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Collana di studi sulle civiltà dell'Oriente antico

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Essays on the Hurrian Šapinuwa Tablets

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Collana di studi sulle civiltà dell'Oriente antico
fondata da Fiorella Imparati e Giovanni Pugliese Carratelli
diretta da Stefano de Martino

Essays on the Hurrian Šapinuwa Tablets

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Stefano de Martino – Aygül Süel

THE “GREAT *itkalzi* RITUAL”

The Šapinuwa Tablet Or 90/1473 and its Duplicate ChS I/1 5



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(Essays on the Hurrian Šapinuwa Tablets; 2)

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This book is dedicated to the memory of Mustafa Süel

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1. Introduction

The tablet found at Ortaköy Or 90/1473 belongs to the *itkalzi* ritual. It duplicates the text from Boğazköy ChS I/1 5 published by V. Haas in the first volume of the *Corpus der hurritischen Sprachdenkmäler*, Rome, 1984.

The arrangement of Or 90/1473 and ChS I/1 5 presently differs from the one in the first volume of the Hurrian Corpus. More precisely, the Ortaköy tablet Or. 90/1473 and some fragments that recently have been joined to ChS I/1 5 increase portions of the text in the first and fourth columns.

The content of this tablet clearly shows that it is part of a recension of the *itkalzi* ritual for an anonymous ritual patron. Hence, it does not belong to the original 22 tablet edition of the *itkalzi* ritual performed for King Tuḫaliya II and Queen Tadu-Ḫeba.

The colophon, which is preserved in both tablets Or 90/1473 and ChS I/1 5, labels them as belonging to the recension of the “Great *itkalzi*” ritual, a definition that occurs only here. As argued in this essay, said definition might refer to a particular version more detailed than any other reduced recensions.

The tablet that we present here contains a long evocation of springs and rivers, which is interesting from many points of view, such as for the formal features employed, the documented place names and the cultural and religious beliefs that hover in the background. Said evocation can be compared with a very similar text documented in the tablet ChS I/1 6 and might even derive from it.

Another interesting portion of the ritual is the long litany documented in the 3rd and 4th columns. In this litany, several deities are called upon to purify the water of the *itkalzi*, and a series of magic words are repeated many times in order to ensure the success of the purification rite.

* * *

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We are thankful to Gernot Wilhelm, Sebastian Fischer and Mauro Giorgieri for reading our manuscript and for their brilliant suggestions, which have significantly improved the quality of our work. We are also grateful to Elena Devecchi who has read and commented this text. If there are any mistakes or misinterpretations, we shall accept full responsibility.

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2. Or 90/1473 and its Duplicate

Tablet Or 90/1473 was found in the Building A at Ortaköy in 1990.¹ The obverse of said tablet (manuscript B) preserves 29 lines in the first column, and the second column is lost. The reverse preserves the first of three or four signs in the third column, and 31 lines in the fourth column.

The duplicate text ChS I/1 5 (manuscript A) is a tablet composed of several fragments: KBo 20 129 + KBo 40 123 + FHG 23 + KBo 27 100 + KUB 32 33 + KBo 33 47 + KBo 23 6 + ABoT 1 39 + KUB 32 29 + KBo 38 62 + KBo 35 25 + FHG 20. When V. Haas edited this text in the first volume of the Hurrian Corpus (1984), he only knew about the fragments KBo 20 129, KBo 27 100, KBo 23 6, KUB 32 29, ABoT 1 39 and FHG 20. Other joins were found afterwards. The most recent discovery comprises two fragments: KBo 38 62 and KBo 35 25, which, as J. Dijkstra rightly assumed, can be placed at the beginning of the fourth column. An update on tablet ChS I/1 5 can be checked in the files of the “Konkordanz der hethitischen Keilschrifttexten” (Hethitologie Portal, Würzburg University and Akademie der Wissenschaften und Literatur in Mainz²).

Tablet ChS I/1 5 was found in Building A at Büyükkale. Some fragments (namely 1577/c, 786/b, 788/b, 816/b, 818/b, 826/b, 1182/c, 1439/c, 1704/c, 1723/c, 1725/c and 1799/c) were found in Room 5, whereas other fragments (namely 706/b, 719/b, 728/b and 759/b) were discovered in Room 4.

Manuscripts Or 90/1473 and ChS I/1 5 can be dated to the first half of the 14th century according to the palaeography. The website of the “Konkordanz” labels the tablet ChS I/1 5 as “Middle Hittite”.³ As for tablet

¹ See, among all the other essays on the collection of tablets kept in this building, Süel 1998; 2009; 2015.

² See www.hethport.uni-wuerzburg.de, Konkordanz der hethischen Keilschrift-tafeln.

³ See also Klinger 2001, 207 n. 43.

Or 90/1473, there are signs such as LI (i 18), KAT (iv 7'), UR (iv 7', 8') and AL (iv 13') that clearly show "Middle Hittite" shapes. Hence, we assume that both tablets -the one found at Boğazköy and the other from Ortaköy- were written at the time of King Tuḫaliya II/ Tašmi-Šarri.

The manuscripts:

A1	KBo 20 129	728/b + 786/b + 788/b + 816/b + 826/b + 1704/c + 1723/c + 1725/c
A2	KBo 40 123	1577/c
A3	FHG 23	MAH 16885
A4	KBo 27 100	759/b + 1799/c
A5	KUB 32 33	719/b
A6	KBo 33 47	1439/c
A7	KBo 23 6	706/b
A8	ABoT 1 39	AnAr 9160
A9	KUB 32 29	818/b
A10	KBo 38 62	1182/c
A11	KBo 35 25	271/e
A12	FHG 20	MAH 16882

B		Or 90/1473
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3. The “Great *itkalzi*” Recension

1.1. The Colophon

The two tablets Or 90/1473 and ChS I/1 5 preserve the colophon⁴, even though fragmentary in both texts:

iv 33 [DU]B ^rx^{KAM} (= 2 or 3) *Ú-UL QA-TI* it-kal-zi-ya-aš GAL

iv 34 [A-NA] ^DUTU-^{ŠI}-ya-at-kán KA_xU-az ^{URU}Zi-it-ḫa-ra/Zitparḫa⁵

iv 35 [I-NA BU]RU₁₄ pa-ra-a a-ni-ya-u-en nu-uš-ša-an

iv 36 [ke-e-da-ni t]up-pí-ya ú-i-te-na-aš ud-da-ar

iv 37 [*Ú-UL z*]i-in-na-an

As is well known, Hittite colophons often start with the sequence number of the tablet.⁶ Unfortunately, this number falls in the gap in ChS I/1 5 and is badly damaged in Or 90/1473. Logogram DUB can be recognized in the traces on the far left part of the latter tablet, and a scratch seen on the lower left of the logogram KAM gives the impression that a horizontal wedge is there too, but no sign other than KAM fits in with the context of this line.

The sequence number is also partially damaged and only one vertical wedge is clearly visible; hence, one might have the impression that the

⁴ See de Martino in press for an overview of all the colophons of the *itkalzi*.

⁵ Or 90/1473 iv 30': Zithara; ChS I/1 5 = KBo 23 6 + FHG 20 = A 7 iv 9' + A 12 iv 2': ^{URU}Zi-it-pár-ḫa; see also *ultra*.

⁶ See Waal 2015, 140.

number “1” was written here. Despite this, we exclude any possibility of either Or 90/1473 or its duplicate ChS I/1 5 to be the first tablet of the series. In fact, the tablet ChS I/1 5, which preserves the first line of the text, starts *ex abrupto* with the conjunction *nu*, and said conjunction rarely occurs in discourse-initial position (see Hoffner – Melchert 2008, 390). Based on the sign traces and the tablet content, one can therefore tentatively assume that the partially damaged sequence number at the beginning of l. iv 33 could be read as either “2” or “3”.

The expression “... tablet, not finished, of the <<Great *itkalzi* (Ritual)>>” occurs only in the colophon of both the texts: ChS I/1 5 and Or 90/1473. V. Haas (1984) gave a different reading of the first line in the colophon of ChS I/1 5: [DUB 2.KAM *Ú-UL Q*]A-TI *it-kal-zi-ya-aš-ma-aš* and translated this passage as: “[Die 2. Tafel. Nicht be]endet (ist die Serie) des (Rituals) *itkalzi*”.

We share W. Waal’s assumption (2015, 526) that the last preserved sign in this line should be read as the logogram GAL. Said sign and its four horizontal wedges are clearly visible on the tablet Or 90/1473, and thus excludes the reading of MA.

The expression *ANA* ^DUTU-*ŠI*=*ya=at=kán* KAxU-*az* ^{URU}*Zithara I-NA* BURU₁₄ *parā aniyauen* is documented in Or 90/1473 iv 30’ and in other tablets of the *itkalzi* ritual, such as ChS I/1 6, 7 and 9. V. Haas (1984, 65) translated this passage as “[Auf] Befehl [der Majestät] haben wir es in der Stadt Zithara [zur Erntezeit] verfasst/ausgeführt”, and observed (1984, 2 n. 2): “Letztlich nicht zu entscheiden ist, ob *aniye-* mit ‘verfassen’ oder mit ‘ausführen’ zu übersetzen ist. Letztere Möglichkeit wäre an sich sinnvoller, da dann mit dem Vermerk ‘Erntezeit’ nicht die Zeitpunkt der Niederschrift der Tafel, sondern des Rituals gemeint wäre”.

J. Friedrich and A. Kammenhuber (HW² I, 82-83) collected several examples where the verb *aniya-* means “to write (a tablet)”. According to the aforementioned researchers, this verb, when it occurs in connection with the expressions =*kan* .. *pāra* and with the logogram KAxU-*az*, should mean “Tontafel aus dem Munde heraus (= nach Diktat) ausführen”. Also, the editors of the *Chicago Hittite Dictionary* (P, 117) argued that the colophon of ChS I/1 5 referred to the textualization of the *itkalzi* ritual: “We copied it out [.....] from the mouth [of His Majesty]”.

Lastly, W. Waal (2015, 185, 525-528) also opted for the first of Haas's assumptions and argued that Zithara was the place where the tablets *had been written down*.

As is well known, the Hittite verb *aniya-* also refers to the performance of a ritual (see HW² I, 83-84). The reference to the first performance of a ritual is sometimes included in Hittite colophons. We quote here the colophons of the outline tablet of the AN.TAḪ.ŠUM festival, where the verb *aniya-* occurs: KBo 10 20 rev. iv 20-27; KBo 24 112 + KUB 30 39 rev. 13'-19' (Waal 2015, 408-409) "Tablet 1. How the AN.TAḪ.ŠUM festivals (are) first performed (*hantezzi aniyanteš*)".

We assume that the expression documented in the aforementioned colophon preserved in Or 90/1473 and ChS I/1 5 refers to the first performance of the *itkalzi* in Zithara, where the ritual actions and incantations were eventually recorded and the text written down on tablets (see also chapter 8).

As both J. Miller (2004, 476 and n. 797) and D.M. Campbell (2015b, 69) argued, the expression "from the mouth / by dictation" cannot be taken literally; in fact, one can easily exclude the idea that the king himself dictated a text that was 22 cuneiform tablets long. Said expression alludes to the fact that the king gave the order to record the ritual and write it down on tablets.

The information referring to the first performance of the *itkalzi* also occurs in the colophon on the tablets of the reduced recensions of the ritual. The presence of such information was possibly aimed at "certifying" that the other editions did in fact derive from the ritual originally performed for Tašmi-Šarri and Tadu-Ḫeba at harvest time in Zithara.

The passage in the colophon preserved in ChS I/1 5 documents the place name of Zitparḫa⁷ instead of Zithara. V. Haas (1984, 65) and W. Waal (2015, 526-527) already assumed that said passage was corrupted in ChS I/1 5. Since the tablet preserved at Ortaköy presents the right place name, we assume that Or 90/1473 is the archetype from which ChS I/1 5 derived.

⁷ G. del Monte (1978, 513) proposed that Zitparḫa was a variant of the place name Zidaparḫa, which occurs in two passages of the Deeds of Šuppiluliuma I (del Monte 1993, 116, 139; 2008, 133, 159); on this city see now Corti 2017, 233.

There are no other significant variations between the two manuscripts, namely Or 90/1473 and ChS I/1 5. The text portion preserving the evocation of rivers and springs contains many place names, which are spelled the same in both tablets. As D. Campbell (2015b, 83) argued, “while the spelling of many words is learned by rote during scribal training, proper nouns represent a class of word forms that ... have less canonical spelling, as they are not emphasized during scribal training”. Since the only variation between the place names occurring in the two texts can be found in the colophon, one might argue that the scribe accurately copied the tablet (= Or 90/1473) when writing down ChS I/1 5, whereas he wrote the colophon from dictation and mistakenly understood the name of the city of Zithāra.

3.2. The “Great *itkalzi*”

V. Haas (1984), when defining the composition and tablet sequence of the so-called “Ten Tablet Recension” of the *itkalzi* ritual, argued that the tablets ChS I/1 5, 6, 7, 8 and 9 belonged to said recension of the ritual. V. Haas focused his analysis on the tablets that preserved the colophon and on the magic substances employed in the rites described in each of these tablets.

V. Haas assumed that ChS I/1 5 and 6 might have been, respectively, the 2nd and 3rd tablets of the reduced recension. His assumption relied on the fact that ChS I/1 5 and 6 deal with the rites performed with water, which is the main purifying substance employed in the *itkalzi*. Thus, according to V. Haas, the rites using water took up the initial part of the description of it. Since the colophon of ChS I/1 6 states that the rites with the rain water are over, the tablet ChS I/1 8, where the rites are performed using cedar and tamarisk, should therefore follow ChS I/1 6.

