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FUNCTIONAL DIFFERENTIATION IN HITTITE FESTIVAL TEXTS

Studien zu den Boğazköy-Texten

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Functional Differentiation in Hittite Festival Texts

An Analysis of the Old Hittite Manuscripts
of the KI.LAM Great Assembly

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ABBREVIATIONS

Bibliographical Abbreviations

ABoT 1	Balkan, Kemal (1948). <i>Ankara Arkeoloji Müzesinde bulunan Boğazköy tabletleri</i> . Istanbul: Milli Eğitim Basımevi.
AnAr	Inventory number of the Anadolu Medeniyetleri Müzesi Ankara.
Bo	Inventory numbers of Boğazköy tablets.
CHD	<i>The Hittite Dictionary</i> . Chicago: Oriental Institute, 1980–.
CTH	Laroche, Emmanuel (1971), <i>Catalogue des textes hittites</i> . Paris: Klincksieck. Supplements in <i>RHA</i> 30 [1972]: 94–133 and <i>RHA</i> 33 [1973]: 68–71. Maintained now as <i>Catalog der Texte der Hethiter on the Hethitologie-Portal Mainz</i> by S. Koşak and G. G. W. Müller (http://www.hethport.uni-wuerzburg.de/CTH/).
GrHL	Hoffner, Harry A. and H. Craig Melchert (2008). <i>A Grammar of the Hittite Language. Part I: Reference Grammar</i> . Winona Lake, Indiana: Eisenbrauns.
HED	Puhvel, Jaan (1984–). <i>Hittite Etymological Dictionary</i> . Trends in Linguistics. Documentation. Berlin; New York; Amsterdam: Mouton; de Gruyter.
HEG	Tischler, Johann (1983–2016). <i>Hethitisches Etymologisches Glossar</i> . Innsbrucker Beiträge zur Sprachwissenschaft, 20. Innsbruck: Institut für Sprachen und Literaturen.
HW ²	Friedrich, Johannes and Annelies Kammenhuber (1975–). <i>Hethitisches Wörterbuch. Zweite, völlig neubearbeitete Auflage auf der Grundlage der edierten hethitischen Texte</i> . Heidelberg: Winter.
IBoT	İstanbul Arkeoloji Müzelerinde bulunan Boğazköy Tabletleri(nden seçme metinler). Istanbul: Maarif Matbaası, 1944, 1947, 1954; Ankara: Türk Tarih Kurumu Basımevi, 1988.
KBo	Keilschrifttexte aus Boghazköy.
Konkordanz	Koşak, Silvin. Konkordanz der hethitischen Keilschrifttafeln, <i>Hethitologie-Portal Mainz</i> , at: http://www.hethport.uni-wuerzburg.de/hetkonk/ .
KUB	Keilschrifturkunden aus Boghazköy.
RIA	<i>Reallexikon der Assyriologie</i> . Berlin, Leipzig: de Gruyter, 1920–.
VBoT	Albrecht Götze (ed.) (1930). <i>Verstreute Boghazköi-Texte</i> . Marburg: Selbstverlag des Herausgebers.

General Abbreviations

abl.	ablative	lo. e.	lower edge
acc.	accusative	MH	Middle Hittite
adj.	adjective	mid.	middle voice
adv.	adverb	fn.	footnote
all.	allative	neut.	neuter gender
C	consonant (e.g., -iC-)	NH	New Hittite
col.	column	nom.	nominative
coll.	collective	obv.	obverse
com.	common gender	OH	Old Hittite
dat./loc.	dative–locative	ptc.	participle
DN	divine name	pl.	plural
gen.	genitive	pres.	present
GN	geographical name	pret.	preterit
imp.	imperative	r. col.	right column
instr.	instrumental	rev.	reverse
iter.	iterative	sg.	singular
l. col.	left column	V	vowel (e.g., -Vš-)

Symbols and Transliteration Conventions

?	reading of a sign is uncertain	//	duplicate text
(?)	reading of reconstructed sequence of signs uncertain		line break (in transcription)
!	abnormal or mistaken sign; designation of column or side of tablet varies from hand copy	§	new section (used in transcription in Appendix 1)
[]	encloses reconstructed text	*	reconstructed form
[()]	encloses restorations according to duplicate text	**	non-existent form for the sake of argument
⌈ ⌋	encloses damaged but legible signs	*...*	encloses signs over erasure
< >	mistaken omission by scribe	=	separates morphological elements within words
<< >>	mistaken inclusion by scribe	(...)	enclose words in translation which are understood but absent in the original language
x	illegible sign (in transliteration)		<i>Cursive text in translations indicates uncertain meanings or restorations.</i>
[x x]	indicates amount of space in gaps; each x = space for one sign		Indentation at the beginning of a line in transliteration or translation indicates a matching indentation of arbitrary length on the original tablet.
+	fragments join directly; after reference to a single fragment adjoining other fragment(s) (listed elsewhere)		
(+)	fragments join indirectly		

