Ḫattušaš utnē išḫameški



Hittite and Other Ancient Near Eastern Studies
Presented to Piotr Taracha
on the Occasion of His 65th Birthday

Edited by
Natalia Bolatti Guzzo, Magdalena Kapełuś
and Adam Kryszeń

Wydawnictwo AGADE
Warsaw 2025

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On page II: Photo from the archives of the Faculty of Oriental Studies of the University of Warsaw.

On page VIII: the sketch by Markus Ege.

This volume has been thoroughly reviewed.

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Preface

The title of this volume, *Ḫattušaš utnē išḫameški* (Praise the Land of the Hittites), could well serve as a personal motto of Piotr Taracha's scholarly journey. For more than four decades, the world of Hittite Anatolia has captured both his mind and his heart, shaping a career that not only contributed significantly to international Hittitology but also helped establish Warsaw as a recognizable center for Anatolian studies. Those of us who have had the privilege to learn from him or to work alongside him know that this fascination is not merely academic; it is deeply personal. There are scholars for whom research is a profession, and there are those for whom it is a calling. Piotr Taracha belongs firmly to the latter category.

Early Years: Two Paths Converging

His path into ancient studies might seem, at first glance, almost accidental. After high school, he decided to undertake studies in Mediterranean archaeology nearly at the last moment. And yet, once he crossed the threshold of the Institute of Archaeology at the University of Warsaw, he never looked back. Soon afterwards, he began parallel studies at a second department – the Department of Assyriology and Hittitology at the Institute of Oriental Studies of the University of Warsaw (today the Department of the Ancient Near East at the Faculty of Asian and African Cultures). He completed his archaeological degree in 1985 with a Master's thesis entitled *The Archetype of a Lion in Anatolian Culture of the Second Millennium BC*, under the supervision of Dr. Michał Pietrzykowski. Two years later, he concluded a second – this time purely Hittitological – Master's thesis, *A Hittite Festival for the God Telipinu in Ḫanḫana and Kašḫa*, under the guidance of the late Professor Maciej Popko, with whom he would later collaborate closely for more than twenty years.

This early combination of archaeology and philology became a defining characteristic of his academic profile. Already at this stage, one could observe a pattern that would follow him throughout his professional life: he was never content to stay within the boundaries of a single discipline. For him, archaeology and philology are not separate domains but complementary lenses, each essential for making sense of the fragmentary world of Late Bronze Age Anatolia. From the outset, employing both these perspectives gave him a distinct

advantage in interpreting sources that often remain silent unless approached with equal sensitivity to their material and textual dimensions.

Professional Formation and Academic Advancement

Before entering the university as a lecturer, he began his professional path at the Institute of Archaeology and Ethnology of the Polish Academy of Sciences, where he was employed as an assistant in 1986. There, in 1993, he defended his doctoral dissertation, *Weaponry in the Late Bronze Age Aegean*, under the supervision of Professor Bogdan Rutkowski. Soon after the defense, he joined the Department of Assyriology and Hittitology at the Institute of Oriental Studies of the University of Warsaw as an assistant professor.

His habilitation, *Ersetzen und Entsühnen: Das mittelhethitische Ersatzritual für den Großkönig Tutḫalija (CTH 448.4) und verwandte Texte*, was published by Brill in 2000 and received the Prize of the Polish Minister of Science and Higher Education.

Finally, in 2010, Piotr Taracha was awarded the title of professor of the humanities by the President of the Republic of Poland. These milestones, however, mark only the formal dimensions of a career shaped above all by intellectual restlessness and curiosity.

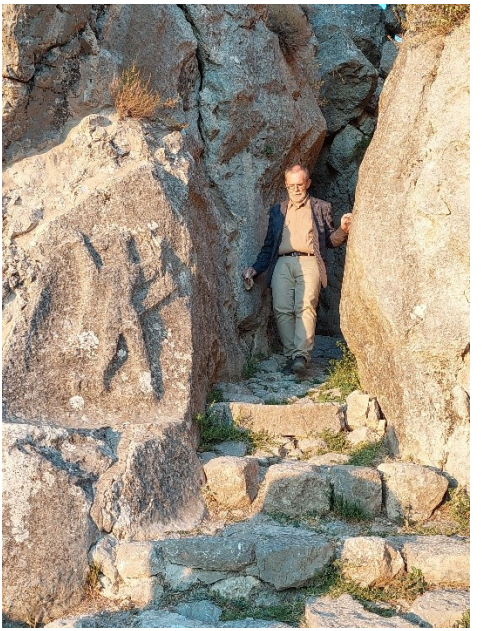
Fieldwork, Method, and Early Networks

Piotr Taracha's development as a scholar was never confined to a single institution or city. His early academic years included extensive fieldwork, which took him far beyond the libraries and seminar rooms where many Hittitologists spend most of their time. Between 1978 and 1985, he gained excavation experience in Poland at Regów, Marki, Krzywólka, and Wiszenki, as well as abroad – in Battle near Hastings in cooperation with the University of Cambridge (1979), in Gurnia on Crete (1985), and in Bad Wimpfen, Herrenberg, Heilbronn, and Esslingen in Germany (1986–1992). These experiences not only broadened his methodological toolkit but also sharpened his understanding of how archaeological and textual evidence collide, contradict, and ultimately complement each other.

International Recognition and Scholarly Contributions

As a Hittitologist, his expertise was quickly recognized internationally. Already in the first years of his Hittitological career he was invited to attend the First International Congress of Hittitology in Çorum, an event which proved foundational not only for the discipline but for his own place within it. Remarkably, he is among the very few scholars – if not the only one – to have participated in all twelve editions of the Congress to this day.

His work on the religions of Ancient Anatolia brought him international renown and remains exemplary for its methodological clarity and committed interdisciplinarity. We owe him the reconstructions of the cults of such important Hittite cities as Durmitta and Ḫanḫana. His immense knowledge of religious systems in Hittite Anatolia culminated in the repeatedly reprinted monograph *Religions of Second Millennium Anatolia* (DBH 27, Wiesbaden: Harrassowitz), published in 2009.



At Yazılıkaya, on the occasion of the 12th International Congress of Hittitology, September 2023 (photo Magdalena Kapełuś)

His interests, however, extend far beyond religious studies. Over the years, he has published on an impressively wide range of topics: magic, history and geography of Late Bronze Age Anatolia, lexicography, grammar, and the Hattian language. In all areas, he has proven himself a meticulous interpreter of the fragmentarily preserved world of the Hittites. His methodology – rooted in attentiveness to detail and a capacity to see connections where others see only gaps – has made his work relevant to researchers across fields.

This willingness to publish findings that challenge entrenched views has been a hallmark of his scholarship. His reconstructions are careful but bold, grounded but imaginative. And always, regardless of the conclusion reached, the process remains transparent: the logic of argumentation, the re-evaluation of evidence, the consideration of alternatives. It is perhaps no surprise, then,

that his research has often led him to conclusions that run against prevailing scholarly opinion, on such matters as the number of kings named Tudḫaliya in Hittite history, the possibility of a dynastic change on the throne of Ḫattuša, or the location of Zippalanda. But if he has occasionally found himself in disagreement with colleagues, he has never been unwilling to face critique – indeed, he enjoys testing ideas through discussion, and he thrives on the intellectual friction that such exchanges generate.

A Scholar in Service: Institution Building and Administration

Beyond research, Piotr Taracha has remained a deeply engaged member of the scholarly community, and his service to academia took multiple forms: administrative, editorial, advisory, translational, and mentoring. Since 2002 he has held administrative posts: first as deputy director of the Institute of Oriental Studies, then, from 2008, as deputy dean of the newly established Faculty of Oriental Studies. Between 2016 and 2024 he served two terms as Dean of the Faculty and was a member of the University Senate. He was also, between 2011 and 2018, a member of the presidential board of the Committee of Oriental Studies of the Polish Academy of Sciences, and between 2019 and 2024 its chairman.



Dean of the Faculty of Oriental Studies, University of Warsaw
(from the archives of the faculty)

Administrative duties never hindered his academic productivity. Even as dean, he continued publishing, translating, lecturing, and developing Warsaw as a center of Hittitological research. He also served as editor of the yearly journal *Archeologia*, exemplifying his belief that institutional responsibility is not an excuse to withdraw from scholarly life.

