

NİMET ÖZGÜÇ'E ARMAĞAN

ASPECTS OF ART AND ICONOGRAPHY:
ANATOLIA AND ITS NEIGHBORS

STUDIES IN HONOR OF NİMET ÖZGÜÇ



Universität München
Bibliothek des
Historieums

NİMET ÖZGÜÇ'E ARMAĞAN

ASPECTS OF ART AND ICONOGRAPHY:
ANATOLIA AND ITS NEIGHBORS

STUDIES IN HONOR OF NİMET ÖZGÜÇ

Edited By

Machteld J. Mellink

Edith Porada

Tahsin Özgüç

TÜRK TARİH KURUMU BASIMEVİ — ANKARA 1993

LE 3251 029-2

ISBN 975-95308-0-5

Table of Contents

	Page
Robert L. Alexander-Iowa	
The Storm-God at Yazılıkaya: Sources and Influences	1-13
Sedat Alp-Ankara	
Der Palast in den Maşat-Briefe	15-22
Ruth Amiran-Jerusalem	
The Kinneret Gold Plaque and the Alaca Royal Tombs again	23-24
Çetin Anlağan-İstanbul	
A Vessel in the Form of a Partridge from the Sadberk Hanım Museum	25-26
Alfonso Archi-Rome	
The God Ea in Anatolia	27-33
Joan Aruz-New York	
Crete and Anatolia in the Middle Bronze Age: Sealings from Phaistos and Karahöyük	35-54
Hatçe Baltacıoğlu-Ankara	
Four Reliefs from Alacahöyük	55-60
Oktay Belli-İstanbul	
Der Beschriftete Bronzehelm des Königs Menua aus der Festung Burmageçit bei Tunceli.	61-67
Dominique Beyer-Strasbourg	
Quelques Sceaux-Cylindres Syro-Hittites Inédits ou peu Connus	69-74
M.R. Behm-Blancke-München	
Einige Überlegungen zum Ende der Späten Urukzeit an Euphrat und Çağçağ	75-80
Rainer M. Boehmer-Berlin	
Glyptica Anatolica	81-83
Evelyn Klengel-Brandt-Berlin	
Zu Einigen Siegelabrollungen auf Kültepe-Tafeln im Vorderasiatischen Museum, Berlin..	85-90
Hans-Günter Buchholz-Giessen	
Kämpfende Stiere	91-106
Charles Burney-Manchester	
The God Haldi and the Urartian State	107-110
Jeanny Vorys Canby-Bryn Mawr	
A Glyptic Question	111-115
Dominique Collon-London	
Another Old Assyrian Document from Sippar	117-119
Ursula Moortgat-Correns-Berlin	
Ein Kleiner Relieferter Bronze-Teller aus der Hethitischen Grossreichs-Zeit	121-126
Ali M. Dinçol-İstanbul	
Interessante Beispiele von Schreibersiegeln aus Boğazköy	127-130

