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ABSTRACTS

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Adalı, Selim F. – Taş, İlknur: The Umman-manda in the Hittite Texts

Umman-manda has been one of those designations that have generated different ideas since the beginnings of cuneiform studies. The use of this term in the Hittite texts presented a new puzzle as it did not make a perfect fit with its Mesopotamian usage. What can be the Hittitological perspective? Was Umman-manda a label for the barbarian? Was it a term used for mercenaries? The present lecture seeks to explore the significance of the Umman-manda in the Hittite texts and offer some new insights into the matter through analysis of the pertinent section of the Hittite laws and certain texts from the time of Hattusili I.

Akdoğan, Rukiye – Ersoy, Ayşe: The Figurines in the Form of Foundation-Offering Nails in the Museum of Kahramanmaraş

The number of figurines in the form of foundation-offering nails in the museum of Kahramanmaraş is around 30. The foundation-offering nails were accessioned by the museum through both purchase and confiscation in the past. Among these nails, the ones which are found on a pedestal and arranged as two groups, four of them on one side and three on the other side, will be especially treated in this paper.

Akyol, Ali Akın – Ozcan, Dogan Zilan: 3D Modeling of Agilonu Archaeological Area at Sapinuwa

The Hittites has a predominant place in the history of Anatolia. About 4000 years ago, by 1750, the Hittites took control of a large part of Anatolia and set their first Hittite Kingdom at Hattusa in central Anatolia. Another capital city of Sapinuwa (near the town Ortaköy), situated 53 km southeast of Çorum, is an important political, military and especially religious center. Sapinuwa has geographical position, a strategic point at the end of Kelkit Valley which is the entrance to Anatolia from the Caucasus. Sapinuwa excavations have supplied extremely important information to the archaeological world since 1990.

During excavation, archaeologists expose and destroy irreversibly the environments in which people lived in the past. After the excavation, most of the finds no longer have a physical existence in the field. In order to reconstruct the history of a site and to extract information about the life of ancient people is entirely dependent on accurate documentation during and after excavation.

Field documentation is carried out by means of the measuring of remains in three dimensions, written descriptions, sketches as well as accurate hand-drawn plans and sections, and photography. As they are taken from their context, all finds are carefully registered and labeled to ensure that their precise origin is known.

In order to use three-dimension data collection in archaeological studies, it is necessary to establish a realistic and feasible method. The rapid developments in science and technology also bring innovations to documentation techniques. Laser scanning technology gives us the opportunity to collect reliable, high resolution data within a very short time, so 3D laser scanning has become a major tool for the documentation of archaeological sites.

This paper describes the steps of the 3D documentation of the Agilonu region at Sapinuwa archaeological area. As final product a CAD drawing, a digital surface model and the contour lines of the close surrounding were gathered.

At surveying a Riegl LMS 390I system integrated with Nikon D200 camera (Nikkor 14 mm F/2.8) was used and 30 scan positions were acquired. During this acquisition 220 digital images were automatically collected. The post processing studies were also done by using RiScan Pro software. The connection of the scan positions was also performed with RiScan Pro software at the site.

Alaura, Silvia: The Sun-god's quadriga in the *Prayers to the Sun-god for appeasing an angry god* (CTH 372-374) and its Mesopotamian background

The paper focuses on the motif of the Sun-god's quadriga with its satellites in the *Prayers to the Sun-god for appeasing an angry god* (CTH 372-374) and on Mesopotamian texts which may have served as a model for the Hittite passage. Special attention will be paid to "Fears (*nahsariattes*)" and "Terrors (*weritemas*)".

Alexandrov, Boris: Correspondence with Hanigalbat: problems of historical and philological interpretation

The relations with the Upper Mesopotamian states Mitanni / Hanigalbat and Assyria were of considerable importance for the Hittite kingdom in the 14th-13th centuries B. C. E. The lecture will present a discussion of epistolary texts concerning Hanigalbat which come from the archives of Hattusa / Boghazköi. It will concentrate mainly on IBoT 1.34 and will attempt to elaborate its understanding and historical context.

Bachvarova, Mary R.: Hurro-Hittite Narrative Song as a Bilingual Oral-Derived Genre

Recently the possibility of features of oral literature in Hittite texts has been discussed (Francia, Melchert, Archi), even as it has become clearer that scribes could be involved in redacting texts attributed to oral performers (Miller, Christiansen) or in creating new texts for oral performance (van den Hout). I apply the theory of oral-derived literature, as used in Classics and Medieval Studies (Foley, Zumthor), to show that the written versions of Hurro-Hittite song, both the Hurrian and the Hittite versions, draw on an oral tradition. Focusing primarily on the *Song of Release*, the *Song of Gilgamesh*, and the Kumarbi cycle, I examine formulas and formulaic sequences shared among the texts, including a shared sequence found in the *Song of Birth* (formerly known as the *Song of Kingship in Heaven*) and the *Song of Release*: a character hears a curse, feels sick inside of himself, then responds with a curse of his own (*KBo* 32.14 ii 50-5, rev. 44-5, etc.; *KUB* 36.31 5'-7' + *KUB* 33.120 iii 67'-72'). I discuss evidence for expansion and compression of scenes, including variation in the assembly scene from the *Song of Release* (*KBo* 32.15 - *KBo* 32.16) that has not yet received the attention it deserves.

I then draw on studies of contemporary folklore to show how bilingual epic singers deploy two nearly convergent but ultimately independent formulaic systems in two separate languages. The most well-known bilingual tradition is in Serbian and Albanian (Skendi, Kolsti), but I touch on bilingual epic performers in Central Asia. I then apply my findings to the textualization of the *Song of Release*, arguing that we should be open to the possibility that the ^{LU}NAR to whom the work is attributed produced both the Hurrian and the Hittite versions.

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Francia, R. 2004. "'Montagne grandi (e) piccole, (sapete) perchè sono venuto?' due recitative del Rituale di Iriya (CTH 400-401)." *Orientalia N. S.* 73: 390-408.

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Miller, J. L. 2004. *Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals*. Studien zu den Boğazköy-Texten 46. Wiesbaden: Harrassowitz Verlag.

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Barjamovic, Gojko; Anatolian State Formation and the Proto-History of Hatti

The formation of the early Hittite state is still unclear, but advances in the chronology of the Old Assyrian colony period now permit us to draw a sketch of historical events leading up to the formation of the Old Hittite Kingdom. The present paper follows the political development of Anatolia as it gradually shifted from a multi-centered state system in the 20th century BC to the territorial unification of Anatolia in the 17th century BC, covering the history of battles, military alliances and changing fortunes of the various players involved as evidenced in the rapidly expanding Old Assyrian text corpus.

Bauer, Anna: Genitives in Hieroglyphic Luwian

This paper takes a look at the HLuwian genitive from a new perspective. Firstly, the two forms of the genitive, i.e. <-si(-i)> and <-sa>, are analysed according to their quantitative, temporal and geographical distribution in the available texts. Empirical study of the data brings to light that the two forms show considerable differences in these areas, although they are functionally the same.

Secondly, the competition between genitives and genitival adjectives is considered. Yakubovich's 2008 proposal of the spread of *Suffixaufnahme* has received some criticism in the literature along with anecdotal counter-evidence. A detailed analysis of the data reveals that genitives which are unexpected in Yakubovich's account always occur in predictable contexts.

Yakubovich, Ilya (2008). "The Origin of Luwian Possessive Adjectives". In: Jones-Bley, Karlene *et al.* (ed.). *Proceedings of the 19th Annual UCLA Indo-European Conference, November 3-4, 2007*. Washington: Institute for the Study of Man, 193-217.

Bawanypeck, Daliah: Some reflections on the 'Verortung' of Anatolian myths

The paper will present some preliminary findings of the research project "Die Verortung der mythologischen Texte der Hethiter", which started during my stay as a Fellow of the Lichtenberg-Kolleg at the University of Goettingen. The project is integrated into the work of the *Collegium mythologicum*, a group of researchers from various disciplines that deal with interdisciplinary issues relating to ancient Near Eastern and other ancient mythological texts. The term 'Verortung' includes not only the investigation of the situational and social positioning of myths and their co-texts but also of their archaeological sites.

As the Hittite myths were found almost exclusively in Hattusa, they are particularly suitable for the study of their find spots. The presentation will focus on the native Anatolian myths that are embedded in festivals and rituals. They originate mainly from the archives of Büyükkale, other sites are Temple 1 and the 'Haus am Hang'. The ritual context, the large number of copies and the long tradition of several Anatolian myths suggest that they were of particular importance for the legitimacy and welfare of the Hittite dynasty. The Hittites also collected a considerable number of myths of Syrian-Mesopotamian origin (Hurrian, Babylonian, and a few West Semitic myths). These mostly young texts were found mainly in the area of Temple 1.

The investigation of the spatial distribution of the myths in the Hittite archives may not only inform us about the 'Sitz im Leben' of these texts, but also help to broaden our knowledge of the organization of Hittite knowledge.

Belmonte, Juan Antonio: Astral Symbolism and Time-Keeping in the Hittite Culture

Within the framework of the project *Orientalio ad Sidera II*, of the Spanish MICINN, the geographical, historical and anthropological context of a possible interest on the heavens by the Hittites is scrutinized in this presentation. Special care is devoted to analysing Hittite religion within its Anatolian context, notably the solar cults and the festival calendar. Contemporaneous with the Egyptian New Kingdom, the inhabitants of the Hittite Empire and their masters, the Kings of the Land of Hatti, produced a most sophisticated society, heir to a long Anatolian cultural tradition lasting several millennia. However, to our knowledge, cultural astronomy studies in this area and particular period have been practically non-existent, although preliminary analyses of some Hittite monuments, such as Yazilikaya, and of a few written sources had shown certain clues to a possible interest in the sky. It is not the intention of this short essay to produce a review on Hittite religion but rather to concentrate instead on those aspects of the cult that could be of interest to our work. These are the solar, and other astral, divinities, the sacred space and its administrators, the calendar of festivals – i.e. Hittite sacred time – and, finally, the dead cult and related spaces and topography. To our knowledge, this is the first serious insight dedicated to cultural astronomy studies of the Hittite civilization. In this respect, we have analysed in depth the bibliographical sources, including some original texts. The importance of solar cults has been clearly emphasized and certain hints on the Hittite sacred time have been established with a certain degree of certitude. This will be useful for a later comparison with the data provided by the archaeoastronomical research.

Brosch, Cyril: Die Kombination Place Word + *arha* und ihre Konstruktionen

The paper deals with the various combinations of Hittite *peran/āpan/ser/kattan/istarna* resp. *awan + arha*, which Hittitologists have been translating to a great deal correctly, but which were never explored systematically. New research shows that there are three special constructions of Place Word + *arha* with two different meanings, which are clarified in the paper. In some cases this leads to the correction of translations e.g. in the CHD.

Cammarosano, Michele: Aspects of Hittite Cult Inventories: Cheese Fighting & the *ḫuppar* and *ḫanešša*- Vessels

The lecture arises from the analysis of the cult inventories corpus and focuses on two aspects of local Hittite festivals.

According to restored passages from at least seven distinct documents, “fighting with cheese” seems to have played a relevant role among the athletic contests that took place during various local Hittite festivals.

The second point deals with the vessels *ḫuppar* and *ḫanešša*-, by far the best attested among the cult inventories. Their distribution seems to be complementary, depending on the amount of concerned supplies. This suggests they could differ significantly in size, at least in some contexts.

Campbell, Dennis R. M.: Between the Written and the Spoken: Dictation, Scribal Practice and Tablet Catalogs

The method or methods by which texts are transferred, both from new, oral recitations and from older tablets to newer copies is an issue that is largely relegated to the realm of hypothesis. The Hittites left little documentation as to how they copied texts down. The use of dictation has long been supposed but it has not yet been proven. In this paper I will be exploring the traces of orthographic evidence for dictation in the tablet catalog texts from Hattusa. It is my contention that these catalogs were not the result of one scribe copying material directly from master texts. I believe that these texts were the work of multiple scribes, one read (dic-

tated) master tablets while a second scribe wrote the catalog. I will explore both the orthographic manifestations of this dictation as well as certain implications for future study.

Christiansen, Birgit: Grave matters. Burial issues in Dynastic Lycia

All over Lycia more than a thousand burial monuments built during the so-called Dynastic period (6-4th century BC) have been found. Among them are more than 150 tombs that bear Lycian or Lycian-Greek inscriptions. While these texts have often been discussed in regard to Lycian phonology and morphosyntax, there are no detailed studies with regard to their content, form and function. This is mainly due to the fact that an in-depth philological treatment with transliterations, translations and commentaries is still missing. The University of Vienna's interdisciplinary "Corpus of Lycian inscriptions" project aims to fill this gap with a forthcoming edition which examines the inscriptions in their architectural, iconographic and archaeological context. In my paper, I will present some results of this combined approach on the Lycian inscribed funerary monuments. In doing so, I will focus on the social function of the funerary monuments as burial places and prestigious monuments as well as the religious and legal dimensions of Lycian burial practices during the Dynastic period.

Chrzanowska, Anna: Unerwünschte Nachbarschaft. Ereignisse an der nördlichen Grenze des Hatti-Reiches

Bereits bei Annäherung an das Thema der Grenzen des Hatti-Reiches zeigt sich, dass diese insgesamt sehr heterogen waren. Unsere Kenntnisse beruhen weitestgehend auf historischen und administrativen Texten.

Als Quellen von Bedeutung für das Thema „nördliche Grenze des Hatti-Reiches“ haben sich die Gruppe der so genannten Verträge mit Kaškäern (CTH 137-140), Instruktionen für Grenzgouverneure (CTH 261) sowie der Korpus der Briefe aus Maşat Höyük erwiesen.

Verträgen kommt eine strukturelle, eher abstrakte, juristische oder grundsätzliche diplomatische oder politische Funktion zu. Instruktionen liefern eine zwar allgemein gültige administrative, jedoch praktische Anleitung zum Umgang mit Fragen der Verwaltung. Verwaltungsbriefe hingegen dienten dem Austausch von Informationen und Anweisungen zum praktischen Umgang mit Problemen des täglichen Lebens.

Es wird dargestellt, welche Erkenntnisse die oben genannten Textgruppen hinsichtlich der hethitischen Auffassung zum Begriff der Grenze ermöglichen. Weiter wird in einer Queranalyse mit den etlichen archäologischen Quellen der konkrete Umgang und das Verhalten an Grenzen geschildert.