Throughout his career, he has translated nineteen books into Polish, thereby offering generations of students and scholars access to foundational literature.

If institutions are strengthened by individuals, then it is no exaggeration to say that Warsaw's position within the international Hittitological landscape was shaped in large part by Piotr Taracha. His collaboration with Professor Popko, and later his independent activity, has made the city a recognizable point on the map of Anatolian studies. It is thanks to him that those of us who studied here never felt isolated from the main currents of the discipline. An apt recognition of Piotr Taracha's status in the field came in 2011, when Warsaw hosted the Eighth International Congress of Hittitology.



At Šapinuwa with Maciej Popko and Massimo Poetto, September 1996
(from the family archives of Piotr Taracha)

Teacher, Mentor, and Colleague

His teaching career has taken him not only through the lecture halls of the University of Warsaw but also to Germany, specifically to Tübingen, Mainz, Berlin, and Munich. He served as a visiting professor at the Altorientalisches Seminar in Tübingen (postdoctoral fellowship, winter semester 1994/1995 and June 1996, Hittite lectures) and at the University of Mainz (summer semester 2007/2008 and summer 2025).

For his students, Piotr Taracha has always been more than a lecturer. He is a teacher who treats his students seriously, not in the sense of strictness – although he is never lenient to the point of negligence – but in the sense of respect. He assumes that those who come to his seminars are ready to learn, and he teaches by example more than by instruction. He does not lead his students by the hand; instead, he clears a path, points to the direction, and allows them to find their footing. His praise is sparing and often disguised; his students had to learn to recognize when they had done well. He teaches them to aim high, engage in discussion with scholars around the world, and resist complacency – especially the temptation to publish only for a local audience. For them, it became natural to treat scholarly work as an international endeavor.

Most memorable, however, is the environment he creates around himself: one of calm intensity. One often finds him at his desk, surrounded by volumes, immersed in texts with remarkable concentration, a cup of tea forgotten and long cold beside him. In those moments, with his head lowered over the pages, he appears most relaxed – as though wandering with the peoples and gods of ancient Anatolia brings him a sense of peace. When he lifts his gaze, one can tell that he has only just come back from one of those journeys.

This Festschrift is a modest attempt to honor a scholar whose work has shaped not only the field but also the intellectual lives of many. It is a gesture of respect for a teacher and colleague whose influence will continue through the research of those he trained and collaborated with. And, on a more personal level, it is a tribute to someone whose passion made us fall in love with a land that vanished millennia ago, but which, through his work, continues to live.

The Editorial Board, *December 2025*

Tabula gratulatoria

The following colleagues were not able to present a contribution in the present volume; nevertheless, they have expressed the wish to add their names in honour of Piotr Taracha:

Metin Alparslan
Trevor Bryce
Meltem Doğan-Alparslan
Rita Francia
Levan Gordesiani
Jadwiga Iwaszczuk
Alwin Kloekhorst
Rafał Koliński
Marta Korotaj
Kazimierz Lewartowski
Adam Łajtar
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Jürgen Seeher
Franciszek M. Stępniowski
Joanna Katarzyna Szczepkowska
Joanna Then-Obłuska
Agata Ulanowska
Maria Zabłocka
Iwona Zych

Publications of Piotr Taracha

A. Books

1. *Ersetzen und Entsühnen: Das mittelhethitische Ersatzritual für den Großkönig Tutḫalija (CTH *448.4) und verwandte Texte*, (CHANE 5) Leiden: Brill **2000**, XXIII+307 pp.
2. *Religions of Second Millennium Anatolia*, (DBH 27) Wiesbaden: Harrassowitz **2009**, XVI+232 pp.
3. *Two Festivals Celebrated by a Hittite Prince (CTH 647.I and II-III). New Light on Local Cults in North-Central Anatolia in the Second Millennium BC*, (StBoT 61) Wiesbaden: Harrassowitz **2017**, XIX+222 pp.

Forthcoming

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26. R. Strauß, *Reinigungsrituale aus Kizzuwatna. Ein Beitrag zur Erforschung hethitischer Ritualtradition und Kulturgeschichte*, Berlin – New York 2006, in: *UF* 41, **2009** [**2011**]: 703–708.
27. A. Taggar-Cohen, *Hittite Priesthood*, (THeth 26) Heidelberg: Winter Velag 2006, in: *BiOr* 67/1-2, **2010**: 158–162.
28. Ch. W. Steitler, *The Solar Deities of Bronze Age Anatolia. Studies in Texts of the Early Hittite Kingdom*, (StBoT 62) Wiesbaden: Harrassowitz 2017, in: *OLZ* 115/2, **2020**: 123–126.
29. J. M. Burgin, *Functional Differentiation in Hittite Festival Texts. An Analysis of the Old Hittite Manuscripts of the KI.LAM Great Assembly*, (StBoT 65) Wiesbaden: Harrassowitz 2019, in: *BiOr* 79/3-4, **2022**: 330–334.

H. Conference reports

1. (with Krzysztof Nowicki) II Interdyscyplinarna Konferencja “Orient i Egea. Język, Religia, Kultura”, Warszawa, 24–25 XI 1988, *Archeologia* 40, **1989** [**1991**]: 166.
2. “Archaeology and Heinrich Schliemann. A Century after His Death”. International Conference in Athens, 17–21 IV 1990, *Archeologia* 41, **1990** [**1991**]: 127–128.

I. Encyclopedia entries

1. Sonnengott. III. Hethitisches Anatolien, in: *Der Neue Pauly: Enzyklopädie der Antike. Altertum*, Bd. 11, Stuttgart – Weimar **2001**: col. 718–719.
2. Anatolia i Syro-Palestyna, in: *Encyklopedia PWN, Seria multimedialna*, cz. 2: *Kultura. Świat starożytny*, Warszawa **2001** (CD).
3 Anatolia i Syro-Palestyna, in: *Encyklopedia PWN. Historia: Starożytność*, Warszawa **2002**: 57–59.
4. Hetyci, in: *Encyklopedia PWN, Seria multimedialna*, cz. 2: *Kultura. Świat starożytny*, Warszawa **2001** (CD).
5 Hetyci, in: *Encyklopedia PWN. Historia: Starożytność*, Warszawa **2002**: 59–66.
6. Pfeil und Bogen. A. Philologisch. II. In Anatolien, in: *RlA*, Bd. 10, Lief. 5–6, Berlin – New York **2004**: 458–461.
7. Pirengir, in: *RlA*, Bd. 10, Lief. 7–8, Berlin – New York **2005**: 570–571.
8. Hethiter, in: *Das wissenschaftliche Bibellexikon im Internet* (*WiBiLex*), **2020**. https://www.bibelwissenschaft.de/stichwort/200109/: 1–37.

J. Edited and coedited books and print journals

1. *Silva Anatolica: Anatolian Studies Presented to Maciej Popko on the Occasion of His 65th Birthday*, Warsaw: Agade **2002**, XXVIII+369 pp.
2. *Proceedings of the Eighth International Congress of Hittitology: Warsaw, 5–9 September 2011*, Warsaw: Agade **2014**, XXVIII+1041 pp.
3. (with N. Bolatti Guzzo), *'And I Knew Twelve Languages': A Tribute to Massimo Poetto on the Occasion of His 70th Birthday*, Warsaw: Agade – The Faculty of Oriental Studies of the University of Warsaw **2019**, XL+749 pp.
4. Annual *Archeologia*. *Rocznik Instytutu Archeologii i Etnologii Polskiej Akademii Nauk* (editor) volumes: 55, **2004**; 56, **2005**; 57, **2006**; 58, **2007**; 59, **2008**; 60, **2009**; 61, **2010**; 62–63, **2011–2012**; 64, **2013**; 65, **2014**; 66, **2015**; 67, **2016–2017**; 68, **2018**.

