BOOK REVIEWS*


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spite of these limitations, it does fill a gap in Hittitology, since J. Friedrich's Hethitisches Wörterbuch is not only outdated but is also out of print, and also because the ongoing Dictionary Projects in Munich and Chicago are progressing slowly.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, 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.

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...

1 The publisher Carl Winter Universitätsverlag, Heidelberg, considered reprinting HW some years ago.
2 With some exceptions, especially in the semantic section.

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section, as is done in the traditional dictionaries (HW, 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 ḥawi- "Schaf," ḫuntari- "Schwein?," iyant- "Schaf," maya- "Pferd," and pittiyauousa ANSE.KUR. RA.MEŠ "Rennpferde," do not reflect the logograms UDU, SAH, and ANSE.KUR.RA; in the case of sheep, the complemented form UDU-un excludes both ḥawi- 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, 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. 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.

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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.
to the verb ištarišk- “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. DItmarius 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 uwana-, according to him, “nurse”; this view and his farfetched etymological explanations, however, are unsatisfactory and are to be rejected.

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

This hypothetical etymological cognition, the so-called -na- Kausativum, goes back to H. Kronasser, EHS 56; Tischler himself in his HEG 146 f. found this vague etymology problematic because “n- in ḫanna- möglicherweise wurzelhaft ist.” Moreover, he does not indicate this cognate sub ḫanna- (cf. HEG 121).

SALḫaḫballalla-: KBo 20.68 i 7 with dupl. KBo 20.112 i 3; cf. F. Pecchioli Daddi, Messtier, professioni e dignità, p. 385. ḫaḫššarššanat- is evidently participle to ḫaḫššar- “to laugh” (HW 45). In erimuḫ Bogh. KBo 20.36 ii 10 its Akk. equivalent is šu-ū-ḫu, which CAD § 235 renders as “smiling, laughing.” Tischler’s translation “bőse, Schurke,” which is taken from HW 45, must be replaced in this sense.

URUDḫaḫki-: KBo 13.58 i 19.

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

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

Ҳa-hššiya-: does not only mean “kratzten, scharren, harken” (cf. in the sense of “to comb” KUB 24.11 rev. iii 9 with dupl. KUB 24.9 i 18) but also “to touch affectionately, to stroke, to caress, to fondle,” according to KUB 24.7 i 61, iv 29-31 (obj. the exposed child); KUB 24.8 i 14 (obj. panku huitar); 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 Pudḫepe?), according to KUB 31.71 obv. iii 6; KUB 48.118 i 14.

[LŪ]baḫššatalla-: KBo 11.48 obv. 9.

NINDAbaḫššumeni-: KBo 20.94:3; H. Otten and C. Rüster, KBo 20 p. ix, read LŪ.MES

URUbaḫššumenen “men of ḫaḫšša,” although the copy does clearly show NINDA.

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

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

Giḫašša-: KBo 2.12 ii 19, cf. H. Ertem, Flora 156.

Loḫaḫgazuel-: KBo 5.11 + KUB 26.23 i 14.

ḫakkitiuwa: Hattic exclamation in the ritual IBoT 1,29, obv. 30.

DUGḫaktu(-): KBo 25.79 rev? iv 10, E. Neu, StBoT 26:42.

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

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

ḫallanniya-: it is difficult to see any reason why Tischler takes this verb as causative of halai- q. v. halanza(i): “to threaten, to menace” H. A. Hoffner, RHA 76:8, n. 17.

<ḫallapa-: KUB 16.2:9, Laroche, DLL 38.

ḫalapšši-: Haas and Wilhelm, AOAT 3:120.

<ḫalapuwait-: KBo 4.10 obv. 20.

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

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

halalšš-: KBo 1.53:11

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

хи-: add O. Carruba, StBoT 2:24, “portion.” ḫi(ya)-: for both of the lexemes “Hürdre, Viehhof” and “Wache, Nachtwache,” F. Pecchioli Daddi, OA 14:110 ff.; and A. Suel, Direktif Metni, pp. 134 ff. propose to take it as a single word with the meaning “watch, night-watch.” The texts cited by Suel 1. c. indeed only confirm this meaning.

хи-: add “Tag(?)” HW 2. Erg. 10.

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

SISKUR ḫaliyatt-: DLL 39.

ḫalištarni (epithet of Ištarr?): KUB 27.1 ii 62.

ḫaliiwar- (adj. characterizing a sheep): KUB 11.72 + iii 21.

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

NINDAḫaluiwya(-): KUB 53.47 obv. 6.

ḫalupa(i): in appan ḫalupanteš (“bent back?”) KUB 7.53 + KUB 12.56 i 44, Tunn 8 f.

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

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


ḥanapišaSAR: KUB 51.18 obv. 14.

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

LUḫantišuwa: F. Pecchioli Daddi, Mestieri, p. 65.

ḥantezummar/hantezumna-: H. Otten and V. Soucek, StBoT 8:95; H. A. Hoffner, BiOr 38:650.