Collins, Billie Jean: Royal Co-option of a Popular Ritual: The Case of Hantitassu

The numerous and fragmentary copies of the ritual attributed to Hantitassu have made this composition challenging to reconstruct, particularly given the significant variations between the different recensions. The one published edition of the ritual puts some of these versions together to create a composite text. By separating the versions from one another and viewing all of them side by side, it is possible to place all of the fragments in their proper order and to reconstruct more fully the sequence of events of the ritual. Doing so not only offers insights into the redactional history of the composition, whose longevity has been demonstrated, it also illuminates some of the thornier questions that the ritual raises. This paper will focus on a comparison of the royal and non-royal versions of the ritual, preserved in the activities of Day 9 (col. iv) as newly reconstructed, looking at the elements that were added or omitted from the popular version with the king's participation in mind.

Corti, Carlo: see Pecchioli, Franca – Torri, Giulia – Corti, Carlo: The survey in the area of Uşaklı Höyük (Yozgat): archaeological and epigraphic findings

Corti, Carlo: see Prechel, Doris – Corti, Carlo – Görke, Susanne – Lepši, Maria – Torri, Giulia: Bau(-)Rituale! Zur Textgeschichte von CTH 413-415 und CTH 725-726

Çoşar, Mustafa: see Ozulu, İbrahim Murat – Tombuş, Fazlı Engin – Çoşar, Mustafa: Arkeolojik Alanların Araştırılmasında Görünürlük Analizinin Kullanılması; Ortaköy (Şapinuva) Örneği

Cotticelli Kurras, Paola: Interaktion zwischen semantischen Verbalklassen und syntaktischen Clusters

Die Verwendung der hethitischen Partikeln und insbesondere von *-san* und *-kan* bei bestimmten Verben und Verbalklassen kann ihre Bedeutung und Aktionsart und/oder Aspekt modifizieren. Dies ist schon von Laroche (1961: 35, „Perfektivität“) und später von Josephson (1972 und 2008 „Aktionsart bzw. Aspekt“) erkannt worden. Diese Beobachtungen werden im Rahmen einer Untersuchung über die Vertretung im Hethitischen bestimmter verbalen Kategorien wie die Telizität aus dem Indogermanischen abgesteckt. Die spatiale/dimensionale Bedeutung der „Partikel“ ist die konkrete und ursprünglichere Bedeutung, die im Laufe der Zeit eine Grammatikalisierung erfahren hat. Im Folgenden werden einige kontrastive Kontexte analysiert, um die Funktion der Partikeln zusammen mit bestimmten Verbalklassen und des Weiteren anderer syntaktischen *clusters* entlang des Grammatikalisierungsprozesses darzustellen.

Ausgehend von Bertinetto (1986), und allgemeiner von Vendler (1967) und Dowty (1977), lassen sich die semantischen Eigenschaften der verbalen Aktionsart nach den Variablen der Merkmale [+/-] Durativität, Dynamizität und Telizität beschreiben. Daraus ergeben sich die bekannten 4 Verbalklassen:

1. States (durativ, non dynamisch, nicht telisch) B. „scheinen“
2. Activities (durativ, dynamisch, nicht telisch) B. „gehen“
3. Achievements (non durativ, dynamisch, telisch) B. „explodieren“ (Zustandswechsel; Veränderung)
4. Accomplishments (durativ, dynamisch, telisch) B. „finden“ (es sind Verben, die sonst als *activities* gelten, also an sich nicht telisch, aber durch die Setzung eines „Objektes“ telisch geworden, z.B. „schreiben“ ist ein *activity*-Verb, aber „auf einer Tafel schreiben“ ist telisch oder „kochen“ vs. „einen Tee kochen“):

	Durativität	Dynamizität	Telizität
States	+	-	-
Activities	+	+	-
Achievements	-	+	+
Accoplishments	+	+	+

Somit werden wir prüfen, ob die typischen Klassen der *Achievements* und resultativen Verben auch im Hethitischen die oben beschriebenen Merkmale enthalten und ob bei ihnen die Setzung der Partikeln von Relevanz sein kann, um Verben aus anderen Klassen „telisch“ zu machen.

Im Falle der *Achievements*, die eine terminative perfektive Bedeutung bekommen haben, kann man Verben wie *kuen-/kun-* mit und ohne *-kan* („schlagen“ vs. „jmd. töten“), oder *hasp-* („behandeln“ vs. „etw. zerstören“), *maus-* „fallen“ vs. „geschlagen werden“), *wak(k)-* („(an)beißen“ vs. „etw. abbeißen“) anführen.

Bei dem Merkmal [+ abgeschlossen] sei anzumerken, dass das Verb einmal im vorhergehenden Satz mit Dat.-Lok., vermutlich als Angabe des Bewegungsendpunkts, einmal mit Akk.

zur Bezeichnung der Strecke, die zur Gottheit führt: Ammihatna-Ritual KBo 23, 1 + ABoT 29 i 22 ma-a-an-kan 7 KASKAL^{MES} pa-it-ta „Wenn er (über) die 7 Wege gegangen ist“.

[abgeschlossen]: aheth. Ritual für das Königspaar KBo 17, 1 + ABoT 4 i 40 (Ottensouček, StBoT 8) [x] -šu-mi-ya-aš KASKAL-an LUGAL-uš ku-in u-iz-zi „(über) welchen Weg der König kommt“.

Als Beispiele der Änderung der Aktionsart kann man folgende Fälle erwähnen:

[+telisch] aheth. Abschr. Telipinu-Mythos KUB 17, 10 ii 36; Illuyanka B1 17-18 mit Gegenbeispielen (ohne *-kan* aber in der Bedeutung „nicht töten dürfen“ „wenn/falls jemand töte“) Telipinu ii 52f. (mit *le*) oder Gesetze 5A 3 in *takku*-Satz; aheth. Ritual für das Königspaar KBo 17,1+ ABoT 4 i 40 (Ottensouček, StBoT 8) *da-* mit *-kan* („wegnehmen“). Aheth. (mheth. Abschr.) Zuwi-Ritual KUB 12, 63 Vs. 28 nu an-ni-iš-ki-mi ku-in na-an-kan ŠUM-ŠU hal-zi-ih-hi „Ich rufe denjenigen (bei) seinen Namen, den ich magisch behandle“.

[-telisch] findet man in Kontexten mit dem imperfektivischen Suffix **-ske-/sko-* in *daskemi*, aheth. Ritual für das Königspaar KBo 17,1+ ABoT 4 i 40 (Ottensouček, StBoT 8) iv 14-15

Im Falle der *Accomplishments* mit Partikeln als lokale *markers* der Gerichtetheit (am Objekt vollzogene Handlung) bis hin zur Entwicklung der vollzogenen Handlung (mit Auswirkung auf das Objekt) oder zusammen mit Lokalangaben (Veränderung der aktionalen oder aspektuellen Verbalbedeutung) zeigen sich *-kan* und *-san* in folgenden Kontexten:

Transitive Verben

Mit *-za hatta-* „sich etwas schlagen“: jheth. Feste (frgm.) KUB 1, 14 ii 8' ff. ... 1-aš-za-kán (11') [Š]U-ZU ha-at-ta 1-aš-ma-za-kann (12') [G]R-ŠU ha-at-ta „(Danach kommen die Priester des Gottes Z., sechsmal schlagen sie sich), der eine schlägt sich seine Hand, der andere aber schlägt sich seinen Fuß“.

Man beachte die Setzung der Partikel *-kan* bei der häufigsten Formel als Akkusativ der Beziehung, wie z.B. in vielen Briefen, *ki kuit* „was dies betrifft, dass...“ gerade bei jenen Formeln, bei denen der Akk. als *genus commune* im Plural vorkommt. Bei solche Verwendungen im Jheth.

Jheth. Orakel KUB 5, 1 iii 48f. (Ünal, Theth. 4) u-ni-uš-za-kan ku-e-eš Û^{MES} HUL-lu-uš uš-ki-iz-zi GISKIM^{HLA}-ya-za ar-pu-wa-an-ta (49) ki-iš-ta-ri „(was) jene bösen Träume (betrifft), die er/sie (^DUTU^{SI} oder ^{MUNUS}ŠU.GI) andauernd sieht, und die unheilvollen Zeichen, die dauernd geschehen...“.

Intransitiv: Grammatikalisierungsfälle von der konkreten lokalen Bed. bis hin zur telischen Bed. Für diese Beispiele sei angemerkt, dass in jedem Satz eine Ortspartikel wie *-kan* mit lok.-dativischer Bedeutung, oder *-asta*, mit lok. oder ablativischer Bedeutung vorkommt.

„Bedingungsakkusativ“ findet man bei den Verben, deren Tätigkeit an sich einem Intransitivum (fientiv oder facientiv) nahesteht, aber für ihre semantische Verwirklichung eine Ergänzung brauchen, also transitiv sind. Ein Verb wie ‚überschreiten‘ z.B. erreicht seine semantische Vollständigkeit erst mit Hilfe des Gegenstandes, über den hinüber die Tätigkeit stattfindet.

Etw. überschreiten (mit Angabe eines Übergangspunkts); sich an etw. lehnen (mit Angabe eines Endpunkts) mheth. Gebet an die Sonnengottheit KUB 31, 127+ i 30f. (Lebrun, Hymnes) n[(u-ka)n ne-pi-ša-aš KÁ-aš zi-ik-pat aš-ša-nu-wa-an-za ^DUTU-uš (31) šar-ri-eš-ki-ši „(durch) das Himmelstor wirst du, gefeierter Sonnengott, schreiten!“. Im Aheth. findet man die Partikel *-asta* (S. Josephson 2008, als lokale „Zielüberschreitungsartikel“), die im Jheth. durch *-kan* ersetzt wird.

In solchen Fällen kommt *-kan* (/ *-asta*) auch bei prohibitiven Sätzen vor: Ulmi-Tešub-Vertrag KBo 4, 10 Vs. 15 (van den Hout, StBoT 38) le-aš-kan šar-ra-at-ti „Du darfst sie (die Grenze) nicht überschreiten!“.

Mheth. Instruktion für Tempelpersonal KUB 13, 4 iii 60f. (Süel, AÜDTCFY Nr. 350) na-aš-ta ŠAH-aš UR.GI₇-aš GIŠ kat-ta-lu-uz-zi (61) li-e šar-ri-eš-kat-ta „Schwein und Hund sollen nicht über die Schwelle schreiten“

Besonders einige Komposita von *pai-* „gehen“ haben eine Akkusativreaktion und werden von *-kan* begleitet zum Ausdruck der Telizität: siehe, z.B. *appan pai-* (ohne *-kan*) und *appan arha pai-* (mit *-kan*) „hinter etwas/jdn. gehen“, dazu CHD, P: 36ff.

Fälle mit dem doppelten Akkusativ *-kan tar-* oder *halzai-* „nennen“: Hedammu-Mythos KUB 33, 100 + KUB 36, 16 iii 23 [(UL-ma-kan u)]k DÉ.[A-a]n ŠUM-an da-ra-an-zi „Haben sie nicht mich, den Ea, den (bei) Namen genannt?“ und Appu-Märchen KUB 24, 8 iii 7 (Siegelová, StBoT 14) nu-uš-ši-kan NÍG.SI.SÁ-an ŠUM-an da-iš „Er gab ihm den Namen ‚Gerecht‘“ und iii 14 [(paid)duwara]nsan NÍG.SI.SÁ-an ŠUM-an hal-ze-eš-ša-an-du „Sie sollen ihn ‚Gerecht‘ beim Namen nennen“.

Mit kausativer Bedeutung: *uwai(a)nu-* „jem. bei jdm. bemitleidenswert machen“ zum Medium *uwai-a-*: Gebet Muwatallis II. KUB 6, 45+ KUB 30, 14 iii 35 (Singer, 1996, 24) nu-mukan DINGIR^{MES}-aš ú-wa-ya-nu-ut da-pi-aš „Veranlasse, mich bei den Göttern bemitleidenswert zu machen“.

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D'Alfonso, Lorenzo: Some notes on the kingdom of Tarhuntassa

With the publication of the BT and the SÜDBURG HL inscription, during the last two decades many contributions have been devoted to the political history of the kingdom of Tarhuntassa. Notwithstanding these efforts, three core questions still remain open:

- the chronological relation between the two Tarhuntassa treaties, as well as the relation between Kuruntas and Ulmi-teššub;
- the relationship between the Great King of Tarhuntassa and the Great king of Ḫattusa;
- the survival of the kingdom of Tarhuntassa to the fall of the Hittite Empire, and the dating of the “Ḫartapus HL inscriptions”.

The paper aims at providing some new suggestions on the third question, which could have consequences also on the first two. For the scope recent results on field activities in the regions of Niğde, Karaman and Konya will be analyzed, as well as the results of the excavations at Kilisetepe and Kamankale Höyük concerning the EIA. It will be shown that no archaeological data support the survival of the kingdom of Tarhuntassa after the fall of the Hittite Em-

pire, and this seems one further strong element for an early dating of the inscriptions and the reign of Ḫartapus.

Dale, Alexander: Sinuri and Carian Religion: Cultural and Cultic Continuity in Anatolia between the Second and First Millennium BC

In this paper I consider the origin and function of the Carian god Sinuri, whose name is only attested in Greek inscriptions found for the most part at his sanctuary roughly 14 km south-east of Mylasa, near modern Çamlıbelen. I propose that the theonym is cognate with Hittite *šiuš*, Luwian *Tiwad*, deriving ultimately from IE **deiwos*. I then examine the cult patronage and dedications of the Hecatomnids, which are restricted exclusively to the sanctuary of Zeus at Labranda, Artemis at Amyzon, and Sinuri, as well as textual evidence in Greek authors; the nature of the evidence will be shown to support the conclusion that Sinuri shares not only a name, but also the function of the Anatolian sungod, preserved in Luwian *Tiwad* and Palaic *Tiyaz*, but supplanted in Hittite by *Istanus* and *Arinna*. I conclude with an overview of the main cults of Caria in the Hecatomnid period, and consider to what extent an Anatolian religious system can be observed in the central pantheon of the period.

Dardano, Paola: Das hethitische Partizip – Eine Frage der Diathese?

The aim of this paper is to focus on the categorial status of Hittite participles, concentrating, in particular, upon their adjectival function. It is well known that the position of the participle derives from its dual nature of noun and verb: it shares the properties of nouns and verbs. The participle must be considered a non-prototypical part of speech, because it designates the lexical-semantic class of actions, as prototypical verbs do, although it performs the pragmatic function of modification, as prototypical adjectives do. Therefore, the participle is first of all a non-prototypical category in the sense that among parts of speech it has an intercategoryal position.

