

## An Official in Hittite Cult: <sup>LÚ</sup>tazzelli\*

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Religion played a very important role in the daily activities of the Hittites, who established a great civilization with its center being Hattuša in Anatolia in the second millennium B.C. This is reflected in the fact that a large number of nearly thirty thousand cuneiform documents that have survived to our time contain religious topics. Festival and ritual activities, magic, oracles, prayers, dedications, and legends may be counted among these subjects. Particularly in the text of festival depictions, various religious officials are mentioned. The most important of these are spiritual group, magicians, diviners, ritual performers, ritual servants and musicians. The first group aforementioned comprises priests and priestesses who have many different types. In addition to having various functions, they are picked up from different cultures such as Hattian, Hurrian, and Luwian and are adapted to Hittite religious life. Thus, their high numbers is to be expected. <sup>LÚ</sup>taz(z)elli-, which is among the priest titles of foreign origin, is the topic of this paper.

### I) Written forms of the word

Sg. N.	<sup>LÚ</sup> ta-az-ze-el-li-iš	KBo 10.26 I 39; KUB 41.29 III 14' (=9'); KUB 41.30 III 3', 12'.
	<sup>LÚ</sup> ta-az-ze-el-l[i-iš]	Bo 6207 III 3'.
	<sup>LÚ</sup> ta-az-ze-e[l-li-iš <sup>2</sup> ]	IBoT 3.44 rev. 4.
	<sup>LÚ</sup> ta-az-ze-el-liš	KUB 51.37 obv. 9'.
	<sup>LÚ</sup> ta-az-zi-li-iš	KUB 51.42 II <sup>2</sup> 11; KUB 51.46 III 13; KUB 51.57 obv. 31.
	<sup>LÚ</sup> ta-az-zi-li[-iš]	KBo 30.155 I 13'.
	<sup>LÚ</sup> ta-zi-li-iš	KBo 27.42 II 40; KUB 58.6 VI 12'; IBoT 1.29 obv. 26.
	<sup>LÚ</sup> ta-zi-li[-iš <sup>2</sup> ]	KUB 41.46 III 2.
	<sup>LÚ</sup> ta-ze-el	KUB 41.28 II 13'.
	<sup>LÚ?</sup> ta-a]z <sup>2</sup> -ze-el-li-iš	KUB 51.57 obv. 23.

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- [<sup>LÚ</sup> t]a-az-ze-el-li-iš Bo 6207 IV 5'.  
 [<sup>LÚ</sup> ta-az]-zi-il-li-iš=a KBo 23.59 IV 14'.  
<sup>LÚ</sup> ta[-az-ze-el-li-iš<sup>2</sup> KUB 41.30 + IBoT 3.44 I x+1.  
<sup>m</sup> ta-az-ze-el-li<sub>12</sub>-iš KUB 58.27 VI 8'.  
 [<sup>m</sup> t]a-az-ze-el-li<sub>12</sub>-iš KUB 58.27 V 11'.  
<sup>m</sup> ta-az-zi-il-li-iš KBo 16.49 +, I 3'; KBo 16.78 IV 12.  
<sup>m</sup> ta-az-zi-il-li-iš KBo 16.49 + KBo 47.81 I 13'.  
<sup>m</sup> ta-az-zi-li-iš KBo 20.2 + KBo 25.15 I 6'.  
<sup>m</sup> ta-az-zi-li[-iš<sup>2</sup> KBo 25.24 obv.<sup>2</sup> 5'.  
<sup>m</sup> ta-az-zi[-li-iš<sup>(?)</sup> KBo 20.16 IV 2'.  
<sup>m</sup> ta[-az-zi-li-iš<sup>(?)</sup> KBo 25.24 obv.<sup>2</sup> 10'.  
<sup>m</sup> ta-ze-el-li-iš IBoT 1.29 rev. 18'.  
<sup>m</sup> ta-zi-li-iš KBo 34.229 IV x+1.  
 ta-ze-el-li-iš IBoT 1.29 rev. 35'.  
 A. [<sup>LÚ</sup> t]a-zi-li-in KUB 20.28 I 13.  
 [<sup>LÚ</sup> ta-ze-el-le-en KUB 25.2 I 12', VI 17'.  
 ta-az-zi-li-e[n<sup>2</sup> KUB 31.142 rev. 2'.  
 D. <sup>LÚ</sup> ta-az-ze-el-li KBo 25.176 rev. 9' (// KUB 10.13 III 5').  
<sup>LÚ</sup> ta-ze-el-li KUB 58.6 VI 10'; IBoT 1.29 obv. 57.  
 [<sup>LÚ</sup> t]a-az-zi-il-li KUB 7.17, 4'.  
<sup>m</sup> ta-ze-el-li IBoT 1.29 rev. 12'.  
 [A-NA <sup>LÚ</sup> t(?)]a-az-ze-el-li Bo 6207 IV 11'.  
 A-[NA] <sup>LÚ</sup> ta-ze-el KBo 10.28 V 9.  
 A-NA <sup>LÚ</sup> ta-zi-li KUB 51.42 II<sup>2</sup> 12.  
 Pl.N.<sup>2</sup> <sup>LÚ</sup>MEŠ ta-az-ze-el-li-uš KUB 28.9 rev. rt.col. 12b.  
 Broken: <sup>m</sup> ta-az-zi-i- IBoT 1.29 obv. 13.  
<sup>m</sup> t]a- KBo 42.46 rev. 6.  
 ta-ze-el-li(-) IBoT 1.29 rev. 3'.  
<sup>LÚ</sup> ta-ze-el-li(-) IBoT 4.155 obv. 3'.

## II) The remarks on the word and the origin of the title

A. Goetze<sup>1</sup> claimed the word <sup>LÚ</sup>tazzelli- to be the ideogram of <sup>LÚ</sup>IM.ME in Hittite texts or corresponding to <sup>LÚ</sup>GUDU<sub>12</sub> (Akkadian *pāšišu*) with its new reading with a possible meaning of "anointing (priest)". J. Friedrich<sup>2</sup> has interpreted the word as "Gesalbter". The author indicates that <sup>LÚ</sup>taz(z)elli- is an official of the temple in

the same text (p. 12f.) and further states that -na ending in *tazellenna* form in KUB 25.2 VI 17 is a Hurrian plural forming ending; thus, *tazzelli-* is borrowed from the Hurrian language. J. Friedrich has expressed the same ideas in HW, 1952, p. 219. On the contrary, E. Laroche<sup>3</sup> has reported that *tazellenna* in KUB 25.2 I 12' and VI 17 could not be the plural form in Hurrian, but could be analyzed more like Sg. A. *tazellin* + a "and" in the Hittite language in the light of duplicate text 2120/g, 8ff. He admits that *tazelli-* may be a word belonging to a different language but not from the Hurrian language. After reassigning the word to mean "Gesalbter (Priester)" in HW Erg. 1, 1957, p. 21, J. Friedrich forwarded the form of [<sup>LÚ</sup>]tazellen as the Hittite Sg. A. based on the sentence of <sup>MUNUS</sup>AMA.DINGIR<sup>LIM</sup> <sup>LÚ</sup>ta-ze-el-le-en-na [ar-n]u-qa-an-zi in KUB 25.2 I 12, VI 17. J. Friedrich also stated that there is no plural form in the Hurrian language, suggesting a (Proto-)Hattian origin. A. Kammenhuber<sup>4</sup> claims the word describes a cult official of (Proto-)Hattian origin under the <sup>LÚ</sup>taz(z)elli- "Gesalbter". H. Kronasser explains the word as meaning "Gesalbter" in EHS, 1966, pp. 140 and 213. On p. 191, however, he evaluates *ta-zi-el-li-en-na* as a plural form in the Hurrian Language. On the other hand, A. Kammenhuber<sup>5</sup> states that *taz(z)elli-* = <sup>LÚ</sup>GUDU<sub>12</sub> is of Hattian origin and in Or NS 39 (1970), p. 558, asserts the name <sup>m</sup>tazelli- to be certainly the same as the occupational reference of <sup>LÚ</sup>tazelli- borrowed from the Hattian language. V. Haas<sup>6</sup> argues that the equating of <sup>LÚ</sup>GUDU<sub>12</sub> = (Proto-) Hat. *tazelli* constitutes a problem in the light of KUB 58.27 (Bo 2816) and points out that this ideogram may have had more than one reading in the Hittite language based on the aforementioned text. H. Berman<sup>7</sup> describes (<sup>LÚ</sup>)taz(z)elli-, <sup>LÚ</sup>taz(z)ili- c. as "ritual personnel". P. Cornil and R. Lebrun<sup>8</sup> complete the word mentioned in KUB 21.8 rev. III 6<sup>th</sup> line as [<sup>LÚ</sup> ta]-zi-el-la-za[ and evaluate it as an ablative of <sup>LÚ</sup>tazelli-. Nevertheless, such a form has not been documented to date. Based on the texts of KUB 41.28, KUB 41.29, KUB 41.30 where the festival rituals of Zippalanda were described and in the fragment of KUB 51.37 (Bo 1026) on the festival ritual of the same city, L. Jakob-Rost<sup>9</sup> refused the existence of <sup>LÚ</sup>GUDU<sub>12</sub> = <sup>LÚ</sup>tazzelli- equation. H.G. Güterbock, in postscript 24 of CRRAl, 1975, p.130, emphasized that

3 E. Laroche, RA 48 (1954), p. 48.

4 A. Kammenhuber, MSS 14 (1959), p. 75.

5 A. Kammenhuber, HbOr, I.Abt. II.Bd. 1. und 2. Abschn., Lfg. 2: Altkleinasiatische Sprachen, Leiden, 1969, p. 435.

6 V. Haas, KN, 1970, p. 158f.

7 H. Berman, The Stem Formation of Hittite Nouns and Adjectives (diss., University of Chicago 1972), p. 27.

8 P. Cornil/R. Lebrun, Hethitica 1 (1972), p. 22.

9 L. Jakob-Rost, AoF 1 (1974), p. 365f.

1 A. Goetze, JCS 1 (1947), p. 84 n. 15.

2 J. Friedrich, RHA 8[47] (1947-1948), p. 18.

*tazzelli-* cannot be the same as <sup>LÚ</sup>GUDU<sub>12</sub> in KUB 41.30 III 2ff. J. Tischler<sup>10</sup> claimed that (<sup>LÚ/m</sup>)*tazzelli-* means “eine Art Priester”.

