

UF 24, 447–480.

- 1993: Studien zu den altbabylonischen Texten aus Alalah III: Schuldabtre-  
tungsurkunden. UF 24, 461–472.
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- 2001: Die Palastwirtschaft in Altsyrien. AOAT 282. Münster.

## The myth of apši “the (sea)dragon” in the Hurrian tradition

A new join (KBo 27, 180)

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The Hurrian word apši has long been known, but only recently has its meaning ‘serpent’ been unequivocally identified in the S<sup>a</sup> vocabulary:<sup>1</sup>

A3 I 8’	[...]	...	...	]	<i>tu-un-na-nu</i> (157) ‘serpent’
B 15’	[I] MUŠ*	<i>ŠI-I-RU</i>	ap-ši*[	]	(157)
G IV 6	I MUŠ	<i>ŠI-RU</i>	ap-še*		(157)

The Ugaritic column identifies this serpent with the monster *tnn*/Tunnanu/Tannin from the Canaanite and Biblical mythological tradition.<sup>2</sup> Less known is still that almost all occurrences appear in the same mythological fragment KUB 45, 62 (VAT 13020) + KBo 12, 80 (2009/f) + KBo 27, 180 (137/t).<sup>3</sup> The latter fragment, of which only one side is preserved, completes the lower section of column I. This paper presents provisionally the joined text (Fig. 1). The interpretation and understanding of this assembled text is now considerably enhanced by a recent reconstruction and rendering of the Hittite version KBo 26, 94 || 26, 83.

<sup>1</sup> E. Laroche, *Glossaire de la Langue Hourrite* (GLH), Paris 1980, 51; see now I. Röseler, ‘Hurritologische Miszellen’, in D. I. Owen / G. Wilhelm, *Nuzi at Seventy Five* (SCCNH 10), Bethesda, Maryland 2000, 396–340, esp. 399–400 KBo 19, 139, II 15’–16’, and in the new trilingual S<sup>a</sup> vocabulary from Ugarit B. André-Salvini / M. Salvini, ‘Un nouveau vocabulaire trilingue sumérien-akkadien-hourrite de Ras Shamra’, in D. I. Owen / G. Wilhelm, *General Studies and Excavations at Nuzi* (SCCNH 9), Bethesda, Maryland 1998, 7, 9–10.

<sup>2</sup> G. C. Heider, ‘Tannin’, in B. Becking / K. van der Toorn / P. van der Horst (eds.), *Dictionary of Deities and Demons*, Second Edition, Leiden 1999, 834–836, esp. 834.

<sup>3</sup> The join of KUB 45, 62 + KBo 12, 80 and KBo 27, 180 (137/t) which I here propose still needs physical confirmation, but the assemblage of the handcopies presented in Fig. 1 hardly leaves any room for doubt. KBo 12, 80 (2009/f) and KBo 27, 180 (137/t) come from “Das Haus am Hang” (HaH). Possibly, the word apše/i also occurs in mythological context elsewhere KUB 47, 112, I 2’, [ ] ap-še-na-ša, KUB 47, 5 (Kešši), IV 3, and in rituals in the context of the cleansing of the temple utensils KUB 32, 52, III 13’, ap-še-še-e-ri-ša-a-ri x[ || KBo 35, 140 + 33, 169+, II<sup>2</sup> 19’, and ChS 1/5, 87, II 16’, 22’, ap-še-ne-we, ir-ḥa-a-ri (Röseler, ‘Miszellen’, 399–400).

These Hittite fragments, which Polvani and Groddek suggested to be parts of either the Hedammu- or the Ullikummi-myth,<sup>4</sup> resemble in certain names and phrases the Hurrian text. In some cases, they even complete each other in an almost pseudo-bilingual way.

### Column I

(beginning broken)

- 1' [ ]x-x[  
 2' [ ]x-ru\*-u-du[  
 3' [ ]x<sup>d</sup>[U?]-ta\*-al a\*-lu\*[-ma-in?]  
 4' [ ]ḫa\*-ki ni? -ḫi-e-ri[  
 5' [ ]ši-e\*-ri a-ti-i[  
 6' [ ]-x-ni-ta ka\*-a\*-wa-[  
 7' [ ]-la\*-an-na ti\*-x-ša/ta-a-x[  
 8' [ ]
- 
- 9' [ta-a-na-aš-ti-ib ti-we<sub>e</sub>]-na pí-in-ta<sup>uru</sup>Ni\*-nu-we-wa<sub>a</sub>  
 10' [e-gi-ni-ta<sup>d</sup>Ku-mar-we<sub>e</sub>-ni]-el ti-we<sub>e</sub>-na<sup>lu</sup>SUKKAL-ta-al  
 11' a-lu-ma-in [ka-ti-ya] ḫa-a-ra-ap ḫa-e-em pé-e-tù-ḫa  
 12' ša-a-wa<sub>a</sub>-la-am\*[-ma<sup>uru</sup>Ni-]ip\*-pí-lu-wi pu-u-ru-ul-li  
 13' a-ap-ši ke-e-mi-na-ta/ša\*-an na-a-na-aš-ti ši-i-ri  
 14' šu-u-ḫu-un-na-ši z/ḫa\*[-a-]az-za-ri ti-i-wu<sub>u</sub>-ul-la-an  
 15' ši-ig-gi-na-ša-an x[-x-x-]-x-x-ša\*-an\* na\*-a\*[na-x-?]  
 16' še-i-ḫa a-we<sub>e</sub>-na-ša-an [x-x-x-x-]x ḫu-u-šu-ur-ra-ša  
 17' ḫu-u-ur-ti<sup>uru</sup>Ku-u-[mi-ni-wa<sub>a</sub>] a-ru-ri za-ag-ga-an-ti  
 18' ú-du-uš-du-lu-up\*[x-x]-na<sup>uru</sup>Ni-nu-wa-wa<sub>a</sub> a-ru-ri  
 19' za-ag-ga-an-ti [?] ki-i-ta-a-wa<sub>a</sub>-e ḫu-up-li  
 20' ši-ú-um-pa-al\*-la ti-we<sub>e</sub>-ni-iš<sup>uru</sup>Ni-nu-we-wa<sub>a</sub>  
 21' e-gi-ni-ta a-ú-um-pa-al-la šu-ú-uḫ-ḫu-lu-uš-ti-ip  
 22' ḫu-iš-ša še\*-i-e ki-ya-ši ḫu-iš-še-ni  
 23' ḫu-u-i-li a-aš-ki-li ki-ya-še-ni-ta-an  
 24' a-ar-ri\*-e\* te-e-ḫu-uš-še-ni ḫa-a-ni-e\*
- 
- 25' ḫa-a-[šu?]-ma]-al\* ti-we<sub>e</sub>-na<sup>d</sup>Mu-ú-ki-ša-nu-un [ ]

