

HITTITE huelpi- "YOUNG, TENDER, FRESH" AND IE ⁺Hulp-, ⁺Hlup-

The following contribution offers a new etymology of the Hittite term huelpi- which can through IE root ⁺⁺Huelep- be related to IE ⁺Hulp-, ⁺Hlup- "fox, wolf, cat". The relation indicates that the old expression for naming offerings to the gods is hidden in the IE forms ⁺Hulp-, ⁺Hlup-.

The etymology of the Hittite huelpi- (adj.) has since Hrozný's relation to IE ⁺g^helbh- "womb, young one", cf. OInd. gár-bha- "mother's body", Av. garēwa- "idem", Gr. Σέλφαξ "young pig", OHG kalb "calf"¹, remained on weak phonetic and semantic basis.

Also later attempts, cf. the relation to OHG welf "young dog, young one"² and the relation to Arm. xeib "vegetable tissue"³, have remained insufficient for they have not taken account of the results of the laryngeal theory which justifiably rejects Hrozný's postulate: Hittite h- and hu- from IE gutturals⁴.

Hitt. huelpi- (adj.) "young, tender, cute, fresh" which, according to Goetze⁵ a substantivised adj. meaning "young animal" while according to the latest discoveries of the Hitt. text Instructions for Temple officials more likely defining "first-fruits" and "firstlings"⁶, is a term used by the Hittite for describing the most positive features of live and

unlive nature, for they, by using a substantivised form of huelpi-, named their vegetable and animal sacrifice for the gods.

Considering the fact that no clear examples to verify Hitt. -alC- from IE +elC- are to be found⁷ the Hitt. i-stem adjective huelpi- should be reconstructed as +Huelp-i-.

In the above mentioned Hitt. term there's hidden IE root ++Huelep-, +Huelp-, +Hulép- "tender, cute, fresh, young, beautiful". The initial laryngeal can as prothetic vowel be shown in Gr. and Arm.

The reconstructed root semantically and phonetically corresponds to the one noted by Oštir⁸ in Arm. golar "tenero, tenero e dolce, molle, morbido, soave, piacevole". On the basis of the reconstruction +uolp_ero- from IE root +uolep- he linked the Arm. form with Lat. lepidus "niedlich, zierlich, allerliebste", lepōs, -ōris "Feinheit, Anmut, heiter Witz"⁹ and Lith. lepūs "weichlich, verzärtelt". The relation between IE +Huelep- and Arm. golar and the above mentioned Lat. and Lith. forms is very appealing. The initial laryngeal does not exclude it, for it is known that IE +u- as well as IE +Hu- were shifted into Arm. g-. Cf. for the former Arm. gitem "know" from IE +ueid- "know" and Arm. gini "wine" from IE +uoino- "idem"¹⁰ and for the later Arm. gelmn "wool, fleece", Hitt. hulana-, both from IE +Huel(e)-¹¹; Arm. goy "is", Hitt. huiš- "live", Goth. wisan, all from IE +Hues- "be, dwell, live"¹². The question arises whether Oštir's reconstruction of the Arm. word can be justified. IE +p-, +t-, +k- after

nasals and liquids correspond to Arm. -b-, -d-, -g-¹³. Arm. goṣar should therefore probably be reconstructed as ⁺uol-ro-¹⁴. The relation between Arm. goṣar and IE root ⁺Huelep- is therefore vague. It does not, however, prevent us from relating Lat. and Lith. forms to this root.

The reconstructed root ⁺Huelep- in some vowel alternation with a prothetic vowel which points to ⁺H corresponds to IE expressions reconstructed by Pokorny¹⁵ ⁺ulp-, with metathesis ⁺lup- which in most IE languages mark the fox, as well as the wolf and the cat.

Gr. ἄλωπηξ (f.), gen. ἄλωπέκος "fox" must be reconstructed as ⁺Hulōp-ek'-. The early dissimilatory falling of digama should of course be accounted of. This in Gr. is not a sole example. Compare Gr.Hom. ἐμέω, cf. OInd. vāmiti, Lat. vomere, Lith. vēmti; Gr.Hom. παῖς, gen. παῖδος "boy" instead of ⁺παῖς, gen. παῖδος¹⁶.