Veysel Donbaz-İstanbul	
Some Remarkable Contracts of Ib Period Kültepe Tablets II	131-154
Refik Duru-İstanbul	
Burdur Bölgesinden Yeni Bir İdol Tipi, Kemik Başlı İdoller	155-157
Refik Duru-İstanbul	
A New Variety of Idol from the Burdur Region: The Bone-Head Idol	158-160
Richard S. Ellis-Bryn Mawr	
A Curious Lightning Symbol from Hellenistic Anatolia	161-167
Kutlu Emre-Ankara	
New Lead Figurines and Moulds from Kültepe and Kızılhamza	169-177
Ufuk Esin-İstanbul	
Copper Beads of Aşıklı	179-183
Elizabeth Williams-Forte-New York	
Symbols of Rain, Lightning, and Thunder in the Art of Anatolia and Syria	185-190
Marcella Frangipane-Rome	
New Groups of Clay-Sealings from the 4 th Millennium Levels of Arslantepe-Malatya .	191-199
David French-Ankara	
Acemhöyük, Colonia Archelais and Road-Knots	201-207
Paul Garelli-Paris	
Remarques sur les Sceaux des Tablettes “Cappadociennes”	209-213
Hatice Gonnet-Paris	
Systems de Cupules, de Vasques et de Rigoles Rupestres dans la Region de Beyköy en Phrygie	215-224
Hans G. Güterbock-Chicago	
Sungod or King?	225-226
Rolf Hachmann-Saarbrücken	
Ostraka mit Eingeritzten und Eingestempelten Zeichen aus Kâmid El-Löz (Libanon), Probleme der Phönkischen Buchstabenschrift und der Ugaritischen Keilschrift	227-272
J. David Hawkins-London	
The Historical Significance of the Karahöyük (Elbistan) Stele	273-279
Karl Hecker-Münster	
Schultexte vom Kültepe	281-291
Barthel Hrouda-München	
“Dexiosis” Schon bei den Assyrem?	293-295
K.R. Maxwell-Hyslop-Oxford	
A Note on the Techniques used by Jewellers at Carchemish	297-299
Ahmet İlaşlı-Afyon	
A Hittite Statue Found in the Area of Ahurhisar	301-308
Martha Sharp Joukowsky-Provence, Rhode Island-New York	
Prehistoric Aphrodisias: A Sondage in the Acropolis Theater	309-324
Hans-Jörg Kellner-München	
Ein Assyrischer Beutehelm?	325-331
Aharon Kempinski-Tel-Aviv	
A Syrian Cylinder Seal from Tomb 984 at Tel Kabri	333-338
Jutta Börker-Klähn-Berlin	
Noch Einmal Iflatun Pınar	339-355
Wolfram Kleiss-Berlin	
Kurangun, die Burganlage am Elamischen Felsrelief in Südwest-Iran	357-360
von Manfred Korfmann-Tübingen	
Ein Hinweis auf Kriegerische Zeiten in dem Späten Abschnitt der Epoche von Troia VI.	361-370

Peter Ian Kuniholm-Cornell	
A Date-List for Bronze Age and Iron Age Monuments Based on Combined Den- drochronological and Radiocarbon Evidence	371-373
Hartmut Kühne-Berlin, Wolfgang Röllig-Tübingen	
Ein Assyro-Babylonisches Roll Siegel aus Tall Šeḫ Hamad	375-381
Barbara Mallowan-London	
Assyrian Tempel Furniture	383-387
Paolo Matthiae-Rome	
A Stele Fragment of Hadad from Ebla	389-397
Stefania Mazzoni-Rome	
Cylinder Seal Impressions on Jars at Ebla: New Evidence	399-414
James Mellaart-London	
The Present State of "Hittite Geography"	415-422
Machteld J. Mellink-Bryn Mawr	
Aspects of Minor and Major Arts in Kanish and Acemhöyük	423-433
Oscar White Muscarella-New York	
The Metamorphoses of a Stone Cosmotic Container	435-438
Peter J. Neve-Berlin	
Ein Hethitisches Hausmodell aus Boğazköy-Hattuša	439-444
Masako Omura-Tokyo	
A Stamp Seal from Kaman-Kalehöyük	445-451
R. Mayer-Opificius-Münster	
Die Götter von Alaca Höyük	453-459
Gönül Öney-İzmir	
Thoughts on Glass Beaker Fragments Found During the Samsat (Samosata) Excava- tions	461-466
Engin Özgen-Ankara	
An Early Bronze Burial at Oylum Höyük Near Kilis	467-472
Tahsin Özgüç-Ankara	
Studies on Hittite Relief Vases, Seals, Figurines and Rock-Carvings	473-499
Süleyman Özkan-İzmir	
The Seal Impressions of Two Old Assyrian Kings	501-502
Aliye Öztan-Ankara	
Three Seals in Syrian Style at Sadberk Hanım Museum in İstanbul	503-506
Dominique Parayre-Paris	
Vers Une Définition de la Culture des Royaumes Amorites de Haute Mesopotamie: Les Particularites Septentrionales de la Glyptique de Tell Leilan a L'epoque Paleo- Babylonienne (Ca. 1807-1728 av. J.C.)	507-534
Edith Porada-New York	
A Cylinder Seal for Discussion with Nimet Özgüç	535-537
Heinrich Otten und Christel Rüster-Mainz	
"Ärztin" im Hethitischen Schrifttum	539-541
Mirjo Salvini-Rome	
Reflections about the Urartian Shrines of the Stelae	543-548
G. Kenneth Sams-North Carolina	
Gordion and the Near East in the Early Phrygian Period	549-555
Ursula Seidl-Berlin	
Urartäische Bauskulpturen	557-564
Veli Sevin-İstanbul	
An Urartian Lion from Gevaş, Van	565-567