<sup>4</sup> A. M. Polvani, 'Su alcuni frammenti mitologici ittiti', in H. Otten et al. (eds.), *Hittite and other Anatolian and Near Eastern Studies in Honour of Sedat Alp*, Ankara 1992, 445–454; D. Groddek, '[Diese Angelegenheit] höre Ištar von Nineve nicht'. Ein neue Episode einer Erzählung des Kumarbi-Kreises', *WdO* 31 (2000/2001), 23–30. In the commentary below I used Groddek's edition.

(beginning broken)

1'–8' (untranslatable)

- 9' [He prepared the] matter/plan he would direct against Nineveh's  
 10' [midst. Kumarbi(?)] began to speak to his vizier  
 11' and he said: 'Remove from the door the bolt  
 12' and when approaching(?) the house of [Ni]ppilu,  
 13' the snake from the foundations you should strike; the širi-animal  
 14' on (its) walls, you will conjure the devourers(?) away!  
 15' and from the wooden beams and from the [ceiling(?)] strike [them(?)]  
 16' Entering the first/frontal [.....] from the doors.  
 17' The window set open to Kumme,  
 18' you will forge(?) it up. The [window]s(?) left  
 19' open to Nineveh, let them not be covered(?) with a cloth of ḫubli only.  
 20' The word should not reach them in the centre of Nineveh.  
 21' You will arrange a rich banquet(?) for  
 22' (my) guest. River/Great-Sea will be the guest!  
 23' I will invite (him) and ask from the Sea someone  
 24' who I will provide as the nurse of the child.
- 
- 25' Mukišanu heard the words [and rose.

### Textual and philological notes

I do not intend to present a full linguistic treatment here neither of this passage nor the reverse, which may await the publication of the myths by M. Salvini. This text follows basically the texts as they are published now in I. Wegner / M. Salvini, *Die Mythologischen Texte (Corpus der Hurritischen Sprachdenkmäler. I. Abteilung. Die Texte aus Boğazköy) Band 6*, Roma 2004, No 8 and 16. The fruitfulness of comparing Hurrian and Hittite texts by means of exploring pseudo-bilingual links is already known from the rituals, but see for myths also M. Salvini, 'Die hurritischen Überlieferungen des Gilgameš-Epos und der Keš-ši-Erzählung', in V. Haas (ed.), *Hurriter und Hurritisch, Xenia 21* (Konstanzer Althistorische Vorträge und Forschungen, 21), Konstanz 1988, 157–172, and, in particular, M. Giorgieri, 'Die Hurritische Fassung des Ullikummi-Lieds und ihre hethitische Parallele', in G. Wilhelm (ed.), *Akten des IV. Internationalen Kongresses für Hethitologie Würzburg, 4.–8. Oktober 1999*, STBoT 45, Wiesbaden 2001, 134–155.

- 9': See the formula in KUB 47, 1, I 6, ta-a-an-na-aš-ti-ib ti-wu<sub>u</sub>-uš-ḫa pé-en-ta [ ] etc.  
 11': ḫara=v ḫay=e(m/b) petuḫa 'Remove on your way / from the door the bolt' o.s.s. KUB 47, 1, I 9, 14, IV 5' (Bo 2353A Vs.); 47, 5, IV 11'; KBo 33, 67:4'(?); KBo 35, 62:4' etc; for the word petuḫi 'bolt' see the trilingual