Short o-grade of IE root ⁺Huelep- can be seen in Lith. lāpė "fox". The same vowel grade is found in OPr. lape "fox" and Lett. lapsa "idem". Lettic -s- is probably from IE ⁺-k- which can be found in Lat. volpēcula, though with a bare vowel grade of the same root. Schulze¹⁷ thought of syncope when mentioning the Lett. form which accordingly may indicate IE form ⁺Hulop-ek'- or Hulop-ek'-?

Lat. volpēs "fox" pointing to a bare vowel grade is originally an ē-stem with a secondary nom. -s as vātē-s "prophet"¹⁸.

Perhaps Goth. wulfa "wolf", OHG wolf, ASax. wulf should be related to IE ⁺Huelep-. The majority of scholars see in

these Germanic forms the starting form $^{+}\underline{\text{ul}}\text{k}^{\text{u}}\text{os}$ ¹⁹ while Zupitza²⁰ saw in them the IE form $^{+}\underline{\text{ul}}\text{pos}$. Such reconstructed Germanic forms can be related to MPers. gurpak "domestic cat". Lidén²¹ here assumed an Arian starting point $^{+}\underline{\text{ur}}\text{pa-}$ comparing it to Lith. vilpišys "wild cat". Iran.-Balt. $^{+}\underline{\text{ul}}\text{po-}$ originally should have meant "wild cat" and only secondarily in Pers. "domestic cat".

In. Arm. aluēs, gen. aluesu "fox" Frisk²² saw a perfect parallel to Gr. ἄλωναξ "idem". By relating these two he probably didn't take into account Schulze's reconstruction $^{+}\underline{\text{al}}\text{f-}$ λωπεκ. Such starting Gr. form cannot be related to Arm. aluēs. Arm. equivalent to Gr. $^{+}\underline{\text{al}}\text{f}\omega\text{πεκ}$ should begin with initial g-. About Arm. g- from IE $^{+}\underline{\text{u}}\text{-}$ or $^{+}\underline{\text{au}}\text{-}$ see the above mentioned remarks in the text. The Arm. form should be reconstructed as $^{+}\underline{\text{Hlu}}\text{pek'o-}$. Thematic form of IE $^{+}\underline{\text{Hlu}}\text{p-ek'}$ is conditioned by the rule about Armenian accent, cf. Arm. eber < IE $^{+}\text{ebheret}$, OInd. ābharat, Gr. ἔφερε²³. IE $^{+}\text{-p-}$ in mid-vowel position through $^{+}\text{-ph-}$ passed into Arm. -w-, cf. Arm. ew "and, also" from IE ^{+}epi , OInd. āpi "also, then", Gr. ἐπί; Arm. hoviv "shepherd" from IE $^{+}\text{oui-pā}$ ²⁴. After the falling of pre-accent -u-, cf. Arm. orcam "vomite" < $^{+}\text{orucām}$ ²⁵, the Arm. w caused the change of Arm. -l- into -ḡ-. The initial Arm. a- is a vocalised laryngeal $^{+}\underline{\text{H}}$, cf. Gr. ἄλωναξ and Hitt. huel-pi-.

Av. urupa- "weasel" according to the general opinion but "fox" according to the latest discoveries, as Hofmann²⁶ assumes from the texts and reconstructs it as $^{+}\underline{\text{lu}}\text{pē}$ (cf. Lat.

⁺volpē), is also related to IE ⁺Hlup-.

Av. urupi- "fox" is an i-stem with its starting form ⁺lu-
pi-. Lat. lupus "wolf" should also be included here. The later
should be regarded as a form inherited from IE ⁺Hlup- and not
as the one taken over from Sab.²⁷ The same vowel alternation
of the root probably contain Kimr. llywarn "fox", OCorn. lou-
uern, MBret. louarn²⁸. OInd. lopāsā- "fox, jackal" and Av.
raopi- "idem" point to a vrddhi form of the IE ⁺Hlup-.

