LUWIAN WORDS IN HITTITE FESTIVALS

Susanne Görke

The idea for this paper came to me after reading Theo van den Hout’s article, where he lists words preceded by one or two Glossenkeile that can be considered Luwian and unmarked Luwian forms. Recent research proposes various suggestions concerning the significance of the use of the Glossenkeil. According to Hawkins it is applied to mark Luwian words in Hittite texts of the 13th century BCE, Melchert proposes that its purpose is to call attention to various unusual features such as innovation or dialect variation within Hittite—like a modern “sic!” Using as a comparison Indo-European semantic fields of fear and superstition, Zorman came to the conclusion that the Glossenkeil could also be utilized to mark taboo words. Obviously the precise meaning of the Glossenkeil is still under debate or, as van den Hout puts it:

In most cases both the stem and the ending are Luwian, occasionally the ending is Hittite. Sometimes it is difficult to determine whether a specific form is either Luwian or Hittite but the Luwian character of the overwhelming majority of words marked with gloss wedges suggests that the form in question or at least part of it was felt as Luwian by the scribe. These wedges to mark Luwian words start appearing in texts from the reign of Muršili II (ca. 1318–1295 B.C.) onward with only a single uncertain older example dating to the earlier fourteenth century. A few other examples occur in later copies of Middle Hittite compositions where the possibility of a later modernization cannot be ruled out.

Recently, I. Yakubovich gave a new interpretation of the phenomenon:

I suggest that Boğazköy scribes placed gloss marks in front of those words and expressions that they deemed stylistically inappropriate in a given context. In the case of foreign insertions, they received a gloss mark if the

scribes considered the embedded language to be less formal than the matrix language.\textsuperscript{7}

Van den Hout, as mentioned, provided a list of marked and unmarked Luwian words known to him. This paper will focus on the subset of his collection occurring in the corpus of festival texts CTH 591–722. Van den Hout lists CTH \textsuperscript{600} “New Year’s Festival” (1 word), \textsuperscript{617} “AN.TAH.ŠUM-Festival” (1 word), \textsuperscript{628} “(h)išuwa-Festival” (3 words\textsuperscript{8}), \textsuperscript{638} “Festival for the god of Ḫiššaššapu” (1 word), \textsuperscript{641} “Cult of Išhara” (1 word), \textsuperscript{655} “Festival fragments, mentioning king Ḫantili” (1 word), \textsuperscript{669} “Festival fragment” (1 word), \textsuperscript{671} “Sacrifice and Prayer to the Storm-god of Nerik” (3 words), \textsuperscript{672} “Monthly festival of Nerik” (3 words), \textsuperscript{678} “Festival fragments of Nerik” (1 word\textsuperscript{9}), \textsuperscript{682} “Festival for all Tutelary Deities” (7 words), \textsuperscript{691} “witašš(ij)aš-Festival” (1 word), \textsuperscript{692} “Fragments of the witašš(ij)aš-Festival” (1 word), \textsuperscript{701} “Sacrifice and Prayer to the Storm-god of Nerik” (1 word), \textsuperscript{702} “Festival fragments” (1 Hurrian word), \textsuperscript{703} “Sacrifice and Prayer to the Storm-god of Nerik” (1 word), \textsuperscript{705} “Ritual for Ḫebat” (1 word), \textsuperscript{707} “Ritual and Hymn for Ištar” (1 word) with marked Luwian words (see the complete list with words and reference in van den Hout 2006: 246f.). Additionally, he provides a list of unmarked Luwian words, that occur in the following festival texts: CTH \textsuperscript{616} “AN.TAH.ŠUM-Festival” (1 word), \textsuperscript{628} “(h)išuwa-Festival” (1 word), \textsuperscript{641} “Cult of Išhara” (1 word), \textsuperscript{670} “Festival Fragments” (1 Hurrian word), \textsuperscript{671} “Sacrifice and Prayer to the Storm-god of Nerik” (1 word), \textsuperscript{691} “witašš(ij)aš-Festival” (1 word), \textsuperscript{693} “šaḫḫan-Festival” (1 word\textsuperscript{10}), \textsuperscript{699} “Fragments of Ḫuwaššanna Festivals” (1 word\textsuperscript{11}), \textsuperscript{700} “Inthronization ritual for Teššub and Ḫebat” (3 words, among them one Hurrian), \textsuperscript{702} “Ritual for Ḫebat” (1 word), \textsuperscript{706} “Fragments of festivals for Teššub and Ḫebat” (2 words, one of them Hurrian, the other one listed as CTH \textsuperscript{707}) (van den Hout

\textsuperscript{7} Yakubovich 2010: 370.

\textsuperscript{8} All of the texts these words appear in are listed as CTH \textsuperscript{500} “Fragments of Kizzuwatna Festivals and/or Rituals” in the Konkordanz (S. Košak, hethiter.net/hetkonk (v. 1.83)—September 14th 2011).

\textsuperscript{9} Related text listed as CTH \textsuperscript{386} “Fragments of Prayers to the Storm-god of Nerik” in the Konkordanz (S. Košak, hethiter.net/hetkonk (v. 1.83)—September 14th 2011).

\textsuperscript{10} Related text listed as CTH \textsuperscript{808} “Recipe with Hittite and Luwian Glosses” according to Konkordanz (S. Košak, hethiter.net/hetkonk (v. 1.83)—September 14th 2011).

\textsuperscript{11} According to the Konkordanz (S. Košak, hethiter.net/hetkonk (v. 1.83)—September 14th 2011) the text KBo 29.92+ belongs to CTH \textsuperscript{692} “Fragments of the witašš(ij)aš-Festival”.

\textsuperscript{12} According to the Konkordanz (S. Košak, hethiter.net/hetkonk (v. 1.83)—September 14th 2011) the texts KUB \textsuperscript{46.51} and KBo \textsuperscript{29.65} belong to CTH \textsuperscript{614} “Part of AN.TAH.ŠUM-Festival” and CTH \textsuperscript{692} “Fragments of the witašš(ij)aš-Festival”.