Ugaritic RS 2.[023]+3.360 Hh II 68, *pur-ri ti-na-šu ħi-ri-nu-ħi pé-ti-ħi ka-bu-ša* (*DAL-TÚ SIK-KUR KUN-NU* (MSL, 5, 56:68)) 'a house made with a door locked by a bolt', see M. Dijkstra, UF 25 (1993), 169–170; about sentences which construe a transitive verb with the essive case instead of a direct object in absolute case, see E. Neu, 'Zu einigen Satzmustern des Hurritischen', *Hethitica* 13 (1992), 65–72; M. Giorgieri, 'Die Hurritischen Kasusendungen' (SCCNH 10), 223–255, esp. 228–229, I. Wegner, *Hurritisch. Einführung in die hurritische Sprache*, Wiesbaden 2000, 102, 111; the remarkable absolute case of *ħara=v* may be understood here as a locative (Neu, *Hethitica* 13 (1992), 66; idem, 'Der hurritische Absolutiv als Ortskasus. Zur Syntax der hurritisch-hethitischen Bilingue aus Hattuša, in Fs. Alp, 391–396). A case of 'erweitertes Antipassiv' in which the absolute case represents the subject, is less plausible here, although the syntax is very similar (Wegner, *Hurritisch*, 111). The emphatic function of the enclitic pronoun 2<sup>nd</sup> pers. appears to be similar to the one in *a-mu-u-ma-ap* (var. -am) *šal-ħu-u-la* (KBo 32, 14, I 24 + par) 'hear the message!' *ħari* may be either *ħari* 'way' (GLH, 94) or *ħarri* < *ħi/ari=ni* 'door' (S<sup>a</sup> § 165). For *ħay-* 'take away' see GLH, 80, E. Neu, *Das hurritische Epos der Freilassung I. Untersuchungen zu einem hurritisch-hethitischen Textensemble aus Hattuša* [HEF 1] (SBOT, 32), Wiesbaden 1996, 113–114.

- 12': Hardly from *šawali* 'year' in this context. In epical context it suggests a word or verb describing the approach of or entrance into an enclosed area (and in col. IV 6 *Šawuška*). Perhaps, it is a word or verbal noun in the essive case with copula -ma, related to *ša-wa-ni* = DA (the area adjacent to a house or particular place) in RS 2.[63]+ 19–22 (Hh II, 242–245), GLH, 221.

For the restoration [<sup>ur</sup>Ni]-*jip*\*-*pí-lu-wi pu-u-ru-ul-li*, see the reverse of KBo 12, 80 + KUB 45,62, IV 12–13. This name is also partly preserved in the Hittite version of KBo 26, 94:15': [<sup>ur</sup>ni]-*jip*\*-*pí-lu-wa*

- 13': *ke-e-mi-na-ša/ta-an*: a noun *kemi* in the plural dative or ablative case. Its meaning is as yet unknown. It appears in some cleansing rituals as the name of a deified place or installation <sup>d</sup>Gemi, KBo 21, 87:19; KUB 45, 3+, I, 51 || KBo 14, 127, IV<sup>2</sup> 10' || KBo 19, 148:6' (GLH, 143; Wegner, ChS 1/9, Nrs 78–80). It is possibly a noun parallel to *šuhunni* 'wall'. In KBo 32, 14, Rs. 40, the Hurrian equivalent of *šammanuš* 'foundations' is unfortunately damaged. However, after two broken signs clearly the syllable -mi- is discernable, which allows for a rendering [ke-e]-mi-x[ ].

*Nan=ašt=i* intensive mode of the imperative from *nan-* 'to strike down (an enemy etc.)' Neu, HEF 1, 304, 412 (KBo 32, 19, I 16–17); here as a semantically transitive verb with object in the absolute case (a so-called antipassive construction, see Ch. Girbal, 'Das Hurritische Antipassiv', SMEA 29 (1992) 171ff.; Neu, *Hethitica* 13 (1992), 65ff.).

*širi* 'account, tale, number' (Neu, HEF 1, 8, 33, 257f.) hardly fits the context; it is tempting to take the word *ši-i-ri* = *še-e-ri* too as a parallel to

*apši*, indicating a kind of creeping animal. See the sequence of these words above.

- 14': *šuhni* 'wall' (Neu, HEF I, 189–195) plural genitive *šuhun(i)=na=ši*.

*ti-i-wu<sub>a</sub>-ul-la-an* (tiv=ol=(i)=an verb tiv= with =ol= augment) 'to say a word to somebody, to announce something' (about =o/ul= see E. Neu, 'Varia Hurritica. Sprachliche Beobachtungen an der hurritisch-hethitischen Bilingue aus Hattuša', in *Documentum Asiae Minoris Antiquae*, Fs. Heinrich Otten, 1988, 238–243; idem, HEF I, 361; Wegner, *Hurritisch*, 67, 111), perhaps with an assimilated imperative ending? The existence of verbal forms of *tiv-* is confirmed by *ti-wi<sub>i</sub>-wu<sub>a</sub>-tab* (tiv=i=w=ud=au); *ti-bi-ib* (tiv=i=b); *ti-i-e* (tiv=e) etc. (See Neu, HEF I, 373; Salvini, *Xenia* 21 (1988) 172 n. 38; Wegner, *Xenia* 21 (1988) 151–152). In this context, it might even have the connotation 'to conjure'.

The preceding word is unclear. It could be *za[-a]-az-za-ri* 'glutton?' *zaz-* 'to feed' (KUB 27, 38, II 25; GLH, 302f.) or *ħa\*[-a]-az-za-ri* (cf. *enzari*, *tibšari*, perhaps also *ħaz=šari* if to distinguish from *hašari* 'oil, ointment') st. *ħaz/š-* 'to listen, hear'. Perhaps, it is the equivalent of unknown hapax *a-zu-u-pa-an-ka-* in the Hittite version (see below). Also in the Ugaritic incantation KTU 1.12, demons receive the surname *'aklm* 'devourers'. See J. C. de Moor, *An Anthology of Religious Texts from Ugarit*, Leiden 1987, 130.

