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Hittite *išpar-* "to spread out" and *išparre/a-* "to kick"

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1. Introduction

The aim of this paper is decidedly modest: to offer a minor corrective to the presentation of the topic by Kloekhorst (2008: 406-410). Kloekhorst has proven that, contrary to previous analyses by me and others, Hittite had at all times two distinct verbs of the basic shape *išpar(r+)-*, one meaning "to spread out, strew" and the other "to kick, trample," reflecting two different PIE roots. However, his wrong assignment of one crucial Middle Hittite example results in a false picture of the inner-Hittite inflectional development of the two stems. Correcting this will be the main contribution of what follows. Unfortunately, the details of the prehistory of the verb "to kick, trample" remain impossible to determine with certainty.

2. Previous analyses

Oettinger (1979: 266-271) distinguished Hittite *išparnu-* "to spread out" (< PIE **sper-* "spread, scatter, strew") and only one other verb, with an original stem *išparre/a-* and *mi*-inflection, but later with a secondary *ye/a*-stem *išparriye/a-* and also secondary inflection as a *ḫi*-verb *išpar(r)-*, with the meanings "trample; spread out (originally with the foot)" < PIE $*sperh_1$-. In Melchert (1984: 17-18; 1994: 80-81 and passim) I followed Oettinger in all points but one: I assumed that the *ḫi*-inflection of "kick, trample; spread out" was older.

    Kloekhorst (2008: 406-410) has argued that we must distinguish a *ḫi*-verb *išpār-/išpar-* "spread out, strew" (< PIE **sper-*), also the base of *išparnu-* "idem," and a separate verb *išparra-* (also a *ḫi*-verb) "trample" < PIE $*sperh_{2/3}$-. For the same separation see already Watkins 1975: 377. The attempt of Puhvel (1984: 445-447) to unify the two roots at the PIE level is misguided. Kloekhorst's claim of two distinct verbs "spread, strew" and "kick, trample" is clearly correct, but his assignment of the attested forms to the different verbs is not quite accurate, necessitating a new treatment of both the synchrony and diachrony.

3. Synchrony

3.1. *išparnu-*

Here I may be brief. Although the contextual sense of some examples is less than assured, there is a consensus that this verb means "to spread, strew, scatter" (thus with Oettinger 1979: 269, Kloekhorst 2008: 406, *et al.*):

> (1) (KBo 20.10 i 11-12 and ii 8-9; OH/OS) *ta* LUGAL-*un šuppiaḫḫi w*[*a*]*tar* 3-ŠU *išparnuzi*
>
> > He purifies the king (in that) he strews water (over his hands) three times.

Likewise we find at KBo 8.102, 6 and 12 *wātar išparnuzzi* "strews water" and at KUB 12.29 i 4-5 *wātar ANA* EN SISKUR [*i*]*šparnuškezzi* "repeatedly strews water on the ritual client."

> (2) (KUB 7.57 i 8; OH/NS) MUNUS.MEŠŠU.GI *išparnumi*
>
> > I will scatter the "old women."

> (3) (KUB 48.76 i 2-3; MH/NS) *nu ēktan* [...*išpa*]*rnuzi nu=šmaš tezzi*
>
> > He spr[eads out...] a hunting net and says to them.

> (4) (KBo 55.52 Ro? 13) [GIM-*an ēktan išpa*]*rnuwanzi nu ARNABU ēktet* [*appanzi*]
>
> > As they spr[ead out a hunting net] and [catch] a hare with the hunting net.

In view of example (3) we should probably restore and read (4) thus with Puhvel (1984: 444) contra Hoffner (1977: 107). See also the example from KBo 17.61 Ro 17 cited below under NH *išparr(a)-* "spread." The objects of *išparnut* in KUB 19.9 iv 12 and [*p*]*arā iš!parnunun* "I spread out" (text *uš-pár-nu-nu-un*) in KUB 41.19 Vo 9 are uncertain.