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

<ḥapitu: KBo 13.262:5.

<GIS>ḥapsallii- ḥapsallii-: does not only mean "Schemel" but also in accordance with its Akkadian equivalent GIS 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. Únai, Or. n.s. 54:426, n. 33. H. A. Hoffner prefers to read as ḥa-pu-ut-ri and connects it with GISḥappurti- "a team (of animals)."


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

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

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

ḥariantieyasa-: KUB 9.31 i 16, 19.


harpia(-): KUB 31.76 obv. 14; KUB 33.119: 10, 12.

harpnenti-: KBo 19.142 ii 11.

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

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

LOḥarwan-: H. A. Hoffner, BiOr 33:336 f.

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

LOḥasammili-: KUB 44.43 obv. 7, 12.

<ḥassanupalla-: G. Beckman, StBoT 29:232.

<ḥašanna- (verb): KBo 2.7 rev. 26, E. Laroche, DLL 43.
(GIS)hasil(n)ga-, H. Otten, HTR 134 with n. 2.
hasiluštri: Hur. epithet of Ḥepat KBo 11.5 ii 9.
EZENhasilušma: see most recently I. Hoffman, Or. n.s. 52:98 ff.; V. G. Ardzindba, Oikumene 5.91 ff., with two different interpretations.
hasilu(g)na(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 sievve” (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”).
hasilai- (an object made of gold): KUB 42.42 obv. i 15, 17; cf. S. Košak, Theth 10:60; J. Siegelová, Verwaltungspraxis 11:470 f.
hasilarku (a kind of grain): Boo 3123 rev. iv 6.
GIShasilbanizeki(-): KBo 14.102 right col. 6.
GIShasilram: KUB 55.35 obv. 5.
GIShasilula: KBo 18.170a rev. 7; KUB 48.119 rev. 8.
*hasiluša(i)-(?): verb of unknown meaning in hasi-su-sa-an esdu KUB 36.55 obv. ii 12.
GIShasilayawa-: F. Pecioli Daddi, Mestieri, pp. 234 f.
hasilzar, KUB 36.49 obv. i 3.
hasilar-x(-): KUB 55.43 iii 22.
GIShasilenapi-: 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.
<hasilal-: KBo 4.14 iii 15.
hasilni- (utensil made of bronze): KBo 18.167 rev. 8.
hasilirmahi-: KBo 13.49 right col. 9.
hasilistanin (often in (h)isuwa-festivals): cf. H. Otten, ZA 71:129.
hasilpišman: H. Berman, JCS 34:126.
GIShasilinizi-: KUB 48.88 obv. 4f., cf. CHD 3/1:29.
GIShasiluppa-: “Fußboden”; it is uncertain; see N. Boysan-Dietrich, Theth 12:33 f.
hasilpayatt-: note the remark of Friedrich (“sehr zweifelhaft”) in HW 71 after the citation of the conjectural meaning “Rücklosigkeit.”
hasilma: KBo 23.57 iv 16, 17.
hasilteššar: could possibly mean a “cramp” (in illness); see A. Unal, Belletten 175:490, with n. 98.
KAShasilul- (quality of beer): KUB 55.60 obv. 15.
Haszulati-: KUB 29.1 i 31, A. Goetze, ANET 358.
GIShaszulati-: KUB 23.47 iii 4 with dupl. 125/r iii 1; KUB 34.87 obv. 11, R. Beal, Ph.D. diss., p. 682.
GIShaszulatwa- (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 GIS and seems to be a noun paired with canals, KUB 40.61:1 (+ KUB 13.28:5); KUB 31.84 ii 58; cf. H. A. Hoffner, apud R. Beal, Ph.D. diss., p. 123, n. 446.
MUSENHurri or better HURRI: certainly to be identified with bustard (Turk. toy, Ger. Trappe), the only large bird living even today in the Çukurova region.
hasilirp(e)-: verb of unknown meaning KUB 45.46-9.
hasilirp(a)-: “Wüste, Steppe”; the stem is not burip(a)-.
TU7hasiliru: KBo 20.107 (+ KBo 23.50) iii 11, 14 20, cf. E. Neu, IF 86:349.
GIShasilirupan: KUB 55.60 iv 15.
GIShasilirupan: “Fußboden”; it is uncertain; see N. Boysan-Dietrich, Theth 12:33 f.
GIShasilirupan: note the remark of Friedrich (“sehr zweifelhaft”) in HW 71 after the citation of the conjectural meaning “Rücklosigkeit.”
GIShasilirupan: KBo 23.57 iv 16, 17.
GIShasilirupan: “Wüste, Steppe”; the stem is not burip(a)-.
GIShasilirupan: KUB 55.60 iv 15.
GIShasilirupan: “fist” KBo 23.97 i 5.
GIShasilirupan: “to make an incantation” KUB 29.1 i 31, A. Goetze, ANET 358.
GIShasilirupan: E. Neu, StBoT 26:69.
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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 Ummân” (pp. 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 circuity 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: