 i 18, H. Otten, *ZA* 66, 1976, 25) and
of silver (KÜ.BABBAR, KUB 7.37:7; KUB 15.1 ii 12, iii 3;
KUB 15.15 rev. v 7). From KUB 15.19 obv? 13 we gain the
important information that such a symbol made of gold was

20 GÍN, i.e. half a mana, which is approximately 180 grams,
and therefore a big object. Another definite attestation of ZI
in the texts can be seen in the oracle texts where the taking
and placing of a ZI makes a substantial part of the lot
oracle (cf. A. Ünal - A. Kammenhuber, *KZ* 88, 1974, 162). A
last question is in order here: Does the fact that the ZI-
symbol is attached to the breast of the statue provide a clue
to the “Sitz der Seele” in the human body, namely as being
in the heart or even lungs? This question is discussed in
detail by Kammenhuber in her above mentioned study.

No. 57 — This is another interesting ritual; its subject is
“a snake which intrudes into the house of the Old Woman”.
Actually we may have a reference to this ritual in a shelf list,
KUB 8.70 ii 4-5: DUB.2.KAM *māfn=ša É-ri ŠA^{SAL}ŠU.GI*
MUŠ-aš and[fa paizzi]; cf. KUB 53.50 obv. i 4ff. The text is
also important for the evidence it provides for the meaning
of *ŠU-TI* (Hittite *latti-*) (obv. i 3, 5) of which *CHD iii/1*
(1980) 49a writes: “*ŠU-TUM* in rituals and festivals occa-
sionally represents Hitt. *aniyatt-*” citing Laroche and Otten.
However, obv. i 5ff. shows it in another context: *ŠU-TI-ma*
kiššan dahhi “I shall take as *ŠU-TI* the following (materials)”,
followed by a list of sacrificial animals (billy-goats, sheep),
beverages (beer, wine, *tawal-*, *walhi-*), cereals, different kinds
of breads and stones, also materia magicae; therefore the
meaning “material, ritual ingredient, ration” would fit the
context better and bring the word to the semantic field of
“item” as given in *CAD Q:197*. The proper name *lKu-u-pu-
ru(?)* (obv. i 1) could be identified with the Old Woman
enacting this ritual.

No. 59 — Possibly belongs to CTH 706. For the long list
of goblets (GAL) cf. KUB 47.7 (CTH 705). Cf. the name of
the scribe *mTe-ḥup-šEŠ* (left edge 2) with *mTe-ḥu-up-še-na-aš*
in a personal list (Bo 10417 = IBoT 4 rev. 15).

No. 60 — This is a Sammeltafel and includes a second
festival beginning with rev. iv 19ff.

No. 66 — The Hattic god *Zalipura* (here i 12, iv 6) is
attested only in KUB 24.12 iii 2, 17 (CTH 448.5).

Once again we are grateful to Herr Helmut Freydank for
the publication of this interesting volume. We wish that he
may make accessible to us similar texts in the future. As
I was writing this review, KUB 56, prepared by H. Klengel,
arrived. This shows how quickly the publication of
Boğazköy texts moves forward.

The Oriental Institute
The University of Chicago, October 1986

AHMET ÜNAL