Abbreviations

IIIR	Henry Creswicke Rawlinson, George Smith, *The Cuneiform Inscriptions of Western Asia* III, London: R. E. Bowler, 1870.
AA	*Archäologische Anzeiger*, Berlin; Mainz.
ABoT	*Ankara Arkeoloji Müzesinde bulunan Boğazköy Tabletleri*, (1: İstanbul 1948; 2: Chicago 2011).
AcOr	*Acta Orientalia*, Copenhagen.
AEPHER	*Annuaire de l'École Pratique des Hautes Études*, *Section des sciences religieuses*, Paris.
ADPV	Abhandlungen des Deutschen Palästina-Vereins, Wiesbaden.
AfO	*Archiv für Orientforschung*, Berlin; Graz; Wien.
AHw	Wolfram von Soden, *Akkadisches Handwörterbuch*, 3 vols., Wiesbaden 1965–1981.
AIŌN	*Annali del Seminario di Studi del Mondo Classico* – Sez. Linguistica, Istituto Universitario Orientale, Napoli, Pisa.
ALASPM	Abhandlungen zur Literatur Alt-Syrien-Palästinas und Mesopotamiens, Münster.
ANES	*Ancient Near Eastern Studies*, Louvain.
ANET	James B. Pritchard (ed.), *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. with Suppl., Princeton, New Jersey, 1969[3].
AnSt	*Anatolian Studies*, London.
AO	Der Alte Orient, Leipzig.
AOAT	Alter Orient und Altes Testament, Kevelaer – Neukirchen-Vluyn; Münster.
AOATS	Alter Orient und Altes Testament. Sonderreihe, Kevelaer – Neukirchen-Vluyn; Münster.
AoF	*Altorientalische Forschungen*, Berlin.
AOS	American Oriental Series, New Haven.
ArAnat	*Archivum Anatolicum* / *Anadolu Arşivleri*, Ankara.
ARES	Archivi Reali di Ebla. Studi, Roma.
ARET	Archivi Reali di Ebla. Testi, Roma.
ArOr	*Archiv Orientální*, Praha.
AS	Assyriological Studies, Chicago.

ASJ	*Acta Sumerologica*, Hiroshima.
AuOr	*Aula Orientalis*, Barcelona.
AUWE	Ausgrabungen in Uruk-Warka. Endberichte, Mainz.
AUWE 18	Erica Ehrenberg, *Uruk: Late Babylonian Seals Impressions on Eanna-Tablets*, (Ausgrabungen in Uruk-Warka. Endberichte 18) Mainz: Philipp von Zabern, 1999.
AVO	Altertumskunde des Vorderen Orients. Archäologische Studien zur Kultur und Geschichte des Alten Orients, Münster.
BagM	*Baghdader Mitteilungen*, Berlin; Mainz.
BAM	Franz Köcher *et al.*, *Die babylonisch-assyrische Medizin in Texten und Untersuchungen*, Berlin: De Gruyter, 1963ff.
BAR	British Archaeological Reports, Oxford.
BASOR	*Bulletin of the American Schools of Oriental Research*, Atlanta, New Haven.
BIAA	British Institute of Archaeology at Ankara
BIN	*Babylonian Inscriptions in the Collection of James B. Nies, Yale University*, New Haven: Yale University Press, 1917ff.
BiOr	*Bibliotheca Orientalis*, Leiden.
BM	British Museum, London (inventory nos. of the Museum's collections).
BMECCJ	*Bulletin of the Middle Eastern Culture Center in Japan*, Wiesbaden.
BMO	Barcino Monographica Orientalia, Barcelona.
Bo…	Boğazköy-Ḫattuša (inventory nos.).
BoHa / BoḪa	Boğazköy-Ḫattuša. Ergebnisse der Ausgrabungen, Berlin; Mainz.
BoSt	Boghazköi-Studien, Leipzig.
BSIEL	Brill's Studies in Indo-European Languages & Linguistics, Leiden – Boston.
BT	Johann N. Strassmaier, Babylonische Texte, 1–12, Leipzig: Pfeiffer, 1887–1897.
B-VG	Bundes-Verfassungsgesetz der Republik Österreich.
CAD	A. Leo Oppenheim, Erica Reiner *et al*. (eds.), *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*, vols. 1–21, Chicago: The Oriental Institute; Glückstadt: Augustin, 1956–2010.

CBS	Collection of the Babylonian Section, University Museum, Philadelphia.
CDOG	Colloquien der Deutschen Orient-Gesellschaft, Saarbrücken; Wiesbaden.
CHANE	Culture and History of the Ancient Near East, Leiden – Boston.
CHD	Hans Gustav Güterbock, Harry A. Hoffner *et al.* (eds.), *The Hittite Dictionary of the Oriental Institute of the University of Chicago*, Chicago: The Oriental Institute, 1980ff.
CHDS	Chicago Hittite Dictionary Supplements, Chicago.
ChS	Corpus der hurritischen Sprachdenkmäler, Roma.
CICh	Carl F. Lehmann-Haupt, *Corpus Inscriptionum Chaldicarum*, vols. 1–2, Berlin: De Gruyter, 1928–1935.
CLICS^3	Christoph Rzymski, Tiago Tresoldi *et al.*, *The Database of Cross-Linguistic Colexifications, reproducible analysis of cross-linguistic polysemies*, 2019. DOI: 10.1038/s41597-019-0341-x.
CM	Cuneiform Monographs, Groningen; Leiden – Boston.
CoS	William W. Hallo, K. Lawson Younger (eds.), *The Context of Scripture*, vols. 1–3, Leiden etc., 1997–2002; K. Lawson Younger (ed.), Supplements, vol. 4, Leiden – Boston 2016.
CoS 1	William W. Hallo, K. Lawson Younger (eds.), *The Context of Scripture* 1: *Canonical Compositions from the Biblical World*, Leiden – New York: Brill, 1997.
CSLI	Center for the Study of Language and Information, Stanford University.
CT	*Cuneiform Texts from Babylonian Tablets in the British Museum*, London 1896ff.
CT 22	Reginald Campbell Thompson, *Cuneiform Texts from Babylonian Tablets, & C., in the British Museum*, Part 22, London: Trustees of the British Museum, 1906.
CTH	Emmanuel Laroche, *Catalogue des textes hittites*, 2nd ed., (Études et commentaires 75) Paris: Klincksieck, 1971 (with supplements in *RHA* 30, 1972: 94–133 and *RHA* 32, 1973: 68–71).
CTH, online updated ed.	Silvin Košak, Gerfrid G. W. Müller, Susanne Görke, Charles W. Steitler: https://www.hethport.uni-wuerzburg.de/CTH/index_en.php

CTMMA	Cuneiform Texts in the Metropolitan Museum of Art, New York, 1988ff.
CTMMA 3	Ira Spar, Eva von Dassow, *Private Archive Texts from the First Millennium B.C.*, (Cuneiform Texts in the Metropolitan Museum of Art 3) New York: Metropolitan Museum of Art; Brepols, 2000.
CTU	Mirjo Salvini, *Corpus dei Testi Urartei* (edition nos.).
CTU I–III	Mirjo Salvini, *Corpus dei Testi Urartei. Le iscrizioni su pietra e roccia*, vols. I–III, (Documenta Asiana 8/1–3), Roma: CNR – Istituto di Studi sulle Civiltà dell'Egeo e del Vicino Oriente, 2008.
CTU IV	Mirjo Salvini, *Corpus dei Testi Urartei*, vol. IV: *Iscrizioni su bronzi, argilla e altri supporti. Nuove iscrizioni su pietra. Paleografia generale*, (Documenta Asiana 8/4) Roma: CNR – Istituto di Studi sulle Civiltà dell'Egeo e del Vicino Oriente, 2012.
CTU A	Mirjo Salvini, *Corpus dei Testi Urartei*, vol. V: *Revisioni delle epigrafi e nuovi testi su pietra e roccia (CTU A); Dizionario urarteo; Schizzo grammaticale della lingua urartea*, Paris: de Boccard, 2018.
CunMon	see CM.
CunMon 20	Cornelia Wunsch, *Das Egibi-Archiv* I. *Die Felder und Gärten*, 2 vols., (Cuneiform Monographs 20) Groningen: STYX, 2000.
Cyr.	Cyrus (the inscriptions); edition: Johann N. Strassmaier, *Inschriften von Cyrus, König von Babylon (538–529 v. Chr.)*, (Babylonische Texte 7) Leipzig: Eduard Pfeiffer, 1890.
DAAM	Documenta Antiqua Asiae Minoris, Wiesbaden.
DAAM 1	Elisabeth Rieken (ed.), *Keilschrifttafeln aus Kayalıpınar* 1: *Textfunde aus den Jahren 1999-2017*, Wiesbaden: Harrassowitz, 2019.
DAAM 3	Şafak Bozgun, *Boğazköy Tablets in the Museum of Anatolian Civilisations (Bo 95–Bo 3993) / Anadolu Medeniyetleri Müzesinde Bulunan Boğazköy Tabletleri (Bo 95–Bo 3993)*, Wiesbaden: Harrassowitz, 2025.
DBH	Dresdner Beiträge zur Hethitologie, Dresden; Wiesbaden.
DBH 46	Rukiye Akdoğan, *Hethitische Texte Bo 4658–Bo 5000*. Teil 1: *Transkriptionen*; Teil 2: *Autographien*, (DBH 46/1–2) Wiesbaden: Harrassowitz, 2016.

