

## The Sea! The Sea! A Rite from the South of Anatolia (CTH 719)\*

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The concept of the sea<sup>1</sup> was familiar enough to the Hittites in the Old Kingdom. An early rival of Ḫattuša for domination of central Anatolia was Zalpa/Zalpuwa “by the Sea” (Otten 1973; Haas 1977), probably to be identified with İkiztepe near Bafra (Forlanini 1984; Barjamovic 2011: 120 n. 8), and the Telipinu Proclamation (CTH 19) informs us concerning Labarna (I): *nu utnē ḫarninkiškit nu utnē arḫa tarranut n=uš arunaš irḫuš iet*, “He destroyed (the enemy) lands and rendered them powerless. He made them borders of the sea.”<sup>2</sup> In later days, the sea was also among the divinized – but hardly personalized – geographic features called upon to witness Hittite treaties (Kestemont 1976).

Yet the Black Sea seems to have vanished below the horizon of the later Hittites, while neither the Mediterranean nor the Aegean was regularly visited by the armies or people of Ḫatti prior to the campaigns of Šuppiluliuma I and Muršili II in the later fourteenth century, which incorporated both Syrian Ugarit and the western Anatolian Arzawa lands into the empire. Indeed, outside of the treaty god lists, “the sea” appears in later texts most frequently as a distant location from which a deity must be lured back for worship, or to which evils might be banished (Wilhelm, RIA 8, 4-5). The divinized Sea played next to no role in traditional Hittite religion.<sup>3</sup>

Therefore the central presence in CTH 719 of the Sea-god (<sup>d</sup>*Aruna*) indicates an origin in the south of Anatolia for this rite, confirmed by the role of the town of Tuwanuwa (classical Tyana, near modern Niğde<sup>4</sup>) (see Text 1.A ii 30'). Furthermore, this fragmentary ritual features many of the same cultic personnel

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\* I am pleased to contribute this essay to the memorial volume for Professor Dr. Heinrich Otten, from whom I learned so much about my trade as a student in Marburg, 1975–1977. Abbreviations employed here are those of the *Chicago Hittite Dictionary*.

1 See Haas 1994: 467 and HW<sup>2</sup>: I, 350–4. A useful, but dated, survey is Puhvel 1957; see also HED: 1–2, 178–82.

2 That is, he conquered territories as far as the sea(s). For composite text see Hoffmann 1984: 12.

3 The Sea as a character in mythological narratives (see Rutherford 2001) is found almost exclusively in tales of foreign (chiefly Hurrian) origin. The exception, CTH 322, of central Anatolian background, is puzzling. See comment on Text 1.B obv. 18' below.

4 See most recently Rosada & Lachin 2010.

and deities as CTH 641, “Organisation du culte d’Išhara”, which deals with the establishment of a cult in Cilician Kizzuwatna.

Lasting at least four days (see Text 1.B obv. 21’), in its truncated form CTH 719 consists primarily of bread offerings and *evocatio*-rites, but also includes burnt offerings (*ambaššeš*, Text 1.B §§4’–5’) and an interesting address to Šaušga (Text 2.A §2’). The importance of this ceremony is underlined by the participation of His Majesty himself (Text 1.A ii 29’–30’).

The primary manuscript (Text 1.A) is made up of the pieces KUB 20.1 and KUB 53.30, which cannot, however, be joined indirectly, as suggested by the Mainz Konkordanz.<sup>5</sup> There can be little doubt, however, that these fragments belong together, since they are the only sources in the Boğazköy archives to feature the abbreviated(?) writing <sup>UZU</sup>GIG.ḪI.A for ‘liver’.<sup>6</sup> All of the accessible textual material of CTH 719 is written in New Script.

### CTH 719<sup>7</sup>

- 1.A KUB 20.1
- 1.B KUB 53.30
- 2.A KUB 44.15
- 2.B Bo 3727<sup>8</sup>
- 2.C KBo 8.100
- 3 KBo 46.248

#### TRANSLITERATION

##### 1.A

- §1’ ii 1’. [ ... ] <sup>rUZU</sup>x [ ... ]  
 2’. [ ... ] x *ar-ḫa d[a-a-i<sup>2</sup> ... ]*  
 3’. [ ... 1 ] NINDA.SIG *pár-ši-ya-an-zi*

<sup>5</sup> Both fragments preserve the right-hand and lower edges and therefore constitute the lower right sections of their (mutually exclusive) respective tablets. (Note also that a line of the obverse runs over onto KUB 53.30 rev. 12.) Perhaps these fragments are portions of a multi-tablet work.

<sup>6</sup> KUB 20.1 (Text 1.A) ii 5’, 7’, iii 30, 33; KUB 53.30 (Text 1.B) obv. 3’. I am grateful to Richard Beal, who verified this observation in the files of the Chicago Hittite Dictionary Project.

<sup>7</sup> There has been little previous substantive work on this composition. See only Groddek 2004: 1–4 on Text 1.A and Archi 2002: 49 on the ritual in general.

<sup>8</sup> For this unpublished fragment see the Mainz Konkordanz, sub CTH 719.2.B, and Otten & Rüster 1974: 48, sub no. 15.