In this connection it is certainly significant that Hittite has only a single participle, one in *-ant-*. The numerous cognates of this participle, e.g. those of Sanskrit, Old Persian, Greek, and Latin, have been specialized as active forms, while corresponding passive forms have been introduced by these languages; but the Hittite participle, while it corresponds to only the active in form, corresponds to both the active and the passive in use.

Johannes Friedrich pointed out that the single Hittite participial suffix *-ant-* renders active verbs passive, but intransitive verbs are active-intransitive (J. Friedrich, *HE*³, § 277). It is undoubtedly our dependence on translation that has led to the formulation of this ‘rule’, but the adjective derived from an intransitive verb can hardly be anything but ‘active’. Any such rule in my opinion implies much too sharp a dichotomy between the categories transitive and intransitive. The so-called passive participle is not really ‘passive’ at all: the Hittite formation in *-ant-*, when coming from transitive verbs, qualifies anything as having endured the action expressed by the verb. The function of any participle is to convert the verb into an adjective, that is, into a form of expression that is essentially descriptive, and so durative.

Della Casa, Romina: Symbolic representations of the sacred space/landscape in the Telepinu Myth

The point of departure of this communication is to recognize that the Hittite society was immersed in a different logic (*Weltanschauung*) than ours, named – following Henri Frankfort’s ideas – “integrated thinking.” With regard to the sacred space/landscape dimension, a “sacred experience of the world” implies recognizing that several ancient societies visualized territories as an expression of their ideas of chaotic and ordered cosmos. This viewpoint emphasizes the differences between the lands that are believed to have been created and protected by the gods (considered as ordered or cosmic territories), from those that have not (considered as

chaotic territories). During Hittite Old and New Kingdoms, the high interaction with neighboring societies encouraged significant transformations of landscape and their symbolic representations. Therefore, I shall analyze the significant presence of space symbolism and its meaning in the Telepinu Myth. Furthermore, this analysis does not attempt to establish categorical assertions, but to consider the function and meaning of the Telepinu Myth during Hittite socio-historical contexts characterized by territorial contractions and expansions.

Devecchi, Elena: The missing treaties

Beside the large number of treaties whose manuscripts have been recovered in the Hattusa archives, several other international agreements are exclusively attested through their mention in other sources, such as annals, letters and later treaties. The paper will present the evidence for these less known agreements and discuss their historical and political contextualization as well as their *Sitz im Leben* within the corpus of the Hittite treaties.

Eichner, Heiner: Reducing Hittite Phonetics to Cuneiform Writing: Some Controversial Issues

In this paper I am reconsidering chiefly problems of the Hittite vocalism in cuneiform writing, such as emic and etic notation, plene writing, vowel quantity and quality, u/o-distinction, schwa anatolicum, prothesis, echo vowels, anaptyxis and syncope, including a critical discussion of relevant concepts proposed by Craig Melchert, Sarah Kimball, Elisabeth Rieken, Alwin Kloekhorst, and others.

(The presentation should be easily understandable for everybody who is familiar with Hittite cuneiform texts.)

Ersoy, Ayşe: see Akdoğan, Rukiye – Ersoy, Ayşe: The Figurines in the Form of Foundation-Offering Nails in the Museum of Kahramanmaraş

Feder, Yitzhaq: Blood Expiation in Hittite and Biblical Ritual

This paper presents some of the key findings of my doctoral research in which I examine the use of blood in ancient Hittite and Biblical rituals to remove sin and impurity. Building on a proposal of Volkert Haas, a blood rite called the *zurki*, which was practiced among the Hurrian and Hittite inhabitants of Kizzuwatna in the 14th-13th centuries B.C.E., is compared to the Biblical sin offering. A survey of the textual evidence from both cultures reveals profound similarities in procedure, rationale and circumstances of the rituals, which extend far beyond what even Haas had recognized.

The striking parallels between the Hittites and Israelite blood rites raise the strong possibility that they are rooted in a common tradition. In order to clarify this relationship, these rites are compared to rituals using from other ancient Near Eastern and Mediterranean cultures. Although most of these are radically different in procedure and rationale, a notable exception is the *zuku* festival from Emar which also features a very similar blood rite and thus may pertain to the same tradition as the Hittite and Biblical rite. In conclusion, I explore possible historical contexts for the transmission of this ritual tradition, paying particular attention to the exchange of rituals between Hurrians and Semites as reflected in the ritual corpus from Ugarit.

Frotscher, Michael: Die hethitischen Verben des Typs *dai/tijanzi* und ihre luwischen Entsprechungen

Das Hethitische besitzt eine Klasse von Verben, welche nach ihrem frequentesten Vertreter *daiⁱ / ti-* „ponere“ (mit 3.Sg.Prs.Akt. *dāi*, 3.Pl.Prs.Akt. *tijanzi*) als *dāi/tijanzi*-Klasse bezeichnet wird.

Diese Klasse weist ein ablautendes Element *-ai- / -i-* auf und besitzt den Endungssatz der *hi*-Flexion (*-hhe, -tti, -i, -uēni, -štenī, -anzi*). Das Suffix *-ai- / -i-* wird eingedenk der Tatsache, daß Verben der *hi*-Klasse regulär den dem idg. Perfekt entsprechenden **-ó-* / Null-Ablaut zeigen, neuderings als **-óⁱ- / *-i-* angesetzt (s. Kloekhorst 2006, 2008: 808; Revision der heth. Stammklassen bei OETTINGER 2002).

Einige Verben dieses Typs zeigen im Heth. Polymorphien bzw. parallele Stammbildungen. So stehen: (1) Reduplikationsbildungen neben reduplikationslosen Bildungen (vgl. etwa heth. *daiⁱ / ti-* „ponere“ ~ *tittaⁱ / titti-* „installieren, bestimmen“, *išhai-i / išhi-* „binden“ ~ *šišhaⁱ / šišhi-* „entscheiden, festlegen“) – wobei zu zeigen sein wird, daß die Reduplikation auch bei *-ai- / -i-* Verben ein produktives Bildemittel des Anatol. bis in histor. Zeit gewesen sein muß – sowie (2) Wz.-Bildungen neben Verben mit *i*-Suffix, d.h. *-ai- / -i-* (z.B. *ārrⁱ / arr-* „waschen“, *arriraⁱ / arriri-* „abschaben, abkratzen“ mit zusätzlicher Redupl.).

Im Idealfall ließe sich also folgendes Wortbildungsmuster für das Heth. aufstellen:

Wz.-Verbum ~ *-ai- / -i-* Verbum

redupl. Wz.-Verbum ~ redupl. *-ai- / -i-* Verbum

Es versucht werden, für möglichst viele heth. Verben der *dāi/tijanzi*-Klasse ein luwischen Pendant zu ermitteln. Im allgemeinen läßt sich dabei folgendes feststellen: Regulär setzt eine luw. Entsprechung eines heth. *dāi/tijanzi*-Verbs die thematisierte schwache Stammalternante (**-i-a-*) fort: kluw. *hu(i)ja-*, hluw. *hwia-* „laufen, rennen“ ~ heth. *huuai / hui-* „ds.“. Dabei läßt sich die Reihe der heth.-luw. Entsprechungen erweitern, indem man die soeben aufgestellten Prinzipien der Mehrfachstammbildung und Reduplikation in Rechnung stellt; vgl. etwa redupl. kluw. *hu(i)hija-*, hluw. *hwihwia-* gleicher Bedeutung. Offenbar war also. Wie im Heth., auch im Luw. Die Möglichkeit der „fakultativen“ Redupl. bei *i*-Verben gegeben (vgl. noch kluw. *pija-*, hluw. *pia-*, lyk. *pije-* „geben“ ~ heth. *paiⁱ / pi-* neben redupl. lyk. *pibi(je)-* „ds.“).

Es findet sich allerdings zumindest eine Ausnahme zu der Regel, daß luw. Entsprechungen den schwachen, thematisierten Stamm zeigen. Dem heth. Namensgeber dieser Verbalklasse, *daiⁱ / ti-*, scheint im Luw. eine völlig andere Stammbildung zu entsprechen: kluw. *dūya-*, hluw. *tuwa-*, lyk. *tuve-* (statt zu erwartendem **tija-*). Verschiedene Lösungsvorschläge wurden gemacht, um diese Tatsache zu erklären. So wurde das Element *u* durch Reanalyse des Ausgangs der 1.Pl. *-tuuani* erklärt. Auch wurde eine völlig andere Stammbildung für die luw. Bildung vorgeschlagen, namentlich ein *u*-Prs. Es wird gezeigt werden, daß beide Erklärungsansätze unbefriedend sind, da entweder mit einem im Luw. (und Anatol.) völlig unbekanntem Phänomen (Reanalyse der 1.Pl.) bzw. – unökonomisch – mit versch. Stammbildungen in zwei nahverwandten Sprachgruppen gerechnet einer muß (*i*-Verbum neben *u*-Verbum). Eine ökonomischere Lösung bietet sich an, wenn man von einer morphologisch gänzlich identischen Bildung im Luw. und Heth. ausgeht, und die Abweichung beider Formen durch ein Lautgesetz uranatol. **oi* > luw. **ua* erklärt. Somit hätte das Luw. in diesem Falle die starke

Stammalternante fortgesetzt. Es ergibt sich also die lautgesetzliche Entsprechung: heth. st. Stamm *-ai-* / sw. Stamm *-i-* ~ luw. **-ya-* / **-i-* (+ Thematisierung).

Vermittels dieses Lautgesetzes lassen sich weitere luw. Entsprechungen für heth. *dāi/tijanzi*-Verben finden: z.B. *mai-ⁱ* / *mi-* „gedeihen, wachsen, geboren werden“ ~ kluw. *mūya-* „übermannen, überwältigen“, *arai-ⁱ* / *ari-* „(sich) aufrichten, heben“ ~ kluw. *aru(ya)rūya-* „heben“ (neben sw. Stamm in kluw. *ari(ja)*- „ds.“, lyk. *erije-* „heben“), *halai-ⁱ* / *hali-* „in Bewegung versetzen, sich brüskieren“ ~ kluw. **halluua-* „in Erregung geraten, sich aufregen“. Bei den wurzeletymologisch sicher zusammengehörigen Formen heth. *nāh-ⁱ* / *nahh-* „sich fürchten“ ~ kluw. (heth. Kont.) (:)*nahhūwa-* „sich über etwas besorgt zeigen“ kann indessen das Verhältnis Wz.-Verb (heth.) nb. *i*-Verb (luw.) vorliegen. Ferner ließe sich auch *arruwe/a-^{zi}* „waschen“ als luw. Lehnwort deuten. Das Verbum erscheint nur einige Male in der mh./jh. Pferdetrainingsanweisung KBo 3.5 (iii 33, iv 33) statt dem in Paralleltexten belegten *ārr-ⁱ* / *arr-* „ds.“. Da die Pferdetexte mitunter eindeutige Luwismen enthalten, ist es nicht unwahrscheinlich auch in *arruwe/a-^{zi}* einen solchen zu sehen, wobei kluw. **arruua-* die starke Stammalternante eines *i*-Verbums fortsetzen würde. Dieses *i*-Verbum stünde dem heth. Wz.-Verbum gegenüber. Wir hätten also einen weiteren Fall von Mehrfachstambbildung. Das *i*-Verbum kann mit anderer Sem. aber in heth. *arrira-ⁱ* / *arrirri-* „abschaben, abkratzen“ mit zus. Redupl. (s.o.) vorliegen.

Auch außerhalb der Kategorie der *i*-Verben lassen sich weitere mögliche Fälle für diesen Lautwandel finden: *uant-* „heiß“ (←luw. Verb *ya-*) *~^{NINDA} *ānt-* (Verb *ā(i)-^{ari}* / **i-* in *i-nu-* „erhitzen“) < **h₁eh₃-i-* / **h₁h₃-i(-nu)-*; kluw. *puua(t)-* „früher“ ~ heth. *pānt-* „vergangen (auch von Zeit)“ < uridg. **poi-h₁i-nt-* bzw. **poi-h₁i-ont-*, sowie einige weitere Fälle.

Es wird versucht werden, neben einer genauen Beschreibung aller heth.-luw. Entsprechungen dieser Verbalklasse auch eine Erklärung für die Tatsache zu liefern, warum das Luw. bald die starke Stammalternante (*-ya-* ~ heth. *-ai-*), bald die schwache (*-i-a* ~ heth. *-i-*) verallgemeinert hat. Wenn sich auch keine befriedigende Erklärung für alle Fälle finden läßt, so scheint es doch, daß auf diese Weise häufig Homophonien mit anderen Verben vermieden werden (kluw. **halluua-* „in Erregung geraten, sich aufregen“ = heth. , *halai-ⁱ* / *hali-* „in Bewegung versetzen, sich brüskieren“ vs. luw. **halija* „sich hinknien“ [nachweisbar im hlw. Zeichen *85, GENUFLECTERE (zwei Beine in kniender Position)] = heth. *ballije/a-^{zi}* < älterem **halai-ⁱ* / *hali-* „ds.“).

Kloekhorst, Alwin. 2006. Hittite *pai-/pi-* „to give“. *Indogermanische Forschungen* 111, 110-119.

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Galmarini, Niccolò: The festivals of the mount Puškurunuwa

Sacred mountains played an important role in Anatolian cult throughout Hittite history since Hattic time. One of the most important mountains in Hittite religion was Puškurunuwa, located not far from Hattuša and mentioned in many EZEN₄ rituals and other religious texts. The aim of this paper is reviewing the main textual evidences related to the festivals which took place at the Puškurunuwa as well as the texts in which the mount itself was referred to as a deity, in order to define the origins and continuity of that cult through Hittite history.

García Trabazo, José Virgilio: Hethitisch 'targummai-': ein etymologischer Vorschlag

The well-known Hittite word *tarkummāe-* ‘to announce, proclaim; explain, translate’ – probably a Luvian loanword (cf. *tarkummiya-*) that later on became in Akkadian *targumannu* ‘interpreter, translator’ – has not been provided with any satisfactory etymological explanation (cf. TISCHLER, 1993, *HEG* 3/9: 180-182, OETTINGER 1979: 382f., BROSCH 2008: 68f.).

