

68) The *ḫuwaši*-precinct and the use of metonymy — Thanks to the recently published article by David Hawkins (*NABU* 2019/65), we are getting much closer to the understanding of the Emirgazi inscriptions¹⁾. I do warmly thank David Hawkins for asking me to answer him in another short note and to publish the content of our discussions.

The meaning given by D. Hawkins is that of *ḫuwaši* being an installation, a monument or more precisely a “precinct” as it seems it would be possible to enter in it.

In *HW* (2013, 830) *ḫuwaši* is translated as “Stele, Kultstein; Stelen (-Areal)” and several categories are created to distinguish different kinds of *ḫuwaši*. The object is sometimes described as “good” (*aššu-*) or “polish” (*ḫašḫaš-*) (KUB 25, 23 (+) i 34), “covered with metal” (KUB 15, 1 ii 3 sq.) or “cut up” (Bo. 2004/1). It is normally made of stone, as indicated by the determinative NA₄, but can also be attested in wood or metal. Two different metals are known for *ḫuwaši*: silver (KÛ.BABBAR in KBo 26, 228 i 9. and KBo. 26, 197: 4) and iron (AN.BAR in KUB 17, 35 ii 35). Finally, the *ḫuwaši* can be plated (*ḫališšiant-*), mostly with silver (Bo. 4071 = CTH 790, KBo 2, 1 ii 12 sq. and KUB 17, 35 ii 6 sq.), or decorated (CTH 525, KUB 17, 35 ii 6 and CTH 584, KUB 15, 1 ii 3-4). In the difficult Cult Inventory KBo 2, 1 i 33, it is attested once with relief on it. Size is also variable as portable *ḫuwaši* are as well attested (KUB 35, 133 (+) I 15 sq.).

As mentioned in the *HW* (2013, 830), the word *ḫuwaši* is attested, during the middle-hittite period, written ^{na}ZI.KIN explained by Jean-Marie Durand as a pseudo-Akkadogram based on *sikkānu*²⁾. This was already anticipated by H. Bossert, who could not know at that time the occurrences of the word *sikkānu* in the texts from Mari, Emar or Tell Munbaqa³⁾. The equation *ḫuwaši* = ZI.KIN is confirmed by CTH 594, where A (KUB 10, 18) gives ^{na}ZI.KIN, text B (KUB 10, 17) writes syllabically (^{na}*ḫu-wa-ši-ia*).

Following the given definitions, a *ḫuwaši* is normally used in a ritual context and is made of stone (with determinative NA₄), but can also be attested in wood with GIŠ (and thus being a portable object?) or even in metal. From most of the ritual texts and Cult Inventories, one understands that a *ḫuwaši* could be considered a *standing stone* and that offerings are indeed attested for *ḫuwaši* such as it is suggested in CTH 517⁴⁾ (KUB XXVII 70, col. II, 31: (offerings) ANA ^{na}ZI.KIN EGIR-*pa tianzi*).

There seems however to be an ambiguity of *ḫuwaši* being used both for a cultic object and for a sanctuary (Ort von Opfern, Stelen-Areal). In the 3rd tablet of the KI.LAM festival text, one can read that the ^{na}*ḫuwaši* (standing stone) of the Storm-god is situated in a built area that has a center (B x + i 20) and a wooden door (B x + i 22) and is surrounded by walls (B x + i 21 et F iii 12). Following Singer⁵⁾, Van

den Hout⁶) interpreted the *huwaši* in this context as a structure which it was possible to enter. This interpretation is developed again by Hawkins (2019: 115).

As it appears to me, the KILLAM text does not primarily say “in the *huwaši*” but rather in front of it : B x + I 8 “^{na4}*hu-u-wa-ši-ia (-)x pi-ra-an*” also attested in line 10; 16 et F III 10 “^{na4}*hu-wa-ši-ia pi-ra-an*”. Further, however, the KILLAM festival text CTH 627 (KUB 2, 3: 32-33) gives another formulation, saying literally that one could enter into a ^{na4}*huwaši*: LUGAL-*uššan* ^dU-*aš* ^{na4}*huwašiya anda paizzi*. And the same expression is also attested in CTH 636.2 (KUB 20, 99 ii 4).

What does then *anda paizzi*, with a dative-locative of ^{na4}*huwaši*, mean? In the KILLAM, the dative-locative of ^{na4}*huwaši* is attested either with *piran* or *anda*. The key is to be found in the text CTH 636.3 (KUB 20, 99 ii 4) that gives ^{na4}*huwašiya peran anda paizzi* which should be translated “go inside /enter in front of/in the presence of the standing stone”. From this passage, it seems rather that the stone stands in a built area, which the king enters. The text continues indeed with the king kneeling in front of the holy stone.

For these reason, I would suggest that the understanding of the *huwaši* concept, and thus its translation by “precinct”, would be the result of a metonymy process: the standing stone giving the name of a place of worship.

The comparison with ancient Sarissa could be useful, even if “speculative⁷”. As stated by Hawkins, I believe that the Emirgazi texts could refer to a cultic installation similar to the one that existed on the Kulmaç dağ.

Notes

1. At present time, for a general discussion, one should also consider the recent publication by CAMMAROSANO, M., 2019, “Huwasi. Cult Stelae and Stela Shrines in Hittite Anatolia”, in: Engels, B., Huy S., Steitler, Ch. (eds.), *Natur und Kult in Anatolien* (Byzas 24), p. 303-332. Concerning my linguistic analysis of the Emirgazi inscription, CAMMAROSANO (2019, p. 323) does not agree that the demonstrative meaning “these stelae” could refer to the very objects on which the inscription is written even if the claim making *hwi/ a-i(a)-sa- ti-sa* (§ 11, 12) a Luwian cognate of Hittite *huwaši* may prove correct (see also by HAWKINS, D., 2019, “Emirgazi: a huwasi-precinct”, *NABU* 2019-3, n°65, p. 114-115).
2. DURAND, J.-M., 1988, “Le nom des bétyles à Ebla et en Anatolie”, *NABU* 1988-8, p. 5-6.
3. BOSSERT, H. Th., 1952, “Das H-H Wort für ‘Malstein.’”, *Belleten* (Türk Tarih Kumuru 16), n°65, p. 495-546.
4. Vs. CAMMAROSANO, 2019, p. 323.
5. SINGER, I., 1986, “The *huwaši* of the Storm-God in Hattuša”, *IX. Türk Tarih Kongresi* (Türk Tarih Kumuru Basimevi), p. 254-253. For a discussion on Singer’s hypothesis, see also Cammarosano, 2019, p. 321-323.
6. VAN DEN HOUT, Th., 1993, “Some remarks on the third tablet of the Hittite KILLAM festival”, *Jaarbericht, ex Oriente Lux* 32, p. 101-108.
7. CAMMAROSANO, 2019, p. 320 “any assumption on the nature of the rocks must remain entirely speculative”. See also now MICHEL, P., 2019, “What does a *huwaši* look like ?”, in : Süel, A. (ed.), *Acts of the IXth International Congress of Hittitology (Corum, 08-14 September 2014)*, p. 579-594.

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