



BOOK REVIEWS*

Hethitisch-Deutsches Wörterverzeichnis mit einem semasiologischen Index. By JOHANN TISCHLER. Innsbrucker Beiträge zur Sprachwissenschaft, vol. 39. Innsbruck: Institut für Sprachwissenschaft der Universität Innsbruck, 1982. Pp. iii + 153. öS 280.

This book does not and cannot claim to be a complete Hittite-German dictionary; its size, layout, and aim do not allow it to be such a work, and thus Tischler modestly calls it “Wörterverzeichnis” (henceforth *HDW*). In spite of these limitations, it does fill a gap in Hittitology, since J. Friedrich’s *Hethitisches Wörterbuch* is not only outdated but is also out of print,¹ and also because the ongoing Dictionary Projects in Munich and Chicago are progressing slowly. It will serve as a quick reference for students in their daily class preparation without involving them in the “torment” of scholarly disputes which appear in the traditional dictionaries. To advanced Hittitologists,² however, the *HDW* offers only limited aid, since they already have, or are expected to have, their own file system or at least to have interleaved the first edition of *HW* and made their own “Wörterverzeichnis,” which is probably at least as comprehensive as Tischler’s *HDW*.

* Reviews appearing to date are: E. Neu, *IF* 89 (1984): 301–7; Th. J. van den Hout, *BiOr* 41 (1984): 431–36; M. Popko, *Or.* n.s. 54 (1985): 457; R. Sternemann, *OLZ* 81 (1986): 252–53.

¹ The publisher Carl Winter Universitätsverlag, Heidelberg, considered reprinting *HW*¹ some years ago.

² With some exceptions, especially in the semantic section.

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I would like to start this review with the warning to all the users of *HDW* that it is a tentative undertaking and has many shortcomings which can be avoided only through an awareness of their existence. Some of these shortcomings are, of course, due to the nature of the subject not the fault of the author. First, the selection of the words and their cognates with their terse, general German rendering and without any discussion of semantics or any references makes it difficult to determine who proposed a given meaning and its reliability. Second, the exclusion of *verba composita*, i.e., verbs with so-called preverbs and the usage of particles which not only modify the meaning of lexemes but in some cases change it totally is another weakness. The stem of the words under which Tischler places his lexical entities is also often chosen arbitrarily. To me, however, the most serious flaw of the *HDW* is its exclusion of the words of non-Hittite origin, i.e., Sumerian and Akkadian logograms and, with many exceptions, Akkadian, Hurrian, and Hattic words, thus giving the curious impression that Hittite had only a restricted vocabulary, devoid of many important expressions, for as we know, a great deal of Hittite vocabulary consisted of words hidden behind logograms (for example, J. A. Knudtzon, without any knowledge of Hittite, could give an approximate translation of two letters from Amarna as early as 1902). This is rather like a French dictionary without words of Latin origin or an Ottoman dictionary without Arabic and Persian words. It is possible that Tischler intended this presentation, falling under the influence of the German custom of separating vocabulary into “German words” and “foreign words”; this method occurs in major dictionaries such as Duden. I would prefer that the foreign words or logograms not be given in a separate

section, as is done in the traditional dictionaries (*HW*,¹ *HW*,² CHD); instead, they might ideally be interwoven into the main body of the dictionary, as in E. H. Sturtevant's *Hittite Glossary* and early text editions by A. Goetze; after all, ancient speakers were not aware of the distinctions imposed by modern linguists.

A short glance into the "semasiologischer Index," the most valuable and useful part of the book, clearly reflects a rather incomplete listing of words; for example under 3.1, the reader looks in vain for the words for "cow," "sheep," "pig," "horse," etc., animals which made up the most basic element of the Hittite economy. The words given, such as ḫawi- "Schaf," ḫuntari- "Schwein?," iyant- "Schaf," maya- "Pferd," and pittiyauwaš ANŠE.KUR.RA.MEŠ "Rennpferde," do not reflect the logograms UDU, ŠAḪ, and ANŠE.KUR.RA; in the case of sheep, the complemented form UDU-un excludes both ḫawi- and iyant-.