Some scholars considered it a loanword from Akkadian – what was refused with good arguments by F. SOMMER and W. VON SODEN – and some others from other languages of Asia Minor. On the basis of the verbal stem formation it is clearly a Luvian loanword (OETTINGER 1979: 382f.), precisely because it contains the morpheme of the Luvian passive participle in *-ma/i-*. The word can be analysed as a double-membered composite with the root **ter-* ‘speak’ (RIX & C 2001, *LIV*: 630f.; TISCHLER 1991, *HEG* 3/8: 140-147) and a second member whose identification is much more difficult to discern. Two main etymologies have hitherto been put forward: **ḡ^hueH-* ‘to call’ (*LIV* 180f.) and **ḡ^hun-mó-* from the root **ḡ^huen-* ‘to sound’ (*LIV* 181f.), both of them rather unsatisfactory.

Our own proposal relies on the Indo-European poetic phraseology: it is well documented the use of a verbal root with the meaning ‘pour (out)’ (for example IE **ḡ^heu-*, *LIV* 179) to denote the act of recitation, “to pour forth prayers like a libation” (cf. KURKE 1989), for example in:

Ágne mánmāni túbhyam kám ghrtám ná juhva āsáni (RV 8.39.3)

‘Agni, I pour out thoughts to you like ghee in [your] mouth’

ῥέουσα πολὺδάκρυν ῥόον κεκρυμμένα (A. *Choe.* 448-449)

‘pouring lamentation full of laments in secret’

funditque preces rex pectore ab imō (Verg. *Aen.* 6.55)

‘And the king pours forth prayers from the depth of his heart’

The meanings of related terms, like Palaic *tarta-* ‘curse’ or Hieroglyphic Luvian *tataria-* ‘to curse’, could be important relics of an ancient magic use of the root.

Our proposal for *tarkummāe-* is the following one: the root **ḡ^heu-* ‘to pour (out)’ was attached as second (governing) member of a dependent compound with a first member **ter-/*t(o)r-*; the morpheme of the Luvian participle in *-mma/i-* was then attached to the new composite stem. If this interpretation is correct, we could also have in this Luvian / Hittite “univerbation” – the pristine poetic meaning of the formula became, of course, eventually blurred in Anatolian – a direct survival of an important formula of the Indo-European poetic speech.

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Gilan, Amir: The “Political Testament” of Hattusili CTH 6 as a Historical Source: Some Observations

The bilingual “Political Testament” of Hattusili I (CTH 6) is one of the better known compositions of the Old Hittite Political Literature. The text provides, among other things, a relatively rare glimpse into the historical and political realities of the very first phase of the Kingdom. My presentation will raise several questions concerning the historicity of the composition, survey and challenge some of the ways in which the historical information it contains was reconstructed in Hittite scholarship so far and suggest new vistas of interpretation recreating the historical and political givens of the era.

Giorgieri, Mauro: Betrachtungen zum sogenannten “Zuwi-Ritual”

Several fragments are brought together in CTH 412 under the label “Ritual of Zuwi”. Unfortunately, the poor state of preservation of many of these fragments does not allow a sure attribution to a specific ritual composition. In my paper I shall address some problems concerning the reconstruction of a “Ritual of Zuwi” and the aim it intends to achieve; the identity of the woman called Zuwi, “author” of the ritual; the possible interpretation of some fragments that in my opinion do not belong properly to the “Ritual of Zuwi”.

Giusfredi, Federico: The Luwian Local Particles and the Obscure Particle =(V)r

While the system of the local particles in Hittite was extremely complex, Luwian seems to use only two: *ta* and *tar* (H.C. Melchert, *Cuneiform Luvian Lexicon*: 199f., 210; id. *The Luwians*: 210). In the present paper I will collect and review the evidence that led to this reconstruction, discuss the problem of the correspondence between the Luwian particles and the Hittite ones, and take into consideration the possibility of a different analysis. I will also address the problem of the meaning and function of the Luwian particle =(V)r.

Goedegebuure, Petra: The Deeds of Suppiluliuma II: the Südburg inscription reconsidered

The Südburg inscription of Suppiluliuma II has often been considered a report of a single military campaign against the Lukka lands and Tarhuntassa (Hawkins 1995). Despite this, David Hawkins himself already identified a few place names (Tarahna, Mount Tapapanuwa, Hursama) that seem to belong to the north and north-east of Hatti but which he rejected on the grounds that all events took place in the south-west. On the other hand, if we accept that these places indeed belong to the north and north-east, then it is possible to identify a few other place names: Katapa, Tahirpa or Taharippa, and Ham(ma)sa. The identification of these towns allows a reinterpretation of the Südburg inscription as perhaps ‘the (early) Deeds of Suppiluliuma II’, covering four military campaigns and repopulation programs in the Lukka lands, the lands north and north-east of Hattusa, and last but not least, Tarhuntassa.

Reference: John David Hawkins (1995). *The hieroglyphic inscription of the sacred pool complex at Hattusa (Südburg)*. StBoTB 3.

González García, A. César: Astronomy and Landscape in Central LB Age Anatolia

It is of note that no special direction of the compass seems to have been preferred either for the orientation of the temples or for that of the cult chamber themselves. J. Seeher (2006)

It is the aim of this presentation to show that the analysis of a statistically significant sample of Hittite temples – and monumental gates – demonstrates that ancient Hittite monuments were not randomly orientated as previously argued. On the contrary, there are well defined patterns of orientation that could be interpreted within the context of Hittite culture and religion.

This is the first intensive fieldwork dedicated to archaeo-astronomical studies of the Hittite culture. We have been able to obtain data for nearly a hundred sacred structures erected by ancient Anatolian civilizations such as the Hittite and the Phrygians as a result of a field prospective campaign. The analysis of the Hittite data has proven extremely fruitful and permits us to achieve excellent results. For example, our data confirm the textual evidence and have shown the relevance of solstitial and “equinoctial” orientations that could be explained within the context of ancient Hittite solar cult necessities. Indeed, Hattusha has shown a striking and highly interesting astronomical and topographical landscape, where potential relationships between astronomical phenomena, built structures such as temples and monumental gates, and different elements of the local landscape have been illustrated.

The present study is framed within a broader project to study temple orientation in the Mediterranean basin – which is at the basis of our project on cultural astronomy, *Orientalio ad Sidera II* –. After some outstanding results, especially on the temples of ancient Egypt, it was decided that the Hittite monuments of the Bronze Age would be an excellent laboratory to further extend the analysis of possible astronomical or topographical orientations – or both –. This is relevant not only for comparison with other neighbouring and contemporary cultures but also to get some insight into such an important region of the Middle East as the Anatolian Peninsula.

Our intention has been to put archaeoastronomy on the correct footing it deserves within Hittitological studies.

Goren, Yuval: see Klinger, Jörg W. – Goren, Yuval: Non-destructive provenance study of cuneiform tablets

Görke, Susanne: see Prechel, Doris – Corti, Carlo – Görke, Susanne – Lepši, Maria – Torri, Giulia: Bau(-)Rituale! Zur Textgeschichte von CTH 413-415 und CTH 725-726

Gromova, Daria: Solar Omen of Muršili II, Pharaoh Niphururiya and Chronology of the XVIII Dynasty

Chronology of the XVIII dynasty, and, subsequently, the whole Near Eastern chronology of the Amarna period, is based on three points: lunar dates from the reigns of Thutmose III and Ramesses II and the Sothic date of the 9th year of Amenhotep I from the Ebers calendar. The lack of agreement about the place of astronomic observations gave birth to three chronologies (High, Middle and Low). The main controversy takes place nowadays between the supporters of the Middle and Low chronologies, the Low chronology being currently more popular in literature. However, certain data of Near Eastern sources seem to be compatible only with the Middle chronology. In particular, assuming that the famous solar omen of Muršili II was a solar eclipse indeed and taking into considerations the recent secure identification of Niphururiya with Akhenaten (in the works of J. Miller), we have a clear date for this event, which corresponds only with the Middle chronology.

Güneri, Semih: Bronze Weapons from Konya

All unpublished archaeological material coming from Konya Karahöyük excavations, conducted by S. Alp during the 1953-1992 campaigns, have been studied by me since 2007. Bronze weapons are of great importance among the rich bronze collection (including weapons, tools, ornaments, etc.) of Konya Karahöyük. The weapons, in all their many forms, shed new light on the common features of the Middle Bronze Age archaeological culture of Konya Karahöyük. Most of them have been dated to the end of the first quarter of the second millennium BC. Various types of axes, spearheads, arrowheads, knives and others find close parallels from central Anatolian sites. Some “socket” axes are not most familiar weapon type of Anatolian Bronze Age; it’s possible that they might have been come to Anatolia from the East or Northeast(?). Another interesting type of weapons of Konya Karahöyük are the flange hilted daggers. They are known from the central-northern and eastern Anatolian sites, and all of them have not been dated to the earlier period than the first half of the second millennium BC. I think that Konya Karahöyük specimens are the earliest examples of the Anatolian flange hilted daggers. Before, earliest flange hilted daggers were known from Armenian sites, which have not been dated to the earlier times than those of Konya Karahöyük. In this way, the flange hilted bronze daggers from Konya Karahöyük have brought forward a new discussion about the homeland of this type of dagger.

Hazenbos, Joost: Report on the current state of the *HW*² and its prospects for the near future (in German)

Holland, Gary: The Origin of a Conjunction: *kuit* in Middle Hittite

The Hittite subordinating conjunction *kuit* 'that, the fact that, because, since' is derived from the neuter nom.-acc.sg. relative marker. The seemingly transparent process of deriving the conjunction *kuit* from the relative marker has not received the attention it deserves. In the first place, Hittite relative markers are basically adjectives, and not pronouns. Second, Hittite signals definiteness of relatives by word order. Third, the frequency of occurrence of *kuit* increases between Old Hittite, in which it is rare, and later Hittite, in which it is frequent. A close reading of the corpus of Middle Hittite, especially the epistolary texts, yields a number of examples of the following type, in which *kuit* is ambiguously either a conjunction or a relative adjective

ŠA ^mPihapzuppi=ma=mu *kuit*

ŠA ^mPikanu=ya *uttar* *hatrāeš*

karū=wa taksulāir n=at *AŠME* (Mšt 10.14-16; Alp 1991)

Either: 'But as to the fact that [*kuit*] you wrote me about the matter of Pihazuppi and Pikanu: "they have already made an agreement," that I heard.'

Or: 'But which matter [*kuit* . . . *uttar*] you wrote me about Pihazuppi and Pikanu: "they have already made an agreement," that I heard.'

On the relative adjective reading, *kuit* is separated from the noun it modifies by the second of the conjoined nouns. That this reading is possible is guaranteed by such examples as *uddār=mu kuē hatrāeš* (Mšt 8) 'which matters you wrote me about', in which *kuē* is unquestionably a neuter plural 'determinate' (Held 1957, = definite) relative adjective modifying *uddār*. The possibility of separating the relative adjective from its noun, here one of very general meaning, and the resultant ambiguity of interpretation provides a means for explaining the development of *kuit* as a conjunction. As a conjunction in a preposed clause, *kuit* must occur after a full lexical item, exactly the position required by a definite relative adjective.

Hutter, Manfred: Festivals, gods and sacred places of Hupisna

In Hittite texts Hupisna is closely connected with the goddess Huwassanna. Due to this, we can reconstruct the religious traditions in that local Luwian centre. The paper tries to interpret some of the temples (and public building) in the town according to our written sources. Further it will be asked what was the function of these building in the local cult, but it is also intended to give a preliminary idea about the gods who held - beside Huwassanna - a special position in Hupisna. On the whole, the paper reconstructs religious practices outside the Hittite capital and the "state cult".

Hutter-Braunsar, Sylvia: Performance in Hittite Rituals

In Hittite festivals we often find descriptions of performances. Some of them - like music and dance - are integral parts of the veneration of the deities, but others like sports and mock combats seem to serve only for the amusement and entertainment of the gods and the attendants of the rituals. This paper will give some examples of such activities and try to determine their function within the festivals.

Kahraman Çınar, Asli: A Comparative Look on the Sacrifice of Hattušili III for the Goddess of Sun with Examples of Sacrifices from Divine Religions

Sacrifice, which literally means "to make a promise to God on a special occasion; a ritual common in many religions in which a person obliges himself to do though not being held re-

ligiously responsible for doing”, is a religious ritual practiced in both polytheist and monotheist religions. Societies have sacrificed several things for their Gods. The most known of these are the animal sacrifices. Animal sacrifices are done by slaughtering while food or drink sacrifices are done by dropping them on the holy places or temples devoted to God. In this study, we will explore human sacrifice which has a place in polytheist as well as monotheist religions. On the basis of Hittite tablets as a source of information, we will dwell into the sacrifice of Hattusili III upon a dream of his sibling and the sacrifice of Virgin Mary as a woman servant to God by his mother by comparing Hittite tablets with accounts in Holy books.

Kapeluš, Magdalena: Les descriptions du deuxième jour de grand rituel funéraire royal

Among 71 fragments ascribed to the Royal Funerary Ritual (CTH 450) there is a group of tablets (more or less damaged) describing the second day of this 14-days long ceremony. They date from New Hittite and Late New Hittite periods and were found in Building A on Büyükkale, in the magazines surrounding Temple I and in the area of the House on the Slope. The analyze of these fragments (bearing at least traces of colophons) taking into consideration their date and find spots would perhaps allow to ascertain the number of exemplars and to differentiate particular ceremonies.

Karauğuz, Güngör: A City at Northwest Anatolia in Hittite Period: KALAŞMA (Settlement Problems in Northwest Anatolia)

The first layer of the İkiztepe mound dates back to the Old Hittite Period; however no remnants from the Hittite Imperial Period were found. Settlements dating back to 1750-1450 BC in Central Black Sea Region were reported only in the interior parts but not in the coastal regions. However, the number of settlements in the Late Bronze Age in Central Black Sea region is very limited. No traces of any settlements were found in the eastern part of South Black Sea region dating back to the IIth thousand BC in the surveys made. An increase in the number of settlements in the Late Bronze Age is evident in the areas east and southeast of Zonguldak. Surveys revealed and increase in the settlements in the area around Kastamonu dating back to the Old Hittite and Imperial Period. Hence, the presence of Hittite settlements in the area nearby the surroundings of Zonguldak is well known. Our survey made in the Zonguldak area between 2004-2008 revealed no archaeological material from the Hittite Period. This condition stands out as a major problem for archeologist and hittitologists investigating the region. The present paper aims to shed light and provide an answer to the following questions: 1. Did the western borders of Pala-Tummana reach the district of Zonguldak? 2. How far was the Pala-Tummana western border? Where should we try to find the city of Kalaşma neighboring of Pala-Tummana in the Hittite Period?

