

THE HATTIAN-HITTITE FOUNDATION RITUALS FROM ORTAKÖY (I) Fragments to CTH 725 “*Rituel bilingue de consécration d’un temple*”^{*}

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I. INTRODUCTION

The question of whether Hattian written documents would have existed and been deposited in the archives of other Hittite centers outside the capital Boğazköy-Ḫattuša has now been positively answered by the excavations in Ortaköy-Şapinuwa which have been carried out since 1990. Indeed, among the rich tablet finds discovered there are a number of fragments in Hattian along with texts composed in other non-Hittite languages like Akkadian and Hurrian. According to information furnished from the religious documents from Boğazköy, Şapinuwa had never been a Hattian cult center, as opposed to traditionally Hattian cities like Arinna, Zippalanda, Karaḫna, Tawiniya and Nerik. Şapinuwa displayed rather a strong Hurrian cult influence, at least at the time when the royal archives were established in this city, as we may perceive from the religious texts from Ortaköy. The excavators of Ortaköy have often expressed their belief that Şapinuwa was a second capital of the Hittites, or a royal residence during the reign of the Middle Hittite king Tuḫaliya III (ca. 1400–1380 B.C.), who seems to have lived there a long time¹. The Boğazköy documents supply enough information for the common theory that the religious and cultural elements from the Hurrian (Kizzuwatnan) milieu began to increase in the Hittite society considerably during the reign of the Middle Hittite king Tuḫaliya I/II and his queen Nikalmati. This new tradition was continued under the successors of Tuḫaliya I/II by his son Arnuwanda I and his grandson Tuḫaliya III. Thus, the predominant Hurrian cult features at Ortaköy-Şapinuwa, which obviously flourished for the first time during the Middle Hittite Kingdom, may find a reliable historical connection with the person of Tuḫaliya III.

The work on the Ortaköy epigraphic finds began in 1990. After the tablets were cleaned, some of them were provisionally photographed, and the first transliterations of the texts were made. At the same time, the well preserved tablets are being copied, and this work is being continued by a team at the Faculty of Languages, History and Geography in Ankara. The agreement of our Ankara-Chicago co-operation in the research

^{*} This article is the second result of the authors’ Ankara-Chicago co-operation, following “*A Practical Vocabulary from Ortaköy*”, which appeared in FsHoffner (2003) 349-365.

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¹ See A. Süel, in: ICH 3 (1998) 555 ff.; Türkiye Bilimler Akademisi Arkeoloji Dergisi (TÜBA-AR) 1 (1998) 47; M. Süel, ICH 3, 564.

on the Ortaköy texts was made first in January 1998, primarily aiming for intensive studies on the multi-lingual documents in Hattian, Akkadian and Sumerian. In June 1998, in a one-month period in Ankara the authors worked together and examined the first transliterations of about 1000 texts made between 1990 and 1997. Among them we found about 40 fragments in Hattian and in Hittite from a Hattian milieu, and these were selected for further research. Since then, some duplicates and parallel texts of these Ortaköy fragments have been found, and the textual classifications of the documents have been made. Our work in 1999 was conducted during April and May. We spent the month of April in Ankara selecting texts for further research. At this time, a further 1000 text transliterations were re-checked, and a few more fragments were identified as Hattian texts. In May, accompanied by other members of the Ortaköy-Team, we went to Çorum and began to take pictures of the selected tablets, primarily the Hattian and vocabulary texts, which had been deposited at the Museum of Çorum. During this work some 15 small fragments were identified as joins and glued together in order to gain larger and more complete texts. These have been compiled to represent about 50 fragments in total, most belonging to the “foundation rituals” (see below). Our work in 2000 was conducted during May and June. We spent most of the time in Çorum and continued to take pictures of the selected tablets, again Hattian-Hittite foundation rituals and additionally Hittite bird oracle texts. During this period *ca.* 400 pictures were taken. This completed our work at the Museum of Çorum².

Our Ankara-Chicago cooperation was expected to be fruitful for Ancient Anatolian lexical studies. Indeed, the results that we have achieved to date are encouraging. The activities of the season 1999 were briefly reported³ and read as a paper at the 4th International Congress of Hittitology in Würzburg (Germany) in October 1999⁴. The first results of the epigraphic studies, however, were officially released in 2003 as a joint article in a *Festschrift* (see the introductory footnote). As part of the results of the epigraphic studies between 1998–2000, we were preparing three other joint articles for publication, including the present one, with the title “*The Hattian-Hittite Foundation Rituals from Ortaköy (I-III)*”. This way we continue to make Ortaköy tablets accessible to the community of scholars in the humanities. The Hattian-Hittite bilingual texts from Ortaköy have revealed many lexical items that had been unknown. We have learned, for example, the Hattian words for “ox (= *milup*), horn (= *kaiš*), pedestal (= *wa_a*”, and the Hittite words for plate/slab (= *išparuzzi*) and tin (= *arzili*) along with some other designations significant for the cultural history of Ancient Anatolia.

So far, the number of Hattian texts and their Hittite translations unearthed in Ortaköy amounts to 43 fragments, chiefly composed in bilingual form. Almost all of them belong to the text genre “(Hattian) foundation rituals” known also from Boğazköy as

² In this occasion, we want to express our thanks to the director İsmet Ediz and to his staff for their assistance on our work on the Ortaköy tablets at the Museum of Çorum in May 1999 and again in June 2000.

³ O. Soysal, “*Epigraphical Studies from Hittite Sapinuwa*” in ARIT Newsletter 27 (Spring 1999) 7.

⁴ O. Soysal, “*Hattische Archäologie in der Türkei: Der Ortaköy-Complex*” in: ICH 4 (= StBoT 45; 2001) 649-651.

three different compositions. Most of the fragments correspond to E. Laroche, CTH nr. 726 “*rituel bilingue de fondation d’un temple ou d’un palais*” (20 pieces), others to CTH nr. 725 “*rituel bilingue de consécration d’un temple*” (14 pieces) and to CTH nr. 414 “*rituel de fondation d’un temple (archaïsant)*” (9 pieces). There are also some other tiny Hittite fragments of foundation rituals whose CTH affiliation cannot be determined with certainty. The fragments in question came to light mostly during the excavation season of 1990 in various rooms of the monumental Building “A”,⁵ but a few of them were discovered later in 1991 and 1994. According to the current finds here, Hattian religious compositions other than foundation rituals, e.g., prayers, invocations and praises for Hattian deities, benedictions for the royal couple, incantations, purification and healing rituals with mythological passages, festival descriptions, litanies and choral songs, are not represented in the Ortaköy archives. The statistical fact that the Hattian written materials in Ortaköy appear only to be these foundation rituals, could be explained by the historical circumstances around Tuḫaliya III. When he moved to Šapinuwa for some reason, either he built a new palace and temple(s), or he renewed the old ones in this city as part of a restoration program. The available foundation rituals from Ortaköy may very likely be connected to such architectural activities, since these texts were composed for the purposes which are expressed by the phrases “*when the king builds new houses somewhere*” (CTH nr. 726) and “*when they install a door bolt in a new palace*” (CTH nr. 725). Thus, the foundation rituals from Ortaköy must be regarded as witnesses of events current under Tuḫaliya III, rather than as literary creations of the native cult of this city⁶. This conclusion, of course, presupposes that the entire royal archives of Ortaköy are to be attributed to the time of this Hittite ruler since, according to the textual evidence so far, no other king’s name except for Tašmišarri (= Tuḫaliya III) is attested in the available written documents.