Elizabeth Simpson-New York	
A Carved Stretcher from the Big Tumulus at Gordion	569-572
Peter Z. Spanos-Eva Strommenger-München-Berlin	
Zu den Beziehungen Zwischen Nordwestanatolien und Nordsyrien/Nordmesopotamien im III. Jahrtausend vor Christus	573-578
✓ Gerd Steiner-Marburg	
Acemhöyük=Kärum Zalpa “im Meer”	579-599
Beatrice Teissier-Oxford	
The Ruler with the Peaked Cap and other Syrian Iconography on Glyptic from Kültepe in the Early Second Millennium B.C.	601-612
Tahsin Özgüç-Raci Temizer-Ankara	
The Eskiypar Treasure	613-628
Önhan Tunca-Liège	
Des Inscriptions de Sceaux-Cylindres Diverses Provenant d’Acemhöyük	629-633
David Ussishkin-Tel-Aviv	
A Hittite Stele from Atabey Köyü Near Malatya	635-637
Ahmet Ünal-München	
The Nature and Iconographical Traits of “Goddess of Darkness”	639-644
Klaas R. Veenhof-Leiden	
On the Identification and Implications of Some Bullae from Acemhöyük and Kültepe.	645-657
Lamia Al-Gailani Werr-London	
The Diyala Region and Old Assyrian Evidence from the Seals	659-662
Jak Yakar-Tel-Aviv	
The Ethnicity of the Halaf Culture West of the Balikh River	663-669
Pirhia Beck-Tel-Aviv	
A Sealing from Tel Aphek, Israel	671-673
Kutlu Emre-Aykut Çınaroğlu-Ankara	
A Group of Metal Hittite Vessels from Kınık-Kastamonu	675-713
J. David Hawkins-London	
A Bowl Epigraph of the Official Taprammi	715-717
Ahmet Ertekin-İsmet Ediz-Çorum	
The Unique Sword from Boğazköy/Ḫattuša	719-726
Ahmet Ünal-München	
Boğzköy Kılıcının Üzerindeki Akadca Adak Yazısı Hakkında Yeni Gözlemler	727-730
Plates	1-147
Color Plates	A-D

THE NATURE AND ICONOGRAPHICAL TRAITS OF “GODDESS OF DARKNESS”

AHMET ÜNAL – München

The jubilee has dedicated a great number of studies to the identification and the iconography of the deities depicted on the seal impressions from Kaneš-Kültepe and Acemhöyük. It is not always easy to detect the true identity of these deities because of the mute nature of the contemporary Old Assyrian documents and insufficient information culled from the later Hittite texts. The pertinent texts from Boğazköy-Ḫattuša elucidate the iconography of only a limited number of deities in the Hittite pantheon (see especially the description of statues and idols, CTH nrr. 501ff.), which is renowned as an aggregation of at least one thousand gods and goddesses from different regions and ethnic origins covering the Indoeuropean homeland of the Hittites and the adjacent territories of Anatolia, Syria, Mesopotamia and Aegean islands. Thus, supported by evidence in the cuneiform texts and hieroglyphic inscriptions in connection with depictions of deities, we are able today to recognize the representations of Storm God, Sun God, Ištar, Tutilary deity, Šarrumma, Ḫepat and many other deities in the open air sanctuary of Yazılıkaya, which are depicted on the rock monuments, orthostats, stone slabs, seals and pottery (painted wares as well as vases with reliefs) or rendered in the form of statues or figurines made of different materials such as gold, silver, bronze, stone and clay. Many other objects made of valuable material such as precious metals and wood which are abundantly attested in the texts have, unfortunately, not been preserved.

The deities mentioned above are the chief figures of the Hittite pantheon. There are, however, many other less important deities whose iconographic traits are not described in detail in the cuneiform texts, and for whom pictorial evidence is missing in the surviving archaeological material. One of these deities is the so called “Black Deity” or “Goddess of Darkness”. In this Festschrift article in honor of my esteemed teacher Nimet Hanım, it is my aim to present the first attestation of a Mesopotamian *LAMAŠTU*, represented by the Black Deity in the Hittite texts to show how the Hittites imitated the Mesopotamian patterns which were delivered mainly through Hurrian intermediation, and how it could happen that they integrated an inferior deity with demonic attributes into their official state cult.

