

Three Hittite-Greek etymological pairings

1. *kinanzi* : σῶσι 'they sift'

The Hittite verb *kinai-* has long lain in both philological and etymological limbo. Renderings such as 'assemble, assort' and 'break up, crush' have nibbled around the semantic edges, the latter even steering etymology in the wrong direction of Hittite *genu-*, *kinu-* 'open up', which is instead definitely spoken for in connection with Gk. χαίνω 'gape'.

The sense can now be pinned down with precision from triplicate copies of the ritual of the sorceress Malli:

KBo XXI 8 III 8 nu] kuitta arha sessaranzi 'they strain everything apart' (cf. *sesarul* 'strainer, filter').

KUB XXIV 9 III 26 nu kuitta arhaya sarra[i 'she divides everything separately'.

KUB XXIV 10 III 10-20 nu kuitta] arhayan kinaizzi.

It is clear that *kinai-* is something related to both straining and separating, namely 'to sift'. The participle *kinant-* means 'assorted' (e.g. *KUB LVIII 107 I 6 kinanta KU₆.HIA* 'assorted fish').

Once this is clear, an etymology falls into place: what e.g. Hittite *tama-* 'let go' with nasal infix is to Latin *trā-* 'go beyond', or Sanskrit *jinā-* 'to force' is to Gk. βιά 'force', **kinā-* is to **kyā-* in Greek δια-τάω 'sift' (cf. ἀλευρότης 'sifted flour'), third person plural σῶσι < **kyāyonti* in Herodotus (1.200), describing how Babylonians pound dried fish with pestle in a mortar and produce bone-free fishmeal by sifting the results through linen cloth. Perhaps the Hittite *kinanta KU₆. HIA* was also in fact 'fishmeal', but the sense 'assorted' is well attested otherwise (e.g. *KUB XXII 70 Vs. 60 TUG₆ kinanta ŠA SAL-TT* 'assorted women's clothes'). With a dental determinative there is also Greek σήθω 'sift', even an πλήθω 'be full' exists beside πλη- and Sanskrit *prṇāti*. Whatever the root (**key-A-*), and even in the absence of a tertium comparationis, this looks like a solid and ancient binary isolexeme.

2. *gullakkuwan* : βλαβόεν 'harmful'

Ritual purity was of utmost importance for the numinous aura of Hittite royalty. The king took a dim view of finding a piece of hair in his washbasin and blew his stack with the utterance *kī-wa gullakuwan* 'this (is) *gullakuwan*' (*KUB XIII 3 III 27*). The culprit was duly identified and sent to a water ordeal, to determine whether there was hope for *parkunumar* 'cleaning' or whether terminal defilement (*papratar*) called for the ultimate penalty.

One might at first guess that *gullakuwan* was a piece of spontaneous profanity, either religiously tinged as in most of human history, or scatologically inspired as in our own waning civilization. But in another text (*IBOT III 98, 4*) the storm-god calls for purification with the statement *ut]ni-ma-wa gullakkuwan* 'the land is *gullakkuwan*', which points to the presence of pollution. When in Old Hittite (*KBo XXII 1, 16-17*) "Father" calls underlings on the carpet, *nu-smas gullakkuwan sahzi* 'he looks for *gullakkuwan* in you', namely for oppressing the poor. In these three attestations the spelling is *gul-la-(ak-)ku-wa-an*; the fourth occurrence, *ku-ul-la-ak-ku-wa-an* (*KBo XIII 98 Rs. 6*), is without context.

While not identical with (or as serious as) *papratar*, *gullak(k)uwan* nevertheless denotes hygienic or environmental or religious or moral failing which must be either expiated or sanctioned. A rendering 'damaged, harmful, compromised' seems likely, in harmony with the ordinance against careless or willful disposal of potentially lethal ritual waste material (Law Code paragraph 44). Therefore a reconstruction **g^w/k^w-wont-* appears possible (type of *saknuwant-* 'shitty'), cognate with Gk. βλάψ 'harm' (cf. βλάσφημος 'harmsayer'), βλάπτω, βλαβ- (Cretan Doric βλοπ-). This reconstruction **g^w/k^w-* detaches βλαπ- (as **m₀/k^w-*) from its alleged Vedic cognate *mṛc-* 'injure', for which latter a better match is in any event available in Hittite *mark-* 'cut up'. A formational parallel to *gullakkuwant-* is Grekk βλαβόεις < βλαβοφεντ-. The medial *a* in *gullakkuwant-* is probably merely pleonastic or perhaps anaptyctic. Here is another ancient Hittite-Greek isolexeme exhibiting Indo-European labiovelars and a nuance of religion-tinged offensiveness.