In the following I restrict my remarks to the words beginning with E, H, and I, since more Hittite words begin with these letters than with any other letters. I have checked these words in the files of the Chicago Hittite Dictionary Project,³ but, unless I indicate otherwise, the interpretations are my own. I shall note only the missing words (together with the most important textual reference) and the lexemes to which, in the meantime, a different meaning can be assigned.⁴ In doing so I certainly do not wish to discount the achievements of Tischler's work but merely intend to show how much lexicographic work still remains to be done and how this work is really still in a state of flux. It is certain that Tischler's *HDW* will serve students of Hittite as a useful tool and quick reference book. We can only wish *valeat quantum valere potest*.

³ The Hittite Dictionary Project at the Oriental Institute of the University of Chicago is partly supported by the National Endowment for the Humanities. For the kind permission to use the lexical files, I would like to express my deepest thanks to Harry A. Hoffner.

⁴ For the most recent references to the individual words, see the literature cited by N. Boysan-Dietrich and M. Marazzi, *AFO* 32 (1985): 212 ff.

NINDA^Aehippin(-): IBoT 3.90:2

GIŠeya-, is, in my opinion, nothing other than juniper.

TÜGekul-: KBo 20.57 rev. 8.

*elaššar, beside the meaning "sign" as a time designation e-la-aš-ni meḫunni in fragmentary festival KBo 29.92 obv. ii 6; see CHD III/3:241.

(NA^A)ellueššar: C. Watkins, MSS 45:255 n. 11 proposes "snakepit, snake hole," or something similar.

elwatyatiš: meaning unknown, appears in connection with a billy-goat KUB 46.54 obv. 7.

enna-: a verb expressing an action which is carried out on a statue of deity: ALAM DINGIR^{LIM} en-nan-zi KUB 22.40 rev. iii 8. Can the adj. enant- (HW 41) "zahn(?)" be related to this verb?

ena- (Hurr.?): possibly name of an EZEN KUB 42.105 rev. iv 12.

eniššan: "so" HW 41 has been accidentally omitted.

epar-: the stem is uncertain, epar- active or ep(a)-middle, which is discussed in full by E. Neu, StBoT 5:24. The meaning given "modellieren" is based on KBo 6.11 i 20 (Laws §115) and was suggested to J. Friedrich by E. von Schuler only as a guess on the basis of the context (Friedrich, HG 63 n. 8; cf. also H. G. Güterbock, *JCS* 5:70); there it expresses an action which is carried out on purut- "mud, clay" and results in being an alwanzatar "sorcery." This would not result necessarily in the meaning "to shape a (piece of) clay (into a magical image)." It is therefore better not to translate the word.

epurai-: the meaning is according to N. Boysan-Dietrich, THeth 12:76-79 "planieren, einebnen," used in connection with construction plots. Note also epureššar in KBo 18.54 right edge 3.

erelti- (Hurr. offering term): V. Haas and G. Wilhelm, AOAT 3:12.

eribuški: name of an eagle made of gold KBo 15.37 obv. i 21.

eriranza: VBoT 30 obv? 8.

eriš: Bo 73/323 obv. ii 25.

eruḫi-: KBo 20.8 rev? 15, according to E. Neu, StBoT 26:39 "ein Gefäß."

ešarašila-: the context in the text does not indicate the given meaning ("eine Pflanze"): zik ^DIŠTAR-iš ešarašilašmaš arišand[an] GIM-an duwarniškīt KUB 24.7 ii 6; cf. H. G. Güterbock, *JAOS* 103:162 (without suggested meaning).

ešḫaniya-: G. Beckman, StBoT 29 (1983): 182.

ešharwešk- (s. v. ešhar): does not mean only "blutig machen, mit Blut beschmieren," but "to become, to turn red," said of apples KUB 28.6 obv. 11b; cf. S. de Martino, *AoF* 13:122 f. relating it

to the verb *iṣharišk-* “ammalarsi, contrarre la malattia di Ishara,” i.e., “to be afflicted with Ishara disease.”

^(D)etmari-: a vessel made of silver or bronze. Luw. itmari-, E. Laroche, DLL 53 “recipient cultuel”; KBo 29.4 obv. i 20; KBo 19.142 ii 13, 19, iii 28, 29, 32, cf. ^(D)Itmariuš KUB 6.37 obv. 14; KUB 7.38 obv. 15.

etna: Hurr. offering term, KUB 15.65 obv. iii 21, rev. iv 7; KUB 27.48 + KUB 40.97 + rev. iv 7.

ewali-/uwala-: seems to be an epithet for Tawananna or an adj. related to her, VAT 7481 rev. iv 10, 16, 27; KBo 20.67 + KBo 17.88 iii 36. H. C. Melchert, *IF* 91:107 ff., takes it as an adj. to the uncertain noun *uwa-*, according to him, “nurse”; this view and his farfetched etymological explanations, however, are unsatisfactory and are to be rejected.