- 4'. [ ... *a-ku-wa<sup>?</sup>-a*]n-zi 'EGIR-an<sup>1</sup>-da-ma '5<sup>?</sup><sup>1</sup>  
NINDA.SIG.ĪI.A 5 NINDA.GUR<sub>4</sub>.RA tar-n[*a-aš pá-r-ši-ya-an-zi*]
- 5'. [ ... ] *nu-kán*<sup>UZU</sup>GIG.ĪI.A NINDA.GUR<sub>4</sub>.RA.ĪI.A A-NA<sup>d</sup>  
<sup>d</sup>U *mu-u-wa-a-nu* [pár-ši-ya-an-zi]
- 6'. [*nu-kán A-NA<sup>?</sup>* DINGIR.MEŠ] *ĥu-u-ma-an-da-aš*  
NINDA.GUR<sub>4</sub>.RA.ĪI.A QA-TAM-MA [pár-ši-ya-an-zi]
- 7'. [ ... *ma-aĥ-ĥa-an-m*]a<sup>UZU</sup>GIG.ĪI.A NINDA.GUR<sub>4</sub>.RA.  
ĪI.A pá-r-ši-ya-u-an-zi zi-in[-na-an-zi]
- 8'. [ ... BI-I]B-RU IŠ-TU GEŠTIN *šu-un-na-a-i ŠA*  
DINGIR.MEŠ *ĥu-<sup>r</sup>u<sup>1</sup>*[-ma-an-da-aš ši-pa-an-ti<sup>?</sup>]
- 9'. [ ... ] *na-aš-kán* EGIR-pa *ti-ya-an-zi*
- 10'. [ ... <sup>NINDA</sup>]i-du-ri-iš ŠA ½ ŠA-A-TI ta-at-ta-r[i]
- 
- §2' 11'. [ ... -za<sup>MUNUS</sup>]rE-EN-TU<sub>4</sub><sup>1</sup> LÚ SANGA-ya a-da-an-na e-ša-an-ta-r[i<sup>1</sup>]
- 12'. [ ... <sup>d</sup> ... -i]n<sup>?</sup> GUB-aš 3-ŠU a-ku-wa-an-zi 3  
NINDA.GUR<sub>4</sub>.RA tar-na-aš
- 13'. [pár-ši-ya-an-zi ... <sup>d</sup> ... GU]B-aš 6<sup>er</sup>-ŠU e-ku-zi 6  
NINDA.GUR<sub>4</sub>.RA.ĪI.A tar-na-aš
- 14'. [pár-ši-ya-an-zi ... <sup>d</sup> ... GUB-aš 3-ŠU] e-ku-zi<sup>er</sup> 3  
NINDA.GUR<sub>4</sub>.RA pá-r-ši-ya-an-zi
- 15'. [ ... <sup>d</sup> ... GUB-aš 4-ŠU e-ku-zi] <sup>er</sup> 4<sup>er</sup>  
NINDA.GUR<sub>4</sub>.RA.ĪI.A pá-r-ši-ya-an-zi
- 16'. [ ... <sup>d</sup> ... GUB-aš 3-Š]U a-ku-wa-an-zi '3  
NINDA<sup>1</sup>.GUR<sub>4</sub>.RA.ĪI.A pá-r-ši-ya-an-zi
- 17'. [ ... <sup>d</sup> ... GUB-aš 3-ŠU e-ku-zi] <sup>er</sup> 3  
NINDA.GUR<sub>4</sub>.RA.'ĪI.A<sup>1</sup> pá-r-ši-ya-an-zi
- 18'. [ ... <sup>d</sup> ... GU]B-aš 1-ŠU e-<sup>r</sup>ku-zi<sup>1er</sup> 1 NINDA.GUR<sub>4</sub>.RA  
*pár-ši-ya-an-zi*
- 19'. [ ... <sup>d</sup> ... GUB-aš 3-ŠU e-ku-zi] <sup>er</sup> 3 NINDA.GUR<sub>4</sub>.RA.  
ĪI.A pá-r-ši-ya-an-zi
- 20'. [ ... <sup>d</sup> Iš-ĥ]a-ra GUB-aš 1-<sup>r</sup>ŠU<sup>1</sup> a<sup>1</sup>-ku-wa-an-zi 1  
NINDA.GUR<sub>4</sub>.RA pá-r-ši-ya-an-zi

