

HANS G. GÜTERBOCK

SOME STRAY BOĞAZKÖY TABLETS

Over the years many fragments of Boğazköy tablets have been found by villagers. It is in the nature of such finds that they end up in different places where they are out of reach for scholars. Many of them are of little interest because they are very small or contain only routine phrases. But occasionally one finds pieces that are interesting either by themselves or by joining known texts. The volume being published in honour of Emmanuel Laroche gives me a welcome opportunity to rescue a few such textes from obscurity by making them known to Hittitologists. I hope my friend will kindly accept this small contribution.

I. *Two fragments in Montserrat, Spain.*

My colleague Miguel Civil some years ago brought back from Spain photographs of two fragments of Boğazköy tablets kept in the Abbey of Montserrat (province of Barcelona). The Curator of the Biblical Museum of the Abbey granted permission for their publication, which Professor Civil kindly ceded to me. The photographs are clear enough to allow for making handcopies, which I present here.

The fragment Montserrat 1 (Fig. 1) was recognized by Harry A. Hoffner as joining KUB X 37 (Bo 363, in Istanbul). With his kind permission I make known his identification and include the adjoining part in Fig. 1. As listed by E. Laroche in CTH under No. 634, KUB X 37 is a duplicate of KUB XX 76 III 20 ff.; with the added piece it now restores that paragraph.

The fragment Montserrat 2 (Fig. 2) is also part of a festival text. Line 2 probably marks the end of the first day: [... *U₄-MU MA-AḪ-R*] *U-Ú tuḫ-ḫu-uš-la*. Line 3 seems to introduce delivery of offering materials from the "Palace of the Grandfather": [*IŠ-TU É.GA*] *L ḫu-uḫ-ḫa-aš ki-i pi-ia-an-zi*¹. Deliveries from this institution are otherwise known to be made in the course of the EZEN (*ḫ*) *išūwaš* (CTH 628): KBo XV 37 I 7-9 with dupl. KBo XXIII 85 VI (?) 4-6.

(1) There is no photograph of the right edge, but the continuation of the word on the edge is beyond doubt. In contrast, in line 10 the photograph shows some empty surface between *-an* and the edge, so this could be the neuter participle rather than third person plural.

II. A Festival of Išhara.

In the early 1930s I had an opportunity to copy (in transliteration) a few Hittite tablets in the Istanbul bazaar. I shall present here the only one of these copies that is good enough to be published. Now it turned out to be a duplicate of KBo XXI 42 (CTH 641, 2). The bazaar fragment may be called 641, 2, B, while KBo XXI 42 becomes copy A. Copy B had long lines, each originally containing approximately the text of two lines of A. Thus, in the first paragraph of the text, A 1-18 = B 1-9, the restorations taken from A determine the length of the lines in B. In the second paragraph, B 10-23 offers at least part of the text which in A is represented only by isolated words. It is for the sake of this addition to the known text that I present copy B here.

TRANSLITERATION

(Lines after B; restorations from A in parentheses)