ḥa-: Tischler does not explain why he subsumes the juridical term *ḥanna-* “to judge” under this lexeme as its causative form.

This hypothetical etymological cognition, the so-called -na- Kausativum, goes back to H. Kronasser, EHS 562; Tischler himself in his HEG 146 f. found this vague etymology problematic because “-n- in *ḥanna-* möglicherweise wurzelhaft ist.” Moreover, he does not indicate this cognate sub *ḥanna-* (cf. HEG 121).

^{SAL}ḥaḥḥallalla-: KBo 20.68 i 7 with dupl. KBo 20.112 i 3; cf. F. Pecchioli Daddi, *Mestieri, professione e dignità*, p. 385. *ḥaḥḥaršanant-* is evidently participle to *ḥaḥḥarš-* “to laugh” (*HW* 45). In erimhuš Bogh. KBo 26.20 ii 33 its Akk. equivalent is *šu-uḥ-ḥu*, which CAD § 235 renders as “smiling, laughing.” Tischler’s translation “böse, Schurke,” which is taken from *HW* 45, must be replaced in this sense.

^{URUDU}ḥaḥki-: KBo 13.58 ii 19.

EZEN *ḥaḥrannaš*: for its possible meaning, see below s. v. *ḥaḥratar* and also H. A. Hoffner, *English Hitt. Glossary*, under “festivals.”

ḥaḥratar: KUB 30.54 obv. ii 10, etc., belongs to the verb *ḥaḥriya-* q. v. and means “fondling, caressing, tenderness, affection, compassion.”

ḥaḥriya-: does not only mean “kratzen, scharren, harken” (cf. in the sense of “to comb” KUB 24.11 rev. iii 9 with dupl. KUB 24.9 iii 18) but also “to touch affectionately, to stroke, to caress, to fondle,” according to KUB 24.7 iii (61), iv 29–31 (obj. the exposed child); KUB 24.8 i 14 (obj. *panku ḥuitar*); 1703/c + 2256/c + 1700/c obv. 18b, and consequently “to tickle, to incite” and then “to annoy, to provoke” (also in a sexual sense in the dreams of *Puduḥpa?*), according to KUB 31.71 obv. iii 6; KUB 48.118 i 14.

[LÚḥa]ḥriatalla-: KBo 11.48 obv. 9.

^{NINDA}ḥaḥḥumeni-: KBo 20.94:3; H. Otten and C. Rüster, KBo 20 p. ix, read LÚ.MEŠ ^{URU}ḥaḥḥumeneš “men of *Ḥaḥḥa*,” although the copy does clearly show NINDA.

ḥaḥḥuwai-: verb of unknown meaning KUB 36.89 obv. 30, cf. V. Haas, KN 167.

NA₄ḥaya-: KBo 30 12 obv. i 10 and passim, I. Singer, StBoT 27:79, n. 62, with its reduplicated variant *ḥaiyaḥaiya-* 428/s obv. i 4.

^{GIS}ḥaiša-: KBo 2.12 ii 19, cf. H. Ertem, *Flora* 156.

^{LÚ}ḥaggazuel-: KBo 5.11 + KUB 26.23 i 14.

ḥakkitiwa: Hattic exclamation in the ritual IBoT 1.29, obv. 30.

^{DUG}ḥaktu(-): KBo 25.79 rev? iv 10, E. Neu, StBoT 26:42.

ḥalaḥiḥi: V. Haas and G. Wilhelm, AOAT 3 106.

SISKUR halalaza: O. Carruba, StBoT 2:10; possibly belongs to *halai-* “rein” (H. A. Hoffner).

ḥallaniya-: it is difficult to see any reason why Tischler takes this verb as causative of *ḥalai-* q. v.

ḥalanza(i)-: “to threaten, to menace” H. A. Hoffner, *RHA* 76:8, n. 17.

<*ḥallapa-*: KUB 16.2:9, Laroche, DLL 38.

ḥalapšiḥi: Haas and Wilhelm, AOAT 3:120.

