

## A new fragment of the DUMU(.LUGAL) ritual(s)

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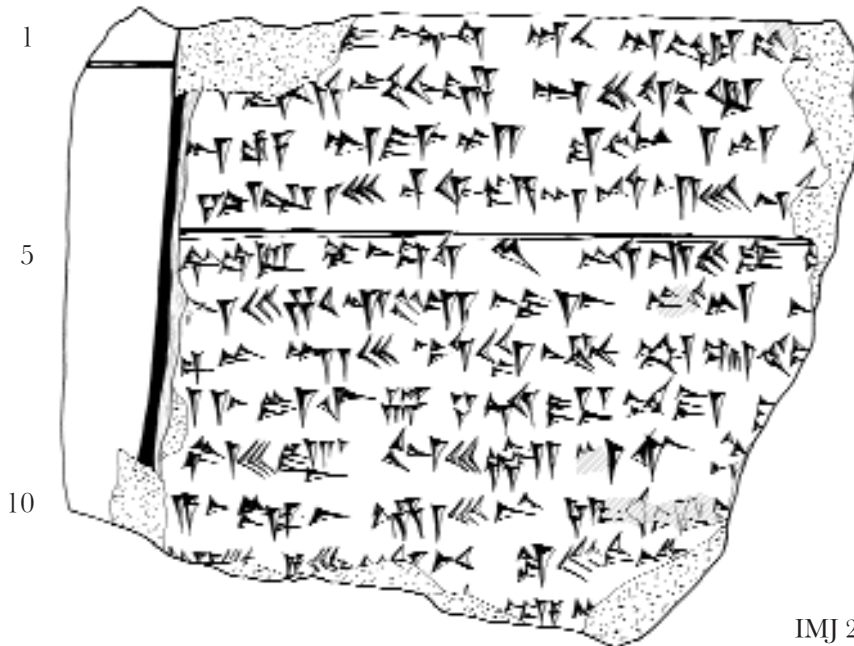
A Hittite fragment owned by a private collector from Jerusalem was brought to my attention by Dr. Takayoshi Oshima who was working at the time on his dissertation at the Hebrew University. Shortly thereafter the fragment was purchased by the Israel Museum (IMJ no. 2004.58.13) and was entrusted to me for publication by Dr. Tallay Ornan, the former curator of Western Asiatic Antiquities, Israel Museum.

The fragment measures c.  $5.5 \times 4$  cm. and only one side of it is preserved. It contains a 0.75 cm. broad column-divider and twelve partially preserved lines belonging to the right-hand column. Despite the cleaning performed in the Israel Museum laboratories, many of the signs are incrustated to a degree which makes their identification difficult. The ductus is Late Imperial (cf. the signs *ki*, *li*, *ra*, *un*, *zu*), but the language goes back to much older origins (see below).

The fragment belongs to a large group of texts assembled under CTH 647-648, a festival celebrated by a “prince”, DUMU(.LUGAL). Since several scholars are presently working on parts of this text (see Taracha 2005: 708 f., with ns. 11-12), it seems appropriate to promptly publish this small fragment in a preliminary form with minimal references to the main body of texts. By presenting this modest contribution to the *Festschrift* of a good friend and colleague I follow the example set by Gernot Wilhelm himself of prompt publication of newly discovered texts and constant striving to put all the available Hittite sources at the disposal of the scholarly community.

Upon my request to search for duplicates or parallels to IMJ 2004.58.13 in the Mainz archives, Dr. Jared Miller called my attention to KUB 53.17 + KUB 54.134 + KUB 58.5 iii 25' ff., a six-column text restituted by Detlev Groddek (see García Trabazo/Groddek 2005: 14, n. 1). I wish to thank the latter for putting at my disposal his transliteration and comments on this Late Hittite text and its Old Hittite duplicate KUB 60. 41+ (Neu 1980: 109 f.; Groddek 2006: 41). Other studies dealing with this

text group or with the role of the prince in festival texts in general include Güterbock 1969; Jasink Ticchioni 1977; 1981; and Torri 2004. Contrary to previous assumptions (e. g. Jasink Ticchioni 1981: 144, 147, 153), it is now clear that in these texts DUMU and DUMU.LUGAL are fully compatible: col. i of the restored text KUB 53.7+ has DUMU.LUGAL, whereas cols. ii-iii use only DUMU-aš, clearly referring to the same person. Consequently, the entries CTH 647 and CTH 648 should be merged and studied in tandem.