3.2. *išpār-/išpar-* "to spread, strew"

This was originally a *ḫi*-verb of the class of *ār-/ar-* "arrive," as per Kloekhorst (2008: 406-407). As he correctly emphasized, the only examples in OS confirm that it had a single *-r-* in the weak stem:

> (5) (KBo 25.31 iii 9-10; OH/OS) [1]5 NINDA*šarāma* LÚMEŠ GIŠBANŠUR *udanzi* LÚ.M[(ᴱˢ*ḫāp*)*i*°...(*kattan*)] *išparanzi*
>
> > The table-men bring fifteen bread rations. The *ḫapiya*-men spread (them) below/ under [ ].

The restorations are from KBo 20.32 ii 2-3 (NS), with a spelling *iš-pár-ra-an-zi* (see below), but the formulation of the NS manuscript appears to be longer

than that of KBo 25.31, so the precise relationship of the *ḫapiya*-men to the bread rations is unclear. See also KBo 20.27 Vo? 3 *išpara[nzi]* (OH/OS) for the single *-r-*.

(6) (KUB 12.44 ii 30; ?/NS) [*=š]an? par(a)šdun išparḫi*

I spread sprigs on [   ].

Pace Kloekhorst (2008: 645) the word *paršdu-* clearly means "shoot(s), sprig(s)." The example *par(a)štuēš* in the Hurro-Hittite Bilingual (KBo 32.14 LEdge 4) refers to new shoots that grow from a pile of cut wood (see Neu 1997, correcting Neu 1996: 212).

(7) (KUB 9.28 i 25-27; pre-NH/NS) 7 GUNNI *nu=ššan* GIŠ[ḪI.A] *ḫandaizzi* EGIR GUNNI[ḪI.A] *namma* 7 GUNNI *iyazzi nu=ššan* GI[ḪI.A]*-an* [*i*]*špāri*

(There are) seven braziers. He arranges pieces of wood thereon. Behind the braziers he makes another seven braziers, and thereon he spreads reeds.

(8) (KBo 10.45 ii 19-20; MH/NS) *nu=uš* GÍR[MEŠ]*-uš* DÙ-*zi nu=uš* KI-*an išpāri nu=ššan kūš* DINGIR[MEŠ] *ašaši*

He makes them as/into daggers and spreads them on the ground and seats these deities thereon.

(9) (KUB 20.46 ii 5-8; OH/NS) *nu* GAL DUMU[MEŠ] É.GAL *ilanaš peran ḫappurriyan išpāri*

The chief of the palace officials spreads greenery in front of the stairs.

(10) (KUB 30.29 Ro 5; MH/MS) [1]-*EN* [KUŠ]*šarpaššiš*(sic!)*=a=kan* [GIŠ]*kuppišnaš ištarna* [*t*]*agān išparanzi*

They spread out one cushion on the ground between the stools.

(11) (VBoT 24 ii 31-32; MH/NS) *ŠA* [GIŠ]ḪAŠḪUR.KUR.RA *laḫḫurnuzi išparanzi*

They spread out foliage/boughs of the mountain apple tree.

Likewise HT 1 iv 22 (?/NS), and this is also the likely spelling in KUB 30.32 i 21 with [KUŠ]NÍG.BÀR "pelt" as the object.

(12) (KUB 15.34 i 40-41; MH/?) DINGIR[MEŠ] LÚ[MEŠ] [GIŠ]ERIN-*aš kāša=šmaš* KASKAL[MEŠ] [TÚG]*kušišiyaš* [TÚG]*kurešnit išparḫun nu=šmaš=aš* BA.BA.ZA Ì.DÙG. GA *išparḫun*

Male gods of the cedar, I have spread the paths for you with gown-fabric. I have spread them for you with gruel and fine oil.