PREFACE

The following is an analysis of the purpose of overlapping, parallel texts in the Hittite festival corpus. It examines through a case study of four Old Hittite manuscripts of the KILAM Great Assembly the phenomenon of contemporaneous festival texts describing the same festival at different levels of detail or abbreviation. It will be argued that the multiple perspectives of dramatic action found in Hittite festival texts represent a functional specialization connected to their use as administrative tools in the supervision of the festival program. The study consists of seven chapters. Chapter 1 gives a survey of the theory and research history on the *Sitz im Leben* of the Hittite festival corpus and presents the hypothesis of functional specialization of Hittite festival texts. Chapter 2 examines the current classification of the structure of Hittite festival texts, focusing especially on the category of outline tablets. Chapter 3 contains text editions of the relevant sections of the four Old Hittite KILAM manuscripts under examination. A synoptic presentation of the same manuscripts in transcription is given in Appendix 1. Chapter 4 contains philological commentary that spans more than one manuscript, and also discusses the specific and systematic differences between the texts. Chapter 5 gives a commentary on the different components of the drinking ceremony in the KILAM texts and parallel festival texts, with an overview of the formulaic structure of the drinking ceremony presented in Appendix 2. Chapter 6 presents a methodology for classifying festival texts by functional specialization and discusses the functional differentiation of the previously edited manuscripts. Finally, Chapter 7 provides a summary and conclusions. A glossary is included afterwards for the preceding text editions.

The research for this book was carried out under the auspices of the *Corpus der hethitischen Festrituale* project (abbr. HFR), led by Prof. Dr. Daniel Schwemer (Würzburg) and Prof. Dr. Elisabeth Rieken (Marburg), at the Akademie der Wissenschaften und der Literatur, Mainz. The HFR project is a twenty-one-year academic initiative aimed at a comprehensive database of the Hittite festival text corpus, with text editions and studies on all aspects of the life of Hittite festivals. It is anticipated that future studies arising from the HFR project will provide the basis to refine or reject the paradigm presented herein of a user-oriented, functional specialization of Hittite festival texts. While not every festival will have as deep a textual-historical tradition as the KILAM-festival, nor as wide an array of manuscript types, the functional perspective offers a way to further differentiate some texts of the daunting and often repetitive mass of the Hittite festival corpus. It may be hoped that the results of the HFR project's investigations will show the festival-documentary system of the Hittites, the greatest legacy of their administrative empire, to have evinced the same rationality and historical circumspection that elsewhere marks the Hittite spirit.

The author would like to acknowledge the efforts of the HFR leaders and StBoT series editors Daniel Schwemer and Elisabeth Rieken for their invaluable comments,

corrections, and suggestions. Gary Beckman is also to be thanked for acting as the outside reviewer for the StBoT series for this volume. Thanks are also owed to the readers who have contributed their time at various draft stages, especially to Theo van den Hout and Charles Steitler, who read and commented on the entirety of the book, and Fabio Bastici, Michele Cammarosano, Carlo Corti, and Robert Marineau, who gave helpful feedback on matters of philology, argument, and style on individual chapters. Needless to say, any remaining errors, omissions, or infelicities are the author's own.

James M. Burgin
Würzburg, April 2019

1. HISTORY OF RESEARCH AND THEORY OF HITTITE FESTIVALS

1.1 Assumptions and Hypothesis

The present study is built upon two assumptions. The first assumption is that as objects of tradition, Hittite state festivals did not vary excessively in their performance from year to year. In the absence of a rupture of tradition or the influence of a foreign cult, changes accumulated slowly over the course of generations.¹ The second assumption is that within a given period there was only one ritual ‘reality’ prior to and behind the various manuscripts of a Hittite festival, so that contemporary texts prescribe the same ritual action, albeit in different ways. If these two propositions are true, it follows that the variations, even in describing the same scene, that are readily observable in texts from the same festival and chronological stratum must reflect multiple perspectives of the same underlying festival action.

While the assertion of specialization of Hittite festival texts is not new, being implicit in the categorization of festival texts as ‘outlines’, ‘main texts’, ‘ration-lists’, ‘recitation tablets’, etc. (see schemata of Singer 1983 and Schwemer 2016 in 2. *Typologizing Hittite Festival Texts*), the theory has not been taken to its logical conclusion. If, as in the modern *communis opinio*, Hittite festival texts are accepted as practical administrative documents, so that text-production was not unmotivated and recorded detail not superfluous, then the multiplicity of perspectives found in the festival tablets implies a multiplicity of uses and, it may be surmised, users.

The four Old Hittite manuscripts of the KILAM Great Assembly edited in this volume provide an excellent test case for a multi-perspective/multi-user theory of Hittite festival texts. The KILAM-festival is an ideal candidate for testing the theory due to its relatively compact nature and high standard of prior scholarship. The texts under consideration have been for the most part individually well edited, though as will be seen, much information can be gained from comparison among the four manuscripts. Additionally, since the texts (per the *Konkordanz der hethitischen Keilschrifttafel*) come from roughly the same Old Hittite time period, and hence prior to the large-scale influx of foreign influence in the Hittite state cult, it is unlikely their differences

1 The impetuses and rate of change in the Hittite festival tradition have not yet been explored. As briefly discussed in van den Hout (forth.) logistical and ideological reasons may have driven the editorial process recorded in the colophons of the festival texts. It can be imagined that the oracle process also introduced changes to the festivals, but the frequency, extent, and granularity of detail of oracle-induced alterations require will future research to address. It is held in this study, though, that logistics, ideology, and oracle results are insufficient to explain all of the differences found in contemporary texts of the same festival.