- 1 *ma-a-an A-NA* ^{nu}*Iš-ḫa-ra* EZEN *zé-na-an-la-aš* DÜ-a[(*n-zi nu ki-iš-ša-an*
DÜ-an-zi)]
- 2 ^{lu}*HAL* 2 ^{giš}*BANŠUR*.AD.KID *da-a-i še-er-ma-kán* 2 NINDA.ERÍN.MEŠ
[(*da-a-i nu-kán DINGIR-LUM ša-ra-a da-a-i*)]
- 3 *nu IZI ke-e-ez ke-e-ez-zi-ia da-a-i nu-kán* ZÍD.D[(*A A-NA IZI ke-e-ez ke-e-ez-zi-ia*)]
- 4 *iš-ḫu-u-wa-i nu-kán* DINGIR-LUM *iš-tar-na ar-ḫa pé-e-d*[(*a-i na-an ar-ra-an-zi*
iš-ki-ia-an-zi)]
- 5 *na-an-kán A-NA* ^{giš}*BANŠUR* EGIR-*pa da-a-i nu-kán* 2 NINDA.KUR₄.R[(*A*
GA.KIN.AG NINDA.Í.E.DÉ.A me-ma-al 3 NINDA.KUR₄.RA)]
- 6 *ḫa-wi₅-ia-aš-ši* 10 NINDA.KU₇ *tar-na-aš ŠÀ.BA* 1-EN NINDA.KUR₄.RA
[(*ŠA UP-NI IŠ-TU GA.KIN.AG ti-ia-an-za*)]
- 7 10 NINDA^{zi}-*mu-ḫi-la-aš-ša* 1 ^{giš}*lu-um-pa-an-ni* Í.DÜG.GA *nu*[(*-kán ki-i ḫu-u-ma-an*
A-NA DINGIR-LIM EGIR-pa)]
- 8 *ti-an-zi* TU₇.GÚ.GAL.GAL TU₇.BA.BA.ZA 1 NINDA.KU₇ *ŠA* ½ [(*UP-NI*
1 NINDA LA-AB'-KU) (*ŠA BA.BA.ZA*)]
- 9 *A-NA DINGIR-LIM EGIR-pa ti-an-zi*
- 10 *nu* EN.SISKUR *pa-iz-zi nu-uš-ši* ŠU.ḪI.A-*aš wa-lar pi-an-z*[*i nu (?) A-N(A*
DINGIR-LIM U)Š-KE-EN(?) (nu-kán k)i-i A-NA DINGIR-LIM(?)]]
- 11 *ti-an-zi* 3 UDU.ḪI-A *ŠÀ.BA* 1-EN UDU *ŠA* IGI.DU₈.A x[...]
- 12 ^{nu}*UTU-aš* ^{nu}*Hal-ma* ^{nu}*Ta-an-ga-ra* ^{nu}*Tu-uḫ-ḫi-ú-r*[*a...? (Ša-)*...]
- 13 *ku-na-an-zi nu* ZÍD.DA *iš-ḫu-u-wa-i nu-kán* iš-x[...]
- 14 *nu-kán* ^{lu}*MU* ^{lu}*NINDA.DÜ.DÜ-ia* *pa-ra-a pé-e-da-an*[-*zi* ...]
- 15 [*na-a*]-*t-kán ḫa-aš-ši-i* *iš-ḫu-u-wa-an-zi* UDU.ḪI.A-*m*[*a* ...]
- 16 [.....] GÍR.MEŠ SAG.DU.MEŠ *ḫu-u-ma-an za-nu-wa-a*[*n-zi* ...]
- 17 [....NINDA.KU]R₄.RA.ḪI-A *ku-i-e-eš A-NA DINGIR.LIM EGIR*[-*pa* ...]
- 18 [.....]A-*ia ŠA* GA.KIN.AG *ar-ḫa* x[...]
- 19 [.....] *iš-ḫu*]-*u?-wa-i* TU₇.GÚ.GAL.GAL TU₇.BA.BA[.ZA ...]
- 20 [.....] T]U₇.GÚ.GAL.GAL *še-er da-a-i* [...]
- 21 [.....]x-*ta te-pu pi-ra-an* x[...]
- 22 [.....]d]a-a-i *nu* Í(?)*.*x[...]
- 23 traces only, then broken.

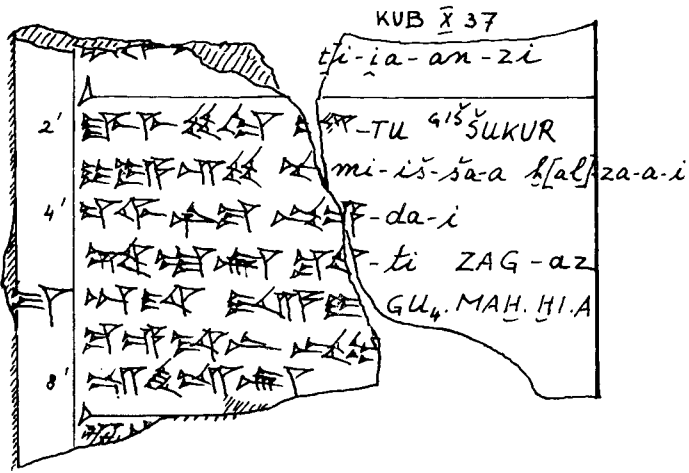


Fig. 1. — Montserrat 1.

