

Hittite Etymological Dictionary, vol. 3: *Words Beginning with H*. Trends in Linguistics 3. By JAN PUHVEL. Berlin and New York: MOUTON DE GRUYTER, 1991. Pp. ix + 441. \$176.30 (cloth).

As in previous volumes, the passages cited are grouped together by grammatical form, rather than by meaning or usage, i.e., for verbs sg. 1 exx. (active, then middle!!) then the sg. 2 exx., etc. This makes it tedious to find the justification for the often large number of meanings and/or usages cited by the author in the lemma (e.g., sixteen English words translate Hittite *ḫalzai-*). Special meanings such as with preverb + verb are not separated out. Thus there are twenty-nine different words given to translate *ḫuet-* and *ḫuet-* + preverb, the justification for which requires plowing through eight pages of translations organized only by grammatical form. For instance, at the top of page 344, because they use separate forms, two nearly identical passages involving "plucking" with animal hair (one act. 2nd and one mid. 2nd) are separated by a passage where *ḫuittiya-* act. 2nd + preverb *parā* is translated "temporize."

Words or families of words derived from other words are listed under the lemma of the most basic word. However, these are not cross-referenced. Nor are unusual forms that are by-forms of more common words, e.g., *ḫai(n)k-* for *ḫenk-*. Separation of *e* and *i* makes it difficult to decide where to look (is it *ḫenk-* or *ḫink-?*), and again there are no cross-references. The glide *-ia-*, correctly transliterated *-y-* in this English-speaking dictionary is inconsistently alphabetized, sometimes as *-ia-* as the CHD does, (*ḫiyarra-* is followed by *ḫiqqar*), but sometimes in the position of Engl. *-y-*, (*ḫariya-* comes after *ḫariuzi*).

A list of rare words beginning with *ḫ*, that were omitted by J. Tischler's *Hethitisch-Deutsches Wörterverzeichnis* . . . [Innsbruck: Institut für Sprachwissenschaft, 1982], was published in a review by Ahmet Ünal, *JNES* 49 (1990): 357–59; most of them have also been omitted from Puhvel. For *ḫa-* to *ḫant-* a more complete dictionary, A. Kammenhuber's reworking of J. Friedrich's *Hethitisches Wörterbuch* [HW²] (Heidelberg: Winter), appeared almost simultaneously with the work under review. What follows are remarks on individual entries.

ḫaḫhima-: not "withering of vegetation caused by summer drought" but rather "frost" following H. Hoffner, *Hittite Myths* (Atlanta: Scholars Press, 1990), 14, and F. Pecchioli Daddi and A. Polvani, *La mitologia ittita* (Brescia: Paideia, 1990), 59 n. 14. *ḫaḫhima-* has the verb "to get cold, freeze" in the same line: [. . .] [(*ḫa-aḫ-ḫi-m*)a . . . -]ta *e-ku-na-i* in KUB 45.20 i 8 and dupl. KUB 23.121 ii 7.

ḫalanta: the lexical text which equates *ḫalanta* with Akk. *rēšu* "head" has in its Sumerian column GÜ "neck." The Hittite scribe could have been translating either.

ḫallanniya-: since the object of this rare verb is grass and crop land (apparently the enemy's foot is involved in one instance) it seems that HW²'s more specific translations "zer-