- 15': *ši-ig-gi-na-sa-an*: *šigga/i* an object or instrument sometimes also written with determinative GIŠ in plural dative. It is tempting to connect this word with <sup>giš</sup>GAG-*za* = <sup>giš</sup>*tar-ma-za* in the Hittite version: 'a (wooden) peg, stick', possibly even wooden beams strengthening the wall. See also *šiggû* (von Soden, AHW III, 1231) a kind of wood in Nuzi used for the construction of beds. In the Hurrian version, another though damaged word with the ending =*šan* follows. Because *šuhuni* is the equivalent of Hittite *kutta-* 'wall', it could be the parallel of the less known Hittite term *ħuimpa-*, which is also part of a building and may be the ceiling or something similar (see H. Otten, ZA 54 (1961), 143 in CTH 327 I 20, perhaps in contrast to *daganzipa-* 'surface, floor (of beaten loam)'; Puhvel, HED III, 360; Groddek, WdO 31 (2000/2001), 29).

- 16': *še-i-ħa a-we<sub>e</sub>-na-ša-an*; *šeħ-* in KBo 32, 13, I 1ff. 'to enter, approach' (Neu, HEF I, 237); *awi=na=ša=n* seems to correspond to Hittite *ħantezzi-(ya)-* 'first, foremost'. The equivalent of the Hittite hapax *a-zu-u-pa-an-ka-* (Groddek, WdO 31 (2000/2001), 29) could also be lost in the gap before *ħu-u-šu-ur-ra-ša*. The word *ħu-u-šu-ur-ra-ša* seems to stand for *IŠ-TU* <sup>giš</sup>[IG<sup>hi.a?</sup>] > *ħušuri=na=ša* st. *ħuš/z-* 'bind' passive part. *ħušauri* 'prisoner' and noun *ħušauruti* 'prison' (Nuzi), see Neu, HEF I, 32, 43, 137; von Soden, AHW I, 361; here in all probability a noun *ħušuri* 'band, chain, fetter' but apparently also a 'door(lock)'.  
17': The sequence of the words <sup>giš</sup>IG<sup>hi.a</sup> 'doors' and <sup>giš</sup>AB<sup>hi.a</sup> 'windows' seems to suggest the equation <sup>giš</sup>AB = *ħurti*. The repetition in the Hittite text

strongly suggests a-ru-ri za-ag-ga-an-ti to be a Hurrian equivalent for *a-ra-an-te-eš e-šir*. a-ru-ri perhaps to read as ar=o=ri a passive participle ar=au=ri from ar- without the diphtong au > o.

- 18': ū-du-uš-du-lu-ub\*: udu=št=ul=uw st. ud-; compare also ū-du-šu-ta-am-ma IV 9, where the verb ud(u) stands parallel to tab/v= 'to cast bronze' for the manufacturing of weaponry, see also ta-wa<sub>a</sub>-aš-du-ub\* (Neu, HEF I, 520).
- 19': In the Hittite version, we find <sup>um</sup>Ku-up-(pi)-la-aš GADA-it 'a cloth, piece of material from Kup(pi)la', presumably Byblos
- 20': See Groddek, WdO 31 (2000/2001), 28. Perhaps verbal forms of ši(w)= and aw=. For ši(w)- see Mitt I 90 ši-u-u-ši (KUB 45, 62, IV 1), with augment =ur=, ši-u-ri-wa<sub>a</sub>-in (ši(w)=ur=i=wa=in) etc GLH, 232; Wilhelm, Xenia 21 (1988) 56 about the root ši(w)-; with augment =om (Wegner, Hurritisch, 76); also with =ol= KBo 32, 12, I 4 ši-i-ū-ul-le-e-em (Neu, HEF I, 62 šiul'ne=m). For aw=um=wa=lla; also aw=ur=: Mitt II 90 a-ū-u-rat-ta-ma-an (aw=ur=atta=man); a-ū-ūr-ru-up(-)pa-al-la KBo 15, 75, Rev. 8–9 (aw=ur=up=wa=lla) etc. In case of awum=, one is tempted to relate it to am=um 'to reach somebody (with a message)' and amumi = *hatreššar* 'message' (Neu, HEF I, 124 passim) with a negation as in a transitive-ergative verb =wa= (Wegner, Hurritisch, 78–89), see also the phrase a-mu-u-ma-a-p [var. -am] šal-ḥu-u-la KBo 32, 24, I 24 + par 'hear the message!'
- 21': šu-ū-uh-ḥu-lu-uš-ti-ip. This otherwise unknown verb seems to summarize the arrangements for a rich banquet as detailed in the Hittite version of the story.
- 22'–23': ḥu-iš-ša, ḥu-iš-še-ni, ḥu-u-i-li can all be derived from ḥu(i)= 'to invite (a guest)'; concerning =šše as a morphem forming nouns and adjectives, see Wegner, Hurritisch, 48–49; for ask= 'to ask' Wegner, Hurritisch, 45, 217; Wegner/Salvini, Mythologische Texte, 19; ḥu=i=li, ask=i=li is a 1<sup>st</sup> person voluntative (Wegner, Hurritisch, 87–88).
- 24': The word teḥu=šše=ni can be derived from teḥ 'to grow, bring up, to nurse somebody', (G. Wilhelm, 'Hurritische Lexicographie und Grammatik', Orientalia 61 (1992) 134), perhaps an abstract meaning such as 'bringing up, education'. See also the word teḥambašḥe 'fee (for education)', J. Fincke, 'Beiträge zum Lexicon des Hurritischen von Nuzi', (SCCNH 7), Bethesda, Maryland 1995, 1–12, esp. 6–12; undoubtedly the teḥušši is the equivalent of Hittite <sup>munus</sup>UMMEDA-ti.