The word *tazzelli-*, mentioned only in the religious texts of the Hattian cult and thus, often claimed to be of Hattian origin, should be further assessed as to whether it really originates from this language. J. Tischler, after expressing the word possibly being of Hattian origin in HEG Lfg. 9, p. 291, has suggested a formation of the word from *ta-* (local Hattian prefix) and the ambiguous root of \**zil* (with the idea that it exists perhaps in the word of *zilat* meaning “throne, chair”). However, in the Hattian language, the prefix of *ta-* not only has a local nuance but also is an element used in noun formation (as in the titles of *tabarna*, *taṣananna* etc.)<sup>11</sup>. The element of *zil*, however, is a word that is frequently used in the Hattian language and can be a verb as well as a noun<sup>12</sup>. The noun form is probably the same as *šail*, *zail* meaning “master, lord” in the Hattian language (in this form, the main form is *šai(u)/zai(u)* with *-l* male suffix, is also used as the name of a god, <sup>d</sup>*Zaiu*<sup>13</sup>)<sup>14</sup> because in Boğazköy Hattian language the phonetic *ai* > *i* change has been known to occur (as in *ṽa<sub>a</sub>il* > *ṽa<sub>a</sub>el* > *ṽe<sub>e</sub>l*, *pail* > *pel* > *pil* “house”)<sup>15</sup>. Thus, the word *tazzeli-* may be thought to involve the word of “lord” in the Hattian language or the same as the name of god. Analysing the word in the Hattian language the form *ta=zil* (or =*zel*) is obtained. In Hittite forms, the final sound *-i* is added afterwards to form the declination of the word in Hittite language. In fact, this word occasionally appears without the suffix *-i* as in <sup>LÚ</sup>*tazel* in Hittite texts (see above). These types of forms seem to have reverted to their original Hattian forms<sup>16</sup>. Despite the lack of Hattian sources that could provide strong evidence of its being of Hattian origin, the use in the Hattian prayer<sup>2</sup> – KUB 57.57, 13’ [...] (-)x-ta-<sup>r</sup>a<sup>1</sup>-az-zi-le-e-u document – reminds us of the word, at least phonetically.

10 J. Tischler, HEG Lfg. 9, 1993, p. 289f.

11 See J. Tischler, HEG Lfg. 9, 1993, p. 285f.

12 See O. Soysal, JCS 50 (1998), p. 60 and n. 4.

13 See E. Laroche, Rech., 1947, p. 38; along with the bibliography see B.H.L. van Gessel, OHP I, 1998, p. 570.

14 See F. Pecchioli Daddi, SMEA 36 (1995), p. 91ff., and particularly p. 95.

15 See O. Soysal, ArAn 4 (2000), p. 195.

16 See J. Tischler, HEG Lfg. 9, 1993, p. 290f.

### III) The duties and functions of <sup>LÚ</sup>*tazzelli-*

#### a) <sup>LÚ</sup>*tazzelli-* in KI.LAM festival

There are more than one hundred tablets and fragments referring to the KI.LAM festival<sup>17</sup> which was one of the many festivals in the Hittite cult calendar. In the text of KBo 10.26 relating to this festival, following the consecrated priests and the cupbearers as members of the cult personnel of Arinna, the priest, the *tazzelli*-priest, and the cupbearers are listed as cult personnel of Zippalanda. The duty of cupbearers is to hold the cups of priests. Each of the priests (the priest of Zippalanda and the *tazzelli*-priest) was assigned a cupbearer. Therefore, both the priest of Zippalanda and the *tazzelli*-priest must be of higher ranks.

KBo 10.26<sup>18</sup> I (for par. text see KBo 27.42 II 38-42 in I. Singer, StBoT 28, p. 57)

36 III <sup>LÚ</sup>.MEŠ SANGA <sup>URU</sup>A-ri-in-na

37 <sup>š</sup>u-up-pa-e-eš <sup>LÚ</sup>.MEŠ SAGLA-ŠU-NU

38 <sup>LÚ</sup>SANGA <sup>URU</sup>Zi-ip-pa-la-an-da

39 <sup>LÚ</sup>ta-az-ze-el-li-iš

40 <sup>LÚ</sup>.MEŠ SAGLA-ŠU-NU

41 GAL<sup>HI.A</sup>-ŠU-NU ḫar-kán-zi

42 LUGAL-i pí-ra-an a-še-ša-an-zi

“Three consecrated priests of Arinna and their cupbearers, the priest of Zippalanda, the *tazzelli*-priest and their cupbearers hold their cups. They sit in front of the king.”

According to this text, the *tazzelli*-priest is one of the cult personnel of Zippalanda and at the festival celebrations, takes his place along with the other officials in front of the king.

Another text of the aforementioned festival is KBo 25.176. In this text, the hierarchical order of the cult personnel of Zippalanda is given. The *tazzelli*-priest and the *ḫamina*-man rank lower than the priest (= *šankunni*-) because the *šankunni*- is wearing first-class clothes, but *tazzelli*-priest and the *ḫamina*-man have second-class clothes on<sup>19</sup> which are described as follows:

KBo 25.176 rev. (duplicate text KUB 10.13 III 4’-13’)<sup>20</sup>

8’ A-NA <sup>LÚ</sup>SANGA I TÚG ḫa-an-te-ez-zi-in [(pí-an-zi)]

17 I. Singer, StBoT 27, 1983, p. 21 and O. Soysal, JCS 50 (1998), p. 59ff.; O. Soysal, ArAn 4 (2000), p. 184f.

18 For text analysis see S. Alp, Beitr., 1983, p. 52f.; for translit. see I. Singer, StBoT 28, 1984, p. 43.

19 See H.G. Güterbock, CRRAI 20, 1975, p. 130.

20 For translit. see I. Singer, StBoT 28, 1984, p. 93.

9' <sup>LÚ</sup>ta-az-ze-el-li I TÚG da-a-an [(pé-e-da-an pí)-an-zi]  
 10' <sup>LÚ</sup>ha-mi-na<sup>21</sup> I TÚG da-a-an pé-e-đ[(a-an pí-an-zi)]  
 11' A-NA <sup>LÚ</sup>SAGLA <sup>LÚ</sup>NAR<sup>22</sup> II TÚ[(G ÉRIN<sup>MEŠ</sup> pí-an-zi)]  
 12' ki-i A-NA <sup>LÚ</sup><sup>MEŠ</sup> URU Zi<sup>23</sup> pa-la-an-đ(a pí-an-zi)

"To the priest they give one garment of first quality, to the *tazzelli*-priest they give one garment of second quality, to the *hamina*-man<sup>24</sup> they give one garment of second quality, to the cupbearer (and) the singer they give two soldier garments. These they give to the men from Zippalanda."

Similarly, in a text on the KILAM festival, three stands are assigned for the priest of Zip(pa)landa and the *tazzelli*-priest. The text is as follows:

KBo 10.28<sup>25</sup> V  
 8 [II]I<sup>7</sup> GIŠ<sup>7</sup> ki<sup>7</sup> [-i]š-du-un A-NA <sup>LÚ</sup>SANGA  
 9 Û A[-NA <sup>LÚ</sup>] <sup>LÚ</sup>ta-ze-el  
 10 [<sup>U</sup>]RU Zi-i[p-l]a-an-da ma-ni-ja-aḫ-ḫi

"He assigns three<sup>26</sup> stands for the priest of Zippalanda and the *ta(z)ze(l)li*-priest."

Between the 11<sup>th</sup> and 14<sup>th</sup> lines of column V of KUB 58.27 text on the same festival, the priest, the *tazzelli*-priest, the *hamina*-man, the anointed priest, the old people of Zip(pa)landa and men of god are all mentioned together:

KUB 58.27 + Bo 5452<sup>27</sup> V  
 4' [ ši-ú-n]a-aš an-tu-uḫ-še-eš  
 5' [ ] x x [ -]ša ha-an-di-iš-ši  
 6' ŠA I UDU [ ] <sup>UZU</sup>šu-up-pa da-a-i  
 7' kat-ta-ma-[ká]n<sup>7</sup> VI<sup>7</sup> NINDA.GUR<sub>4</sub>.RA  
 8' Û [ k]u-it a-aš-zi  
 9' x [ ] x <sup>UZU</sup>mu-uḫ-re-en

21 KUB 10.13 III 7': <sup>LÚ</sup>ha-mi-na-a-i.

22 KUB 10.13 III 9'-10': A-NA <sup>LÚ</sup><sup>MEŠ</sup>SAGLA-ma Û A-NA <sup>LÚ</sup><sup>MEŠ</sup>NAR.

23 KUB 10.13 III 12' -ip-.

24 For <sup>LÚ</sup>hamina- see J. Friedrich, HW, 1952, p. 50 "Kämmerer"; A. Goetze, in JCS 1 (1947), p. 84 n. 16, equates the word with the ideogram of <sup>LÚ</sup>ŠA.TAM; for the view that the reading of <sup>LÚ</sup>ŠA.TAM in Hittite is most likely to be <sup>LÚ</sup>hamina- see H.G. Güterbock, CRRAI 20, 1975, p. 130; along with the bibliography see comp. F. Pecchioli Daddi, Mestieri, 1982, p. 111ff.

25 For translit. see I. Singer, StBoT 28, 1984, p. 86.

26 For <sup>GIŠ</sup>kištu- see J. Friedrich, HW, 1952, p. 112 "Gerät; Korb(?)"; J. Tischler, HEG Lfg. 3, 1983, p. 594 "Gestell, Regal, Ständer"; I. Singer, StBoT 28, 1984, p. 148 "stand, shelf, pedestal".

27 See M. Popko, THeth 21, 1994, p. 120f.

10' [ ] x  
 11' [<sup>LÚ</sup>SANGA <sup>m</sup>t]a-az-ze-el-li<sub>2</sub>-iš  
 12' <sup>LÚ</sup>ha-mi-na-aš<sup>LÚ</sup> GUDU<sub>12</sub>-iš  
 13' <sup>LÚ</sup><sup>MEŠ</sup>ŠU.GI<sup>URU</sup> Zi-ip-la-an-da  
 14' ši-ú-na-aš an-tu-uḫ-še-eš

"[...] the men of [go]d [...] put the meat of a sheep before him. Next to this six thick breads and [...] whatever remains, [...] *muḫri*-meat [...] [The priest, the *tazzelli*-priest, the *hamina*-man, the anointed priest, the old people of Zippalanda, (are) the men of god."

In column VI of the same text, this time at dawn, the priest, the *tazzelli*-priest, the *hamina*-man, the anointed priest and the men of gods meet at the temple of storm god. The most important point here is the sentence of *še-er* <sup>d</sup>IM-aš É-ri providing information on the location of Zippalanda. In the light of this, the temple of the storm god is located higher namely, above the city. In Hattuša, however, the contrary is true, i.e. the palace is located higher at Büyükkale, while the temple of the storm god is located below in the lower city<sup>28</sup>. The text is as follows:

KUB 58.27 VI (duplicate text KBo 34.229 IV x+1-3')<sup>29</sup>  
 7' ma-a-an lu-uk-kat-ta nu *še-er* <sup>d</sup>IM-aš É[-ri]  
 8' <sup>LÚ</sup>SANGA <sup>m</sup>ta-az-ze-el-li<sub>2</sub>-iš<sup>30</sup> <sup>LÚ</sup>ha-mi-na-aš  
 9' <sup>LÚ</sup>GUDU<sub>12</sub> DINGIR<sup>MEŠ</sup>-aš-ša an-tu-uḫ-še-eš e-ša-an-ta<sup>31</sup>  
 10' KÙ.BABBAR-aš pal-ḫi KAŠ.GEŠTIN-it šu-u-un  
 11' a-ku-ḫa-an-zi

"When it dawns, sit above in the temple of storm god the priest, the *tazzelli*-priest, the *hamina*-man, the anointed priest and the men of gods. The silver *palḫi*-vessel (is) filled with 'beer-wine' (and) they drink (it)."

