

XXIII

FRAGMENTS OF HITTITE CUNEIFORM TABLETS FROM BOGHHAZ KEUI

By THE REV. PROFESSOR A. H. SAYCE

THE fragments of Hittite cuneiform tablets from Boghaz Keui, copies of which I publish herewith, all contain religious or ritual texts. Many of them must have formed part of the tablets I have published in earlier numbers of this Journal, or at all events of the same series of tablets as that to which the latter belong. No. 1 is in the possession of the Rev. Mr. McNaughten, Nos. 3–5 of the Rev. Dr. G. E. White; the rest are in my own collection. As they were all found before the German excavations were begun at Boghaz Keui, it would seem that the peasants had lighted upon a portion of the library in which the religious texts were kept. This would have been in a temple rather than in the archive-chamber where the political and historical documents discovered by Dr. Winckler were preserved.

No. 1 (the property of the Rev. Mr. McNaughten) is from the same series of tablets as those which I have given in the JRAS., October, 1907, and October, 1908. It reads—

1. [AR]KI-SU-MA . . .
After that . . .
2. III GAR KHAR-as pa-u-wa-an[-da] . . .
3 *gar of rings (?) as a gift* . . .
3. I GAR la-ri-ri-in . . .
1 *gar of* . . .
4. I ga-qi-ak ri . . .
one . . .

5. sa-ma-be pal-ti . . .

6. GU-GUB nu MAR da-[a-i] . . .
the back for an offering (?) I have set . . .
7. a-na pa-ni AN Khi-i[m] . . .
before the god Khim . . .
8. ARKI-SU-MA GESTIN . . .
after that wine [pour out].
9. ARKI-SU-MA a-na AN . . .
After that to the god . . .
10. V GAR GIS-RA I GAR . . .
5 gar of tubing (?), 1 gar of . . .
11. I GAR a-a-an ma . . .
1 gar of . . .
12. ? GAL li . . .
. . . great . . .

1. Since the sign for *su* (𐎶) is not the same as that (𐎶) which is used in the tablets previously published, we may infer that the new fragment belongs either to a different tablet of the series or to a different edition.

2. *KHAR-as*, which is probably to be read ideographically, occurs in the "Yuzgat" text (*Obv.* 30).

4. For *gaqialk* see *JRAS.*, October, 1908, p. 993, and *YUZGAT, Rev.* 31.

5. In *JRAS.*, October, 1908, p. 988, we have what is apparently the proper name Sama-Samsi; we may consequently have a proper name, Sama-Bel, here. *Pa-al-ti* is found in *CHANTRE*, ii, *Rev.* 6.

6. Since the usual form of *li* in the Hittite texts is different from that which here follows GU (or TIK), it is probable that the form we find here was intended to express the second value, *gub*, belonging to the Assyrian sign for *li*. This is confirmed by the *YUZGAT* tablet, where the name of the goddess hitherto read *Te-li-bi-nu-s* is more than once written with the same form of the

character as is found here, indicating a pronunciation Te-gub-bi-nu-s, which, as *b* follows, is more probable than Te-li-bi-nu-s.

For MAR see the YUZGAT tablet. It is rendered *saraqū*, "to give" (W.A.I., v, 11, 36).

10. For GIS-RA see the YUZGAT tablet. Perhaps reference is made to the long tubes through which on North Syrian seals wine is represented as being drunk.

No. 2 (the property of the Rev. Dr. White).

1. . . . nu(?) is-tu qar(?)-me(?)-a(?) GESTIN (?) . . .
 . . . to(?) from a jar(?) of wine . . .
2. . . . na-as ar-kha tar-na . . .
 . . . these for a month . . .
3. . . . ARKI-SU-MA wa-a-tar un . . .
 . . . after that below . . .
4. . . . nu te-iz-zi ki-i . . .
 . . . according to order thus . . .
5. . . . [ga-]qi-ak-zi ki-i . . .
 . . . thus . . .
6. . . . LUGAL ki-i . . .
 . . . the king thus . . .
7. . . . Sa-ma . . .

1-3. For *istu* and *watar* see the YUZGAT tablet. The borrowed Assyrian *arkha* occurs frequently in the Hittite texts. It is possible that the adverb *arakhzanda* in the second ARZAWA tablet (l. 19) is derived from it. If so, the word will signify "monthly", and not "completely" as I have supposed. *Tarna* is found in the tablets copied by SCHEIL, i, *Obv.* 3, 4.