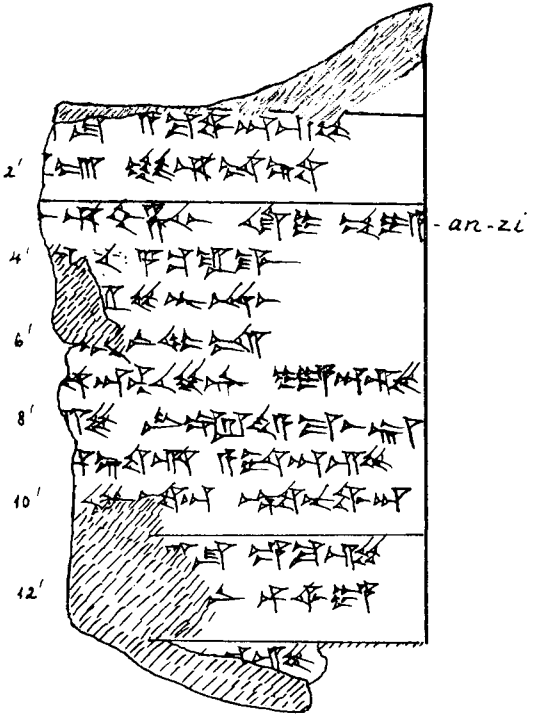


Fig. 2. — Montserrat 2.

B rev.: traces only of last two lines of text, followed by colophon:

3' DUB.KAM (sic!) ŠA 𐎶Iš-ḫa-ra ḫa-me-eš[-ḫa-an-la-aš ...(?)]

A, colophon:

1' DUB.1.KAM ŠA 𐎶Iš-ḫ[a-ra EZEN.ḪI.A-aš(?)]

2' ze-e-na-an-la-aš [(nothing?)]

3' ḫa-me-eš-ḫa-an-la-aš-ša QA-TI

4' ŠU 𐎶Ḫa-pa-ti-UG

5' DUMU 𐎶Tu-wa-at-ta-LÚ 𐎶A.ZU.SAG

6' PA-NI 𐎶Ši-pa-LÚ IŠ-TUR

Variants:

Line 1: A 1: ze-e-na-an-la[-aš].—L. 2: A 3: 𐎶AZU. The interchange of ḪAL and AZU has long been observed; cf. O. R. Gurney, AAA 27 (1940) 89 n. 4; H. Otten, ZA 54 (1961) 147; A. Archi, SMEA 14 (1971) 221 f.—L. 4: A 7: iš-ḫu-wa-a-i.—L. 9: A 18: [ti-i]a-an-zi.—L. 10: A 19: ŠU.MEŠ-aš.—L. 12: A 23 𐎶Tu[ḫ-...], if the traces can thus be read. The sequence of divine names would seem to differ.

TRANSLATION

When they celebrate the autumn festival for Išhara, they proceed like this: The incantation priest sets up two wickerwork tables. On them he puts two soldier's loaves. Then he lifts the (image of the) goddess up. And he puts fire on either side and sprinkles flour on the fire on either side and carries the goddess through (between the two fires). They wash and anoint her, and he puts her back on the table.

(5b) Two thick loaves (with) cheese, 'helva', groats, three thick loaves (in the shape of) sheep, ten sweet loaves of *tarnaš* (size), among them one thick loaf of a handful (size) covered with cheese, ten *zimuḫilašša* loaves, one *tumpanni* (vessel) of sweet(-smelling) oil: all this they put back for the goddess. A dish of broad beans, a dish of porridge, one sweet loaf of one-half handful, one moist bread, [a ...] of porridge they put back for the goddess.

(10) Then the person for whom the offerings are made goes. They give him water for (washing his) hands. [He bows(?)] to the goddess. Then they deposit t[his(?). They bring(?)] three sheep, among them one sheep of gift (quality?) [... and] kill [them] for the deities Ḫalma, Tangara, Tuḫḫiura, Ša[...] of the Sun(goddess?) [of the Earth?]. He heaps up flour and [.....] and the cook and the baker carry (it) out [.....] and heap it on the hearth. But the sheep [they dissect, and their meat(?) with] the feet and heads, all of it they cook. [.....] The loaves which [they had put] back for the goddess [.....] (etc. Also the other dishes are mentioned again, but the rest of the text is too fragmentary for translation).

This text is of interest as another example of an EZEN performed for an EN.SISKUR. Other such cases are known from the cult of the goddess Huwaššanna of Ḫubišna (e.g. CTH 691, 1). In another EZEN of the same goddess (CTH 692, 6) a *bēlet bīlim* "mistress of the house" is acting. A *bēl bīlim* "master of the house" performs the ritual of the Stormgod of Kuliwišna (CTH 329), in whose second tablet the myth of the Vanishing God is told and which is appropriately called *mukeššar*

"invocation" in the colophon (KBo XV 32 IV)². But in the cult of the Stormgod of Ḫiṣšašhapa (CTH 637, 1) a *bēl bīlim* performs an EZEN the preserved parts of which resemble the regular cult festivals.