The Boğazköy versions of the Hattian foundation rituals and the Ortaköy fragments – despite their small sizes and mutilated shapes – are reciprocal restoring each other in their context, and this has enabled us to gain a considerable increase in the textual contents of these compositions. It is to be observed that the Ortaköy versions feature more accurate and reliable texts than those from Boğazköy, especially in the use of Hattian. The Hattian-Hittite compositions from Ortaköy were issued in multiple copies and prepared in the manner of bilinguals where the Hattian portion is placed on the left column (obv. I/rev. IV) and its Hittite counterpart on the right column (obv. II/rev. III) of the tablet. Even if not always typical, the script and ductus characteristics of the documents are mainly associated with the “Middle Hittite” writing tradition. Considering the Hittite period when Tuḫaliya III lived and these documents were created (ca. 1400 B.C.), it would be reasonable to label them more precisely as “Late Middle Hittite”.

⁵ See the list of find spots given below.

⁶ In this connection, the archeological remarks of M. Süel, ICH 3, 560 f., are of particular importance: the monumental structure called “Building A” (a palace or an office) lying at a dominant point on the plateau and having a location with an impressive view, may only have been built in later periods after the city’s foundation, erected on the debris of other structures.

II. A GENERAL VIEW OF FRAGMENTS OF CTH 725 AND THE TEXT ENSEMBLE

CTH 725 “*Rituel bilingue de consécration d’un temple*”, the first part of our study, was treated by H.-S. Schuster in an extensive monograph, published in 1974, in which he dealt with the then available Boğazköy versions of this composition⁷. Since H.-S. Schuster, the text ensemble of CTH 725 has been slightly extended as the following text scheme illustrates:

- A. KUB 2.2 + KUB 48.1 (II 37-IV 23) (NS)⁸
- B. KBo 7.43 (NS)
- C. KBo 19.162 (MS)
- D. KBo 21.110 (NS)
- E. KUB 9.33 + KBo 37.7 (II 1’-8’) (NS)
- F. KUB 48.3 (LNS)
- G. KUB 48.6 (NS)
- H. KBo 37.8 (NS)
- I. KUB 48.2 (MS)
- J. 312/u (MS)⁹

The 14 individual Ortaköy fragments to CTH 725 and their find spots are as follows (listed by find numbers):

- 1) Or. 90/132 (Building A, Room 1)
- 2) Or. 90/292 (Building A, Room 1)
- 3) Or. 90/401 (Building A, Room 1)
- 4) Or. 90/422 (Building A, Room 1)
- 5) Or. 90/995 (Building A, Room 5)
- 6) Or. 90/1010 (Building A, Room 5)
- 7) Or. 90/1067 (Building A, Room 6)
- 8) Or. 90/1147 (Building A, Room 5)
- 9) Or. 90/1362 (Building A, Room 5)
- 10) Or. 90/1690 (Building A, Room 5)
- 11) Or. 90/1750 (Building A, Room 9)
- 12) Or. 90/1771 (Building A, Room 5)
- 13) Or. 90/1839 (Building A, Room 13)
- 14) Or. 91/113 (from the dump of 1990 excavation)

After joining the pieces and critical examination of the fragments’ contents they can now be re-arranged as follows:

⁷ *Die hattisch-hethitischen Bilinguen*. I. Einleitung, Texte und Kommentar. Teil 1 (DMOA 17); with previous literature.

⁸ The dating of the fragments is based on their script only. On the possible “Old Hittite” origin of the composition cf. O. Soysal, in: FsPopko (2002) 330 w. n. 41. For the ordering of the fragments to CTH 725 within the text ensemble we prefer to follow a slightly different numbering than given by *Catalog of Hittite Texts* in: B. J. Collins, *Hittite Home Page* (www.asor.org/HITTITE/HittiteHP.html) and by S. Košak, *Konkordanz der hethitischen Texte* in: *Hethitologie Portal Mainz* (www.hethiter.net or www.orient.uni-wuerzburg.de).

⁹ For this newly assigned piece see S. Košak, *Konkordanz der hethitischen Texte* sub nr. 725.J.

- 1) Or. 90/401
- 2) Or. 90/1147
- 3) Or. 90/1067
- 4) Or. 90/1839 + Or. 90/1771 + Or. 91/113
- 5) Or. 90/1690
- 6) Or. 90/1362
- 7) Or. 90/132 + Or. 90/292 (+) Or. 90/422
- 8) Or. 90/1010
- 9) Or. 90/995 + Or. 90/1750

None of the Ortaköy fragments of CTH 725 exhibit the form of an interlinear bilingual text as seen in KUB 2.2 + KUB 48.1 or KBo 37.7 + KUB 9.33 from Boğazköy¹⁰. Except for the joined pieces, it is impossible to determine the physical affiliation of the fragments to one another, or even if they belong to the same tablet, because most of these have survived in very small size, or were partially burnt by a intense fire. The situation became even more difficult when examination of the texts revealed the fact that the composition CTH 725 existed in the Ortaköy archives in at least two or three copies. The following duplicates are found within the Ortaköy fragments:

Ortaköy nr. 4 I 2'-5' // Ortaköy nr. 5 I 1'-5'
 Ortaköy nr. 6 II 2'-6' // Ortaköy nr. 7 II 4'-7'
 Ortaköy nr. 7 III 3-8 // Ortaköy nr. 9 II 2'-7'

Further possible duplicate should be noted Ortaköy nr. 1 I 8-9 // Ortaköy nr. 3 I 2'-3'. Here however, one also suspects a possible indirect join between both fragments, if the words in lines I 8, 9 of nr. 1 and lines I 2', 3' of nr. 3 overlap (see individual remarks on these fragments). Other fragments may be supposed to be parts of the same tablet and contain portions with counterparts in both languages. They are cited here with their line numbers, however, without claiming any certainty:

Ortaköy nr. 1 I 5-9 (Hattian) → Ortaköy nr. 2 II 1'-5' (Hittite)
 Ortaköy nr. 8 IV 1'-3' (Hattian) → Ortaköy nr. 9 II 6'-8' (Hittite)

On the other hand, however, a critical comparison of the counterparts in the Hattian and Hittite portions makes it clear that some fragments in both languages obviously do not go back to the same tablet due to their different line numbers and the variable distribution of the words within consecutive lines. They can be exemplified by the following cases (not matching line numbers of Hittite portions translating Hattian ones are underlined):

Ortaköy nr. 4 I (Hattian) § 2' (three lines) and § 3' (two lines)
 against Ortaköy nr. 6 II (Hittite) § 2' (four lines) and § 3' (three lines)
 Ortaköy nr. 4 I (Hattian) § 2' (three lines) and § 3' (two lines)
 against Ortaköy nr. 7 II (Hittite) § 2' (three lines) and § 3' (four lines)
 Ortaköy nr. 8 IV (Hattian) § 1' (three lines) and § 2' (two lines)
 against Ortaköy nr. 7 III (Hittite) § 2 (three lines) and § 3 (four lines).

¹⁰ On this see H.-S. Schuster, HHB I 65; C. Kühne, ZA 70 (1980) 95.

