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Anatolian Studies in Honor of  
Jana Součková-Siegelová**

*Edited by*

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# The Story of Wāšitta and Kumarbi

*Atwin Kloekhorst*

The Kumarbi Cycle has a special place in Hittite literature. The epic texts belonging to this cycle, which the Hittites themselves called ‘songs’, are amongst the most beautiful Hittite texts in terms of the stylistic devices employed in them. The central theme of the cycle is the competition between Kumarbi and the storm-god Teššub for kingship in heaven. The first song of the cycle, the *Song of Kumarbi* (CTH 344),<sup>1</sup> relates how Kumarbi gains the kingship in heaven, but is then dethroned by his son Teššub, who himself then becomes king. The other songs of the cycle, the *Song of Hedammu* (CTH 348),<sup>2</sup> the *Song of Ullikummi* (CTH 345),<sup>3</sup> the *Song of Silver* (CTH 364),<sup>4</sup> and the *Song of the God LAMMA* (CTH 343),<sup>5</sup> all describe how Kumarbi tries to dethrone Teššub with the help of various allies. The first three of these allies, Hedammu, Ullikummi and Silver, are in fact ghastly creatures that were fathered by Kumarbi with different (sometimes non-human) women. In the *Song of Ullikummi*, for instance, it is explicitly narrated how Kumarbi has sexual intercourse with a rock, after which she gives birth to the basalt stone monster Ullikummi.

## 1 The Fragment KUB 33.118

In this article, I will have a closer look at a small Hittite fragment that also belongs to the Kumarbi Cycle, but which has not yet been identified as belonging to one of its known songs.<sup>6</sup> The fragment was published in hand copy in

1 Cf. Hoffner 1998: 42–45, 95 (English translation and references). Sometimes this text is also called the *Song of Kingship in Heaven*. Recently, Corti argued that, on the basis of a fragment that he identified as containing the Hittite title of the text, we should call it the *Song of Genesis/Beginning* (Corti 2007).

2 Cf. Siegelová 1971 (edition) and Hoffner 1998: 50–55, 95 (English translation and references).

3 Cf. Güterbock 1951, 1952 (edition and English translation).

4 Cf. Hoffner 1988 (edition and English translation).

5 Cf. Hoffner 1998: 46–47, 95 (English translation and references).

6 This article is based on a lecture I held in Munich in 2007, the basic gist of which has already been published in Kloekhorst 2008: 886–889. Yet, a detailed treatment of the story of the

1943 by Heinrich Otten as KUB 33.118. In his foreword to KUB 33, Otten called this text the “Erzählung vom Kreißen des Berges Vāšitta”.

In this fragment, the verb *tuhḫae-* is attested a few times, as well as its derived noun *tuhḫima-*. The translation of these words is debated but of crucial importance for a good understanding of the text. These words will therefore form the main theme of the following pages. But first let us take a look at KUB 33.118. Its text runs as follows:<sup>7</sup>