- treten" and "niedertreten" are to be preferred to Puhvel's more general "lay waste, ruin, savage, ravage."
- ḫalanza*: Puhvel's suggestion "threw herself at me(?)" and his understanding of the Ašertu passage has merit. *HW*² has "wütend werden."
- ḫalhalzana*:- see discussion in R. Beal and B. J. Collins, "Hittite *pankur*, a new suggestion," *AoF* 23 (1996): 311, §11, w. n. 20.
- ḫali*:- if *ḫali*- means simply "portion, ration" why does the Hittite word occur only with breads and fish and not with beverages? If it is equivalent to Sum. ḪA.LA, why are breads never written with this Sumerogram or with the Akk. *ZITU*?
- ḫaliya*:- A v. Puhvel follows other authors in translating the term as "to kneel." But the Akkadogram for *ḫaliyattat* is *IMQUT* (see *HW*², 3: 35a, 37a) "he threw himself to the ground" (see *CAD*, M/1: s.v. *maqātu* 1 c 2'). *n=aš=mu* G1R.MEŠ-aš *kattan ḫaliyattat* (KUB 14.15 iv 28–29) is "she fell down at my feet" (*CHD*, P/2: 232b), not with Puhvel "knelt down at my feet." H. Hoffner (personal communication) notes *n=aš naḫta n=aš A[NA ḫIŠTAR] ginuwaš kattan* G1SḪAŠḪUR GIM-an *ḫa-l[i-ya-at]* "(Mt. Pišaiša) was afraid and he fell down at [IŠTAR's] knees like an apple" (KUB 33.108 rt. col. 13–14). He notes that apples (and apple trees) do not "kneel" but "fall."
- ḫalkeštaru*:- is considered by *HW*², 3: 51, to be a ghostword.
- ḫaluka*:- the translation of KUB 7.58 i 6–8 here implies that *egattaru* is transitive, while in *HED*, E: 257 all examples are correctly considered to be intransitive. *egattaru* in line 12 of the same text is translated on E: 257 intransitively, "may it become paralyzed." Lines i 6–8 are probably to be translated: "May your (sg.) troops' manhood, your (pl.) battle and your (pl.) renown likewise grow cold and be extinguished." The translation "renown" for *ḫaluka*- seems to grow naturally from "news" and seems preferable to Neu's, *StBoT* 5: 68, equally derived "Erkundungsfähigkeit" or Puhvel's combining of *zaḫḫaiš=miš ḫalukaš=miš* as "battle-message."
- ḫaluganili*: "in messenger-fashion" (following E. Laroche, *Onom.* 107). But messenger is *ḫalugatalla*-, so "in messenger-fashion" should be **ḫalugatallili* or the like. Rather the sentence should read: "the troops move in the manner of news" that is, "the troops move as fast as news (travels)." Our first point has recently also been made by A. Kammenhuber in the *HW*², 3: 83, who then translates *ḫaluganili* as "auf Kommando," following Friedrich, *HW*, 48.
- ḫantiyara*:- should be added. A. Ünal, *JNES* 49 (1990): 358, gave "a place in the river bed where the fish can live" perhaps "backwater," but the term now appears in HKM 66: 14 in connection with horses. See Alp's discussion, *Hethitische Briefe aus Mašat-Höyük [HBM]* (Ankara: Türk Tarih Kurumu, 1991), 339.
- hapa*-^{MUSEN}: see J. Tischler's review of KUB 58 in *Afo* 36–37 (1989–90): 175a.
- ḫapputri*:- see *ḫappu*-. To *ḫapputri*- add HKM 8: 8. Crediting Hoffner, A. Ünal, *JNES* 49 (1990): 358 (s.v. *ḫapkiri*-) cites an example of *ḫapputri* in IBoT 1.29 obv. 37, but it is mistransliterated; it should read: *ḫa-ap-ut-ri* (personal communication from Hoffner). Hoffner would add that *ḫapputri* (< *ḫapp*-) is certainly the same formation as *waš-šutri* (< *wašš*- "to wear").
- ḫarp*:- for a different interpretation of KBo 19.90 + KBo 3.53 obv. 9–10, w. dupl. KBo 3.46 obv. 39–41, see R. Beal, *Hittite Military Organisation*, THeth 20 (Heidelberg: Winter, 1992), 108f. w. n. 397.
- ḫaršiyalla*-. "breadbox" with NINDA determinative should be added from M. Popko, "Bezeichnungen für Brotbehälter im Hethitischen," *AoF* 23 (1996): 98–99.
- ḫartakka*:- Puhvel's sexual understanding of the passage KUB 29.1 i 28–30 is disputable; B. J. Collins, "The Representation of Wild Animals in Hittite Texts" (Ph.D. diss., Yale, 1989), 51f., 95–102, esp. p. 97, translates this passage: "You (the trees) spread out under the sky. The lion rested beneath y(ou), the leopard rested beneath you, but the bear climbed up in you." She refers to *šarā ark*- "to climb" in A. Ünal, "You Should Build for Eternity," *JCS* 40 (1988): 106.
- ḫarzazu*:- for another opinion, see C. Watkins, "Some Anatolian words and forms," in *Indogermanica et Italica: Festschrift für Helmut Rix*, ed. J. Bendahman et al., IBS 72 (Innsbruck: Inst. für Sprachwissenschaft, 1993), 471–77.
- ḫarziyal(l)a*:- C. Watkins' translation "snail" (in *Bono Homini Donum*, Kerns Memorial [Amsterdam, 1981], 345–48) is followed by Puhvel but is rejected by B. J. Collins, Ph.D. diss. (1989), 265–68. She rather convincingly argues for J. Siegelová's "Molch" = "Salamander" (*Appu-Märchen und Hedammu-Mythus*, *StBoT* 14 [Wiesbaden: Harrassowitz, 1971], 40f., 72f.). Siegelová's opinion should be cited by Puhvel, even when he disagrees with it.
- ḫaš*:- "ashes" p. 212. *ḫašuwai*^(SAR) probably is "soapwort" whether it is *Saponaria officinalis*, which today grows on Turkey's Black Sea coast, or *Saponaria vaccaria*, which is found now throughout Turkey. In Hittite analogic-magical passages in which *ḫašuwai* is used, it is merely crushed without mention of burning. Soapwort, contra Puhvel, is not one of the alkaline plants used to produce soap by mixing its ashes with tallow. Instead, it produces lather when its crushed stems and leaves are rubbed. G1S^{karššani}-, which is frequently burned, may be the soda-plant.
- ḫaš(š)*:- "to open." Puhvel's translation of KBo 3.34 ii 29 on p. 220 makes no sense, perhaps because he assumes that *ḫašḫaš*- must be related to *ḫaš(š)*- and so must have a meaning related to "open." Here etymology before philology seems to have led him astray. For my interpretation see THeth 20: 535f., with discussion on 550–52.
- ḫašk*- is found in HKM 18: 27. Alp gives various suggestions concerning it in *HBM* 313.