For the relatively rare occasions where the *barū* functions in festivals (as distinct from magic rituals) see A. Archi, SMEA 14 (1971) 221 f. and H. Otten, StBoT 13 (1971) 25 f. Those examples belong to the official festivals. In our text he purifies the image of the goddess by making it pass between two fires³. Since only the beginning of the text is preserved, we cannot tell whether this ritual, even though it is said to be seasonal, was also aimed at invoking or appeasing the goddess.

The colophon of A states that the tablet described both the autumn and the spring festivals, in this sequence, corresponding to the fact that the autumn festival is dealt with in column I. In B the colophon only mentions the spring festival, i.e., the contents of the second part of the tablet, now lost. Only A names the scribe. He is known from KUB XX 8, part of the AN.TAḪ.ŠUM festival (CTH 610). Of interest is the spelling variation for the second part of his name: UR.MAḪ vs. UG (PIRIG) for "lion", already noted in NH No. 284. Identity of person is proven because in both cases the father is Tuwatta-ziti (NH 1405). He has an interesting title: 𐎶A.ZU.SAG "chief physician", not known to me elsewhere, apparently the opposite of A.ZU.TUR "junior physician", KBo XI 1 rev. 26. Also important may be the fact that Šipa-ziti, who supervised the writing of tablet A, re-wrote (*newaḫḫaš*, "renewed") the Huwaššanna ritual KUB XXVII 59 and the second tablet of the ritual for the Stormgod of Kuliwišna, texts of the kind comparable to ours.

For the edibles listed in the text we refer to H. A. Hoffner, *Alimenta Hethaeorum*. In line 7 (= A 14) the 'sweet oil' is contained in a 𐎶*istū-um-pa-an-ni*, a container despite the determinative GIŠ: a bottle carved from wood? I combine this word with 𐎶*istup-pa-an-ni-in* IBoT III 72, 11 (Huwaššanna-ritual), where I.DÜG.GA is mentioned in line 9, and 𐎶*istup-pa-an-ni-iš-ša* 1143/v, 5. Reading *tup* instead of *ap* is recommended by the occurrence of *tu-um-pa-...* in our text, both A and B, and the identical determinative, despite the difference in gender. Is the similarity with Greek *lympanon* more than accidental? The latter is defined as a drum with a semiglobular body.

L. 11: For IGI.DU₈.A cf. MSL V p. 11, Ḫḫ I 32; CAD, E, 91 b (s.v. *elippu*) and 271 b (s.v. *erēbu*) for PRU III 107 (RS 16.238); PRU IV 127; S. Alp, Dil Tarih-Coğr.Fak.Dergisi II (1944) 792 (Turkish) said "gift" and quoted Landsberger for the interpretation "geschenkt" (given as gift) when said of animals. Or should it be "fit for a gift"?

L. 12: The divine names are new to me. Since 𐎶UTU-aš is genitive these deities

(2) My statement in *Actes de la XVII^e R.A.I., Bruxelles 1969* (1971) 176 f. should be changed accordingly. The colophon does not contain the word EZEN!

(3) Compare the passage in the oracle text KUB XXII 70 rev. 56, where the question is asked whether contaminated cult utensils should be purified by being carried through between the parts of a goat and two fires: *namma-at-kan MĀŠ.GAL IZI-ia ištarna arḫa pedanzi namma-at šuppiyahhanzi* (literally) "shall they carry them through the goat and the fire and (thus) purify them?" For 'Le rite de purification par le passage entre deux parties d'une victime' see: O. Masson, RHR 137, 1950, 5-25 on KUB XVII 28 IV 45-56.

apparently are subordinates of or belonging to the Sun deity. The Sungoddess of the Earth is known to have a whole court of attendants (KBo VII 28+, CTH 371), and this chthonic deity would be in place here; restoration of [laknaš] in the preceding line is easy.

III. A Letter of the Queen to the King.

A considerable number of Hittite letters was found on Büyükkale in 1964. They were published, together with others, in KBo XVIII. Shortly after the 1964 campaign, H. Otten saw a relatively well preserved letter in the hands of a dealer in Ankara. There is little doubt that it was found at the same place as those excavated in 1964. Otten was allowed to copy the text (in transliteration with drawings of broken signs) and kindly sent me a photostatic replica of his copy. For years nothing more was heard of the tablet, until Professor David I. Owen of Cornell University saw it in a Turkish collection in Turkey. He was able to photograph it and got the permission of the owner to publish it. He very kindly let me have prints of his photographs and ceded the publication rights to me.