KUB 33.118

1. [ ]x-x[...]
  2. [x - x - ]x - x -an da-a?[-aš?...]
  3. [x - x ]NÍ.TE-a(n)=š-ša-an m[u?-...]
  4. [x š]a-ak-ki<sup>d</sup>Ku-mar-pí-x[...]
  5. [x - ]x-za-an UD<sup>KAM.HI.A</sup>-uš kap-[pu-iš-ke-ez-zi?]
  6. [x - x IT]U<sup>KAM.HI.A</sup>-uš GUL-aš-ke-ez[-zi...]
  7. [a?-pé?]-e-da-an-ta<sup>GÍŠ</sup>BANŠUR-x[...]
  8. [ú?]-et nu-u=š-ša-an UD<sup>KAM.HI.A</sup>-uš [pa-a-er?...]
  9. [nu? IT]U<sup>1KAM</sup> pa-it ITU<sup>2KAM</sup> ti-ya-a[t ITU<sup>3KAM</sup> ITU<sup>4KAM</sup>]
  10. [ITU]5<sup>KAM</sup> ITU<sup>6KAM</sup> ITU<sup>7KAM</sup> ITU<sup>8KAM</sup> ti-ya-[at nu<sup>HUR.SAG</sup> Wa<sub>a</sub>-a-ši-it-ta-aš]
  11. [tú]h-ḫe-eš-ke-u-wa-an ti-y[a-a]t [ ]
- 
12. [<sup>HUR.S</sup>AG]Wa<sub>a</sub>-a-ši-it-ta-aš túh-ḫa-a-it [tú]h-ḫi-ma-an- x - x - x[..]
  13. [URU?]-ri<sup>d</sup>Ku-mar-pí-iš iš-ta-ma[-aš-t]a<sup>HUR.SAG</sup>Wa<sub>a</sub>-a-ši-it-ta[-aš]
  14. [tú]h-ḫa-a-it nu-u=š-ši<sup>HUR.SAG</sup>MEŠ<sup>MEŠ</sup> hu-u-ma-an-te-eš ú-wa-[a]n n[a]
  15. [p]a-a-er<sup>HUR.SAG</sup>Wa<sub>a</sub>-a-ši-it-ta<sup>HUR.SAG</sup>MEŠ<sup>MEŠ</sup> hu-u-ma-an-te-eš
  16. [me-]mi-iš-ke-u-wa-an da-a-er<sup>HUR.SAG</sup>Wa<sub>a</sub>-a-ši-it-ta [ku?]-w[a-at=wa?]
  17. [tú]h-ḫa-a-it DUMU-an-na-za=wa=za túh-ḫi-ma-an Ú-UL ša-ak-ti
  18. Ú-UL=an=tá=k-kán<sup>d</sup>GUL-aš-še-eš GUL-aš-še-er Ú-UL=m-a-an=[tá]=k-k[án]
  19. [AM]A-aš še-er ḫa-aš-ta<sup>HUR.SAG</sup>Wa<sub>a</sub>-a-ši-it-ta-aš d[a-p]í-aš<sup>HUR.SAG</sup>MEŠ<sup>MEŠ</sup>[-aš]
  20. [EG]IR-pa me-mi-iš-ke-u-wa-an da-a-iš DUMU-an-n[a-z]a=wa-a=z  
túh-ḫi-ma-an
  21. Ú-UL I-DE Ú-UL=an=mu=kán<sup>d</sup>GUL-aš-še-eš GUL-aš-še-er
  22. Ú-UL=m-a-an=mu-u=š-ša-an AMA=YA še-er ḫa-a-aš-ta
- 

relationship between Wāšitta and Kumarbi seemed to me to be a fitting contribution to this volume as the honorand herself edited one of the songs belonging to the Kumarbi Cycle.

7 Cf. Waal (2014) for the transliteration <sup>d</sup>GUL-aššeš ‘Fate-goddesses’ (line 18, 21) and GUL-š-‘to write’ (line 6, 18, 21) with the sign GUL as a sumerogram.

23. [           ]x-ma ḪUR.SAG<sup>MEŠ</sup>-aš iš-tar-na LÚ-BA-RU ma-a-an  
 24. [           n]u=mu=za kat-ti-i=š-ši ša-aš-nu-ut nu a-pé-et pa-an-ta-la-az=pát  
 25. [           ]x túḫ-ḫe-eš-ke-u-wa-an te-eḫ-ḫu-un  
 26. [           -i]t ḫa-at-ta-an-te-eš EGIR-p=a-at=za  
 27. [           ITU] 9<sup>[KAM]</sup> p]a-it nu ITU 10<sup>[KAM]</sup> ti-ya-at  
 28. [           ]x-te-eš túḫ-ḫe-eš-ke-wa[-an  
 29. [           ]nu túḫ-ḫi-m[a-an...  
 30. [           ]x-x[

Unfortunately, the first few lines of this fragment are badly damaged, but we nevertheless clearly recognize the name of Kumarbi in line 4, who is counting the days and the months (... UD<sup>KAM.HI.A</sup>-uš kap[puiškezzī? ... IT]<sup>U<sup>KAM.HI.A</sup>-uš</sup> GUL-aškez[zi]). From line 9 onwards, the text becomes appreciably clearer, and we read the following:

The first [mo]nth went (and) the second month se[t in. The third month, the fourth month,] the fifth [month], the sixth month, the seventh month (and) the eighth month se[t in, and the mountain Wāšitta] beg[a]n [tu]ḫḫae-ing.