The main source for understanding the complexion of the Black Deity is KUB 55.24 (Kořak, 1986:132; Ünal, 1987a:481; Otten, 1991 p. vi note 9), a ritual of Walkui, the priest of the Black Deity, which so far has been known merely from the shelf list of KUB 8.71 24 ff. (CTH p. 187f.). The ritual practitioner Walkui is now attested as priest of the Black Deity in another ritual (KBo 32.176 obv. 1).

According to the shelf list KUB 8.71, the ritual of Walkui had been codified to be enacted if the Black Deity appeared to someone in a dream. Because of the deity’s dreadful apparition and terrifying attribute animals, a feline animal, the deity probably inflicted the dreaming person with trauma. Hence this ritual might have been used to recuperate the suffering person from this consternation. Further, it is possible that the ritual might have aimed at purifying the dreaming person from

his magical contamination. The shelf list gives only a terse description of the appearance of the deity; although the text is fragmentary we can assume that the description of the deity is almost identical with that of KUB 55.24: KUB 8.71 24-29: DUB.1.KAM *QA-TI* INIM ^mWa-al-ku-i [ma-a-an ku-iš-ki] (25) DINGIR GE₆ za-aš-ḫi-ya a-uš-zi nu-u[š-ši-kán ALAM? *I-NA* E DINGIR GE₆] (26) an-da e-eš-zi na-aš GAM-a[n SAL-za] (27) še-ir-ra SAG.DU-ZU ú[li-ip-pa-na-aš ...] (28) nu-uš-ši-kán ki-e-i[t.....](29) na-x-x[-.....].

The ritual text KUB 55.24 gives in its preserved parts a more comprehensive description of the Black Deity. Before we discuss the text in detail we must first question whether the vision in the dream is the same as the representation as it stood in the form of a statue in a sanctuary at Šamuḫa. Since the discussion of this question would result in a short circuit we may premise that the dream might reflect her approximate nature.

KUB 55.24 (1) [*UM-MA* ^mWa-al-ku-i ^{LÚ}SANGA DINGIR GE₆] x[-...] (2) [ma-a-an an-tu-uh-ša-aš(?)...]x-x-x DINGIR GE₆ za-aš[-ḫi-ya a-uš-zi] (3) [nu-uš-ši-kán *I-NA*] É DINGIR GE₆ an-da A[LAM DINGIR^{LIM}] (4) e-eš-zi na-aš GAM-an SAL-za x[-.....] (5) še-ir-ra-aš-ši-iš-ta SAG.DU-Z[*U* ú-li-ip-pa-na-aš?] (6) na-aš-kán te-e-ta-nu-uš ú-li[-ip-pa-na-aš i-wa-ar(?)] (7) [n]a-aš-ši-iš-ta ki.e.it p[át-ta-an-te-eš?] (8) [ka]t-ta kán-ga-an-te-eš₁₇ na-aš-[kán *ANA ANŠE?*] (9) ar-ta-ri MUŠ^{HLA}-ma x[-....] (10) NÍ.TE-iš-ši še-ir tar-na[-.....] (11) [nu-z]a-x-ma pa.ra.a ḫa[-.... (12)[x-x-x-....] (rest broken)

Since it is unfortunately impossible to give a translation of the broken text, it might suffice here to give merely a synopsis which will endow us with enough clues to understand and realize the theriomorphic and anthropomorphic nature of the Black Deity. According to my readings and restorations of the broken context, the text speaks of a statue (ALAM) of the Black Deity standing in its sanctuary, possibly at Šamuḫa (see below), not of an animated specter. The text describes the image as a mixed creature, its lower body being like a woman, its head most probably like a lion or a wolf with a lion's mane which obviously hung down from her neck. It is possible that the lines 7-8 speak of a pair of the wings hanging down from her shoulders. Therefore, I propose to restore in line 7 the nom.pl. common gender form of the word denoting "wing". Of two Hittite words for "wing", partawar and pattar, the as yet unattested ergative form of pattar would fit the traces of the damaged sign. My tentative restoration of "donkey" (ANŠE) in the line 8 is just a guess because of the existence of similar creatures (*LAMAŠTU*) in Mesopotamia (s.below). As final attributes there appear snakes, but their exact position on the statue is not clear. It is possible that the statue was shown holding these snakes in its hands, again according to its Mesopotamian parallels (s.below), or that they were clinging to her body (cf. "on/at top of her body" in line 10).