We have already pointed out the differences between the complete 22 tablet recension of the *itkalzi* ritual, which was composed in Hurrian and performed for the royal couple Tašmi-Šarri – Tadu-Ḫeba, and the reduced

editions of said ritual that document a ritual performed instead for an anonymous patron containing long descriptive parts written in Hittite (de Martino – Süel 2015, 15-17; de Martino 2016).

At the present stage of research, only the third tablet (de Martino – Süel 2015), ChS I/1 6, the eleventh tablet (de Martino – Murat – Süel 2013) and ChS I/1 20 (de Martino 2016) can be considered part of the original 22 tablet Hurrian recension of the *itkalzi*.

A cross-examination of all the preserved colophons of the *itkalzi* and the content of the tablets, as well, leads us to believe that ChS I/1 9 belongs to the so called “Ten Tablet Recension” and is the only tablet of said recension arrived to us, whereas ChS I/1 7 and 8 might belong to another different version of the same ritual (de Martino in press).

As mentioned above, a ritual performed for an anonymous ritual patron is preserved in both manuscripts ChS I/1 5 and Or 90/1473. King Tašmi-Šarri and Queen Tadu-Ḫeba are never mentioned in this text. Moreover, a passage of said text states that the name of the ritual patron must be pronounced, but here there is no name given (iv 23-24), as it always occurs in rituals that could be carried out for any possible ritual patron. This clearly shows then that ChS I/1 5 and Or 90/1473 both belong to a recension derived from the original edition of the *itkalzi* and changed into a “fill in the blank” ritual.

The colophon of ChS I/1 5 and Or 90/1473 labels this tablet as belonging to the “Great *itkalzi* (Ritual)”. Said definition might, indeed, refer to a more detailed recension compared to the other reduced versions of the same ritual, such as the version documented in ChS I/1 9 or else the one preserved in ChS I/1 7 and 8. The presence of long portions of text written in Hurrian, such as the evocation of springs and rivers and the aforementioned litany, supports the assumption that the “Great *itkalzi*” recension might have included large parts of the original Hurrian composition. Unfortunately, we do not yet know how many tablets were included in said recension because only Or 90/1473 and ChS I/1 5 can be attributed to it with certainty.

The Recensions of the *itkalzi* (de Martino, in press):

The 22 Tablet Recension for Tašmi-Šarri and Tadu-Heba
The 3 rd Tablet
ChS I/1 20
ChS I/1 6
The 11 th Tablet

The 10 Tablet Recension for either a male or a female anonymous ritual patron
ChS I/1 9

The Great <i>itkalzi</i> Recension for an anonymous ritual patron
ChS I/1 5 = Or 90/1473

The Recension reduced from the 22 Tablet edition
ChS I/1 7
ChS I/1 8

4. Text Synopsis

Since the text begins *in medias res* describing the offerings for the deities, the lack of any introduction leads us to exclude that Or 90/1473 = ChS I/1 5 might be the first tablet of the series. As was already argued, both the aforementioned texts might document either the 2nd or the 3rd tablet of the series.

Obv.

§ 1 (i 1-7). The described rites are specifically related to the water of the *itkalzi* of the divine dyad Šauška-Nabarbi. The area where the offering tables are placed is delimited using a piece of cloth. This ritual action can, in our opinion, be inferred from the expression *IŠTU GAD anda waḥnuanzi*: a piece of cloth might have been turned/moved around a fixed point (*anda waḥnu-*), thereby delimiting the circular area for the setting of the altars. Two offering tables are set, respectively, one for Ḫebat and another for Aiu-Šimige and bread and fruit are placed on the tables.

§ 2 (i 8-13). Other offering tables are set for two more divine dyads, namely Nabarbi-Šauška and Umbu-Nikkal. Bread and fruit are placed on these tables, as well.

§ 3 (i 14-21). The ritual patron takes place in front of a tent where he washes his hands. The use of tents, where the ritual patron could wash himself, is also documented in the *itkalzi* tablet ChS I/1 9 (ii 16-17: *warpuwaš* ^{GIŠ}ZA.LAM.GAR^{HLA} “the tents for bathing or washing”).

The AZU-priest waves a “Ḫurri-bird” over the deities and the ritual patron, as well. The rite of waving either a bird or another animal over the ritual patron is also documented in other Kizzuwatnean rituals and is considered to be a purification rite.⁸

⁸ On the “Ḫurri-bird” see Haas 2003, 488-489; Strauss 2006, 75 n. 283; Weeden 2011, 311-312; on the so called “Schwenkritus” see Haas 2003, 488-499;

§ 4 (i 22-24). Six geese and a lamb are offered to Hebat-Mužuni as an *itkalzi* offering and six more geese and a lamb are offered to Aiu-Šimige as a *hurošši* offering. The etymology and meaning of the word *hur=o=šši* is, unfortunately, obscure (Richter 2012, 173).⁹

§ 5 (i 25-30). This passage is fragmentary. One offering is done for Nabarbi-Umbu and another as a *hurošši* rite.

§ 6 (i 31-39). The AZU-priest puts magic materials, such as precious stones, grain and aromatic plants, into the vessels of the town of Taganziya. D. Groddek (1999, 308 and n. 27) read this place name as Šaganziya, a toponym, which is not documented in any other Hittite text. The sign ŠA is partially damaged in the aforementioned passage of our text and it might be better read as TA. Vessels from the town of Taganziya are also documented in the Tunnawiya ritual (KBo 21 1 ii 3, 1988, 18-19). The place name ^{URU}Daganza occurs in the treaty concluded between King Tuthaliya III and Kuruntia, ruler of Tarḫuntašša (i 70). Said city is mentioned among the towns and cities that belong to the Hittite king, even if they are located in the country of Tarḫuntašša (Otten 1988, 14-15). J. Miller (2004, 454-455) proposed that Taganziya mentioned in the Tunnawiya ritual might be equated with Daganza. Hence, also the rite described here might go back to a south-eastern Anatolian tradition.

§ 7 (i 40-42). This passage is very fragmentary. V. Haas (1984, 56) assumed that both the AZU-priest and the ritual patron turned their eyes towards the Sun-god. Since the logogram IGI does not have any possessive suffix, we think that the sentence documented in ll. 40-41 might be interpreted as referring to the fact that the AZU-priest had to coax the ritual patron in such a way that he would fasten his gaze upon the Sun-god (EN.SISKUR.SISKUR IGI^{HL.A}).¹⁰ This ritual action aims to strengthen the interaction between the ritual patron and the deities (Dardano 2014). Afterwards, the vessels containing the magic substances, which had been

Strauss 2006, 72-76; Görke 2010, 281-285. J.L. Miller (2004, 110-112) wondered whether said animal was indeed waved over the ritual patron, since, in the case of a sheep, the action of waving it would have been a very difficult task for the priest.

⁹ R. Strauss (2006, 175) assumed that it might be a different spelling of the expression *hurnišši*.

¹⁰ For other similar expressions containing the word “eye” (IGI, *šakui-*) see CHD Š, 71-72.

mentioned in the former paragraph, are placed in front of the god and the ritual patron recites in Hurrian.

§ 8 (i 43-52) and 9 (i 53-67). These two long paragraphs preserve an evocation of several springs and rivers, the water of such is pure and clean (see chapter 6).

§ 10 (ii 1). It is not clear if this line, where the words ^D*Nabarb*[*i=ve* ^D*Heba*]*t=ve pitehiginipal* occur, is the continuation of the previous paragraph. We are unable to explain the last term, *pitehiginipal*, and we can only quote the word *pitehi* that means “bar” (Richter 2012, 320).¹¹

§§ 11 (ii 2-11), 12 (ii 12-25), 13 (ii 26-34), 14 (ii 35-43),¹² 15 (ii 44-55), 16 (ii 56-59), 17 (ii 60-67). These paragraphs contain a long recitation in Hurrian. The cathartic power of several deities, namely Aiu, Šimige, Umbu, Nikkal, Hebat, Šauška and Nabarbi, is invoked. The expression *itk=und=a=šši / itk=und=a=šši=na* “that/those which is/are purified” occurs several times (see M. Giorgieri 1999b, 81 n. 78). The power of the gods shall purify rivers, mountains, earth and sky (ii 4).

Seven rivers *šindi šie=na* are mentioned (ii 13),¹³ and are the rivers of clarity / purity: *šeḡel(i)=ne=ve=na šie=na* (ii 14, 15). According to the following passages, said rivers are also considered a gift of both the earth and the sky: *mirž(i)=a=l(la) eran(i)=a hawurn(i)=ne=ve mirž(i)=a=l(la) eže=ne=ve eran(i)=a=l(la)* “they (are) an offering (and) a gift from the sky, they (are) an offering from the earth (and) a gift” (ii 15-17). The meaning of the Hurrian word *e/irana* “gift” was already established by G. Wilhelm (1992). The aforementioned passage in our opinion also confirms the translation of the word *mirž(i)* as “offering, gift” (Richter 2012, 251).

The mountain Laḫlaḫhi is mentioned in ll. ii 23, 24. A passage documented in ChS I/1 6 ii 1-4 shows a strict analogy to the aforementioned lines preserved in ChS I/1 5, although said mountain is called Lablaḫhi in ChS I/1 6 1, 3. V. Haas (1979, 339) thought the latter place name might derive from Lablana “Lebanon”. The expression Laḫlaḫhi might be a corrupted form of Lablaḫhi and both place names could indeed refer to the

¹¹ See also Haas-Thiel 1978, 170.

¹² See Wegner 1992, 233, for the l. 42.

¹³ The word *kul-mu-ur-ri* occurs between *šindi* and *šie=na*. Said word (see also § 5, i 64) might be connected to *kulamuri* “deep” (Richter 2012, 220), as I. Wegner (2001, 443 n. 5) assumed.

Lebanese mountains. What is significant here is the fact that the correct spelling is preserved in ChS I/1 6, which, as was already mentioned, might be part of the original Hurrian recension of the ritual, whereas it is incorrectly written in the two manuscripts of the reduced edition.

Rev.

§ 18 (iii 1-10) The first three lines of the paragraph are interesting from the point of view of the formal features recognized in this ritual:

tad(i)=a ḥad=ol=d=a=šši fut=ki šala (2) nera=ra attai=da nera attai
(3) fut=k(i)=i=da šala=da tad(i)=a ḥad=ol=d=a=šši

The expression *ḥad=ol=d=a=šši* might derive from a verbal stem *ḥad=ol=t-*. The verb *ḥad-* is also documented in other texts (Richter 2012, 143); D. Prechel and Th. Richter (2001, 363) deemed that it belonged to the category of the verbs of movement. A hypothetical translation of this sentence could be: “son (and) daughter, the one who goes (?) with love with (his/her) mother (and) to (his/her) father! mother (and) father, the one who (goes) with love to his/her son (and) to (his/her) daughter!”. The two clauses show a reversal in the order of words and are structured in the form of a *chiasmus*.

The passage documented in ll. 7-10 lists magical substances which are put into the water (here in the plural) *ištani šie=na=až=(v)a* (Haas 2003, 143), such as, *ağri* “a burned aromatic substance or mixture” (Richter 2012, 2-3), *kanagithi* “an aromatic plant” (Richter 2012, 183-184), *šerminği* “cypress” (Richter 2012, 395), *tabri* “juniper” (Richter 2012, 441) and *kižibsuwai* “a plant” (Richter 2012, 215).

§ 19 (iii 11-21). The name of God Kumarbi occurs in l. 11. The rivers of clarity /purity and that of the *itkalzi* are mentioned: (iii 19-20) *šie=na=až=(v)a šēgeli=ve=na=až=(v)a=dilla itkalzi=ve=na=až=(v)a=dilla*. The 1st person plural enclitic pronoun *-dilla* is attached to the two

aforementioned words. The expression *karži=b* (iii 19, 21)¹⁴ is presumably not the word *karži*, meaning “lip”, but another term of unknown meaning, as I. Wegner (1995, 119) observed.

§ 20 (iii 22-30). Four divine dyads, namely Ħebat-Mužuni, Šauška-Nabarbi, Umbu-Nikkal and Aiu-Šimige, are evoked. The independent 1st person singular pronoun *iž=až*, occurs twice here with the ergative suffix (iii 26, 30). Said pronoun might be the subject of the verb expression *ku-la-mu-ú* < *kul* “to say” (i 26), which could be an alternative spelling of the expected form **kul=am=a-ú* (= *kul=am=av*).¹⁵

§ 21 (iii 31-38), § 22 (iii 39-44), § 23 (iii 45-49), § 24 (iii 50-51), § 25 (iii 52-57), § 26 (iii 58-60), 27 (iv 1-2), 28 (iv 3-5), 29 (iv 6-11), § 30 (iv 12-17). The incantation preserved in this part of the ritual aimed to summon all the gods, so that they shall purify the ritual water (see chapter 7).

§ 31 (iv 18-22). This paragraph is very badly damaged.

§ 32 (iv 23-27). The ritualist pronounces the name of the ritual patron (iv 23). The following lines (iv 24-26) refer to the purification of the ritual patron’s body: *tiv(e)=ae eg(i)=ae pağ(i)=i=da fağr(i)=o[=ž (?)*]
šie=na itk=ai=ž=nna itk=ai=ž=nna idi paği šum(m)u(n)ni itk=al=z(i)=a
“may they purify the [] waters well for the head (= the person of the ritual patron) by means of the clean word; may they purify the body, the head (and) the hand(s) by means of the *itkalzi*”.

§ 33 (iv 28-32). The pure waters are poured; the waters of Šauška and Nabarbi are kept separate.

