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as their reflexes in other Aramaic dialects, it is a most useful tool to which Cook refers time and again throughout the grammar, and from which all teachers and students of ancient Aramaic will benefit.

As in any work that touches on diachrony, it is only natural that scholars will not always agree on reconstructions. Take for example, the reconstruction of the “underlying original pattern” (§98) of some nouns. Biblical Aramaic ܩܪܝܢܐ (*qre*) as well as ܩܪܝܢܐ (*ktiv*) both ultimately belong to the **quṭāl* pattern, having developed from **ʔunās* (cf. Hebrew ܩܪܝܢܐ and Arabic *ʔunās*; Bauer and Leander, *Grammatik*, 190), and not as Cook lists them under **qitāl* and **qitōl* (§108, though these two forms are admittedly the immediate antecedents of the Biblical Aramaic forms). Likewise, in light of Hebrew ܩܪܝܢܐ and the occasional shift of **a > i* / *š, s* in Aramaic, it might be better to reconstruct ܩܪܝܢܐ from **qaṭṭal-t* (Bauer-Leander, *Grammatik*, 191) instead of from **qaṭṭil-t* (§111, once again, this form is the immediate antecedent of the Biblical Aramaic form). Moreover, one may quibble about the absence of certain bibliographical references. For example, in the discussion of forms of the 3rd feminine plural (§212f), one might have expected mention of Ze’ev Ben-Hayyim, “The Third Person Plur. Fem. in Old Aramaic”, *Eretz-Israel* [1951] 135–139), or, concerning the insertion of *n* for historical gemination (§54b), readers would have benefited from a reference to W. Randall Garr, “Prenasalization in Aramaic”, in Cynthia L. Miller [ed.], *Studies in Semitic and Afroasiatic Linguistics Presented to Gene B. Gragg* [Chicago, 2007] 81–109).

Biblical Aramaic and Related Dialects is a significant contribution to the study of Aramaic dialectology in general, and the study of Biblical Aramaic in particular. It will be used with great profit by biblicists, Aramaists, and Semitists. Cook has succeeded in showing us just how similar Biblical Aramaic, Imperial Aramaic, and Qumran Aramaic are (but at the same time pointing out the differences). *Biblical Aramaic and Related Dialects* deserves a place of honor on bookshelves between the grammars of Rosenthal and Bauer-Leander.

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Michele CAMMAROSANO, *At the Interface of Religion and Administration: The Hittite Cult Inventories. With a contribution by Adam Kryszewski* (Studien zu den Boğazköy Texten 68), Wiesbaden: Harrassowitz Verlag 2021. xx–264 p., 1 ill., 1 map, 15 tab. 17.00 × 24.00. € 60.00.

The book under review is an in-depth study of selected aspects of the Hittite cult inventories and has been written in the framework of the research project funded by the *Deutsche Forschungsgemeinschaft* “Critical edition, digital publication, and systematic analysis of the Hittite cult-inventories (CTH 501–530)”.

The cult inventories offer a fascinating perspective to analyse the Hittite cult management. The process of supervising and regulating the cults within the central Anatolian districts constituting the core of the Hittite Empire, is attested by a large

body of written documents, which include festival texts, cult inventories, oracle reports, ration tablets, and royal decrees. Cult inventories are particularly interesting as they contain descriptive accounts of local traditions as well as prescriptive sections on measures to be taken to guarantee the observance of the cult practices. They include not only the care of shrines and cult images, but also the supervision of the ritual activities and especially the supply of the required offerings. Their most typical feature is a list of offerings, often with a specification about who has to supply what. The description of cult images is a further characteristic of this textual genre. Cammarosano has devoted many studies to these subjects, each focusing on some specific aspects of the corpus. I just mention the volume *Hittite Local Cults* (SBL WAW 40) Atlanta 2018, and two articles “Hittite Cult Inventories. Part One: The Hittite Cult Inventories as Textual Genre”, *WO* 43 (2013) 63–105, and “Hittite Cult Inventories. Part Two: The Dating of the Texts and the Alleged ‘Cult Reorganization’ of Tuthaliya IV”, *AoF* 39 (2012) 3–37. Moreover, he has prepared the digital edition of the entire corpus *Hittite Cult Inventories. CTH 526–530* (version 02), available at <https://osf.io/46uhq/>. The corpus has been annotated in the database *Hittite Local Cults* available at www.hethport.uni-wuerzburg.de/HLC/, which offers a complete tagging of the corpus that includes 416 texts, subdivided into 1122 text-parts.