### Part of the Hurrian 'Ḥedammu'-myth?

On both sides of this large fragment, several episodes are narrated featuring gods such as Kumarbi, his vizier Mukišanu, the goddess Ištar and the god Teššub (I 3'(?), IV 5, 6, 9). Also the god of the Sea = Kiyaši (KUB 45, 62+, I 22'–23'; IV 13, 15) plays his part, though it is as yet unclear what role exactly. The equation Kiyaši = A.AB.BA = *TÁMTU* has been confirmed by the alternative writing of the private name *A-kab-gi-a-še* and *A-kab-A.AB.BA* in the same

Alalah document AT 91.<sup>5</sup> This equation matches now also the identification of the serpent apši with the Sea-dragon Tannin/Tunnu in the vocabularies from Ugarit.<sup>6</sup> Whether or not other pseudo-bilingual parallels are detectable between these Hurrian fragments and the Hittite Ḥedammu/Illuyanku-myth is here subject for further investigation.<sup>7</sup>

At some points, the fragments still defy coherent interpretation and translation, but some features and motives of the epic style are clear and deserve closer attention. In the first almost complete scene, Kumarbi sends his vizier to the Temple of Nippilu, perhaps a calque for ancient Nippur. This sukkal is somewhat later identified by his name Mukišanu (25'). Mukišanu is asked to cleanse the temple of any crawling serpent and insect, and furthermore to bar doors and windows against any eavesdropper, overhearing the words of Kumarbi and his distinguished guest River-Sea, whom Mukišanu is commanded to invite to dinner with the father of the gods.<sup>8</sup> Kumarbi plans to ask the Sea for someone to trust her (according to the Hittite version) or him with the upbringing of his child. The epic formulas in the beginning of this passage closely resemble those of the 6<sup>th</sup> tablet of Kešši (KUB 47,1, I 7–8). However, it is also significant that the Hurrian text is less elaborate than the Hittite version, especially in depicting the preparation of the banquet. In a scene on the other side of the fragment perhaps in the top of the fourth column we hear of the encounter between the goddess Šawuša and a monster. Presumably, as in the Hittite Ḥedammu-myth she expresses her great surprise and fear for this monstrous being, that plunges itself into the Sea when it hears her speaking.<sup>9</sup>

<sup>5</sup> See N. Na'aman, *Oriens Antiquus* 19 (1980), 109, and also M. Dietrich / W. Mayer, 'Hurritica Alalahianna I', UF 28 (1996), 184–187, who did not take in account the article of Na'aman. The relation with the appearance of the Sea in the mythological fragments KUB 45, 63 and KUB 45, 61 (Ullikummi, Salvini, SMEA 16 (1977), 81–87) is as yet unclear. For the suggestion that in KUB 45, 62+ parts of the Hurrian version of the Ḥedammu-myth have been preserved, see now also André-Salvini, SCCNH 9, 9–10; Giorgieri, 'Die hurritische Fassung des Ullikummi-Lieds', 135; Wegner/Salvini, *Mythologische Texte*, 18–19.

<sup>6</sup> Heider, 'Tannin', DDD<sup>2</sup>, cols. 1579–1584.

<sup>7</sup> It is an enigma why the monster/dragon in this fragment does not have a name. The Hittite name of the monster Ḥedammu (CTH 348) is elsewhere found as Ḥidam in Hurrian tradition, see KUB 27, 38 (= CTH 775), IV 19–20, Salvini, SMEA 18 (1977), 88–89; G. Wilhelm, 'König Silber und König Hidam', in Fs. Hoffner 2002, 393–395.

<sup>8</sup> For this motive and how this may happen, one may compare the scene told in the myth of El Kunirša, Ašertu and the weather-god, in which Ištar transforms herself in a drinking bowl in the hand of El Kunirša and a bird hiding in the wall to overhear the words of El Kunirša and Ašertu in their bedroom, and Eccl. 10:20.

<sup>9</sup> e-ḥe-el-ša-am-ma is perhaps to connect with eḥelli/eḥli and the verb eḥlumme 'to save, to keep healthy' (Sa 183.1; Wegner, Hurritisch, 220). I propose eḥelš(i)=a=mma from an adjective eḥel(u)ši 'in healthy state' (compare niruša beside nirša) with the negative case ending -(m)ma (E. Neu, 'Miscellanea Hurritica', in Edith Porada Memorial

If my provisional observations are correct, our tablet may provide also a clue for the sequence of events in the Hittite version of the Hedammu narrative as a part of the Kumarbi-cycle. The scene of the discussed Hurrian text seems to confirm that KBo 26, 91 || 26, 83 belonged to the first tablet of the Hedammu tale, so that Siegelova's § 1 is actually the beginning of the second tablet of the series.<sup>10</sup> Further, the scenes corresponding to the Hittite version § 4 and 5, that is the encounter between Šawuša/Ištar and the Sea-dragon and her visit to the weather god to inform and alarm him about the new enemy, are also found together on the reverse of the Hurrian text. They confirm not only the relative sequence between the tablets, but also this sequence of events. In the Hurrian text she also starts off to the premises of Teššub of Kumme to alarm him after the encounter with the Sea-dragon. She tells Teššub that when turning herself to the snakes<sup>11</sup> in the house of Nippilu, she became informed about the secret conversation of Kumarbi and the Sea. On the tablet, the introduction of this conversation follows immediately, or perhaps a new scene relating the encounter between Kumarbi and the Sea, but unfortunately this passage is not available.