DGAM	Directorate-General of Antiquities and Museums, Syria.
D.I.Sc.A.M.	Pubblicazioni del Dipartimento di Scienze Umanistiche dell'Università di Messina.
DMOA	Documenta et Monumenta Orientis Antiqui, Leiden.
DNP	Hubert Cancik, Helmuth Schneider (eds.), *Der Neue Pauly*, 1–12, Stuttgart – Weimar: Metzler, 1996–2003.
EA	El-Amarna tablets; edition: J. A. Knudtzon, *Die El-Amarna Tafeln*, (Vorderasiatische Bibliothek 2) Leipzig: Hinrichs, 1915.
eBL	The "electronic Babylonian Library" (eBL) Platform (https://www.ebl.lmu.de/).
EDHIL	Alwin Kloekhorst, *Etymological Dictionary of the Hittite Inherited Lexicon*, (Leiden Indo-European Etymological Dictionary Series 5) Leiden – Boston: Brill, 2008.
eDiAna	*The Digital Philological-Etymological Dictionary of the Minor Anatolian Corpus Languages*: (https://www.ediana.gwi.uni-muenchen.de/project.php).
Ešḫ.	Eršaḫuĝa (sumero-akkadian prayers); edition: Stefan M. Maul, *"Herzberuhigungsklagen": die sumerisch-akkadischen Eršaḫunga-Gebete*, Wiesbaden: Harrassowitz, 1988.
ETCSL	Electronic Text Corpus of Sumerian Literature: https://etcsl.orinst.ox.ac.uk.
FGrH	Felix Jacoby (ed.), *Die Fragmente der griechischen Historiker*, Berlin: Weidmann; Leiden: Brill, 1923ff.
GAG	Wolfram von Soden, *Grundriss der akkadischen Grammatik*, (Analecta Orientalia 33) Roma: Pontificio Istituto Biblico, 1952; 1969^2; 1995^3.
GG	Grundgesetz der Bundesrepublik Deutschland.
GMTR	Guides to the Mesopotamian Textual Record, Münster.
HANES	History of the Ancient Near East. Studies, Padova.
Hatt.	Albrecht Götze, *Hattušiliš. Der Bericht über seine Thronbesteigung nebst den Paralleltexten*, (MVAeG 29/3) Leipzig: Hinrichs, 1925.
HchI	Friedrich Wilhelm König, *Handbuch der chaldischen Inschriften*, (*AfO* Beiheft 8/1–2) Graz 1955–1957.
HdO	Handbuch der Orientalistik. Erste Abteilung: Der Nahe und Mittlere Osten / Handbook of Oriental Studies. Section one: the Near and Middle East, Leiden – Boston.

HED	Jaan Puhvel, *Hittite Etymological Dictionary*, Berlin – New York – Amsterdam: Mouton de Gruyter, 1984ff.
HEG	Johann Tischler, *Hethitisches etymologisches Glossar*, (IBS 20) Innsbruck: Institut für Sprachwissenschaft der Universität Innsbruck, 1983–2016.
Hethitica VIII	René Lebrun (ed.), *Acta Anatolica E. Laroche oblata*, Colloque anatolien, Paris, 1–5 juillet 1985, (Bibliothèque des Cahiers de l'Institut de Linguistique de Louvain 37) Louvain – Paris: Peeters, 1987.
HFR	Das Corpus der hethitischen Festrituale (Hethitologie Portal Mainz): https://www.hethport.uni-wuerzburg.de/HFR/.
HHw; *HHW*^{2}	Johann Tischler, *Hethitisches Handwörterbuch*. *Mit dem Wortschatz der Nachbarsprachen*, (IBS 102) Innsbruck: Institut für Sprachen und Literaturen der Universität Innsbruck, 2001; 2nd edition, Innsbruck 2008.
HKM	Sedat Alp, *Hethitische Keilschrifttafeln aus Maşat-Höyük / Maşat-Höyük'te bulunan çivi yazılı Hitit tabletleri*, (TTKY VI/34) Ankara: Atatürk Kültür, Dil ve Tarih Yüksek Kurumu, 1991.
HL	Hittite Laws.
HPM	Hethitologie-Portal Mainz: https://www.hethport.uni-wuerzburg.de/HPM/.
HS	*Historische Sprachforschung / Historical Linguistics*, Göttingen.
HSS	Harvard Semitic Studies, Atlanta.
HT	*Hittite Texts in the Cuneiform Character from Tablets in the British Museum*, London: Trustees of the British Museum, 1920.
HW^1	Johannes Friedrich, *Hethitisches Wörterbuch*, (Indogermanische Bibliothek. Reihe 2: Wörterbücher) Heidelberg: Winter, 1952; Ergänzungsheft 1, 1957; 2, 1961; 3, 1966.
HW^2	Johannes Friedrich, Annelies Kammenhuber *et al.* (eds.), *Hethitisches Wörterbuch*. Zweite, völlig neubearbeitete Auflage auf der Grundlage der edierten hethitischen Texte, (Indogermanische Bibliothek. Reihe 2: Wörterbücher) Heidelberg: Winter, 1975ff.
IBoT	*İstanbul arkeoloji müzelerinde bulunan Boğazköy Tabletleri*, I–III, İstanbul 1944, 1947, 1954; IV, Ankara 1988.
Ibr.	Ibrium.

IBS	Innsbrucker Beiträge zur Sprachwissenschaft, Innsbruck.
IF	*Indogermanische Forschungen*, Straßburg; Leipzig; Berlin.
IJDL	*International Journal of Diachronic Linguistics and Linguistic Reconstruction*, München; Wiesbaden.
IJDLS	*International Journal of Diachronic Linguistics* Supplements, München.
IL	*Incontri Linguistici*, Pisa – Roma.
IM	*Istanbuler Mitteilungen*, Tübingen.
IOS, IOSA	Israel Oriental Studies. Annual Publication of the Faculty of Humanities, Tel Aviv University, Tel Aviv; Winona Lake, IN; Leiden – Boston.
ISMEO	Istituto italiano per il Medio ed Estremo Oriente.
I.Z.	Ibbi-Zikir.
JANER	*Journal of Ancient Near-Eastern Religions*, Leiden.
JAOS	*Journal of the American Oriental Society*, Baltimore.
JCS	*Journal of Cuneiform Studies*, New Haven.
JHIL	*Journal of the History of International Law*, Leiden.
JIESM	*Journal of Indo-European Studies* Monographs, Washington, DC.
JNES	*Journal of Near Eastern Studies*, Chicago.
KAL	Keilschrifttexte aus Assur literarischen Inhalts, Wiesbaden 2007ff.
KBo	*Keilschrifttexte aus Boghazköi*, vols. 1–6, Leipzig: Hinrichs, 1916–1923; vols. 7–70, Berlin: Mann, 1954–2015; vol. 71, Mainz: Akademie der Wissenschaften und der Literatur, Lieff. 1–8, 2018–2025.
KIM	Kültepe International Meetings, Turnhout: Brepols, 2015ff.
Konkordanz	Silvin Košak, *Konkordanz der hethitischen Keilschrifttafeln, online-Datenbank Version 2.plus* (= S. Košak, hethiter.net/: hetkonk (2.plus), in: Hethitologie-Portal Mainz, https://www.hethport.uni-wuerzburg.de/hetkonk/).
Kp...	Kayalıpınar (inventory nos.).
KUB	*Keilschrifturkunden aus Boghazköi*, vols. 1–60, Berlin: Akademie-Verlag, 1921–1990.
KUKN	Nikolaj V. Arutjunjan, *Korpus urartskich klinoobraznych nadpisej* (= *Divan owrartalan sepagir arjanagirowtʿyownneri = Corpus of Urartian cuneiform inscriptions*), Erevan: Izda-

