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Wilhelm, Gernot (2004): Generation Count in Hittite Chronology. In: Hermann Hunger - Regina Pruzsinszky (Hg.): Mesopotamian Dark Age Revisited. Proceedings of an International Conference of SCIEM 2000 (Vienna 8th-9th November 2002). Wien, 71-79.

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80) Hittite āštawar = "leftovers" — In the publication of my dissertation 1) I understood the hapax noun āštawar (Text Ka, i 17, 19)2) to designate some particular foodstuff, taboo to a woman in seclusion during the latter months of her pregnancy. Yoram Cohen has pointed out that this lexeme, with its suffix -war, is a deverbal noun and must have an abstract meaning, suggesting that it might indicate "some general or abstract quality associated with this edible substance."3) The correct interpretation is obvious once the join with KBo 39.45, unavailable at the time of my original work, is made:

KBo 17.65 + KBo 39.45 i 17-23, with dupl. KUB 40.59

- 17. a-aš-ta-u-wa-ar-ši a-d[a-a]n-na a-ku-wa-an-na 「Ú¬-UL a-a-ra TAP-PÍ-I[N-NU-ma Ú-U]L 「e-ez-za¬[-zi]
- 18. ZÀ A.LI ku-uš-ku-uš[-š]a-an-da-an Ú-UL [e][-e]z-za-zi SAR[-aš Z]À AH.LI az-zi-ki-i[z-zi]
- 19. MUNUS-aš aš-ta-a-u-wa-ar LÚ-«iš» az-zi-ki-iz-zi LÚ-a[š-ma aš-t]a-u-wa-[a]r MUNUS-za Ú-UL e-ez-za-zi
- 20. [ma-a-a]n ^{LÚ}MU-ZA-ŠU-«ya» kat-ti-iš-ši nu a-pa-^ra [¬][-š]a šu-up-pa wa-ar-pu-un^a nu ma-a-an 21. [(a-da-a)]n-na ku-w[a-p]í na-aš-ši kat-ti-iš-ši e-eš-zi ^{OIŠ}BANŠUR-ma-kán A-NA ^{LÚ}MU-TI-ŠU-ya
- 22. [tu-ug-g]a-a-ri [A-N]A DAM-ŠU-ya-at-kán tu-ug-ga-a-ri DUGDÍLIM.GAL-ya-aš-ma<-aš>-kán tu-ug-ga-a-ri
- 23. [kat(-ti-iš-ši-y)]a-a[(š-ši im)]-ma e-eš-zi kat-ti-iš-šši-ma MUNUS!-za «Ú-UL» e-ez-za-zi

It is not permitted for her to eat or drink leftovers, [and] she may [not] eat TAPPINNU-flour/bread. She may not eat ground cress, but she may eat garden cress. The man may eat the woman's leftovers, [but] the woman may not eat the man's leftovers. .

[When] her husband is with her, then he is washed pure. And while it is time to eat, he is seated with her, but a table is required for her husband and one is required [for] his wife. A bowl is required for (each of) them. [Even] though he sits with her, the woman may not eat with him.

The passage may now be better understood. While the mother-to-be is indeed forbidden particular foods, wild cress presumably because of its association with infertility and barrenness in Hittite culture,⁴⁾ and TAPPINNU (CAD T, 192-93) for unknown reasons, the main point here is that she must not be contaminated by intimate contact with the world outside her sequestration in the kalli[starwana]-house (Ka i 15). Her husband may visit, and even dine with her, but they must use separate utensils. The asymmetrical prohibition of the consumption of astawar practically demands the translation "leftovers" for the term in question.

Etymologically, aštawar may be analyzed as a verbal substantive of *aštai-, from the noun ašta-, itself a derivative in *-to- from aš-, "to remain, be left over." Compare Palaic tarta-, "curse" <*tór-to- and perhaps Hittite $m\bar{u}t\bar{a}i$ -, "to (re)move" (CHD L-N, 336) < * $m\bar{u}ta$ - < *muta- < *mu

- 1) Hittite Birth Rituals, StBoT 29 (Wiesbaden: Harrassowitz, 1983), 156.
- 2) Ibid., 134-35.
- 3) Taboos and Prohibitions in Hittite Society, THeth 24 (Heidelberg: C. Winter, 2002), 68-69.
- 4) Giuseppe del Monte, "The Hittite Herem," Babel und Bibel 2 (2005): 23-24.
- 5) I am indebted to my colleague H. Craig Melchert for guidance on this question.
- 6) See H. Eichner, "Hethitisch gelenuššuš, ginuššin," in Hethitisch und Indogermanisch, ed. E. Neu and W. Meid (Innsbruck: Institut für Sprachwissenschaft der Universität Innsbruck, 1979), 48 n. 14.

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81) Hulanabi vs. Talmi-Teššub: who wrote KBo 33.175+ and KBo 23.28+ (CTH 628)? - Of the texts of the (H)išuwa-festival (CTH 628) found in Hattuša some 33 colophons have been preserved. In these colophons, two or three scribes are mentioned by name: Hulanabi, Talmi-Teššub and (probably) Alihišni. 1) Salvini & Wegner, followed by Mascheroni, contribute KBo 33.175+ and KBo 23.28, in which the name of the scribe is lost, to the scribe

adupl. obv. 4': [wa-a]r-pa-an[-za].