There are, however, more points of correspondence in the scenery and formulation of the two versions here. For instance, the words *am-me-el iš-ḫa-mi ... Ū-UL ša-ak\*[-ti<sup>2</sup>] -na a-ru-na-an DINGIR.MEŠ-na-aš me-na-aḫ-ḫa-an-da [ ]* "My lord .... Do you not know(?) [...] who [put(?)] the Sea against the gods?" may be understood as an unintroduced speech of the goddess. As in the Hurrian tale, she addresses Teššub as *e-we-ri-in\** 'my lord' and asks why he does not know about the scheme<sup>12</sup> of Kumarbi and the Sea set up against him, Teššub. Hurrian *pa-a-li-ik-kam-ma*<sup>13</sup> may confirm the rendering *Ū-UL ša-ak\*[-ti<sup>2</sup>]*. It might even confirm that the third encounter between Kumarbi and the Sea as related in the Hittite version § 9 was almost immediately after the consultation between Ištar/Šawuša and Teššub, but this suggestion needs further inves-

(SCCNH 7), Bethesda, Maryland 1995, 51–52.

<sup>10</sup> The original edition indeed understood the colophon as such, but J. Siegelová, *Appu-Märchen und Hedammu-Mythus*, (SBOT 24), Wiesbaden 1971, 64, 78, doubted this rendering, apparently now unjustified. This was already inferred by fragment KUB 42, 65 (Bo 8691), which also contains part of this preceding tablet and either belonged to this first tablet or started the second tablet somewhat earlier than KUB 33, 109+.

<sup>11</sup> Though earlier the singular in absolutive case *apši* appears, the plural *ap-še-na* suddenly occurs in IV 12.

<sup>12</sup> In this connection the Hurrian text uses *ši-ip-pi-in<sup>1</sup>-ni-im* a word of yet unknown meaning. It is not plausible to relate it to Akkadian *šiptu* 'conjunction, spell' (Laroche et al.). See M. Giorgieri, "Hurritisch TOB/V- 'Beschwören'", *SMEA* 44 (2002), 67–82, esp. 77–81. There seems to be no verb *šib/w-* 'conjure', but the word could however, still be related to the Hurrian vocational term *ši-pe-en-ni* (YOS 11, 28:11 || 64:5), *ši-i-pi-ni* (Mari 5:21) found in incantations and obviously denoting a kind of threat or enemy, such as perhaps a witch or sorcerer.

<sup>13</sup> *Pali=kka=mma pali* 'to know' with negation and enclitic pronoun 2<sup>nd</sup> person "Is it unknown to you that ...".

tigation.<sup>14</sup> Once more, the Hurrian text is less elaborate than the Hittite version. For instance, the instruction to feed the goddess on arrival and her dramatic refusal to eat or drink anything are both missing.

Our comparison provides the following new identifications for the Hurrian vocabulary and confirms the meaning of some other words:

Hurrian	Hittite	
<sup>uru</sup> Ni-ip-pi-lu-wi pu-u-ru-ul-li	<sup>uru</sup> Ni-ip-pi-lu-wa <sup>é</sup> ka-ri-im-na-aš	"the house of Nippur"
kemi	šammana-	"foundation"
šuhuni	kutta-	"wall"
šiggi	<sup>giš</sup> GAG/tarma-	"(wooden) peg or beam"
ḫušuri	<sup>giš</sup> IG	"door(lock(?))"
ḫurti	<sup>giš</sup> AB	"window(?)"
aruri zaggandi	aranteš ešir	"to be/set open"
teḫušši	<sup>munus</sup> ÜMMEDA	"(wet(?)) nurse"

<sup>14</sup> This sequence seems in accordance with fragment KBo 26, 72 (647/z) featuring parts of scenes § 4 and 9 on one side of a tablet. However, this observation creates a new problem. If the distance between § 4+5 and 9 is less than one column (ca 60 lines), there is hardly room for § 6, 7 and 8 together before Siegelova's § 9. Elsewhere, I hope to show that Siegelova's § 8 belongs to some other part of the Hedammu narrative. One may also assume another place in the myth for § 7 (beginning 1<sup>st</sup> Tablet?), but the relative sequence of § 6 and 9 is confirmed by another fragment (KUB 33, 116), though in this case the distance between the two is about two columns. Is it possible that § 6 preceded the scene in § 4?

## Appendix: KBo 26, 83 || 94

## Column III?

(beginning broken)

- 1' [ ]x [ ]x  
 2' [ I-]NA\* É DINGIR<sup>LIM</sup> pa-it
- 
- 3' [<sup>d</sup>Ku-mar-bi-iš ud-da-a-ar A-NA<sup>lu</sup>SUK]KAL-ŠU me-mi-iš-ki-u-wa-an da-iš  
 4' [ <sup>uru</sup>Ni-ip-pi-lu-wa<sup>é</sup>ka]-ri\*-im-na-aš an-da i-it  
 5' [ MUŠ.ĤI.A ša-am-ma-na]-az\*-ma-kán ku-ut-ta-az ar-ḥa u-i-ya  
 6' [ ku-ut-ta-az la-la-wa-an]-zi\*<sup>giš</sup>tar-ma-za ku-ut-ta-za ar-ḥa u-i-ya  
 7' [ <sup>giš</sup>GAG-za ḥu-u-im-pa]-az\* ar-ḥa u-i-ya<sup>uru</sup>Kum-mi-ya-az-ma-wa-kán  
 8' [<sup>giš</sup>AB.MEŠ-uš a-ra-an-te-eš nu-wa-]ra\*-aš-kán an-da iš-tap-pa-an-du  
 9' [<sup>uru</sup>Ni-nu-wa-az-ma ku-e<sup>giš</sup>IG.ĤI.A ]a-ra-an na-at-kán<sup>uru</sup>Ku-up-la-aš GADA\*-it  
 10' [an-da iš-tap-pa-an-du ??<sup>15</sup> me-mi-an<sup>d</sup>]IŠTAR-iš<sup>uru</sup>Ni-nu-wa le-e iš-ta-ma-aš-zi\*  
 11' [ŠA É<sup>TI</sup>-ma a-da-an-na a-ku-wa-an-na me]-ek\*-ki ḥa-an-da-a-i nu-za šal-li-in a\*-[ru-na-an]  
 12' [kal-le-eš ]-ni ŠA<sup>munus</sup>UMMEDA-ti pi-iḥ-ḥi [?]
- 
- 13' [<sup>d</sup>Mu-ki-ša-nu-uš ud-da-a-ar iš-ta-ma-aš]-ta\* na-aš ḥu-u-da-ak ša\*  
 [ra-a a-ra-a-iš]  
 14' [ DINGIR.MEŠ]-uš kat-te-er-re-eš DINGIR.  
 [MEŠ  
 15' [ <sup>uru</sup>Ni-]ip-pi-lu-wa<sup>é</sup>\*[ka-ri-im-na-aš ]  
 16' [anda i-ya-at<sup>?</sup> ]<sup>giš</sup>\*GÍR x[<sup>16</sup> ]
- .....
- 17' [ ]x [ ]  
 18' [ e-]ep\*-ta-ma\* na-[aš ]  
 19' [ ]MUŠ\*.ĤI.A ša-am-ma-na-az-[ma-kán ku-ut-ta-az]