The mountain Wāšitta *tuhḫae*-ed, and Kumarbi heard the *tuhḫima* [...] in the [town?]. The mountain Wāšitta *tuhḫae*-ed, and all the mountains came to see her. All the mountains began speaking to Wāšitta: 'Wāšitta! Why have you *tuhḫae*-ed? From childhood onwards you do not know *tuhḫima*-. The Fate-goddesses have not written it out for you, and your mother has not given birth to it for you.' Wāšitta began answering all the gods: 'From childhood onwards I did not know *tuhḫima*-. The Fate-goddesses have not written it out for me, and my mother has not given birth to it for me.

§ But [...] in the mountains [...] as a stranger, and he made me sleep with him. And from that moment onwards [...] I began *tuhḫae*-ing.'

The following lines are again rather damaged. We nevertheless read that the ninth month passed and that the tenth month set in (line 27: [ITU] 9<sup>[KAM]</sup> p]ait nu ITU 10<sup>[KAM]</sup> tiyat) and that again there was *tuhḫae*-ing (line 28) and that another *tuhḫima*- occurred (line 29).

It is clear that we are dealing here with a mountain called Wāšitta, which after having had intercourse with Kumarbi (who was disguised as a stranger?) had become pregnant. It is in this sense important to realize that according to the Hittite calendar, a pregnancy lasts not nine, but ten months, since a lunar month lasts only 28 days, so that a normal pregnancy of 280 days extended over



ten lunar months. In our text, however, the mountain Wāšitta starts *tuhḫae*-ing already in the eighth month. Yet, since in line 27 it is clearly stated that the ninth and the tenth month have also passed, there can be no doubt that in the end Wāšitta must have gone through the full gestation period.

## 2 Labour Pains and Pregnancy

It is for this reason that Johannes Friedrich, who in 1952/53 was the first to transliterate and translate this text, called this story “Von der Schwangerschaft der Berggottheit Wāšitta” and translated the verb *tuhḫae*- as ‘to have labour pains, to begin to have contractions’ (‘kreißen, in die Wehen kommen’), and the noun *tuhḫima*- as ‘pregnancy’ (‘Schwangerschaft’).<sup>8</sup> For instance, lines 10–11 are translated by Friedrich as “the eighth month set in, and she began to have contractions” (“der 8. Monat trat ein, und sie kam allmählich in die Wehen”), and lines 16–17 as “Why were you having labour pains? From childhood onwards you do not know pregnancy” (“Warum kreiſtest du? Von Jugend an kennst du Schwangerschaft nicht”).

Although understandable, this translation cannot be correct. The first argument is that the interpretation of the noun *tuhḫima*- as ‘pregnancy’ is contradicted by the fact that all other Hittite words containing the semantic notion of ‘pregnancy’ are derived from the stem *arma*-: the verbs *armae*- ‘to be pregnant’, *armahḫ*- ‘to become pregnant’ and the adjective *armawant*- ‘pregnant’. On the basis of these, one would expect that the noun ‘pregnancy’ should also be derived from the stem *arma*-.

A second and more important argument against Friedrich’s translations is the fact that the verb *tuhḫae*- is attested in a few other contexts as well, where it clearly cannot be interpreted as meaning ‘to have labour pains’. This is clearest in KUB 7.41, which describes the purification ritual of an impure house. After performing several ritual deeds, the priest asks the Sun-goddess of the Earth the following question:

KUB 7.41 obv.

10. . . . *ki-i É-er ku-wa-at tuḫ-ḫa-et-t[a-ri nu]*

11. *ša-ra-a ne-pí-ši ku-wa-at ša-ku-eš-ke-ez[-zi]*

“Why does this house *tuhḫae*-? Why does it look up to heaven?”

It is clear that translating *tuhḫae*- as ‘to have labour pains, to begin to have contractions’ is in this context out of the question.

<sup>8</sup> Friedrich 1952/53: 151–152.

### 3 Gasping and Suffocation

This view was also advocated by Emmanuel Laroche. In a 1956 study he discusses the words *tuh̄hae-* and *tuh̄hima-*, and connects these with the noun *tuh̄hiyatt-*, which is attested only once, in the following context:

KBo 7.14 i

5. . . . nu-u=t-ta ḫar-ták-kán ma-a-an  
 6. [ ]x-iš-ke-mi nu tu-uḫ-ḫi-ya-at-ti-it a-ak-ti

Laroche translates this sentence as “I will [compress?] you like a bear(?) and you will perish of suffocation” (“je te [serre?]rai comme un ours(?) et tu périras d’étouffement”).<sup>9</sup> On the basis of this interpretation, he assumes that *tuh̄hae-* and *tuh̄hima-* have a basic meaning ‘gaspings, shortness of breath, suffocation’ (‘halètement, étouffement, suffocation’). To his mind, the mountain Wāšitta is gasping because she has begun to have contractions, whereas the house from the purification ritual is gasping because it suffers from its impurity.

A year later, this proposal was adopted by Friedrich, who in the first *Ergänzungsheft* of his *Hethitisches Wörterbuch* explicitly corrects his former translations of *tuh̄hae-* and *tuh̄hima-* to ‘to gasp, to be short of breath’ (‘keuchen, Atemnot haben’) and ‘gaspings, shortness of breath, suffocation’ (‘Keuchen, Atemnot, Erstickung’), respectively.<sup>10</sup> The latter translation is subsequently also employed for *tuh̄hiyatt-*.

Ever since Friedrich’s inclusion of Laroche’s translations in his dictionary, these have been generally followed. We find them, for instance, in Otten’s 1961 edition of the purification ritual of the house,<sup>11</sup> in Kronasser’s 1966 monograph on the etymology of the Hittite language,<sup>12</sup> in Haas’ 1994 *Geschichte der hethitischen Religion*<sup>13</sup> and in his 2006 *Die hethitische Literatur*, although he translates the verb *tuh̄hae-* in the story of the mountain Wāšitta as both ‘to gasp’ (‘keuchen’) and ‘to have labour pains’ (‘kreißen’).<sup>14</sup> We further find it in Tischler’s 2001 *Hethitisches Handwörterbuch*<sup>15</sup> and in the *Chicago Hittite Dictionary*, where *tuh̄hae-* is translated as ‘to gasp’ and ‘to gasp (in labor)’.<sup>16</sup>

9 Laroche 1956: 75.

10 Friedrich 1957: 21.

11 Otten 1961: 117.

12 Kronasser 1966: 475.

13 Haas 1994: 89.

14 Haas 2006: 159.

15 Tischler 2001: 178–179.

16 CHD P: 94; Š: 28.

#### 4 Doubts

In the 1994 tenth fascicle of his *Hethitisches Etymologisches Glossar*, however, Johann Tischler classifies the verb *tuh̄h̄ae-* as a “semantisch schwieriges Verbum”,<sup>17</sup> apparently having doubts about the correctness of the generally accepted translation ‘to gasp, to be short of breath’.<sup>18</sup> I fully share these doubts: to me, this translation is hardly convincing.

An important reason for this is that in other texts that deal with childbirth, the reaction of mothers to their labour pains is always expressed by verbs meaning ‘crying’ or ‘screaming’. For instance, in KUB 33.120, which deals with the birth of the children of the earth, the verb *wiweške-* ‘to cry’ is used:

KUB 33.120 iv 4–9 + KUB 33.119, 13–18

4. . . . ITU 1<sup>KAM</sup> ITU 2<sup>[KAM]</sup> ITU 3<sup>KAM</sup> *pa-it(?)*
5. [IT]U 4<sup>KAM</sup> I[T]U 5<sup>KAM</sup> ITU 6<sup>KAM</sup> *pa-it* [ITU 7<sup>KAM</sup>]
6. ITU 8<sup>KAM</sup> IT[U] 9<sup>KAM</sup> *pa-it nu* ITU 10<sup>KA</sup>[<sup>M</sup> *ti-ya-at nu I-NA*]
7. ITU 10<sup>KAM</sup> KI-a[š] *ú-i-ú-e-iš-ke* [-*u-wa-an da-a-iš*]

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8. *ma-a-an=za* KI-aš *ú-i-ú-e-iš-ke-et* x[. . . ]

9. DUMU<sup>MEŠ</sup> *ha-aš-ta* . . .

The first month, the sec[ond] month, [(and) the third month passed]; the fourth [mon]th, the fifth m[on]th, (and) the sixth month passed; [the seventh month], the eighth month, (and) the ninth mon[th] passed. The tent[h] month [set in, and in] the tenth month the eart[h] [began] cryi[ng].