III. TEXT EDITIONS

1) Or. 90/401

Obv. (Prologue // KUB 2.2 + KUB 48.1 II 37-39)

§ 1 1 *ma-a-an I-NA É.GA[L-LIM*2 *a-pí-ia-ak-ku* [

Obv. I (Hittian portion // KUB 2.2 + KUB 48.1 II 40-42, 45-47)§ 2 3 *ya_a-a-aš-ḫa-ap-ma* ^{a)} *eš-yu_u-u-[ur* ^{b)}4 *šu-ú-ya_a* ^{URU} *ḫa-at-tu-u[š*5 *šu-ú-ya_a ta-ba-ar-n[a*6 *ka-a-at-te* ^{c)} [§ 3 7 *an-na eš-ka-a-ḫé-er-pí ta-[ba-ar-na-an* ^{d)}8 *le-e-ya_a-e-el* ^{e)} *ni-i-p[u-pé-e*9 *[z] [i-i-iš pa-la] i_a-a(?)-ia* ^{f)} *i-[ma-al-ḫi-ip*

Remainder and reverse not preserved.

Textual apparatus: **a)** A II 40 and C obv. 4: *ya_a-a-aš-ḫa-ap-ma* **b)** A II 40: *eš-yu_u-ur* **c)** A II 42: *ka-a-at-ti* **d)** C obv. 8: *da-ba-ar-n* **e)** C obv. 9: *le-e-ya_e-e-el* **f)** A II 47: *ia-a-e*

Remarks: **I 4, 5:** *šu-ú-ya_a* (HWHT 241, 298, 721 f.) is to be analyzed as *šu-wa_a*, a transitive *tu*-class verb with initial *š/t* interchange and having the verbal stem *pa / wa_a* “to place”. This predicate is attested otherwise in the spelling *du-ú-ya_a* (KBo 37.155 rev. [?] 7[?]; KUB 28.18 rev. r. col. 4[?]) and *tu-ú-ya_a* (KUB 28.40 III 19[?]). Its Hittite translation is often incorrectly given with *dāir* “they took” instead of *daīr* “they placed”; see remarks on Ortaköy nr. 2 II 1[?].

For different interpretations of *šu-ú-ya_a* see H.-S. Schuster, HHB I 84-85; Chr. Girbal, AoF 29 (2002) 255-256.

I 8, 9: The improved readings *ni-i-p[u-pé]-e* and *i-[ma]-al-ḫi-ip* may be feasible, if lines I 8, 9 here overlap with Ortaköy nr. 3 I 2[?], 3[?].

I 9: The predicate *ia-a-ia* (likewise in Boğazköy KBo 19.162 obv.10 and KBo 37.7+ II 3[?]) stands for **ai≈(y)ay≈a* as the counterpart of Hittite *piweni* “we (will/shall) give” in KUB 2.2 + KUB 48.1 II 50. The different spelling of this word as *ia-a-e* in KUB 2.2 + KUB 48.1 II 47 (for **ai≈(y)ay≈e*), makes a decision difficult as to which form is the correct rendering. A scribal confusion between the signs “e” and “ia” may also be considered (HWHT 159); cf. the future tense formations (functionally exhortative or volitive) *i-tu-ú-ia* (KUB 28.40 III 16[?]) and *i-tu-ú-e* (KBo 37.1 I 36) for **ai≈n[?]≈tu≈e* “we shall eat/let us eat”.

2) Or. 90/1147

Obv. II (Hittite portion // KUB 2.2 + KUB 48.1 II 43-44, 48-50)

- § 1' 1' 𐎂𐎁𐎗𐎌 -i-[ir-ma-at^{a)}
 2' LUGAL-u 𐎂𐎗𐎗 [
-
- § 2' 3' ma-a-n[a-at ta-pa-ri-ia-u-e-ni-ma la-ba-ar-na-aš]
 4' [L]UGAL-ya-aš [

5' [n]a-aš-ši p[i-ú-e-ni

6' [] [x] [

Remainder and reverse not preserved.

Textual apparatus: **a)** A II 44: *da-a-ir-ma-at*; I obv. 3': *da-a-ir-m[a-a]t*

Remarks: **II 1'**: The sign after “*da*” is – although very broken – to be identified as “*i*”. Thus the word reads *daīr* “they placed” that is the correct use against mistaken *dāir* “they took” in the Boğazköy versions A II 43, 44 and I obv. 3', apparently due to a confusion between the similar sounding verbs *da-* and *dai-*. The Hattian verbal root *pa/wa_a* “to place” is attested also in *a-aš-ya_a* (*aš-ya_a*) in KBo 37.1 I 41 which is translated in Hittite with *da-a-i-e-e[r]* (KBo 37.1 II 41) and *da-i-e-e[r]* (Or. 90/1335+ II 32) “they placed”. The predicate *ašwa_a* functionally seems to be the same as *šuwa_a* discussed in remarks on Ortaköy nr. **I 1** 4, 5. The late Middle Hittite form *da-i-e-e[r]* from Ortaköy above would suggest a restoration 𐎂𐎁𐎗𐎌 -i-[e-er] for our Ortaköy fragment here too.

3) Or. 90/1067

Obv. I (Hattian portion // KUB 2.2 + KUB 48.1 II 46-47, 51-53)

- § 1' 1' [] 𐎂𐎗𐎗 x² x¹ [
- 2' ni-i-pu-pé]-e [
- 3' i-ma]-al-ḫi-ip [
- 4' [pí-i-ip i-ša-aḫ ta-aš-te-eḫ-k]a-zi-ia [
- 5' [ú-ra-na te-a-ta-an-na pa-la] pa-še-ez-zi-i[t^{a)}
- 6' [ta-aš-te-eḫ-ka-az-zi]-i-ia^{b)} [

Remainder and reverse not preserved.

Textual apparatus: **a)** C obv. 13: *pa-še-ez-zi-i-it* **b)** C obv. 13: *ta-aš-te-eḫ-ka-zi-ia*; H l. col. 4': [...(-)ka-z]i-ia

Remarks: **I 2', 3'**: The advanced readings *ni-i-p[u-pé]-e* and *i-[ma]-al-ḫi-ip* are feasible, if the lines I 2', 3' here may overlap with Ortaköy nr. **I 1** 8, 9.

4) Or. 90/1839 + Or. 90/1771 + Or. 91/113

Obv. I (Hittian portion // KUB 2.2 + KUB 48.1 II 57-60,
III 3-6, 10-11, 14-16, 19-20, 23-24, 26)

- § 1' 1' [z] 𐎠i-i-iš-pa^{a)} ša-ak-tī [u-nu-ú-ya
2' 𐎠a]a-a-ša-ah^{b)} ha-mu-ru-ú-ya [
3' 𐎠u]a-a-ša-ah^{c)} ta-al-ūi-i-i-t
-
- § 2' 4' [i]-ma-a-al-ḫi-ip-pí^{d)} ze-e-[ḫar^{e)}
5' [i]-ma-a-al-ḫi-ip^{f)} zu-ú-ya-š[i-ne^{g)}
6' [t]a-al-ūi-i-t^{h)} ta- 𐎠ba] - 𐎠ar-n] a 𐎠kat-te-e-i] [a-a-iaⁱ⁾
-
- § 3' 7' iš-tar-ra-a-a 𐎠z-zi] -[i]l-pí^{j)} 𐎠a-a-ša-ah ku-u[ḫ^{k)}-zi-i-ḫé-er-
8' i-ma-al-ḫi-i[p-pí t]a-ba-ar-na-an kat-te-e-[ia-a-ia]
-
- § 4' 9' a-an-ta-ḫa-aṅ k[a-aš-t]i-ip^{d)} šu-li-i-in-k[at^{k)}-
10' ka-a-at-te^{l)} pa-l[a a]am-pu le-e-uz-zi(-)x(-)[
11' ka-a-ḫa-aṅ-ya-a-šu-it-tu-u[n^{m)}
-
- § 5' 12' a-aṅ-tu-uh le-e-zu-uhⁿ⁾ le-eš-te-e-r[a-ah^{o)}
13' [p]a^{q)}-la^{p)} le-e-še-ep-še-ep pa-la^{q)} a-an-n[e-eš^{r)}
14' [k]a-a-ḫa-an-ya-a-šu-it-tu-ú-un^{s)} a-am-mi-i[š]
15' [le]-e(-)ú-it-ta-a-nu^{t)} pa-la le-e-zi-p[i^{u)}-i^{v)}-na^{w)}
16' [pa-l]a a-an-ne-eš ka-a-ḫa-an-ya-a-šu-it-t[u-ú^{v)}-un^{v)}
-
- § 6' 17' pí-iz-z] 𐎠i] -i- 𐎠ya] [a-aš-ḫa-ap^{w)}
18'] 𐎠x^{z)} [

Remainder not preserved; reverse is only available on Or. 90/1771.

Rev. (Epilogue^{z)})

- § 1' (Nothing preserved)
-
- § 2' 1'](.x^{z)} GIBIL^{z)} ú-e-da-an-z[i^{z)}
2' 𐎠a]-ku-ut-tar-ra-aš ke-e^{z)} [
3']-x ti-an-zi A-N[A^{z)}
4'] a-aš-šu-u(-)[
5' ...
-

Remainder not preserved.

Textual apparatus: **a)** A II 57: zi-i-ia^(l)-pa **b)** A II 58: 𐎠a-a-ša-ah **c)** A II 59: 𐎠a-a-za^(l)-ša-ah **d)** A III 3: i-ma-al-ḫi-ip-pí **e)** A III 3: zi-i-ḫar **f)** A III 4: i-ma-al-ḫi-ip **g)** A III 4: t[e^(l)-ya-aš-ši-ne] **h)** A III 5: ta-al-ūi-i-i-t **i)** A III 6: ka-at-te-ia-a-[ia] **j)** A III 10: [i] 𐎠š-t] ar-ra-zi-il-pí **k)** A III 14: ^{d)}[Zi-li-pu-r]i-u (so, not -re]-e-u as H.-S. Schuster, HHB I 70 and 110, reads; cf. D. Yoshida, BMECCJ 4 [1991] 57 w. n. 14) **l)** A III 15: ka-at-ti **m)** A III 16: ka-a-[ḫ]a-a-aṅ(-)ya-a-šu-it-tu-u 𐎠n] **n)** A III 19 and D obv.

3': *le-e-zu-u-uh* o) A III 19: *le-eš-te-ra-aḫ* p) A III 19: *ba-la* q) A III 20: *bā-lā* r) A III 20: *an-ne-eš* s) A III 20: *ka-a-ḫa-an(-)ua_a-šū-id-du-ú-un* t) A III 23: *le-e(-)ú-īt-ta-nu* u) A III 23: *le-e-ez-zi-pí-na'*; D obv. 7': [l]e-e-ez-zi-pí-i-na v) A III 24: *ka-a-ḫa-an(-)ua_a-šū-id-du-un*; D obv. 8': [k]a-ḫa-an-ua_a-šū-id-du-ú-un w) A III 26: *pí-iz-[z]i-pa-a[š'²-ḫa-a]*p; D obv. 9': (-)pí-iz-zí-i ua-aš-ḫa-a[p]

Remarks: **I 1'**: The Middle Hittite spelling *zi-i-iš-pa* here and also in KBo 19.162 obv.14 exhibits the correct form against the New Hittite *zi-i-ja-pa* in KUB 2.2 + KUB 48.1 II 57.

I 5': The Middle Hittite writings *zu-ú-ua-ši-ne* here, *zu-ṽ[a-aš-ši-ne]* in Ortaköy nr. 5 I 2' and *zu-[u-aš-š'²]-š'²]* [*i²-ne*] in KBo 19.162 obv.16 present the correct form, against the New Hittite *te-ua-aš-ši-ne* in KUB 2.2 + KUB 48.1 II 59. This may be a result of scribal confusion between the signs “zu” and “te” while copying from a poorly preserved *Vorlage*. A further late Middle Hittite occurrence *zu-ú-ua-ši-i-ni* is known from Or. 90/325 IV 3' (HWHT 957). The Hattian *zuwaš(š)ine* is translated into Hittite with ^{GiS}*hittaš(a)-*; see remarks on Ortaköy nr. 6 II 2'.

I 6', 8': The oblique case *tabarna≈n* with dative function in I 8' is grammatically correct unlike *tabarna* in I 6' in which the ending *≈n* is dropped out.

The spelling *kat-te-e-ia-a-ia* is haplogy for the optative **katte te≈yay≈a* (= Hitt. *labarnai LUGAL-i piyandu*) “let them give to the king!”; see HWHT 139, 549.

I 7': The sign after *wā_ašah* is to be read without hesitation as “ku”; thus one has to reconstruct the word *ku[hziḫerta]* at the end of the line. This, however, may conflict with *wa_ahziḫerta* in KUB 2.2 + KUB 48.1 II 60 with its Hittite translation *munmandu* “let them hide” (*ibid.* III 2). The only explanation for this unique case may be again scribal confusion between the similar signs “ma” and “ku” (HWHT 160), so that the faulty Ortaköy form *kuhziḫerta* stands for **mahziḫerta* as phonetic variation of *wa_ahziḫerta*. The interchange *m ~ w_x* is peculiar to Hattian (HWHT 165), and this problematic word has already been discussed in HWHT 141, 566 f., where the form *wa_ahziḫerta* is analyzed as **ma *ḫa≈zi≈her≈ta* or, less probably, as **ma *an≈zi≈her≈ta* (*ibid.* 141, 265, 880).

I 9': This Ortaköy occurrence is now a full confirmation for *a-an-ta-ḫa-an* in KUB 2.2 + KUB 48.1 III 14 against the alternative reading *a-an-du-ḫa-an*; see already HWHT 364.

I 9': It is striking that here appears ^d*Šu-li-i-in-k[at²-...]* instead of ^d*[Zi-li-pu-r]i-u* as we encounter the latter in KUB 2.2 + KUB 48.1 III 14. The Hittite translation of this passage in Ortaköy nr. 6 II 8', however, mentions [^dZ] [i] -l [i-p] [*u-ra-aš*]. The frequent alternations between two divine proper names in these foundation rituals are surprising, but may be explained to some extent by the religious fact that Zilipuri and Šulinkatti (= ^dU.GUR) are interchangeable in some divine lists as well. Zilipuri may have been gradually replaced in his functions by ^dU.GUR in the New Hittite times as D. Yoshida, BMECCJ 4, 58-61, has demonstrated; cf. now also F. P. Daddi, in: *Offizielle Religion* (2004) 359.

I 10': Although incomplete, the form *le-e-uz-zi(-)x(-)[...]* may allow us to reject the reading *le-e-ṽ[a²-el²]* “his house” for KUB 2.2 + KUB 48.1 III 15 as proposed by H.-S. Schuster, HHB I 70 and 110. This word is to be analyzed as nominal *le≈uzzi[...]* and

comparable with $ue_e-e-uz-zi(-)$ [...] (= $we_e\approx uzzi$ [...]); KBo 37.14 obv.[?] II 9’); see HWHT 597, 912.

Rev. 1’-4’: These lines as part of the epilogue[?] of the composition are not included in the Boğazköy version KUB 2.2 + KUB 48.1, thus they should be a special feature of the present foundation ritual from Ortaköy. The occurrence of the predicate *wedanzi* “they build” and the cult profession ^{LÚ}*akuttarra-* is pertinent to determine the character and purpose of this Ortaköy version; see also under “*IV. Comments on the textual content*”.

On the cult profession ^{LÚ}*a/ekuttara-* cf. most recently J. Klinger, StBoT 37 (1996) 204 (n. 304), 673, 761 “*Tränker*”; Y. Arıkan, ArAn 7/1 (2004) 23-43, and additionally see J. Puhvel, HED 1 (1984) 266 “*drinker, toaster*”. In a Hattian-Hittite list of professions in KBo 5.11 I 14, the Hattian equivalent of ^{LÚ}*ekuttara-* is given as ^{LÚ}*haggazuel-* which may contain the word *kazue* “cup”, hence the Hattian title means literally “the cup-man” ($ha\approx kazue\approx l$; O. Soysal, *Kratylos* 44 [1999] 164 f.). Since ^{LÚ}*a/ekuttara-* appears to be a reciting person, and more importantly, the main performer of the foundation ritual in KBo 37.1 (CTH 726), he cannot be a simple beverages provider – as one would expect from the meanings of his titles ^{LÚ}*a/ekuttara-* (to *a/eku-* “to drink”) and ^{LÚ}*haggazuel* (to “cup”) in both languages – , but should rather belong to a class of cult officials, possibly a kind of incantation priest who also carries cups with cultic beverages. Thus one may tentatively suggest the title “cupbearer-priest” in consideration of other special (multi-functional[?]) priest class from Hattian milieu like ^{LÚ}*GALA/LÚ**šahtaril(i)-* “musician-priest”, on which see *CHD* Š 1 (2002) 10-12; D. Yoshida in: *Priests and Officials* (1999) 242, 245-246 and M. Schuol, *Hethitische Kultmusik* (2004) 161-162. In KBo 24.93 III 25, 29 (// HT 40 obv. 3’, 7’), ^{LÚ}*akuttara-* stands in close connection with ^{LÚ}*du* “the man/priest of the Storm god” and ^{LÚ}*zi/alipuriyatalla-* “the man/priest of Zilipuri”, and this is good evidence for his status as a priest rather than an ordinary cult functionary. Moreover, ^{LÚ}*ekuttara-* is listed in the above-mentioned text KBo 5.11 I 14 immediately after ^{LÚ}*zlipuriyatalla-* in line 13. The active involvement of these three priests in foundation rituals of Hattian origin is well-documented, and it will be briefly discussed under “*IV. Comments on the textual content*”. In the foundation ritual KBo 37.1 rev. 22’ and 29’, ^{LÚ}*akuttarra* is the person who receives the provisions from the palace, and this matter could be reflected elsewhere in the phrases *MELQĒ[T^{LÚ}]akutar[as̄]* in KBo 16.71 obv.[?] (II) 1’ + KBo 20.24 rev. III 1’ and ^{LÚ}*akuttāraš MELQĒ(T)≈SÚ¹* “the ration of ^{LÚ}*akuttāra*” in the newly edited KBo 45.214 rev. 18’. Noteworthy is the another attestation of ^{LÚ}*akuttarra* in an unidentified foundation ritual from Ortaköy Or 90/1114:4’ that is written with the faulty spelling [^{LÚ}]*a-<<an>>-ku-ut-tar-ra-aš*.

5) Or. 90/1690

Obv. I (Hattian portion // KUB 2.2 + KUB 48.1 II 58-60, III 3-4)

- § 1' 1' [ya]_{a-} Γa-ša] -[ah^{a)}
 2' [ya]_{a-š}]a-ah₂ zu-u[a-aš-ši-ne^{b)}
 3' [ya]_{a-a}]h₂-zi-i-h[é-er-ta
 § 2' 4' [i-m]a-al-h₂i-ip-[pí
 5' [i-m]a-a-al-[h₂i-ip^{c)}
 6'] Lx] [

 Remainder and reverse not

Textual apparatus: **a)** A II 58: ya_{a-š}a-ah₂ **b)** A II 59: te⁽¹⁾-ya_{a-aš-ši-ne} **c)** A III 4: i-ma-al-h₂i-ip

Remarks: **I 2'**: There appears to be insufficient space available for the plene-writing [ya]_{a-a-š}]a-ah₂.

I 2': For *zuwaš(š)ine* see the remarks on Ortaköy nr. 4 I 5'.

I 3': Alternatively, to be restored as [ku-u]h₂-zi-i- just like in Ortaköy nr. 4 I 7'.

6) Or. 90/1362

Obv. II (Hittite portion // KUB 2.2 + KUB 48.1 III 7-9, 12-13, 17)

- § 2' 1' [SIG₅-in-ma] ΓGI Š-ru S[IG₅-an-ta-an^{GIŠ}ÜR]
 2' [^{GIŠ}hi-it-t]a-aš^{a)} SIG₅-i[n]
 3' [^{GIŠ}hu]-i-im-pa-an^{b)} [
 4' [la-ba-a]r-na^{c)} LUGAL-i [
 § 3' 5' [da-an-k] L^u-u² a-i-ma ták-ni-i i-d[a-la²-u²-ya²]
 6' [...]-L^x-x² mu-un-na-a-an-[du^{d)} aš-šu-u-ma]
 7' [LUGAL-i la]-L^b a-ar-na pí-[ia²-an-du²]
 § 4' 8' ^dZ] Lⁱ -l Lⁱ-p] [u-ra-aš
 9'] Lx] [

 Remainder and reverse not preserved.

Textual apparatus: **a)** A III 8: ^{GIŠ}hi-it-ta-aš-ša **b)** A III 8: ^{GIŠ}hu-i[m-pa-a]n **c)** A III 9: la-ba-ar-na-i **d)** A III 12: mu-un-na-an-du

Remarks: **II 2'**: The rare lemma ^{GIŠ}hittaš(a)- occurs only in KUB 2.2 + KUB 48.1 III 8 and, partially preserved, in KBo 37.8 r. col. 9' as equivalent of Hattian *tewaššine* (sic! for *zuwaš(š)ine*), denoting perhaps a wooden part of building, or simply a wooden tool. The origin of this word may be Luwian, since its stem and gender are not well established in Hittite: contrary to the neuter *a*-stem in Boğazköy, we come across an

s-stem word [^{GIŠ}hitt]aš in our Ortaköy fragment. However, KUB 2.2 + KUB 48.1 III 1 apparently employs the common gender attributive adjective *idalun* “bad” (sg. acc.) for ^{GIŠ}hittašša-; for an earlier discussion on this see H.-S. Schuster, HHB I 104. The primary form may have been neuter ^{GIŠ}hittaš which is later extended to ^{GIŠ}hittašša- with an *a*-theme vowel, but without experiencing any change in its gender, like neuter *ankiš/ankiša*^{SAR} (cf. O. Soysal, in: FsPopko, 334).

II 4’: In spite of dative [*la*]barna without case indicator *-i* here, the Boğazköy version KUB 2.2 + KUB 48.1 III 9 has the archaic form *labarnai* which obviously goes back to an older *Vorlage*.

II 6’: The remnants at the beginning of this line should belong to a noun that is modified by *id[alauwa]* “evil (pl.)”; this noun is missing in the Boğazköy version KUB 2.2 + KUB 48.1 III 12 as well.

II 7’: For a restoration of the final word of this line, the older spelling *pí-[an-tu]* should be considered as well; cf. Ortaköy nr. 7 II 5’.

II 8’: The divine name here is given as Zilipura instead of Šulinkatti in the Hattian passage of Ortaköy nr. 4 I 9’. On the other hand, this use is in accordance with Zilipura in the Hittite passage of Boğazköy version KUB 2.2 + KUB 48.1 III 17; see remarks on Ortaköy nr. 4 I 9’.

7) Or. 90/132 + Or. 90/292 (+) Or. 90/422

Obv. II (Hittite portion // KUB 2.2 + KUB 48.1 III 7-9, 12-13, 17-18, 21-22)

§ 1’	1’	]	x	[
	2’	]	x-x ²	[
<hr/>				
§ 2’	3’	[	SIG ₅ -i	n-m[a
	4’	[	SIG ₅ -in	^{GIŠ} hu-im-pa-an
	5’	[	pí]-an-	t[u ² a)
<hr/>				
§ 3’	6’	[	d]a-an-ku-u	[a-i-ma
	7’		mu-u	[n-n] [a-an-du
	8’		KÁ ² -aš-	[ma-za-kán
	9’		^{GIŠ} hal-	[ma-aš-šu-it-ta-an
<hr/>				
§ 4’	10’		dā-q-	[aš-ma-aš-za
	11’		n	[a-aš-ša-an
	12’		x-	[
	13’		x ² -	[

Remainder not preserved.

Rev. III (Hittite portion // KUB 2.2 +

KUB 48.1 III 37-39, 42-44, 48-50, 54-56, 58, IV 1-2).¹¹

- § 1 1 $\underline{\text{ya-a-tar-na}}\text{-}\underline{\text{aḫ}}^{\text{?}}\text{-}\underline{\text{ḫi}}$
 2] 𐎧𐎫𐎧𐎫𐎧𐎫 [4]- $\underline{\text{aš}}\ \underline{\text{šar-ḫu-li-uš}}$
 3 [ku-i]š-ša- $\underline{\text{u}}$ [a-za ku-ut-ta-an p]a- $\underline{\text{aḫ}}\text{-}\underline{\text{ša-ru}}$
 4 [mu- $\underline{\text{u}}$]a-kán i-[da-lu-uš an-da l]e-e ú-iz-zi
 5 [i-d]a-a-lu-u[š- $\underline{\text{ya-kán}}$ ^{b)} Û]KÛ-aš É-ri
 6 [a]n-da l[e-e ú-iz-zi]
-
- § 2 7 da-a- $\underline{\text{aš-ma-za}}$ ^dŠu-[li-i[?]-in-kat-ti-iš ^{e)}] LLUGA] [L[?]-[uš]
 8 Ú-NU-TE^{MEŠ} na-at ^{d)} d[a-a-aš
 9 an-da da-iš ^{e)} x[?][
-
- § 3 10 na-aš-ta a-[aš-š] L $\underline{\text{u}}$] an-[da tar-ni-eš-ki-id-du]
 11 i-d $\underline{\text{a-a-la-u}}$ -[$\underline{\text{ya}}^{\text{?}}\text{-ma}$]- L $\underline{\text{kán}}^{\text{?}}$] ^{f)} [
 12 ^dŠu-l $\underline{\text{i-i}}$ [n-kat-ti-iš-ša-an
 13 z $\underline{\text{i-ga-ya-kán}}$ [
-
- § 4 14 Û IŠ-TÛ É.DÏN 𐎧GIR𐎧 -[LIM
 15 L1] [$\underline{\text{ya-a}}$]k-šur Í.ŠA[ḫ
 Remainder not preserved.

Textual apparatus: **a)** A III 9: $\underline{\text{pí-ḫi}}$ [a[?]-an-d]u **b)** A III 43: i-da-lu-uš- $\underline{\text{ya-kán}}$ **c)** A III 48: ^dŠu-li-in-kat-te-eš **d)** A III 49: inserts ša-ra-a **e)** A III 49: da-a-iš **f)** A III 55: i-da-lu-ma-kán

Remarks: **II 5'**: The final broken sign looks like rather “tu” than “du” due to a visible small, slightly impressed *Winkelhaken*.

II 10': Restoration follows the form in KUB 2.2 + KUB 48.1 III 21. The other Boğazköy version KUB 48.3:2' uses [d]a-a-aš-ma¹-za.

III 1: Since we have the same form *wātarnahḫi* in this Ortaköy fragment, the emendation *wātarnahḫi*<r> in KUB 2.2 + KUB 48.1 III 37 suggested by H.-S. Schuster, HHB I 131, is now redundant.

III 3: This line enables us to restore and meaningfully interpret unintelligible *ku-x-x-x[?]-x* (reading after H.-S. Schuster, HHB I 73) in KUB 2.2 + KUB 48.1 III 39 where it should now be read *ku-iš-[š]a-u[a]-za*; cf. also Ortaköy nr. 9 II 2'. The clauses in KUB 2.2 + KUB 48.1 III 35 (Hatt.) and III 38-39 (Hitt.) should be revised then as follows: Hattian *tūḫul tuwaḫši te~dīp¹* (error for *kip*) = Hittite 4-aš *šarḫuliuš kuišša~wa~za kuttan paḫšaru* “Let everyone protect/guard the four pillars (and) the wall (of this house)”. A different, and incorrect interpretation of 4-aš *šarḫuliuš* in this passage is posited by H.-S.

¹¹ The indirect join between Or. 90/132 + Or. 90/292 and Or. 90/422 on rev. III is supported by the tablet's convexity and rounded corners; see the tablet pictures below.

Schuster, HHB I 73 (“die 4 Brunnen²”). For the equation of $tūḫul = 4-aš šarḫulius$ “four pillars” see HWHT 316, 829.

III 7: For the restoration of the name Šulīnkatti compare Ortaköy nrs. 4 I 9’ and 9 II 6’, whereas the plene-writing $-ī-$ is proven to be not always necessary; see the writing in III 12 of this fragment.

III 11: In the writing of the Hittite word for “bad” here is the preferred pl. nom.-acc. $idālauwa$ against sg. $idalu$ in KUB 2.2 + KUB 48.1 III 55.

8) Or. 90/1010

Rev. IV (Hittian portion // KUB 2.2 + KUB 48.1 III 45-47, 51-52)

- § 1’ 1’ [a-an-tu-uḫ^dŠu-li-in-ka]-at-t[i^a]
 2’ ...
 3’ [ka-a-ḡa-a-ḫ-piḫa-lu-ḫa]-lu-u-tu [
 § 2’ 4’ [ma-al-ḫi-ip-ḫu te-e-ta-ḫ-š-u-ú-u]l a-ša-[ḫ-pi]
 5’ [ta-aš-tu-u-ta-š-u-u-la^dŠu-li-i] L_n] -kat-t[e^b]
 § 3’ 6’] L_x²] [

Remainder and obverse not preserved.

Textual apparatus: **a)** A III 45: ^dŠu-li-in-kat-ti **b)** A III 52: ^dŠu-li-in-kat-ti

9) Or. 90/995 + Or. 90/1750

Obv. II (Hittite portion // KUB 2.2 + KUB 48.1 III 37-39, 42-43, 48-49)

- § 1’ 1’ [an-da-ma-aš-ši-iš-š] Γa-a] [n
 2’ šar-ḫu-l] Γi] -uš ku-i[š²-ša-ḡa-za
 3’ nu-ḡ]a-kán i-d Γa-a] -[lu-uš^a]
 4’ [le-e ú-iz-z]i i-dḡa-a-lu-u[š-ḡa-kán^b]
 5’ [ÚKU-aš É]-ri an-dḡa-a L_n] ^c [
 § 2’ 6’ [da-a-aš-ma-za^dŠu-li-i-in-kat-ti-[iš^d]
 7’ n]a-at šḡ-rḡ-a [] x² [

Remainder not preserved.

Rev. (Ration list // KUB 2.2 + KUB 48.1 IV 6, 8-11)

- § 1’ 1’-2’ (traces of some illegible signs)
 3’] BAPPIR² x x² [
 4’ ----- , ----- 1 GÍ]R URUDU 5 GÍN
 5’ ma]r-nu-an 1 ḫu-u[p-pár
 6’ da]-a²-i[

Remainder not preserved.

Textual apparatus: **a)** A III 42: *i-da-lu-uš* **b)** A III 43: *i-da-lu-uš-ya-kán* **c)** A III 43: *an-da* **d)** A III 48: ^d*Šu-li-in-kat-te-eš*

Remarks: **II 2'**: The content of this line makes clear the unintelligible *ku-x-x-x²-x* in KUB 2.2 + KUB 48.1 III 39; see remarks on Ortaköy nr. 7 III 3.

IV. COMMENTS ON THE TEXTUAL CONTENT: ON THE TEXTUAL STRUCTURE, AIM AND PERSONNEL OF THE RITUAL

The title “*Rituel bilingue de consécration d’un temple*” applied to nr. 725 in E. Laroche’s catalogue does not exactly fit the content and purpose of KUB 2.2 + KUB 48.1 II 37 - IV 23, since the building in question, mentioned in the prologue of this composition, is a “new palace”. The text synopsis of the main version KUB 2.2 + KUB 48.1 from Boğazköy reads as follows:

1) Prologue: *mān INA É.GAL-LIM GIBIL* ^{GIŠ}*ḥattalwaš GIŠ-ru tittanuwanzi* ^{LU}*zīlipuriyatallaš apiyakku aniyazi ta kē INIM.MEŠ memai* “When they install a door bolt in a new palace, and the *zīlipuriyatalla*-man performs (a rite) there and he speaks these words” (KUB 2.2 + KUB 48.1 II 37-39)

2) Recitation: Hattian text with its translation into Hittite (II 40 - III 58)

3) List of provisions which are handed over to the *zīlipuriyatalla*-man.

a) Introduction: ^{LU}*İŠTU É.DINGIR-LIM kī dāi* “and he takes these from the temple” (IV 1)

b) List of items (IV 1-10)

c) Conclusion: *kī~ma* ^{LU}*zīlipuriyatalla [dāi]* “and the *zīlipuriyatalla*-man [takes] (all) these” (IV 11)

4) Colophon: DUB.1.KAM *QATI mān ANA É.GAL-LIM GIBIL ḥattalwaš GIŠ-ru tittanuwanzi nu* ^{LU}*zīlipuriyatallaš kē uddār ḥattili memai* “One tablet, complete: When they install a door bolt for a new palace, and the *zīlipuriyatalla*-man speaks these words in Hattian” (IV 12-15)

5) Rite regulations: (IV 16-23).

The Ortaköy versions of CTH 725 bear a close resemblance to those from Boğazköy except for slight variations in word spellings (as indicated in textual apparatus) and some differences in tablet appearances such as the addition or omission of paragraph strokes and varied line numbers per paragraph due to tablet’s width. Even the provision lists (Ortaköy nr. 7 III 14-15 and nr. 9 rev. 3²-5²), so far as preserved, resemble that in KUB 2.2+ (IV 1-2, 6-10) as well. The only text passage diverging from the Boğazköy version is the reverse of Ortaköy nr. 4 which is preserved in four partly broken lines. This section is not present in any Boğazköy copy, so that its placement within the whole composition is problematic. In any case, it should be placed somewhere (immediately²) after the paragraph with the provision list. If the phrase *wedanz[i]* “they build” in line 1’ does indeed refer to the prime concern of this ritual, then Ortaköy nr. 4 may deal with construction work different from “installing a door bolt” (*ḥattalwaš GIŠ-ru tittanu-*), contrary to the Boğazköy version. However, the direct object of the act *wedanz[i]*, perhaps a new structure, is not preserved. Another peculiarity of Ortaköy nr. 4 is the

mention of [^{LÚ}a]kuttarra- in line 2'; this profession is not attested in the Boğazköy version. Although the introductory lines obv. 1-2 of Ortaköy nr. 1 generally match KUB 2.2 II 37-39, the relevant words indicating the direct object of the sentence and giving the name of the structure in question, are broken away. Thus, the main "architectural" purpose of the Ortaköy versions of CTH 725 cannot be named with certainty yet.

Nor can the responsible cult attendant for the foundation rituals CTH 725 from Ortaköy be determined. The passages where the mention of this priest is expected, Ortaköy nr. 1 obv. 1 (as rite performer and reciter he may be situated in the end of the line) and nr. 9 rev. 6' (as provisions receiver he may be placed before [d]āi "takes") are not fully preserved. Nevertheless, the aforementioned ^{LÚ}akuttarra in Ortaköy nr. 4 rev. 2' could be relevant in this matter. In the Boğazköy version KUB 2.2+ ^{LÚ}zilipuriyatalla-¹² appears to be in charge of the entire ritual process. As already pointed out in the remarks on Ortaköy nr. 4 rev. 1'-4', both professions are closely related¹³, so that we may assume that at least the ritual in Ortaköy nr. 4 is to some extent ascribed to ^{LÚ}akuttarra, which corresponds to his colleague ^{LÚ}zilipuriyatalla in the Boğazköy version. The following comparative table provides a list of the appearances of the three main performers ^{LÚ}akuttarra, ^{LÚ}zilipuriyatalla and LÚ ^dİŠKUR in the Hattian foundation rituals CTH 725 and 726 according to both the Boğazköy and Ortaköy versions:

	<u>performer of rite</u>	<u>conjurer/reciter</u>	<u>receiver of provisions</u>
I) CTH 725			
a) Boğazköy			
1) KUB 2.2+ (NS)	^{LÚ} zilipuriyatalla (II 38-39)	^{LÚ} zilipuriyatalla (II 38-39, IV 14-15)	^{LÚ} zilipuriyatalla (IV 11)
2) KBo 7.43 (NS)	[...]	^{LÚ} zilipuriyatalla (I. 3'-4')	[...]
b) Ortaköy			
1) Nr. 4 (MS)	^{LÚ} akuttarra(?) (rev. 2')	[?]	[?]
II) CTH 726			
a) Boğazköy			
1) KBo 37.1 (NS)	^{LÚ} akuttarra (obv. 2, rev. 30')	^{LÚ} akuttarra (obv. 2)	^{LÚ} akuttarra (rev. 22', 29')
2) KUB 28.87+ (MS)	[...]	LÚ ^d İŠKUR (obv. 7')	LÚ ^d İŠKUR (rev. 9')
b) Ortaköy			
1) Nrs. 1 and 3 (MS)	^{LÚ} akuttarra (nr. 1 obv. 2)	^{LÚ} akuttarra, LÚ ^d İŠKUR (nr. 1 obv. 2; nr. 3 III 5')	LÚ ^d İŠKUR (nr. 1 rev. 19')

¹² For the cult profession ^{LÚ}zilipuriyatalla- see most recently M. Nakamura, *Nuntarriyašha* (2002) 161-162; Y. Arkan, *ArAn* 6/2 (2003) 1-26; F. P. Daddi, in: *Offizielle Religion*, 357-365; M. Schuol, *Hethitische Kultmusik*, 176.

¹³ On the same conclusion see recently F. P. Daddi, in: *Offizielle Religion*, 360 and 364.

Among the Boğazköy versions of CTH 725, the main copy KUB 2.2+ presents LÚ *zilipuriyatalla* as the only person responsible for all of the duties in the course of the ritual, as he performs the rites, makes recitations and finally receives provisions supplied by the temple. The same role is played by LÚ *akuttarra-* in the main copy of CTH 726 KBo 37.1 from Boğazköy. The (Late-)Middle Hittite Ortaköy-Version of this ritual¹⁴ is performed by LÚ *akuttara-* as well, but surprisingly, the text narration includes some additional conjurations of LÚ ^dIŠKUR “the man/priest of the Storm god” and mentions him as receiver of the provisions, which is not the case in KBo 37.1. The latter priest, however, is in charge in the Middle Hittite Boğazköy-Version CTH 726.3 as well (KUB 28.87 + KBo 37.3; see J. Klinger, *StBoT* 37, 682 ff.) where he is conjuring in Hattian (obv. 7’ ff.) and also receiving provisions (rev. 9’) like his colleague in Ortaköy. It is obviously not a coincidence that LÚ ^dIŠKUR appears in Middle Hittite versions of CTH 726 both from Boğazköy and Ortaköy, while he remains absent in New Hittite KBo 37.1. This issue seems to be dependent on time factors and is to be explained by the professional status and importance of LÚ ^dIŠKUR due to developments in the Hittite cult system over the centuries: the profession LÚ ^dIŠKUR/^dU “Man of the Storm god” is exclusively proper to the Hattian cult during the Old and Middle Hittite Kingdom. He seems, however, to have lost his importance in the religious life of the Hittite capital Hattuša in the New Kingdom. It is noteworthy to observe that he is, according to KUB 25.23 left edge “a” 2, 4, still in charge in Ḫakmiš during the reign of Tuḫaliya IV, a traditionally important Hattian cult center¹⁵.

References

For reasons of space, in most cases it is preferred to refer for bibliographical data on Hattian details to O. Soysal, *Hattischer Wortschatz in hethitischer Textüberlieferung*. HdO, Abt. 1, Bd. 74 (Leiden and Boston [2004]; henceforth *HWHT*), if they are already available there. The bibliographic and Hittitological abbreviations follow those used in CHD (Chicago 1980 ff.) and HW² (Heidelberg 1975 ff.). Additional abbreviations are:

Hethitische Kultmusik: M. Schuol, *Hethitische Kultmusik. Eine Untersuchung der Instrumental- und Vokalmusik anhand hethitischer Ritualtexte und von archäologischen Zeugnissen*. *Orient-Archäologie* Bd. 14 (Rahden/Westf. [2004]).

Offizielle Religion: *Offizielle Religion, lokale Kulte und individuelle Religiosität. Akten des religionsgeschichtlichen Symposiums “Kleinasien und angrenzende Gebiete vom Beginn des 2. bis zur Mitte des 1. Jahrtausends v. Chr.”* (Bonn, 20.-22. Februar 2003). *Alter Orient und Altes Testament* 318. Herausgegeben von M. Hutter und S. Hutter-Braunsar (Münster [2004]).

Priests and Officials: *Priests and Officials in the Ancient Near East. Papers of the Second Colloquium on the Ancient Near East - The City and its Life held at the Middle Eastern Culture Center in Japan* (Mitaka, Tokyo) March 22-24, 1996. Edited by K. Watanabe (Heidelberg [1999]).

¹⁴ In preparation for a forthcoming article.

¹⁵ As stated by O. Soysal, *JNES* 65 (2006, forthcoming). On this profession see A. Ünal, *Ortaköy* (1998) 67-82; M. Schuol, *Hethitische Kultmusik*, 175-176.



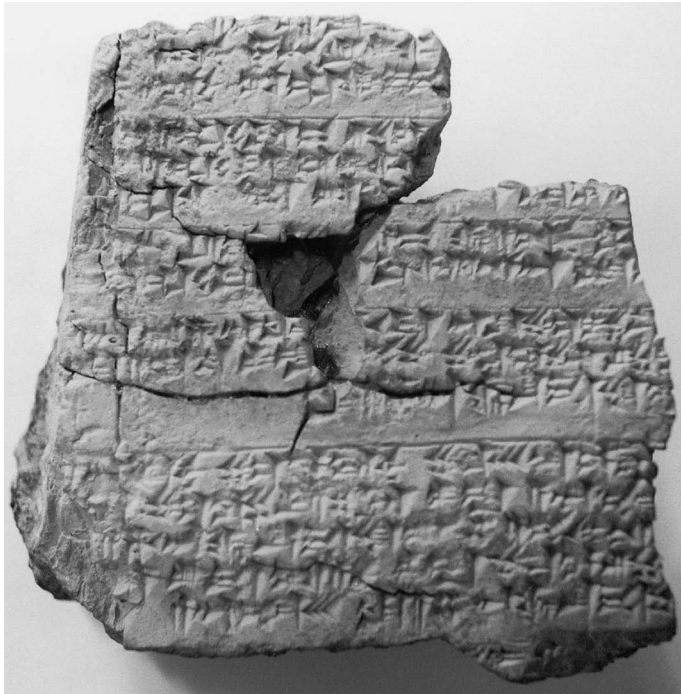
1) Or. 90/401



2) Or. 90/1147



3) Or. 90/1067



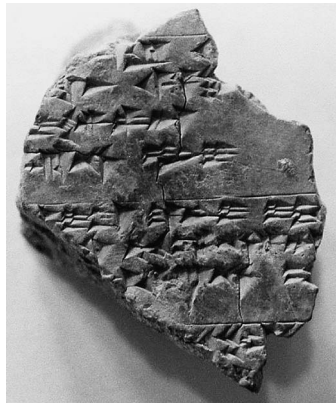
4a) Or. 90/1839 + Or. 90/1771 + Or. 91/113 obv.



4b) Or. 90/1839 + Or. 90/1771 + Or. 91/113 rev.



5) Or. 90/1690



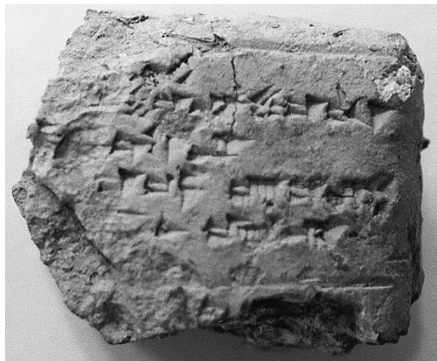
6) Or. 90/1362



7a) Or. 90/132 + Or. 90/292 (+) obv.



7b) Or. 90/132 + Or. 90/292 (+) rev.



7c) (+) Or. 90/422 rev.



8) Or. 90/1010



9a) Or. 90/995 + Or. 90/1750 obv.



9b) Or. 90/995 + Or. 90/1750 rev.