4-5. For *te-izzi* and *kī* see the YUZGAT tablet. On *gagīak* see note on No. 1, 4, above.

7. For *sa-ma* cp. note on No. 1, 5, above.

No. 3 (the property of the Rev. Dr. White).

1. . . . it kha-an-zi . . .

 2. . . . kha-ya-an u zir(?) -ri-wa . . .

 3. . . . as GU gar-mi-qi GU . . .

 4. . . . an-za khi-e-u-wa . . .

 5. . . . ti nu SAL-LUGAL . . .
 . . . thy(?) to the queen . . .

1. -it may be the termination of the 3rd person of a verb.

2. It is possible that *an* is here the determinative of a deity, Uzirriwa (?).

3. 𐎶𐎵 𐎶𐎵 is for the more usual 𐎶𐎵 𐎶𐎵. *Garmiqi* (or *samiqi*), according to analogy, would be borrowed from Assyrian, but I know of no Assyrian word like it.

No. 4 (the property of the Rev. Dr. White).

1. da-a-i na-at(?) . . .
 *I have set: these(?)* . . .
 2. [ARKI-SU-MA] la-kha-an-ni-us si-pa-an-ti . . .
 [after this] the . . . as thy tithe . . .

 3. nu AN IM sa-te-mi(?)
 to *Sandes* . . .
 NIG-GA ma(?) -ga-khu-us mas-si-ya
property . . . *my lord*
 4. a(?) -ya-ša¹ I ma-akh-kha-
 1 *libation-*
 an-na-at wa-at su-un-ni-wa-an-zi
bowl(?) one(?) provide

¹ Or *ir*; cf. *páir*, YUZGAT, Obv. 22.

5. bi-ya-ya an-te-iś¹
 herbs(?)
 su-un-ni-an-zi
provide
6. [ARKI-SU-MA la-kh]a-an-ni-us si-pa-an-ti
[after this] the . . . as thy tithe.
-
7. ni AN Te-nu-śi-iz-zi
 the god *Tenušis*
 nu IV GAR ip . . .
for 4 gar of . . .
8. [? mas-si-y]a se-ra-as-sa-an GU . . .
 [my lord] . . . flesh . . .
9. da-a-i ARKI-[SU-MA]
 I have set: after [this]

1. Parallel passages would suggest *na-ta* instead of *na-at*.

4. *Makhkhannat* must be an Assyrian loan-word. Cp. *makhākhū*, "to pour out," *mikhkhū*, "libation." In the following line *sunni-wanzi* is written *sunni-anzi*; here, therefore, 𐎶𐎵 must have the value of *ya* or *y* instead of *wa*. The general signification of the word is made clear by a comparison of this passage with one in the tablet I have published in the JRAS., October, 1908, p. 986 (*Obv.* 12-14). In Dr. Belck's tablet we have LUGAL-*i-zi su-nu-us-sa-an*, which probably means "providing it for the king".

5. *Anteîś* (or *anteut*) must be the *anteit* of a tablet published by Dr. A. Jeremias, in which it seems to have the signification of "leaves", "shoots", or "buds".

7. *Tenušis* is a new deity to be added to the Hittite pantheon.

8. For *serassan* see YUZGAT, *Rev.* 31, and JRAS., October, 1907, p. 914.

¹ Less probably *ut*.

No. 5 (the property of the Rev. Dr. White).

1. khal-lu-u e-es-ta (?) . . .

 2. nam-ma GAN BIT-iz-zi . . .
then for the garden of the house . . .
 3. NISU bu-bu-us pa-iz-zi na . . .
the bubu-man for a gift this (?) . . .
-
4. i-ni wa-za-gu(?) ku-it u . . .
 *he is* . . .
 5. ku-it wa-za-an-ku kha-a-si . . .
he is
 6. ki-is-sa-an me-ma-i ta . . .
 . . . *of the servant* . . .

1. With *khallû* cf. *khaluga-tallas*, "a messenger."
3. *Bubus* may be acc. pl. rather than nom. sing.
4. *Wa-za* seems to be a particle of time.
5. *Khasi* . . . is probably connected with *khassi* and *khassiya* found in the CHANTRE tablets.