	tel'stvo 'Gitutjun' Nacional'noj Akademij Nauk Respubliki Armenij, 2001.
Kup.	Treaty of Muršili II with Kupanta ^{d}KAL.
KuSa	Kuşaklı – Sarissa, Rhaden/Westf.
KuSa 1/1	Gernot Wilhelm, *Keilschrifttexte aus Gebäude A*, (Kuşaklı – Sarissa, Band 1: *Keilschrifttexte*, Faszikel 1), Rahden/Westf.: Marie Leidorf, 1997.
KuT	Kuşaklı / Sarissa Tablets (inventory nos.).
L (+ no.)	Anatolian hieroglyphs numbered according to Emmanuel Laroche, *Les hiéroglyphes hittites*, I: *L'écriture*, Paris 1960.
LANE	Languages of the Ancient Near East, Winona Lake, IN.
Lg	*Language*, *Journal of the Linguistic Society of America*, Baltimore, Washington.
LGPN	*A Lexicon of Greek Personal Names*, Oxford: Clarendon Press, 1987ff.
LIEEDS	Leiden Indo-European Etymological Dictionary Series, Leiden.
LingAeg	*Lingua Aegyptia. Journal of Egyptian Language Studies*, Göttingen; Hamburg.
Liv.	Liverpool**,** National Museum, texts; edition: Johann N. Strassmaier, Die babylonischen Inschriften im Museum zu Liverpool nebst andern aus der Zeit von Nebukadnezzar bis Darius, in: *Actes du sixième congrès international des Orientalistes tenu en 1883 à Leide*, Leiden: Brill, 1885: 569–624, plates 1–176.
LIV^{2}	*Lexikon der indogermanischen Verben: Die Wurzeln und ihre Primärstammbildungen*^{2}, Helmut Rix (ed.), Wiesbaden: Reichert, 2001^{2}.
LLE	Liste Lessicali di Ebla.
LRS	*Leipziger rechtswissenschaftliche Studien*, Leipzig.
LSU	Landschenkungsurkunde(n); edition: Christel Rüster, Gernot Wilhelm, *Landschenkungsurkunden hethitischer Könige*, (StBoTB 4) Wiesbaden: Harrassowitz, 2012.
Madd.	Madduwatta text, edition: Albrecht Götze, *Madduwattaš*, (MVAeG 32) Leipzig: Hinrichs, 1928.
Man.	Treaty between Muršili II and Manapa-Tarhunda of the Šeha River Land.
MAOG	Mitteilungen der Altorientalischen Gesellschaft, Leipzig.
XL	

MAVOA	Monografie dell'Atlante del Vicino Oriente Antico, Roma.
MDOG	*Mitteilungen der Deutschen Orient-Gesellschaft*, Berlin.
MEE	Materiali Epigrafici di Ebla, Napoli.
MFA	Museum of Fine Arts, Boston.
MIO	*Mitteilungen des Instituts für Orientforschung*, Berlin.
MIT	Massachusetts Institute of Technology.
MMAJ	*Metropolitan Museum of Art Journal*, New York – Turnhout.
MSS	*Münchener Studien zur Sprachwissenschaft*, München, Dettelbach.
MVAG	Mitteilungen der Vorderasiatischen Gesellschaft, Berlin – Leipzig.
MVAeG	Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft, Leipzig.
N.A.B.U.	*Nouvelles Assyriologiques Brèves et Utilitaires*, Paris.
NBC	Nies Babylonian Collection (Yale University, New Haven).
Nbk	Nebuchadnezzar (inscriptions).
NEA	*Near Eastern Archaeology*, Atlanta, GA; Chicago.
NINO	Nederlands Instituut voor het Nabije Oosten, Leiden.
OA	*Oriens Antiquus. Rivista del Centro per l'Antichità e la Storia dell'Arte del Vicino Oriente*, Roma.
OBO	Orbis Biblicus et Orientalis, Freiburg, Schweiz – Göttingen.
OECT	Oxford Editions of Cuneiform Texts, London; Oxford 1923ff.
OECT 10	Gilbert J. P. McEwan, *Late Babylonian Texts in the Ashmolean Museum*, (OECT 10) Oxford: Clarendon, 1984.
Od.	Homer, *Odyssey*.
OHP	Ben H. L. van Gessel, *Onomasticon of the Hittite Pantheon*, Part 1–2, (HdO 33/1–2) Leiden – New York – Köln 1998; Part 3 (HdO 33/3) Leiden – Boston – Köln 2001.
OIP	Oriental Institute Publications, Chicago.
OLA	Orientalia Lovaniensia Analecta, Leuven.
OLZ	*Orientalistische Literaturzeitung*, Berlin; Leipzig.
Or.	Ortaköy-Šapinuwa (inventory nos.).
Or, *Or.* NS	*Orientalia* (Nova Series), Roma: Pontificium Institutum Biblicum.
PAM	*Polish Archaeology in the Mediterranean*, University of Warsaw.

PCMA UW	Polish Centre of Mediterranean Archaeology, University of Warsaw.
PFS	Persepolis Fortification tablets, Seal impressions.
Phasis 10	*The Argonautica and World Culture,* Tbilisi: Institute of Classical, Byzantine and Modern Greek Studies, Ivane Javakhishvili Tbilisi State University, Tbilisi 2007.
Philippika	Altertumswissenschaftliche Abhandlungen / Contributions to the Study of Ancient World Cultures, J. Hengstl *et al*. (eds.), Wiesbaden: Harrassowitz.
PIHANS	Publications de l'Institut Historique-Archéologique Néerlandais de Stamboul, Leiden – Istanbul.
PIPOAC	Publications de l'Institut du Proche-Orient Ancien du Collège de France, Leuven – Paris – Bristol, CT.
PWN	Państwowe Wydawnictwo Naukowe, Warszawa.
QuadSem	Quaderni di Semitistica, Firenze.
RA	*Revue d'Assyriologie et d'Archéologie Orientale*, Paris.
RGTC	Répertoire Géographique des Textes Cunéiformes, (TAVO Beihefte – Reihe B 7), Wiesbaden 1974ff.
RGTC 6	Giuseppe F. del Monte – Johann Tischler, *Die Orts- und Gewässernamen der hethitischen Texte*, Wiesbaden: Reichert, 1978.
RGTC 6.2	Giuseppe F. del Monte, *Die Orts- und Gewässernamen der hethitischen Texte*, Supplement, Wiesbaden: Reichert, 1992.
RHA	*Revue Hittite et Asianique*, Paris.
RHR	*Revue de l'Histoire des Religions*, Paris.
RIHAO	*Revista del Instituto de Historia Antigua Oriental "Dr. Abraham Rosenvasser"*, Buenos Aires.
RINBE	Royal Inscriptions of the Neo-Babylonian Empire (https://www.en.ag.geschichte.uni-muenchen.de/research/rinbe/index.html).
RlA	*Reallexikon der Assyriologie und vorderasiatischen Archäologie*, Berlin – New York 1928ff.
Rm	Rassam, siglum (British Museum, London).
RO	*Rocznik Orientalistyczny*, Warszawa.
RPh	*Revue de philologie, de Littérature et d'Histoire Anciennes*, Paris.
RS	Ras Shamra (inventory nos.).