<*ḥalapuwant-*: KBo 4.10 obv. 20.

hallašša-: KBo 11.40 i 22; KUB 2. 1 ii 7; the same word in KBo 8.73 obv. ii 5?

ḥaleḥare (Hattic?): KBo 20.3 rev. 2, Neu, StBoT 26:42.

ḥaleššiyar: KBo 1.53:11

ḥalḥalwališ: KBo 1.44 + i 39, H. Otten and W. von Soden, StBoT 7:10, 12.

ḥali-: add O. Carruba, StBoT 2:24, “portion.”

ḥali(ya)-: for both of the lexemes “Hürde, Viehhof” and “Wache, Nachtwache,” F. Pecchioli Daddi, *OA* 14:110 ff.; and A. Süel, *Direktif Metni*, pp. 134 ff. propose to take it as a single word with the meaning “watch, night-watch.” The texts cited by Süel l. c. indeed only confirm this meaning.

ḥalli-: add “Tag(?)” *HW* 2. Erg. 10.

ḥalliyara- (presumably an oracular bird): KUB 50.1 rev. iii 7.

SISKUR ḥaliyatt-: DDL 39.

ḥalištarni (epithet of *Ištar?*): KUB 27.1 ii 62.

ḥaliwara- (adj. characterizing a sheep): KBo 11.72 + iii 21.

ḥalkeštaru-: KUB 36.89 rev. 55 is rather to be taken as being two different words: *ḥalki-* “barley” and *taru-* “tree, wood” instead of the given conjectural meaning “Wohlergehen”; cf. V. Haas, KN 174, who takes it as Nominalkompositum.

^{NINDA}ḥaluwiya(-): KUB 53.47 obv. 6.

ḥalupa(i)-: in *appan ḥalupanteš* (“bent back”?) KUB 7.53 + KUB 12.56 i 44, Tunn 8 f.

ḥalwatnazza- (verb): KUB 36.89 rev. 39, V. Haas, KN 167.

[(-)]ḥammarai-: KBo 13.13 rev. 1, K. Riem-schneider, StBoT 9:62.

ḥammaša-: is not "kleines Kind," but "grandchild" according to E. Laroche, *OLZ* 1962:29, "petits-enfants," whose French was misunderstood first by J. Friedrich and then by J. Tischler; see A. Goetze, *JCS* 22:18.

(^E)ḥamri- add ḥamrawanni-: "habitant du hamri," E. Laroche, NH 260; Haas and Wilhelm, AOAT 3:116.

ḥanḥaniša^{SAR}: KUB 51.18 obv. 14.

ḥantiyali-: the meaning "Handwerksmann, Kleinbürger" is based on the supposed equation with LÚ^{GI}STUKUL (F. Sommer, HAB 132 f.) and is very doubtful; cf. R. Beal, Ph.D. diss., University of Chicago, 1986, pp. 147–219, esp. 205, n. 637.

ḥantiyara-: a place in the riverbed where the fish can live, therefore possibly "backwater" KBo 3.8 rev. iii 2, 19, 21; cf. ḥantiyaraēš in KBo 12.101:9 and ḥantiyaraḥḥa- as a designation of gold in KUB 40.102 obv. i 18.

LÚḥantipšuwa-: F. Pecchioli Daddi, *Mestieri*, p. 65.

ḥanteura(i)- (verb): "to copy (a tablet), abschreiben"?: DUB.22.KAM kuit URU^Ušapinuwaz ut[e]r [n]jašta ke DUB.BA.ḪI.A^{TIM} apizza [arḥ]a ḥa-ante-u-ra-u-en KBo 21.44 rev. 12–14; KBo 21.43 rev. iv 5–7; cf. KBo 22.84:9.

ḥantezummar/ḥantezumna-: H. Otten and V. Souček, StBoT 8:95; H. A. Hoffner, *BiOr* 38:650.

^{GI}ḥanza(n)-: the context is very difficult and fragmentary; thus it is hardly possible to assign the meaning "Schneidewerkzeug"; see N. Boysan-Dietrich, THeth 12:125.

(*ḥapallaš) "skull": H. A. Hoffner, *RHA* 72:34 f.; *JAOS* 87:184.

ḥapalliš: KBo 20.107 + obv. i. 6.

ḥapalliyant-: KUB 31.100 obv. 20.