hašmušalli(ya?)- should be added as stated by A. Ünal, *JNES* 49: 359. However, Ünal's entry omits part of the equation in the lexical text KBo 13.1 i 51. Read: (Sum.) [Ø?] *sīLA DİŠ* = (Akk.) *qū nunna'ti* = (Hitt.) *hašmušalliyaš gapanza*. See *MSL* 17: 104 and *CAD*, N/2: 336.

^{GIS}*hatalkešna*:- a different etymology is suggested by C. Watkins, "Another Thorny Problem," *Linguistica* 33 (1993): 343–48.

hāttar:- = GÜ.TUR "lentil." See C. Watkins, "Indo-European *-k^we 'and' in Hittite," *Sprachwissenschaftliche Forschungen: Festschrift für Johann Knobloch*, ed. H. M. Oelberg, IBK 23 (Innsbruck, 1985), 494f.

^{LU}*hazinirtalla*:- "lyre player?" KUB 41.28 ii 7 restored by F. Pecchioli Daddi, *Mestieri, Professioni e Dignità nell'Anatolia ittita* (Rome: Ateneo, 1982): 235 > Hattic *zinir* "lyre" + Hittite *-talla*-, professional suffix. Cf. M. Popko, *Zippalanda*, THeth 21 (Heidelberg, Winter, 1994), 81, 266.

hazziparā-^{MUSEN}: (a type of bird), should be added; see J. Tischler, *AfO* 36–37 (1989–90): 175a.

^{LU}*heyalla*:- should be added from KUB 58.51 ii 17; see J. Tischler, *AfO* 36–37 (1989–90): 175a.

hešhi:- should be added from Bo 87/5a ii 19; see H. Otten, "Tiergefäße im Kult der späten Hethitischen Grossreichszeit," *Anatolia and the Ancient Near East: Studies in Honor of Tahsin Özgüç*, ed. K. Emre et al. (Ankara: Türk Tarih Kurumu, 1989), 366–68.

hila-, section on *hīlammi*-, *hīlammatta*:- although derived from the Hittite word for courtyard, this is certainly not a "courtyard" but a "temple employee," that is "one with access to the courtyard typical of Hittite temple architecture," as was already seen by F. Hrozný, *Die Sprache der Hethiter*, BoSt 1 (Leipzig: Heinrich'sche, 1917), 7, and subsequently followed by most Hittitologists.