§ While the earth was crying, she gave birth to [. . .] children.

In another text, KUB 24.7, the verb *taškupae-* ‘to scream’ is used in this context. A fisherman finds a child that was fathered by the Sun-god with a cow, but which the cow rejected. The fisherman takes the child home and says to his wife:

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17 Tischler 1994: 405–407.

18 Nor does Ulrike Roeder accept the translation ‘to gasp’. In a 1981 etymological article she translates *tuh̄h̄ae-* as ‘to spit fire, to erupt’ (‘Feuer speien’), an interpretation that has not been mentioned, let alone adopted, in the literature of later times. I will come back to this proposal at the end of this article.



We have seen that Laroche translated lines 5–6 as “I will [compress?] you like a bear(?) and you will perish of suffocation”.<sup>19</sup> In Laroche’s translation it is not fully clear which of the speech act participants is the one that is compared to the bear. Does the speaker compare himself to a bear (“I will compress you like a bear [compresses]”), or does he compare the addressee to a bear (“I will compress you like a bear [is compressed]”? In Hittite, however, there is no such ambiguity: the word *hartakkan* is in the accusative case, so there can be no doubt that the addressee, expressed by the enclitic pronoun =*tta*, which is in the accusative case as well, is the one that is compared to a bear: “I will xxx you like a bear [is xxx-ed].” This is crucial if we are to understand this passage correctly.

It is clear that the sender of the message wants to do battle with the man of the town *Ḫašši*, and demands that he comes to meet him at a certain place (lost in the break at the beginning of line 4), undoubtedly somewhere outside of the town *Ḫašši* itself. If, however, the man of the town *Ḫašši* does not come to that place, but instead stays inside his town, the speaker threatens to force him to come out of the town by doing something to him (lost in the break at the beginning of line 6)—something that in similar situations one also does to bears, and that can potentially kill him because of *tuhḫiyatt-*.

The only custom known to me which one does to bears that are unwilling to come out of their dens, is to smoke them out. I therefore propose to translate the sentence *nu=tta hartakkan mān [...]* *iškemi* as “I will [smoke] you [out] like a bear.” For this reason, it seems plausible to me to assume that also *tuhḫiyatt-* refers to the act of smoking out: “and you will die of smoke / the act of smoking out”.

## 6 Smoke

This interpretation of *tuhḫiyatt-* is supported by the fact that another Hittite word containing the stem *tuhḫ-* has the semantic notion of ‘smoke’ as well, namely the noun *tuhḫuwai-* ‘smoke’. The meaning of this latter word is best illustrated in the Hittite-Akkadian bilingual KBo 10.1/2, where Hittite *tuhḫuwai-* directly corresponds to Akkadian *qutra* ‘smoke’:

*tuh-ḫu-wa-in=ma ne-pi[-ša-aš<sup>d</sup>UTU<sup>d</sup>U=ya ...]* (KBo 10.2 iii 40)

corresponds to

*qù-ut-ra a-na<sup>d</sup>UTU<sup>d</sup>U ša-me-e ú-ka-al-li-im* (KBo 10.1 rev. 23–24)  
 “He showed smoke to the Sun-god of heaven and to the Storm-god.”

<sup>19</sup> Laroche 1956: 75.

Also in Cuneiform Luwian we find the stem *tuhh-*, which possibly denotes ‘smoke’. The CLuw. noun *tuhhara-* is attested in Hittite contexts that speak of burning:

*n=a-aš-ta an-da túh-ḥa-ra-an-zi ma-al-wa-ra-an-zi ú-ra-an-ta* (KUB 35.143 ii 10–11 // KUB 35.145 ii 2)  
 “The *tuhhara*-s and *malwara*-s are burning.”

*n=a-aš-ta an-da túh-ḥa-ra-an-zi ma-al-wa-ra-an-zi ki-iš-ta-nu-nu-un* (KUB 17.15 ii 8–9)  
 “I have extinguished the *tuhhara*-s and the *malwara*-s.”

It therefore seems justified to me to assume for *tuhhara-* the meaning ‘smoking materials’, ‘incense’, or similar.

