Recent Hittite Discoveries

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"Inscription I.—ἐπὶ τῶν περὶ (τῶν θείων) ἱεροταμίων ἐτοὺς ἡ i.e., 'during the temple-stewardship of A. B. and his colleagues, in the eighth year.' For the general form of the inscription compare C.I.G., 4513 (ἐπὶ ἱεροταμίων τῶν περὶ θείων ἱεροταμίων ἐτοὺς ἡ), and 4516 (ἐπὶ τῶν περὶ Μ... ἱεροταμίων), both of which suggest that the letters following περὶ are the letters of a proper name in the accusative, but what name I cannot say. Probably it is Semitic. ἱεροταμίων occurs also in C.I.G., 4512, which, with 4513 and 4516, comes from Damascus. The two strokes after ἐτοὺς are much more probably part of Η— or part of $+$— than the numeral two.

"Inscription II.— . . . . ] ἐνθάδε κείμε | ἐτέων ἡ [ρ]— | ἓ eἰκοσὶ | Γαύτος | Πωλλὰ λιτουργῆ | Σας κείμ | ἐ συχοθώνοι.

"Here I, Gautos, lie at the age of sixty years having done much service I lie beneath the sod."

"This is an elegiac couplet of sorts, though neither the grammar nor the metre is above criticism. The first five letters are doubtful: they may be (1) an interjection, (2) Another name of Γαύτος cf. C.I.G., 4518, 4519 (both Damascus), or (3) a vocative—ξύναυν is possible but not convincing. I think τρίς εἰκοσὶ is 60 (3 x 20) rather than 23; I don't think there is any difficulty in quantity in this kind of 'poetry,' and it is not only better Greek but suits πολλὰ λιτουργῆσαι better. κείμε is a familiar iotaism."
correspondence has been due to the fortunate use of the Babylonian
tongue by Hittite kings corresponding with the Kassites of
Babylon.

It seems also necessary, in the absence of inscriptions, to be
cautious in attributing to the Hittites the fine remains of a temple
portico discovered by Prof. Garstang. They much resemble those
at Samala (of the same age) which are accompanied by Aramaic
texts in alphabetic characters; this site (Zinjirli) being not far off to
the south.

Various cuneiform texts from the Hittite country, dating
probably as early as the time of the Amarn correspondence, have
been published; but they appear to be entirely Semitic. The most
important of these are as follows:—

I. The Aleppo Text.

This is partly translated by Dr. Sayce (Proc. Bib. Arch. Soc.,
March, 1907), and he regards it as very old. It appears to be
capable of further translation as a Semitic text, a letter like those
in the correspondence of Ammurabi. The words in capitals are
ideograms of Akkadian origin, as in other Babylonian texts.

**Obverse.**

(1) **NU GUM** (ELUM ?) a baabija umma (2) Uttatima arka sa
alu Šimiig (3) KI ili ustal RIM aliqka (4) **AN IZ naśir**
à (li ?) elum (5) **AN NAN** sa IZ naśir à **AN-GIR-SE**
(6) **NIIN-SAKH** dumuktu . . . . . . (7) GUZA ana abbi tenu sa
**AN SE ZI** (8) iliiel belatu SE nus TUM SE (9) milim
usse sa SIB ali Kaska su-GUR (10) dumutilim UD I-KAM
sulum (11) 2½ **IZGIIZ** à 2½ narapau. (12) . . . . naśir à
alacu (li̇b ?) a-li **SE-ni** (13) . . . MES . . . . . . . (14) . .
**ANTAUS** lisme racašanum (15) alacu sa museru **AN KA-TUK**
(16) **AN ustimii us-GAB** (17) alacu sibît subaat abiil
(18) **AN kirivanum** ù **AN kinam uliu** (19) **GAL 32** appau
(20) lim-
lunu sari-usunnu (21) **AN UD IZ** . . . . . iširi ummi
(22) **SE AN MARTU** rab (23) ĥuba **AN abbi GUM IZMAR GIDDA**
(24) matim sa raas pau. (25) sa **AN UD** šiil šabiim (26) alacu
MU Pase iriz UD (27) alacu kahirru **AN-ri** ittiya.

**Reverse.**

(28) **6 IZSE** sa arras ina sum abbi (29) izusza-maā (30) laliya
alu Da . . biil **APIN SE** (31) senna pani za . . . arru **GIDDA**
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The following translation may be suggested:—

OBVERSE.

"Chief of the elum and of my gates thus: The land of the city Simig is untilled. I have caused the restoration of the shrine, the mound (that) I take. The God who protects and . . . 4 The God NAN who protects, and the God of corn, the Holy Lord prospering . . . have given the throne to my father. In that the God who is the spirit of corn has caused failure we have caused possessors of corn to bring down corn. Plenty is made available 5 that the chief of the Kaska has restored. What was wasted, on the first day of peace, had been remitted 2k or 2½ fold restoring. (12) . . . . and to go to our corn city . . . . . . . let . . .

1 This word is doubtful as to the first syllable.
2 Mentioned by Dusratta (Tell Amarna texts: 27, Berlin, lines 94, 95) apparently in Armenia.
3 IZ may be a causative prefix as in Akkadian, or else for "wood."
4 Doubtful li.
5 Usse, from is'e, "to free."
6 The Kaska are well-known as a tribe in or near N. Syria.
Antaus obey our league to go (as the God of all things has ordered, the God (who) being obeyed has delivered) to go to seven places that I possess. God will strengthen the unfortunate and lowly. Thirty two gal in all may fill for us their habitations. The Sun God being . . it will be ample for the people. The corn of the West is abundant. Good (is) the God of my father. Men of a distant abode bring (it) to the land that is needy. Them the Sun God sent soldiers to march, the year that Pase fled, now they have been free to go, the deity being with me.”

REVERSE.

“Six (talents?) of corn for agriculture will be ordered in my father’s name, searching the city Da . . . which possessed a heap of corn the year before (sending it out?) far off: corn for food of Ilumamim and his brother—thirty one gur of corn they brought the chief of the temple, which a document shows. He desired our fortress and the plantation of the great fortress: the plantation (of fruit?) he has coveted the plantation—as one may hear—he has desired, the canal the man has desired, and the plantation of our place the official . . . lum the priest of God granted us. (4) . . . the enclosure he gave to take. It has been decreed for us, for the plantation, that you shall return (one may say it is good news?) also that it remained a possession of our land, a place one preserves. To send abroad the corn of the West to my brethren he grudged: to him corn and wine to drink they gave. To go out let him say you will go to the law: for thee.

1 Perhaps some particular kind called “corn of the God of the West”—literally “corn of the God of the West (is) much,” or perhaps (rabi) “they have brought up corn from the west.”

2 Pase is known as a Chaldean region near the mouth of the Euphrates.

3 Arras, Arab. aras, “to cultivate.”

4 Laliya, Arab. lahal, “to search.”

5 Literally “city the place of gates.”

6 IZ-SAR, “garden” (Sayce), “plantation” (Pinches).

7 Gana, perhaps Arab. jani, “fruit.”

8 Riz, Arab. riz, “to want what another possesses.”

9 Literally “way of water.”

10 Khatil, Arab. hatal.

11 Ittaizmu, from ‘izm, Arab. ‘azm, “to confirm.”

12 Khatraat, Arab. hatar.
he has brought thirty three (talents?) in all of corn (that) you will store. The king has sent me soldiers. The chief of the temple of the Sun God in the name of my father ... the chief who returns to the valley, has mowed him a talent of fodder, hay for a month. The king has sent away Martubanitu (or Martu-banda). To our father, Samas-sakir brings down the collection of Zabsal. The God possessing all things, guarding the plantation, he has proclaimed his god: the Lady of the West helping me, thou shalt have rest (and) restoration.”

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EDGE.
This explanation is enough. Satisfaction for the soldiers that I bring down, also for what the (priest?) of the local god has given liberally of his produce.”