§ 34 (iv 33-37). Colophon.

¹⁴ The enclitic form *-b* is the 2nd singular person possessive suffix.

¹⁵ See Giorgieri 2000, 231; Wegner 2007, 91, for the ending *-a-ú*.

5. Or 90/1473 = ChS I/1 5, the First and the Fourth Columns

The tablet Or 90/1473 and the newly found joins that complete the tablet ChS I/1 5 expand the text only in the first and fourth columns; hence, we present herein the transliteration of these two columns only, whereas we refer to Haas's edition (ChS I/1 5) for the rest of the document.

Obv.

I

§ 1

A1 i 1 na-at ʾma-a-ʾan ŠA^D IŠTAR^D Na-bar-bi-ya-aš-ša it-kal-zi-ya-aš

A1 i 2 ú-i-da-aʾ-arʾ nu ki-iš-ša-an i-en-zi IŠ-TU GAD an-da

A1 i 3 wa-aḥ-nu-an-z[i] nu 1^{GIŠ} BANŠUR ADʾ.KIDʾ A-NA^D HÉ-bat ti-an-zi

A1 i 4 nu-uš-ša-an [^{NIND}]^A na-aḥ-ḥi-ti-in ti-an-zi še-ra-aš-ša-an^{GIŠ} IN-BI^{HIA}

A1 i 5 iš-ḥu-wa-a[n-]zi nu nam-ma 1^{GIŠ} BANŠURʾ AD.KID A-NA^D A-i-ú^D UTU-ki

A1 i 6 ti-an-zi nu-uš-ša-an^{NINDA} na-aḥ-ḥi-ti-in ti-an-zi še-ra-aš-ša-an

A1 i 7^{GIŠ} IN-BI^{HIA} iš-ḥu-wa-an-zi

And if it (is) the water of the *itkalzi*-(Ritual) of Šauška and Nabarbi, they do as follows: they delimit (the area)¹⁶ with a piece of cloth and place a wickerwork table for Ḫebat and place a *naḥḥiti*-bread¹⁷ (on it, and) pour fruit on (it); then they place a wickerwork table for Aiu-Šimige and place a *naḥḥiti*-bread (on it, and) pour fruit on (it).

§ 2

A1 i 8 nu-kán GAD iš-tar-na ḫu-it-ti-ya-an-zi nu-kán ta-pu-ša-ya

A1 i 9 1 ^{GIŠ}BANŠUR ṽAD.KID ṽA-NA ^DNa-bar-bi ^DŠa-ṽpu-uš-ga ti-an-zi

A1 i 10 nu-uš-ša-an ^{NINDA}na-aḫ-ḫi-ti-in ti-an-zi nu-uš-ša-an še-er

A1 i 11 ṽ^{GIŠ}IN-BI^{HLA} iš-ḫu-wa-an-zi a-wa-an kat-ta-ma

A1 i 12 nam-ma 1 ^{GIŠ}BANŠUR AD.KID ṽA-NA ^DUm-bu ^DNIN.GAL ti-an-zi

A1 i 13 nu-uš-ša-an a-pé-e-da-ni-ya ṽA-NA ^{GIŠ}BANŠUR QA-TAM-MA ti-an-zi

And they draw the piece of cloth in the midst and place beside it a wickerwork table for Nabarbi-Šauška and place a *naḥḥiti*-bread (on it, and) pour fruit on it; then they place a wickerwork table for Umbu-Nikkal and do the same on that table too.

¹⁶ See chapter 4 for this expression.

¹⁷ On this term see CHD L-N 3, 342-343; Richter 2012, 260. It might be a type of round bread in the shape of a bowl, which, in this case, is filled with fruit.

§ 3

A1 i 14 nu EN.SISKUR.SISKUR ʾú-ʾiz-zi na-aš^{GIŠ} ZA.LAM.GAR-aš KÁ-aš
pí-ra-an

A1 i 15 ti-i-e-[zi nu-]za^{LÚ} AZU MUŠEN *HUR-RI* da-a-i nu DINGIR^{MES} ar-
ḥa

A1 i 16 wa-aḥ-nu-zi [EGI]R-an-kán pa-ra-a ú-da-i nu EN.SISKUR.SISKUR-
ya

A1 i 17 wa-aḥ-nu-zi [na]m-ma-za-kán EN.SISKUR.SISKUR ŠU^{HLA}-uš a-ar-
ri

A1 i 18 na-aš-kán *A-N[A P]A-NI* DINGIR^{LIM} an-da pa-iz-zi na-aš
DINGIR^{MES}

A1 i 19 *UŠ-KE-EN* na[-aš-]kán pa-ra-a ú-iz-zi nu-za nam-ma ŠU^{HLA}-ŠU

A1 i 20 a-[a]r-ri na-aš-kán an-da pa-iz-zi na-aš EGIR SISKUR.SISKUR

A1 i 21 ti-ya-zi nu-uš-ši-kán^{LÚ} AZU^{GIŠ} EREN ŠU-i an-da da-a-i

And the ritual patron proceeds to take place in front of the entrance of the tent; [and] the AZU-priest takes a rock partridge and waves (it) over the deities; afterwards he brings it out and waves (it) also (over) the ritual patron, then the ritual patron washes his hands and enters (the tent) in front of the deities, (and) bows before the deities; he goes out, he again washes his hands, enters (the tent) and takes his place behind the ritual (stuff); the AZU-priest puts cedar in the hand of him.

§4

A1 i 22 nu^{LÚ} AZU 6 MUŠ[EN.GAL] ʾ1ʾ SILÁ-ya *A-NA* ^DHé-bat Mu-žu-ni

A1 i 23 it-kal-zi-ya [ši-p]a-an-ti nu nam-ma 6 MUŠEN.GAL 1 ʾSILÁ-ʾya

A1 i 24 *A-NA* ^DA-i-u ^DU[TU-ki] ḫu-u-ru-uš-ši-ya [ši-pa-an-t]i

The AZU-priest [of]fers six ge[ese] and a lamb to Hebat-Mužuni as an *itkalzi*-sacrifice and moreover [offer]s six geese and a lamb to Aiu-Ši[mige] as a *ḫurošši*-sacrifice.

§5

i 25 n(u)=aš=kán tapuš[za] namma 6 [MUŠEN.GAL
1 SILÁ=ya]

A1 i 25 na-aš-kán ta-pu-uš[-za] 'nam-ma 6'

B i 2' na-aš-k[án

i 26 *ANA* ^DNabarbi ^DU[mbu

A1 i 26 *A-NA* ^DNa-bar-bi ^DU[m-bu

B i 3' *A-NA* ^D[] x x [

i 27 šipanti 6 MUŠEN.GAL w[arnuzi (?)

A1 i 27 ši-pa-an-ti 6 MUŠEN.GAL w[a-

B i 4' 6 MUŠEN.GA[L] x x x [

i 28 ḫurušši-ya š[ipanti

A1 i 28 ḫu-u-ru-uš-ši-ya š[i-

B i 5' ḫ[u-u(?)-]ru-uš- '[ši-y]a [] x x x [

i 29 ḫuešawaz ašn[uanz]i nu[=šan

A1 i 29 + A2 2' ḫu-e-ša-u-wa-az aš-n[u-an-z]i nu-u[š-

B i 6' nu-uš-š[a] x x x []

§

i 30 zeyandaz [kittar]i

A1 i 30 + A2 3' ze-ya-an-da-az [ki-it-ta-r]i §

And besid[es] moreover he offers six [geese and a lamb] for Nabarbi-Umbu [], one b[urns] six geese [] he offers as a *hurošši*-sacrifice [] with raw food they pro[vid]e and [] with cooked food (the meal) [is] s[et up].

§6

i 31 nu ^{LÚ}AZU KÙ.BABBAR GUŠKIN ^{NA4}ZA.GÌN ^{NA4}.. [

A1 i 31 + A2 4' nu ^{LÚ}AZU KÙ.BABBAR 'GUŠKIN' ^{NA4}ZA.GÌN' N[A4

B i 7' nu ^{LÚ}AZ[U] ^{NA4}x x [

i 32 ^{NA4}parašhan ŠE ^{GIŠ}šahin ^{GIŠ}parn[ulli] ^{GIŠ}happu[riyan (?)]

A1 i 32 + A2 5' ^{NA4}pa-ra-aš-ha-an ŠE ^{GIŠ}ša-a-ḥi-in ^{GIŠ}pár-n[u-ul-li

B i 8' ^{NA4}p[a-] ^{GIŠ}ḥa-ap-pu-u[-ri-ya-an (?)]

i 33 kammaiša GI.DÙG.GA warḥuwa . [] .. ŠA ^{GIŠ}IN-BI [

A1 i 33 + A2 6' + A3 1' kam-ma-a-i-ša¹⁸ GI.DÙG.GA wa-ar-ḥu'-wa' x[-

B i 9' kam-ma-'a-i'[-] x x ŠA ^{GIŠ}IN-BI [

i 34 ḥumanda iyatar DINGIR^{MEŠ}-aš parḥuenaš galaktar [

A1 i 34 + A2 7' + A3 2' ḥu-u-ma-an-da i-ya-tar DINGIR^{MEŠ}-aš pár-ḥu'-e'-na-aš ga[-

B i 10' 'ḥu-u-ma-an-da' [] pár-hu-e-]na-aš 'ga-la-ak-tar' []

i 35 ḥalkiaš parḥuenaš DUR₅ paršuwa[nzi] ^{GIŠ}tabrinni

¹⁸ See von Schuler 1988, 244; differently, V. Haas (2003, 143) proposed the reading *kam-ma-a-i ŠA*; neither the word *kammai-* nor the term *kammaiša* are known.

A1 i 35 + A2 8' + A3 3' ḥal-ki^{HLA}-aš pář-ḥu-e-na-aš DUR₅ pář-šu-u-wa-a[n-
zi]¹⁹ GIŠ^rta-ab-ri[-

B i 11' ḥal-ki^{HLA}-aš^r [] GIŠ^rta-
ab-ri-in-ni^r[-in

i 36 nu kī ḥuman ku ku anzi namma=at= a[n]

A1 i 36 + A2 9' + A3 4' nu ki-i ḥu-u-ma-an ku-uš-ku-uš-ša-an-zi nam-ma-
at-ša-a[n]

B i 12' nu ^rki-i^r ḥu^r-u^r[-] nam-ma-at-
ša[-an]

i 37 ANA 2-ŠU²⁰ 7 GAL^{HLA} ŠA^{URU} Taganziya katta

A1 i 37 + A2 10' + A3 5' ^rA-NA 2-ŠU^r 7 GAL^{HLA} ŠA^{URU} Ta^r-kán-zi-ya²¹
kat-ta

B i 13' A-NA x x x x [-z]i-[ya-]aš ^rkat-ta^r

i 38 ḥa[nd]anzi GIŠ^rEREN=ma=kan GIŠ^rpaini=ya apeniššan

A1 i 38 + A2 11' + A3 6' ḥa-a[n-d]a-a-an-zi GIŠ^rEREN-ma-kán GIŠ^rpa-i-ni-ya
a-pé-ni-iš-ša-an

B i 14' ^rḥa-^r[an-]^rda-^ra-an-z[i GIŠ^rpa-i-n]i^r-ya^r a-p[é-ni-]^riš-
ša^r[-an]

i 39 anda tiyanzi ŪL=ma kuškuššanzi

A1 i 39 + A2 12' + A3 7' an-da ti-an-zi Ū^r-UL-ma ku-uš-ku-uš-ša-an-zi §

B i 15' an-da ti-an-zi ^rŪ^r[-UL-ma ku-uš-ku-]^ruš-ša-an-zi^r §

And the AZU-priest [takes (?) / places (?)] silver, gold, lapis-lazuli, stone-
[], *parašḥa*-stone, grain, *šaḥi*-wood, *parn*[ulli-wood], bu[d(s)],

¹⁹ See V. Haas (2003, 143); differently, D. Groddek (1999, 308), who reads here: *pář-šu-wa-a-aš*.

²⁰ See Haas – Wegner 1999, 193; differently Groddek 1999, 308: TÚG.

²¹ For the reading of this place name see chapter 4.

A1 i 48 + A3 16' + A4 1' e-ki-na [-i]k(?) -pu-ú-pa-a-ni-
[e]l

B i 24' ni' -e'[-ri -]'mu-ri-ri' 'A-ma-ri-'x[-p]a'-a-ni-el' e-ki-
na x[

i 49 egi=na [Talm]ušši=ni

A4 i 2' + A3 17' e-ki-na [Tal-m]u-uš-ši-ni

B i 25' x x [] x [] 'e-ki-'n[a

50 egi=ni []²⁶ Hažimari=ni

A4 i 3' + A3 18' + A1 i 50' e-ki-ni [Ha-]a-ši-
m[ar-]ri

B i 26' 'Ha-'[-a-ši-ma]r-ri [] ^{URU}Na[-wa_a-ri(-)

i 51 egi=ni ^{URU}N[awari- ^{HUR.SAG}Kažiya]ri=ni=l(la)

A4 i 4' + A1 51' e-ki-ni ^{URU}N[a-wa_a-ri-²⁷ Ka-ši-ya-a]r-re-el²⁸

i 52 egi=ni ^{URU}Si[p]pir=ne=n[i

A4 i 5' + A1 i 52' e-ki-ni ^{URU}Zi[-

B i 27' [] ^{URU}Zi[-ip-]pí-ir-ri-n[i

§9

i 53 Šimige=ne=<ve=>l(la)²⁹ egli=ni suğri al=|o=ri

A4 i 6' + A1 i 53' Ši-mi-ki-ni-el 'e'[- a-l]u-ri

B i 28' [-k]i-ni-el e-k[i-ni

i 54 ^{HUR.SAG}Nabri[=ni] ^{URU}Urki(š)=ne=n(i)

²⁶ In the similar passage of ChS I/1 6 i 11 the place name ^{URU}Ninuwa=va occurs.