Klinger, Jörg W.: Die Textfunde von Oymağaç

Klinger, Jörg W. – Goren, Yuval: Provenance Study of Hittite Cuneiform Tablets using Mineralogical and Chemical Methods

Klock-Fontanille, Isabelle: From Hattian to Hittite: to do away with traces of matrilinearity in Hittite tradition

I want to revisit the issue of the supposed traces of matrilinearity in the Hittite tradition. First, by reading the Hittite texts, and resuming the study of relevant passages. And secondly, by reading Hattian texts that Hittites have passed to us: can we detect any traces of matrilinearity?

Kloekhorst, Alwin: Accentuation, plene spelling, and dat.-loc. sg. forms in Hittite

Most scholars nowadays assume that in Hittite there is a correlation between plene spelling and the place of the accent. Yet, details are far from clear. In this talk I will present one of the outcomes of my current research project about accentuation in Hittite, which will deal with the plene spelling of the vowel -i- and the accentuation of dat.-loc. sg. forms.

Koliński, Rafał: Kaneš Eponym List G and History of Northern Mesopotamia

Kaneš Eponym List G, published by Çahit Günbattı in 2008, is the only copy of the KEL which extends into the 18th cent. BC (middle chronology). It provides a list of 133 eponym names, overlapping with the terminal part of KEL A, published by Veenhof, and with much broken Mari Eponym Chronicle and forming in this way a nearly continuous list covering 258 years, starting with the first regal year of Erišum I. Kaneš Eponym List G is invaluable for more precise reconstruction of the history of North Mesopotamia. For instance, it provides an exact length of the life of Samsi-Addu of Assyria, which is 67 years, and not 75 or even 85 as often claimed, and that Yasmah-Addu ruled independently in Mari after the death of his father for six years before being driven out of the city by Zimri-Lim. It enables as well precise historical dating of places and temples unearthed at Tell Chagar Bazar, Tell Leilan or Tell Rimah.

Kryszewski, Adam: Methodology and the Problem of Hittite Geography

Geography of Hittite Anatolia has been one of the most discussed topics since the very beginnings of Hittite studies. Yet, after over a hundred years of research many questions remain unanswered and many problems arouse controversy. This state of affairs is no doubt mostly due to the nature of the sources. Over past several decades, however, too little attention has been paid to proper research methods and systematic source analysis.

The paper puts forward a new method for reconstructing the historical geography of Hatti. Its aim is to present Hatti's spatial relations in the form of clusters that combine toponyms belonging to one region. The analysis is based on a corpus of texts selected according to their 'geographical' worth. In addition, some issues important for the subject will be discussed, e.g., character of a journey, distance, speed of travel, means of transport, etc.

Kümmel, Martin Joachim: The conditioning for secondary *ḥ* in Hittite

Hittite is famous for its preservation of at least two of the IE laryngeals as distinct sounds, and thus it is very important for their reconstruction. Former attempts of explaining away Hittite *ḥ* have been abandoned. When doing this, scholars may have been a little too rash: Instead of claiming that *ḥ* is never old, we now tend to claim it is always old. But of course, there is no justification for such an overgeneralization.

Recently, Yakubovich (2011) has tried to re-establish one interesting case in which Hittite laryngeals might be secondary, namely in the words *eḥu* 'come!', *šēḥur* 'urine', *mēḥur* 'time', and *peḥute-* 'to bring'. Indeed, there are good reasons to assume that these words did not originally have *ḥ*, one of these being that Luvian cognate forms of the first two do not contain *ḥ*, cf. *iu* 'come!', *dūr* 'urine', and that within Hittite, *-ḥu* seems to be an allomorph of the prefix *u-*. Yakubovich connected the rise of *ḥ* here with the opposite sound law in Luvian, namely **ḥw > w*, and sociolinguistic interference.

In my talk I wish to present a different explanation for the emergence of *ḥ* between *e* and *u*, discussing phonological properties of the Hittite phoneme /ḥ^w/ and parallels in other languages.

References:

Yakubovitch, Ilya (2011): When Hittite laryngeals are secondary. In: *Sinchronnoe i diachronnoe v sravnitel'no-istoričeskom jazykoznanii*. Materialy VII meždunarodnoj naučnoj konferencii po sravnitel'no-istoričkomu jazykoznaniju (Moskva, 31 januarja - 2 fevralja 2011 g.). Moscow: Dobrosvet, 2011, pp. 277-9.

Lamante, Simona: Das Monatsfest von Nerik (CTH 672)

“*They will celebrate the old [yearly] and monthly festivals for the Gods*”, the queen Puduḫepa spoke in the prayer to the Sun-goddess of Arinna. Among many ceremonies preserved in the archives of the Hittite capital Ḫattuša, the monthly festivals are of major importance.

In one of the oldest and most important religious centres of the Hittite culture, the north Anatolian town of Nerik, a monthly ceremony in honour of the gods took place between the 13th and the 15th day of a month. This festival shows similarities to other seasonal celebrations but also a number of peculiarities. Among them there is the mention of the *daḫanga*-sanctuary and the prohibition to eat meat. The function of this sanctuary and its role in the cult of Nerik will be the topic of my lecture.

The reference to the king Tutḫaliya (IV) in the prologue of this festival and the ductus of the manuscripts allow us to date it to the time of his reign. Still open questions are whether this festival was created by Tudḫaliya himself after he re-conquered Nerik, or it was already part of the local old ritual traditions brought back to life by this king.

Lepši, Maria: see Prechel, Doris – Corti, Carlo – Görke, Susanne – Lepši, Maria – Torri, Giulia: Bau(-)Rituale! Zur Textgeschichte von CTH 413-415 und CTH 725-726

Li, Zheng: Hittite Diplomatic Texts? Reconsiderations about the Nature of some Hittite Treaty Texts

Some Hittite treaties which were concluded between Hittite kings and kings of Carchemish, Aleppo and Tarhuntasha were considered diplomatic texts of the Hittite kings. In other words, they were the agreements between Hittite kings and their sons or their royal descendants. In my opinion, however, this conclusion might be challenged, and this group of texts could not be treated as diplomatic documents.

Lorenz, Jürgen: Der hethitische König: Herr der tausend Feste?

The largest group of texts from the Hattusa archives is undoubtedly the so-called festival texts. For the main part, they describe the actions of the participants in various religious ceremonies. The most prominent role in many ceremonies is taken by the royal couple. Yet, how many festivals did the Hittites really perform, and did the king actually participate in almost every one of them? Considering the sheer amount of festivals known, with some of them lasting more than 30 days (e.g. KILAM), one cannot help but wonder: Did the Hittite king do anything else than party?

Masson, Emilia: The Mortuary Monument of Kattamuwa/Kuttamuwa: Which Teachings?

“Despite the expertise of our experts, despite the technicity of our technicians, despite the wide speciality of our specialists, all those qualities produce their own blindnesses because they are thoughts which are prisoners of their own frontiers which cannot communicate”. This is what the philosopher and anthropo-sociologist Edgar Morin proclaims in the hope that he will show researchers in all domains that they are "prisoners of categoric thought which separates things, creates the 'compartmentalisation of research', raises up 'barriers between disciplines' ". All his long life the eminent French specialist pleaded for interdisciplinarity, and ap-

plied himself to showing that the perception of "intelligibility" resides in "the way the whole works", in other words, in the relation between the parts which form a whole.

However, the method recommended by Edgar Morin, however judicious it might be, has not been able to impose itself as a credo of all scientific research. Why? Certainly because of its complexity in passing from one domain to another, linking up elements belonging to diverse disciplines in order to mutually illuminate them. An exercise where one must master much knowledge and possess a sure judgment. So most specialists leave this to one side, preferring to hole themselves up in the secure cocoon of their proper domain and concentrate on efforts without risk, detailed analyses, material descriptions. Research which inevitably ends up with surface observations, even of the first degree, which are often disconnected from inherent realities and thus avoid taking the synthetic way.

The recent discovery at Zincirli/Sama'al of a mortuary monument containing an inscribed stele illustrates, it seems to me, this state of affairs, according to Edgar Morin's definition, where "scientific knowledge obeys the principle of separation and disjunction". Better still, in imagining in the 8th century BCE this monument to his memory, the defunct, named Kattamuwa ou Kuttamuwa, will produce important arguments in favour of the method advocated by a thinker of the 21st century CE!

Remember: it was in July 2008 that the Chicago University archaeological team actually in charge of the dig at the tell of Zincirli brought this mortuary construction to light below the citadel, presently unique in its genre. Its intact state combines material and written data in order to apprehend the ideology which inspires them and, beyond, the intrinsic character which they form.

We owe a rapid report rich in information to the five specialists concerned by the Zincirli dig. It is made up of three parts which respectively present the archaeological and historical data, the iconographic aspects, and finally the epigraphical study. The authors show proof of mastered knowledge, of rigour, of clear redaction but keep very clear of crossing the limits of their respective specialities. They also omit to combine their efforts in order to seek out a global vision of the monument in question.

The sculpted epigraph facing the image of the future defunct immediately troubled specialists. Written in a semitic dialect which was the official language of Sama'al at that time (second half of the 8th century) it was thus attributed to the semitic domain alone. And so became the affair of specialists concerned by this discipline. The meaning of the text did not fail to astound them: the funerary beliefs demonstrated were foreign to Semitic tradition, others were formulated with the aid of new terminology or in incomprehensible fashion. Interrogations were rapid: new aspects of Semitic beliefs, or Egyptian, Anatolian, Indo-European influences? Justification of the presence of these unusual elements with the aid of immense erudition did not take into account existing realities or the state of mind engendered by them. A vast crossroads, Sama'al was inhabited by a pluriethnic population and was thus polyglot; the profile of the monument's author, a dignitary with a hittito-luvite name, who was in the service of the king of Sama'al. Last but not least, the opportunism inherent to politicians, those of the past like those of today. These facts converge to a unique solution: whilst remaining faithful to his spiritual heritage, Kuttamuwa opted for a redaction, or better, a translation of his epigraph into the official language of the time. This has been a current practice in pluriethnic circles since ancient times up to our own days.

From this point of view, the message of Kuttamuwa begins to reveal its veritable sense, the secret of its allusions or allegories. Even better, the relation between the written data and the archaeological context reveals a coherent ensemble. Hence, we discover in situ a spread of beliefs and practices of which the Indo-European origin cannot be doubted. Some of them survive to this day.

What was the reaction of the Hittitologists with regard to this, now only slightly, puzzling monument? Craig Melchert immediately demonstrated elements of the epigraph proper to Anatolian Indo-European tribes. Sensible observations, but the act of a lone cavalier who ventures beyond the barriers between disciplines, as the opened way closes behind him. Why? In emerging from his millenary hiding place, Kattamuwa/Kuttamuwa invites us to question ourselves on this state of affairs.

Matsumura, Kimiyoshi: Excavations at Büklükale

Büklükale is a city of Hittite Empire period (ca. 1400-1200 BC) and situated at the river bank of Kızılırmak, where is the point to cross the river. Büklükale is located in Karakeçili, Kırıkkale province, ca. 100 km southeast of Ankara. The city is ca. 500 m wide (west-east) and ca. 650 m long (north-south). At the east center of the city there is a mound on a rocky hill ca. 30 m high and 300 x 200 m in dimension. The Japanese Institute of Anatolian Archaeology carried out surveys here in 1991, 2006 and 2008. In 2009 the first excavation was begun and part of a city wall and a gate which is typical for a Hittite lower city and a 6.5 m high stone wall on the mound were found.

Mazoyer, Michel: A propos de l'infinitive euclide et de la proposition infinitive

Forme nominale du verbe, l'infinitif s'emploie avec une extraordinaire liberté en hittite. Les différents infinitifs remontent à des cas verbaux, mais, à l'époque historique, il semble vain de retrouver le sens de base dans les différents emplois. Le rapprochement avec l'emploi de l'infinitif chez Homère nous donne un appui pour mieux saisir la spécificité de l'emploi de l'infinitif en hittite.

Melchert, H. Craig: Hittite *išpar-* 'to spread, strew', *išparre/a-* 'to kick; trample' and Related Problems

Kloekhorst (2008: 406-10) has shown that we must distinguish two Hittite verbs, one 'to spread, strew' and another 'to kick; trample', but his assignment of individual examples is unsatisfactory, and further details of the inflection and possible contamination of the two verbs remain to be elucidated. This paper will review both the synchronic and diachronic aspects of the problem, including the related verb *išparmu-*.

Mielke, Dirk Paul: Hittite Fortifications: between Function and Symbolism

The remains of Hittite fortifications are among the most impressive archaeological legacies of Bronze Age Anatolia. Accordingly, the study of fortifications is a very popular subject in Hittite archaeology, and has fascinated both specialists and lay researchers. However, most studies have confined their attention to simple, often critical comparative descriptions of the remains, and comparisons between Hittite and Mycenaean fortifications have been especially popular. Modern archaeological research about fortifications is focused on higher-level questions, which range from their architecture and function all the way to their symbolic meaning.

Fundamentally, all fortification elements share a universal character, and thus, they always strike us as similar across different epochs and cultures. The primary military function of fortifications sets narrow limits on their architecture. Their structural design is necessarily a reflection of an underlying fortification strategy, which can be regarded as a response to the military potentials at a given time and in a given region. Thus, in considering Hittite fortifications, the question first arises as to which particular characteristics may be regarded as culturally specific. On the basis of many sources, it has become clear that surrounding walls were regarded as an essential existential safeguard for a city. Over the course of the history of the Ancient Near East, the contours of wall construction became a part of the physical appearance of the city and this culminated in the equation of city and city wall. Through their incorpora-

tion into ideological conceptions of space and boundary (political, sociological, religious, mythical, etc.), fortifications acquired a level of meaning that extended far beyond their actual military function.

This paper seeks to provide an urgently needed overview, oriented to modern questions, about diverse aspects of Hittite fortifications that range in purpose from the functional to the symbolic.

Miller, Jared L.: The Dating of Old Hittite Historical Texts in the Wake of the Redating of the Oldest *Landschenkungsurkunden*

Since the first attempts at dating the earliest Hittite historical texts, many of which contain no clear reference to a named king, the assumption that above all the so-called anonymous *Landschenkungsurkunden* (LSUs) were to be dated to the Old Hittite Period beginning with Hattusili I has played an important role in chronological and especially prosopographical arguments. The recent discovery of further groups of LSUs and the recognition that the earliest of them date to the reign of Telipinu or at the most one generation earlier has nonetheless not yet led to a reassessment of the dating of the historical texts that had been dated in part through prosopographical links with the anonymous LSUs. The paper will therefore attempt to examine the effects of the redating of the LSUs for the chronological placement of related historical texts.