Thus rendered it appears that the subject of the letter is a land settlement after a war, and the supply of corn to a region devastated by the Kaska, who appear to have been a tribe connected with the Hittites.

II. The Yuzgat Text.

This has been partly translated by Dr. Pinches (Asiatic Society Monographs, Vol. XI), who has kindly sent me a copy. He states (p. 9) that he has not considered it justifiable to attempt a (full) translation, but the following attempt is based on the supposition that it is entirely in Semitic speech:

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OBVERSE.
(1) .... mi .... (2) .... tu el TUR-MES-ka .... (3) .... se AN Tessubas ana NIN .... (4) .... nu ḫaraad muleid .... (5) .... TUR-MES-ya summa GUM isma-na AN za .... (6) .... us was-ma-na AN zanaan aappašari is (tu?) .... .... (7) .... ḫaraad TUR-MES-ka-na insaga iniya ilzi kha .... (8) UD nekku maanti-nu UD-u idaar khaatnu (tu) .... (9) Khaakhkhima AS rabis Šaru āanti ana SIS-su TAR ina KI izzi (10) KHAH-SAK-MES asu idaar IZ-SAR-ZUN uelũ NU-tu el (11) āar-su laasse-MES khat-is gataru NU US liistiinu IB ....
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1. Tisnadi, apparently from nadu, “to put.”
2. Usut, Arab. wasa, “to shave.”
3. Literally “herb of cattle.”
4. A region near Syria already known.
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(12) NUU-ZUN AN-UN-KUR-MES GUD-ZUN LU-ZUN (LIK-KU?) ZUN tiin (nu?) (13) TUR-MES KAR taasma KHAL-KI US... tiinnuzi sunma ina... (14) NU ma ostaangyun TU URUD nuuziya ANZA kharzi (15) NU sa vul tiinnuzi maaanma ittasar-ma AN (16) Apa sapa ID AN Tessubas teidu kiima ID kisaad (17) ASI Khaakhkhima AS attissi-anni isse teizzi (18) Kit azzitikatani akma US kiiita-ni (19) gabbo āaddin-ma UD UKU vul mat idki GUM siplu GUM SIB IZ... (20) apaa sa UD nee tiinnu UD AN Tessub sa vul saakki.

(21) AN Tessubas AN Samši biieiti āddina ĀN UD UKU wa teid... (22) Pair AN UD UKU sa AN KHI ES malezina AN vul u emiya (23) AN Tessub sa teizzinu āra ĀN-ma ID khaanda vul u emiya (24) (mi) esaa amme cellu eigg ina mīees aa anta (25) (mi) esaa maabī KHAH aktanū AN ZAGAGA AN biieiti (26) (mi) esaa AN UD UKU u atenu AN ZAGAGA AN Khaakhkhima AS izbad (27) gal-a ĀN UKU AN khalzi īṣṭīn apuvnnaā tinuzi (28) gal-a raas giimra ina iasnu apuvnna Khaakhkhima AS izbad (29) (ā)dīnā ĀN telibinu Khalzi īṣṭīn apaa ina ā TURyā (30) ikiye kharas Z1 teribzi āa KU flora āi khaliitīna (31) tażbatu tākhiru luu āri-nu apuvnna Khaakhkhima AS kharzi.


(42)... Rimmnī TAR āna KI izzi ātiī MāR-MES āna maas(ri) (43)... sa anī Kassi Khati-mī... (44) NIN-MES uskhu usnuud...

REVERSE.

(1)... tana IS ĀN ENZUNA siieidu (2)... āar KAGAL asbī nissī ēidū GUM SUGI SAL (SUGI) (3)... ilzi uugga
SAL ANNA-ANNA ina eesmi (4) . . . sa liitu akhhhati saad vul daakhkhuun zakurta (5) . . . akhhhati napa daakhkhuun ANMES AN-UD daar neizza AN (6) . . . suakhkha akkhkhuun ai ismiit khala ina mimil khattau (7) . . . ma IS garak'ka ina naas sa AN Seir tiikkhhuun GU KHAR izzi.