- 21'. [ ... <sup>d</sup> ... GUB-aš 5<sup>?</sup>-ŠU e-ku]<sup>er</sup>-zi  
 ʿ5<sup>?</sup> ʿNINDA.GUR<sub>4</sub>.RA.ḪI.A pá-r-ši-ya-an-ʿzi<sup>1</sup>
- 22'. [ ... <sup>d</sup> ... GUB-aš 1-ŠU] e-ku-zi<sup>er</sup> 1 ʿNINDA<sup>1</sup>.GUR<sub>4</sub>.RA  
 pá-r-ši-ya-an-zi
- 23'. [ ... <sup>d</sup> ... GUB-aš 2-ŠU e-ku-zi]<sup>i</sup><sup>er</sup> 2 NINDA.GUR<sub>4</sub>.RA.  
 ḪI.A pá-r-ši-ya-an-zi
- 24'. [ ... <sup>d</sup> ... GUB-aš] 1-ŠU e-ku<sup>er</sup>-zi 1 NINDA.GUR<sub>4</sub>.RA  
 pá-r-ši-ya-an-zi
- 25'. [ ... <sup>d</sup> ... GUB-aš 2-ŠU e-ku-zi]<sup>er</sup> 2 NINDA.GUR<sub>4</sub>.RA.  
 ḪI.A<sup>er</sup> pá-r-ši-ya-an-zi
- 26'. [ ... <sup>d</sup>Ḫu-úr-d]u-ma-na-an-na TUŠ-aš 2-ŠU e-ku-uz-zi 2  
 NINDA.GUR<sub>4</sub>.RA.ḪI.A pá-r-ši-ya-an-zi
- 27'. [ ... ] nu DINGIR.MEŠ ša-ra-a da-an-zi<sup>er→</sup> na-aš<sup>←er</sup> an-  
 da ap-pa-an-zi
- 
- §3' 28'. [ ... d]a-a-i na-aš i-ya-at-ta-ri nu <sup>d</sup>UTU<sup>st</sup> EGIR-an ḫi-in-  
 ik-zi
- 29'. [ ... A-NA<sup>?</sup> <sup>d</sup>UT]U<sup>st</sup> me-na-aḫ-ḫa-an-da zi-ki-iš-kán-zi
- 30'. [ ... ] ti-iš-ki-iz-zi ma-aḫ-ḫa-an-ma-an I-NA<sup>URU</sup> Tu-u-wa-  
 nu-wa
- 31'. [kat-ta ti-ya-an-zi nu-uš-ma]-aš ta-ʿme<sup>1</sup>-e-da-ni pé-e-di  
 QA-TAM-MA kat-ta ti-ya-ʿan<sup>1</sup>-zi
- 32'. [ ... -a]n<sup>?</sup> <sup>d</sup>A-ru-na-an-na ŠA<sup>GIS</sup> ALAM<sup>1</sup> ku-iš i-ya-a[z<sup>9</sup>-zi]
- 33'. [ ... <sup>d</sup>U] mu-u-wa-nu-un ku-e-da-aš É-na-aš an-da mu-ga-  
 an[-zi]
- 34'. [ ... ] a-pí-ya an-da pé-e-da-an-zi
- 
- §4' iii 1. [ ... ]-ḫi-ti-iš ti-ya-an-zi nu-kán A-NA 1<sup>GIS</sup>ʿBANŠUR<sup>1</sup>
2. [ ... -u]š<sup>?</sup> <sup>d</sup>Ḫu-úr-du-ma-na-an a-ši-ša-an-zi
3. [ ... -an]-zi na-an-kán IŠ-TU ʿNINDA<sup>?</sup>10<sup>1</sup> GA.KIN.AG  
 EM-ŠÚ x-šu-x[- ...?]
4. [ ... ]x-an-zi nu-kán<sup>GIS</sup> la-aḫ-ḫu-ra-an an-da ti-ya-an-zi
5. [ ... ] ti-an-zi nu-kán<sup>d</sup> A-ru-na-an še-er<sup>1</sup> a-še-ša-an-zi
6. [ ... -y]a-an-zi na-at A-NA<sup>GIS</sup> BANŠUR a-wa-an

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9 So photo.

10 So photo.

7. [ar-ḥa ... -an-zi<sup>?</sup> n]u-kán wa-al-la-aš ḥa-aš-ta-i  
GÜB-la-aš
8. [ ... ] da-a-i ma-aḥ-ḥa-an-ma DINGIR.MEŠ ta-ni-nu-wa-  
an-zi
9. [ ... I]N<sup>?</sup>-BI 2-ŠU 9 NINDA.SIG.ḪI.A DINGIR.MEŠ-aš  
pár-ḥu-i-na-aš
10. [ ... ḥ]u-ut-tu-ul-li 2 ku-re-eš-šar 2<sup>DUG</sup> KU-KU-UB  
GEŠTIN-ya
11. [ ... GIŠMA.S]Á.AB<sup>MUNUS</sup>ŠU.GI ša-ra-a da-a-i<sup>d</sup> A-ru-na-an
12. [ ... a-a-bi<sup>?</sup> A-NA PA-NI<sup>?</sup> dIŠTA]R LÍL-ya píd-da-an-zi  
nu pa-a-an-zi
13. [ ... ma-aḥ]-ḥa-an-ma DINGIR<sup>er</sup>-LAM KASKAL-az ḥu-u-  
it-ti-ya-an-zi
14. [ ... ]<sup>TÚG</sup> ku-re-eš-šar BABBAR<sup>er</sup> <sup>TÚG</sup> ku-re-eš-šar SA<sub>5</sub>
15. [ ... ]-an-ma i-ya-az-zi nu<sup>MUNUS</sup>ŠU.GI<sup>GIŠ</sup>MA.SÁ.AB x x<sup>11</sup>  
pé-e ḥar-zi
16. [ ... -a]n<sup>?</sup>-ma-ni<sup>?</sup><sup>12</sup> IT-TI ÉSAG-TI ar-nu-an-zi nu  
<sup>GIŠ</sup>MA.SÁ.AB<sup>r</sup>PA<sup>13</sup>-NI<sup>d</sup> A-ru-ni da-a-i
17. [ ... -z]i nam-ma-aš ša-ra-a-pát<sup>er</sup> da-an-zi
18. [ ... ] x ša-ra-a da-a-i na-aš<sup>r</sup> p<sup>14</sup>-ra-an<sup>r</sup> ḥu<sup>1</sup>-wa-a-i
19. [ ... KAS]KAL-az ḥu-u-it-ti-ya-an-zi
20. [ ... ma-a]ḥ-ḥa-an EGIR-pa ú-wa-an-zi
21. [ ... ]<sup>d</sup>Ḥu-tu-u-ma-an-na<sup>er</sup> ŠÀ-BI É.DINGIR-LIM
22. [ ... ar<sup>?</sup>-n]u<sup>?</sup>-wa-an-zi nu DINGIR.MEŠ kat-ta<sup>1</sup> ti-ya-an-zi
23. [ ... 1<sup>GIŠ</sup>BANŠUR A-NA<sup>d</sup> IŠTAR] LÍL 1<sup>GIŠ</sup>BANŠUR-ma  
A-NA<sup>d</sup> Ḥu-tu-ma-na ŠÀ[-BI ... ]
24. [ ...<sup>NINDA</sup> ... ŠA N ŠA]-<sup>r</sup>A<sup>1</sup>-TI pár-ši-ya-az-zi na-aš-kán  
A-NA<sup>GIŠ</sup>BAN[ŠUR ... ]
25. [ ...<sup>NINDA</sup> ... ŠA N Š]A-A-TI pár-ši-ya-zi<sup>er</sup> na-aš-kán  
A-NA<sup>GIŠ</sup>BANŠUR ... ]
26. [ ... 1 NINDA.GU]R<sub>4</sub>.RA<sup>er</sup> pár-ši-ya-az-zi na-aš-kán

11 <sup>r</sup>ša<sup>?</sup>-ra<sup>?</sup>1-<a<sup>?</sup>>.