The structure of the volume is clear and well organized: after the introduction, there are seven chapters illustrating different issues of the cult inventories. A brief introductory chapter deals with the management of the cult in the Hittite society, methodological issues, and previous studies devoted to the Hittite cult inventories.

Chapter 2 focuses on the textual genre of the cult inventories and offers a definition and a typological subdivision of the corpus, as well as a study of the palaeographic, orthographic and linguistic features of the manuscripts. Cult inventories, which have been recovered in provincial centres and in Ḫattuša, are reports on the condition of a cult in one or more specific places at a specific time and served the management of non-state cults by the central power. Typical arguments treated in the cult inventories are cult objects, temples and shrines, cult offerings and people charged with their supply, list and outlines of festivals, cult personnel, negligence concerning delivery of supplies, rites, or maintenance of cult objects and temples. Although the textual genre that is closest to the cult inventories is that of the festival texts, Cammarosano has identified some characteristic features of the cult inventories that allow a distinction between these two genres. The absence of the royal participation, the bipartition of offerings ‘at the altar’ vs. ‘provisions’, a concise character, the preference for abbreviated and heterographic spellings, the use of the sign *DIN* for /dan/, and the arrangement of the texts by towns and not by festivals are typical features of the cult inventories. Moreover, a cult inventory is a one-off report: it becomes outdated as soon as a follow-up is available. These texts are not copied over time, and all the cult inventories preserved date to the latest period of the Hittite kingdom, to the reign of Tudḫaliya IV or, at least, to his immediate predecessor Ḫattušili III. Their ephemeral nature is also confirmed by some additional features: they are written in a cursive script, and show an irregular layout (the columns are of unequal width and the lines of the script tend to rise from left to right). They are typically drafted on two-column tablets and are normally arranged by sections (marked by double ruling) and paragraphs (marked by single ruling). The tablets are often made of rather coarse-grained clay, which together with their cursive script confirms lower-quality manufacture standards.

The texts previously distributed by Emmanuel Laroche across the numbers 501 and 530 of the *CTH*, have now been reassigned by Cammarosano to five *CTH*-numbers

(525–530), adopting a simplified scheme that focuses on the presence or absence of two important components, i.e., festivals and cult images. Palaeography is consistent with their dating to late Empire period, as shown by the typical variants of the signs QA, EN, UN, DI, KI, and KU. Cursive script is determined by writing speed. As administrative technical texts, their language is simplified. Orthographic patterns, in comparison to those used in festival texts include “reduced” spellings, logographic and not phonetic spellings, which show a “compressed” and “economical” orthographic style typical of short-lived administrative tablets, in contrast with the so-called “tablets of tradition” which are copied over time and stored in libraries indefinitely, as festival texts are supposed to be. All these features, which can be summarised in the application of effort-saving strategies, as well as the complete absence of scribal “signatures”, are genre-specific conventions probably derived from scribal schooling and writing habits. After discussing their palaeographic and orthographic features, a survey of their language is offered, starting with a description of morphology, moving on to syntax, and concluding with an exposition of their lexicon.

Chapter 3 by Adam Kryszewski focuses on the geography of the local cults as it can be explained from the place names attested in the corpus. Cult inventories provide a unique source on the historical geography of the Hittite kingdom, as they offer a picture of a network of interconnected regions. Texts containing toponyms range from those mentioning a single place name to those listing over 50 place names. The most attested toponyms are Nerik, Zippalanda, Arinna and Ḫatti/Ḫattuša (it is interesting to observe that for some famous cities richly attested in the Hittite corpus such as Arinna, Tawiniya or Ankuwa there is little evidence in the cult inventories). The author has identified the territorial extent of each inventory (a specific city, a local area, or multiple local areas) and has analysed some particular features that can help to identify the geographical context of a given cult inventory (visiting representatives, transport of goods and livestock, local institutions and officials, cult of mountains, geographical circumscribed cults, and recurring groups of toponyms). Based on these features, he is able to prove that the texts have a broad geographical scope, which covers territories extending in each direction from the capital, Ḫattuša. The five sectors he has identified as “central”, “northern”, “eastern”, “southern”, and “western” are defined by their relation to the capital.