IMJ 2004.58.13

The passage preserved in IMJ 2004.58.13 deals with the rituals performed by the “son” (DUMU), i. e. the “prince”, and an attendant priest at the *huwaši*-stone. This is the last station on the preserved obverse of KUB 53.17+, previous stations being the *aršana*- (i. e. *arzana*-)house (i 3'), the palace (i 8' *Éhalintuwa*-), the gate (ii 3' *GIŠKÁ.GAL*), the inner-room (ii 18' *dunnakkišar*), and the *arzana*-house again (iii 14', 19').

- x+1 [LÚSANGA DU]MU-aš-ša DU D*Ka-ta*[*h-ha-an* (?)]  
 2' <sup>D</sup>*Te-li*<sup>7</sup>-*pí-nu-un* <sup>D</sup>*Še-wu<sub>u</sub>-ru* [(?)]  
 3' DKAL DGAL.ZU *ku-in*<-na> I-ŠU x[  
 4' NINDA.GUR<sub>4</sub>.RAMEŠ *pár-ši-ia*<<na>>*an-zi* x[  
 5' LÚSANGA DUMU-aš-ša GAM NA<sub>4</sub>ZI.KIN *p*[*a-a-an-zi*]  
 6' LÚMEŠ*ha-zi-ú-aš-ma-aš pé-an h*[*u-u-i-ia-an-zi*]  
 7' PA-NI DINGIRMEŠ UŠ-KE-EN-NU *ne* É.DU<sub>10</sub>.Ú[S.SA (É.ŠÀ-na<sup>2</sup>)]  
 8' I ME ŠU-ŠI 8' NINDA*ša-ra-am-ma d*[*a<sup>2</sup>-an-zi* (?)]  
 9' LÚMEŠ SANGA SAL.MEŠAMA.DINGIRLIM L[ÚMEŠ SANGA KUR.KUR(?)]

10' *a-aš-ka-aš* ÛKU<sup>?</sup>MEŠ<sup>-ni</sup> NINDAš*a-ra-a*[*m-ma*  
 11' [DINGIR<sup>?</sup>MEŠ<sup>?</sup> *a-pu<sup>?</sup>-u<sup>?</sup>-uš<sup>?</sup>*]-*pát ku-in-n*[*a*  
 12' [ ]-*ia-a*[*n-*

(1'-4') [The SANGA-priest] and the “son” break thick breads (to) the Storm-god, Kataḥḥa, [(?)], Telipinu, Šewuru, [(?)], the Tutelary-god (and) Galzu, whom [they celebrate<sup>?</sup>] (each of them) once.

(5'-11') The SANGA-priest and the “son” [go] down to the *ḥuwaši*-stone. The ceremony-men [run] in front of them. They do reverence to the gods and they t[ake(?)] (to) the ba[th-house, to the inner-room(?)] one hundred sixty-eight<sup>?</sup> bread allotments. [They give<sup>?</sup>/distribute<sup>?</sup>] the bread all[otments] (to) the SANGA-priests, the AMA.DINGIR-priestesses [(and) the priests of the lands(?)], (namely,) to the people(?) of the gate. [The gods(?)], the same ones whom [they celebrate<sup>?</sup> each of them once, ...



IMJ 2004.58.13

The parallel passage in KUB 53.17+ iii 25'-30' is almost an exact duplicate to ll. 5'-8', but it contributes little towards its restoration:

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25' DUMU-*li* LÚSANGA-*ia* LÚMEŠ*ḥa-zi-ú-i*[-*ia-aš*]  
 26' *pé-ra-an ḥu-u-i-ia-an-zi* [ ]  
 27' *na-at ḥu-u-wa-ši-ia pa-a-an*[-*zi* ]  
 28' LÚSANGA DUMU-*aš-ša* DINGIRMEŠ-*aš* [*UŠ-KE-EN-NU*]  
 29' *nu du-un-na-ak-kiš-na* [*INA É.DU<sub>10</sub>.ÚS.SA*(?)]  
 30' *I ME ŠU-ŠI* 8<sup>?</sup> NINDA.GUR<sub>4</sub>.R[A *da-an-zi*(?)]