²⁷ Cfr. ChS I/1 6 i 11.

²⁸ Cfr. ChS I/1 6 i 12.

²⁹ See § 6.2.

A4 i 7' + A1 i 54' ^{HUR.SAG}Na-ab-ri' -i'[-] ^{URU}U-ur-ki-ni-in

B i 29' [Na-]ab-ri-i[-

i 55 al=o=ri ^{URU}Azik[i(-) **eg]i=na egonni (?)**³⁰

A4 i 8' + A1 i 55' ʾa-lu-ʾú-ri ^{URU}A-zi-k[i(-) e-k]i-na e-ku-un-ni *ras*

B ii 30']ʾA-zi[-

i 56 šie=na ^{URU}Šitarbu[(-) **egi=]na egonni (?)**

A4 i 9' + A1 i 56' [ši-]ʾe-ʾna ^{URU}Ši-tar-bu[(-) e-k]i-na e-ku-un-ni ši-i-e-na

i 57 šie=na ^{ID}H[u- **egi=n]a egonni (?) šie=na**

A4 i 10' + A1 i 57' [ši-]ʾe-ʾna ^{ID}H[u- e-ki-n]a e-ku-un-ni ši-i-e-na

i 58 [-]damgaru=v[e (??)] egi=na (?) e]gonni (?) šie=na

A4 i 11' + A1 I 58 [(-)]dam-ga-ru-b[i e-ki-na (?) e-]ku-un-ni ši-i-e-na

i 59 [] ... [] . ^DŠav=o=š=ka=ve=na

A4 i 12' + A1 i 59' []x-mar-ru[(-) -n]a ^DGAŠAN-ga-bi-na

i 60 [] ... [] šurbikin]a³¹ **egi=na egonni (?) šie=na**

A4 i 13' + A1 i 60' []x-na [-n]a e-ki-na e-ku-un-ni ši-i-e-na

i 61 [] ... [] egi=na] egonni (?) šie=na

A5 1' + A4 i 61' []x-ši-l[i-] e-ku-un-ni ši-i-e-na

i 62 [] ... e[gi=na tarm]an(i)=ne=ve=na egonni

A5 2' + A4 i 62' []x-na-a-ša ʾeʾ[-ki-na tar-m]a-an-ni-bi-na e-ku-un-ni

i 63 [šie=]na ^{URU}Tai[de(??)=gé=na **eg]i=na** ^{URU}Šinut=gé=na

³⁰ See § 6.2. for the expression *egonni* and concerning the fact that in the similar passage of ChS I/1 6 i 16 and in the two following lines, as well, the word *eginna* occurs in this same context.

³¹ Cfr. ChS I/1 6 i 21

iv

§ 27

A1 iv 1 ga-a]t-^rki-ni^r

A1 iv 2 -t]i

§ 28

iv 3 [šegur=ni eg(i)=o=š]š(e)=umm[e ḥan=u=(m)b=asḥe katki=ni]

A10 1' e-ku-u]š^r-šu-um-^rm[i

iv 4 [kul=d=o] tad(i)=a [tad=ar=eški enigaldi]

A10 2'] ta-a-ta [

iv 5 [šavalani mma] kul=d=i[=m(ma)]

A10 3'] ku-ul-ti[m

§ 29

iv 6 [^DAya³³ ^DEka]ldun it[k=i=a=ž šie=na]

A10 4' ^DE-ka]l-du-un it[-

iv 7 [en(i)=na=až(=e=ne)=ae] tiv(e)=ae katk[(i)=ae šegur=ni]

³³ l. 6: The divine name ^DAya can be restored in this passage because it also occurs in other texts together with ^DEkaldu (Haas 1994, 469; van Gessel 1998, 60).

B iv 1'] x x [

A10 5'] te-pa-a-i kat-g[a-a-i

iv 8 [itk=umme ḥa]n=u=(m)b=asḥe katk[i=ni kul=d=i=m(ma)]

B iv 2' ḥa-]a-nu-pa-az-ḥi g[a-at-ki-ni

A10 6' ḥa-a-nu-]pa-az-ḥi ga-at-k[i-ni

iv 9 [šegur=ni eg(i)=o=š]š(e)=umme ḥan=u=(m)b=a[šḥe]

B iv 3' e-ku-]uš-šu-um-mi ḥa-nu-pa-a[z-ḥi

A10 7' e-ku-]uš-šu[-um-mi

iv 10 [katki=ni kul]l=d=u tad(i)=a tad=ar=eški e[nigaldi]

B iv 4' ta-a-t]a ta-a-ta-ri-eš-ki ʿe-ʿ[in-ni-kal-ti

A11 2' ku-u]l-t[u₄

iv 11 [ša]valanimma kul=d=i=m(ma)

B iv 5' -m]a ku-ul-tim []

A11 3' ša-]pa-la-ni-im-ma [

§ 30

iv 12 [eni=]na ḥeyarunna itk=i=a=ž šie=na

B iv 6' ḥi-y]aʿ-ru-ʿun-na it-kiʿ-ya-ʿaš ši-i-e-na []

A11 4' [DINGIR^{MEŠ}-]na ḥi-ya-ru-un[-na

iv 13 [en(i)=n]a=až(=e=ne)=ae tiv(e)=ae katk(i)=ae šegur=ni itk=u[mme]

B iv 7' [DINGIR^{MEŠ}-na-a-š]a^r-a-i^r te-pa-a-i kat-ga-a-i še-ḥu-ur-ni it-ku-u[m-
mi]

A11 5' [DINGIR^{MEŠ}-n]a-a-ša-a-i te[-pa-a-i

iv 14 [ḥan=u=(m)b=ash]e katki=ni kul=d=i=m(ma) šeḡur=ni

B iv 8' g]a-at-ki-ni ku-ul-ti-im še-ḥu-ur-ni

A11 6' [ḥa-nu-pa-az-ḥ]i ga-a[t-ki-ni

iv 15 [eg(i)=o=š]š(e)=umme ḥan=u=(m)b=asḥe katki=ni kul=d=o

B iv 9' [e-ku-uš-]šu-um-mi ḥa-nu-pa-az-ḥi^r ga-at-ki^r-ni^r ku-ul-tu₄

A4 iv 1'] ḥ[a-nu-pa-az-ḥi

iv 16 [tad(i)=]a tad=ar=eški enigaldi

B iv 10' [ta-a-t]a ta-a-ta^r-ri-eš-ki^r ḥe-ḥin-ni^r-kal-ḥti

A4 iv 2' ta-a-ta ta-a-ta-r]i-eš-ki [

iv 17 [šaval]animma kul=d=o

B iv 11' [ša-pa-l]a-ni-im-ma ḥku-ul-tu₄^r

A4 iv 3'] ku-ul-t[u₄]

§ 31

iv 18] . . . šie=na en(i)=na=až=už . [

B iv 12']-x-du-ul ÍD^{rMEŠ}, ḥDINGIRMEŠ-ḥna-šu-uš x [

A4 iv 4' Í]D^{MEŠ} DINGIR^{MEŠ}-n[a-

iv 19 [] . . šun(i)=na puralli=na=až=va=l(la)

B iv 13' [-i]n-na ʿšu-un-naʿ ʿpu-ra-al-li-in-na-ša-alʿ

A4 iv 5' -n]a pu-ra-al-li[-in-na-ša-a]l

iv 20 šuni itk=ol=t=a

B iv 14' xʿ-a-ḫi-na-a-šaʿ xʿ-mu-un-ti-tumʿ ʿšu-u-niʿ it-ku-ul-ta

A4 iv 6' -]mu-un-ti-tum šu-u-n[i it-ku-u]l-ta

iv 21 taržuwa=ni=va nirubadi šiy(e)=ae

B iv 15' ʿtar-šu-wa-an-naʿ ʿne(?) -ru(?)ʿ -pa-a-ti ši-i-ya-i [-]ta-a-i

A4 iv 10' -p]a-a-ti ši-i-yaʿ-iʿ [-t]a-i

iv 22 itk=ol=t=a taržuwa=ni pint=a=ol=t=a (??) abi en(i)=na=až=va

B iv 16' ʿit-ku-ul-taʿ ʿtar-šu-wa-a-niʿ bi-in-ta-ul-ta [

B iv 17' ʿa-a-biʿ ʿDINGIR^{MEŠ}-na-a-šaʿ

A4 iv 11' + A 8 iv 1' -n]i bi-in-ta-ul-ta a-a-bi DINGIR^{MEŠ}-
na-aʿ-šaʿ

§ 32

**iv 23 [] . . nu=kán EN.SISKUR.SISKUR
ŠUM=ŠU**

B iv 18' x [] x x x x x x-uš nu-kán EN.SISKUR.SISKUR

A4 iv 9' + A8 iv 2' -]x nu-kán
EN.SISKUR.SISKUR ŠUM-ŠU

iv 24 [ḫalzai [] tiv(e)=ae eg(i)=ae pağ(i)=i=da

B iv 19' x x x x x x x x x te-pa-a-i e-ga-a-i

A4 iv 10' + A8 iv 3'] te-pa-a-i e-ga-a-i pa-a-ḫi-ta

iv 25 faḡr(i)=o[=ž (?)] šie=na itk=ai=ž=nna

B iv 20' ṛpa-a-ḫi-ta pa-aḫ-ru[-uš?] x-x x x x ṛID^{MEŠ}-naṛ

A4 iv 11'+A8 iv 4' ID^{ME}]Š-na it-ga-iš-ša

iv 26

iv 26' itk=ai=ž=nna idi paḡi šum(m)u(n)ni itk=al=z(i)=a

A4 iv 12' + A8 iv 5']x-ši it-kal-za

B iv 21' it-gaṛiš-šaṛ i-ti pa-a-ḫi ṛšum-mu-ṛu-un-ni

iv 27 itkalzi[(-)] [^DH]ebat itk=al=zi=ne=ve [

B iv 22' x x x x x x x x x al-la-nu-x-e

B iv 23' ḫi-x-x-x itṛ-kal-ziṛ[(-)] a-al-ḫi al-la-x x x x

A4 iv 13' + A 8 iv 6' ^DH]é-e-pa-at it-kal-zi-ni-bi

A 8 iv 7' (*empty*)

§ 33

iv 28 [šehelliya] uitar šipanzakanzi

B iv 24'] ṛu-i-ta-a-ṛar ṛši-pa-an-za-kán-ziṛ

A8 iv 8' + A7 iv 3' -d]a/-t]a-a-ar ši-pa-an-za-kán-zi

iv 29 ŠA ^DŠavoš]kaš=ma ^DNabarbiaš=a

B iv 25' -g]a-aš-ma ^DNa-bar-bi-ya-aš-ša

A8 iv 9' + A7 iv 4' -]ga-aš-ma ^DNa-bar-bi-ya-aš-ša

iv 30 [uidar tiya]nzi nu=at arḥayan

B iv 26'] x x x x na-at ʿar-ḥa-ya-anʿ

A8 iv 10' + A7 iv 5' -a]n-zi na-at ar-ḥa-ya-an

iv 31] parā 1^{EN}-pát kedani=pát

B iv 27' x x x x x x x x x

A8 iv 11' + A7 iv 6'] pa-ra-a 1^{EN}-pát ke-e-da-ni-pát

iv 32]. . . nu= at arḥayan

B iv 28' []-ta-at

B iv 29' [] x [] x

A8 iv 12' + A7 iv 7' -a]t-ta-at na-at ar-ḥa-ya-an

They pour [pure] water; [] they [p]ut [the water of] Šauška and Nabarbi (in their proper space); they (= the waters) (remain) separate; [] just one on/in/for this only [] . . . and they (= the waters) (remain) separate.

§ 34

iv 33 DUB x^{KAM} ŪL QATI A itkalziyaš GAL

B iv 29' [DU]B x^{KAM} Ū-UL QA-TI ʿŠAʿ ʿit-kal-ʿzi-ya-aš GAL

A7 iv 8' + A12 iv 1' Q]A-TI ŠA it-kal-zi-ya-aš GAL

iv 34' ANA ^DUTU-ŠI=ya=at=kán KAxU-az ^{URU}Ziṭhara

B iv 30'] ^DUTU-ŠI-ya-at-kán KAxU-az ^{URU}Zi-it-ḥa-ra

A7 iv 9' + A12 iv 2' ^DUTU-ŠI-y]a-at-kán KAxU-az ^{URU}Zi-it-pár-ḥa

iv 35' INA BURU₁₄ parā aniyauen nu= an

B iv 31' BU]RU₁₄ pa-ra-a a[-

A7 iv 10' + A12 iv 3' pa]-ra-a a-ni-ya-u-en nu-uš-ša-an

iv 36'[kedani t]uppiya uitenāš uddar

B iv 32'] x x [

A7 iv 11' + A12 iv 4' t]up-pí-ya ú-i-te-na-aš ud-da-ar

iv 37 [*ŪL* z]innan

A7 iv 12' z]i-in-na-an

The x (= 2?, 3?) [tablet], not finished, of the “Great *itkalzi*”. By command of His Majesty we have done it in the town Ziṭhara, [at] the harvest time. The “word of the water” (is) [not] finished on [this] tablet.

6. The Evocation of Rivers and Springs (i 43-67)

6.1. The Evocation

The Hurrian text preserved in this long passage contains an evocation of springs and rivers. The same evocation, albeit with some differences in the spelling of place names, is also documented in the tablet ChS I/1 6 i 6ff. As was already said, said tablet might belong to the original Hurrian recension of the ritual performed for Tadu-Ḫeba and Tuḫaliya II, whereas Or 90/1473 and ChS I/1 5, presumably, derived from it. Hence, a comparison among the different manuscripts that preserve said text portion might improve the comprehension of this difficult Hurrian text.

The recension documented in Or 90/1473 and ChS I/1 5 is in bold type here.

i 46 tarman(i)=na eg(i)=o=n(i)=na [^{HUR.SAG} Kažiy|ari=ni=l(la)

ChS I/1 6 i 6] al=o=ri=na neri Kažiyari egi=na

i 47 egi=na ^{HUR.SAG}[] al=o=ri Pižaiž(a)-pa=ni=l(la)

ChS I/1 6 i 7 -n]a al=o=ri Pižaišpi=ni=l(la)

i 48 egi=na ner[i=na (?) -]muriri Amari[k?]pu-pa=ni=l(la)

ChS I/1 6 i 8] neri §

ChS I/1 6 i 9 -]ri (??) Amarikku-pa=ne=n(i)

i 49 egi=na [^{Talm}ošši=ni

ChS I/1 6 i 10 -n]i al=o=ri Talmošši=ni egi=ni

i 50 egi=ni [] ^{Hažimari}=ni

ChS I/1 6 i 11 ^{UR₁U}] Ninuwa=va ^{Hažimari}=ni egi=ni Nawari

i 51 egi=ni ^{URU}Nawar[i] ^{HUR.SAG}Kažiya|ri=ni=l(la)

- ChS I/1 6 i 12 Kaž]iyari=ni=l(la) egi=ni
i 52 egi=ni ^{URU}Si[p]pir=ne=ni [§
ChS I/1 6 i 13 Sipp]iri=ne=n(e) al=o=ri §
i 53 Šimige=ne=<ve=>l(la) egi[=ni zuğri=ni] al=o=ri
ChS I/1 6 i 14] egi=ni zuğri=ni al=o=ri
i 54 ^{HUR.SAG}Nabr[i=ni³⁴] ^{URU}Urki(š)=ne=n(i)
ChS I/1 6 i 15] egi=ni Urki(š)=ni al=o=ri §
i 55 al=o=ri ^{URU}Azik[i(-)] egi=na egonni (?)
ChS I/1 6 i 16 egi=n]a eg(i)=o=n(ni)=na šie=na
i 56 šie=na ^{URU}Šitarbu[(-) egi=na egonni (?)
ChS I/1 6 i 17 egi=n]a eg(i)=o=n(ni)=na šie=na
i 57 šie=na ^{ID}H[u- egi=n]a egonni (?) šie=na
ChS I/1 6 i 18 egi=]na eg(i)=o=n(ni)=na šie=na
i 58 [-]damgaru=ve [egi=na (?)] egonni (?) šie=na
ChS I/1 6 i 19 -k]i=ni egonni (?) šie=na §
i 59 [] ... []. ^{DŠ}Sav=o=š=ka=ve=na
ChS I/1 6 i 20] egi=na ^{DŠ}Sav=o=š=ka=ve=na
i 60 [] .. [šurbiki=n]a (?) egi=na egonni (?) šie=na
ChS I/1 6 i 21]x šurbiki=na (?) egi=na
i 61 [] ... [egi=na (?)] egonni (?) šie=na
ChS I/1 6 i 22 š]e=na §
i 62 [] ... egi=na tarman(i)=ne=ve=na egonni (?)
ChS I/1 6 i 23] egi=na ek(i)=o=n(ni)=na šie=na
ChS I/1 6 i 24 e]gi=na tarman(i)=ne=ve=na

³⁴ See § 6.3.

i 63 šie=na ^{URU}Tai[de (?)=ġe=na eg]i=na ^{URU}Šinut=ġe=na

ChS I/1 6 i 25]x-tat=ġe=na egi=na

i 64 [ego]nni (?) tarman(i)=n[a gu]l(a)muri=na eže=na

ChS I/1 6 i 26 egi=]ni tarman(i)=na gulumuri=na §

i 65 [a]l=o=ri=na [ħavor]n(i)=ni ^{HUR.SAG}Kažiyari=ne=ni=l(la)

ChS I/1 6 i 27] ħavorn(i)=ni ^{HUR.SAG}Kažiyari
=ne=ni=l(la)

i 66 [] . ^{HUR.SAG}[] ^DHebat=te(<ve)=ne=va=l(la) (?)

ChS I/1 6 i 28]x-ri ^DHebat=ve!= {ap} ne=va=l(la) (?)

i 67] ^DŠav=o=š=ka=va=l(la) §

ChS I/1 6 i 29 -]ni-ta ^DŠav=o=š=ka=va=l(la) ada-x (?) §

6.2. Textual Commentary on the Evocation

The evoked springs *tarman(i)=na* (Richter 2012, 446-447) and rivers *šie=na* are listed in connection with their respective nearby cities and mountains, located close to them. In four passages, the springs and rivers mentioned refer to three deities, namely Šimige (i 53), Hebat (i 66) and Šauška (i 59, 67). The name of a river, albeit fragmentary, occurs on l. i 57.

Hurrian terms, related to the semantic sphere of “purity”, “clarity” and “beauty”, qualify these springs and rivers. The clarity and purity of the water obviously was the indispensable condition for it to be considered a cathartic ritual substance.

The term *neri* “beautiful” (Richter 2012, 275) occurs in this passage, albeit in a fragmentary line (i 48).

The word *kažalla* appears in two passages referring to springs and rivers (i 43, 44). It might be analysed as *kažal(i)=na* and related to the word *kažli*, the meaning of which has not yet been determined (Richter 2012, 194). Despite this, as V. Haas (1982, 604) argued, the Hurrian expression *kaž(a)li* can be compared to the Uartian term *gazul*, which M. Salvini (2008, 569) translated as “splendid”. Said comparison supports the assumption that *kaž(a)li* might be an adjective meaning “splendid” or “beautiful”.

Two words, namely, *šegeli* “clarity” (de Martino – Süel 2015, 25) and *itkalzi* “purity” occur in ll. i 44-45. The structure of the sentences in this passage remains uncertain; in fact, said passage is fragmentary and the syntactic relation between the two aforementioned words, which have the genitive suffix, and their head is not clear. Genitive usually precedes its head in the Hurrian language, but it can also follow it, when the word order changes by topicalization, mostly in compositions that have a “poetic” structure, as these paragraphs do. Thus, the aforementioned words refer either to the springs or to the rivers, thereby called “the springs of the clarity”, or “the rivers of the clarity”, and “the springs of the *itkalzi*”, or “the rivers of the *itkalzi*”.

i 43ff.: Some of the **place names** documented in these two paragraphs occur here with the ablative suffix *-ni/-n*, namely Kažiyari (i 46, 51), Pižaiža (i 47), Talmošši (i 49) and Hažimari (i 50). There are other place names that have the ablative suffix *-ni/-n* preceded by the relational suffix *-ne*, such as,

Sippir=ne=n (i 52), *Urki(š)=ne=n* (i 54) and *Kažiyari=ne=n* (i 65). The ablative suffix expresses here a locative case and these passages might refer to “rivers and/or springs, which are near the city of X / or flow from Mount Y”³⁵.

i 46: ^{HUR.SAG}**Kažiyari=ni=l(la)**. The third person plural enclitic pronoun *-l(la)* is attached to the place name Kažiyari as well as to other place and divine names. Since this portion of the ritual is fragmentary, no sentence can be completely reconstructed. Despite this, we assume that a series of nominal sentences with the verb “to be” occur here, albeit unexpressed. The pronoun *-l(la)* expresses the subject of said sentences and refers logically to the springs and rivers. Hence, the locution ^{HUR.SAG}*Kažiyari=ni=l(la)* might mean: “they (= the springs and/or rivers) (are = flow) from Mount Kažiyari”.

i 47: **Pí-ša-a-iš-pa-a-ni-el**. This place name might refer to Mount Pižaiža. This same unusual spelling Pižaišpa occurs in both the manuscripts, ChS I/1 5 and Or 90/1473. The evocation of springs and rivers documented in ChS I/1 6 preserves the expression Pižaišpi, which is another different spelling of the name of said mountain.

The syllable *-pa* also appears in the name of Mount Amarikku in l. i 48, however said syllable cannot easily be explained. It cannot be the dative suffix, because it occurs before the ablative suffix *ni/-n*. M. Giorgieri (personal communication) assumes that *pa* is the abbreviation of the word *pabani* “mountain”. In support of Giorgieri’s assumption, we should add that the determinative ^{HUR.SAG} neither appears before the place name Pižaiža, nor in front of Amarikku (i 48), whereas it precedes the name of Mount Kažiyari, which does not have the aforementioned suffix *-pa* (l. 65)³⁶. Thus, one might indeed argue that the expression *Pí-ša-a-iš-pa-a-ni-el* could be analysed as: *Pižaiž(a)-pa(bani)=ni=l(la)*.

If we suppose that the evocation of springs and rivers as well as other portions of the *itkalzi* were transmitted orally from one ritualist to another, the alteration of some words is an understandable phenomenon, mostly when place names are concerned. Proper names were, presumably, less known by the scribes, because they did not have a canonical spelling (see Campbell

³⁵ Concerning the suffix *-ni/-n* see Wilhelm 1983; Giorgieri 1999a.

³⁶ The name of Mount Hažimari occurs in another passage (i 50), where there is neither the determinative, nor the syllable *-pa*. This example clearly shows that there is no uniformity in the mention of the listed mountains in the passage under examination.

2015b, 82). Moreover, as we will relate later on, the geographical names mentioned in the evocation of springs and rivers belong to Syria and northern Mesopotamia, a region that might not have been well known to a Hittite scribe active in the northern part of Anatolia.

i 48: **Amarik(?)pupaniel**. This word is fragmentary in both manuscripts. In ChS I/1 5 only the last part is preserved, *-i]k(?)pu-ú-pa-a-ni-el*, whereas Or 90/1473 documents *A-ma-ri-x[-x-p]a-a-ni-el*. A similar passage documented in ChS I/1 6 i 9 shows a different spelling: *A-ma-ri-ik-ku-wa_a-ni-in*. V. Haas (1980, 109) assumed that *Amarikpupa* and *Amarikkupa* were alternative ways of spelling the name of Mount Amarikku. The wrong spelling of *Amarikpu* might be due to a mistake made either by the scribe, who misunderstood the name of the mountain when writing from dictation, or of the ritualist who did not recall it correctly.

The syllable *-pa* might be an abbreviation of *pabani*, as was already mentioned above. The manuscripts ChS I/1 5 and Or 90/1473 document the suffixes *-ni* and *-l(la)* attached to the name of Mount Amarikku: *Amarikpu-pa(bani)=ni=l(la)*. Instead, the relational suffix *-ne* and the ablative suffix *-n(i)* occur in ChS I/1 6 i 9: *Amarikku-pa(bani)=ne=n*.

The words that frequently occur in this passage are *egi=na* and *egi=ni*. We know two different homographs: *egi* I, meaning “cold, fresh, pure” (Richter 2012, 77 s.v. *egi* I; see also de Martino – Süel 2015, 69-70), and *egi* II, which means “middle, inner side, inside” (Richter 2012, 78 s.v. *e/igi* II). Since this text portion is fragmentary, it is difficult to choose between the two aforementioned words. M. Giorgieri and G. Wilhelm (1995, 43) assumed that *egi=na* might be connected to *egi* II. As previously stated, since the other terms describing all the springs and rivers are related to their intrinsic property of clarity and purity, we argue that *egi=na*, when grammatically referring to the expression *šine=na*, may be connected to *egi* I “cold, fresh, pure”, qualifying the listed springs and rivers as “fresh” or “pure”.

If even the expression *egi=ni* (i 50, 51), which has the ablative suffix *-ni*, should derive from *egi* I, it would refer to the place names that have the same ablative suffix. However, we cannot exclude the possibility of it deriving from *egi* II. In this case, *egi=ni* could mean “in / from (its) middle” and expressions such as *Ḫažimari=ni egi=ni* (ll. 50-51) might be translated as: “at / from Mount Ḫažimari, at / from (its) middle”.

The repetition of either the same words, or else different, but quasi-homophonous terms such as *egina* and *egini*, is a rhetorical device documented here, as in other Hittite and Hurrian literary compositions, as well, which characterizes the style of some portions of the *itkalzi* ritual as “poetic texts”.³⁷

The expression ***egonna*** (i 46) might be analysed as *eg(i)=o=n(i)=na*.³⁸ In consideration of the context where said word occurs, we assume that *eg(i)=o=(n)ni* is related to the Hurrian word *egi* I and refers to the semantic sphere of “purity” and “cleanliness”. Otherwise, the word *egonna* might also be interpreted also as *eg=o=n(i)=a*, with the essive case suffix *-a*, although the fact that it seems to be grammatically connected to the word *tarman(i)=na* (i 46) leads us to believe that *egonna* is also a word in the absolutive case and with the relational plural suffix *-na* (*tarman(i)=na eg(i)=o=n(i)=na* “clean springs”).

The word ***egonni*** occurs in the evocation of the rivers and springs. It is sandwiched between the word *egi=na* and the term *šie=na* “rivers” (see i 55-57, 60, 62-63). The parallel passage documented in the tablet ChS I/1 6 preserves the form *egonna* in the same contexts (i 16, 17, 18, 23), whereas *egonni* occurs only once in this passage (i 19).

Said term *egonni* appears in other passages of the *itkalzi* ritual and in the *itkaḫi*, as well. I. Wegner (2001, 442 n. 3) considered *egonni* as an adjective derived from *egi* I plus the same suffix *-o=(n)ni*, which also appears in the expression *egonna*. Said term *egonni* occurs in the aforementioned sequence of words, *egi=na egonni šie=na*, but it does not agree with the two aforementioned expressions *egi=na* and *šie=na*. It might be a mistake and the right word here might be *egonna*, as it actually appears in similar passages (see ChS I/1 6 i 16, 17, 18, 23). Otherwise, we might analyse said word as *egi(i)=o=nn(i)=e*, assuming that the directive suffix *-e* appears here. The word *eginni* occurs in KBo 32 19 i 32 (Neu 1996, 384-385) and is translated into Hittite as *i tarna pēdi* “in” or “in the middle”. We wonder whether *egonni* might be an alternative form of *eginni* and if so, the expression *egi=na egonni šie=na* might be interpreted as “rivers clean / fresh inside (their stream bed)”.

³⁷ See, among the other contributions on the stylistic features of the Hurrian texts, Bachvarova 2016.

³⁸ The derivational suffix *-ni/-nni* is attached to the word *egi*. The suffix *-ni* is usually attached to adjectives, see Giorgieri 1999a, 232 n. 27.

i 47ff.: **alori**. This term might be derived from the verb *al-* (Richter 2012, 11: *al-* III) meaning “to drink” or “to water”. We assume this derivation, because the context in which it occurs refers to rivers and springs. The word *alori* might be composed with the suffix *-or-* (see Giorgieri 1999b, 74-75 n. 51, for said suffix). One might also argue that this word is composed of the participle suffix *-ri*, but said suffix is usually documented as either *-iri* (i.e. an agent-oriented participle, such as *tabiri* “someone who has cast metal”), or *-aure* (i.e. a patient-oriented participle, such as *hužaure* “someone who is bound”, Wilhelm 1988, 53-63; 2004, 103). Despite this, I. Rösler (1999, 398) remarked that said suffix is also attested as *-o/uri* and wrote: “Die grammatikalische Deutung der Form *kudurri/e* ist schwierig. Es könnte sich um das patientsorientierte Partizip auf *-aure* handeln, wobei der Diphthong monophthongisiert ist”.

The expression **alorina** is documented in ChS I/1 6 i 6. As is known, the vowel /i/ is usually syncopated when it occurs between /n/, /r/ and /l/. Hence, we would have expected to find **alorra* in the aforementioned passage, instead of *alori=na*.

i 53: **Šimige=ni<=ve>l(la)**. Two other divine names occur in this same passage, namely *Ḫebat* (i 66) and *Šauška* (i 67), and they appear with the genitive suffix *-ve* here, thus we assume that said suffix was omitted after the name of *Šimige*. Moreover, we propose to restore the fragmentary l. i 53 on the basis of a similar passage preserved in ChS I/1 6 i 15, where the word **sugri** “grass” or “meadow” occurs. Thus, we might interpret the whole sentence *Šimige=ne=ve=l(la) egi=ni zugri=ni* as: “they (are) in clean /pure (?) meadow of *Šimige*”.

i 66: the divine name **Ḫebat** (^D*Ḫebat=ve=ne=va=l(la)*) has the genitive Suffix *-ve* followed by the relational suffix *-ne* and the dative Suffix *-va*, as required by the rules of the “Suffixaufnahme”. The passage that documents said divine name is fragmentary and thus we are unable to say to which word it is grammatically tied: “at/to the of *Ḫebat*”. In a similar passage preserved in ChS I/1 6 i 28 the peculiar spelling ^D*Ḫé-bat-pa-ap-ni-pa-al* occurs and could be interpreted as a mistake.

The place name **Šinut=ge=na** occurs in l. i 63, where another fragmentary toponym also appears. We have restored the latter as **Tai[de(?)]=ge=na** (see also 6.3.). Two suffixes are attached to these place names, namely the derivational suffix *-ge/-hhe*, which forms adjectives of appertenance, and the plural marker *-na*. Said marker might agree either

with the preceding word *šie=na* or with the following one *traman(i)=na*: “the rivers, or the springs, those of Taide (?) (and) Šinut”.

i 60: The word *šurbi=ki=na* might be related to the term *šurbi* (see Richter 2012, 421). Since this latter term seems to indicate a purifying substance (Haas 2003, 101 n. 245), *šurbi=ki* might belong to the same semantic sphere.

6.3. The Geo-Cultural Horizon

As was already stated, the evocation here examined mentions several place names. If we take a closer look at the location of the geographical names mentioned, we can see that they refer to a well-defined geo-political area.

The **Kažiyari** mountain (i 46, 51, 65) is documented in Old-Assyrian, Middle-Assyrian and Hittite texts; it is generally identified with the Ṭur-‘Abdin (del Monte 1978, 189; 1992, 70-71; Nashef 1982, 162; Barjamovic 2011, 129; Cancik-Kirschbaum – Hess 2016, 76-77).

The place name **Pižaiža** (i 47) is well documented in Hittite texts (del Monte 1978, 316; 1992, 124-125). It is a mountain located in western Syria (Haas 1980, 109).

Mount **Amarikku** presumably was in Syria. Its name may be found in a fragmentary passage in KBo 19 27 obv. 8 (^{HUR.SAG} *Ammari[kku]*, see Haas 1980). Since KBo 19 27 defines the borders of Karkemiš, said text might support the assumption of placing Mount Ammarikku in the Syrian area. V. Haas (1981) and A. Archi (1998, 40-41) upheld that the name of Mount Amarikku might be related to the divine name Ammarik, a deity mentioned in the texts kept in the Ebla archives. According to V. Haas and A. Archi, the passage of the Akkadian version of the Annals of Ḫattušili I (obv. 37-38, Devecchi 2005, 46-47) mentioning the Weather-God of Armaruk might refer to the sanctuary of the sacred mountain Ammarikku. V. Haas (1981) argued that Mount Ammarikku could be identified with the Jebel Semān, which is located to the west of Aleppo.

Talmo/ušši (i 49) might be placed to the north of Nineveh (Nashef 1982, 258; Salvini 2000, 48). For a possible identification with Gir-e-pan see Reade (1978, 159f.).

Mount **Hažimari** (i 50) might be located in the region of the Lower Zab (Haas 1980, 109).

The city of **Nineveh** (Ninuwa) is mentioned only in the passage preserved in ChS I/1 6 i 11, but this place name might also be restored in our text on l.i 50.

The place name **Nawari**³⁹ (i 51) might be a different spelling of the name of the city of Nawar,⁴⁰ as proposed by M. Salvini (2000, 48-49).

The spelling **S/Zippir** (i 52) is documented as a variant of Sippar (Groneberg 1980, 205-206). The passage where said place name occurs (see also ChS I/1 6 i 13) is fragmentary, and we wonder whether God Šimige was mentioned here, since this deity is documented in connection to the city of Sippar in other Hurrian texts, such as ChS I/5 99, 7'.

The city of Sippar, located in the southern part of Mesopotamia, does not however belong to the geo-cultural area to which all the other listed place names are referred. If we venture to look for a place name that better agrees with the geographical context evoked in this recitative, one could mention Šipri, a city, which occurs in the treaty concluded by Šuppiluliuma I with Šattiwaza of Mittani (KBo I 1 rev. 17'; Devecchi 2015, 249). Šipri is listed after Murmurik in the treaty and might have been close to Karkemiš. Despite this, the spelling Zippir does not fit with Šipri, unless we assume a mistake made by the scribe, who confused Šipri with Sippar.

The mountain **Nabri** (i 54, see Giorgieri 2002, 74) is mentioned before Urkeš and thus might have been situated in the same area as said city. The place name Nabri might be connected etymologically to city name of Nawar. Both the aforementioned toponyms might derive from the Hurrian root *na(v)*- "to graze" (Wilhelm 2001, 449-450; Giorgieri 2002, 74 n. 37). We have completed said expression as ^{HUR.SAG}*Nabr*[*i=ni*], assuming that this

³⁹ For this toponym see del Monte 1992, 111.

⁴⁰ On this city see Wilhelm 1996, 177-179; Salvini 2000, 48.

mountain name too had the ablayive suffix *-ni*,⁴¹ although the right form would be **Nabirri < Nab(i)r(i)=ni*.⁴²

As is well known, **Urkeš** (i 54) can be identified with the site of Tell Mozan in the north eastern part of Syria as a result of the archaeological excavations directed by Giorgio Buccellati and Marilyn Kelly Buccellati (see, among all the other essays on this site, Buccellati – Kelly-Buccellati 2009).

Azik[i(-) (i 55); we refer to Haas 1984, 57 and del Monte 1992, 19, for the reading of this fragmentary place name.

The place name **Šitarbu** (i 56) might be compared to the name of the river Šitarbu (del Monte, 1992, 210), as V. Haas (1980, 110) argued.

The fragmentary place name **Tai[-** (i 63) might be completed as Taide, as previously mentioned, although this restoration does not fit with the place name that is partially preserved in the analogous passage documented in ChS I/1 6 i 25:]-*ta-at-ḫi-na*. M.C. Trémouille (2005, 147) reckoned that the latter place name could be restored as Tathēna in the text portion documented in ChS I/1 5. Since we interpret the final part of this name to be the derivational suffix *-ḡe/-ḫḡe* plus the plural marker *-na*, according to Trémouille's restoration, one should presuppose the existence of a place name *Tat*, which is not documented.

The city name **Šinut** (i 63) occurs only in this text (del Monte 1978, 358). V. Haas (1980, 11) assumed that it might correspond to Šinuḫtu, a city documented in Neo-Assyrian texts and located in the Tabal region (see Bagg 2007, 240-241).

In conclusion, the springs and rivers mentioned cover a very large area comprising the region placed between the Ṭur-‘Abdin (= the mountain Kaḏiyari) and the Upper Khabur, where Urkeš, Nawar and Taide⁴³ once were. It also refers to the Lower Zab region, where the mountain Ḥaḏimari might be placed (Haas 1980, 109). As was stated herein, a similar passage documented in ChS I/1 6 preserves the name of Nineveh just before that of

⁴¹ Differently, see Haas 1984, 69 [(^{HUR.SAG}*na-ap-ri-i*)].

⁴² See also § 6.2. s.v. *alorina*.

⁴³ The reading of this place name is not certain, as already mentioned. Taide might be located either at Tell Hamidija (see Kessler 2014) or at Uçtepe, see the literature quoted by E. Cancik-Kirschbaum and Chr. Hess (2016, 143). See Bagg 2012 for an overview of the history of Taide.

the mountain Ḫaḏimari. The Piḏaiša mountain, being in north western Syria, was located on the opposite side of the Mittanian country (Haas 1980, 109), where the mountain Amarikku might also have been.

The area delimited by the aforementioned place names corresponds to the whole extension of the Mittanian Kingdom. This means that the literary and religious beliefs documented in the evocation preserved in the *itkalzi* ritual might possibly go back to the cultural and religious heritage of Mittani, a melting pot where oldest Hurrian religious practices merged with the western Syrian traditions, a region where the Hurrians arrived in the early centuries of the 2nd millennium B.C.

7. The Power of Words

7.1. The Incantation

The last paragraphs in the third column and the first paragraphs in the fourth column preserve an incantation. Several deities are called here to purify the water, which, as was already said, is the cathartic substance employed in this part of the ritual. The purification of the water was obtained by pronouncing a series of “magic” words.

As D. Schwemer (2014, 263) wrote, “the spoken word is an essential element of ancient Mesopotamian rituals, whether they be ceremonies in the temples and shrines of the gods or rites performed in the setting of private houses or the palace; speech acts certainly play an important role in the therapeutic, cathartic and apotropaic ceremonies...”. Also Hittite rituals contain long recitations and incantations that accompanied the magic actions; in fact, the role played by spoken words was spanning the gap between humans and gods, who in this way might be convinced to fulfil the ritual patron’s wish (Beckman 1999).

Speech plays an important role too in the *itkalzi* ritual. The recitation documented in the final part of the third column and in the fourth column follows a standard pattern. The mention of the deities asked to perform the purification process occurs at the beginning of each paragraph. The gods are called to ensure the success of the magic performance.

The quoted magic words were presumably pronounced by either the incantation priest (AZU) and/or the ritual patron. We presume the ritual patron would have repeated the words of the incantation after the priest, although the text does not say anything about this.

The spoken words refer mostly to the semantic sphere of the purity, hence, their capacity to purify water and, consequently, the ritual patient. And the same words were declaimed several time; in fact, repetition aimed at giving force to the litany and to its magic effect.