12 Or -aš<sup>?</sup>; so photo.

13 So photo.

14 So photo.

27. [A-NA<sup>GIŠ</sup>BANŠUR ...] LÚ<sup>GIŠ</sup>BANŠUR ŠA  
 LÚ<sup>GIŠ</sup>MUḪALDIM PA-NI<sup>d</sup> IŠTAR L[ÍL ...]
28. [ ... ] šī-pa-an-ti<sup>r</sup>1 UDU<sup>1</sup>-ma-kán<sup>d</sup> Ḫu-tu-ma-a[n-na ...]
29. [ ... d]a-a-i 1 UDU-ya-kán šī-pa-an-ti nu-uš-m[a-aš ...]
30. [ ... ] x DINGIR.MEŠ da-a-i ma-aḫ-ḫa-an-ma  
 UZU<sup>G</sup>[IG.ḪI.A ...]
31. [ ... ]<sup>r</sup>5 NINDA.GUR<sub>4</sub><sup>1</sup>.RA<ḪI.A> ŠA<sup>1/2</sup> UP-NI 9  
 NINDA.SIG.ḪI.<sup>r</sup>A<sup>1</sup> [ ... ]
32. [ ... N NINDA.GUR<sub>4</sub>.RA.ḪI.A ŠA<sup>1/2</sup> UP-N]I 5  
 NINDA.SIG.ḪI.A pár-šī-ya-az-zi [ ... ]
33. [ ... ] da-a-i ma-aḫ-ḫa-an-ma<sup>UZU</sup>GIG.ḪI[A ...]
34. [ ... ] x x x [ ... ] x-an-<sup>r</sup>zi<sup>2</sup><sup>1</sup>

## 1.B

- §1' obv. 1'. [ ... ]<sup>r</sup>A<sup>2</sup>-NA<sup>2</sup><sup>1</sup> x x x [ ... ]  
 2'. [ ... ] wa-al-ḫi šī-ip-pa<sup>1</sup>-a[n-ti<sup>2</sup> ... ]
- 
- §2' 3'. [ ... ] x nu-kán A<sup>15</sup>-<sup>r</sup>ru<sup>1</sup>-ni<sup>UZU</sup>GIG.ḪI.A<sup>U</sup>[ZUŠÀ.ḪI.A<sup>?</sup> ... ]  
 4'. [ ... ] x da-a-i<sup>r</sup>EGIR<sup>1</sup>-an-da-ma BI-IB-RA x [ ... ]  
 5'. [ ... A-NA<sup>L</sup>]<sup>U</sup>SANGA<sup>MUNUS</sup>AMA.DINGIR-LIM-ya a-da-  
 an-na [pa-a-i<sup>2</sup> ... ]  
 6'. [ ... ] NINDA.GUR<sub>4</sub>.RA.ḪI.A NINDA.SIG.ḪI.A QA-  
 TAM-MA [ ... ]  
 7'. [ ... ] ME-an-zi nu-uš-ma-ša-at-k[án ... ]  
 8'. [ ... ] kar-ap-ta-ri<sup>r</sup>ma<sup>1</sup>-aḫ-ḫa-an-ma [ ... ]  
 9'. [ ... ] x 3-ŠU pa-a-an-zi I-NA x [ ... ]  
 10'. [ ... ] x LÚ<sup>GIŠ</sup>SANGA<sup>MUNUS</sup>AMA.DINGIR-LIM-ya nam-<sup>r</sup>ma<sup>1</sup>  
 x [ ... ]  
 11'. [ ... QA-T]AM-MA-pát pár-šī-ya-an-ni-eš-ká[n-zi ... ]  
 12'. [ ... -an]-zi nu QA-TAM-MA-pát e-eš<sup>1</sup>-š[a-an-ta-ri ... ]
- 
- §3' 13'. [ ... ne-ku-u]z-za me-ḫur kar-ap-ta-ri nu [ ... ]  
 14'. [ ... ]-kán ALAM ku-it ŠA<sup>GIŠ</sup>z[i- ... ]  
 15'. [ ... ] x an-da da-a-lī-ya-an-zi [ ... ]

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15 So photo.