6. I connect *memai* with *memis* and *memian*, "servant." It is met with on another fragment belonging to Dr. White, where we have: LUGAL *nu me-ma-i*, "the king to (his) servant."

No. 6 (belonging to myself).

2. . . . [s]a ki-e-it . . .
 . . . *he . . . s* . . .
3. . . . LU GAN bi-e-te-ir . . .
 . . . *sheep (and) garden of the house* . . .
4. . . . [s]a ma-a-an ka-ru-u . . .
 . . . *this I contributed* . . .
5. . . . is-sa-an e-es-tu . . .
 . . . *ing it you have (it)* . . .

3. The suffix *-ir*, which may also be read *ša*, recurs in other words, e.g. *páir* in the YUZGAT tablet.

4. The meaning of *karû* is settled by one of the Boghaz Keui tablets belonging to the Institute of Archaeology at Liverpool, in which the noun *karas* occurs with the meaning of "tributes", "contributions", along with the corresponding verb *karû*.

5. *Estu* is found in the ARZAWA tablet, *esmi* in the YUZGAT tablet.

No. 7 (belonging to myself).

- | | | | | |
|----------|-----------------|----------------|------------|-------------------------|
| 1. . . . | NISU-MES | mar-dis | a-na | LUGAL-BIT |
| | <i>the men</i> | <i>mardian</i> | <i>for</i> | <i>the king's house</i> |
| 2. . . . | sa-ni | nu-us | ma-as | su-qu-es-ni |
| | <i>property</i> | <i>mine</i> | | |
| 3. . . . | bi | ma-an-na | BIT | a-na NISU mar-dis |
| | <i>this</i> | <i>house</i> | <i>for</i> | <i>the mardian men</i> |
| 4. . . . | [z]i | sa-as | tar-ri-is | |
| | <i>his</i> | | | |
| 5. . . . | me(?) | sa-li-ga | NISU | gam-ma-mi-ti |
| | | | <i>the</i> | <i>g. men.</i> |
-
- | | | | | |
|----------|----------------------|---------------------|-------------|--------------|
| 6. . . . | KHAR-zi | nu-za | ma-a-an | ARKI-pa |
| | <i>for a ring(?)</i> | | <i>this</i> | <i>after</i> |
| 7. . . . | nu | KHAR | a-na | . . . mi(?) |
| | <i>for</i> | <i>the ring (?)</i> | <i>for</i> | |
| | ma-an-za-an | | | |
| | | | | |

1, 5. It is uncertain whether *mardis* and *gammamiti* are ethnic or class names. The second name, however, written Gam-ma-ma-[ti], occurs in one of the Liverpool tablets as the name of a deity.

It will be noticed that in LUGAL-BIT the Hittite and not the Semitic order of the words is represented. A parallel case is that in which the Sumerian order of two ideographs is reversed in their Semitic translation.

2. *Nus* seems to be "property" rather than "gifts", as I rendered it in the YUZGAT tablet. *-ni* would appear to be a particle here.

3. From the fact that *man*, "this," is here written *manna* we may perhaps infer that the word for "house" began with *a*.

4. *Tarris* will be connected with *tar-ri-ya*, which is found in one of the Liverpool tablets.

6. KHAR is either a "ring" or a "round vessel of bronze", Assyrian *khirru*, *amtu*, and *ummātu sa éré*, not "interest" as I suggested in the YUZGAT tablet. There it is preceded by *nuzzi-yanza*, which seems to have the same root as *nuza* here. Possibly the root has some such signification as "weigh".

No. 8 (belonging to myself).

- | | | | |
|----------|--------------|----------------------------|---------|
| 1. . . . | na-as-ku(?) | NISU PAQID AN | |
| | <i>these</i> | <i>the superintendent</i> | |
| 2. . . . | na-at PANI | BIT-ILI-is-sa-an | |
| | <i>these</i> | <i>before the temple's</i> | |
| 3. . . . | dhur-za-as | i-da-al u | |
| | | | |
| 4. . . . | u-ukh(?) -ki | ku-us-ku-us-zi | |
| | | <i>as</i> | |
| 5. . . . | u(?) na-at | mil-li GESTIN(?) | |
| | <i>this</i> | <i>wine(?)</i> | |
| 6. . . . | u-a-a-si | ti-i-e-iz-zi | |
| | | <i>by order</i> | |

1. The third character may be either *ku* or *ma*. It is possible that AN is the accusative sing. suffix of the word meaning "superintendent". In the preceding line we have PAQID-*in*, which is found in the ARZAWA tablet, where it has hitherto been read DAMIQ-*in*, "prosperity."