What exactly is described in this text? From the few preserved attributes, it is evident that we are not dealing here with a commonplace deity; rather we are dealing with a mixed creature, a demon, a specter or better a *LAMAŠTU* who entered from its Mesopotamian origin into Hittite Kizzuwatna as a product of *interpretatio hurritica*. We know this kind of *LAMAŠTU* well in Babylonian and Assyrian belief as a demon of various diseases, especially child diseases (Farber, 1980-83: 439ff.). One example of these *LAMAŠTU*'s has very close affinities to the one described in the Hittite text (coll. de Clercq ii pl. xxxiv, illustrated in Farber, op.cit. p.442 Abb. 1), her lower body being like a woman kneeling on the back of donkey and holding in her both hands snakes. A puppy and piglet are sucking her breasts. Her head is one of a lion (see Fig. 1). There are also similar mixed creatures in Egypt (cf. Anubis). A striking curiosity about the Black Deity is that the Hittites took over such a demonic deity into their official pantheon. She has sanctuaries in at least three Kizzuwatnean towns, namely at Šamuḫa, Parnašša and Laḫḫurama, an officially appointed priest or priests, and fixed, highly sophisticated rites and cultic ceremonies.

A brief comment on the restored word ulippana- in KUB 55.24:6 (also in KUB 8.71 line 27) is in order here: ulippana- as a feline animal is restored according to context, the incipient first two syllables ú-li- which prove the here presented restoration to be almost the only possibility and, the

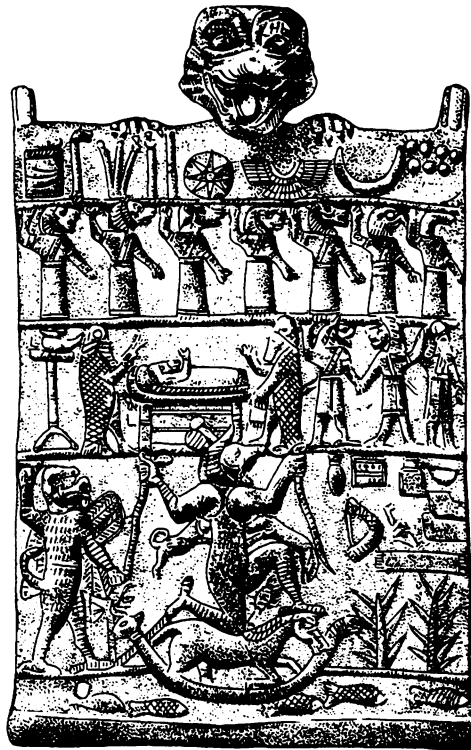


Fig. 1

personal name of the priest of the Black Deity (Ulippi) who is attested twice, in 78/r 1 (dupl. to KUB 29.4 i 1-6, s.Kronasser, 1963:4,6: ^mU-li-ip-pi ^{LÚ}SANGA DINGIR GE₆) and in the shelf list KUB 8.71 21: ^mÚ-li-ip-pi ^{LÚ}SANGA DINGIR GE₆). The morphological and etymological affinity of this word to the Indoeuropean cognate *ulkuos "wolf" (gr.lykos, lat.uolpes/lupus, germ. *wolf-a, old ger. wulpa, got. wulfs) could be considered deceptive. Cf. for example, the discussion about the personal names containing Ulippi on a seal from Sivas (Dinçol, 1980:18). Except for two feline animal heads (lion on one side, dog or wolf on the other side), all Hieroglyphic signs are identical on both sides of this hieroglyphic seal (for Hittite word for "dog" s. Melchert, 1989:97ff.); one could, therefore, refrain from the contradictory interpretation of this depiction and the personal name given on the side B of the seal, if we take, admittedly, the imprecizely incized animal head as a lion head, not a wolf or dog head as Dinçol maintains. As a matter fact neither the philological nor archaeological material from Mesopotamia attests to a wolf's head as part of a *LAMAŠTU*; should we, therefore, abandon the previously assumed meaning "wolf" (proposed by Goetze, 1962:29 and accepted by Erttem 1964:149f.; Friedrich, HW 3. Ergänzungsheft 1966:34; Stefanini, 1969:155; Dinçol, 1980:18f.) and identify ulippana- with another feline animal? My earlier assumption to see in ulippana- "lion" on the basis of iconographical considerations seems to be contradictory with the attestation of lion and ulippana- in close proximity: UR.MAḤ-an-kán ú-li[-...., IBoT 3.106 rev.? 4, if we could only restore the broken word ú-li[-as ulippana-. The activities of lion-men in the cult of the Black Deity (KBo 2.8 i 20ff., s. below) in her temple at Parnašša can certainly be related to her leonine mien. Thus, it seems that the Hittites blundered the distinction of "lion" and "wolf" or they have replaced in this iconographical description of the Black Deity the Mesopotamian "lion" with rather Anatolian "wolf" which they were more familiar with (for walwa/i- s. Steinherr 1968:320ff.; Otten, 1969:94f.; Neu, 1974:103; Ünal, 1987b:85; Lehrman, 1987:13ff.). From this it is evident that the "wolf" or "lion" was the attribute animal of the Black Deity, that therefore lion-men were acting in her rites and cults and that some of her priests bear names including the names of her attribute animal. A priest