Unfortunately the tablet is less well preserved than it seems at first sight. Despite this, and although I have not seen the original, I present here what can be read because it seems that the letter is connected to one published in KBo XVIII as No. 2.

TRANSLITERATION

- 1

[A-N]A 𐎶UTU-ŠI BE-LÍ-IA
- 2

[Q]Í - BÍ - MA
- 3

UM-MA SAL.LUGAL GEMÉ-KA-MA
- 4

MA-HAR 𐎶UTU-ŠI BE-LÍ-IA
- 5

ḫu-u-ma-an SIG₅-in
- 6

e-eš-du nu 𐎶UTU-ŠI
- 7

BE-LÍ-IA DINGIR.MEŠ TI-an
- 8

ḫar-kán-du nu A-NA 𐎶UTU-ŠI
- 9

BE-LÍ-IA ŠU.ḪI.A-uš
- 10

a-ra-aḫ-za-an-da aš-šu-li
- 11

ḫar-kán-du nu 𐎶UTU-ŠI
- 12

BE-LÍ-IA pa-aḫ-ša-an-la-ru
- 13

ka-a-ia kat-li-mi
- 14

ḫu-u-ma-an SIG₅-in
- 15

A-NA 𐎶UTU-ŠI ku-īt BE-LÍ-IA
- 16

[k]i-iš-ša-an AQ-BI
- 17

[ma]-a-an-wa a-pa-a-at ul-tar
- 18

[ki-š]a-ri nu-wa MA-HAR 𐎶UTU-ŠI
- 19

[ú-wa-mi m]a-a-an a-pa-a-at-ma
- (l. e.) 20

[ul-tar Ú-UL] ki-ša-ri
- 21

[.....] an-tu-wa-aḫ-ḫa-aš
- 22

[.....]x ku-īt
- (rev.) 23

[.....]-iz-zi pé-e-da-aš
- 24

[.....] ni-ni-ik-la-ri

- 25

[.....] a-pa-a-at ul-tar
- 26

[.....] Ú-UL
- 27

[.....] nu 𐎶UTU-ŠI BE-LÍ-IA
- 28

[.....]x u? ma? aš?
- 29

[A-NA L]Ú ŠAL-ŠI MA-AḪ-RI-IA
- 30

[QÍ-BI-MA UM-M]A 𐎶NÍG.BA-𐎶U
- 31

[.....kat]-li-ti [ḫ]u-u-ma-an
- 32

[SIG₅-in e-eš-du nu-ul-t]a DINGIR.MEŠ
- 33

[aš-šu-li pa-aḫ-ša]-an-la-ru
- 34

[.....]x É.GAL-LIM
- 35

[.....]x(-)al-la-aš
- 36

[.....] GAL 𐎶Ú.ḪÚB
- 37

[.....]x-la
- 38

[GAL LÚ(?)] 𐎶Ú-ḪÚB ki-iš-ša-an
- 39

[IQ-BI(?)] 𐎶IŠIN-BI.ḪI-A-wa-at-la
- 40

𐎶I.GIŠ(?) -ia am-mu-uk pi-iḫ-ḫi
- 41

[Í].DÜG.GA-ma-wa GAD-ia am-mu-uk
- 42

[da-aḫ(?)]-ḫi nu BE-LU I-NA x[x X]
- 43

[.....] nu 𐎶I.DÜG.GA x[-x]
- 44

[.....]x ku-iš pa-a-i

TRANSLATION

To His Majesty, my lord, say: Thus speaks the queen, your handmaiden: May everything be well with Your Majesty, my lord! May the gods keep Your Majesty, my lord, well and hold their hands around Your Majesty, my lord, in kindness and protect Your Majesty, my lord! Here, with me, too, everything is well.

(15) Concerning what I said to Your Majesty, my lord, thus: "If this thing [hap]pens, [I shall come] to Your Majesty; but if this [thing does not] happen, (21) [.....] a person (nom.) [.....] what/since [.....]... he carried [.....] is raised(?) [.....] this thing [.....] not [.....] Then Your Majesty, my lord [.....]

(29) [To PN,] the third ahead of me(?), [say: Th]us speaks NIGBA-𐎶U, [your ... May] all [be well w]ith you, and may the gods [pro]tect you [in kindness]!