Mouton, Alice: Scapegoat rituals in Hittite Anatolia

In this paper, I wish to reexamine the attested ritual sequences during which one or several scapegoats are used. My definition of a scapegoat will be as follows: a living substitute (either an animal or a human being) which, after absorbing the patient(s)' impurity/illness, is released (*tarna-*) into the outside world without being killed. The presence of the term *nakkušši-* will also be taken into account. Through a presentation of the evidence, I will pinpoint some peculiarities of Hittite scapegoat rites, drawing attention to regional variations between them. The ritual contexts in which these rites occur will also be analyzed.

Müller, Gerfrid G.W.: Forensik und Fragmente

In jahrzehntelanger Forschung konnten zahllose Joins ermittelt werden, um die stark fragmentierten Keilschrifttafeln aus den Ausgrabungen in der Hethiterhauptstadt Hattusa zu rekonstruieren. Mittlerweile werden die Fragmente immer kleiner, und die Zahl dieser kleinen Fragmente wächst mit jeder neuen Textpublikation stark an. Die Formelhaftigkeit mancher Textgattungen erschwert die Wiederherstellung der Tafeln zusätzlich. Methoden der Forensik könnten helfen bei der Zuordnung von Fragmenten helfen.

Murat, Leyla: The Usage of Water in Cultic Context in the Hittite period

Water existed before living beings and the life began in the water. Until recent times, peoples exhausted the water in its natural condition. Water is a physical necessity for life, so peoples established their villages and towns near water supplies in the course of transition to the settled life and the following periods, and they created great civilizations. Hittites, who existed in Anatolia from 1650 to 1200 BC and established the first political union in this area, are one of these great civilizations. According to the Hittite belief, water is an important material for deities, and also since it ensures both physical and psychical purity for people, the water supplies and rivers were sanctified; many rituals were performed for water and it given much importance to water cult.

Nicolle, Raphaël: Nouvelles hypothèses sur Télipinu, le Soleil et l'Aurore

Télipinu est une divinité aux multiples facettes. Dieu de la fondation, dieu de l'Orage, dieu de l'agriculture, il semble être également associé à l'aurore selon la mythologie hittite. Protecteur du Soleil, Télipinu a par conséquent une fonction de régulateur du cosmos.

Cette figure de protecteur du Soleil et de son cycle se retrouverait dès l'époque proto-hittite.

Oded, Bustenay: The 'Hittites' in the Old Testament: Historiographic, Literary and Theological Aspects: Ezekiel 16:3 "Your Father was an Amorite and your Mother a Hittite" (POSTER)

Oreschko, Rostislav: The Strange Case of Dr. FRATER and Mr. DOMINUS: a re-consideration of the evidence concerning Luvian *nani(ya)*-

According to the current views there are two words for “brother” in Luwian: *nani-* and *atala-*. While *nani-* is attested in cuneiform Luwian texts of the Empire Period, the second word for “brother” is found in Hieroglyphic Luwian texts of the Early Iron Age (logogram FRATER). Curiously enough, neither *nani-* seems to be attested in the Hieroglyphic texts, nor *atala-* in the cuneiform transmission. Besides this not quite trivial situation, there are several further oddities stuck with Luwian “brother”. First, it is generally thought that just this Luwian word is represented by the element *nani-*, frequently found in Luwian personal names. Given the fact, that many such names contain as second element a name of a deity, the interpretation of *nani-* as “brother” leads to postulation of a row of semantically quite suspicious names: “brother of DN”. Secondly, the hieroglyphic sign, which is thought to conceal the word for “brother” on the seal epigraphs of the Empire Period is completely different from the sign used for this in the later texts and is dubbed FRATER₂. Such a case of co-existence of two different signs, distributed chronologically, used to render one and the same logogram is a unique case in the Hieroglyphic Luwian script and needs some explanation.

On the other hand, the lasting problem in the Luwian vocabulary is the word for “lord”. Although “lord” (ideogram DOMINUS) is one of the most frequently attested notions in the entire Luwian corpus its full phonetic form is unknown. Phonetic cluster /-*nani*-/ found in some inscriptions with the logogram is thought to represent merely a phonetic complement, i.e. only part of the word. However, there is a possibility to demonstrate that *nani-* represents most probably the full reading of DOMINUS. This suggestion gives naturally a possibility to re-address the semantic interpretation of the element *nani-* in personal names. On the other hand, re-interpretation of the role of *nani-* in cuneiform personal names leads in its turn to necessity to revise the nature of its alleged hieroglyphic pendant FRATER₂.

Öz, Esma: *arhālum* and *unuššum* in Kültepe Tablets

Kültepe tablets as an oldest written documents of Anatolian history belong to the Assyrian Trading Colony Period (BC ± 1975-1723). Most of the texts were written by Assyrian merchants, but some of them belonged to the native people. The tablets had not always been interpreted properly, there are many words that still remain obscure. In this talk the words *arhālum* and *unuššum* will be discussed. It has been understood that these two words are related to the local government and appear to belong to the native people. They will be evaluated in the texts recorded, with a proposal concerning their possible meanings.

Ozcan, Dogan Zilan: see Akyol, Ali Akın – Ozcan, Dogan Zilan: 3D Modeling of Agilolu Archaeological Area at Sapinuwa

Ozulu, İbrahim Murat: see Reyhan, Esma – Ozulu, İbrahim Murat – Tombuş, Fazlı Engin: Ortaköy-Şapinuva (Çorum) Archaeological Province and a Research on Ancient Roads in Nearby Surroundings

Ozulu, İbrahim Murat – Tombuş, Fazlı Engin – Çoşar, Mustafa: Arkeolojik Alanların Araştırılmasında Görünürlük Analizinin Kullanılması; Ortaköy (Şapinuva) Örneği

Dini ve askeri öneme sahip şehirler tarih boyunca savunulan, korunan, ele geçirilmesi zorlaştırılan yerler olmuşlardır. Yazılı kaynaklardan öğrendiğimize göre Şapinuva bu şehirlerden biridir. Şehir askeri birliklerin konakladığı önemli bir üs ve aynı zamanda dini bir merkez konumundaydı.

Ticaret yolları, yüzyıllar öncesinden günümüze, uluslararası ekonomik yaşama ve sosyo-kültürel etkileşime bir köprü oluşturmuştur. İnsanların ihtiyaçlarını karşılayabilmeleri için ticaretin güvenli bir şekilde yapılması ve sürdürülmesi gerekmektedir.

Bu özellikleri ile Şapinuva jeopolitik konumu ve sosyal olguları nedeniyle savunulması, korunması gereken bir bölge olarak karşımıza çıkmaktadır.

Hitit döneminde görmek ve görünmek, düşmandan korunmak, ticaret yollarını kontrolü altında tutmak en az günümüzde olduğu kadar önemli idi. Hâkimiyet alanlarının devamı ve güvenliği için yaşadıkları alanı kontrolleri altında tutmak ve gözetlemek önemli bir gerekliliktir.

Gözetleme kulesi geniş alanların izlenmesini sağlayan bazen coğrafi yapının kullanıldığı yüksek tepeler veya ağaç üzerlerinde bazen de yüksek binalar inşa edilerek savunma, iletişim, izleme faaliyetlerinin gerçekleştirildiği yerlerdir. Son yıllarda birçok alanda olduğu gibi arkeolojik araştırmalarda da Coğrafi Bilgi Sistemleri (CBS) kullanımı giderek artmaktadır. CBS analizlerinden birisi olan görünürlük analizi belli bir noktadan gözlenen alanın ne kadarının görülebildiğini hesaplamaktadır.

Bu çalışma, Şapinuva şehri ve yakın çevresinin güvenliğinin sağlanabilmesi için gerekli olan gözetleme kuleleri ve ileri karakolların yerlerinin belirlenmesine yardım etmesi düşünülmüş ve hazırlanmıştır. Bölgeye ait bilgiler toplanmış CBS yardımıyla değişik durumlara göre görünürlük analizleri yapılmıştır. Yapılan analiz sonuçlarına göre belirlenen yerler uydu görüntüsü ve hava fotoğraflarından incelenerek noktaların koordinatları Şapinuva şehri arkeolojik kazı ekibine teslim edilerek çalışmanın tamamlanması düşünülmektedir.

Patrier, Julie: Thoughts on preservation and storage of foodstuffs in Central Anatolia

This lecture aims to present the state of our knowledge on the question of preservation and storage of foodstuffs in the Ancient Near East and more particularly in Central Anatolia in the 2nd millennium BC. Indeed, preservation and storage are essential mainstay of the food in any society, by allowing to make foodstuffs available. But beyond this aspect, the subject also allows to approach the everyday life of the ancient societies, at different levels: first of all the technical knowledge (methods of preservation, building of silos, etc.) but also the social and economic, administrative and political organization. The priority was given to archaeological remains, but all available documentation has been taken into account, whether it concerns ceramic pots and seals, or involves written sources or data from archaeobotany, archaeozoology, entomology or chemical analyses. These data are also supplemented, their interpretation nuanced and deepened by information provided by experimental archaeology and ethnoarchaeology. This interdisciplinary approach seems to be the only solution allowing dealing with such a subject to have *in fine* the most complete view possible.

It is the set of these data which will be presented in a quick survey of the remains relating to this issue.

Pecchioli, Franca – Torri, Giulia – Corti, Carlo: The survey in the area of Uşaklı Höyük (Yozgat): archaeological and epigraphic findings

In the context of the archaeological survey conducted by the Chair of Archaeology of the Ancient Near East and the Chair of Hittitology of the University of Florence, the present paper aims to show the preliminary results of the survey focusing in particular on epigraphic findings. In the second part of the present paper we will analyze the historical, geographical, and cultural aspects that support the identification of Uşaklı with the ancient Hittite city of Zippalanda.

Popova, Olga: Les facteurs extérieurs qui influencent le choix des signes cunéiformes dans la langue hittite.

The findings about the phonetic nature of the Hittite stops are largely based on the study of their graphic representation. By examining the writing, it is possible to identify some regularity in the graphic representation of the signs which reflect certain phonetic realities. The point is that the writing and the choice of signs were significantly dependent on the personality of a scribe, traditions of his school, the time and conditions in which he worked.

The aim of the present research is to find out what external factors could influence the choice of signs for the stops in the Hittite cuneiform writings. My research has three main objectives: to find out how much the choice of this or that sign in certain pairs of stops is conditioned by tradition and how much it is determined by morphology or phonetics; to examine to what extent, along with traditions, the epoch influences the use of signs for the stops; to analyze how the international relations and the use of the Akkadian language as a language of diplomatic correspondence could influence the Hittite written tradition, in particular the graphic representation of the stops.

Prechel, Doris – Corti, Carlo – Görke, Susanne – Lepši, Maria – Torri, Giulia: Bau(-)Rituale! Zur Textgeschichte von CTH 413-415 und CTH 725-726

The German-Italian VIGONI-Project funded by the DAAD and MIUR/Deutsch-Italienisches Hochschulzentrum (DIH) seeks to undertake a new approach towards the interpretation of Hittite royal ideology. Based on an analysis of the so called “building rituals” CTH 413-415, CTH 725-726 and “substitution rituals” CTH 419-421, one part of the lecture will exemplify the development of text groups by taking into account scribal customs concerning shape of signs and tablets as well as the relationship of duplicate texts. This will be combined with the second part taking into consideration aspects of content and find spots of the texts. On the whole we intend to show new aspects of the ideological legitimization of kingship and the mechanisms of storage of knowledge among the Hittites.

Reyhan, Esma: Kizzuwatna-Rooted Rituals in the Ortaköy-Şapinuwa Archive

In the Ortaköy-Şapinuwa archive many Kizzuwatna-rooted “god-calling rituals” have been obtained. These rituals were conducted to call the gods, to remove the dirt, to bring the unwanted case to its former state, and in general, “to purify“. Being Kizzuwatna-rooted, the rituals from Ortaköy-Şapinuwa bear resemblance to those known from the Boğazköy-Hattusa archive. In general, these rituals are conducted in a given scheme: 1- What is the reason for the ritual? 2- (If the ritual is intended to call) which gods will be called/appeased/asked for health and welfare? a) From where will the gods be called (mountain, sea, river, sky, etc.) b) In which ways will they be attracted? c) How will the ways be prepared? 3- Which sacrifice materials will be prepared for the gods? 4- Which sacrifice terms will be chosen in accordance with the purpose of the ritual? 5- Where will the ritual be conducted?

In our presentation, examples will be given from the Kizzuwatna-rooted “god-calling rituals” obtained in the Ortaköy-Şapinuwa archive and some sacrifice terms used in rituals will be dealt with.

Reyhan, Esma – Ozulu, İbrahim Murat – Tombuş, F. Engin: Ortaköy-Şapinuwa (Çorum) Archaeological Province and a Research on Ancient Roads in Nearby Surroundings

Şapinuwa Hittite city located in province borders of Ortaköy, has an utmost importance after Hattusha as a center of Hittites. Anatolia is a connection point between Asia and Europe both over sea and land, and has been surrounded by significant trade routes since early ancient ages. It is highly possible that one of these routes run through Şapinuwa after getting into Anatolia from Caucasia and passing the Kelkit Valley.

Some clues about the existence of this route have been cleared by land searches of the Şapinuwa team for archeological excavations. In the scope of the project, this information has been primarily used in order to describe, take under record and plot the line, the route passed through, on the map.

As a consequence of preliminary examinations, it has been found that a potential length of the ancient road in Şapinuwa is 7 kilometers. In regard to handicaps dealing with field work as a whole and previously classified division, every division has been examined in itself.

Other data attained by means of short term field works have been recently evaluated in GIS analyses.

Rieken, Elisabeth: Translation Techniques in Hittite: The Relative Construction

Hittite literature displays a wide range of texts or passages that are of foreign language origin and, within the Hittite context, have been translated. From the point of view of Hittite grammar, the Hittite texts resulting from the process are of varied quality, some of them showing ungrammatical constructions like fronting of both preverb and verb, while others are excellent translations. Hittite relative constructions are not restricted to cases where the original text itself has a relative clause. Instead, it is employed for various purposes including compensating for lacunae in the Hittite lexicon and grammar. The postposed relative clause is of particular interest, since it is especially frequent in translation literature.

Rizza, Alfredo: Hittite -z(a)- in the translations from Hattic

In this paper I will speak about the use of the particle -z(a)- mainly in the bilingual Hattic-Hittite texts.

At first an overall brief presentation of the functional spectrum of -z(a)- will be offered. A very brief sketch of the hypothesis that the many functions of the particle may ultimately be reduced to one formal property will be also presented.

The central part will elaborate a chapter not yet published of my PhD thesis on the morpho-syntax of Hattic-Hittite texts. The particle -z(a)- is somehow central in the understanding of Hattic, on the one hand, and of the techniques of translation used by the scribes on the other.

In the paper I will discuss some of the proposals of correspondence between Hattic and Hittite showing that the traditional approach is in some respect lacking. As a matter of fact, as long as -z(a)- is used with different functions it would be natural to think that, on the one side, it is used to translate different situations, on the other, it is also used when the Hattic has no real formal correspondence.

I will try to analyze cases in which -z(a)- seems to appear for internal reasons and cases in which it may be understood as a specific translational tool.

Rutherford, Ian: The Gate through which they bring men for killing: Another parallel between Hittite and Greek elimination rituals

Many scholars have drawn attention to a number of striking parallels between Hittite and Greek purification rituals, e.g. in relation to “between the pieces” rituals (Masson) and to elimination or “scapegoat” rituals (see Bremmer.1983 etc.). The purpose of this paper is to draw attention to an additional parallel relating to elimination rituals. The Ritual of Iriya the LÚHAL , “If I treat ritually a city in respect of bloodshed, perjury and tongue of the multitude” (CTH 400) includes a number of distinct purificatory techniques. In one of them, a billy goat and a šurašura- bird are led through a city, and then made to leave the city “from whatever gate they lead persons for killing”, and taken to the place “where they died”. There, the goat is burned and the bird is buried (KUB60.75+KUB30.34, 19-26).

The goat and the bird are “carriers”, which carry harmful miasma out of the city. The “persons” who are led out for killing are presumably prisoners sentenced to death; there is no suggestion that they are themselves scapegoats or that their killing has a ritual dimension. The detail that the city-gate used for the ritual has to be the one through which those about to be killed pass has a striking parallel in a Greek source from about 100AD. Plutarch of Chaeroneia (On being a busy-body 6, 518b) writes that cities have certain “unlucky and dismal gates through which they lead out condemned criminals and cast out the purgations (lumata) and the purificatory offerings (katharmoi), while nothing undefiled or sacred either goes or out through them”. As with other parallels of this sort, the question arises whether this is a coincidence, or implies some sort of link between the rituals cultures of Anatolia and Greece.

Bremmer, J. N., “Scapegoat Rituals in Ancient Greece,” HSCP 87 (1983), 299-320, reprinted in Oxford Readings in Greek Religion, ed. R. Buxton (Oxford, 2000), 271-9; expanded version in id., Greek Religion and Culture, the Bible and the Ancient Near East (2007) Masson, O., “À propos d'un rituel hittite pour la lustration d'une armée. Le rite de purification par le passage entre les deux parties d'une victime”, RHR 137 (1950), 5ff.

Şahin, Hasan Ali: The Importance of City of Şalatiwar in the Assyrian Trade Colonies Era

The City of Şalatiwar had an important role in the west of Salt lake (Tuz Gölü) in the Colonial Era. This city was located on the way between Wahšušana which is supposedly located where Kızılırmak lays to the North in the east of Ankara and Puruštattum which is said to be located in Konya plain and it was the place where the caravans of Assyrian merchants were constantly passing across. Assyrian merchants were carrying copper metal which got from the cities in the Kızılırmak curve. The city of Şalatiwar was a bridge between these two locations. On the other hand, two mercantile wares called *amutum* and *birtum* which can be guessed that one is a precious mine and the other one is a mule were being taken up from this location and delivered to the other cities in Anatolia. In this respect, the city of Şalatiwar had become an important place where all the mines were merchandised and all the caravans passed across. The existence of the city of Şalatiwar had lasted until the Hittite Empire Era.

Savaş, Abdurrahman: A comparative study on Hittite, Roman, Islamic and Judaic Law

There were Hittite cuneiform laws among the artifacts that were unearthed between 1906 and 1912 in Bogazköy, Turkey. Many commentaries have been published as articles and books on these legal codes. These commentaries by the experts in the field tried to compare Hittite legal codes with other ancient civilizations’ legal codes.

It is well known that a Hittite legal code consists of many subjects pertaining to criminal, family and property laws. These legal matters are found in Roman, Judaic and Islamic laws as well.

In our study we have tried to explain how Hittite legal codes had their effect particularly on Roman Law, as well as how crime, family, property and obligation law shaped Judaic and other legal codes. Similarities between Islamic and Judaic laws show their close resemblance of these legal codes. Hence, we will compare these two laws by pivoting on Hittite legal codes.

Since both Hittite legal codes and Roman Laws are mostly of Anatolian origin, our study will encompass legal codes meshed into poetry of the contemporary Anatolian culture. Since the Anatolian culture harmonized Hittite and Roman Laws into its culture before the Islamic Law rule it makes appealing to look into similarities.

Schürr, Diether: Lykische Orte und ihre Namen: Drei Namentypen

Lycia is rich in ancient toponyms, and most of them are not of Greek origin. Some have already been attested in Hittite sources, a remarkable number in Lycian inscriptions and coin-legends, more in Greek inscriptions and literary sources. Few have survived to this day, and they have often been officially replaced by ordinary Turkish names.

In an attempt to analyse the Lycian toponymy three types of names are treated:

1. the most common type, names with the South Anatolian suffix **-asso/ī-*,
2. names with the Indo-European suffix **-went-*,
3. composite names, especially such with a second member, which also occurs separately in the inscriptions.

Şenyurt, Süleyman Yücel: New contribution to Hittite Archaeology from Ovaören-Nevşehir Excavations

Sevinç, Fatma: The Altar as a Cult Object in Hittite Period

Thanks to the cuneiform texts we know that there were many objects used in Hittite religious ceremonies. The altar is one of those objects, and it is indispensable in the ceremonies because of its particular role. In the religious ceremonies, which are based on the idea of satisfying the Gods, the altar serves as a place for offering things to gods. The altar had different forms, and could be made of various materials. We learn this from both the cuneiforms and the iconography. But it is difficult to identify the representation of altars with altars that are mentioned in the texts. Yet another problem is finding out which one is the real altar, that is, the one containing the sacred meaning. Our work aims at shedding light on these issues.

Shatskov, Andrey: Hittite imperfectives in *anna-/i-*

One of the three Hittite imperfective suffixes, *-anna-/i-*, will be discussed. The talk will address the principles for the choice of a certain imperfective suffix. In case of *-anna-* it is the voice of the verb, since a few verbs that have any substantial amount of *-anna-* forms either are middle or at least have plenty of middle forms and are likely to be originally middle.

The etymology of this suffix will also be discussed. It will be argued that the connection to the abstract nouns in *-atar* cannot be upheld since very few verbs with *-anna-* imperfectives have such abstract nouns. While the relation to Skt. present formations of the type *gṛbhāyá-* is possible, the most promising is the connection to various nasal suffixes of the type *-ana-* in Armenian or *-ávω* in Greek.

Shelestin, Vladimir: The foreign policy of the late Old Hittite Kingdom: the case of Ammuna

Ammuna was the only great king of Hatti between Muršili I and Telepinu, but the tradition of his foreign policy is rather weak. One of the sources for it, Ammuna's Chronicle (CTH 18),

was partly attributed to Telepinu by S. de Martino in 1999 and 2003. Our analysis of this text shows the unity of KUB XXVI 71 i and iv. Reexamination of spatial, stylistic, geographical and prosopographical argumentation gives back to KUB XXVI 71 iv the status of basic source for Ammuna's foreign policy. We mark out 3 principal directions of his foreign policy (West, North-East and South-East) together with other scholars, but pay attention to Palaians, not Kaska, in the discussion of his North-Eastern rivals. Assessing the foreign policy of Ammuna as heroic for the Hittite Time of Troubles, we trace legitimacy and purity of his reign and reveal Ammuna's declaration of dependent nature of his power (*maniyahh-*). It could be source for the negative tradition of his infamy, more developed by modern historians than by Telepinu himself, and the address to tradition of both kings confirms it.

Sideltsev, Andrey V.: Two Systems of Clitic Doubling in Hittite

The lecture deals with two systems of clitic doubling in Hittite instead of the traditionally recognized one. Clitic doubling is generally defined as co-occurrence of enclitic personal pronoun in the same clause or sentence with a coreferential full NP in the same syntactic function.

Two different systems of clitic doubling are distinguished on the basis of whether full NP is in the same clause or in the same sentence (but outside the clause with the enclitic personal pronoun). The first system is clitic doubling proper, the second is normally termed dislocations (right and left dislocations).

Clitic doubling proper does not involve any syntactic movement of full NP – it stays in its base-generated position:

NS (CTH 398.A) KBo 4.2 Vs. I 5-6

1. [*nu ŠA T*]_{I₈}^{2MUŠEN} *partāunit anda [š]akuškanzi*

2. [*nu=*]*uš*[?]=*ššan*_{DUG} DÍLIM.GAL *ì tianzi*

3. *šerr=a=an*_{DUG} DÍLIM.GAL *ì [ištap]panzi*

“(1) With the eagle's feather they moisten (birds of clay). (2) They put them into an oil bowl (3) and plug it up, the oil bowl!”.

The type was distinguished for Hittite by A. Garrett in his dissertation and completely ignored ever since. In the report I review his data and add quite a number of new occurrences. Based on a largely different data set, I propose a functional description of clitic doubling – it codes topicality, namely shift topic and discourse status change, similarly to the particles *-a/ma*. I also put forward semantic, functional and structural criteria to distinguish clitic doubling proper from appositive dislocations (appositive structures). The most important ones are distinct discourse function with clitic doubling and lack of any discourse function with appositive dislocations as well as a special cliticization strategy of clitic doubling different from normal Hittite cliticization: whereas enclitic pronoun appears in the clitic doubling clause due to normal cliticization process, the full NP in the same clause (identical to full NP in the previous clause and not describing the enclitic pronoun in any way) is totally unexpected.

Right and left dislocations involve syntactic movement of a full NP outside clause boundaries – to the left or to the right.

Whereas left dislocations are uncontroversial and do not require any special treatment in the report, the right dislocations still present quite a number of puzzles despite recent work by A. Bauer, E. Rieken, A. Rizza and the author. The main problem is whether right dislocations as a type is proper Hittite or calqued after a Hattian or Hurrian model. The calqued origin is supposed on the basis of distribution of right dislocations in the texts: they predominantly occur in either translated texts or Hittite texts composed in Kizzuwatna. Another reason for assuming the calqued origin is that right dislocations do not seem to possess any clear function in many of their uses. However, I attempt to show that no model for calquing was present in Hattian. Such a model existed in Hurrian but Hurrian influence on Hittite syntax came when

right dislocations already existed in Hittite. Thus I still uphold my earlier (2002) position that right dislocations are a proper Hittite feature with a specific discourse feature (continued topic with additional functions of negative connotation or epithets) that greatly expanded in either translated texts or Hittite texts composed in Kizzuwatna. As a result of contact induced change, right dislocations lost their functional specifics in many translated texts – just like any other inverted word order pattern (verb fronting or cliticless afterthoughts, both of which are clearly proper Hittite phenomena). However, right dislocations never experienced any stylistic expansion as a marker of addresses to gods in proper Hittite texts: the few cases when they occur in proper Hittite compositions are not limited to myths and rituals, they also occur in diplomatic texts.

Simon, Zsolt: The phonetic value of the Luwian laryngeals

The phonetic value of the Luwian laryngeals, despite of a preliminary investigation by F. Starke (StBoT 31, 144f.), is still indeterminate (Melchert, HdO 68, 179), only their contrast (-*h*- vs. -*hh*-) is clear (*contra* Plöchl, DBH 8, 20, 24; cf. Simon, AAntHung 47, 239; the problem of <á> will not be included).

However, there are many ways to define a – necessarily only approximate – value of the Luwian laryngeals: scribal mistakes (confusion with other phonemes); alleged Luwian loanwords in other languages (e.g. Greek, Egyptian) and transcription of Luwian onomastic material in other languages (e.g. Assyrian).

Based on the compilation of these corpora I provide a critical analysis of all these possibilities in my talk and suggest new approximate values for the Luwian laryngeals.

Singer, Itamar: The distinctiveness of the historical introductions of Hittite state treaties

The historical introductions of Hittite state treaties are re-examined in search of their intrinsic rationale. Contrary to current interpretations which tend to expose their deceitful propagandistic character, it is suggested that this unique historical device rather exhibits a deep moral stance in international relations, unequalled in other contemporary cultures.

Sir Gavaz, Özlem: Evaluation of the Hittite Kings' trips Relating to the Ceremonies in General

Hittite cuneiform texts constitute the main topics of our study which describe the ceremonies consists of cult trips where Kings, Queens, their children and high ranking officials participate.

There are many essential reasons for the cult trips of Hittite Kings' to Hattusha and its nearby cities during some certain feasts. The only reason for cult trips that are misperceived at first as the undo religious responsibilities is not the religious responsibilities that would cause disaster. Certainly, religious visits to the temples of important kings and queens living in Hittite pantheon have very important place in Hittite religious life. However, personal cult trips of kings or queen and royal family should be evaluated socially and politically.

While the routes of places where the King visited in *nuntarriyašhaš* and AN.TAH.ŠUM^{ŠAR} so far are more openly seen in the texts, it is also known that there are more ceremonies which include other kinds of cult trips.

The aim of our study is to discuss on all ceremonies including cult trips and thus to make an overall evaluation.

Strobel, Karl: Construction and Deconstruction of an Empire: Personality and Structure. The Example of the Hittite Empire

The today better knowledge of the development of the Hittite Empire since the first raise of power under Anitta let us recognize an oscillating image. Internal affairs and inner-dynastic

strive in combination with, or without, external threat, but causing widespread disloyalty or centrifugal tendencies, always seem to be the historical causes. This leads us to the question of the relationship between personal rule and imperial structure also known in other empires. Was the Hittite Empire an organized state? Was there a historically developed heartland? What was the role of the imperial centre in contrast to the periphery? From this point of view, the so-called final collapse of the Hittite empire must also be reconsidered and seen in parallel to earlier events.

Süel, Aygül: Ortaköy/Şapinuwa metinlerinde tarhunnaradu (Tarhunnaradu in the Ortaköy Tablets)

We are confronted with a person named Tarhunnaradu in the letters relating to West Anatolia from the Ortaköy archives. In the Boğazköy archives, a person with the same name is mentioned in the text known as the Tuthaliya Annals. The documents EA 31 and EA 32 that were found in the El Amarna (Egypt) archives are exchange of letters between the pharaoh Amenofis III and the king of Arzawa Tarhundaradu and mention a royal wedding. The relationship between the king of Arzawa Tarhundaradu, mentioned in the Amarna letters, and the person named Tarhunnaradu is still discussed in the scientific community. There are opinions stated that these persons in relations with the Arzawa Kingdom and hence the history of West Anatolia are the same person.