Owing to the appearance in the above mentioned expressions for fox, a wolf and a cat of the same root attested in
Hitt. huelpi-, Lat. lenidus, lepōs, -ōris, Lith. lepūs, there
is a need to have a closer look at the role of these animals
with IndoEuropeans. The original meaning of IE ⁺Hulp-, ⁺Hlup-
is "young, tender, cute, fresh". Here a hypothesis forces it-
self that all these above mentioned forms do not point to an
old IE expression for naming the beast as Pokorny²⁹ assumed
but they reveal one of the oldest expressions for naming of-
ferings of IndoEuropeans. It therefore reveals an old sacral
role of the fox, the wolf and the cat. The reason for the to-
tal loss of traces of this role should be looked for in the
break-through of new ideas or religions which all wanted to
supress the old spirit and offering connected with it. Ukr.
pohánin "wolf" besides "pagan; the one who is impure", cf. pó-
hah "impurity, corruption, filthiness", probably taken over
from Lat. pāgānus, clearly points to the above mentioned hy-
pothesis.

Indoeuropean lexica shows that IndoEuropeans often named

their tributes using a term "young; chaste; without being added to; what is fresh; cute, tender" or with a superlative "beautiful". When the tribute was abandoned this term only marked a concrete sacrificial object that is a sheep, a pig, a horse etc.

Thus how from OHG adj. frisc "fresh" an OGH noun friscing, translated in some cases as "hostia, victima, holocaustum"³⁰, was derived. At the same time the same term is often used to mark a pig and a sheep³¹. MHG vriscing means only "young sheep or young pig" and also "tax". Modern German Frischling has retained only a non sacral meaning "wild boar".

A similar principle can be found in Slav. +prěsnъ "fresh, raw, without addition". A derivation +oprěsnъkъ, cf. ORuss. oprěsnъkъ with its meaning "hostia" beside "unleavened bread" Slov. dial. presmec "Easter bread" originally probably meant "sacrifice, the thing which is pure, nothing is added to it".

Also OHG zebar "sacrificial animal", ASax. tīber "idem", tīfer, Goth. tibr "sacrifice"³², ONor. tifurr "god"³³, Arm. tvar "ram" from +dīp- most likely indicates the above shown semantic chain. Perhaps one should see in Pokorny's reconstruction +dīp-³⁴ < +dei(ə)p- the IE root +dei(ə)- "hell glänzen, schimmern, scheinen", cf. OHG zeiz "zart, unmutig"³⁵. To the German forms MHG ungezibere, Modern German Ungeziefer "vermin" or "unreines, nicht zum Opfer geeignetes Tier"³⁶ must also be related.

The same principle of marking can be observed also in Hitt. uzušuppa (nom.-acc.n.pl.) < +šuppaija "cultic pure meat" from

šuppi- "pure"³⁷.

The hypothesis that in the semantic chain in the principle of naming sacrifice to the gods realizes itself as a term marking a concrete sacrificial object, while the beginning of the same chain points to the quality of the sacrificial object is also illustrated by Norv. sau "sheep", Swed. sö, ONor. sauðr "idem". These markings are phonetically identical with Goth. sauþs "sacrifice". All these terms must be related to OIsl. sjóða "boil, cook", ASax. séotan, Eng. seethe, OHG sio-dan "boil" which all correspond to IE root +seu-t- "boil, move quickly"³⁸. The above shown semantic chain points to an old pagan offering of cooked mutton³⁹. After abandoning the sacrificing the term with its meaning "sacrifice" or "cooked mutton" was given a completely non sacral, concrete meaning "sheep".

Pokorny assumed the IE +ulp-, +lup- to be original forms for naming the beast. Zupitza⁴⁰ shared the same opinion, for he saw in these forms the original meaning "the one who tears" and therefore connected +ulp-, +lup- beside +ulk^u- with IE root +uel(ə)-, cf. Lat. vellō "rupfen, zupfen, raufen".