SAA	State Archives of Assyria, Helsinki.
SAA 3	Alasdair Livingstone, *Court Poetry and Literary Miscellanea*, (State Archives of Assyria 3) Helsinki 1989. – Annotated edition: https://oracc.museum.upenn.edu/saao/saa03/P334931
SAAS	State Archives of Assyria. Studies, Helsinki.
SANER	Studies in Ancient Near Eastern Records, Boston – Berlin.
SANTAG	SANTAG. Arbeiten und Untersuchungen zur Keilschriftturkunde, Wiesbaden.
SAOC	Studies in Ancient Oriental Civilizations, Chicago.
SBL	Society of Biblical Literature, Atlanta.
SBo II / SBo 2	Hans Gustav Güterbock, *Siegel aus Boğazköy.* Zweiter Teil: *Die Königssiegel von 1939 und die übrigen Hieroglyphensiegel*, Berlin: Im Selbstverlag, 1942.
SEPOA	Société pour l'Étude du Proche-Orient Ancien, Antony, Paris.
SLT	Edward Chiera, *Sumerian Lexical Texts from the Temple School at Nippur*, (OIP 11) Chicago: Chicago University Press, 1929.
SMEA	*Studi Micenei ed Egeo-Anatolici*, Roma.
StudAs	Studia Asiana, Firenze.
StBoT	Studien zu den Boğazköy-Texten, Wiesbaden.
StBoT 24	Heinrich Otten, *Die Apologie Hattusilis III. Das Bild der Überlieferung*, (StBoT 24) Wiesbaden: Harrassowitz, 1981.
StBoTB	*Studien zu den Boğazköy-Texten. Beihefte*, Wiesbaden.
Steph. Byz.	Stephanus of Byzantius, *Ethnika*.
StMed	Studia Mediterranea, Pavia.
TAVO	Tübinger Atlas des Vorderen Orients, Wiesbaden.
TCL	Textes Cunéiformes du Louvre, Paris 1910ff.
TCS	Texts from Cuneiform Sources, Locust Valley, NY, 1966ff.
Tel.	Edict of Telipinu.
THeth	Texte der Hethiter, Heidelberg.
TIES	*Tocharian and Indo-European Studies*, Copenhagen.
TLH^{dig}	*Thesaurus Linguarum Hethaeorum digitalis:* hethiter.net/: TLH^{dig} – Beta Version 0.2 (2025-03-17). https://www.hethport.uni-wuerzburg.de/TLHdig/.
TM	Tell Mardikh / Ebla (excavation nos.).
TTK	Türk Tarih Kurumu, Ankara.

TTKY	Türk Tarih Kurumu Yayınları, Ankara.
TU Dresden	Technische Universität Dresden
UAVA NF	Untersuchungen zur Assyriologie und Vorderasiatischen Archäologie, Neue Folge, Berlin.
UBT	Metin Alparslan, *Yayımlanmamış Boğazköy tabletleri (Bo 8486-8694) / Unpublizierte Boğazköy Tafeln (Bo 8486-8694)*, İstanbul: Türk Eskiçağ Bilimleri Enstitüsü, 2016.
UF	*Ugarit-Forschungen*, Kevelaer – Neukirchen-Vluyn; Münster.
UKN	Giorgi A. Melikišvili, *Urartskie klinoobraznye nadpisi*, Moskva: Izdatiel'stvo Akademij Nauk SSSR, 1960.
UMCS	Uniwersytet Marii Curie-Skłodowskiej, Lublin.
UW	Uniwersytet Warszawski.
VAB	Vorderasiatische Bibliothek, Leipzig.
VANTAM	Van bölgesi ve Tarihi Araştırma Merkezi (*Research Center for the History and Archaeology of Van Region)*, Van, Turkey.
VBoT	*Verstreute Boghazköi-Texte*, Marburg 1930.
VS, VS NF	Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin (Neue Folge), Berlin.
VS NF 12	Liane Jakob-Rost, *Keilschrifttexte aus Boghazköy im Vorderasiatischen Museum*, (Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin, Neue Folge, Heft XII) Mainz: von Zabern, 1997.
WAM (Kraków)	Wydawnictwo Apostolstwa Modlitwy, Kraków.
WAM	Walters Art Museum, Baltimore, MD (siglum of the objects kept in the collections).
WAW	Writings from the Ancient World, Atlanta: Society of Biblical Literature.
WBG	Wissenschaftliche Buchgesellschaft, Darmstadt.
WO	*Die Welt des Orients*, Göttingen.
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft, Leipzig; Berlin.
YOS	Yale Oriental Series, New Haven – London – Oxford.
YOS 17	David B. Weisberg, *Texts from the Time of Nebuchadnezzar*, including 21 plates by Raymond P. Dougherty, (Yale Oriental Series, Babylonian Texts, vol. 17) New Haven: Yale University Press, 1980.

ZA	*Zeitschrift für Assyriologie und vorderasiatische Archäologie*, Leipzig; Berlin.
ZAR	*Zeitschrift für altorientalische und biblische Rechtsgeschichte*, Wiesbaden.
ZVS	*Zeitschrift für vergleichende Sprachforschung*, Göttingen.

Other abbreviations

a.a.O.	am angegebenen Ort
Abstr.	Abstraktum
acc.	accusative
Akk.	Akkusativ
akk./Akkad.	akkadisch, Akkadian
Anm.	Anmerkung
assyr./Assyr.	assyrisch, Assyrian
BC / B.C.	Before Christ
BCE	Before Common Era
BP	Before Present
Bulg.	Bulgarian
bzw.	beziehungsweise
ca.	*circa*
Celt.	Celtic
Cf.	*confer*
c. / com.	*communis*, common gender
col.	column
dat.	dative
dat./loc.	dative/locative
Det.	Determinativ
d.h.	das heißt
d.i.	das ist
D-L	Dative-Locative
dupl., Dupl.	duplicate, Duplikat
EBA	Early Bronze Age

ebd.	ebenda
e.g.	*exempli gratia*
ed., eds.	editor(s)
ED	Early Dynastic
EM	Early Minoan
et al.	*et alii*
etc.	*et cetera*
f. / ff.	following(s) / folgend(e)
Fem.	Femininum
Fig., figs	Figure(s)
fn.	footnote
FN	Final Neolithic
Frg.	Fragment
Gen./gen.	genitive
Gk.	Greek
GN	Geographical Name
heth.	hethitisch
Hg(g) / Hrsg.	Herausgeber
Hitt.	Hittite
i.a.	*inter alia*
ibid.	*ibidem*
i.e.	*id est*
imper.	imperative
inf.	infinite
Kas.	Kasus(endung)
Lat.	Latin
L.e.	Left edge
Lith.	Lithuanian
l(l).	line(s)
LM	Late Minoan
LNH	Late New Hittite
LNS	Late New Hittite Script
loc.	locative
Luw.	Luwian

MBA	Middle Bronze Age
m.E.	meines Erachtens
mittelheth.	mittelhethitisch
MH	Middle Hittite
MS	Middle Script
n.	note
n., Neut.	neuter
N-A	Nominative-Accusative
NF	Neue Folge
NH	New Hittite
nom./Nom.	nominative, Nominativ
no(s).	number(s)
NS	New Script
NNW	North/North-West
Nr.	Nummer
obv.	obverse
OCS	Old Church Slavonic
OH	Old Hittite
OHG	Old High German
OIr.	Old Irish
OPr.	Old Prussian
ORuss.	Old Russian
OS	Old Script
p(p).	page(s)
par.	parallel
part.	participle
pl./Pl./plur.	plural
pl./pls.	plate(s)
PN	Personal Name
pres.	present
pret./prt	preterite
Ptz.	Partizip
ref(s).	reference(s)
rev.	reverse

Ro	Recto
Rs.	Rückseite
Russ.	Russian
S.	Seite
s.	siehe
sg./Sg	singular
s. o.	siehe oben
sog.	so genannt
Suff.	Suffix
s.v.	*sub voce*
Tf.	Tafel
u.a.	unter anderem
u.e.	upper edge
UH	Unaccusative Hypothesis
Ukr.	Ukrainian
u.W.	unseres Wissens
v.a.	vor allem
v. Chr.	vor Christus
Vgl.	vergleiche
viz.	*videlicet*
Vo	Verso
vol(s),	volume(s)
Vs.	Vorderseite
w. lit.	with literature
WSem.	West Semitic
Z.	Zeile
z.B.	zum Beispiel

A Hittite Marriage Procession

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I regret that I cannot offer anything new on Hittite religion, but the interests and expertise of our honorand encompass virtually all aspects of Hittite texts, language, history and society. So I am confident that Piotr will graciously accept the following decidedly modest contribution as a most sincere token of friendship and esteem.

My topic is a small fragment listed under *CTH* 670, undoubtedly correctly, even if it is not a typical festival in terms of its contents. It has attracted almost no attention, and the occurrence of the key word *kušez(zi)-* has been overlooked in previous treatments of this rare lexeme, including in Hoffner – Melchert 2024: 171.