of the same name is attested as a priest of the Storm God (KUB 30.64 rev. 3). On the lion as attribute animal of deities on the Cappadocian seals s. Taracha 1988:111ff.).

It is apparent that the origin of the Black Deity is to be located somewhere in Hurrian territories; in the historical times Kizzuwatna seems to have been homestead of her cult. We can not say when the Hurrians adopted her from Babylonia and brought her cult to Kizzuwatna. After the defeat and annexion of Kizzuwatna under one of Šuppiluliuma's I predecessors, probably Tuthaliya II (Kühne, 1982:264 note 233; Wilhelm, 1988:367 with note 48; Beal, 1986:436), the Hittites, commensurate with their tolerate and receptive attitude towards the foreign deities of subdued countries, paid special attention to her cult. Perhaps they misunderstood her nature. According to a cultic text of Muršili II her cult had been transferred under his forefather Tuthaliya II or III from Kizzuwatna to the cultic city of Šamuḫa (KUB 32.133, Kronasser, 1963:58ff.; von Schuler, 1965:165f.; Haas-Wilhelm, 1974:10, 44; Wilhelm, 1982:44; Lebrun, 1976:28ff.; Desideri-Jasink, 1990:75 note 48; Beal, 1986:436 note 59 and 49 and notes 76f.). Muršili II reports that he built a temple for the Black Deity in Šamuḫa and introduced the necessary religious pageantry and instructions. In the course of time the scribes on wooden tablets and the temple personnel obviously started to alternate and falsify these royal stipulations concerning the cult of the newly adapted Black Deity, which Muršili has reinstated again according to the old tablets. Muršili requests all the members of the royal family who may happen to come to the temple of the Black Deity in Šamuḫa, whether king, queen, prince or a princess, the strict application of these newly established rules. There follows in minute detail the description of the cult and the necessary cultic appurtenances.

Other texts attest that in later times, especially under the queen Puduḫepa, her cult was transplanted to the towns of Parnašša (KBo 2,8 i 17) and Laḫurama (KBo 16.97 rev. 18, Lebrun, 1976:29). Puduḫepa seems to have paid a special attention to the cult of the Black Deity. According to KUB 15.1 iii 36 she has a statue of Ištar and a golden figure of the Black Deity made. In another dream text Puduḫepa mentions a "rite of tears" for the Black Deity (KUB 31.77 i 7: ^{<D>}GE₆, similarly 254/d 8-11). It is the same queen who is concerned about the cult of the deity and therefore makes oracular inquiries as to whether the goddess is satisfied with her cultic services or not (KBo 16.97 obv. 13f., rev. 15ff.; cf. also KUB 49.5 i 11, 16; KUB 49.17 iv 10). In one case she had to travel to Šamuḫa to appease the wrathful deity and to repair the cultic negligences (KBo 16.97 obv. 13f.).

Another group of texts supplies us again with basic information about her cult and the organization of her temple (KUB 29.4 with its duplicates, Kronasser, 1963:6ff.). In this text the priest of the Black Deity (Ulippi or according to another version ^mNIG.BA.^{PU}) stipulates in minute detail the cultic rules for transplanting the cult of Black Deity and for building her a new temple (i 1ff.). The gold smiths produce a golden statuette of the deity and enact her fixed ritual. As part of this ritual there appears a large amount of precious metals and gems, sun discs, necklace(?) (ZI.TUM) and a star-shaped ornament (i 6ff.). The quantity of precious stones and jewellery in the long list is very striking (cf. Polvani 1988:49). The unusual abundance of ritual implements, such as textiles, stews, fruits, legumes and herbs, typical Hurro-Kizzuwatnean ritual practices, are very striking traits of this ritual and certainly have to do with the foreign origin of the deity (for details see the full text in Kronasser, 1963:6ff.).