Since the transliteration of only the last part of the incantation is presented in chapter 5, we hereby set forth the full text of the incantation:

§ 21

iii 31 en(i)=na=až=u(ž)=l(la) i[tk=i=a=ž šie=na en(i)=na=až(=e=a)]e
tiv(e)=ae

iii 32 eg(i)=ae en(i)=n[a=až(=e)=ae katk](i)=ae

iii 33 eg(i)=ae ħi-x[-

iii 34 šie=na e[n(i)=na=až(=e)=ae tiv(e)=ae eg(i)=ae]

iii 35 šegur=ni [itk=umme ħan=u=(m)b=ashe katki=ni]

iii 36 kul=d=i=m(ma) šegu[r=ni eg(i)=o=šš(e)=umme ħan=u=(m)b=ashe]

iii 37 katk(i)=ni kul=d=o ta[d(i)=a tad=ar=eški]

iii 38 enigaldi šavalanim[ma k]ul=d=i=m(ma)

§ 22

iii 39 ^DUmbu ^DNikkal=o=ž=l(la) itk=i=a=ž šie=na

iii 40 en(i)=na=až(=e)=ae tiv(e)=ae katk(i)=ae itk=umme

iii 41 ħan=u=(m)b=ashe katki=ni kul=d=i=m(ma) šegur=ni

iii 42 eg(i)=o=šš(e)=umme ħan=u=(m)b=ashe katki kul=d=o

iii 43 tad(i)=a tad=ar=eški enigaldi

iii 44 šavalanimma kul=d=i=m(ma)

§ 23

iii 45 ^DĤudena ^DĤudellurra [itk=i=a=ž]

iii 46 šie=na en(i)=na=až(=e)=ae tiv(e)=a[e katk(i)=ae]

iii 47 šegur=ni itk=umme ḥan=u=(m)b[=ashe katki=ni]

iii 48 kul=d=i[=m(ma) šeg]ur=ni eg(i)=o=šš(e)[=umme ḥan=u=(m)b=ashe]

iii 49 katk(i)=ni kul=d=i=m(ma)

§ 24

iii 50 tad(i)=a [ta]d=ar=eški enigaldi

iii 51 šavala[ni]mma kul=d=i=m(ma)!⁴⁴

§ 25

iii 52 ^DŠav=o=š=ka=n ^DNabarbi=n itk=i=a=ž šie=na

iii 53 en(i)=na=až(=e)=ae tiv(e)=ae katk(i)=ae šegur=ni

iii 54 itk=umme ḥan=u=(m)b=ashe katki=ni kul=d=i=m(ma)

iii 55 šegur=ni itk=umme ḥan=u=(m)b=ashe

iii 56 katki=ni kul=d=o tad(i)=a tad=ar[=e]ški

iii 57 enigaldi šavalanimma kul=d=i=m(ma)

§ 26

iii 58 ^DEA ^DDa[mgina itk=i=a=ž šie=]na

iii 59 en(i)=na=a[ž(=e)=ae tiv(e)=ae katk(i)=ae šegur=]ni

⁴⁴ ChS I/1 5 iii 51 preserves the expression *ḥuldim*, which we consider a mistake made by the scribe for *kuldim* (see Richter 2012, 162; see also *ultra* § 7.2).

iii 60 itk=umm[e ɣan=u=(m)b=ashe katki=ni kul=]d=i=m(ma)

=====

§ 27

iv 1-2 (fragmentary)

§ 28

iv 3 [šeɣur=ni eg(i)=o=š]š(e)=umm[e ɣan=u=(m)b=ashe katki=ni]

iv 4 [kul=d=o] tad(i)=a [tad=ar=eški enigaldi]

iv 5 [šavalanimma] kul=d=i[=m(ma)]

§ 29

iv 6 [^DAya ^DEka]ldu=n it[k=i=a=ž šie=na]

iv 7 [en(i)=na=až=e=ae] tiv(e)=ae katk[(i)=ae šeɣur=ni]

iv 8 [itk=umme ɣa]n=u=(m)b=ashe katk[i=ni kul=d=i=m(ma)]

iv 9 [šeɣur=ni eg(i)=o=]šš(e)=umme ɣan=u=(m)b[=ashe]

iv 10 [katki=ni ku]l=d=o [tad(i)=a tad=ar=eški e[nnigaldi]

iv 11 [ša]valanimma kul=d=i=m(ma)

§ 30

iv 12 [eni=]na ɣeyarunna itk=i=a=ž šie=na

iv 13 [en(i)=n]a=až(=e=ne)=ae tiv(e)=ae katk(i)=ae šeɣur=ni itk=u[mme]

iv 14 [ḥan=u=(m)b=asḥ]e katki=ni kul=d=i=m(ma) šegur=ni

iv 15 [eg(i)=o=š]š(e)=umme ḥan=u=(m)b=asḥe katki=ni kul=d=o

iv 16 [tad(i)=]a tad=ar=eški enigaldi

iv 17 [šaval]animma kul=d=o / kul=d=i=m(ma)

7.2. The Expressions *kuldim* and *kuldo*

The recitation of the magic words is introduced by two verbs, namely *kuldim* and *kuldo*. In our opinion the verb *kul=d-* might be connected to the root *kul-* “to say, to speak” (Wegner 2007, 264; Richter 2012, 218-219), to which the root complement *-t/d-* is attached (Wegner 2007, 89). Although we are unable to define the meaning of verb *kul=d-* exactly, we think it might be a synonym of *kul-* and means “to say”.

H.J. Thiel (1980) and V. Haas (1984, 63, 64, 383) read as *ku-ul-tum* the word that we transliterate as *kul=d=o*. H. J. Thiel (1980) assumed the expressions *kuldim* and *kuldum* were shortened infinitive forms and that the suffix *-i/um* was an alternative form of the infinitive suffix *-umme/i*. This assumption, to our knowledge, is not supported by any other documented infinitive form ending in *-i/um*.

We argue that *kuldim* = *kul=d=i=m(ma)* is the 2nd person singular imperative in the transitive voice: “say (the following words...)!”. Said verbal expression might refer to the fact that the ritualist and, presumably, the ritual patron were asked to pronounce a series of magic words, which, when recited, were supposed to have an effective and intrinsic cathartic power.

In our opinion, the expression -which H.J. Thiel and V. Haas transliterated as *kuldum-* might be read as *ku-ul-tu₄*. Hence, *kul=d=o* might be the 3rd person singular imperative in the resultative/passive voice: “let it (= the pronounced words) be said!”⁴⁵. This assumption is supported by the fact that said verbal expression occurs when all the magic words have been recited.

The obsessive repetition of the same magic words in the two parallel sentences, where the verbal form *kul=d=i=m* first occurs and the expression *kul=d=o* follows, is a stylistic feature aimed at giving emphasis and force to the incantation. As D. Schwemer (2014, 281) wrote, “the use of phonetic figures of speech and their repetitive patterns lends expression to the recitation, intensifies the emotional appeal and, similarly to the ‘litany-type’ incantations, allows the listener to participate”.

Memorizing recitatives, where the same words are repeated, could be a difficult task, especially if there was no written text available to the ritualist who had to rely only on memory. Variations that can be found in the aforementioned incantation might be due to the inability to memorize all the sentences. This might be the case of a passage documented in I. iv 17. It preserves the expression *kul=d=o*, although we would here expect the verb *kul=d=i=m(ma)*, which always occurs after the words *enigaldi šavalanimma*. Despite this, we cannot exclude that the word-patterning was not necessarily rigid and the ritualist could be free and change some expressions, without weakening the magic effect of the litany.

A mistake made by the scribe could be the expression *hu-ul-ti-im* (ChS I/ 5 iii 51), as we can safely say that the correct expected verb here is either *kul=d=i=m(ma)* or, even better, *kul=d=o* as documented in all the other analogous passages of the litany.

⁴⁵ On the Imperative suffix *-o* see Wilhelm 1992, 139.

7.3. The Spoken Words

The expression **it-ki-ya-aš** (iii 31, 39, 45, 52, 58, iv 6, 12) can be interpreted as *itk=i=a=š* “they purify” (Giorgieri 2000, 231 n. 178). The deities mentioned are the agent of said ergative verbal expression.

The following words occur in the incantation preserved in the *itkalzi* tablet under examination herein: *tive*, *katki*, *šegurni*, *itkumme*, *ḥanu(m)bashe*, *egoššumme*, *tada*, *tadareški*, *enigaldi*, *šavalanimma*.

tive “word” (Richter 2012, 454). It is a generic term, but its semantic genericness acquires specificity by means of the appositional genitive *en(i)=na=až(=e)=ae* “of the gods” and/or the qualifying adjective *egi* “clean, pure” (Richter 2012, 77). The expression *en(i)=na=až(=e)=ae tiv(e)=ae eg(i)=ae*⁴⁶ “by means of the clean word of the gods” occurs at the beginning of the recitation in iii 31-32, 34, whereas it appears without the adjective *egi* (i.e. “by means of the word of the god”) in the following passages (iii 40, 46, 53, 59, iv 7, 13).

The word **katki** (Richter 2012, 196) can be connected to the root *kad-* “to say, to speak” (Richter 2012, 195) and, when it occurs in rituals, it presumably refers to the recited magic words (de Martino – Süel 2015, 76). It appears in some passages with the ablative suffix *-ni* (iii 35, 37, [47], 49, 54, 56, 60, iv [3], [8], [10], 14, 15).

šegur=ni = “life” (Richter 2012, 402-403).

The expression **itk=umme** derives from the well known verb *itk-* “to purify” (Richter 2012, 114, from which also the word *itkalzi* comes. This word has the infinitive suffix *-umme* (Giorgieri 2000, 204; Wegner 2007, 113) and can be considered a substantivized infinitive, meaning “purification”.

Another substantivized infinitive is the word **eg(i)=o=šš(e)=umme**; it comes from the verb *eg(i)=o=šše-* that in our opinion might mean “to

⁴⁶ As is known, the so called *Suffixaufnahme* agreement occurs without the relational suffix *-ne* in presence of the Aequative suffix *-ae*, see Wilhelm 1998, 178; Giorgieri 2000, 264.

become/make clear” (see de Martino – Süel 2015, 70)⁴⁷. We have translated said word as “cleanliness”.

The word *hanu(m)baše* (*han=u(m)b=ashe*) “fertility” might be connected with the verbal stem *han-* “to bear/give birth to” (Richter 2012, 126). Said word occurs in other Hurrian Boğazköy texts and it may be written in different forms, namely *hanubaše*, *hanumašši*, *hanumanzi* (Giorgieri 2000, 203).

The expression *tad(i)=a* “with love, lovingly” might be interpreted as *tad(i)=a*, where *-a* is the essive suffix. Otherwise *tad=a* could be here an alternative form to *tadi*⁴⁸.

tad=ar=eški “loving kindness” might be the Hurro-Anatolian spelling of the more common Hurrian expression *tadaraški*, which is documented in the Mittani Letter (Richter 2012, 452).

We are unable to define the meaning of the word *enigaldi* (Richter 2012, 89). It might derive from the noun *eni* (Richter 2012, 88) and, having taken into account the other aforementioned words, *enigaldi* too might have a positive meaning. V. Haas (2003, 259) assumed that *eni* could mean “beauty” and this interpretation might also fit in with the general context of the passage, where *enigaldi* occurs.

We have opted for the reading *šavalanimma*, instead of *šavatnimma*, assuming that this word is related to the terms *šavali* (Richter 2012, 351) and *šavalani*. The latter occurs in other passages of the *itkazli* ritual (Campbell 2015a, 257, 304). *šavali* is translated as “year” (Giorgieri 2000, 195; Wegner 2007, 275), hence *šavalanimma* too might have a similar meaning.

⁴⁷ D.R.M. Campbell (2015a, 279) prefers not to translate this Hurrian verb, the meaning of which he believes is connected to the act of purifying.

⁴⁸ Other Hurrian words show either *a*-stem or a *i*-stem, see Giorgieri 2001, 130.

7.4. The Evoked Deities

The deities evoked in this part of the ritual are mentioned two by two, namely Umbu and Nikkal, ̕udena and ̕udellurra, Šauška and Nabarbi, Ea and Damkina, and Aya/u with Ekaldū. Divine dyads are documented in Hittite and Hurrian texts (Haas 1994, 469-477) and often occur in the *itkalzi* tablets. As P. Taracha (2009, 128) argued, a distinctive trait of Hurrian cults was the veneration of pairs of different gods considered an unity.

The lunar divine dyad Umbu-Nikkal is documented mostly in the *itkalzi* texts and in Kizzuwatnean rituals (Haas 1994, 375-377; Taracha 2009, 128). The deities ̕udena and ̕udellurra belong to the *kaluti* of ̕ebat (Trémouille 1997, 204; Taracha 2009, 119). Nabarbi, whose name means “the one from Nawar” (Trémouille 2000, 126), is here paired with Šauška. The Mesopotamian god Ea occurs with his wife Damkina. Lastly, the divine names Aya-Ekaldū (Haas 1994, 380) can be restored in the gap in l. iv 6. The evocation of “all the gods” *eni=na heyarunna* closes the litany (iv 12-17).

The evocation starts in l. iii 31, where the gods are called to purify the water. The word *eni-* “god” occurs here with the ergative suffix. The same suffix is also attached to the expression Umbu-Nikkal (iii 39), which is considered a single divine name here; in fact, the ergative suffix only occurs in connection with the second name of the dyad: Nikkal. This clearly shows that Umbu-Nikkal was considered a single divine name.

In other passages of the aforementioned evocation the god names do not present any suffix (iii 45, 52, iv 6, iv 12⁴⁹). We assume that the absolute case was used in these passages as either a vocative or a *casus pendens* (see Giorgieri 1999a, 229), although we cannot exclude the possibility of being a mistake, due to a bad memorization of the recitatives.

⁴⁹ In the passage iv 12 the expression *eni=na heyarunna* “all the gods” occurs.