3. *kunduraizzi* : παθαίνει 'imbues, impresses'

Hittite *kundurai-/kunduriya-* is a dis gegrammenon. One occurrence, in a medical text (*KUB XLIV 64 I 23-24*), speaks of a practi-

tioner who -]at anda kündūraizzi 'imbues it', namely the compress with the medicament, before he anda siyāizzi 'makes application'. The other, marked with gloss-wedges, describes a dignitary who (KUB LX 97 + XXXI 71 I 12-13) iwar LÚ^{URU} Karanduniyas kunduriyai 'impresses like a Babylonian' (with his hair in long braids).

This verb is apparently denominative from *kundur (in the manner of sehuriya- 'evacuate' [bladder and/or bowel], from sehur 'bodily waste'). In turn kundur- (type of aniur-, from aniya- 'work') is deverbative from a hitherto nonattested outcome of IE. *k^wendh- 'undergo an experience, be exposed (to), suffer', seen in Greek πάσχω, Lithuanian kenčiū, Old Irish cēssaid. This verb is essentially "passive", but denominative derivation can be transitive, as in Greek παθαίνω 'instil with emotion'. Both Hittite and Greek retain some of this basic sense of 'imbuelement, impression'.

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The Tocharian Imperfect

Krause and Thomas list the following Common Tocharian imperfects (1960: 217):

	TB 'to go'	TA	TB 'to be'	TA
1 sg.	yaim	yem	šaim, šeym	šem
2 sg.	yait	yet	šait	šet
3 sg.	yai, yey	yesh	šai, šey	šesh
1 pl.	yeyem	*yemäs	šeyem	šemäs
2 pl.	yaicer, yeycer	*yec	šaicer, šeycer	*šec
3 pl.	yeyem, yem	yeñc	šeyem, šem	šeñc

These paradigms are generally derived from the PIE. optative (e.g., Pedersen 1941: 206, Lane 1953: 279, Pinault 1989: 128, Klingenschmitt 1994: 406, Winter 1994: 294). Other verbs show different formations (cf. Krause & Thomas 1960: 218-221):

- TB *i*-imperfects of present stem classes I-IV and VII-XII, e.g. act. 3 pl. priyem to pār- 'to carry' (thematic present), 1 sg. klyaušim to klyaus- 'to hear' (thematic present), mid. 3 pl. kraupiyentär to kraup- 'to collect' (thematic present), act. 3 sg. aišši to ai- 'to give' (*sk*-present), 3 sg. wešši to we- 'to say' (*sk*-present), 3 sg. kälpäšši to kälp- 'to obtain' (*sk*-present), 3 pl. lkäšyem to läk- 'to see' (*sk*-present);
- TB *oy*-imperfects of present stem classes V and VI, e.g. mid. 3 pl. lkoyentär to läk- 'to see' (*ā*-present), act. 3 pl. kärsanoyem to kärs- 'to know' (*nā*-present), 1 sg. tarkanoyem to tärk- 'to release' (*nā*-present);
- TA *ā*-imperfects of present stem classes I-XII, e.g. act. 3 sg. keñā to ken- 'to call' (thematic present, preterit kāk), 3 sg. klyošā to klyos- 'to hear' (thematic present, preterit klyoš), 3 sg. ešā, 3 pl. ešār to e- 'to give' (*s*-present, preterit wäs), 3 sg. karyā to kar- 'to laugh' (*ye*-present), 3 sg. kätāñšā to kātē- 'to stand up' (*nā*-present, preterit kātāk), mid. 3 sg. kropñāt to krop- 'to collect' (*nā*-present, preterit kropat);
- TA *ā*-imperfects of subjunctive stems, which are very few and hard