

TEXTS AND FRAGMENTS
HITTITE FRAGMENTS IN DUTCH COLLECTIONS

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The following four fragments of Hittite tablets that were brought to my attention recently are in private Dutch collections and are said to come from Boğazkoy. They are published here for the sake of as complete a coverage of all excavated material as possible.¹

No. 1: (3.5 × 2.5 cm, beige). Probably fragment of a ritual or festival.

No. 2: (0.8 × 2.4 cm, blackish grey). Fragment of unknown nature. The word space between *hal-zi* and the next sign in line 3, and *da-a* and *-i'* in line 4 might indicate that the right edge of the column or tablet is near.

No. 3: (3.8 × 3.7 cm, grey). Probably fragment of a ritual; the sequence (5) ^{GIS}]N-BI^{BLA} *hu-el-pi*... (6) ... ^{CI}]S^{EN}NUR ^{GIS} U₄-HI^{IN'}!... reminds one of 1328/z (apud E. Ertem, *Flora* pp. 136-37, cf. also CHD L-N s.v. *muthaya*), cf. also KUB 43 55 iii 18-19 with duplicate FHL 135:5-6 (CTH 434.6).

No. 4: (3.5 × 4.8 cm, reddish brown). Probably a fragment of a ritual or festival mentioning several male and female functionaries (cf. line 7: ^{SAL}UMMEDA-aš; line 11: ^{LÚ}SANGA-iš ^{LÚ}APIN.LÁ; line 12: ^{LÚ}MES^SMUHALDIM-uš). Surprising is the occurrence of what seems to be a personal name ^mk^{i'}-iš-ši-iš (line 10). There does not seem to be any connection with his mythical namesake.

No. 5: (7 × 3.5 cm, light brown). This fragment from the AN.TA.HŠUM-festival (CTH 612.7) is part of the De Liagre Böhl-collection (LB 950) in Leiden² and was previously published by A. Goetze in *Verstreute Boghazköy-Texte* (VBoT) as no. 34. Since Goetze had only a photograph at his disposal (cf. his Vorwort p. iv), there are some slight discrepancies between his copy and the original. Note especially the traces of eš (prob. MES) in obv. 1 and the older variant of the sign LI in rev. 5.

1. I would like to thank Dr. H. A. Hoffner for his kind permission to use for the study of nos. 1-3 the files of the Chicago Hittite Dictionary, which are supported by a grant from the National Endowment for the Humanities.

2. For permission to present here a new hand copy of this fragment I am indebted to Dr. J. de Roos (Nederlands Instituut voor het Nabije Oosten) and Dr. K. R. Veenhof (Rijks-universiteit Leiden).

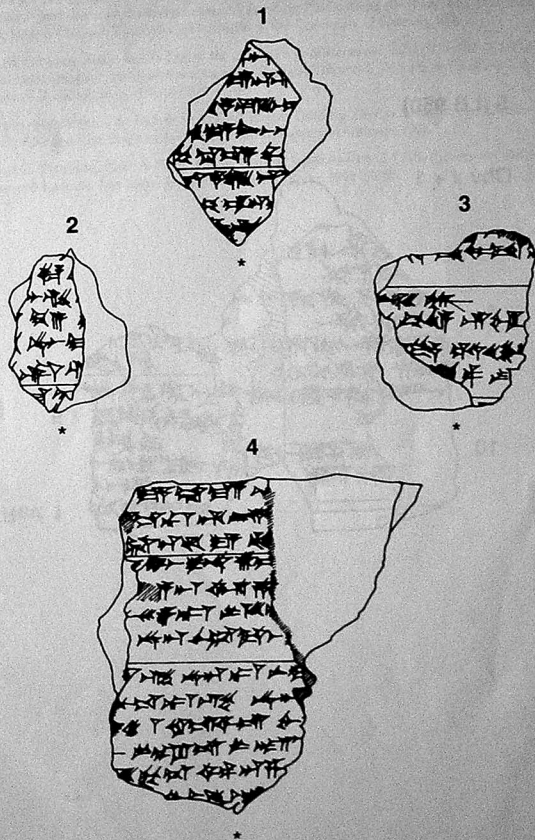
Compare the neutral ("inanimate") noun **misar* (*misn-*) proposed above for Hittite.²⁵

In order to avoid the speedy oblivion of all treated topics, we give a summary of them:

- 1) The cuneiform legends on SBo II 80 and 81 are from the semantic and cuneiform standpoints a sophisticated translation into Akkadian of the Hitt. (and Hier. Luw.) personal name *Mizramuwa*.
- 2) The meaning of *muwa* results through this translation (*šen.gi.nu.ú=ebbu/ellu-gi-nu-ú*) as "descendant; child (Sum. *gi.nu.ú*)" against previous "flux vital; sperme" or "pus." The equivalence with Akkadian *bubu²tu* "pus" is perhaps a forced scribal metaphor.
- 3) On the other hand *mizra* in *Mizramuwa* is not "Egypt," but the equivalent of Hitt. *misr(i/a)-* "brightness, splendor"; or even if it originally actually did mean "Egypt," it was generally understood with the latter meaning.
- 4) We probably have a more complicated word formation than the proposed *mis-ri*, from Ie. **meis-* "to shine" or the like and suffix *-ri* on a substantive **mis(a)r*, obl. **mis(a)n-* "brightness." Therefore the adjectival stem may actually be *misr-want*, "rich in brightness," with epenthetic vowel ("Sprossvokal").
- 5) The stem **mis(a)r-*, **mis(a)n-* is to be seen also in Cuneiform Luwian *misanza*, with variant *miyasanza* with the same meaning.

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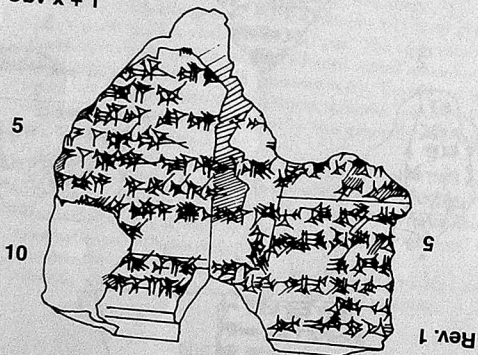
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25. For the *-sa* case, cf. O. Carruba, Gs. Kronasser 1982, 1-15.

5 (LB 950)

Obv x + 1



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