ḥapalliyatar: KUB. 7.16 rev. 5, 7, 19; HT 44 obv. 10; 771/t:6.

ḥapanuša (Hattic exclamation): KUB 25.37 obv. i 5, iii 30.

ḥapa-/ḥapanzi-: E. Laroche, *Fs. Otten*, p. 183, n. 12.

^{TU}ḥapanziri: KUB 53.17 obv. ii 19, H. A. Hoffner, *Fs. Güterbock*, p. 118, n. 22.

ḥapanzuwar: "reliability, dependability," KBo 1.42 i 43, MSL 13:133.

^{GI}ḥap?-par?-za: KUB 46.39 iii 11 with par. KUB 46.42 iv 12.

<ḥapazuwalatar: KUB 24.7 iv 51, cf. DLL 41.

ḥapiti: KBo 13.262:5.

(^{GI})ḥapšalli-, ḥaššalli-: does not only mean "Schemel" but also in accordance with its Akkadian equivalent ^{GI}K/*GANNU*, H. Otten and C. Rüster,

KBo 30 p. V ad no. 147, "wooden rack for storing earthen containers; potstand . . ." etc., *CAD* K, p. 154.

ḥapkiri (pair of draft animals?): IBoT 1.29 obv. 37 with dupl. 141/s, A. Ünal, *Or*. n.s. 54:426, n. 33. H. A. Hoffner prefers to read as ḥa-pu-ut-ri and connects it with (^{KUS})ḥapputri- "a team (of animals)." ḥaptan[ū-: KUB 31.76 obv. 14; KUB 33.119: 10, 12.

ḥapušešsar: "(arrow) shaft" C. Watkins, *Fs. Neumann*, p. 456.

ḥappuwalaša-: KBo 1.42 obv. 39, lexical text, Sum. and Akk. section broken.

ḥarauni-: var. of ḥarnau- "birth-stool," G. Beckman StBoT 29:268.

ḥariya-: "to bury," H. Otten and V. Souček, StBoT 8:48 f., 75.

ḥariyantieyaša-: KUB 9.31 i 16, 19.

ḥarinumma: KBo 12.59 rev. iv 4.

ḥariššit(-)ša[n: Bo 5977 obv. iii 5, I. Singer, StBoT 28:18.

ḥarki-: "silver(?)" H. A. Hoffner, *JCS* 22:41 f.

ḥarmaḥi-: (Luwian) "head" KUB 32.8 rev. iii 11; KUB 35.25:1, E. Laroche, DLL 42; cf. <ḥarmaḥizzi KBo 26.228 obv. i 9; KUB 50.50:14.

ḥarme-: KUB 43.29 iii 7.

<ḥarmima-: KBo 4. 10 obv. 28, Laroche, DLL 42.

ḥarmina-: KBo 11.48 obv. 5; 241/r obv? 3, 7.

ḥarnai-: because of the multivalent sign ḪAR/ḪUR/MUR, the reading and meaning are not certain; cf. G. Beckman, StBoT 29:102 ff. ḥarnai-^{SAR}; see H. Ertem, *Flora* 157; E. Neu, StBoT 26:55 n. 263. Is it the same word as ḥurnaya-^{SAR}, which is cited on p. 24?

ḥarnanti-: KBo 19.142 ii 11.

ḥarnuwašši- (adj.): "of the birth stool" G. Beckman, StBoT 29:269.

ḥaršattanaš^{SAR}: C. Burde, StBoT 19:61.

^{DUG}ḥarši-: add the form ^{DUG}ḥaršuša KBo 14.142 obv. i 21 and cf. Y. Coskun, *Kap İsimleri*, p. 17.

LÚḥartagga-: F. Pecchioli Daddi, *Mestieri*, pp. 233 f.

ḥartišši- (epithet of Hepat): KUB 54.47:8.

ḥardupi- (epithet of Imrali): KUB 46.18 obv. 9.

ḥaruwa (a reading of KASKAL?): KBo 27.202:32.

LÚḥarwant-: H. A. Hoffner, *BiOr* 33:336 f.

ḥarzanniš: Bo 5093 rev? iii 4, H. Otten, StBoT 15:21.

LÚḥašammili-: KUB 44.43 obv. 7, 12.

ḥaššanupalla-: G. Beckman, StBoT 29:232.