7.5. The Incantation in Translation

(iii 31-38) The Gods p[urify the waters] by means of the clean word [of the gods], by means of the [] clean [magic word of] the god[s] the waters, [by means of the clean word of the] g[ods]: life, [purification, fertility, by means of the magic word,] say! Li[fe, cleanliness, purification], by means of the magic word, let it be said! Lo[vingly, loving kindness], *enigaldi*, *šavalanim[ma, s]ay!*§

(iii 39-44) The divine dyad Umbu-Nikkal purifies the waters by means of the word of the gods (and) the magic word: purification, fertility, by means of the magic word, say! Life, cleanliness, fertility, the magic word, let it be said! Lovingly, loving kindness, *enigaldi*, *šavalanimma*, say! §

(iii 45-49) Oh deities Țudena-Țudellurra! [They purify] the waters by means of the word of the gods (and) [the magic word]: life, purification, fertili[ty, by means of the magic word, sa]y! [Li]fe, purificati[on, fertility], by means of the magic word, say!§

(iii 50-51) Lovingly, [lo]ving kindness, *enigaldi*, *šavalanimma*, say!§

(iii 52-57) Oh deities Šauška-Nabarbi! They purify the waters by means of the word of the gods (and) the magic words: life, purification, fertility, by means of the magic word, say! Life, purification, fertility, by means of the magic word, let it be said! Lovingly, [lo]ving kindness, *enigaldi*, *šavalanimma*, say! §

(iii 58-60) Oh deities Ea-Da[mgina] They purify the water[s] by means of the words of the gods (and) the magic words: [lif]e, purificati[on, fertility, by means of the magic word, sa]y! §§

(iv 1-2: fragmentary) §

(iv 3-5) [Life, clean]liness, [fertility, by means of the magic word, let it be said!]. Lovingly, [loving kindness, *enigaldi*, *šawalanimma*,] say!§

(iv 6-11) [Oh dieties Aya-Eka]ldu! They puri[fy the waters] by means of the words [of the gods] (and) the magic words: [life, purification, fer]tility, [by means of] the the magic word, [let you say! Life, cleanli]ness, fertility, [by means of the magic word,] let it be [said]! Lovingly, loving kindness, *e[nigaldi*, *ša]valanimma*, say! §

(iv 12-17) Oh all the [god]s! They purify the waters by means of the words of the [god]s (and) the magic words: life, purific[ation, fertili]ty, by means of the magic word, say! Life, [clea]nliness, fertility, by means of the magic word, let it be said! [Lov]ingly, loving kindness, *enigaldi*, [*šava*]lanimma, let it be said!§

8. Conclusive Remarks

Both texts Or 90/1473 and ChS I/1 5 preserve a tablet of a “fill in the blank” recension of the *itkalzi* ritual. The prescriptive portions are written in Hittite, whereas the incantations are in Hurrian. Said recension documents a ritual that could have been performed for any possible ritual patron and clearly derives from the original Hurrian version of the ritual, which was performed instead for the royal couple Tuthaliya II – Tadu-Ḫeba.

We assume that the “Great *itkalzi*” label refers to a recension that perhaps was a more detailed version than the other shorter editions of this same ritual such as, the “Ten Tablet Recension” (ChS I/1 9) and the text reduced from the 22 tablets series (ChS I/1 7 and 8).

The sequence number of the tablet is not fully preserved in the colophon of the two texts Or 90/1473 and ChS I/1 5, but, as was already mentioned, we assume that Or 90/1473 and ChS I/1 5 are either the 2nd or the 3rd tablet of the series.

Only one significant variation can be found confronting the two manuscripts, namely Or 90/1473 and ChS I/1 5. The colophon of the latter text (A 7 iv 9’ + A 12 iv 2’) states that the ritual was performed and written down in the town of Zitparḫa, whereas the tablet Or 90/1473 mentions the place name Zithara. As was said, Zitparḫa is a mistake of the scribe, who wrote the tablet ChS I/1 5.

As we already pointed out, differences in the spelling of proper nouns can be considered as diagnostic elements pointing to transcription from dictation, rather than by sight. Hence, we argue that the scribe might have written the colophon of the tablet ChS I/1 5 from dictation and misunderstood the name of the city of Zithara, whereas he would have copied the other text portions from a tablet. Said assumption is supported by the fact that the numerous place names documented in the evocations of springs and rivers occur with the same spelling, sometimes also incorrect, in both manuscripts. Furthermore, both manuscripts Or 90/1473 and ChS I/1 5

share the peculiar use of sign TUM / TU₄ in the spelling of the word *kul*=*d*=*u*.

The two most interesting portions of the text documented in the manuscripts Or 90/1473 and ChS I/1 5 are, respectively, the evocation of springs and rivers and the litany, where several gods are called to purify the water. Magic words are pronounced in said litany to ensure the desired purification.

The evocation of springs and rivers can be compared to the quite similar composition documented in the tablet ChS I/1 6 and presumably derives from the latter text, which might belong to the complete Hurrian recension.

Unlike the aforementioned evocation, the litany, in which several magic words are pronounced, does not occur in any other preserved text of the *itkalzi* ritual. Since we do not have all the tablets of the original recension of the *itkalzi*, one could suppose that the recitation of the magic words was possibly contained in one of the lost tablets.

The comparison between the evocation of springs and rivers documented in ChS I/1 6 and the similar text preserved in the two manuscripts of the “Great *itkalzi*” recension shows that either the ritualist, or the scribe responsible for the redaction the latter ritual did, in fact, know portions of the text belonging to the complete Hurrian recension of the *itkalzi* and eventually inserted them into the text he was composing.

As already mentioned, some variations can be recognized, confronting the place names listed in the evocation of springs and rivers documented in the tablet of the Hurrian original composition ChS I/1 6 and in the two manuscripts of the Hurro-Hittite derived recension. The peculiar spelling of Mounts Lablaḫḫi, Piḫaiḫa and Amarikku, which are documented in both Or 90/1473 and its duplicate ChS I/1 5, support the assumption that the ritualist recited or dictated a text he had not perfectly memorized⁵⁰.

The place names listed in the evocation of springs and rivers refer to a large geographical area, which corresponds to the extent of the kingdom of Mittani. Although the complete lack of any Mittanian ritual prevents us for recognizing possible models of said evocation, we think that this part of the

⁵⁰ Concerning the memorization of orally transmitted texts see Delnero 2012; Marcuson – van den Hout 2015; Campbell 2015b.

ritual might be an echo of a Mittanian composition that was possibly known by the Kizzuwatnean ritualists.

The *itkalzi* ritual is generally considered to belong to the Hurro-Kizzuwatnean cultural *milieu* that was spread across south-eastern Anatolia and western Syria. The performance of said ritual by order of Tuthaliya II is a consequence of appreciation for the Hurrian religious tradition, which started at the time of Tuthaliya I, when Kizzuwatna was annexed to Hatti (Miller 2004, 355-356, 462-463). Said king adplanted the Deity of the Night of Kizzuwatna in Šamuḫa (Miller 2004, 312, 355). Afterwards, the rituals attributed to experts such as Allaiturahḫi from Mukiš, Ašdu the Hurrian Old Woman, Šalašu from Kizzuwatna and Ammiḫatna from Kizzuwatna became known in the first half of the 14th century (Campbell 2016; de Martino 2017).

As yet, we are unable to affirm the reason why the *itkalzi* ritual was originally performed, but we think that the first performance of said ritual might have been related to the royal wedding of Tuthaliya II to Tadu-Ḫeba (de Martino – Süel 2015). The *itkalzi* might have had the purpose of increasing the fertility of Tuthaliya's wife (Campbell 2016; de Martino in press).

The choice of the town of Zithara for the performance of the *itkalzi* was not by chance; in fact, said town -which possibly was near the modern city of Cemilbey at the confluence of the Çorum Çay with the Alaca river (Corti 2017, 221)- offered the perfect natural environment for performing a ritual that employed the water as the main cathartic substance. At the same time, Zithara was not far from Šapinuwa, where the royal couple resided.

The composition of the *itkalzi* ritual is not attributed to any particular expert, such as the aforementioned ritualists. None of the preserved colophons mentions any ritualist to whom the composition of the original Hurrian recension of the *itkalzi* could be ascribed. Hence, we assume that the *itkalzi* ritual, as documented in the complete 22 tablet recension, was created on the occasion of its first performance. By order of the king, Kizzuwatnean experts might have collected, specifically for said performance of the *itkalzi*, the rites, incantations and litanies, which were patrimony not only of Kizzuwatna, but also of the Syro-Mittanian tradition. Said evocations and litanies may have been known to the ritualists by means of written documents and/or transmitted orally.

The *itkalzi* presumably gained great popularity, as shown by the composition of some Hurro-Hittite recensions of this ritual. The “Great *itkazi*” recension and the other derived versions of the *itkalzi* are prescriptive texts and might have served for the purpose of performing a ritual, inspired by the one performed for the royal couple, but actually available to any ritual patron. Despite this, said reduced recensions might also be the result of a scholarly interest in a composition that was well known among the cultivated people of the Hittite court.⁵¹

Lastly, the style of those portions of the ritual that go back to the original Hurrian composition is extremely accurate and elaborate. Indeed, stylistic patterns can be found in several passages of ChS I/1 5 and Or 90/1473.

The repetition of the same words is a characteristic feature documented in the evocation of springs and rivers and in the recitation of magic words, as well. The alliterative repetition of the sounds /N/, /R/ and /L/ in the evocation of springs and rivers adds musicality to the prose. The alternate repetition of the two verbal expressions *kuldim* and *kuldo* in the recitative of magic words rhythmically marks the litany.

The rhetorical figure of chiasmus is documented in some passages. This is the case of the sentence occurring in l. ii 67: *ašti=va taği=va taği=t(ta) ašti=va*. A “Winkelhaken” sign is impressed after the word *taği=va*, and marks the end of the first part of the sentence, thereby stressing the reverse order in which the four aforementioned words occur.

The reverse order of the word is also documented in the already quoted passage preserved in ll. iii 1-3 (see chapter 4): *tad(i)=a ħad=ol=t=a=šši fut=ki šala* (2) *nera=ra attai=da nera attai* (3) *fut=k(i)=i=da šala=da tad(i)=a ħad=ol=t=a=šši*.

In the passage in ll. iv 24-26 the verb form *itk=ai=ž=nnā* regularly occurs at the end of the sentence, but it takes first position in the parallel sentence that follows. In this passage too, the inverted word order is another element of the recognizable “poetic” style found in some portions of the ritual.

⁵¹ On the presumable scholarly purpose for writing and copying ritual texts see Christiansen 2006; 29-30; Marcuson – van den Hout 2016.

We may also quote the poetic image of springs and rivers said to be “gifts” given to the humans by the sky and earth (ii 15-17).

The aforementioned rhetorical patterns are well documented in both Hittite and Hurrian literary compositions (Haas 2006; Bachvarova 2016). It is, in our opinion, significant that they also occur in a ritual text, such as the *itkalzi*. The evocations and the litanies, which are part of the ritual, not only had a magical function, but were also elaborate literary works composed and transmitted by cultivated ritual experts.

9. Discussed or Mentioned Words

9.1. Hurrian

A

ağri “a burned aromatic substance or mixture” 22

al- “to drink”, “to water” 49

alori, alorina 49

E

egi I “cold”, fresh” 47, 60

egi=na 47

egi=ni 47

eg(i)=o=n(ni)=na 48

egi II “middle”, “inner side”, inside” 47

egonni (??) 48

eg(i)=o=šše- 60

enigaldi (??) 61

e/irana “offering”, “gift” 21

H

hanu(m)bašhe “fertility” 61

had- “to go” (??) 22

had=ol=t=a=šši 22

huldim “a mistake done by the scribe for *kuldim*” 56 n. 40, 59

hurošši “a type of offering” 20

I

itk- “to purify”

itk=und=a=šši 21

itk=i=a=ž 60, 68

itk=umme 60

itkalzi “purity” 22, 23, 45

K

kanagithi “an aromatic plant” 22

karži I “lip” 23

karži II (??) 23

kažali “splendid” (??) 45

katki “magic word” (??) 60

kižipsuwai “a plant” 22

kul- “to say” 58

kul=d=i=m(ma) 58, 59, 68

kuldum, to be read: *kultu₄* = *kul=d=o* 58-59, 68

kul=am- “to say” (?) 23

ku-la-mu-ú = *kul=am=av* (?) 23

kul(a)muri 21 n. 13

M

mirži “gift” 21

N

neri “beautiful” 45

S

sugri “grass”, “meadow” 49

Š

šavalanimma (??) 61

šegeli “clarity” 21, 22, 45

šegur=ni “life” 60

šermingi “cypress” 22

šie “water”, “river” 21, 45

šurbi “a purifying substance” 49

šurbi=ki=na 50

T

tabri “juniper” 22

tarmani “spring” 45

tadareški “loving kindness” (??) 61

tadi “love” 22

tad(i)=a “lovingly” 61

tive “word” 60

9.2. Geographical Names

9.2.1. Cities and Towns

Nawari / Navar 51

Nineveh 51, 52

Sippar 51

S/Zippir 46, 51

Šipri 51

Šaganziya 20

Šinut 49, 52

Šitarbu 52

Taide 49, 52

Daganza 20

Taganziya 20

Talmošši 45, 50

Zithara 13, 14, 15, 65

Zitparḥa 13, 15, 65

9.2.2. Mountains

Amarikku 47, 50, 65

Amarikpupa 47

Hažimari 45, 46 N. 36, 47

Kažiyari 45, 46, 50

Lablaḥḥi 21, 65

Laḥlaḥḥi 21, 65

Nabri 51

Pižaiža 45, 46, 50, 65

Pižaišpa 46

9.3. Divine Names

Aya - Ekaldū 62, 63

Aiu 21

Aiu – Šimige 20, 23

Ammarik 50

Ea - Damgina 62, 63

Ĥebat 20, 21, 49

Ĥebat – Mužuni 20, 23

Ĥudena - Ĥudellurra 62, 63

Šimige 49

Nabarbi 19, 20, 21

Šauška - Nabarbi 19, 23, 62, 63

Nikkal 21

Šauška 21, 49

Umbu 21

Umbu - Nikkal 19, 23, 62, 63



Or 90/1473, Recto



Or 90/1473, Verso

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