2. *-issan* seems to be an adjectival suffix of BIT-ILI, "belonging to the temple." Parallel passages would imply that the word to be supplied is *biran*, "dish."

No. 9 (belonging to myself).

1. . . . na-ta GIS-PASSUR
 *on this dish*
2. . . . [da-]an-zi
 *set*
3. . . . gu-ri-in

4. . . . ya-la-an i-ya-an-zi

5. . . . an I DUK ku-ku-ub GESTIN-in
 I *jar of wine*
6. . . . an-da-ma BIT ID-KHU as
 *the house of the eagle* . . .
7. . . . la-za sa-an-khir lu-zi

8. . . . zi is-sa-an-zi

-
9. . . . a-bi-e-da ub-be GISAL
 *as a father(?) the top of the vessel*
10. . . . ri(?) a-na GISAL GIS-PASSUR
 *to the top of the dish*
11. . . . [k]a-an-khi-is i-ya-an-za
 *ing* . . .
12. . . . [i]-ya-an-za-an khu-u-ub-ru AN IM-ni
 *the cup of the god Sandes*
13. . . . zi nu-us PANI GIS PASSUR URUD-u
 *the property before a dish of bronze*
14. . . . [kh]u-an-zi

15. . . . GIS PASSUR URUD-u
 *a dish of bronze*
16. . . . na-ta khat-ra-a
 *on this former (one)*

The fragment evidently belongs to the same series as those which I have published in the J.R.A.S., October, 1907,

and October, 1908. These show that the verb in the second line is *danzi*.

3. With *gurin* cp. *ligu* . . in the broken second column.

4. For *iyanzi* see YUZGAT, *Obv.* 7 and *Rev.* 39 (where it is written *iyazi*). In a fragment copied by Dr. Pinches we have SAL *Su-gi* LU *i-ya-an-[zi]*, "O priestess, offer(?) a sheep."

6. "The house" or "temple of the eagle" is interesting, since the double-headed eagle was the totem or ensign of Eyuk in the vicinity of Boghaz Keui.

7. With *sankhir* cp. *sankhis* in the YUZGAT and ARZAWA tablets.

9. The suffix *-da* is new and may represent the adverbial *-nda*.

Ubbe GIŠAL is the Assyrian *gišal uppi*, with the order of the words reversed. *Ubbe* is borrowed from *uppi*.

11. The first character is not *sa*. The relation between the terminations *-nzi* and *-nza* has still to be determined.

12. *Khubru* is also found in the tablet I have published in the JRAS., October, 1908, p. 985; and is borrowed (like *bibru*) from the Assyrian *khuburu*. AN IM-*ni* is an adjective in *-nis* agreeing with it.

To these fragments I add the transliteration of one found at Boghaz Keui by Dr. Belek, a photograph of which he has published in *Anatolia*, ii:—

1. . . . si-pa-an-ti [na ?]-ta (?)
 . . . thy tithe, on this (?)
2. . . . LUGAL-i khat-ra-a . . . -ši-ib
 . . . of a king former the . . .
3. . . . [s]a te-iz-zi khal-me da-as
 . . . by order . . . setting(?)
4. . . . AN Kha-ba-an ta-li-ya
 . . . [to] the god Khabas I have sent.

5. . . . it ma-an LUGAL si-pa-an-za
 this the king his(?) tithe
6. . . . tar-ne-iz-zi AN Um-ma
 the god Umma
7. . . . LUGAL-i-zi su-nu-us-sa-an
 for the king providing it
8. . . . si-ip-pa-an a-ki-iš
 the tithe collecting(?).
-
9. . . . I ukhula(?) a-na AN
 1 censer(?) to the god
10. . . . [ta-]li-ya si-pa-an-ti na-[ta ?]
 I have sent as thy tithe; on this(?)
11. . . . ya LUGAL-i-ta Kas-sa-na-[ta]
 from(?) the king of the Kas
12. . . . [a-na] AN Si-nu-a-ru-wa-at-ti
 [to] the god Sinuaruwatti
13. . . . u BAR qa gi(?) . . .
 half an ephah of . . .
14. . . . as-ti(?) u(?)-ul da-[a-i ?]
 verily(?) I have set(?)
15. . . . en li-u-wa-as . . .