<sup>15</sup> In Line 10', Groddek, WdO 31 (2001/2) 25, reads ku-u-un-wa, but there is hardly room for it.

<sup>16</sup> It remains unclear whether the texts belong to the same tablet or are duplicates, but that is 'unerheblich' (Groddek, WdO 31 (2001/2) 24). There might be a small gap in the text here. In any case, the text reports here an act not found in the instruction. After entering the temple of Nippilu, Mukišanu apparently uses a sword or dagger for his clean-up.

(beginning broken)

- 1' [...] ... [...] ... [...]  
 2' [...] he entered the House of God.
- 
- 3' [Kumarbi] started to speak [to] his [vizier]:  
 4' [Mukišanu, my vizier,] enter the House [of Nippilu]  
 5' [ the snakes] from both the [foundations] and walls take away,  
 6' [in order to free(?) the walls] take them away from beams and walls,  
 7' take them [from beams and ceiling(?).] Now [the windows that stand open]  
 8' to Kumme, they should be closed. [Whatever door stands] open  
 9' to Nineveh, they will close it with a cloth from Byblos,  
 10' [lest(?) the word] be heard by Ištar of Nineveh.  
 11' [In the house, however,] provide lavish food and drink. [Invite] then the Great Sea  
 12' [ ]I will give [the child] into the [care] of a nurse.
- 
- 13' [Mukišanu listen]ed [to the words] Quickly he [rose ]up  
 14' [ ] the lower [gods], the ... [gods ]  
 15' [ ] the Hou[se of Ni]ppilu  
 16' [he entered with ]a bronze sword(?)[ ]
- .....
- 17' [...] ... [ ]  
 18' [ ] in his hand he to]ok(?) and he [ ]  
 19' [ ] the snakes both from the foundations [and walls]

- 20' [ar-ḥa u-i-ya-at x x ku-]ut\*-ta-az la-la-wa-an[-zi<sup>gis</sup>tar-ma-za ku-ut-ta-za ar-ḥa]
- 21' [u-i-]ya\*-at\*[ x x x x x]x-az<sup>gis</sup>GAG-za ḥu-u-im-pa-[az ]]
- 22' [ar-ḥa u-]i\*-ya-at [x x x x]x-na\*-za-ma-kán ha-an-te\*-ez-zi\*-ya [?]
- 23' [x-x]-ir\* pa-ra\*-[a x x x x]x a-zu-u-pa-an-ku-uš IŠ-TU<sup>gis</sup>\*[IG.ḪI.A?]
- 24' [<sup>uru</sup>Kum-]mi-ya-az-ma\*[ku-i-e-]eš<sup>gis</sup> AB.MEŠ-uš a-ra-an-te-eš e[-šir]
- 25' [na-aš]-kán an-da iš-tap-pi-ir<sup>uru</sup>Ni-nu-wa-az-ma ku-e<sup>gis</sup>\*[IG.ḪI.A]
- 26' [<sup>gis</sup>AB].ḪI.A-uš-ša a-ra-an-te-eš e-šir na-aš-kán<sup>uru</sup>Ku-up-pi-[la-aš GADA-it]
- 27' [an-da] iš-tap-pi-ir ŠÀ É<sup>II</sup>-ma-kán a-da-an-na a-ku-wa\*-[an-na me-ek-ki]
- 28' [ḥa-an-]da-a-it<sup>dug</sup>pal-ḥi-uš-ma IŠ-TU KAŠ.GEŠTIN šu-un-na\*[-aš]
- 29' [<sup>gis</sup>BAN]ŠUR.ḪI.A-uš-ma ú-nu-wa-an-du-uš IŠ-TU NINDA ḥar-pa-i[-ir]
- 30' [<sup>d</sup>Mu-]ki\*-ša-nu-uš-kán<sup>d</sup>Ku-mar-bi-ya-aš ud-da-a-ar aš-ša\* [nu-ut]
- 31' [nu] EGIR\*-pa<sup>d</sup>Ku-mar-bi-ya me-mi-ya-an pé-e-da-[aš]
- 
- 32' [<sup>d</sup>Mu-ki-]ša-nu-uš ud-da-a-ar A-NA<sup>d</sup>Ku-mar-bi me-mi-iš\*[-ki-u-wa-an da-iš]
- 33' [pi-]ya\*-at\*-mu ku-wa-pi nu-kán ḥu-u-ma-an aš-ša[-nu-nu-un a-pi-ya-pát]
- 34' [ŠÀ] É<sup>II</sup>-ya-kán a-da-an-na a-ku-wa-an-na [ḥa-an-da-a-nu-un GIM-an]
- 35' [ŠA] EN-YA ZI-aš ta-pár-ri-ya-an [ḥar-ta]
- 
- 36' [<sup>d</sup>Ku-]mar-bi-iš ud-da-a-ar A-NA<sup>d</sup>Mu-ki-[-ša-nu me-mi-iš-ki-u-wa-an da-iš]
- 37' [ ] zi\*-in\*[-ni x x]-a I-an-ki[-ya-aš šar-ra-at-ta ?]
- 38' [ ]EZEN<sub>4</sub> x[ x x x]-šī tar-x[ ]
- 39' [ ]UN/A<sup>?</sup>.MEŠ-ni [x x] x[ ]
- (end broken)