<ḥašḥanna- (verb): KBo 2.7 rev. 26, E. Laroche, DLL 43.

ḥašḥaš-: according to KUB 7.13 obv. 5 ff., it means contra Carter, *JNES* 44:139 ff. "to grate, to scratch" (H. G. Güterbock), similar to arrira-, also "sharpen by abrasion" R. Beal, Ph.D. diss., p. 440 f.

- (GIŠ)ḥašši(n)ga-, H. Otten, *HTR* 134 with n. 2.
 ḥaššmušalliya- = *qu-u nu-na-tu* = [.]x DIŠ, Erimḥuš Boğazköy, KBo 1.44 + KBo 13.1 + Munich i 51, H. G. Güterbock, *MSL* 17:104.
 ḥašulathi: Hurr. epithet of Ḥepat KBo 11.5 ii 9.
 EZEN ḥaššumaš: see most recently I. Hoffman, *Or.* n.s. 52:98 ff.; V. G. Ardzindba, *Oikumene* 5.91 ff., with two different interpretations.
 ḥaššunga-: "sieve(?) *CHD* 3/3:265; cf. A. Kammenhuber, *HippHeth*, 312 f.
 ḥaššu(n)ga(i)-: according to KUB 53.11 obv. ii 17 (C. Burde, *StBoT* 19:30–31; V. Haas and G. Wilhelm, *AOAT* 3:319), probably "to strain, to cull, to separate, to sieve" (*CHD* 3/3:265), rather than "als ein bestimmtes Pferdefutter geben" (*HW* 3. Erg. 14); cf. also V. Haas and J. Thiel, *AOAT* 31:316 f. ("to knead").
 ḥatai- (an object made of gold): KUB 42.42 obv. i 15, 17; cf. S. Košak, *THeth* 10:60; J. Siegelová, *Verwaltungspraxis* II:470 f.
 ḥatarku (a kind of grain): Bo 3123 rev. iv 6.
 GIŠḥatinz[i(-): KBo 14.102 right col. 6.
 GIŠḥatramiel: KUB 55.35 obv. 5.
 GIŠḥatuli-: KBo 18.170a rev. 7; KUB 48.119 rev. 8.
 *ḥatuša(i)-(?): verb of unknown meaning in ḥatu-ša?-an ešdu KUB 36.55 obv. ii 12.
 LUḥatwaya-: F. Pecchioli Daddi, *Mestieri*, pp. 234 f.
 ḥazzi^{SAR}: KUB 36.49 obv. i 3.
 LU.MEŠḥazinirtalleš: F. Pecchioli Daddi, *Mestieri*, p. 235.
 ḥemaš-x[(-): KUB 55.43 iii 22.
 GIŠḥenapi-: a weapon or implement (of a deity), KBo 23.47 iii 4 with dupl. 125/r iii 1; KUB 34.87 obv. 11, R. Beal, Ph.D. diss., p. 682.
 <ḥešalla-: KBo 4.14 iii 15.
 ḥešni- (utensil made of bronze): KBo 18.167 rev. 8.
 ḥikirmaḥi-: KBo 13.49 right col. 9.
 ḥilištarni- (often in (ḥ)išuwa-festivals): cf. H. Otten, *ZA* 71:129.
 ḥilipšiman: H. Berman, *JCS* 34:126.
 GIŠḥinzi-: KUB 48.88 obv. 4f., cf. *CHD* 3/1:29.
 (GIŠ)ḥuimpa-: "Fußboden"?; it is uncertain; see N. Boysan-Dietrich, *THeth* 12:33 f.
 ḥuipayatt-: note the remark of Friedrich ("sehr zweifelhaft") in *HW* 71 after the citation of the conjectural meaning "Rücklosigkeit."
 ḥuipi-: KBo 23.57 iv 16, 17.
 ḥuirpala-: KBo 30.164 rev. iv 6.
 ḥuitteššar: could possibly mean a "cramp" (in illness); see A. Ünal, *Belleten* 175:490, with n. 98.