The remainder of the text (ll. 13–49) contains a list of offerings, as explained by Dr. Pinches. For the translation of uncommon words in this letter, the Arabic seems specially useful, as well as Hebrew and Aramaic. The first six lines are too broken to be treated, but the words “God Tessubas,” 1 and “my sons” (or “my young men”), are certain; from l. 7 the meaning seems clearer—

“(At the) coming of thy sons my eyes overflowed, that . . . now they have confirmed our expectation. This day is restored the affinity of the right ruler 2 altogether. I awaited the king, he has sent a chief instead. He explored the mountains: he went round the woods. The chiefs were roused behind him. The devourers strove fearfully, no man may repeat . . . .

“The chiefs of the Lord of lands give oxen, sheep, dogs, 4 and flocks. The sons of the region you call Khalki, the . . . people, you have wasted, when . . . . I have installed a chief there. A talent of copper is my spoil. I laid waste eagerly the chief whose sustenance you have not wasted. This was ordered. God also has confirmed power—the God Tessubas—you know how the right ruler has entirely won power. I saved myself: you sent help. As I remind myself

1 This was the name of Rimmon, in Mitanni, and among the Hittites, and it is mentioned in an Assyrian list of Gods.
2 ilzi or ilazi appears frequently in these letters apparently as a pronoun, like Hebrew hallaza, Arab. alladhu.
3 Khakakhthima is a very unusual word, but perhaps to be compared with Khakham, still an official title.
4 LIKKUZUN, “dogs,” according to Dr. Pinches: perhaps to guard the flocks.
I was anxious. Every man was faithful to me. I was granted this on the day that the people did not crush the land. The lowly, the noble... also that a day of meeting to-day the God Tessub grants, who has not forgotten.

Both the God Tessubas and the God Shamash have granted the prayers. The God who is the light of the people, the same you know, glorifying him who (is) a God of goodness, our nourisher, is not this God my fear? Tessub, the God you glorify (lo!), this God, his power being adverse, is not that my fear? The helper of the people rising from the dust, in prosperity I never left: the helper of the strong of heart I clave to—the God Zagaga, God of prayers, the helper, the light of the people; he has come to us: the god Zagaga has granted a right ruler: the redeemer, the God of the people, the God of deliverance, has strengthened whenever you lay waste—the redeemer of all the needy from of old—when he granted the right ruler. God has given our requests, he has confirmed deliverance. Also, by choice of my son, will be given peace of spirit (and) rest. Never will it desert our land, or our times, it will endure, or we mistake, when the right ruler (is) zealous.

I... the God of the shrine a divine sacrifice. The great God of deliverance strengthened (when none prayed?) this my prayer. I have engraved tablets. I pray in the tablets for the ruler, for the right ruler, 'O God Tessub be we sent ten thousand victories¹ a year!' The chief they overthrew being set up, I have engraved tablets establishing superiority, ... I sought engravers of tablets whom—men from his brethren—he gathered before me. I made tablets (what) the right ruler granted not, I made... effective, when the God Tessub had ordered the ruler. I laid down what was right for my possession of superiority: the abolition of my... abolition of service when I desired it. His chiefs (each?)... having been sworn, he arranged it.

The chief... Rimmoni that you sent instead has consented. The young men in the place... the Kassites the Khati, who... the lords that they overthrew I helped... . . .

¹ Lêš, Arab. bès, "to be strong in war."
REVERSE.

Our . . . when they made the Feast of the Moon . . . . bearing
the shrines (before?) the gate they feasted. The prophet,
the prophetess . . . . . this. I honoured the goddesses with
a sin offering . . . . of a friendly race he has testified: the
memory of a friendly . . . that he removed, God has hated.
The Sun God returns—God be praised . . . . He remitted
not wrath, being sick, in as much as they have sinned . . .
when the land was in sickness that the Corn God sent, being
angry of heart.

In returning . . . he slew no longer the offspring of the people
that God has nourished. God has heard our requests. The
grievous spirit of God attacked (and) multiplied afflictions.
Being made friends, God is reconciled—the Sun God whom
you glorify—on return . . . fear. In affliction he has
heard. Thus this his servant has made a feast for the great
God, the nourisher, the Sun God. He has brought nine oxen.
The whole of the peasantry we have sworn to be faithful."