Most of the tablets excavated in Ortaköy date back to the early 14 century B.C., the middle Hittite period. It is discovered that the royal couple Tuthaliya III and queen Taduhepa, were ruling here. Apart from many important findings in the Şapinuwa excavations, documents belonging to the royal couple, Tabarna seals, cuneiform texts in which "Great King" is mentioned, a mould with hieroglyphic writing stating "Great King Tuthaliya and Taduhepa", and other cuneiform evidence show the importance of this city with its own government and large territory.

Şapinuwa, one of the capital cities of the Hittites, occupies a vast area in Ortaköy and 9 km² of this area has been approximately determined from studies concluded to this date. It is known from the texts that this city was also populated during the reign of Great King Mursili II (14-13 century B.C.).

In this communique, these historical figures will be examined, with the information from the relating Hittite sources. Also the documents from the middle Hittite period relating to Tarhunnaradu will be examined and the relationship of this historical figure to the king of Arzawa Tarhundaradu will be questioned.

Süel, Mustafa: Şapinuwa-Ağlönü Kutsal Alanının Hitit Dünyasındaki Yeri (The Place of Sapinuwa-Ağlönü Sacred Region in the Hittite World)

As in all civilizations of the archaic era, the world of rituals played a very important role in the formation of the Hittite way of life. The Hittites believed that all the events throughout their lives were connected to a well kept balance of their relationship with the gods. A punishment from the gods would not only mean unhappiness for the individual but would also mean painful suffering and disaster for the whole community. The gods must be kept pleased to stay away from all these troubles. Rituals must take place and presents that the gods like must be given to keep them satisfied. It seems that the top priority in keeping the gods pleased and to prevent them from getting enraged lies in the spiritual and physical cleanliness of the community. The importance given to the *itkalzi* texts from Şapinuwa clearly shows us that this city played an important role in the formation of relations with the gods.

The Ağlönü Sacred Region is one of the most important places in this sacred city. The architectural findings here during the scientific studies have given us new horizons in understanding the Hittite world. The crucially important monumental Stone Paving Structure and

the archeological evidence of the sacrifice pits that are scattered on a large area, which we know from the cuneiform texts, have been presented to the scientific community. This topic will be presented in detail in this communique.

Taracha, Piotr: Tuthaliya I Redivivus

The question about how many kings named Tudhaliya reigned the Hatti land in the early phase of the New Kingdom has been hotly debated. Despite arguments put forward by Onofrio Carruba, Jacques Freu and others for the existence of Tudhaliya I, son of Kantuzzili, two (or one?) generation(s) before his namesake, Tudhaliya II, spouse of Nikkalmadi, most scholars consider the latter the first great king of this name (I/II). A filiation of queen Ašmunikkal, however, which was hitherto never put in the discussion, proves her descent from two great kings bearing the same name Tudhaliya.

Taş, İlknur: see Adalı, Selim F. – Taş, İlknur: The Umman-manda in the Hittite Texts

Teffeteller, Annette: The Goddess and me: ‘dislocation’ and adjunction in Anatolian syntax

1. ^D*IŠTAR* DINGIR-LIM=aš=mu
Ishtar goddess=she=to me
‘(As for) Ishtar, she is my goddess.’
(KUB 1.1 iv 74 (Apology of Hattušili))
2. *peššiyandu*=ya=*an aliyanan* ^{LÚ.MEŠ}ŠĀIDUTIM
let them fell=even=it, the deer, the hunters
‘Let them fell it, the deer, the hunters.’
(KBo 32.14 ii 13-14 (StBoT 32:113))

Hittite syntactic structures of type 2 above, analyzed within the generative framework as instances of ‘right dislocation’, are now considered by Melchert (2010), following Bauer (2011), to be instead instances of ‘extraposition’. Structures of type 1, however, are still analyzed by Melchert as instances of ‘left dislocation’. In this paper I argue that the notion of ‘left dislocation’ also should be abandoned in favour of an interpretation of the relevant structures as instances of adjunction to the pronominal elements (bound or unbound) that constitute the actual syntactic arguments.

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Tombuş, Fazlı Engin: see Ozulu, İbrahim Murat – Tombuş, Fazlı Engin – Çoşar, Mustafa: Arkeolojik Alanların Araştırılmasında Görünürlük Analizinin Kullanılması; Ortaköy (Şapinuva) Örneği

Tombuş, Fazlı Engin: see Reyhan, Esmâ – Ozulu, İbrahim Murat – Tombuş, Fazlı Engin: Ortaköy-Şapinuva (Çorum) Archaeological Province and a Research on Ancient Roads in Nearby Surroundings

Torri, Giulia: see Pecchioli, Franca – Torri, Giulia – Corti, Carlo: The survey in the area of Uşaklı Höyük (Yozgat): archaeological and epigraphic findings

Torri, Giulia: see Prechel, Doris – Corti, Carlo – Görke, Susanne – Lepši, Maria –
Torri, Giulia: *Bau(-)Rituale! Zur Textgeschichte von CTH 413-415 und CTH 725-726*

Ulanowski, Krzysztof: **King's divinity. Comparison between Mesopotamian and Hittite tradition**

In the case of Mesopotamian and Hittite civilizations we have to do with power system, in which the most important role is played by the king and his privileged relationship with the gods. The idea of divinely shaped kingship is rooted in tradition of ANE.

In the tradition of Hittite we could not find so clear evidences of divine king as in Mesopotamian. The most famous examples of Naram-Sin and the kings of the Third Dynasty of Ur are deeply interwoven in Mesopotamian religious-political history. But even earlier, the examples of divinized persons as Lugalbanda or Gilgamesh were influential not only for political sphere. However, due to strong and recognizable influence of Mesopotamian civilization on Hittites in the Imperial Period it is worth considering how it affected the eventual deification of the rulers. Is it possible to find common aspects, which, due to religious or ideological motivation, has led king to equality with gods?

We have several iconographic and written sources which can be viewed in this context, a deification of the king during his life. Could we treat the depiction of the king Tudhaliya IV in a manner of the Sun god and king Suppiluliuma II in the manner of the Storm god as a result of deification? On the rock relief at Yazilikaya we see the king Tudhaliya IV being embraced by his personal god Sarruma. Could we interpret this depiction as an act of deification or only the purely artistic motif? At the Hittite site of Firaktin, rock-reliefs depict the queen Puduhepa serving the sun goddess and the king Hattusili serving the storm god. In both cases the outfits in which the king and queen are dressed are identical to the clothing of the god and goddess suggesting a kind of identification on the human level with the figures on the divine one. We found other monuments of Hittite kings or gods or kings-gods which are difficult to unambiguous interpretation (for example in the collection of The Cleveland Museum of Art).

In the written sources we also discover references to the divinity of the king. One of them is the treaty between “Mursilis, Sun of the Hittites, and Duppi-Tessub, king of Amurru”. From other sources we know that some of the Hittite kings were identified with the god who was at the head of the pantheon. In the Mesopotamian perspective the divinized king was always the god of secondary rank in the pantheon of gods. “Apology of Hattusili” praises the goddess Ishtar who led the king to power. We have many examples of kings in Mesopotamian civilization who enjoyed the special care of the goddess Ishtar, from the Sargon of Agade to the rulers of Neo-Assyrian Empire.

Could we find any support in mythological tales? Does the myth of the sky god Teshub who marries the goddess Hebat, daughter of a mortal, named Arm have its counterpart in Mesopotamian mythology?

Ünal, Ahmet: **Die pan-luwische Verschwörung**

Van den Hout, Theo P. J.: **Report on the CHD**

This paper will report on the ongoing work on the letters S and T of the Chicago Hittite Dictionary (CHD), as well as on the advances in its digital version (eCHD).

Vanséveren, Sylvie: **Hitt. *kartim(m)iyē/a-*: réflexions sur le vocabulaire de la colère en hittite**

Le terme hittite dénotant la colère (*kartim(m)iyē/a-*) pose des difficultés sur les plans étymologique, morphologique et sémantique. On s'accorde pour y voir une formation basée

sur le nom du «cœur», notamment par la comparaison génétique avec d'autres dénominations de la colère dans les langues indo-européennes (type arm. *sirt* «cœur», *srtnim* «être en colère»), ou typologique avec des langues non indo-européennes (cf. akk. *libbu* «cœur», *libbātu* «colère»). Au-delà, le détail de la formation hittite reste discuté: on y voit tantôt un dérivé, tantôt un composé. Notre objectif, dans le cadre de cette étude, est de revenir sur les hypothèses formulées, en élargissant le champ de la recherche: on tentera de voir dans quelle mesure la comparaison avec d'autres termes hittites exprimant la colère (*sāwar*, *karpi-*) peut donner des indices pour l'analyse morphologique et sémantique de *kartim(m)iyē/a-*. Dans cette perspective, on envisagera également d'autres termes, en hittite et ailleurs, qui peuvent ouvrir des pistes pour l'étude de la colère en hittite.

Vassileva, Maya: Phrygian-Luwian Cultural Interactions

Waal, Willemijn: The art(s) of writing: the two scribal traditions of the Hittites

The question to what extent the Anatolian hieroglyphs were used in the Hittite empire is still largely unresolved: were they only used for seals and monumental stone inscriptions or were (lost) private and economic documents on wood also written in this script? In this paper, a light will be shed on this matter by analyzing the technical terms used for writing, which seem to point to the existence of a more widespread hieroglyphic scribal tradition.

Weeden, Mark: A Hittite Tablet from Büklükale

Excavations directed by Dr K. Matsumura for the Japanese Institute of Anatolian Archaeology at Büklükale on the western bend of the Kızıl Irmak in Kırıkkale province brought forth a small fragment of a Hittite tablet last year (2010). Although small, the fragment is not without historical interest, almost certainly being part of a letter and very likely concerning detention of messengers. Sender and addressee are not preserved, but mention of "your country", even in a broken context, strongly indicates that the sender was a very important person and that the letter belongs to the sphere of international diplomatic correspondence. Issues of content, dating and possible historical context will be discussed.

Wilhelm, Gernot: Das Projekt „Hethitische Forschungen” der Akademie der Wissenschaften und der Literatur, Mainz

Yakubovich, Ilya: The reading of the Anatolian Hieroglyph *216 (ARHA)

It is commonly accepted that the Anatolian Hieroglyph *216 is used for the Luwian equivalent of the Hittite preverb *arha*, but the phonetic reading of this sign in Luwian has not been established up to now. On the basis of the graphemic analysis and combinatory considerations, I intend to argue that sign in question is to be read as *ahha*. The Luwian preverb *ahha* represents the cognate of Hittite *arha* displaying results of anticipatory assimilation. The question whether *ahha* occurring in Luwian cuneiform texts represents a preverb or a conjunction 'as, when' is to be decided on the case-to-case basis.

Yoshida, Kazuhiko: Hittite *hu-it-ti-it-ti*

Besides the well-known *hu-it-ti-ya-ti* 'drew', Hittite provides us with a peculiar mediopassive verbal form *hu-it-ti-it-ti* 'id.', which is recorded in the Anitta text (KUB 26.71 I 3, OH/NS). Although this hapax is generally treated as a 3 sg. preterit mediopassive, its morphological relation to the usual *hu-it-ti-ya-ti* is far from clear. There are two idiosyncratic features observed in *hu-it-ti-it-ti*. First, the ending *-tti* is totally counter to the norm, which is either *-a* or *-ta*. Second, the preterite particle *-tti* with double *-tt-* in intervocalic position is surprising. An attempt will be made in this paper to elucidate these idiosyncracies.

Zehil, Patrick Maxime Michel: Emar's Cult and the Hittites

King Tudhaliya IV undertook an important reorganization of the cults (HAZENBOS, J., 2003, *The Organization of the Anatolian Local Cults during the Thirteenth Century B. C.*, *Cuneiform Monographs* 21) in the 13th century BCE, replacing standing stones by theriomorphic images, symbols or anthropomorphic images. Standing stones were, however, still present in many places, as seen in rituals transcribed in the Cult Inventories.

At the end of the 14th century, Astata and Emar entered the Hittite sphere of influence. While matters of Hittite administration in Emar have already been discussed (for example by YAMADA, M., 2006, « The Hittite Administration in Emar: The Aspect of Direct Control », *ZA* 96, p. 222-234), the religious question has been little studied. From the Hittite point of view, gods had to be worshipped in a Hittite way (KUB V 6, col. III 1.3-7), so after the annexation of Astata, one wonders about the relation between Anatolia and the Syrian cities under Hittite control.

D. Prechel has already posed the question of Anatolian rituals at Emar (PRECHEL, D., 2008, « Hetithische Rituale in Emar? », *The City of Emar among the Late Bronze Age Empires. History, Landscape, and Society. Proceedings of the Konstanz Emar Conferences (25-26.04.2006)*, (AOAT 349), p. 243-252). We would like to take up the matter again, stressing the role of the diviner and analysing not only the Anatolian rituals discovered at Emar, but also the important *Zukrum* festival text (FLEMING, D., 2000, *Time at Emar*). Other documents will be adduced to broaden our understanding of the practice of Hittite rituals at Emar in the Late Bronze Age.

Zorman, Marina: Modality in Hittite

Modality as a semantic phenomenon is almost unexplored in Hittite. Apart from work related to the reduced number of verbal moods (most recently Jasanoff 2003, 2009), there exist some investigations of the origin and function of the particle (-)man, which combined with a verb in the indicative served the Hittites as a functional counterpart for the lacking inflectional subjunctive and optative (see particularly Hoffner 1982, and Lühr 2001). Moreover, modal functions of linguistic expressions are occasionally mentioned in the major reference works and in studies dealing with specific syntactic constructions (for instance Cotticelli Kurras 1991, 1995, van den Hout 2003). An exhaustive description of the Hittite modal system remains to be made. As a first step towards this goal, the paper presents a list of Hittite modal expressions gathered from the above-mentioned sources and identifies the kinds of modal meaning they indicate. Although far from complete, the list shows that Hittite had a sophisticated modal system with a body of modal expressions that were capable of conveying all kinds of modal meaning known to us from contemporary semantics. The fact that modality nonetheless often remains unexpressed in Hittite texts may therefore be seen not as a deficiency of the Hittite language but rather as a peculiarity of Hittite narrative procedures.