 KAŠ ḥulḥul- (quality of beer): KUB 55.60 iv 15.
 LUḥulḥula: "boxer," F. Pecchioli Daddi, *Mestieri*, p. 54.
 UZUḥulḥuli-: "fist" KBo 23.97 i 5.
 ḥultai-: "to make an incantation" KUB 29.1 ii 31, A. Goetze, *ANET* 358.
 LUḥuldala-: E. Neu, *StBoT* 26:69.
 ḥulubaš: cf. *CHD* 3/1:84a.
 TUGḥunipa-: Košak, *THeth* 10:214.
 ḥunipiš(a)-: V. Haas and L. Jacob Rost, *AoF* 11:89 f.; Ph. Houwink ten Cate, *Anatolica* 11:69.
 ḥuniša-, E. Neu, *StBoT* 25:33; *StBoT* 26:70.
 (NA4)ḥuppani-: V. Haas and J. Thiel, *AOAT* 31:342.
 LUḥupḥup-: F. Pecchioli Daddi, *Mestieri*, 236 f.
 (GIŠ)ḥuppi(y)alla-: KUB 31.77 ii 16; *HT* 34 rev. 8; KUB 48.126:24; KBo 2.2 i 53.
 ḥupiyati: KBo 29.207:6.
 ḥupipašši-: KBo 29.172:9.
 GIŠḥu(p)itanu- or ḥupitanuwa- (H. A. Hoffner): the reading is based on unpublished Bo 3640 i 12, 14 cited by H. Ertem, *Flora* 157 f. In the other texts, the word appears with or without GIŠ and seems to be a noun paired with canals, KUB 40.61:1 (+ KUB 13.28:5); KUB 31.84 iii 58; cf. H. A. Hoffner, apud R. Beal, Ph.D. diss., p. 123, n. 446.
 MUŠENḥurri or better *HURRI*: certainly to be identified with bustard (Turk. toy, Ger. Trappe), the only large bird living even today in the Çukurova region.
 ḥuript(e)-: verb of unknown meaning KUB 45.46:9.
 ḥuript(a)-: "Wüste, Steppe"; the stem is not ḥurip(a)-.
 TU7ḥurti-: KBo 20.107 (+ KBo 23.50) iii 11, 14 20, cf. E. Neu, *IF* 86:349.
 ḥurupan: bēl madgalti, A i 23, E. von Schuler, *Dienstanw.* 53.
 ḥurušši: V. Haas, *ChS* I:11.
 TUGḥuwaltā: KUB 54.5 i 11.
 LU.MEŠḥuwadalanzi: F. Pecchioli Daddi, *Mestieri*, pp. 236 f.
 yawiš: KBo 26.34 i 10.
 (UDU)iyant-: the meaning "Schaf" is not sure; it must denote a special kind of sheep, H. A. Hoffner, *Aula Orientalis* (Paškuwatti) (forthcoming).
 iyata- in iyataš meḥuni: KBo 18.133 obv. (ii?), 2, 8.
 LUḥiyattissami: KUB 31.58 rev. 7; KUB 31.63 rev. 17.
 iyawaniyawant-: E. Neu, *StBoT* 5:67.
 iyauwa- (an exclamation): KUB 39.104 + iv 10, etc., H. C. Melchert, *Studies in Hittite Phonology*, p. 15.
 ikamešḥiya: KUB 47.87 obv. 8.
 ikuli: KUB 24.7 i 21 is not a Hittite word, and the given meaning "felderweise, nach Feldern" ("according to fields") does not make any sense; this meaning is obviously taken from H. Kronasser, *EHS* 360. I would prefer to read it IKU-li.
 ikonant- in UZU ikuna-, ikuna- UZU [not UZUikonant-!]: KBo 10.36 rev. 3; KBo 11.38 rev. v 3; KBo 4.9 v 47 means, contra I. Singer, *StBoT*