Another cultic text supplies us with the minute details of the Black Deity's cult (KBo 2.8). Because of the writing DINGIR^{LIM} GE₆^(St) (i 17 and passim) in this text it is evident that the word GE₆ is not an adjective; therefore this phrase can not denote a proper name such as "Black/Dark Deity"; it must mean something like "Deity of Darkness" (Carruba, 1968:355; Rüter-Neu, 1990 nr. 8 with note; Otten, 1991 p. vi note 9).

At the first place KBo 2.8 deals with the festival of ḫarpa- (ḫarpa- "heap, pile", therefore it may denote a festival of "heaping crops, sheaves?") in honor of the Black Deity of the city of Parnašša. According to this text the deity possesses a temple at Parnašša, and in its cult are active a

priest, a mother-of-the-God, palwatalla-women, ھاڟgara-women and lion-men (i 20ff.). The attendant supplies water from a well by means of a scoop or bucket (ZI.TUM.NAG), which has the shape of a tongue, and with this water they flush the eyes of the statue of the Black Deity. The washing of the eyes must have had a significant cultic and magic meaning; in spite of the ambiguous context, it seems that the washing aimed at quickening or refreshing of the eyes (i 26f.). According to iii 4ff., there is another festival to be celebrated to the honor of the deity; this time it is the festival of the sickle (^{URUDU}ŠU.KIN) which comes close to the above festival of "heaping sheaves?". One striking trait of this festival is that the "mountain people" have to deliver "emmer wheat" or "spelt" (ZÍZ) which was necessary for the festival. These mountain people appear in the text as the opposite of the town people (LÚ.MEŠ URU^{LIM}). From this we may conclude that these people were the high-land farmers (hill-billies). Unfortunately the text does not give any description of the statue of the Black Deity which is placed in front of a stela (^{NA}4ھuwaši- iii 14).

KBo 32.176 is another ritual of Walkui, the afore mentioned priest of the Black Deity (written here as DINGIR^{LIM} MU-ŠI), which is against the eating of a urura-plant and pork meat in a dream (obv. 1ff. and colophon rev. 77ff.). This ritual case has certainly nothing to do with the Black Deity. It seems, however, that dream-related maladies in connection with the Black Deity was a special field of the priest Walkui. The typically Hurrian ritual paraphernalia, consisting mostly of woolen implements in this ritual has close affinities with that of KUB 32.133 and KBo 2.8 (s.above).

The exact meaning of the performing of a "ritual of Black Deity" in the course of a magical birth ritual (KBo 17.65 rev. 12) is difficult to explain (Beckman, 1983:169). This occurrence is certainly not enough to associate her with birth rituals.

It has been proposed that the Hittite reading of DINGIR GE₆ might be ^DIšpanza, ^DIšpanšepa (Otten, 1971:45, Archi, 1975:79f.), written as GE₆-anza, GE₆-anšepa, ^DIšpanzašepa as deified "Night" (KBo 11.32:34f., KBo 19.128 iv. 18f.; KUB 20.24 iii 2-26; KUB 58.38 i 13; 1270/v rev. 15; cf. also the shorter writing ^DGE₆-anziya in KBo 14.103 iv 25 and ^Dšpant, Lebrun, 1986:51ff.). We do not, however, have any clues supporting this identification.

Because of the alleged change of ^DSIN-wiya (=Armawiya) with DINGIR.GE₆-wiya (reading unknown) in the vow text of Puduhepa (StBoT 1 i 17) Laroche concluded GE₆ be equated with Arma "moon" (Laroche 1966:40; 1981:9). It is, however, extremely difficult to relate the "moon" to any reading of GE₆ "dark, black, night" etc.; therefore Goetze was right to oppose this view from the very beginning (Goetze 1966:50ff.).

The Black Deity has been equated by Lebrun with Šaušga of Šamuha (1976:16, 31). Haas and Wegner (Haas-Wegner, 1979:124-128; Wegner, 1981:163f.; Haas, 1982:180) agree with this identification. Furthermore, they take this deity to be a common Mediterranean goddess and compare her with Cypriotic Urania Anadyomene with her epithets, melainis, "black" or, skotia "dark". According to these authors she is furthermore identical with Duellona or Bellona whose epithet is also atra, "black" (op.cit.note 3). How can one claim to identify a demonic goddess such as the Black Deity with one of the highly esteemed and venerated deity such as Šaušga of Šamuha? KUB 55.24 now speaks absolutely against such an identification and syncretism, since the Black Deity has throughly demonic traits which are incomparable with such a chief deity.