3. *Te-izzi khalme* is parallel to *tarne-izzi AN Um-ma* in l. 6, suggesting that *khalme* is the name of a divinity, though it has no determinative before it.

4. *Khaba* is probably the *Khebe*, *Kheba*, and *Khepa* of other texts.

6. *Umma* is doubtless the goddess *Amma*, also known as *Mama* or *Mami* and *Ma*. The form of the name seems to be due to assimilation to the Assyrian *ummu*, "mother."

8. *Akiš*, with *s* sharpened at the end of the sentence, is the present participle. The word is allied to the adverb *akir* (perhaps "collectively", "in heaps") which occurs in

the YUZGAT tablet, where *a-bi-e-a-ki-as* is probably a proper name, Abê-akias, *akias* being a passive participle.

9. The identification of the ideograph is uncertain, but it may represent , the pouch or tray in which incense was kept.

11. The land of Kas is mentioned also in the Liverpool tablets. In one of them we have *ka-ra-as AN Kaś-śa-wa-as sa LUGAL*, "the contributions of the Kasian god belonging to the king," and in another "the god Ka-śa" is named.

12. Sinuaruwatti is another deity to be added to the list of Hittite divinities already known—Umma, Khaba and Khebe, Khebe-bina (or Khebe-kasna, "Khebe of the land of Kas"), Zabbimim, Alkhisuwa, Dumqi ("prosperity"), Argapa, Khattu, Nanni (the goddess of flocks), Teligubbinus, and Sandes, besides Gula, Makh, Zamama, and Bel, who, like Dumqi, were borrowed from the Assyrians.

In his book on *Das Alter der babylonischen Astronomie* Dr. Alfred Jeremias has published a complete paragraph from a Hittite cuneiform text copied by Professor Winckler. He supposes it to relate to astronomy; this, however, the ideographs that occur in it render improbable. In the following attempt at an approximate translation, ideographs and words, the meaning of which is known, are enclosed in brackets. For the rest, the reader will be able to judge what is probable and what is only possible.

1. *śu-uk-kak-ta-ma i-na sa-mu SI bi-en-nu-an-zi*
A . . . (in) (the sky) (is seen): plough¹:
2. *VII kasbu ar-nu-an-zi nam-ma-as tu-o-ri-ya-wa*
(7 kasbu) plant: (then) row
3. *tu-o-ri-ya-wa VII gan² mas-kha-nu-us KI-iz-zi*
by row (7 times) the . . . s (in the ground)

¹ Assyrian *bennu*, "forced labour."

² Or possibly for GAN-ZUN, "gardens," as in l. 11 below.

4. ma-akh-kha-an-ma-as ar-kha la-a-an-zi nu i-na
*watered*¹ (for a month) leave. (After)
 IV mu-si
 (4 nights)
5. â-an-te-it ar-ru-ba-an-zi nam-ma-as
*the leaves*² pluck: then
6. i-na BIT AMEL-ZU an-da bi-e-khu-da-an-zi
 (in) (the house) (of the wise man) them place:
7. nu KHA-LA-su-nu az-zi-ig-gan-zi nu nam-ma
 (for) (their distribution) separate. (Afterwards)
 ina UD III KAM
 (on the 3rd day)
8. bi-en-nu-wa¹-an-zi VII kasbu ar-nu-an-zi
 plough: (7 kasbu) plant:
9. i-na VII mu-si-ma bi-en-nu-wa³-an-zi II SU
 (after) (7 nights) plough: (twice)
 VII kasbu
 (7 kasbu)
10. ar-nu-an-zi tu-o-ri-ya-an-zi [nam-]ma-as
 plant: set in rows: (then)
11. ma-si-ya AN-KI nu KHARRAN
 (the lord) (of heaven and earth) (for) (a road?)
 SI KHARRAN SI⁴ ENUMA i-na
 (appears?) ? (Then) (in)
 VII GAN-ZUN⁵
 (7 gardens)
12. an-da bi-en-ni-es KI-iz-zi ma-akh-kha-an-ma-as
 them ploughing (in the ground) irrigated
 ar-kha
 (for a month)

¹ Cf. *makhkhanat* above.

