

Handout for: A new look at the Hittite cult term “to drink a deity” in a special consideration of Hattian language.

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Reference # 1

I) Divine name is written phonetically and has accusative ending -n:

1) ^dKarmāhili *akuwanzi* (KUB 11.34 V 51'-52' [NS])

II) Divine name is written logographically and has accusative ending -n:

1) ^dUTU-un *ekuzi* (KUB 33.79 IV³ 12' [NS])

III) Philological elements in support of the accusative sense of the expression in Hittite:

1) *apūn* DINGIR-LUM ... *ekuzi* “drinks that deity” (KUB 10.72 V 18-19 [NS])

3) *apūš* DINGIR.MEŠ-uš *ekuzi* “drinks those deities” (VS 28.10 I 20' [MS])

4) ^dUTU ^dU ^dLAMMA *taknaš* ^dUTU-un *kuinna arḥayan* ... *ekuzi* “drinks the Sun deity, the Storm god, the protective deity (and) the Sun goddess of the earth each one separately” (KUB 30.24 II 19-20 [LNS], KUB 39.33 III 7'-9' [LNS])

5) *āšsun* UD-an ... *ekuz[i]* “drink[s] the good day” (KBo 21.95 I 7' [NS])

6) DINGIR-LAM [*akku*]š*kizzi* “keeps [drinking] the deity” (KUB 27.16 IV 28-29 [NS])

IV) Divine name is written phonetically with or without the accusative ending -n:

1) ^dKarmāhili ... *akuwanzi* (KUB 10.89 II 2'-3' [LNS])

2) ^dKarmāhili *akuwanzi* (KUB 11.34 V 51'-52') [NS]

3) ^dTelipinun (// ^dTelipinu) *akuwanzi* (KUB 2.5 IV 12 [LNS] // KUB 25.1 V 1-2 [NS])

V) Divine name is written logographically and has no accusative ending -n:

1) ^dIŠKUR ^dIŠKUR ^{URU}Zippalada ... *ekuzi* (KUB 1.17 II 31-34 [NS])

VI) Divine name is obviously in accusative case, but employs no ending -n, instead occasionally a (long) vowel:

1) 5 *ekuzi* ^dZinduhīšū ^dWa_hīši ^dU.GUR ^dHaratī ^dŠišumaḥi (KBo 8.112 VI 9'-12' [NS])

VII) Divine names in long lists including all aforementioned features:

1) [... *eku*]zi ^dUTU ^dMe[zzu]lla [^dTel]ipinūn ^dGAL.ZU [^dTa]ḥpill[a]nū [^dGUN]NI-an ^dŠušumaḥin (KUB 2.6 I 2-5 [NS])

VIII a) Divine name ends in a consonant other than accusative ending -n:

1) ^dTaurit *ekuzi* (KBo 25.184 II 17 [NS])

VIII b) Final consonant of the divine name is omitted:

1) ^dTauri *ekuzi* (IBoT 2.74 obv. 5' [NS])

2) ^dTaurī *ekuzi* (KBo 4.13 V 23 [LNS])

3) ^dTaurī (// ^dTaurit) *akuwanzi* (KBo 4.9 VI 30 [LNS] // KUB 10.12 III 8' [NS])

IX) Divine name is phrased as dative:

1) ANA ^dIŠKUR *ekuzi* (KUB 34.77 obv. 8' [NS])

2) ^dUTU *ŠAMĒ ekuz[i]* ... AN[A ^dI]ŠKUR *ekuzi* ... AN[A ^dLAMM]A *ekuzi* (KBo 15.25 rev. 15-17 [MS])

3) ANA ^dU *ekuzzi* (KBo 21.36 r. col. 7' [MS])

4) ANA ^dUTU *ekuzzi* (KBo 21.36 r. col. 4' [MS])

Утверждается, что сначала это было в хаттском как dat на -n, а потом было ошибочно воспринято хеттами как Acc. из-за их Acc. на -n.