- 20' [he took away, in order ]to free the walls, he to[ok them from beams]
- 21' [and walls away] from [ ], from beams and [from] ceiling(?)
- 22' he took them [away]. Now from the [ ] first
- 23' they [came] forth(?) [ ] ..... from the [doors].
- 24' [Any] window that stood open to [Kum]mi,
- 25' they closed. Any [door] and [win]dow that stood open
- 26' to Nineveh they closed with [a cloth] from Byblos.
- 27' In the house, he [pro]vided [lavish] food and drink.
- 28' The jars he filled with wine.
- 29' On the laid tables they pil[ed] bread.
- 30' [Muki]šanu executed the orders of Kumarbi
- 31' [and] brought a report back to Kumarbi.
- 
- 32' [Muki]šanu [started to] speak to Kumarbi:
- 33' What ever you sent me to do, I have exe[cuted sofar]
- 34' In the house [I provided] food and drinks [as]
- 35' my lord's will requested me.
- 
- 36' [Ku]marbi [started to speak] to Muki[šanu]
- 37' [ ] fin[ish (the journey)] in one [leg to ...]
- 38' [ ] feast [ ] waters/being(?)[...]
- 39' (untranslatable)
- (end broken)

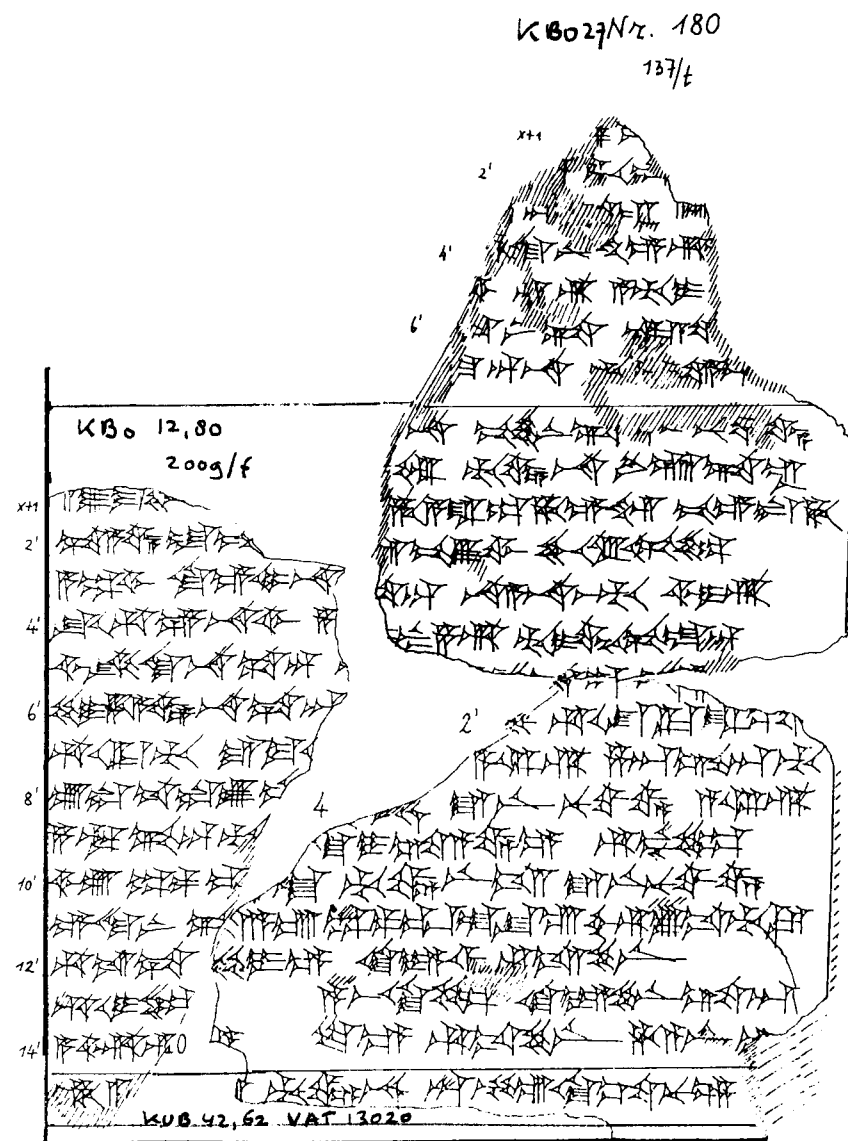


Fig. 1: KUB 45, 62 + KBo 12, 80 + KBo 27, 180

## Bibliografía de los estudios de Emar (2)

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