² Cf. *anteiš* above. Of course, the word may mean "shoots", "seeds", or "fruit".

³ Written *ma*.

⁴ Perhaps to be read *kas-si kas-si*. The meaning is obscure.

⁵ Less probably, reading GAN as the Hittite *gan*, "on seven occasions."

13. la-a-an-zi na-as GAN-[as] as-ru-an-zi nam-ma-as
leave. (These) (gardens) . . . (then)
14. I ub-na¹ u-zu-ukh-ri-in-UD-DU-A² ar-kha
(1 measure) (of . . . herbs) (for a month)
 ya-da-an-zi
water:
15. II ub-na SE-GAN it-ti-in-nu-da im-mi-ya-an-zi
(2 measures) (of garden-seed) in furrows sow:
16. na-as ar-kha a-da-an-zi nam-ma-as GIS-NI-it
(these) (for a month) water: (then) (sesame)
17. sa-ra-a khu-it-ti-ya-an-zi ne-khu-uš me-khar-ma
round about plant; hedges of thorns
18. tu-o-ri-ya-an-zi na-as I KASBU-a bi-e-ni-is-sa-an
set in rows. (These), (for 1 kasbu) ploughing it
19. bi-en-na-i ma-akh-kha-an-ma-as ar-kha
with a plough, irrigated (for a month)
 la-a-an-zi
leave.
20. na-as as-nu-an-zi nu wa-a-tar a-ba-wa-an-zi
(These) . . . ; (to) (below) cut:
21. nam-ma-as i-na BIT AMEL-ZU an-da
(then) (in) (the house) (of the wise man) them
 bi-e-khu-da-an-zi
place:
22. nu mi-an khu-o-ma-an-da-an u-zu-ukh-ri-in-
(to) an amount (abundant) (the . . . herb)
 UD-DU-A
23. in-nu-du-as i-wa-ar³ be-ri-wa-an⁴ az-zi-ig-gan-zi
pouring over the crop distribute.

THE WORD *tuel*.—Thanks to the new material I can now offer an explanation of the word *tuel*, which occurs in

¹ Perhaps the Assyrian *ubanu*.

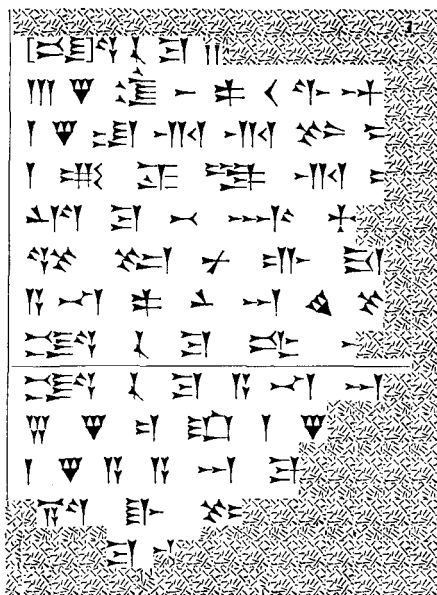
² Assyrian *u-zukhri-udda*, "the little herb that grows up."

³ In CHANTRE, vi, 4, 5, we find: *u-da-an-zi* GESTIN-an
i-wa-ar . . . , "deliver the wine over . . . [pour]."

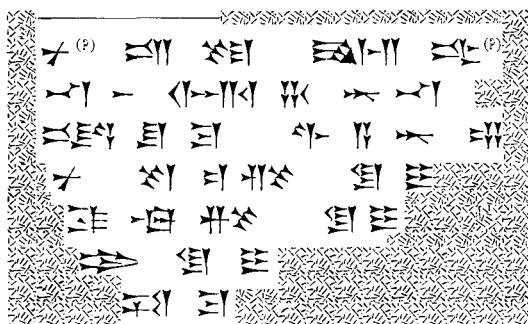
⁴ Probably borrowed from the Assyrian *pir'u*, "shoots," or *bird*,
 "fodder." *Be-ri-y-an* would be a better reading than *be-ri-wa-an*.

both the ARZAWA and the YUZGAT tablets. It means "hereafter". In YUZGAT, *Obv. 9-11, Khakhkhimas aris khuwanti ana akhi-su SIL-as KI-izzi . . . KHAR-SAG-MES-as uidar GIS-KHIR-ZUN uellu nu tuel . . . warsulas SE-MES pais gataru* is "Khakhkhimas the elder has granted in full to his brother the paths in the plot of land . . . (and) the hills together with the plantations for the future . . . giving [the cultivated fields?] and seed for a gift".

