

Iranian Languages and Culture

Essays in Honor of
Gernot Ludwig Windfuhr

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An Irate Goddess (CTH 710)

Gary Beckman*

S ometime in the late fifteenth century B.C.E. a Hittite monarch experienced misfortune, in all probability in the form of a military setback, and directed his diviners to determine the underlying, para-human, cause.¹ Upon learning from their researches that the goddess Šaušga of the city of Šamuḫa was unhappy—presumably with him and the entire land of Ḫatti—the king sought to make restitution. The text considered here, KUB 32.130, constitutes the script for a follow-up oracular consultation to determine whether the deity would be indeed be appeased as a result of his suggested measures.²

The tablet itself is unusual among the Boğazköy archives: It is small (c. 5.5 x 7.5 cm), in “landscape format,” and written in a single column. Particularly notable is the hole punched entirely through it (entering at the end of obv. 7, emerging at the end of

* I am pleased to present this modest offering to my colleague Gernot Windfuhr, who did much to make me feel welcome in Ann Arbor. Abbreviations employed here are those of *The Hittite Dictionary of the Oriental Institute of the University of Chicago*.

¹ For the Hittite conception of human adversity as caused in part by divine anger, see Beckman forthcoming.

² Previous studies of this piece include Danmanville 1956; Wegner 1981: 135-37; and Klinger 2010: 154-62.

rev. 23).³ This aperture was clearly intended to accommodate a string that would allow the diminutive tablet to be attached to something—but to what?⁴

Although Laroche (1971: no. 710) and Danmanville (1956: 41) attribute this text to Muršili II of the early Empire period, it is shown with certainty by its script, grammatical and orthographic features, and single-columned format to be Middle Hittite in date.⁵ Since in CTH 482 Muršili II states that his “ancestor” Tudḫaliya had introduced the “Deity of the Night” to the city of Šamuḫa from the newly-annexed province of Kizzuwatna,⁶ and this divine figure is known to be an avatar of Šaušga,⁷ we may infer that the author of our text was Tudḫaliya I/II.⁸ This conclusion is supported by the fact that the early Mid-

³ Visible in the photo of the reverse posted on the website of the Hethitologie Portal Mainz:

<http://www.hethport.adwmainz.de/fotarch/bildausw.php?n=440/b&b=+N13490>.

⁴ Cf. KUB 30.71 (CTH 283): *tu-uz-zi-aš ut-tar* ^mŠa-an-ta, “Word/matter of the army, (written by) Šanta,” an archival label, whose piercing and stringing would have facilitated retrieval of the indicated text from the tablet collections.

⁵ For details see Klinger 2010: 160. The arguments for a somewhat younger date adduced by Miller (2004: 385-87) are not convincing.

⁶ KUB 32.133 i 2-4: *AB-BA-YA-za-kán ku-wa-pi* ^mTu-ud-ḫa-li-ya-aš LUGAL.GAL DINGIR^{LUM}IS-TU É.DINGIR^{LUM URU}Ki-iz-zu-wa-at-ni ar-ḫa šar-ri-i-e-et na-an-za-an I-NA^{URU}Ša-mu-ḫa É.DINGIR^{LIM}ḫa-an-ti i-ya-at, “When my ancestor Tudḫaliya, Great King, hived off the deity from (her) temple in (the capital of) Kizzuwatna and worshiped her separately in a temple in Šamuḫa, ...” The colophon (rev. 5’) indicates that DINGIR.GE₆, “the Deity of the Night” is the deity in question.

⁷ See Wegner 1981: 163-65.

⁸ Due to the scanty documentation of the decades immediately preceding the accession of Šuppiluliuma I, the number of Tudḫaliyas who sat on the throne before him is still in dispute. Thus the uncertainty in numbering them. In any case, the Tudḫaliya to whom I refer was the father of Arnuwanda I.

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dle Hittite oracle text KBo 16.97 + KBo 40.48 (CTH 571),⁹
very likely also to be assigned to the same monarch, includes a
query concerning a possible attack on the town of Išḫupitta (obv.
16), the object of Hittite hostility in CTH 710 (obv. 10).