(13) (KUB 7.5 ii 17-19; MH/NS) *AN[A* NINDA.ÉRI]N[MEŠ]*=ya=ššan šer kue* TÚG. BAR.DUL$_5$[MEŠ] *n[ašm]a* TÚG.GÚ.È.A *kitta n=a[t=z]a išpantaz katta išpareškezzi*

Also the *kusītu-*garments or shirt which are lying on the troop-bread he spreads down for himself each night. (translation with Hoffner 1987: 274 and 278)

The first singular forms *išparḫi* and *išparḫun*, the third singular present *išpāri* and crucially the OH/OS third plural present forms *išparanzi* with single -*r*- taken together confirm Kloekhorst's analysis of an original athematic *ḫi*-verb of the type of *ār-/ar-* "arrive" (*ārḫi, ārḫun, ari, aranzi*). Note also that the meaning of all examples is "spread (out), strew." There is no role of the feet in any of them.

This verb is subject in later Hittite to a variety of secondary developments, all of which have clear parallels for members of this class.

First, there is a secondary NH inflection as a *ḫi*-verb *išparra-/išparr-* after the type of *ḫarra-/ḫarr-* "to crush, destroy" (P3Sg *ḫarrai*, but infinitive *ḫarruwanzi*). For this athematic weak stem in our verb note the supine *išparruwan* (KBo 14.45, 4; NH). The strong stem *išparra-* appears in (14):

(14) (KUB 7.60 iii 27; ?/NS) KASKAL^MEŠ=*ya*=*wa*=*šmaš* IŠTU TÚG BABBAR TÚG SA₅ TÚG ZA.GÌN *kattan išparraḫḫun*

I have also spread the paths below you with white, red, and blue cloth(s). (or perhaps "under-spread the paths for you").

This appears to be the dominant mode of inflection in New Hittite, very frequent in the third plural present or the participle in NS: [(^GIŠNÁ)] IŠTU ^TÚGMAYALI *išparranda* "a bed spread with bedding" (KBo 15.2 Ro 10); likewise of a bed *išparranzi* and *išparrandaš* (KUB 39.11 Ro 48 and 49); *išparranzi* of a bed (ABoT 1.34: 6 and 16 and KUB 7.8 iii 15, the last with *katta*); *šaštan išparranzi* "they spread bedding" (KBo 13.106 i 3); *išparranza* of ^TÚGMAYALU "bedding" (KUB 17.31:4 and 24, KBo 15.2 Vo 2); of garments (KUB 7.8 iii 19 and KBo 22.111 iii 7, the latter with *arḫa*); of ^GIŠ*laḫḫurnuz(z)i* "foliage, cut boughs" (KUB 41.17 iii 11 with *katta*, also iv 9 and 22; a duplicate to HT 1 cited above; likewise in the duplicates KUB 9.31 iii 63, iv 17, 36 and KUB 9.32 Ro 38 and Vo 27); *ēkza išparranza* "a spread hunting net" (KBo 17.61 Ro 17; pre-NH/NS).

Second, there was a much less common secondary weak stem *išper-* after the *ḫi*-verb type *k(a)rāp-/k(a)rēp-* "devour" (Imv2Pl *išperten* KBo 21.14 Ro 8 and Pret3Pl *išperer* KBo 21.22 Ro 6). For this change compare likewise innovative P2Pl *ērteni* and Pret3Pl *erer* for older *ārteni* and *arer* "arrive."

Finally, as for very many Hittite verbs of all types, there was also secondary inflection as a *ye/a*-stem and *mi*-inflection:

(15) (KUB 7.60 ii 9-10; ?/NS) *n*=*aš* ANA DINGIR^MEŠ ^LÚKÚR KASKAL^MEŠ *kattan išparriyazzi*

And he spreads them (the colored cloths) down as paths for the gods of the enemy.

(16) (KBo 1.42 v 4; NS) *išparriyauwar* = Akkadian *mešḫû* and *meltû* "drying place" (where things are spread out for drying). See *CAD* M: 396 sub *mašḫû*.

3.3. *išparre/a-* "to kick, trample, mit dem Fuß treten"

(17) (KUB 14.1 Vo 91; MH/MS) *aliyaš=wa ŪL wāi ŪL=ma=wa wāki ŪL=ma=wa išparrezzi*

The deer does not cry out, does not bite, does not kick.

This is the crucial example for this verb, since it is the oldest attestation. Its assignment to the verb "to spread" by Kloekhorst (2008: 406) is quite impossible. The correct attribution was made by Lehrman (1991-1993: 131). Contra Puhvel (1984: 35 and 441) the passage cannot refer to the bird *alliya-*, which has consistent geminate *-ll-*. See rather Beckman 1996: 151: "stag." We now know thanks to the Hurro-Hittite Bilingual that the animate *n*-stem *aliya(n)-* with single *-l-* means "deer." The reference is to the deer as a proverbially gentle animal.[1] The spelling *iš-pár-rl-ez-zi* of the verb is technically ambiguous, but a stem *išparre-* is assured by the weak stem *išparra-* of the following examples:

(18) (KBo 6.34 iii 24-28; MH/NS) *n[u=šmaš* ALA]M *parā ēpzi n[=an* IGI$^{UI.A}$-*wa katt[a ḫuwap]pāi n=an* GÌR-*it išparranzi...nu uwandu apel* URU-*a[n* DINGIR^{M}]^{EŠ} ^{URU}*ḪATTI QATAMMA* GÌR-*it išparrandu*

He holds out [the figurine to them] and throws it face down, and they kick/trample it with (their) feet...let the gods of Hatti proceed to kick/ trample his city likewise with (their) feet.

(19) (ibid. iii 30-32) *[wāl]ūlan pariyanzi n=an* GÌR-*it [išpar]ranzi n=ašta parāš parā tarnattari*

They blow (up) a bladder, and they kick/trample it with (their) feet, so that the air is released.

See Oettinger 1976: 12-13. Note that "to spread out/scatter (with the foot)" makes little sense for (19), since the size of the deflated bladder will be very little larger than when inflated.

There is for this verb a later secondary inflection as *ḫi*-verb in *-a-* (thus with Oettinger 1979: 267 contra Kloekhorst 2008: 409), with the same change as in *ḫulle/a-* "fight" of the same class (new P3Sg *ḫullai*):

(20) (KUB 21.27 iii 29-30; NH) *nu kē* ḪUL-*u[wa AWATE^{MEŠ}* GÌ]R^{MEŠ}-*i[t] išparratti*

You shall kick/trample these evil [words with (your) f]eet.

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[1] Whether this piece of folk wisdom is strictly true is not at issue (grown deer may well kick in fighting). The cliché stands.

(21) (KUB 17.27 iii 10-12; MH/NS) [*kāš*]*a? 2-e=pat* UH₇-*naš* UH₇-*tar peššiyanun* [*nu=šm*]*aš=kan šer allapaḫḫun n=at anda* [GÌR-*i*]*t išparraḫḫun*

> I have thrown away both the sorceries of the sorcerer. I have spit on th[em]. I have kicked/trampled them with (my) feet.

This does mean that in New Hittite there would have been some homophony of the verbs "to spread" and "to kick, trample" for at least some speakers (a *ḫi*-verb with a singular stem *išparra-* and prevocalic weak stem *išparr-* in *išparranzi* and *išparrant-*). There is no positive evidence, however, that there was any semantic confusion for the Hittites. The notion that the act of trampling with the feet resulted in "spreading" or "scattering" of the object affected cannot be strictly excluded, but on the basis of current data it is purely a supposition of modern scholarship. None of the examples where the object spread is bedding, foliage, or a net – things that can truly be spread – indicates that the Hittites used their feet to do the spreading.

3.4. CLuvian *parri(ya)*- "to spread, apply (medicine)"

I adduce also for the sake of completeness the CLuvian verb *parri(ya)*- whose very limited attestation suggests a sense "spread," as in the application of medicine:

(22) (KUB 22.61 i 16-19; NH) *nu* Ú^Ḫᴵᴬ *kuit meggaya n=at=za ariyami kuit=mu* Ú SIxSÁ-*ri* ᴸᴵᴼˑᴹᴱˢA.ZU=*ya ariyami kuiš=mu* ᴸᴵᴼA.ZU SIxSÁ-*ri nu=kan* Ú *ANA* ᵈUTU^ˢᴵ ŠÀ IGI^ᴵᴶᴸᴬ *apāt :parritti*

> Because there are many (medicinal) plants, I will make an oracular inquiry about them for myself, and which plant is determined for me – I will also make an oracular inquiry about the physicians, and which physician is determined for me, he shall spread that plant onto the eyes of His Majesty. (translation after Burde 1974: 4).