This letter may probably be to a Hittite suzerain, by an ally
who had received help against some foe. It is couched in the
usual strain of piety, and concludes with the list of presents to
a temple.

III. The Boghaz-Kelii Texts.

A.

An interesting passage is given without translation in
Dr. Winckler's report, Mitteilungen der deutschen Orient. Gesellschaft,
Dec., 1907, p. 19, note 3).

Makh-an maza abu-ya Mursilis illi IS kisaad. Akhiya ma'zagan
Mutallis ana kussi abi-su esaat : ammuukku za ana pani akhiya :
bel kiribbat ki ishkakhaat numu. Akhiya ana rab-ME sheti UD-
ti : tiattanuut mat ali eliti : yamu-ma : DUR-niya akhkha-anni ;
bi eslanu mat ali elit ; nistabar khatiraan : matmu : AN AK
TESUB-as, mar Zidaama, DUR-niya akkhies kisit : numu. AN
Istar belitiya DUR-iti : kani, essaan Khab-ta : akhiya yamu :
Muttalis-assu ukhta. NU MU-KAN nisi annaza, etc.

The words being thus divided, the passage appears to read
entirely in the Babylonian language.

"My father Mursilis became mighty when he conquered them.
My elder brother Mutallis he placed on the throne of his
father. I was brought low there before my brother. As he
caused a supplicant to be slain they murmured. My brother
disregarding the chiefs every day, the land of the city of
iniquity was agitated; at this he was wroth. My bondage
1 grieved me. The land of the city of wickedness sent us a
request. It was examined fairly,2 being put off.3 Aktessbas
the son of Zidaa conjointly followed4 my bondage: they
murmured. My lady Istar (was) a protection. He invoked
(her) angry at heart. My brother was wroth. Him—
Mutallis—he seized. A Prince (for long time ?)5 I (gladden?)
the people."

This appears to describe and justify a revolution which placed
Khattusil, the Hittite contemporary of Rameses II, on the throne
of his elder brother Mutalis. The latter is represented as a tyrant.
He is known to have made war with Egypt, breaking the treaty made
by his father. In another passage Khattusil is said to have acceded
on the death of his brother.

B.

An astronomical tablet has been published by Dr. A. Jeremias,
from a copy by Dr. Winckler (see Journal Roy. Asiatic Soc., 1909,
pp. 274-6). This also seems to be in Babylonian speech.

(1) Suukruta-ma ina su-nu amaru biennu-ilzi (2) VII Kasbi arnu-
ilzi nammaru tuuriyaă (3) tuuriyaă VII GAN-MAS khanus
ki izzi (4) maakhkhanaa maru arkha laa ilzi NU ina IV musi
(5) aaniid arruba-ilzi nammaru (6) ina bit GUM ZU AN-DA
bie khuda-ilzi (7) NU khala-sunu azziiikkar-zi NU simti-ma ina
UD III-KAM (8) biennu-ilzi VII Kaspi arnu-ilzi (9) ina
VII musi-ma biennu ilzi II-su VII Kaspi (10) arnu-ilzi tuuriya-
ilzi nammaru (11) masiya AN KI NU kassi kassi enuma ina
VII GAN-ZUN (12) anda biennies ki izzi maakhkhanaa maru
arkha (13) laa ilzi naru GAN ina arsu-ilzi nammaru
(14) I UB-na uzukkriin UD-DU-a arkha yada-ilzi (15) II UB-
na sekar itlinuda-immiya ilzi (16) naru arkha ada ilzi nammaru
izniid (17) saraakhku tiitaa ilzi nekhuus mekhar-ma (18) tuuriya
ilzi naru I Kasba bienn-iissan (19) bienna I maakhkhanaa maru

1 DUR has the meaning markasu, “bondage,” “chaining.”
2 Khatiran, cp. Arab. karan, “just.”
3 Maatmu, Arab. atm, “delay.”
4 Kisit, Arab. kisa.
5 MU-KAN, perhaps “for years,” or “yearly.”
arkha laa ilzi (20) naru ina NUaataraba-älzi (21) nammaru ina bit GUM ZU AN-DA bie khuda-ilzi (22) NU ni AN KHU-u maandaan uzukhariin UDDU-a (23) innudu ina iā ar labiri ūan azzükkar-zi.