KUB 32.130

obv. 1. ^dIŠ₈-[TÁR] ŠE-RI ^{URU}Ša-mu-u-ḫa

§1 2. kar-di-mi-at-ti ḫa-an-da-a-it-ta-at

3. nu ^dUTU^{ŠI} ki-iš-ša-an a-ri-ya-nu-un

4. pa-i-mi-kán ^dUTU^{ŠI} an-tu-uḫ-ša-an

5. I-NA ^{URU}IŠa¹-mu-u-ḫa pa-ra-a ne-eḫ-ḫi

§2 6. nu-uš-ša-an pa-iz-zi I-NA ^{URU}Ša-mu-u-ḫa

7. A-NA ^dIŠ₈-TÁR ŠE-RI mu-ke-eš-šar pé-di-pát pa-a-i

8. nam-ma-aš-ši EZEN-an i-e-ez-zi

9. me-mi-ya-nu-ša PA-NI DINGIR-LIM aš-šu-li
me-ma-i

§3 10. ku-wa-pí-ma-kán KASKAL ^{URU}Iš-ḫu-u-pí-it-ta

11. KASKAL ^{URU}Ta-aš-ma-ḫa-ya aš-nu-ut-ta-ri

lo.e. 12. nu ^dUTU^{ŠI} pí-i-e-mi nu-mu ^dIŠ₈-TÁR ŠE-RI

13. kat-ti-mi ú-da-an-zi EGIR.KASKAL-ma-aš-ši

14. UD-at UD-at SÍSKUR pí-iš-kán-zi

§4 15. ma-aḫ-ḫa-an-ma-an MA-ḪAR ^dUTU^{ŠI}

rev. 16. ar-nu-an-zi na-an I-NA ^{URU}Ša-mu-u-ḫa

17. ma-aḫ-ḫa-an mu-ke-eš-kán-zi a-pí-ya-ya-an

18. I-NA UD.8.KAM QA-TAM-MA mu-ga-a-an-zi

19. nam-ma-an-za ^dUTU^{ŠI} i-e-mi

§5 20. nam-ma-an a-ap-pa I-NA ^{URU}Ša-mu-u-ḫa

21. pé-e-da-an-zi nu-uš-ši a-pí-ya-ya

22. EGIR.KASKAL UD-at UD-at SÍSKUR QA-TAM-MA
pí-iš-kán-zi

23. ma-aḫ-ḫa-an-ma-an a-ap-pa I-NA ^{URU}Ša-mu-ḫi

⁹ Transliterated and translated in full as AhT 22 in Beckman et al. 2011.

24. *ar-nu-an-zi nu-uš-ši a-pí-ya-ya EZEN i-an-zi*

§6 25. *nu ma-a-an A-NA ^dIŠ₈-TÁR ŠE-RI ^{URU}Ša-mu-u-ḫa*

26. *a-pa-a-at a-aš-šu SÍSKUR-az da-at-ti*

27. *A-NA ^dUTU^{ŠI}-kán an-da aš-šu-li*

u.e. 28. *na-iš-ta-ri kat-ti-mi aš-šu-li ar-ta-ri*

29. *I-NA KUR ^{LÚ}KÚR-ya ku-wa-pí pa-i-mi*

30. *nu-mu kat-ti-mi aš-šu-li ar-ta-ri*

31. *am-me-el-za A-NA SAG.DU-YA aš-šu-li TI-an-ni*

le.e. 32. *ḫa-an-za ḫar-ši ^{LÚ}KÚR.MEŠ-ya-mu*

33. *[p]a-ra-a pí-iš-ki-ši nu-uš*

34. *ḫar-ni-in-ki-iš-ki-mi nu MUŠEN.ḪI.A*

35. *ḫa-an-da-a-an-du nu ke-e MUŠEN.ḪI.A*

§1 (1-5) Šaušga of the (Battle)field of the city of Šamuḫa was established by oracle to be angry, so I, My Majesty, performed an oracular inquiry as follows: I, My Majesty, will dispatch a person to Šamuḫa.