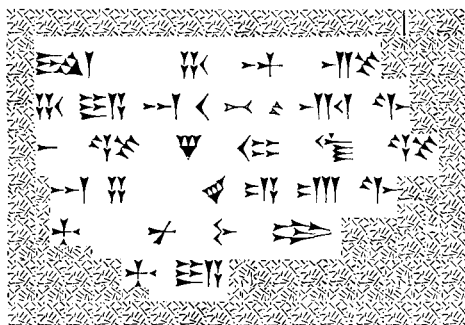
In ARZAWA 24, *tuel éit*, or, better, *uit*, is "hereafter he will deliver". The root *u* signifies "to deliver", "hand over"; hence *nutta uwanzi udanzi kusata TUR-SAL-ti AMEL khaluga-talas mis AMEL khaluga-tallasa kuis tuel uit nas aggas* means "to thee, that thou mayest deliver (and) hand over (*u + da*) in marriage thy daughter, my messenger, acting as a messenger,¹ will hereafter deliver these presents". From the same root comes *uwandu*, "I will deliver," where *-ndu* must therefore be the suffix of the 1st person of the future.



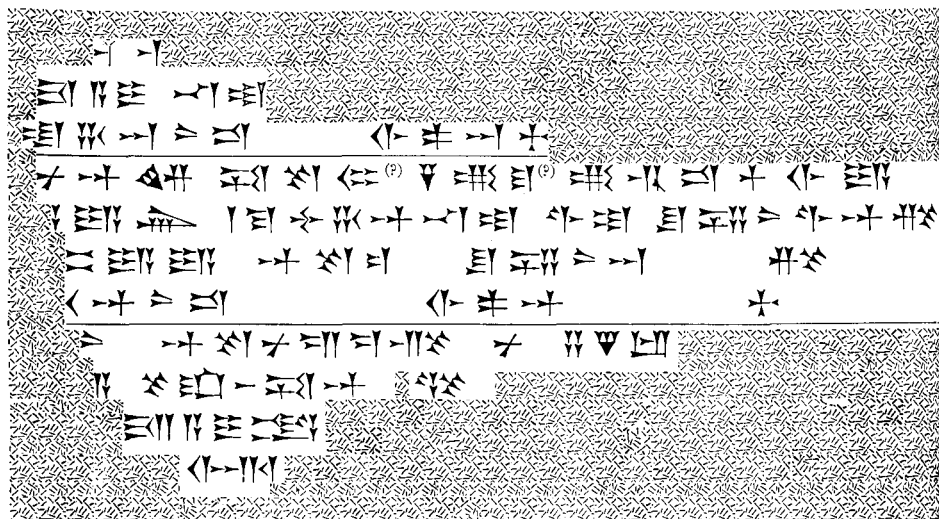
No. 1.



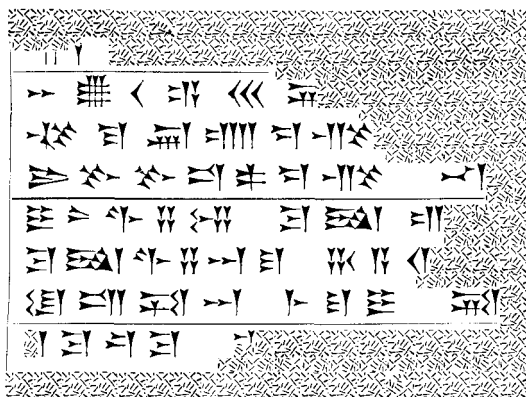
No. 2.



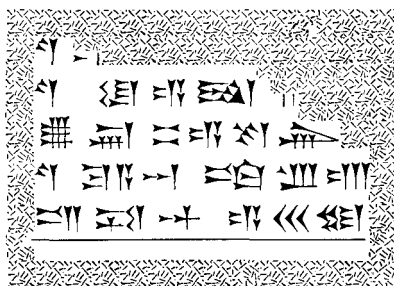
No. 3.