The central meaning of IE +Huelep- is "fox". This in original home of the IndoEuropeans probably didn't arouse fear, above all one cannot assume her greed for fowl. This could happen much later. Dating from the same period are probably also single linguistic "tabuistische Umbildungen" as Pokorny expressed himself. Riegler⁴¹ also spoke of the mythical and folcloric role of the fox as well as Peuckert⁴², but both

saw in it a demonic power, arousing fear in man. Tabuistic expressions for the fox in different IE languages do not reject their statements, but this, probably, is not the original role of the fox. It is not a mere coincidence that the citation used by Grimm⁴³ to show a horse as a sacrificial animal and with it the man's irresistible greed for consuming horse's meat which, at the time of Christianity was strictly forbidden, testifies in favour of the fox. It seems that her meat was equally esteemed as that of the horse's. But the peoples wouldn't have esteemed fox's meat if the fox had aroused in them such fear as is generally attributed to her; "Hieronymus adv. Jov. lib. 2. (ed. basil. 1553.2, 75): Sarmatae, Quadi, Vandali et innumerabiles aliae gentes equorum et vulpium carnibus delectantur". A citation which points to the consumption of cat's meat which runs: "Otto frising 6,10: audiat, quod Pecenati et hi qui Falones vocantur crudis et immundis carnibus, utpote equinis et catinis usque hodie vescuntur" must also be understood in the same context.

The wolf as well as the fox and the cat must have aroused in the mind of Indoeuropean man a glowing strength and, owing that, an esteemed animal. From this originates also an old desire for identification with him, cf. personal nouns such as Lat. Vlp(ius), Lupio, Lupus, Lupillus etc.; OHG Wolf (e.g. Wolf Zenebus, noted in 1424, who was a knight, as well as Wolf v. Stain, noted in 1291), Gal. Λουερνιος etc.

And last but not least the legend about the beginning of the Roman empire shows that the wolf originally in the mind

of the Indoeuropean man was not a demonic destructive animal as it is generally assumed⁴⁴.

The previous arguments do not finally define the sacral role of the fox, the wolf and the cat. A firmer decision about this role would demand an interdisciplinary research.

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References:

1. Hrozný, Die Sprache der Hethiter III ref. 5.
2. Von Brandenstein by Tischler, Hethitisches etymologisches Glossar II 260.
3. Schultheiss by Tischler, l.c.
4. Nowadays owing to laryngealistically oriented scholars, above all Kurylowicz, Cuny, Benveniste, Cuvreur and a couple of younger scholars, it is obvious that the origin of the Hitt. h is to be searched for in IE phoneme which contemporary linguistics defines as a laryngeal without knowing its real phonetic value. A great many etymologies which are based on the above mentioned Hrozný's equation are obsolete nowadays. On the other hand a lot of Hittite terms are still waiting for their real parallels. Also such etymologies as those of later which all, with slightly different, but in fact the same implications, continued Hrozný's hypothesis, are at present no longer verified. A good synthetical review of the history of the search for Hitt. h is well presented in Polomé's article in Language, XXVIII (1952) 444fol. So nowadays it is perfectly clear that Hitt. halzāi "calls" should be derived from ⁺Hlt-ē- which is related to Lat. lessus "Totenklage" < ⁺let-tu-s (Čop, Linguistica X (1970) 96fol.). Before Čop a slightly different attempt was made by Juret in his Vocabulaire étymologique de la langue hittite (Limoges 1942) 20. Juret,

however did not take the vowel alternation in the verb stem into account and reconstructed Hitt. halzāi as ⁺Ael--t- (A=laryngeal=H₂) and related it to Goth. laþon "call" < ⁺Al-ét-. With this Hrozný's relation of the Hitt. halzāi in Die Sprache der Hethiter 40 ref. 5 to OHG, MHG kallon "chat, gibber", ChSl glasъ, glasiti, Czech. hlá-sati "call" as well as Pedersen's comparison with Gr. καλέω "call" (Hittitisch und die andere indoeuropäischen Sprachen 121) remain merely a document about the development of the Hittite linguistics.