X) Unusual usages:

- 1) ^dKataḥzipuriš ... *ekuzi* (Bo 4846:10' [—]; see H. Klengel, in: FsPugliese Carratelli [1988] 106 n. 21)
- 2) 3 *akuwanzi* [^{URU}... ^dK]attahḥaš [^{URU}... ^dKattahḥaš [^{URU}... ^dW]ā,ḥišiš (IBoT 2.78 I 6'-9' [NS])
- 3) ^dTauriya *ekuzi* (KBo 23.64 II 7' [MS])
- 4) ^dPirwan ^dAškašipan ^dMUNUS.LUGAL-ri ^dMaliyan ... *akuwanzi* (KBo 4.13 VI 9-11 [LNS])
- 5) ^dUTU-aš ^dMezzullan *ekuzi* (KUB 30.41 V 2 [NS])

XI) Divine names from Luwian milieu (including Iṣtanuwan texts):

- 1) ^dHūwaššanna ... *ekuzi* (KUB 27.66 II 23' [LNS])
- 2) ^dHūwaššannan *ekuzi* (KBo 20.72 II' 31' [MS])

XII) Divine names from Hurrian milieu:

- 1) ^dHepat *ekuzi* (KBo 15.37 II 13 [NS])
- 2) ^dHepaddun *ekuzi* (KUB 54.72 IV' 18' [NS])

XIII) Miscellaneous examples (divine names from various pantheons and their odd nominal cases contrary to Hittite grammar and syntax):

- 1) ^dLAMMA ^{URU}(^d)Tauriš AMA ^dKalimman ^dḤašamelen ^{TUL}Kuwannaniyan ^dĀššiyaza ^dU ^{GIS}TIR ^{ID}Zuliya ^dLAMMA ^{ID} ^{GIS}KÁ.GAL DINGIR.MEŠ Ta'lawaniš ... *ekuzi* (KUB 2.8 V 18'-30' [LNS])
- 2) 15 *ekuzi* ^dGulšuš ^dMAḤ.MEŠ-uš ^dKuzanašu ^dU.GUR ^U ^dU.GUR ^{URU}Ḥayaša ^dŠIN MUL išpanza ^dḤašmaiün ^dKataḥḫi ^dḤarištaššin ^dḤilaššin ... (KBo 4.13 VI 31-36 + KUB 10.82:3'-8' [LNS])
- 3a) ... ^dGulšuš ^dKuduiliš [^dKud]ušaḫiliš ^dDārawa[š ^dAnzil]iš ^dZukkiš GUNNI [^dZ]ilipūriš ^dEN.ZU M[UL (-)... GE₆-a]nza ^dḤašammiliš É.ŠĀ-aš MUNUS.LUGAL [^dḤ]arištaššiš ^dḤilašši[š] ... annarin tarpin ... [*ekuzi*] (KUB 32.87 rev. 10'-14' + KBo 23.72 rev. 21'-25' [MS])
- 3b) ... ^dGulšeš ^dKuduiliš ^dKudušaḫiliš [^dDārawaš ^dAnzil]iš ^dZukkiš GUNNI ^dZilipūriš [^dEN.ZU MUL(-) ... GE₆-a]nza ^dḤašammiliš É.ŠĀ MUNUS.LUGAL-aš ^dḤarištašši[š ^dḤilaššiš] ... annarin tarpin ... *ekuzi* (KUB 32.87 rev. 21'-25' + KBo 23.72 rev. 31'-33' [MS])
- 4) 15 DINGIR.MEŠ *ekuzzi* (// *ekuzi*) ^dMAḤ ^dGulšaš GUNNI (// ^dGUNNI) ^dU.GUR ^U ^dU.GUR ^{URU}Ḥayaša ^dEN.ZU MUL-i GE₆-anza ^dḤašammiliš ^dMUNUS.LUGAL ^dḤareštaššiš ^dḤilaššiš ... (KBo 19.128 VI 17'-22' [NS] // IBoT 3.15 I 5'-7' [NS])

Reference # 2

This fact is expressed in O. Soysal, Hattischer Wortschatz in hethitischer Textüberlieferung (2004) 76, by quoting the Hattian alternative lemmas *iš-pu-du-uh* and apocopated *iš-pu-du-ú*, *ma-ja-aš-ka-am* and *ma-a-ja-aš-ga-a-a*, *ua_a-aš-ḫa-u_uḫ_i-un* and *ua_a-aš-ḫa-u_uḫ_i-ú* respectively