Chapter 4 deals with one of the most intriguing features of the cult inventories, namely the local panthea. Cammarosano investigates the local panthea as reflected in the cult inventories, basing on quantitative data as well as on the analysis of the context in which the numerous theonyms appear. The most attested divinities worshiped are the Storm God, the Stag God, and the Sun Goddess. After discussing their distribution across the corpus, the author offers a detailed analysis that gives new insights into the question of the “Hittite triad” (storm gods, solar deities, stag gods). He explains that this alleged triad, if even present in royal, scholarly or geographically localized circles, was practically absent from the bulk of the local panthea and was not rooted in the religious life of provincial settlements, nor was it ever superimposed in provincial settlements by the central power. The principal merit of this chapter is the description and definition of a number of local religious traditions, as they were portrayed by the royal bureaucracy in the Late Empire. Cult inventories are undoubtedly a crucial source of information for different religious milieus. In this regard the author gives an insightful overview of the Hattian, Luwian, and Hurrian milieus. A comparative look at the distribution of the texts across geographical sectors proves that the best documented cult centres are Šamuḫa, Šarišša, Nerik and Zippalanda (the database *Hittite Local Cults* is a precious tool for easy retrieval of this information as well as for identifying

elements of unity and distinction among the different cult centres). The best represented areas in the corpus are the eastern and northern districts, which seem to have been object of special attention within the inventorying process at the time of Ḫattušili III and Tuḫaliya IV, while the western and especially the southern districts are much less represented. Unfortunately, many texts do not have a secure localization probably because the minor political control exerted there by the Hittite state in Late Empire.

Chapter 5 focuses on the festivals and Hittite cult calendar. Without doubt, the autumn and spring festivals represent the core seasonal rites celebrated at a local level (the Hittite have three seasons: spring, (summer-)autumn and winter). Local religious calendars are centred on the most important moments of the agricultural year, i.e. ploughing, seeding, and threshing. Many festivals are connected with agricultural life (festivals of the thunderstorm, of the rain, of the winter, of the fruits, of the sickle, of the grain pile, of the harvest, of the new wine, among others). In this respect, the cult inventories are the textual genre that testifies to the largest number of festivals, over one hundred, with important reports on local traditions. Festivals, referred by the Sumerogram EZEN₄, are rituals celebrated by a priest/priestess with the participation of a congregation, culminating in a cult meal, following by athletic contests, music and dance. After discussing the cult calendar, a survey of the festivals attested in the corpus is provided, completed by a table showing the festivals sorted by frequency of attestation (pp. 104–110).

Chapter 6 offers a critical edition of a representative selection of cult inventories (altogether 21 texts). Each critical edition is structured after a common schema: manuscripts and literature, introduction, transliteration, translation, and line-by-line commentary. All the texts have been collated by means of photographs, 3D models or original tablets.

Finally, Chapter 7 offers a list of cult inventory manuscripts, arranged according to publication (or inventory) number and *CTH* number. Bibliography and indices conclude the volume. The indices include divine names, geographic names, personal names, Hittite and Luwian words, Sumerograms and Akkadograms, as well as an index of cuneiform texts.

Compared to previous studies, the originality and richness of the analysis carried out by Cammarosano are evident. His aim is to provide a functional account of the Hittite cult inventories, in a balance between a philological description of the manuscripts and a presentation of the contextual religious aspects. His discussion of the cult inventories and his insights into various contextual aspects offer an innovative and elaborate view on the possibilities that are created by adopting a multicultural perspective of a typical Hittite textual genre. He offers a well-informed and comprehensive presentation of the corpus, without neglecting problematic questions such as the religious milieus interacting in different local panthea or the typological classification of the cult inventories from the point of view of text management. This book has made a substantial contribution to the understanding of the Hittite cult management. The author and the publisher are to be congratulated for this achievement.

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