The notice of "hours" (kasbi) and of the "moon" (arkha) shows clearly what is the subject.

"To behold the sight in heaven that they have observed, I looked at its appearance 14 hours, transit by transit, seven observations. As the small crescent¹ of the moon was low, I failed not to watch for the appearance of this star,² for four nights, in the house of the diviner.³ He has requested this information about the star. I record here their progress. On the third day this star of fate they have perceived, which I saw for 14 hours. In seven nights both saw it a second time: fourteen hours I saw this, this transit. The appearance of a sign of the God of Earth—a very brilliant star—in seven observations, observably larger⁴ as the small crescent of the moon came forth, which was not the light of the observation seen in that place. In one direction one recognized this when the moon was waning (or setting); in a second direction the sight of both failed: the moonlight at this time of observation it extinguished. They have concluded⁵ with me that it (is) an omen of the future, this transit of light for two hours they observed, observing clearly the small crescent of the moon: this was not the light in this star. I watched for this star, this appearance, in the house of the diviner. He has requested this information of the star, of which the King's God is the giver. When setting, I record (or remember) none of old more brilliant in light."

This may perhaps refer to the early observation of a brilliant temporary star, such as astronomers have often observed.

C.

A short tablet, published by M. E. Chantre (Mission en Cappadoce, p. 51), has also been recognized as astrological.

¹ Maakhtaan is perhaps explained by Arab. akhniya, "a bow."
² NU, Arab. nu, "a rising star."
³ GUM ZU AN-DA, "The man of knowledge from God" = diviner.
⁴ Anda, from nadu, "large."
⁵ Saraakhu, Arab. saraf.
RECENT HITTITE DISCOVERIES.

(1) II SI-ya . . . (2) RI itba (a) (3) a KHA illi MUS . . .
(4) yanu (5) BIL AB ina na . . . (6) issi ara KHAL
(7) BIL-ru AB ina (8) MUL-MES aidu (9) ina mamilla
(10) BIL-ru AB AS-ti (11) eta bie (12) enuma AB GIG.

This is rendered difficult by being very briefly written with many ideograms. It seems to mean:—

"My eyes marked the rising of . . . I announce that no one . . . the Goddess. The revolution of the month in her . . . I see complete. The revolution of the month I recognize from stars, in fulness of revolution of the month. The omens already demanding, behold the month is dark (or evil)."

This seems to mean that the new month is to be regarded as fixed by stars, though no one has seen the new moon; and that the omens are bad, because the moon was hidden.

D.

A still shorter astronomical report from the same collection (p. 55).

(1) lisurru (2) XXX-ta naru TUK-KHAL (2) ina bit-ta (NAB?)
(3) NU idi (4) uzazu.

"Let them begin the thirty (days) The day of completion in the house of light one has not known to declare."

This seems to refer also to the fixation of the new month.

E.

Other fragmentary texts (fifteen in all), published by Dr. Sayce (Journal Roy. Asiatic Soc., 1897, p. 919, seq.; 1898, p. 985, seq.; 1899, p. 963, seq.) are mostly too much broken to read consecutively. Nearly all of them seem to be religious, and they include lists of offerings and sacrifices.

In M. Chantre's collection (Mission en Cappadoce, 1898, No. 2, pp. 49, 50) one text is in two parallel columns, and may turn out to be a bilingual in Hittite and Babylonian. It is possibly a letter about "Mursil the Hittite"—father of Khattusil—but the left-hand column, on obverse and reverse, is unfortunately almost entirely broken away. It seems to be in Akkadian, and to present parallels to the Babylonian of the right-hand columns.