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### Comments

- 1'-3' The list of deities cannot be completed with any confidence. Some of them are listed previously in the text (e. g. KUB 53.17+ iii 10'-12': DU <sup>D</sup>Katah<sup>h</sup>ha DU[TU<sup>2</sup>] <sup>D</sup>Telipinu <sup>D</sup>Halki <sup>DU</sup> AN-E), but the lists are not identical. It is not even clear whether two more deities should be restituted in the broken ends of ll. 1'-2'.
- 2' The deity Šewuru, spelled variously, <sup>D</sup>Še/i-p/wu-ru(-û), usually appears, as here, in the company of Telipinu (Haas 1994: 444; van Gessel 1998: 395).
- 3' f. The syntactical structure of the sentence is comprehensible despite the somewhat circumventing formulation and the missing verb at the end of l. 3': for the deities who were celebrated (each of them) once, they break the thick breads. Compare the similar syntax in the very fragmentary l. 11' and in KBo 53.216 i 12'-15', 20'-23'. The trace of a horizontal wedge at the end of l. 3' does not seem to fit a[*ku-wanzi*], "they drink"; perhaps i[r-*ha-an-zi*], "they make the rounds (with offerings), celebrate", or S[*IRRU*], "they sing".
- 4' The pres. pl. 3 verb could be either *pár-ši-ia-an<<-na>>-zi*, with a superfluous *na*, or the durative *pár-ši-ia-an-na<-an>-zi*, with a missing nasalized *an* (CHD, P: 180 f.). The former option seems better in view of the parallels in KUB 53.17+ iii 13', 24'. The trace of an additional sign after the verb remains unexplained.
- 5' "They go down to the *huwaši*-stone"; according to KUB 53.17+ iii 14'-24' the prince is coming from the *arzana*-house, "the tavern" (for which see Hoffner 1974). This may indicate a topographical descent from this institution located outside the town, to the (main) stele, which in my opinion was situated at Yazılıkaya (Singer 1983: 101).
- 6 For the LÚMEŠ<sup>h</sup>*hazziwiaš*, "men of the ceremony", "pageantry", see HED, H: 282 ff. (cf. also Girbal 2007: 53 f.). The enclitic pers. pron. -*šmaš*, as well as the pers. pron. -*e* in the following line, clearly testify to the OH origins of the text. On the other hand, *pé-an* is an abbreviated writing of *peran*, typical of the end of the New Kingdom (CHD, P: 293).
- 7' There is an apparent discrepancy between IMJ 2004.58.13 l. 7', in which the bread allotments are taken from (or deposited in?) the "bath-house" (É.DU<sub>10</sub>.ÚS.SA), and the parallel passage in KUB 53.17+ iii 29', where the same action is located in the inner-room (*dunnakišna*). But the apparent disagreement is easily settled if one restores in both passages an appositional double locative, in the sense that one architectural unit is contained within the other (Singer 1983: 117). Compare IBoT 1.29 rev. 23' f., belonging to the *haššumaš* festival in which the prince (DUMU.LUGAL) plays a central role (Singer, ib., n. 88; Yoshida 1996: 105): *nu-kán šu-up-pa I-NA É.DU<sub>10</sub>.ÚS.SA É.ŠÀ-na an-da pé-e-da-an-zi*, "they take the meat into the bath-house in the inner-room", i. e. "in the inner-room of the bath-house" (or vice versa).

- 8' The numeral following 160 (1 *ME ŠU-ŠI*) is not clear in IMJ 2004.58.13. In the semi-duplicate KUB 53.17+ iii 30' the numeral was copied as 7, but collation shows that an 8 is equally possible, if not preferable. If the bread allotments were evenly distributed to the participants, then a total of 168 is better suited than 167. For the meaning of the collective *NINDAššaramma-*, see CHD, Š: 239 ff.
- 9' The restoration of a third group of priests at the end of the line is based on KUB 53.17+ iii 21'.
- 10' The reading of the incrustated first sign after *aškaš* is difficult. The best option seems to be *ÛKU*. Although the resulting *ÛKU<sup>2</sup>MEŠ-ni* entails a certain discrepancy between the plural marker and the singular phonetic complement, this is not entirely unheard of in collective nouns such as this, “a contingent, a body of men” (HED 1: 81). This *ÛKU<sup>2</sup>MEŠ-ni* must depend on the modifying genitive *aškaš*, resulting in the expression “the gate people”, comparable to expressions such as *LÚMEŠ haz-ziwiaš išbeš*, “the ceremony people”. In other words, this designation must refer to the totality of the previously mentioned groups of priests who were allowed to enter through the gate of the *huwaši* in order to receive their bread allotments.
- 11' “The very same [gods?] who...” is construed similarly to ll. 1'-4', but the rest cannot be restored with any confidence (perhaps *pár-š*]*i-ia-a*[*n-zi* in the following line, like in l. 4'). As it happens, the duplicate KUB 53.17+ breaks off at approximately the same point as IMJ 2004.58.13, and the other side of the tablet is missing in both.

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