28:130, not “(a meat)” but “cold meat”; cf. ik-kunaunaššin in KUB 9.6 + KUB 35.39 iv 13.

TÜG^{ikkuwaniya}: KUB 42.27:7; KUB 42.16 obv. ii 9, etc.; cf. S. Košak, THeth. 10:216.

imraššiš: KUB 30.57 + 59 left col. 3.

GIš^{innašša}:- “beam, joist” KUB 29.1 rev. iii 14; KUB 55.28 + Bo 7740 rev. iii 2; cf. also KUB 35.148 + iii 24, A. Ünal, JCS 40: 104 f.

ipandu-: KBo 29.211 rev? 6; KUB 33.119 + 120 iv 26.

(GIŠ)ippiya-: cf. eppiyaš muriš KUB 57.110 ii 8, translated by A. Archi, KUB 57, p. iv “eine Traube von der Weinrebe”; cf. also CHD 3/3:331.

ipul- and (S^{IG})ipulli-: must be listed as one word (S^{IG}/TÜG)ipu(1)(i)-; the given meaning “Griff, Handgriff (etwas aus Wolle)” is also uncertain; cf. G. Beckman, StBoT 29:104 ff.

ipurau-: KBo 18.181 obv. 15, rev. 30.

irḫait-: does not exist in files of the Chicago Hittite Dictionary Project.

GIŠ^{irriyaz}: KBo 11.32 obv. 20.

irkiya- (Hurrian name of a bird): KBo 11.7 obv. 10.

iššanapiš (a utensil made of iron?): KBo 16.80 + rev. iii g.

iššaralladdara GUŠKIN: KUB 42.28 obv. ii 19.

iššarattanaš: KBo 18.153 obv. 7.

iššašeš (designation of field): KBo 19.20:9, 11.

išhetka- in išhetkaš LĀL: “honey of the wasp?,” KBo 21.82 iv 10.

išḫuna(i)-: the given meaning “degradieren, einem niedrigen Stand zuweisen” is guessed according to the context of the Laws §175 (cf. F. Sommer, HAB, p. 164, n. 1) and is not obligatory. The context would also allow the meaning “to hurl, to shoot,” and possibly the sense of “to dismiss, to throw, to push aside (children)” as well.

GIŠ^{iškiššana}:- “joist,” my suggestion; see s.v. innašša-

GIŠ^{išparuzzi}:- “roof batten,” my suggestion; see s. v. innašša-

UZU^{išpišduwara}-, S. Košak, THeth 10:150.

ištantai-: add the causative istantanu-, KUB 48.122 + KUB 15.5 i 3; KUB 50.59b:1; KUB 52.72 rev. 5.

ištark-/ištarkiya-: add the verbal substantive ištarkiyauwar, KBo 14.98 i 10.

išteḫa-: I. Singer, StBoT 28.143.

itḫi- (a filthy substance comparable to maršaštarri- or idalu-): cf. KBo 23.1 + ABoT 28 + 29 obv. i 14, ii 20–26.

idu-: KUB 33.59 iv 10.

iduna- (perhaps as adjective designating TÜG. GÚ.ḪURRI?): KBo 18.181 obv. 3.

SAL^{iwant}:- F. Pecchioli Daddi, *Mestieri*, p. 85.

izziḫiya- (epithet of the Storm God): KBo 24.72 + KBo 27.201 obv. ii 10.

izziya- (verb): VBoT 133 obv. 7.

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Classical Arab Islam: The Culture and Heritage of the Golden Age. By TARIF KHALIDI. Princeton: The Darwin Press, 1985. Pp. 158.

The “golden age” of Islam (first/seventh–sixth/thirteenth centuries) is the theme of Tarif Khalidi’s work. It provides a framework that will enable the reader to understand the significance of contemporary Arab Islamic life and thought, the roots of which go back more than a thousand years.

The book is based on a series of lectures delivered at the University of Michigan, Ann Arbor, in 1978, and is aimed at the more advanced students of classical Islam. There are eleven chapters: (1) “The Foundations” (pp. 13–20), (2) “God and His Message” (pp. 21–34), (3) “Muhammad and His Community” (pp. 35–50), (4) “Islamic Paideia” (pp. 51–58), (5) “Attitudes Towards the Past” (pp. 59–66), (6) “The Mystic Quest” (pp. 67–78), (7) “The Place of Reason” (pp. 79–92), (8) “The World of Nature” (pp. 93–102), (9) “The Governance of the Umman” (p. 103–16), (10) “Ibn Khaldun—The Great Synthesis” (pp. 117–26), (11) “Past and Present in Contemporary Arabic Thought” (pp. 127–34).

These chapters reflect the four basic themes Khalidi discusses:

- (1) personality: examining Arab Islamic cultural circuitry in terms of the historical whole;
- (2) relationship: Arab Islamic culture and the historic societies which produced it (i.e., the sociology of Islamic culture);
- (3) emphasis: the “moral challenge” (Marshall Hodgson’s terminology) facing Arab Islamic culture;
- (4) terminology: the use of proper terms to describe the historical perspective of Arab Islamic culture in human history.

In his early chapters, Khalidi discusses the foundations of Islam on four different levels: