

Indogermanistik und sprachwissenschaftlicher Hethitologie geworden ist, fand auf diese Weise eine meisterlich realisierte, sehr bedeutsame Äbrundung.

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Zinko, Christian: Betrachtungen zum AN.TAḪ.ŠUM-Fest (Aspekte eines hethitischen Festrituals). Innsbruck, SCIENTIA, 1987, 4°, 73 S. (Scientia, 8.) Brosch. 65 öS.

The present slim monograph is merely an introduction to the topic. A full edition of the extensive Hittite text in collaboration with E. Badalı is promised for the near future. The work opens with a description for non-specialists of the nature of Hittite texts, religion, and festivals. This section is clear, succinct, accurate and for the most part laudable. I do find rather grotesque a discussion of 'trifunctionalism' without even the mention of G. Dumézil (merely reference to an unpublished work on Hittite religion). Non-specialists also deserve at least to know of the existence of the opposing views of Starke, ZA 69, 1979, 47 ff., on the god *Šim-* in the crucial Anitta text.

The bulk of the work consists of a selective overview of the AN.TAḪ.ŠUM Festival itself – its organization, contents, ritual action and phraseology, and function. The overall quality of the philological foundation is quite high, which bodes well for the promised complete edition. This judgment is not vitiated by the fact that much of the philology is taken from the work of others: the author has generally made judicious choices. Only the translation on pp. 26–27 is marred by an annoyingly high number of errors and omissions. Current secondary literature receives its full due. Misprints: 13 (top): read KBo II 5; 39¹⁴: read 1963.

Everyone will, of course, agree with some of the author's judgments and proposals and disagree with others. Whether the derivation is genuine or a folk-etymology, the connection of Hitt. ^f*hišta-* "mausoleum" with PIE **H₂ost(H₂)-* "bone" is not phonologically impossible (29); see Melchert, Phon. 111 f. It is disappointing to see the author merely repeat the discredited notion of "drinking the god" in Hittite, without actually addressing my arguments or those of others against this interpretation (39). On the other hand, his suggestion that *waršuli ekuzi* means in context "drink to the last drop/to the lees" is manifestly correct and represents a significant advance in our understanding. Whether this contextual meaning is to be derived from a basic sense "drop" or "satiation" for *waršula-* depends on a thorough review of the usage of the base verb *warš(iye)-*.

In sum, I recommend this work to both specialists and non-specialists as an accurate and useful introduction to the subject. I look forward to the author's promised full edition.

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