- 16'. [ ... ] x *ar-nu-an-zi na-at IŠ-TU* [ ... ]  
 17'. [ ... -z]i<sup>?</sup> A-NA <sup>GIŠ</sup>GÌR.†GUB<sup>1</sup><<.GUB>><sup>16</sup>-kán še-er  
 [ ... ]  
 18'. [ ... ŠA<sup>?</sup> <sup>d</sup>Te-l]i-pí-nu BI-IB-RA KÙ.BABBAR  
<sup>GIŠ</sup>NÍG[.GUL<sup>?</sup> ... ]  
 19'. [ ... ta-wa]-al wa-al-ḥi pa-pár-ša-an-z[i ... ]  
 20'. [ ... UDU].ḪI.A ANŠE.ḪI.A-ya<sup>er</sup> u-un-ni-an-z[i ... ]  
 21'. [ ... ] x<sup>er</sup>UD.3.KAM<sup>er</sup> QA-TI

- §4' rev. 1. [ ... nu-u]š-ma-aš SISKUR.MEŠ ki-iš-ša[-an]  
 2. [i-ya-an-zi<sup>?</sup> ... ] x GAD an-da wa-aḥ-nu-wa-an-z[zi]  
 3. [ ... ] †a<sup>?</sup>-ri<sup>1</sup>-ma-nu-uš i-ya-an-zi  
 4. [ ... <sup>d</sup> ... -d]a<sup>?</sup>-na ta-ni-nu-wa-an-zi  
 5. [ ... ] x <sup>d</sup>Iš-ḥa-ra-an ta-ni-nu-wa-an-zi  
 6. [ ... ]-zi ma-aḥ-ḥa-an-ma DINGIR.MEŠ  
 7. [ ... w]a<sup>17</sup>-aḥ-nu-wa-an-zi EGIR-an-da-ma  
 8. [ ... k]u-iš am-ba-aš-ši-e-eš IŠ-TU MUŠEN.ḪI.A  
 9. [wa-ar-nu-wa-an-zi nu ... ]<sup>er</sup> A-NA <sup>d</sup>Iš-ḥa-ra<sup>18</sup>

- §5' 10. [ ... ] x IŠ-TU MUŠEN wa-ar-nu-wa-an-zi  
 11. [ ... ] x kat-ta-an Ì.GIŠ LĀL  
 12. [ ... ] wa<sup>er</sup>-ra-a-ni ma-aḥ-ḥa-an-ma-kán  
 13. [ ... ]-ya †A<sup>1</sup>-NA DINGIR-LIM 1 UDU ši-pa-an-ti  
 14. [ ... š]u-up-pí ḥu-i-šu<sup>UZU</sup>†GAB<sup>1</sup>.ḪI.A  
 15. [ ... ] x<sup>UZU</sup>GIG.ḪI.A [ o o ] x x [ ... ]  
 16. [ ... ]-na-aš-ša A-NA †BE<sup>1</sup>[-EL SISKUR<sup>?</sup> ... ]  
 17. [ ... <sup>UZU</sup>]†GIG<sup>1</sup>.ḪI.A A-NA [ ... ]

## 2.A

- §1' i 1'. [ ... ] x [ ... ]  
 2'. [ ... -i]t wa-x[- ... ]

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16 So photo.

17 So photo.

18 From reverse.

- 3'. [ ... <sup>NINDA</sup> ... ŠA N ] ṚŠA-A-TI [ o o o o ]-Ṛa<sup>1</sup>-an da-a-i nu  
[ ... ]
- 4'. [ ... m ] e-ma-al NINDA.Ì.E.DÉ.ṚA da<sup>1</sup>-a-i 1 ḥa-a-li-iš-Ṛša<sup>1</sup>  
[ ... ]
- 5'. [ ... ] da-a-i ZÍD.DA ŠE šu-uḥ-ḥa-a-mi
- 6'. [ ... ]-Ṛa<sup>2</sup> kat-ta-ma 1 <sup>DUG</sup>KU-ṚKU<sup>1</sup>-UB KAŠ da-a-i
- 
- §2<sup>19</sup> 7'. [(nu SI)]G<sub>4</sub><sup>1</sup> da-a-i nu-uš-ša-an pa-aḥ-ḥur šu-uḥ-ḥa-a-i nu  
A-NA <sup>d</sup>IŠTA[R]
- 8'. [ o o ] BAL-an-ti 1 NINDA.GUR<sub>4</sub>.RA da-a-i nu-uš-ša-an  
Ì.GIŠ <sup>GIŠ</sup>ERIN
- 9'. [Ì.GIŠ<sup>2</sup>]-ya da-a-i A-NA GEŠTUG UDU te-pu [k]u-er-zi  
<sup>UZU</sup>šar-nu-um-<ma>-ša
- 10'. [(<sup>20</sup>t)]e-pu ku-er-zi nu-kán IŠ-TU NINDA.GUR<sub>4</sub>.RA ḥa-  
aš-ši-i šu-uḥ-ḥa-i
- 11'. ṚÜ<sup>2</sup> NINDA.GUR<sub>4</sub>.RA.MEŠ pár-ši-ya <sup>GIŠ</sup>BANŠUR da-a-i  
nu te-ez-zi
- 12'. [G]U<sub>7</sub>-ki<sup>21</sup> <sup>d</sup>GAŠAN <sup>URU</sup>Ne-nu-wa-aš MUNUS.LUGAL-aš  
<sup>URU</sup>Ri-mu-uš-ši-ya-aš-ma
- 13'. [MUNUS].É.GI<sub>4</sub>-aš nu ku-e-da-ni <sup>URU</sup>Ne-nu-wa-aš  
URU-aš ad-da-aš<<-ma-aš>><sup>22</sup>
- 14'. [<sup>URU</sup>]Ri-mu-uš-ši-ya-aš<<ma-aš>> iš-ḥa-ni-tar-ta-aš  
na-pa ke-e-da-ni ud-d[a<sup>23</sup>-ni<sup>?</sup>]
- 15'. [kat-t]a zi-ik <sup>d</sup>GAŠAN ti-i-ya nu x x x Ṛzi-ik<sup>1</sup> i-ya
- 16'. [ma<sup>2</sup>]-Ṛa<sup>2</sup>-an<sup>1</sup> x x it x x x [ ... ]

19 Restorations from 2.B.

20 2.B has SÍG BABBAR te-pu, but room in 2.A is insufficient to allow this restoration.