The text is clearly in New Hittite script (an older AK and possibly older AZ notwithstanding). It employs the older forms of *nanni/a-* and *penni/a-* 'to drive', but the latter is well attested alongside *penna-* in New Hittite compositions, and the extreme rarity of *nanna-* there (2x) means that the absence of *nanni-* may easily be accidental. On the other hand, we find innovative *daištanzi* for the older and better attested *t/dāištianzi/daišti(y)anzi* 'they load'. As elucidated by Rieken (2012: 291–293), neuter plurals of *r/n*-stems in *-i* are a New Hittite innovation. Our text has even created a D-L Pl *udumariyaš* based on the N-A Pl *udumari*: cf. the development of *ḫalḫaltumar(i)-* 'corner' (Hoffner – Melchert 2024: 132–133). If our text reflects an older composition, at least its preserved portion has been thoroughly modernized.

I present a transliteration based on the published autograph and the excellent online photos, followed by justifications for the readings and restorations:

KUB 41.37 i 1–16 (?/NS)

1. [ˀ*nu=kánˀ*] ⌜*ú*⌝*-du-um-ma-ri=y*[*aˀ QA-TAM-MA=pátˀ*]
2. [ˀ*aš-nuˀ-a*]*n-zi nu* 9[1] *TA-PAL* [G][ᴵˢᵀ]MAR.GÍD.DA.ḪI.A]
3. *n*[*uˀ=ká*]*nˀ* NINDA.ḪI.A KAŠ.ḪI.A *da-iš-ta-*[*a*]*n-*[*z*]*i* [--]
4. GU$_4$.ḪI.A UDU.ḪI.A *QA-TAM-MA=pát na-an-ni-ya-an-*[*zi*]
5. *ú-nu-wa-an-ti-š=a-at QA-TAM-MA=pát* [--]

6. *nu ku-še-ez-zi-ya-aš pé-e-tum-ma-an-z*[*i*]
7. *ma-aḫ-ḫa-an i-ya-an* [--]
8. *ú-du-um-ma-ri-ya-aš-š≠a QA-TAM-MA≠pát* [--]
9. *i-ya-an nam-ma* MUNUS.MEŠ*ḫa-az-ga-r*[*a-i/ya*]
10. *pé-ra-an ḫu+u-i-ya$_x$-an nu* SÌR-*RU* [--]

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11. [*ma-aḫ-ḫ*]*a-an≠ma*! (text *ba*)*≠at I-NA* É DUMU.MUNUS *a-r*[*a-an-zi*]
12. [*nu≠kán*] GIŠMAR.GÍD.DA.ḪI.A *kat-ta u-un-*[*ḫa-an-zi*]
13. [NINDA KAŠ*≠ká*]*n*$^{?}$ *an-da pé-e-da-an-zi*[--]
14. [GU$_4$.ḪI.A*≠ya≠ká*]*n*$^{?}$ UDU.ḪI.A *an-da pé-en-ni-*[*ya-an-zi*]
15. [*nu≠za az-zi-ká*]*n-zi ak-ku-uš-kán-zi* [--]
16. [UD.1^{K}]^{AM} [$^{?}$*QA-TI*$^{?}$]

breaks off

iv 1' (colophon)
1' [ŠU] ⌜^{m}*A*⌝*-am-mi-ti-iš*

Notes:

Line i 1: restoration of *QA-TAM-MA≠pát* based on parallelism with lines 4, 5 and 8.

Line i 2: restoration of [*ašnua*]*nzi* based on space and context. Space is insufficient for *ḫandanzi* 'they arrange'. The position of the last two verticals of the numeral is odd. I emend it based on this and the widespread positive symbolism of 'nine' in Hittite, for which see Hoffner – Melchert 2024: §9.16 following Oettinger 2008a and 2008b: 408–409. The restoration ^{G}[^{IŠ}MAR.GÍD.DA.ḪI.A], compatible with the sign trace at the break and the space, is imposed by line 12.[1] Since 'wagon' is likely a collective *plurale tantum*,[2] counting with a numeral in *-ant-* (heterographically *TAPAL*) is expected: see Hoffner – Melchert 2024: §§9.23–24 with references.

[1] Based on the example in line i 12, it would run no further to the right than *na-an-ni-ya-an-*[*zi*] in line i 4.

[2] Evidence for at least one word for 'wagon' in Hittite being a *plurale tantum* is found in KBo 30.29 + KUB 35.164 iii 11′–13′ (*CTH* 752.I.B, OH/MS): *nu aniyattan teḫḫe* MAR.GÍD.DA IM-*aš* GU$_4$.ḪI.A-*uš* IM-*aš šēr≠a≠šš̌an* MAR.GÍD.DA-*aš* IM-*aš* [L]UGAL ^{d}IŠKUR-*an iyami n≠aš≠šan* MAR.GÍD.DA-*aš šēr art*[*a*] "I place the model (lit. work), a wagon of clay (and) oxen of clay. Above, on the wagon of clay, I make the Storm-god, the King, and he stands upon the wagon". The combined syntax of the last two clauses demands parsing MAR.GÍD.DA-*aš* in both cases as D-L Pl referring to a single vehicle. In an OH composition MAR.GÍD.DA-*aš šēr* could in principle be construed as a postposition with a genitive singular object, but the word order of *šēr≠a≠šš̌an* MAR.GÍD.DA-*aš* precludes this. The *šēr* must be a contrastively focused adverb 'above' (a postposition cannot stand ahead of its own object). Repetition of MAR.GÍD.DA-*aš* 'on the wagon' is motivated to assure the reference of *šēr* to the correct antecedent, since deities can stand on harnessed animals. I thank David Sasseville (p.c.) for help with this passage, but the parsing given is mine.

Line i 10: for the reading *ḫu+u-i-ya*$_x$*-an* see Hoffner – Melchert 2024: §§1.10 and 1.41.

Line i 12: restoration of *u-un-*[*ḫa-an-zi*] based on space and context. See Lorenz – Rieken 2011: 85–88 for the sense of *ūnḫ-* as 'to empty, clear (of objects)'. Here the use of *katta* reflects that unloading a wagon implies downward movement.

Line i 13: the partial vertical at the break is far too large to restore [ḪI].A (per the autograph, confirmed by the online photo), and the space is insufficient for [NINDA.ḪI.A KAŠ.ḪI].A. Since *anda pēda-* regularly takes *-kan*, I restore as given.

Line i 14: the partial vertical is again too large to read and restore [GUD.ḪI].A, and *anda penni/a-* often takes *-kan*. Separation of the syntagm GUD.ḪI.A UDU.ḪI.A by an additive or contrastive particle and clitics is rare, but attested.[3]

Line i 16: whether further text stood at the start of the line is indeterminate. I do assume that we have an indication of the end of the first day of events at the bride's father's house. Based on the incomplete verbs in lines i 11, 12 and 14, there is sufficient space to restore the expected [*QA-TI*], and there are instances in festival texts showing that it may stand at some distance from the UD.x.KAM in the last line of a paragraph: cf. KBo 33.194 vi 31 (*CTH* 628): *ẹ-eš-zi* UD.2.KAM [--] *QA-TI*.

Line iv 1′: the reading of the scribe's name is reasonably secure. It is unhelpful for understanding our fragment that the colophon almost certainly contained nothing else.

The key phrase for understanding the nature of our text is that of line i 6–7: *nu ku-še-ez-zi-ya-aš pé-e-tum-ma-an-z*[*i*] *ma-aḫ-ḫa-an i-ya-an* "as (was) done for sending the bride price" (lit. 'to send' with a dative-locative object of the infinitive, as often). This new example shows first of all that the use of *ku-ši-ez-za* to translate Akkadian *biblu* 'marriage gift' in the lexical text KBo 1.35

[3] See KUB 17.21 iii 8 (MH/MS, with partial restoration from KUB 31.124 ii 19): GUD.ḪI.A=*KUNU=y*[*a=šmaš=za* (UDU.ḪI.A=*K*)]*UNU arḫa šarrer* "they also divided among themselves your cattle (and) sheep". Restoration of clitics based on context and space with E. Rieken *et al.* (ed.), hethiter.net/: *CTH* 375.1 (Expl. A, 15.01.2016). For an example with contrastive *-ma* plus clitic see KBo 14.20 + KUB 34.33 + KBo 14.44 iii 22–24 (NH). Houwink ten Cate (1966: 170) gives the context: ("[And I sent f]orth to Huwalusa Aranhapili[zzi, commander of the main fo]rce, the prince, with troops and chariotry, and he destroyed the land Huwalusiya,") [*I*]*ŠTU* GUD.MEŠ=*ma=at* UDU.ḪI[.A=*ya t*]*uzziy*[*aš š*]*arūwait* "while the troops plundered it with (its) cattle [and] sheep". One must merely correct the subject of the last clause based on the new join with KBo 14.44: 5, not available to Houwink ten Cate. For *tuzziyaš* not as an error, but as thematization, an alternative to *-ant-* enabling neuter nouns to appear in the function of agents, see Goedegebuure 2018: 317–318 with table 3. It is possible that our text had *-ma* instead of *-ya*: "[while] they drive in the [cattl]e (and) sheep".