(34) [.....] palace [.....].... [...] the chief of the 'deaf men' [.....] -ed. [The chief of the 'de]af men' [spoke] thus: "Fruit and sesame oil I shall give you, but the sweet(-smelling) oil and linen cloth I shall [take]". Now, the lord [is(?)] in [.....], and who will deliver sweet(-smelling) oil [.....]?

COMMENTARY

I cannot restore lines 21-28 or even read the traces in 28. After the double rule a new text begins with line 29. I called this kind of addition to an official letter 'postscript', a term which has been criticized. What is meant is the habit of Hittite officials to add personal messages to letters written on behalf of royalty. H. Otten devoted an article to it entitled "Hethitische Schreiber in ihren Briefen" (MIO 4, 1956, 179-189).

L. 29: [L]Ú ŠAL-ŠI seems to be what the signs are; *MAḪRIYA* is certain. I do not know such a title or designation; the nearest I could find is ^ušal-šu quoted AHW, p. 1150 b, top, from Assyrian documents.

L. 30: The name here is clearly NÍG.BA-^uU; the slanting lower wedge of BA is clear on the photograph. The same writing is found in the names listed NH No. 127 (a) 2 (whereas the name of the king of Qadeš should definitely be read *Niq-ma-Addu* with Albright quoted under (a)). NÍG.BA-^uU may be read *Ari-Tešub* or *Piya(ma)-Tarhunla*, cf. NH 980-982, 986-988.

L. 36, 38. The title GAL LÚ.Ú.ḪÚB occurs KUB X 21 V 15, where this man hands libation vessels to the king. The simple LÚ.Ú.ḪÚB appears in other festival rituals: In KUB II 13 I 8 f. he carries water for the king's handwashing; in KUB II 6 II 6-9 bread is delivered to 'deaf men' in the inner chamber. In KBo V 11 IV 13-17 a 'deaf man' assists the palace attendant in closing up windows and staircase. Who are these men, and why are they called 'deaf'? There is even a town named URUTU₆.LÚ.Ú.ḪÚB "Deaf Man's Mound" KUB XXV 23 l.e. a 1, 3, b 1. In our text the sign Ú is not clear in both lines, but I cannot think of any other sign in combination with LÚ and KAB/ḪÚB. Here the 'chief of the deaf men' seems to be in charge of provisions, which fits his role in the festivals.

The end of the letter seems to say that 'the lord' is not going to get any ointment. This recalls the letter KBo XVIII 2, which reads in part:

(1-2) *UMMA* ^uUTU-ŠI-MA ANA SAL.LUGAL GAŠAN-YA AMA.DÜG.GA-YA *QIBIMA* "Thus speaks His Majesty: Say to the Queen, my lady, my dear mother!" There follow the usual good wishes, after which the obverse is broken. At the end of the reverse one reads:

(4) . . . *nat-kan par[ā]* (5) [*arn*] *ulten nat-mu uppešten* (6) [*k*] *āša-mu* Í.DÜG.GA *iškiyaua[š]* (7) NU GÁL

(8) *namma-mu mān uppai* (9) *kuiški mān-mu UL* (10) *kuiški uppai nu-mu TUP-PA.ḪI.A* (11) *ḫatratten* (12) *nu šiggallu* (l.e. 1) [*MAḪAR* SAL.LUGAL AMA.DÜG.GA-YA *ašš*] *ul* (2) [*kui*] *maḫḫan nu-mu ḫatr*] *atten*

(4) " . . . [b]ring it out and send it to me! Behold, I have no sweet(-smelling) oil to anoint myself!

(8) Furthermore, whether someone sends (it) to me or whether no-one sends (it) to me, write me letters! I want to know [how the well]being [of the Queen, my dear mother, is! Write [to me]!"

So it seems the king wrote to his mother for ointment, but her official wrote back, in an appendix to her letter, that he could not procure it from the man in charge.⁴

From the addresses of the two letters we learn something about court etiquette. Both the king and his mother use the honorific 'my lord' and 'my lady', respectively, when addressing each other. But still, the king puts his own name with *UMMA* at the head of the letter, while the queen-mother uses the deferential sequence of naming the addressee first.

Looking for a Hittite king who might have written in this way to his mother the queen, one naturally thinks of Tudḫaliya IV and Puduḫepa, and unless compelling evidence to the contrary is found, we may consider them the authors of our letters.

(4) Whether lines 17 ff. of the queen's own part of the letter refer to the request in KBo XVIII 6, 6-8 "Behold, [no]-one is with me! My dear mother, [. . .] and come riding to me!" is not certain.