§2 (6-9) He will perform an evocation ritual for Šaušga of the (Battle)field on the spot in Šamuḫa and carry out a festival for her, speaking words pleasantly before the deity.

§3 (10-14) But when the campaigns against the cities of Iḫupitta and Tašmanḫa have been taken care of, I, My Majesty, will send and have Šaušga of the (Battle)field brought to me. On the return journey (from Šamuḫa) they will perform offerings for her daily.

§4 (15-19) When they bring her before My Majesty, then for eight days they will invoke her here in the same manner as they customarily invoke her in Šamuḫa. Furthermore, I, My Majesty, will worship her.

§5 (20-24) Then they will carry her back to Šamuḫa, and on the return trip they will likewise perform offerings for her daily. When they have brought her back to Šamuḫa, they will carry out a festival for her there.

§6 (25-35) If that is acceptable to (you,) Šaušga of the (Battle)field of Šamuḫa, will you accept the offering and turn in favor to My Majesty? Will you stand by me favorably? While I go into the land of the enemy will you stand by me favorably? Will you protect my person in prosperity and life? Will you hand over

ZEN *i-an-zi*

URU^x *Ša-mu-u-ḫa*

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my enemies to me so that I might annihilate them? Let the bird (oracle) be consulted! These are the birds (observed):

COMMENTARY

Obv. 1: For *ŠĒRU* as “battlefield,” see Beckman 1999: 162-63.

The city of Šamuḫa, always known to have been situated in the southeast of Ḫatti, has now been located with great likelihood at Kayalipınar on the upper course of the Kızıl Irmak; see Wilhelm 2002 and Barjamovic 2011: 151-54 and cf. de Martino 2009. The town served as a strongpoint for the Hittite dynasty in the dark days of the reign of Tudḫaliya III, when this king dispatched his son Šuppiluliuma I thence to confront the Kaška groups threatening central Ḫatti; see Güterbock 1956: 62-64 (fragments 10-11).

Obv. 11: For the M/P of *ašnu-* as “besorgt werden” = “gut vorüber sein,” see *HW²* I, 381.

Obv. 13: Klinger 2010: 160 claims that EGIR.KASKAL here cannot mean “return journey” since this is the first mention of the trip of the deity to join the king. However, it seems superfluous to order that offerings be performed for her daily “after the journey,” when the following §4 would then describe once more the worship to be carried out in the monarch’s presence, presumably in Ḫattuša. I prefer to translate the expression as “return trip” and understand it as referring to the homecoming of the royal servant dispatched in obv. 4-5, along with the deity’s image.

Left edge 32: For *ḫanza ḫark-*, see Rieken 1999: 33-34.

CTH 710 is atypical for a practical oracle text¹⁰ from the Hittite archives in that it does not include either the observations of the mantic personnel or their conclusions drawn from this data. Nor do we find the double-checking—often by means of varied methods (augury, extispicy, etc.)—and the arrival at a final conclusion through a process of elimination usually employed in this technology for discerning the divine will.¹¹ Indeed, we have no

¹⁰ I use this term in distinction to a theoretical handbook (CTH 531-60).

¹¹ On the structure of Hittite oracle reports, see Beckman forthcoming, section entitled “Communication.”

idea of the outcome of the spat between the goddess and the king, although we may assume that they were ultimately reconciled, since later texts reveal close relations between Šaušga of Šamuḫa and the royal house.¹²

I suggest that KUB 32.130 was simply a memorandum in which Tudḫaliya set forth his plan for appeasing the divinity in the form that it should be spoken before her by his representative, the augur. The final line, "These are the birds," which might seem to break off abruptly, was in fact the introduction to a second tablet—now lost—on which the scribe/diviner will have recorded the observations and interpretations missing from this text. The two pieces would have been joined by the cord that once passed through our text, constituting a single record.

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¹² In fact, this deity was to become the personal goddess of Ḫattušili III. Their relationship is detailed in his "Apology" (CTH 81).

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