Left C 15′ reflects a genuine Hittite concretization of a word for ‘betrothal, marriage’ (thus with Oettinger 2003: 312). Second, the spelling *ku-še-ez-zi-*° argues that the base of the neuter noun in **-ti-* is with Oettinger (2003: 312––313) **ĝus-eh₁-* ‘be(come) a bride/groom’ (or ‘son-/daughter-in-law’).[4] As per Rieken (1999: 257), the base noun *kūša-* is etymologically **ĝeus-o-* ‘the chosen one’.[5] However, given the core sense ‘betrothal, marriage’ and the sequence of events described in our text, we may suspect that *kušez(zi)-* refers to the *terḫatu*, the bride-price, while *udumari* ‘the things brought’ matches *biblu* ‘marriage gift’. See the discussion of the difference between the two by Koschaker (1917: 130–135). Indeed, since *biblu* is precisely ‘the thing brought’, it is quite possible that *udumar* in this usage is a calque on the Akkadian word.[6]

Per Melchert (2021: 381), *ku-ši-ez-za* is the spelling for the regular outcome/kuse:tˢ/ of a N-A Sg neuter noun **ĝus-éh₁-ti*.[7] Since a collective plural **ĝus-éh₁-tih₂* would have led to the same result (cf. Hoffner – Melchert 2024: 130–131), a *plurale tantum* for the concretized ‘bride-price’ is entirely in order. Compare for both the phonetically regular result of word-final **-ti* and the NS spelling the ablatives *ke-e-ez-za*, *a-pé-e-ez-za*, *ku-e-ez-za* for /ke:tˢ/ etc.[8] By analogy to neuter *s*-stems with N-A Sg in *-eš*, but oblique *-ešš-* (type *ateš*, *ateš(ša)n-* ‘axe’), the development to /-e:tˢ/ in the N-A Sg led in at least two cases to heteroclisy. With Oettinger (2016: 320) we must assume LUGAL-*wez(zi)*, LUGAL *wezn-* (*ḫaššuwez(zi)**, *ḫaššuwezn-**) ‘kingship’ and **warḫuez(zi)*, *warḫuezn-* ‘natural growth forest’. For ‘kingship’ the only attested N-A Sg is LUGAL-*wezzi*, restored after the denominative verb LUGAL-*wezziya-* ‘to become king’. We cannot tell whether the N-A Sg of ‘natural growth forest’ was **warḫuez* or **warḫuezzi* or both. Against Oettinger (2016: 320) we have no positive evidence that *kušez(zi)-* ever developed heteroclisy. The new D-L Pl *kuššezziyaš* suggests rather that the oblique remained *kuššezzi-*.[9]

[4] Against Melchert 2021: 381 (but see the concession there in note 4).

[5] For the passive meaning perhaps rather with adjusted accent to **ĝeus-ó-* (cf. Nussbaum 2017: 248, 254 et *passim*).

[6] Koschaker (1917: 131) cites the Code of Hammurabi §159: 33–37 with the *figura etymologica* for bringing the marriage gift: *šumma awilum ša ana bīt emišu biblam ušabilu terḫatam iddini* “if a man who has brought the *biblu* to the house of his father-in-law, has handed over the *terḫatu*…”.

[7] It is neither N-A Pl Neut to a non-existent adjective †*kušizzi* (Rieken 1999: 258) nor a misspelling for *ku-ši-iz-zi* (Oettinger 2003: 312), but a precious archaism. I certainly do not preclude the likelihood of a competing variant **kušezzi* backformed from the oblique cases.

[8] The phonetically regular result of final **-ti#* is also attested in the rare present third singulars and plurals like *ēšz(a)* ‘is’ and *išḫianz(a)* ‘they bind’ <**-ti* and **-nti*.

[9] Perhaps supported by the denominative verb *kušezziye/a-* ‘to betroth’ (attested in the verbal noun *kušizziyawaš* – see Oettinger 2003: 312).

The reference to the previous sending of the bride-price virtually forces reading É DUMU.MUNUS in line i 11 'house of the daughter' as referring to that of the bride–that is, of her father –and restoring *ar*[*anzi*] 'they arrive'. The sequence *nu kušezziyaš pētummanz*[*i*] *maḫḫan iyanu dummariyašš=a QA-TAMMA=patiyan* "and as (was) done for sending the bride-price, it (is) done likewise/just the same for the marriage gifts" also suggests a procession of members of the family of the groom to the house of the bride. That the accompanied groom fetches the bride from her father's house and leads her to his (i.e., his father's) house is commonplace in Indogermania, but one may doubt whether Indo-European marriage customs survived into Hittite society. In any case, in a patriarchal and patrilocal society like that of the Hittites, one would expect a similar provision.[10]

Evidence for marriage ceremonies and rituals from Mesopotamia is sparse. However, the preserved portion of our text clearly ends on the day that the groom's party arrives at the bride's (father's) house. What ceremonies take place there and/or at the groom's (father's) house upon arrival there remain unknown to us.[11] We do have indications from Mesopotamia for a sequence of events involving the bride-price and the marriage gifts that is compatible with our text:

> In der Zeit, die wir vorläufig überblicken können, wurde allerdings zuerst der Brautpreis bezahlt. Er wurde offenbar in das Haus des Schwiegervaters gebracht und bei einem Festmahle übergeben, zu dem der Bräutigam oder sein Vater die erforderlichen Eßwaren (*biblu*?) lieferte. (Korošec 1938: 282b)

Note in particular that handing over the bride-price involved a feast. There is thus no contradiction in the wording of our text prescribing that the provisions for a feast when the groom's party arrives at the bride's father's house to fetch her match those that accompanied the delivery of the bride-price. There are concrete provisions in legal texts affirming the summary cited above:

> Der Brautbewerber war aber auch berechtigt, unter besonderen Umständen die Rückerstattung von Brautbewerbungsgeschenken (außer Konsumtibilien) zu verlangen, wenn der Ehevertrag unerfüllbar geworden war (infolge des Todes der Braut, § 31). (Koschaker 1921: 48, Korošec 1938: 288a, citations after Driver – Miles 1935)

[10] The provision for a husband joining his wife's (father's) family embodied in Hittite *antayant-/antiyant-* was clearly exceptional (see Puhvel 1984: 78–79 with reference to Balkan *et al.*).

[11] The Old Babylonian text edited by Greengus (1966) describes an entire series of visits from the bringing of the marriage gift to a lengthy visit from the groom's mother, to the groom's arrival in the bride's father's house and attendant rites (1966: 56–57, commentary 59, 61, 66). However, the fact that the bride's father is apparently responsible for all expenses differentiates this case from ours to an extent that makes comparison dubious.

> Folgerichtig mußte der Muntwalt der Braut die erhaltenen Gaben (außer der Konsumtibilien) zurückgeben, wenn der Verlöbnisvertrag später nicht erfüllt wurde (§ 30, Z. 36ff., § 31, Z. 46ff., § 43, Z. 34f., 36ff.). (Korošec 1938: 288b)

Based on these Mesopotamian parallels, I offer the following tentative overall translation. I am confident that we are dealing with a procession of the groom and others to the bride's house to initiate the marriage.

> And they also [disp]ose[?] the marriage gifts (lit. things brought) [likewise/in the very same way[?]]. There are nine w[agons]. They load (quantities of) bread and beer [there]on. They drive cattle and sheep in the very same way; they are decorated in the very same way. And as (was) done for sending the bride-price, also it (is) done the very same way for the marriage gifts. Next the *hazgara(i)*-women lead the way (lit. walk in front), and they sing/are singing.
>
> '[As soon] as they arr[ive] at the daughter's house, they unlo[ad] the wagons. They carry in [the bread and beer], and they [also] drive in the [cattle] (and) sheep. And they [ea]t and drink. [… The first] day[is finished[?]'.]

Whether further fragments can be identified that describe subsequent events in a Hittite marriage process remains to be seen.

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