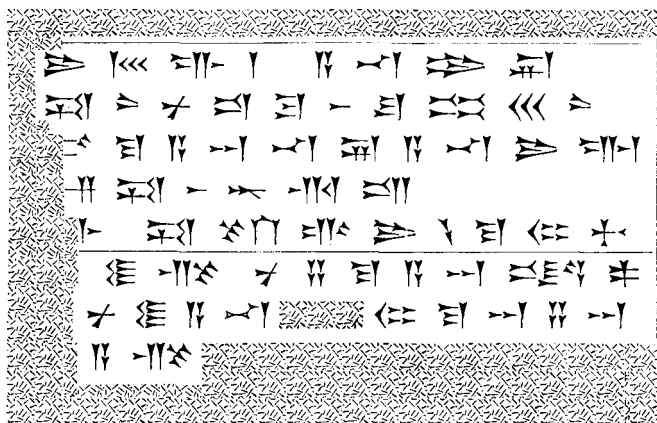
No. 4.



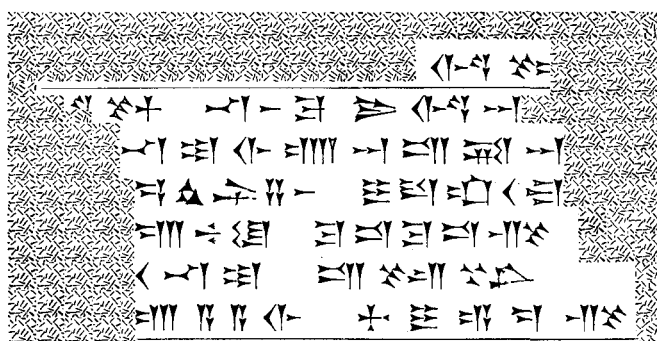
No. 5.



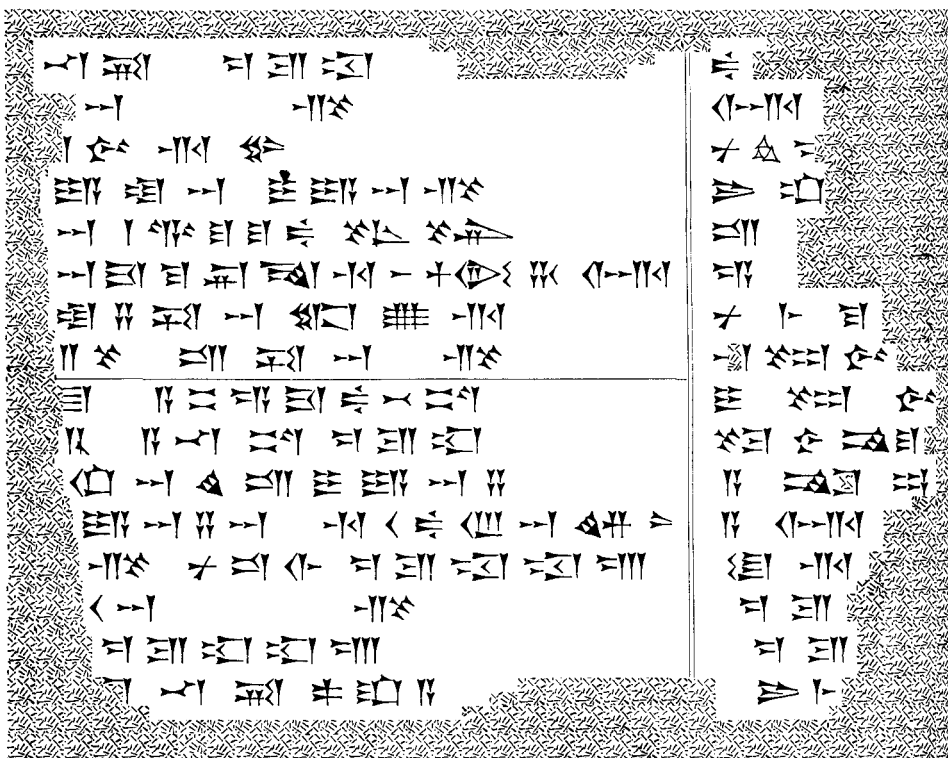
No. 6.



No. 7.



No. 8.



No. 9.