Bibliography

- ARCHI, A., 1975: Il culto del focolare presso gli ittiti SMEA 16:78-87
 BEAL, H.R., 1986: The History of Kizzuwatna and the Date of the Sunassura Treaty, Or 55:424-445
 BECKMAN, G., 1983: Hittite Birth Rituals, StBoT 29 1983
 CARRUBA, O., 1968: RIA 3:355

- DESIDERI, P.-A.M.JASINK, 1990: Cilicia dell'eta di Kizzuwatna alla conquista macedone
- DİNÇOL, A.M. AND B., 1980: Hethitische Hieroglyphensiegel im Museum für anatolische Zivilisationen
- EHELOLF, H., 1936: Hethitisch-akkadische Wortgleichungen, ZA NF 9:170-195
- ERTEM, H., 1965: Boğazköy Metinlerine Göre Hititler Devri Anadolu'sunun Faunası
- FARBER, W., 1980-83: RIA 6:439ff.
- GOETZE, A., 1962: Review of KBo 10 JCS 16:24-30
- GOETZE, A., Review of H.Otten-V.Souček, StBoT 1, JCS 20:50-53
- HAAS, V.-WEGNER, I, 1979: Review of R.Lebrun, Şamuha, OLZ 74:124-128
- HAAS, V.-WILHELM, G. 1974: Hurritische und luwische Riten aus Kizzuwatna, AOAT 3
- HAAS, V., 1982: Hethitische Berggötter und hurritische Steindämonen
- KOŠAK, S., 1986: Review of KUB 55, ZA 76:130-133
- KRONASSER, H., 1963: Die Umsiedlung der schwarzen Gottheit
- KÜHNE, C., 1982: Politische Szenerie und internationale Beziehungen Vorderasiens um die Mitte des 2. Jahrtausends v. Chr., in: H.-J.Nissen- J.Renger (eds), Mesopotamien und seine Nachbarn (BBVO 1/1) 203-264
- LAROCHE, E., 1946-47: Recherches sur les noms des dieux hittites, RHA 46:102
- LAROCHE, E., 1966: Les Noms des Hittite
- LAROCHE, E., 1981: Les Noms des Hittites: Supplement, Hethitica 4:3-58
- LEBRUN, R., 1986: Observations sur la terminologie du "temps" dans les langues anatoliennes anciennes, OLP 17:51-64
- LEBRUN, R., 1976: Şamuha. Foyer religieux de l'empire hittite
- LEHRMAN, A., 1987: Anatolian Cognates of the Proto-Indo-European Word for "Wolf", Die Sprache 19:13-18
- MELCHERT, C., 1989: PIE 'dog' in Hittite?, MSS 50:97-101
- NEU, E., 1974: Der Anitta-Text, StBoT 18
- OTTEN, H., 1969: Noch einmal hethitisch "Löwe" WO 5:94-95
- OTTEN, H., 1971: Ein hethitisches Festrival (KBo XIX 128) StBoT 13
- OTTEN, H., 1991: KBo 32
- POLVANI, A.M., 1988: La terminologia dei minerali nei testi ittiti, EOTHEN 3
- RÜSTER, C. AND E. NEU, 1989: Hethitisches Zeichenlexikon (HZL) StBOT Beih.2
- SCHULER VON, E., 1965: Die Kaškäer
- STEFANINI, R., 1969: Note ittite, Archivio Glottologia Italiano 54:148-164
- TARACHA, P., 1988: Götter mit Löwen und Symbolik dieses Tieres in der kappadokischen Glyptik-Ikonographie (19.-18.Jht.v.Chr.), Rocznik Orientalistyczny 46:111-121
- ÜNAL, A., 1987a: Review of KUB 55, BiOr 44:473-485
- ÜNAL, A., 1987b: RIA 7 s. v. Löwe 85-87
- WEGNER, I., 1981: Gestalt und Kult der Ištar-Şawuška in Kleinasien, AOAT 36
- WILHELM, G., 1982: Grundzüge der Geschichte und Kultur der Hurriter
- WILHELM, G., 1988: Zur ersten Zeile des Šunaššura-Vertrages, Fs H.Otten² 359-370