5. Goetze, Ancient Near Eastern Texts² (1955) 207fol.
6. Milgrom, JAOS 96 (1976) 575fol.
7. Polomé, Language XXVIII (1952) 455 only gives a hypothesis about this sequence, choosing an inappropriate example because Hitt. halkiš "seed" with the initial laryngeal cannot only imply the reconstruction ⁺Helki-, cf. Hitt. harki- "white" from ⁺Harg'-i- related to Gr. ἄργος "white, shining", OInd. árjuna- "licht, weiss" (Tischler, o.c. I 177). Recently a rule about IE ⁺-e- to Hitt. -a- prior the resonant + consonant has been postulated, cf. Oettinger, Die Stammbildung des hethitischen Verbums 139 ref. 11. But there are no clear examples for the sequence treated above.
8. Oštir, Wörter und Sachen IV (1912) 217.
9. It seems that also Slav. ⁺lěpъ, as vrddhi form linked with Lat. lepōs, -ōris by Machek, Etymologický slovník jazyka českého² 327, is related to the terms mentioned above. A different account to Slav. ⁺lěpъ was made by Mühlenbach-Endzelin, Lettisch-deutsches Wörterbuch II 410 and Berneker, Slavisches etymologisches Wörterbuch I 711. Both compare Slav. ⁺lěpъ with Lett. laipns "affable, friendly" (a far semantic side!). Otherwise Meringer, Wörter und Sachen V 149fol., who relates to OInd. liptá- "the one/which sticks", Gr. λίπος "fat", Goth. bileiban "leave", Lith. limpù "stick".
10. For both see Meillet, Esquisse d'une Grammaire comparée

de l'arménien classique² 158.

11. Peters, Untersuchungen zur Vertretung der indogermanischen Laryngale im Griechischen 41.
12. Pokorny, IEW 1170. Pokorny's reconstruction of IE root ^tues- is corrected owing to the recent laryngealistic researches.
13. Meillet, Esquisse² 31.
14. Cop, personally.
15. Pokorny, IEW 1179.
16. Schulze, KZ XLV 287fol.; Specht, KZ LIX 118. A different account of the falling of digama in Gr. *ἐμῶν* can be seen in Schwyzler, Griechische Grammatik I 222 ref. 5.
17. Schulze, l.c.
18. Hofmann, Aufsätze zur Indoiranistic II 488.
19. Kluge-Mitzka, Etymologisches Wörterbuch der deutschen Sprache¹⁷ 869.
20. Zupitza, Die germanischen Gutturale 16.
21. Lidén, KZ LVI 189.
22. Frisk, Griechisches etymologisches Wörterbuch I 83.
23. Meillet, Esquisse² 19.
24. Meillet, o.c. 31.
25. Meillet, o.c. 19.
26. Hofmann, l.c.
27. Osthoff, IF IV 278.
28. So Cop, personally. Otherwise Pokorny, IEW 1179.
29. Pokorny, l.c.
30. J.Grimm, Deutsche Mythologie I³ 44fol.
31. J.Grimm, l.c.
32. Pokorny, IEW 222.
33. Kluge-Mitzka, EWD¹⁷ 806.
34. Pokorny, IEW 222.
35. Pokorny, l.c. 183.
36. Kluge-Mitzka, EWD¹⁷ 806.
37. Friedrich, Hethitisches Wörterbuch 198.
38. Falk-Torp, Norwegisch-dänisches etymologisches Wörterbuch II 952; Pokorny, IEW 914.

39. Conclusion by Falk-Torp, l.c.
40. Zupitza, l.c.
41. Riegler, Archivium Romanicum XVII (1939) 405fol.
42. Peuckert, Handbuch des deutschen Aberglaubens III 179.
43. J. Grimm, o.c. 41
44. Havers, Neuere Literatur zum Sprachtabou 41.

Povzetek

HETITSKO huelpi- "MLAD, NEŽEN, SVEŽ" IN IDE. ⁺Hulp-, ⁺Hlup-

Prispevek ponuja novo etimologijo hetitskega leksema huelpi- "mlad, nežen, svež", ki ga je možno prek ide. korena ⁺Huelep- povezati z lat. lepidus "niedlich, zierlich, allerliebste", lepōs, lōris "weichlich, verzärtelt" in z ide. izrazi za "lisica, volka, mačka", ki jih je Pokorny rekonstruiral ⁺ulp-, ⁺lup-. Povezava sili v domnevo, da se v ide. tvorbah ⁺Hulp-, ⁺Hlup- skriva staro poimenovanje za darove bogovom.