Also from the perspective of Indo-European, a connection between the Hittite stem *tuhh-* and the meaning ‘smoke’ is quite plausible. Based on Sanskrit *dhūmá-* ‘smoke’, Greek *thūmiē* ‘incense’ and Latin *fūmus* ‘smoke’, we can reconstruct a Proto-Indo-European root *\*d<sup>h</sup>uH-* ‘smoke’, which would perfectly yield Hittite *tuhh-*. I therefore have no doubt that the interpretation of *tuhhiyatt-* as ‘smoke / the act of smoking out’ is correct.

## 7 A Smoking House

It is now time to investigate whether the translation of the stem *tuhh-* as ‘smoke’ is also valid for the verb *tuhhae-* and its derivative *tuhhima-*. Let us first examine the purification ritual of the house. In this text, KUB 7.41, an account is given of how an impure house is purified. From line 4 onwards we read:

KUB 7.41+

4. *ka-ru-ú-a-ri-wa-ar*<sup>LÚ</sup>AZU É-er ḥa-a-ši [*n=a-aš=kán an-da*]
  5. *pa-iz-zi*<sup>URUDU</sup>AL<sup>URUDU</sup>MAR<sup>URUDU</sup>*gul-lu-bi ḥar-zi* [...]
  6. *te-kán*<sup>URUDU</sup>AL<sup>URUDU</sup>*pád-da-i pá-t-te-eš-šar*<sup>URUDU</sup>MAR-it [...]
- 
7. A-NA 4 ḥal-ḥal-du-um-ma-ri=ya QA-TAM-MA pád-da-i ḥa-a[š-ša-aš ta-pu-uš-za]
  8. QA-TAM-MA=pát pád-da-i pá-t-te-eš-šar=ma<sup>URUDU</sup>gul-lu-bi-i[t...]
- 
9. *nu ki-iš-ša-an me-ma-i ták-na-a-aš*<sup>d</sup>UTU-i ki-i u[t-tar? ...]
  10. *da-aš-ke-u-wa-ni ki-i É-er ku-wa-at túh-ḥa-et-t[a-ri ...]*
  11. *ša-ra-a ne-pí-ši ku-wa-at ša-ku-eš-ke-ez[-zi]*

Early in the morning the incantation priest opens up the house [and] goes [inside]. He holds a hoe, a spade and a sickle. [...] he digs up the ground with the hoe [and...] a pit with the spade.

Also at the four corners he digs in the same way. And [also besides] the fir[eplace] he digs in that very same way, but [here] he [...] a pit with the sickle.

He speaks as follows: ‘Oh Sun-goddess of the Earth! We are taking [...] this ma[ttter(?)]. Why does this house *tuh̄hae*-? Why does it *šakuwae*- up to heaven?’

In order to understand the meaning of *tuh̄hae*- in this passage, we need to take account of two facts. First, beside the pits that have been dug at the four corners of the house, another pit is dug in the middle of the house, next to the fireplace. Although the four pits in the corners of the house have been created by using the spade, the pit next to the fireplace is created by using the sickle. This implies that this pit has a special function. Secondly, the Sun-goddess of the Earth is being evoked. She is a deity of the netherworld, and later on in the text we read that it is indeed the netherworld deities who are requested to take all the impurities of the house upon themselves.

Let us first look at the last clause of the passage: “Why does [this house] *šakuwae*- up to heaven?”. Usually, this clause is translated as “Why does [this house] look up to heaven?”.<sup>20</sup> It is in itself correct that the verb *šakuwae*- denotes ‘to see, to look (upon)’. Yet, because the verb is derived from the noun *šakuwa*- ‘eye’, its literal meaning must be ‘to cast one’s eye (upon)’. Of course, houses do not have eyes. But they do have several openings that can be viewed as their eyes:<sup>21</sup> a door, windows, and a smoke-hole.<sup>22</sup> The latter of these would of course nicely fit the semantic notion ‘smoke’ that we have postulated for the stem *tuh̄h*-.