In the line 8' of the text before the word *tazzelli*-, there is the determinant of <sup>m</sup> (i.e. male gender determinative) instead of the determinant of <sup>LÚ</sup> that has to precede the names of occupations for men. As the <sup>m</sup>Taḫpurule[š]- (plural form of a personal name!) of <sup>LÚ</sup>taḫpurili- example indicates (<sup>m</sup>) and (<sup>LÚ</sup>) personal and occupational determinatives may sometimes vary<sup>32</sup>. As in the text above, also in some

28 For this issue see I. Singer, StBoT 27, 1983, p. 25 n. 10.

29 See V. Haas, KN, 1970, p. 158f.; F. Starke, StBoT 23, 1977, p. 168; M. Popko, THeth 21, 1994, p. 122f.

30 KBo 34.229 IV x+1: <sup>m</sup>ta-<sup>7</sup>zi-li<sup>7</sup>-iš.

31 KBo 34.229 IV 2': e-ša-an-da.

32 For this issue see E. Neu, StBoT 25, 1980, p. 27 n. 72 and E. Neu, StBoT 26, 1983, p. 353.

other texts, the spelling of *tazzelli-* includes the determinative (<sup>m</sup>) instead of (<sup>LÚ</sup>); see above “I) Written forms of the word”. In addition, the name of the same official was also mentioned a few times without a determinative. (IBoT 1.29 rev. 35<sup>33</sup>; IBoT 1.29 rev. 3<sup>34</sup>; KUB 31.142 rev. 2<sup>35</sup>).

KBo 42.46 is most likely a fragment belonging to the KILAM festival. In rev. 6<sup>th</sup> line of this text, the <sup>m</sup>tazzelli<sup>3</sup>-priest, the *hamina*-man, men (of gods)<sup>3</sup>, the *lahhi-jala*<sup>3</sup>-men and the *zintuhi*<sup>3</sup>-women were mentioned in the same context.

#### b) <sup>LÚ</sup>tazzelli- in *haššumaš* festival

During the EZEN<sub>4</sub> *haššumaš* celebrations, another Hittite festival, the <sup>LÚ</sup>tazzelli-priest has been listed among those with duties. The text of IBoT 1.29 provides details on this festival presided over by the prince.

IBoT 1.29 obv. (duplicate text KUB 51.57 obv. 21-36 and Bo 3228, 12<sup>33</sup>)  
 18 nu DUMU.LUGAL ku-ya-pí I-NA É <sup>LÚ</sup>MUHALDIM a-da-an-na ú[-e-  
 ek-zi (nu pí-r)]a-an  
 19 XII <sup>LÚ</sup>SANGA<sup>34</sup> e-ša-an-da <sup>LÚ</sup>SANGA<sup>d</sup>IM <sup>LÚ</sup>U<sup>d</sup>U <sup>LÚ</sup>SAN[GA<sup>35</sup>  
 (<sup>LÚ</sup>SANGA<sup>d</sup>Ka-ta)]h-ha<sup>1</sup>-aš  
 20 <sup>LÚ</sup>SANGA<sup><d></sup>Hal-ki-aš<sup>LÚ</sup>SANGA<sup>d</sup>ZA-BA<sub>4</sub>-BA<sub>4</sub> <sup>LÚ</sup>SANGA<sup>d</sup>Ta-aš-  
 [(me-<sup>1</sup>šú<sup>1</sup> <sup>LÚ</sup>SANGA) ]x-aš  
 21 <sup>LÚ</sup>SANGA<sup>d</sup>Hal-ma-aš-šu-i-it-ti II <sup>LÚ</sup>SANGA<sup>d</sup>An-zi-li[ ]x-aš<sup>?</sup>  
 22 <sup>LÚ</sup>SANGA<sup>d</sup>Ha-ša-am-mi-li I <sup>LÚ</sup>GIDRU I <sup>LÚ</sup><sup><GIŠ></sup>ŠUKUR I <sup>LÚ</sup>  
<sup>LÚ</sup>ME<sub>1</sub>Š<sup>1</sup> KISAL.LUH<sup>1</sup>  
 23 II <sup>LÚ</sup>MEŠ<sup>1</sup>šar-mi<sup>36</sup>-e<sup>1</sup>-eš I <sup>LÚ</sup>SAGIA I <sup>LÚ</sup><sup>GIŠ</sup>BANŠUR I <sup>LÚ</sup>NINDA.DÙ.  
 DÙ (I <sup>LÚ</sup>pal-ū)]a-tal-la-aš  
 24 I <sup>LÚ</sup>SIMUG.A DINGIR<sup>LIM</sup> III <sup>LÚ</sup>MEŠ<sup>1</sup>É.DINGIR<sup>LIM</sup> III <sup>LÚ</sup>MEŠ<sup>1</sup>APIN.LÁ  
 nu ki-i a[(-da-an-na) DUMU<sup>?</sup>.L]UGAL  
 25 e-ša-an-da nu-uš-ša-an ku-it-ma-an a-da-an-na n[a- ]x-x  
 26 a-aš-ga A-NA KÁ É MUHALDIM<sup>37</sup> <sup>LÚ</sup>ta-zi-li-iš<sup>38</sup> <sup>LÚ</sup>MEŠ<sup>1</sup>SANGA šu-  
 up<sup>1</sup> [-pí-ja-a]h-h[a-an-z]i  
 27 III-ŠU e-ku-zi<sup>d</sup>Ka-ta<sup>h</sup>-ha-an<sup>39</sup> <sup>d</sup>UTU <sup>d</sup>LAMMA LUGAL nu-kán x [ ]  
 a-<sup>1</sup>da<sup>1</sup> [-an-n]a pé-en-ni-ja-an-zi  
 28 na-aš a-pí-ja- ja šu<sup>1</sup> -up-pí-ja-a<sup>h</sup>-ha-an-zi DINGIR<sup>MEŠ</sup>-ma <sup>1</sup>hu<sup>1</sup> -u-ma-

33 See S. Alp, HBM, 1991, p. 329f.

34 KUB 51.57 obv. 22 <sup>LÚ</sup>MEŠ<sup>1</sup>SANGA.

35 KUB 51.57 obv. 23: ta-a]z<sup>1</sup>-ze-el-li-iš.

36 KUB 51.57 obv. 27 -me-.

37 KUB 51.57 obv. 31 <sup>1</sup>É<sup>1</sup> <sup>LÚ</sup>MUHA[LDIM].

38 KUB 51.57 obv. 31: <sup>1</sup>t<sup>1</sup>a-az-<sup>1</sup>zi-li-iš<sup>1</sup>.

39 KUB 51.57 obv. 33: <sup>1</sup>K[a-ta<sup>h</sup>-ha.

an-<sup>1</sup>du-uš<sup>1</sup> ir-h[a-a-an-z]i  
 29 DUMU.LUGAL a-da-an-na e-ša na-aš-ta DINGIR<sup>MEŠ</sup> aš-nu-zi DUMU.  
 LUGAL <sup>1</sup>ar<sup>1</sup> -za-<sup>1</sup>na pá<sup>1</sup>r<sup>1</sup> -na <sup>1</sup>pa<sup>1</sup> -iz-zi  
 30 nu ha-ak-<sup>1</sup>ki<sup>1</sup> -ti-u-ya ha<sup>1</sup>l-zi-<sup>1</sup>ja<sup>1</sup> V<sup>1</sup> NINDA<sup>1</sup> a-a-<sup>1</sup>an<sup>1</sup> HLA<sup>1</sup> X NINDA LA-AB-  
 KÁ X NINDA.KU<sub>7</sub>  
 31 VII ta-<sup>1</sup>kar<sup>1</sup> -mu-uš I<sup>DUG</sup> hu-u[-up-p]ár KAŠ I<sup>DUG</sup> <sup>1</sup>hu<sup>1</sup> -u-up-pár mar-  
 nu-an DINGIR<sup>MEŠ</sup>-ma QA-TAM-<sup>1</sup>MA<sup>1</sup> -pát  
 32 ir-<sup>1</sup>ha<sup>1</sup> -a-iz-zi<sup>d</sup> <sup>1</sup>Ka<sup>1</sup> -ta[h]-<sup>1</sup>ha<sup>1</sup> -an<sup>d</sup>IM<sup>URU</sup> Zi-ip-pa-la-an-da<sup>d</sup>IM<sup>d</sup>UTU

“When in the kitchen the prince wants something to eat. Twelve priests sit in front: the priest of storm god, the man of storm god, the priest [of ...], the priest of goddess Katahha, the priest of (god) of grains, the priest of god Zababa, the priest of Tašmešu, the priest of [...], the priest of Halmašuita, two priests of Anzili [...], the priest of Hašammili, a staff-carrier, a spear-carrier, a [...] man, forecourtsweepers, two *šarmi*-men<sup>40</sup>, a cupbearer, a table man, a [baker], a *paluata*-man, a smith of the deity, three men of the temple, three farmers, these sit [before?] the [pr]ince t[o eat]. Befo[re they ...] to eat [...]. Outside the door of the kitchen, the *taz(z)il(l)i*-priest (and) the priests consecrate [...]. He drinks (to) the goddess Katahha, the sun god (and) the protective deity of the king three times and [...] they drive there to eat. They consecrate them there. They also make the circuit of all the gods<sup>41</sup>. The prince is seated to eat. Then he prepares the gods. The prince goes to the *arzana*-house and *hakkituqa* is called out. Five warm breads, ten damp<sup>?</sup>/soft<sup>?</sup> breads, ten sweet breads, seven *takarmu*-breads, one bowl full of beer, one bowl full of *marnuqa*-beer (are ready). He makes the circuit of the gods the same as before: goddess Katahha, the storm god, the storm god of Zippalanda, the sun god.”

In the preparation of food for the festival, twelve priests of various gods residing before the prince are listed and various officials are named. This is followed by consecration of the food by the *tazzelli*-priest and the other priests outside for the kitchen door. Then, they drink to three deities, i.e. the goddess Katahha, the sun god and the protective god of the king. Afterwards, they set off for the place where the food is prepared and after resanctification, all the gods are worshiped in turn. Then, the prince is seated at the table to eat. The important point concerning the

40 For *šarmi/ia*- see F. Pecchioli Daddi, Mestieri, 1982, p. 146f; CHD Š/2, 2005, 278b.

41 As a religious technical term see O. Soysal, JCS 50 (1998), p. 61 along with bibliography for the verb *irhai*.

focus of this paper is that the food is first sanctified by the *tazzelli*-priest outside for the kitchen door. The third day of the festival proceeds as follows<sup>42</sup>:

obv.

53 nu A-NA DUMU.LUGAL<sup>LÚ.MEŠ</sup> SANGA hu-u-ma-an-te-eš pí-ra-an-še-  
et e-ša-an-da-ri

54 a-da-an-na-ma I-NA É<sup>LÚ</sup> MUHALDIM hal-zi-ja-at-ta-ri nu-uš-ša-an  
55 NINDA<sup>GIŠ</sup> ša-ra-am-na A-NA<sup>GIŠ</sup> BANŠUR<sup>HIA LÚ.MEŠ</sup> SANGA ti-an-zi I  
NINDA<sup>GIŠ</sup> ya-ge-eš-šar  
56 A-NA<sup>GIŠ</sup> BANŠUR DUMU.LUGAL ti-ja-an-zi I<sup>NINDA</sup> ya-ge-eš-šar-ma  
pár-ši-ja-an[-zi]  
57 [na-a]t-ša-an A-NA<sup>GIŠ</sup> BANŠUR<sup>LÚ</sup> ta-ze-el-li I<sup>NINDA</sup> ya<sup>GIŠ</sup> BANŠUR  
58 [LÚ<sup>GIŠ</sup> SANG]A I<sup>NINDA</sup> ya<sup>GIŠ</sup> BANŠUR<sup>MUNUS</sup> ši-ya-an-za-an-na I<sup>NINDA</sup> ya<sup>GIŠ</sup> BANŠUR<sup>LÚ</sup> ha[-mi-na-a-i]

“All the priests sit before the prince. They are called to eat in the kitchen. They place the *šaramna*-breads on the tables of the priests. They place one *ya-geššar*-bread on the table of the prince. They break one *ya-geššar*-bread and (place) it on the table of *taz(z)elli*-priest. They (place) one *ya-geššar*-bread on the table of [the prie]st, (they place) one *ya-geššar*-bread on the table of the ‘mother-of-the-god’ priestess, (they place) one *ya-geššar*-bread on the table of *ha[mi-na-a-i]*man.”

Further events on the third day of the festival are described in the reverse of the text as follows:

rev.

11' I<sup>NINDA</sup> [ya]-<sup>GIŠ</sup> ge-eš-šar I-NA<sup>GIŠ</sup> BANŠUR DUMU.LUGAL I  
NINDA<sup>GIŠ</sup> ya I-NA<sup>GIŠ</sup> BANŠUR  
12' m<sup>GIŠ</sup> ta-ze-el-li I<sup>NINDA</sup> ya I-NA<sup>GIŠ</sup> BANŠUR<sup>MUNUS</sup> ši-ya-an-<sup>GIŠ</sup> za [-an-na I  
NINDA<sup>GIŠ</sup> ya  
13' I<sup>NINDA</sup> ya I-NA<sup>GIŠ</sup> BANŠUR<sup>LÚ</sup> ŠA.TAM XXX NINDA LA-AB-KU XII  
NINDA<sup>GIŠ</sup> ta<sup>GIŠ</sup> -k[ar-mu-uš]  
14' I DUG KAŠ I DUG mar-nu-an I ÚTUL BABBAR nu hu-u-ma-an-ti šar-  
ra-an-zi  
15' ta a-ku-ya-an-na pí-an-zi nu DINGIR<sup>MEŠ</sup> -uš nam-ma-pát XII NINDA x[  
16' QA-TAM-MA-pát ta a-ap-pa-i<sup>GIŠ</sup> BANŠUR<sup>HIA</sup> ša-ra-a da-an[-zi

42 See A. Goetze, JCS 1 (1947), p. 84.

17' nu<sup>d</sup> UTU<sup>d</sup> Me-ez-zu-ul-la a-ku-ya-an-zi I<sup>NA</sup> ARA<sub>5</sub>-ma ha-aš[-ši pí-r]a-  
an<sup>43</sup>  
18' ti-an-zi ta<sup>NA</sup> ARA<sub>5</sub> DUMU.LUGAL<sup>m</sup> ta-ze-el-li-<sup>GIŠ</sup> iš<sup>LÚ</sup> ŠA.[TAM  
19' LÚ<sup>GIŠ</sup> ŠU.I<sup>LÚ.MEŠ</sup> mi-na-al-le-e-eš ma-al-la-an-zi PA-NI<sup>NA</sup> A[RA<sub>5</sub>-m]a?  
20' dŠi-pu-ru-un-na-az da-an-zi nu šu-up-pa ša-ra-a da-an-zi

“(They put) a *ya-geššar*-bread on the table of the prince, (they put) a *ya-geššar*-bread on the [table] of *taz(z)elli*-priest, (they put) [a *ya-geššar*-bread] on [the table] of the ‘mother-of-the-god’ priestess. (They put) a *ya-geššar*-bread on the table of the chamberlain. Thirty damp<sup>?</sup>/soft<sup>?</sup> breads, twelve *tak[armu]*-breads, one cupful of beer, one cupful of *marnu-yan*-beer, a light-colored soup, they share all of (these) and give it for drinking. Their gods also twelve [...] breads [...] so it ends. Then they take up the tables. They drink (to) the sun god (and) goddess Mezulla. They also put a millstone in front of the hearth and the prince, the *taz(z)elli*-priest, the chamber[lain ...], the barber, the *minalla*-men grind at the millstone. They also take god Šipuru in front of the millstone. They take up the (sacrifice) meat.”

Here, the *tazzelli*-priest has been listed right after the prince who is in charge of the festival. On the fourth day of the festival, similarly, after the offerings are listed, the *tazzelli*-priest goes to the *hešta*-house and drinks twelve times in honor of the gods:

rev.

33' I<sup>GIŠ</sup> -NA UD.IV<sup>KAM</sup> ya-ga-an-na III<sup>NINDA</sup> a-a-an X NINDA LA-AB-  
KU X NINDA.ŠE XII NINDA.KU<sub>7</sub>  
34' X<sup>NINDA</sup> ta-kar-mu-uš II<sup>GIŠ</sup> UP-NU<sup>GIŠ</sup> AR-ŠA<sup>GIŠ</sup> NU II<sup>GIŠ</sup> ya-ak-šur GA I  
NINDA.TU<sub>7</sub> I DUG KAŠ  
35' [I] DUG mar-nu-an ta ta-ze-el-li-iš I-NA<sup>GIŠ</sup> hé-eš-ta-a pa-iz-zi  
36' IV<sup>GIŠ</sup> NINDA LA-AB-KU IV NINDA.KU<sub>7</sub> IV NINDA.GUR<sub>4</sub>.RA ŠA ½  
SA<sub>x</sub>-A-TI XII<sup>NINDA</sup> ta-kar-mu-uš  
37' nu ku-uš-pát DINGIR<sup>MEŠ</sup> XII-ŠU e-ku-zi ...

“On the fourth day, to taste, three hot breads, ten damp<sup>?</sup>/soft<sup>?</sup> breads, ten barley breads, twelve sweet breads, ten *takarmu*-breads, two *UPNU*-measures of cracked-wheat (made) of barley, two *ya-akšur*-measures of milk, one bread pudding<sup>44</sup>, one cupful of beer, [one] cupful of *marnu-yan*-beer (are ready). The *taz(z)elli*-priest goes to the *hešta*-house. Four damp<sup>?</sup>/soft<sup>?</sup> breads, four sweet breads, four thick breads of one-half *SUTU*, twelve

43 Cf. H.A. Hoffner, AlHeth., 1974, p. 135: [... *kat-ta*]-an.

44 See Chr. Rüster/E. Neu, HZL, 1989, p. 280 nr. 369.

*takarmu*-breads (are ready). (The *taz(z)elli*-priest) drinks those same gods twelve times.”

In this text, the *tazzelli*-priest has been mentioned without the use of the determinants “m” or “LÚ”, only in the *tazzelli*- form. This type of spelling without a determinative is also found in the reverse 3’. As in rev. line 18’, it is mentioned as *ta-ze-e[l-...]* (here <sup>m</sup>*ta-ze-el-li-iš*) right after DUMU.LUGAL “prince”. In the broken part of obv. 13 of the text, the syllables of *ta-az-z[i-...]* are clearly identified. However, “m” on the broken part before this is not visible, but immediately before the syllable of *ta-*, there is a space where a vertical nail could be fitted. Therefore, it seems this part can be read as <sup>m</sup>*ta-az-z[i-...]*.

### c) <sup>LÚ</sup>*tazzelli*- in various festivals performed for the storm god of Zippalanda

One of the greatest festivals of Hittites was the AN.TAḪ.ŠUM celebrated for 38 days in spring<sup>45</sup>. The storm god of Zippalanda had a great role in the celebrations. The text of KUB 25.2 is a text of Hittian origin depicting the ritual on the 6<sup>th</sup> day of the AN.TAḪ.ŠUM festival. This ceremony is attended by the king and the queen.

KUB 25.2 I (duplicate text KUB 20.28 I 13-17)<sup>46</sup>

12’ [<sup>LÚ</sup>SANGA <sup>MUNUS</sup>AMA.DINGIR <sup>LIM</sup>LÚ] *ta-ze-el-le-en-na*<sup>47</sup>

13’ [*ar-nu-ya-*] *an-zi ta-a e-ša-an-da*

14’ [UGULA <sup>LÚ.MEŠ</sup>ME-ŠE-] *DI-kán* UGULA LÚ<sup>MEŠ</sup> GIŠ<sup>MEŠ</sup> BANSUR-*ja*

15’ [*za-a-u* GUŠKIN EG] *IR-an da-an-zi*

16’ [ ] x *pa-a-an-zi*

“[The priest, the ‘mother-of-the-god’ priestess] and the *taz(z)elli*-priest [are tak]en and they sit. [The chief of the royal guards] and the chief of the table men take the [golden *zau*-tool<sup>48</sup> ba]ck. [...] they go ...”

At the end of the festival described in column VI of the text, following the offerings, the priest, the ‘mother-of-the-god’ priestess, and the *tazzelli*-priest are moved from their places and the king breaks into pieces the bread given by the cupbearer:

VI 16’ [*ta*] <sup>LÚ</sup>SANGA <sup>MUNUS</sup>AMA.DINGIR <sup>LIM</sup>

17’ [<sup>LÚ</sup>*t*] *a-ze-el-le-en-na*

45 See I. Singer, StBoT 27, 1983, p. 125.

46 For text analysis see H. Gonnet, *Anadolu/Anatolia* 19 (1975-1976), p. 127ff.

47 KUB 20.28 I 13: <sup>LÚ</sup>*t* *a-zi-li-in-na*.

48 For (GIŠ) *zau*- see E. Neu, StBoT 5, 1968, p. 141f. and n. 2 “unbekanntes Gerät/Gefäß”; Y. Coşkun, DTCFY 239, 1974, p. 437ff.; see also I. Singer, StBoT 27, 1983, p. 58 n. 17; J. Tischler, HHW, 2001, p. 206 “Gerät oder Gefäß aus Edelmetall”.

18’ [*ar-n*] *u-ya-an-zi*

19’ [<sup>LÚ</sup>SA] *GLA I NINDA. ʾGUR<sub>4</sub>.RA ʾEM-ŠA*

20’ [*a-aš-k*] *a-az ú- ʾda ʾ-i*

21’ [LUGAL-] <sup>ʾi</sup> *pa-a-i* LUGAL-*uš pá-r-ši-ja*

“[And] the priest, the ‘mother-of-the-god’ priestess and the [*t*] *a(z)elli*-priest are taken. [The cupb]earer brings a thick sour bread through [the ga]te (and) gives it to [the king]. The king breaks (it).”

In a festival for the storm god of Zippalanda, the *minalla*-man, the *tazzelli*-priest, and the priest run before the king along with the royal attendants. By passing through the gate of god Taḫa and the gate of Ištar’s spring, they put the libation-vessels for wine by the spring. The cooks, on the other hand, line the sheep opposite the king on the far edge of the spring. At that moment, the king takes his place on the spring. In the presence of the king, the *tazzelli*-priest, the *iḫant*-women, the *ḫarḫant*-woman, the *palḫatalla*-woman, the lady of the storm god, and the cult reciters stand. The text is as follows:

KBo 16.49 + KBo 47.81<sup>49</sup> I

x+1 [ ] x *ḫar-ḫi*

2’ [ <sup>LÚ.MEŠ</sup>*mi-n*] *a-al-le-eš* LÚ<sup>MEŠ</sup>[

3’ <sup>m</sup>*ta- ʾaz-zi ʾil-li-iš* <sup>LÚ</sup>SA[NGA<sup>?</sup>

4’ II DUMU<sup>MEŠ</sup>.É.GAL LUGAL-*i pí-ra-a[n*

5’ <sup>d</sup>*Ta-a-ḫa-aš-ta* KÁ.GAL-*az pa-a-an[-zi]*

6’ <sup>d</sup>*IŠTAR-aš lu-ú-li-aš* KÁ.GAL-*az ú-ya-a[n]-ḫi*

7’ GEŠTIN-*aš iš-pa-an-du-uz-zi-ja lu-ú-l[i-ja]*

8’ *ti-an-zi* UDU<sup>HLA</sup>-*uš* <sup>LÚ.MEŠ</sup>MUḪALDIM *ap-pa-an-ḫi*

9’ *tu-uš e-di lu-ú-li-aš ar-ḫi* LUGAL-*i [me-na-aḫ-ḫa-an-da<sup>?</sup>*

10’ *iš-ka-ra-an-zi*

11’ LUGAL-*uš ú-iz-zi lu-ú-li-aš še-er A-ŠAR-Š[U e-ep-zi]*

12’ <sup>ʾ</sup>*ta ʾ-aš ti-i-e-ez-zi* LUGAL-*uš ar-ta x[*

13’ <sup>m</sup> <sup>ʾ</sup>*ta ʾ-az-zi-il-li-iš* <sup>MUNUS.MEŠ</sup>*i-ya-an-t[e-eš*

14’ <sup>MUNUS</sup>*ḫar-ya-an-za* <sup>MUNUS</sup>*pal-ya-tal-la-aš* <sup>LÚ</sup>[

15’ <sup>MUNUS</sup>IM<sup>LÚ</sup>.<sup>ʾMEŠ</sup>ALAM.ZU<sub>9</sub> *a-ra-an-d[a-ri*

49 See M. Popko, THeth 21, 1994, p. 146f; Join with KBo 47.81 by D. Groddek (WO in press).

“[...] hold[s ...]. [...] *min*] *alla*-men, [...] men, the *tazzelli*-priest, (a) pri[est], [...], two royal attendants [are walking] before the king. They go by the gate of god Taḫa. They come by the gate of Ištar's spring (and) they put the libation-vessels of wine by the spr[ing]. The cooks seize the sheep and line them up on the far side of the spring [opposite<sup>50</sup>] the king. The king comes, [takes] his place above the spring and steps (there). The king stands [...]. The *tazzelli*-priest, the *iḫant*-women<sup>50</sup> [...] the *ḫarḫant*-woman,<sup>51</sup> the *palḫatalla*-woman, [...] man, the lady of the storm god, the cult recit[ers] sta[nd up].”

In another text, a festival celebrated on mount Daḫa is described. In column III of text KUB 41.29, after the description of a cult ceremony performed in spring<sup>52</sup> and a prayer by the man of storm god to the storm god of Zippalanda, the temple is opened and the chief of the royal guards, the chief of the palace attendants, the consecrated priest, the *tazzelli*-priest, the anointed priest, the *ḫamina*-man, the lady of the storm god, the man of the storm god, and the *palḫatalla*-woman enter together and bow before the god:

KUB 41.29 III (duplicate text IBoT 4.92 obv. x+1-9’)<sup>52</sup>  
 6’ [(L)]Ú<sup>dU</sup>53 <sup>te-ez-zi</sup> a-<sup>ra-a</sup> -i<sup>54</sup> <sup>U</sup> URU<sup>U</sup> Zi-ip-<sup>la</sup> a-an-da  
 7’ [š]a-ni-iz-zi-ja-az te-eš-ḫa-az  
 8’ ka-a-ša-ya-at-ta ta-ba-ar-na-aš LUGAL-u[š]  
 9’ ŠA AMA-KA ŠA<sup>dUTU</sup> URU<sup>U</sup> A-ri-in-na  
 10’ LÚ SANGA I-NA<sup>HUR.SAG</sup> Da-a-ḫa tu-e-el  
 11’ a-aš-ši-ja-an-ti pé-e-da-i

12’ É.DINGIR<sup>LIM</sup> ḫa-aš-ša-an-zi GAL ME-ŠE-DI  
 13’ GAL DUMU É.GAL šu-up-pí-iš<sup>LÚ</sup> SANGA  
 14’ LÚ<sup>U</sup> ta-az-ze-el-li-iš<sup>LÚ</sup> GUDU<sup>12</sup>  
 15’ LÚ<sup>U</sup> ḫa-mi-na-aš MUNUS<sup>dU</sup> LÚ<sup>dU</sup>  
 16’ MUNUS<sup>U</sup> pal-ya-tal-la-aš ta-at-kán ḫu-u[-ma-an-te-eš]  
 17’ an-da pa-a-an-zi ta DINGIR<sup>LIM</sup> -ni UŠ[-KE-EN-NU]

“The man of the storm god speaks (as follows): ‘Storm god of Zip[anda], arise from (your) sweet sleep! Look tabarna, the king, the priest of your mother, the sun goddess of Arinna, is about to take you (i.e. your statue) to

50 For <sup>MUNUS</sup> *iḫant*- see F. Pecchioli Daddi, Mestieri, 1982, p. 391.

51 For <sup>MUNUS</sup> *ḫarḫant*- see F. Pecchioli Daddi, Mestieri, 1982, p. 579f. “nutrice, balia”.

52 See M. Popko, THeth 21, 1994, p. 214ff.; see also L. Jakob-Rost, AoF 1 (1974), p. 365.

53 IBoT 4.92 obv. 6’: ta<sup>dU</sup>.

54 IBoT 4.92 obv. 7’: a-ra-a-i-ḫa.

your beloved mount Daḫa’. They open the temple. The chief of the royal guards, the chief of the palace attendants, the consecrated priest, the *tazzelli*-priest, the anointed priest, the *ḫamina*-man, the lady of storm god, the man of the storm god, (and) the *palḫatalla*-woman: al[l] of them enter and b[ow] before god.”

In the text of KUB 58.6 describing the festival conducted in honor of the storm god of Zippalanda, the priest and the *tazzelli*-priest act together. To them are given drinks during the festival ceremony and they perform a libation. The priest bows in front of the courtyard, while the *tazzelli*-priest bows to the storm god of Zippalanda and god Ḫašammeli<sup>55</sup> in front of the altar. The text is as follows:

KUB 58.6 +<sup>55</sup>, VI  
 10’ <sup>A</sup> -NA<sup>LÚ.MEŠ</sup> SANGA-ma<sup>LÚ</sup> ta-ze-el-li-ja<sup>É</sup> ḫi-li  
 11’ [a]-<sup>ku</sup> -u-ya-an-na pí-ja-an-zi ta ši-pa-an-ta-an-zi

12’ [LÚ]SANGA<sup>É</sup> ḫi-li pí-ra-an UŠ-KE-EN<sup>LÚ</sup> ta-zi-li-iš-ma-kán  
 13’ [ ] x ú-iz-zi ta-aš iš-ta-na-ni  
 14’ [pí-ra-an] <sup>U</sup> URU<sup>U</sup> Zi-ip-la-an-da UŠ-KE-EN  
 15’ [ta-aš] <sup>U</sup> Ḫa-ša-am-me-li-ja-aš UŠ-KE-EN

“They give (something) to drink to the priest and the *tazzelli*-priest in the courtyard and perform libation. The priest bows in front of the courtyard, the *tazzelli*-priest [...] comes and bows to the storm god of Zippalanda [in front] of the altar, [and he<sup>56</sup>] bows to god Ḫašammeli.”

In the line 10 of the text, the presence of determinative indicating god before *taz-(z)elli*- is striking however, this is most likely a spelling mistake by the scribe.

Another festival performed in honor of the storm god of Zippalanda is described in the text of KUB 41.30. In column I of the text, the cult personnel of Zippalanda is listed. These are primarily the *tazzelli*-priest, a priest wearing *kurutaḫant*<sup>56</sup>, the *ḫamena*-man and the anointed priest. In the following paragraph, however, these officials<sup>57</sup> are sacrificing a sheep to the storm god of Zippalanda:

55 See M. Popko, THeth 21, 1994, p. 246f.

56 For *kurutaḫant*- see J. Friedrich, HW, 1952, p. 119 “irgendwie gekleidet; von Männern”; J. Tischler, HEG, 1983, Teil I, p. 667f. “Adjektiv, unbekannter Bedeutung”; Th.P.J. van den Hout, BiOr 52 (1995), col. 565ff. “mit Spitz- oder Hörnerkrone versehen”; J. Puhvel, HED, 1997, Vol. 4, p. 286f. “helmeted(?)”; H.A. Hoffner, JAOS 120 (2000), p. 74 “wearing a horned crown”; J. Tischler, HHW, 2001, p. 86 “Adjektiv, u.B., beschreibt Menschen und Götterdarstellungen; vielleicht ‘einen Helm tragend’”; V. Haas, AoF 30 (2003), p. 296 and n. 3 “mit einem Spitzhut versehen”.

KUB 41.30 (+<sup>?</sup>) IBoT 3.44<sup>57</sup> I

x+1 nu<sup>LÚ</sup>ta[-az-ze-el-li-iš(?)]

2' LÚSANGA ku<sup>┐</sup>-r[u-ta-u-ya-an-za]

3' LÚha-me-na<sup>┐</sup>-a[š<sup>LÚ</sup>GUDU<sub>12</sub>]

4' I-NA É.DINDIR<sup>LIM</sup> ]

5' pa-a-an-[zi]

6' nu-kán I UDU A-NA<sup>dU</sup>U<sup>URU</sup>Zi-pa-la-an-da]

7' ši-pa-da-an-[zi]

“And the ta[zzelli-priest,] the priest wearing kur[utayant-], the hamena-man, [the anointed priest] go to the temple. They sacrifice a sheep to the storm god of [Zippalanda].”

In column VI of the same text<sup>58</sup> (IBoT 3.44 rev.), after the cups are prepared, the attendants who are the cult personnel of Zippalanda, the tazze[lli-priest, and the priest, the hamena-man, the anointed priest, and the temple men come from the temple of the sun goddess of the earth and go to a place which can not be identified because of the broken context. The transliteration and translation of the text is as follows:

VI 2 [ma-ah]-ha-an-ma-k[án

3 [GAL<sup>H1</sup>]A<sup>A</sup> aš-nu-an-zi[

4 [nu-ká]n<sup>LÚ</sup>ta-az-ze-el-li-iš?

5 [LÚSA]NGA<sup>LÚ</sup>ha-me-na-aš<sup>LÚ</sup>[GUDU<sub>12</sub> LÚ.MEŠ É.DINGIR<sup>LIM</sup>-ja]

6 [IŠ-TU É ták-na-aš<sup>d</sup>[UTU-ya-aš]

7 ú-ya-an-zi na-at-x[

8 pa<sup>┐</sup>-a-an-[zi]

“When [...] they prepare the [cups]. [And] the tazze[lli-priest], the priest, the hamena-man, the a[nointed priest, and the temple men] come from the temple of [the sun goddess] of the netherworld and [...] they go.”

Similarly, in column III of the same text, this time the attendants of the Zippalanda cult personnel are referred to in the following-order; the priest wearing kuruta-*yant*-, the tazze[lli-priest, the hamena-man, the anointed priest and the temple men. After they bathe themselves, they bathe the statues of gods. Then, they sweep the

<sup>57</sup> See M. Popko, THeth 21, 1994, p. 268ff.

<sup>58</sup> See M. Popko, THeth 21, 1994, p. 274.

temples and disperse water on the floor. In the next paragraph, the same cult personnel come up to the temple when it is morning.

KUB 41.30 III (duplicate text KUB 51.37 obv. 8'-18')<sup>59</sup>

x+1 x-x pí-<sup>┐</sup>ra-an pa-r[(a-a UD-a)]n

2' LÚSANGA ku-ru-ta-u-ya-an-za<sup>60</sup>

3' LÚta-az-ze-el-li-iš<sup>61</sup>

4' LÚha-me-na-aš<sup>62</sup> LÚGUDU<sub>12</sub>

5' LÚ.MEŠ É.DINGIR<sup>LIM</sup>63 hu-u-ma-an-te-eš

6' ya-ar-ap-pa-an-zi DINGIR<sup>MEŠ</sup>-ja

7' ya-ar-ap-pa-an-zi

8' É<sup>MEŠ</sup> DINGIR<sup>MEŠ</sup>-kán pa-ra-a ša-an-ha-an-zi

9' har-ni-ja-an-zi

10' ma-a-an lu-uk-kat-ta

11' LÚSANGA<sup>64</sup> ku-ru-ta-u-ya-an-za

12' LÚta-az-ze-el-li-iš

13' LÚha-me-na-aš<sup>LÚ</sup>GUDU<sub>12</sub> LÚ.MEŠ É.DINGIR<sup>LIM</sup>-ja

14' hu-u-ma-an-te-eš ša-ra-a I-NA É.DINGIR<sup>LIM</sup>

15' ú-ya-an-zi

“In front of [...] all day long the priest wearing kurutayant-, the tazze[lli-priest, the hamena-man, the anointed priest, (and) all the temple personnel bathe, they also bathe the gods. They sweep (and) sprinkle the temples. When it dawns, the priest wearing kurutayant-, the tazze[lli-priest, the hamena-man, the anointed priest and all the temple personnel come up to the temple<sup>65</sup>.”

The text of KUB 41.28 is a festival fragment that remembers “the moon festival” (CTH 591) and refers to the Zippalanda cult personnel. Kaneš is referred to in the 1<sup>st</sup> line of the text describing the festival performed under the supervision of the king. In the 4<sup>th</sup> line, however, the king is standing up and drinking in honor of the storm god of Zippalanda. The festival ritual proceeds as follows:

<sup>59</sup> For duplicate see H. Berman, FS Güterbock<sup>2</sup>, 1986, p. 36 CTH 670.1; for text analysis see M. Popko, THeth 21, 1994, p. 268ff.; see also L. Jakob-Rost, AoF 1 (1974), p. 365; A. Süel, Direktif Metni, 1985, p. 97f.; J.L. Miller, JCS 54 (2002), p. 92b n. 28.

<sup>60</sup> KUB 51.37 obv. 9': no ku-ru-ta-u-ya-an-za.

<sup>61</sup> KUB 51.37 obv. 9': LÚta-az-ze-el-li-iš.

<sup>62</sup> KUB 51.37 obv. 10': LÚha-mi-na-aš.

<sup>63</sup> KUB 51.37 obv. 11': [LÚ<sup>MEŠ</sup>] É<sup>┐</sup>.DINGIR<sup>LIM</sup>-ja.

<sup>64</sup> KUB 51.37 obv.18': LÚ<sup>┐</sup>ta[- seems, no place for ku-ru-ta-u-ya-an-za.

<sup>65</sup> See here p. 39 and n. 28.

KUB 41.28<sup>66</sup> II6' [nu-ká]n<sup>2</sup> GAL DUMU<sup>MEŠ</sup> É.GAL LUGAL-i<sup>GIŠ</sup> ha-at-tal-la-an7' [G]UŠKIN<sup>NA</sup> ZA.GIN pa-a-i<sup>LÚ.MEŠ</sup> ha-zi-ni-ir-t[al-le-eš]

8' [I]GI-an-da ti-ja-an-zi

9' [L]UGAL-uš<sup>1</sup> e-ša<sup>1</sup> GAL DUMU<sup>MEŠ</sup> É.GAL<sup>GIŠ</sup> kal-mu-uš<sup>GIŠ?</sup> [10' [t]a<sup>NINDA</sup> ta-pár-ya<sup>a</sup>-šu-un ti-ja-an-zi11' nam-ma-an ta-an-zi A-NA PA-NI<sup>HUR.S</sup>[AG ]12' ti-ja-an-zi<sup>LÚ</sup> SANGA13' <sup>LÚ</sup> ta-ze-el<sup>LÚ</sup> GUDU<sup>12</sup> <sup>LÚ</sup> ha-m[e-na-aš-ša]14' [ ] x x-da<sup>2</sup> pí-ja<-na>-an-z[i<sup>67</sup>

“The chief of the palace attendants gives the king the club of [g]old (and) lapis lazuli. The *hazinirtalla*-men stand before him. The king sits. The chief of the palace attendants the crooked staff [...]. And they put *taparūašu*-bread, then they take it, put in front of mount ... . The priest, the *tazel*(*li*)-priest, the anointed priest, [and] the *ham*[*ena*]-man [...] give [...]

According to the description, the chief of the palace attendants gives the king the club of gold and lapis lazuli, the *hazinirtalla*-men stand before the king. Then, the king sits and the chief of the palace attendants gives<sup>2</sup> the crooked staff to an unidentified person. Following this, *taparūašu*-bread is first laid on its place and then taken and placed in front of the mountain. Then, the cult personnel of Zippalanda, the priest, the *tazzelli*-priest, the anointed priest and the *hamena*-men are listed. As can be seen in the text, the elements of Hattian origin such as the *hazinirtalla*-men and *taparūašu*-bread have been emphasized, which suggests that the festival is of Hattian origin.

Another festival fragment on Zippalanda is KUB 41.46. In column III of this text which concerns the ceremony attended by the king in person, the priest was referred to along with the *tazzelli*-priest, and the priest was holding<sup>2</sup> the *zau*-tool:

KUB 41.46<sup>68</sup> III1 pa-a-<sup>1</sup> an<sup>1</sup> -zi<sup>1</sup> na<sup>1</sup> -aš-ma x[2 <sup>LÚ</sup> SANGA<sup>1</sup> <sup>LÚ</sup> ta-zi-li[-iš<sup>2</sup>

66 See M. Popko, THeth 21, 1994, p. 266f.; L. Jakob-Rost, AoF 1 (1974), p. 365f.

67 Cf. CHD P/3, 1997, p. 251a: <sup>LÚ</sup>SANGA<sup>LÚ</sup> *tazel* <sup>LÚ</sup>GUDU<sup>12</sup> <sup>LÚ</sup>ham[enanni/a ...]it pí-ja-na-an-z[i]  
“They reward the priest, the *tazel*, the ‘anointed one’ [and] the chamberlain with [...]”; also see CHD Š/1, 2002, p. 196b.

68 See M. Popko, THeth 21, 1994, p. 172f.

3 a-ra-an-da<sup>LÚ</sup> SANGA<sup>1</sup> za-a-<sup>1</sup> u<sup>2</sup> [

“They go or ...[...]. The priest, the *tazili*-priest [...] stand. The priest [holds<sup>2</sup>] the [...] *zau*-tool.”

The offerings are listed in the second paragraph of the text, and in the third paragraph, the king enters a place and bows the priests after appearing to them. The priests extend their hands to the king after this ceremony, the text continues as follows:

III 10 <sup>LÚ.MEŠ</sup>ŠU.GI<sup>URU</sup> Zi-ip-la-an-da11 <sup>GIŠ</sup>KÁ-aš an-da a-ra-an-ta12 ta LUGAL-i <sup>1</sup>hi-<sup>1</sup> in<sup>1</sup> -kat-ta13 <sup>LÚ</sup>SANGA<sup>LÚ</sup> ta-az-zi-li-i[š(-)]14 II DUMU<sup>MEŠ</sup> É.GAL I<sup>LÚ</sup> ME-ŠE-D[I]15 LUGAL-i pí-ra-an hu-u-ja<sup>1</sup>[-an-te-eš]16 <sup>LÚ</sup>ALAM.ZU<sup>9</sup> a-ḫa-a ḫa[l-za-a-i]

“The elders of Ziplanda stand in the door and bow<sup>1</sup> to the king. The priest, the *tazzili*-priest [...], two palace attendants, a palace guard are walking before the king. The cult reciter call[s out] *aḫā*.”

The elders of Zip(pa)landa standing in the doorway bow to the king. Meanwhile, the priest, the *tazzelli*-priest, two palace attendants and a palace guard walked in front of the king. The cult reciter, however, cries out *aḫā* in Hattic. This is compatible with the fact that the festival is of Hattian origin.

d) <sup>LÚ</sup>tazzelli- in various festival text fragments

KBo 30.155 is a text on the ceremony of the hunter's bag which is taken to different cult cities during winter. In lines 10' and 11' of the broken text, the man of the storm god and the woman of the Storm god leave a message and the *palūatalla*-woman claps. The text continues as follows:

KBo 30.155<sup>69</sup> I12' <sup>LÚ</sup>ha-me-na<-aš> A-NA <sup>LÚ</sup>SANGA IGI<sup>HIA</sup>-it13' i-ja-zi<sup>LÚ</sup> SANG[A] <sup>LÚ</sup>ta-az-zi-li[-iš]14' UŠ-KE-EN-NU EGI[R-a]n<sup>LÚ</sup> ha-me-na-aš15' <sup>LÚ</sup>GUDU<sup>12</sup> <sup>LÚ</sup>UM[MED]A<sup>?</sup> A-NA DINGIR<sup>LIM</sup>

16' UŠ-KE-EN-NU x[ (-)a]n-da ti-ja-an-zi

69 See M. Popko, THeth 21, 1994, p. 310f.

“The *hamena*-man gives the priest a signal with (his) eyes. The priest, (and) the *tazzelli*-priest bow. Afterwards, the *hamena*-man, the anointed priest (and) the keeper<sup>70</sup> bow to the deity. They step into [...]”

According to the description above, the *hamena*-man signals to the priest with his eyes. The priest (*šankunni*-) and the *tazzelli*-priest bow. Then, the *hamena*-man, the anointed priest and keeper<sup>71</sup> bow to the deity. In the following paragraph of the text, when the hunter's bag is brought to Ankuṣa from Zippalanda, the *hamena*-man has just been taking clean sheep skins. The hunter's bag is returned to Zippalanda from Ankuṣa. After that point, the text is broken and provides no further information.

In a fragment on a festival attended by the king and queen, the king enters the *halentu*-house, the priest and the *tazzelli*-priest go to the temple of the (earth) sun goddess:

Bo 6207<sup>70</sup> III  
 x+1 [LUGAL-u]š<sup>É</sup> *ha-le-en-tu-u[-ya-]*  
 2' [an-d]a pa-iz-zi  
 3' <sup>LÚ</sup>SANGA-ma <sup>LÚ</sup>ta-az-ze-el-*li-iš*  
 4' I-NA <sup>É</sup>UTU pa-a-an-zi

“[The kin]g enters *halentu*-house. The priest (and) the *tazzelli*[*li*]-priest go to the temple of the sun goddess (of the netherworld).”

In column IV<sup>71</sup> of the text, the queen moves towards the cult stela. At that moment, the priest and the *tazzelli*-priest stand<sup>72</sup> in front of the temple of the sun goddess and across from the king<sup>73</sup>. The cupbearer serves the king a drink. Meanwhile, the cupbearer of the god treats the *tazzelli*-priest in a way we cannot define because of the broken context:

IV 3' [MUNUS.L]UGAL-aš IT-TI<sup>NA</sup>4ZI.KIN  
 4' [*ú-i*]z-zi<sup>LÚ</sup>SANGA  
 5' [<sup>LÚ</sup>*t*]a-az-ze-el-*li-iš*  
 6' [*ták-n*]a-aš<sup>d</sup>UTU-ya-aš pá-r-na-aš pí-ra-an  
 7' [ ]x me-na-aḥ-*ha-an-da*  
 8' [*ti-a*]n<sup>?</sup>-zi<sup>LÚ</sup>SAGI.A LUGAL-i  
 9' [a-ku-*u*]a-an-na pa-a-i  
 10' [<sup>LÚ</sup>SA]GI.A DINGIR<sup>LIM</sup>-ma  
 11' [A-NA <sup>LÚ</sup>*t*]a(?) -az-ze-el-*li*

70 See S. Alp, Beitr., 1983, p. 306f.; M. Popko, THeth 21, 1994, p. 276ff.

71 See M. Popko, THeth 21, 1994, p. 278f.

“[The queen c]omes towards the cult stela. The priest (and) the [*t*]azzelli-priest move<sup>74</sup> across [...] in front of the temple of the sun goddess of the [ear]th. The cupbearer gives to the king to drink. The [cu]pbearer of the god also to the *tazzelli*-priest”

In a fragmentary context about a festival that may concern the Nerik cult, the *tazzelli*-priest is mentioned along with another priest, and three *kištun*-breads are put<sup>75</sup> on the floor. However, there is some sort of unintelligible information about this bread. The text is as follows:

KUB 7.17 (parallel text KBo 22.190, 9'-10')<sup>72</sup>  
 2' [<sup>LÚ</sup>S]ANGA-aš kal-la-r[*i*-  
 3' [<sup>NINDA</sup>]ki-iš-tu-un ti-an-*z*[*i*]  
 4' [<sup>LÚ</sup>*t*]a'-az-zi-il-*li-ja* x[  
 5' [(III) <sup>NINDA</sup>]ki-iš-tu-un ta-ka-a-a[n  
 6' [k]u-it-ta ŠA I <sup>NINDA</sup>ki-eš-tu-*un*

“The priest [...s]. They pu[t] *kištun*-[bread]. To the [*t*]azzelli-priest too [...] three *kištun*-[breads] on the floor [...] each one (is) of *kištun*-bread.”

In column III of KBo 23.59<sup>73</sup>, which is a poorly preserved fragment, the ceremony taking place between the *hamina*-man who is considered to be one of the cult personnel of Zippalanda and the king is explained. In column IV, the king enters the *halentu*-house wearing white shoes. Then, the king leaves the *halentu*-house and takes his place. After sacrifice offering breads are listed, the table men and the cooks hold them up. At the same time, the chief of the cooks and the chief of the table men are running.<sup>74</sup> In the rest of the fragment, the temple of a god, sheep, the *paluatalla*-man and the *tazzelli*-priest are mentioned, but the text is damaged and illegible from that point on.

Another fragment in which the priest, one of the Zippalanda cult personnel, the *tazzelli*-priest, the <sup>LÚ</sup>*hamina*-man and the anointed priest are referred to, is KUB 51.42<sup>74</sup>. In column II<sup>75</sup> of this festival description, attended by the king, the Damnaššara-gods, the *halentu*- and gate are mentioned.

The *tazzelli*-priest is mentioned within a context of a table setting in the obv. third line of the fragment of IBoT 4.155 describing a festival.

72 See V. Haas, KN, 1970, p. 122f.; M. Popko, THeth 21, 1994, p. 136f.

73 See S. Alp, Beitr., 1983, p. 276f.; M. Popko, THeth 21, 1994, p. 248ff.

74 See M. Popko, THeth 21, 1994, p. 234ff.

e) <sup>LÚ</sup>tazzelli- in ration lists

In the festival documents containing the lists of the attendants and various cult tools (*MELQĒTU(M)* lists), the name *tazzelli*-priest is encountered. One such text is KBo 25.24<sup>75</sup>:

obv.<sup>?</sup>  
 3' m]a-a-an<sup>d</sup>Ha-š[a<sup>?</sup>-  
 4' GU<sub>4</sub>.M]AḪ Û X UDU<sup>HLA</sup> [  
 5' <sup>LÚ</sup>SANGA-e]š<sup>m</sup>ta-az-zi-<sup>l</sup>li<sup>?</sup> [-iš<sup>?</sup>  
 6' <sup>LÚ</sup>?M]EŠ<sup>?</sup>SU.GI<sup>LÚ</sup>.MEŠ<sup>?</sup>la[-aḫ-ḫi-ja-le-eš  
 7' URU Zi-i]p-la-an-da kat-l[a(-)  
 8' ]x-ḏ[i]  
 9' ]<sup>l</sup>ha<sup>?</sup>-aš-ta-i za-nu-an-zi[  
 10' še-e-er<sup>d</sup>IM-aš<sup>?</sup>É<sup>?</sup>-ri<sup>LÚ</sup>SANGA-eš<sup>m</sup>ta<sup>?</sup> [-az-zi-li-iš<sup>?</sup>  
 11' S]IPA<sup>ME</sup>.EŠ<sup>?</sup>DINGIR<sup>LIM</sup>e-ša-an-da

"[...] if god Ḫaš[amili<sup>?</sup> ... bu]ll and ten sheep [...]. [The prie]st, the *tazzil(l)i*-priest, [...], the old men, tra[veling men<sup>?</sup> ...] ne[ar Zi]planda [...]. They cook bones. In the temple [of the storm god above] the priest, the *ta[zzil(l)i*-priest], [...], the shepherds of god sit."

Another *MELQĒTU(M)* list is KBo 20.16<sup>76</sup>:

IV 2' NINDA.GU]R<sub>4</sub>.RA GAL ki-i<sup>m</sup>ta-az-zi[-li-iš da-a-i]  
 3' GU<sub>4</sub>.MA]Ḫ X UDU<sup>HLA</sup> šu-up-pa-aš-mi-it an-ḏ[a-ma  
 4' <sup>DUG</sup>ḫa-r]i-ul-li<sup>?</sup><sup>LÚ</sup>ḫa-mi-i-ne-eš ḏ[a-a-i]

"[...] big [thick] bread; This [takes] the *tazzi(l)i*-priest. [... bu]ll, ten sheep; their meat (is) in[side ] the *ḫamina*-man ta[kes] *ḫar*]iulli-cup<sup>?</sup>."

KBo 25.15 + KBo 20.2 I 3'-6'<sup>77</sup> involving ration list for *tazzelli*- is as follows:

I 3' [ ]x-iz-zi LUGA[L-uš<sup>d</sup>IM-aš]É<sup>?</sup>-ri<sup>l</sup>ḫu-<sup>l</sup>e<sup>?</sup> [-ek-zi]  
 4' [I GU<sub>4</sub>.MA]Ḫ šu-up-pi-i]š-tu-ya-ra-an [n]a-at-ta ar-kán-da-an [da-a-i]  
 5' [ma-a-an-ša-an L]UGAL-uš KISLAḪ-ni ḫu-e-ek-zi I tar-šu-u[-

6' [ ]x-an ki-i-iz<sup>m</sup>ta-[a]z-zi-li-iš [da-a-i]

"[...] the kin[g] con[jures] at the temple [of the storm god]. [(The *tazzili*-priest) takes one bull] (which is) *šuppištuḡara*-<sup>78</sup>, not (yet) cut up. [When] the king conjures at threshing floor, one [...]: this [takes] the *tazzili*-priest (for himself)."

KBo 16.78 is another of the texts on festivals involving offerings for local cults. This text includes the names of various occupations, cult tools and procedures. In the 12<sup>th</sup> and 13<sup>th</sup> lines of the text, the *tazzilli*-priest has a *muriḡala*-bread<sup>79</sup> in his hand, while in the 14<sup>th</sup> line, he is holding a silver *zau*-tool:

KBo 16.78 +<sup>80</sup> IV

7 [LÚ]<sup>d</sup>IM<sup>GIŠ</sup>GIDRU-an ḫar-zi MUNUS<sup>d</sup>IM<sup>MUNUS</sup>pal-ya-at-tal-la-a[š]  
 8 [LÚ]<sup>MEŠ</sup>ALAM.ZU<sub>9</sub> UGULA<sup>LÚ</sup>.MEŠ<sup>?</sup>MUḪALDIM XV<sup>LÚ</sup>.MEŠ<sup>?</sup>ḫa-a-pé-e-eš  
 9 [X]V<sup>?</sup><sup>LÚ</sup>.MEŠ<sup>?</sup>UR.BAR.RA I MUNUS<sup>GIŠ</sup>PAN III<sup>MUNUS</sup>.MEŠ<sup>?</sup>i-ya-an-te-eš  
 10 [MUN]<sup>US</sup>i-ya-an-da-an<sup>MUNUS</sup>ḫar-ya-an-da-an-za kap-pa-a-li-i[a-  
 11 [i]š-ḫu-uz-zi-an-za<sup>GIŠ</sup>GA.ZUM iš-ḫu-uz-zi-aš-ša  
 12 [nu-]kán<sup>m</sup>ta-az-zi-il-li-iš ar-ta  
 13 [ki]-iš-ša-ri-iš-ši<sup>NINDA</sup>mu-ri-ja-la-aš ne-e-<sup>l</sup>a<sup>?</sup> [-an-za]  
 14 [<sup>LÚ</sup>SAN]GA-eš ar-ta za-a-u KÜ.BABBAR ḫar-zi XXX UDU.NÍTA<sup>MEŠ</sup>  
 XX[X]<sup>?</sup>  
 15 [ ]ḫi-lam-ni ḫa-an-da-a-an-te-eš

"The [man] of the storm god holds the staff. The woman of the storm god, the *paluata*-woman, the cult reciters, the chief of the cooks, fifteen *ḫapija*-men<sup>81</sup>, fifteen<sup>?</sup> wolf men, a female archer, three *iḡant*-women (are ready). The *ḫarḡant*-woman [...s] the *iḡant*-woman (acc.) [...] She is belted, and the belt has a comb. The *tazzilli*-priest is standing (there), and in his ha[nd] the *muriḡala*-bread (is) tur[ned]. [The pri]est is standing there, (and) he holds a

75 For translit. see E. Neu, StBoT 25, 1980, p. 62; for text analysis see M. Popko, THeth 21, 1994, p. 122f.

76 For translit. see E. Neu, StBoT 25, 1980, p. 43; for text analysis see M. Popko, THeth 21, 1994, p. 118f.

77 For translit. see E. Neu, StBoT 25, 1980, p. 47; for text analysis see M. Popko, THeth 21, 1994, p. 98f.

78 See J. Friedrich, HW 1. Erg., 1957, p. 19a "*šuppištuḡara*- 'verziert(?)'"; E. Neu, StBoT 12, 1970, p. 91 "*šuppištuḡara*- 'glänzend(?)'"; J. Tischler, HDW, 1982 p. 79 "*šuppištuḡara*- 'rein erscheinen, ausschauen'. Ptz. *šuppištuḡant*- 'reines Aussehen habend', etwa gleichbedeutend *šuppištuḡara*- (Adj.)"; J. Siegelová, Verwaltungspraxis, 1986, p. 618; E. Neu, StBoT 32, 1996, p. 83, 146, 352; J. Tischler, HHW, 2001, p. 156 "*šuppištuḡara*- 'rein erscheinen, ausschauen'. Ptz. *šuppištuḡant*- 'hellschimmernd, glänzend' (in einer bestimmten Technik plattiert, '\*reines Aussehen habend')".

79 For <sup>(NINDA)</sup>*muriḡala*- see CHD 3/3, 1986, p. 333bf. "a bread or pastry in the form of a cluster of fruit".

80 See M. Popko, THeth 21, 1994, p. 142ff.

81 For <sup>LÚ</sup>*ḫapija*- see F. Pecchioli Daddi, Mestieri, 1982, p. 227ff.

silver *zau*-tool. Thirty wethers, thir[ty<sup>7</sup> ...]. [...] had been prepared in the portico."

#### f) <sup>LÚ</sup>tazzelli- in a bilingual text

In the cursing part of a bilingual text written in the Hattian-Hittite languages, it is said that "who will separate the calves from the stable<sup>7</sup>, so the storm god will separate them with a staff". Here, the storm god punishes the criminal. The same act is also true for the priests and the *tazzelli*-priests, which shows that with their title of the 'official of god' they too have the authority to carry out the same punishment on the criminals:

KUB 28.9 + KUB 44.60 III 10-11<sup>82</sup>

rev. rt. col.

11 b <sup>LÚ.MEŠ</sup>SANGA<sup>7</sup>-uš-at-kán <sup>GIŠ</sup>ša-ḥu-ta-az kar-ši-eš-kán-zi

12 b <sup>LÚ.MEŠ</sup>ta-az-ze-el-li-uš-ma-at-kán <sup>GIŠ</sup>TÚG-az <sup>GIŠ</sup>GIDRU-az KI.MIN

"The priests will separate them with a (wooden) *šaḥuta*-implement. The *tazzelli*-priests also will separate them with boxwood (branches) (and) with staff(s)."

#### IV) Conclusion

In the second section of this paper, various opinions on whether Hittite reading of <sup>LÚ</sup>GUDU<sub>12</sub> could be <sup>LÚ</sup>tazzelli- were stated. Considering the phonetic completions of <sup>LÚ</sup>GUDU<sub>12</sub>, the word can be seen to include both -iš and -aš singular nominative endings<sup>83</sup>. Therefore, more than one reading must be underlying the sumerogram. The spelling of <sup>LÚ</sup>GUDU<sub>12</sub>-iš KBo 17.15 rev. 8 is thought-provoking<sup>84</sup> in terms of <sup>LÚ</sup>tazzelli- being one of the Hittite readings of <sup>LÚ</sup>GUDU<sub>12</sub>. However, <sup>LÚ</sup>tazzelli- and <sup>LÚ</sup>GUDU<sub>12</sub> have been mentioned along with each other in two texts (KUB 41.28 II 13' and KUB 41.29 III 9'). This naturally contradicts the view claiming that both titles are the same. Nevertheless, it is still possible that in over more than 600 years of religious life of the Hittites, the effects of the Hattian, Hurrian, and Luwian cults may have led to different interpretations and varying status of <sup>LÚ</sup>tazzelli- and <sup>LÚ</sup>GUDU<sub>12</sub> titles in different centuries. Hence, these two titles can be con-

sidered to indicate different groups of priests in some centuries and to have replaced each other in other centuries.

First of all, the *tazzelli*-priest is remarkable as one of the higher ranking cult officials of Zippalanda. The cult personnel of this city has a hierarchic order which is as follows (the main) priest, the *tazzelli*-priest, the *ḥamina*-man, the cupbearer and the singer. In texts on festivals, the *tazzelli*-priest either works or appears with many attendants or groups of people such as the priest (<sup>LÚ</sup>SANGA – usually more than the others), the *ḥamina*-ma/(e)n, the anointed priest, the ma/(e)n of god(s), the 'mother-of-the-god' priestess, the chamberlain, the man (=priest) of the storm god, the woman (=priestess) of the storm god, the consecrated priest, the elders of Zippalanda, the chief of the royal guards, the royal guard, the chief of the table men, the chief of the palace attendants, the palace attendants, the cupbearer, the barber, the *lahḥijala*-men, the *minalla*-men, the *iyant*-woma/(e)n, the *ḥaryant*-woman, the *zintuḥi*-women, the *paluatalla*-man, the *paluatalla*-woman, the female cult reciters, and the keeper<sup>7</sup>. The *tazzelli*-priest was associated with deities such as the storm god, the storm god of Zippalanda, the sun god, the sun goddess of the earth, the goddess Mezulla, the god Ḥašammeli, the Damnaššara gods, and goddess Kataḥḥa and their temples. On the other hand, this priest was in the presence of the king, queen, and prince in various festivals attended by them. All the festivals to which he was assigned to were of Hattian origin, therefore, he must be an official from Hattian cult. Below, derived from the research carried out for this paper are the functions and duties of the *tazzelli*-priest:

1. Going to the *ḥešta*-house on the fourth day of the *ḥaššumaš* festival and drinking twelve times in honor of the gods.
2. Bowing in front of the altar (to the storm god of Zippalanda and the god Ḥašammeli).
3. Sanctifying the food for the kitchen door (*tazzelli*-priest and then the priest).
4. Grinding at the millstone (in the following order; prince, *tazzelli*-priest, chamberlain, barber and *minalla*-men).
5. Walking<sup>7</sup> before the king (in the following order; *minalla*-men, *tazzelli*-priest, priest, palace attendants and royal guard).
6. Taking his place along with the other spiritual group members (in the following order; priest, 'mother-of-the-god' priestess) in a festival for the storm god of Zippalanda.
7. Standing in attendance to the king after the king takes his place on the spring (along with the *iyant*-women, the *ḥaryant*-woman, the *paluatalla*-woman and the cult reciters).
8. Going to the temple and bowing before the god (along with the chief of the royal guards, the chief of the palace attendants, the consecrated priest, the a-

82 See CHD Š/1, 2002, p. 186b.

83 For this issue F. Pecchioli Daddi, Mestieri, 1982, p. 305.

84 See F. Pecchioli, BiOr 56 (1999), on col. 156 despite occasional use together of <sup>LÚ</sup>GUDU<sub>12</sub> and <sup>LÚ</sup>tazzelli-, it has been claimed that <sup>LÚ</sup>tazzelli- might be one way of reading <sup>LÚ</sup>GUDU<sub>12</sub>.

nointed priest, the *hamina*-man, the woman of the storm god, the man of the storm god and the *paluatala*-woman).

9. Performing libation (with the priest).
10. Sacrificing sheep to the storm god of Zippalanda (along with the priest wearing *kurutayant*-, the *hamena*-man, and the anointed priest).
11. Washing the statues of the gods, sweeping the temples, and sprinkling water (along with the priest wearing *kurutayant*-, the *hamena*-man, the anointed priest, and the men of the temple).
12. Bowing to the gods in winter during the ceremonies when the hunter's bag is taken around the cities (in the following order of priest and *tazzelli*-priest).

### Einige Bemerkungen zu den hurritischen Sprüchen des Gizija-Rituals

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Innerhalb des Projektes einer Internet-Veröffentlichung hethitischer Texte, das von der Akademie der Wissenschaften Mainz in Zusammenarbeit mit dem Alt-orientalischen Seminar der Universität Würzburg initiiert wurde, ergab sich für das hethitologische Teilprojekt A.9 des SFB 295 der Universität Mainz die Gelegenheit, einige der Ritualtexte, die die Grundlage der Untersuchungen des Teilprojektes bilden, im Internet bereitzustellen. Aus inhaltlichen Gründen<sup>1</sup> sowie aufgrund eines relativ geringen Textumfangs erschien das Ritual des Gizija für eine Bearbeitung nach den Richtlinien der Internetvorgaben geeignet. Die Ritualanweisungen sind in hethitisch, die Beschwörungssprüche in hurritisch verfaßt. Da die hurritischen Textpartien eine eingehendere Bearbeitung erfordern, die über die Richtlinien des Projektes hinausgeht, sollen einige von ihnen an dieser Stelle besprochen werden. Mit diesem kleinen Beitrag möchten wir Silvin Košak für die herzliche Aufnahme in der Akademie und seine stete Diskussionsbereitschaft danken.

Der nur in einer Version überlieferte Text, der die Beschreibung der sechsten Tafel des *allanušašši(jaš)*-Rituals des Gizija<sup>2</sup> enthält, stellt eine Niederschrift der mittelhethitischen Zeit dar<sup>3</sup>. Da sich keine Hinweise auf ältere Sprache finden lassen, ist auch von mittelhethitischer Entstehungszeit auszugehen. Eine Transliteration mit Übersetzung der hethitischen Partien legten Salvini/Wegner 1986 unter ChS I/2 Nr. 40 vor. Bislang konnte ein weiterer zugehöriger Text identifiziert werden, der mit den beiden Textfragmenten joint, so daß sich die folgende Textzusammenstellung ergibt: KUB 45.3 + KBo 54.219 + KUB 47.43<sup>4</sup>. Eine aktuelle

1 Siehe dazu Görke im Druck.

2 Zur Bedeutung des Textes, auf die an dieser Stelle nicht näher einzugehen ist, siehe Miller 2004, 506-511, sowie Görke im Druck; vgl. auch Miller 2005, 131f.

3 Siehe Salvini/Wegner 1986, 18; Košak, Konkordanz der hethitischen Texte unter [www.hethiter.net](http://www.hethiter.net) sub CTH 701.c.VI.

4 Košak, Konkordanz der hethitischen Texte unter [www.hethiter.net](http://www.hethiter.net) sub CTH 701.c.VI.