21 2.B: az-zi[-.

22 For this reading and that in the following line, see Rieken 1999: 283–4.

23 So photo.



## 2.A

§3' iv 1'. [ ... ]-an aš-x [ ... ]

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- §4' 2'. [ ... ]x ZÍD<sup>2</sup> IŠ-TU x [ ... ]  
 3'. [ ... ] <sup>r</sup>e<sup>1</sup>-ep-zi nu kiš-an [te-ez-zi<sup>2</sup> ... ]  
 4'. [ ... ] <sup>r</sup>ú<sup>1</sup>-uk-kán x x nu nu [ ... ]  
 5'-9'. (traces)

## 2.C

- §1' obv. 1'. [ o ] x [ ... ]  
 2'. [nu]-za <sup>MUNUS</sup>Š[U.GI ... ]  
 3'. [I]Š-TU <sup>GIŠ</sup>MA[SÁ.AB ... ]  
 4'. <sup>r</sup>d<sup>1</sup>IŠTAR LÍL-ma-aš-ši <sup>r</sup>d<sup>2</sup>[ ... ]  
 5'. DINGIR.MEŠ-ma-kán ŠÀ-BI x [ ... ]  
 6'. <sup>r</sup>na<sup>1</sup>-aš-kán pa-ra-a p[i<sup>2</sup>- ... ]  
 7'. <sup>d</sup>U<sup>24</sup>-ni-ma-aš-ši EGI[R-pa ... ]  
 8'. na-an 3-ŠU KASKAL-<sup>r</sup>az<sup>1</sup> [hu-u-it-ti- ... ]  
 9'. nu <sup>GIŠ</sup>MA.SÁ.AB [ ... ]  
 10'. pé-e-da-an-zi nu [ ... ]  
 11'. nu-za <sup>GIŠ</sup>BANŠUR ti-a[n-zi ... ]  
 12'. <sup>r</sup>nu<sup>1</sup> A-NA <sup>d</sup>IŠTAR LÍL x [ ... ]  
 13'. EGIR-pa da-a-i a-l[i- ... ]  
 14'. <sup>d</sup>Hu-<sup>r</sup>tu<sup>1</sup>-ma-na da-a-<sup>r</sup>i<sup>1</sup> [ ... ]  
 15'. EGIR-pa da-a-i EGIR-an[-da ... ]  
 16'. <sup>d</sup>Hu-tu-ma-na da-a-<sup>r</sup>i<sup>1</sup> [ ... ]  
 17'. pa-ra-a-ma-aš-kán ú-<sup>r</sup>e<sup>2</sup>[ ... ]  
 18'. hu-i-šu IŠ-T[U ... ]  
 19'. [nu]-kán ŠA <sup>d</sup>[ ... ]  
 20'. [ o o<sup>2</sup> ] x-kán<sup>2</sup> [ ... ]

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24 Over erased MEŠ; so photo.

## 2.C

rev. 10+ fragmentary and illegible lines

## 3

- §1' 1'. [ ... ] x [ ... ]  
 2'. [ ... ] ṚA<sup>1</sup>-NA Ì.GIŠ [ ... ]  
 3'. [ ... ] x ḥa-aš-ši an-da [ ... ]  
 4'. [ ... A-NA] Ṛ<sup>d1</sup>U mu-u-wa-a-nu pár-ši-y[a-an-zi ... ]  
 5'. [ ... ] x ti-ya-an-zi A-NA [ ... ]  
 6'. [ ... z]i-ik-ki-iz-z[i ... ]  
 7'. [ ... ] ṚŠA<sup>2</sup> Ṛ<sup>d1</sup>I[Š<sup>2</sup>TAR<sup>2</sup> ... ]  
 8'. (traces)

## TRANSLATION

## Text 1.A

§1' (ii 1'-10') [ ... takes(?) ] away [ ... ] they crumble [one] unleavened bread. [ ... ] they [toast(?)]. Afterwards, [they crumble] five(?) unleavened breads and five ordinary loaves of one *tarna*-measure (each). [ ... ] Then [they crumble] the livers and ordinary loaves for the *mūwānu* Storm-god, [and they] likewise [crumble] ordinary loaves [for] all [the deities. And when they] finish crumbling the livers and the ordinary loaves, [ ... ] fills a rhyton with wine [and pours a libation(?) at the ... ] of all the deities. [ ... ] Then they put them (the images of the deities?) back. [ ... ] an *iduri*-loaf of one-half *sūtu*-measure (of flour) is taken.

§2' (ii 11'-27') [ ... ] the *ēntu*-priestess and the priest sit down to eat, they toast [(the deity) ... ] three times while standing [and crumble] three ordinary loaves of one *tarna*-measure (each). [Then ... ] toasts [ ... ] six times while standing, [and they crumble] six ordinary loaves of one *tarna*-measure (each). [Then ... ] toasts [ ... three times while standing], and they crumble three ordinary loaves. [ ... Then ... toasts ... four times while standing], and they crumble four ordinary loaves. [Then] they toast [ ... three times while standing], and they crumble three ordinary loaves. [Then ... toasts ... three times while standing], and they crumble three ordinary loaves. [Then ... ] toasts [ ... ] once [while standing], and they crumble one ordinary loaf. [Then ... toasts ... three times while standing], and they crumble three ordinary loaves. [Then ... toasts] Išḫara once while standing, and they crumble one ordinary loaf. [Then ... toasts

... five(?) times] while standing, and they crumble five(?) ordinary loaves. [Then ... ] toasts [ ... ] once [while standing], and they crumble one ordinary loaf. [Then ... toasts ... twice while standing], and they crumble two ordinary loaves. [Then ... ] toasts Ḫurdumana twice while seated, and they crumble two ordinary loaves. [ ... ] They take up the deities (viz., their images) and carry them inside (the temple?).