hīrūn-hīrūt:- "oath" should be added. It is a loanword from Luwian, see Watkins, *FsRix*, 469–70.

huet:- for a different translation of *pankur* + *hūittiya*- in the passage KBo 21.10 i 4–5 (on p. 344), see R. Beal and B. J. Collins, *AoF* 23 (1996): 311.

hūhupal is not "cymbal." Cymbals are metallic and this has a determinative *giš* "wood." H. G. Güterbock, "Reflections on the Musical Instruments . . .," *Studio Historiae Ardens* (Fs Houwink ten Cate), PIHANS 74 (Leiden: Dutch History-Archaeology Institute, Istanbul, 1995), 61–71 suggests a meaning "drum."

huluš-, used with *appa parza* 'backwards,' should be added from KUB 22.37 rev. 5.

huppai:- another verb *hūp-huppie*- needs to be separated out for the passage involving musical instruments, see H. C. Melchert, "Luwian Lexical Notes," *KZ* 101 (1988): 232 and H. G. Güterbock, *Fs. Houwink ten Cate*, 71. It is probably onomatopoeic and related to the word ^{GIS}*hūhupal*.

hurutai- should be added from KUB 16.34 i 14, ed. in *CHD P*, 1: 108.

hušk-, under *huškiwant*:- the sentence from KBo 1.11 rev. 14 is misdivided, see G. Beckman, "The Siege of Uršu . . .," *JCS* 47 (1995): 25–26.

huwai-, *huinu*:- the meaning of *peran huinu*- "to put (someone) in charge of" should be added. HKM 13, HKM 89: 9–13, see R. Beal, THeth 20, 516 and n. 1909. There is no mention or attempted translation of the usage of *huinu*- with *-za*. These passages from well-known texts were listed together by H. Hoffner, "Akkadian *šumma immeru* Texts and Their Hurro-Hittite Counterparts," in *The Tablet and the Scroll* (Fs. Hallo) (Bethesda: CDL, 1993), 118a, subsequent to Puhvel. In the passage from the "bed" oracle: EGIR-*ann=a=za ZAG-an huinut* "He (the ram) *huinu*-d the right-hand one to the back of/for himself" KUB 18.11 rev. 4 ("bed" oracle), the only antecedent for *ZAG-an* is *šašta*-; also rev. 13. [GÜB-*lan=za* ^{KUS}]^E.SIR *ZAG-az h[ui]nut ZAG-an=za* ^{KUS}E.SIR] GÜB-*laz huinut* "He *huinu*-d the left shoe on the right; he *huinu*-d the right shoe on the left" KBo 13.86 obv. (3)-5 (myth). *nu=šši* ^{TÜG}*hūpiki appazzi* [(*peran huinut*)] *hantezzi=ma=za appezziaz* [(*huinut*)] "She *huinu*-d the back *hūpiki*-garment in front of herself and she *huinu*-d the front one in back of herself" KUB 33.67 i 30–31, w. dupl. KUB 33.36 ii 2–3. Hoffner translates these *huinu*-s as "to reverse the direction of something, cause something to go in a different direction." However, it is difficult to arrive at "to reverse the direction of something" from a base meaning "to make run." The verb only needs to mean "to move (something from/to its place)," which is a simple extension from the basic meaning; the reversal of direction is clear from the context in the two myths and need not be included in the verb. Note that a passage parallel to KBo 13.86 obv. (3)-5, namely KUB 33.67 i 27–28, replaces *=za huinu*- (obj. a shoe) with *=za šarku*- "to put on (shoes)" without any loss of meaning.

piran huyatalla:- not "head marcher, helper," but "leader." See R. Beal, THeth 20, 513–18, w. n. 1911.

huwanhueššar:- see R. Beal, "Kule and Related Words," *Or*, n.s., 57 (1988): 175–77.

huwapp:- for *šakuwa katta huwapp*- in KBo 20.67 ii 60–61 "hurling (bread) down face down" (on top of the other bread) makes better sense than *HED*'s "disfiguring (bread) downright."

In summary, this is a useful, indeed indispensable, tool for the Hittite philologist, for the student of ancient cultures, no less than for the Indo-Europeanists. We certainly look forward to the appearance of volume K.

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