Reference # 3

a) On the “Hattian” dative see O. Soysal, Hattischer Wortschatz in hethitischer Textüberlieferung, 185, 232 (with previous bibl.) and *idem*, Anatolica 31 (2005) 196 with note 31.

b) A conclusive textual proof for this is the Hattian sentence with its translation into Hittite: [(*pal*)]*a a=š=iya* ^dWa_ašul / [(*t*)]*a-ba-ar-na-an ka-a-at-t e-e* (= Hitt. *nu pier iyata / tameta laba [r_{nai}] LUGAL-i*) “and they (= the gods) gave abundance (and) plenty to the tabarna / labarna king;” (KBo 21.110 obv. 10'-11' // KUB 2.2 + KUB 48.1 III 27-29) see H.-S. Schuster, Die hattisch-hethitischen Bilinguen I 123 f.; O. Soysal, Hattischer Wortschatz in hethitischer Textüberlieferung, 185. The existence of a real “inflected” form of the Hattian designation for “king” *ka-at-te-en* which is modified by the ending *-n* is revealed now from KBo 37.155 rev.² 8' composed in Old Hittite ductus.

Reference # 4

- a) KBo 37.157: (8') [...] *ir-ḫa-a-iṣ-zi* ^dTu-u-ṽa-š[a-...] (9') [^d...] *-in* ^dTe-li-pi-nu ^dZa-[...] (10') [^d...] *-x-du-ú* ^dŠi-ṽu-ru-ú [^d...] (11') [^d...] *-du-un* ^dIš-ta-nu-u[n]
- b) KBo 39.88 II: (10') *2-e ir-ḫa-a-iṣ-zi* ^dTa-pár-wa-šū (11') ^dWa-ši-iz-za-šū-ú
- c) KUB 53.13 II (1') [...] ^dZa²-li-nu-ú (2') ^dTe-li-pi-nu-ú (3') [...] ^dDAG-ti-ú (= *^dDAG-ti-*un*) (4') ^dḪa-li-pi-nu-ú (5') [^d...] *-nu-ú* ^dÚ-ri-ja-du-ú

Reference # 5

Cf. J. J. S. Weitenberg (1984) *U-Stämme*, 259-260.

KBo 21.85 I 10'-25' + KBo 8.109 I 7'-15'

10' ... LUGAL-*uš* = *kan* UDU.ḪI.A-*un* *kēdaš* DINGIR.MEŠ-*aš* *šipanti*
11' ...

“The king offers sheep to these deities: ...”

12' 1 UDU ANA ^dAštanun 1 UDU ^dTaparwa-šūn 1 UDU
13' ^dTappīnūn 1 UDU ^dHullān [1] UDU ^dZiplantī
14' 1 MÁŠ.GAL ^dKammammān [1 MÁŠ].[GA]L ^dHawa-ntalī
15' 1 UDU ^dNērāk 1 [UDU ^d]Kappūn 1 UDU
16' ^dWa-šḫulilin 1 [MÁŠ.GA]L ^dKattellikamma

17' 1 UDU ^dTelipinun 1 UDU ^dWalzā 1 UDU ^dWu-rukattē
18' 1 UDU ^dIyahšul ^dIštarāzzil 1 MÁŠ.GAL
19' ^dZizzašūn 1 UDU ^{1b}Zūliyān [1] UDU
20' ^dKāḫūppūt 1 UDU ^dTāḫangullān 1 UDU
21' ^dHalmaššūiddūn 1 UDU ^dKattahhi[n]
22' [^dZuwu]_{rūn} 1 UDU ^dWalpišūn

23' [1 UDU ^d]Zalipurūn 1 UDU ^dWā-ḫišin 1 UDU [^d...]
24' [1 UDU ^dḪaš]ammeiūn 1 UDU ^dHattušantewa-šḫ[ap]
25' [1 UDU] ^dWa-škurunān 1 UDU ^dHānikkū[n]

26' [mā]ⁿ LUGAL-*uš* UDU.ḪI.A-*un* *šipanduwanzi* [zinnai² / zinizzi²]
“[Whe]n the king [finishes] sacrificing the sheep”