§3' (ii 28'–34') [ ... ] takes(?), and (s)he goes. Then His Majesty bows down. [ ... ] they set down facing His [Majesty ... ] (s)he steps. But as [they set] it [down] in (the town of) Tuwanuwa, they set them down in the same manner in (any) other place. [ ... ] The one who fashions the Sea-god as a statue of wood [ ... ] They carry [him (the divine image?)] off to the temple into which they will entice the *mūwānu* Storm-god.

§4' (iii 1–34) [ ... ] they set down, and on one table [ ... ] they settle Ḫurdumana [ ... ] they [ ... ] Then it/him/her with bread(?), cheese, and rennet [ ... ] they [ ... ] Then they place the offering table inside. [ ... ] they set, and they settle the Sea-god on top. [ ... ] they [ ... ] And they [take(?)] it away to the table. Then the left shank bone [ ... ] (s)he sets/takes. But when they arrange the deities, [they take(?) ... ] twice fruit, nine unleavened breads, *parḫuena*-grain of the gods, [ ... ], a strand [of wool(?)], two lengths of fabric, and two jugs of wine [ ... ] The Old Woman takes up a basket. The Sea-god (acc.) [ ... ] they dig [a ritual pit before Šaušga] of the Field, and they proceed [to ... ] But when they draw in the deity (the *mūwānu* Storm-god) from/by means of the path, [they take(?) ... ], a length of white fabric and a length of red fabric. [ ... ] (s)he makes. Then the Old Woman holds out the basket. [ ... ] they bring to(!) the granary, and she sets the basket before the Sea-god. [ ... ] Furthermore, they take them up [ ... ] (s)he takes up, and (s)he runs before [ ... ] they draw in the deity from/by means of the path [ ... ] When they come back, [ ... ] they [bring ... ] Ḫu(r)dumana into the temple and set down the deities [ ... one table for Šaušga] of the Field and one table for Ḫu(r)dumana. Inside [ ... ] (S)he crumbles [a ...-loaf of N] *sūtu*, and (s)he [ ... to the table]. The waiter of the cook offers [ ... ] before Šaušga [of the Field]. One sheep (for) Ḫu(r)dumana [ ... ] he takes, and offers it. Then to them [ ... ] (s)he takes(?) the deities. But when [ ... ] the livers [ ... ] five ordinary loaves of one-half handful (of flour), nine unleavened breads [ ... ] she crumbles [ ... N ordinary loaves of one-half(?) handful (of flour)] and five unleavened breads. [ ... ] (s)he sets/takes. But when the livers [ ... ]

### Text 1.B

§1' (obv. 1'–2') [ ... ] (s)he(?) libates *walḫi*-drink.

§2' (obv. 3'–12') [ ... ] Then for the Sea(-god) the livers [and hearts? ... ] (s)he takes/sets. Afterward, [ ... ] a rhyton [ ... (s)he gives(?) to] the priest and the God's Mother to eat. [ ... ] ordinary loaves and unleavened breads likewise [ ... ] they take, and [ ... ] them to them. [ ... ] is lifted. But when [ ... ] they go three

times. In(to) [ ... ] the priest and the God's Mother again [ ... ] they likewise crumble [ ... ] they [ ... ] and they are seated likewise.

§3' (obv. 13'-21') [ ... ] at night is lifted. Then [ ... ] the statue that [is made] of z[...-wood ... ] they leave there [ ... ] they bring, and them with [ ... ] On the foot-stool [ ... ] the silver rhyton and hammer(?) [of(?)] Telipinu [ ... ] they sprinkle [*tawal-*] and *walhi*-drink [ ... ] they drive in [sheep] and asses [ ... ] Third day, finished.

§4' (rev. 1-9) [ ... they perform(?)] the rites for them as follows: [ ... ] they wrap [ ... in] a textile [ ... ] they make ... [ ... ] they arrange [(the deity) ... ] they arrange Iṣhara [ ... ] But when [ ... ] the deities [ ... ] they wave. But afterward, the one who [carries out<sup>25</sup>] the burnt-offerings with the birds, [(s)he ... ] for Iṣhara.

§5' (rev. 10-17) [After(?) ... ] they carry out<sup>26</sup> [the burnt-offerings] with birds, [ ... ] oil and honey down [ ... ] burns (intr.). But when [ ... ] (s)he libates to the deity, [ ... ] raw meat, breasts, [ ... ] livers [ ... ] to [the offerant(?) ... ] livers to [ ... ]

### Text 2.A

§1' (1'-6') [ ... a ...-loaf of N] *sūtu* [ ... ] (s)he takes/sets. Then [ ... ] (s)he takes [ ... ], groats, and baklava. And one portion [ ... ] (s)he takes, (s)he<sup>27</sup> scatters barley flour. [ ... ] and (s)he sets down one jug of beer.