4. Diachronic analysis

4.1. The verb *išpār-/išpar-* "to spread, strew, scatter" is to be derived with Kloekhorst (2008: 406) from *spór-ei, *spr-énti to a PIE root **sper-* without final laryngeal. It is cognate with Greek σπείρω "scatter, strew, sow" and (contra LIV2 580) also Armenian sp'ṙem "strew, scatter." Only in New Hittite are created secondary patterns of a *ḫi*-verb with weak stem in -*e*- (after the type of *k(a)rāp-/k(a)rēp-* "to devour" etc.), a more widespread *ḫi*-verb *išparra-/išparr-* (perhaps via an intermediate stage of *išpār-/išparr-* after the type of *ištāp-/ ištapp-* "block up" etc.), and a *mi*-verb in -*ye/a*- after the most productive class in Hittite. CLuvian *parri(ya)*- (note with "unlenited" ending *parritti*) reflects a matching -*ye/a*- stem.

4.2. Hittite *išparnu-* "spread, strew, scatter" could reflect an inherited *$sp\acute{r}neu$-*, but far more likely is an inner-Hittite creation, renewing *išpār-/išpar-*: compare *laknu-* "knock over" etc. beside *lāg-/lag-* "idem" (Oettinger 1979: 425) and more generally *karš-* and *karšnu-* "cut off," *paḫš-* and *paḫšnu-* "protect" etc.

4.3. Hittite *išparre-/išparra-* "to kick, trample" reflects PIE **sperH-* "strike with the foot." Evidence for the quality of the final laryngeal is conflicting: Latin *sprēuī* "I rejected" points to *$*h_1$* (thus Schrijver 1991: 140 and *passim*), but Old Norse *sperna/sporna* and Old English *spornan* "reject" require *$*h_{2/3}$* (thus Kloekhorst 2008: 410; LIV2 585-6 leaves the question open). The contribution of Hittite to the question is open to debate. If the stem *išparre-* matches directly Sanskrit *sphuráti* "pushes away" < *$*sph_1$-é-ti*, Hittite proves *$*h_1$*, but the presumed phonology (that after loss of *$*h_1$* the syllabic sonorant followed by hiatus would yield a geminate) is merely possible, not proven, and the entire status of the *"tudáti-type"* in Anatolian is hotly debated. On the case of Hittite *šuwe/a-* "push away" and Sanskrit *suváti* "idem" contrast Oettinger 1979: 297 (both from *$*suh_1$-é-ti*) with Kloekhorst 2008: 798 (the Hittite rather from *$*sHu-yé-ti$*). Similarly, Melchert (1994: 16 and *passim*) takes the Hittite from *$*suh_1-yé-ti$*. Since the true outcome of **VCyV* in Hittite remains unknown (see Melchert 1994: 157-158), an old **ye/o-stem* is also possible for *išparre/a-*: *$*spérH-ye/o-$* with regular loss of any laryngeal before yod and assimilation **-ry- > -rr-*. Finally, also possible is an iterative, as per Lehrman (1991-1993: 132): *$*sporh_1-éye/o-$*. Lehrman assumes specifically *$*h_1$*, but coloring of the following vowel by *$*h_{2/3}$* could have been undone by analogy to other iteratives of the type: **loukéye/o- > lukke/a-* "set on fire," **woséye/o- > wašše/a-* "clothe." I see at present no basis for choosing from among this embarrassment of possibilities. All that is clear is that we must begin with the *mi*-verb *išparre/a-* for "to strike with the foot."

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