In my view, the basic concept of the passage cited is that normally houses with their plumes of smoke are constantly connected with the heavenly deities. Yet, in a time when purification is needed, it is necessary that the impure house turns towards the netherworld deities in order to be purified. As an alternative to the heavenly connection, more or less as a mirror-image of the “smoke-eye”, a pit next to the fireplace is dug. In his prayers to the Sun-goddess of the Earth the incantation priest then asks “Why is this house smoking, and why does it have its eye cast upon heaven?”, and in this way summons the impure house

20 E.g. CHD š: 55: “Why does it(?) continually look up to heaven (for help)?”.

21 Cf. the fact that the English word *window* derives from Middle English *windoʒe*, itself a loan from Old Norse *vindauga*, litt. ‘wind-eye’, cf. OED s.v.

22 Cf. Naumann 1971: 190.

to turn to the netherworld deities instead, so that they can purify it. I therefore think that a translation of the verb *tuhḥae-* as ‘to smoke’ would indeed be fitting.

## 8 A Smoking Mountain

Now we should turn to the text with which this article began, namely KUB 33.118, the text dealing with the pregnancy of the mountain Wāšitta. Before we consider this text as a whole, we first need to address a particular detail of it. In lines 12–13 we read *tuhḥiman* [. . . . URU-]ri <sup>d</sup>*Kumarpiš ištama[št]a* “In [town?] Kumarbi heard (*ištamašta*) the *tuhḥima-*.” It is quite possible that this sentence was the reason for Laroche to translate *tuhḥae-* and *tuhḥima-* with a verb denoting an action that produces sound, like ‘to gasp’. It is indeed true that the verb *ištamašš-* generally means ‘to hear’. Yet it is also used in the sense ‘to hear of’. For instance, in KBo 5.6 we read:

LÚ<sup>MEŠ</sup> KUR<sup>URU</sup> *Mizra=ma mahḥan šA* KUR<sup>URU</sup> *Amka* GUL-*aḥḥuwar ištamaššanzi*  
*n=at naḥšariyanzi* (KBo 5.6 iii 5–6)

“When, however, the people in Egypt heard of the attack on Amka, they became afraid.”

It is clear that the Egyptians did not directly hear the attack with their own ears, but that they must have heard *of* it.

Taking this into account, and translating the verb *tuhḥae-* as ‘to smoke’, which implies that the noun *tuhḥima-* can be translated as an abstract noun ‘(the act of) smoking’, we can now translate the text KUB 33.118 in the following way:

The first [mo]nth went (and) the second month se[t in. The third month, the fourth month,] the fifth [month], the sixth month, the seventh month (and) the eighth month se[t in, and the mountain Wāšitta] beg[a]n [sm]oking.

The mountain Wāšitta smoked, and Kumarbi heard of the smoking [...] in the [town?]. The mountain Wāšitta smoked, and all the mountains came to see her. All the mountains began speaking to Wāšitta: ‘Wāšitta! Why have you smoked? From childhood onwards you do not know smoking. The Fate-goddesses have not written it out for you, and your mother has not given birth to it for you.’ Wāšitta began answering all the gods: ‘From childhood onwards I did not know smoking. The



Fate-goddesses have not written it out for me, and my mother has not given birth to it for me.

§ But [...] in the mountains [...] as a stranger, and he made me sleep with him. And from that moment onwards [...] I began smoking.'

## 9 The Volcano Wāšitta

With this new translation it has now become clear that Wāšitta is not a normal mountain, but rather a volcano, whose eruption undoubtedly will constitute the birth of some kind of monster.

In 1981, Ulrike Roider also proposed a volcanic interpretation of this text, but she translates the verb *tuhḫae-* as 'to spit fire, to erupt'. Although this interpretation is close to mine, a translation 'to spit fire' fits neither for the verb *tuhḫae-* in the purification ritual of the house, nor for the noun *tuhḫiyatt-* that occurs in the passage that I have interpreted as dealing with the smoking out of bears. Moreover, Roider's translation does not do justice to the context of KUB 33.118 as a whole. It is already in the eighth month of her pregnancy that the mountain Wāšitta starts *tuhḫae-*ing, i.e. smoking. Although even at this stage this smoking causes quite a stir, I suspect that it is only the forerunner of an even more spectacular event, namely the undoubtedly violent eruption that will take place in the tenth month, just after our text breaks off, and which will constitute the birth of another one of Kumarbi's ghastly children.

In the absence of other fragments that can be attributed to this story with its promising prologue, we can only guess at the physical appearance of the monster that will emerge from inside this volcano, and how it will do battle with Teššub in favour of its father Kumarbi's kingship.

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