§2' (7'-16') (S)he takes a brick, scatters coals thereupon, and libates [ ... ] to Šaušga [of the Field(?)]. (S)he takes one ordinary loaf and puts cedar oil and [vegetable oil(?)] thereupon. (S)he cuts (off) a bit of the ear of the sheep and a bit of the *šarnummar*-body part. Then (s)he scatters (them), together with one ordinary loaf, onto the brazier. And (s)he crumbles ordinary loaves and places a table, saying: "Eat, o Lady, Queen of Nineveh, Bride of Rimušiya City, for whom the city of Nineveh is the paternal (town) and Rimušiya City is your bridegroom! May you intervene in this matter! And may you do [ ... ] If [ ... ]"

§§3'-4' (iv 1'-9') *Too fragmentary for translation*

### Text 2.C

§1' (obv. 1'-18') [ ... Then] the Old Woman [ ... ] with/from the basket [ ... ] Šaušga of the Field to him/her [ ... ] But the gods in [ ... ] And (s)he [ ... ] forth [ ... ] to the Storm-god for him/her back [ ... They(?) draw] him (the *mūwānu* Storm-god?) [in] three times from/by means of the path [ ... ] And the basket [ ... ] they bring in. Then [ ... ] And they set up a table for themselves [ ... ] Then for Šaušga of the Field [ ... ] (s)he sets/takes back [ ... ] places [for(?)]

<sup>25</sup> Lit. "burns."

<sup>26</sup> Lit. "burn."

<sup>27</sup> Text: "I scatter."

Ḫu(r)dumana [ ... ] (s)he sets/takes back. Afterward [ ... for(?)] Ḫu(r)dumana [ ... ], but (s)he forth [ ... ] fresh/living [ ... ] from [ ... ]

*Remainder too fragmentary for translation*

### Text 2.C and 3

*Too fragmentary for translation*

#### COMMENTARY

Text 1.A ii 5': For the divine epithet *mūwānu* see CHD L-N 316 and the references there cited.

Text 1.A ii 6': The very likely restorations at the beginning of this line and ii 31' are the basis for my estimation of available space in other lines of this piece.

Text 1.A ii 11': According to Pecchioli Daddi (1982: 434), in the Hittite archives, *ENTU* is attested only in this text and in CTH 641. Cf. Taggar-Cohen 2006: 387–8.

Text 1.A ii 11'ff.: The extreme number of erasures in the paragraph seem to indicate that the scribe had some difficulty in compiling – or merely in copying(?) – the offering list here.

Text 1.A iii 7: On *walla-* here see Tischler 1995: 317.

Text 1.A ii 20': The Syrian goddess Išhara, apparently originally at home in Ebla, has been studied extensively by Archi (1993), Archi (2013: 16) and by Prechel (1996).

Text 1.A ii 26': The deity Ḫu(r)dumana is to be found only in this composition, according to van Gessel 1998: vol. 1, 163, 168.

Text 1.B obv. 5': The cover term(?) for a priestess in Ḫatti, AMA.DINGIR-LIM, is discussed thoroughly by Taggar-Cohen (2006: 335–68).

Text 1.B obv. 18': The appearance of the Hattic deity Telipinu in this company is surprising, but then again we have lost almost all of the divine names originally present in Text 1.A §2'. Perhaps the use of Telipinu's rhyton here has something to do with this god's marriage to the daughter of the Sea-god in CTH 322 (translated in Hoffner 1990: 25–26, no. 6). A hammer also appears in connection with Telipinu at KUB 17.10 i 33' (CTH 324), where his father the Storm-god is said to have broken <sup>GIŠ</sup>NÍG.GUL-ŠU <sup>GIŠ</sup>KAK-ŠU, "his hammer and his wedge," in a futile attempt to open a city gate while in pursuit of his absconding son.

Text 2.A i 9': On the body part *šarnummar* see CHD Š 286–87, and cf. Hoffner 2004: 345.

Text 2.A i 12'ff.: To this address to the goddess compare the Akkadian-language invocation KBo 32.206 rt. col. 7'–12'<sup>28</sup>:

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<sup>28</sup> This fragment is edited in Beckman forthcoming as F17.

Be sated with the regular offerings, O Queen of the *ayakku*-shrine,  
[ ... ], Lady of Babylon, [Queen(?)] of Nineveh, ... [ ... ], Išhara,  
Ziz[ ... ] ... [ ... ]!

ŠA-BA<sup>1</sup>-A ŠA-TÛ-UK-KI ŠAR-RA-AT<sup>d</sup> A-YA-AK-KI [ ... ]  
BE-LE<-ET><sup>URU</sup> KÁ.DINGIR.RA [ŠAR-RA-AT<sup>?</sup>]<sup>URU</sup> NI-NU-WA  
PA-NE<sup>er</sup> [ ... ]<sup>d</sup> IŠ-ĤA-RA<sup>d</sup> ZI-x [ ... ]<sup>d</sup> DA<sup>?</sup>-x-ZU [ o ] x x [ ... ]

<sup>URU</sup>Rimuš(iya), found only here and in CTH 716 (KBo 2.36 i 5') among Hittite texts (so RGTC 6, 326; 6/2, 129), is perhaps rather to be read <sup>URU</sup>*Tal-mu-uš-ši-ya*; see Sommerfeld, RIA 11, 374.

Text 2.C obv. 7': Note that the phonetic complement *-ni* here indicates that the name of the Storm-god was read Tarḥun(t) and not Teššup in this text.

## Abbreviations

- HED Jaan Puhvel (1984). *Hittite Etymological Dictionary*. Berlin: de Gruyter.  
HW<sup>2</sup> Johannes Friedrich & Annelies Kammenhuber (1974–). *Hethitisches Wörterbuch*. Zweite völlig neubearbeitete Auflage auf der Grundlage der edierten hethitischen Texte. Heidelberg: Winter.  
RIA *Reallexikon der Assyriologie* (1932–). Berlin: de Gruyter.

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